**Paiute**

Paiute Lifestyle

<https://historytogo.utah.gov/people/ethnic_cultures/the_history_of_utahs_american_indians/chapter4.html>

* Language: one of the northern Numic branches of the large Uto-Aztecan language family. Most scholars agree that the Numic peoples began moving into the Great Basin and Colorado Plateau about 1,000 years after the beginning of the Christian era.
* Land: Prior to their contact with Europeans the Paiutes' aboriginal land covered an area of more than 30 million acres--from southern California to southern Nevada, south-central Utah, and northern Arizona. These areas provided not only a wide variety and choice in foodstuffs but also climates that were comfortable to live in. The Paiutes knew the fragile environment intimately and were able to exist and maintain a way of life without overtaxing the resources of the land.
* Mobile lifestyle: moving frequently, primarily according to the seasons and plant harvests and animal migration patterns. They lived in independent groups of from three to five households.
* Paiute housing reflected the seasonal cycles:
	+ summer: a windbreak might be all that was required
	+ Winter: a cone-shaped structure was made of a framework of three or four poles; branches were then leaned against the framework. The walls would then be covered with juniper bark, rushes, or other material.
	+ Starting in the 1850s, many Paiutes began to use canvas or skin teepees, adapting this Plains style of dwelling from their contact with the Utes.
* Highly sophisticated botanists: They used at least thirty-two families of flora encompassing some ninety-six species of edible plants. The list would be greatly expanded were it to include the equally impressive array of medicinal plants, many of which also had nutritional value. In similar fashion, the Paiutes utilized most of the varieties of fauna found within their territory: hoofed animals, rodents, carnivores, birds, reptiles, and insects.
	+ no portion of the area's fauna--from ants to deer--was overlooked as a food source. The mountains of the Great Basin provided a great source of pine nuts from pinyon pines. Lakes provided fish and other aquatic resources. The major gatherings of the pre-contact period were centered around the pine nut harvest and the spring fish spawning time at Fish Lake. These gatherings provided a good time to catch up on news and to socialize. In many instances, mates were found at these gatherings.
* centered around one or more major food or water resources: Groups often used resources within other groups core areas
* Leadership roles: began to change with the arrival of the Euro-Americans.
	+ Major decisions were made in council meetings, with adult males, old women, and other interested persons present.
	+ The traditional Paiute leader was called niave
		- He would be identified by each community to lead by example and through a search for consensus. Although such a "chief" was not a decision maker, he would offer advice and suggestions at council meetings and would later work to carry out the council's decisions as well as other prescribed duties.
		- 'White settlers assumed that the Paiute "chiefs" had more authority than they actually did. As early as 1855, Mormon settlers were "setting apart" as chiefs those Paiutes who were allied with them. The Mormon practice of appointing bandleaders and backing those Paiutes who stressed accommodation with whites may have led to factional splits within Paiute
* time of European contact: traditional rituals associated with childbirth, puberty, and funerals were still taking place.
	+ Paiutes prayed and conducted rituals to influence the spirits of nature and show their respect and gratitude to them.
	+ Paiutes' view of the natural world: there was one most-powerful spirit being, often called simply the "one who made the earth".
		- The sun was one visible aspect of this spirit; most Paiutes made prayers to the sun at sunrise and sometimes at noon or sunset. T
		- the mythic heroes Coyote and Wolf with this spirit, seeing the good and virtuous Wolf and wicked and silly Coyote as two necessary sides of the same all-powerful creator.
		- Other supernatural beings such as the Thunder People and Water Babies were also part of the Paiutes' world. Each of the food and medicinal plants as well as the various game animals also had spirits, according to the Paiutes.
* Health care:
	+ A medicine man was called paugant in Paiute, meaning "one who has sacred power"
		- usually had one or more animal spirit helpers.
		- A spirit helper might be an eagle, a porcupine, a squirrel, or some other animal that the paugant had dreamed of or had encountered in some other mystical way. He would pray through this animal, perform magico-religious rituals with its feathers or fur, and might even capture one to keep as a pet.
		- These animal spirits were believed to assist medicine men in healing the sick or, when applied to enemies, in causing illness and death through sorcery.
* Cry ceremony: from the Mohaves and other Yuman-speaking tribes living to the south. In the "cry," singers chant songs from evening until dawn over the course of one or more nights.
	+ These songs belong to several sacred song cycles, including the salt song cycle, the bird song cycle, and others. Between spells of singing, relatives and friends of the dead get up and give speeches about the person. When it was first adopted, the "cry" was a separate ceremony from funerals, and often a cry was held to honor several people who had died over a given period.
	+ Later, the "cry" was combined with individual funeral ceremonies and was held at the same time. In some cases, a second memorial "cry" was held a year, or sometimes two years, after the funeral.
* Entertainment: different gambling games.
	+ the hand "bone" game: 2 teams would sit facing each other. Each team took turns hiding one or more pairs of "bones" in their hands. "Bones" were bone or wood cylinders, one of which was marked with a stripe around the middle, while the other was unmarked. While one team was hiding the bones, that team's members would sing their own game songs to give themselves luck and discourage their opponents. The competing team would then begin to sing its songs. Using traditional hand gestures and special words, one of the members of the second team would try to guess which hand on the opposite team held which bone. Score would be kept by stick counters thrust into the ground near each team. The two teams would play for valuable stakes, such as buckskins, horses, jewelry, and other goods.
	+ Stick dice: a die being a flat piece of wood colored on one side and white on the other. A player would strike the dice on hard stone, usually a metate, making the dice fly up and fall to the ground with one side up. Different combinations of plain and colored sides had different point values. Score was kept in different ways, usually by moving a counter along a row or circle of stones.
* Wovoka – Paiute Medicine Man & the Ghost Dance: <https://www.legendsofamerica.com/na-wovoka/>
* Originated the Ghost dance which spread throughout the Native American tribes of the west, causing white settlers and officials a great deal of consternation
* Taken into a white rancher, received the name of Jack Wilson
* Became a powerful shaman
* Vision during the solar eclipse which entailed the resurrection of the Paiute dead and the removal of white settlers from their lands
	+ Taught his people that they must live righteously and perform a circular dance which was called the Ghost Dance → NA needed sth to give them hope
* Wovoka’s teachings spread quickly among many NA ppl ex: Sioux
* The Paiute Ghost Dance: followed previous Paiute tradition predicting a Paiute renaissance, included Christian doctrine
* Paiute resources: <http://www.native-languages.org/paiute_culture.htm>
* History: <https://utahindians.org/archives/paiutes/history.html>
	+ The Paiutes trace their origin to the story of Tabuts, the wise wolf who decided to carve many different people out of sticks. His plan was to scatter them evenly around the earth so that everyone would have a good place to live, but Tabuts had a mischievous younger brother, Shinangwav the coyote. Shinangway cut open the sack and people fell out in bunches all over the world. The people were angry at this treatment, and that is why other people always fight. The people left in the sack were the Southern Paiutes.Tabuts blessed them and put them in the very best place.

