

Nuu~ciu Strong



A Colorado Fourth Grade Resource Guide
Lessons about the Ute People of Colorado

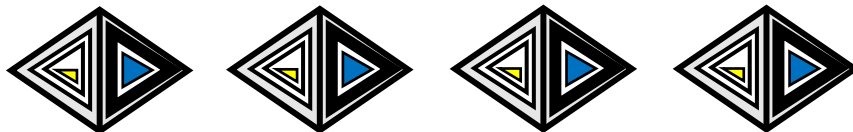




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Motorcycle Rally - Bennett Thompson



Source: Used with permission from Jeremy Wade Shockley, The Southern Ute Drum.





Introduction

Colorado is very fortunate to have the Southern Ute tribe, the Ute Mountain Ute tribe and the Ute Indian tribe as part of Colorado's past and present. **Nuu-ciu Strong** is a resource for fourth grade educators to use to support teaching the history, culture, and present lives of the Ute people. This resource was developed in collaboration with Colorado's Ute tribes, the Colorado Commission of Indian Affairs, the Colorado Department of Education, History Colorado, Denver Public Library, Denver Art Museum, and educators statewide. However, contributions for this resource extend well beyond the listed organizations. The kindness of many, resulted in comprehensive lessons that truly showcase the Ute people.

Nuu-ciu Strong is from the perspective of the tribes. The generosity of Colorado's tribes are in the stories, illustrations, and traditions shared throughout the lessons. The lessons in **Nuu-ciu Strong** are divided into five different units:

1. Ute History
2. People, Places and Environment
3. Cultural Heritage and Diversity
4. Cultural and Social Structures
5. Citizenship

All five units are directly aligned to *Essential Understandings* used to develop common thinking around what Colorado's fourth grade students need to know about Colorado's Ute people. Recently, Colorado's Academic Standards underwent a review and revision process. The most current 2020 standards are included in each lesson in order to provide teachers with a description of what students need to know, understand and be able to do.

Colorado's fourth grade students have a unique opportunity to learn about Colorado's earliest inhabitants from the inhabitants themselves. This is an opportunity Coloradans cannot take for granted. **Nuu-ciu Strong** is a gateway into the world of the Ute people, both past and present. The Southern Ute tribe and the Ute Mountain Ute tribe live strong in Colorado today. In order for Colorado to continue to understand, appreciate and preserve Colorado's Ute tribes, educators have a responsibility to teach about the long and rich history of the tribes as well as the contributions of today.

*Don't walk behind me; I may not lead. Don't walk in front of me; I may not follow.
Walk beside me that we may be as one.*

Ute Indian Proverb





SOUTHERN UTE INDIAN TRIBE

December 28, 2017

Colorado Department of Education
1560 Broadway, Suite 1100
Denver, CO 80202

To Whom It May Concern,

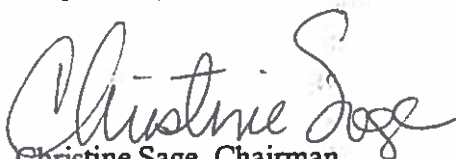
Mique! On behalf of the Southern Ute Indian Tribe, we are excited to be a part of this process to develop fourth grade curriculum in regards to the Ute History as the Indigenous people of this great state of Colorado.

Developing the curriculum means that all students, their families and teachers will have a better understanding of who the Utes were and who we are now. It is very important to understand, respect and honor the Ute culture and traditions and how we interacted with other Tribes, the Spanish and the Europeans. We would not be who we have become; a successful leader in Indian Country, the state of Colorado and the United States without these relationships.

We are excited to see curriculum in place for the upcoming academic year, 2018-2019. As technology advances and the education system adapts, our Ute history and culture will not change; rather the delivery of this curriculum must acclimate to the ever changing education climate. From time to time we would like to collaborate with Colorado Department of Education and review the curriculum for its accuracy.

We look forward to continuing our relationship. We are making history! Chairman Clement J. Frost and the previous Administration were honored to be a part of this process. Tog'oi'ok!

Respectfully,


Christine Sage, Chairman
Southern Ute Indian Tribe



UTE MOUNTAIN UTE TRIBE

P.O. Box 248
Towaoc, Colorado 81334-0248
(970) 565-3751

May 17, 2018

Colorado Department of Education
1560 Broadway, Suite 1100
Denver, CO 80202

To Whom It May Concern,

The Ute Mountain Ute Tribe is pleased to be a part of the newly developed Ute History fourth grade curriculum. It is a historic moment for Colorado education and Ute people.

When this curriculum is taught, Colorado students, families and teachers will have a deeper knowledge of the Ute Tribe's history and people. As the oldest and most enduring inhabitants in the State of Colorado, we want others to learn about our history, traditions and culture.

We are pleased that this endeavor will be part of the 2018-2019 Colorado school curriculum. Our Tribal Elders and Historians have participated in the curriculum development, and we feel confident that the materials are accurate.

We look forward to a continued relationship with the Colorado Department of Education. We want to thank the Lt. Governor's office staff for their guidance in this process.

Respectfully,

A handwritten signature in blue ink, appearing to read "Harold Cuthair".

Harold Cuthair, Chairman
Ute Mountain Ute Tribe



Acknowledgements

Nuu-ciu Strong, is a result of dedicated and committed individuals and organizations working collaboratively to bring the history, culture, and stories of the Colorado Ute people to our 4th grade classrooms. The Colorado Commission of Indian Affairs would like to acknowledge the Colorado Ute Tribes, Colorado Department of Education, History Colorado, Ute Indian Museum (Montrose), and Colorado teachers for their support. The talents of these individuals and organizations made this fourth grade resource guide possible.

Southern Ute Tribe, Chairwoman Christine Baker-Sage

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Betty Howe, Elder Committee, Towaoc, CO

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Terry Knight Sr., Tribal Historian, Towaoc, CO

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Essential Understandings

The Ute Tribes are an integral part of Colorado's identity. Understanding Colorado's Ute Indian Tribes, histories, cultures, and contemporary lives deepens knowledge and perspectives on Colorado today. The Colorado Ute curriculum units were a collaborative effort to ensure a comprehensive representation of Colorado's Ute Indian people. In an attempt to build consensus around what students should know about Colorado's Ute, the Colorado tribes and educators developed the following *Essential Understandings*.

Essential Understanding 1: Ute History - Relations & Interactions

History is a story most often related through the individual experiences of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from an American Indian perspective frequently conflicts with the stories mainstream historians tell; therefore, to understand the history and cultures of Colorado's Ute Tribes requires understanding history from the perspectives of each tribe.

Essential Understanding 2: Relationship with the Land

For thousands of years, indigenous people have studied, managed, honored, and thrived in their homelands. These foundations continue to influence American Indian relationships and interactions with the land today.

Essential Understanding 3: Diversity & Cultural Heritage

Culture is a result of human socialization. People acquire knowledge and values by interacting with other people through common language, place (land), and community. In Colorado, there is distinct cultural diversity among the Ute Tribes that span history from time immemorial to the present day. Each nation's distinct and unique cultural heritage contributes to modern Colorado. These foundations continue to influence Ute cultural heritage, relationships, and interactions today.

Essential Understanding 4: Culture & Social Structures

Colorado Ute Tribal identity is developed, defined and redefined by entities, organizations and people. Ute individual development and identity is tied to language/culture and the forces that have influenced and changed culture over time. Unique social structures, such as rites of passage and protocols for nurturing and developing individual roles in tribal society, characterize each Ute culture. Colorado Ute cultures have always been dynamic and adaptive in response to interactions with others.

Essential Understanding 5: Citizenship

Today, the Ute People in Colorado continue to play a significant role in many aspects of political, legal, cultural, environmental, and economic issues. The ideals, principles, and practices of citizenship have always been a part of Ute Indian society. The rights and responsibilities of Ute individuals have been defined by the values, morals, and beliefs common to their culture. Today, they may be citizens of their tribal nations, the states they live in, and the United States.

The *Essential Understandings* are big ideas regarding what teachers and students should know about the Ute Tribes in Colorado. The understandings are linked to rich content through five major units for teaching about the Ute Tribes. The core understandings were developed to establish mutual perspective and, through education, eliminate potential bias. These *Essential Understandings* support deeper levels of curriculum development and help avoid unintended content. They are gateway standards, or entry points, into the rich histories, cultures, and perspectives of each Colorado tribe.





The Circle of Life

The Circle of Life is a central theme of Ute life and it is captured visually throughout **Nuu-ciu Strong**. The Ute people have a unique relationship with the land, plants, and all things living. The Circle of Life represents the unique relationship in its shape, colors, and reference to the number four, which represents ideas and qualities for the existence of life.

The People of the early Ute Tribes lived a life in harmony with nature, each other, and all of life. The Circle of Life symbolizes all aspects of life. The Circle represents the Cycle of Life from birth to death of People, animals, all creatures, and plants. The early Ute People understood this cycle. They saw its reflection in all things. This brought them great wisdom and comfort. The Eagle is the spiritual guide of the People and of all things. Traditionally, the Eagle appears in the middle of the Circle.

The Circle is divided into four sections. In the Circle of Life, each section represents a season: spring is red, summer is yellow, fall is white, and winter is black. The Circle of Life joins together the seasonal cycles and the life cycles. Spring represents Infancy, a time of birth, of newness-the time of "Spring Moon, Bear Goes Out." Summer is Youth. This is a time of curiosity, dancing, and singing. Fall represents Adulthood, the time of manhood and womanhood. This is the time of harvesting and of change - "When Trees Turn Yellow" and "Falling Leaf Time." Winter begins for gaining wisdom and knowledge - of "Cold Weather Here." Winter represents Old Age; a time to prepare for passing into the spirit world.

The Circle also symbolizes the annual journey of the People. In this journey, the People moved from their winter camp to the mountains in the spring. They followed trails known to each family group for generations. The People journeyed to each family group for generations. The People journeyed as the animals did. Following the snowmelt, they traveled up to their summer camps. In the fall, as the weather changed, the People began their journey back to their winter camps. Once again, they followed the animal migrations into lower elevations. They camped near streams, rivers, springs, and lakes. These regions provided winter shelter and warmth.

The early People carried with them an intricate knowledge of nature. They understood how to receive the rich and abundant gifts that the Earth, Sky, and Spirit provided. They also understood how to sustain these gifts. They took only what was needed. The People used the plants, animals, and the Earth wisely. They gave gifts in return. This knowledge was the People's wealth.

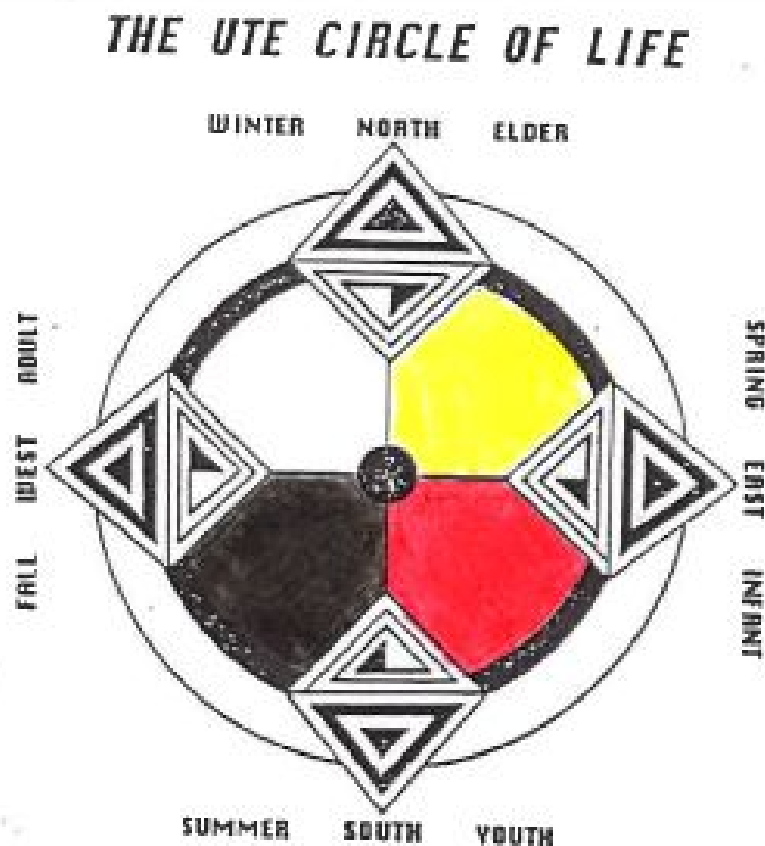
The Circle of Life is the rich cultural and spiritual heritage of the Ute. This heritage is still alive in the life cycle and seasonal cycles of today. It still is alive within the harmony of nature. It is reflected in the acknowledgement and practice of honoring and respecting all things, people, and relationships. The Circle design can be found on the back of traditionally made hand drums. These drums are important ceremonial instruments for the People today.





The Circle of Life

The early heritage of the Ute is the true wealth of today's People. This heritage provides an eternal guide for their way of life. The early Utes have given great gifts of knowledge and wisdom to their descendants. These treasures are just as relevant today as they were for their Ancestors. The Circle of Life is a symbol that represents the Ute People's rich, full and beautiful heritage.







Source: Image provided by the Southern Ute Indian Tribe.





History Colorado: Ute Tribal Paths & the Ute Resource Guide


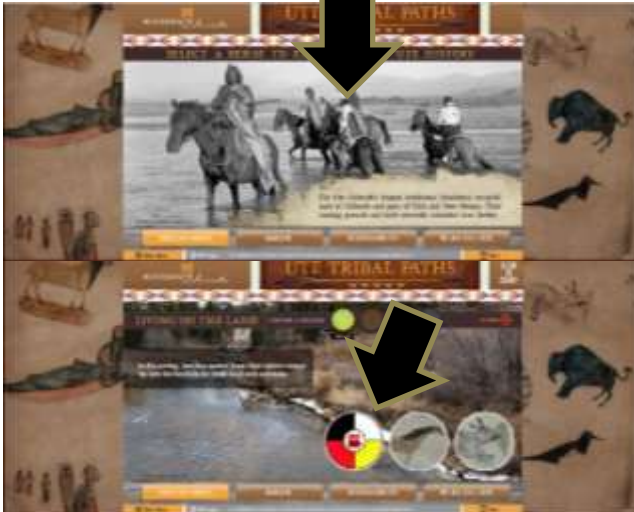


History Colorado's *Ute Tribal Paths* Online Exhibit (http://exhibits.historycolorado.org/utes/utes_home.html) provides supplemental videos, images and content that highlights some of the lessons found in **Nuu-ciu Strong**. Teachers may choose to have students work on earning a Digital Badge while progressing through the Ute Tribal Paths exhibit.

Nuu-ciu Strong	Ute Tribal Paths	Navigation
Unit 1: Lesson 1	Hides for Horses (Origins) Ute Creation Story Includes: Ute Language, Sleeping Ute Mountain, & Ute Origins.	 Click on first horse on the left
Unit 1: Lesson 3	Hides for Horses (Hides for Horses) An overview of how the acquisition of the horse changed the lives of the Ute.	 Click on the horse on the right
Unit 1: Lesson 4 (Click on the "Invasion" button at the bottom of the screen)	Invasion (Explore 1847-1896) A variety of events that changed the relationship between the Ute and the U.S. government.	 Select the grey highlighted beads to learn more about the time period from 1847-1896
Unit 1: Lesson 6 (Click on the "Reservation Life" button at the bottom of the screen)	Reservation Life (Schools) A look at life in Indian Boarding Schools.	 Click on "Schools"








History Colorado: Ute Tribal Paths & the Ute Resource Guide

Nuu-ciu Strong	Ute Tribal Paths	Navigation
Unit 1: Lesson 4 & Unit 2: Lesson 1	Reservation Life (Allotments) An overview of how the Ute slowly lose their territory.	 Click on "Allotment"
Unit 2: Lesson 1	Hides for Horses (Living on the Land) An overview of why the Ute moved with the seasons.	 Click on the horse/Ute in the middle, then click on the video icon to view the video about Ute migration
Unit 2: Lesson 1	Reservation Life (Reservation Life) A description of Ute life on the reservations.	 Click on "Reservation Life"
Unit 3: Lesson 1	We Are Still Here (The Bear Dance) A short video explaining the Bear Dance, narrated by Alden Naranjo, Elder, Southern Ute Tribe.	 Click on the people dancing in the middle





History Colorado: Ute Tribal Paths & the Ute Resource Guide

Nuu-ciu Strong	Ute Tribal Paths	Navigation
Unit 3: Lesson 2	<p>Hides for Horses (Living on the Land)</p> <p>Explanations about life for the Ute during the 4 seasons</p>	 <p>Click on the horse/Ute in the middle, then click on the 4 seasons buttons</p>
<p>Unit 5: Lesson 3</p> <p>(Click on the “We Are Still Here” button at the bottom of the screen)</p>	<p>We Are Still Here (Ute Mountain Ute Tribe)</p> <p>A description of the lives of the Ute Mountain Ute Tribe today.</p>	 <p>Click on Chief Ignacio on the left</p>
Unit 5: Lesson 3	<p>We Are Still Here (Ute Tribe of the Uintah and Ouray Reservation)</p> <p>A description of the lives of the Ute Tribe of the Uintah and Ouray today.</p>	 <p>Click on Chief Ouray and Chipeta</p>





Ute History Unit Overview

Unit 1

Unit 1 Overview:

This unit covers the history of the Ute People from their creation story and life on the land to interactions and conflicts with Europeans and Americans. Lesson 1 introduces the creation story, an example of how Ute history has been preserved over time. Next, students learn about the importance of the land to the Ute people. The next three lessons explore how life changed for better or worse after contact with the first European explorers. The unit ends by taking a look at how the state/national government tried to control the lives of the Ute People .

Essential Understanding #1:

History is a story most often related through the individual experiences of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from the Ute perspective frequently conflicts with the stories mainstream historians tell; therefore, to understand the history and cultures of Colorado's Ute Tribes requires understanding history from the perspectives of each tribe.

Lesson	Lesson Title	Time Frame
Lesson #1	The Creation Story	45 minutes
Lesson #2	Before the Horse	60 minutes
Lesson #3	European Contact: Raid, Trade and Socialization	60 minutes
Lesson #4	Broken Promises	60 minutes
Lesson #5	A Battle Between Cultures: The Utes Must Go!	75 minutes
Lesson #6	Acculturation and Assimilation Through Education	90 minutes





Ute History Unit Overview

Unit 1

Colorado Academic Standards – Social Studies:

- **CO State History Standard 1: GLE #1**
 - *EO.b. - Identify cause-and-effect relationships using primary sources to understand the history of Colorado's development.*
 - *EO.c. - Explain, through multiple perspectives, the cause-and-effect relationships in the human interactions among people and cultures that have lived in or migrated to Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*
 - *EO.d. - Identify and describe how major political and cultural groups have affected the development of the region.*
- **CO State History Standard 1: GLE #2**
 - *EO.a. - Construct a timeline of the major events in Colorado history.*
 - *EO.c. - Describe both past and present interactions among the people and cultures in Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*
- **CO State Geography Standard 2: GLE #1**
 - *EO.a. - Answer questions about Colorado regions using maps and other geographic tools.*
 - *EO.d. - Illustrate, using geographic tools, how places in Colorado have changed and developed over time due to human activity.*
- **CO State Geography Standard 2: GLE #2**
 - *EO.a. - Describe how the physical environment provides opportunities for and places constraints on human activities.*
 - *EO.d. - Describe how places in Colorado are connected by movement of goods, services, and technology.*
- **CO State Economics Standard 3: GLE #1**
 - *EO.b. - Give examples of the kinds of goods and services produced in Colorado in different historical periods and their connection to economic incentives.*
 - *EO.c. - Give examples of the kinds of goods and services produced in Colorado in different historical periods and their connection to economic incentives.*
 - *EO.d. - Explain how productive resources (natural, human, and capital) have influenced the types of goods produced and services provided in Colorado.*

Colorado Academic Standards – Reading, Writing, and Communicating:

- **RWC Standard 2.2 Reading for All Purposes**
 - *a. - Use Key Ideas and Details to:*
 - *i. Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text. (CCSS: RL.4.1)*
 - *ii. Determine the main idea of a text and explain how it is supported by key details; summarize the text. (CCSS: RL.4.2)*
 - *iii. Explain events, procedures, ideas, or concepts in a historical, scientific, or technical text, including what happened and why, based on specific information in the text. (CCSS: RL.4.3)*





Ute History Unit Overview

Unit 1

- *b. - Use Craft and Structure to:*
 - *iii. Compare and contrast the point of view from which different stories are narrated, including the difference between first- and third- person narrations. (CCSS: RL.4.6)*
- *c. - Use Integration of Knowledge and Ideas to:*
 - *i. Make connections between the text of a story or drama and a visual or oral presentation of the text, identifying where each version reflects specific descriptions and directions in the text. (CCSS: RL.4.7)*
- **RWC Standard 3.2 Writing and Composition**
 - a.- Introduce a topic clearly and group related information in paragraphs and sections; including formatting (e.g., headings), illustrations, and multimedia when useful to aiding comprehension. (CCSS: W.4.2a)
 - b.-Identify a text structure appropriate to purpose (sequence, chronology, description, explanation, comparison-and-contrast).
 - c.- Organize relevant ideas and details to convey a central idea or prove a point.
 - d.-Develop the topic with facts, definitions, concrete details, quotations, or other information and examples related to the topic. (CCSS: W.4.2b)
 - e.-Link ideas within categories of information using words and phrases (e.g., another, for example, also, because). (CCSS: W.4.2c)
 - f.-Use precise language and domain-specific vocabulary to inform about or explain the topic. (CCSS: W.4.2d)
 - g.-Provide a concluding statement or section related to the information or explanation presented. (CCSS: W.4.2e)
- **RWC Standard 4.1: Research Inquiry and Design**
 - *c. - Draw evidence from literary or informational texts to support analysis, reflection, and research. (CCSS: W. 4.9)*
 - *i. Apply grade 4 Reading standards to literature (for example: “Describe in depth a character, setting, or event in a story or drama, drawing on specific details in the text [or example: a character’s thoughts, words, or actions].”). (CCSS: W.4.9a)*
 - *ii. Apply grade 4 Reading standards to informational texts (for example: “Explain how an author uses reasons and evidence to support particular points in a text”). (CCSS: W.4.9.b)*

Background Knowledge / Context for Teachers:

The Ute people are the oldest continuous residents of the state of Colorado, inhabiting mountains and vast areas of Colorado, Utah, New Mexico, and Arizona. They have a rich history tied to their environment and created extensive trade routes across the land long before contact with European explorers. Following contact with the Europeans and, later, the Americans, the Ute tribes have endured a variety of political, economic, legal, military, and social policies significantly changing their way of life.





Ute History Unit Overview

Unit 1

Unit Assessment: Classroom Exhibit

- A. Have 4 groups of students create a display that reflect Ute history in Colorado - Creation, Using the Land, Changes after European contact, and American Wars and Treaties.
 - a. Displays could include primary sources, drawings, and artifacts and should include a brief written explanation.
- B. Students may add their information to a class timeline.

Chief Jack House, the last heredity chief of the Ute Mountain Ute Indian Tribe.

Located on the 2nd floor in the Colorado State Capitol building.



Chief Buckskin Charley, of the Mouache band of the Southern Ute Indian Tribe.

Located on the 2nd floor in the Colorado State Capitol building.



Source: Used with permission from Jeremy Wade Shockley, The Southern Ute Drum.





Ute History Background Information

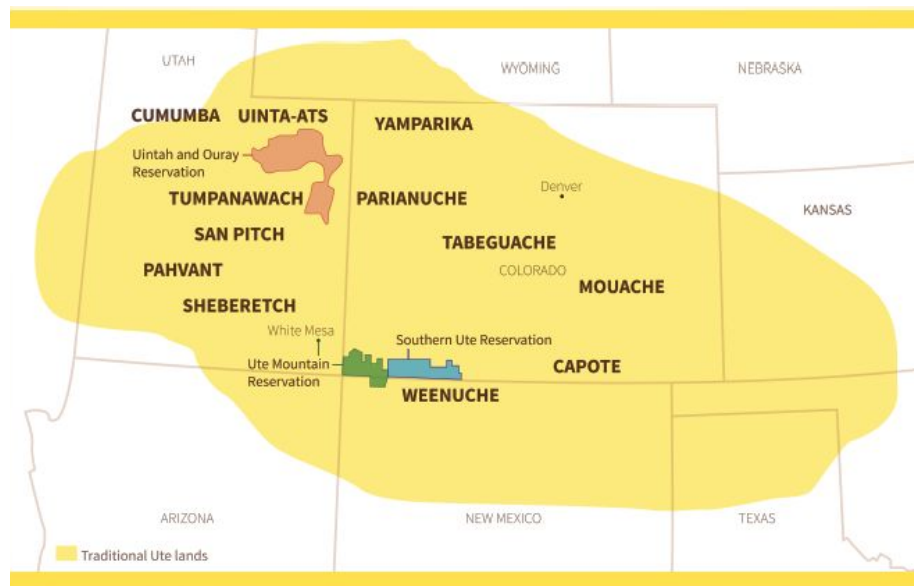
Unit 1

The Ute People

The Ute Indians are one people, seven bands, and today, three tribes. Their long history goes back generations, and was shaped by interaction with their environment and their neighbors. Historic changes since 1849 have dramatically impacted the Ute way of life. Their relationship with the land shapes their Ute language, dances, and ceremonies. The Ute People's place in their tribes, their bands, and their families form their identities as Ute. They are Colorado's oldest continuous residents and are still here today. The Ute live in the modern world and carry on their traditions.

Historically there were many Ute bands made up of family groups. Over time, there were seven distinct bands:

- Mouache Ute band—eastern slopes of the Rockies, from Denver, south to New Mexico
- Capote Ute band—upper Rio Grande, including the San Luis Valley
- Weenuche Ute band—later known as the Weeminichue band, San Juan drainages and northern tributaries in Colorado and New Mexico
- Tabeguache Ute band—later known as the Uncompahgre band, Gunnison and Uncompahgre River Valleys
- Parianuche Ute band—later known as the Grand River band, upper Colorado River valley
- Yamparica Ute band—later known as the White River band, northwestern Colorado
- Uintah Ute bands—including the bands called Cumumba, Pahvant, San Pitch, Sheberetch, Tumpanawach, and Uinta-ats, eastern Utah.



Ute people speak different dialects of the same language. Their ancestors spoke this language, but it wasn't written down. In modern times, spellings of the same word vary depending on the dialect that is being recorded. The Ute language shares structure and vocabulary with the Numic group of languages. Their nearby neighbors the Paiute, Shoshone, Comanche, and Hopi also speak Numic languages.





Ute History Background Information

Unit 1

The Ute People's original territory included Colorado and Utah, and parts of New Mexico, Arizona and Wyoming. They thrived in the diverse ecosystems of the Rocky Mountains and high plateaus. To the east and north of the Ute People were the Arapahos, Cheyennes, Kiowas, Apaches, Comanches, Sioux (Lakotas) and Pawnees. To the south were the Pueblos, Navajos, and Apaches. To the north and northwest were the Shoshones, Bannocks, Paiutes, and Goshutes.

The Ute People call themselves Nuuchu (also spelled Nuu-ciu), which means "the human" or "the Ute". The name "Ute" comes from Spanish explorers, whose American Indian neighbors called them "Yoo'tawtch" and "Guaputa". "Guaputa" is the Jemez Pueblo Indian word for "people who live in stick houses."

Today, there are three Ute tribes:

- Southern Ute Indian Tribe, headquartered in Ignacio, Colorado (Capote and Mouache).
- Ute Mountain Ute Tribe, headquartered in Towaoc, Colorado and White Mesa, Utah.
- Ute Indian Tribe of the Uintah and Ouray Reservation, headquartered in Fort Duchesne, Utah.

Group studio portrait of Ute Native Americans; seated are: Tachiar, Parrum, A-Pat-We-Ma, and Wich-Ha-Ka-Sa; standing are: Tan-Nah, Jui, Ce-Gee-Che, Ta-Wee, Buckskin Charley, and Pedro. 1899.



Source: Photograph used with permission from the Denver Public Library.





Creation Story

Unit 1 Lesson 1

Lesson Overview:

Students will explore Ute creation stories through various ways and discuss their similarities and differences. Using petroglyphs and the creation stories, students will examine how early Ute history was recorded.

Time Frame:

45 minutes

Inquiry Questions:

1. What does the Ute creation story tell us about the importance of the land to the Ute people?
2. What are the various ways Ute history has been recorded?
 - a. How does oral history change over time? How is history affected by the way it's told? How do these methods affect how history is told today?
3. How does the creation story support the idea that Ute People have lived in the West for thousands of years?

Colorado Academic Standards-Social Studies:

- **CO State History Standard 1: GLE #1**
 - *EO.b. - Identify cause-and-effect relationships using primary sources to understand the history of Colorado's development.*

Colorado Academic Standards- Reading, Writing, Communicating 2: GLE #2

- **CO State RWC Standard 2.2: Reading for All Purposes**
 - *EO.a. - Use Key Ideas and Details to:*
 - *ii. Determine the main idea of a text and explain how it is supported by key details; summarize the text. (CCSS: RI.4.2)*

Materials:

Spirit of the Nuche: <https://www.youtube.com/watch?v=wPaeDxp5Ti8&feature=youtu.be>

Oral History Analysis Sheet

Reading #1: Ute Creation Story - Uintah & Ouray

Reading #2: Ute Creation Story - Southern Ute

Reading #3: In the Beginning - Northern Ute

Reading #4: Ute Mountain Ute Creation Story

Reading #5: Stories of Our Ancestors

Image: Shavano Rock Art

Picture/Photograph Analysis Sheet <http://www.cde.state.co.us/cosocialstudies/pssets>

Background Knowledge / Contextual Paragraph for Teachers:

The Ute People are the oldest continuous residents of the state of Colorado, inhabiting mountains and vast areas of Colorado, Utah, New Mexico and Arizona. The creation stories explain how Ute tribes came onto the land and laid a cultural foundation for them. Additionally, petroglyphs also record events in Ute history.





Creation Story

Unit 1 Lesson 1

"In the days before ancient times," begins one Ute creation story, "there were no people in any part of the world. . . ." . . . *One day Senawahv, the Creator, began to cut sticks and place them in a large bag. He gave the bag to Coyote and said, "Carry these over the far hills to the valleys beyond. You must not open the bag until you reach the sacred grounds."*

Coyote was young and foolish, consumed with curiosity. As soon as he was over the first hill and out of sight, he decided to peek into the bag. "That could hurt nothing," he thought. When Coyote untied the bag, many people came out, all of them speaking different languages. He tried to catch them and get them into the bag, but they scattered in every direction.

By the time Coyote closed the bag, it was almost empty. He hurried on to the sacred valley and opened the bag, releasing the few people who remained. These were the Utes.

When Senawahv learned what had happened, he was very angry with Coyote. "Those you let escape will forever be at war with the Utes," he said. "They will forever try to gain land from their neighbors. But the Utes, though few in number, will be the mightiest and most valiant of heart. They will be able to defeat the rest."

The Ute People are part of a larger group of "Numic" speakers, a Uto-Aztecan language family that includes Shoshone, Hopi, Comanche, and Paiute groups. Historians and archaeologists have long searched for the Utes' origins. The most common theory holds that the Ute People and other Numic groups migrated here from the West Coast over 800 years ago, during the last days of the ancient Puebloan villages in the Southwest.

But the Ute People have oral traditions going back hundreds, maybe thousands, of years—indicating that their origin was possibly right here in Colorado. Many (including other Utes) believe that the tribe descended from the ancient native people who inhabited western Colorado's deserts as long as 2,000 years ago. There is evidence that the Ute People have ancient roots in Mexico and shared ancestors with the Aztecs.

Though it may not be clear precisely when Ute People came to Colorado or how they got here, we know that they have lived here longer than anyone else. One of the early names for the Ute People was "the blue sky people." Another was the "people of the shining mountains." When Europeans first saw present-day Colorado in the early 1500s, most of it was Ute territory—and had been for centuries. Spanish chronicles called them "Yutas," the forever ago people.

Building Background Knowledge for the Student:

Open discussion: Think about your favorite story. Why is this story important to you? Does it teach a lesson? Does it explain something about you? Where do stories come from? What is a story? Can it be oral? Can it be told in pictures? Can stories explain history?





Creation Story

Unit 1 Lesson 1

Instructional Procedures and Strategies:

1. Handout the Oral History Analysis worksheet (<https://www.cde.state.co.us/cosocialstudies/pssets>). Explain to students that they will be listening to a story very important to the Ute people. Keep in mind our questions from before - Can a story tell us about a people's history?
2. Play "Spirit of the Nuche" (<https://www.youtube.com/watch?v=wPaeDxp5Ti8&feature=youtu.be> to 2:40 minutes). Students fill out organizer as they listen (Play again if necessary to aid understanding).
3. Students pair and share their findings when finished.
 - a. What was this story about? What was it trying to explain?
4. Divide the class into groups. Provide each group with 1 of the Ute creation stories (Readings 1-4). Explain that these stories are versions of the same creation story.
 - a. What similarities do these stories share? What are the differences? Does it matter?
 - b. Which account do you think came first?
5. How else might history have been recorded for the Ute people? Think back to the video
 - a. What do you notice? (Details!)
 - b. What do you think is happening in this picture?
6. Handout the Picture Analysis Worksheet.
 - a. Show students the Shavano Rock Art image
7. Ask students what they think the Shavano Rock Art represents. Explain that this is another example of how the stories of the past have been preserved.

Critical Content

- The importance of Creation Stories to the Ute People
- Why cultures have creation stories
- Why the Creator has different names in each of the stories
- The significance of petroglyphs in telling stories of people in the past

Key Skills

- Compare and contrast different creation stories.
- Analyze video to determine other means to recording history

Critical Language (vocabulary)

Ute, Creation Story, Nuche (Nuu-ciu), petroglyphs, pictograph, Sinauf/Senawahv/Sinawavi, Coyote/Mischievous One, oral history, legend, tale, culture

Variations/Extensions:

Students could create a graphic novel illustrating a creation story.

Formative Assessment Options:

Students may either create a story using pictures from their own personal life or write a creation story of their own.





Creation Story

Unit 1 Lesson 1

Resources:

Doing History, Keeping the Past: <http://www.unco.edu/hewit/dohist/indians/themes.htm>

(The Life of Colorado's Indians, including primary sources such as images and quotes)

Oral History Analysis Worksheet: <https://www.cde.state.co.us/cosocialstudies/pssets>

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction	Fiction
Reading #1: <i>Ute Creation Story</i> . Adapted from the Ute Knowledge Bowl, Ute Tribe, Uintah & Ouray 2012 Study Guide. Used with permission from the Ute Tribe, Uintah & Ouray.	Smith, A.M. (1992). <i>Ute Tales</i> . Salt Lake City, UT: University of Utah Press.
Reading #2: <i>Ute Creation Story</i> . Excerpted from <i>Teaching Ute History and Culture to Younger Students</i> . Used with permission from the Southern Ute Indian Tribe.	Stevens, J. (1993). <i>Coyote Steals the Blanket: A Ute Tale</i> . New York: Holiday House Publishing.
Reading #3: <i>In the Beginning. The Northern Ute History Curriculum Project</i> . Used with permission from the Ute Indian Tribe.	Reading #6. <i>Ute Tales & Legends</i> . Adapted from the <i>Northern Ute History Curriculum Project</i> . Used with permission from the Ute Indian Tribe.
Reading #4: <i>Ute Mountain Ute Creation Story</i> . As told by Terry Night Sr., Tribal Elder.	
Reading #5: <i>Stories of Our Ancestors</i> . Adapted from the <i>Northern Ute History Curriculum Project</i> . Used with permission from the Ute Indian Tribe.	
<i>Legend of the Sleeping Ute. A Ute Mountain Ute Tale</i> . (2006). Used with permission from the Ute Mountain Ute Indian Tribe.	



Oral History Analysis Sheet



Name: _____

What type of recording is it?



- ____ Audio
- ____ Film or video
- ____ Written document
- ____ Other

Where was this recording made?

STUDIO

Home

Other: _____

What time period did this story takes place?



How do you know?

Why are they telling the story?
What's the purpose?



What did you learn from listening to this person's story?

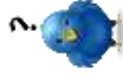


Who is telling the story?

What is their point of view?

What's Your Story?

If you could ask this person a question what would it be?





Reading #1 Ute Creation Story

Unit 1 Lesson 1

Far to the south Sinauf^{*} was preparing for a long journey to the north. He had made a bag, and in this bag he placed selected pieces of sticks—all different yet the same size. The bag was a magic bag. Once Sinauf put the sticks into the bag, they changed into people. As he put more and more sticks into the bag, the noise the people made grew louder, thus gaining the curiosity of the animals.

After filling his magic bag, Sinauf closed it and went to prepare for his journey. Among the animals, Coyote was the most curious and often gets into trouble. When Coyote



heard about Sinauf's magic bag full of stick people, he grew very curious, "I want to see what those people look like." He thought. With that, he made a little hole with his flint knife near the top of the bag and peeked in. He laughed at what he saw and heard, for the people were a strange new creation and had many languages and sons.

When Sinauf finished his preparations and prayers he was ready for the journey northward. He picked up the bag, threw it over his shoulder and headed for the *Una-u-quich*, the distant high mountains. From the tops of those mountains, Sinauf could see long distances across the plains to the east and north, and from there he planned to distribute the people throughout the world.





Reading #1 Ute Creation Story

Unit 1 Lesson 1

Sinauf was anxious to complete his long journey, so he did not take time to eat and soon became very weak. Due to his weakness, he did not notice the bag getting lighter. Through Coyote's hole in the top of the bag, the people had been jumping out, a few at a time. Those who jumped out created their families, bands, and tribes.

Finally reaching the *Una-u-quich*, Sinauf stopped. As he sat down he noticed the hole in the bag and how light it was. The only people left were those at the bottom of the bag. As gently lifted them out he spoke to them and said, "My children, I will call you Utikas, and you shall roam these beautiful mountains. Be brave and strong." When he finished, he left them there and returned to his home in the south.

*Sinauf - the Ute creator

Source: Adapted from the *Ute Knowledge Bowl, Ute Tribe, Uintah & Ouray 2012 Study Guide*.

Used with permission from the Ute Indian Tribe.





Reading #2 Ute Creation Story - Southern Ute

Unit 1 Lesson 1

In the day even before the ancient times only Sinawavi*, the Creator, and Coyote inhabited the earth. They had come out of the light so long ago that no one remembered when or how. The earth was young, and the time had now come to increase the people.

Sinawavi gave a bag of sticks to Coyote and said, “Carry these over the far hills to the valleys beyond.” He gave specific directions Coyote was to follow and told him what to do when he got there. “You must remember this is a great responsibility. The bag must not be opened under any circumstances* until you reach the sacred ground,” he told him. “What is this I carry?” asked Coyote. “I will say no more. Now be about your task,” Sinawavi answered.

Coyote was young and foolish, consumed with curiosity. “What is this that I carry?” he kept asking himself. As soon as he was over the first hill and out of sight, he stopped. He was just going to peak in the bag. “That could hurt nothing,” he thought.

Just as he untied the bag and opened a small slit, they rushed for the opening. They were people. These people yelled and hollered in strange languages of all kinds. He tried to catch them and get them back into the bag. But they ran away in all different directions.

From the feel of the bag after he had gotten it closed, he could tell there was only a fraction of what he had started out with. He went to the sacred valley and dumped them out there. There was a small number of these people. Coyote then returned and told Sinawavi that he had completed the task.

Sinawavi searched Coyote’s face. “I know,” Sinawavi sighed. “You foolish thing! You do not know what a fearful thing you have done.”





Reading #2 Ute Creation Story - Southern Ute

Unit 1 Lesson 1

Coyote finally confessed. “I tried to catch them. I was frightened. They spoke in strange tongues that I couldn’t understand.”

“Those you let escape will forever war with the chosen ones. They will be the tribes which will always be a thorn in the side of the Utes,” said Sinawavi. “The Utes, even though they are few in number, will be the mightiest and most valiant of heart!” Sinawavi then cursed Coyote. “You are an irresponsible meddler*! From this time on you are doomed to wander this earth on all fours forever as a night prowler.”

*circumstances: an event or situation that you cannot control

*meddler: to become involved in the activities and concerns of other people when your involvement is not wanted

*Sinawavi: The Ute Creator

Source: Excerpted from *Teaching Ute History and Culture to Younger Students*.

Used with permission from the Southern Ute Indian Tribe. 1990.





Reading #3 In the Beginning

Unit 1 Lesson 1

In the Beginning

It began long ago, when there were no people on the earth. Senawhav* (the Maker of All Things) cut sticks and put them in a bag. Coyote watched until Senawhav left. Then Coyote opened the bag, and many people came out. They ran in every direction, all speaking different languages.

When Senawhav saw the open bag, he was angry. He planned to give each group its own place on the earth, so that the people would not fight. When Coyote spoiled that plan, Senawhav knew that wars would begin all over the land.

Some people stayed in the bag. When Senawhav saw them, he said, “These people will be very brave. They will be called Ute, and no one will defeat them.”

In this way, Ute elders explain, people came to the earth. Slowly, they learned to use what Senawhav had given them. As first the days were very short. The sun stayed in the sky for only a few hours. To help the people, Rabbit fought the sun.

He traveled over mountains and valleys until he reached the edge of the world. Then he took out his bow and arrows. When the sun rose, he shot at it but the great heat burned his arrows. Then he wet his arrows with tears and shot again. As last he hit his target.

Now the sun grew very angry because Rabbit had shot him. He began to chase Rabbit across the earth. Every time Rabbit hid, the sun burned his hiding place. In this way, Rabbit got the brown spots which cover his back and ears. Then Rabbit hid under a rabbit bush that would not burn, and the sun had to give up. After that the sun crossed the sky each day.

Then the days were long enough for the people to hunt and fish. They could gather the sweet piñon nuts and the juicy berries. The sun warmed the rock during the day. But the





Reading #3 In the Beginning

Unit 1 Lesson 1

people had no fire to cook their food. When cold winds blew at night, they could not warm themselves. So, the stories tell, Coyote decided to get fire for the people.

One day a piece of burnt grass blew in front of Coyote's home. He picked it up and called the people together. When they had come, he showed them the burnt grass and asked them if they knew where it came from. No one knew what it was.

Then Coyote asked them to search for it. They decided to head west, since wind blew from that direction. They traveled for many days, crossing mountains and plains. Finally they camped, and Coyote sent some of the people to look for this strange thing. First Red-Tailed Hawk went out, but he saw nothing. Then Eagle flew higher and saw smoke. Then Hummingbird flew away. He was gone for a long time, and the others began to look for him. When he came back, he said that he had seen something near the place where the earth meets the sky.

So all the people traveled toward that place. When they had crossed two mountain ranges, Coyote told them to wash themselves and put on their best clothes. They were near to the camp of the people who had fire and warned them that the strangers would fight to get the fire back.

When they came to the strangers' camp, Coyote met with the chief and asked the strangers to dance for them. They agreed and built a big fire for the dance. Coyote had a long black wig made of shredded bark. He danced all night. Just as the sun rose, Coyote gave his people the signal. Suddenly he took off his wig and put it into the fire. All of the fire jumped into the bark wig, and the people ran as fast as they could.





Reading #3 In the Beginning

Unit 1 Lesson 1

The angry strangers chased them. When one person grew tired, he passed the fire to another. Soon only Coyote, Eagle, Chicken Hawk, and Hawk-Moth had strength to keep going. Then the other three grew tired and Coyote ran on alone.

The strangers made water pour from the sky, and Coyote feared that the fire would go out. At last he found a dry cave. He piled up some brush and built a large fire. Outside, strangers made freezing winds blow and heavy snowfall, but Coyote stayed warm. In the morning, the sky cleared and the ice began to melt. Then Coyote carried the fire home and showed the people how to use it.

All of these stories tell of a long time ago, a magic time when animals spoke and acted like people. That magic time ended, but the Ute people stayed on the earth. They learned that everything on earth had a purpose. They read the signs of the moon and the clouds. They heard the message of the wind. They learned to use all things wisely.

Senawhav had given them a rich land. He had given them plants and animals, birds and fish. He had given them water, the milk of Mother Earth. These gifts were for all people to share. They were for all time, until darkness came to cover the earth.

Senawhav told the people how to take care of his gifts. He showed them how to use these things without wasting them. If the people did what he said, they would have strength and health. The earth would provide all that they needed as long as they treated it with care. In this way, all people could use Senawhav's gifts until the last sunset came and their time on earth ended.

Even the oldest people do not know exactly how the Ute people lived in those early days. Only a few of the stories speak of that time. They say that the people traveled across the land





Reading #3 In the Beginning

Unit 1 Lesson 1

on foot. They built homes from grass and reeds and brush. They shot deer with bows and arrows, and they gathered the plants that grew in their land. For many years the people lived in that way.

*Senawhav - the Ute Creator

Source: *The Northern Ute History Curriculum Project*. Used with permission from the Ute Indian Tribe.

A Colorado Coyote





Ute Mountain Ute Creation Story

Unit 1 Lesson 1

Back before there were people in the world Sináwav told Huovach, “we need to have some people to inhabit this world.” Huovach said, “okay.” He had a buckskin bag and he gave the bag to Huovach and told him, “take this bag over to this mountain and open it.” He said, “okay.” He took the bag, and halfway over the bag was moving. He stopped and opened the bag and all these little people came out and ran in different directions. He closed the bag and took the rest of the people to the mountain and the people came out and they went into the mountain.

When Huovach got back, Sináwav was mad because he let the people out. Those people were for the world. Now those people will be Mountain people and they will be the Ute Mountain People. All the others who were out of the bag were the other people in the world.

Story told by Terry Night Sr., Tribal Elder

San Juan Mountains





Reading #5 Stories of Our Ancestors

Unit 1 Lesson 1

Parents rarely scolded or punished young children. They almost never spanked them.

Children learned to respect the people's ways by watching everyone around them. They had fun listening to the older people tell stories. At the same time, they learned how to behave. They could laugh when a character in the stories made mistakes. But while they laughed, they also learned not to do boastful* and silly things themselves. Most children did not need to be punished. Only a very disobedient* child had to be warned that a monster would carry him off.

The stories explained many things. Some told the children to share what they had, to tell the truth, and to respect their elders. Others warned them that terrible things happened to children who did not obey. Stories showed the children what they should do. The legends reminded them that those who did not behave were often punished. Skunk, the storyteller said, began to smell bad when he refused to settle an argument with Chipmunk. Once, Coyote found a beautiful red blanket. He didn't see anyone around, so he stole the blanket. Then he saw a cloud of dust following him. It was Rock, the owner of the blanket. Rock chased Coyote over the mountains and frightened him so badly that he never stole anything again.

There were many kinds of stories. Some explained why things were the way they were. Some told about the beginning of the world. Some described the time when Coyote and his stone-shirted warrior fought a fierce battle with Senawahv.* One told the children why each bird builds a different kind of nest. Another showed them how Coyote learned to hunt with a bow and arrow.





Reading #5 Stories of Our Ancestors

Unit 1 Lesson 1

Other stories were just for fun. Many of them laughed at Coyote's pride. Once Coyote tried to ride a horse, but he kept falling off. Then his friends tied him on and Coyote believed that he was a good rider. But when the rope broke, he fell off again. Another time, Coyote saw his face in a lake, and it frightened him so much that he ran away.

On cold winter nights, the people sat near the fire and laughed at these stories. Listening to them, the children learned about the people and their ways. Hearing about the animals' adventures, they learned what they should do. The stories also told of other times and places. There was another world beyond the family, the home, and the campsite, each child was part of that world too.

*boastful - to express too much pride in yourself or in something you have

*disobedient - not doing what someone or something with authority tells you to do

*Senawahv - The Ute Creator

Source: *The Northern Ute History Curriculum Project*. Used with permission from the Ute Indian Tribe.



Shavano Rock Art, outside Montrose, CO



Source: KVNK Public Radio <http://kvnf.org/post/local-motion-shavano-valley-petroglyphs#stream/0>

Picture (Petroglyph) Analysis Sheet

Name: _____

What do you see?



Are there people or animals in the picture? Or both?



People



Object



People and Objects

Why might creating petroglyphs be important?

Why do you think this petroglyph was created?



Other: _____

Is there a message in the design? What do you think it is?



What questions do you have about the petroglyph?



Describe the objects in the petroglyph.

What words might you use to describe the symbols in this petroglyph?



Reading #6 Ute Tales and Legends

Unit 1 Lesson 1

Mountain Lion Wrestles with Bear

Mountain Lion went out to hunt and left his wife at home. Soon Bear came along to the camp and said to Mountain Lion's wife, "Let's go!"

"No," she said, "he may kill you."

But Bear said, "No, I will beat him." Then he tore up the trees and threw them down. They were old trees. "Look here," he said. "I am strong." So he took her away, and they camped out.

Mountain Lion came back home and found his wife gone. He looked around and found their tracks, and then he followed them and soon reached the camp. He hid himself, and when his wife and Bear sat down, he began to crawl closer.

His wife saw him. "Now," she said, "he's coming. Throw him down."

Then Mountain Lion and Bear began to wrestle. Bear threw Mountain Lion once, but Mountain Lion was only fooling him. After a while, he threw Bear down on a big rock and broke his back. Then he took his wife home.

Bear was dead.

(This story is told as a warning not to covet that which does not belong to you.)





Reading #6 Ute Tales and Legends

Unit 1 Lesson 1

The Son of Coyote is Punished for Disobedience

In the war between Sinawavi and Coyote, it is told that the people who were with Sinawavi were always arguing with one another as well as making war on the companions of Coyote. But, the followers of Coyote were peaceful and happy.

A long range of mountains separated the land occupied by the two groups, and Coyote warned his son never to cross the dividing line of those two countries for fear that he would be killed. But, the boy often climbed the mountains and stood on his side of the ridge to peer over where he could get a glimpse of the forbidden people. One day he saw them engaged in a great fight, and he became very interested in the outcome.

Now the boy, in climbing up the mountain, had gone up a hollow in the side of the ridge on his father's land. Another hollow went up the opposite side on the enemy's land. The top of this hollow overlapped the one the son of Coyote had come up. In his eagerness to discover the result of the battle, he forgot his father's instructions and went over the boundary line and stood on the overhang of the hollow that ran down to the enemy's camp. Barely had he taken his position when a stone hurled by one of the fighters below struck him on the head and killed him.

(This story is told to enforce strict obedience to the very letter of the instructions.)





Reading #6 Ute Tales and Legends

Unit 1 Lesson 1

The Son of Sinawavi and the Wife of Bear

A long time ago Bear had a beautiful wife, and Sinawavi's son met her in a grove of trees where she was gathering pine-nuts, and he fell in love with her. When Bear found this out, that his wife was loved by the boy, he was very angry and refused to give her up.

Then the boy went to his father and asked his advice. Sinawavi told him to grind up an obsidian arrowhead and bring him the powder. When this was done, Sinawavi mixed it with a basket of raspberries and placed them on the side of the mountain where Bear lived. He told his son to stay nearby and watch, and when Bear came out to eat the berries, he should follow him, for he was surely to die. Then having found the Bear dead, he was to skin him and bring the hide and all the flesh to Sinawavi's home.

In obedience to this father, the boy hid himself behind some rocks and waited three days and three nights for Bear to come. Early in the morning of the fourth day, he saw his rival come creeping along the side of the mountain, sniffing the air and looking around as if he had no enemy. After finding no one, he ate the raspberries quickly and ran away, but the boy followed.

Soon the poison began to work, and Bear cried out loudly and rolled around on the ground. He dug up the earth so that there was a big cloud of dust in the air. He tore up bushes, and at last he died in great pain.

Then the boy did as he had been told. Quickly he took off the skin of Bear and cut the flesh into strips. He put the strips on the skin, tied it up, and took it to his father. Now the spleen of the Bear is not thought to be good food by the Utes, and the boy did not put it in with the rest of the meat. He left it behind on the ground.





Reading #6 Ute Tales and Legends

Unit 1 Lesson 1

When he got to Sinawavi's home, the boy threw the meat inside the skin at his father's feet. Sinawavi looked at it carefully and found that the spleen had been left behind. He said, "My son, you have not done as I told you," and fell on the ground with great sorrow.

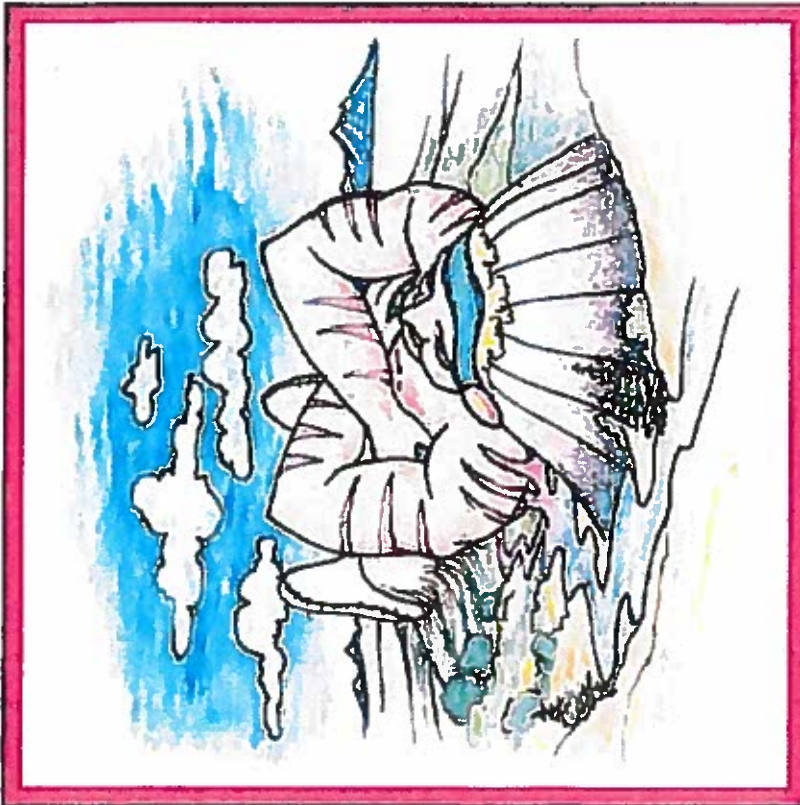
At the same moment, Bear came to life and stood up growling his vengeance. The boy stood fixed with terror until Bear tore him to pieces.

(This story is also told to emphasize the necessity for strict obedience to the orders of the elders.)

Source: *The Northern Ute History Curriculum Project*. Used with permission from the Ute Indian Tribe.

A Colorado Brown Bear





Cultural Note

The Ute Mountain Ute people live in southeastern Utah and southwestern Colorado, near the base of *Wisuv Káruv*, or Sleeping Ute Mountain. The Ute Mountain Ute tribal headquarters are located at Towaoc, Colorado. The Ute Mountain Ute Sun Dance is held there every year on Sleeping Ute Mountain.

Vocabulary

emerald

emerge

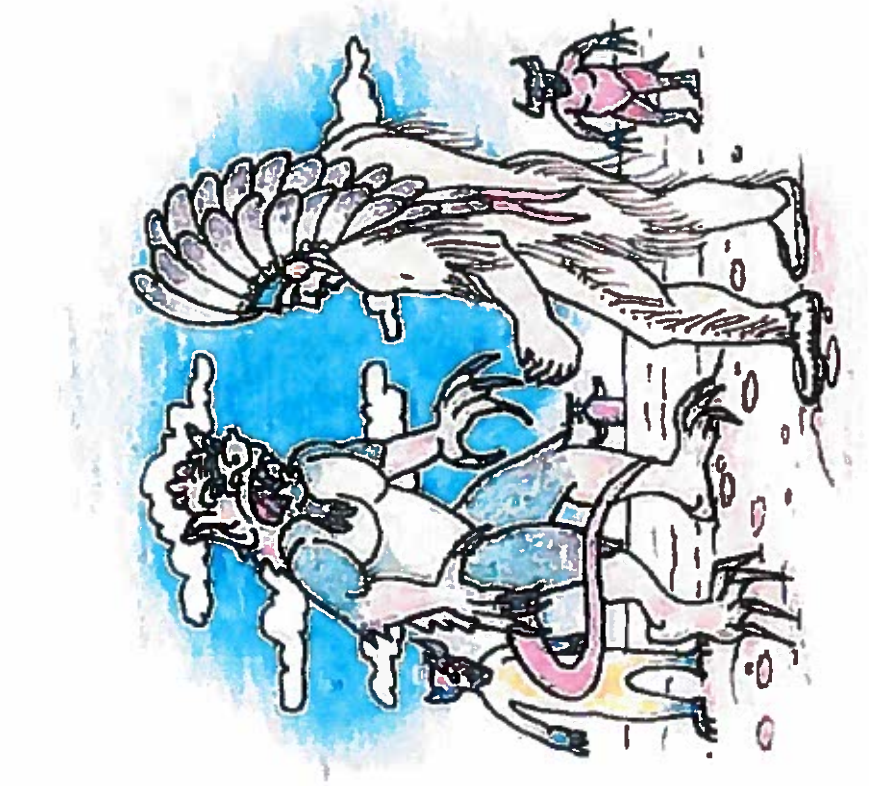
mantle

roamed

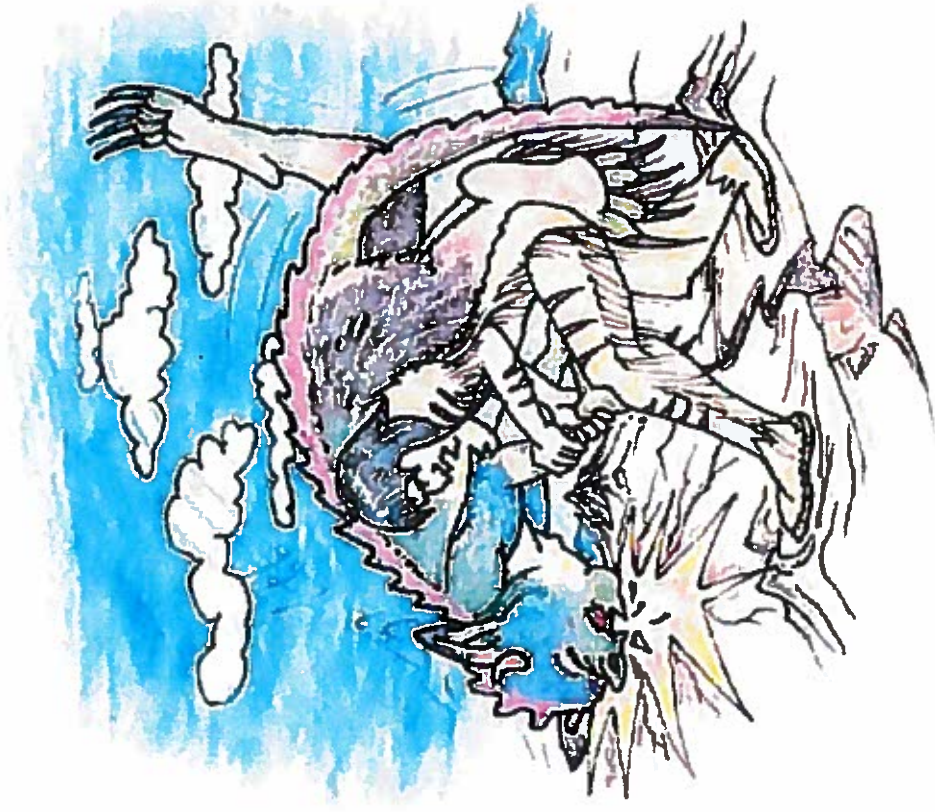
woven

Legend of the Sleeping Ute

A Ute Mountain Ute Tale

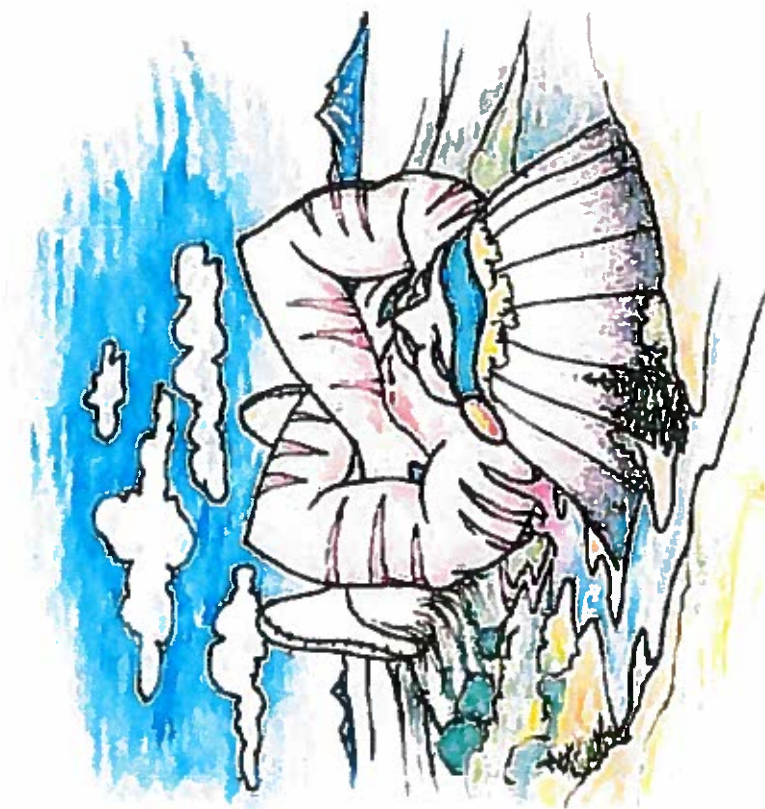


Long, long ago, the Evil Ones roamed the earth creating trouble, so a Great Warrior God came to battle them.



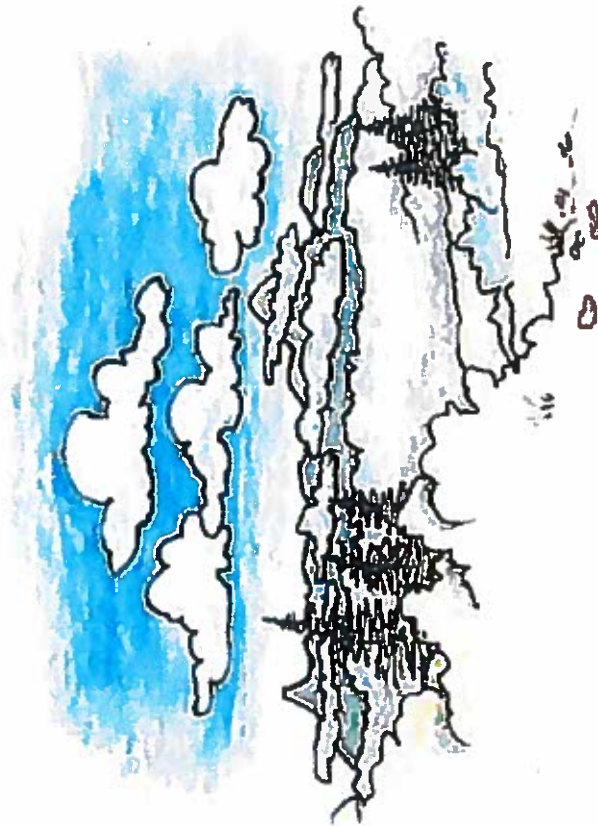
He and the Evil Ones kicked and yanked one another. They punched and wrestled. As they did, their feet pushed up the land into mountains. Valleys formed in their footprints.

Even though the Evil Ones injured the Great Warrior, he defeated them. Then he lay down to recover. Blood poured from his wounds and turned into living water for all creatures to drink.

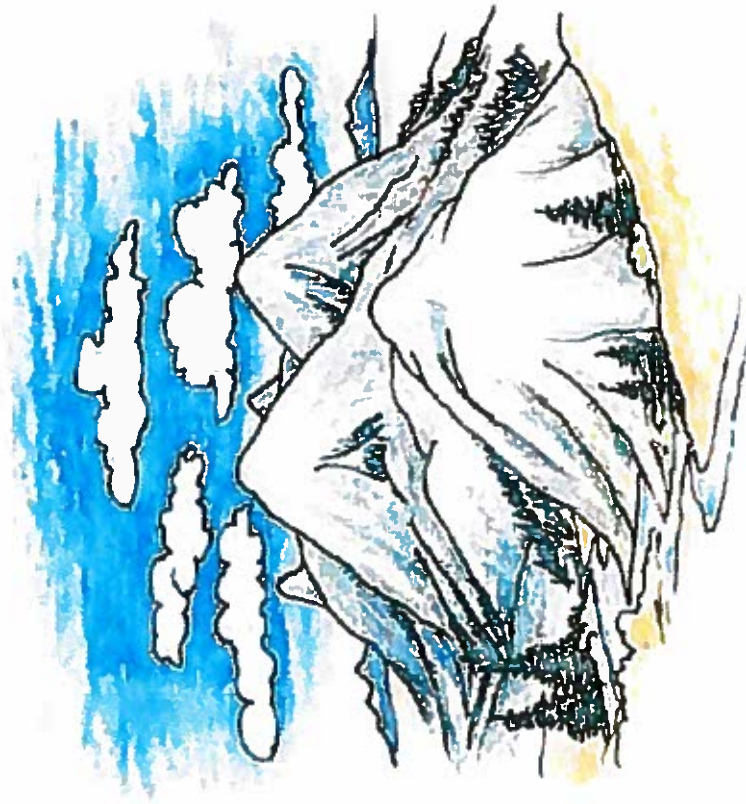


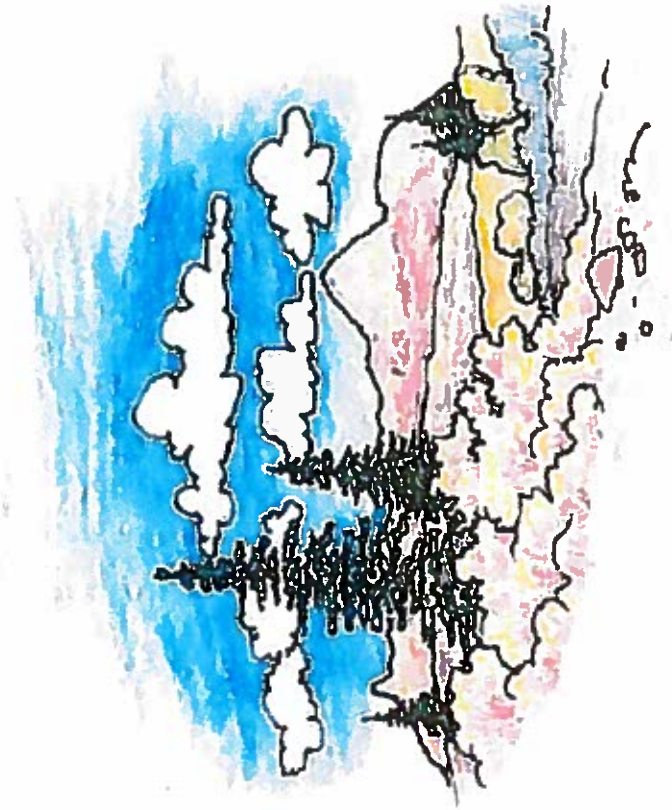
Today, the Great Warrior, still wearing his headdress, sleeps on his back with his arms folded across his chest.

When fog clings to *Wisuv Káruv*, or Sleeping Ute Mountain, he is changing his blanket. The pale green one means spring has arrived.

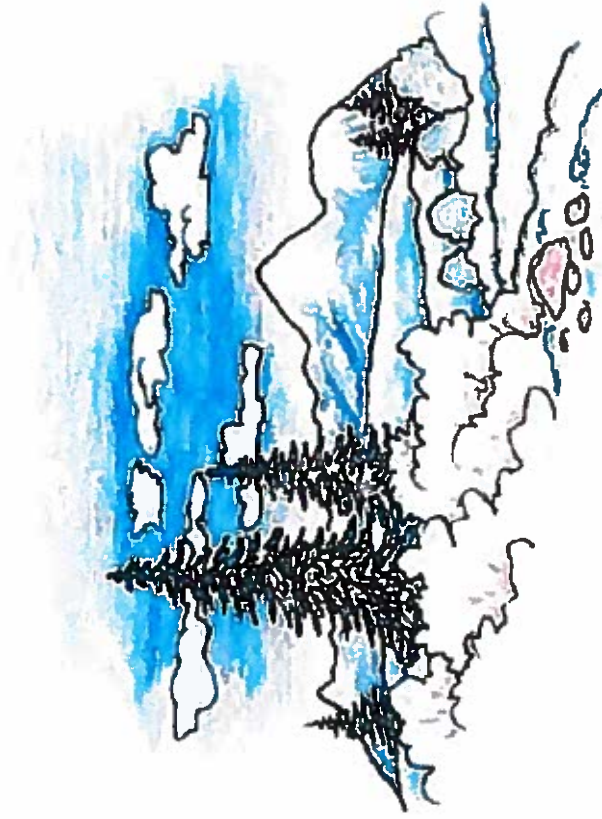


During summer, the Sleeping Warrior wears an emerald cover.



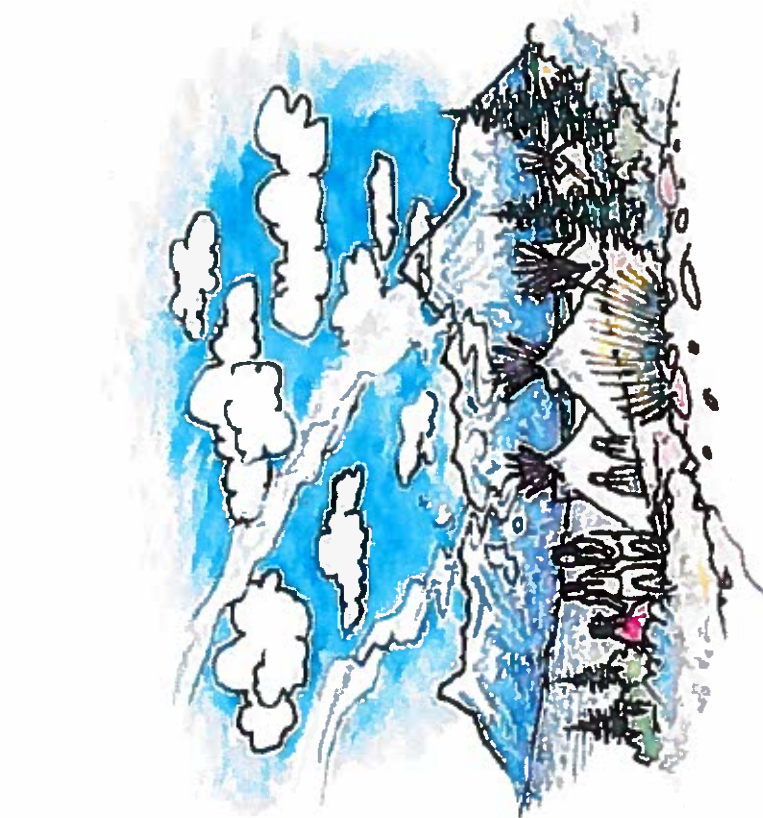


His fall mantle is woven from red and yellow colors.



Snow blankets the Sleeping Ute in winter white.

During every season, he lets clouds emerge from his pockets to gather over the highest peak whenever he is happy with his people.



Someday, when the Ute people are once again in danger, the Sleeping Warrior will rise to help drive the Evil Ones out of the land.

Glossary

tachit - summer

tamin - spring

türmurt - winter

Wisuv Káruv - Sleeping Ute Mountain

yuvant - fall

Reading Suggestions

- Can you name the mountains that surround your home? Learn their names and research to see if there are stories about their names, shapes, etc.
- Plan a family vacation to Towaoc, Colorado, where you can see Sleeping Ute Mountain.
- Keep a journal of the seasons. Journals aren't just about lots of writing (although some would be good). Your journal can be like a scrapbook, filled with photos, drawings, and other souvenirs. You can write about what you've been doing, or interview other members of your family for interesting stories. You can even write about books or movies you've enjoyed.

The Native American Indian Literacy Project was made possible by funds from the Utah State Office of Education (USOE). It is a joint effort of the USOE and San Juan School District Media Center. For more information about this project, contact Shirlee Silversmith at (801) 538-7838.

The booklets are available on a CD from the USOE. You may print the booklets off the CD, free of charge, for educational purposes. If you would like to purchase printed copies of the booklets, contact San Juan School District Media Center at (435) 678-1229.

