



Western Edition

"Memorializing the West: Settling Jackson Hole"

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(MUSIC – GOOD STARTS)

BILL DEVERELL (HOST): Hi, I'm Bill Deverell. Welcome to "Settling Jackson Hole," the third episode of *Western Edition* Season 3: "Memorializing the West". In today's show, we travel to the high mountain valley of Jackson Hole, Wyoming and visit the town of Jackson. Named for fur trapper and explorer, David Jackson, the town and surrounding valley have become magnetic destinations for outdoor enthusiasts: cyclists, people who raft or fish the region's majestic rivers, skiers challenging themselves in the Grand Tetons, or sightseers and campers trekking into Grand Teton or Yellowstone National Parks. One of the wealthiest places in all of the United States, Jackson, Wyoming and the larger Teton County, have all the glitz and glamor one would expect to find. But history lives here, too, and it is the past of the place that draws us here today.

(STREET AMBIENCE)

DEVERELL: We gathered on Jackson's biggest street. Broadway is a busy car and truck thoroughfare that bisects the famed tourist town north to south. Broadway is home to pharmacies, grocery stores, motels, sporting goods shops, river rafting outfits, at least one Mexican restaurant and a BBQ place, and a few small office buildings. Though it is flanked on either side by wide cement sidewalks, Broadway is not all that pedestrian friendly. People walk or ride their bikes by, mostly headed a half mile north to the tourist thoroughfares up by the town square while cars and trucks and school buses filled with river rafters whiz by. I can

remember Broadway when it was quieter, but that was a long time ago. Down at Broadway's southern end, near the Albertson's, on the west side of the street close to the sidewalk, is a large chunk of granite with a plaque bolted to it. In the fall of 2022, a group of us met at that plaque, cars zipping by, to take a close look.

SARAH KEYES: Well, we're standing in front of a rock on top of a rock. But the important thing about this monument is the plaque that's facing us. It's directly facing the street as well. So, if you were standing by the Albertson's and looking across the street, you would see the front of the plaque facing you.

DEVERELL: We are talking with Professor Sarah Keyes, a western historian at the University of Nevada, Reno. Sarah is an expert on the overland trail migrations of the mid-19th century, as well as what they mean and have meant in American history and culture all the way to today.

KEYES: And it's a daughter of Utah Pioneers plaque; it's number 123. It was erected in September 1948 to commemorate what the Daughters of the Utah Pioneers saw as the founding - the beginning of this place, and this beginning of this place is Jackson Hole.

DEVERELL: The plaque sits at this busy intersection, fairly close to a stoplight. The lettering on it is way too small to read from a car stopped at a red light. Once you park your car and walk up to the plaque, you can make it out. *Western Edition* producer Stephanie Yi reads the plaque for us.

STEPHANIE YI: In 1889, five Mormon families pioneered Jackson Hole making the trip of 28 miles in 14 days over Teton Pass. Their leader was Elijah N. Wilson, known among the people as "Uncle Nick" - famous Indian scout and Pony Express rider. They found 18 single men living in the valley. These families established homes and later built a fort for protection against the Indians. The first LDS services were held on Easter Sunday 1890. Sylvester Wilson was the first presiding elder.

(STREET AMBIENCE)

DEVERELL: Before we jump into the history behind the commemoration of Elijah Wilson and his association with the Native Americans, let's take a step back and look at the broader context of Latter-day Saints and their Mormon belief structures - particularly their sacred practice of record keeping and the sacred importance of history. We turn to Professor Amanda Hendrix-Komoto of Montana State University. Amanda is author of a new study of Mormonism across the Great Basin in the mid-19th century.

