

What about Deer Creek?

Deer Creek is very important in Southern Paiute history and culture. Deer Creek Falls carry water from the Kaibab Plateau to the Colorado River. In addition, this place is linked to places within and outside the Canyon. The area was used throughout the year for farming, hunting, camping, gathering, and ceremonies. It served as a region of refuge during European encroachment into Southern Paiute territory, and the perennial stream is considered vital to Southern Paiute culture. The area's waterfalls are linked to stories, and important plants include cacti, agave, willow, and watercress. Please remember to always respect the peace and tranquility of the narrows as well as others who are down there as well.

What about Powell?

By the late 1860s, Southern Paiutes were being affected across the region in which they usually lived. Even deep within the canyons of the Colorado River, which were among the most remote of the Southern Paiute living and hunting areas and served as regions of refuge, non-Indians were appearing. In 1869, Major John Wesley Powell led the first of two exploring expeditions through the Grand Canyon. On this trip, though they did not see Southern Paiutes, Powell and his men found, and helped themselves to, food from their gardens. On August 26, a few miles about Separation Rapids on the Colorado River, one of Powell's men, George Bradley (in Darrah 1947:69), reported:

“We found an Indian camp today with gardens made with considerable care. The Indians are probably out in the mountains hunting and have left the gardens to take care of themselves until they return. They had corn, mellons [sic] and squashes growing. We took several squashes, some of them very large, and tonight have cooked one and find it very nice. Wish we had taken more of them. The corn and mellons were not up enough to be eatable. There were two curious *rugs* hung up under the cliff made of wildcat skins and sewed like a mat. They were quite neat looking and very soft, probably used for beds. They had no regular lodges but seemed to live in booths covered with brush and corn-stalks. From signs and scraps of baskets we judge they are Utes, probably Pah-Utes [Paiutes].”

That same year, Powell visited the Southern Paiutes and suggested that the whole of southern Nevada be made into a reservation for them. Then, in 1870, Powell joined forces with Jacob Hamblin and arranged for a peace settlement and regularized trade between the Navajos and Mormons. This ultimately had negative consequences for the Paiutes who were little rewarded for their faithfulness to the Mormons during the preceding years.

Upon returning to Washington, DC, Powell established the Bureau of American Ethnology (BAE) in the Smithsonian Institution and became director of the U.S. Geological Survey (USGS). One role of the BAE was to appoint Indian agents and begin research into how to improve conditions of native people. In 1871 the Southwest Nevada Indian Agency was created with headquarters at St. Thomas, G.W. Ingalls as agent, and a constituency of 31 tribes from southern Utah, northern Arizona, southern Nevada and California. The first official act of the new agency on behalf of the Paiutes concerned the Indians at Moapa. In 1871 the Mormons abandoned the Muddy Valley and Ingalls settled six tribes in the deserted Mormon village of

West Point (Hafner nd:12). On March 12, 1873, the Muddy Indian Reservation was established as the first Indian reservation in Nevada; it was also the only reservation established for Southern Paiutes during the 19th century. By 1875, the reservation, for which 3,000 acres had been originally set aside, was reduced to 1,000 acres.

In 1871 and 1872, John Wesley Powell led the second and most extensive of his expeditions into the territory that included the Arizona Strip. Southern Paiutes were still living and hunting across the region, though the land and resources to which they had access had been greatly reduced by the Mormon settlers. By the time Powell returned, the Paiutes had combined mechanisms for acquiring resources from the settlers with their pre-contact practices. In his journal (in Kelly 1947:403-404), W.C. Powell recorded, on March 21, 1872, “The Pah-Utes prowl about, begging, doing odd jobs, and selling Indian trinkets...Most of the tribe are now out on the plateau, gathering yant – a species of the rose [*Agave*]. From this product they made a cake, by baking it in the ashes. It is said to taste like roasted chestnuts.”

The Paiutes traded information, too. On February 10, Jones reported (in Gregory 1948:109), “Got into camp at dark. Found old Margats, a Pa-Ute in camp. He agreed to show us a route to the Colorado from Stewart’s Rancho for a blanket.”

As they crossed Southern Paiute homelands, the members of Powell’s group encountered Paiutes from various bands. Despite their regular interactions and generally positive encounters, the expedition members still expressed concerns about the Paiutes. On April 20, 1872, Dellenbaugh reported (in Dellenbaugh 1908:193): “At two o’clock I reached Black Rock Canyon, where there was a water-pocket full of warm and dirty water, but both the mule and I took a drink and I rode on, passing Fort Pierce at sunset. Off on my right I perceived ten or twelve Shewits Indians on foot travelling [sic] rapidly along in Indian file, and as the darkness fell and I had to go through some wooded gulches I confess I was a little uncomfortable and kept my rifle in readiness; but I was not molested and reached camp about ten o’clock...” [Note: Fort Pierce Spring is located at the base of the Hurricane Cliffs.]

When were they put on the Res?

As the number of Euroamericans in the region grew, Southern Paiutes were further restricted from their traditional lands and resources. In 1891, the Shivwits Paiutes were relocated by the U.S. Indian agents from the Arizona Strip to the Santa Clara River. Congress authorized the purchase of lands along the river for a school. The school, known as the Shebit Day School, was established in 1898, closed in 1903 when the Shivwits Reservation was established, and then was relocated to Panguitch in 1904 to be opened as a boarding school. The Kaibab Paiutes have maintained continuous occupation on the Arizona Strip since precontact days, their reservation was established in 1906. The Uinkaret Paiutes were dispersed in the late 1800s; the majority of their members are believed to have gone live with the Kaibab and Shivwits Paiutes. The San Juan Paiutes moved back and forth across the Colorado River, but their movements were restricted by both Navajo and Mormon activities there from the 1860’s on. They lost control over all their lands in the early 1900s and did not regain legal rights to their current lands until ?

Who was Kwagunt?

When John Wesley Powell explored the Grand Canyon and the Arizona Strip, he occasionally honored his Paiute guides by naming places after them. Places with existing Paiute names were thus given different Paiute names, the names of Powell's informants. These names have become the "English" standard. Thus, Kwagunt Creek, a tributary of the Colorado River within the Grand Canyon, carries the name of a Uinkarets Paiute man called Kwagunt. Similarly, Tapeats Creek (initially called Sev-tun-kat by the Paiutes) carries the name of one of Powell's Shivwits guides, Ta-peats.

A quote from Hillers' Diary (Fowler 1972:132-133), referring to a time when members of Powell's group were at John D. Lee's ranch on the eastern edge of the Arizona Strip in mid-August. "Found the Major, Prof. and wife, Prof. Du Mott [DeMotte] and George Adair. Indian Ben for a guide. 'Quawgunt' [Kwagunt] In the evening Jones, Fred and myself took Mrs. Thompson and Du Mott boat riding." From Fowler and Fowler 1971: "Powell named the valley at the foot of the Kaibab Plateau after Kwaganti, a Uinkarets Paiute, who said his father had given the land to him."

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