2006

Utah State Office of Education
San Juan School District Media Center

Legend of the Sleeping Ute

A Ute Mountain Ute Tale



Adapted by
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Originally told by
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of the Ute Mountain Ute Tribe

Illustrated by
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Editing and layout by
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2006
Produced by
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and
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435-678-1229.



Before the Horse

Unit 1 Lesson 2

Lesson Overview:

Students will analyze geographic trade patterns focusing on trading partners and goods traded prior to European contact.

Time Frame:

60 minutes

Inquiry Questions:

1. Why did the Ute People establish trade with neighboring tribes?
2. How effective is barter as a method of trading?
3. How does the physical environment affect human activity?

Colorado Academic Standards:

- **CO State History Standard 1: GLE #1**
 - *EO. c. - Explain, through multiple perspectives, the cause-and-effect relationships in the human interactions among people and cultures that have lived in or migrated to Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*
- **CO State Geography Standard 2: GLE #2**
 - *EO. a. - Describe how the physical environment provides opportunities for and places constraints on human activities.*
 - *EO. d. - Describe how places in Colorado are connected by movement of goods, services, and technology.*
- **CO State Economics Standard 3: GLE #1**
 - *EO. c. - Give examples of the kinds of goods and services produced in Colorado in different historical periods and their connection to economic incentives.*
 - *EO. d. - Explain how productive resources (natural, human, and capital) have influenced the types of goods produced and services provided in Colorado.*

Materials:

1. Tribes of the Indian Nation Map: http://www.emersonkent.com/map_archive/native_american_tribes_map.htm
2. Map illustrating Ute bands in Utah, Colorado, Wyoming, Arizona, and New Mexico
<https://collections.lib.utah.edu/details?id=358608>
3. Map - Primary Trade Centers for the Southwest and Plains Indians - Prior to contact with Europeans
4. Map Analysis Worksheet: <https://www.cde.state.co.us/cosocialstudies/mapworksheet> (to be used in conjunction with Primary Trade Centers Map)
5. Reading #1 - Neighbors and Trade





Before the Horse

Unit 1 Lesson 2

6. Trade Game:
 - a. Trade Partner Profiles
 - b. List of goods to trade and desired for each tribe
 - c. Trading Cards - Ute, Pueblo, and Navajo
 - d. Note-catcher
7. Reading #2 - The Fur Trade

Background Knowledge / Contextual Paragraph for Teachers:

Tribes would barter with each other for goods ranging from baskets and pottery to hides and clothing. The items that were bartered depended highly upon the area the particular tribe lived in because they would create unique goods from the resources found in their territory. Ute trade systems were passed down through storytelling to create “oral maps”. These trade systems were complex and stretched far beyond Ute territory. The Ute people traded with neighboring tribes, such as Paiutes, Navajos and Shoshones while making alliances with the Pueblos. They traded with the Puebloans for pottery to use for food and water storage and transport. They became very skilled at basket weaving and making coiled containers sealed with pitch for water storage.

As expert hunters they used all parts of the animal. Elk and deer hides were used for shelter covers, clothing, and moccasins. The hides the Ute people tanned were prized and a sought after trade item. The Ute women became known for their beautiful quill work, which decorated their buckskin dresses, leggings, moccasins, and cradleboards.

Source: Used with permission from the Southern Ute Tribe: <https://www.southernute-nsn.gov/history/>

Though the Ute People moved about constantly within their own territory, the borders of that territory remained stable for centuries. Many of the lands around them, however, saw a constant succession of occupants. In the 1500s, for example, the prairies east of Ute territory were home to Apache, Comanche, and Pawnee groups. From the mid 1500s, Hispanic settlers moved north from New Mexico to establish communities in southern Colorado and for the most part lived peacefully in Ute country. By the 1700s, Apachean groups migrated south of the Arkansas River. About a hundred years later, Cheyenne, Sioux, and Arapaho groups moved into the eastern prairies of Colorado.

These territorial shifts often gave rise to warfare, when the new neighbors occupied traditional Ute lands. But peace generally reigned on the Utes’ other borders. Their neighbors to the north (Shoshoni), west (Paiute), and south (Pueblos) remained in place for centuries, and all became reliable friends and trade partners. The Utes’ relationship with the Navajo was one of sporadic warfare and times of peace.

In dealing with their neighbors, the Ute People seemed to follow a straightforward business strategy: They worked with them when convenient and fought them when trade options were exhausted. For example, in the 1730s the Ute people routinely teamed up with the Comanches to raid Spanish settlements; but by the 1750s the Comanches, armed with guns obtained from French traders, had become the Utes’ bitter enemies. During the eighteenth century the Utes and Apaches often fought each other over territory; but in 1804 they joined forces against their common foe, the Navajos.





Before the Horse

Unit 1 Lesson 2

The Ute People were generally friendly with the Shoshones to the north and with the Hopis, who peopled the deserts to the southwest. Ute bands sometimes came into conflict with the Arapahos and Cheyennes, who migrated onto Colorado's eastern plains around 1800. But the tribe did not particularly like to make war. And the Ute People rarely had to—they were so strong their rivals almost never dared to challenge them.

The Ute People were among the first Indians in North America to acquire horses, a fact that gave them a temporary tactical advantage over their tribal neighbors. Within a generation or so, all the neighboring tribes would also own horses. Even as the Ute People expanded their power and reach, they sometimes clashed with other tribes competing for the same resources.

Source: This reading is excerpted, with permission, from *The Ute Indian Museum: A Capsule History and Guide* (Denver: History Colorado, 2009).

Building Background Knowledge for the Student:

Over many generations, Ute People formed relationships and traded with neighboring native tribes, such as the Paiutes, Navajos and Shoshones. The Ute People traded items such as buffalo hides from the Apaches, pottery and blankets from the Pueblos near Santa Fe, shells from the California coast, and corn from Puebloan farmers. They created a dense network of trails linking every part of their territory. The trails began as animal pathways which were improved with markers. Many of today's highways were formerly Ute trails.

Instructional Procedures and Strategies:

1. Begin an open discussion of trade and goods. Define both terms.
 - a. As a class, brainstorm how we acquire goods today. (We use money as a medium of exchange.)
 - i. Have humans always had money? (No.)
 - ii. How were goods exchanged BEFORE money? (Through barter - the exchange of one good for another.)
 - b. Why do people trade? (People trade with each other when, on their own, they do not have the resources, or capacity to satisfy their own wants.)
2. Present maps
 - a. Map "Tribes of the Indian Nation" to show students that Native Americans lived all across the United States prior to European contact
http://www.emersonkent.com/map_archive/native_american_tribes_map.htm
 - b. Map "Ute bands in Utah, Colorado, Wyoming, Arizona, and New Mexico" to orient the students to Ute territory <https://collections.lib.utah.edu/details?id=358608>
 - c. Map "Primary Trade Centers for the Southwest and Plains Indians" to show trade patterns among various native societies





Before the Horse

Unit 1 Lesson 2

- d. Hand out Map Analysis Sheet and have students complete for the “Primary Trade Centers for the Southwest and Plains Indians” map
 3. Handout Reading #1 “Neighbors and Trade”
 - a. Ask students to locate the tribes mentioned in the reading on their maps.
 4. Ute Trade Game (approximately 15 min.)
 - a. Divide class into trading groups by tribe (approximately 4 per group; multiple groups of the same tribe is okay)
 - b. Distribute the appropriate trading profiles to each group.
 - c. Identify the available goods and potential trading partners; make clear what each tribe has to trade; that their goal is to acquire as wide a variety of goods as possible; and that they want to keep at least one of their “own” goods for themselves
 - d. Provide students with the list of goods to trade and desired for each tribe and their respective trading cards (ie.: hides, furs, moccasins, deer meat, etc.) Note: There are more of some items than others in order to facilitate trade in the marketplace. Once the trade simulation has run, it may be necessary to adjust the number of trade items in the future in order to facilitate healthy trade.
 - i. Instruction to students:
 1. Determine what goods you want.
 2. Engage in trading with the other tribes.
 - ii. Ask students to keep track of their trade on the note-catcher.
 - e. Following the simulation have students respond to the questions on their note-catcher.
 - f. If desired, discuss their responses as a class.
 5. Reflection Questions:
 - a. Did others feel your good was worth what you thought it was worth?
 - b. Were you able to trade for everything you wanted? Why or why not?
 - c. How do you think the Ute People were able to overcome issues like those?
 6. Distribute Reading #2 “The Fur Trade”
 - a. Debrief reading - How did trade change after the arrival of the Europeans?

Critical Content

- The original location(s) of tribal territory and trade routes
- Types of goods that were traded and with whom
- The importance of trade
- Problems associated with barter as a means of exchange

Key Skills

- Use maps to locate the Ute homelands, hunting grounds, trade routes, and trading partners





Before the Horse

Unit 1 Lesson 2

Critical Language (vocabulary)

Trade, trade systems/network, trails, exchange, tribes (Paiute, Navajo, Shoshone, Pueblo, Cheyenne, Arapaho, Sioux, Apache), goods (e.g., hides/tanning, moccasins, buckskin, pottery), worth, value, acquire, desire, barter, rendezvous, tipi(s)

Variations/Extensions:

Pair/group students to research specific Ute trade items

Formative Assessment Options:

Students will complete the Trade Game Note-catcher with comprehension questions.

Resources:

History Colorado - Hides for Horses: http://exhibits.historycolorado.org/utes/utes_home.html#hidesforhorses (An interactive look at the Ute hunting grounds and trade networks)

Map of the Ute Indian Trail:

<http://adm.elpasoco.com/CommunityServices/planning/Documents/Ute-Indian-Trail-Map%20FINAL%2011x17.pdf>
(Present Day Map of the Ute Indian Trail Outside of Manitou Springs - follows the old Ute migratory routes)

Texts for Independent Reading or for Class Read Aloud to Support the Content

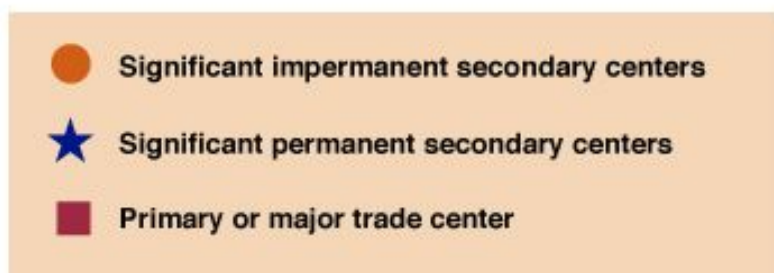
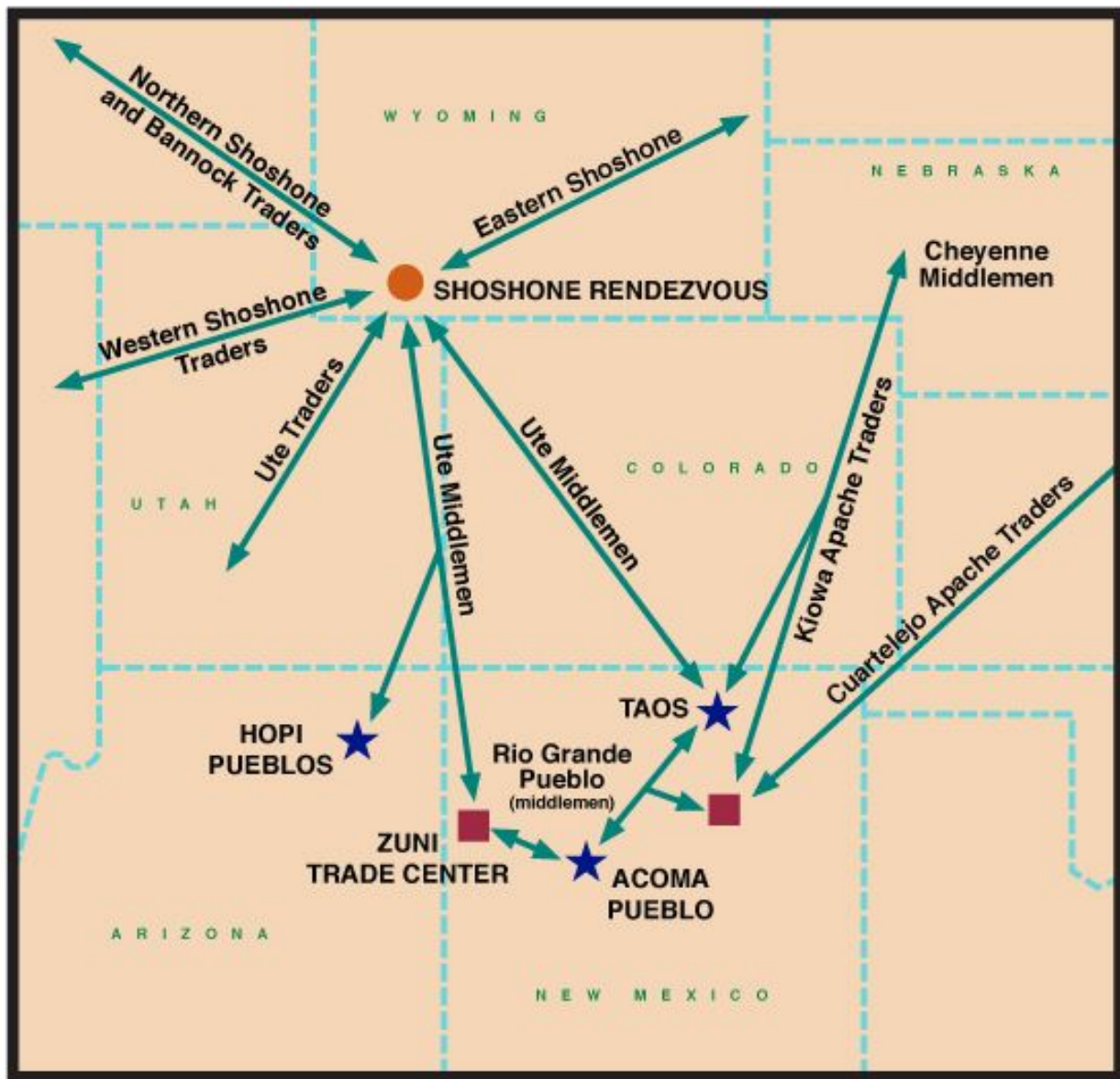
Informational/Non-Fiction	Fiction
Reading #1: <i>Neighbors & Trade</i> . Adapted from the <i>Northern Ute History Curriculum Project</i> . Used with permission from the Ute Indian Tribe.	Martinez Martinez, J. and Pacheco, R.W. (2010). <i>Trade on the Taos Trail</i> . Trinidad, CO.: Vanishing Horizons.
Reading #2: <i>The Fur Trade</i> . Excerpted, with permission, from <i>The Ute Indian Museum: A Capsule History and Guide</i> (Denver: History Colorado, 2009).	





Primary Trade Centers for the Ute Tribes

Unit 1 Lesson 2



Map Analysis Sheet

Name: _____



What type of map is it? Check all that apply.

☐

Bird's Eye View

☐

Physical Map

☐

Hand Drawn Map

☐

Topographic Map

☐

Political Map

☐

Weather Map

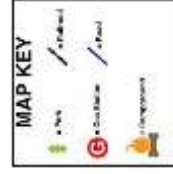
Other: _____



What geographic tools are on the map? Circle all that apply.



Compass Rose



Map Key



Map Scale

Why was the map created?

What place(s) does the map show?

What geographic features does the map show? Circle all that apply.



Mountains



Plains



Oceans



Lakes



Rivers



Cities/Towns

What questions do you have after looking at the map?



Reading #1 Neighbors

Unit 1 Lesson 2

Neighbors and Trade

To the west, the land belonged to the Paiutes, the Shoshones, and other Great Basin peoples. Before they had horses, the Ute people shared many ways of life with their western neighbors. The Navajo and Pueblo peoples lived in the south. Ute people went to their land to trade furs and for blankets and pottery.

When they had horses, many Ute people rode into eastern Colorado and western Kansas. The Plains peoples, their eastern neighbors, lived there. Ute hunters brought some of their neighbors water. Soon Ute people had decorated tipis.* Women learned to do beautiful beadwork. When they had more rawhide,* the people carried their food and tools in hide* bags.

The people's neighbors were not always friendly. Sometimes the hunters met enemy warriors on the plains. Since the Ute people were brave in battle, the enemies feared them. If an enemy followed them to their homes, they went high into the mountains. There in the land that they knew so well, no enemy could defeat* them.

A child had to learn about these things too. To find his way home from strange lands, he had to read the stars. The sky also showed him what time it was and when the seasons would change. He had to remember what the land looked like at night, on a rainy day, or in a snowstorm. He had to judge which neighbors would be his enemies. He had to learn how to





Reading #1 Neighbors

Unit 1 Lesson 2

defend himself if they attacked him. He had to learn which men he could trust and which men would be good leaders.

*tipis: a portable cone shaped tent made from animal hide or cloth

*rawhide: the skin of a cow or buffalo before it has been prepared and made into leather

*hide: the skin of a large animal

*defeat: to fail or lose

Source: *The Northern Ute History Curriculum Project*. Used with permission from the Ute Indian Tribe.

The Elk Skin Tent, 1874.



Source: Photograph from The Library of Congress. <http://www.loc.gov/pictures/item/2006676630/>





Trader Partner Profiles

Unit 1 Lesson 2

The Ute Indians

The Ute Indians were partially nomadic and traveled to hunt and trade. They had extensive knowledge of the land, hunting grounds, and seasonal weather patterns. Ute men hunted deer and other small mountain animals with a bow and arrow. Ute women would clean the hides of the deer and make clothing and moccasins which were decorated with beads, shells, and animal teeth. The Ute people traded with neighboring tribes such as the Navajo, Comanche, Arapaho, and Pueblo. They traded deerskins, buckskin clothing, as well as food and other items that would help them survive the harsh winters.

The Puebloan Indians

The Puebloan Indians consist of several Native American tribes located in the Southwest United States, primarily in Arizona and New Mexico. The best known of these tribes are the Taos, Hopi, and Zuni. The food that the Pueblo tribes ate included meat obtained by the men who hunted deer, small game and turkeys. As farmers, the Pueblo tribes produced crops of corn, beans, sunflower seeds and squash in terraced fields. Crops and meat were supplemented by nuts, berries and fruit including melons. The Pueblo's economy was traditionally based on trade and agriculture. They often traded with the Navajo and the Ute people.





Trader Partner Profiles

Unit 1 Lesson 2

The Navajo Indians

The Navajos are natives of the Four Corners region of Arizona, Colorado, New Mexico, and Utah. They were farmers who settled in villages and raised crops of corn, beans, and squash. Navajo men also hunted deer, antelope, and small game, while women gathered nuts, fruits, and herbs. Navajo hunters used bows and arrows. The Navajos traded regularly with other tribes of the Southwest. Their favorite trading partners were the Pueblo tribes. The Navajos traded for baskets, beaver furs, and deer meat.





Navajo Trade Items List

Unit 1 Lesson 2

ITEMS YOU BROUGHT TO TRADE

Blankets

Corn, beans and squash

Jewelry

Piñon nuts

Pottery

Rugs

ITEMS YOU WANT

Baskets

Beaver furs

Buckskin clothing

Cotton textiles

Deer meat

Elk and deer hides

Moccasins

Turquoise

Woven cloth



Navajo Trading Cards

 <p>Blanket</p>	 <p>Blanket</p>	 <p>Jewelry</p>	 <p>Jewelry</p>
 <p>Jewelry</p>	 <p>Jewelry</p>	 <p>Jewelry</p>	 <p>Jewelry</p>



Corn, beans, and
squash



Corn, beans, and
squash



Corn, beans, and
squash



Corn, beans, and
squash



Piñon Nuts



Piñon Nuts



Pottery



Pottery



Piñon Nuts



Piñon Nuts



Pueblo Trade Items List

Unit 1 Lesson 2

ITEMS YOU BROUGHT TO TRADE

Corn

Cotton textiles

Exotic bird feathers

Pottery

Rabbit skin blankets

Turquoise

Woven cloth

ITEMS YOU WANT

Beans and squash

Beaver furs

Blankets

Buckskin clothing

Deer meat

Dried chokecherries

Elk and deer hides and jerky

Jewelry









Moccasins

Piñon nuts

Rugs



Pueblo Trading Cards

	Feathers		Feathers		Feathers		Cotton Textiles
	Cotton Textiles		Cotton Textiles		Corn		Corn



Pottery



Turquoise



Corn



Turquoise



Corn



Turquoise



Corn



Pottery



Woven Cloth



Woven Cloth



Ute Trade Items List

Unit 1 Lesson 2

ITEMS YOU BROUGHT TO TRADE

Beaver Furs

Buckskin Clothing

Deer Meat

Elk and Deer Hides

Moccasins

Baskets

ITEMS YOU WANT

Exotic bird feathers

Blankets

Corn, beans, and squash

Cotton textiles

Jewelry

Piñon nuts

Pottery









Rugs









Turquoise

Woven cloth



Ute Trading Cards

 <p>Beaver Fur</p>	 <p>Beaver Fur</p>	 <p>Buckskin Clothing</p>	 <p>Buckskin Clothing</p>
 <p>Moccasins</p>	 <p>Moccasins</p>	 <p>Moccasins</p>	 <p>Deer Hide</p>

	Basket		Deer Meat
	Basket		Deer Meat
	Deer Hide		Deer Meat
	Deer Hide		Deer Meat



Deer Meat

Trade Among the Ute, Navajo and Pueblo Tribes

Unit 1 Lesson 2

Trade Among the Ute, Navajo and Pueblo Tribes

All goods that are available for trade (all are desirable to all the tribes)

baskets	piñon nuts
beaver furs	pottery
blankets	rugs
buckskin clothing	turquoise
corn, beans, squash	woven cloth
cotton textiles	

Goods that each tribe has (* indicates exclusive ownership)

Ute	Pueblo	Navajo
*baskets	corn	*blankets
*beaver furs	*cotton textiles	*corn, beans and squash
*buckskin clothing	*exotic bird feathers	*jewelry
*deer meat	Pottery	*piñon nuts
*elk and deer hides and jerky	*turquoise	pottery
*fresh and/or dried chokecherries	*woven cloth	*rugs
*moccasins		

Each tribe would like to acquire as wide a variety of goods as possible. Trade with others can help them acquire goods that they do not produce themselves.



Trade Among the Ute, Navajo and Pueblo Tribes

Unit 1 Lesson 2

For the Teacher

Goods that each tribe has (* indicates exclusive ownership) and number

Ute	Pueblo	Navajo
*baskets (2)	corn (5)	*blankets (2)
*beaver furs (2)	*cotton textiles (3)	*corn, beans and squash (5)
*buckskin clothing (2)	*exotic bird feathers (3)	*jewelry (3)
*deer meat (5)	pottery (2)	*piñon nuts (4)
*elk and deer hides (3)	*turquoise (3)	*pottery (2)
*moccasins (3)	*woven cloth (2)	*rugs (2)

What each tribe does NOT have (what they'd like to acquire)

Ute	Pueblo	Navajo
exotic bird feathers	beans and squash	baskets
blankets	beaver furs	beaver furs
beans and squash	blankets	buckskin clothing
corn	buckskin clothing	cotton textiles
cotton textiles	deer meat	deer meat
jewelry	elk and deer hides	elk and deer hides
piñon nuts	jewelry	moccasins
pottery	moccasins	turquoise
rugs	piñon nuts	woven cloth
turquoise	rugs	
woven cloth		





Trade Game Note-catcher

Unit 1 Lesson 2

Name: _____

Date: _____

Trade Game

OBJECTIVE: Establish successful trade among other tribes and acquire new goods. Your tribe wants to get as wide a variety of goods as possible.

Goods I have to trade	Quantity of Good	Desired Goods
1.		
2.		
3.		
4.		
5.		

Trade Log	
Good traded	Good received





Trade Game Note-catcher

Unit 1 Lesson 2

1. What were the most desired goods?

2. What was the least desired good(s)?





Trade Game Note-catcher

Unit 1 Lesson 2

3. Why are some goods more desirable than others?

4. Could the value of a good change? What might cause a good to become more or less valuable?





Reading #2 The Fur Trade

Unit 1 Lesson 2

The first U.S. citizen the Ute people met may have been James Purcell, a fur trapper from Kentucky who wandered into their lands in 1805. Fur trappers, mostly French, had been visiting Ute lands since the 1700s. By the 1820s, the Rocky Mountains were crawling with U.S. and Mexican fur trappers—and the fur trade had become an important part of the Ute economy.

In general, the Ute people got along well with the trappers, who shared their lifestyle—living off the land, moving constantly, following game (animals), and made good trade partners. The Ute people made regular visits to Fort Vasquez, Fort Davy Crockett, El Pueblo, and other fur posts, where they exchanged beaver pelts for tools, clothing, flour, gunpowder, and other supplies. They traded most often at Fort Uncompahgre, which fur-trade veteran Antoine Robidoux opened in the late 1820s on the Gunnison River, in the heart of Ute territory (today's Delta, Colorado). The Ute people also made occasional trips onto the eastern plains to visit Bent's Fort, the busiest marketplace* on the Santa Fe Trail. Here they traded with merchants* from the United States, Mexico, and half a dozen Indian tribes.

Because the trappers never tried to own the Utes' land, they generally received a warm welcome. The Ute people befriended such fur-trade legends as Kit Carson, Louis Vasquez, Jedediah Smith, and Old Bill Williams. The well-known trapper Jim Bridger wed a Ute wife - a wise business decision for trading with Ute bands. Until well into the 1840s, the fur trade remained a key part of the Ute economy.

*marketplace: a place in a town where products are bought and sold

*merchant: someone who buys and sells goods especially in large amounts

Source: This reading is excerpted, with permission, from *The Ute Indian Museum: A Capsule History and Guide*.

(Denver: History Colorado, 2009).





European Contact

Unit 1 Lesson 3

Lesson Overview:

Students will analyze the impact of European contact on the Ute tribe's way of life and their relations with neighboring groups. Emphasis will be on the introduction of the horse.

Time Frame:

60 minutes

Inquiry Questions:

1. How did contact with the Europeans impact the Ute's way of life?
2. How does the introduction of the horse change the relationship between the Ute People and their neighbors?
3. How did the horse change the Ute's way of life (e.g., hunting)?

Colorado Academic Standards-Social Studies:

- **CO State History Standard 1: GLE #1**
 - *EO.c. - Explain, through multiple perspectives, the cause-and-effect relationships in the human interactions among people and cultures that have lived in or migrated to Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*
- **CO State History Standard 1: GLE #2**
 - *EO.c. - Describe both past and present interactions among the people and cultures in Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*
- **CO State Geography Standard 2: GLE #2**
 - *EO.d. - Describe how places in Colorado are connected by movement of goods, services, and technology.*
- **CO State Economics Standard 3: GLE #1**
 - *EO.b. - Give examples of the kinds of goods and services produced in Colorado in different historical periods and their connection to economic incentives.*

Colorado Academic Standards-Reading, Writing, and Communicating

- **RWC Standard 4.1: Research Inquiry and Design**
 - *c. - Draw evidence from literary or informational texts to support analysis, reflection, and research. (CCSS: W.4.9)*
 - *i. Apply grade 4 Reading standards to literature (for example: "Describe in depth a character, setting, or event in a story or drama, drawing on specific details in the text [or example: a character's thoughts, words, or actions]."). (CCSS: W.4.9a)*
 - *ii. Apply grade 4 Reading standards to informational texts (for example: "Explain how an author uses reasons and evidence to support particular points in a text"). (CCSS: W.4.9.b)*





European Contact

Unit 1 Lesson 3

Materials:

“Unwelcome Guests” by Henry Francois Farny” 1887:

<https://www.google.com/culturalinstitute/beta/asset/the-unwelcome-guests/RAH-WS9P4jX5xA>

Artwork Analysis Sheet <http://www.cde.state.co.us/cosocialstudies/pssets>

Reading #1: “The Indians are numerous...”

Reading #2: The Horse Changes the Utes’ Way of Life

Reading #3: Impact of the Horse

History Colorado Online Exhibit: Ute Tribal Paths http://exhibits.historycolorado.org/utes/utes_home.html#invasions

Colorado Experience: The Original Coloradans <https://www.youtube.com/watch?v=IWLdijamdcQ> (13:15 min - 25:08 min)

The Effects of European Interaction Graphic Organizer

Highlighters

Background Knowledge / Contextual Paragraph for Teachers:

The Ute People built their tribal strength with the help of a Spanish resource: the horse. The tribe obtained its first animals around the late 1500s to early 1600s, raiding or rounding up strays that had escaped from Spanish corrals. Later, after the Pueblo Revolt of 1680, the retreating Spanish abandoned their horse herds, which the Utes and Pueblos then traded with other tribes. This acquisition produced some of the most profound changes in the Utes’ culture, economy, and social structure.

Horses expanded the Utes’ economy. Because they could hunt more successfully on horseback, the Ute People obtained food, skins, and other resources more easily than ever. They stopped pursuing small game and began to hunt buffalo, a useful source not only of meat but of hides, hooves, and sinew. With horses to carry their possessions, the Utes could amass and transport larger surpluses of material. They also could live in larger, more comfortable dwellings—tipis, which were too heavy to carry in the pre-horse era. Horses were the cornerstone of Ute economy and, as a means of exchange in their own right, were the most valuable commodity for trade. Horse racing became an important endeavor among Ute bands; the faster the horse, the greater its trade value. Men owned the horses, and a man who had fast race horses was able to provide well for his family.

Horses expanded Ute territory. Warriors could travel much faster and farther on horseback than on foot, so the Ute People consolidated their control over their territory and defended their boundaries with greater success. They also became formidable attackers, able to outmaneuver and overwhelm their enemies. Though the Spanish had a far greater history of horsemanship, they came to fear the Utes’ equestrian skills—and to respect their combat bravery.

Horses made it possible for Ute bands to unite. Greater wealth allowed the Ute People to live in larger groups, which in turn made individual leaders more influential. The seven bands had more contact with each other, cementing relationships and facilitating intermarriage. They enjoyed more leisure time, which raised the importance of religion, storytelling, dancing, and recreation.

Horses were part of a bigger trade network. Horses gave Colorado’s Ute bands access to new avenues of wealth and power, allowing them to expand established trade routes far beyond their territories. Ute goods found their way to the





European Contact

Unit 1 Lesson 3

Pacific Coast, the Southwest, the Gulf of Mexico, and the Great Plains. Trade brought a number of other useful goods, including cotton blankets, metal tools (knives, cookware, weapons), clothing, and food—particularly corn, flour, and tobacco. In return, Spanish communities in New Mexico came to depend on the Ute People for hides, deer meat, and bison robes—and slaves, usually war prisoners captured from enemy tribes.

For the next two centuries, the Ute People and Spanish would live side by side. They conducted ongoing trade and occasionally fought as allies against common foes. Many Ute People did learn to speak at least a few words of Spanish, and some were fluent in it.

Source: This reading is excerpted, with permission, from *The Ute Indian Museum: A Capsule History and Guide* (Denver: History Colorado, 2009).

The arrival of the Spanish on the Ute territory's southern border brought new alliances, conflicts, and opportunities. The Ute People were among the first Native Americans to acquire horses by finding strays and sometimes raiding Spanish corrals. Horses changed the economic and social lives of the Ute Tribes by expanding their hunting patterns, access to goods, and distances traveled. By the 1800s, the Ute People traded with the Spanish for goods that came from across the Americas. Goods were even exchanged for some items that originated far away in Europe or Asia. Fur trapping brought European traders to the area, increasing trade goods and demand for knowledge of mountain trails. Because these groups of people did not seek to settle the land, the Ute People, Spanish, and fur trappers, in general, lived peacefully. Many Native American tribes in the U.S. were impacted by new diseases the Europeans brought. During this time, the Ute People still roamed their lands and retained, for the most part, their nomadic lifestyle.

What Was a Horse Worth?

In the early 1800s, on Native trade routes, the going rates for horses was:

- 1 ordinary riding horse = 8 bison robes
- 1 fine racing horse = 10 guns
- 1 fine hunting horse = several pack animals
- OR 1 gun and 100 loads of ammunition
- OR 3 pounds of tobacco
- OR 15 eagle feathers
- OR 10 weasel skins
- OR 5 tipi poles
- OR 1 buffalo-hide tipi cover
- OR 1 skin shirt and leggings, decorated with human hair and quills

Source: Used with permission from the National Museum of the American Indian.

<http://nmai.si.edu/exhibitions/horsenation/trading.html>





European Contact

Unit 1 Lesson 3

Building Background Knowledge for the Student:

Project “[Unwelcome Guests](#)” by painter Henry Francois Farny (1887)

1. Give students time to analyze the painting using the Artwork Analysis Sheet. Discuss the details:
 - a. What do you see?
 - b. What do you think is happening in this picture?
2. Discuss - the Ute People lived on their land for hundreds of years before the European explorers arrived. When the Europeans arrived, what effect(s) do you think this interaction may have had on both groups?

Instructional Procedures and Strategies:

1. Read aloud Reading #1 “The Indians are numerous” to set the stage for exploration.
 - a. What effects did these groups have on the Ute People?
2. Distribute readings on the introduction of the Europeans for a close read.
 - a. Use Reading #2 “The Horse Changes the Utes’ Way of Life” to model the close read strategy. (See here for directions on how to do a close read: <https://tinyurl.com/yc83e76l>)
 - b. First read: Students should summarize “gist” of text. Share initial thoughts.
 - c. Second read: Students should reread the text, circling words that are essential for understanding. Look up words in a dictionary, present findings to class.
3. Distribute the graphic organizer.
 - a. Third read: Using a highlighter, highlight evidence of the effects of the interactions between Europeans and the Ute People.
 - b. Read the final text in small groups (Reading #4).
4. Groups should present findings of their readings to class. Class adds to graphic organizer.
5. Show students an excerpt (13:15 min - 25:08 min) from the video the Colorado Experience: The Original Coloradans <https://www.youtube.com/watch?v=IWLdijamdcQ>
 - a. Have students listen for the negative effects of European interactions with the Ute People.
 - b. Complete the graphic organizer.
6. Use the graphic organizer to discuss the positive and negative impacts of the Europeans on the Ute People.
7. Closing Thoughts: Was first contact among Europeans and the Ute People *mostly* positive or negative? Why did the Ute People, Spanish, and fur traders mostly get along?

Critical Content

- The use of horses and Ute hunting practices
- Horses’ impact on neighbor relationships
- The impact of European contact on the Ute way of life

Key Skills

- Analyze a text to gain deeper understanding of the impact of European explorers on Ute culture, trade, etc.





European Contact

Unit 1 Lesson 3

Critical Language (vocabulary)

Obtain, corral, surplus, encounter, ambush, description, commodity, sinew, barter, trade, endure, bison (buffalo), reservation, raiders, status, pueblo

Variations/Extensions:

Handouts may be completed as an in-class oral activity

Formative Assessment Options:

Students will complete a bubble map to show their understanding of the impact of the horse on the Ute People and their neighbors. Then, speculate on the possible future impact on the Ute People.

The Effects of European Interaction Graphic Organizer Answers (possible answers)

Positive Effects	Negative Effects
Expansion of tribal lands	Loss of land and hunting grounds
Established trade between tribes and the Europeans	Loss of control over gold and silver on their land
Introduction of new goods	Conflict with the Europeans
Introduction of the horse	They had to give up their rights
Horse racing (wealth)	Loss of culture (boarding schools)

Resources:

Doing History, Keeping the Past: <http://www.unco.edu/hewit/dohist/indians/themes.htm> (The Life of Colorado's Indians, including primary sources such as images and quotes)

History Colorado Online Exhibit: Ute Tribal Paths - Hides for Horses

http://exhibits.historycolorado.org/utes/utes_home.html#hidesforhorses





European Contact

Unit 1 Lesson 3

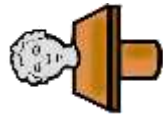
Texts for Independent Reading or for Class Read Aloud to Support the Content	
Informational/Non-Fiction	Fiction
Reading #1: “ <i>The Indians are numerous...</i> ” Excerpted from <i>The Ute Indian Museum: A Capsule History and Guide</i> (Denver: History Colorado, 2009). Used with permission from History Colorado.	N/A
Reading #2: <i>The Horse Changes the Utes’ Way of Life</i> . Excerpted from <i>The Ute Indian Museum: A Capsule History and Guide</i> (Denver: History Colorado, 2009). Used with permission from History Colorado.	
Reading #3: <i>Impact of the Horse</i> . Adapted from the Southern Ute website https://www.southernute-nsn.gov/history/ . Used with permission from the Southern Ute Indian Tribe.	

Unidentified Ute Woman with Horse, c. 1900



Source: Used with permission from the Denver Public Library.





Artwork Analysis Sheet



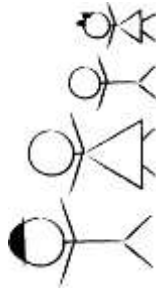
Name: _____

What do you see?

What details are in the foreground? Background?

What is the main subject of the artwork?

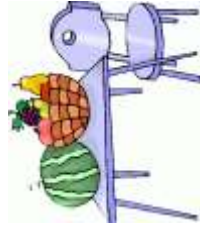
People? Objects? Landscape?



People



Landscape



Objects

What do you think is

happening in this

artwork?



Does this artwork remind you of a place you've been, or people you've met?

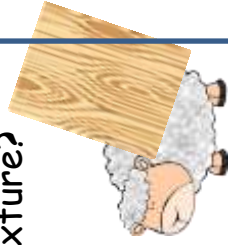


Do you think the artwork tells a story? If so, what is the story?



Describe the artwork. What colors and shapes do you see?

What is the texture?



What questions would you ask the artist?





European Contact

Unit 1 Lesson 3

Name: _____ Date: _____

Effects of European
Interaction

Positive
Effects on the
Ute People

Negative
Effects on the
Ute People





Reading #1 The Indians Are Numerous

Unit 1 Lesson 3

In the late 1500s a summer expedition of Spanish explorers encountered* an Indian camp in the San Luis Valley, just south of today's Colorado–New Mexico border. In his report to the Spanish king, written the following spring, expedition leader Juan de Oñate observed: "The Indians are numerous in all that land. They always follow the cattle [buffalo] and . . . kill them at the first shot with the greatest skill, while ambushed* in brush blinds made at watering places."

The encounter may have been the Utes' first-ever meeting with Europeans — and Oñate's account is certainly the oldest written description* of the Ute people. Unfortunately, the Utes' earliest impressions of the Spanish do not survive. But the sight of white men probably did not come as a total shock to the Ute people; they had probably heard about the bearded, light-skinned strangers from neighboring pueblos*.

Since establishing their New World empire at Mexico City in 1521, the Spanish had pushed their colonial boundary far north. In 1607, they founded Santa Fe as the capital of New Mexico province. From there they hoped to expand their settlements northward — directly into the Utes' territory.

*encounter(ed): to meet (someone) without expecting or planning to

*ambush(ed): a surprise attack

*description: words that describe something or someone

*pueblo: an American Indian settlement of the southwestern U.S.

Source: This reading is excerpted, with permission, from The Ute Indian Museum: *A Capsule History and Guide* (Denver: History Colorado, 2009).





Reading #2 The Horse Changes the Utes' Way of Life

Unit 1 Lesson 3

The Horse Changes the Utes' Way of Life

The Utes built their tribal strength with the help of a Spanish resource: the horse. The tribe got its first animals around the late 1500s or early 1600s, raiding or rounding up strays that had escaped from Spanish corrals.^{*} Later, after the Pueblo Revolt of 1680, the Spanish left their horse herds, which the Utes and Pueblos then traded with other tribes. This addition produced some of the most important changes in the Utes' culture, economy, and social structure.

Horses expanded the Utes' economy

Because they could hunt more successfully on horseback, the Utes obtained food, skins, and other resources more easily than ever. They stopped chasing small game (animals) and began to hunt buffalo, a useful source not only of meat but of hides, hooves, and sinew.^{*} With horses to carry their possessions, the Ute could collect and transport larger surpluses^{*} of material. They also could live in larger, more comfortable homes such as tipis,^{*} which were too heavy to carry in the pre-horse era. Horses were the cornerstone of Ute economy and, as a means of exchange, were the most valuable commodity^{*} for trade. Horse racing became important among Ute bands; the faster the horse, the greater its trade value. A man who owned fast race horses was able to provide well for his family.



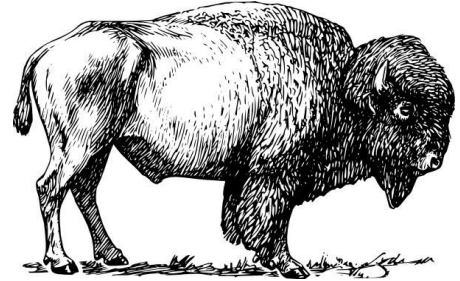


Reading #2 The Horse Changes the Utes' Way of Life

Unit 1 Lesson 3

Cultural Exchange

Horses gave Colorado's Ute bands access to wealth and power, allowing them to expand trade routes far beyond their territories in present-day Colorado, Utah, and northern New Mexico. Ute goods found their way to the Pacific Coast, the Southwest, the Gulf of Mexico, and the Great Plains.



Trade brought a number of other useful goods, including cotton blankets, metal tools (knives, cookware, weapons), clothing, and food—particularly corn, flour, and tobacco. In return, Spanish communities in New Mexico came to depend on the Utes for hides, deer meat, and bison* robes.

*corral: an area that is surrounded by a fence and that is used for holding animals

*sinew: strong tissue that connects muscles to bones

*surplus: an amount of something that is more than what is needed

*tipis: a portable cone shaped tent made from animal hide or cloth

*commodity: something that is bought and sold

*bison: a large, hairy wild animal that has a big head and short horns. Also called *buffalo*.

Source: This reading is adapted and excerpted, with permission, from *The Ute Indian Museum: A Capsule History and Guide* (Denver: History Colorado, 2009).





Reading #3 Impact of the Horse

Unit 1 Lesson 3

Mounted Group of Utes, 1894



Source: Used with permission from the Denver Public Library

The Ute People began to get horses from Spaniards who settled south of Ute lands. Many records tell about the changes that the horse made in Ute life. The Ute People could travel further on horseback, so they saw each other more often. They also met their eastern neighbors, the Plains peoples, and learned many of their ways. Since they had more contact with their enemies, they fought more often. They could meet in larger groups because they could carry enough food on the horses to stay together for long periods of time. On the plains, they could load the horses with buffalo meat and hides. With the hides, they made clothing, containers, and tipis.





Reading #3 Impact of the Horse

Unit 1 Lesson 3

Already skilled hunters, the Ute used the horse to become expert big game hunters. They began to roam further away from their home camps to hunt buffalo that moved over the vast prairies east of their mountain homes, and explore the distant lands.

The Ute began to depend upon the buffalo as a source for much of their items. It took only one buffalo to feed several families, and fewer hides were required to make homes and clothing.

The Ute who already had a reputation as defenders of their territories, now became even fiercer warriors. Women and children were also fierce and were known to defend their camps from attacking enemies. Ute men were able to endure* the harsh climate, and live off the land compared to the Europeans who often had to depend upon Native Americans and their knowledge about plants, animals and the environment. They became skilled raiders* preying upon neighboring tribes such as the Apache, Pueblos and Navajo. Items obtained from their raids were used to trade for household items, weapons, and horses. Owning horses increased one's status* in the tribe.

Encounters with the Spanish began to occur more frequently, and trade increased to include Spanish items such as metal tools and weapons, cloth, beads and even guns.

*endure: to live through

*raiders: a person who attacks an enemy in the enemy's territory

*status: the social standing of someone

Source: This excerpt was adapted from the Southern Ute website <https://www.southernute-nsn.gov/history/>.

Used with permission from the Southern Ute Tribe.





Broken Promises

Unit 1 Lesson 4

Lesson Overview:

Students will look at changes in the relationship between the Ute People and the U.S. government over time. Specifically, the changes to Ute Territory following the increase of white settlers in Colorado/Utah.

Time Frame:

60 minutes

Inquiry Questions:

1. How did the new settlers disrupt the Ute way of life?
2. What effects does moving them into smaller and smaller land have on their feelings towards the settlers?
3. Did Ouray make the right decisions for the Ute People?

Colorado Academic Standard-Social Studies:

- **CO State History Standard 1: GLE 1**
 - EO.c. - Explain, through multiple perspectives, the cause-and-effect relationships in the human interactions among people and cultures that have lived in or migrated to Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.
 - EO.d. - Identify and describe how major political and cultural groups have affected the development of the region.
- **CO State History Standard 1: GLE 2**
 - EO.c. - Describe both past and present interactions among the people and cultures in Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.
- **CO State Geography Standard 1: GLE 1**
 - EO.a. - Answer questions about Colorado regions using maps and other geographic tools.
 - EO.d. - Illustrate, using geographic tools, how places in Colorado have changed and developed over time due to human activity.

Materials:

"Denver in 1859" Painting
"Durango in 1890" Painting
Artwork Primary Source Analysis Sheet
Pikes Peak or Bust 1860 Photograph
Indian Land for Sale Advertisement
Photo Primary Source Organizer





Broken Promises

Unit 1 Lesson 4

“Shrinking Domain” Maps

Reading #1: Ute Territory Gets Even Smaller

Treaty of 1868 Cause and Effect Graphic Organizer

Brunot Agreement of 1873 Graphic Organizer

Background Knowledge / Contextual Paragraph for Teachers:

As more settlers poured into the region, the Ute People began to feel their way of life slipping away. The settlers were more numerous and better equipped for conflict than the Ute People. The Ute sensed that they were at a disadvantage. Many Ute leaders began making treaties with the U.S. government, which eventually were ignored or revoked. Slowly, Ute lands shrank away to small reservations.

By the 1820s the fur trade had become an integral part of the Ute economy. Antoine Robidoux opened trading posts deep in Ute territory near present-day Delta, Colorado, and Whiterocks, Utah. From 1846 to 1848, the United States and Mexico fought a series of territorial battles. At the end of the war, Mexico ceded its entire northern half: all of present-day New Mexico, Arizona, California, Nevada, and most of Colorado and Utah. The United States now claimed the Utes' entire domain.

In 1849, twenty-eight chiefs from the Mouache and Capote bands signed a more formal treaty at Abiquiu in New Mexico, the first officially recognized agreement between the Ute People and the United States. By the terms of this document, the Ute People submitted to the jurisdiction of the United States and authorized the federal government to build roads, forts and administrative posts on Ute lands. In return, the tribe—“relying confidently upon the justice and liberality of the United States”—would receive gifts and trade goods. The United States recognized the Utes' traditional territory, although the boundaries weren't described in the treaty. The first Ute agency opened the following year at Taos, New Mexico.

The Ute People found themselves hemmed in between two large, and growing, concentrations of whites—the Mormon settlements of Great Salt Lake and the fledgling settlements of the San Luis Valley. With the discovery of gold in 1858 near present-day Denver, the trickle of pioneers became a torrent. Within two years, as many as 30,000 people had overrun the Utes' homeland. They penetrated deep into the Rocky Mountains, building towns and mines throughout South Park, Middle Park, and the San Luis Valley.

The sudden, overwhelming rush of strangers into their territory left the Ute People with a number of unappealing options. They could fight the invaders, but even the most militant Ute warriors recognized that they could not win such a war; the enemy was simply too numerous, too well equipped, and too determined to stay.

Perhaps the opposite, then: The Ute People could retreat into the mountains, avoid contact with the settlers, and hope to be left alone. This, too, seemed an unpromising approach, for sooner or later the settlers would penetrate the mountains. Leaders of different bands disagreed on the best course of action.

When Colorado territorial governor John Evans convened a treaty council in Conejos in 1863, some 1,500 Tabeguache Utes showed up, but few others. In exchange for promises of annual payments in goods and provisions, as well as





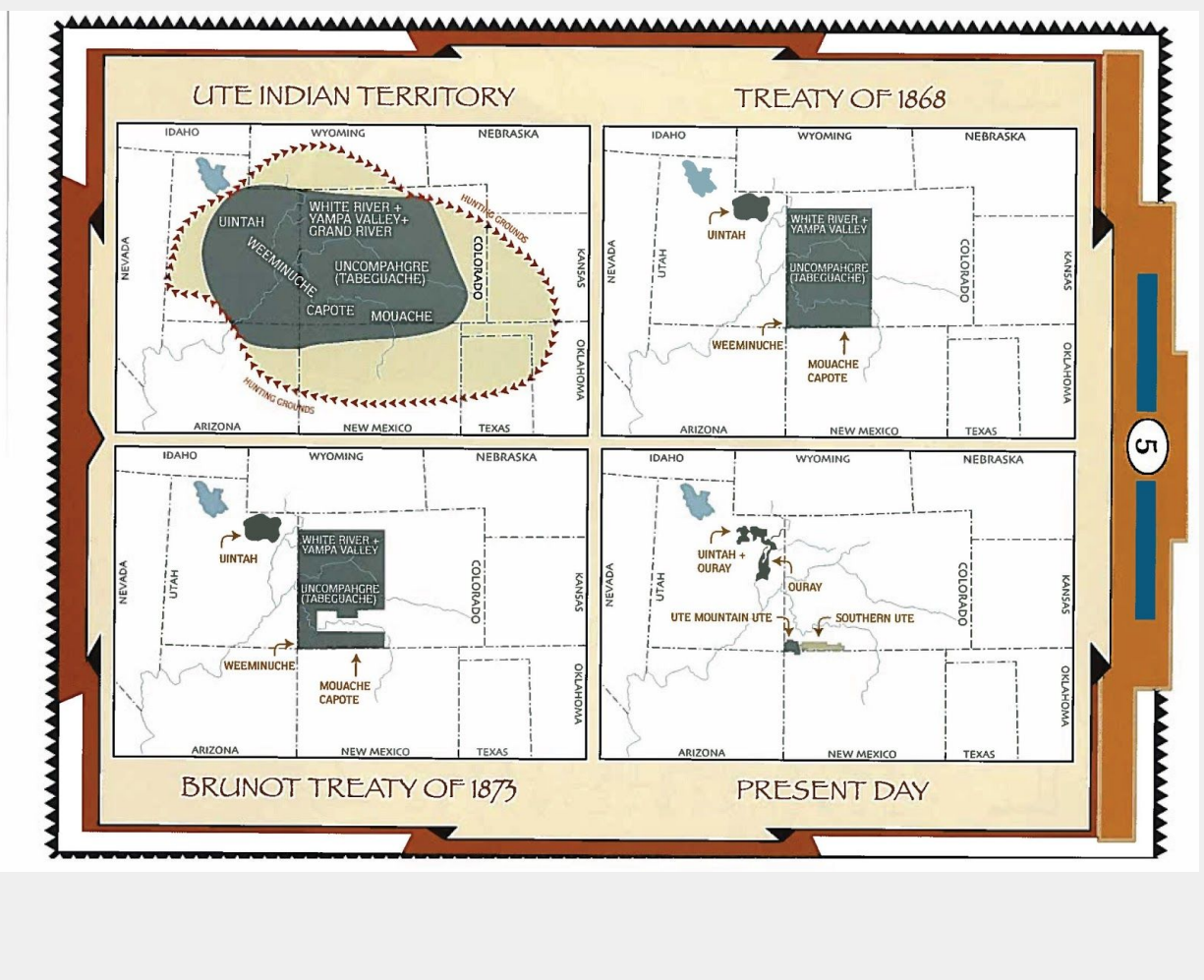
Broken Promises

Unit 1 Lesson 4

livestock, the Tabeguache leaders relinquished all Ute claims to land east of the Continental Divide, as well as to Middle Park—including land, other Utes pointed out, that did not necessarily belong to them.

Ute leaders from all seven Colorado bands signed a new treaty with the United States in 1868. But better representation did not stop many Ute People from harboring dissatisfaction. Few Utes liked the idea of relocating to a protected reservation, but for some it seemed the only way to retain their traditions, their way of life, and at least a piece of their homeland. The new Consolidated Ute Reservation was a rectangular block of land covering 20 million acres in western Colorado and encompassing many of the Utes' traditional hunting grounds and sacred sites.

Still, the cession cut the Utes off entirely from important hunting and gathering sites, including North, Middle, and South Park and the Yampa and San Luis Valleys. In exchange for these lands, the Ute People received trade goods, livestock, annual rations, and other supplies, to be dispensed annually from two agencies: one in the San Luis Valley, the other on the White River. Most important, the treaty banned non-Ute settlement on the reservation. Here, the Ute People hoped, they could live in peace, living as they had for centuries.





Broken Promises

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Building Background Knowledge for the Student:

The Ute People had been living, hunting, and trading in the Colorado area for centuries before the first European explorers arrived. In the beginning, mutual respect was established between these new people and trade flourished. However, as Americans sought to settle and own (a belief that the Ute People did not hold - no one “owns” the land) the land, the Ute People were forced to make some difficult decisions. Different beliefs eventually ended in many broken promises.

Instructional Procedures and Strategies:

1. Display “Denver in 1859” and “Durango in 1890”
 - a. Use the Artwork Primary Source Analysis sheet to analyze the “Denver in 1859” painting.
 - i. What details stand out the most to you?
 - ii. What’s happening to the Ute way of life?
 - iii. Do these pictures seem peaceful?
2. Compare those pictures to “Pikes Peak or Bust” and “Indian Land For Sale.”
 - a. Complete the Picture/Photograph Primary Source Analysis sheet to analyze the “Pikes Peak or Bust” photograph.
 - b. Ask: How might these 2 events affect the Ute way of life in Colorado? What is happening over time to the land?
3. Watch video: http://exhibits.historycolorado.org/utes/utes_home.html#invasions (1859 Pikes Peak Gold Rush)



Click on the white bead on the webpage to view the Pikes Peak Gold Rush video

- a. Discussion:
 - i. What major event brought a lot of settlers to Ute territory?
 - ii. How did this increase in white settlers affect the Ute?
4. Display Map #1 - Original Ute Domain (Before 1868)
 - a. Remember that the Ute People did not believe in owning land. So far, they had shared their territory peaceful with the explorers and first settlers. However, as more people arrived, they began setting up permanent homes and it became clear the people would not be leaving.
5. Have students read just the “Ute Territory Gets Even Smaller” section from Reading #1 - A Shrinking Domain





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Unit 1 Lesson 4

- a. What problems were the Ute facing against these new people in their land? What solutions were left?
6. Display Map 2 - The Treaty of 1868 (The URL for the actual text of the Treaty of 1868 is listed in the resources section).
7. Next have students read sections "The 1868 Treaty" and "Ouray's Rise to Power" in Reading #1.
8. Have students complete the Treaty of 1868 cause and effect graphic organizer.
 - a. How did the Treaty of 1868 change life for the Ute?
 - b. Why was Chief Ouray so controversial? Do you think he was making decisions for the good of the tribe?

Treaty of 1868 Cause and Effect Answer Key

Causes	Effects
1. Pikes Peak Gold Rush	1. The newly signed treaty made Ute territory smaller
2. Ute land was available for sale	2. It created a reservation on which the Ute had to live
3. Large numbers of settlers were arriving in Ute territory	3. It cut off hunting and gathering sites

9. Display Map 3 - Treaty of 1873 and read the final section "The Brunot Agreement" on Reading #1.
 - a. Complete the Brunot Agreement of 1873 graphic organizer.
 - b. What is happening to Ute lands?
 - c. What patterns are emerging over time? (more settlers, broken agreements, anxious and angry tribes, less land for the Ute People)
 - d. Can you predict what might happen next?

The Brunot Agreement Cause and Effect Answer Key

Causes	Effects
1. Large mineral deposits are found in the San Juan Mountains.	1. The Ute People lost about 500 square miles of their land.
2. Miners wanted access to the minerals.	2. The Ute People were paid \$500,000 for the land.
3. The Ute People were confined to a much smaller area of land.	3. With less hunting land, the Ute People had to depend on the U.S. government for some of their food.

10. Closing: Display final map: Map 4- Treaty of 1881. Just 7 years after the Brunot Agreement, the Utes signed the treaty that confined them to a plot of land in Eastern Utah and a small strip of land in Southwest Colorado.





Broken Promises

Unit 1 Lesson 4

- a. What could have caused the Utes to sign such an extreme treaty? (The specific answer to this question is the focus of the next lesson)

Critical Content

- The impact of the Homestead Act of 1862
- The shrinking of Ute lands
- Conflict between white settlers and the Ute way of life
- The importance of land to the Ute People
- The significance of the gold rush on the the diminishing Ute lands

Key Skills

- Analyze primary and secondary sources to sequence changes over time.
- Discuss the causes and effects of the shrinking Ute territory
- Compare and contrast the changes to Ute territory through maps

Critical Language (vocabulary)

Domain, preserve, treaty, exchange, relocation, reservation, rations, invaders, banned, violations, homeland, shrink(ing), allotted, Homestead Act

Variations/Extensions:

- Turn the cause/effect graphic organizer into a paragraph/essay
- Create a timeline of events
- Analyze the problems the the Utes faced and their possible solutions. Did they choose the best one?

Formative Assessment Options:

Completion of the graphic organizers and/or a timeline illustrating the events that changed the size of Ute lands. NOTE: this timeline could be completed following the next lesson on the Meeker Massacre.

Resources:

How the West Was Lost: The Utes Must Go! - Discovery Channel Series (50 min)

<https://www.youtube.com/watch?v=it34k9EJZfE>

Actual text of the Treaty of 1868: <https://collections.lib.utah.edu/details?id=361671>

The Brunot Agreement: <https://coloradoencyclopedia.org/article/brunot-agreement>

Ute Tribe Hunting Agreement Gets Approval, The Durango Herald, Jan. 11, 2013

<https://durangoherald.com/articles/49901>





Broken Promises

Unit 1 Lesson 4

Texts for Independent Reading or for Class Read Aloud to Support the Content	
Informational/Non-Fiction	Fiction
Reading #1: <i>A Shrinking Domain</i> . Excerpted from <i>The Ute Indian Museum: A Capsule History and Guide</i> (Denver: History Colorado, 2009). Used with permission from History Colorado.	N/A

Ouray and subchiefs, 1873

Ute Indians and agents in Washington, DC after conclusion of the 1873 Brunot Agreement. Front row, left to right: Guero, Chipeta, Ouray, and Pia; second row: Uriah M. Curtis, James B. Thompson, Charles Adams, and Otto Mears; back row: Washington, Susan (Ouray's sister), Johnson, Jack, and John.



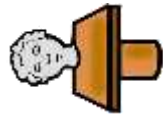
Source: Used with permission from the Denver Public Library.



Denver in 1859



Source: Library of Congress (1891, April 21). Denver in 1859 [Print]. Retrieved from <http://hdl.loc.gov/loc.pnp/pgs.00517>



Artwork Analysis Sheet



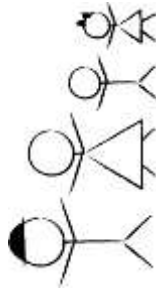
Name: _____

What do you see?

What details are in the foreground? Background?

What is the main subject of the artwork?

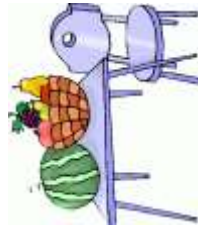
People? Objects? Landscape?



People



Landscape



Objects

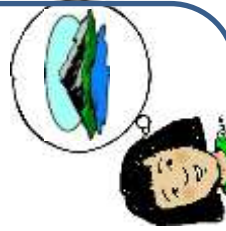
What do you think is

happening in this

artwork?



Does this artwork remind you of a place you've been, or people you've met?



Do you think the artwork tells a story? If so, what is the story?



Describe the artwork. What colors and shapes do you see?

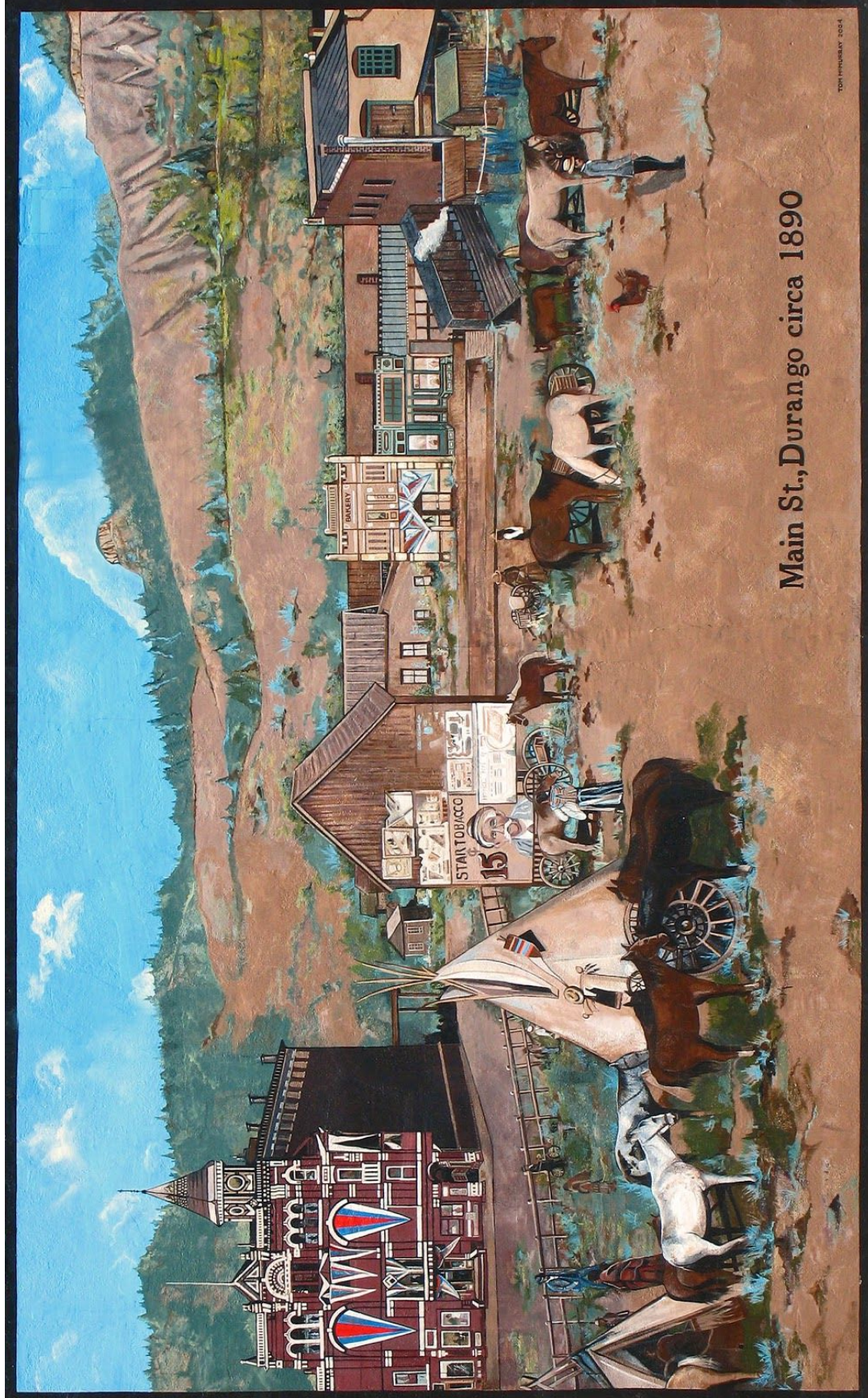
What is the texture?



What questions would you ask the artist?



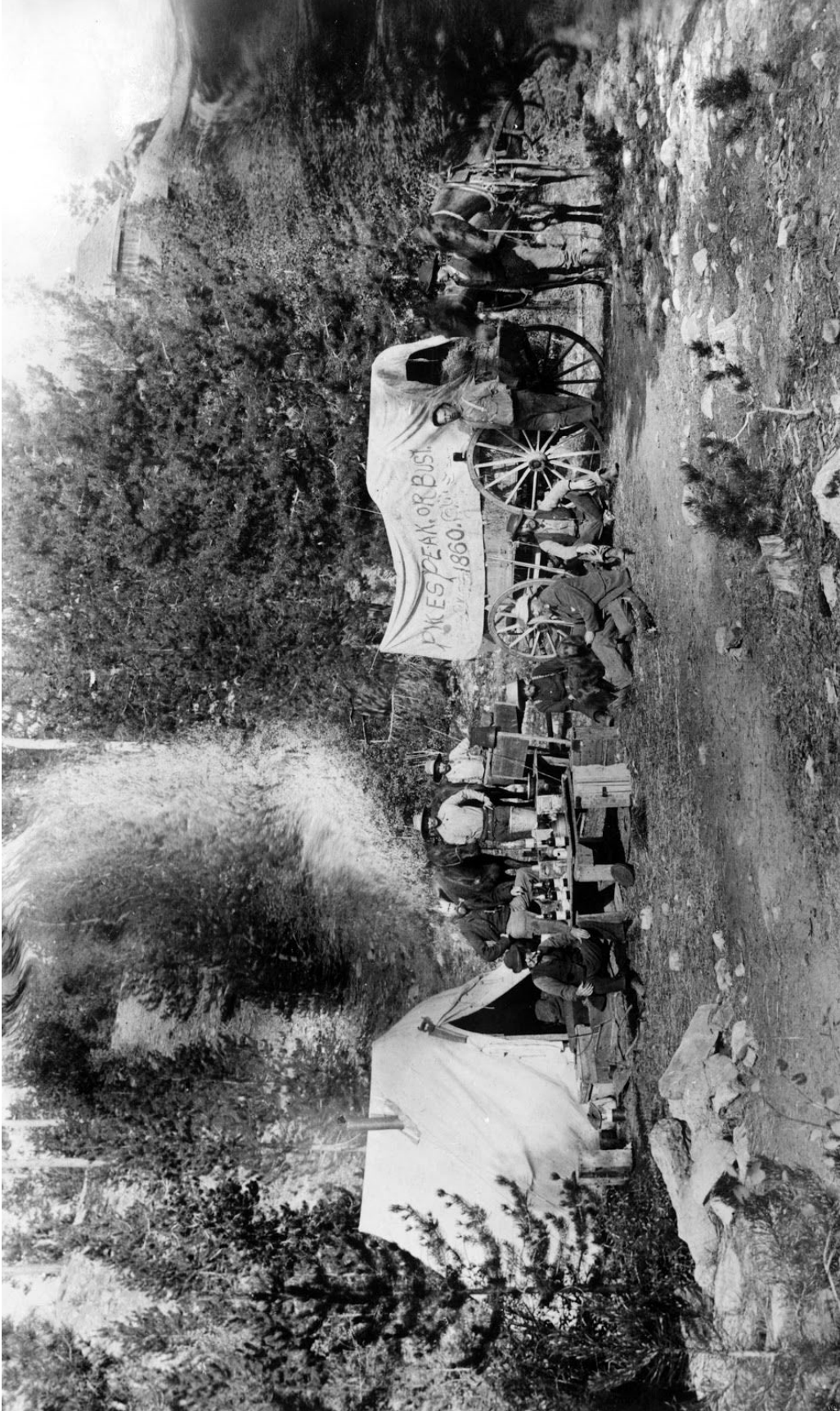
Main Street Durango, 1890



Main St., Durango circa 1890

Source: A mural painted on the side of a building in Durango. Retrieved <http://home.chpc.utah.edu/~mcuma/images/summer07/durango/durango10.jpg>

Pikes Peak or Bust, 1860



Source: Used with permission from the Denver Public Library

A 1911 advertisement offering "allotted Indian land" for Sale

INDIAN LAND FOR SALE

GET A HOME

OF

YOUR OWN

✱

EASY PAYMENTS



PERFECT TITLE

✱

POSSESSION

WITHIN

THIRTY DAYS

FINE LANDS IN THE WEST

IRRIGATED
IRRIGABLE

GRAZING

AGRICULTURAL
DRY FARMING

IN 1910 THE DEPARTMENT OF THE INTERIOR SOLD UNDER SEALED BIDS ALLOTTED INDIAN LAND AS FOLLOWS:

Location.	Acres.	Average Price per Acre.	Location.	Acres.	Average Price per Acre.
Colorado	5,211.21	\$7.27	Oklahoma	34,664.00	\$19.14
Idaho	17,013.00	24.85	Oregon	1,020.00	15.43
Kansas	1,684.50	33.45	South Dakota	120,445.00	16.53
Montana	11,034.00	9.86	Washington	4,879.00	41.37
Nebraska	5,641.00	36.65	Wisconsin	1,069.00	17.00
North Dakota	22,610.70	9.93	Wyoming	865.00	20.64

FOR THE YEAR 1911 IT IS ESTIMATED THAT 350,000 ACRES WILL BE OFFERED FOR SALE

For information as to the character of the land write for booklet, "INDIAN LANDS FOR SALE," to the Superintendent U. S. Indian School at any one of the following places:

CALIFORNIA: Hoopa. COLORADO: Ignacio. IDAHO: Lapwai. KANSAS: Horton. Nadeau.	MINNESOTA: Onigum. MONTANA: Crow Agency. NEBRASKA: Macy. Santee. Winnebago.	NORTH DAKOTA: Fort Totten. Fort Yates. OKLAHOMA: Anadarko. Cantonment. Colony. Darlington. Muskogee. Pawnee.	OKLAHOMA—Con. Sac and Fox Agency. Shawnee. Wyandotte. OREGON: Klamath Agency. Pendleton. Roseburg. Siletz.	SOUTH DAKOTA: Cheyenne Agency. Crow Creek. Greenwood. Lower Brule. Pine Ridge. Rosebud. Sisseton.	WASHINGTON: Fort Simcoe. Fort Spokane. Tekoa. Tulalip. WISCONSIN: Oneida.
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WALTER L. FISHER,

Secretary of the Interior.

ROBERT G. VALENTINE,

Commissioner of Indian Affairs.

United States Department of the Interior advertisement offering 'Indian Land for Sale'. The man pictured is a Yankton Sioux named Not Afraid of Pawnee.

Picture/Photograph Analysis Sheet

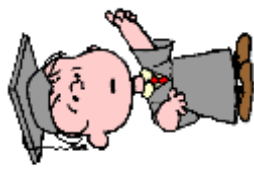


Name: _____

What do you see?



Are there people or objects in the picture? Or both?



People



Object



People and Objects

Describe the object(s) in the picture. What is it made of?
Color?

What are the people doing in the photograph?

How does this photograph make you feel?

Surprised Nervous Sad
Happy Angry Scared

Is there any writing? Can you read it? If so, what does it say?

Where do you think the photo was taken?



Other: _____

What questions do you have?



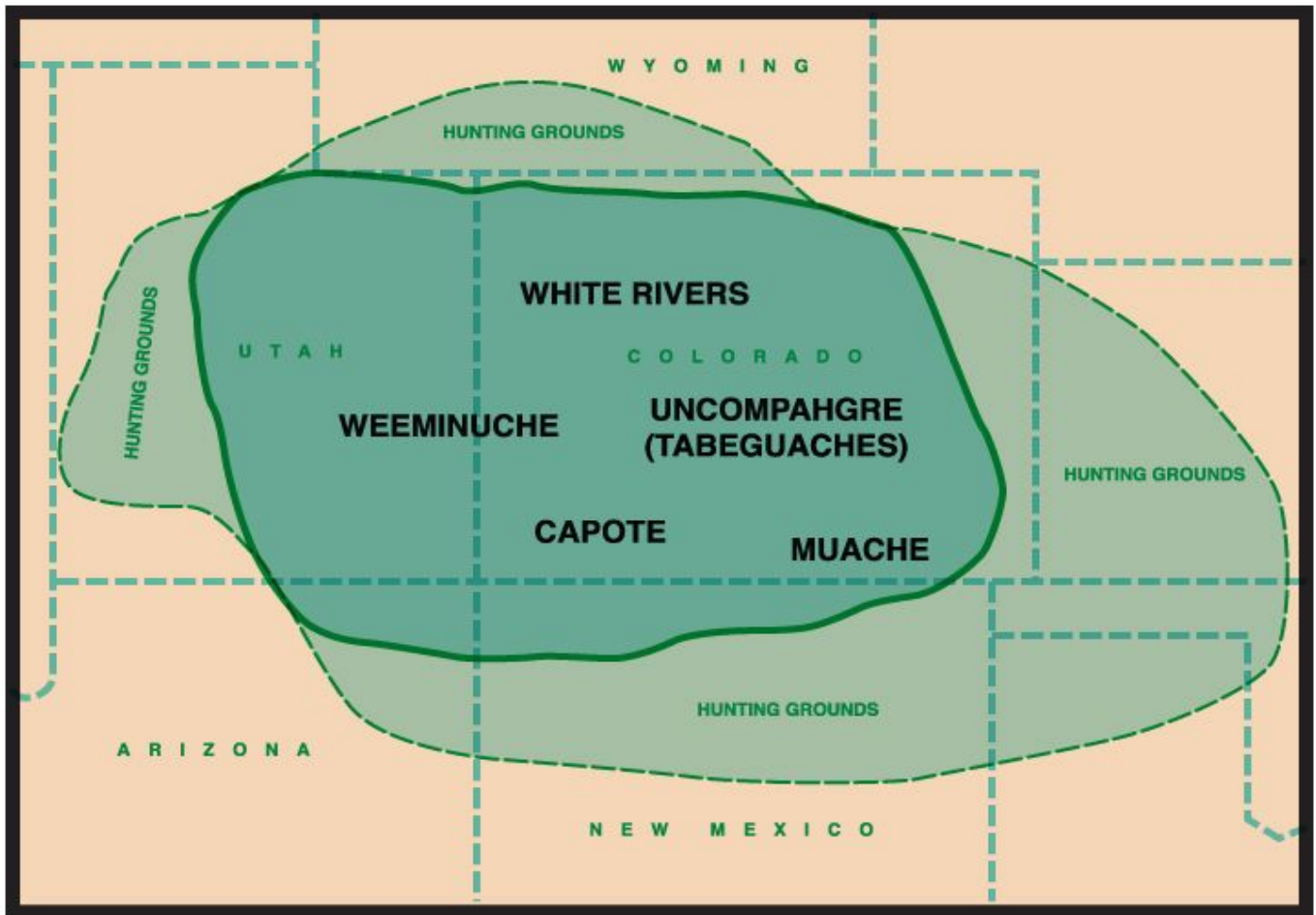
How does this photo compare to today?