HENDRIX-KOMOTO: So, one of the things that's always been important to Latter-day Saints is to keep a record of what has happened to the church. When Joseph Smith was living in upstate New York and received a revelation telling him about the existence of the golden plates, one of the things that he saw himself doing is restoring the original Christian gospel. And people who sort of coalesced around him believed that they were transforming the world in really

important ways, and that in many ways, the history of the Church of Jesus Christ of Latter-day Saints was a history of God's interactions with the world. And they believed that future generations would be turning back to their stories and obtaining life lessons, obtaining spiritual lessons from them. And so from the beginning, the church has tried or has attempted to keep records that will tell future generations about the church, about God's interactions with his people. And in many ways, when Latter-day Saints read these documents and they can be wide ranging - there's an official history of the church that Latter-day Saints have kept. They've kept newspaper articles and put them in sort of an official church scrapbook. And you can actually go day by day and see what articles the church has put into this official scrapbook. They've kept histories and diaries and autobiographies and family records, and all of these are sort of kept together as a sacred history of the church. And when Latter-day Saints read these histories today, in some ways they're engaging in a normal sort of everyday reading of family history or of the histories of the past. But in other ways, they're also engaged in an attempt to understand the history of the United States and of the church as something that contains sacred truths. And so, they'll read these histories as a way to promote their faith or to build their faith. And so, for a lot of Latter-day Saints, reading about church history and reading about their family history and visiting sites where church history has happened is both a sacred and an everyday practice. It's something where you have history class in school, but there's also some kernel or some bit of that that can tell you more about who God is. And in fact, I did a seminar once that was led by a believing Latter-day saint scholar. And one of the things that he did that I'd never seen a scholar do before is he started out each session with a prayer, asking God to inspire the work that the people who had gathered for the seminar - who included both Latter-day Saints and then non Latter-day Saints like myself - were doing so that his devotion and the devotion of those who did believe could be seen in the work and the scholarship that they produced out of that seminar. And so for a lot of Latter-day Saints, the making of markers, the practice of history is also in some ways a sacred practice.

(MUSIC – FUTURE KING OF HEAVEN)

DEVERELL: The making of these historical markers, especially this one, is what we're interested in. To this day, members of the LDS community continue to participate in pilgrimages across the country to visit historical sites.

HENDRIX-KOMOTO: Latter-day Saints have had a long tradition of visiting the places where their history has happened. And the church actually maintains several historic sites, and families every year will go across the United States to experience these as a sort of pilgrimage. And I think part of it is that Latter-day Saints living today want to feel connected to what they would call a pioneer heritage. They see - and there are several scholars who have pointed this out - they see the movement of the Latter-day Saints from the American Midwest to Utah to the Great Basin, as sort of reenacting the biblical story of Exodus. And Latter-day Saints today, although they see themselves as somewhat apart from regular Americans, [they] haven't had to experience the same struggles or the same deprivations as their ancestors. And a lot of them, when they sort of retrace these historic monuments, imagine themselves as being able to touch or experience a part of that sacred past. One thing that Latter-day Saints do today that actually

is relatively recent, and it started when I was a high schooler in the 90s but wasn't quite as popular as it is today, is Latter-day Saint Youth. Every summer some of them will go on what's called Trek and they will dress up as 19th century settlers. They will try to only pack sort of the amount of food that would have been available. And they'll literally try to reenact that trek across out of a belief that you improve yourself spiritually as well as, in their mind, morally by reenacting some of those deprivations and some of those hardships that people experienced in the 19th century.

DEVERELL: Does this monument stand out amongst other memorials?

KEYES: I think that this monument is very typical of the type of monuments that pioneer societies would erect in the 19th and 20th centuries, that these were monuments that would tie places to specific journeys. We have the 28-mile trip in 14 days over Teton Pass. There are monuments that would tie to specific individuals who are normally the leaders of those wagon trains. Here we have Elijah N. Wilson, Uncle Nick. And then there are monuments that would mark a change in who was in this valley. And so, the change they're describing, what the words you read, Bill, are the change from single men - 18 single men - to families. And with the coming of families, you get as the monument read, you get homes, you also get a fort. And then you also have the first church services, specifically LDS services here, which were held on Easter Sunday, 1890. So, this is all about preserving and publicizing what the Daughters of Utah Pioneers saw as the beginning of this place, as a place of white civilization.

DEVERELL: Right, and so the 18 men, we're going to assume those are non-Indigenous men.

KEYES: I would assume that as well. Yes.

DEVERELL: Right. So, the 18 men themselves had already displaced or were the men - they were the beneficiaries of the displacement of indigenous people here from the valley?