Scholars suggest that the Southern Paiutes and other Numic speaking peoples began moving into the Great Basin and Colorado Plateau around 1000 A.D. Prior to contact with Europeans, the Paiutes’ homeland spanned m ore than thirty million acres of present-day southern California, southern Nevada, south-central Utah, and northern Arizona. Their lifestyle included moving frequently, primarily according to the seasons and plant harvests and animal migration patterns, and they lived in independent groups of three to five households. Major decisions were made in council meetings. The traditional Paiute leader, called niave, offered advice and suggestions at council meetings and would later work to carry out the council’s decisions.

* Culture: <https://www.warpaths2peacepipes.com/indian-tribes/paiute-tribe.htm>
	+ LIFESTYLE & CULTURE: hunter-gatherers mainly upon Nevada, Utah, and California, Arizona, Oregon.
* Live in small family groups in small camps of grass houses or temporary wickiups
* Used canoes to travel across the waters
* Non-horse bands
* THE GHOST DANCE:
* Initiated by wodziwob and wovoka
* Part of a mystical ceremony designed to re-establish the Native Indian culture and to bring a peaceful end of the westward expansion of whites and a return of the land to the Native American
	+ RITUALS: other dances (the Bear Dance and the Sun Dance)
	+ LANGUAGE: part of the Great Basin Native American cultural group
	+ FOOD: Indian rice grass (sandgrass, Indian millet, sandrice and silky grass)
	+ HUT:
* Summer: temporary shelters of windbreaks
	+ Material: sagebrush, willow, branches, leaves, and grass
* Winter: Paiute wickiups, more permanent homes, cone-shaped huts built with frame of willow boughs and covered with reeds. Bark and earth was added to the Paiute house covering to keep out the cold
	+ CLOTHING:
* Made from fibers harvest from sagebrush bark and tule
* Fiers were dampened and then pummeled by the women of the Paiute tribe until they could be woven or twined
* Both men and women’s clothing was adorned with fringes and feathers and jewelry made from beads and shells
* Primary Sources



* Health issues
* Native doctors= puagants, believed to possess supernatural powers.
	+ formed a magical relationship with one or more animal spirits, often using the fur or feathers of the animal to call upon the spirits to assist them in their work

1 minute speech:

Hi everyone I am Wovoka from the Paiute tribe. We originate the Ghost dance which spread throughout the Native American tribes of the west, causing white settlers and officials a great deal of consternation. After my father’s death, I was taken into a white rancher and received the name of Jack Wilson. I returned to my tribe and became a powerful shaman. I had a vision during the solar eclipse which entailed the resurrection of the Paiute dead and the removal of white settlers from their lands. In order to make the vision come true, I taught my people that they must live righteously and perform a circular dance which was called the Ghost Dance. At this time, conditions were bad on the Indian reservations and Native Americans across the west needed something to give them hope. My teachings spread quickly among many Native American peoples, especially the Lakota Sioux.