Original Ute Territory (Before 1868)

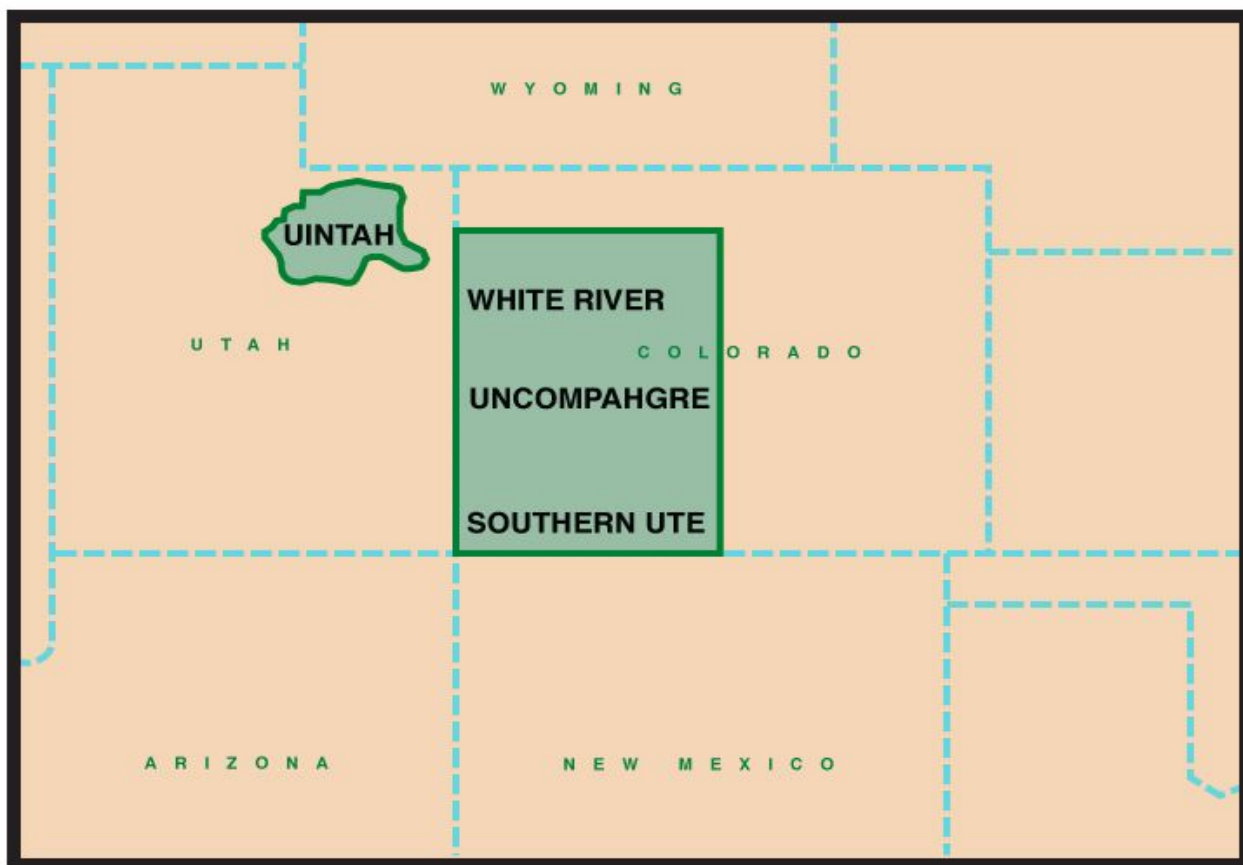
Unit 1 Lesson 4





Ute Indian Territory 1868

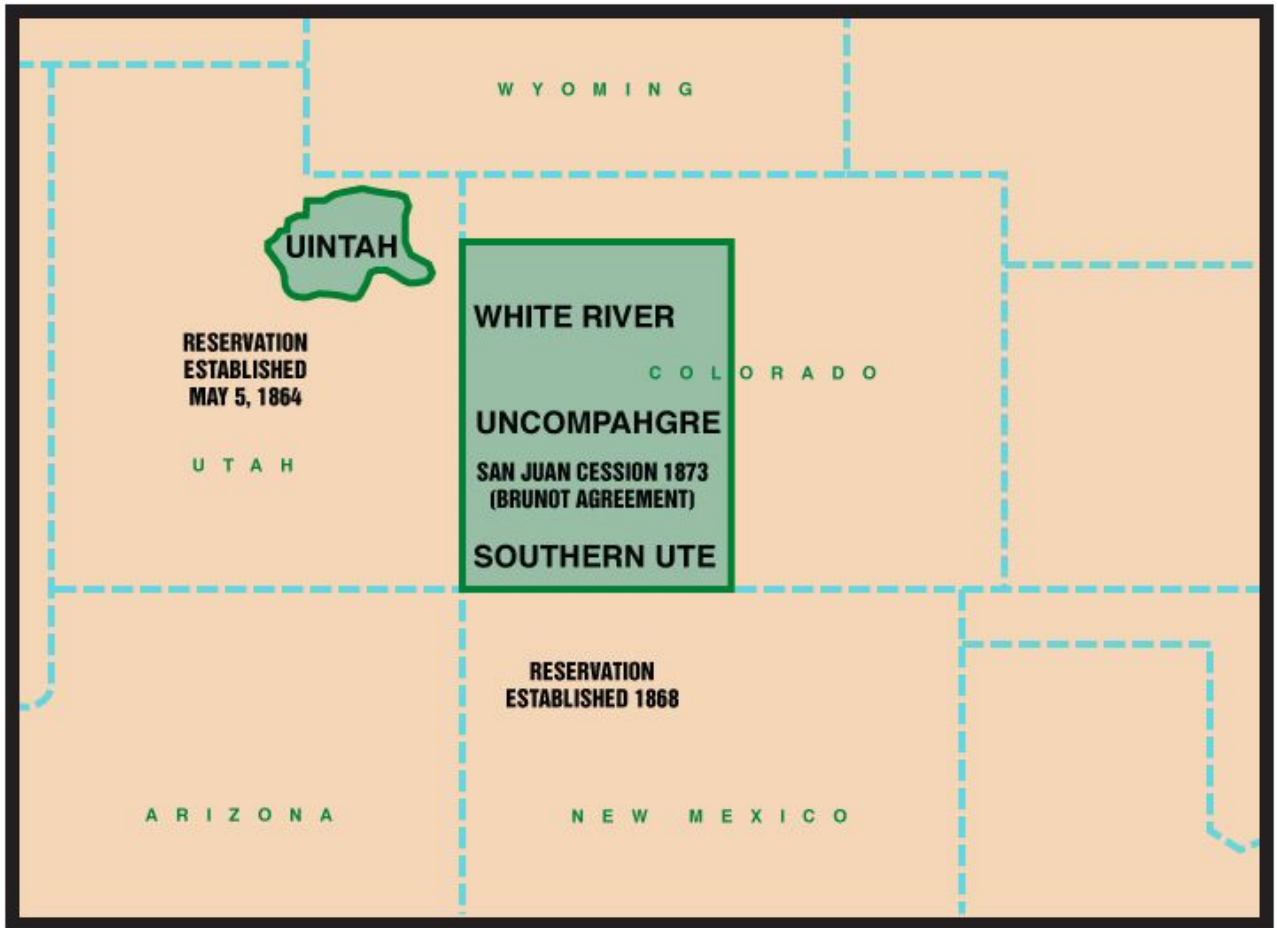
Unit 1 Lesson 4





Ute Indian Territory 1873

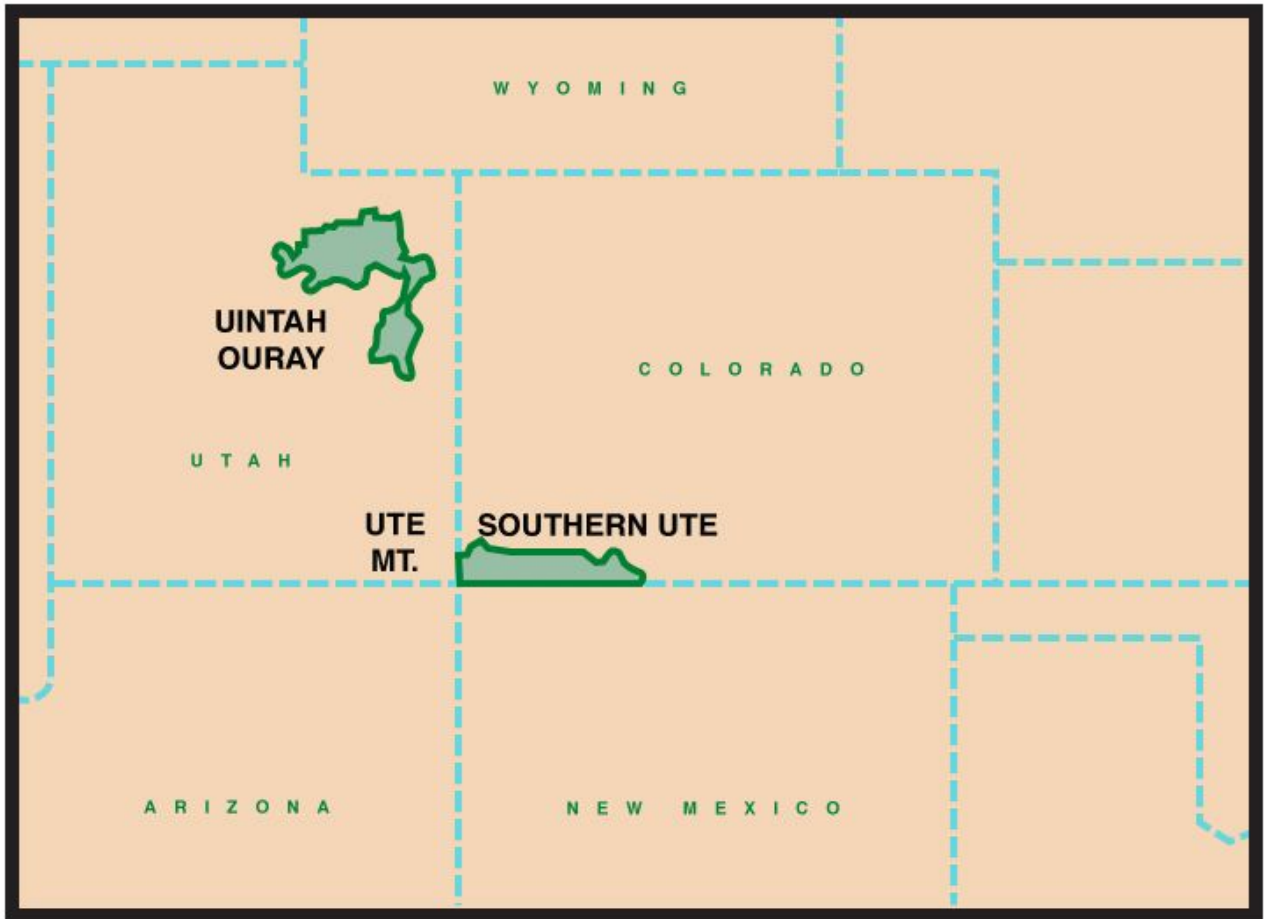
Unit 1 Lesson 4





Ute Indian Territory 1973 - Present

Unit 1 Lesson 4





Reading #1 A Shrinking Domain

Unit 1 Lesson 4

Ute Territory Gets Even Smaller

The sudden, large numbers of strangers into their territory left the Ute people with a number of unappealing* options. They could fight the invaders*, but the Ute warriors recognized that they could not win such a war; the enemy was simply too numerous, too well equipped, and too determined to stay. Perhaps the opposite, then: The Ute people could retreat into the mountains, avoid contact with the settlers, and hope to be left alone. This, too, seemed an unpromising solution, for sooner or later the settlers would make their way into the mountains.

The leaders of the different Ute bands disagreed on the best course of action. Something had to be done to preserve the Ute way of life.

The Treaty of 1868

Ute leaders from all seven Colorado bands agreed to sign a treaty, a written agreement, with the United States government in 1868. The treaty legally gave the Ute people ownership of a 20 million acre plot of land. The land included many of the Utes traditional hunting grounds and sacred sites.* However, it did cut off some hunting and gathering sites entirely, including North, Middle, and South Park and the Yampa and San Luis valleys. In exchange for giving up part of their territory, the Ute people received goods, livestock, annual rations*, and other supplies. Despite their leaders' decision, however, many Ute people were not happy. Few liked the idea of moving to a protected reservation*, but for some it seemed the only way to preserve their way of life, and at least a piece of their homeland.





Reading #1 A Shrinking Domain

Unit 1 Lesson 4

Most important, the treaty banned* non-Ute settlement on the reservation. Here, the Ute people hoped, they could live in peace, as they had for centuries.

Ouray's Rise to Power

The 1868 treaty placed Chief Ouray from the Tabeguache band into a position of power. The United States government elected Ouray to make decisions on behalf of the entire tribe.

Although the U.S. government recognized Ouray as the Utes' universal leader, many (perhaps most) Ute people did not. Within the tribe, other leaders held as much influence as Ouray, and many of them differed with him over how to work with the government. Some did not accept the Treaty of 1868 and refused to follow its rules. Others believed the Ute people should defend their lands by force and try to drive the settlers out.

The United States, too, failed to fully honor the Treaty of 1868. Throughout the 1870s, white settlers illegally entered the Ute reservation to farm, destroy their herds, or prospect for gold and silver. Ouray insisted the United States remove the settlers, but the violations* continued.

The conflict reflected the Utes' unhappiness with their new situation. The loss of hunting grounds had lowered their standard of living. Some bands were starving; other relied on government rations to survive.

Ouray, Ute Chief, 1874



Source: Image is in the public domain.





Reading #1 A Shrinking Domain

Unit 1 Lesson 4

The Brunot Agreement - 1873

By the early 1870s, miners were finding large mineral deposits in the San Juan Mountains—and wanted permission to them. The United States sent out a person to buy the land from the Ute people. Almost everyone in the tribe disagreed with such a sale, and even Ouray refused to discuss it at first. But, he eventually agreed to the sale. In return for 500 square miles of land—about one-fourth of their 1868 reservation—the Ute people received \$500,000. In addition, Ouray personally received an annual salary of \$1,000, which angered many Utes. As their territory got smaller, the Utes’ “universal spokesman” seemed to grow richer, living well at his large sheep ranch on the Uncompahgre River (near the present site of the Ute Indian Museum in Montrose). Less land for hunting meant that the Ute people had to depend on the U.S. government for some of their food. The tribe seemed to be falling apart one piece at a time, along with their former homeland.

*unappealing: not attractive or pleasing

*invaders: a large group entering a place by force

*sacred site(s): a place that is highly valued and important, blessed by spiritual Ute

*ration(s): a controlled amount of food and/or supplies

*reservation: an area of land in the U.S. that is kept separate as a place for American Indians to live

*banned: an official rule saying that people are not allowed to do something

*violation(s): the act of doing something that is not allowed by a rule or law

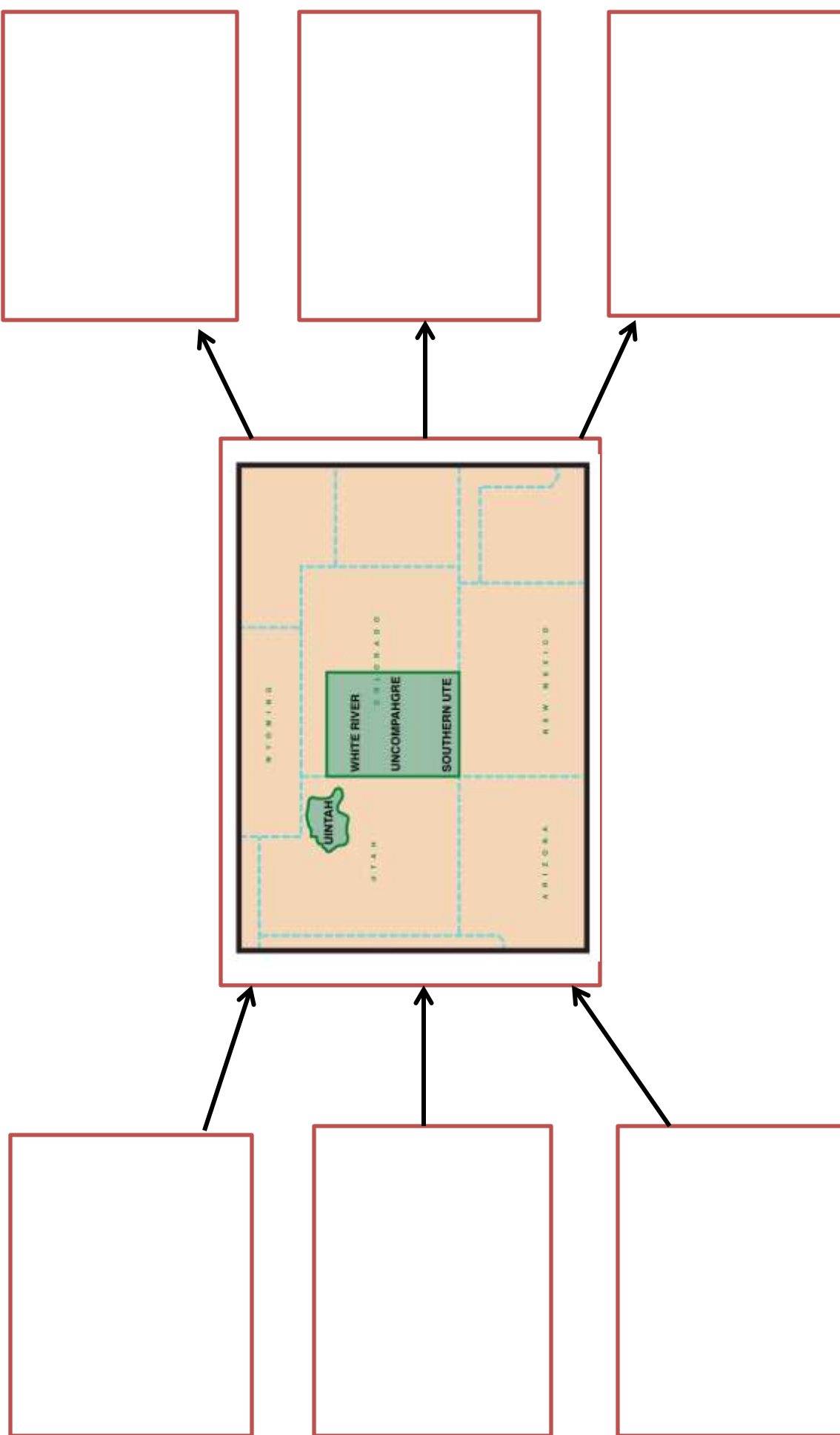
Source: This reading is adapted and excerpted, with permission, from The Ute Indian Museum: *A Capsule History and Guide*

(Denver: History Colorado, 2009).



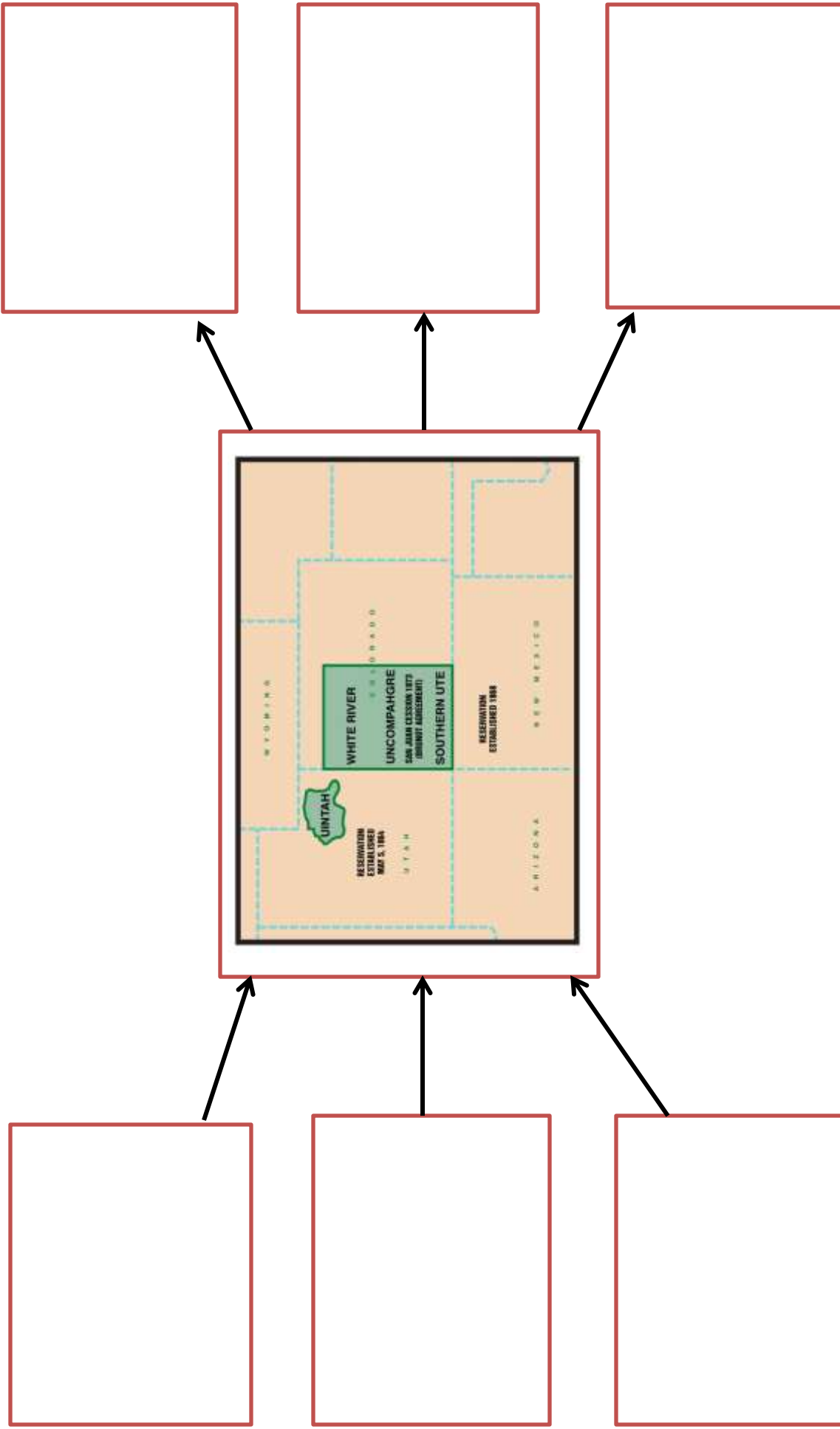
Cause & Effect: The Treaty of 1868

Name: _____



Cause & Effect: The Brunot Agreement 1873

Name: _____





The Utes Must Go!

Unit 1 Lesson 5

Lesson Overview:

Students will look at multiple perspectives surrounding the Meeker Massacre and the changes in public opinions towards the Ute People through analyzing primary sources.

Time Frame:

75 minutes

Inquiry Questions:

1. What happened at the Meeker Massacre? Who is to blame?
2. How did the white settlers react to the Ute People fighting for the land?
3. What were the effects of the Utes Must Go campaign?

Colorado Academic Standards-Social Studies:

- **CO State History Standard 1: GLE #1**
 - *EO.b.- Identify cause-and-effect relationships using primary sources to understand the history of Colorado's development.*
- **CO State History Standard 1: GLE #1**
 - *EO.c.- Explain, through multiple perspectives, the cause-and-effect relationships in the human interactions among people and cultures that have lived in or migrated to Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*

Materials:

Maps illustrating the shrinking Ute territory from Lesson #4

Worksheet: The Utes Must Go! thought-catcher

Image: Meeker and Ouray

Video: How The West Was Lost: <https://www.youtube.com/watch?v=it34k9EJZfE&t=150s>

Image: The Meeker Massacre, 1879

Poster: Rose Meeker Lecture, 1879

Reading #1: Indians Engaged in the Fight

Reading #2: Larry Cesspooch Interview

Image: The Utes Must Go!

Background Knowledge / Contextual Paragraph for Teachers:

Two events in 1876 heightened tensions between the Ute People and white settlers—tensions that had originally seen their peak after the 1864 Sand Creek Massacre at a plains Indian encampment. First, on June 25, Cheyenne and Sioux warriors defeated George Armstrong Custer's Seventh Cavalry at the Battle of Little Bighorn. The Indians' victory sent shock waves throughout the West and again fueled widespread fear, anger, and anti-Indian sentiment. The second event came on August 1, 1876, when Colorado entered the Union. Statehood emboldened the white population and strengthened desires to drive the Ute People out of Colorado entirely.

In 1879, Nathan Meeker was sent to teach the Ute People, the way of life of the settlers. A harsh taskmaster bent on teaching the Ute People to farm, Meeker showed little respect for the Ute People's old way of life. The more the Ute People hunted, roamed, and raided, the greater Meeker's contempt for them. He discouraged travel, failed to keep settlers off of





The Utes Must Go!

Unit 1 Lesson 5

tribal lands, and too often ignored the Utes' wishes. He deemed the land he was working on "unusable" but the lush valley was much better situated for farming; it was also a favorite spot for the Ute People to pasture their horses. The Ute People maintained a race track there too; horse races offered entertainment, but also served at trade fairs where the Ute People could display their herds' speed and hunting prowess. Meeker failed to recognize the area as important for the Ute People and ordered it to be plowed.

Events followed quickly. Meeker quarreled with the Ute religious leader, Johnson (Cavanish), over the destruction of the race track. Furious at Meeker's insensitivity, Johnson threw the agent to the ground. Fearing for his life, Meeker requested military protection. The arrival of four companies of the U.S. Fourth Cavalry, who marched toward the agency in response to Meeker's plea, greatly alarmed the White River Ute. The Ute delegates offered to escort the commander, Major Thomas T. Thornburgh, and five officers to the agency to investigate the dispute. Thornburgh continued on instead. To the Ute People, the soldiers' violation of their reservation boundaries amounted to an act of war.

Major Thomas T. Thornburgh led a command of 153 soldiers, and twenty-five militiamen, to the White River Agency on September 21, 1879, in response to Meeker's request. Ute warriors attacked Thornburgh's forces at Milk Creek on the northern edge of the reservation, about 18 miles from the White River Agency. Within a few minutes, Major Thornburgh and 13 men were killed. The Battle of Milk Creek was the last and longest of the Indian Wars. It occurred on the northern boundary of the Ute Reservation over a week's time.

The same day the Milk Creek battle began, another fight occurred about twenty miles to the southwest at the White River Indian Agency. Nathan Meeker and his eight male employees were killed. Meeker's wife and daughter were taken hostage. They were held for twenty-three days before being released on Grand Mesa. The Battle of Milk Creek, the killings of the agency employees, and the taking of hostages sparked nationwide outrage and quick political action. By June 1880, the U.S. Congress had passed legislation to require the White River Utes and the Uncompahgre Utes to abandon their traditional homelands and move to much smaller and less verdant reservations in Utah. They were forcibly removed the following year. Two Ute bands in southwestern Colorado, which became known as the Southern Utes and the Ute Mountain Utes, were allowed to remain in Colorado on much smaller reservations.

After incidents like the Battle of Milk Creek and the "Meeker Massacre", tensions between Coloradans and the Ute People were at an all-time high. Newspapers and government agencies launched a campaign called, The Utes Must Go, fueling already high tensions and eventually leading to more aggressive removal and elimination programs.

Source: This reading is adapted and excerpted, with permission, from The Ute Indian Museum: *A Capsule History and Guide* (Denver: History Colorado, 2009), and the Colorado Encyclopedia.

Building Background Knowledge for the Student:

Recall: Display 3 maps from previous lesson. As more and more settlers come for land in the West, the Ute People were being pushed into smaller and smaller areas. As much as they tried to negotiate peace and territories, they were met with disappointment and broken promises. How long would you continue to try for peace if your promises kept being broken? What would you try next?

Instructional Procedures and Strategies:

1. Display Map #4: Present Day Ute Territory.
 - a. What would cause the Ute People to sign a treaty that confines them to one small corner of Colorado?
2. Show the image entitled, "The Utes Must Go"
 - a. What does it seem like public opinion is of the Ute People?





The Utes Must Go!

Unit 1 Lesson 5

3. Next, show: The Meeker Massacre (do not reveal title). Explain that in 1879, the Ute People ran into disagreements with an Indian Agent, Nathan Meeker. This picture shows the results of those disagreements.
 - a. What details stand out the most to you?
 - b. Is anything missing?
 - c. What has happened in this picture?
4. Tell students the title of this picture is called “The Meeker Massacre.” How does this affect your understanding of the picture?
5. Hand out The Utes Must Go! thought-catcher. Invite students to write down their initial understandings.
6. Read Reading #1 (a newspaper article) entitled “*Indians Engaged in the Fight*.” This should be done with the students as the language may be fairly difficult.
 - a. What is the perspective of Nathan Meeker? Governor Pitkin? What happened according to them? Have students jot down their initial thoughts on the thought-catcher.
7. Remember that there are two sides to every story. As historians, we need to look at primary sources and understand multiple perspectives to find the truth.
8. Look at the image “Meeker and Ouray” & read the text. Discuss important details and strong language from the text. Add to the thought-catcher. How has your thinking changed? From Meeker and the U.S. government perspectives, who is to blame? Why?
9. Watch the short video about the Meeker Massacre from History Colorado’s Online Exhibit – Ute Tribal Paths. Click on this link to get to the webpage: http://exhibits.historycolorado.org/utes/utes_home.html#invasions



Click on the white bead on the webpage to view the Meeker Massacre video

10. Read Reading #2: “*Interview with Larry Cesspoochi*” Add notes on the video and the interview to the thought-catcher.
 - a. How has your thinking changed? From the Ute perspective, who should be held responsible for the events at Milk Creek? Why?
 - b. What do you think? Was this a massacre?
 - c. What effect does calling it a massacre have on how others understand what happened?
 - d. How do you think Coloradans felt when they found out the Utes had “massacred” Nathan Meeker and his men?
11. Play *How the West Was Lost* video from the beginning. Pause on “The Utes Must Go” (2:28). Public opinion turned suddenly against the Ute. Politicians, settlers, prospectors, farmers, and ranchers feared the Ute following the Meeker Massacre. Colorado Senator Henry Teller was determined to punish the Ute for their sins and the Ute had little choice but to submit.
12. Again, display Map #4 illustrating current Ute territory.
13. Closing: Temperature Check- Who do you side with? Have one wall labeled U.S. government and another wall labeled The Ute. Ask students to stand against the wall they most identify with. They may also stand anywhere in the middle to show varying opinions. Have students explain their placement with supporting evidence.





The Utes Must Go!

Unit 1 Lesson 5

Critical Content

- The multiple perspectives of the events at Milk Creek
- The causes of mistrust between the Ute People and the U.S. government

Key Skills

- Identify the causes and effects of the events at Milk Creek
- Analyze multiple perspectives of the Meeker tragedy
- Analyze primary sources to identify bias or stereotypes

Critical Language (vocabulary)

Public opinion, multiple perspectives, Indian Agent, diminished, civilized, provoke, massacre, incident, territory, massacre, tragedy

Variations/Extensions:

- Whole group/small group/individual
- Create Timeline: http://exhibits.historycolorado.org/utes/utes_home.htm
- Additional articles/documents for analysis:
 - Murders by the Indians lecture by Miss Rose Meeker (poster)
<http://digital.denverlibrary.org/cdm/singleitem/collection/p15330coll21/id/2973/rec/2>
 - Nathan Meeker quote: "They are savages, having no written language, no traditional history, no poetry, no literature... a race without ambition, and also a race deficient in the inherent elements of progress. Vermin abound on their persons..." Nathan Meeker wrote this in an article published in the American Antiquarian Newsletter, 1878.

Formative Assessment Options:

- Write a compare and contrast essay on the differing points of view
- Write a letter to the U.S. government speaking for the Ute
- Have a class debate

Resources:

History Colorado's Online Exhibit: Ute Tribal Paths: http://exhibits.historycolorado.org/utes/utes_home.html#invasions
CDE Primary Source Set: The Ute - Relations Between the Ute and the Anglo-American Settlers During the 1800's
<http://www.cde.state.co.us/cosocialstudies/psets#four>

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction

Reading #1: *Indians Engaged in the Fight*. New York Times Article. October 3, 1879.

Fiction

N/A





The Utes Must Go!

Unit 1 Lesson 5

Informational/Non-Fiction	Fiction
<p>Reading #2: <i>Larry Cesspooch Interview</i>. This interview was excerpted and used with permission from KUED, the University of Utah. We Shall Remain: The Ute. Cuch, F. (Interviewer) & Cesspooch, L. (Interviewee). (n.d.) Interview Larry Cesspooch, Ute Storyteller [Interview transcript]. Retrieved from: http://www.kued.org/sites/default/files/larrycesspooch.pdf</p>	

Cavalry remnant of "Meeker" massacre: 1. Buckskin - 2. Pe-Ve-Ge - 3. Nanice - 4. Severo / , 1879.

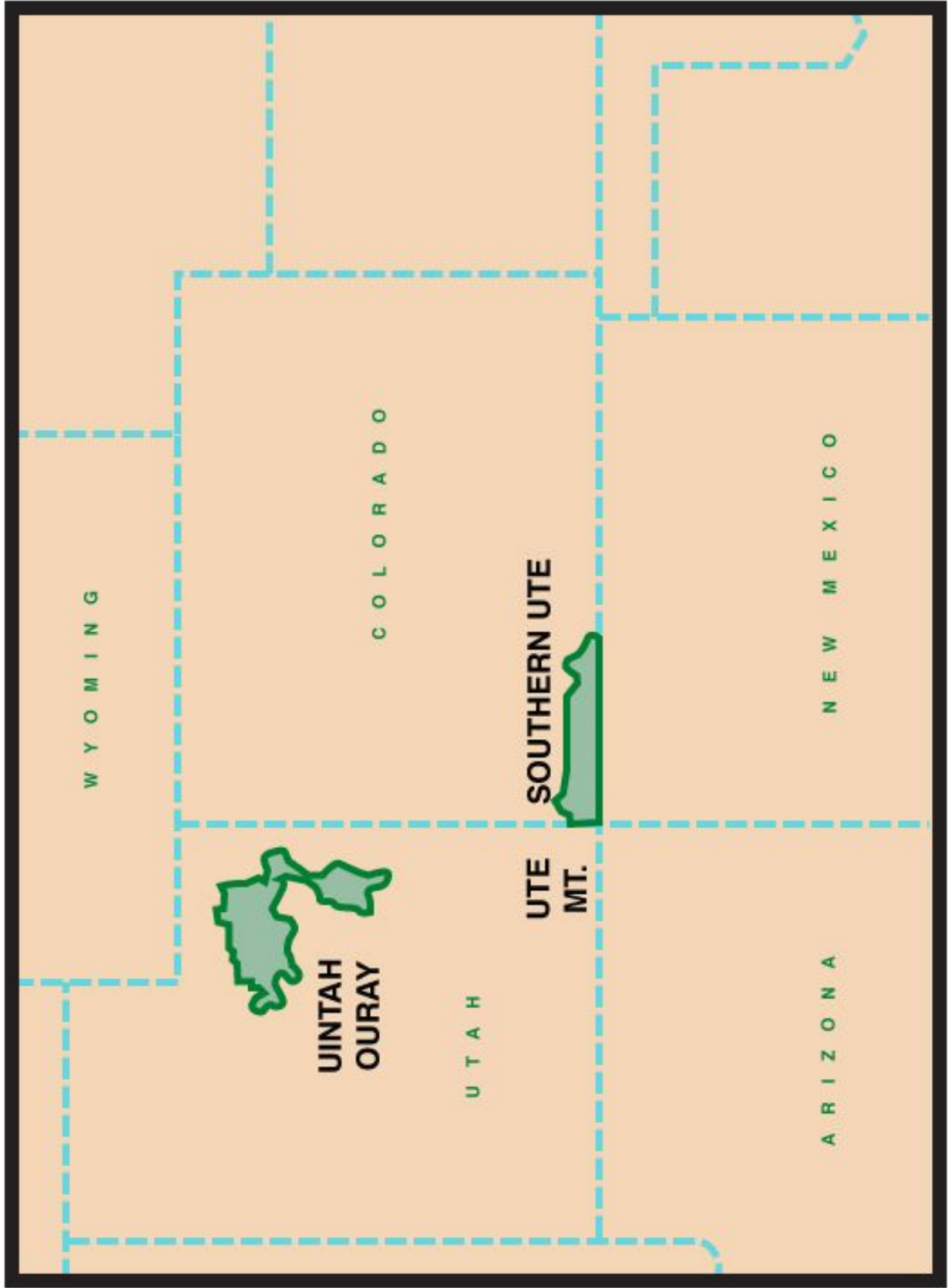
Frank Gonner, photographer



Source: Library of Congress. Retrieved: <https://lcn.loc.gov/2015645526>



Map #4 - Ute Territory Today



The Utes Must Go!

The Utes Must Go.



But don't forget to patronize the Pioneer Grocery of Colorado.
WOLFE LONDONER.

This image was printed in the Denver Tribune as a grocery store advertisement, date unknown.

Source: Used with permission from History Colorado.

The Utes Must Go! Thought-catcher

Unit 1 Lesson 5

Name: _____ Date: _____

“Meeker Massacre” At first I thought....	Indians Engaged In The Fight Now I think....	Meeker and Ouray Now I think....	Video and Interview with Larry Cesspooch Now I think...



Reading #1 The Indians Engaged in the Fight

Unit 1 Lesson 5

DENVER, Col. Oct. 2 – Governor Pitkin, of Colorado, a short time ago received a letter from Agent Meeker, of which the following is a copy:

WHITE RIVER, Sept. 10.

To Gov. Pitkin:

We have plowed 80 acres. The Indians obviously object to any more being done. Shall stop plowing. One of the plowmen was shot last week. I was assaulted Monday in my own house by Chief Johnson, force out of doors and considerable injured. The employees came to the rescue. The Indians laugh at my being forced out of the house. I feel that none of the white people are safe, and I want United States troops to protect me. They are in positive need at this time.

N.C. Meeker, Agent

In reply to the question as to the events which have inspired or induced the uprising Gov. Pitkin said: "This Indian trouble has been brewing all Summer. Since last June Utes have been burning the forest and the grasses along the line of their reservation, a distance of over 300 miles. Roving* bands have wandered up and down the entire country, leaving a trail of fire wherever they went....

".... Meanwhile Father Meeker, the White River agent, had difficulty with certain members of the tribe, and had been rudely handled by Johnson, a leading Chief....

"..... [Four White River Utes visited me and] were here for two days. They seemed dissatisfied greatly, and complained because the Government butchered the cattle of the tribe for





Reading #1 The Indians Engaged in the Fight

Unit 1 Lesson 5

*consumption**, instead of allowing the herd to increase and purchasing other cattle for butchering. They also complained that Agent Meeker was [trying] to instruct their young, and they wished no education of their children. They further complained that [Meeker] was making too many improvements, and *cultivating** too much soil. They opposed not only progression, but everything else. From these complaints.... I was led to believe the White River Utes were hostile.....”

“..... It will be impossible for the Indians and the whites to live in peace hereafter; this attack had no *provocation**, and the whites now understand that they are *liable** to be attacked in any part of the State at any time.”

*roving - going to many different places

*consumption - to eat

*cultivating - to prepare and use for growing plants

*provocation - an action that causes someone to become angry

*liable - responsible for something

Source: Adapted from an article in the New York Times October 3rd, 1879. Retrieved:

<http://query.nytimes.com/mem/archive-free/pdf?res=9B04E3D8103EE73BBC4C51DFB6678382669FDE>



Meeker & Ouray, 1963 - 1964

AS COLORADO GREW FOLLOWING STATEHOOD, SO DID THE NATIVES - THEY GREW **RESTLESS**. THE NORTHERN UTES HAD LITTLE FAITH IN TREATIES MADE WITH THE WHITE MAN. THEY HAD SEEN THE PLAINS INDIANS COMPLETELY SUBDUED AND THE BUFFALO HERDS WANTONLY DESTROYED. THEY HAD SEEN THEIR OWN STATURE DIMINISH WITH EACH NEW TREATY MADE WITH THE WHITE MAN. CHIEF OURAY'S ATTEMPTS AT CONCILIATION DID NOT IMPRESS HIS SUB-CHIEFS. THEY WANTED TO RETAIN **THEIR** WAYS - **NOT** ADOPT THE CIVILIZATION URGED ON THEM.



71

NATHAN A. MEEKER

FOUNDER OF GREELEY, MEEKER SINCERELY DESIRED TO BETTER THE CONDITION OF THE INDIANS BY TEACHING THEM CIVILIZED WAYS.

APPOINTED INDIAN AGENT FOR THE NORTHERN UTES IN 1878, MEEKER FAILED TO WIN THEIR RESPECT. ON SEPT. 1, 1879, TROOPS, UNDER MAJOR T. T. THORNBURGH, WERE SENT TO HIS AID. NEAR MILK CREEK THE MAJOR AND AN ADVANCE FORCE OF 13 MEN WERE AMBUSHED AND KILLED. THE UTES THEN LAID SIEGE TO THE MAIN FORCE, WHILE, AT THE AGENCY, MEEKER AND HIS MEN WERE SLAIN; THE WOMEN AND CHILDREN TAKEN CAPTIVE. OURAY AND GENERAL MERRITT'S RELIEF FORCE ENDED THE SIX-DAY SIEGE. THE MEEKER MASSACRE SEALED THE UTES' FATE. IN 1880 THEY WERE REMOVED TO UTAH TERRITORY.

UTE CHIEF OURAY

APPOINTED **HEAD CHIEF** OF THE NORTHERN UTES BY THE UNITED STATES GOV'T, MANY OF HIS PEOPLE CONSIDERED HIM A **TRAITOR**.

Source: Used with permission from History Colorado. Retrieved: <https://tinyurl.com/y8bk7fdy>



Reading #2 Cesspooch Interview

Unit 1 Lesson 5

Interview With Larry Cesspooch, Ute Storyteller

FORREST CUCH: And the Mormon settlers, when they came, how did they treat us?

LARRY CESSPOOCH: Well, when the settlers came they were different than the other people that came through Ute country. They stayed. For our people, we'd stay for a little while and move about so we didn't take anymore than we needed. But for the Mormons when they came here, they stayed in one place and they had their livestock and everything ate up from there and they killed all of our game and everything that they needed for themselves, for native people we stayed in one place. And to see it, you wouldn't think anything was, was out of the ordinary because it was all in harmony. But for them, they just ate from the center out. And more and more came and ate up more and more. And our people were just in the way. We kept getting pushed and pushed and pushed to where we couldn't be pushed anymore so they petitioned Abraham Lincoln to create a reservation. Brigham Young sent out all his surveyors* to check out the lands in Utah. And the ones for the Uinta basin returned back home and said "This land, that land, was only good for coyotes and holding the earth together." So when they created the reservation, they put us out here in Uinta basin. And [sighs] because Abraham Lincoln did that by executive order, Congress never ratified that. So Ute people have never seen any compensation* for all that was taken here in Utah.

FORREST CUCH: Larry, tell us your version of what caused the Meeker incident.

LARRY CESSPOOCH: Well my understanding is that the Nuchu, the Ute people, had many horses. And Meeker the Indian agent -- who also made himself agent, rather than somebody asking him





Reading #2 Cesspooch Interview

Unit 1 Lesson 5

to, made himself agent—wanted our people to kill their horses so that they could use grazing lands for farm land. He wanted to make us farmers. And we weren't that way; we weren't farmers. We were hunters and gatherers and we just listened to him until he started having his workers plow up our racetrack. And then the Indian people, Nuchu, they got mad! And that was it. Weren't going to take it anymore. And so they confronted Meeker and as things happened he was killed and the way that they drove their point home with him was they put a stake in his mouth and said, "We're going to silence this man forever." It's the way Ute people were, they were hard people. When they said something, there was a reason for it and that's what they did to Meeker. And all of that was the Meeker incident. And the army was called in and some captives were taken; Meeker's wife and, and daughter. And the army was sent in and the Ute people had to decide—we going to live this way rest of our life or are we going to fight? And we've been pushed so much. We were told this was yours and they took more and more and more. So we decided to fight and the result of that fight, we defeated the army but the result of the fight meant the removal of our people over from Colorado to this reservation here today.

*surveyor - someone whose job is to measure and examine an area of land

*compensation - something good that acts as a balance against something bad

Source: This interview was excerpted and used with permission from KUED, the University of Utah. We Shall Remain: The Ute. Cuch, F. (Interviewer) & Cesspooch, L. (Interviewee). (n.d.) Interview Larry Cesspooch, Ute Storyteller [Interview transcript].

Retrieved from: <http://www.kued.org/sites/default/files/larrycesspooch.pdf>





Rose Meeker Lecture, 1879

Unit 1 Lesson 5

MURDERS
BY THE INDIANS.
LECTURE

—MISS ROSE—
MEEKER

—INDIAN—
MASSACRES

GRAPHIC EXPOSE OF
INDIAN RING "PETS"

Her honored father, R. C. Meeker, Agent, was brutally murdered, while her sister and aged mother were carried into
CAPTIVITY

BY THE
RED HANDED UTES

MISS MEEKER
Treats this an important question in a fair and matterly manner, but believe, and correctly, too,
that only
A DEAD INDIAN
CAN BE TRUSTED, A LIVE ONE NEVER. She says, "Start backmen or abolitionists only!"
Indians never to be trusted.

J. S. BLISS, Manager N. W. L. B. Janesville, Wis.
SPECIAL AGENT,
To whom all calls from Commissioners should be directed. This is the United States Agency in the United States.

READ THE FOLLOWING
NEWSPAPER HINTS:

"Had not some been sent to the Indians the Territory? Meekers would not have occurred, and then the
murder of the Agency would not have happened. The Indians are armed with the best Winchester
rifles. The only thing that the Indian can do for money, and which, 'tis said, was over to send a man away once
away to make for long months terrible torture of mind and then to be murdered."

"INDIAN GOING TO SHOOT."

After the killing of Agent Meeker the women attempted to escape into the brush from the burning building.
Mrs. Meeker was shot and died. A dead woman in the fire that night in single. They were placed on
poles and then to some extent, and to make out that they were going to shoot, and without any
reason to be used for the purpose. Then he placed a market to the forehead of Miss Jane Meeker and
said, "Indian going to shoot." The outraged girl threw defiance and looked at the brute strength. He asked
her if she was white, and her ready response, "I am not afraid of Indians or of death."

—MISS MEEKER'S WORDS—

GRAPHIC ACCOUNT OF HER FATHER'S DEATH,
And a Daughter's Tribute to his Character and his Memory.
DENVER TRIBUNE.

See Lyceum Magazine,
JANESVILLE, WIS.
HOUSE BILLS AND NEWSPAPERS.

POPULAR PRICES. TICKETS AT THE USUAL PLACES.

GRAND AGENTS & CHIEFS, Agents, Milwaukee.

Source: Used with permission from History Colorado. Retrieved: <https://tinyurl.com/y8e3mauk>





Acculturation & Assimilation Through Education

Unit 1 Lesson 6

Lesson Overview:

Through a “History Mystery,” students will explore the effects of the forced assimilation of the Ute children through government run boarding schools such as Carlisle (PA), and Colorado schools in Grand Junction, Ignacio, Durango, and Towaoc by comparing and contrasting primary sources.

Time Frame:

90 minutes

Inquiry Questions:

1. What was the purpose of boarding schools?
2. How did boarding schools “force” American Indian children to adopt the language and traditions of the “white culture”?
3. Why did the U.S. government and boarding schools want to eliminate American Indian languages and cultures?

Colorado Academic Standards-Social Studies:

● CO State History Standard 1: GLE #1

- *EO.b.-Identify cause-and-effect relationships using primary sources to understand the history of Colorado’s development.*
- *EO.c.- Explain, through multiple perspectives, the cause-and-effect relationships in the human interactions among people and cultures that have lived in or migrated to Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*
- *EO.d.- Identify and describe how major political and cultural groups have affected the development of the region.*

● CO State History Standard 1: GLE #2

- *EO.c.- Describe both past and present interaction among the people and cultures in Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*

Colorado Academic Standards-Reading, Writing, and Communicating:

● CO State RWC Standard 2.2: Reading for All Purposes

- *a. - Use Key Ideas and Details to:*
 - *i. Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text. (CCSS: RI.4.1)*
 - *ii. Determine the main idea of a text and explain how it is supported by key details; summarize the text. (CCSS: RI.4.2)*
 - *iii. Explain events, procedures, ideas, or concepts in a historical, scientific, or technical text, including what happened and why, based on specific information in the text. (CCSS: RI.4.3)*





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- *b. - Use Craft and Structure to:*
 - *iii. Compare and contrast the point of view from which different stories are narrated, including the difference between first- and third- person narrations. (CCSS: RL.4.6)*
- *c. - Use Integration of Knowledge and Ideas to:*
 - *i. Make connections between the text of a story or drama and a visual or oral presentation of the text, identifying where each version reflects specific descriptions and directions in the text. (CCSS: RL.4.7)*
- **CO State RWC Standard 3.2: Writing and Composition**
 - *a.-. Introduce a topic clearly and group related information in paragraphs and sections; including formatting (e.g., headings), illustrations, and multimedia when useful to aiding comprehension. (CCSS: W.4.2a)*
 - *b.-Identify a text structure appropriate to purpose (sequence, chronology, description, explanation, comparison-and-contrast).*
 - *c.- Organize relevant ideas and details to convey a central idea or prove a point.*
 - *d.-Develop the topic with facts, definitions, concrete details, quotations, or other information and examples related to the topic. (CCSS: W.4.2b)*
 - *e.-Link ideas within categories of information using words and phrases (e.g., another, for example, also, because). (CCSS: W.4.2c)*
 - *f.-Use precise language and domain-specific vocabulary to inform about or explain the topic. (CCSS: W.4.2d)*
 - *g.-Provide a concluding statement or section related to the information or explanation presented. (CCSS: W.4.2e)*

Materials:

Photograph - Sioux boys as they arrived at Carlisle (~ 1889)

Picture/Photograph Analysis Sheet

History Mystery - Indian Boarding Schools

Photograph - Sioux boys 3 years after arrival at Carlisle (1892)

Photograph - Fort Lewis Indian School (1895)

Photograph - Students at the Teller Institute (1900)

Reading #1: The Land of Red Apples

Reading #2: The Cutting of My Long Hair





Acculturation & Assimilation Through Education

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Background Knowledge / Contextual Paragraph for Teachers:

In the 1870s, the federal government began sending American Indian children to off-reservation boarding schools. The U.S. government hoped these schools would transform them into “American citizens.” The people who supported the boarding school idea expected it to be a means of assimilation because the young Indians were physically removed from their traditional culture and home and were placed into a new environment.

In the early 1880's, since there were no boarding schools in Colorado, many Ute children were sent away to a boarding school in Carlisle, PA., almost 1500 miles away from their homes. The Carlisle School was the model for Indian schools. Indian students were forbidden to speak their language, wear their traditional clothing, or practice their cultural traditions. Ute students as well as students from other tribes were punished if they spoke their native language. Many students forgot how to speak Ute, which meant that they couldn't learn the oral histories that were so important to their people, or later, teach their own children how to speak Ute. Students were encouraged to adopt names of notable American leaders; teachers had students named George Washington or Thomas Jefferson in class. Indian children were brought in at all ages. The youngest child was six years old and slept in a basket below the dorm mother's bed.

The Indian schools focused on domestic and trade skills like cleaning, cooking, sewing, shoe repair, and carpentry, as well as industrial training. The training was designed to lead the Indians along the “White Man's Road”. The government brought American Indians from nearby reservations, such as the Ute, Navajo, and other tribal reservations. At these training sessions they were trained to work in government buildings, offices, or related jobs. The federal government's hope was that these students would find work away from the reservation, and over time, there would be no Indians living on the reservations.

For the next 40 years, hundreds of schools across the country operated with the goal of replacing Indian culture and language. Many American Indian children were sent from their homes to live in these boarding schools and learn the ways of white culture. Many Ute children struggled with the change, unfamiliar surroundings, and replacement of customs, culture, and language.

The Bureau of Indian Affairs agents tried to force Southern Ute parents to send their children to off-reservation boarding schools in Albuquerque, Grand Junction, and Durango. In 1883, Southern Ute parents sent 27 children to a boarding school in Albuquerque. At least 11 children died there within two years. From then on, most Ute parents preferred to keep their children closer to home and demanded schools on the reservations. As parents refused to send their children far away, more schools were built near the Ute communities. Ute children could attend day schools and boarding schools closer to their families.

In the mid-1880s, Colorado opened special boarding schools in Grand Junction, Ignacio, Towaoc, and at the old Fort Lewis location in Hesperus (Durango), with the purpose of “civilizing” Colorado's American Indian youth. The Southern Ute School opened in Ignacio in 1886.

Ute Mountain Utes went to school in Navajo Springs and later Towaoc. Though these places offered healthier, more humane learning environments and sometimes allowed the children to speak Ute, their lessons still demeaned their native culture. Uniforms replaced beadwork and moccasins. Nursing students at the Southern Ute School still had to cut their hair and wear non-traditional clothing. Most of their instructions were from teachers who didn't understand or speak Ute.





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Not all boarding schools were run by the federal government; for example, some schools were run by churches. However, the goal for all boarding schools was the same ~ to eliminate the traditional American Indian way of life and replace them with mainstream American culture.

Between the 1920s and the 1950s, the Indian reservation schools were closed, and Ute students began attending public schools in nearby communities. Being in the minority, many of the Ute children endured teasing, harassment, and discrimination. Today, the Ute tribes work to support their students in the public schools, and have established charter schools on some of the reservations.

Special Note: While not all sources in this lesson are focused on the Ute, the experiences of American Indian children across the country in the boarding schools was much the same.

Sources: This reading is excerpted, with permission, from *The Ute Indian Museum: A Capsule History and Guide* (Denver: History Colorado, 2009); and the Center of Southwest Studies, Fort Lewis College:

https://swcenter.fortlewis.edu/finding_aids/FLC_Guide/Hozhoni.htm

Building Background Knowledge for the Student:

Your parents have suddenly decided to send you to a school in China. They will not be going with you. You cannot take your American clothes or your American toys. The school you will go to will use only Chinese language and serve only Chinese food. How do you think you would feel? What would you miss about home? What traditions would you miss? Would you lose part of your identity?

- A scenario similar to this actually happened to many Ute children as well as many other American Indian children around the country. Why? What were the effects of these boarding schools on the children and their families?

Instructional Procedures and Strategies:

1. Show the photograph entitled "Sioux Boys as They Arrived at Carlisle"
2. Have students complete the Picture/Photograph Analysis Sheet. Ask students to share some of their observations with the class.
3. Introduce the students to the History Mystery.
 - a. Their job as History Detectives is to solve a cold case.
 - b. A History Mystery is a hook. It should pique student interest in a topic on which you will spend additional time. Do not spend a ton of time immersed in the mystery. Sustain student energy and interest in order to introduce another aspect of the unit. Students should refer back to the clues as they learn more information in the unit.





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- c. A History Mystery is set up so that new pieces of vital information are released gradually throughout the clues. The first clue might leave students wondering what's going on or in a bit of confusion. But they should begin putting the pieces together as they investigate the next clues.
- d. Unlike a close read or Document Based Question (DBQ), this activity does not require that students gain an understanding of all of the vocabulary involved or have deep comprehension of the documents. Acknowledge that the documents/clues are highly difficult, and thus, that the case has been difficult to solve up until this point! Encourage students to skip over what they don't understand and pick out clues from what they do understand.
- e. Place students in heterogeneous groups of 2 – 3 detectives. Give them more explicit “jobs” within the group if you believe it will increase engagement by all learners.
- f. Play with the materials. Put them in an envelope marked “Top Secret” or “Confidential.” Give students magnifying glasses and/or detective or agent badges.
 - i. Step 1: Students must analyze their documents without any additional assistance (no texts or internet). Each team must present their initial case study (a preliminary guess about what they think the case is about) before moving on. This allows the teacher to assess student progress.
- g. Before students begin Step 2, show the photograph entitled, “Sioux Boys 3 Years After Arrival at Carlisle.” Ask students about the differences they see between the first photograph of the Sioux boys and this photograph.
 - i. Step 2: Provide students with the 4 additional pieces of evidence for their case (Fort Lewis Indian School, ~1898; Teller Institute, ~1900-1911; Reading #1 “*The Land of Red Apples*”; and Reading #2 “*The Cutting of My Long Hair*”). Once students read and examine these sources, student teams should write up their full case report, where they cite evidence from the sources to support their findings.
4. Show students the video clip from PBS: *Unspoken: America's Native American Boarding Schools* (from the beginning up to 3:40 minutes)
<http://www.pbs.org/video/unspoken-americas-native-american-boarding-schools-oobt1r/>
 - a. Does the information in this video support their findings from the History Mystery? How?
5. Debrief: Review the “before-and-after-education” photos of the Sioux boys. What do these images say about the mission or goals of the Indian Boarding Schools and the experiences of its students? Why was attending a boarding school so difficult for Ute children and their families? How did attending boarding schools affect children and their families? What are some challenges, tensions, fears, etc., a Ute child might face after leaving school and returning home?





Acculturation & Assimilation Through Education

Unit 1 Lesson 6

Critical Content

- The purpose of the Indian Boarding Schools
- Reasons why the U.S. government wanted to eliminate American Indian languages and cultures
- How American Indian children were changed through their attendance at boarding schools
- The effects of the boarding school experience on Ute children

Key Skills

- Conduct an inquiry into the life of Ute children while attending the boarding schools
- Analyze primary sources on Indian Boarding Schools
- Identify supporting evidence
- Read for a purpose
- Develop an understanding of issues related to the forced acculturation of American Indians into the American culture

Critical Language (vocabulary)

Boarding school, customs, tradition, culture, federal government, Indian Agent, investigation, deficient, missionary, moccasin, paleface

Variations/Extensions:

Teachers may provide the students with a graphic organizer to help collect their thoughts on the additional 4 sources before writing the paper.
Students may need support while reading the various primary sources due to higher vocabulary terms used.

Formative Assessment:

Students will write a full case report and provide supporting evidence in that case report.

Resources:

The Life of Colorado's Indians, including primary sources such as images and quotes

<http://www.unco.edu/hewit/dohist/indians/themes.htm>

Article/Interview - American Indian Boarding Schools Haunt Many:

<http://www.npr.org/templates/story/story.php?storyId=16516865#16627573#16627573A>

Article - Indian Country Diaries - Indian Boarding Schools <http://www.pbs.org/indiancountry/history/boarding.html>

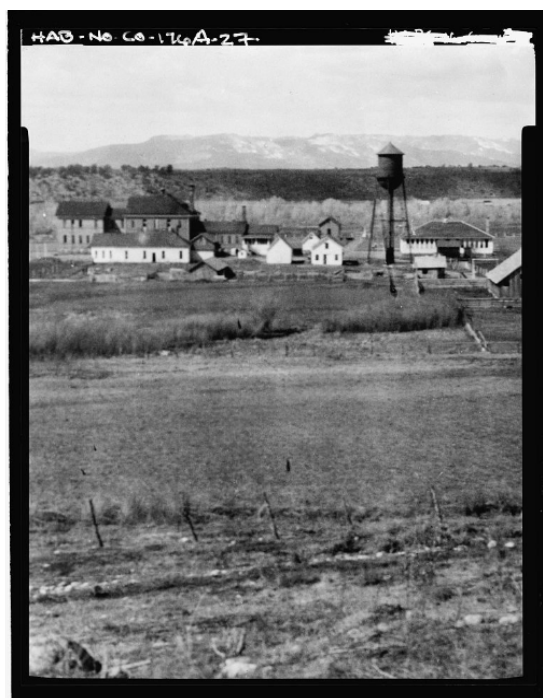




Acculturation & Assimilation Through Education

Unit 1 Lesson 6

Texts for Independent Reading or for Class Read Aloud to Support the Content	
Informational/Non-Fiction	Fiction
Bruchac, J. & Nelson, S.D. (2008). <i>Jim Thorpe's Bright Path</i> . New York: Lee & Low Books.	Santiago, C. (2002). <i>Home to Medicine Mountain</i> . New York: Children's Book Press.
Reading #1: Zitkala Sa. <i>The Land of the Red Apples</i> . Excerpt adapted from the writing of Zitkala--Sa. First Published in Atlantic Monthly 85 (1900): 185--94. Electronic Text Center. University of Virginia Library. http://search.lib.virginia.edu/catalog/uva-lib:476566 - In the public domain.	
Reading #2: Zitkala Sa. <i>The Cutting of My Long Hair</i> . Excerpt adapted from the writing of Zitkala--Sa. First Published in Atlantic Monthly 85 (1900): 185--94. Electronic Text Center. University of Virginia Library. http://search.lib.virginia.edu/catalog/uva-lib:476566 - In the public domain.	



Overall view of Southern Ute Agency Boarding School, with main building (boy's dormitory) at right. - Southern Ute Boarding School, Boy's Dormitory, Ignacio, CO. ~ 1915

Source: The Library of Congress. Retrieved <http://hdl.loc.gov/loc.pnp/pp.print>





Sioux Boys as They Arrived at Carlisle, ~ 1889

Unit 1 Lesson 6



Source: Art and Picture Collection, The New York Public Library. (1892). Sioux boys as they arrived at Carlisle. Retrieved from <http://digitalcollections.nypl.org/items/510d47e1-1b90-a3d9-e040-e00a18064a99>



Picture/Photograph Analysis Sheet

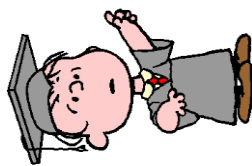


Name: _____

What do you see?



Are there people or objects in the picture? Or both?



People



Object



People and
Objects

Describe the object(s) in the picture. What is it made of?
Color?

What are the people doing in the photograph?

How does this photograph make you feel?

Surprised Nervous Sad
Happy Angry Scared

Is there any writing? Can you read it? If so, what does it say?

Where do you think the photo was taken?



Other: _____

What questions do you have?





History Mystery: Indian Boarding Schools

Unit 1 Lesson 6

TO: Colorado History Detectives

FROM: TOP SECRET History Mystery Department

REGARDING: History Mystery #173

In this dossier [fancy word for file of evidence], you will find all the clues found so far in **Case #173**, a History Mystery Cold Case that has been left unsolved to this point. We have asked several teams of detectives to give this case a second look and try to figure out exactly what was happening at this time in history.

You will investigate the following pieces of evidence and keep track of your thoughts and understanding as the case progresses. Look for details that stand out and help tell a story. Look for information that changes the way you thought about what you had learned from previous clues.

Clue A	Segments of a Federal Government Report, 1928
Clue B	Additional Segments of a Federal Government Report, 1928
Clue C	Quotes from Interviews of Adults Involved in an Earlier Investigation
Clue D	Photographs
Clue E	Interviews





History Mystery: Indian Boarding Schools

Unit 1 Lesson 6

Clue A: Segments of a Federal Government Report, 1928

"The diet is deficient in quantity, quality, and variety. At a few, very few, schools, the farm and the dairy are sufficiently productive to be a highly important factor in raising the standard of the diet, but even at the best schools these sources do not fully meet the requirements for the health and development of the children. At the worst schools, the situation is serious in the extreme.

The toilet facilities have in many cases not been increased proportionally to the increase in pupils, and they are fairly frequently not properly maintained or conveniently located. The supply of soap and towels has been inadequate."

Clue A Evidence Collection

Source the document (type of evidence, year, author if known).

Make a list of all of the important evidence/details you see.

Based on this evidence, what do you think this case is about?





History Mystery: Indian Boarding Schools

Unit 1 Lesson 6

Clue B: Additional Segments of a Federal Government Report, 1928

"In nearly every boarding school one will find children of 10, 11, and 12 spending four hours a day in more or less heavy industrial work—dairy, kitchen work, laundry, shop. The work is bad for children of this age, especially children not physically well-nourished; most of it is in no sense educational since the operations are large-scale and bear little relation to either home or industrial life outside."

"...we should hardly have children from the smallest to the largest of both sexes lined up in military formation; and we would certainly find a better way of handling boys and girls than to lock the door to the fire-escape of the girls' dormitory."

Clue B Evidence Collection

What do you learn from these additional clues from the same government report?

Make a claim. What is this report concerned about?





History Mystery: Indian Boarding Schools

Unit 1 Lesson 6

Clue C: Quotes from Interviews of Adults Involved in an Earlier Investigation

"It was deemed necessary to establish during the year a stricter system of discipline than heretofore prevailed. A cadet battalion organization of five companies broke up the tribal associations."

— Arthur Grabowski, Superintendent, Haskell Institute, 1886

"The parents of these children are ignorant, and know nothing of the value of education, and there are no elevating circumstances in the home circle to arouse the ambition of the children."

— John S. Ward, United States Indian Agent, Mission Agency, California, 1886

Clue C Evidence Collection

Source both quotes. Who said it? What was their role? What year did they say it?

<i>Quote 1</i>	<i>Quote 2</i>

What new information do we learn?

Circle the words and phrases in the evidence that are the most important to solving this case.

Make a new claim – What is this case about?

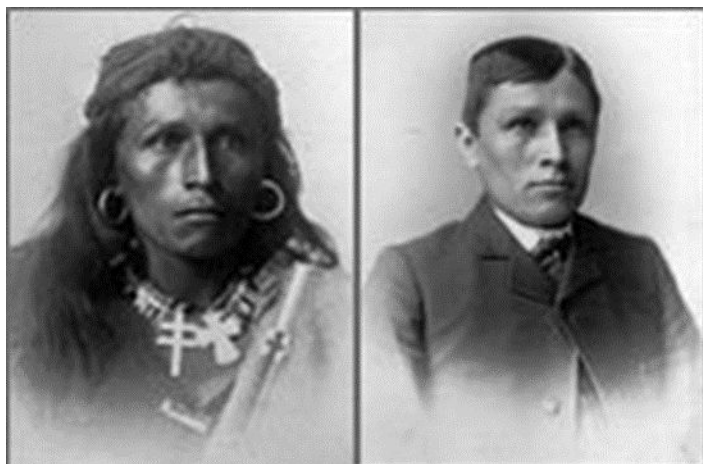




History Mystery: Indian Boarding Schools

Unit 1 Lesson 6

Clue D: Photographs of students at the beginning of their time in the boarding schools and after their time in the boarding schools in Pennsylvania and in Colorado



Clue D Evidence Collection

Make a list of all of the details you notice in these before and after photographs.



Make a claim based on what you have learned from the evidence so far as well as your investigation of these photographs.



History Mystery: Indian Boarding Schools

Unit 1 Lesson 6

Clue E: Interviews of adults who were children at the Indian Boarding Schools (2008 - 2013)

In a 2013 interview, Russell Box Sr., a Southern Ute Tribal Elder, shared his thoughts about his boarding school experience.

“When I went into the government school, I was told not to speak my language, some of us were told not to speak our prayer songs or our medicine songs... They were trying to take the Indian out of the person and put him into main society.”

CONFIDENTIAL

"It wasn't really about education," says Lucy Toledo, a Navajo who went to Sherman Institute in the 1950s. Toledo says students didn't learn basic concepts in math or English, such as parts of speech or grammar.

She also remembers some unsettling free-time activities.

"Saturday night we had a movie," says Toledo. "Do you know what the movie was about? Cowboys and Indians. Cowboys and Indians. Here we're getting all our people killed, and that's the kind of stuff they showed us."

Edith Young, an Alaskan Indian, remembers, "We were yelled at and slapped. In the 3rd grade, I asked the teacher why she was teaching that Columbus discovered America when Indians were here first. She came over and slapped me across my face. To be humiliated in front of the class, I'll never forget that."





History Mystery: Indian Boarding Schools

Unit 1 Lesson 6

Clue E Evidence Collection

What is the most important evidence in this clue?

With your group of investigators, construct a paragraph that describes this History Mystery. What happened at Indian Boarding Schools? Use evidence from each source in your paragraph. Be prepared to share your thoughts on Case #173 with the other investigators at our Top Secret Meeting.





Sioux Boys Three Years After Arrival At Carlisle, ~ 1892

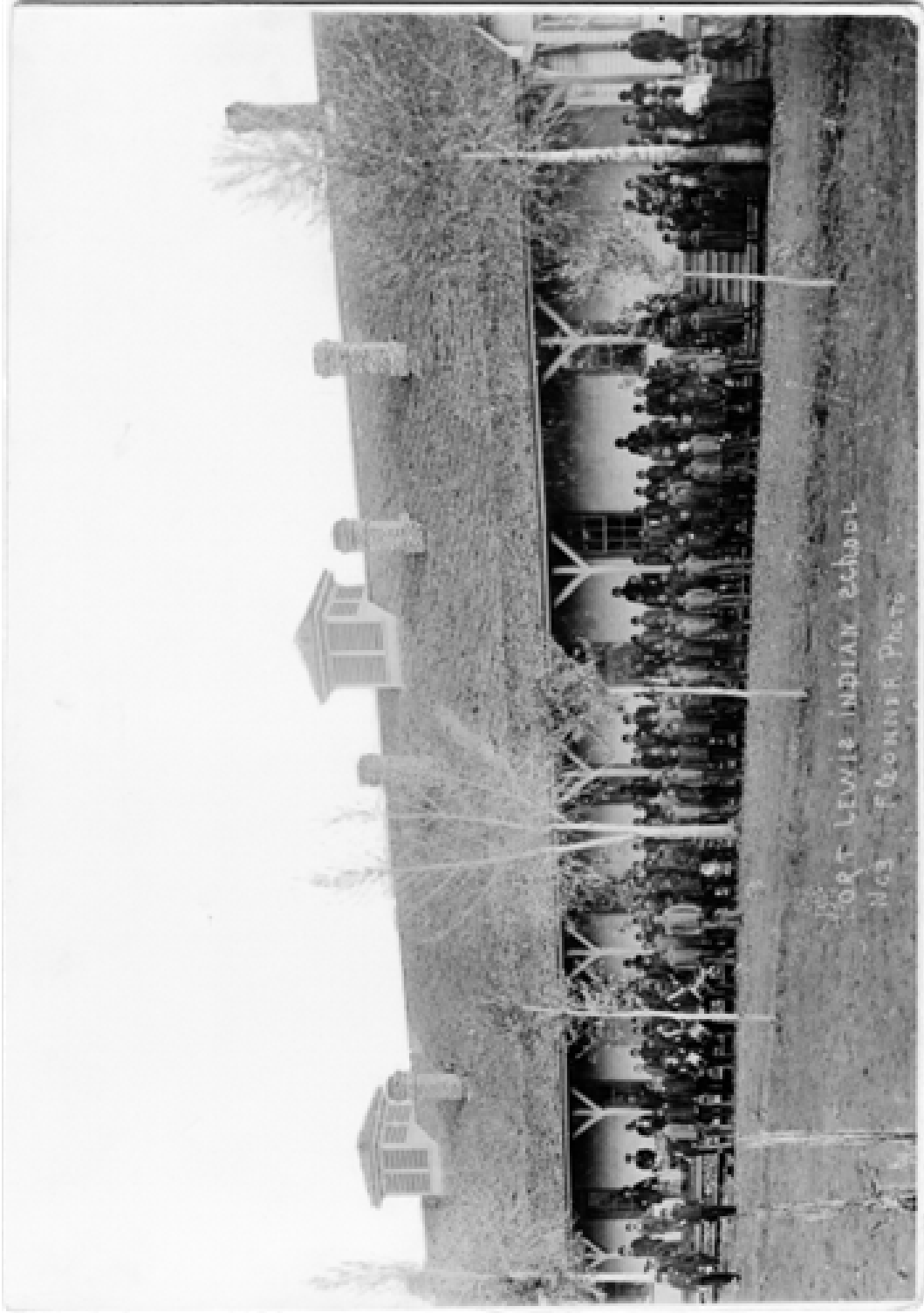
Unit 1 Lesson 6



Source: Art and Picture Collection, The New York Public Library. (1892). Sioux boys 3 years after arrival at Carlisle. Retrieved from <http://digitalcollections.nypl.org/items/510d47e1-1b91-a3d9-e040-e00a18064a99>



Fort Lewis Boarding School, 1895



Source: Fort Lewis College. Retrieved: <http://oldfort.fortlewis.edu/group.htm>

Students at the Teller Institute, Grand Junction, CO. ~ 1900-1911



Source: Used with permission from History Colorado. Retrieved: <https://tinyurl.com/yc93zejw>



Reading#1 The Land of Red Apples

Unit 1 Lesson 6

The School Days of an Indian Girl, Zitkala Sa

THE LAND OF RED APPLES

There were eight in our party of bronzed children who were going East with the missionaries.* Among us were three young braves, two tall girls, and we three little ones, Judewin, Thowin, and I. We had been very impatient to start on our journey to the Red Apple Country, which, we were told, lay a little beyond the great circular horizon of the Western prairie. Under a sky of rosy apples we dreamt of roaming as freely and happily as we had chased the cloud shadows on the Dakota plains.