KEYES: I would say that's correct, yes.

DEVERELL: Right. And what about the fact that this was erected in 1948? You know, you look at it and you think, wow, it took them a while to get around to memorializing a site that's also, that seemingly important to them.

KEYES: It took them quite a while.

DEVERELL: What's that about?

KEYES: About 60 years. I think it's about people coming to places and saying, "You know, this is an important place in our present. And we want to mark the past and we want to mark the past in a way that helps us to tell a story about why we matter here today as well". If you're thinking about September 1948, you're thinking about a time period in the history of the United States in which further cementing, you know, the white American family across the West was really

important. And we have that transformation here from the 18 single men to the families coming in and building homes and communities. So, I think that's a lot of what was driving the Daughters of Utah Pioneers. I mean, they'd already been quite active for quite some time in terms of erecting these plaques.

DEVERELL: As Sarah mentioned, the Daughters of Utah Pioneers was the organization behind the memorialization of Elijah Wilson. Who were they and what did the Daughters of Utah Pioneers do? To answer this, we turn back to Professor Hendrix-Komoto, who tells us the origin of the Daughters of Utah Pioneers and of their connection to the Mormon community. What motivated their effort to put these plaques all over the intermountain West?

HENDRIX-KOMOTO: Yeah. So, the daughters of the Utah Pioneers is in many ways, like a lot of other groups, the Daughters of the American Revolution or the Daughters of the Confederacy. It started up in 1901, as an attempt to remember and commemorate the important events that the Utah Pioneers had experienced. And it had a couple of arms or things that it did: it collected family histories from its members. And so, the Daughters of the Utah Pioneers has several branches or groups across Idaho, in Utah, that meet to discuss family history, local history. And in order to become a member, you have to prove that you're descended from somebody who arrived before 1869, which is the date of the completion of the Transcontinental Railroad. And so, people will submit their family histories to the Daughters of the Utah Pioneers as part of joining to prove their connection to these. The other thing that the Daughters of the Utah Pioneers does is it builds and then curates museums, things that people have donated to the Daughters of the Utah Pioneers. The largest one is in Salt Lake City, but a lot of small towns in Idaho and Utah will also have a Daughters of the Utah Pioneers Museum. And then the other thing that it did is it placed these plaques commemorating important events in Utah and pioneer history.

(MUSIC – MELANCHOLIA)

HENDRIX-KOMOTO: The one that I'm most familiar with actually is not the one in Jackson, but the one commemorating the Bear River massacre, which was placed by the Daughters of the Utah Pioneers and was meant to commemorate the lives of the soldiers who had participated in a battle - is what they call it at the time against the Shoshone and has since been called a massacre. And the Daughters of the Utah Pioneers placed the plaque, And for a long time that was what commemorated the Bear River massacre. But in recent years, it's become really contentious as the Shoshone themselves have attempted to retell the story of that place and are in the process of creating their own memorial and their own interpretive museum on the site. And so, there are these plaques throughout the American West commemorating the history of the Mormon pioneers.

DEVERELL: This one in Jackson Hole honors Elijah Wilson, nicknamed Uncle Nick Wilson. He's the founder of Wilson, which is just around the corner of where the plaque stands today, west at the foot of the Grand Tetons. To learn more about Elijah Nick Wilson, I talked to Carlino Goggles, who is of Northern Arapaho descent, born and raised in the Wind River Reservation,

home to the Eastern Shoshone and Northern Arapaho tribes. Carlino learned about Elijah Wilson at school as a grade school student.

CARLINO GOGGLES: I was about in the fifth grade when they showed the video of him, and we had to do like research on him. And a lot of my family knew about him, so they called him Yagaichi for a reason. When they took him - when the Shoshones came and got him - it was for his mom, his Indian mom, because she had a vision about a white boy, because she lost these two sons. And, you know, and so she sent these group of Indians out to go look for a son for her, and they found him. And they started getting to know him, asking him questions, and they got to know him pretty good and they offered him a horse. But what they didn't say the horse's name was - is the horse's name was Bogam, which is like Chokecherry Berry, in Shoshone language; that's what he named his horse. So, he got to know his horse, and over time, he got to they finally asked him if they could move with him. So, he told them, "Yeah". So, they traveled a long ways and every stop they made, his legs were getting shafted and they put salve on it and he would cry every time they did that. So, they started calling him Yagaichi. His name was Crier.