I sank deep into the corner of my seat [on the train], for I resented* being watched. Directly in front of me, children who were no larger than I hung themselves upon the backs of their seats, with their bold white faces toward me. Sometimes they took their forefingers out of their mouths and pointed at my moccasined* feet. Their mothers, instead of reproving* such rude curiosity, looked closely at me, and attracted their children's further notice to my blanket. This embarrassed me, and kept me constantly on the verge* of tears.

In this way I had forgotten my uncomfortable surroundings, when I heard one of my comrades call out my name. I saw the missionary standing very near, tossing candies and gums into our midst. This amused us all, and we tried to see who could catch the most of the sweetmeats. The missionary's generous distribution of candies was impressed upon my memory by a disastrous result which followed. I had caught more than my share of candies and





Reading#1 The Land of Red Apples

Unit 1 Lesson 6

gums, and soon after our arrival at the school I had a chance to disgrace myself, which, I am ashamed to say, I did.

Though we rode several days inside of the iron horse, I do not recall a single thing about our luncheons. It was night when we reached the school grounds. The lights from the windows of the large buildings fell upon some of the icicled trees that stood beneath them. We were led toward an open door, where the brightness of the lights within flooded out over the heads of the excited palefaces who blocked the way. My body trembled more from fear than from the snow I trod* upon.

Entering the house, I stood close against the wall. The strong glaring light in the large whitewashed room dazzled my eyes. The noisy hurrying of hard shoes upon a bare wooden floor increased the whirring in my ears. My only safety seemed to be in keeping next to the wall. As I was wondering in which direction to escape from all this confusion, two warm hands grasped me firmly, and in the same moment I was tossed high in midair. A rosy--cheeked paleface woman caught me in her arms. I was both frightened and insulted by such trifling.* ... My mother had never made a plaything of her wee daughter. Remembering this I began to cry aloud.

They misunderstood the cause of my tears, and placed me at a white table loaded with food. There our party were united again. As I did not hush my crying, one of the older ones whispered to me, "Wait until you are alone in the night."





Reading#1 The Land of Red Apples

Unit 1 Lesson 6

"Oh, I want my mother and my brother Dawee! I want to go to my aunt!" I pleaded; but the ears of the palefaces could not hear me.

I had arrived in the wonderful land of rosy skies, but I was not happy, as I had thought I should be. My long travel and the bewildering sights had exhausted me. I fell asleep, heaving deep, tired sobs. My tears were left to dry themselves in streaks, because neither my aunt nor my mother was near to wipe them away.

*missionary: a person who does religious work such as trying to convince people to join a religion

*iron horse: a steam train

*throng: a large group of people

*paleface: a name used by North American Indians for a white person

*haste: quickness or eagerness

*scrutinized: to look at something carefully

*riveted: to hold someone's attention

*resented: to be angry or upset about someone or something

*moccasin(ed): a flat soft buckskin shoe worn by the Ute

*reproving: to correct someone in a gentle way

*verge: at the time when something is about to happen

*trod: to walk

*trifling: of little or no importance

Source: Excerpt adapted from the writing of Zitkala--Sa. First Published in Atlantic Monthly 85 (1900): 185--94. Electronic Text Center. University of Virginia Library. <http://search.lib.virginia.edu/catalog/uva-lib:476566> - In the public domain.





Reading#2 The Cutting Of My Long Hair

Unit 1 Lesson 6

The School Days of an Indian Girl, Zitkala Sa

The Cutting of My Long Hair

The first day in the land of apples was a bitter-cold one; for the snow still covered the ground, and the trees were bare.

A paleface woman, with white hair came up after us. We were placed in a line of girls who were marching into the dining room. These were Indian girls, in stiff shoes and closely clinging dresses.

As I walked noiselessly in my soft moccasins, I felt like sinking to the floor, for my blanket had been stripped from my shoulders. I looked hard at the Indian girls, who seemed not to care that they were even more immodestly* dressed than I, in their tightly fitting clothes.

A small bell was tapped, and each of the pupils* drew a chair from under the table. Supposing this act meant they were to be seated, I pulled out mine and at once slipped into it from one side. But when I turned my head, I saw that I was the only one seated, and all the rest at our table remained standing. Just as I began to rise, looking shyly around to see how chairs were used, a second bell was sounded. All were seated at last, and I had to crawl back into my chair again.

Late in the morning, my friend Judéwin gave me a terrible warning. Judéwin knew a few words of English; and she overheard the paleface woman talk about cutting our long, heavy hair. Our mothers taught us that only unskilled warriors who were captured had their hair shingled by the enemy. Among our people, short hair was worn by mourners*, and shingled* hair by cowards!

... when no one noticed, I disappeared. I crept up the stairs as quietly as I could in my squeaking shoes, - my moccasins had been exchanged for shoes.





Reading#2 The Cutting Of My Long Hair

Unit 1 Lesson 6

I directed my steps toward the corner farthest from the door. On my hand and knees I crawled under the bed, and cuddled myself in the dark corner.

From my hiding place I peered out, shuddering with fear whenever I heard footsteps nearby. Though in the hall loud voices were calling my name, and I knew that even Judéwin was searching for me, I did not open my mouth to answer. Then the steps were quickened and the voices became excited. The sounds came nearer and nearer. Women and girls entered the room. I held my breath, and watched them open closet doors and peep behind large trunks.

What caused them to stoop* and look under the bed I do not know. I remember being dragged out, though I resisted by kicking and scratching wildly. In spite of myself, I was carried downstairs and tied fast in a chair.

I cried aloud, shaking my head all the while until I felt the cold blades of the scissors against my neck, and heard them gnaw* off one of my thick braids. Then I lost my spirit.

*immodestly: showing more of your body in a way that is considered improper

* pupils: students

* mourner(s): a person who is sad for someone who has died

* shingled: a very short haircut

* stoop: to bend down

* gnaw: to cut or tear off

Photograph of Zitkala Sa
(Gertrude Bonnin)



Source: The Library of Congress.
Retrieved <https://lcn.loc.gov/97513497>

Source: Excerpt adapted from the writing of Zitkala--Sa. First Published in Atlantic Monthly 85 (1900): 185--94. Electronic Text Center. University of Virginia Library. <http://search.lib.virginia.edu/catalog/uva-lib:476566> - In the public domain.





Important Dates - Indian Boarding Schools

Unit 1 Lesson 6

- 1860s - The federal government set up 48 "day schools" near some of the reservations. Indian students would travel off the reservations, attend school and then return home. Reformers hoped that this system would allow the students to civilize their parents, as well, by sharing what they were learning.
- 1870s - Reformers tried a new experiment — reservation boarding schools. The idea was that students would live all week in the boarding schools that were built a little farther away from the reservations. Reformers hoped that the distance from parents would sever familial relationships, but as time went by, the families simply moved their tipis closer to the schools.
- 1875 - Army Lt. Richard Henry Pratt was ready for a bold new experiment. He was in charge of 72 Indian prisoners who had been fighting the Army in the southern plains. Pratt transported these Cheyenne, Arapaho, Kiowa, and Comanche prisoners halfway across the continent to St. Augustine, Florida.
- 1879 - The boarding school in Carlisle, PA opens.
- 1886 - Opening of the Southern Ute Boarding School in Ignacio, CO.
- 1886 - Opening of the Teller Institute in Grand Junction, CO.
- 1886 - The Ignacio Indian School opened as a day school in 1886 as part of the federal obligations of Los Pinos Indian Agency. It soon converted to a boarding school. With low attendance and deteriorated conditions, the school closed in 1890.
- 1891 - Fort Lewis is converted into an Indian Boarding School. The school was planned to serve only Southern Utes, Navajos and any other American Indian children in the area. The first 51 enrollees included Mescalero Apache, Ute, and Navajo children.

The Boy's Dormitory at the Southern Ute Indian Boarding School



Source: The Library of Congress. Retrieved:
<https://www.loc.gov/resource/hhh.co0840.photos/?sp=18>





Important Dates - Indian Boarding Schools

Unit 1 Lesson 6

- 1894 - When an epidemic at the Fort Lewis Indian Boarding School closed the school in 1894, the buildings were looted and some were burned. The school reopened in 1895 with only a few buildings.
- 1900 - The Teller Institute School has an enrollment of about 200 students, including members of the Ute, Navajo, Papago, Moquis, Shoshone, and Pima tribes.
- 1900-1901 - The Indian School at Fort Lewis peaked at 345 enrolled students with 200 acres being cultivated by the students. History leaves us a mixed impression of a well-run school in terms of curriculum, but also a school with many resentful students and parents. Indian students and their parents were blamed for the devastation (epidemic), although the historical record is not totally clear about this.
- 1902 - The Ignacio Indian School opened again as the Southern Ute Boarding School. Students transferred from the Fort Lewis Indian School to Ignacio. Enrollments increased, but in 1920 the Ute students transferred to local public schools and the boarding school closed.
- 1906 - The Day School opens at the Navajo Springs Agency (the first location of Ute Mountain Indian Agency).
- 1911 - Fort Lewis becomes a public high school.
- 1911 - The Teller Institute closes its doors.
- 1918 - Agency moves south to Towaoc.
- 1919 - Ute Mountain Boarding School opens in Towaoc.
- 1924 - The Southern Ute Boarding School reopened on agency grounds primarily to serve Navajo students. Some Ute children were transported to the boarding school.

The Fort Lewis Indian School, 1895



Source: Fort Lewis College. Retrieved:

<https://www.fortlewis.edu/oldfort/HistoryoftheOldFort/IndianBoardingSchool.aspx>





Important Dates - Indian Boarding Schools

Unit 1 Lesson 6

- 1935 – Attendance at the Southern Ute Boarding School was limited to 200 children, of which 90% were reported to be Navajos.
- 1941 – The Ute Mountain Ute Boarding School closes. During this period and beyond, some Ute Mountain Ute students attended school in Ignacio, and other locations.
- 1955 - Negotiations between the Ute Tribe and the Ignacio Public School District consolidated the Southern Ute Vocational School (formerly the Southern Ute Boarding School) into the public school system.

Indian Boarding School Facts:

1. Between 1880 and 1902, 25 off-reservation boarding schools across the country were built and 20,000 to 30,000 Native American children went through the system. That was roughly 10 percent of the total Indian population in 1900.
2. 460 boarding and day schools had been built near the reservations, most run by religious organizations with government funds. All told, more than 100,000 American Indian children were forced by the U.S. government to attend Christian schools where tribal languages and cultures were replaced by English and Christianity.
3. With the establishment of public schools in Ignacio, Tiffany, and Bayfield, approximately 60 Southern Ute children were enrolled throughout the area at schools that were closer to home. In later years, the Southern Ute Boarding School was renamed the Southern Ute Vocational School and the dormitory was used for Ute children from other areas while they attended the Ignacio schools.

Sources:

The story of the Ute and the Grand Junction Indian School -

<https://www.thefreelibrary.com/The+story+of+the+Ute+and+the+Grand+Junction+Indian+School.-a0176049764>

Fort Lewis College -

<https://www.fortlewis.edu/oldfort/HistoryoftheOldFort/IndianBoardingSchool/IndianBoardingSchoolTimeline.aspx>





People, Places and Environments Unit Overview

Unit 2

Unit Overview

This unit covers three essential lessons about the nomadic way of life of the Ute bands of Colorado, the daily lives of the Ute, and the legacy of the Ute found throughout Colorado in geographic place names.

Essential Understanding #2:

For thousands of years, indigenous peoples have studied, managed, honored, and thrived in their homelands. These foundations continue to influence American Indian relationships and interactions with the land today.

Lesson	Lesson Title	Time Frame
Lesson #1	Ute People, The “Nomads”: From Regions to Reservations	90 minutes
Lesson #2	Daily Life of the Ute People	140 minutes
Lesson #3	Ute Place Names in Colorado	60 minutes

Colorado Academic Standards – Social Studies:

- **CO State History Standard 1: GLE #1**
 - *EO.b.- Identify cause-and-effect relationships using primary sources to understand the history of Colorado’s development.*
 - *EO.c.-Explain, through multiple perspectives, the cause-and-effect relationships in the human interactions among people and cultures that have lived in or migrated to Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*
- **CO State History Standard 1: GLE #2**
 - *EO.b.- Explain the relationship between major events in Colorado history and events in United States history during the same era.*
- **CO State Geography Standard 2: GLE #1**
 - *EO.a.- Answer questions about Colorado regions using maps and other geographic tools.*
 - *EO.b.- Use geographic grids to locate places on and answer questions about maps and images of Colorado.*
 - *EO.d.- Illustrate, using geographic tools, how places in Colorado have changed and developed over time due to human activity.*





People, Places and Environments Unit Overview

Unit 2

Colorado Academic Standards – Reading, Writing, and Communicating:

- **CO State Reading, Writing, Communicating Standard 2: GLE #2**
 - *Use Key Ideas and Details to:*
 - *i. Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text. (CCSS: RL.4.1)*
- **CO State Reading, Writing, Communicating Standard 3: GLE #2**
 - *a.-. Introduce a topic clearly and group related information in paragraphs and sections; including formatting (e.g., headings), illustrations, and multimedia when useful to aiding comprehension. (CCSS: W.4.2a)*
 - *d.-Develop the topic with facts, definitions, concrete details, quotations, or other information and examples related to the topic. (CCSS: W.4.2b)*
 - *g.-Provide a concluding statement or section related to the information or explanation presented. (CCSS: W.4.2e)*

Background Knowledge/Context for Teachers:

Historically, there were more than seven Ute bands who roamed their domain/homeland throughout Colorado . They are known as the original inhabitants of Colorado. They were a nomadic band of hunter-gatherers, following established animal trails for hunting/foraging and trading with other tribes along the way. As a result of this nomadic lifestyle, they traveled in small groups with the changing of the seasons, lived in makeshift wickiups, caves, canyons, and mountains around Colorado, Utah, and New Mexico. Throughout history, the Utes have had positive and negative encounters with outside influences, such as other Native tribes, Spaniards, and Europeans. Disputes over lands and resources were often the cause of warfare and treaties made and broken. Eventually, through the changes of time and progress, the Utes have become an independent nation of proud peoples.

Unit Assessment:

- Unit Celebration and Gallery Walk
- Students will display completed projects to demonstrate their learning and creativity, using individual learning styles and sensory skills. For example, Visual relief maps, cultural cooking, interviewing tribal members, storytelling, graphic organizers etc.





Peoples, Places, and Environments Background Information

Unit 2

The Nuu-ciu

The Ute People call themselves *Nuu-ciu*, “the human” or “the Ute”. The name “Ute” comes from Spanish colonists, who heard the term from American Indian scouts in and around Santa Fe who called their northern neighbors by such names as “Yotas,” “Yoo’tawtch,” and “Guaputa.”

In Colorado, the Ute People were nomadic hunter-gatherers. They lived in small family groups dispersed throughout eastern Utah, western Colorado, eastern Colorado at the base of the Rocky Mountains, and south through the San Luis Valley into northern New Mexico. Each group moved with the seasons—to the mountains in summer and fall, to sheltered valleys and canyons for the colder months.

In the late 1500s or early 1600s they acquired their first horses, from the Spanish explorers. Before that, the Ute People migrated on foot, moving slowly and traveling light, carrying only essential possessions. They spent much time in Colorado’s broad mountain valleys, or “parks,” which harbored ample water, vegetation, and game. These resource-rich locales included the San Luis Valley (where Alamosa sits today), South Park (home to Fairplay), and Middle Park (Kremmling). The Colorado, Rio Grande, and Arkansas River corridors also offered the elements of a good life.

Living off the Land

To the People of the Ute bands, the land was sufficient. The land held many things: sources of food, clothing, and weapons, places of refuge from raiding neighbors. The land held places of sanctuary from summer heat and of shelter from winter cold, meeting grounds of councils and ceremonies, and sacred spots for the healing of the sick. The Ute relationship with the land and their love for it tied their culture closely to the earth and its abundance.

—Fred A Conetah (Uncompahgre Ute), *A History of the Northern Ute People*, 1982

Uintah-Ouray tribal historian Fred Conetah summed up the essential relationship between the Ute People and their land. Within their challenging but diverse landscape the Ute People found ways to meet their fundamental needs. Ute groups fed themselves in part by harvesting wild berries, seeds, nuts, and roots. Ute hunters killed small animals year-round (primarily rabbits and squirrels) and pursued larger, faster game (deer, antelope, elk, and mountain goats) as conditions permitted. The Ute People who lived near lakes or streams also fished as a regular part of their diet. And all Ute People traveled from season to season, within a specific territory, to make the most of the opportunities provided at well-known hunting and gathering places.

The Ute People made their clothing out of animal hides, using everything from rabbit furs to antelope hides and deerskins. Deer hides prepared by the Ute People were highly prized trade items and, before the acquisition of horses, a cornerstone of the Ute economy. In winter, Ute People often wore snowshoes made of hides stretched and woven between sturdy sticks. They hunted with bows and arrows (the latter tipped





Peoples, Places, and Environments Background Information

Unit 2

with stone arrow points) and carried supplies in containers known as *parfleches* made of animal hides or of woven twigs, bark, and plant fibers.

Dwellings varied from place to place and from season to season. Shelters included caves, rock shelters, or constructed *wickiups*—conical structures made of fir and juniper branches and other available material. As the Utes acquired more horses in the late 1600s, some of the bands began to live in tipis made of long pine poles and buffalo hides.

What they could not provide for themselves, the Ute often acquired through trade with neighboring pueblos and tribes: buffalo hides from the Apaches, pottery and blankets from the pueblos near Santa Fe, shells from the California coast, and corn from Puebloan farmers. It was far from a luxurious living, but the Ute groups knew the landscape and were able to provide for their families while leading their nomadic lifestyle.

Importance of Water

“Pa ah” is the Ute word for water. In their seasonal travels, Ute bands returned to the same springs, creeks, and rivers to ensure that they had enough water for people and horses. They traditionally used pitch baskets for the important task of storing water for travel. Today Ute farmers and ranchers rely on water sources for their crops and livestock. The governments of the three Ute tribes work to preserve legal rights and access to traditional water sources. The importance of water can be seen in the Ute place names that contain the root word for water: Uncompahgre: red water; Pagosa: bad smelling water.

One Tribe, Seven Bands

As early as the 1500s, the Ute People controlled territory reaching from the San Juan River on the south to the Yampa on the north, and from Utah Lake in the west to the base of the Rockies in the east, making them one of the West’s largest tribes, territorially speaking. The Ute People were able to occupy so much rugged terrain due to a complex network of trails. Because this vast domain encompassed many different environments such as deserts, mountains, prairies, wetlands, grasslands, Ute customs and culture varied widely from place to place. Over time, the thirteen bands of Utes were forced into becoming seven consolidated bands. These territorial boundaries were only loosely recognized; all Utes moved freely within each other’s domain. But the diffuse leadership made for lively intra-tribal politics. Today’s Ute bands are spread among three separate reservations.

The bands and their homelands were:

- **Mouache:** eastern slopes of the Rockies, from Denver, south to near Las Vegas, New Mexico
- **Capote:** upper Rio Grande, including the San Luis Valley
- **Weenuche:** San Juan drainages and northern tributaries in Colorado and New Mexico
- **Tabeguache**, also known as **Uncompahgre:** Gunnison and Uncompahgre River valleys
- **Grand River**, also known as **Parianuche:** upper Colorado River valley
- **Yamparicas**, also known as **White River:** northwestern Colorado





Peoples, Places, and Environments Background Information

Unit 2

- **Uintah:** eastern Utah

Mountain Pathways

As they moved about from season to season, the Ute People retraced their steps year in and year out. Over time they established a dense network of trails linking every part of their territory. They forged routes over high mountain passes and across dry deserts, into every sheltered valley and alpine hideaway.

Centuries later, when soldiers, explorers, and fur trappers came to the Rocky Mountains, they often followed Ute trails. Later still, when miners and ranchers arrived, those timeless routes became pack trails, then wagon roads. Some of the Utes' old travel corridors eventually became railroad beds and paved auto highways. For example, the road from Denver to South Park over Kenosha Pass (U.S. 285) follows an old Ute pathway. So, too, do many of the cliff-hanging roads through the San Juan Mountains. U.S. 40 through Middle Park, Interstate 70 in Glenwood Canyon, U.S. 24 through the upper Arkansas Valley—all date back to the nomadic Utes, moving on foot through their domain.

Neighbors

Though the Ute People moved about constantly within their own territory, the borders of that territory remained stable for centuries. Many of the lands around them, however, saw a constant succession of occupants. In the 1500s, for example, the prairies east of Ute territory were home to Apache, Comanche, and Pawnee groups. From the mid 1500s, Hispanic settlers moved north from New Mexico to establish communities in southern Colorado and for the most part lived peacefully in Ute country. By the 1700s, Cheyenne, Sioux, and Arapaho groups had moved into the eastern prairies of Colorado.

These territorial shifts often gave rise to warfare, when the new neighbors occupied traditional Ute lands. But peace generally reigned on the Utes' other borders. Their neighbors to the north (Shoshoni), west (Paiute), and south (Pueblos) remained in place for centuries, and all became reliable friends and trade partners. The Utes' relationship with the Navajo was one of sporadic warfare and times of peace.

U.S. Policy

U.S. policy from 1849 to 1934 was designed to replace Indian ways of life. It disrupted the Utes' traditional relationship with the land. It forbade our livelihoods in which we were highly skilled: hunting game and gathering plants. Utes were forced to rely on supplies and rations provided by the U.S. government.

Source: This reading is excerpted, with permission, from *The Ute Indian Museum: A Capsule History and Guide* (Denver: History Colorado, 2009) .





Ute People, “The Nomads”: From Regions to Reservations

Unit 2 Lesson 1

Lesson Overview:

This lesson will provide an understanding of how the Ute hunting territory could be found throughout most of Colorado, southeastern Utah, and New Mexico. The Ute People also moved with the seasons in search of milder weather and food sources.

Time Frame:

90 minutes

Inquiry Questions:

1. What do the photographs and text tell us about the life of the Colorado Ute bands?
2. What are the Ute Tribes beliefs about the land?
3. What was the driving force for the Ute nomadic lifestyle?

Colorado Academic Standards - Social Studies:

- **CO State History Standard 1: GLE #1**

- *EO.b. -Identify cause-and-effect relationships using primary sources to understand the history of Colorado’s development.*
- *EO.c.- Explain , through multiple perspectives, the cause-and-effect relationships in the human interactions among people and cultures that have lived in or migrated to Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*

- **CO State Geography Standard 2: GLE #1**

- *EO.d.- Illustrate, using geographic tools, how places in Colorado have changed and have developed over time due to human activity.*

Colorado Academic Standards – Reading, Writing, and Communicating:

- **CO State Reading, Writing, Communicating Standard 3: GLE #2**

- *a.- Introduce a topic clearly and group related information in paragraphs and sections; including formatting (e.g., headings), illustrations, and multimedia when useful to aiding comprehension. (CCSS: W.4.2a)*
- *d.-Develop the topic with facts, definitions, concrete details, quotations, or other information and examples related to the topic. (CCSS: W.4.2b)*
- *g.-Provide a concluding statement or section related to the information or explanation presented. (CCSS: W.4.2e)*

Materials:

PowerPoint: Ute Indian Territory Introduction <https://tinyurl.com/y9rjkpmh>

History Colorado’s Ute Tribal Path (Hides for Horses, Living on the Land) Online Exhibit.

http://exhibits.historycolorado.org/utes/utes_home.html





Ute People, “The Nomads”: From Regions to Reservations

Unit 2 Lesson 1

Document Based Question (DBQ): How did the Ute hunt and live prior to the arrival of settlers from the eastern United States?

Background Knowledge / Contextual Paragraph for Teachers:

The Ute People who inhabited the mountains of central Colorado and the southern and western plateau lands were less dependent on the bison. They hunted a variety of game animals including deer, elk, and bear, in addition to bison. Their supply of bison came from annual hunting trips to the plains. They built shelters of poles and brush, called wickiups, as well as hide-covered tipis.

Building Background Knowledge for the Student:

Have students explore History Colorado’s Ute Tribal Path Online Exhibit (Hides for Horses, Living on the Land).

http://exhibits.historycolorado.org/utes/utes_home.html. Click on the horseman in the middle of the image to learn more about how the Ute lived off the land. See pg. 9 for directions to navigate the Ute Tribal Paths Online Exhibit.

Instructional Procedures and Strategies:

1. Go through Ute Indian Territory PowerPoint <https://tinyurl.com/y9rjkpmh>
2. Distribute the DBQ sources and explain to the students that they are going to be working with primary sources to learn more about how the Ute hunting territory shrunk following the influx of settlers from the eastern United States.

Critical Content

- The migration patterns of the Ute People
- The reliance of the Ute People on the land and its resources
- How the shrinking Ute territory impacted their nomadic way of life
- Why there are several different spellings of the word “tipi”
- Understand how the availability of resources impacted the Ute People’s shrinking boundaries

Key Skills

- Use maps to locate the Ute Tribal lands on a map
- Analyze primary and secondary sources to understand the nomadic patterns of Ute life
- Use critical thinking skills to understand how shrinking boundaries impact available resources





Ute People, “The Nomads”: From Regions to Reservations

Unit 2 Lesson 1

Critical Language (vocabulary)

Nuu-ciu, environment, wickiup, homesteading, tipis, resources, settlers, sinew, moccasins, acorns, nomadic

Variations/Extensions:

Teachers may provide the students with a graphic organizer to help collect their thoughts before writing the paper to answer the question from the DBQ sources.

Formative Assessment Options:

Students will answer a DBQ question, in the form of an essay, regarding the nomadic way of life of the Ute People.

Resources:

The Life of Colorado’s Indians, including primary sources such as images and quotes

<http://www.unco.edu/hewit/dohist/indians/themes.htm>

The Original Coloradans. Ute Indian Museum; History Colorado March 31, 2017 <http://video.rmpbs.org/video/2365025320/>

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction

Fiction

N/A

N/A



Ute Indian Territory

MIGRATION, AND HUNTING AND GATHERING

HOW DID THE UTE LIVE AND HUNT PRIOR TO THE ARRIVAL OF SETTLERS FROM THE EASTERN UNITED STATES?

Introduction

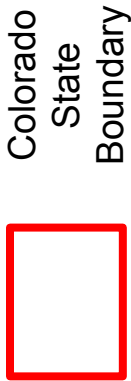
The Ute People are the oldest residents of Colorado, inhabiting the mountains and vast areas of Colorado, Utah, Wyoming, Eastern Nevada, Northern New Mexico and Arizona. According to tribal history handed down from generation to generation, the Ute People have lived here since the beginning of time.



Prior to obtaining the horse, the Ute People lived off the land establishing a unique relationship with the environment. They traveled to and camped in familiar sites, and used well known trails to get to hunting grounds, and winter and summer camps.



Original Ute Territory/Hunting Grounds



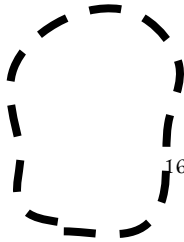
Colorado
State
Boundary

Ute Tribes Shown on
this Map:

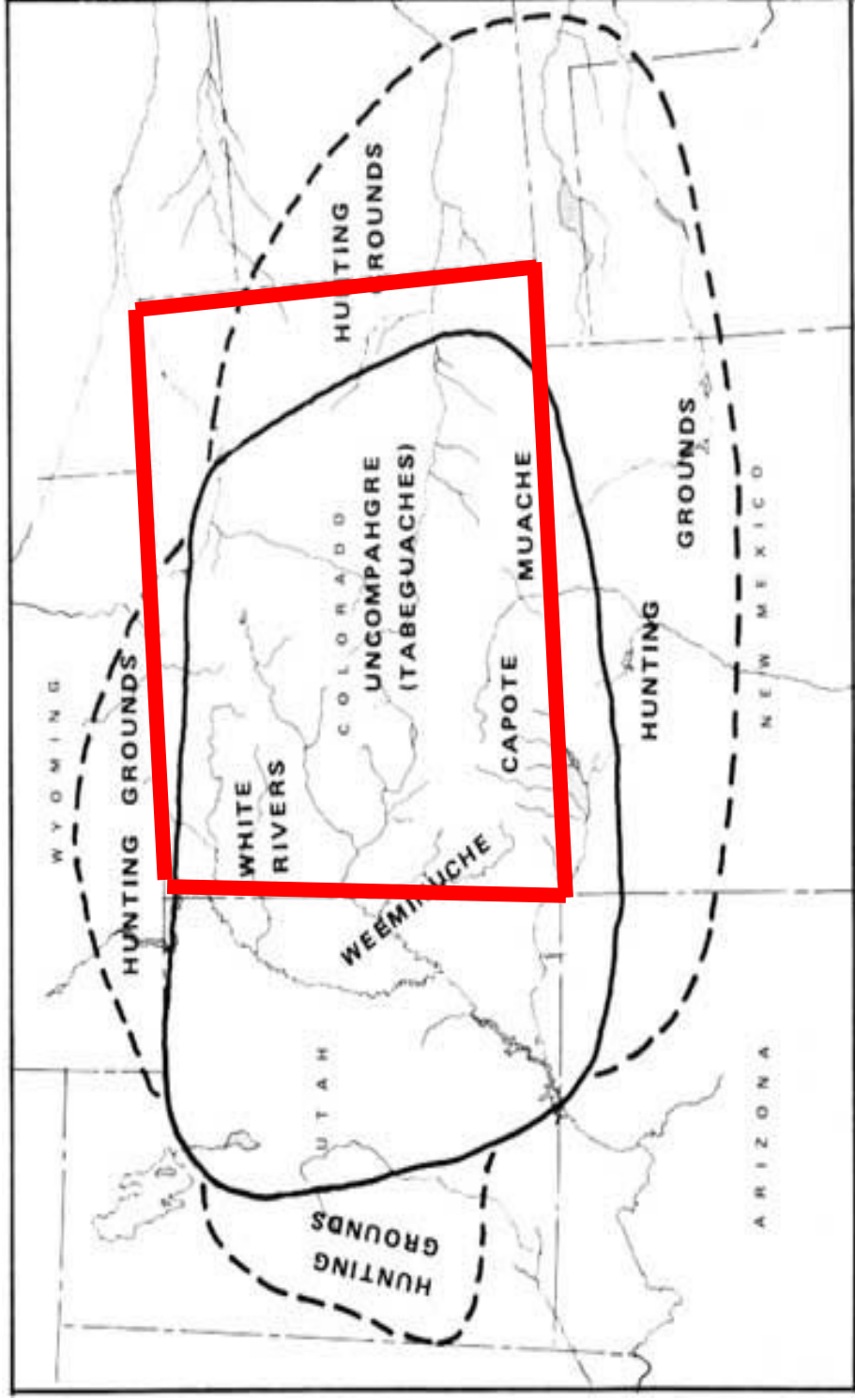
- Weeminuche
- Capote
- Muache
- Uncompaghre (Tabeguaches)
- White Rivers



Ute
Territory



Ute
Hunting
Grounds



— Hunting grounds and extent of occupation
— Occupation at the time of American acquisition in 1848

Analyzing Primary Sources

This activity will have you analyzing 4 primary sources in order to answer the question, “What was life like for the Ute prior to the arrival of the settlers from the eastern United States?”

To answer this question, you will need to review each of the sources, answer the questions, and then write a short essay.

The handout will guide you through the three steps to complete this assignment.



From Regions to Reservations - Document Based Question

Unit 2 Lesson 1

This Document Based Question (DBQ) task is designed so that you can work directly with primary sources. Some of the documents may have been edited for the purposes of this question. As you analyze each source, consider the point of view that may be presented, as well as the author/creator of the source.

Directions:

- Read the question. Do you understand it?
- Ask yourself, “What do I already know about the Ute and their lives as hunters and gatherers?”
- Now, look at the sources. Notice how each source has its own section. Study each source and highlight any information that will help you answer the question.
- Each source is followed by a question. Write a short answer to each of these questions in the blank that follows it.
- When you are finished studying the sources, go on to Part B.
- After reviewing the sources identify information from the sources that will help you to write your essay, and then go on to Part C.
- Finally, write a short essay that answers the question.

Questions: How did the Ute hunt and live prior to the arrival of settlers from the eastern United States? How did their nomadic way of life change following the arrival of settlers?





From Regions to Reservations - Document Based Question

Unit 2 Lesson 1

Historic Background:

In the warm weather months, the spring, summer, and early fall, the small bands of Ute lived in the high mountains and valleys of the Colorado Rocky Mountains, where there was plenty of food and game (animals). In the late fall, before the snow and cold weather came, the Ute People moved to shelters located in the lower elevation of the Great Basin where the weather was milder. Ute women gathered plants for food, medicine, and to make household items. With the arrival of the settlers from the east, the Ute People found their hunting grounds shrinking as the settlers began taking Ute lands.

Task:

- ❖ Part A: Read **each** source carefully and answer the question after each source.
- ❖ Part B: Identify and list 5 pieces of information from the sources that will help you to answer the question.
- ❖ Part C: Use your answers from Part A, information from the sources, and your knowledge of the Ute People to write a well-organized essay. Be sure that your essay answers the question!





From Regions to Reservations - Document Based Question

Unit 2 Lesson 1

Part A Directions

Read each source carefully and answer the question after each source.

Source 1: Images of Ute homes

Ute People Building a Tipi



Source: Used with permission from the
Denver Public Library.

A wikiup used by the Ute Mountain Ute Indian Tribe



Source: Used with permission from the
Denver Public Library.

Source 1 Question: What do these types of homes suggest about the movement of the Ute People?





From Regions to Reservations - Document Based Question

Unit 2 Lesson 1

Source 2: An American buffalo & an excerpt from the Southern Ute Tribe.



“Horses allowed the Utes to begin buffalo hunting on the eastern slope of the Rocky Mountains and the buffalo soon became one of their main resources, because it would provide them with many useful products: meat for food; hides for tipi covers, blankets, clothing, moccasins, and bags; sinew thread for sewing and for bowstrings; and horn and hoof glue for many purposes. And with the horse, the Utes could... range farther to hunt for food.”

Source: Adapted from the *Ute Knowledge Bowl, Southern Ute Tribe 2012 Study Guide*.

Used with permission from the Southern Ute Tribe.

Source 2 Question: Why was the buffalo so important to the Ute people?





From Regions to Reservations - Document Based Question

Unit 2 Lesson 1

Source 3: Excerpt from *Life in the Rocky Mountains*

“Women and children are employed in gathering grasshoppers, crickets, ants, and various other insects, which are carefully preserved for food, together with roots, and grass seed. From the mountains, they bring the nuts, which are found in the cones of the pine, acorns from dwarf oaks, different kinds of berries, and the inner bark of the pine, which has a sweet acid taste, not unlike lemon syrup.”

Source: Warren Angus Ferris, *Life in the Rocky Mountains* (Salt Lake City: Rocky Mountain Book Shop, 1940): 212.

Source 3 Question: The Ute “lived off the land.” Explain what you think that means.

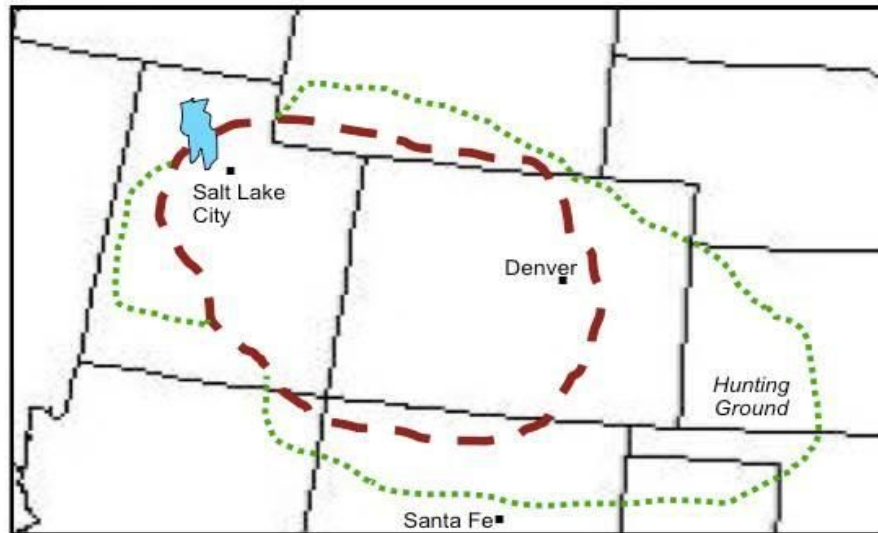




From Regions to Reservations - Document Based Question

Unit 2 Lesson 1

Source 4: A Map Showing the Ute Hunting Grounds Before the Arrival of Settlers from the Eastern United States.



Source 4 Question: How might the size of the Ute hunting grounds change following the arrival of settlers?





From Regions to Reservations - Document Based Question

Unit 2 Lesson 1

Part B Directions

Using information from the documents, make a list of some of the factors that will help you to answer the question.

1. _____
2. _____
3. _____
4. _____
5. _____

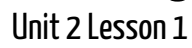
Part C Directions

Write an essay using the information from the documents and your knowledge of social studies to answer the question:

- Be sure to include your notes from Part B.
- Be sure to refer back to each of the documents.
- Develop your essay using correct grammar, punctuation, and spelling.

Questions: How did the Ute hunt and live prior to the arrival of settlers from the eastern United States? How did their nomadic way of life change following the arrival of settlers?





This image shows a blank sheet of white paper with ten horizontal dashed lines, evenly spaced from top to bottom. These lines are typically used as guides for handwriting practice in primary school education. There are no margins, text, or other markings on the page.





Daily Life of the Ute People

Unit 2 Lesson 2

Lesson Overview:

Students will be guided through the daily life, culture, and traditions of the Ute People through images of daily items. The learning stations in this lesson ask students to compare traditional Ute artifacts with their present day counterpart.

Time Frame:

140 minutes

Inquiry Questions:

1. How was daily life of the Ute People different to their lives today?
2. What was everyday life like for the Ute People based on their roles and responsibilities?
3. How are Ute cultural items similar and different from modern cultural items?

Colorado Academic Standards-Social Studies:

- **CO State History Standard 1: GLE #2**
 - *EO.b. - Explain the relationship between major events in Colorado history and events in United States history during the same era.*
- **CO State Geography Standard 2: GLE #1**
 - *EO.d.- Illustrate, using geographic tools, how places in Colorado have changed and developed over time due to human activity.*

Colorado Academic Standards – Reading, Writing, and Communicating:

- **CO State Reading, Writing, Communicating Standard 2: GLE #2**
 - *Use Key Ideas and Details to:*
 - *i. Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text. (CCSS: RL.4.1)*

Materials:

Set up the stations with both the student readings and the photograph cards.

Copies of the readings and images for each of the 7 learning stations:

1. Station 1: It Takes a Village
2. Station 2: From Girlhood to Womanhood
3. Station 3: From Boyhood to Manhood
4. Station 4: The People's Ways
5. Station 5: Games, Pets, and Pastimes
6. Station 6: Clothing
7. Station 7: Food





Daily Life of the Ute People

Unit 2 Lesson 2

Paper for students to create a “Passport to Learning” (The booklet should have 6 pages total, 3 sheets of paper folded in half).

Preparation for the Learning Stations:

Create a folder for each station. In the folder, do the following:

- Glue the instructions and questions (listed below and indicated by a bullet point) for the station on the inside left side of the folder.
- Place the readings and images inside the folder.

Instructions for the folder:

- Students should read the readings and answer the questions in their “Passport to Learning”
- Next, students should analyze the images and answer the question that goes with the images.

Questions for the Learning Stations:

Station 1: It Takes a Village to Survive

- Explain what life was like for Ute babies and children.
- Why did Ute families move often?
- How is the life of children today similar and different than Ute children long ago?

Photograph cards - Cradleboard and a stroller → Describe the similarities and differences between a cradleboard and a stroller.

Station 2: Roles & Responsibilities of Girls and Young Women

- What were the expectations and responsibilities of Ute girls and young women?
- What types of tools did Ute women use? What were the tools used for?

Photograph cards - Hair tube and girl's hair bow → Describe the Ute hair tube. What do you think it's made of?

Station 3: Roles & Responsibilities of Boys and Young Men

- How did “play” prepare boys for life as men?
- What types of tools did men use? What were they used for?

Photograph cards - Boy with bow & arrow, and boys playing a video game → What are the similarities and differences between these two activities?

Station 4: The People's Ways

- Provide two examples that show how the Ute respected nature.
- What types of activities did Ute families enjoy?
- Give two examples of special roles that few people in the tribe could hold.

Photograph cards - Ute water basket and plastic food containers & water bottles → How are the containers we use today for water and food similar and different than the Ute containers?

Station 5: Traditional Ute Games & Toys

- What were some of the Ute children's games and toys?
- What types of materials were used to make the toys?

Photograph cards - Girls' dolls → What are the similarities and differences between these two dolls?





Daily Life of the Ute People

Unit 2 Lesson 2

Station 6: Traditional Ute Clothing

- What materials were used to make Ute clothing?
- How is traditional Ute clothing different than the clothing that we wear today?

Photograph cards - Traditional Ute dress and moccasins, women's dress, and men's shoes - Compare and contrast the traditional Ute clothing and clothing today.

Station 7: Traditional Ute Foods

- Explain the hunting and gathering lifestyle of the Ute People.
- What role did ecological zones play in the lives of the Ute People?
- Provide a brief description of the types of foods that were available each season.

Photograph cards - Foods → Vegetables, pizza, hamburgers → Why do you think the types of foods that the Ute ate are so different than the foods we eat today?

Photograph cards - Parfleche and suitcases → How is the parfleche similar to today's suitcase?

Background Knowledge / Contextual Paragraph for Teachers

The Ute People lived in harmony with their environment. They traveled throughout Ute territory on familiar trails that crisscrossed the mountain ranges of Colorado. They came to know not only the terrain but the plants and animals that inhabited the lands. The Ute developed a unique relationship with the environment learning to give and take from Mother Earth.

They obtained soap from the root of the yucca plant. The yucca was also used to make rope, baskets, shoes, sleeping mats, and a variety of household items. The three leaf sumac and willow were used to weave baskets for food and water storage. They learned how to apply pitch to ensure their containers were water-tight. They made baskets, bows, arrows, other domestic tools, and reinforcements for shade houses.

Chokecherry, wild raspberry, gooseberry, and buffalo berry were gathered and eaten raw. Occasionally juice was extracted to drink and the pulp was made into cakes or added to dried seed meal and eaten as a paste or cooked into a mush. Ute women would use seeds from various flowers or grasses and add them to soup. The three leaf sumac could be used in tea for special events.

Ute men were hunters and warriors, responsible for feeding and defending their families. Ute women did most of the child care, cooking, and cleaning, and also made most of the clothing and household tools. Only Ute men became chiefs, but both genders took part in storytelling, artwork and music, and traditional medicine.

Ute children play with each other, go to school and help around the house. Many Ute children like to go hunting and fishing with their fathers. They had dolls, toys, and games to play. Ute kids also enjoyed footraces, and girls and women played a ball game called shinny. A Ute mother traditionally carried a young child in a baby board on her back.

Source: This excerpt was adapted from the Southern Ute website <https://www.southernute-nsn.gov/history/>.

Used with permission from the Southern Ute Indian Tribe.





Daily Life of the Ute People

Unit 2 Lesson 2

Building Background Knowledge for the Student:

Show students some of the Ute images from the learning stations. Ask students what they see (observation), then ask what modern day counterparts match the Ute image?

Instructional Procedures and Strategies:

1. Give each student 4 sheets of paper. Have them fold all 4 sheets of paper together to make a book. Staple the “binding” to keep the papers together.
2. Students rotate through the 7 learning stations and read about roles, responsibilities, activities, and tools used by the Ute people.
3. Discuss as a class what conclusions can draw about the traditional daily life of the Ute People. Is it similar or different than our lives today? What evidence from the text and pictures helps you to draw this conclusion?

Critical Content

- The purpose of Ute cultural items
- Hunting and gathering as a way of life
- The importance of the land to the Ute People
- The roles and responsibilities of community members
- How and why the Ute People honored nature

Key Skills

- Demonstrate comprehension of the content in the readings
- Compare and contrast images

Critical Language (vocabulary)

Shelter, cradleboard, moccasins, tradition, parfleche, buckskin, lodge, resourceful, grove, tan or tanned hides, pouch, manos, metate, rawhide, ecological zones, encampment, intruder, ceremony(ies)

Variations/Extensions:

Groupings and categorizations of photographs beyond simple matching. (Concentration/ Women’s items/ Men’s items/ Children’s items/ work vs. play)

Formative Assessment Options:

Students write about a day in the life from the perspective of a Ute community member incorporating the photographed items in their narratives.





Daily Life of the Ute People

Unit 2 Lesson 2

Resources:

Hides for Horses - History Colorado: http://exhibits.historycolorado.org/utes/utes_home.html#hidesforhorses

Ute History and the Ute Mountain Ute Tribe - Colorado Encyclopedia:

<https://coloradoencyclopedia.org/article/ute-history-and-ute-mountain-ute-tribe>

History of the Southern Ute: <https://www.southernute-nsn.gov/history/>

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction

Pettit, J. (1990). *Utes: The Mountain People*. Chicago: Johnson Publishing.

Fiction

N/A

Tri-Ute Archery, 2010



Source: Used with permission from Jeremy Wade Shockley, The Southern Ute Drum.

Tri-Ute Archery, 2010



Source: Used with permission from Jeremy Wade Shockley, The Southern Ute Drum.





It Takes A Village to Survive

Unit 2 Lesson 2 Station 1

Every person in the Ute village was considered important to the people. Men, women, and children all had an important role in keeping the encampment* safe and operating smoothly. The community worked together to ensure* their survival.

Childhood

The Ute loved their children. They pampered their little ones, and did not punish them often. The children were gifts from the Creator, and were considered special. If a child were mistreated, the Creator might take them back.



Some tribes believed that children were spiritual beings who had special wisdom and that they should be listened to. Adults knew that the little ones would someday carry their long held Ute traditions and customs forward into the future for other generations to learn. The Creator would be sad if children were neglected or abused. The Ute people took their role as guardian seriously.

Young ones learned by watching their parents, elders, and older siblings in everyday life. Adults patiently taught children by example. Children quickly learned how to take care of themselves at an early age. This would keep them safe and healthy.

Babies

Infants were kept close to their mothers, who often tied them to their bodies with a shawl*. Some babies were carried in a cradleboard. Mothers would hang the cradleboard on a tree limb, or lean them against trees while they worked. Babies stayed warm and safe inside





It Takes A Village to Survive

Unit 2 Lesson 2 Station 1

the cradleboards. Other times an older sister would help babysit the infant while the mother did her tasks.



Young mothers were encouraged to keep their babies in front of them, where they could hear her speak. This helped babies learn about the Ute language. Ute elders helped young women learn about traditional ways of caring for and raising a child.

Lullabies and baby talk helped soothe* babies and helped them feel safe, secure, and loved.

Babies were wrapped in soft rabbit skins. Sometimes mothers or an older sister would cut leaves into interesting shapes to keep the baby happy. The top of the cradleboards were often beaded, and a small canopy made of willow or other kinds of twigs helped shield the baby's eyes from the sun and protected its little head. Babies stayed in their cradleboards until they could walk by themselves.

Older children helped their parents with chores. They helped gather firewood and fill water skins. Young girls in the family helped watch over their younger brothers and sisters. The skills they learned from their real life experiences helped them become adults.

*encampment - a camp

*ensure - to make sure

*shawl - a piece of cloth that covers a woman's shoulders

*soothe - to comfort

Source: This reading is excerpted, with permission, from

We Are the Noocheew – A History of the Ute People and their Colorado Connection by Vickie Leigh Krudwig.





The First Years At Home

Unit 2 Lesson 2 Station 1

The Ute People welcomed each new child. His aunts and uncles, his grandparents, his brothers and sisters, his cousins, and his mother and father all took care of him. They made string figures for him to play with. They sung to him and told him many stories. They washed

Pee-a-rat and her baby in a cradleboard, 1899.



Source: The Library of Congress. Retrieved: <https://www.loc.gov/item/94509883/>

she began to make the cover.

him and fed him. Someone always watched to see that nothing hurt him. When he was unhappy, someone comforted him.

At night the baby slept in warm fur or skin blankets. In the morning, his mother put him into a cradleboard. His grandmother had made the cradle before he was born. First she bent a long willow strip into an oval that was wider at the top than at the bottom. She tied willow strips on this frame. When this base was strong,

Soon the child began to crawl. Then he learned to walk. As he explored the area around his home, he found many interesting things. There were tools made of deer bones, wood, brush, and stone. There were baskets of every size and shape. Some of them held water. Others held piles of tiny seeds. There were even baskets that men could catch fish in. Dried meat, fish, and berries were heaped in baskets and rawhide bags. Piles of warm, soft rabbit fur lay waiting to be made into blankets.





The First Years At Home

Unit 2 Lesson 2 Station 1

Most Ute families moved often. They traveled the places where plants grew. They went to the mountains to hunt deer and antelope. They moved to streams and lakes to catch fish. Each time they moved the children helped pack the family's belongings and put up a new home.

The whole family helped put up the tipi in the new camp. They chose a sheltered place near firewood and water. It could have been in the mountains near a grove of ripe berries. It could have been near a river filled with fish. It might have been beneath the trees in a gentle valley. When they had found the best campsite, the people began to put up their homes.

Home Sweet Home. A Ute Indian Woman Sits in Front of Her Tipi.



Source: The Library of Congress. Retrieved: <https://www.loc.gov/item/90708874/>

When the family had set up the camp, the adults did their jobs. Men went out to hunt and fish. Women picked plants, wove baskets, and tanned hides. But young children were free to play. They could explore the area, climb the trees, and run through the meadows.

Source: *The Northern Ute History Curriculum Project*. Used with permission from the Ute Indian Tribe.



Station #1



Cradle Board

Source: Image courtesy of History Colorado



Cradle Board

Source: Image courtesy of History Colorado

Station #1



Stroller and Baby Carrier



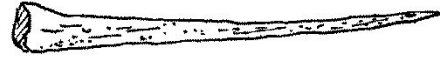
Stroller and Baby Carrier



Everyday Tools for Women

Unit 2 Lesson 2 Station 2

Women used a variety of tools to do their daily work. These included baskets, clay boiling pots, water baskets, wooden cups, and horn spoons as well as metates and manos. In addition to these items, Ute women made parfleches and pouches out of animal hides. These were used to store food, herbs, and other items.



Awls were bone or stone tools tapered to a point and used to pierce holes.



This woman is using a manos (a smooth hand-held stone) to crush and grind nutmeats or plants sitting upon the metate (a flat slab of rock).

Source: This reading is excerpted, with permission, from *We Are the Noochee – A History of the Ute People and their Colorado Connection* by Vickie Leigh Krudwig.

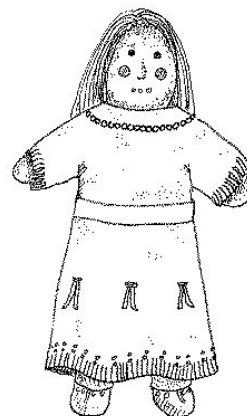




Girlhood to Maidenhood

Unit 2 Lesson 2 Station 2

Girls learned about life by watching their mothers and grandmothers. They were given a buckskin doll and a tiny cradleboard to play with. This helped them learn how to care for babies later on in life. In addition, young girls helped with household chores. They helped keep the lodge clean, hauled wood and water, and tended to younger brothers and sisters when it was needed. Little girls also learned early on how to cook, sew, and make a shelter. This kept children safe, should they ever be separated from their tribe.



By age nine, girls were given their first digging stick. It was an important time in a girl's life. The young girl was taught where and how to find the plants her people needed for food and medicine. She depended upon the memory of her mother and grandmother to help her learn which plants were safe, and which ones were poisonous.

Once a young girl was old enough, she was able to marry and have children. Her future



husband might have proposed to her by leaving freshly killed game outside her family's lodge. Some Ute men hid in some bushes nearby, playing a marriage song on the flute, while their intended wife watched in delight.

The young woman would create a home for her new husband and family. Soon

they would have children of their own. All of the lessons learned by the young woman were





Girlhood to Maidenhood

Unit 2 Lesson 2 Station 2

soon put to the test. In addition, young women helped tan hides, do beadwork, and weave baskets. These were desirable traits in a woman. Ute women were skilled and resourceful.

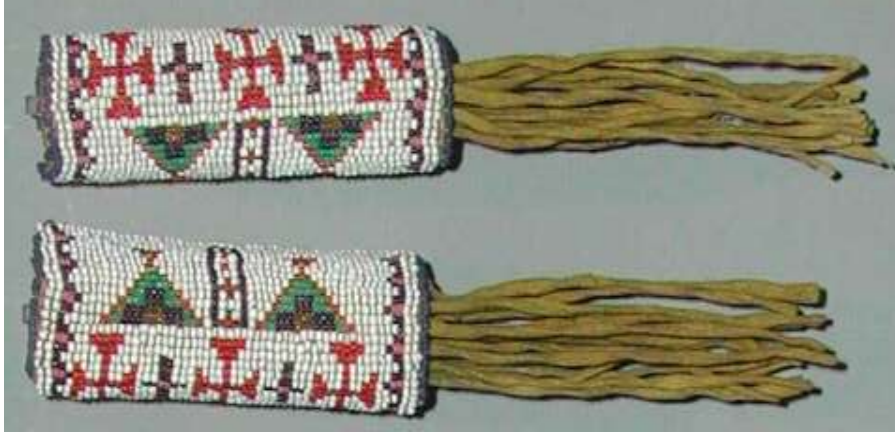
Young ones learned by watching their parents, elders, and older siblings in everyday life. Adults patiently taught children by example. Children quickly learned how to take care of themselves at an early age. This would keep them safe and healthy.



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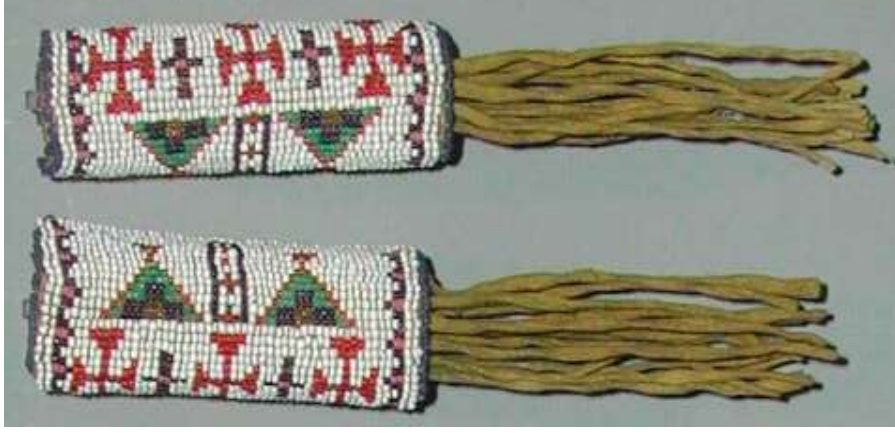


Station #2



Hair Ties/Tubes

Source: Image courtesy of History Colorado



Hair Ties/Tubes

Source: Image courtesy of History Colorado

Station #2



Hair Tie



Hair Tie

Station #2



Ute Doll

Source: Image courtesy of History Colorado



Ute Doll

Source: Image courtesy of History Colorado

Station #3



Doll



Doll



Boyhood to Manhood

Unit 2 Lesson 2 Station 3

Like girls, boys learned by watching their fathers and grandfathers, and older men in the tribe. Fathers or grandfathers made their sons tiny bows and arrows. As the boys played with their “weapons” they were learning about hunting and fighting. The young hunter would practice shooting his bow. Once he mastered these skills he would go hunting with his father, uncle, or cousins.



Games such as running and wrestling also taught boys how to protect themselves. As they grew older, they practiced using weapons like the other men in the camp. Before the Ute had horses, there were very few times that they come across enemies. Once they had the horse, the Ute were able to ride into enemy territory in search of buffalo. During these trips, fights sometimes took place between the Ute and the Plains Indians.

They learned how to fish, hunt, and shoot a bow and arrow. They also learned how to care for their family’s horses. As the boys grew older, they participated in hunts and special ceremonies*. When a young man could provide meat for a family, he was considered old enough to marry.



At home, men kept the camp safe from intruders*. Councils were held when big decisions had to be made. Women, at the time were important to the family’s well-being, but were considered less important than men when it came to essential tribal issues.

*ceremonies - formal activity that is part of a social or religious event

*intruders - people who are not welcome or wanted in a place

Source: This reading is excerpted, with permission, from *We Are the Noocheew – A History of the Ute People and their Colorado Connection* by Vickie Leigh Krudwig.

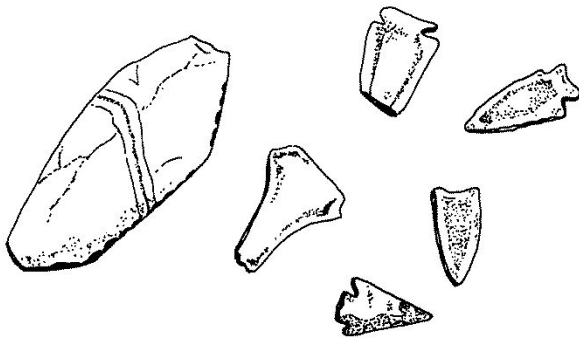




Weapons and Tools for Men

Unit 2 Lesson 2 Station 3

Flint* and obsidian* rocks were shaped into spear points, scrapers, and arrowheads. This work was done by a flint knapper, the term used for a person who makes weapons and tools using the stone called Flint. The flint was usually shaped when the flint knapper knocked pieces of rock off a larger core piece of flint with a hammerstone. When the hammerstone hit the flint or obsidian at the proper angle, a clam-shaped piece of flint would flake off of the larger rock.



Once the basic shape was created, the rough spots could be smoothed by removing smaller flakes from the edges of the spear point or arrowhead. Usually the rock was held against a piece of deer hide or a piece of wood while it was being refined. Flint knappers used a

blunt piece of horn or bone to apply pressure to smooth rough spots. With a lot of practice and plenty of natural materials, the Ute men grew resourceful and skilled at making weapons and tools for everyday living. They made bows, arrows, spears, and war clubs out of the things Mother Earth provided for them.

*flint - a hard rock that can produce a spark to start a fire

*obsidian - a dark natural glass that forms when lava cools

Source: This reading is excerpted, with permission, from *We Are the Noochee – A History of the Ute People and their Colorado Connection* by Vickie Leigh Krudwig.



Station #3



Image courtesy of Jeremy Wade Shockey,
The Southern Ute Drum.



Image courtesy of Jeremy Wade Shockey,
The Southern Ute Drum.

Station #3



Playing Video Games



Playing Video Games



The People's Ways

Unit 2 Lesson 2 Station 4

As children grew up, they learned to make baskets, tan hides, catch fish, and find game. At the same time, they learned good manners. Anyone could go into a home with an open door. But if a person found a closed door, he could not just walk in. He had to tell the people that he was there and wait until someone invited him in. Young people had to show respect for their elders. They did not interrupt or speak until the elders spoke to them. The people shared what they had, but no one could take someone else's things. The youngest children learned that everything on earth had a purpose. Each person had a place in life. Healthy, strong people took care of those who were sick or helpless.

Adults cared for young children. Young people helped their elders. In the cycle of Ute life, each person received the care that he needed. In return he helped other people in any way that he could.

Young people also learned to respect nature. No one wasted food or materials, even if the people had more than they needed. Everyone helped keep the camp clean. When they left a camp, no one could tell that they had been there. The people knew that if they abused the land, they would not be able to find the plants and animals that they needed to survive. So they took care of the land when they hunted, fished, and gathered plants.

All young people learned these things. But life was not always serious. There were songs to sing, stories to tell, and games to play. The people loved music. Mothers sang to their babies. Children sang as they played. A young man who wanted to marry a young woman played





The People's Ways

Unit 2 Lesson 2 Station 4

his song to her on a wooden flute. Music went with everything the people did. There were songs for war and songs for peace. There were songs for warriors who died. At any feast or dance, many people made up songs and sang them.

Some of the young people had special talents. The Ute people honored those who knew a great deal about something. When they needed help, they asked those people for advice. A brave man led his group in war: A good hunter ran an antelope drive or a rabbit hunt. Another led the men onto the plains to find buffalo. The people who stayed in one area for a long time often picked a village leader. He showed the people how to choose the best campsite. He knew when it was time to move. Because he knew the land well, he could tell the hunters where they would find the most game. But a young person did not decide to be a leader. The people chose the men and women they would follow. No one, not even the head of a village, could force the people to follow him if they did not want to.

As they grew up, some of the young people found that they had special powers. They could cure someone who was sick. They knew what a man had to do to get well. They could find



plants to help a toothache, to reduce a fever, or to heal a burn. With this knowledge, they had a great responsibility. They had to use their power for the good of the people. No one, no matter how great his power, had a right to use it in a way that hurt anyone else.

Source: *The Northern Ute History Curriculum Project*. Used with permission from the Ute Indian Tribe.



Station #4



Ute Water Basket

Source: Image courtesy of History Colorado



Ute Water Basket

Source: Image courtesy of History Colorado

Station #4



Food storage and water bottle



Food storage and water bottle

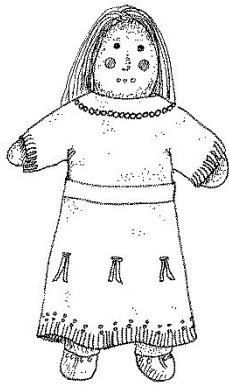
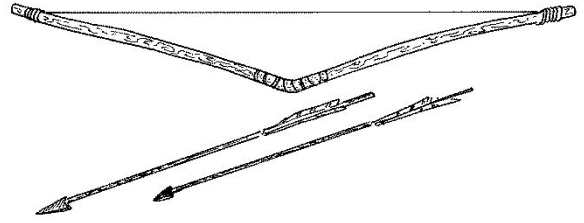


Games, Pets, and Toys

Unit 2 Lesson 2 Station 5

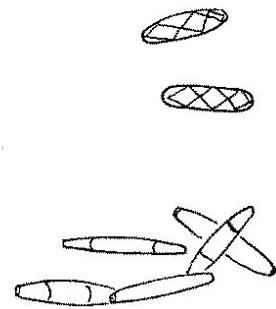
Games & Toys

The Ute People had many games. Often groups of boys played with bows and arrows. Each boy tried to throw an arrow underhand as far as he could, so that it stuck in the ground. Sometimes they shot at targets. One boy threw a willow ring to the top of the hill. As it rolled down, the boys shot at it, trying to put their arrow



through the middle. While they played, they learned to handle bows like the ones they would use to shoot an antelope and deer. They had other toys, like slingshots and stone tops, too. While their brothers shot arrows at a ring, girls played many games. They had wooden dolls to take care of. Groups of girls had contests to see who could find the longest piece of a particular kind of grass. These games showed the children things that they would need to know when they

grew up. Looking for grasses, the girls learned how to find good basket materials. They began to recognize many kinds of plants. Like boys, young girls also imitated the games that their parents played. They practiced juggling two clay balls like their mothers did. Some of the grown women could walk half a mile while they juggled, without dropping a ball.





Games, Pets, and Toys

Unit 2 Lesson 2 Station 5

The Hand Game

Slight of hand was a game played by the older people. Using a marked or an un-marked object, the player hid the objects in their hand. Opponents had to guess which hand held the unmarked object. He or she bet one of their sticks to guess which hand the objects would appear. The person holding the object sang songs and danced as he moved the objects from hand to hand. This kept the opponent distracted, making the game exciting. If the opponent didn't guess properly, they would lose a stick. If they lost all of their sticks, they lost the game.

Pets

Many children had pets. Some kept doves or owls in willow cages. Some had small eagles. When a man found an eagle nest high in the cliffs, he took the baby eagles. Often several men lowered him into the nest on a rope, so that he could reach the young birds. When he brought the eagles home, he clipped their wings so that they would not fly away. Children watched the eagles and brought rabbits for them to eat. When the birds grew up, the people took some of their beautiful feathers and let the eagles go.



Source: *The Northern Ute History Curriculum Project*. Used with permission from the Ute Indian Tribe.

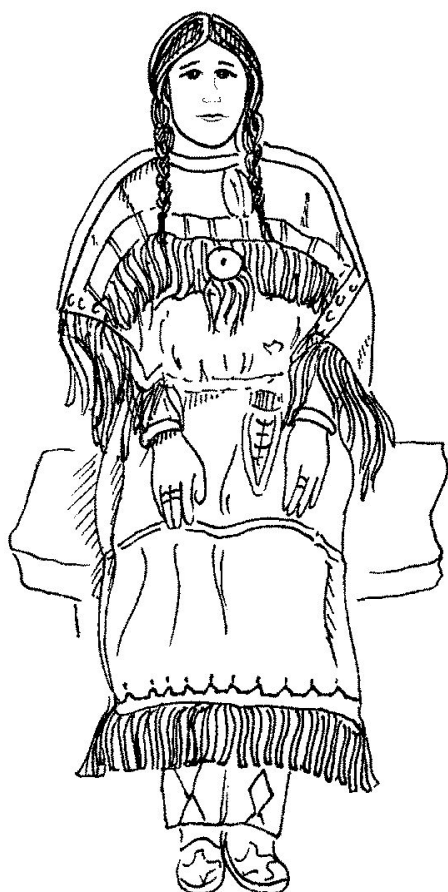




Clothing

Unit 2 Lesson 2 Station 6

Clothing was made from soft pieces of tanned hide. In the later years, the Ute People traded products for fabric and glass beads from traders.



Sometimes, bells called “jingles,” were made from the round flat lids of chewing tobacco cans. These were rolled into a cylinder shape and sewn on the woman’s ceremonial dress. The lids made a jingling sound when she danced. The jingle dresses were adopted by the Ute from the Osage people. Some dresses could have as many as several hundred jingles on them.





Clothing

Unit 2 Lesson 2 Station 6

Some clothes were made for ceremonial purposes only. The clothing and headdresses are called “regalia.” Each person has their own special way of decorating and wearing their clothing.

Both men and women wore decorated clothing. Women made the clothes, adding elk teeth, bear claws, shells, and bone and glass beads to their designs. Before beads were introduced to the Ute people, women added fringe to their dresses, and decorated them with paint.

Sometimes they embroidered clothes with dyed porcupine quills.



Source: This reading is excerpted, with permission, from *We Are the Noochew – A History of the Ute People and their Colorado Connection* by Vickie Leigh Krudwig.



Station #6



Ute Woman's Dress

Source: Image courtesy of History Colorado



Ute Woman's Dress

Source: Image courtesy of History Colorado

Station #6



Woman's Dress



Woman's Dress

Station #6



Ute Moccasins

Source: Image courtesy of History Colorado



Ute Moccasins

Source: Image courtesy of History Colorado

Station #6



Men's Outdoor Shoes



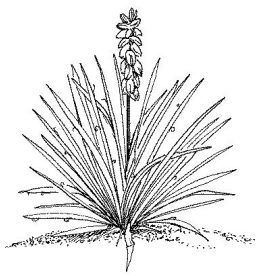
Men's Outdoor Shoes



Food, Plants & Animals

Unit 2 Lesson 2 Station 7

The Ute People were hunter-gatherers who moved between a winter and summer camp, as they gathered food for their families. The types and availability of animals and plants was based on the seasons. Ute groups fed themselves in part by gathering wild berries, seeds, nuts, and roots. Ute hunters killed small animals year-round (primarily rabbits and squirrels) and hunted larger, faster game (deer, antelope, elk, and mountain goats) based on the weather.



The Ute People had an in-depth knowledge of nature. They shared a special understanding of the thousands of species of plants that grew in their native homelands. Plants provided food, medicine, construction and textile materials, fuel, and clothing. The Ute's knowledge of these plants was learned and shared over generations. The Ute had access to different types of plants communities over the course of the year. These communities are now called ecological zones. The Ute knew that elevation, annual rainfall, soil type, and temperature determined which species of plant could be found in these various areas. They also knew that exposure to the sun also played an important role. The availability of different types of food was based on the seasons.

Spring

As the snow began to melt, Ute families knew that it was time to move from winter camp. They had used most of the food stored from the past summer. Families took down their teepees and moved to the mountains. Here, they gathered wild onions and wild potatoes which provided bulbs and roots for the long winter. Edible flowers such as the broadleaf yucca bloom and the dandelion were also collected.



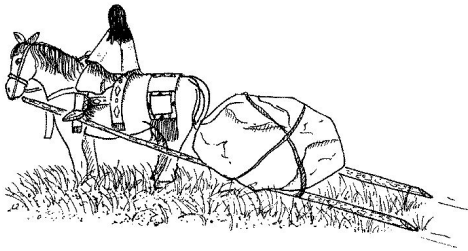


Food, Plants & Animals

Unit 2 Lesson 2 Station 7

Summer

Summer was a busy time of year. Family groups usually returned each summer to the same campsite. During the summer months, families had to refill their food supplies. The Ute



gathered many different types of berries and fruits.

These included wild strawberries, raspberries, and currants which could be eaten fresh or dried so that they could be eaten in the winter. During the summer, the

men hunted buffalo, deer, and other large animals. When the men brought the animals back from their hunts, the women dried the meat for the winter months.

Fall

In the fall, the Ute collected pinyon nuts, acorns, and seeds of plants such as sunflowers. The nuts and seeds were eaten raw. They could also be dried and ground into flour that was eaten throughout the winter. Fruits and berries such as chokecherries and hackberries were also gathered in the fall.



Winter

As the first snow fell on the mountains, the Ute families prepared for their return to lower elevations. During the cold winter months, the Ute ate the plant and animals foods that had been preserved and stored, as well as fresh animal meats such as rabbit.

Source: Adapted from *Early Days of the Ute Mountain Utes*. Used with permission from the Ute Mountain Ute Tribe.



Station #7



Ute Parfleche



Ute Parfleche

Station #7



Suitcases and Backpacks



Suitcases and Backpacks

Station #7



Wild Onion



Rocky Mountain Mule
Deer and Buck



Wild Onion



Rocky Mountain Mule
Deer and Buck



American Buffalo



Currants



American Buffalo



Currants

Ute Foods

Ute Foods

Station #7





Ute Place Names in Colorado

Unit 2 Lesson 3

Lesson Overview:

This lesson has students exploring a map of Colorado for place names that are either Ute family names or Ute words. Students will use map skills to locate Ute place names on a map of Colorado.

NOTE: If students do not know how to use cardinal directions or map coordinates, the teacher will need to conduct a lesson on those skills.

Time Frame:

60 minutes

Inquiry Questions:

1. Did you know that there are many places in Colorado named by the Ute People that we still use today?
2. Why is it important for there to be Ute place names in Colorado?

Colorado Academic Standards-Social Studies:

- **CO State Geography Standard 2: GLE #1**
 - *EO.a.- Answer questions about Colorado regions using maps and other geographic tools.*
 - *EO.b.- Use geographic grids to locate places on and answer questions about maps and images of Colorado.*

Materials:

Ute Place Names worksheet

Map of Colorado

Background Knowledge / Contextual Paragraph for Teachers:

Even though the Ute People are primarily located in southwest Colorado and Utah, at one time they occupied almost the entire state of Colorado as well as parts of Utah, Wyoming, and New Mexico. The Ute People have historically given names to places throughout their lands. Many of those Ute place names are still used by Utes and other people living in Colorado.





Ute Place Names in Colorado

Unit 2 Lesson 3

Answer Key to Ute Place Names in Colorado

- | | |
|---|----------------------------------|
| 1. Ignacio (ig-NOSS-ee-oh or ig-NOSH-ee-oh) | 7. Conchetopa (coach-ay-toe-paw) |
| 2. Towaoc (toy-yock) | 8. Pagosa |
| 3. Saguache (suh-WATCH) | 9. Ouray (you-RAY) |
| 4. Tabernash | 10. Uncompahgre (un-kum-POG-ray) |
| 5. Weeminuche | 11. Yampa |
| 6. Chipeta (chi-PEE-tuh) | 12. Curecanti (coo-ri-KAHN-tee) |
| | 13. Sapinero (sap-in-AIR-oh) |

Building Background Knowledge for the Student:

Who knows the word “Shavano” (shaw-va-no)? Or the word “Sapinero” (sap-in-AIR-oh)?

- If students answer yes, ask where they’ve heard the words and if they know where those words come from.
- If students say no, then explain that:
 - Shavano is a 14, 232 foot peak northwest of Poncha Springs. The mountain was named for a Tabeguache Ute chief, one who signed an 1873 treaty. Sapinero is a small town along Highway 50 that was named for the brother-in-law of Ute chief Ouray.

Instructional Procedures and Strategies:

- After the brief introduction, distribute the Ute Place Names in Colorado handout and the map of Colorado. Explain that students will be looking for other Ute place names in Colorado.

Critical Content

- One legacy of the Ute People are the place names of towns, mountains, etc. in Colorado
- The Ute had names for place in their territory long before the Spanish arrived.

Key Skills

- Use map coordinates to locate places in Colorado.
- Apply cardinal directions to locate places on a map of Colorado





Ute Place Names in Colorado

Unit 2 Lesson 3

Critical Language (vocabulary)

National forest, wilderness area, Ignacio, Towac, Saguache, Tabernash, Chipeta, Cochetopa Pass, Pagosa Springs, Uncompahgre National Forest, Kenosha Pass, Ouray, Mount Antero, Yampa, Curecanti Pass, treaty, Sapinero

Variations/Extensions:

A possible follow-up to this activity would be to have the students research how the 50 states got their names and determine how many of those names are American Indian names.

If students are interested, have them read *Blue Shirt* which is a story of how Garden of the Gods got its name.

Formative Assessment Options:

Students will complete the Ute Place Names in Colorado handout.

Resources:

Some Colorado place names and their pronunciation: <https://www.usends.com/toponymy.html>

Article: *Translating Ute Place Names*: <http://cozine.com/1995-august/translating-ute-place-names/>

Excerpts from a book entitled *Colorado Place Names* <https://tinyurl.com/y8agplzl>

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction

Bright, W. (2004). *Colorado Place Names*. Chicago: Johnson Publishing.

Fiction

McConnell, V. & Simpich, R. *Blue Shirt*. Colorado Springs, CO: Colorado Springs School District 11.





Ute Place Names in Colorado

Unit 2 Lesson 3

Directions: Using the “clues” below, find the Ute place names on your map. Each clue gives you the first letter of the place name and tells you where to look for the place on your map.



1. I _____ is named for a Ute leader. (South of Highway 160 between Durango and Pagosa Springs).
2. T _____ is the Ute word for “all right.” (Just off Highway 160 south of Cortez).
3. S _____ is the Ute word for “blue earth.” (On Highway 285, between Poncha Springs and Monte Vista).
4. T _____ is named for a Ute leader. (On Highway 40 between Fraser and Granby).
5. W _____ is the Ute word for “older people.” (A wilderness area in southwest Colorado).
6. C _____ Park National Grasslands is named for the wife of Ute Chief Ouray. (Just east of Colorado Springs).



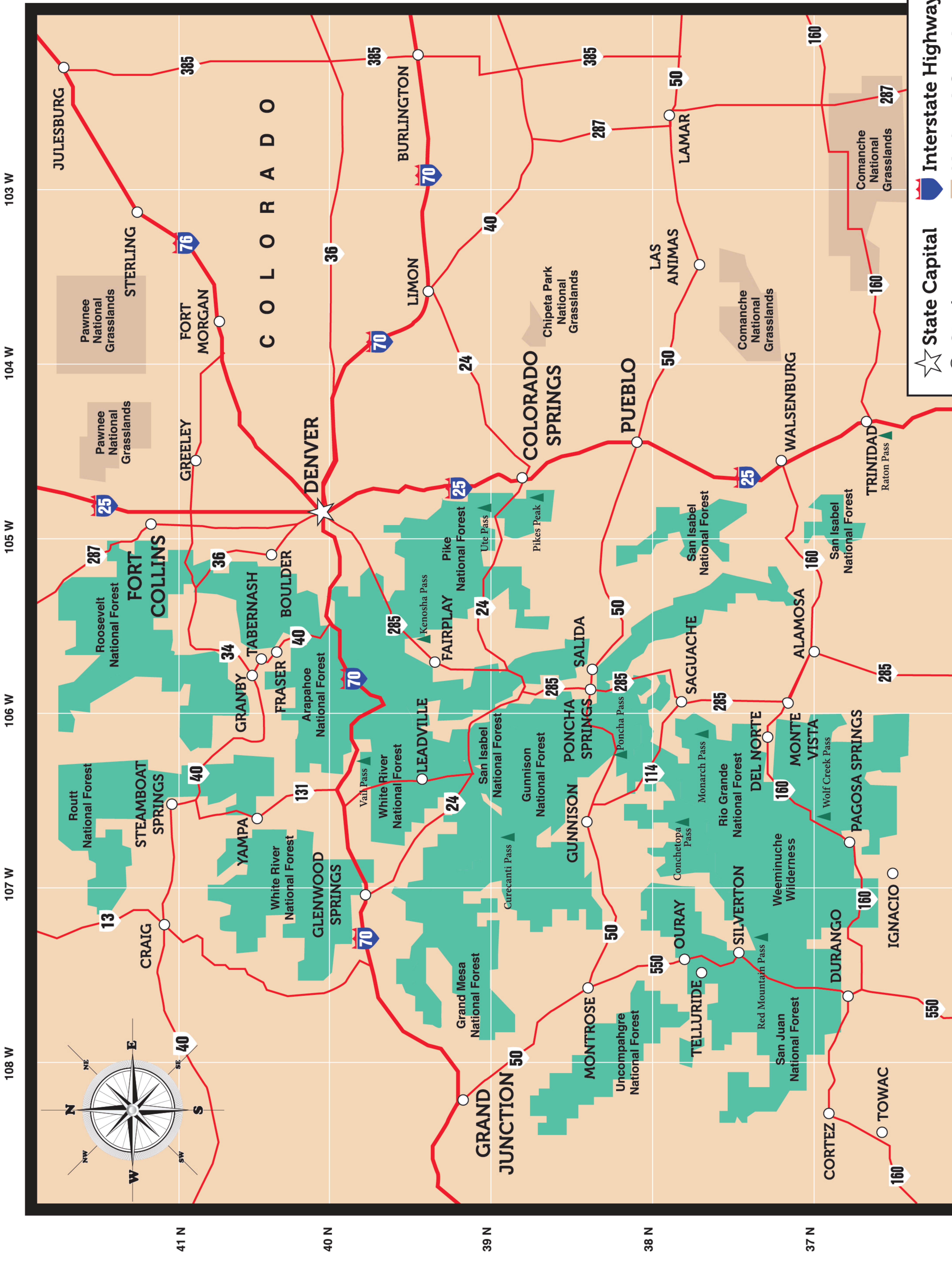



Ute Place Names in Colorado


Unit 2 Lesson 3


7. C _____ Pass takes its name from the Ute word for “buffalo pass.” (Just west of Saguache).
8. P _____ Springs is named for the Ute word for “stinking springs.” (On Highway 160 between Durango and Del Norte).
9. O _____ is a town named for a very famous Ute leader. (On Highway 550 between Silverton and Montrose).
10. U _____ National Forest is named for the Ute word for “red springs.” (Located southwest of Montrose).
11. Y _____ is a Ute word for the “squaw root plant.” (On Highway 131 south of Steamboat Springs).
12. C _____ Pass is the name of a Ute chief who used this region as his hunting grounds. (North of Gunnison in the Gunnison National Forest).
13. S _____ is a town named after Chipeta’s brother. Chipeta was Chief Ouray’s wife. (Located on Highway 50 between Montrose and Gunnison).








 State Capital


 City/town

 State Highway

 Interstate Highway

 National Grasslands

 National Forest

 Mountain Pass

COLORADO



BLUE SHIRT

Story by Virginia McConnell
Illustrations by Robert Simpich

Blue Shirt:

A story that could have happened

By
Virginia McConnell

Illustrations by
Robert Simpich

Produced in the Division of Instructional Services

Thomas B. Doherty, Superintendent

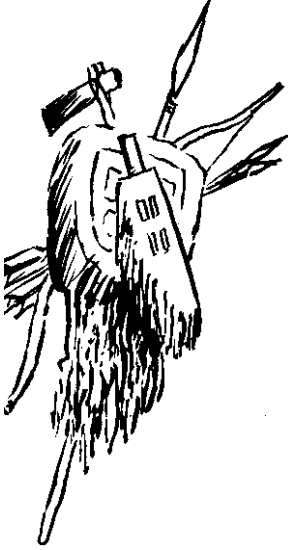
Revised by
Brenda Smith, 2000

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Pioneers Museum
Matt Mayberry, Public Programs Coordinator



Blue Shirt was a Ute Indian boy who lived with a small band of his people in the mountains. This is a story about how he got his new name, Blue Shirt.

There were eight tepees in Blue Shirt's band during the summer of our story. The winter before, Blue Shirt's people had gone to a big camp where many teepees were set up, but when summer came, it was easier for them to travel and to hunt in smaller family groups. In his family teepee were his mother and father, his sister, a baby brother, and his grandmother.

Blue Shirt's father was a very brave hunter and warrior who had many horses. Blue Shirt was ten years old, so his father gave him a brown and white pony. Blue Shirt liked to ride the pony, he hoped to one day go hunting with his father and the other men of the tribe.

All of the mountains and valleys that would someday be part of Colorado belonged to Blue Shirt's tribe, the Utes. The Utes loved the land very much, and they traveled all through the mountains, hunting wherever they could find animals. Blue Shirt loved going to all the different places in the beautiful mountains.



One day when Blue Shirt was riding his pony, he found a man sitting in a camp. The man was one of the trappers who had come to the mountains in the last few years. The trappers came from places far to the east of the mountain to trap beaver. The men wanted beaver furs that they could take back to the East to sell. Blue Shirt saw that the man was very sick. He had no fire and no food. There was no horse at the camp, so Blue Shirt knew that the

man's horse had wandered away to look for grass to eat. Blue Shirt and the trapper could not talk to each other because they did not speak the same language. Even though they could not speak to each other, Blue Shirt knew that he should help the man.

Blue Shirt rode off on his pony to look for the man's horse. He found the horse down in a valley eating grass. The boy brought the horse back to the man and helped him to get onto it. They both rode to the camp where Blue Shirt's family took care of the trapper and gave him food.

After he got well, he gave six beaver pelts, a pouch of beads, and a piece of woven cloth to the family because they had been so good to him.

The trapper also gave Tamma, Blue Shirt's little sister, a small mirror.

The trapper gave a blue shirt to





the boy who had helped. Blue Shirt liked his present so much that he wore it all the time. The people called him by a tribal name before, but now they began to call him Blue Shirt, and soon that was his name.

One day Blue Shirt's family camped in a valley on the west side of Pikes Peak. The men left behind two horses near camp and went hunting for deer and elk. While the men were gone the horses disappeared. Blue Shirt's brown and white pony was one that was taken.

When the men from Blue Shirt's band came back to camp they found the horses gone. The men wanted to search for the missing horses but there was much to do first. The women cleaned the deer, then prepared to leave the area and begin searching. Early the next day, the tepees were taken down and everything was put on a travois for the trip. Blue Shirt's grandmother was very old so she was to ride on a travois, too. The men rode horses, but the women and children walked. Blue Shirt was sad that he had to walk because his pony was gone, but Tamma laughed and played with the other girls. Blue Shirt's mother walked beside him, carrying the baby on her back. The baby was on a board with skins



around it to hold him snugly. He was warm and happy, and he soon fell asleep as his mother walked.

The tracks that the Utes were following were made the day before. There were many sets of tracks so someone must have taken the horses. This also meant that they had a long chase ahead.

The families just wanted the horses back. It was nice weather for traveling and the group knew that they were following the tracks down Ute Pass to the springs at the foot of Pikes Peak. The group liked to go to these springs where the gods lived and where the water was so good. Maybe the water would make Blue Shirt's grandmother feel better.

On the third day of tracking, Blue Shirt's group came to the springs. It was a pretty day. The sky was deep blue, and the little creek danced between the big red rocks. The group stopped. They heard noises. Other people were talking and they saw smoke from a camp in the trees.

Blue Shirt's father and the other men in the group talked quietly together about what they should do. Then the chief said, "We will camp here, too. There will be no trouble at the springs." Native Americans of all tribes believed that gods lived under the springs, so all should camp together without fighting.

The men chose a good place to camp, and the women helped each other set up the tepees. Tamma and the other girls watched the babies while the mothers were busy. While camp was being set up, one of the Ute men hid in the bushes to see the other camp.

He learned the camp was a small group from the Cheyenne tribe and he saw the horses that were missing.

While the Cheyenne were in their camp, the Utes went to the springs. The water at one spring bubbled up through a round rock beside the river. The water was clean, clear, and cold. The Utes each said some words to the gods that lived in the springs. Then they left some of the beads the trapper gave them beside the spring. The Cheyenne had already left presents at the spring. The presents were for the gods so that they would know that the groups remembered them.



Blue Shirt took some of the beads and threw them right into the spring. He really wanted his pony back. He thought that the gods might help him to get his pony back.

Tamma came down to the spring, too, to drink some of the water. She then took

water in a bag that her mother made from deerskin. She carried water to the camp for her grandmother. The grandmother was glad to have the good water to drink, and she said she felt better.

The next morning the Utes found that the Cheyenne had taken down their tepees in the night and gone away. The Ute knew that the Cheyenne could not have gone far because they had their travois, women, children, and elders with them. The Ute men did not wait. They jumped on their horses and rode toward the plains following the Cheyenne.

The Ute women and children stayed by the springs. Tamma was busy all day helping her mother gather berries. Many of the young boys

went swimming, but Blue Shirt did not want to play. All day he waited on the edge of the camp. Once he



went to the springs and threw in some more beads. He did not think that his father would be hurt because he was strong and

brave. Blue Shirt did hope that the gods would help the men bring back the brown and white pony.

Late in the day Blue Shirt climbed a big rock. From there he could see down the river to the plains. Between the springs and the brown, grassy plains, he could see big flat, red rocks pushed high up into the air. Blue Shirt's people believed that some of their gods also lived around those rocks. Later the area would be called, by the settlers from the east, the Garden of the Gods.

At last Blue Shirt saw the Ute men riding from the plains. They had the horses with them. Blue Shirt scrambled down from his perch. When the men rode up, Blue Shirt was glad to see that no one had been hurt.

Blue Shirt was so happy he had his pony back he shouted.



Blue Shirt wanted to say thank you to the gods in the spring for helping him get his pony back, but he had thrown all of his beads into the water. He looked for something else to give the gods.

Then he thought of his blue shirt that he loved so much. He quickly pulled a little piece of the blue cloth from his shirttail. He tied the cloth onto a bush beside the spring. Blue Shirt thought the gods would like to see the pretty piece of cloth blowing in the wind.

As the men rode toward the camp, Blue Shirt ran and jumped onto his pony. He was so glad because he had been to the springs, his grandmother felt better, none of the men were hurt, and he had his pony back. He was bursting with joy and ready to go to his home in the mountains.

He sang a little song as he rode his pony through Ute Pass.







Cultural Heritage Unit Overview

Unit 3

Unit Overview

This unit provides an in depth look at the cultural heritage of the Ute People. Students will explore the music and historic background of the Bear Dance in addition to a brief introduction to the ways in which the Ute People celebrate the seasons. Students will also study the art and music of the Ute People and how it is still part of Ute culture today.

Essential Understanding #3:

Culture is a result of human socialization. People acquire knowledge and values by interacting with other people through common language, place (land), and community. In Colorado, there is distinct cultural diversity among the Ute Tribes that span history from time immemorial to the present day. Each nation's distinct and unique cultural heritage contributes to modern Colorado. These foundations continue to influence Ute cultural heritage, relationships, and interactions today.

Lesson	Lesson Title	Time Frame
Lesson #1	The Bear Dance	45 minutes
Lesson #2	Celebration of the Seasons	30 minutes
Lesson #3	Beadwork as Art	45 minutes
Lesson #4	A Basket's Story	60 minutes
Lesson #5	The Music of the Ute	30 minutes
Lesson #6	The Ute Language	30 minutes
Lesson #7	Contemporary Ute Artists	60 minutes

Colorado Academic Standards-Social Studies:

- **CO State History Standard 1: GLE #1**
 - EO.a.-*Draw inferences about Colorado history from primary sources such as journals, diaries, maps, etc.*
 - EO.c.- *Explain, through multiple perspectives, the cause-and-effect relationships in the human interactions among people and cultures that have lived in or migrated to Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*





Cultural Heritage Unit Overview

Unit 3

- **CO State Geography Standard 2: GLE #1**
 - EO.a. *Answer questions about Colorado regions using maps and other geographic tools.*
 - EO d.- *Illustrate, using geographic tools, how places in Colorado have changed and developed over time due to human activity.*
- **CO State Geography Standard 2: GLE #2**
 - EO.a. *Describe how the physical environment provides opportunities for and places constraints on human activities.*
 - EO.c. *Analyze how people use geographic factors in creating settlements and have adapted to and modified the local physical environment.*

Colorado Academic Standards-Reading, Writing, and Communicating:

- **CO State Reading, Writing, and Communicating Standard 1: GLE #2**
 - EO.a. *Report on a topic or text, tell a story, or recount an experience in an organized manner, using appropriate facts and relevant, descriptive details to support main ideas or themes; speak clearly at an understandable pace. (CCSS: SL. 4.4)*
- **CO State Reading, Writing, Communicating Standard 2: GLE#1**
 - EO.a.- *Use Key Ideas and Details to:*
 - i. *Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text. (CCSS: RL.4.1)*
- **CO State Reading, Writing, Communicating Standard 2: GLE #2**
 - EO.c.-*Use integration of Knowledge and Ideas to:*
 - i. *Interpret information presented visually, orally, or quantitatively (for example: in charts, graphs, diagrams, timelines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears. (CCSS: RL.4.7)*
- **CO State Reading, Writing, Communicating Standard 2: GLE #3**
 - EO.b.-*Read with sufficient accuracy and fluency to support comprehension. (CCSS: RF.4.4)*
 - i. *Read grade-level text with purpose and understanding. (CCSS: RF.4.4a)*
- **CO State Reading, Writing, Communicating Standard 3: GLE #4**
 - EO.a.-*Demonstrate command of the conventions of standard English grammar and usage when writing or speaking. (CCSS: L.4.1)*
 - i. *Use relative pronouns (who, whose, whom, which, that) and relative adverbs (where, when, why). (CCSS: L.4.1a)*
 - ii. *Form and use the progressive (for example: I was walking; I am walking; I will be walking) verb tenses. (CCSS: L.4.1b)*
 - iii. *Use modal auxiliaries (for example: can, may, must) to convey various conditions. (CCSS: L.4.1c)*





Cultural Heritage Unit Overview

Unit 3

- *iv. Order adjectives within sentences according to conventional patterns (for example: a small red bag rather than a red small bag). (CCSS: L.4.1d)*
 - *v. Form and use prepositional phrases. (CCSS: L.4.1e)*
 - *vi. Use compound subjects (for example: Tom and Pat went to the store) and compound verbs (for example: Harry thought and worried* about the things he said to Jane) to create sentence fluency in writing*
 - *vii. Produce complete simple, compound, and complex-sentences.*
 - *viii. Recognize and correct inappropriate fragments and run-ons. (adapted from CCSS: L.4.1f)*
 - *ix. Correctly use frequently confused words (e.g., to, too, two; there, their). (CCSS: L.4.1g)*
- **CO State Reading, Writing, Communicating Standard 4: GLE #1**
 - *EO.b.- Recall relevant information from experiences or gather relevant information from print and digital sources; take notes and categorize information, and provide a list of sources. (CCSS: W.4.8)*
- **World Languages Standard 1: Students communicate in a language other than English**
 - *RLE 1.1 Communicate in spontaneous spoken, written or signed conversations on both very familiar and everyday topics using practiced or memorized words and phrases (Interpersonal mode)*
 - *RLE 1.2 Identify the general topic and some basic information in texts that are spoken, written or signed in both very familiar and everyday contexts by recognizing memorized words or familiar words (Interpretive mode)*
 - *RLE 1.3 Present information on very familiar and everyday topics using a variety of practiced or memorized words through spoken, written, or signed language (Presentational mode)*
- **World Languages Standard 2: Students will obtain knowledge and understanding of other cultures**
 - *RLE 2.1 Identify practices to help understand perspectives in the target cultures and the student's own.*

Background Knowledge/Context for Teachers:

Each Colorado Ute tribe has unique traditions and styles of food, music, dress, housing, celebrations, and ceremonies. Today, tribes struggle to maintain their traditions with changing times and external influences. Central to maintaining those traditions is the importance of ceremony and language. To understand the culture of each Colorado tribe means exploring the uniqueness that each individual tribe has to offer.

Understanding Ute Culture <https://www.youtube.com/watch?v=2zpmKYSuj4Q> from the Durango Arts Center (10 min)

Unit Assessment:

Students may create a museum exhibit highlighting the cultural heritage of the Ute People.





Cultural Heritage Background Information

Unit 3

Bear Dance

Bear Dance Welcomes Spring

When the black bear wakes at the end of winter and we hear the first thunder of spring, it is time for the Bear Dance. This marks the beginning of the new year. It shows respect for the sacred bear and gives the Ute people strength. They celebrate the promise of renewal.

The Bear Dance is called *mama-kwa-nhká-pú*, or the “woman-return dance,” because women choose their partners. It’s an endurance test that lasts three days or longer. Couples dance in lines inside a brush corral. Men sing songs and play *moraches*, or “growlers.”

How it began: One story tells how the year’s first thunderstorm led two Ute brothers to a female bear. The great animal, just out of hibernation, stood upright and clawed a tree while moving back and forth. One brother stayed with the bear and learned from her. He returned to his people and taught them the Bear Dance.

Source: This reading is excerpted, with permission, from *The Ute Indian Museum: A Capsule History and Guide* (Denver: History Colorado, 2009).

Bear Dance, May, 2011.



Source: Image used with permission from Jeremy Wade Shockley, *The Southern Ute Drum*.





Cultural Heritage Background Information

Unit 3

Celebration of the Seasons

Storytelling from the Circle of Life

For the Ute People, storytelling was both a form of recreation and a means of educating young people around the campfire, especially during the long, winter nights. Some of the stories were funny, others were deeply religious, and still others helped children understand practical things such as how to use plants. The characters in some of the stories are animals who behave and talk like humans. Some of the animals in the stories are the prairie dog, the bear, the fox, and the coyote. As these stories were passed down from generation to generation, they were changed slightly by the different story-tellers.

Source: This excerpt was adapted from the Southern Ute website <https://www.southernute-nsn.gov/history/>.

Used with permission from the Southern Ute Tribe.

Roland McCook, Ute Indian Tribe, 2011



Source: Photograph used with permission from Jeremy Wade Shockley, The Southern Ute Drum.





Cultural Heritage Background Information

Unit 3

Beadwork as Art

Beadwork traditions

Ute women have been beading for generations. Before contact with Europeans, we made beads from seeds, shells, and elk teeth. We also used dyes and paints from plants and animals for decoration. Colorful glass beads from Italy and the Czech Republic traveled over new trades routes in the 1700s. The new beads inspired an artistic transformation. We worked with beads in geometric and floral patterns and applied these to shirts, dresses, and moccasins.

Most Ute crafts are made among family and used in ceremonies and everyday life. Many Utes also make crafts for sale. Artists make traditional objects, like baskets, cradleboards, and moccasins. We also innovate by using sports logos in our designs, skateboard decks as canvases, and phone cases for beading.

“Beadwork should be touched. Beadwork should be worn. Beadwork should be alive.”

—Mariah Cuch, Ute Indian Tribe, 2013

A Beaded Ute Saddlebag



Source: Image used with permission from History Colorado.





Cultural Heritage Background Information

Unit 3

Music

Music Tells Stories

Music is integral to Ute dances, games, ceremonies, and storytelling. Drums and rattles accompany singers. Flutes are an important part of the music of courtship. We often sing, or include songs, when we're telling our traditional stories.

The dance songs and war songs of the Ute are accompanied by the morache, the hand drum, and large drum while the hand game songs are accompanied by beating on a horizontal pole.

The morache is used to accompany the songs of the Bear Dance. It is a notched stick rattle with a resonator. The resonator is typically a basket that is placed over a hole in the ground to amplify the sound made by the notched stick.

Source: This reading is excerpted, with permission, from *The Ute Indian Museum: A Capsule History and Guide* (Denver: History Colorado, 2009)



Notched stick for the Bear Dance



A resonator



A Ute using a morache



A Ute hand drum





Cultural Heritage Background Information

Unit 3

The Ute Language

Ute Language Makes Us Ute

The Ute People speak different versions, or dialects, of the same language. Ute ancestors spoke this language but it wasn't written down. In modern times, spellings of the same word vary depending on the dialect that is being recorded. Our language shares structure and vocabulary with the Numic group of languages. Nearby neighbors, the Paiute, Shoshone, Comanche, and Hopi also speak Numic languages.

In the early 1900s, U.S. policies forced the Ute People and other American Indian children to attend English-only government schools. Much of the Ute language was lost after a few generations at these schools. The Ute People now work to keep the language alive. There are classes for children and adults, "word-of-the-day" radio programs, and scholarly efforts.

Some Ute words you'll see in the resource guide:

Nuchuu, Nuu-ciu: the human or the Ute

Nuche: Ute person

Maiku: hello or welcome

Pa ah: water

Tava: sun

Alden Naranjo, Southern Ute Indian Tribe, 2014



Used with permission from Robert L. Ortiz,
The Southern Ute Drum.

Source: This reading is excerpted, with permission, from *The Ute Indian Museum: A Capsule History and Guide* (Denver: History Colorado, 2009)





The Bear Dance

Unit 3 Lesson 1

Lesson Overview:

Through this lesson, students will gain an understanding of the purpose of the Bear Dance and what it means to the Ute People.

Time Frame:

45 minutes

Inquiry Questions:

1. What is the significance of the Bear Dance in Ute culture?
2. What is the women's role in the Bear Dance?
3. What does the story say about why the female bear brought the dance to the two young men?

Colorado Academic Standards-Social Studies:

- **CO State History Standard 1: GLE #1**

- EO.a *Draw inferences about Colorado history from primary sources such as journals, diaries, maps, etc.*

Colorado Academic Standards-Reading, Writing, and Communicating:

- **CO State Reading, Writing, Communicating Standard 2: GLE #1**

- EO.a.- *Use Key Ideas and Details to:*

- *i. Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text. (CCSS: RL.4.1)*

Materials:

Painting of the Bear and Sun Dances <https://denverartmuseum.org/edu/object/painting-bear-and-sun-dances>

Images: Musical Rasp and Rubbing Stick

Story: *The Night the Grandfathers Danced*

Ute Bear Dance Chart

Background Knowledge / Contextual Paragraph for Teachers:

The Ute People say that the Bear Dance came from a bear just emerging from hibernation who encountered a young hunter. The bear told the hunter never to kill bears and described the dance. Performing the dance ensured that the Ute People would always be successful hunters.

The Bear Dance became a celebration of spring, and a symbol of the importance of Ute community. In the fall, members of Ute bands separated into extended family groups and found places to settle for the winter. The scarcity of food in the winter made maintaining large communities difficult, so Ute family groups spent the season scattered far from other





The Bear Dance

Unit 3 Lesson 1

members of their band. The Bear Dance expressed the Utes' joy at being able to return to the larger community. Bears, which live in the mountains of the Utes' homeland, are also alienated from the benefits of community in winter.

Many elements of the Bear Dance lend insight into Ute beliefs and values. The dance ground is prepared by creating a circular wall of sticks. This wall represents the bear's den. The Utes leave an opening on the eastern section of the wall because the bear likes his den to face east so that the sunlight can warm him. Other symbols of the bear appear throughout the dance. The dancers move to the sound of moraches, notched sticks that are rubbed together. This sound symbolizes a bear growling, the sound of thunder that wakes the bear from hibernation, or the sound of the bear scratching his back on a tree after his long sleep.

The sound of the bear sticks opens the dance, and women use a special dance shawl to pick their partners. Men are not allowed to refuse a dance partner because it would be considered very rude, and a master of ceremonies, called Cat Man or Moosuch, makes sure that every woman's request for a dance is honored. This custom reflects the matriarchal structure of the Ute household. Traditionally, Ute women were responsible for all household equipment and organization. Though this household power did not translate into political power for women, it did guarantee them social esteem. A woman's choice of a partner was important, as couples frequently formed at the Bear Dance.

The Bear Dance is an important social occasion in the Ute year, but all Ute dances and songs hold deep cultural meanings. Dancing represents the connection of the dancer to nature and the forces of life. It is a spiritual experience, and some dances are vital to the celebration of certain spiritual observances. For the Utes, to dance is to place oneself in harmony with the universal forces.

As the Ute People gathered for the Bear Dance, they also looked forward to sharing great meals together. After making due with the roots, seeds, and dried meats that could be easily stored for the winter, spring was a time to celebrate with fresh foods, including fish, young jackrabbits, birds, and other fresh meats.

Contemporary Ute People continue the tradition of the Bear Dance. Though travel is much easier now, the Bear Dance still represents an opportunity to get together with friends and family that live far away. The songs, instruments, and dance moves are the same. People still dress up and celebrate. Some Ute bands now host their Bear Dance celebrations at different times of the year so that people can travel to all the dances. This adaptation to the tradition has helped bring people together more often and strengthened cultural ties.

Source: Used with permission from The Utah Division of Indian Affairs - "*We Shall Remain*" curriculum

<https://utahindians.org/Curriculum/pdf/4thUte.pdf>

Building Background Knowledge for the Student:

Show students the painting entitled, *Painting of Bear and Sun Dances*, on the Denver Art Museum website:

<https://denverartmuseum.org/edu/object/painting-bear-and-sun-dances> - the online version of the painting can be zoomed in on to see the details.

1. Zoom in on a specific part of the painting and ask students:
 - a. What do you notice?





The Bear Dance

Unit 3 Lesson 1

- b. What colors do you see in this painting?
 - c. What adjectives would you use to describe this piece?
 - d. What animals can you identify?
 - e. What do you think is going on in this image?
2. Explain to students that this is a painting that was made by an artist named Louis Fenno sometime in the late 19th century. Fenno was a Ute Indian artist who was active during the late 1800s. He was hired or commissioned to paint these scenes of the Ute Bear Dance and Sundance by the owners of a trading post in Myton, in northwestern Utah. This painting shows two important dances of the Ute People in southern Colorado and Utah. This lesson focuses on the Bear Dance.

Instructional Procedures and Strategies:

1. Show the image of the musical rasp and the rubbing stick. Ask students what they think the objects are used for? Explain to students that the musical rasp and rubbing stick are a very important part of a Ute tradition called the Bear Dance.
2. Read *The Night the Grandfathers Danced* to your students. Ask them to share their favorite parts of the story in an informal discussion.
3. After reading the story, ask the students what they learned about Ute culture after listening to the story.
4. Read through the story again, page-by-page, having them look for clues about Ute culture and values as you go along.
5. Handout out a copy of the Ute Bear Dance Chart for the class to take notes on as the story is reread. Allow students to work with a partner in completing the Ute Bear Dance Chart.
6. Conclude with the Bear Dance video (13 min):
<https://www.southernute-nsn.gov/culture/bear-dance/bear-dance-video/> to show the students a contemporary example of the Bear Dance.

Critical Content

- The purpose of the Bear Dance
- The importance of the Bear Dance as a Ute tradition
- The role of women in the Bear Dance
- The significance of the Bear Dance occurring in spring

Key Skills

- Listen for understanding
- Analyze a primary source
- Discuss elements of the Bear Dance

Critical Language (vocabulary)

Tradition, Bear Dance, growler, Female Bear, Cat Man, shawl, culture, corral, environment, plume, musical rasp, rubbing stick





The Bear Dance

Unit 3 Lesson 1

Variations/Extensions:

Students may wish to learn more about the Bear Dance by reading the stories provided in this lesson.

Formative Assessment:

Students will complete the Ute Bear Dance Chart

Resources:

Southern Ute Cultural Department - Bear Dance video

<https://www.southernute-nsn.gov/culture/bear-dance/bear-dance-video/>

A History of the Bear Dance: <http://www.sudrum.com/top-stories/2015/04/17/history-of-the-bear-dance/>

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction	Fiction
Reading #1: <i>The Bear Dance Today and Yesterday</i> . Excerpted from <i>Early Days of the Ute Mountain Utes</i> . Used with permission from the Ute Mountain Ute Indian Tribe.	Krudwig, V.L. (2004). <i>Searching for Chipeta</i> . Golden, CO: Fulcrum.
Reading #2: <i>The Southern Ute Bear Dance</i> by the Southern Ute Drum. Used with permission from the Southern Ute Indian Tribe. https://www.southernute-nsn.gov/culture/bear-dance/	Raczek, L.T. (1995). <i>The Night the Grandfathers Danced</i> . Flagstaff, AZ: Northland Publishing Company.
	Wyss, T.H. (2005). <i>Bear Dancer: The Story of a Ute Girl</i> . Margaret K. McElderberry Books.





Painting of the Bear and Sundances

Unit 3 Lesson 1

Painting of Bear and Sundances, late 1800s, possibly 1890



Source: Used with permission from the Denver Art Museum

<https://denverartmuseum.org/edu/object/painting-bear-and-sun-dances>





Musical Rasp and Rubbing Stick, early 1900s

Unit 3 Lesson 1



Ute artist, Morache and rubbing stick, early 1900s. Wood, paint, and antler; $23\frac{1}{2} \times 2$ in. (morache), $10\frac{1}{4} \times 1\frac{1}{4}$ in. (rubbing stick). Denver Art Museum: Native Arts acquisition fund, 1951.72A-B. Photography © Denver Art Museum.

Source: Used with permission from the Denver Art Museum <https://denverartmuseum.org/object/1951.72A-B>





Ute Bear Dance Chart

Unit 3 Lesson 1

Name: _____

Date: _____

Listen to the story *The Night the Grandfathers Danced* and find clues about Ute culture and values. Fill in the boxes below with your answers.

Family	Art
Beliefs	Clothes
Environment	Rules
Fun	Tradition





Ute Bear Dance Chart

Unit 3 Lesson 1

Why is the Bear Dance important to the Ute People?

Why do the Ute People want to teach their culture to the young people of the tribe?





Ute Bear Dance

Unit 3 Lesson 1

Ute Bear Dance Chart Answer Key

Listen to the story *The Night the Grandfathers Danced* and find clues about Ute culture and values. Fill in the boxes below with your answers.

Family Respect for Elders Love and care of babies Babies in cradleboards	Art Colorful clothing Geometric shapes Animal imagery Beadwork and ribbons
Beliefs Giving thanks Dance has meaning Bear Dance is taught to the young	Clothes Special Bear Dance outfit Dance shawl for women and girls Cowboy hats and boots Ribbon shirts
Environment Mountains Warm Spring Trees Cold Winter Bears	Rules Must dance with whomever asks you Must take care of family Must respect your elders
Fun Dancing Music Singing Games Friends	Traditions Annual Bear Dance in the spring Passed on from one generation to the next

Why is the Bear Dance important to the Ute? The Bear Dance is a celebration of spring and the renewal of life. It honors the cycle of life and the protector of the People, the Bear. It is also an opportunity for families to come together to celebrate and enjoy time with each other.

Why do the Utes want to teach their culture to the young people of the tribe? So that the young people will continue the traditions of the People from the early days.





Reading # 1 The Bear Dance Today & Yesterday

Unit 3 Lesson 1

The Bear Dance has been with the People since the early days. It is a celebration of spring and the renewal of life. It honors the cycles of life. Bear is the protector of the People. Our brother Bear represents the strength and power of the Weeminuche Band.

Traditionally, the Bear Dance was held in the spring, during the time of the vernal equinox*. The early People traveled in small family groups most of the year. The Bear Dance signaled a time when the family groups could come together to celebrate and enjoy each other. New friendships were made; old friendships were renewed. Marriage partners were found, and new families were begun.

Southern Ute Bear Dance



Source: Used with permission from Jeremy Wade Shocklev. The Southern Ute Drum.

Today, the Bear Dance is still a time for enjoying the community and oneself. The People are excited, respectful, and happy. There is much laughter and enjoyment. Old friendships are still renewed, and new friendships made during this time.

Today, the People dance for many reasons. Some dance for pleasure.

Some dance for blessings for all of the People who have passed. Some dance for the power of the Bear. Others enjoy wearing their traditional Ute clothing and being part of the social event.

Women who dance in the Bear Dance wear a specially made shawl unless they are traditionally dressed in a buckskin dress, moccasins, beaded belt, and scarf. Today, women wear handmade or store-bought dresses that are plain and long. They do not wear pants nor do they wear high heels. They wear moccasins or comfortable shoes. Today, men wear their best jeans and shirt and sometimes a vest. A very well-dressed man will have on a beaded belt, beaded gloves, and a western hat with a beaded band.





Reading # 1 The Bear Dance Today & Yesterday

Unit 3 Lesson 1

The Bear Dance is shared by all of the Ute bands. In this sharing, we, as a nation, receive blessings, healing power, and spiritual rebirth. The Bear Dance healed the inner spirit of all of the bands during the time of suffering, sorrow, and despair. Today, these gifts are shared with all people who chose to participate.

Now, however, each Sister Tribe does the dance at a slightly different time. This allows the People to participate in their own dance as well as those being held at other locations. The Northern Utes hold their Bear Dance in mid-March. The Southern Ute dance is held during the last week of May. The Ute Mountain Ute Bear Dance is the first week of June, and the White Mesa dance is held during the first week of September.

A special area is designated for the Bear Dance. It is held in this same location year after year. Each year a new brush corral is constructed for the dance. The corral has just one east entrance. It is customary at some of the Bear Dance locations to put two cedar trees by the door. When coming into the corral, attendees bless themselves with the cedar. They do the same when they leave.

The musicians sit in the west side of the Bear Dance corral. They make the Bear Dance music by rubbing a notched stick up and down with a rod. This is done on top of a hollow box so that the sound resonates throughout the corral. They sing the Bear Dance songs. Young men are encouraged to learn how to make the music and join in the singing. Groups of musicians take turns playing the music throughout the days of the Bear Dance.

Traditionally, the Bear Dance began in the morning and ended by evening. It lasted three or four days. Today, the Ute Mountain Ute Bear Dance begins around two o'clock in the afternoon and sometimes lasts until late in the evening. It is held for four days, from Friday through Monday. Disorderly conduct or drunkenness is not allowed during the Bear Dance. The Cat Man will ask a person who is disorderly to leave. His duties are to keep order and successfully close the dance. The Cat Man maintains the dancers with a willow stick. He is always friendly in his work. He makes jokes and teases the dancers.





Reading # 1 The Bear Dance Today & Yesterday

Unit 3 Lesson 1

Today, the Bear Dance Chief sometimes starts the dance by remembering those who are no longer with the People. Then the first song begins. The first song is short while the women pick their partner. This is called ladies' choice. Anyone can dance whether they are married or spoken for, but the women cannot choose their boyfriend, relatives, or husband. If a man is picked who doesn't want to dance, the Cat Man sends him out of the circle. In the early days of the dance, dancers were warned not to be jealous.

Once a partner is chosen, the dancers form two lines. The men are on one side, facing east, and the women on the other, facing west. The rows of dancers link arms or hold hands. The women always begin the dance by taking two steps forward. Then they move back three steps. When they step back, the men step forward, moving toward the women. As the women step forward again, the men step back. The dance proceeds with the men and women moving back and forth together in this way, while staying in step with the rhythm of the music.

If someone falls during the Bear Dance, the dancing stops until the Bear Dance Chief can bless the fallen person. Then the music begins again. Traditionally, young children were not allowed to dance because they would often fall and stop the dance. Today, however, young children are permitted to dance in a separate area on the north side of the corral. The dance no longer stops if the children fall.

Traditionally, the dancers stayed in rows with linked arms or hands. The rows of men and women moved together in time to music that was slower than it is now. Today, the pace of the dance is much faster, and the rows of dancers are closer together. Also, the Cat Man usually separates the dancers into couples rather than leaving them in rows. This is called "cutting" or "being cut."

Southern Ute Bear Dance



Used with permission from Jeremy Wade Shockley,
The Southern Ute Drum.





Reading # 1 The Bear Dance Today & Yesterday

Unit 3 Lesson 1

It is said that when a person reaches the point of exhaustion at the end of the dance, the spirit of Bear will bless them with the strength to go on.

Then they will be dancing with Brother Bear. If a dancer manages not to fall during the entire dance, it is considered good luck. It is called "beating the Bear," which means that the dancer is stronger than Bear. This will bring a good year to everyone at the dance.

By the last day of the dance, friends or family of the exhausted dancers tap them on the shoulder and step in, taking their place to continue the dance. The last dance continues until a couple falls. The Bear Dance Chief blesses the fallen couple, and the Bear Dance ends with a feast for the entire community. At the end of some of the Ute Tribal Bear Dances, the dancers leave tobacco, a cloth, or a feather in the corral. This symbol-izes the leaving of personal or family problems behind, such as sickness, so that the dancer can start a new life.

The Bear Dance is a celebration of the cycles of life. It prepares one for the new year, renewed with joy and love.

* vernal equinox - spring

Source: *Early Days of the Ute Mountain Utes*. Used with permission from the Ute Mountain Ute Tribe.

The Bear Dance, 2014



Source: Used with permission from Jeremy Wade Shockley, The Southern Ute Drum.





Celebration of the Seasons

Unit 3 Lesson 2

Lesson Overview:

Students will explore the significance of each of the seasons of the year and the events that help mark the coming of each new season.

Time Frame:

30 min

Inquiry Questions:

1. How do the Ute People mark the coming of each new season throughout the year?
2. Why is the changing of seasons significant to the lives of the Ute People?
3. What are the various activities associated with each season?

Colorado Academic Standards-Social Studies:

- **CO State Geography Standard 2: GLE #1**
 - *EO.a. Answer questions about Colorado regions using maps and other geographic tools.*
- **CO State Geography Standard 2: GLE #2**
 - *EO.a. Describe how the physical environment provides opportunities for and places constraints on human activities.*
 - *EO.c. Analyze how people use geographic factors in creating settlements and have adapted to and modified the local physical environment.*

Colorado Academic Standards-Reading, Writing, and Communicating:

- **CO State Reading, Writing, and Communicating Standard 1: GLE #2**
 - *EO.a.-Report on a topic or text, tell a story, or recount an experience in an organized manner, using appropriate facts and relevant, descriptive details to support main ideas or themes; speak clearly at an understandable pace. (CCSS: SL. 4.4)*
- **CO State Reading, Writing, and Communicating Standard 2: GLE #3**
 - *EO.b.-Read with sufficient accuracy and fluency to support comprehension. (CCSS: RF.4.4)*
 - *i. Read grade-level text with purpose and understanding. (CCSS: RF.4.4a)*
- **CO State Reading, Writing, and Communicating Standard 4: GLE #1**
 - *EO.b.- Recall relevant information from experiences or gather relevant information from print and digital sources; take notes and categorize information, and provide a list of sources. (CCSS: W.4.8)*





Celebration of the Seasons

Unit 3 Lesson 2

Materials:

- A copy of Reading #1 *Cycles of the Year* for each student
- Projector or computer for students to participate in History Colorado's "Ute Tribal Paths"
http://exhibits.historycolorado.org/utes/utes_home.html
- Paper for students to create a timeline of a calendar year
- Paper for students to illustrate pictures that match events that occur with the changing of the seasons
- NOTE: Included in this lesson is a story of the Ute Sundance written by Eddie Box Sr. and Trae Seibel, both members of the Southern Ute Indian Tribe. The story explains the tradition of the Sundance. The vocabulary in the story will be challenging for 4th grade students.

Background Knowledge/Contextual Paragraph for Teachers:

The Ute People have traveled with the seasons. Seasons dictate different activities and celebrations among the Ute People. In early spring and into the late fall, men would hunt for large game such as elk, deer, and antelope; the women would trap small game animals in addition to gathering wild plants such as berries and fruits. Wild plants such as the amaranth, wild onion, rice grass, and dandelion supplemented their diet. Some Ute bands specialized in the medicinal properties of plants and became experts in their use, a few bands planted domestic plants.

Late in the fall, family units would begin to move out of the mountains into sheltered areas for the cold winter. Generally, the family units of a particular Ute band would live close together. The family units could acquire more fuel for heating and cooking. The increased family units would also allow for a better line of defense from enemy tribes seeking supplies for the harsh winter weather. The Caputa, Mouache and Weenuchiu wintered in northwestern New Mexico; the Tabeguache (Uncompahgre) camped near Montrose and Grand Junction; the Northern Utes would make their winter camps along the White, Green and Colorado Rivers.

Winter was a time of rejuvenation and the Ute People would gather around their evening fires visiting and exchanging stories about their travels, social, and religious events. This was a time to reinforce tribal customs, as well as repairing tools, weapons and making new garments for the summer.

The Chiefs would announce plans for major events. A primary event that marked the beginning of spring was the annual Bear Dance. The Bear Dance is still considered a time of rejuvenation by the tribe. It is in essence, the Tribes' New Year, when Mother Earth begins a new cycle, plants begin to blossom, animals come out of their dens after a long cold winter.

The Bear awakens from his winter's sleep and celebrates by dancing to welcome the spring. This dance was given to the Ute People by the bear. The Bear Dance is the most ancient dance of the Ute People and continues to be observed by all Ute bands. When many of the various bands gathered for the Bear Dance it allowed relatives to socialize, while at the same time providing an opportunity for the young people to meet and for marriages to be negotiated. On the last day of the Bear Dance, the Sundance Chief would announce dates of the Sundance. (How this story is used is up to the discretion of the teacher).





Celebration of the Seasons

Unit 3 Lesson 2

Building Background Knowledge for the Student:

Ask students to recall what they learned in the last lesson about the Bear Dance. What season does the Bear Dance celebrate? Explain to students that all the seasons are significant in Ute life. This lesson gives them a chance to explore that significance.

Instructional Procedures and Strategies:

1. Read and discuss with students the article title "*Cycles of the Year*," discussing the four seasons of the year and the significant events that the Ute people take part in during each season.
2. Share the following webpage with students, walking through the different events on the following webpage. <https://www.southernute-nsn.gov/culture/> Read about and discuss significant celebrations in the Ute culture.
3. Have students complete independently or work through as a class the History Colorado Ute Tribal Paths: Living on the Land: Hides for Horses activity.
 - a. Click on the following link: <http://exhibits.historycolorado.org/>
 - b. Choose the link "Ute Tribal Paths"
 - c. Then click on "Hides for Horses"
 - d. Then click "Living on the Land"
4. Using information gathered from the sources, students will construct a timeline.

Critical Content

- The significance of the seasons of the year to the Ute way of life
- The different activities associated with each season
- The different celebrations associated with each season

Key Skills

- Construct a timeline
- Organize events in chronological order

Critical Language (vocabulary)

Sundance, cycles of the seasons, metates and manos, piñon tree, tipis, campsite, pine nuts, desert wash, sagebrush, juniper bark

Variations/Extensions:

Students could create a chart that compares the different seasons.





Celebration of the Seasons

Unit 3 Lesson 2

Formative Assessment Options:

Students can create an annotated pictorial timeline where they illustrate a picture that shows the significant events of the Ute People in each season of the year. Students can then annotate an explanation of the significance of the event shown in their illustration.

Resources:

Significant Ute Celebrations <https://www.southernute-nsn.gov/culture/>

Ute Tribal Paths, History Colorado Online Exhibit <http://exhibits.historycolorado.org/>

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction	Fiction
Reading #1: <i>Cycles of the Year</i> . Adapted from <i>Early Days of the Ute Mountain Utes</i> . Used with permission from the Ute Indian Tribe, Uintah & Ouray.	N/A
Reading #2: <i>The Southern Ute Sundance</i> . As told by Eddie Box Sr. (Southern Ute Tribal Elder) and Trae Seibel, M.Ed. (Member of the Southern Ute Indian Tribe).	

Changing Aspen Leaves in the Fall





Reading #1 Cycles of the Year

Unit 3 Lesson 2

Time

The idea of time has changed in the modern world. Before clocks and schedules for work and school, people thought of time in a much different way. Minutes and hours had little or no meaning. What was important was the length of daylight, the movement of the sun and the stars, and the cycles of the moon. These were connected to the seasons of the year, the most important of all time measurements.

Seasons

To use all their land's resources, the Utes had to move from place to place. They were not tied down to houses and gardens. They moved when the seasons told them to move. The seasons were not measured by a calendar. The seasons were when the weather changed and the plants and animals changed.

The People divided and named the changes of the seasons. The time of year near what we now call March was "Spring Come", or "Melting Side, Snow on One Side of the Trail, Bear Rolls Over in this Time." Around April was "Spring Moon, Bear Comes Out." About August can a time that was "Part Summer, Part Fall, Cricket Sings." Every October was "When Trees Turn Yellow or "Leaves, Everything Dry, Go Hunting Then."



The short days in what is now called December were known as "Cold Weather Here." These names do not fit exactly the months that we know today. They only describe the type of weather that is usually found at that time of the year. The weather, rather than the specific month, set the People's activities.





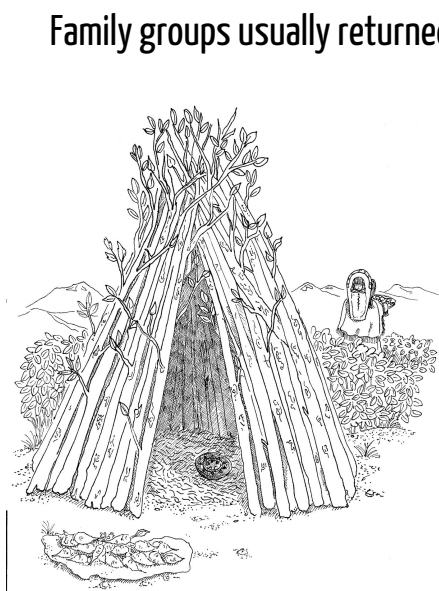
Reading #1 Cycles of the Year

Unit 3 Lesson 2

Spring

As the snow began to melt, Ute families knew that it was time to move from winter camp. The People gradually followed the melting snow toward their summer camps in the high mountains. It was time to harvest the fresh green plants that grew in the new season.

Summer



Family groups usually returned to the same campsite each summer. They found the tools, such as the heavy metates and manos (stones for grinding food), that they had stored. Often they stored tools in pits dug under overhangs where not much snow would fall. After covering them, the People burned fires over the area of the pits. This destroyed the scent so that animals would not dig up what was stored. The People made brush shelters at the campsites. Family members lived in them until they had gathered all the ripe plants, nuts, and seeds.

The family then moved to another place and built another shelter. During the summer, the men hunted. Sometimes men from several families hunted together, but more often they hunted alone.

Autumn

As the first snows of the new season dusted the high peaks of the San Juan Mountains, the Weeminuche people prepared for their return to the desert. Autumn was the time to move camp to the lower areas. There the cold and snow were less severe.





Reading #1 Cycles of the Year

Unit 3 Lesson 2

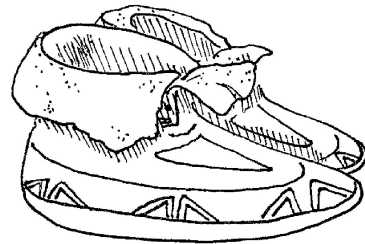
The women dried meat and berries and made bone mush. The family ate these foods in the winter. As family groups moved from the mountains, they camped in the pinyon forests. If it had been a good year for pinyon pine nuts, the families camped and gathered the nuts. In dry years, there were few nuts for gathering.

Autumn was also trading time. Hides and furs were major trade items for the Utes. They traded hides for furs and for pottery, food, and horses. They traded with the Pueblo peoples of New Mexico and the Jicarilla Apaches and later with the Spaniards and Anglo-Americans.

Winter

In the winter, the People set up camps in low river bottoms and desert washes. Women gathered wood along the rivers and washes. They burned the wood to heat their tipis and to cook their food.

During the winter, women made baskets. Earlier in the year, they had gathered and stored willows and other materials. They also made and mended clothes, bags, and moccasins. They made saddles and horse gear from hides and moccasins from sage brush or juniper bark.



The men spent time hunting. They often hunted antelope in groups. Their success depended on the antelope's natural curiosity. Hunter used flags or other lures to attract the animals. Boys hunted rabbits and other small animals. The men also made bows, arrows, and stone knives.

Source: Adapted from *Early Days of the Ute Mountain Utes*. Used with permission from the Ute Mountain Ute Indian Tribe.





Reading #2 The Southern Ute Sundance

Unit 3 Lesson 2

The Sundance ceremony, conducted once a year in the middle of the summer for each Ute Tribe (Southern, Ute Mountain, Northern Ute), is the most important spiritual ceremony in the Ute tradition. Having undergone a series of transformations over the last century, it nevertheless preserves at its core a Ute tradition as old as time, the tradition of tagu-wuni, a Southern Ute Word for the term, “standing thirsty.” That tradition has two major, mutually interlocked aspects to it: the personal and the communal.

At the personal level, a dancer (traditional male) must receive a command, which often comes to him through a dream, and impels him to participate in the ceremony as a dancer. At the visible level, participation involves a four-day, other Sundances may peruse a three-day, fast – abstaining from both food and liquid – conducted inside the Sundance lodge, there undergoing the various ceremonies connected with the Sundance and participating in the dancing itself (where each individual dancer, when aroused by the drumming and singing, dances facing the center pole of the lodge). The center pole, usually a cottonwood tree, in each Sundance lodge depicts the Great Spirit/Creator in physical form. The visible trimmings of the ceremony are the mere shell, within the actual spiritual contents resides. And for the individual dancer, the spiritual contents involve a quest for spiritual power, a purification, an act of communion (or attempted communion) with the Great Spirit. This quest from each individual dancer, the so-called “medicine power” is strictly individual, with very minimal direction from the Sundance Chief. The Sundancer has to reckon with the spiritual world by himself and cope with rigors and pains of the spiritual quest alone, summoning his utmost physical and mental resources. He is not judged or evaluated, the “success” of his quest is purely a matter between





Reading #2 The Southern Ute Sundance

Unit 3 Lesson 2

him and the Great Spirit. And the gained “medicine power,” if indeed obtained, is given to him to use or abuse according to his private vision. That is, however only half of the story.

The communal or social aspect of the Sundance has to do with the fact that the Sundancer does not only partake in the ceremony as an individual. He could very well be, at the same time, a member of a family. And the family pitches their Tipi, shade lodge and/or camp in designated locations around the periphery of the Sundance grounds. The Sundancer comes forward as their representative, and they are there to support him vigorously, both spiritually and physically, in singing, drumming or silent participation. The presence of the family is crucial in giving the Sundancer strength and sustenance as he undergoes his quest-ordeal. It is also crucial in reminding the dancer that, although he is there on his own and the “medicine power” if gained will be his to use, the power is ultimately not his at all, but rather it comes from the ultimate source, the Great Spirit, and is given to him for a purpose, to be used in service of his family and community. The family/community, participating as a more passive audience inside the Sundance lodge, thus has very high stakes in the dancer’s successful quest. And while they are keenly aware of the possibility that the dancer may choose to hoard his gained “medicine power” and use it strictly for his own ends, by their mere presence and support they exert a powerful force upon the dancer to follow the path of mature spiritually and social responsibility, responsibility to his kin as well as to the community at large. The role of the woman also plays a great deal within the Sundance, as they are highly revered. They provide their energetic environment, one of which is deemed as crucial to the dancers. Woman, which are our grandmothers, mothers, daughters and/or nieces, provide support by being one with themselves, exhibiting hard-work in providing herbs (sage, willows, mint) for dancer’s





Reading #2 The Southern Ute Sundance

Unit 3 Lesson 2

non-edible use and taking care of each individual campsite for the related Sundancer and visitors.

With the family serving as the mediating force, the Sundance thus becomes the instrument via which the entire Ute community attempt to achieve spiritual rejuvenation and reinforce the common spiritual power which has traditionally served to bind them together. Our belief is: when our Sundance is, healthy and thriving, our community/tribe receives great benefit. The Sundance becomes both the means of achieving that common bond, and the affirmation of the existence of such a binding power. And so long as the Sundance tradition persists, and so long as Sundancers receive their dream-vision from the Great Spirit and come forward to dance, the survival of the people is assured.

Written By:

Aka Nuche (Ute Name) &
Red Ute
Eddie Box, Sr.
Southern Ute Tribal Elder

Trae Seibel, M.Ed.
Great-Grandson to Eddie Box, Sr.
Southern Ute Tribal Member





Beadwork As Art

Unit 3 Lesson 3

Lesson Overview:

Through this lesson, students will gain an appreciation for the artistic beadwork developed by the Ute People. The Ute People are known for their intricate beadwork, displaying various designs and colors from nature, plus geometric patterns and tribal symbolism. Throughout history, before and after European contact, the Ute People have utilized different materials, such as objects from nature to trade beads and shells.

Time Frame:

45 minutes

Inquiry Questions:

1. What is the history of beadwork?
2. How do the beaded patterns reflect the beliefs and traditions of the Ute People?
3. How do tribal members express their artwork?

Colorado Academic Standards-Social Studies:

- **CO State History Standard 1: GLE #1**
 - *EO.a. -Draw inferences about Colorado history from primary sources such as journals, diaries, maps, etc.*

Materials:

Images: Ute beadwork

Artifact/Object Primary Source Analysis Sheet <http://www.cde.state.co.us/cosocialstudies/pssets>

Reading #1: Ute Beadwork History

Ute Beadwork Pattern worksheet

Background Knowledge /Contextual Paragraph for Teachers:

"Ute women have been beading for generations. Before contact with Europeans, we made beads from seeds, shells, and elk teeth. Colorful glass beads traveled from Europe over new trade routes in the 1700s. The new beads inspired an artistic transformation. We worked with beads in geometric and floral patterns and applied these to shirts, dresses, and moccasins." (Ute Museum, History Colorado, March 2017). Beadwork patterns depict daily life, celebrations, traditional ceremonies and homage to spirit animals. It is not only art, but each piece has a cultural significance and honoring traditions.

When the Ute People were introduced to the glass bead after contact with traders. The bead colors and designs were influenced by the world around them. The colors the Ute People use primarily were white, yellow, red, black and turquoise. These colors held specific significance ~ white represented the sky; yellow represented the mountains; red represented the





Beadwork As Art

Unit 3 Lesson 3

basins; black represented the underworld; and turquoise represented the vegetation on the mountain slopes. In addition to the colors representing nature, the colors were also tied to the seasons: Spring - red, summer - yellow, autumn/fall - white, and black is tied to winter. Other colors such as pink, butterscotch (orange), and royal blue were introduced in the mid-late 1800's.

With the glass bead from traders, the Ute People created necklaces and chokers. During the 1890's, the designs on these items were influenced, in part, by the central Plains tribes, as well as the Sioux, Arapaho, and Cheyenne. Blocky geometric designs and floral designs were used widely during the mid-20th century.

Building Background Knowledge for the Student:

Place students in groups of 4. Handout the images of Ute beadwork - one to each group. Have students complete the Artifact/Object Analysis Sheet for their beaded object. Then, have students share their observations with the class.

Instructional Procedures and Strategies:

1. Explain to students that the objects they just looked at are examples of Ute beadwork.
2. Students will read, Reading #1: *Ute Beadwork History* to gain understanding of the importance of beadwork within the Ute culture.
3. Talk to students about the importance and significance of the colors used by the Ute People and influence of different tribes on the designs used by the Ute People in their beadwork.

Critical Content

- Tribal history of Ute beadwork
- Beadwork before and after European contact/trading
- Cultural significance of beadwork

Key Skills

- Explain the significance of colors and patterns in Ute beadwork
- Describe the factors that led to changes in Ute beadwork patterns

Critical Language (vocabulary)

Moccasins, loom, saddlebag, symbolism, floral, garments, geometric

Variations/Extensions:

Practice making a beadwork design using the Beading Patterns handout, using diamond patterns and colored pencils.

Challenge: Using creativity and visualizing, students can create their own beading patterns using blank graph paper. Begin with geometric designs to more complicated floral and animal designs.





Beadwork As Art

Unit 3 Lesson 3

Formative Assessment Options:

Students will design their own Ute beadwork pouch, including their rationale for color and design choice.

Resources:

Ute Beadwork Challenge Winners: <http://www.sudrum.com/culture/2015/04/17/beadwork-challenge-winner/>

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction

Reading #1: *Ute Beadwork History*. Text used with permission from the Canyons of the Ancients Visitor Center and Museum Ute Culture Kit.

Fiction

N/A

Ute Beaded Bracelets



Source: Used with permission from History Colorado.





Ute Beadwork

Unit 3 Lesson 3

Edward Box III's first place winning submission
for the Southern Ute Culture Department's
Beading Challenge, 2015



Source: Used with permission from the Southern Ute Drum.
<http://www.sudrum.com/culture/2015/04/17/beadwork-challenge-winner/>

Ute Beaded Moccasins, c. 1913



Source: Used with permission from
History Colorado.

Ute Beaded Pouch, c. 1913



Source: Used with permission from
History Colorado.

Ute Saddlebag, c. 1900-1915



Source: Used with permission from
History Colorado



Artifact/Object Analysis Sheet

Name: _____

What is the object made out of? Circle all that apply



Bone



Paper



Rock/Stone



Wood



Glass



Leather



Fabric/Cloth



Plastic



Ceramic/Pottery



Beads

Other _____

How do you think the object feels? Circle all that apply



Heavy



Light



Smooth



Rough



Hard

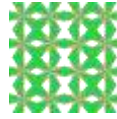


Soft

What color(s) is the object?



What patterns are on the object?



What size is the object?



Small



Medium



Big

What questions do you have?

What do you think the object was used for?

Who do you think would have used the object?

Could it still have a purpose today?

What does the object tell us about the people who used the object?



Ute Beaded Bag

Unit 3 Lesson 3

Ute Beaded Bag, early 20th century



Ute artist, Bag, early 20th century. Hide and beads; 5⁵/₈ x 4¹/₄ in. Denver Art Museum: Gift of Will Spalding, 1926.12.
Photography © Denver Art Museum.

Source: Used with permission from the Denver Art Museum. <https://denverartmuseum.org/object/1926.12>



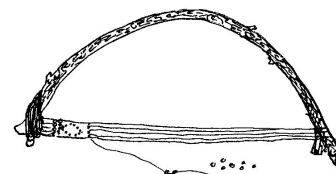


Ute Beadwork Pattern

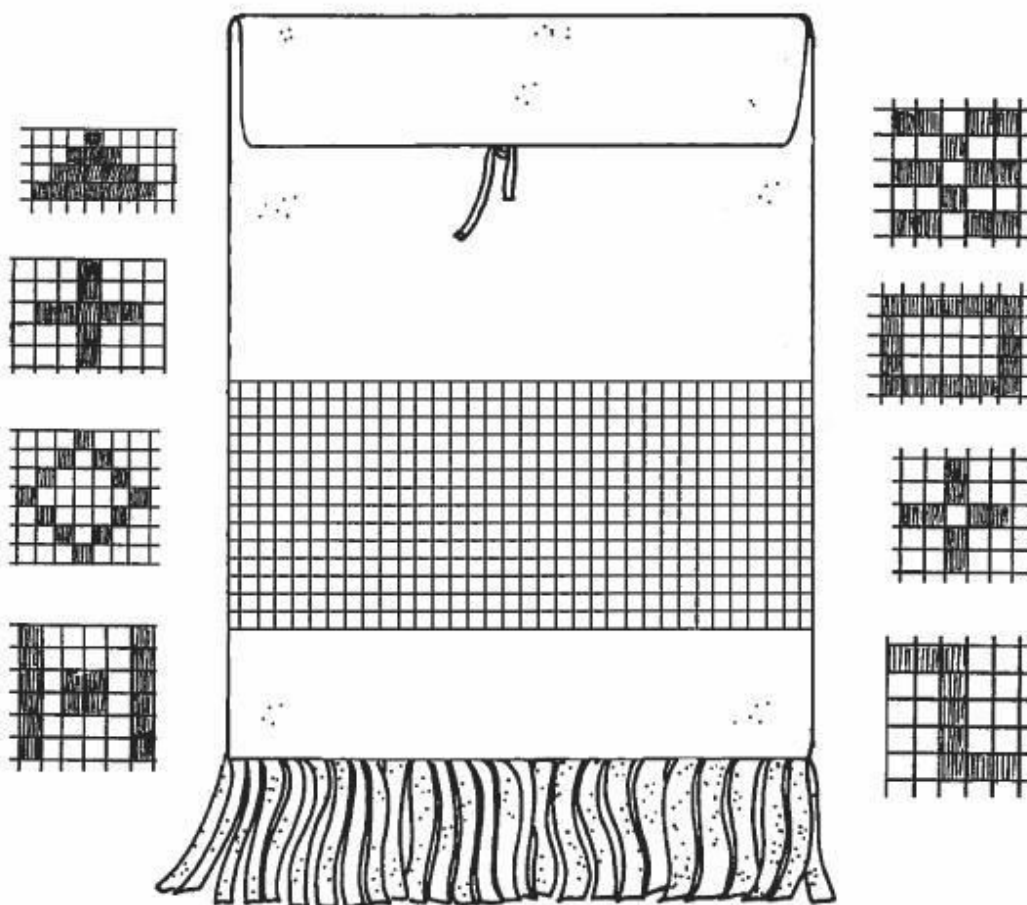
Unit 3 Lesson 3

Beadwork and sewing kept the women busy too. They made clothing for their families. The colorful glass beads they used were obtained by trading skins and meat at the trading post.

Create your beaded bag by putting a dot of color in each square. Look at the examples on this page for examples of Ute bead patterns. Which colors will you use and why?



Bead loom made from a branch



Source: Used with permission, from *We Are the Noochew – A History of the Ute People and their Colorado Connection* by Vickie Leigh Krudwig.





Reading #1 Ute Beadwork History

Unit 3 Lesson 3

The Ute people are renowned for their beadwork on clothing, tools, and household items. The beautiful beaded items were worn during celebrations and community events such as the Bear Dance.

Beginning several hundred years ago, the traditional beading designs slowly changed to reflect personal creativity and influences from other groups with whom the Ute traded. Today, Ute beading styles include bright *floral and *geometric patterns. The beadwork is done on *looms or sewn directly onto *garments such as moccasins, dresses and carrying bags. Beads are also sewn directly onto objects such as bone awls, game pieces, and pencil holders.

In ancient America, people often collected small precious objects such as beads to use in barter or trade; there was no form of money as we know it. Beads were considered to be very valuable because they were difficult to make. Beads were hand drilled with stone points before contact with European traders introduced the use of steel. Beads were also valuable because they were made of rare precious stones, seashells, porcupine quills, and nutshells.

Nomadic people, such as the Ute, had to carry all of their wealth with them from place to place. Wearing beads on clothing and jewelry was a good way of looking good and carrying wealth at the same time.

When European traders met with the Ute and other Native American people, they traded glass beads. Traders often used the beads to trade with the Ute people for furs and other natural materials. The bead designs on Ute clothes became more complex with the new *abundance of beads.





Reading #1 Ute Beadwork History

Unit 3 Lesson 3

Ute women most often did the beadwork. The men did other crafts. Girls and boys gained the skill and coordination for complex handiwork at an early age. By adulthood, they were very good at it.

Some educators today feel that people need more experience with handcrafts to fully develop their minds and hands. They say that creating things makes people feel happy and satisfied. Elders are good mentors for teaching folk skills such as toy making, beadwork, leatherwork, hunting, or cooking.

Native American weavers and bead workers believe that it is important to have good thoughts while creating a beautiful piece of cloth or useful tool. At times, prayers and poems are chanted as the work progresses. The ideas and feelings are thought to be put into the new creation and will be felt by its owners in the near future. Suzan Craig, a museum educator at the Anasazi Heritage Center, wrote the poem, “As I Weave” to demonstrate this idea. Since bad thoughts occur occasionally, minor errors are sometimes made in the construction or design to allow the bad thoughts out.

*abundance: a large amount of something

*floral: relating to flowers

*garments: clothing

*geometric: a part of mathematics that deals with points, lines, angles, surfaces, and solids

*loom(s): a frame or machine that is used to weave threads or yarns to produce cloth, or used to create beadwork

Source: Text used with permission from the Canyons of the Ancients Visitor Center and Museum Ute Culture Kit.





A Basket's Story

Unit 3 Lesson 4

Lesson Overview: Archeologists are tasked with finding artifacts, tools, and other items used by people long ago. They then use those items to determine who the people were and their way of life. These items may not be able to tell us everything, but they do provide clues or pieces to a much larger puzzle. In this lesson, students will use information and their analytical and critical thinking skills to evaluate a Ute Indian basket. They will then use the information they have to determine the Ute People's way of life and develop a creative, short story about how their basket came to be.

Time Frame:
60 minutes

Inquiry Questions:

1. What do these baskets say about the Ute People and their way of life?
2. Is there consistency in the way individuals interpret the same basket?
3. Can history also include parts of an individual's personal experiences and perspectives?

Colorado Academic Standards-Social Studies:

- **CO State History Standard 1: GLE #1**

- *EO.a. Draw inferences about Colorado history from primary sources such as journals, diaries, maps, etc.*

Colorado Academic Standards-Reading, Writing, and Communicating:

- **CO State Reading, Writing, Communicating Standard 1: GLE #2**

- *EO.a. Report on a topic or text, tell a story, or recount an experience in an organized manner, using appropriate facts and relevant, descriptive details to support main ideas or themes; speak clearly at an understandable pace. (CCSS: SL.4.4)*

- **CO State Reading, Writing, Communicating Standard 2: GLE #2**

- *EO.c. Use integration of Knowledge and Ideas to:*
 - *i. Interpret information presented visually, orally, or quantitatively (for example: in charts, graphs, diagrams, timelines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears. (CCSS: RI.4.7)*

- **CO State Reading, Writing, Communicating Standard 3: GLE #4**

- *EO.a. Demonstrate command of the conventions of standard English grammar and usage when writing or speaking. (CCSS: L.4.1)*
 - *i. Use relative pronouns (who, whose, whom, which, that) and relative adverbs (where, when, why). (CCSS: L.4.1a)*
 - *ii. Form and use the progressive (for example: I was walking; I am walking; I will be walking) verb tenses. (CCSS: L.4.1b)*
 - *v. Form and use prepositional phrases. (CCSS: L.4.1e)*





A Basket's Story

Unit 3 Lesson 4

- *vi. Use compound subjects (for example: Tom and Pat went to the store) and compound verbs (for example: Harry thought and worried* about the things he said to Jane) to create sentence fluency in writing*
- *vii. Produce complete simple, compound, and complex-sentences.*
- *viii. Recognize and correct inappropriate fragments and run-ons. (adapted from CCSS: L.4.1f)*
- *ix. Correctly use frequently confused words (e.g., to, too, two; there, their). (CCSS: L.4.1g)*

Materials:

Photographs: Ute baskets

Ute basket facts

Video: Solving Mysteries with Archaeologists: <https://www.youtube.com/watch?v=qtfeMrpFsNg>

6 Trait Writing Rubric

Video: Northwest Museums Revive Native American Artifacts to Tell Richer Stories

<https://www.nwpb.org/2018/02/02/northwest-museums-revive-native-artifacts-to-tell-richer-stories/>

Background Knowledge / Contextual Paragraph for Teachers:

The early Weeminuche women excelled at weaving beautiful basketry. Their baskets were used mostly for practical purposes such as carrying and processing food and water. The baskets provided a durable alternative to the pottery of other Indian groups of the time. Baskets were not brittle and did not break as easily as pottery. They were also much lighter and easier to carry, which was especially helpful since the Ute lifestyle required much traveling.