DEVERELL: So, Elijah Wilson runs away from his Mormon family at 12 and is welcomed into the Shoshone tribe. During his time spent with the tribe, Elijah Wilson offers a very different perspective as explained by Darrah Perez, part of the Blackfeet Nation in Browning, Montana, and wife to Carlino Goggles.

DARRAH PEREZ: I've learned with him being under Chief Washakie - that was the Indian brother that he had. He saw things through his eyes in a different view kind of like how he always wanted to help the women with carrying water, carrying wood; just helping out so that people could have their load lightened and have things be better so you're not so stressed, so you're not complaining, you're not doing all these things. And he saw that, you know, he saw that, and he always tried to, you know, make awareness by telling, you know, his brother, Chief Washakie, you know, "Hey, you know, why doesn't the tribe do this or why don't the men do this or help out?" And he saw those things. But then what he didn't see was that once people are in place with always doing something a certain way, that it's kind of hard to change all that.

DEVERELL: Elijah Wilson is the adopted brother of Chief Washakie who would later become the tribe's prominent leader and war chieftain. Chief Washakie was the key figure in negotiating a treaty to establish the Wind River Reservation.

PEREZ: When they gave the Wind River reservation to Chief Washakie during the times of the treaties, they needed a place to place the Northern Arapaho because the Northern Arapaho were promised their own reservation, but before they could be given that reservation, the governor that promised them that was, I believe, executed or killed. So during that time, you know, they reached out and they had meetings with Chief Washakie and he agreed to place the Northern Arapaho here. But the government's, their whole agenda was not, you know, for them to have a home, it was for them that we would wipe each other out. We would kill each other by having two tribes that were enemies. And in that, you know, love happened. You

know, love always happened. Love conquers all. That's the way I see it. And so, with that, you know, there's been intermingling. And so, and now a lot of the children, they recognize and identify as both Northern Arapaho and Eastern Shoshone, as myself.

DEVERELL: Through all that these Indigenous tribes have been through, from welcoming a white Mormon boy into their tribe to forming a peaceful alliance despite getting pinned up against one another, the plaque heeds little recognition to that part of the story. Sarah and I couldn't help but notice the irony behind this.

KEYES: Well, he's a bit of a celebrity, from what I understand. He sort of has an unusual life that takes some twists and turns, and he's known for his scouting. He's known for being an overland stage driver, but he's also known for sort of these relationships he builds with native peoples, particularly with the Shoshone. So, he built sort of a kinship network with them at the same time that he's being celebrated here for leading a wagon train of white LDS members into this space.

DEVERELL: Yeah, it's kind of ironic because certainly through his own autobiographical writings, but also the legend that's grown up around him, we're told that his relationships with the Shoshone people were familial and friendly and there was an embrace, mutual embrace. But here the plaque is talking about the wagon train that comes over and these folks eventually build a fort for protection against the Indians. So, the truth is a little hard to pin down here, or the truth is always more complicated than it's first seen to be.

KEYES: Right, I think the truth is always more complicated than it's first seen to be. I mean, we also have a small excerpt on the plaque, right? There's not a ton of space to tell the whole story here. But also, you know, there's also a little bit of a cachet to make this really seem like a pioneer wagon train. If you're being led by someone who can also make claim to having sort of genuine relationships with native peoples that you're at once erasing and displacing. And you're also sort of been part of that experience of being on the edge of what white people would conceive of as the edge of civilization or what one of our much older Western history colleagues would call the frontier in the late 19th century.

DEVERELL: Right? So, Elijah Wilson and his community of wagon train partners and family members, they're seen as true pioneers.

KEYES: Right, right. And we can see that in the language of the commemorative organization, the Daughters of the Utah Pioneers, they use the pioneer as a verb, "families pioneered Jackson Hole". So that's all over. So, it's at least two times just on this plaque alone. And as you said, there's not a lot of language on the plaque.