The tradition of basketmaking continues today. While the traditional designs are still used, new designs such as eagles, butterflies, deer, and horses are also being incorporated. These designs are bringing this ancient and enduring art form into the modern world.

Source: *Early Days of the Ute Mountain Utes*. Used with permission from the Ute Mountain Ute Indian Tribe.





A Basket's Story

Unit 3 Lesson 4

Building Background Knowledge for the Student:

Archaeologists are scientists who study the history of humans by looking at what man-made objects were left behind. In this lesson, you will learn what archaeology is, what archaeologists do and how they use artifacts as clues or pieces to a much larger puzzle to tell a story about people long ago.

Imagine if you had to explain how you live to another individual from the future without using words. How would you explain what you do every day, what you wear, what you eat, where you live, your family? You could show them objects you use- your computer, tennis shoes, cell phone, or furniture. Archaeologists rely on objects from the past to learn about the culture or way of life of people long ago.

Archaeology is the science of the study of the past as it relates to people. Archaeology is concerned with studying and conserving or saving the physical remains of past cultures. These remains need to be preserved because they are rare and the information that we learn is very valuable. We learn fascinating information about how people adjusted to their living conditions, their art, food, housing, travel patterns, and other interesting information. Archaeology is not an adventure like you would see in an Indiana Jones movie, although it can be very exciting.

Archaeologists have a great love for our heritage, which includes our recent history as well as ancient, prehistoric cultures. Archaeologists are like detectives, searching for clues to reconstruct and understand the lives of ancient peoples. Each clue they find can bring us all closer to a better understanding of how present cultures developed. Clues can be artifacts like stone or bone tools, pottery, or elaborate ornaments. They can be features, like house mounds, hearths, storage pits and depressions, or burials. Even the smallest stone flake, or fragment of animal bone can help tell the archaeologist more about how people lived in the past.

Source: Missouri Department of Transportation, Northeast District.

<http://www.modot.org/northeast/archeology/archeologists.htm>

Instructional Procedures and Strategies:

1. Begin by holding a picture of a Ute basket and initiate conversation by asking the following questions:
 - a. What do you think this is? Who do you think made it? How was it used? How old is it? What does this say about the people and their way of life? Does this give us any clues as to where they settled and why?
2. Show video: Solving Mysteries with Archaeologists at <https://www.youtube.com/watch?v=qtfeMrpFsNg>
3. Show the Ute basket again and ask, "What do you think this basket's story is?"
4. Show video: Northwest Museums Revive American Artifacts to tell richer stories at <https://www.nwpb.org/2018/02/02/northwest-museums-revive-native-artifacts-to-tell-richier-stories/>
5. Cut out and hand students a picture of a Ute basket. Have them think about the questions that were posed in Step 1. There are 4 pictures of baskets in this lesson, so multiple students will have the same picture.
6. Cut out and hand students puzzle pieces with facts about Ute baskets. You have the flexibility to have students look at these facts individually, in small groups (group according to picture) or as a class.
7. Allow students to look at facts and do additional research on Ute baskets.





A Basket's Story

Unit 3 Lesson 4

8. Explain to students they will put themselves in the shoes of an archaeologist and take the picture of their Ute basket, the information they currently have and any additional research they find to create a short story about how their basket came to be.
9. Review the 6 trait writing rubric that will be used to evaluate their creative, short story.
10. Have 2 students with the same basket share their stories. Discuss similarities and differences between the 2 stories. Ask the following questions:
 - a. Is there consistency in the way individuals interpret the same basket? Is there enough consistency to say anything definitively? What can be considered fact? What can be considered an opinion?
 - b. Can history also include parts of an individual's personal experiences and perspective?

Critical Content

- The importance of archeology
- The importance of baskets to the Ute People
- What determinations can be made from artifacts and the baskets made by the Ute people long ago?
- Can history be, in part, a story most often through the individual experiences of the teller?

Key Skills

- Critically think about artifacts and the roles that they play in human cultures
- Analyze baskets as sources of information about the Ute People
- Compare and contrast 2 stories using the same Ute basket

Critical Language (vocabulary)

Archaeologist, archaeology, artifact

Variations/Extensions:

Students could create their own basket with designs that depict their own family story. Have them share with the class and use oral presentation rubric.

Formative Assessment Options:

Students will write a short story about their Ute basket using minimal facts to describe how their basket came to be. Short story will be evaluated using the 6 trait writing rubric.

Resources:

James, G.W. (1972). *Indian Basketry*. Mineola, NY: Dover Publications.



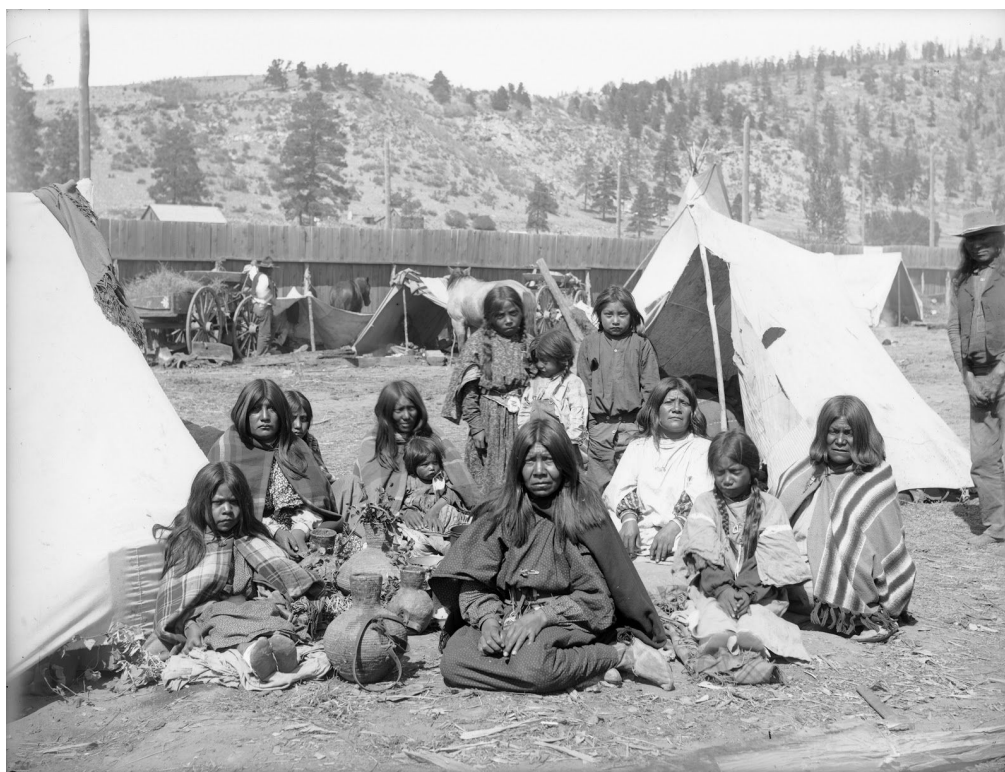


A Basket's Story

Unit 3 Lesson 4

Texts for Independent Reading or for Class Read Aloud to Support the Content	
Informational/Non-Fiction	Fiction
Reading #1 <i>Wuchichach: Ute Baskets</i> . Excerpted from <i>Early Days of the Mountain Ute</i> . Used with permission from the Ute Mountain Ute Tribe.	N/A
Reading #2 <i>Preparation of Baskets</i> . Written By Tavamawisi'uwatip <u>u</u> (Morning Cloud) Shawna Steffler from the Southern Ute Tribe	
Christopher, F.J. (2014). <i>Basketry</i> . New York: Adams Press.	

A group of Native American (Southern Ute) women and children are seated together next to tents, probably at a fair in New Mexico. Beside them are several woven water baskets with straps. ~ 1900 - 1910



Source: Photograph used with permission from History Colorado.





Ute Baskets

Unit 3 Lesson 4



Basket-This is a large deep bowl-shaped tray in the style of Navajo baskets but with modern motifs of horses, people, a bird and a sunburst.



Water Jar-Coiled spherical basket with a convex bottom and flared neck. Sumac or Willow. Pitched on the interior. Two leather wrapped handles woven into the lower third of the body.



Wedding Basket-This coiled shallow basket is made with the two-rod-and-bundle coiling technique and non-interlocked stitches. The center start is a round coiled self start. The basket has a false braid finish that is flat on top and goes partly down the sides of the top coil and end abruptly. The designs on the basket consist of opposing triangles with 5 solid triangles in the bottom row, 10 solid triangles in the top row, and a solid horizontal band. The base is a natural brown and the designs are executed in red and black dyes. There is a spirit trail which exists at the point where the false braid ends and begins.



Basket-This basket is made from loose coils and is straight-sided. There are two attached handles. The basket displays checkerboard/linear pattern with natural red-brown, blue, and purple.

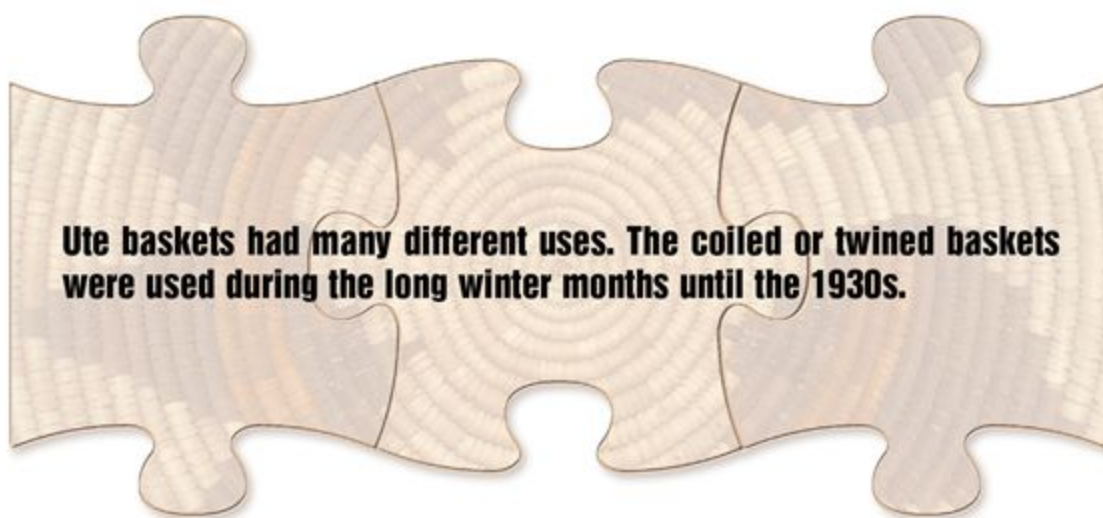
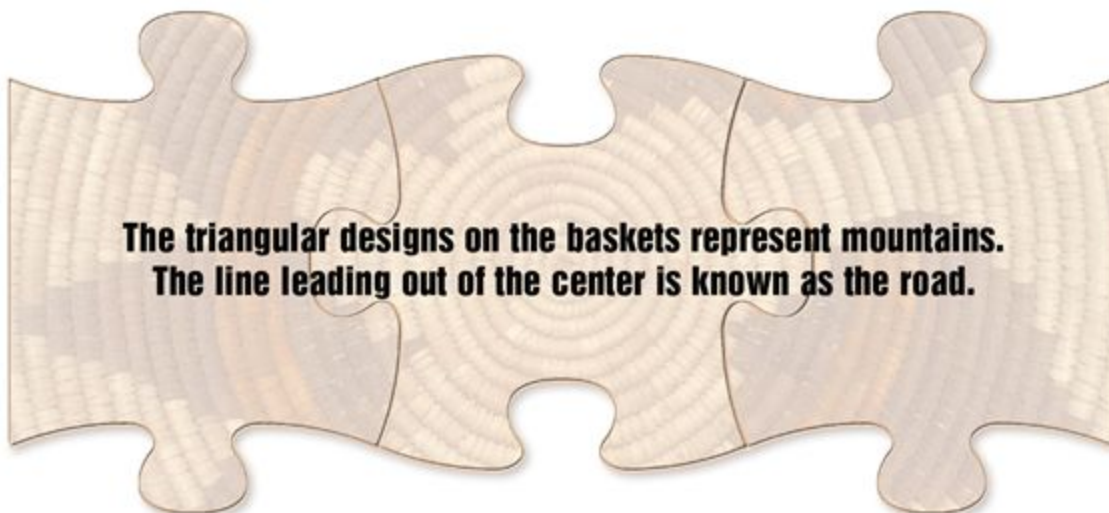
Source: Images used with permission from History Colorado.





Ute Baskets Puzzle Pieces

Unit 3 Lesson 4





Ute Baskets Puzzle Pieces

Unit 3 Lesson 4

The Ute created the coiled or twined baskets with certain plants. They used sumac branches (skunk brush), red willow, and long pine needles to create their baskets. Willow and sumac were gathered and split, and a coil method was used for the flat baskets.

Pa ah is the Ute term for water, during season travels, Ute bands returned to the same springs, creeks, and rivers to ensure that they had enough water for people and horses. They traditionally used pitch baskets for the important task of storing water for travel.





Ute Baskets Puzzle Pieces

Unit 3 Lesson 4

The woven baskets were also made waterproof by coating them on the inside with pine pitch. Sometimes they added small pebbles when the pitch was hot to help coat the inside. There are pitchers that have been coated on the outside as well.

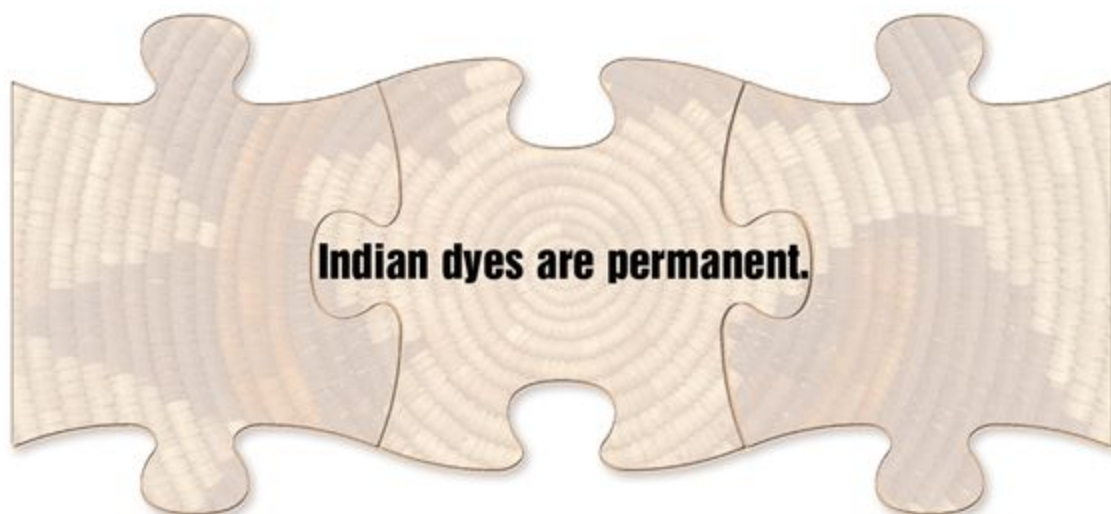
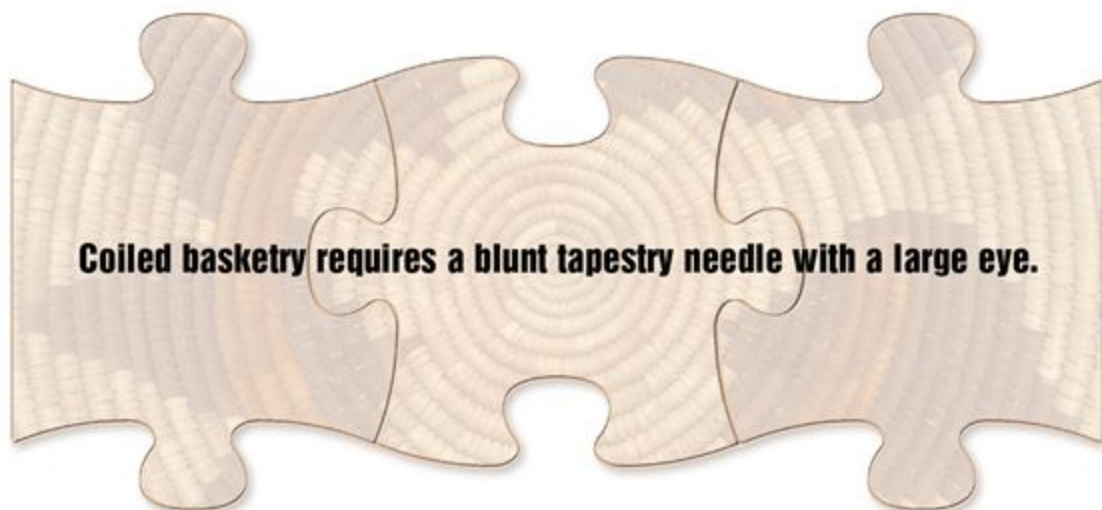
Water pitchers usually had a narrower neck. Once the baskets were completed, braided horsehair, fiber or hide handles were added to make carrying the baskets easier. Other bands of Utes traded for these beautifully designed baskets.





Ute Baskets Puzzle Pieces

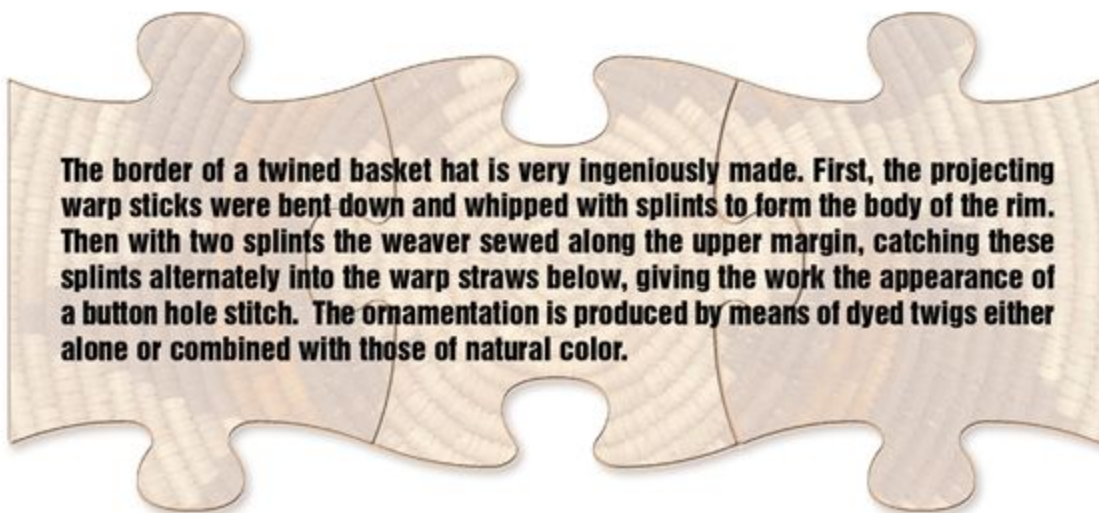
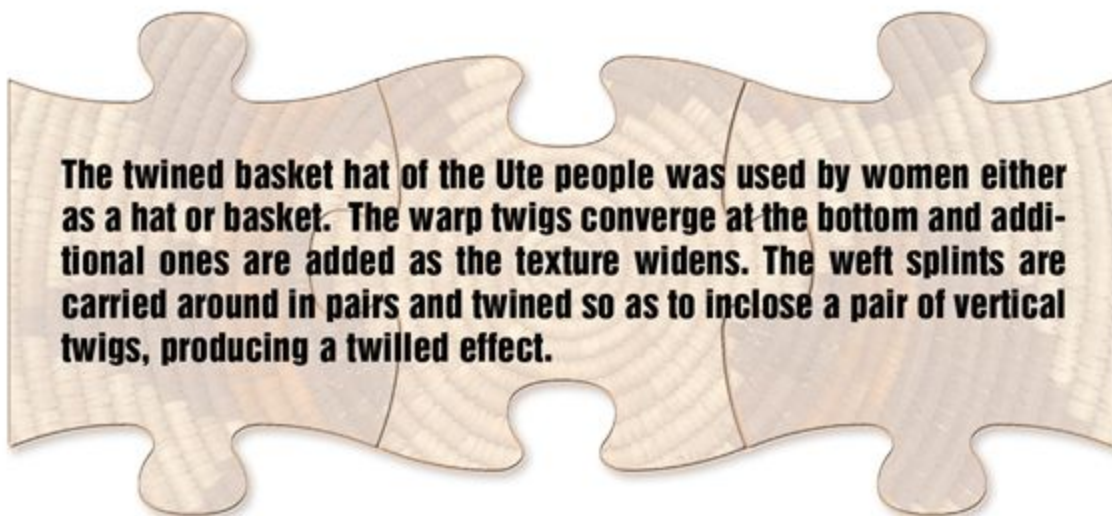
Unit 3 Lesson 4





Ute Baskets Puzzle Pieces

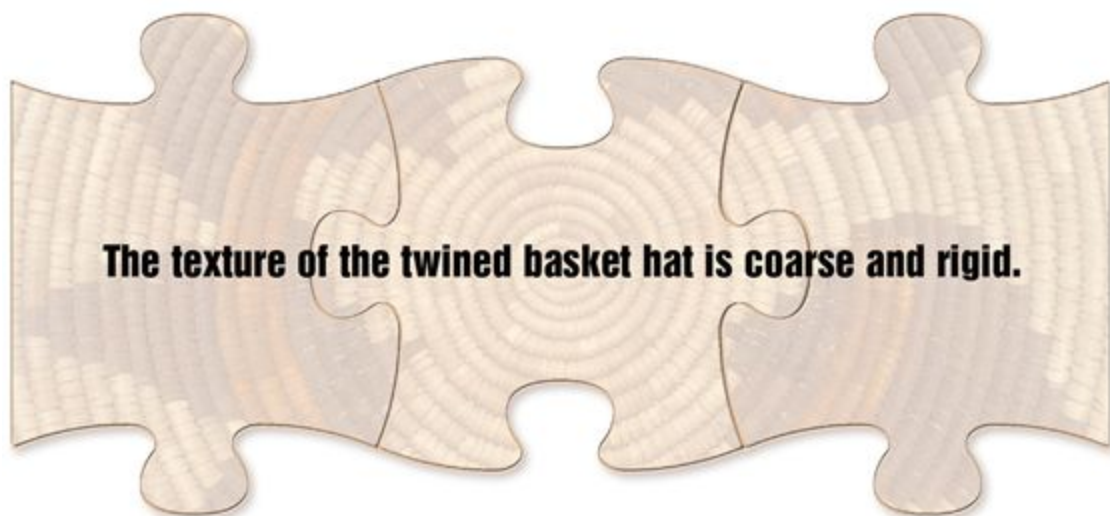
Unit 3 Lesson 4





Ute Baskets Puzzle Pieces

Unit 3 Lesson 4





Reading #1 Wuchichach: Ute Baskets

Unit 3 Lesson 4

The early Weeminuche women excelled at weaving beautiful basketry. Their baskets were used mostly for practical purposes such as carrying and processing food and water. The baskets provided a sturdy alternative to the pottery of other Indian groups of the time. Baskets were not *brittle and did not break as easily as pottery. They were also much lighter and easier to carry, which was especially helpful since the Ute lifestyle required much traveling.



Berry baskets, water baskets, seed flails, and different trays for winnowing (separating seeds or nuts from their *husks) and parching (roasting the seeds or nuts) are just some of the types of baskets made. Small bowls were made for eating and for mashing berries. Berry baskets were open-mouth baskets in a *cylindrical shape. A strap allowed this basket to hang in the front, from a woman's neck. This allowed their hands to be free to harvest the berries. Once the basket was full, a series of buckskin loops just below the rim were laced over leaves or other materials. This kept the berries fresh.

Water baskets were made waterproof by spreading a layer of heated pinyon pitch over the interior. This was done by rolling stones around on the inside of the basket with the pitch. Some water baskets were also covered on the outside with the pitch and/or a covering of white clay. The water baskets held up to two gallons of water. They were closed with stoppers of bark or clay. The weave had to be very tight to hold the weight of the water.



Waterbasket
Used with permission from
History Colorado

*brittle - easily broken or cracked

*husk - a thin, dry layer that covers some seeds and fruits

*cylindrical (cylinder) - a shape that has straight sides and two round ends

Source: Excerpted from *Early Days of the Mountain Ute*. Used with permission from the Ute Mountain Ute Indian Tribe.





Reading #2 Ute Basketmaking Journey

Unit 3 Lesson 4

I am from two different Indian tribes, my father, Archie Baker, was Southern Ute and my mother, Diana Baker (her maiden name was Cambridge), was Navajo. They met at the Ute Vocational School in the early 1950's on the Southern Ute Reservation in Ignacio, Colorado. As a child, my father was told by his elders to assimilate into the mainstream society and speak English. As for my mother, she became an orphan when she was five years old. As an enrolled member of the Southern Ute Tribe, I am trying to teach myself how to make Ute baskets. To be able to learn the correct technique I would have to ask an elder of the Southern Ute Indian Tribe to teach me. I discovered this to be a difficult task because, unfortunately, basket making is a dying art within our culture. My journey to learn the process of basket making is based on trial and error. The reason is that elders, who experienced boarding schools, were forced away from their families and they lost contact with their culture and language. Understanding the history of my ancestors explains why it is challenging to find elders to teach my generation. Therefore, researching books and videos on basket making has been my only hope to learn the process.



Willow Plant



Sumac Plant

Plants Used for Basket Making

The willow and sumac plants I use are located on the Southern Ute Indian Reservation near the Colorado and New Mexico state line. I took these pictures in early June on a hot, dry day. I noticed both plants thrived in an arid, dry climate where the ground is sandy. Also, the





Reading #2 Ute Basketmaking Journey

Unit 3 Lesson 4

willow tends to grow next to or near a water source while the sumac is in an area near a spring runoff that had dried up for the summer.

Sumac Sour Berries



Sumac Berries

While gathering sumac, I realized that I recognized this plant! The vibrant red, sticky berries are sour and the clipped branches have a distinct smell that brought back childhood memories of my dear, sweet shimá' (mother in Navajo). As a child, I picked sumac berries and my shimá' would make a tangy, sweet jam with homemade tortillas!

Sumac Branches



Clipped branch

Removal of leaves and berries

Removed bark



Coiling with wax thread

My basket making journey has taught me to locate sumac branches no larger than my pinky finger and as long as an arm's length. Once clipped, I remove the leaves by holding the small end of the branch with both hands - one hand stays while the other hand slides down the branch with the thumb and forefinger the opposite direction. Next, I use a knife to remove the





Reading #2 Ute Basketmaking Journey

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bark then soak the branches overnight in water. The sumac branches become pliable after the soaking and make it easier to coil. I use waxed thread to wrap around the sumac branch. My first experiment worked! The challenge is to use the willow instead of the waxed thread. My next step will be to wrap the willow reed around the coiled sumac instead of waxed thread.

Splitting the Branch into Reeds



Biting the end of the willow



Splitting the branch requires lots of practice

I experimented with the willow and had tried to split the branch into three long reeds by biting down on one end of the willow. The reed is the part of the basket that will be coiled around the sumac. After biting, I inspect the willow branch to see if it split. Then, I try pulling apart the three reeds by using my teeth and two hands. Many attempts failed until I decided to bang the willow from end to end between two rocks and produce three long strands! Splitting the branch is an art that is difficult and requires lots of patience and practice.

My appreciation of basket making by my ancestors has broadened my perspective of the time, skills, and patience it takes to make a basket. Maybe a basket maker will read this article and revive it back to the present for future generations of our tribe.

Source: Written By Tavamawisi'uwatip~~h~~ (Morning Cloud) Shawna Steffler from the Southern Ute Indian Tribe.





Six Trait Writing Rubric

Unit 3 Lesson 4

	6 Exemplary	5 Strong	4 Proficient	3 Developing	2 Emerging	1 Beginning
Ideas & Content ✎ <i>main theme</i> ✎ <i>supporting details</i>	<ul style="list-style-type: none"> Exceptionally clear, focused, engaging with relevant, strong supporting detail 	<ul style="list-style-type: none"> Clear, focused, interesting ideas with appropriate detail 	<ul style="list-style-type: none"> Evident main idea with some support which may be general or limited 	<ul style="list-style-type: none"> Main idea may be cloudy because supporting detail is too general or even off-topic 	<ul style="list-style-type: none"> Purpose and main idea may be unclear and cluttered by irrelevant detail 	<ul style="list-style-type: none"> Lacks central idea; development is minimal or non-existent
Organization ✎ <i>structure</i> ✎ <i>introduction</i> ✎ <i>conclusion</i>	<ul style="list-style-type: none"> Effectively organized in logical and creative manner Creative and engaging intro and conclusion 	<ul style="list-style-type: none"> Strong order and structure Inviting intro and satisfying closure 	<ul style="list-style-type: none"> Organization is appropriate, but conventional Attempt at introduction and conclusion 	<ul style="list-style-type: none"> Attempts at organization; may be a "list" of events Beginning and ending not developed 	<ul style="list-style-type: none"> Lack of structure; disorganized and hard to follow Missing or weak intro and conclusion 	<ul style="list-style-type: none"> Lack of coherence; confusing No identifiable introduction or conclusion
Voice ✎ <i>personality</i> ✎ <i>sense of audience</i>	<ul style="list-style-type: none"> Expressive, engaging, sincere Strong sense of audience Shows emotion: humour, honesty, suspense or life 	<ul style="list-style-type: none"> Appropriate to audience and purpose Writer behind the words comes through 	<ul style="list-style-type: none"> Evident commitment to topic Inconsistent or dull personality 	<ul style="list-style-type: none"> Voice may be inappropriate or non-existent Writing may seem mechanical 	<ul style="list-style-type: none"> Writing tends to be flat or stiff Little or no hint of writer behind words 	<ul style="list-style-type: none"> Writing is lifeless No hint of the writer
Word Choice ✎ <i>precision</i> ✎ <i>effectiveness</i> ✎ <i>imagery</i>	<ul style="list-style-type: none"> Precise, carefully chosen Strong, fresh, vivid images 	<ul style="list-style-type: none"> Descriptive, broad range of words Word choice energizes writing 	<ul style="list-style-type: none"> Language is functional and appropriate Descriptions may be overdone at times 	<ul style="list-style-type: none"> Words may be correct but mundane No attempt at deliberate choice 	<ul style="list-style-type: none"> Monotonous, often repetitious, sometimes inappropriate 	<ul style="list-style-type: none"> Limited range of words Some vocabulary misused
Sentence Fluency ✎ <i>rhythm, flow</i> ✎ <i>variety</i>	<ul style="list-style-type: none"> High degree of craftsmanship Effective variation in sentence patterns 	<ul style="list-style-type: none"> Easy flow and rhythm Good variety in length and structure 	<ul style="list-style-type: none"> Generally in control Lack variety in length and structure 	<ul style="list-style-type: none"> Some awkward constructions Many similar patterns and beginnings 	<ul style="list-style-type: none"> Often choppy Monotonous sentence patterns Frequent run-on sentences 	<ul style="list-style-type: none"> Difficult to follow or read aloud Disjointed, confusing, rambling
Conventions ✎ <i>age appropriate, spelling, caps, punctuation, grammar</i>	<ul style="list-style-type: none"> Exceptionally strong control of standard conventions of writing 	<ul style="list-style-type: none"> Strong control of conventions; errors are few and minor 	<ul style="list-style-type: none"> Control of most writing conventions; occasional errors with high risks 	<ul style="list-style-type: none"> Limited control of conventions; frequent errors do not interfere with understanding 	<ul style="list-style-type: none"> Frequent significant errors may impede readability 	<ul style="list-style-type: none"> Numerous errors distract the reader and make the text difficult to read

Source: Adapted for Regina Public Schools from Vicki Spandel, *Creating Writers*. Regina, SK Canada





The Significance of Music in the Ute Culture

Unit 3 Lesson 5

Lesson Overview:

In this lesson, students will explore the significance of music, both to the Ute People and the mainstream population. Music can play an important role in everyday lives. Learning about the sounds, the meaning and the purpose of a song can create insight as to the lives and culture of the people who created them.

Time Frame:

30 minutes

Inquiry Questions:

1. What does music mean to you?
 - a. After watching the videos, what does music mean to the Ute People?
 - b. Is it important? Why? (ceremonies, socializing, harmony)
 - c. What can music tell us about people?
2. Are traditional uses of music still used today?
 - a. If so, describe how.

Colorado Academic Standards-Social Studies:

- **CO State History Standard 1: GLE #1**
 - *EO.c. - Explain, through multiple perspectives, the cause-and-effect relationships in the human interactions among people and cultures that have lived in or migrated to Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*
- **CO State Geography Standard 2: GLE #1**
 - *EO.d. - Illustrate, using geographic tools, how places in Colorado have changed and developed over time due to human activity.*

Materials:

Teacher selected recordings

Videos (listed in the Instructional Procedures and Strategies section)

Background Knowledge/Contextual Paragraph for Teachers:

Music is integral to Ute dances, games, ceremonies, and storytelling. Music can have spiritual or religious significance. It is also an essential component of expression in social and war dances, celebrations, or for treating the sick. Drums and rattles accompany singers. Flutes are also an important part of the music of courtship. We often sing, or include songs, when we're telling our traditional stories. The dance songs and war songs of the Ute are accompanied by the morache, the





The Significance of Music in the Ute Culture

Unit 3 Lesson 5

hand drum, and large drum while the hand game songs are accompanied by beating on a horizontal pole. The morache is used to accompany the songs of the Bear Dance. It is a notched stick rattle with a resonator. The resonator is typically a basket that is placed over a hole in the ground to amplify the sound made by the notched stick.

Source: This reading is excerpted, with permission, from The Ute Indian Museum: *A Capsule History and Guide* (Denver: History Colorado, 2009)

Building Background Knowledge for the Student:

Music can be considered sacred and meant to be celebrated at certain seasons during the year, so not all musical examples are available.

Instructional Procedures and Strategies:

1. Ask students if they know why we have music. Is there a purpose to music?
2. Identify a music selection that is popular with your students today. Have the students listen to about 45 seconds of the music.
3. Discuss the significance of music today and how it is used in our culture. What is its purpose?
4. Ask students to close their eyes and listen to the music from these videos:
 - a. Southern Ute Bear Dance: <https://www.youtube.com/watch?v=qwAtJVOqfsk>
 - b. Ute Mountain Ute Bear Dance: <https://www.youtube.com/watch?v=znyPdYwYDBc>
 - c. Southern Ute Powwow, 2016, Ignacio, CO: <https://www.youtube.com/watch?v=VwVD-daDj4M>
5. Ask them to describe what they heard.
 - a. Could they hear the instruments?
 - b. How would they describe the sound the instruments make?
 - c. What does the sound represent?
 - d. What does the music represent (purpose)?
 - e. What is it communicating?
6. Answer the Inquiry questions.
7. To support discussion, watch powwow video <https://www.youtube.com/watch?v=wKaLs7JhMpg>
8. Discuss questions a through g below.
9. Have students create their own song, using instruments (instruments may be traditional or created to represent a specific sound) and have students answer the following:
 - a. Who is your intended audience?
 - b. What is the meaning of your song?
 - c. Is there a purpose?
 - d. What is it that you want your song to communicate?





The Significance of Music in the Ute Culture

Unit 3 Lesson 5

- e. Instruments used? Why those instruments?
- f. Do the instruments represent a specific sound?
- g. Over time, do you see your song changing? Why?

Critical Content

- The importance of music to the Ute People
- The importance of music to the student
- Traditional uses of music to the Ute People
- Uses of music to students

Key Skills

- Interpret musical selections to determine what a song could be communicating
- Analyze the use of musical selections to the Ute People and to the mainstream population to determine the purpose of the musical selection
- Create a song with a specific purpose and evaluate the use of sound and meaning

Critical Language (vocabulary)

Bear Dance, powwow, moache, resonantor

Variations/Extensions:

Students can create a song using traditional sounds, instruments of the Ute People and infuse their own sound, instruments (traditional or non-traditional) to tell a story or represent nature. Students need to be able to identify components used by the Ute People and their own components in their song.

Formative Assessment Options:

Students will play their song and have the class answer questions (a through f) from the Instructional Procedures and Strategies section. Generate discussion on interpretations, meaning, purpose, and sound representations of song.

Resources:

Spiritual Songs and Dances of the American Indians: The Ute Sundance <https://www.youtube.com/watch?v=Dowu085dGI>
Wroth, W. *Ute Indian Arts & Culture*. Taylor Museum of the Colorado Springs Fine Arts Center.





The Significance of Music in the Ute Culture

Unit 3 Lesson 5

Texts for Independent Reading or for Class Read Aloud to Support the Content	
Informational/Non-Fiction	Fiction
N/A	N/A

Dancing at the Bear Dance, 2013.



Source: Used with permission from Jeremy Wade Shockley, The Southern Ute Drum.





The Ute Language

Unit 3 Lesson 6

Lesson Overview:

The Ute People consider the Ute language one with their culture. The following lesson will provide students with an opportunity to learn basic words and phrases in the Ute language.

Time Frame:

30 minutes

Inquiry Questions:

1. Why is the Ute language so important to the Ute People?
2. Why is the preservation of the Ute language so important to the Ute People?
3. Do you hear differences between English and the Ute language? If so, what are they?

Colorado Academic Standards:

- **World Languages Standard 1: Students communicate in a language other than English**
 - *RLE 1.1-Communicate in spontaneous spoken, written or signed conversations on both very familiar and everyday topics using practiced or memorized words and phrases (Interpersonal mode)*
 - *RLE 1.2-Identify the general topic and some basic information in texts that are spoken, written or signed in both very familiar and everyday contexts by recognizing memorized words or familiar words (Interpretive mode)*
 - *RLE 1.3-Present information on very familiar and everyday topics using a variety of practiced or memorized words through spoken, written, or signed language (Presentational mode)*
- **World Languages Standard 2: Students will obtain knowledge and understanding of other cultures**
 - *RLE 2.1 -Identify practices to help understand perspectives in the target cultures and the student's own.*

Materials:

Ute language handout, pronunciation audio files

Background Knowledge/Contextual Paragraph for Teachers:

The following paragraph is an introduction to the Ute Language Policy developed by the Ute Indian Tribe of the Uintah and Ouray Reservation. The paragraph provides insight as to how much the Ute people value the Ute language.

"The voice of the land is in our language."

The Ute language is a blessing given to our people by the Creator. It is spiritual and must be treated as such. It is a part of our land as well as a part of our people. There is no way that our language can be separated from our traditional





The Ute Language

Unit 3 Lesson 6

beliefs and practices. Our language and our culture are one. Because we believe that education is the transmission of culture and that all our people must have genuine freedom of access to education, we assert that all aspects of the educational process shall reflect the beauty of our ute values and the appreciation of our environment. These language policies shall manifest consideration of the whole person, taking into account the spiritual, mental, physical and cultural aspects of the person within the Ute family and Tribe. We therefore set forth the following policy statements to reaffirm our commitment to the promotion, preservation and enhancement of our language, culture and traditions as a blessing for future generations.

Source: For more information on the Ute Language Policy visit

<https://www.culturalsurvival.org/publications/cultural-survival-quarterly/ute-language-policy>

Building Background Knowledge for the Student:

Although most children in the United States speak English, it is important for you to realize that American Indians still speak their own languages. Language is a vital part of American Indian culture.

Show video: Ute Language App <https://www.youtube.com/watch?v=D7QnZQd4DaM>

Instructional Procedures and Strategies:

1. Explain to students that they will hear the Ute language spoken and that they will learn a few Ute words and phrases in the Ute language.
2. Play video: Words of Life Ute-Southern Paiute: Ute People/Language movie trailer.
<https://www.youtube.com/watch?v=2KMnrlXc7QU>
3. Use information from the background knowledge paragraph for teachers to explain what the Ute language means to the Ute People.
4. Provide the Ute language handout and use link provided to support correct pronunciation.
<https://tinyurl.com/ybfpmvs7>
5. Have students go through each word in the handout and practice saying the word out loud.

Critical Content

- Knowledge of the Ute language
- The importance of preserving the Ute language

Key Skills

- Exploring a language other than English
- Learning about the importance of language and how that is integrated into the culture of the people





The Ute Language

Unit 3 Lesson 6

Critical Language (vocabulary):

Language, culture

Variations and Extension:

Students could identify in what ways the English language is important to American culture.

Formative Assessment Options:

Students can create flashcards (with words from Ute Language Handout) and work in pairs, one student can say a word and see if the other student can select the correct flashcard based on what they hear.

Resources:

Radio Station KSUT in Ignacio, Colorado

Ute Wisdom, Language and Creation Story/Larry Cesspooch/TEDxYouth@ParkCity

<https://www.youtube.com/watch?v=gv201ILHXhc>

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction

N/A

Fiction

N/A

Ute Children at the Bear Dance



Source: Used with permission from Jeremy Wade Shockley, The Southern Ute Drum.





Basic Vocabulary

Unit 3 Lesson 6

All right.....Toğóy

House.....Káni

Sun.....Tavá-cí

Rain.....?uwáy

Friend.....Tųgúvų-n

Girl.....Na?áci-cí

Boy.....?áapa-cí

Mother.....Pía-n

Horse.....Kavá

Yes.....?úu

No.....Kác

Thank you.....Tuvúci toğóy-ax

The End.....?uvus

Pronunciation audios can be found at: <https://tinyurl.com/ybfpmvs7>





Contemporary Ute Art

Unit 3 Lesson 7

Lesson Overview:

In this lesson, the artwork of a contemporary Ute artist, Debra Box, is compared to a historic object, *Bag*, to recognize the living tradition of Ute artists today, as well as the significant influence traditional creative practices have on people today. The Claim-Support-Question activity ignites dialogue between students about how art has served different purposes over time and how creative practices can inspire generations.

Time Frame:

45-60 minutes

Inquiry Questions:

1. How have past events (and art traditions) influenced present day Colorado and the Rocky Mountain Region?
2. How can primary sources help us learn about the past or create more questions about our state's history?
3. How are contemporary artists from the Ute tribe inspired by historic traditions?
4. What is art? What is the importance of art in history and today?
5. How are artists influenced by one another?

Colorado Academic Standards - Social Studies:

- CO State History Standard 1: GLE #1
 - *E.O.c - Explain the cause-and-effect relationships in the interactions among people and cultures that have lived in or migrated to Colorado*

Colorado Academic Standards - Visual Arts:

- CO State Visual Arts Standard 1: GLE #1
 - *EO. c. - Describe and analyze artists intent using information about the culture, time in which the work was created, and artist*

Materials:

What materials and/or resources will teachers need to teach this lesson?

Images of Debra Box's *Box*

Image of *Bag* (beaded bag)

Projection abilities

Chart paper or a whiteboard

About the Art copies for all students





Contemporary Ute Art

Unit 3 Lesson 7

Background Knowledge / Contextual Paragraph for Teachers:

Contemporary art by Ute artists is a vibrant way to highlight the living, breathing Ute culture today. Artists like Debra Box incorporate artistic processes and meaning from the past to create art objects that speak to both history of the Utes and life today. Through research and conversation with her grandmother, she uses her artwork to revive the almost-lost art of making parfleches. In addition, she uses beadwork and quillwork in her contemporary art. Her parfleche from the Denver Art Museum will be compared to a Ute object from the past to drive inquiry, research and new discoveries for students. Although Box uses traditional techniques and bases her designs on objects in museum collections, photographs, and books, her parfleches are her own unique artistic creations. “My rawhide painting reflects my Ute heritage but in an abstract and contemporary form,” she says.

Building Background Knowledge for the Student:

For this lesson, students should be familiar with the Ute beadwork lesson. A short vocabulary introduction will prime students for a comparison of contemporary and historic/traditional Ute artworks and the creative practice artists bring to their art.

Introduce vocabulary: **contemporary, historic, creative practice**

- Split the class into 3 groups to research these three vocabulary terms using the Frayer model - each group will identify the term's definition, it's essential characteristics, examples of the idea, and non-examples of the idea <http://www.theteachertoolkit.com/index.php/tool/frayer-model>
- Each group will have a representative share out to the whole group
- In the reading, the following words are also highlighted with accompanying definitions: *rendezvous, heritage, texture, abstract, symbol*

Instructional Procedures and Strategies:

- Share the image of *Bag* (beaded bag), and introduce the following close looking routine – **Ten times two** (http://pzartfulthinking.org/?page_id=2)
 - a. As a whole class, let all students look at the projected image for 30 seconds to a minute.
 - b. Invite them to list ten words or phrases that they see, as you record.
 - c. Give the group 30 seconds more to observe the artwork.
 - d. Invite them to list ten more words or phrases that they see, as you record.
- Share the image of *Box* by Debra Box, and introduce the following close looking routine – **the Elaboration Game** (http://pzartfulthinking.org/?page_id=2)
 - a. Split students into small groups.





Contemporary Ute Art

Unit 3 Lesson 7

- b. In this game, one student will make an observation about what he/she/they see (encourage speaker to refrain from sharing ideas at this point) in the projected image. A second student will then add more detail about this aspect of the artwork. Two more students will do the same.
- c. When the fourth student has shared about this aspect of the artwork, the next student will identify a new area to discuss.
- Introduce **Claim – Support – Question routine** for small group discussion: <https://tinyurl.com/kabv4ww>
 - a. Pose a claim to the class: Both of these objects use historic creative practices/art techniques.
 - b. Invite students to find support for this claim and/or questions that emerge by considering their observations of the objects and through reading the About the Art. Group students into small groups of 3-4 students for this dialogue. Encourage students to put away their writing utensils, and discuss the following set of questions to process their observations and the reading.
 - i. What evidence can you find that supports this claim?
 - ii. What evidence makes you question this claim?
 - iii. What makes these objects useful?
 - iv. What makes these objects beautiful?
 - v. What further questions do you have about this claim or these objects?
 - c. Regroup as a whole class to share out about their reflections.
- Individually or as a group, invite students to write a new claim about one or both of the objects based on the information they learned through this lesson.

Critical Content

- The living tradition of Ute art
- Influence of the past on the present

Key Skills

- Observe and describe art objects
- Compare and contrast between historical and contemporary art
- Explore claims and find evidence

Critical Language (vocabulary)

Contemporary, historic, creative practice

Variations/Extensions:

Debra Box researched and had conversations with her grandmother about the traditional practice of creating a parfleche. Teachers can invite students to interview a grown-up or someone older than them in their community or family about how things were made when they were younger or about how something might be different for them as children than it was for the interviewed individual. Ask students to report back to the class about what they learned.





Contemporary Ute Art

Unit 3 Lesson 7

Formative Assessment Options:

- Check for understanding of important concepts of the lesson through the Frayer model of exploring vocabulary
- Observe students engaged in dialogue with a small group to investigate the artist's practice
- Students can create a Venn Diagram or comparative graphic organizer to compare a Ute event or creative practice from the past and a Ute event or practice today. Students can draw from the entire unit of lessons or research future to complete this exercise.
- Students can utilize a classmate's claim to explore these concepts further by finding support and questions based on research, interviews, etc.

Resources:

Artful Thinking <http://pzartfulthinking.org/>

Visible Thinking http://www.visiblethinkingpz.org/VisibleThinking_html_files/VisibleThinking1.html

Denver Art Museum (Image of Bag) <https://denverartmuseum.org/object/1926.12>

Denver Art Museum (Image of Box) <https://denverartmuseum.org/edu/object/box-parfleche>

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction

About the Art page on Debra Box's *Box*.
<https://denverartmuseum.org/edu/object/box-parfleche>
 (click on the "about" tab)

Fiction

Ute Box (Parfleche)

Debra Box, Southern Ute, American, 1956 -. Parfleche, box, 2010. Cowhide, pigment, and wool.



Source: Used with permission from the Denver Art Museum.





Cultural and Social Structures Unit Overview

Unit 4

Unit Overview

In this unit, students will examine the unique challenge of Ute tribal identity. As Ute youth live in the modern world, they must also work to maintain Ute tribal traditions. As such, many Ute tribal members find themselves living in two worlds.

Essential Understanding #4:

Colorado Ute Tribal identity is developed, defined and redefined by entities, organizations and people. Ute individual development and identity is tied to language/culture and the forces that have influenced and changed culture over time. Unique social structures, such as rites of passage and protocols for nurturing and developing individual roles in tribal society, characterize each Ute culture. Colorado Ute cultures have always been dynamic and adaptive in response to interactions with others.

Lesson	Lesson Title	Time Frame
Lesson #1	The Role of Family & Tribal Elders	45 minutes
Lesson #2	The Preservation of Language & Cultural Traditions	45 minutes
Lesson #3	Ute Tribal Identity : Living in 2 Worlds	45 minutes
Lesson #4	The Wisdom of Our Elders	60 minutes

Colorado Academic Standards-Social Studies:

- **CO State History Standard 1: GLE #1**
 - *EO.c. - Explain, through multiple perspectives, the cause-and-effect relationships in the human interactions among people and cultures that have lived in or migrated to Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*
- **CO State History Standard 1: GLE #2**
 - *E.O.c.- Describe both past and present interactions among the people and cultures in Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*
- **CO State Geography Standard 2: GLE #1**
 - *EO. d. Illustrate, using geographic tools, how places in Colorado have changed and developed over time due to human activity.*





Cultural and Social Structures Unit Overview

Unit 4

Colorado Academic Standards – Reading, Writing, and Communicating:

- **CO Reading, Writing, and Communicating Standard 1: GLE #1**
 - *EO.a. - Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grade 4 topics and texts, building on others' ideas and expressing their own clearly. (CCSS: SL.4.1)*
 - *i. Come to discussions prepared, having read or studied required material; explicitly draw on that preparation and other information known about the topic to explore ideas under discussion. (CCSS: SL.4.1a)*
 - *ii. Follow agreed-upon rules for discussion and carry out assigned roles. (CCSS: SL.4.1b)*
 - *iii. Pose and respond to specific questions to clarify or follow up on information, and make comments that contribute to the discussion and link to the remarks of others. (CCSS: SL.4.1c)*
 - *iv. Review the key ideas expressed and explain their own ideas and understanding in light of the discussion. (CCSS: SL.4.1d)*
 - *EO.b. - Paraphrase portions of a text read aloud or information presented in diverse media and formats, including visually, quantitatively, and orally, (CCSS: SL.4.2)*
- **CO State Reading, Writing, and Communicating Standard 1: GLE #2**
 - *EO.a. - Use Key Ideas and Details to:*
 - *iv Review the key ideas expressed and explain their own ideas and understanding in light of the discussion. (CCSS: SL.4.1d)*
 - *EO.b. - Add audio recordings and visual displays to presentations when appropriate to enhance the development of main ideas or themes. (CCSS: SL.4.5)*
- **CO Reading, Writing, and Communicating Standard 2: GLE #2**
 - *EO.a. - Use Key Ideas and Details to:*
 - *i. Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text. (CCSS: RL.4.1)*
 - *ii. Explain events, procedures, ideas, or concepts in a historical, scientific, or technical text, including what happened and why, based on specific information in the text. (CCSS:RI.4.3)*
 - *EO.b. - Use Craft and Structure to:*
 - *iii. Compare and contrast firsthand and secondhand account of the same event or topic; describe the differences in focus and the information provided. (CCSS: Ri.4.6)*
- **CO Reading, Writing, and Communicating Standard 4: GLE #1**
 - *EO.a. - Conduct short research projects that build knowledge through investigation of different aspects of a topic. (CCSS: W.4.7)*
 - *ii. Present a brief report of the research findings to an audience.*





Cultural and Social Structures Unit Overview

Unit 4

Background Knowledge/Context for Teachers:

Paternal and maternal sides of the family have names for each relative. The man would provide the meat by hunting. The mother would always cook three meals a day: breakfast, lunch, and supper. Within their household, they had specific seating at the dinner table. They ate every meal together. The oldest sibling, parent, or grandparent was respected. Elders included grandma or grandpa-like figures. Whoever is the oldest in the camp group is the most respected. Aunts and uncles from either side of the parents could step in as the role of the parent and could teach different trades. Grandparents taught lessons for life. The chief was selected by the people. He was respectful and knowledgeable and loved the people.

For American Indians, identity development takes place in a cultural context, and the process differs from one American Indian culture to another. American Indian identity is shaped by the family, peers, social norms, and institutions inside and outside a community or culture. Historically, well-established conventions and practices nurtured and promoted the development of individual identity. These included careful observation and nurturing of individual talents and interests by elders and family members; rites of passage; social and gender roles; and family specializations, such as healers, religious leaders, artists, and whalers. Contact with Europeans and Americans disrupted and transformed traditional norms for identity development. Today, Native identity is shaped by many complex social, political, historical, and cultural factors. In the late 20th and early 21st centuries, many American Indian communities have sought to revitalize and reclaim their languages and cultures.

Source: National Museum of the American Indian - <http://nmai.si.edu/nk360/understandings.cshhtml#eublock4>

Unit Assessment:

Students can create a poster to include key components of who they are, adjectives, family life, culture and traditions.

Studio Portrait of a Ute Family, c. 1880 - 1900



Source: Used with permission from the Denver Public Library.





Unit 4 Cultural and Social Structures Background Information

Unit 4

Family

The Weeminuche lived in family groups. Each member of the family had jobs to do. They worked together on hunts and on gathering trips. They shared the rewards of their efforts. The People did not use money. They traded with other tribes for things they did not make or could not find. Other people wanted the deer hides the Utes had tanned. The People could use them to trade for such things as corn and pottery.

The People needed enough to eat, shelter from the elements, and clothes to keep them warm and dry. They got those things through their daily work and their yearly travels.

Usually everyone in a group that traveled and worked together was related by birth or by marriage. But outsiders could join the group if all agreed. After a couple chose to marry they usually lived with the woman's family. However, the couple could choose to live with the man's family or go off on their own. Children born into the group were raised by brothers and sisters, cousins, grandparents, and parents. Older children taught younger ones until they reached six to eight years of age. Then children learned from adults. Boys learned how to hunt and trade. Girls learned to gather and prepare food, tan hides, and make baskets.

During the changing seasons, families moved to different campsites. One location could not support many people. Once the resources were used, the family moved to the next location. Family groups usually traveled each year to the same campsites. Often, many family groups gathered together for hunts and for social occasions, such as the Bear Dance. At these events people made new friends.

The People did not choose leaders by voting. Instead, they agreed who should be leader because of his or her good advice or special skills. One person might be a leader of a hunt or food gathering trip. Another person could be the leader when trading. Older people were honored for their experience and wisdom.

Ute People Today

We the Nuuchu, the Ute People, are still here. We live in the modern world and carry on our traditions. We adapt and find new ways to persevere. We work and go to school. Our connections to this Rocky Mountain land sustains us. We look to the future.

"Today, I walk with a foot in both worlds, a tennis shoe in the modern world and a moccasin in the Ute tradition."

-Ernest House, Jr.

(Colorado Commission of Indian Affairs, Executive Director & Member of the Ute Mountain Ute Tribe)





Unit 4 Cultural and Social Structures Background Information

Unit 4

“Ute People live in the modern world. We have cell phones, internet and computers. We live in houses, drive cars, wear clothes from the mall, have jobs, travel, enjoy life, and go to movies. We cheer on our favorite sports teams, and we participate in sports like skateboarding, bowling, skiing, and basketball. Our traditions continue. We continue to hold Bear Dance and other dances and ceremonies. Some people participate in the Native American Church. We gather as families to celebrate births, weddings, and graduations, to remember loved ones, and to pass on traditions. People make beadwork and baskets to give to family and friends.”

-Regina Lopez-Whiteskunk (Member of the Ute Mountain Ute Indian Tribe)

Our Future, Our Youth

“A 4th grader who is Ute has a life a lot like other 4th graders in the U.S. They go to school. Some kids go to local public schools, some kids go to charter schools run by their tribes, some kids go to boarding schools. They have the internet, cell phones, and video games. They play sports, read books, and listen to music. They travel with their families to visit relatives, some kids attend church with their families. Some Ute kids go hunting and fishing, some kids like to shop or go to places like Dave and Buster. They like pizza and hamburger. They also participate in tribal activities. Some kids attend culture camp and participate in the Tri-Ute games. They attend the Bear Dance every spring, and some kids dance and compete in powwows.”

-Regina Lopez-Whiteskunk (Member of the Ute Mountain Ute Tribe)

Each summer, one of the Ute reservations host the Tri-Ute Games. The purpose of these sports events is to come together to foster friendships among our three tribes. It is essential that we teach our children Ute traditions. Almost one-third of all Utes are under the age of 18. Each year we crown young people “Tribal Royalty” They represent the tribes at events in our communities and throughout Colorado and Utah.

Tri-Ute Games, Archery, 2010



Source: Used with permission from Jeremy Wade Shockley, The Southern Ute Drum.





The Role of Family & Tribal Elders

Unit 4 Lesson 1

Lesson Overview:

Students will be able to identify and explain the role of family and Tribal Elders in the Ute social structure.

Time Frame:

45 minutes

Inquiry Questions:

1. What is the significance of family to the Ute People?
2. Why are tribal elders so important in Ute society?
3. What role did kinship systems play in shaping people's roles and interactions among other individuals, groups, and institutions?

Colorado Academic Standards-Social Studies:

- **CO State History Standard 1: GLE #2**
 - *EO.c: Describe both past and present interactions among people and cultures that have lived in Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*

Colorado Academic Standards-Reading, Writing, and Communicating:

- **CO State Reading, Writing, and Communicating Standard 2: GLE #2**
 - *EO.a - Use Key Ideas and Details to:*
 - *iii. Explain events, procedures, ideas, or concepts in a historical, scientific, or technical text, including what happened and why, based on specific information in the text. (CCSS:RI.4.3)*

Materials:

Reading #1: Family Life

Reading #2: Ute Family and Society

Reading #3: Bands

Family Roles Graphic Organizer

Family Tree Graphic Organizer

Poster: Ute Tribal/Family Roles

Background Knowledge / Contextual Paragraph for Teachers:

Paternal and maternal sides of the family have names for each relative. The man would provide the meat by hunting. The mother would always cook three meals a day: breakfast, lunch, and supper. Within their household, they had specific





The Role of Family & Tribal Elders

Unit 4 Lesson 1

seating at the dinner table. They ate every meal together. The oldest sibling, parent, or grandparent is always respected. Elders included grandma or grandpa-like figures. Whoever was the oldest in the camp group was the most respected. Aunts and uncles from either side of the parents could step in as the role of the parent and could teach different trades. Grandparents taught lessons for life. The Chief was selected by the people. He was respectful and knowledgeable and loved the people.

Building Background Knowledge for the Student:

Ask students to think about their family and the roles of members within their family.

- Is there someone in your family that you go to to hear stories about your family?
- Is there someone in your family you respect?
- Do you have certain routines with mealtimes?
- Describe a typical family dinner. Do you all eat together as a family? Who does the cooking?

Instructional Procedures and Strategies:

1. Have students create their own family tree in the graphic organizer
2. Ask students to compare and contrast their own family roles to the Ute Family/Tribal Roles as outlined in the graphic organizer
 - a. Have students connect the task to themselves by filling out the “Yours” column.
 - b. Next, have student read, Reading #1 and Reading #2
 - c. Then, ask students to complete the Ute (traditional) column based on the information in the readings.
3. Have students read, Reading #3 and complete a typical day as if they were a Ute boy/girl.

Critical Content

- The importance of different family roles
- The importance of Tribal Elders to the Ute social structure

Key Skills

- Understand the similarities and differences of their family roles and Ute family/tribal roles
- Understand the similarities and differences of their daily roles and Ute children
- Understand the importance of Elders

Critical Language (vocabulary)

Roles, tribe, chief, elders, territory, advice, celebration, raid(ing), society, social structure





The Role of Family & Tribal Elders

Unit 4 Lesson 1

Variations/Extensions:

Writing Extension: Students could use their compare/contrast graphic organizer of their own family trees and Ute family/tribe roles to write an essay.

Writing Extension: Use any of the articles in writing for essays.

Formative Assessment Options:

Students will complete the compare/contrast graphic organizer.

Resources:

Ute Sociopolitical Organization: <http://www.everyculture.com/North-America/Ute-Sociopolitical-Organization.html>

Ute Social Structure and Family Units: https://www.fortlewis.edu/finding_aids/inventory/UteLands.htm#Sec6

Texts for Independent Reading or for Class Read Aloud to Support the Content

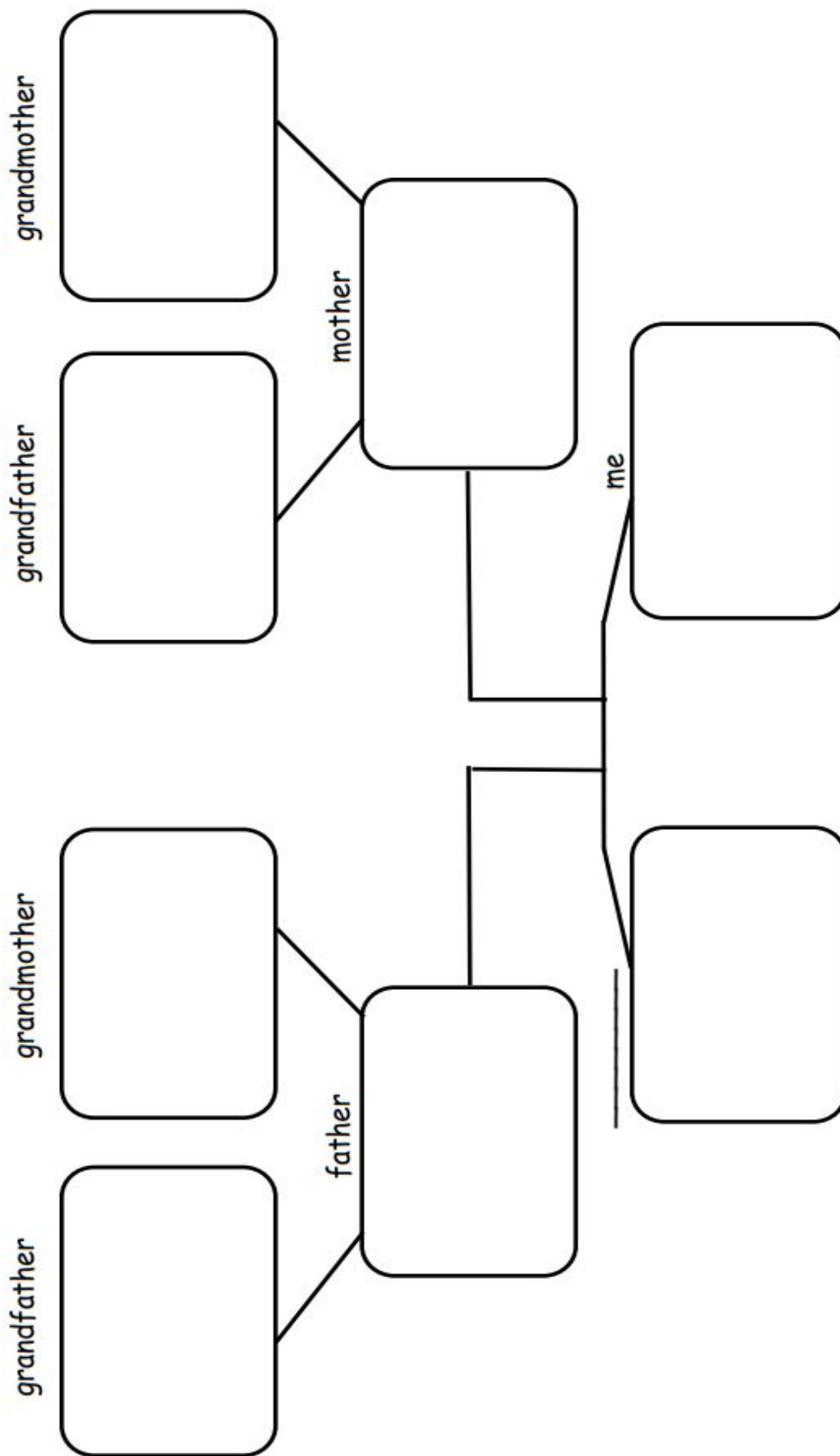
Informational/Non-Fiction	Fiction
Flanagan, A.K. (1998). <i>The Utes</i> . New York: Children's Press.	N/A
Reading #1: <i>Family Life</i> . This reading is excerpted, with permission, from <i>The Utes</i> by Alice K. Flanagan.	
Reading #2: <i>Ute Family and Society</i> . This excerpt is adapted from <i>A Brief History of the Ute People</i> . Used with permission from the Southern Ute Indian Tribe.	
Reading #3: <i>Bands</i> . Source: Used with permission from The Utah Division of Indian Affairs - " <i>We Shall Remain</i> " curriculum https://utahindians.org/Curriculum/pdf/4thUte.pdf	



Family Tree

Unit 4 Lesson 1

Name: _____





Family Role and Graphic Organizer

Unit 4 Lesson 1

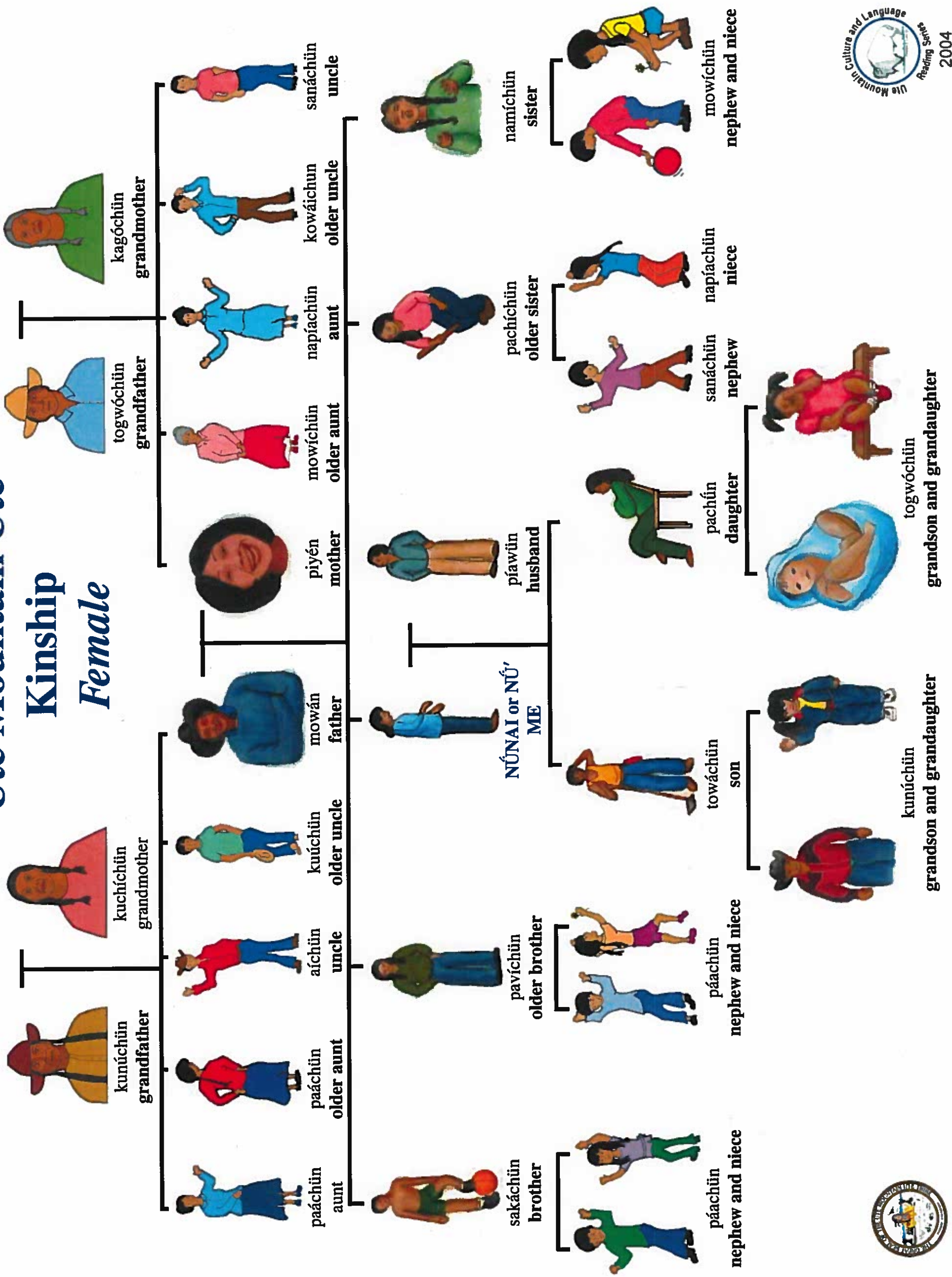
Family Member	Role & Responsibilities in Your Family	Role & Responsibilities in a Traditional Ute Family
Grandma and Grandpa		
Mom		
Dad		
You		



Ute Mountain Ute

Kinship

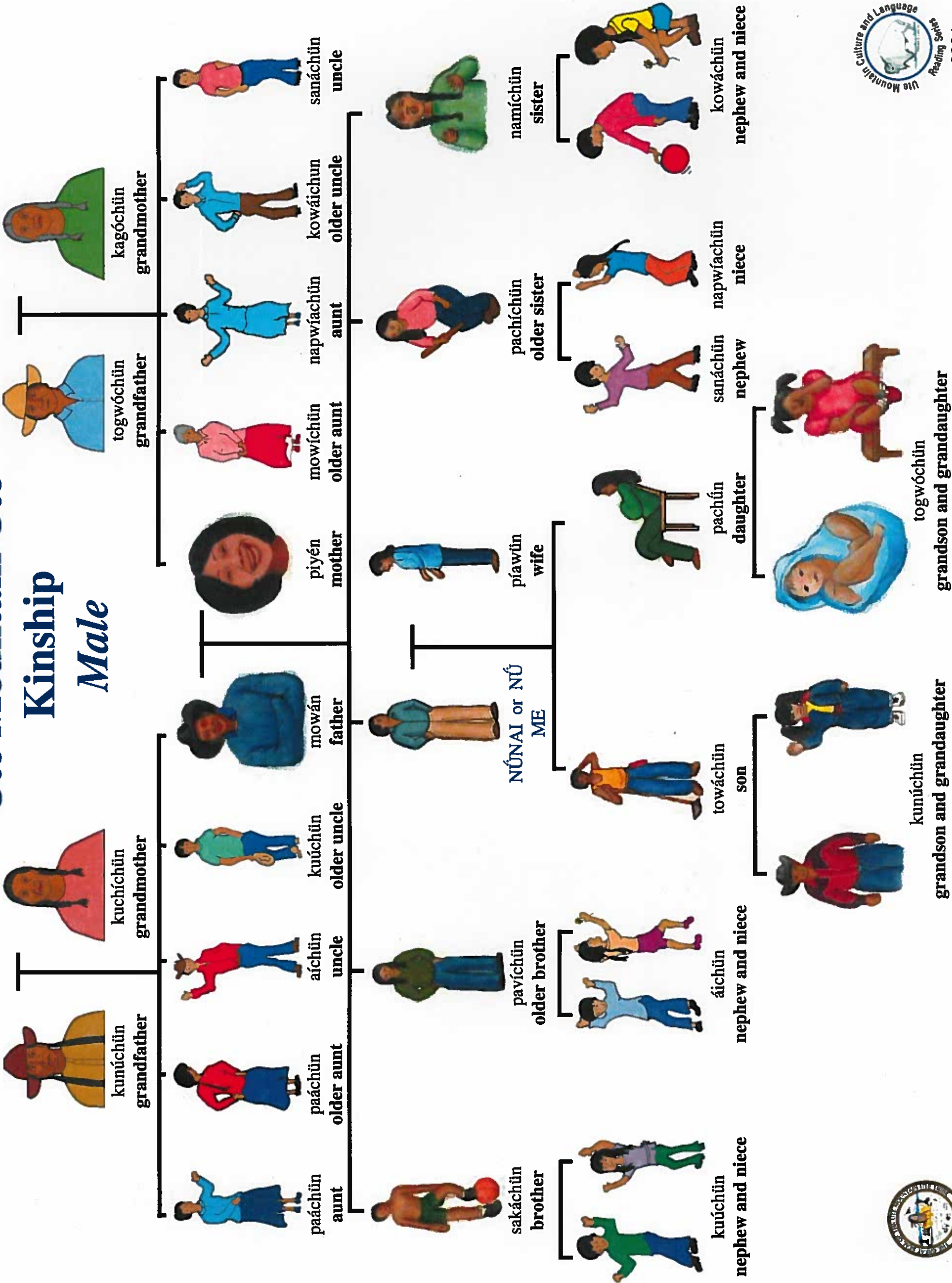
Female



Ute Mountain Ute

Kinship

Male





Reading #1 Family Life

Unit 4 Lesson 1

In ancient times, Ute families were small - a husband and wife, their children, and sometimes elderly grandparents. Elders made important decisions and were treated with great respect. Eventually, when the size and number of families increased, the Utes organized into seven groups called bands.