DEVERELL: Amanda echoes the same sentiment of this celebration and depiction of Elijah Nick Wilson being a hero in an attempt to romanticize whiteness and white history.

HENDRIX-KOMOTO: I think he would have been viewed with some suspicion at the time, although he appears to have been accepted as sort of a respectable member of local communities. But I think like a lot of western societies, there's a lot of romanticization of the West's Native American past in the 19th and early 20th centuries when people can imagine that white settlement is going to win. I think in the 19th century, there's still a lot of concern over the continued presence of Native Americans in the area. And in the early 20th century there's obviously still Native Americans living in the American West right next to these white settlements. But people - and this would be true of Latter-day Saints as well - imagine that they have won and that Native Americans are going to sort of waste away. And so, for people like white Latter-day Saints, commemorating people like Nick Wilson allows them to romanticize the past and imagine that Native people are sort of confined to the past. He writes his book at the same time that a lot of Latter-day Saints are staging parades commemorating "frontier", and we should place that in quotation, "frontier life". So, he publishes it in 1910, and around that same time, if you'd been in Logan, Utah, and you'd attended either a Pioneer Day celebration or a 4th of July celebration, you would have seen people commemorating people moving across in wagons. And so there often would have been like a wagon in one particular parade I'm thinking of, they painted it with the words "Pikes Peak or Bust", but they also would have asked local tribes to participate. And so the North Western Shoshone, for example, participated in a parade, and they had people dressed up as pioneers, and then behind them would have come the Shoshone. And so, it was fairly common to sort of imagine the Shoshone as living in the past and to commemorate them and to celebrate their contribution to western history while at the same time denying them sort of a presence in the future and in the present sort of idea of the place. And so, I don't think it would have been necessarily out of place for them to have commemorated him, even though at the time it wasn't considered proper to run away and live with the Shoshone.

DEVERELL: Yeah, it just makes you think that the plaque sort of inscribe this moment where civilization, theology, and whiteness get implanted in Jackson Hole, and the future belongs to us. Is that a fair association?

HENDRIX-KOMOTO: I think so. And Latter-day Saints, in this time period in the 19th century, there had been some sense that native converts were important to the faith and were part of sort of God's overall redemptive plan for humanity. One of the things that happens after Latter-day Saints temporarily suspend the practice of polygamy in 1890 is they begin to sort of very, very aggressively try to lay claim to their space in mainstream white society and to try to distance themselves from their polygamous past, from their past, sort of trying to convert native people. And they try to portray themselves as being like other white settlers. And so, I can imagine that this plaque in commemorating the history of Nick Wilson and his role in colonizing Wyoming is also an attempt to sort of make parallels between Latter-day Saint history and the history of other white settlers.

(MUSIC – BEIJAFLO)

DEVERELL: So, let's take stock of what we've found out thus far. A fancy western tourist town, a mecca for skiers and others who love the Grand Tetons and all that sprawls below them, still has ties to an earlier era - a non-skiing era - a time when river rafting was far more work than fun, and a period of conquest, displacement, and tumultuous migrations - some forced, some not. Driven from, first, upstate New York, then the Middle West, adherents of a new American religion, Mormonism, made their way out to the Great Basin in the middle of the 19th century. Establishing there a theocratic community from which they sent out the proselytizing faithful to parts far and wide. Close to the end of the 19th century, a small part of Latter-day Saints struggled up and over the Tetons from Idaho into northern Wyoming. There, not far from where they must have wagoned down from the steep mountain terrain, sits a memorial plaque celebrating their accomplishments and the leadership of one of them, Elijah Uncle Nick Wilson. Like David Jackson a generation before him, Nick Wilson has his name on the landscape, nearby Wilson on the mighty Snake River, is named for him. As many modern-day historians and members of the Indigenous communities see it, changes have to be made. The plaque tells only one side of the story in celebration of White settler colonialism with disregard to the displacement of an already existing and thriving Indigenous community. Today, the Daughters of the Utah Pioneers recognize this and are willing to make amendments.

HENDRIX-KOMOTO: So, one of the things that I that I know that the Daughters of the Utah Pioneers have struggled with is what to do with those old plaques. Every year they receive phone calls about the plaque that they placed several decades ago about the Bear River massacre, chastising them for how overtly racist it is. And I think the Daughters of the Utah Pioneers - to some extent - has tried to come to grips with that and is trying to think about what their role in commemorating the past should be. And in their museum, for example, in Salt Lake City, have tried in some ways to become more professional. It's a really interesting place to visit because if you go into the archives where they keep the records that everybody's donated or written over the years about individual people who they've named as pioneers, you're not allowed to take in a camera; you're not allowed to take in anything to make handwritten notes. Instead, you have to pay per page to make copies. But over the years, they've become increasingly willing to work with researchers to make it a better place to research. And in fact, I should say that was true in terms of having to pay for copies when I went in there about a decade ago. It could have changed since then. But one of the things that they struggle with, I think, is that the people who tend to join sort of these local units tend to be older, tend to be more conservative, and tend to be really connected with the pioneer past that led to them putting up these plaques in the first place. And they haven't, as far as I know, gotten a whole bunch of new members. And so for them, they are going to have to try to figure out what their place in sort of these new histories are, because they need to find a way to sort of recruit new people in. But they also can't alienate this group of their older membership. And it's a difficulty that Mormon history as a whole has experienced. The Mormon History Association is probably what the Western History Association looked like a few decades ago. It's mostly older members; it's a lot of amateur historians. And there's been tensions at time between the people who want to make sure that those people continue to come and those people who want to embrace newer types of history. And at times, it's become quite apparent that you can't always do both. And I think the Daughters of the Utah Pioneers is, in many ways,

in a similar spot. The people who tend to be members are people of my grandparents' generation, not even my parents' generation. And these sort of stories that have been told haven't necessarily generated a whole bunch of new interest. And I think that may be part of the reason why you don't hear so much about them commemorating and putting up new plaques; it's because it's not really quite clear what their place is anymore, and they'll have to figure that out.

DEVERELL: I expected that Darrah and Carlino would perhaps look askance at the plaque and the man. After all, Indigenous societies the world over have had to bear and withstand hundreds of years of white interlopers dropping in to Indigenous settings for this or that reason, maybe staying, maybe not – often claiming to understand the culture, making further claims on their ability to, in the phrasing of historian Philip Deloria, “play Indian.” I expected Darrah and Carlino to think not especially highly of Elijah Wilson, and I was wrong.

GOGGLES: Yeah, because he was like the mediator for both cultures. And I mean he was like the lightning rod for the Shoshone people because without him, they weren't able to trade with the fur traders or the white settlers. And that's how they used them, you know? I mean, but he didn't mind that. I mean, he got he grew to love them and they grew to love him back. I do believe that our people here on Shoshone land need to acknowledge him more and go pay him homage and respect, because I think without him, the Shoshone tribe wouldn't be here now. I would say this is a plaque representing one of my people. This is my knowledge, this is my history. To me, this is important. And it should also be important to you too, because he's coming from your culture.

PEREZ: I would say the same thing. The only thing I would throw in there is that it's a beautiful story of, you know, a lot of healing and redemption. It's a beautiful story and the man that's behind that is, he's a powerful man because he created connection with both the Indians and the whites. And in doing that, I think he created a lot of awareness to where the ancestors wanted us to be and where we are and where we're going. I think that's important because, you know, these figures that we're forgetting about, we forget that they created so much harmony in our world. You know, they kept it at balance to where things would go in the good direction. You know, when we talk to the elder people, they always say, “Make sure like when you pray, pray good. When you think thoughts, think good thoughts. When you say things, say good things.” And I think all of that, I would say thank you, thank you to Nick Wilson for what he's done. And I really appreciate, you know, getting to know him, you know, even though I didn't really get to know him, but getting to know his story and his life and what he created and left for us. I really find that it was important, you know, like Carlino said back when he was going to fifth grade, you know, he was being taught these things. And I think back then, they saw the importance of that. They saw the importance of that because it created friendships, it created understanding; it created that harmony and balance that we're all looking for as people in this walk of life. So I think that it's very important that people get to learn and know Nick Wilson.