In each band, Ute women were in charge of building and maintaining the *dwellings. They made the household utensils and clothing, cooked the meals, looked after the children, and did most of the work when camps were moved. Men were responsible for hunting, fighting, and *raiding enemy *territory. They made weapons and *ceremonial objects. Usually they also conducted the ceremonies.

*dwelling(s) - a place where a person lives

*raid(ing) - a surprise attack on an enemy

*territory - an area of land that belongs to or is controlled by a group of people

*ceremony/ceremonial - a formal activity that is part of a social or religious event

Source: This reading is excerpted, with permission, from *The Utes* by Alice K. Flanagan.

Southern Ute Sub-Chief Nanise with women and children. C. 1900-1910.



Source: Photograph used with permission from History Colorado.





Reading #2 Ute Family and Society

Unit 4 Lesson 1

The family has always been the center of Ute *society. Even as their lives changed within their lands, and as outsiders introduced new materials, such as guns and horses, the family remained the center of Ute life.

The Ute family includes grandparents, aunts and uncles, and cousins, as well as parents and children. Within this group each person had specific responsibilities. The oldest members shared their wisdom and experience, and *advising and teaching the others. Younger adults provided for the group's physical needs such as food, clothing, and shelter. The young learned the legends, ways, and beliefs of the People from the older members of the family. In this way, Ute wisdom passes from one *generation to the next. Young girls learned from their sisters, cousins, mother, aunts, and grandmothers. Women gathered plants and prepared food, made and repaired clothing, cared for young children, and were in charge of the campsites. Men caught fish and shot or trapped game, and made most of the tools and weapons.

They also defended the families from attackers. All family members joined in many activities. They worked together to build tipis or build a brush home. The whole family cared for, taught and played with young children. They often gathered to play games, relax, and listen to stories.

These family groups had no official leaders. Family members respected the decisions and advice of the older people who had more experience. When several family groups joined together, individuals followed the advice of the men they respected. Individuals with a specific skill would lead a particular activity like a rabbit hunt. Others had special powers to cure illness or knowledge to lead a religious ceremony or talent to sing songs and tell stories.

*society - the people of a particular area who share laws, traditions, and values

*advice/advising - an opinion or suggestion about what someone should do

*generation - a group of people born and living during the same time

Source: This excerpt was adapted from *A Brief History of the Ute People*. Used with permission from the Southern Ute Indian Tribe.





Reading #3 The Bands

Unit 4 Lesson 1

Long, long ago Utes roamed over most of Utah and Colorado. Families gathered together in bands. Each *band moved between its own winter and summer ranges. Each band had its own *territory. No one owned the land. They were all protectors of the land. Bands gathered food in the mountains during the hot summers. They spent the cold winters down in the valleys, where the weather was milder.

The bands sent out hunting parties. Many bands shared the same hunting grounds. Each person in the band had a job. The men did the hunting and fighting. They made their own equipment and kept it in good condition. Women gathered food, cooked, made clothes and tipis, and took care of the home.

The elders raised the young children. They guided their play and taught them what was best. Everyone loved the little children. No one punished the children. The elders also gave help and *advice to the band. The men and women honored the elders and listened to them carefully.

Older boys learned from the men. They watched the men do their jobs. The boys helped the men, and learned from them. The best craftsmen were chosen to teach the boys. The boys were proud to make their own bows and arrows and knives to go on a hunt with the men. The men coached them in shooting, keeping physically fit, and many other skills.



When an older boy was finally ready, he would go out on a hunt alone. He would kill a deer, and bring the meat without eating any. Then he would give the meat to one of the elders. Killing the deer by himself, and sharing it with someone who could no longer hunt showed that he was now a man, and would be lucky in hunting.

Older girls went with the women to learn what foods to gather, how to weave baskets, and sew clothes. They sang songs while they helped the women stretch deer skins. They were glad to learn to make the beautiful Ute beadwork.





Reading #3 The Bands

Unit 4 Lesson 1

When an older girl was ready, she would go gather food, without eating any. She would bring it back to one of the elders to eat. This showed she had the skills to find food and the compassion to care for the tribe. She would be lucky in gathering food, and was now one of the women.

*band - a group of people

*territory - an area of land that belongs to or is controlled by a group of people

*advice - an opinion or suggestion about what someone should do

Source: Used with permission from The Utah Division of Indian Affairs - "*We Shall Remain*" curriculum

<https://utahindians.org/Curriculum/pdf/4thUte.pdf>

Chief Buckskin Charlie and band of Ute Indians, ~ 1870 - 1890.



Source: Photograph used with permission from the Denver Public Library.





The Preservation of Language & Cultural Traditions

Unit 4 Lesson 2

Lesson Overview:

This lesson introduces students to the importance of preserving the Ute language and their cultural traditions.

Time Frame:

45 minutes

Inquiry Questions:

1. What are the methods of recording and preserving history?
2. How are the Ute Tribes working to preserve their language and cultural traditions?
3. What cultural traditions have been lost over time?

Colorado Academic Standards-Social Studies:

● CO State History Standard 1: GLE #2

- *EO.c. - Describe both past and present interactions among people and cultures that have lived in Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*

Colorado Academic Standards-Reading, Writing, and Communicating:

● CO State Reading, Writing, and Communicating Standard 1 GLE #1

- *EO.a. -Use Key Ideas and Details to:*
 - *iv. Review the key ideas expressed and explain their own ideas and understanding in light of the discussion. (CCSS: SL.4.1d)*

● CO State Reading, Writing, and Communicating Standard 2 GLE #2

- *EO.b. -Use Craft and Structure to:*
 - *iii. Compare and contrast firsthand and secondhand account of the same event or topic; describe the differences in focus and the information provided. (CCSS: Ri.4.6)*

Materials:

Short video of two boys using, *Nuu'apagap*, the Ute language: <https://www.youtube.com/watch?v=4bY3kvpn9oU>

Video about Preserving History: *Colorado and the West: Native American History in Colorado* (9:33)

<https://www.youtube.com/watch?v=4GganvNQjWA>

PowerPoint: Keeping Ute Language and Cultural Traditions Alive <https://tinyurl.com/ybn3v3aq>





The Preservation of Language & Cultural Traditions

Unit 4 Lesson 2

Background Knowledge/Contextual Paragraph for Teachers:

As most of the historical information regarding the Ute language and cultural traditions is verbal, there are very few written resources available about Ute language and cultural traditions. Ute is a Uto-Aztecan language, related to other languages like Hopi and Nahuatl. It is a dialect of the Colorado River Numic language, spoken by the Ute people. Speakers primarily live on three reservations: Uintah-Ouray (or Ute Indian Tribe) in northeastern Utah, Southern Ute in southwestern Colorado, and Ute Mountain in southwestern Colorado and southeastern Utah. As of 2010, there were 1,640 speakers combined of all three dialects Colorado River Numic. Ute's parent language, Colorado River Numic, is classified as a threatened language, although there are tribally-sponsored language revitalization programs for the dialect.

The Ute Language is a blessing given to the People by the Creator. It is spiritual and must be treated as such. It is a part of their land as well as a part of their people. There is no way that their language can be separated from their traditional beliefs and practices. Their language and culture are one. Because the Ute People believe that education is the transmission of culture and that all their people must have genuine freedom of access to education, they assert that all aspects of the educational process shall reflect the beauty of their Ute values and the appreciation of their environment.

Building Background Knowledge for the Student:

Show the video of the boys speaking *Nuu'apagap*, the Ute language <https://www.youtube.com/watch?v=4bY3kvpn9o>

Ask:

- Could you understand what the boys are saying?
- What language do you think they are speaking?
- If someone told you tomorrow that you could no longer speak your own language and that you had to switch to a new language, how might you feel?

Instructional Procedures and Strategies:

1. Use the PowerPoint (<https://tinyurl.com/ybn3v3aq>) to guide instruction for this lesson.
2. Name Activity. Have students select a name from the provided list of animal names. Handout out name tags/labels. For the class period, students will be referred to by their animal name. Explain to students that when the government came in, they came up with a "white man" name for the Ute children and they were no longer referred to by their Indian name. Discuss how this may have impacted their traditions and language. At the end of the class period, have students reflect how they felt being called a different name for the class period and how this might feel if it was for the remainder of their life.
3. Interview an adult using the interview worksheet. Either send home ahead of the lesson with students or have students interview an adult around the building. Have students share with a partner their responses.





The Preservation of Language & Cultural Traditions

Unit 4 Lesson 2

Critical Content

- How history is recorded and preserved
- How cultural traditions are preserved
- How Ute cultural traditions remain and that some have been lost

Key Skills

- Interview an adult to see how life has changed or stayed the same throughout that adult's lifetime
- Understand how life has changed for Ute Indians
- Explain the importance of preserving the history and culture of the Ute

Critical Language (vocabulary)

Traditions, preserve, culture, civilize

Variations/Extensions:

- Video: Colorado Experience: The Original Coloradans (28:14) <https://www.youtube.com/watch?v=IWLdijamdcQ>
- Students compare and contrast their traditions (or those of the adult you interviewed) and those traditions of the Ute People using a graphic organizer.
- Writing Extension: Write an essay comparing and contrasting your traditions (or those of the adult you interviewed) with those traditions of traditional Utes.
- Students could video record an interview using the attached questionnaire. A rubric is included to evaluate their presentation.

Formative Assessment Options:

Complete interview handout

Exit ticket: Why is it important to the Ute to preserve their history and culture?

Resources:

The Life of Colorado's Indians, including primary sources such as images and quotes

<http://www.unco.edu/hewit/doing-history/colorado-indians/community-life/>





The Preservation of Language & Cultural Traditions

Unit 4 Lesson 2

Texts for Independent Reading or for Class Read Aloud to Support the Content	
Informational/Non-Fiction	Fiction
Hanel, J. (2013, January 11). Ute tribe hunting agreement gets approval. <i>Durango Herald</i> . Retrieved online: https://durangoherald.com/articles/49901	Editor, C.R. (2015). <i>Native American Tribes: The History and Culture of the Utes</i> . CreateSpace Independent Publishing Platform.
	Wroth, W. (2000). <i>Ute Indian Arts and Culture: From Prehistory to the New Millennium</i> . Colorado Springs, CO: Taylor Museum of the Colorado Springs Fine Arts Center.

Boyd Lopez, Sun Dance and Bear Dance leader of the Ute Mountain Ute Tribe, at a site blessing ceremony.



Source: The Daily Yonder Newspaper. Retrieved <http://www.dailyyonder.com/democrats-view-indian-country/2008/08/29/1549/>





Animal Names

Unit 4 Lesson 2

Antelope

wach í ch

Bat

pá chach

Bear

kwi yá gat

Bobcat

kú puch

Buffalo

kú ch

Bull

kuch ú kamayev

Colt

kav áarach

Cow

kuch ú pak

Coyote

yogw ówuch

Doe

ti yévi yep

Dog

sar í ch

Elk

par í

Fox

tav áchi ´ech

Goat

siv á tuch

Horse

Kav áa

Jackrabbit

kam úch

Lamb

kan érerach

Mountain Goat

tup í sivatuch

Mountain Lion

tuk ú puach

Mountain Sheep

nag ách

Otter

wachi ´ch





Animal Names

Unit 4 Lesson 2

Pig

kuchí naa

Porcupine

iyúpitch

Prairie Dog

tüché 'e

Rabbit

tavúch

Raccoon

chichi 'pükusiget

Red Fox

taváichach

Sheep

kanéürch

Squirrel

akúsakuch

Wolf

suná 'v



PRESERVING UTE LANGUAGE AND CULTURAL TRADITIONS

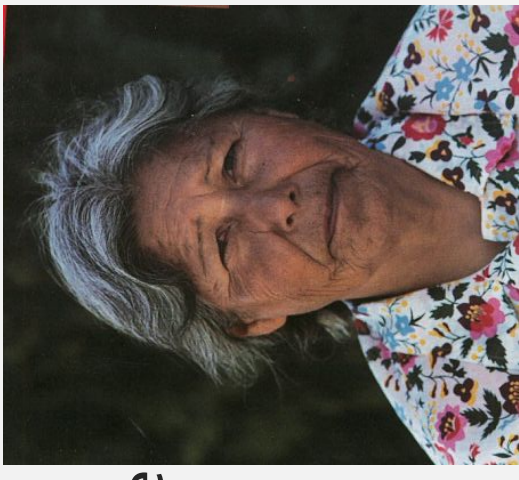
YOU HAVE A NEW NAME!

- Traditional Ute names were changed by government agencies giving them American names to “civilize” them
- For today, you will be called by a different name to understand how Ute children may have felt when their birth names were taken away.



BACKGROUND

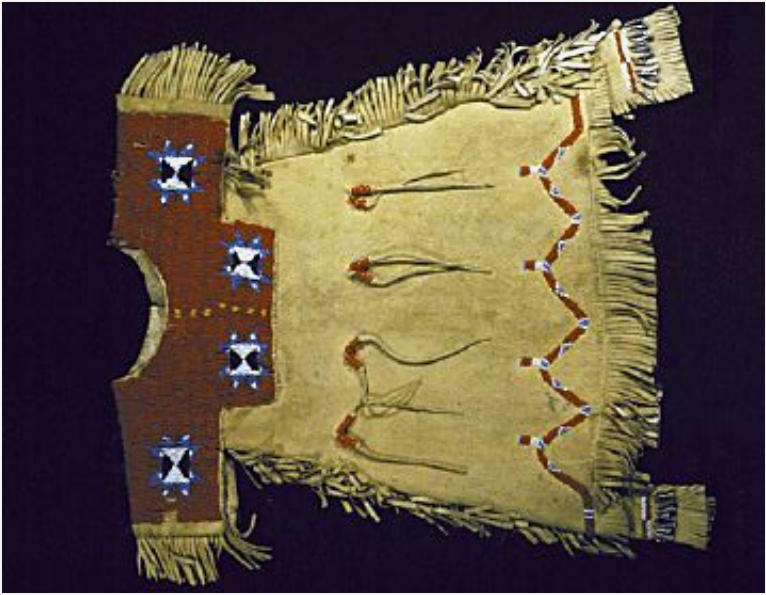
- All historical information is shared verbally by story-telling from Elders
- In some cases, when an Elder dies, the story dies with them if the story hasn't been passed down to younger generations
- The oldest Ute Mountain female member as of 2017 is Stella, age 97, shown below.
- In order to find their family tree or enroll in the tribe, Ute People have to go to the U.S. Department of the Interior, Indian Affairs.



LANGUAGE AND CULTURAL TRADITIONS TODAY

- Learning to speak Ute languages: “The voice of the land is our language”
- Language and Culture are one!
- Traditions the Ute People still maintain:

Bear Dance	Songs and Dances
Sundance	Story-telling
Powwows	Traditional Clothing
Elder Council	



Ute Life in the 21ST CENTURY

Life for the Ute People is very different now than it is used to be due to the following factors:

- Technology is changing daily life for the Ute
- Vast Ute lands have been reduced to Reservations
- The loss of land for hunting and the required rules for hunting (being able to hunt a certain number of animals based on a lottery system) has caused the Ute People to use the grocery store for food
- Recent agreements (2013) have allowed the Brunot Agreement Area (1873) to be included as part of the areas in which the Ute may hunt.
- Modern Homes & clothing
- The Ute language is not commonly used
- Population of Ute People who have been officially recognized as at least $\frac{1}{4}$ Ute has been reduced due to federal government requirements (Southern Ute 1,500; Mountain Ute 2,000; Northern Ute about 4,000)

REFLECT

- What are the challenges that the Ute face today?
- How did it feel to have your name taken away from you?
- How would it feel if your name remained this new name for the remainder of your life?
- What traditions still exist for Ute Indians?
- How have their traditions changed?



Interview An Adult

Unit 4 Lesson 2

Name: _____ Date: _____

Adult Interviewed: _____

Directions: Interview an Adult to answer the questions below.

1. How are holidays (birthdays, Christmas, etc.) celebrated in your family? Does your family have special traditions?

2. How are those traditions different today from what it was like when you were a child?





Interview An Adult

Unit 4 Lesson 2

3. Tell me about stories that have come down to you about your parents? Grandparents?

4. What does your family enjoy doing together?

5. What world events had the most impact on you while you were growing up? Did any of them personally affect your family?





Ute Tribal Identity: Living in 2 Worlds

Unit 4 Lesson 3

Lesson Overview:

The Ute People live in two worlds that have been impacted by multiple forces. Students will understand the cultural diffusion that the Ute tribes have experienced over time and how this has impacted their ability to maintain their original identity.

Time Frame:

45 minutes

Inquiry Questions:

1. What does it mean to be a Ute Indian?
2. What groups of people have influenced Ute identity over time? How?
3. What outside influences have impacted Ute culture? How?

Colorado Academic Standards-Social Studies:

- **CO State History Standard 1: GLE #1**
 - *EO.c. - Explain, through multiple perspectives, the cause-and-effect relationships in the human interactions among people and cultures that have lived in or migrated to Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*
- **CO State History Standard 1: GLE #2**
 - *E.O.c.- Describe both past and present interactions among the people and cultures in Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*
- **CO State Geography Standard 2: GLE #1**
 - *EO.d. - Illustrate, using geographic tools, how places in Colorado have changed and developed over time due to human activity*

Colorado Academic Standards-Reading, Writing, and Communicating:

- **CO Reading, Writing, and Communicating Standard 1: GLE #1**
 - *EO.a. - Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grade 4 topics and texts, building on others' ideas and expressing their own clearly. (CCSS: SL. 4.1)*
 - *i. Come to discussions prepared, having read or studied required material; explicitly draw on that preparation and other information known about the topic to explore ideas under discussion. (CCSS: SL.4.1a)*
- **CO Reading, Writing, and Communicating Standard 2: GLE #2**
 - *EO.a. - Use Key Ideas and Details to:*
 - *i. Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text. (CCSS: RL.4.1)*





Ute Tribal Identity: Living in 2 Worlds

Unit 4 Lesson 3

- **CO Reading, Writing, and Communicating Standard 4: GLE #1**

- *EO.a. - Conduct short research projects that build knowledge through investigation of different aspects of a topic. (CCSS: W.4.7)*
 - *ii. Present a brief report of the research findings to an audience.*

Materials:

Photographs (found at the end of this lesson plan)

Picture Analysis Form <https://www.cde.state.co.us/cosocialstudies/imageworksheet>

A pitcher of water

Fresh produce such as cucumbers, broccoli, blueberries, raspberries, oranges, and strawberries

Cups for each student

Background Knowledge/Contextual Paragraph for Teachers:

For American Indians, identity development takes place in a cultural context, and the process differs from one American Indian culture to another. American Indian identity is shaped by the family, peers, social norms, and institutions inside and outside a community or culture. Historically, well-established conventions and practices nurtured and promoted the development of individual identity. These included careful observation and nurturing of individual talents and interests by elders and family members; rites of passage; social and gender roles; and family specializations, such as healers, religious leaders, artists, and whalers. Contact with Europeans and Americans disrupted and transformed traditional norms for identity development. Today, American Indian identity is shaped by many complex social, political, historical, and cultural factors. In the late 20th and early 21st centuries, many American Indian communities have sought to revitalize and reclaim their languages and cultures.

Source: Used with permission from the National Museum of the American Indian

<http://nmai.si.edu/nk360/understandings.cshtml#eublock4>

“Ute language is who we are, it identifies us with Mother Earth, it’s a gift from the Creator, without the language, we are only paper people, we don’t have an identity.” ~ Lynda Grove-D’Wolf, Elder, Southern Ute Tribe

Source: The Colorado Experience.

Building Background Knowledge for the Student:

1. Show students the image below.
2. Ask students what they think the image below means.
3. Explain that many Ute People find themselves “living in 2 worlds”.
4. Ask students what they think “living in 2 worlds” means?





Ute Tribal Identity: Living in 2 Worlds

Unit 4 Lesson 3



Source: Used with permission from the Governor's Commission to Study American Indian Representations in Public Schools
<https://www.colorado.gov/pacific/sites/default/files/atoms/files/CSAIRPS-Report-2016.pdf>

Instructional Procedures and Strategies:

1. Divide students into pairs.
2. Hand out photographs (one for each pair) with a picture analysis worksheet. Have pairs fill out the picture analysis worksheet together as they discuss the photo.
3. Have each group present their picture analysis to the class with teacher asking leading questions, showing impact from various groups.
4. Go through Google Slide presentation with students. For this, you will need to have your pitcher of water and fresh produce prepared and readily available to be used with the Google Slide presentation. Prior to presenting the Google Slides, the teacher should review the central idea information below as well as the presentation.
5. Google Slide Presentation <https://tinyurl.com/y9yekufz>





Ute Tribal Identity: Living in 2 Worlds

Unit 4 Lesson 3

6. **Central Idea:** The Ute Tribes have been dramatically impacted by political divisions between European powers, relocation, outside religions, and government controlled boarding schools. Despite this impact, the Ute culture has remained strong, survives, and continues to thrive. To demonstrate this cultural diffusion and impact on their culture, students will be exposed to a water demonstration. Teachers should have a clear pitcher of water. The water (which is life itself to the Ute People) represents the Ute People. Their traditions, religion, food, clothing, traditional roles, and cultural activities are represented by the water, the source of life. Each of the pieces of produce represent different external elements that have impacted the Ute culture, these are listed with discussion questions on each of the slides. Students should taste the water before and after to demonstrate that both positive and negative aspects have had an impact on the Ute People. There are discussion questions at the conclusion of the presentation to help guide the discussion. Although all of these changes have had an impact on the Ute still today, that culture still remains a refreshing and life giving necessity to the Ute People.
7. Have students read Reading #1. Students will most likely need supports to read through the text.
8. Have students look for evidence in the text that supports the idea that the Ute People are “living in 2 worlds”.

Critical Content

- The geographical location of the Ute People historically and currently
- The factors that have impacted Ute culture and identity
- The breakdown of ownership of Colorado over time
- Identifying the changing aspects of the Ute People (clothes, jobs, traditions)

Key Skills

- Use maps to locate the current Ute Tribal Reservation on a Colorado map
- Use maps to identify the changing boundaries of Colorado and the various groups that have owned parts of Colorado
- Explain the challenges of “living in 2 worlds”

Critical Language (vocabulary)

Infusion, adaptation, identity, stewardship, prosperity, hogan (a traditional Navajo hut of logs and earth), Indian Reorganization Act

Variations/Extensions:

Teachers may provide the students with a graphic organizer to collect notes about the different aspects of the Ute culture and the outside forces that they have been impacted by.





Ute Tribal Identity: Living in 2 Worlds

Unit 4 Lesson 3

Formative Assessment Options:

1. Students will create a Venn Diagram identifying aspects of their own culture and the impact of outside influences that have had an effect on them similar to the Ute People, compare and contrasting Ute culture and their own.
2. Extended Homework Activity- Students go home and interview their parents about cultural traditions that their parents grew up with and how it has changed and yet remained the same.

Questions to Interview their parents

1. What are some memorable holidays or family traditions you had growing up?
 2. Are the traditions you did when you were young, ones that we still do today? What are they?
 3. Have these traditions adapted (changed) over time?
 4. What traditions are important to our family?
 5. Do we have new traditions? Are there traditions we want to incorporate into our family?
3. Extended Homework Activity- Students go home and interview their parents about cultural traditions in that their parents grew up with and how it has changed and yet remained the same.

Resources

Indian Reorganization Act of 1934

<https://www.encyclopedia.com/history/encyclopedias-almanacs-transcripts-and-maps/indian-reorganization-act-1934>

The Dawes Act of 1887 was a policy focused specifically on breaking up reservations by granting land allotments to individual Native Americans. <https://www.ourdocuments.gov/doc.php?flash=false&doc=50>

Contemporary Native American Cultural Issues <https://tinyurl.com/ya2d9pnp>

American Indian Identities: Issues of Individual Choices and Development

<https://blogs.brown.edu/chscholars/files/2018/07/Mihesuah.pdf>

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction	Fiction
Reading #1: <i>A Culture in Transition</i> . Terry Knight, Ute spiritual leader, 1989.	





Ute Tribal Identity: Living in 2 Worlds

Unit 4 Lesson 3

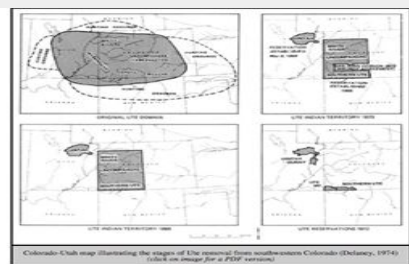
Photographs

Discussion Suggestions



Map Illustrating the Political Changes to the San Luis Valley (Colorado)

<https://media.nationalgeographic.org/assets/photos/000/315/31517.jpg>



Colorado-Utah map illustrating the stages of Ute removal from southwestern Colorado. (Delaney, 1974).

https://www.nps.gov/parkhistory/online_books/blm/co/10/images/map8.pdf



Picture #1 Photo Analysis

Group studio portrait of Ute Native Americans; seated are: Tachiar, Parrum, A-Pat-We-Ma, and Wich-Ha-Ka-Sa; standing are: Tan-Nah, Jui, Ce-Gee-Che, Ta-Wee, Buckskin Charley, and Pedro; painted backdrop.
Photo: 1899

Discussion Suggestions:

- What are they wearing?
- What is the setting of the picture?
- What additional items are shown in the photo?
- What is the expression on their faces?

<http://digital.denverlibrary.org/cdm/singleitem/collection/p15330coll22/id/71745/rec/7>





Ute Tribal Identity: Living in 2 Worlds

Unit 4 Lesson 3



Picture #2 Photo Analysis
"Indians, Ute, education, Grand Junction" c. 1900-1911

Discussion Suggestions:

- How are they dressed?
- What job are they performing?
- What is the setting of the picture?

<http://digital.denverlibrary.org/cdm/singleitem/collection/p15330coll22/id/19782/rec/84>



Picture #3 Photo Analysis
"Girls in dorm, Ignacio, CO" c. 1900-1920

Discussion Suggestions:

- What is the setting of the picture?
- What type of clothing are they wearing?
- What are they doing in the photograph?

<http://digital.denverlibrary.org/cdm/singleitem/collection/p15330coll22/id/19790/rec/12>



Picture #4 Photo Analysis
"Annual Flower Carnival Colorado Springs, CO", 1896

Discussion Suggestions:

- What is the setting of the picture?
- What type of clothing are they wearing?
- What season is the photograph taken in?

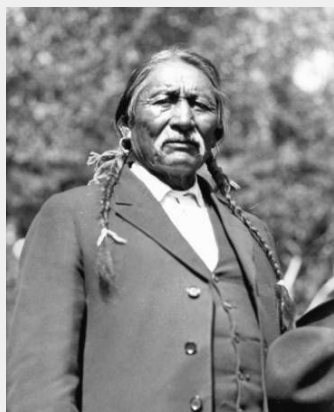
<http://cdm15981.contentdm.oclc.org/cdm/singleitem/collection/p15981coll57/id/794/rec/9>





Ute Tribal Identity: Living in 2 Worlds

Unit 4 Lesson 3



Picture #5 Photo Analysis
"Buckskin Charlie" c. 1912

Discussion Suggestions:

- What type of clothing is this person wearing?
- How is his hair styled? What can you infer about him based on his hairstyle?
- What is the expression on his face?

<http://cdm15981.contentdm.oclc.org/cdm/singleitem/collection/p15981coll13/id/1226/rec/16>



Picture #6 Photo Analysis
"Printing Office" c. 1900-1911

Discussion Suggestions:

- How are the people in the photograph dressed?
- What is the setting of the photograph?
- What are the people in the photograph doing?

<http://digital.denverlibrary.org/cdm/singleitem/collection/p15330coll22/id/32010/rec/90>



Picture # 7 Photo Analysis
"Ignacio girls playing basketball" c. 1900-1920

Discussion Suggestions:

- How are they dressed?
- How would you describe their feelings?
- What is the setting for this picture?

<http://digital.denverlibrary.org/cdm/singleitem/collection/p15330coll22/id/19787/rec/1>



Picture #8 Photo Analysis
"Utes with firearms" c. 1900 - 1930

Discussion Suggestions:

- How are the people in the photograph dressed?
- What items are they wearing in addition to their clothing?
- How did they get the additional items?

<http://digital.denverlibrary.org/cdm/singleitem/collection/p15330coll22/id/20431/rec/2>



Picture/Photograph Analysis Sheet

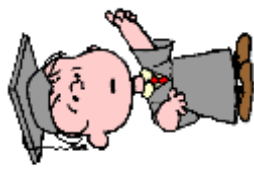


Name: _____

What do you see?



Are there people or objects in the picture? Or both?



People



Object



People and
Objects

Describe the object(s) in the picture. What is it made of?
Color?

What are the people doing in the photograph?

How does this photograph make you feel?

Surprised Nervous Sad
Happy Angry Scared

Is there any writing? Can you read it? If so, what does it say?

Where do you think the photo was taken?



Other: _____

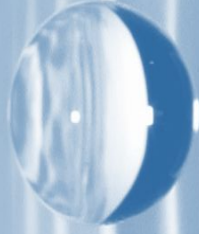
What questions do you have?



How does this photo compare to today?



Water is the Source of Life



The Ute People take their stewardship of protecting the Earth very seriously. To the Ute People, water is the blood of Mother Earth, and must not be polluted, for her sake and for the sake of all her children.

What Does Water Represent?

- What does it mean to be Ute?
 - Speak the Ute Language
 - Traditions:
 - Food
 - Religion
 - Clothing
 - Games/Activities
 - Gender Roles
 - Family Roles: Elders and Family Members
 - Traditional Family Roles
 - Cultural Activities
 - Bear Dance, Sundance
 - Oral Traditional Stories
 - Traditional Dress



Cucumbers

Which major groups claimed ownership of Colorado?

Let's add cucumbers to the water...



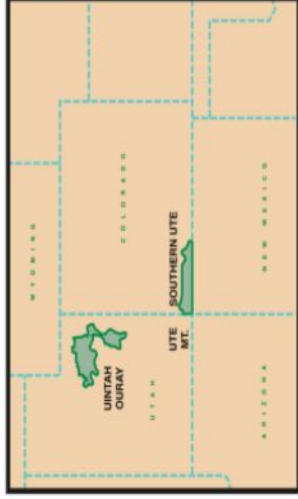
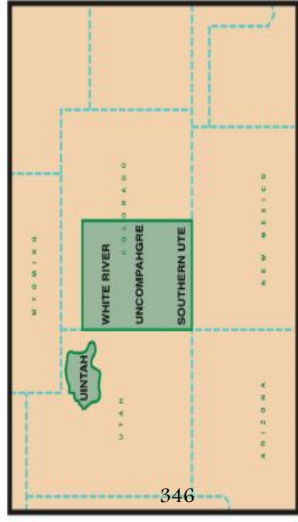
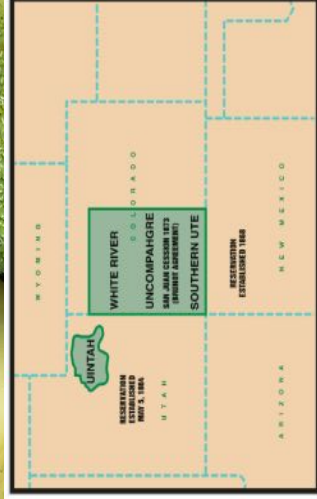
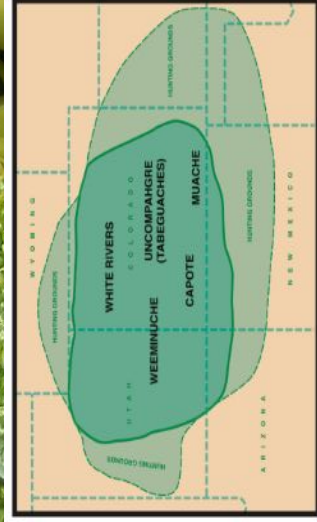
The cucumbers represent those groups that claimed ownership of Colorado i.e., European and Spanish settlers.

Broccoli

What has happened to traditional Ute lands?

Now add the broccoli to the mixture...

The broccoli represents the loss of land and forcible removal over time from the discovery of gold and silver. Laws like the Dawes Allotment Act (1887) divided up Ute land allowing for sales of Ute lands.



Blueberries

What job are these individuals performing?

Now add the blueberries to the mixture...

The blueberries represent the new jobs that the Ute Indians learned from European settlers such as farming and ranching. In addition, the Europeans introduced the use of horses, cattle, and sheep.



Raspberries

What is the setting of this photograph?

Add the raspberries...

The raspberries represent the boarding schools that the Ute Indians attended. There they were forced to learn and speak English, were not permitted to wear Ute clothing, or practice their culture. In addition, they learned how to farm and were forced to convert to Christianity.



Oranges

What activity do you see in this photo?



Now add the oranges to the mixture...

The oranges represent new activities like basketball and softball that has impacted the Ute culture. Today, many Ute people are also involved with traditional sports like archery and shinning (some similarities to field hockey).

Strawberries

What type of building is shown here? Who do you think lives in this house?



Now add the strawberries to the mixture...

The strawberries represent the change in housing. With the change in jobs and rise in income, over time the tipi's and hogans began to disappear and were replaced with modern homes.

Strain out the water and let's taste it!

- Has the water returned back to its original form?
 - What is different?
 - What is the same?
- What flavors do you taste?
 - Could these flavors also represent:
 - Technology
 - New Games
 - Speaking English & Spanish
 - Modern Dress
 - New Location
 - New industries (farming)

Over time, the Ute Indians have been affected by multiple external forces, not always by their own choosing.

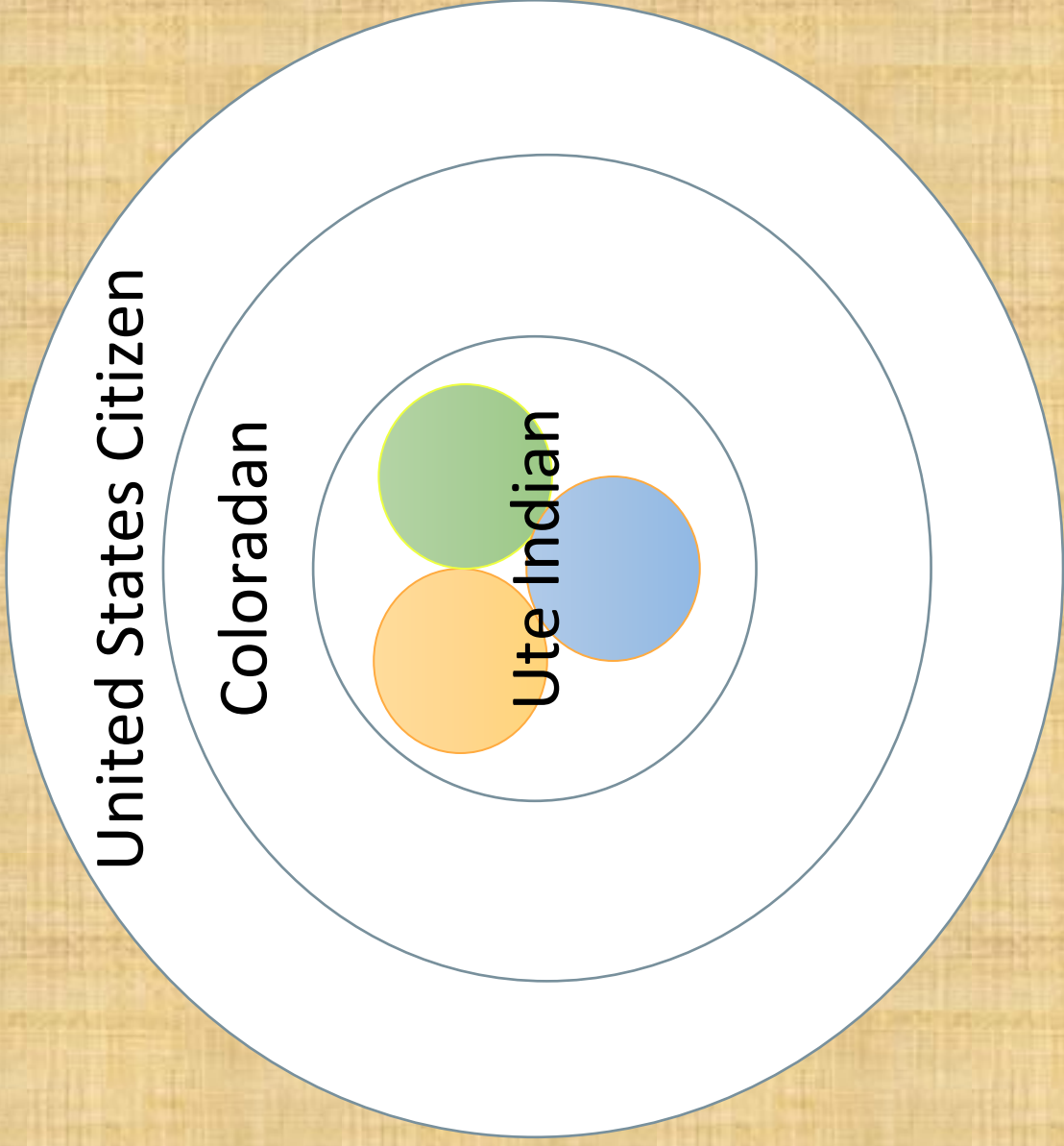
How can you return the water back to its original nature?

How can the Ute people return to their original ways of life?

Were all the changes the Ute people experienced negative?

How might the Ute people preserve their traditional culture today?

Who are the Ute People Today?





Reading #1 A Culture in Transition

Unit 4 Lesson 3

“ Now that they could afford the trappings of western culture, Ute households included cars, TVs, kitchen appliances, and other accouterments of modern society. Tipis, tents, and hogans began to disappear. So, too, did traditional dress, replaced by blue jeans and cowboy boots. With each successive generation, speakers of the Ute language grew increasingly scarce.

A widespread sense of alienation manifested itself in high rates of alcoholism, depression, and crime. So now, in addition to pursuing economic progress, the Ute people faced another daunting task: preserving a sense of who they were and where they had come from.

‘After a while, we’ll all live like white men. We’ll live in a square house and pay mortgages and live by the golden dollar.’”

Source: Terry Knight, Ute spiritual leader, 1989





The Wisdom of Our Elders

Unit 4 Lesson 4

Lesson Overview:

The Ute Tribes place a high importance on family and honoring their Elders. In this lesson, students will learn about the position an Elder holds within the Ute Tribe and the gifts an Elder brings to the Ute People. In addition, students will have an opportunity to interview someone older in their lives and seek to learn from their stories, experiences, and knowledge.

Time Frame:

60 minutes

Inquiry Questions:

1. How does one become an Elder in a Ute tribe?
2. What gifts does an Elder bring to the Ute People of their tribe?
3. What have you learned from someone older in your life?

Colorado Academic Standards-Social Studies:

- **CO State History Standard 1: GLE #2**

- *EO.c. - Describe both past and present interactions among people and cultures in Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*

Colorado Academic Standards-Reading, Writing, and Communicating:

- **CO State Reading, Writing, and Communicating Standard 1: GLE #1**

- *EO.a. - Engage effectively in a range of collaborative discussions (one-one, in groups, and teacher led) with diverse partners on grade 4 topics and texts, building on others' ideas and expressing their own clearly. (CCSS: SL.4.1)*
 - *i. Come to discussions prepared, having read or studied required material; explicitly draw on that preparation and other information known about the topic to explore ideas under discussion. (CCSS: SL.4.1a)*
 - *ii. Follow agreed-upon rules for discussion and carry out assigned roles. (CCSS: SL.4.1b)*
 - *iii. Pose and respond to specific questions to clarify or follow up on information, and make comments that contribute to the discussion and link to the remarks of others. (CCSS: SL.4.1c)*
- *EO.b. - Paraphrase portions of a text read aloud or information presented in diverse media and formats, including visually, quantitatively, and orally, (CCSS: SL.4.2)*

- **CO State Reading, Writing, and Communicating Standard 1: GLE #2**

- *EO.b. - Add audio recordings and visual displays to presentations when appropriate to enhance the development of main ideas or themes. (CCSS: SL.4.5)*





The Wisdom of Our Elders

Unit 4 Lesson 4

Materials:

Phone or recording device
Interview worksheet

Background Knowledge/Contextual Paragraph for Teachers:

In an article titled *The Importance of Elders and Family in Native American Culture* by Patricia Clark and Norma Sherman (<http://blog.nrcprograms.org/wp-content/uploads/2011/05/importance1.pdf>), an Elder is simply a man or woman, usually older than the others in the family and community, who, while not elected or appointed, is widely recognized and highly respected for their wisdom and spiritual leadership. Looking Elk, a pastor who grew up on the Pine Ridge Reservation, was interviewed and stated that Elders often are known for being the kind of people who have paid attention, gaining knowledge and wisdom from life—during their childhood they watched and listened carefully to ceremonies and traditions, and as youth, they paid attention to the ways the Elders in their communities behaved.

For it is by the way they live that Elders teach younger tribe members about the tribe's culture and traditional ways of life, and it is through the oral traditions shared by Elders that social values and beliefs are preserved. The article notes that essentially, Elders are libraries of Indian knowledge, history and tradition. The ways of the past are still of vital importance to the lifestyles of the present.

Building Background Knowledge for the Student:

- Have students think about someone older in their life.
- Show students a clip from *Change to an Elder Culture* <https://www.youtube.com/watch?v=bOZDkkWzHMI> (beginning to 2:30)
- As a class, make a list of what students have learned from individuals older than them.
- Talk about what else students can learn and how they will be interviewing someone older in their life.
- Show students Tell Me Your Story-Interviewing Tips for Kids <https://www.youtube.com/watch?v=SWRYIAfojqk>

Instructional Procedures and Strategies:

1. Ask students to think of an older person in their life. It can be a relative, someone in their school or in the community. Think about who they are. What makes them special? What have they experienced? What have they told you about the world we live in? What can you learn from them?
2. Explain to students that they will be writing 8 questions they'd like to ask an older person in an interview. The purpose of the interview is to learn about another individual and their perspective about the world in which you live. Student's listening skills will be very important during the interview.
3. Be sure to review student's questions before they conduct their interview.





The Wisdom of Our Elders

Unit 4 Lesson 4

4. Ask students to reach out to their older person to schedule an interview date, time, and location. Make sure students let their interviewee know that they need about 30 minutes of their time.
5. Conduct the interview.
 - a. Listen to their stories and then think about what you have learned. If students have permission, ask if they can take a picture of themselves interviewing their older person to share with the class.
6. Record a 2 minute reflection about their interview. Have students answer the following questions:
 - What did you learn from your interviewee?
 - What is something that surprised you about your interviewee?
 - Why is your interviewee special or important to you?
 - Is there something you can do for your interviewee to bring a smile to their day?

Critical Content

- The importance of Elders in Colorado's Ute tribes
- The importance of older people in students' lives
- The importance of giving back and taking care of our elderly

Key Skills

- Interview someone older and gather information to share
- Synthesize and reflect on information gathered during the interview to answer questions and create a reflection piece
- Organize thoughts to verbally communicate what was learned

Critical Language (vocabulary):

Elder, respect, value

Variations/Extensions:

As a class, create a detailed plan, to provide community service to an organization that supports the elderly in the community. Have students research organizations nearby, inquire what can be done to help the elderly in their community, and walk students through important steps to successfully provide community service.

Formative Assessment Options:

Completed interview





The Wisdom of Our Elders

Unit 4 Lesson 4

Resources:

Southern Ute Elder Services <https://www.southernute-nsn.gov/tribal-services/elder-services/>

Tribal Elder's Guide Director's Vision <https://www.denverpost.com/2008/08/21/tribal-elders-guide-directors-vision/>

American Indian Science and Engineering Society (AISES) Council of Elders http://www.aises.org/about/elders_council

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction	Fiction
Clark, P. & Sherman, N. (2011). <i>The Importance of Elders and Family in Native American Culture</i> http://blog.nrcprograms.org/wp-content/uploads/2011/05/importance1.pdf	N/A

Wah-be-git, 1899



Source: The Library of Congress. Retrieved: <https://www.loc.gov/resource/cph.3c11570/>





Interview: What Do I Want to Know?

Unit 4 Lesson 4

Write 8 questions you would like to ask an older person. Keep in mind, the purpose of this interview is for you to learn more about them, their life experiences, and lessons learned.

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____





Interview: What Do I Want to Know?

Unit 4 Lesson 4

My Interview

I am interviewing...

Name:

My interview is scheduled for...

Date:

Time:

Location:

Answer the following reflection questions.

1. What did you learn from your older person?

2. What is something that surprised you about your older person?





Interview: What Do I Want to Know?

Unit 4 Lesson 4

3. Why is your older person special or important to you?

4. Is there something you can do for your older person to bring a smile to their day?

5. Add a photograph of you and the older person that you interviewed! (Be sure to ask their permission first).





Interview Rubric

Unit 4 Lesson 4

Complete 8 questions using complete sentences, correct grammar and punctuation.	Circle One Exemplary Proficient Not Yet Proficient Incomplete	Teacher Comment
Interview Includes: <ul style="list-style-type: none">• Date• Time• Location• Interviewee comment(s) on the interview process	Circle One Exemplary Proficient Not Yet Proficient Incomplete	Teacher Comment
Reflection includes: <ul style="list-style-type: none">• At least a 2 minute recording to share with teacher• Answer the 4 reflection questions (What do I Want to Know?)	Circle One Exemplary Proficient Not Yet Proficient Incomplete	Teacher Comment

Overall Rating: Exemplary

Proficient

Not Yet Proficient

Incomplete

Overall Comments:





Celebrating Elders



Southern Ute Vice Chairman, Cheryl Frost thanks everyone who attended the Elder Celebration Luncheon on Monday, May 7, at the Southern Ute Multi-Purpose Facility. The luncheon was sponsored by Southern Ute Elders Services, Food Distribution, Culture Department, Shining Mountain Health and Wellness, SunUte Community Center and catered by Rez Girls Catering owned and operated by Southern Ute tribal member Estelle Monte.

Source: Trennie Collins, The Southern Ute Drum Newspaper





Ute Citizenship & Tribal Government Unit Overview

Unit 5

Unit Overview

Students will participate in critical discussions about their knowledge of Ute tribes in Colorado and explore the influence that Colorado Ute tribes have on political, legal, environmental and economic issues in Colorado today.

Essential Understanding #5

Today, Ute People in Colorado continue to play a significant role in many aspects of political, legal, cultural, environmental, and economic issues. The ideals, principles, and practices of citizenship have always been a part of Ute Indian society. The rights and responsibilities of Ute individuals have been defined by the values, morals, and beliefs common to their culture. Today, they may be citizens of their tribal nations, the states they live in, and the United States.

Lesson	Lesson Title	Time Frame
Lesson #1	Voting Rights Timeline	60 minutes
Lesson #2	Tribal Government: The Law of the Land	60 minutes
Lesson #3	Ute People Today	60 minutes

Colorado Academic Standards-Social Studies:

- **CO State History Standard 1: GLE #1**
 - *EO.c.- Explain, through multiple perspectives, the cause-and-effect relationships in the human interactions among people and cultures that have lived in or migrated to Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*
 - *EO.d.- Identify and describe how major political and cultural groups have affected the development of the region*
- **CO State History Standards 1: GLE #2**
 - *EO.b.- Explain the relationship between major events in Colorado history and events in United States history during the same era.*
 - *EO.c.- Describe both past and present interactions among the people and cultures in Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*





Ute Citizenship & Tribal Government Unit Overview

Unit 5

- **CO State Civics Standard 4: GLE #1**
 - *EO.c. - Discuss how various individuals and groups influence the way an issue affecting the state is viewed and resolved.*
- **CO State Civics Standard 4: GLE #2**
 - *EO.b. - Identify and explain a variety of roles leaders, citizens, and others play in state government.*

Colorado Academic Standards-Reading, Writing, and Communicating:

- **CO State Reading, Writing and Communicating Standard 1 GLE #2**
 - *EO.a. - Report on a topic or text, tell a story, or recount an experience in an organized manner, using appropriate facts and relevant, descriptive details to support main ideas or themes; speak clearly at an understandable pace. (CCSS: SL.4.4)*
- **CO State Reading, Writing and Communicating Standard 2: GLE #2**
 - *EO.a. - Use Key Ideas and Details to:*
 - I. Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text. (CCSS: RI.4.1)*
 - li. Determine the main idea of a text and explain how it is supported by key details; summarize the text. (CCSS: RI.4.2)*
 - lii. Explain events, procedures, ideas, or concepts in a historical, scientific, or technical text, including what happened and why, based on specific information in the text. (CCSS: RI.4.3)*
 - *EO.b. - Use Craft and Structure to:*
 - I. Determine the meaning of general academic and domain-specific words or phrases in a text relevant to a grade 4 topic or subject area. (CCSS: RI.4.4)*
 - li. Describe the overall structure (for example, chronology, comparison, cause/effect, problem/solution) of events, ideas, concepts, or information in a text or part of a text. (CCSS: RI.4.5)*
 - *EO.c. - Interpret information presented visually, orally, or quantitatively (for example: in charts, graphs, diagrams, timelines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears. (CCSS: RI.4.7)*
- **CO State Reading, Writing, and Communicating Standard 3 GLE #2**
 - *EO.c. - Organize relevant ideas and details to convey a central idea, or prove a point.*

Background Knowledge for Teachers

Ute tribes are sovereign nations within the United States. They have the right to make and enforce laws within their own territory. The first Ute tribal councils date from 1937, when the U.S. government directed tribes to create governments based on the U.S. Constitution. The Ute directly elect their own government, or tribal council. The council administers government affairs, makes and enforces laws on the reservation, and protects tribal resources and financial interests.





Ute Citizenship & Tribal Government Unit Overview

Unit 5

All federal (U.S.) laws apply to the Ute reservations, but state, city, and county laws do not apply. Tribal members are subject to local laws when they are outside of the reservation in other cities, counties or states. The Ute People vote in tribal elections and for city, county, state and national governments. They also are called to serve jury duty in tribal, county, and state courts.

Military service is an important duty for many Utes. It is part of the warrior tradition of leaders and a commitment to being citizens of the United States. Modern-day American Indians have the highest rate of military service of any ethnic community in the country. In World War I, Utes enlisted to fight for our country, even though they were still denied citizenship. The United States did not allow American Indians to become citizens until 1924.

Unit Assessment

Students create a short documentary highlighting the achievements of the Ute Tribes in Colorado today.

Quarterly Meeting of the Colorado Commission of Indian Affairs (CCIA), 2013.



Representatives from the Ute Mountain Ute and Southern Ute Indian Tribes have a direct line of communication to the Lt. Governor's office. Here, during the December 2013 quarterly meeting, former Lt. Governor Garcia takes notes as Executive Director Ernest House, Jr. explains upcoming legislation affecting tribal communities.

Source: Colorado Commission of Indian Affairs <https://www.colorado.gov/pacific/ccia>





Ute Citizenship & Tribal Government Background Information

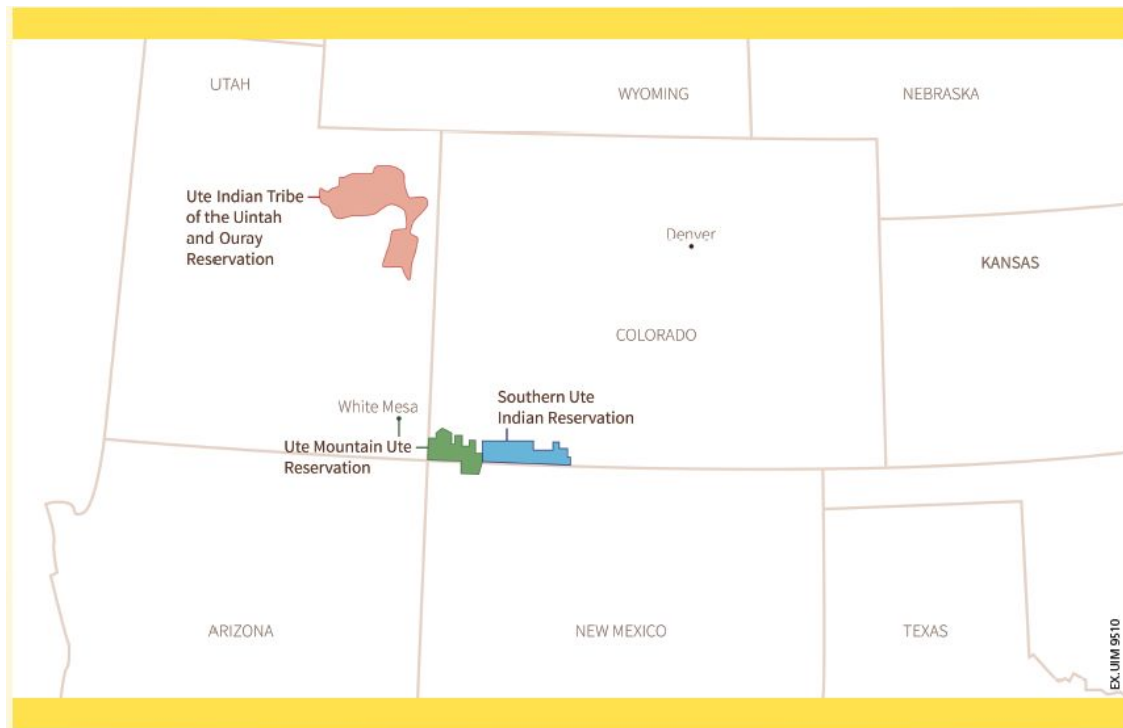
Unit 5

Unit 5: Citizenship

The Nuu-ciu are still here. They live in the modern world and carry on their traditions. They adapt and find new ways to persevere. They work and go to school. Their connections to this Rocky Mountain land sustains them. The Ute People look to the future.

Tribes Today

Today there are over 7000 Ute People, most of whom live on one of the three reservations. The towns of towns of Towaoc and Ignacio, Colorado; and Fort Duchesne and White Rock, Utah are the seats of their tribal government.



Southern Ute Indian Tribe: Are the descendants of the Mouache and Capote Ute bands. Their tribe has over 1,400 members. The Southern Ute Indian Reservation has over 300,000 acres in southwestern Colorado. Land ownership on this reservation is like a checkerboard: Utes, non-Utes, and state and federal governments own parcels. The tribal government and main services are located in Ignacio, Colorado. Economic enterprises include the Sky Ute Casino and Southern Ute Museum and Cultural Center. The Southern Ute Indian Tribe's Growth Fund supports tribal members through investments in energy, private equity, and real estate. Young people gather at the Sunute Recreation Center and the Southern Ute Montessori School. An





Ute Citizenship & Tribal Government Background Information

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elected seven-member council, including the chairperson, governs the tribe. Visit the Southern Ute Indian Tribe webpage (www.southernute-nsn.gov) to learn more.

Ute Indian Tribe of the Uintah and Ouray Reservation: Their tribe is now three bands: Uintah, Uncompahgre, and White River. They are comprised of historical bands, including: Cumumba, Parianuche, Pahvant, San Pitch, Sheberetch, Tabeguache, Tumpanawach, Uinta-ats, and Yamparika. They have over 3,000 members. The Ute Indian Tribe of the Uintah and Ouray Reservation includes over 4.5 million acres in Utah, and is the second largest American Indian reservation in the United States. Land ownership is divided between Utes, non-Utes, and state and federal government. Tribal administration and most services are in Fort Duchesne, Utah. Ute Tribal Enterprises operates their businesses including bison and cattle ranches, the Plaza Supermarket, Ute Crossing Lanes and Family Center, Ute Crossing Grill, Ute Oilfield Water Service, Kahpeeh Kah-ahn Ute Coffee House, Ute Petroleum gas stations, and Ute Trading Post. Many students attend Uintah River High School, which is run by the tribe. Visit the Ute Indian Tribe webpage (www.utetribes.com) to learn more.

Ute Mountain Ute Tribe: Has more than 2,000 members and are descendants of the Weeminuche band. The Ute Mountain Ute Reservation covers 624,000 acres in Colorado, Utah, and New Mexico. All of the land belongs to the tribe. It includes parts of Mesa Verde and two main population centers: Towaoc, Colorado, and White Mesa, Utah. Their business enterprises include Ute Mountain Indian Trading Company and Gallery, Ute Mountain Pottery, Ute Mountain Farm and Ranch, Weeminuche Construction Authority, Ute Mountain Casino, Ute Tribal Park and ranches in Colorado and Utah. Community members gather at the senior center, library, recreation center, and skate park. An elected seven-member tribal council, including the chairperson, meets at tribal headquarters in Towaoc. Visit the Ute Mountain Ute Tribe webpage (www.utemountainutetribes.com) to learn more.

Sovereignty and Citizenship

Ute tribes are sovereign nations within the United States. They have the right to make and enforce laws within their own territory. The first Ute tribal councils date from 1937, when the U.S. government directed tribes to create governments based on the U.S. Constitution. The Ute directly elect their own government, or tribal council.

The council administers government affairs, makes and enforces laws on the reservation, and protects tribal resources and financial interests. All federal (U.S.) laws apply to the Ute reservations, but state, city, and county laws do not apply. Tribal members are subject to local laws when they are outside of the





Ute Citizenship & Tribal Government Background Information

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reservation in other cities, counties or states. Ute People vote in tribal elections and for city, county, state and national governments. They also are called to serve jury duty in tribal, county, and state courts.

Military service is an important duty for many Utes. It is part of the warrior tradition of leaders and a commitment to being citizens of the United States. Modern-day American Indians have the highest rate of military service of any ethnic community in the country. In World War I, Utes enlisted to fight for our country, even though they were still denied citizenship. The United States did not allow American Indians to become citizens until 1924.

Hope and Change

Against all odds, the Bear Dance survived. Every spring the Utes performed this ancient ritual of hope and renewal. Hope and strength seemed hard to find among the Utes in the early twentieth century; only the legendary warrior of Sleeping Ute Mountain seemed to hold any promise for a tribal resurgence.

The tribe's outlook finally brightened in 1934 with passage of the Indian Reorganization Act (IRA). First and foremost, the law restored to the Utes thousands of acres they had lost under the allotment program. The resources contained in those acres—including pasture, timber, water, and minerals—vastly increased the Utes' potential for future economic development.

Second, the IRA authorized all U.S. tribes to adopt written constitutions and form democratic governments. Many Utes viewed the policy with suspicion, regarding it as an attempt to replace traditional leadership structures with bureaucracies. Others viewed it as an important step toward self-government—and independence, at last, from the oversight of U.S. authorities. Ultimately, both the Southern Utes and the Ute Mountain Utes elected Tribal Councils, in compliance with the law.

For the first time in decades, the Ute seemed to hold a part of their future in their own hands. A new spring had arrived.

Rising Income

The Indian Reorganization Act opened a range of new economic opportunities for the Utes. The land restored to the Utes under the IRA contained significant deposits of coal, natural gas, and other resources. After World War II, as the nation's demand for energy rose, the Colorado Utes began leasing their lands to coal and gas developers, reaping more than \$1 million per year from those deals. Other lands were leased to farmers and livestock growers, and the Utes themselves developed a profitable cattle-ranching industry.

An unexpected windfall came in 1951, when a federal court awarded the Colorado Utes \$12 million in compensation for lands taken illegally by the federal government. Each member of the tribe received a cash





Ute Citizenship & Tribal Government Background Information

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payment of several thousand dollars, and the remainder of the money helped pay for irrigation projects, scholarship funds, housing programs, and a credit union.

These economic gains spawned other sorts of improvements. From an alarming low of fewer than 800 members in 1930, the Utes' Colorado population grew again. Health, life expectancy, and other indicators all began to swing upward. Though many Utes still lived in poverty, and many still held grievances against the United States, the tribe had made important strides. The specter of extinction had passed.

A Culture in Transition

Now that they could afford the trappings of western culture, Ute households included cars, TVs, kitchen appliances, and other accoutrements of modern society. Tipis, tents, and hogans began to disappear. So, too, did traditional dress, replaced by blue jeans and cowboy boots. With each successive generation, speakers of the Ute language grew increasingly scarce.

A widespread sense of alienation manifested itself in high rates of alcoholism, depression, and crime. So now, in addition to pursuing economic progress, the Utes faced another daunting task: preserving a sense of who they were and where they had come from.

Economic Maturation

In 1971, the Ute Mountain Utes found a way to combine economic development with cultural preservation: They opened Ute Mountain Ute Tribal Park. This 125,000-acre region included not only sites of significance to the Ute People, but also a wealth of ancient pueblos and cliff dwellings similar to those at nearby Mesa Verde National Park.

The park pointed the way toward a lucrative new industry for the Ute People: tourism. In the 1970s the Southern Utes built a horse arena and racetrack, a marina and campground, and a hotel/museum complex near its headquarters in Ignacio. Casinos opened on both reservations—Ute Mountain Casino in 1992, Sky Ute Casino in 1993. RV parks, helicopter tours, and other tourist amenities later appeared. These enterprises added to a diversifying economy that included farming, ranching, food service, retailing, and oil/gas development. They also created jobs on the two Ute reservations, a long-held objective.

The Ute People Today

In the late twentieth century, the Ute People began taking steps to preserve their cultural legacy and to redefine their identity. The Ute Language Project, initiated by the Southern Ute Tribal Council, produced a written Ute alphabet and a dictionary; concurrently, reservation schools began teaching the language to





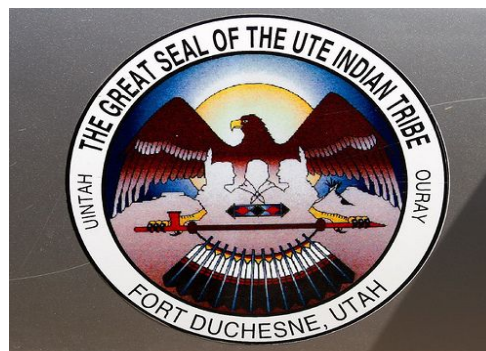
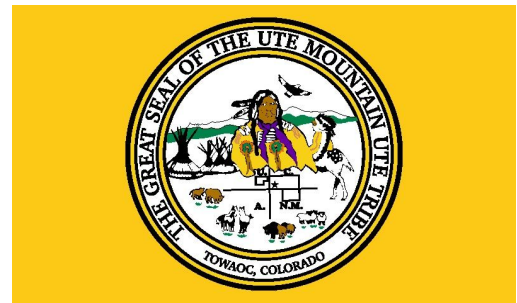
Ute Citizenship & Tribal Government Background Information

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students. In the 1970s, both reservations established small bison herds and resumed tribal hunts; and traditional native dress, crafts, dance, and storytelling all enjoyed a renaissance, particularly during the powwows and festivals that dot the calendar.

These activities reflect a growing sense of healthy self-regard. Today's Utes have not forgotten the decades of injustice their ancestors endured in the late nineteenth and early twentieth centuries. But they have learned to celebrate the achievements and traditions those elders passed down. They are reclaiming their history as Colorado's oldest inhabitants, descendants of the ancestors who had settled the Rocky Mountains for untold centuries.

At the same time, the Ute People are looking forward. Although health and social problems remain, despair does not; the Utes are slowly regaining the means and the will to solve their own problems and forge their own destiny. Both Ute tribes of Colorado believe that education is the key to the future for Ute People. The destiny of the tribes and the people of Colorado will forever be bound together.



Source: Portions of this resource guide are excerpted, with permission, from *The Ute Indian Museum: A Capsule History and Guide* (Denver: History Colorado, 2009).





Voting Rights

Unit 5 Lesson 1

Lesson Overview:

In this lesson, students will construct a timeline to show when American Indians received voting rights in comparison to other groups throughout American history.

Time Frame:

60 minutes

Inquiry Questions:

1. When did American Indians gain the right to vote in America and Colorado?
2. What is the chronology of voting rights in America for various groups?
3. Why is it important to know the sequence of events and when certain groups received voting rights in Colorado and the U.S.?

Colorado Academic Standards-Social Studies:

- **CO State History Standard 1: GLE #2**
 - *EO.b. - Explain the relationship between major events in Colorado history and events in United States history during the same era.*
- **CO State Civics Standard 4: GLE #2**
 - *EO.b. - Identify and explain a variety of roles leaders, citizens, and others play in state government.*

Colorado Academic Standards - Reading, Writing, and Communicating

- **CO State Reading, Writing and Communicating Standard 1 GLE #2**
 - *EO.a. - Report on a topic or text, tell a story, or recount an experience in an organized manner, using appropriate facts and relevant, descriptive details to support main ideas or themes; speak clearly at an understandable pace. (CCSS: SL.4.4)*
- **CO State Reading, Writing, and Communicating Standard 3 GLE #2**
 - *EO.c. - Organize relevant ideas and details to convey a central idea, or prove a point.*

Materials:

Move On! political cartoon

Political cartoon analysis sheet <http://www.cde.state.co.us/cosocialstudies/pssets>

Voting Rights Timeline Worksheet





Voting Rights

Unit 5 Lesson 1

Background Knowledge / Contextual Paragraph for Teachers:

It's often overlooked that self-government in America was practiced by American Indians long before the formation of the United States government. And yet, American Indians faced centuries of struggle before acquiring full U.S. citizenship and legal protection of their voting rights.

Many government officials felt that American Indians should be assimilated into American mainstream culture before they became enfranchised. The Dawes Act of 1887 was passed to help spur assimilation. It provided for the dissolution of American Indian tribes as legal entities and the distribution of tribal lands among individual members (capped at 160 acres per head of family, 80 acres per adult single person) with remaining lands declared "surplus" and offered to non-Indian homesteaders. Among other things, it established Indian schools where American Indians children were instructed in not only reading and writing, but also the social and domestic customs of white America.

The Dawes Act had a disastrous effect on many tribes, destroying traditional culture and society as well as causing the loss of as much as two-thirds of tribal land. The failure of the Dawes Act led to change in U.S. policy toward American Indians. The drive to assimilate gave way to a more hands-off policy of allowing American Indians the choice of either enfranchisement or self-government.

The Snyder Act of 1924 admitted American Indians born in the U.S. to full U.S. citizenship. Though the Fifteenth Amendment, passed in 1870, granted all U.S. citizens the right to vote regardless of race, it wasn't until the Snyder Act that American Indians could enjoy the rights granted by this amendment.

Even with the passing of this citizenship bill, American Indians were still prevented from participating in elections because the Constitution left it up to the states to decide who has the right to vote. After the passage of the 1924 citizenship bill, it still took over forty years for all fifty states to allow American Indians to vote. For example, Maine was one of the last states to comply with the Indian Citizenship Act, even though it had granted tax paying American Indians the right to vote in its original 1819 state constitution. As reported by [Henry Mitchell](#), a resident of that state, American Indians were prevented from voting in Maine in the late 1930s.

...[T]he Indians aren't allowed to have a voice in state affairs because they aren't voters. Just why the Indians shouldn't vote is something I can't understand. One of the Indians went over to Old Town once to see some official in the city hall about voting. I don't know just what position that official had over there, but he said to the Indian, 'We don't want you people over here. You have your own elections over on the island, and if you want to vote, go over there.'

In 1948, the Arizona Supreme Court struck down a provision of its state constitution that kept Indians from voting. Other states eventually followed suit, concluding with New Mexico in 1962, the last state to enfranchise American Indians. Even with the lawful right to vote in every state, American Indians suffered from the same mechanisms and strategies, such as poll taxes, literacy tests, fraud and intimidation, that kept African Americans from exercising that right. In 1965, with passage of the Voting Rights Act and subsequent legislation in 1970, 1975, and 1982, many other voting protections were reaffirmed and strengthened.





Voting Rights

Unit 5 Lesson 1

Source: *Voting Rights for Native Americans*. Library of Congress

<https://www.loc.gov/teachers/classroommaterials/presentationsandactivities/presentations/elections/voting-rights-native-americans.html>

Building Background Knowledge for the Student:

In the Declaration of Independence, Thomas Jefferson wrote, “Governments are instituted among Men, deriving their just Powers from the Consent of the Governed.”

- What do you think Thomas Jefferson means by these words?
- But *how* would Americans consent to be governed? Who should vote? How should they vote?

The Founding Fathers wrestled with these questions. They wondered about the rights of minorities. In their day, that meant worrying if the rights of property owners would be overrun by the votes of those who did not own land. James Madison described the problem this way:

The right of suffrage is a fundamental Article in Republican Constitutions. The regulation of it is, at the same time, a task of peculiar delicacy. Allow the right [to vote] exclusively to property [owners], and the rights of persons may be oppressed... Extend it equally to all, and the rights of property [owners] ...may be overruled by a majority without property....

Eventually, the framers of the [Constitution](#) left details of voting to the states. In Article I Section 4, the Constitution says: The times, places and manner of holding elections for Senators and Representatives, shall be prescribed in each state by the legislature thereof; but the Congress may at any time by law make or alter such regulations.

Unfortunately, leaving election control to individual states led to unfair voting practices in the U.S. At first, white men with property were the only Americans routinely permitted to vote. President Andrew Jackson, champion of frontiersmen, helped advance the political rights of those who did not own property. By about 1860, most white men without property were enfranchised. But African Americans, women, American Indians, non-English speakers, and citizens between the ages of 18 and 21 had to fight for the right to vote in this country.

Source: *Founders and the Vote*. Library of Congress

<https://www.loc.gov/teachers/classroommaterials/presentationsandactivities/presentations/elections/founders-and-the-vote.html>

Instructional Procedures and Strategies:

1. Distribute the Move On! Political cartoon and the political cartoon analysis sheet.
 - a. After students analyze the political cartoon, ask them why they think the U.S. government did not give the American Indian the right to vote for such a long time?
2. Explain to students that they will be creating a timeline showing the voting rights of various groups in the United States throughout history.





Voting Rights

Unit 5 Lesson 1

3. Provide students with background information about why not all groups in America had the right to vote in 1776 and talk about what it means to have voting rights.
4. Students should complete the Voting Rights Timeline worksheet.
5. Have students share their timeline with the class.

Critical Content

- When did the Ute People and certain groups receive voting rights in the United States?
- Why is it important to vote?
- Why is it important to know the chronology of voting rights in the U.S.?
- What are the components of a timeline?

Key Skills

- Identify the chronology of voting rights in the U.S.
- Demonstrate the components of a timeline
- Discuss the importance of sequencing events and knowing when American Indians and other groups received voting rights.

Critical Language (vocabulary)

Voting rights, chronology, political cartoon, sequence

Variations/Extensions:

Have students identify reasons why American Indians and other groups living in the United States were not allowed to vote until much later in time.

Formative Assessment Options:

Students will create a timeline to include a title, at least 2 illustrations, and clear captions for when the following groups received the right to vote.

- Who had the right to vote first in Colorado?
- What was the last state to remove property ownership as a requirement to vote?
- When did women first have the right to vote?
- When did people of Asian ancestry receive the right to vote?
- When did African Americans first receive the right to vote?
- When did the Voting Rights Act pass?
- When did American Indians gain the right to vote in the U.S. and in Colorado?





Voting Rights

Unit 5 Lesson 1

Resources:

The Constitution of the State of Colorado <http://www.jrmc2.com/PDF/ColoradoConstitution.pdf>

Section 1a. Qualifications of elector - residence on federal land. Any other provision of this constitution with regard to "qualifications of electors" notwithstanding, every citizen of the United States who shall be otherwise qualified and shall have resided in this state not less than three months next preceding the election at which he offers to vote, and in the county or precinct such time as may be prescribed by law, shall be qualified to vote at all elections; provided, that the general assembly may by law extend to citizens of the United States who have resided in this state less than three months, the right to vote for presidential and vice-presidential electors, United States senators, and United States representatives. Any person who otherwise meets the requirements of law for voting in this state shall not be denied the right to vote in an election because of residence on land situated within this state that is under the jurisdiction of the United States. Adopted November 3, 1970 -- Effective upon proclamation by the Governor, December 7, 1970. (See Laws 1970, p. 446.)