(MUSIC – REFLECTION POOL)

DEVERELL: At the same time, Darrah also sees and recognizes the awareness that non-Natives have today, and the efforts made on their part.

PEREZ: Okay. So, you're making me think about some of my current relationships with people. And, you know, I know there's a fair balance of those that are for, you know, for the native communities and those that are not for. I want to say with a lot of the brutal history that we have, I see a lot of the non-Native people - the white people - you know, they want to make it right. You know, they're ready to make those amends and see where they were wrong and correct their ancestors' wrongs, you know, make them right. So, I see that happening just not at a fast pace, I guess, that I would like. So, when it comes to someone similar to him, it's kind of hard to even put somebody there that I can think of off the top of my head. I think it's important. I think it's important because one of the big things that I do in my line of work here in my community is I shed light on, you know, some of the lost spirits that need that guidance. Without shining light and having forgiveness - because forgiveness is one big thing to help us get to, as natives call it, "the happy hunting grounds". And to get to that other side, you know, our heaven, you have to have that forgiveness. I think it would be important to shed light on him so that we can help those who have been lost.

DEVERELL: The work with Indigenous storytelling and Indigenous stories that Darrah is involved in is nativememoryproject.org, and we urge all the listeners to avail themselves of the knowledge and insights of that website and to try to broaden the narratives and understanding that we all can bring to our lives and those that came before us.

DEVERELL: This brings us back to a question that I ask all my guests: is there anything you would do to change the plaque or the memorial or the commemoration, and the information it showcases?

KEYES: I think it'd be really, really great if there was even like a QR code or something around here where people could get a sense of this plaque in its broader context. And I don't mean the broader context, like, "Oh, what was Uncle Nick's like actual background?" That's interesting too, but the broader context of commemoration. So, what are the other numbers of plaques that go along with this one? We're at 123 already up here. What types of activities, historic activities, have Daughters of Utah Pioneers been up to and why were they up to those activities? How does this fit into a broader narrative of western white settlers trying to claim and remake the history of places that they come to occupy? I mean, those are very compelling questions.

DEVERELL: Absolutely. And I think it almost goes without saying, but I'll say it anyway. This is a plaque being put together and commemoratively installed in service of the Church of Latter-day Saints regard for their history. But we don't have a sense here of the context of Mormon expansion across the west and settlement. We don't have a context of indigenous displacement, so we'd want to try to have a 360-degree view as best we could of what other parts of the story don't fit onto this plaque.

KEYES: Mm-hmm. Mm-hmm. Yeah. I think that's exactly right.

DEVERELL: Would you have any interest in taking this down?

KEYES: That's a good question, especially since, as we know, there's been so much work across the United States to take down monuments to white supremacy, both monuments to the Confederates and also monuments to pioneers. I think there were some just removed from Oregon not too long ago. You know, I think that I would be interested in seeing the community around here, and by that, I mean, you know, thinking expansively about what that means, both members who live in Jackson and representatives of Native peoples, to have a conversation about what should happen with the monument in their local community.

(MUSIC – SUNSHOWER)

DEVERELL: I'm Bill Deverell. Thank you to our guests Carlino Goggles, Amanda Hendrix-Komoto, Sarah Keyes, and Darrah Perez. Coming up on the next episode, we move from Jackson, Wyoming to Los Angeles to explore the role of the world's largest LGBTQ archives in the memorialization and preservation of its communities of both the past and present.

KAREN TONGSON: The One Archives not only memorializes or houses all of these artifacts, but from them have come tremendous curatorial exhibits and other public programs bringing people to the archive itself for gatherings, performances that were inspired by materials in the archive. And part of what ONE does as an archive is it memorializes through reactivation and pleasure and joy and the possibility of communal regathering around these items.

DEVERELL: If you're interested in seeing images related to this episode, please visit our website at dornsife.usc.edu/icw. *Western Edition's* team includes Avishay [ah-vee-shy] Artsy, Katie Dunham, Jessica Kim, Elizabeth Logan, and Stephanie Yi. *Western Edition* is a production of the Huntington-USC Institute on California and the West. Thank you for listening and be well.