Voting Rights in the United States https://en.wikipedia.org/wiki/Voting_rights_in_the_United_States

Scholastic: Voting in the United States

<https://www.scholastic.com/teachers/articles/teaching-content/voting-united-states/>

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction	Fiction
Bardhan-Quallen, S. (2008). <i>Ballots for Belva: The True Story of a Woman's Race for the Presidency</i> . New York: Harry N. Abrams.	White, L.A. (2006). <i>I Could Do That!: Esther Morris Gets Women the Vote</i> . New York City: Farrar, Straus and Giroux.
Orr, T. (2012). <i>A History of Voting Rights in America</i> . Hallandale, FL: Mitchell Lane Publishers.	Winter, J. & Evans, S.W. (2015). <i>Lillian's Right to Vote: A Celebration of the Voting Rights Act of 1965</i> . Toronto, ON: Schwartz & Wade.
U.S. Constitution - 15th Amendment. https://constitutioncenter.org/interactive-constitution/amendments/amendment-xv	



Move On!

Unit 5 Lesson 1

"Move on!" Has the Native American no rights that the naturalized American is bound to respect?



Source: The Library of Congress. Retrieved <http://hdl.loc.gov/loc.pnp/cph.3b25032>

Political Cartoon Analysis Sheet

Name: _____



Describe the action taking place in the cartoon.



List the objects or people you see in the cartoon.

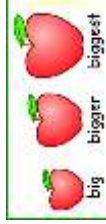
What is the cartoon caption or title?



Describe the action taking place in the cartoon.

Record any important dates or numbers that appear in the cartoon.

List adjectives that describe the emotions portrayed in the cartoon.



What issue is this political cartoon about?



What is the cartoonist's opinion on this issue?

What questions do you have?



What time period is the political cartoon from?



Voting Rights Timeline Assignment

Unit 5 Lesson 1

Timelines are historical graphic representations of events in chronological order. Create a timeline, either vertical or horizontal, to show when certain groups gained the right to vote. Be creative and add illustrations.

Your timeline should include a title, a minimum of 2 illustrations, and clear captions for when the following groups received the right to vote.

1. The U.S. Constitution was adopted in 1787. Because there is no agreement on a national standard, for voting rights, states are given the power to regulate their own voting laws. Who had the right to vote first in Colorado?
2. Last state to remove property ownership as a requirement to vote? When?
3. When did women first have the right to vote?
4. When did people of Asian ancestry receive the right to vote?
5. When did African Americans first have the right to vote?
6. When did the Voting Rights Act pass?
7. When did Native Americans have the right to vote in the U.S. and in Colorado?





Tribal Government: The Law of the Land

Unit 5 Lesson 2

Lesson Overview:

Students will research the governing body of a Colorado Ute tribe and explore steps taken by the governing body to overcome a specific challenge. The challenge can range from water rights, land rights, education, health care, or preservation of the Ute language. Students will be asked to identify a challenge the Ute People have faced or are currently facing and research steps taken by the governing board of the Ute tribe to rectify or overcome the challenge.

Time Frame:

60 minutes

Inquiry Questions:

1. What is the role of the governing board of a Ute tribe?
2. How does the governing board of the tribe work with the state and federal government?
3. What is one challenge that has made life difficult for the Ute People?
4. What steps have been taken by the tribes' governing board to overcome this challenge?

Colorado Academic Standards - Social Studies:

● CO State History Standard 1: GLE #1

- *EO.c.-Explain, through multiple perspectives, the cause-and-effect relationships in the human interactions among people and cultures that have lived in or migrated to Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*
- *EO.d.-Identify and describe how major political and cultural groups have affected the development of the region.*

● CO State History Standard 1: GLE #2

- *EO.c.-Describe both past and present interactions among the people and cultures in Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*

● CO State Civics Standard 4: GLE #1

- *EO.c.- Discuss how various individuals and groups influence the way an issue affecting the state is viewed and resolved.*

Colorado Academic Standards - Reading, Writing, and Communicating:

● CO State Reading, Writing and Communicating Standard 1 GLE #2

- *EO.a.- Report on a topic or text, tell a story, or recount an experience in an organized manner, using appropriate facts and relevant, descriptive details to support main ideas or themes; speak clearly at an understandable pace. (CCSS: SL.4.4)*

● CO State Reading, Writing, and Communicating Standard 3 GLE #2

- *EO.c.- Organize relevant ideas and details to convey a central idea, or prove a point.*





Tribal Government: The Law of the Land

Unit 5 Lesson 2

Materials:

Research template

Background Knowledge/Contextual Paragraph for Teachers:

There are two federally recognized Tribes in Colorado, the Southern Ute Indian Tribe and the Ute Mountain Ute Indian Tribe. The Ute Indian Tribe, located in Utah, has also played a significant role in Colorado's history. The Ute Indian Tribe consists of three bands: White River, Uintah, and Uncompahgre. The White River and Uncompahgre bands were removed from the state of Colorado to the Utah reservation in 1879, following the Meeker incident. Each of the Tribes has a constitution, code of laws, and court system that are separate and independent of state and local governments.

Southern Ute Indian Tribe

The Southern Ute Indian Tribal Council is the governing body of the Tribal Government as established by the passage of the Indian Reorganization Act by Congress (commonly called the Wheeler-Howard Act).

The constitution of the Southern Ute Indian Tribe, which was initially approved on November 4th, 1936 and subsequently amended on October 1, 1975 and August 27, 1991, authorizes and defined the Tribe's governing body as the Southern Ute Indian Tribal Council, which is composed of seven members (a Chairman and six council members). The Chairman appoints an Executive Officer(s), which oversees the Tribal Departments.

Ute Mountain Ute Indian Tribe

The Tribal Administration Department provides for the administrative support services for the executive branch of the Tribal Government. This branch includes the Tribal Chairman, Tribal Council and the Executive Director. It is the Responsibility of the Tribal Administration to be completely informed of both internal and external issues which will affect the Ute Mountain Ute Tribe and its' membership.

Ute Indian Tribe

The Ute Indian Tribe has a tribal membership of 2,970 and over half of its membership lives on the Reservation. They operate their own tribal government and oversee approximately 1.3 million acres of trust land. The Utes also operate several businesses including a Supermarket, Gas Stations, Bowling Alley, Tribal Feedlot, Uinta River Technologies, Ute Tribal Enterprises LLC and Water Systems. Cattle raising and mining of oil and natural gas is big business on the reservation. Water Systems manager provides water and sewer needs for several communities. The Tribal Business Committee is the governing council of the Tribe and is located in Fort Duchesne, Utah. Their governing body uses the band system. Each band elects two representatives to a four year term in a two year cycle.

State-Tribal Consultations are an effective method for establishing and strengthening government-to-government relationships. In 2011, the State of Colorado entered into an agreement between the two Ute Tribes of Colorado, the Colorado Department of Health Care Policy and Financing, and the Colorado Department of Public Health and Environment. In 2012, the Colorado Department of Human Services signed onto the Tribal Consultation Agreement, which is printed in full on pages 14-19 of the State-Tribal Consultation Guide <https://tinyurl.com/y93bp4nx>





Tribal Government: The Law of the Land

Unit 5 Lesson 2

Additionally, History Colorado, a State agency under the Department of Higher Education, conducts consultations with 48 Tribes with historic ties to the State of Colorado and the two Ute Tribes in Colorado. In 2016, the Colorado Department of Education entered into their own Tribal Consultation Agreement with both the Southern Ute tribe and the Ute Mountain Ute Indian Tribe.

Building Background Knowledge for the Student:

In 1934, the Wheeler-Howard Act, also known as the Indian Reorganization Act or the Indian New Deal, provided for self-government by Indian tribes through tribal councils composed of elected members and a chairman. Indian Tribes around the United States were given a template to create their own government, based on the U.S. Constitution. Until 1970 tribal constitutions and bylaws required the approval of the Bureau of Indian Affairs (BIA), federal money provided to tribes was managed by the BIA, and tribal budgets were subject to approval by the secretary of the interior. In 1970, however, President Richard M. Nixon publicly proclaimed a new era in Indian affairs—one of true Indian self-determination.

The Ute People did not hesitate to establish themselves as self-governing sovereign nations. Indeed, in 1936, well before Nixon's proclamation of Indian self-determination, the Southern Ute Indian Tribe adopted a constitution and established a tribal council. The Ute Mountain Ute Indian Tribe followed suit in 1940. As a result of these newly formed and recognized governments petitioning Washington, orders of restoration returned 222,000 acres to the Southern Utes in 1937 and 30,000 acres to the Ute Mountain Ute Indian Tribe in 1938.

Source: Colorado Encyclopedia. Excerpted from the article *Ute History and the Ute Mountain Ute Tribe*.

<https://coloradoencyclopedia.org/article/ute-history-and-ute-mountain-ute-tribe>

Instructional Procedures and Strategies:

1. Have students explore the Ute Tribal Paths: History Colorado Online Exhibit http://exhibits.historycolorado.org/utes/utes_home.html#wearestillhere (Click on the tree in the image to read about tribal government).
 - a. The 5 “screens” explain a little about tribal government.
2. Explain to students that they will be researching the governing body of a Colorado Ute tribe, identifying a challenge the tribe has faced or is currently facing and researching action steps the tribes’ governing board has taken to overcome the challenge.
3. Have students select one of three Colorado Ute Tribes to research: Southern Ute Indian Tribe, Ute Mountain Ute Indian Tribe or the Ute Indian Tribe.
4. Give students a copy of the Law of the Land in Action (4 research questions) along with the Research Rubric.
5. Explain to students that it is important to give credit when using resources. Provide *What Did I Use?* to teach how to cite resources appropriately.





Tribal Government: The Law of the Land

Unit 5 Lesson 2

6. The resource section for all three lessons in Unit 5 provide resources that may be used to further student's research.

Critical Content

- Structure of a Ute tribe's governing board
- Interactions between a tribe's governing board and federal and state government
- Actions of a tribe's governing board to rectify or overcome specific challenges

Key Skills

- Research and gain an understanding of a tribe's governing board
- Apply knowledge of a tribe's governing board to identify actions taken to rectify or overcome a specific challenge their tribe has faced or is currently facing

Critical Language (vocabulary)

Treaty, government, sovereignty, Tribal Council, government -to -government relationship, Tribal Consultation, and Restoration Act 1934

Variations/Extensions:

Students could compare and contrast the Ute tribes' government structure to the government structure of the United States or Colorado.

Resources:

Ute Tribal Paths: History Colorado Online Exhibit http://exhibits.historycolorado.org/utes/utes_home.html#wearestillhere
(Click on the tree in the image to read about tribal government).

Colorado Commission of Indian Affairs Statutes: <https://www.colorado.gov/pacific/ccia/statutes>

Tribal Nations and the United States written by the National Congress of the American Indians

http://www.ncai.org/tribalnations/introduction/Tribal_Nations_and_the_United_States_An_Introduction-web-.pdf

Practical Sovereignty: Southern Ute, Inc. (Denver Post)

<https://www.denverpost.com/2010/09/09/practical-sovereignty-southern-ute-inc/>

Urban Indian Population <https://www.colorado.gov/pacific/ccia/urban-indian-population>

PBS Learning Media, Indian Pride, Education: <https://tinyurl.com/yc59omcv>

Sovereignty of the Colorado Ute Tribes: <https://tinyurl.com/yb4qgv2>

Southern Ute Tribal Court <https://www.southernute-nsn.gov/tribal-court/>





Tribal Government: The Law of the Land

Unit 5 Lesson 2

Formative Assessment Options:

Students will complete The Law of the Land in Action and cite sources used to answer the 4 questions.

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction	Fiction
LaDuke, Winona. <i>All Our Relations: Native Struggles for Land and Life</i> . Boston: South End Press, 1999.	N/A

Modern Tribal Sovereignty

Southern Ute Police Department, 2014



Source: Image courtesy of the Southern Ute Indian Tribe.





The Law of the Land in Action - Research Template

Unit 5 Lesson 2

Tribe Name _____

<p>#1 Describe your tribe's governing board.</p>	<p>#2 How does your tribe work with state and federal governments?</p>
<p>#3 Identify one challenge for the Ute People?</p>	<p>#4 What steps has the governing board taken to overcome this challenge?</p>





What Did I Use?

Unit 5 Lesson 2

It is important to give credit for the resources used, even in 4th grade. Use the following guide to cite your sources properly.

Book

1. Author's name—last name first.
2. Title of book (Italicized)
3. Copyright date.

Example: Landau, Elaine. *Sea Horses*. 1999.



Print Encyclopedia

1. The article in quotation marks.
2. Title of the encyclopedia (Italicized).
3. Copyright date.

Example: "Washington, George." *The World Book Encyclopedia*. 1999.

Online Encyclopedia

1. The article in quotation marks.
2. Title of the encyclopedia
3. Date you visited the website.

Example: "Washington, George." *The New Book of Knowledge*. 12 Dec. 2008.

Internet Article

1. Name of the author, if you can find it—last name first.
2. Title of article in quotation marks.
3. Title of home page, if you can find it (Italicized).
4. Date you visited.
5. First part of the http address.

Examples: Arnett, Bill. "The Moon." *The Planets*. <http://seds.lpl.arizona.edu/>. 8 Aug. 2005.

"Cheetah." *Cheetah Spot*. <http://www.cheetahspot.com/>. 8 Aug. 2005.

Adapted from <https://www.averyschools.net/Page/2387>





What Did I Use?

Unit 5 Lesson 2

What Did I Use?

Cite Sources

- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____

What was the most interesting fact that you learned doing this research and why?







Ute People Today

Unit 5 Lesson 3

Lesson Overview:

Students will participate in critical discussions about their knowledge of Ute Tribes in Colorado and their understanding of the Ute Peoples' part of contemporary Colorado today.

Time Frame:

60 minutes

Inquiry Questions:

1. What does the information presented in this lesson tell us about Ute life today?
2. How are Ute People represented and involved in Colorado's political and legal issues today?
3. How are Ute People represented and involved in Colorado's environmental and economic issues today?

Colorado Academic Standards-Social Studies:

- **CO State History Standard 1: GLE #1**
 - *EO.d.- Identify and describe how major political and cultural groups have affected the development of the region.*
- **CO State Civics Standard 4: GLE#2**
 - *EO.b.- Identify and explain a variety of roles leaders, citizens, and others play in state government.*

Colorado Academic Standards-Reading, Writing, and Communicating:

- **CO State Standard 2: GLE #2**
 - *EO.a.- Use Key Ideas and Details to:*
 - i. *Refer to details and examples in a text when explaining what the text says explicitly and when drawing inferences from the text. (CCSS: RI. 4.1)*
 - ii. *Determine the main idea of a text and explain how it is supported by key details; summarize the text. (CCSS: RI.4.2)*
 - iii. *Explain events, procedures, ideas, or concepts in a historical, scientific, or technical text, including what happened and why, based on specific information in the text. (CCSS: RI. 4.3)*
 - *EO.b.- Use Craft and Structure to:*
 - i. *Determine the meaning of general academic and domain-specific words or phrases in a text relevant to a grade 4 topic or subject area. (CCSS: RI. 4.4)*
 - ii. *Describe the overall structure (for example, chronology, comparison, cause/effect, problem/solution) of events, ideas, concepts, or information in a text or part of a text. (CCSS: RI. 4.5)*
 - *EO.c.- Interpret information presented visually, orally, or quantitatively (for example: in charts, graphs, diagrams, timelines, animations, or interactive elements on Web pages) and explain how the information contributes to an understanding of the text in which it appears. (CCSS: RI. 4.7)*





Ute People Today

Unit 5 Lesson 3

Materials:

Video: 2015 History Colorado President's Award: <https://www.youtube.com/watch?v=ZdHSpsOE-DQ>

Tanaya Winder <https://tanayawinder.com/about/>

Newspaper Template

Background Knowledge / Contextual Paragraph for Teachers:

Most Ute People live on one of three reservations: Southern Ute, Ute Mountain Ute, and Northern Ute Reservations. The Southern Ute Indian Tribe are descendants of the Mouache, and Capote Ute bands. The tribe has over 1,500 members. Economic enterprises include the Sky Ute Casino, Southern Ute Museum and Cultural Center. The Southern Ute Indian Tribe's Growth Fund manages tribal investments in energy, private equity, and real estate. Young people gather at the Sunute Recreation Center and the Southern Ute Indian Montessori Academy.

The tribal government and main services are located in Ignacio, Colorado. An elected seven-member council, including the chairman, governs the tribe. The Ute Mountain Ute Tribe has more than 2,000 members and are descendants of the Weeminuche band. Their business enterprises include Ute Mountain Indian Trading Company and Gallery, Ute Mountain Pottery, Ute Mountain Farm and Ranch, Weeminuche Construction Authority, Ute Mountain Casino, and ranches in Colorado and Utah. Community members gather at the senior center, library, recreation center, and skate park. The reservation includes parts of Mesa Verde and two main population centers: Towaoc, Colorado and White Mesa, Utah. An elected seven-member tribal council, including the chairperson, meets at tribal headquarters in Towaoc.

Ute Indian Tribe of the Uintah and Ouray Reservation is now 3 bands: Uintah, Uncompahgre, and White River. They are comprised of historical bands, including: Cucumba, Parianuche, Pahvant, San Pitch, Sheberetch, Tabeguache, Tumpawanach, Uinta-ats, and Yamparika. They have over 3,000 members. Ute Tribal Enterprises operates their businesses including bison and cattle ranches, the Plaza Supermarket, Ute Crossing Lanes and Family Center, Ute Crossing Grill, Ute Oilfield Water Service, Kahpeeh Kah-ahn Ute Coffee House, Ute Petroleum gas stations, and Ute Trading Post. Tribal administration and most services are in Fort Duchesne, Utah. An elected six-member business committee runs the government and commerce.

Building Background Knowledge for the Student:

Show video: 2015 History Colorado President's Award <https://www.youtube.com/watch?v=ZdHSpsOE-DQ>

Mr. Ernest House Jr. (member of the Ute Mountain Ute Tribe) is currently the Executive Director for the Colorado Commission of Indian Affairs, which serves as the coordinating body for intergovernmental dealings between tribal governments and the state. He was the Director of Government Affairs for the Colorado Springs Chamber of Commerce. He is actively involved as a board member with several cultural and educational organizations including The Tesoro Cultural Center (2009-Present), The Colorado Indian Education Foundation (2009-Present) and Governor Hickenlooper's Education Leadership Council (2011-Present). He was recently named a 2012 American Marshall Memorial Fellow.





Ute People Today

Unit 5 Lesson 3

Have students read about Tanaya Winder, a poet, writer, artist and educator who was raised on the Southern Ute reservation in Ignacio, CO. She has co-founded As/Us: A Space for Women of the World and founded Dream Warriors, an Indigenous artist management company. She guest lectures, teaches creative writing workshops, and speaks at high schools, universities, and communities internationally. <https://tanayawinder.com/about/>

Open discussion: What do you know about Colorado Ute People today? What contributions have the Ute People made to Colorado in recent years? Why is it important for us to understand what the Ute People are doing today?

Instructional Procedures and Strategies:

1. Explain to students that they will be watching a video on Ernest House Jr., who is a member of the Ute Mountain Ute Tribe and reading an article about Tanaya Winder, raised on the Southern Ute reservation. Have students take a mental note of what both are doing to support the Ute people today. Keep in mind inquiry questions and questions raised by students.
2. As a class, make a list of what students know about Colorado Ute People today. Include contributions and how they are involved in legal, environmental, political, and economic issues. Have students talk about what they would like to learn about Colorado Ute People today and make a list of inquiries.
3. Explain to students that they will be creating a newspaper article sharing their area of interest (political, legal environmental and economic), and what they learn about how Ute People are represented and what their involvement and contributions are in their particular area today.
4. Teach about parts of a newspaper: Headline or Title, Byline, Lead, and The Story.
5. Have students research about an individual or how the Ute people in Colorado are involved in political, legal, environmental or economic issues today. You can also group students based on common interests.
6. Provide resources included in the Resource section.
7. Have students share their newspaper article and revisit the following questions.
 - a. What do you know about Colorado Ute Indians today?
 - b. What contributions have the Ute people made to Colorado in recent years?
 - c. Why is it important for us to understand what the Ute People are doing today?

Critical Content

- How are Colorado Ute People involved in political, legal, environmental and economic issues today?
- What contributions have Colorado Ute People made to Colorado in recent years?
- Why is it important to know about Colorado Ute People today?

Key Skills

- Identify and explain how Colorado Ute People are involved in political, legal, environmental and economic issues today.
- Identify and explain contributions made by Colorado Ute People today.





Ute People Today

Unit 5 Lesson 3

Critical Language (vocabulary)

Politics, legal, environmental, economic, reservations, Tribal Council, elected, government, commerce, contributions, liaison, sovereign, jurisdiction, investments, self-determination

Variations/Extensions:

Students will create a 30 second video, which will serve as a message promoting the student's knowledge and contributions of the Ute People today.

Formative Assessment Options:

Students will share their newspaper article with the class and teachers will assess content by using the newspaper article rubric.

Resources:

Political- The Colorado Commission of Indian Affairs serves as the official liaison between the Southern Ute Indian and Ute Mountain Ute Tribes and the State of Colorado. The State and sovereign tribal government relationship is founded on a solid government-to-government relationship. The Commission ensures direct contact with the Tribes and also with Colorado's urban Indian communities. <https://www.colorado.gov/pacific/ccia>

Legal- The Ute tribes do not have individual attorneys available for tribal members. The tribes' attorneys represent their respective tribe as a whole. If a tribal member needs representation, public defenders are what he or she would have to use unless they can pay to hire their own attorney. That said the Native American Rights Fund is well regarded among Native communities and the organization does a lot of legal work with native communities. <https://www.narf.org>

Legal jurisdiction plays a huge role in delivering justice on reservations and has an enormous impact on everyday lives in Indian country. This might be considered a key point to convey on a basic level. Criminal justice issues aside, jurisdictional authority and treaties between the US federal government and tribes also impacts Indian country greatly with regard to diverse topics such as service provision, economic development, the delivery of justice, land tenure, land management, the ability of tribes to protect cultural resources and other issues. The relationship between tribes and the federal government also brings up issues of tribal sovereignty and the ability of tribes to govern their communities in the manner they would like.

Environmental- The Ute Mountain Ute Environmental Programs Department is responsible for administering public health and environmental protection programs on the Ute Mountain Ute Tribal Land
<http://www.uteMountainuteenvironmental.org>

Southern Ute Environmental Programs Division <https://www.southernute-nsn.gov/justice-and-regulatory/epd/>





Ute People Today

Unit 5 Lesson 3

Economic- The Colorado American Indian and Alaska Native Economic Impact Report highlights contributions to the Colorado economy <https://www.colorado.gov/pacific/ccia/economic-development-2>

Other resources to support research in political, legal, environmental and economic endeavors for the Colorado Ute Tribes:

The Southern Ute Indian Tribe Growth Fund operates and manages the Southern Ute Indian Tribe's businesses and business investments. https://durangoherald.com/articles/91980?wallit_nosession=1

Colorado Encyclopedia: Ute History and the Ute Mountain Ute Tribe

<https://coloradoencyclopedia.org/article/ute-history-and-ute-mountain-ute-tribe>

Southern Ute Air Quality Program: <http://slideplayer.com/slide/8771961/>

Rocky Mountain Indian Chamber of Commerce <http://rmicc.org/index.php>

Ute Mountain Ute Tribal Website <http://utemountainutetribes.com/index.html>

Southern Ute Indian Tribe Website <https://www.southernute-nsn.gov>

Ute Indian Tribe Website <http://www.utetribes.com>

Ute Country News Newspaper <https://www.utecountrynews.com>

Southern Ute Drum <http://www.sudrum.com/category/news/>

The Durango Herald <https://durangoherald.com>

The Journal <https://the-journal.com>

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction	Fiction
Reading #1: Poetry by Tanaya Winder	N/A
Winder, T. <i>In My Mother's Womb</i> . NOTE: Due to the technical vocabulary of this poem, students will need extra assistance when reading the poem.	





Reading #1 Poetry by Tanaya Winder

Unit 5 Lesson 3

Reflections of the Moon

In the beginning, Earth yearned for a companion, the Sun,
someone to share in the gifts: land, water, and
life. Even light needs balance, darkness, death

to understand the push pull, days
echoing continuously. So, Earth gave an offering
to the sky, to become the Moon.

Ever since, the sun dreams growth
believing we would know – love intertwined
with loss if only we would look up each night.

But, we buried Earth's sacrifice, caught in
our own wayward wanderings.
The stars aren't the only ones capable of falling.

The Weight of Water

I.

When I first arrived into this world, I flew
on ancient winds. I was born into a creation story.

II.

Long ago, my great, great, great grandmother met
her other half. He, too, flew on winds, then as one of
many grains of sand – each split in half looking





Reading #1 Poetry by Tanaya Winder

Unit 5 Lesson 3

for the other. Back then, humans were only spirits

searching for connections. Long ago, a single grain found
another, my grandmother. So, they asked the Creator
for bodies, to know what it was like to touch each other.
They did and foresaw their child would die in birth.
So they prayed – Save her, each sacrificing

something in return. The man entered the spirit world
as a horse and the woman opened herself up
from the center to give him a piece of her
to remain connected.

III.

In the middle of the desert
there is a lake created out of tears. Long ago
there was a mother with four daughters:
North, East, South, and West. Once they grew up
each daughter left to follow her own direction.

Saddened by this loss, the mother cried
so intensely the skies envied her ability to create
such moisture. Days turned to months, months to
years and tears gathered in salty pools that gravitated
towards each other's weight. Unable to release
her bitterness, the mother turned to stone.

Today, the Stone Mother waits.
Come back to me my children.
Come back to me.





Reading #1 Poetry by Tanaya Winder

Unit 5 Lesson 3

We Are Made of Stars

We are made of stars
We know who we are
We know where we've been
& what we survived
all our ancestors did to keep us alive
it's inside you, their light guides you.

We are made of stars
We know who we are
together as constellations
We carry generations
in each beat of our hearts
it's what sets us apart.

We are made of stars.

Surviving the Elements

Some lessons come softly,
others burn like wildfire
& these are often the most important lessons

because they come so intensely & quickly,
but they always present you with a choice:
become engulfed by the flames and burn, then wait to rise

born anew from the ashes –
or, transform into flame,





Reading #1 Poetry by Tanaya Winder

Unit 5 Lesson 3

becoming the fire itself. You can choose

to be a fire burning brightly,
igniting healing & passion into other hearts
because you survived the very elements that tried to defeat you.

Thirteen Ways of Loving a Blackbird

I.

First, notice the way she flies –
her wings spread wider than fear could ever reach.

II.

Pay attention to her darkness
as the blackbird dives
then rises
towards the sun.

This flight
is how she heals
hearts.

III.

Consider the blackbird's grace.
Imagine the balance it takes her
to carry such weight while holding light.

IV.

Be careful
of becoming too hungry





Reading #1 Poetry by Tanaya Winder

Unit 5 Lesson 3

for the blackbird's call.

She is not a bridge to your ocean-wide wounds.

V.

Do not confuse her falling with flying.

Either way she doesn't need you to catch her.

VI.

You and blackbird. Blackbird &

you – painted a bow, then

shot an arrow with a wish

to be loved, to be loved,

to be loved

into the multiverse

& blackbird fell

from the sky.

(Never fall for someone meant to fly.)

VII.

You'll fall for blackbird.

She'll ask you,

"What would you say

to the next person who loves me?"

You'll say, "*I'd tell them not to cage you.*"

VIII.

When you tell blackbird

you love her, but leave anyway





Reading #1 Poetry by Tanaya Winder

Unit 5 Lesson 3

she'll think of all
the words she doesn't have yet.

IX

Blackbird still carries the arrow.

X

Blackbird won't realize it in the beginning,
But you'll have set her free.
She'll find herself in tracing
the outlines of her wings.

XI

The blackbird rises
from the ashes of breaking.

XII

Whenever someone opens their mouth
to say the word *love*
a blackbird releases
into the sky of another universe.

XIII

Open your eyes,
now watch blackbird fly.

The Healing

By the time you hear this you might think it's too late,





Reading #1 Poetry by Tanaya Winder

Unit 5 Lesson 3

it's your fate to give up to give in never win.

If you feel lost in an uphill battle inside your heart,
It's the hunger that's tearing you apart.

But, you need to feed your spirit, let it breathe.
Grieve the ghosts that show you where scars bleed
Follow the ache to see where it all starts—
choosing to heal is the hardest part.

Constellations of Love

& when I remembered I was magic, it unraveled into beautiful moonlight
exposing new stars to wish upon.

& then something wonderful happened.

& the wonder that happened became constellations
of all the love i ever dreamt of.

& all the promises I ever made myself started coming true

& my heart expanded to carry more than I thought possible
like the ocean holding a sky full of stars full of light

full of fire bursting the kind of love
light that radiates the energy that holds us together.





Poetry by Tanaya Winder

Unit 5

In my Mother's Womb

I came into this world
incomplete, born with a hole
in my heart. It happened

in my mother's womb.
Doctors have a name for it:
call it *congenital cardiovascular defect*.

My grandmother says *it's the moon*
emptied of its many faces. It is against nature.
Creation has a will of its own.

Or is it a pact from the past
made long ago? It happened
in my mother's womb, the blood

vessels closest to my heart
didn't develop the way nature
or the Creator intended.

When the doctors say *hereditary*,
my grandmother responds
ancestrally – in prayer, songs gifted

to her like birds. My mother and I do not know
the words. But, when grandmother sings
she is calling on horses to run in on clouds

to protect us, to save us.





Poetry by Tanaya Winder

Unit 5

Long ago, there was a man
who loved my great great great grandmother.
the love connected two people, two

spirits so deeply it shook the earth.
I imagine it, the way it should have lasted
long after the moon. Yet, he left her.

His leaving made this hole passed down
in my grandmother's grandmother's womb.





Newspaper Article Template

Unit 5 Lesson 3

Banner

Main Text Box

Sidebar

Written By

Issue Date

FACTS

Feather Icon



Unit 5 Lesson 3



Additional Resources

- Teaching Controversial Issues to Elementary Students
- American Indian Logos, Mascots, and Images Background Information
- American Indian Logos, Mascots, and Images Lesson
- American Indian Perspectives on Thanksgiving
- Culturally Responsive Teaching Matters!
- CREDE - Center for Research on Education, Diversity, and Excellence Hawai'i Project
- Ute History Timeline
- The Southern Ute Indian Tribe Seal & Flag
- Some Notable Leaders of the Capote and Mouache Ute Bands
- Ute Indian Tribe of Uintah and Ouray Reservation Seal & Flag
- Some Notable Leaders of the Ute Indian Tribe of Uintah and Ouray Reservation
- Some Notable Leaders of the White River & Tabeguache Ute Bands
- Ute Mountain Ute Indian Tribe Seal & Flag
- Some Notable Leaders of the Weeminuche Ute Band
- Print, Video, and Web Resources





Teaching Controversial Issues to Elementary Students

Teaching controversial issues can be a great challenge for teachers. Some teachers worry that they do not have the right tools or background knowledge to adequately approach the topics, while others may fear repercussions for addressing these issues in such an unsettled climate. However, teaching about controversies, especially current events like those that took place in Charlottesville and St. Louis, are even more important for students in today's classrooms.

As we continue to grow as a diverse nation (and world), we must work to make sure all students experience school with a sense of dignity about who they are. This includes reaching those marginalized students and giving them the support they need to find classroom success and to also feel loved and accepted in this world. More importantly, as a nation, it is only through education that we can make ourselves better. Facing our shortcomings and finding solutions to breach our gaps is the key to guiding the next generations in the direction toward positive change.

In K-5, especially in the younger of those grades, the thought of navigating a conversation of this magnitude can feel uncomfortable, inappropriate, or just plain wrong. However, elementary students can handle these conversations if they are handled in the right way. Here are some suggestions for ways to teach controversial issues to elementary students:

Make a Safe Space: Create a safe space for all students to share their ideas, opinions, and feelings about the heavy topics they will be learning about. Build a strong classroom community that can work through tough topics together. Encourage risk-taking and divergent thinking in your classroom. Teach your students that unique responses are okay! Everyone needs to keep in mind that we all have had experiences where we were made to feel less than. Unfortunately some endure these experiences more frequently than others. Therefore, if someone has had negative experiences in life as a result of the color of their skin (or someone they care about has) it's important to create a space where all are willing to listen and not deny that feeling. No matter who is sitting in front of you, these lessons are necessary, they are needed, and they can help shape a generation of compassionate, empathetic, and informed students as early as kindergarten.

Analyze Images: Find (age-appropriate) photos to project, or print, and display for your class to see. Give them some background knowledge about the image you show them. Make sure to include facts only. It is not your job to tell them that something they are seeing is right or wrong — you are simply presenting the information to them. Specifically regarding Charlottesville, a “safe” image to use with your students could be any of the photos depicting the white supremacists holding torches. Ask your students the following questions: *What do you see? How do you think they feel?*





Teaching Controversial Issues to Elementary Students

Depending on the grade level you teach, give your students some background knowledge about why these men got together for a rally.

How does that make you feel? Why? If you could talk to these men what would you say? What might be a solution to this issue?

This is a great time to address early on in the year that people of color in America have never been treated as equal. There is still a lot of work for all of us to do. It is not enough to tell your students to be nice. We need to teach them why racism is a plague on society that harms us all. We need to teach them how to spot racism, how to think critically about it, and what to do when they see it happening.

Checking In: Check in with how your students are feeling throughout your lesson. In the lower grades, allow students to draw a picture, circle a face, or draw a face that depicts how they are feeling before, during, and after a tough lesson. Older students can jot their feeling down anonymously on a Post-It note. You can group student responses by feelings so that students can see that others may or may not feel the same way as them. This can lead to more discussion about why some students feel a certain way.

Additional guidelines for discussing controversial issues include:

1. Make your classroom a safe place in which to ask questions and discuss ideas
2. Listen to concerns that students have
3. Correct misinformation
4. Reassure your students
5. Help them find answers to their questions
6. Don't burden your students with adult concerns
7. Emphasize that conflicts are opportunities

For more information about each of these guidelines, read this article:

https://mhschool.com/resources/teaching_children_controversy.pdf

Finally, Susan Jones, a Boston elementary teacher, has developed a Ten-Point Model for Teaching Controversial Issues. To read more about her model:

<https://www.morningsidecenter.org/teachable-moment/lessons/10-point-model-teaching-controversial-issues>





American Indian Logos, Mascots, and Images Background Information

American Indians have long challenged the use of stereotypical American Indian images by sports, entertainment, and educational institutions. Many contend that the use of such imagery is as demeaning as the imagery that denied the humanity of other racial groups in a not too distant past. Proponents for Indian mascots assert that these images honor Native peoples and promote native culture in highly visible forums, while opponents consider them as offensive as Amos & Andy, Frito Bandito or mammy (e.g. Aunt Jemima) would be portrayed today.

While there is no denying that western colonization set in motion the demise of the traditional American Indian way of life, there remains profound resistance to letting go of Indian mascots or acknowledging the current impact these mascots and images have on Indian identity and cross-cultural relationships. For American Indian children, who are collectively denied positive media and educational models to counter these images the ramifications on self-identity are very real and documented. While they are the inheritors of strong and vibrant tribal communities, American Indian children share a legacy of poverty created by relocation and reservation systems. Too often rendered invisible by mainstream society, American Indian youth experience the dismissal of their progressions into the future as they are continually romanticized into the past. Often regarded as fierce warriors or noble savages the American Indian is expected to look, act, speak, and think in a manner predetermined by mainstream viewpoints, regardless of whether these perceptions are historically or currently accurate.

In defining culture there is an inherent sense of entitlement to write one's own record of history. To acknowledge the use of Indian mascots as hurtful or insulting would require reexamination of the accepted views of "new world discovery" and western expansion. Also, honest conversations would need to take place about the associated, economic benefit for professional sports organizations and educational institutions.

These perspectives, among others, contribute to an inevitable conflict between those who support the continued use of cartoonish Indian mascots, those who find such images offensive and demeaning, and those that have documented real and actual harms that are caused by mascots to all students. Unlike the past, when mainstream viewpoints dictated cultural identification, American Indians today are expressing themselves through both contemporary and traditional mediums by insisting on their human right of self-determination. By educating all children to more accurately and positively reflect the contributions of all people, the use of American Indian mascots will no longer be an accepted reality, but an issue relegated to the footnotes of American history.

Source: Report-Governor's Commissions to Study American Indian Representations in Public Schools (2016).

<https://www.colorado.gov/pacific/sites/default/files/atoms/files/CSAIRPS-Report-2016.pdf>





American Indian Logos, Mascots and Images Lesson

Lesson Overview:

Most stereotypes and misconceptions of American Indians are generalizations that are over simplified and inaccurate. Students should be aware of misconceptions and stereotypes that modern culture has placed on American Indians and the potential harm they may cause to the American Indian people.

Time Frame:

60 minutes

Inquiry Questions:

1. What stereotypes and misconceptions has modern culture placed on American Indians?
2. Can stereotypes and misconceptions cause harm to the American Indian people?
3. Why is it important to understand the impact that stereotypes and misconceptions can have on the American Indian people?

Colorado Academic Standards – Social Studies:

- **CO State History Standard 1: GLE #2**

- *EO.c. - Describe both past and present interactions among the people and cultures in Colorado. For example: American Indians, Spanish explorers, trappers/traders, and settlers after westward expansion.*

Colorado Academic Standards – Reading, Writing, and Communicating:

- **RWC Standard 1.1 Oral Expression and Listening**

- *E.O.a. - Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grade 4 topics and texts, building on others' ideas and expressing their own clearly. (CCSS: SL.4.1)*
- *E.O.c. - Identify the reasons and evidence a speaker provides to support particular points. (CCSS: SL.4.3)*

Materials:

Article: Should Utah Dump the "Ute" Nickname?

<http://dailyutahchronicle.com/2016/08/29/debate-utah-ditch-ute-nickname/>

PowerPoint: What is a mascot?/Utah Ute discussion <https://tinyurl.com/ybvf78s7>

Background Knowledge / Contextual Paragraph for Teachers:

American Indians have been portrayed in a variety of ways in modern culture, not always in a positive manner. There are many organizations and grassroots movements in place that are working to raise awareness and cultural sensitivity to how





American Indian Logos, Mascots and Images Lesson

both the Ute People and American Indians alike are being portrayed. Examples of this include mascots for sports teams, community school mascots, and representations of American Indians in movies (both adult and children's).

"This is a human rights issue, we are being denied the most basic respect. As long as our people are perceived as cartoon characters or static beings locking in the past, our socio-economic problems will never be seriously addressed. Also, this issue of imagery has a direct correlation with violence against Indian people and the high suicide rate of our youth."

~ Michael S. Haney (Seminole)

Building Background Knowledge for the Student:

Students should be aware of the cultural diversity in Colorado. This cultural diversity reflects the history of the region. This understanding can lead to a respect for differences in cultural traditions, language, and physical characteristics.

Instructional Procedures and Strategies:

1. Bell Ringer/Hook Exercise- What is a mascot? <https://tinyurl.com/ybvf78s7> (ppt. slide #2)
2. Discuss examples of both offensive and honorable depictions of American Indian mascots in slides from Bell Ringer/Hook Exercise using class discussion questions.
3. Show 3 minute video
<http://denver.cbslocal.com/2018/05/11/strasburg-native-american-northern-arapaho-indians/> about a Colorado School debating whether they should change their mascot and whether it is honorable or not and the debate that continues to be discussed. You can also use the Governor's Commission to Study American Indian Representations in Public Schools Report p. 8-23 to highlight both additional viewpoints of this debate found at: <https://www.colorado.gov/pacific/sites/default/files/atoms/files/CSAIRPS-Report-2016.pdf>
4. Show an article from two different points of view (found in the Resources section) on whether the Utah Ute Mascot needs to go or if it is honorable. Students will read through the two different points of view and look for main points that they can pick out. The teacher can facilitate main points from the articles two sides and students will write them down those points either individually or as a class.
5. Take a Stand Debate- Students will read through the Debate Statements and tell whether they will agree or disagree with the statements. They will then move to the side of the room that best corresponds to their belief and be prepared to defend their point of view.

Critical Content

- The value of cultural diversity in Colorado
- The human rights issues around the portrayal of American Indians

Key Skills

- Understand and respect for differences in cultural traditions, language, and physical characteristics.
- Analysis of ideas





American Indian Logos, Mascots and Images Lesson

Critical Language (vocabulary)

Human rights, diversity

Variations/Extensions:

- Variation - Students could participate in a Socratic Seminar discussion instead of a debate.
- Extension - Students can independently research and then present about other controversial mascots in Colorado.
- Extension - Students could redesign and/or rename a current logo and mascot to be culturally sensitive.

Formative Assessment Options:

1. Following the “Take a Stand Debate” students can write a persuasive essay.
2. Students can independently research other controversial mascots and prepare a presentation about why that mascot may be offensive.

Resources:

High School Keeps Mascot, Collaborates with Native American Tribe

<http://denver.cbslocal.com/2018/05/11/strasburg-native-american-northern-arapaho-indians/>

Adidas offers to help change Native American logos for Utah, other schools

<http://kutv.com/news/local/adidas-offers-to-help-change-native-american-logos-for-utah-other-schools>

Governor’s Commission to Study American Indian Representations in Public Schools Report

<https://www.colorado.gov/pacific/sites/default/files/atoms/files/CSAIRPS-Report-2016.pdf>

Change the Mascot.org <http://www.changethemascot.org/history-of-progress/>

New Research Shows How Native American Mascots reinforce Stereotypes

<http://theconversation.com/new-research-shows-how-native-american-mascots-reinforce-stereotypes-63861>

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction

Hirschfelder, A., Fairbanks Molin, P. & Wakim, Y. (1999). *American Indian Stereotypes in the World of Children: A Reader and Bibliography*. Lanham, MD: Scarecrow Press

Mihesuah, D.A. (2015). *American Indians: Stereotypes and Realities*. Atlanta: Clarity Press.

Fiction

Fradin, J.B & Fradin, D.B. (2002). *Who was Sacagawea?* Toronto, ON: Penguin Workshop.



Debate: Should Utah Ditch the “Ute” Mascot?

Bell Ringer/ Hook Exercise

1. What is a mascot? Can you give an example?
2. Why do schools have mascots?
3. What should mascots represent?
4. Can you think of a mascot that is offensive?

View YouTube ad- <https://www.youtube.com/watch?v=T2sGN6dL8E4>

American Indian Stereotypes in Mascots

What common themes do you see?



Political Cartoons

Do mascots reinforce stereotypes?



Darius L. Smith, Director Denver Anti-Discrimination Office. Adapted from American Indians as Mascots: Unintended Consequences and the Power of Negative Imagery Presentation

Honor or Insult?



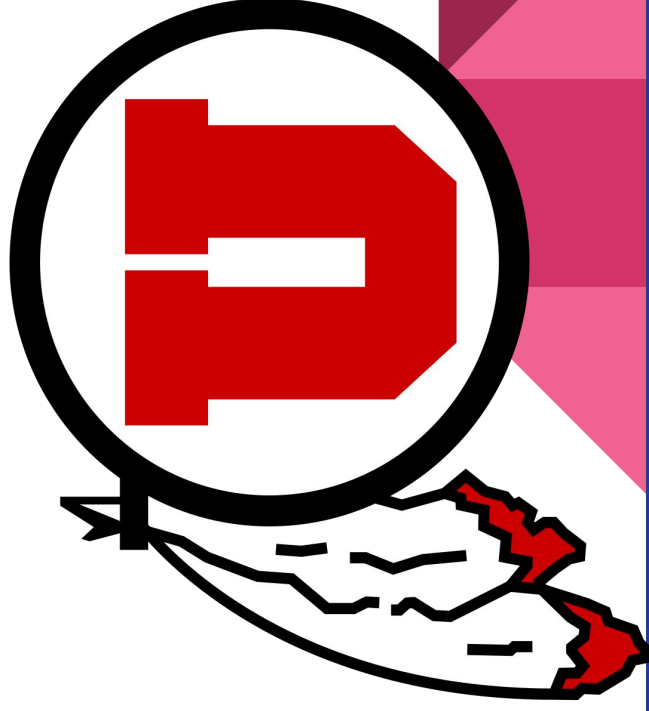
LALO
ALCARAZ
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 SYNDICATE

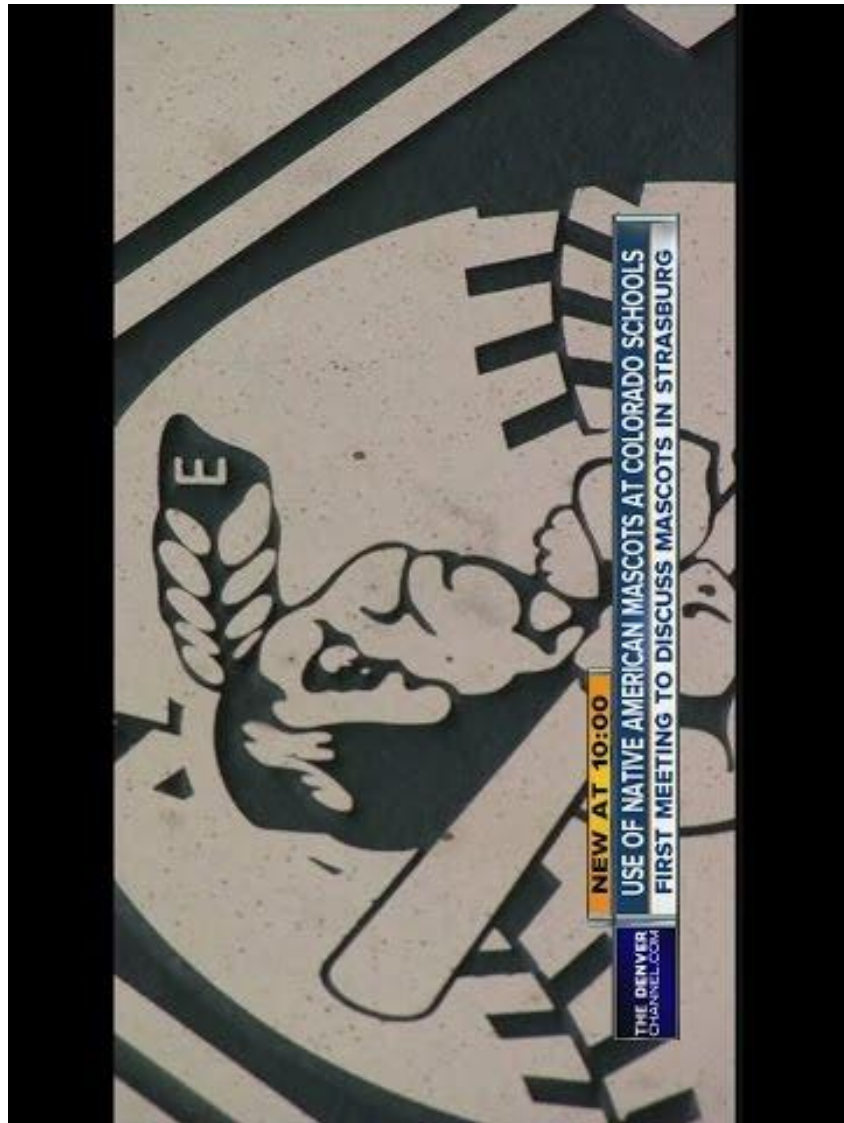


Darius L. Smith. Director Denver Anti-Discrimination Office. Adapted from American Indians as Mascots: Unintended Consequences and the Power of Negative Imagery Presentation

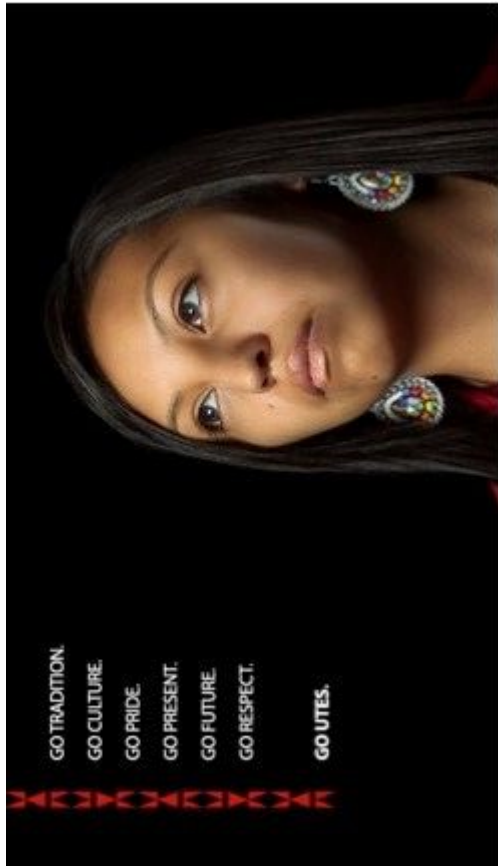
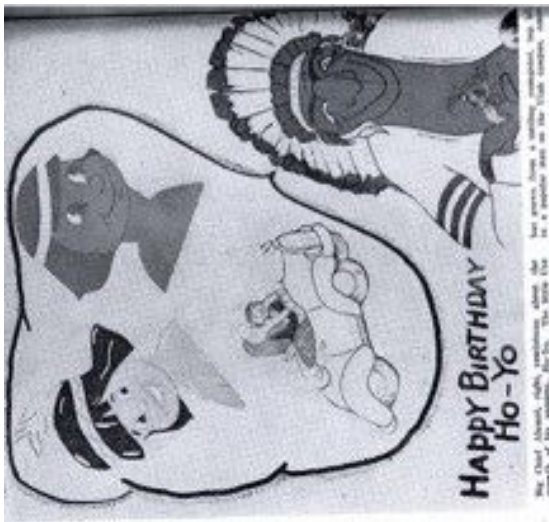
Are There Honorable Mascots?

What if some American Indian Groups feel honored by the school?





Utah Utes Mascots



Read Current Events Article with your Teacher

Identify key points from each side of the debate

Mascot Name Should Go

Mascot Name Should Stay

Take a Stand Debate

Tell whether you agree or disagree and then move to that side of the room and be prepared to defend your stance.

- All Indian Mascots are offensive and should be abolished.
- Mascots are an important symbol of identity for people.
- Offensive mascots are similar to bullying in school.
- As long as an American Indian tribe approves the mascot, they can keep it.
- Naming mascots after people leads to stereotyping.
- You would be honored to have a mascot that represented your ethnicity.
- Governments should not get involved because it is a form of free speech.



American Indian Perspectives on Thanksgiving

Each November educators across the country teach their students about the First Thanksgiving, a quintessentially American holiday. They try to give students an accurate picture of what happened in Plymouth in 1621 and explain how that event fits into American history. Unfortunately, many teaching materials give an incomplete, if not inaccurate, portrayal of the first Thanksgiving, particularly of the event's Native American participants.

Most texts and supplementary materials portray Native Americans at the gathering as supporting players. They are depicted as nameless, faceless, generic "Indians" who merely shared a meal with the intrepid Pilgrims. The real story is much deeper, richer, and more nuanced. The Indians in attendance, the Wampanoag, played a lead role in this historic encounter, and they had been essential to the survival of the colonists during the newcomers' first year. The Wampanoag were a people with a sophisticated society who had occupied the region for thousands of years. They had their own government, their own religious and philosophical beliefs, their own knowledge system, and their own culture. They were also a people for whom giving thanks was a part of daily life.

Like the Wampanoag, thousands of Native American nations and communities across the continent had their own histories and cultures. Native peoples were and continue to be an integral part of the American story. It is our hope that this poster will encourage you to teach about Thanksgiving in a new way - one that recognizes the country's original people and gives real meaning to November as American Indian Heritage Month. We thought that the agricultural practices and traditional foods of Native people would be a good starting point, since the ubiquitous Thanksgiving feast of turkey, cranberry sauce, and mashed potatoes would not exist if not for the knowledge and ingenuity of the Native peoples of the Americas.

This narrative takes a look at just a few Native communities through the prism of three main themes that are central to understanding both American Indians and the deeper meaning of the Thanksgiving holiday. The themes are:

- **Environment:** traditional knowledge about and understandings of the natural world.
- **Community:** the role that group identity plays in Native cultures.
- **Encounters:** how interactions between cultures have affected those cultures.



The First Thanksgiving 1621 / J.L.G. Ferris.

Courtesy of the Library of Congress Prints and Photographs Division
Washington, D.C. 20540 USA. <https://lccn.loc.gov/2001699850>





American Indian Perspectives on Thanksgiving

It is within these fundamental areas that we begin to see the innovations and contributions of American Indian peoples to the world at large. The combination of community systems and an understanding of the natural world enabled Native cultures to adapt and change over time - as all cultures do - both before and after encounters with newcomers. By acknowledging this, it is possible to bring a new perspective to the Thanksgiving holiday.

This informational guide is a resource for teachers to use as a jumping-off point for more in-depth discussion. Discussion and other classroom ideas are included. Before you jump into the content of this poster, we recommend that you introduce your students to the “real Thanksgiving story.”

Native American people who first encountered the “pilgrims” at what is now Plymouth, Massachusetts play a major role in the imagination of American people today. Contemporary celebrations of the Thanksgiving holiday focus on the idea that the “first Thanksgiving” was a friendly gathering of two disparate groups—or even neighbors—who shared a meal and lived harmoniously. In actuality, the assembly of these people had much more to do with political alliances, diplomacy, and an effort at rarely achieved, temporary peaceful coexistence. Although Native American people have always given thanks for the world around them, the Thanksgiving celebrated today is more a combination of Puritan religious practices and the European festival called Harvest Home, which then grew to encompass Native foods.

For more information about the Harvest Ceremony: *Harvest Ceremony - Beyond the Thanksgiving Myth.*

https://nmai.si.edu/sites/1/files/pdf/education/NMAI_Harvest_Study_Guide.pdf

Environment: Understanding the Natural World

The ability to live in harmony with the natural world begins with knowing how nature functions. After many generations of observation and experience, Native peoples were intimately familiar with weather patterns, animal behaviors, and cycles of plant life, water supply, and the seasons. They studied the stars, named the constellations, and knew when solstices and equinoxes occurred. This kind of knowledge enabled Native peoples to flourish and to hunt, gather, or cultivate the foods they needed, even in the harshest environments.





American Indian Perspectives on Thanksgiving

“We are thankful for the clouds, rain, and snow that feed the springs, rivers, and our people” ~ John Garcia (Santa Clara Pueblo), 2002

Many Native American believe that as long as humans are respectful caretakers of the natural world, it will provide for us. In this kind of interconnected relationship, the plants and animals are also seen to recognize their own roles and responsibilities. Traditionally, being a responsible caretaker in this type of mutual relationship has meant respecting nature’s gifts by taking only what is necessary and making good use of everything that is harvested. This helps ensure that natural resources, including foods, will be sustainable for the future.

“We are taught that when we gather herbs or food, we should only acquire what is needed from the plant. To do otherwise would be wasteful...Our greed would jeopardize the future of the plants because some plants must remain to flower and go to seed. We would also compromise our own future because we may eliminate what we need for our ceremonies, as well as food for the following year.”

~Lawrence Shorty (Navajo), 1999

Giving daily thanks for nature’s gifts has always been an important way of living for traditional Native peoples. The six nations of the Haudenosaunee, or Iroquois (Mohawk, Oneida, Onondaga, Cayuga, Seneca, and Tuscarora), who live in New York State and parts of southeastern Canada, express their thanks in a recitation known as The Thanksgiving Address. Sometimes referred to as “the words that come before all else,” this address is spoken at community gatherings, ceremonies, and even at some schools to start the day. The words express thanks for fellow human beings, Mother Earth, the moon, stars, sun, water, air, winds, animals, and more. Here is an excerpt that offers thanks for the food plants:

“With one mind, we turn to honor and thank all the Food Plants we harvest from the garden. Since the beginning of time, the grains, vegetables, beans, and berries have helped the people survive. Many other living things draw strength from them, too. We gather all the Plant Foods together as one and send them a greeting of thanks.”

~ Haudenosaunee Thanksgiving Address

Ultimately, American Indian peoples’ connection to place is about more than simply caring for the environment. That connection has been maintained through generations of observation, in which people developed environmental knowledge and philosophies. People took actions to ensure the long-term sustainability of their communities and the environment, with which they shared a reciprocal relationship. Today, Native knowledge can be a key to understanding and solving some of





American Indian Perspectives on Thanksgiving

our world's most pressing problems. In their efforts to support sustainability for all humans, environmentalists are acknowledging the benefits of some traditional indigenous ways of knowing.

Ideas for the Classroom

Discuss with your students the examples provided of Native peoples' connection to the world through their traditional knowledge and understanding of the environment.

- Use the excerpt from The Thanksgiving Address and the two other quotes to discuss with students the importance of place to Native peoples. Have them talk about how a reciprocal relationship is maintained by regular expressions of gratitude and practices that show respect for the natural world. Do these philosophies relate to the students' own lives in any way? What about the wider world?

Community: Group Identity in Culture

When the English established their colony at Plymouth, they encountered a group of people who lived in a communal way. The Wampanoag defined themselves by their environment and were bound into a strong community by a shared knowledge of their forested, coastal home, their cultural practices, and their language. This same sense of community is integral to Native cultures throughout the Western Hemisphere.

Native communities traditionally place a high value on social relationships. The needs of community were met through the efforts of all, and all were expected to contribute. Communities that hunted bison included all members in the task. Communities that farmed had roles for men, women, and children. The skills needed to be part of the communal effort were passed down from generation to generation through example, storytelling, ceremony, and song. Native people understood that many people working together could accomplish much more than individuals, and their cultures reflected this understanding. Because everyone was seen as a relative, everyone was responsible for everyone else. According to many Native philosophies, humans were not the only members of the community. The animals and plants were treated not as resources to be exploited, but as family members to be cared for. This relationship to nature is expressed in many of the ceremonies, songs, dances, works of art, and stories that honor and thank game animals, crops, fish, berries, and roots. These cultural practices and celebrations not only





American Indian Perspectives on Thanksgiving

recognize the importance of the environment, but also reinforce the distinct identity of the group, which is necessary for the group to thrive.

“These foods and the plants that surround us go way beyond just simply being plants. They become part of the community.”

~ Angelo Joaquin, Jr. (Tohono O’odham), 2003

Animals play a role in the cultures of many other Native people. The Lakota people, three distinct groups that historically lived in what is now South Dakota, North Dakota, Wyoming, Nebraska, and Montana, believe that the Earth is to be shared with their animal relatives, especially the bison, or buffalo. Because the bison provided nearly everything the Lakota needed, they believed that the bison was connected to the creation of life. Ceremonies and daily life revolved around honoring the bison.



“Many, many generations ago, our relatives, the Pte-O-ya-te [Buffalo People] came up from Wind Cave in the Black Hills, the heart of Un-ci Ma-ka [Grandmother Earth], and prepared the way for our existence. From that time forward, they gave of themselves for our survival, as long as we respected their gift. They taught us how to live in an honorable and respectful way by example and through the teachings of the White Buffalo Calf Woman. She brought the sacred canupa [pipe] to remind us of our responsibilities and also provided us with the knowledge of the sacred rites that are necessary to discipline ourselves.” ~ Chief Arvol Looking Horse (Lakota), 2008.

The traditional culture of the Lakota was changed by the westward expansion of the United States and the decimation of the bison. The people could no longer engage in the communal work of hunting and preparing the different parts of the animal for food and other uses. Because they have a rich ceremonial and community life that has formed over thousands of years, the Lakota have been able to continue as a unified people. Lakota stories, prayers, songs, dances, and celebrations still honor the bison.

Native communities have been able to survive and even thrive despite outside influences through traditional ceremonies and gatherings such as the Green Corn Ceremony. Communal preparation and sharing of traditional foods are a part of many of these events. They bind the community together and provide opportunities to pass down traditions and knowledge, just as a





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shared Thanksgiving meal does. Today, most American Indian people shop in grocery stores, but knowledge of and reverence for traditional foods still thrive and are becoming increasingly important to tribal efforts to improve diet and health, and to restore a sense of community.

Ideas for the classroom

Present the information in this section to your students. Discuss how the ideas about community conveyed in these examples relate to previously discussed material on Native peoples' connection to the environment.

- Have students talk (or write) about what it means for humans and plants and animals to have a reciprocal (or shared) relationship. Include the specific example of the buffalo and their role in Native communities as providers of both physical and cultural sustenance.

Encounters: Effects on Culture

Before the Wampanoags met the English colonists, they had interacted with other Native people politically, socially, culturally, and economically. They had exchanged goods and materials, as well as foods, food technologies, and techniques for hunting, gathering, and food preparation. So when the Wampanoag came into contact with the English, they already had a long history of dealing with other cultures.

At the first Wampanoag/English encounter in 1620, there was probably curiosity, suspicion, and fear on both sides because of their vastly different cultures, but they learned much from each other. For the English, interaction with the Wampanoags enabled their colony's survival. Although the English were interlopers, the Wampanoags shared their land, food, and knowledge of the environment. Early cooperation and respect between the two groups were short-lived, however, as conflicting perspectives emerged. By 1675 the relationship had degenerated into one of conflict and war. This would be the history of most relationships between Natives and non-Natives for the next two hundred years.

Even so, Native American contributions continued to be essential to the survival of Europeans. If not for the generosity and knowledge of the Native peoples who met the explorers Lewis and Clark during their travels in the Northwest from 1804 to 1806, their expedition probably would have ended in disaster. Ultimately, Native encounters with Europeans resulted in the loss of entire Native communities, traditional ways of life, indigenous knowledge, and access to foods that had sustained Native people for thousands of years. War, genocide, disease, dispossession of lands, and ill-conceived federal policies profoundly affected American Indian communities and their environments. The consequences are still felt today. Overharvesting, pollution, and reduction of





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wilderness habitats have also had an effect on the ability of Native people to grow, gather, or hunt their traditional foods. As they look for ways to keep their cultures alive and to address modern economic and health issues, many Native communities are taking steps to revive their traditional food practices.

As in many Native communities during the past sixty years, processed foods high in sugars began to replace locally grown foods, and a more sedentary lifestyle developed when traditional forms of exercise and work became unnecessary. This change in diet and lifestyle has led to a high incidence of diabetes and other health problems.

In response to the health crisis, the O'odham (Native American peoples of the Sonoran desert) are working to grow and market their traditional foods through an organization called Tohono O'odham Community Action (TOCA). TOCA is dedicated to promoting better health, perpetuating cultural traditions, and creating economic opportunity through two farms that sell traditional O'odham foods. Returning to these traditional food practices supports the O'odham community and enables them to use their environment as their ancestors did. As diabetes and other health problems affect more and more people worldwide, many could benefit from traditional O'odham and other American Indian foods and diets.



Not all Native communities are as easily able to return to traditional foods because some of those foods have nearly disappeared—an outcome of encounters between different worlds. But renewal efforts abound throughout Indian Country. During the 19th century, the United States government encouraged mass hunting of bison as a tactic in the war against tribes of the Great Plains. Wholesale slaughter of the Buffalo Nation ensued, and carcasses of the animals were left to rot as hunters shot them from railroad cars for pleasure or to collect their hides for sale. It is estimated that as many as 60 million bison were killed in approximately one hundred years. By the late 1800s, they were virtually extinct. As previously discussed, bison are more than just a food source to many American Indian peoples. The Lakota considered bison to be relatives who provided all that was needed to sustain the people—physically, culturally, and spiritually. With the loss of the bison, the Lakota people lost not only a crucial source of food, but also a way of life.





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In recent years, many tribes that traditionally depended on the bison have been engaged in efforts to bring back the Buffalo Nation, renew and strengthen American Indian cultures, and reclaim an important part of their traditional diet. The InterTribal Bison Cooperative (ITBC) is a nonprofit tribal organization devoted to reintroducing bison to their former ranges. In its mission statement, the ITBC states, “*The destruction of buffalo herds and the associated devastation to the tribes disrupted the self-sufficient lifestyle of Indian people more than all other federal policies to date. To reestablish healthy buffalo populations on tribal lands is to reestablish hope for Indian people. Members of the InterTribal Bison Cooperative understand that reintroduction of the buffalo to tribal lands will help heal the spirit of both the Indian people and the buffalo.*”

Native communities are working to renew and revitalize their original food resources by maintaining a connection with their traditional ways. For example, Indian peoples on the east and west coasts run fish hatcheries with the goal of supporting the fish populations with which they have a traditional relationship.

All of these examples show how American Indian people work to combat the negative long-term results of encounters with Western philosophies. The effects of these encounters have lasted for centuries. Some encounters were positive and some were negative, but it is important to realize that all went in both directions: elements of American Indian cultures have influenced mainstream society as well, and are an enduring part of American identity.

Ideas for the classroom

Present the information to students and discuss some of the ways Native people have responded to encounters with European based cultures.

- Since we don't often focus on how interactions between American Indians and outsiders affected the food sources of Native people, have students examine in more depth the traditional foods of Native peoples in the area where they live. Have the resources been affected by humans? How? What, if anything, is being done to promote the renewal of those foods? How could this be helpful to all people today?

Sharing New Perspectives Year-Round

The English colonists could not have imagined how important their first encounter with Native people would be. The Wampanoags—with their intimate understanding of the environment and the high value they placed on social relationships—provided the colonists with the knowledge and skills they needed to survive, enabling them to produce the harvest that they celebrated with that first Thanksgiving feast. Certainly the Plymouth colonists were not the only Europeans or newcomers to





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rely on the guidance and knowledge of American Indian peoples, whose innovative approaches to coexisting with the land still contribute to the daily lives of all people. Native philosophies have long taken into account the effects of human activities on the natural environment and the dependence of sustainability on human effort. The entire environmental movement is based upon that same philosophy.

In looking at the first Thanksgiving feast from the point of view of its Native participants, it is possible to understand how integral the concept of giving thanks is to Native worldviews. This informational guide reveals new perspectives on Thanksgiving in two ways. First, it describes a strong reciprocal relationship among the human, plant, and animal communities. Second, it shows that the relationship was disrupted by encounters between American Indian tribes and the Western world. Native people have, however, found innovative approaches to the world around them, and they continue to adapt and change.

Influences of corn, an early innovation of Native Peoples:

- More corn is produced each year (by weight) worldwide than any other grain
- Corn is grown on every continent except Antarctica
- U.S. farmers planted 88 million acres of corn in 2018
- The value of the 2017 U.S. corn crop was \$47.5 billion
- More than 4,000 products contain corn - from cooking oils, crayons and baby powder, to ethanol, glues, and building materials

The contributions and innovations of Native Americans go far beyond food and agriculture, but this poster has focused on food because of its importance to the Thanksgiving holiday. Today, foods developed by American indigenous cultures—from potatoes to tomatoes to chili to chocolate—are fundamental to most of the world's cuisines. Corn is a good example of a Native innovation that has become a worldwide staple. It was first cultivated by Native South American and Mesoamerican farmers about 7,500 years ago. They gradually transformed a wild grass into the versatile food we now know. Through scientific methods of cross-pollination they developed numerous varieties that could survive in a wide range of climates and growing conditions. Many of these types of corn—including popcorn—are still grown today.

America's first people understood that even plants can work better together than apart. Haudenosaunee and other Native peoples introduced Europeans to techniques of companion planting—growing plants that complement each other in the same plot of ground. Corn, beans, and squash are especially suited to the companion planting technique. Beans climb the tall, strong corn





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stalks and replenish the soil with nitrogen. The corn's leaves protect the beans from the sun. Squash planted between the corn plants holds moisture in the soil and discourages weed growth and insect infestations. Known by the Haudenosaunee as the Three Sisters, corn, beans, and squash



form an important part of many Native peoples' traditional diets. Non-Native farmers also learned from their interactions with American Indians how to clear their land for crops with controlled burning. They learned about crop rotation from Native farmers who understood that land could be depleted by

planting it with the same crops year after year, a concept that was foreign to Europeans. Native people also developed certain methods of storing and preserving food. For example, by the 1500s indigenous Andean people of western South America had developed a method of freeze-drying the potatoes they grew.

Sharing agricultural knowledge was one aspect of early American Indian efforts to live side by side with Europeans. As relationships with the newcomers grew into competitions for land and resources, the groups were not always successful in their efforts to coexist. So, the first Thanksgiving was just the beginning of a long history of interactions between American Indians and immigrants. It was not a single event that can easily be recreated. The meal that is ingrained in the American consciousness represents much more than a simple harvest celebration. It was a turning point in history.

Ideas for the classroom

To summarize everything that students have learned from what you presented to them, have a conversation about how their perceptions or understanding of American Indians and Thanksgiving have changed. What new things have they learned about American Indian relationships with the environment, communities, and encounters with outsiders? What have they learned about the agricultural contributions and innovations of Native peoples? How does the information about Native agricultural innovations give them new perspectives on Thanksgiving?

Final Thoughts

This informational guide incorporates some fundamental concepts about Native cultures, which have too often been obscured by stereotypes and misconceptions. We have found it helpful to keep the following ideas at the forefront of any discussion of Native topics.





American Indian Perspectives on Thanksgiving

1. American Indians are still here, living modern lives. Even as contemporary people, many American Indians still retain strong connections to their specific traditions.
2. American Indian cultures and languages are intimately tied to the land.
3. Worldviews and perspectives of American Indians may be very different from those of non-Indian students. American Indians' traditional worldviews are often grounded in a recognition of the interrelationship among humans, animals, plants, water, winds, sky, and earth.
4. Indigenous peoples of the Western Hemisphere are diverse in their languages, cultures, values, and beliefs. There is no such thing as one, single Native American culture.
5. American Indian cultures have always been dynamic— adapting and changing.
6. Many traditional Native values and practices are relevant to issues of worldwide importance today, such as care of the earth.

Ute scout party, mounted on horseback, as they cross the Los Pinos River, La Plata County, CO, 1899



Sources:

The National Museum of the American Indian (NMAI). Excerpted from *American Indian Perspectives on Thanksgiving*. Used with permission from NMAI. Retrieved

http://nmai.si.edu/sites/1/files/pdf/education/thanksgiving_poster.pdf

The National Museum of the American Indian (NMAI). Thanksgiving Address - *Harvest Ceremony - Beyond the Thanksgiving Myth*. Retrieved

https://nmai.si.edu/sites/1/files/pdf/education/NMAI_Harvest_Study_Guide.pdf





Culturally Responsive Teaching Matters!

What is Culturally Responsive Teaching?

In 2000, Professor Geneva Gay wrote that culturally responsive teaching connects students' cultural knowledge, prior experiences, and performance styles to academic knowledge and intellectual tools in ways that legitimize what students already know. By embracing the sociocultural realities and histories of students through what is taught and how, culturally responsive teachers negotiate classrooms cultures with their students that reflect the communities where students develop and grow. This is no small matter because it requires that teachers transcend their own cultural biases and preferences to establish and develop patterns for learning and communicating that engage and sustain student participation and achievement.

Part of the tradition of teaching is that teachers have the role of shepherding the next generation through a set of passages so that they can attain adulthood with a full complement of the knowledge, skills, and dispositions necessary to be contributing citizens. When the cultural heritages and assumptions about what is valued, expected, and taught compete with other compelling realities, teachers take on a facilitator role while they relinquish their status as knowledge brokers. Becoming culturally responsive means that teachers as well as students have to negotiate new standards and norms that acknowledge the differences and the similarities among and between individuals and groups.

Teachers play a critical role in mediating the social and academic curriculum. While acknowledging what students already know, they connect it to frameworks and models for thinking and organizing knowledge that are embedded within disciplines such as literacy, mathematics, social studies, and the sciences. Culturally responsive teachers realize that mastering academic knowledge involves understanding that content maps can provide multiple avenues to understand and access information. History offers a particular example. U.S. students might study the expansion of the American West through the eyes of the pioneers and the politicians who supported the westward expansion. Yet, that same time frame could be studied through the perspectives of indigenous peoples who experienced a cataclysmic end to their ways of living that forced them off the lands that had belonged to their ancestors for centuries. Considering how to approach curriculum and incorporating multiple paradigms in the ways that curriculum are presented and experienced is an important part of culturally responsive teaching.

Equally important is the way that instruction is facilitated. When classrooms are organized into communities that are designed to encourage academic and cultural excellence, students learn to facilitate their own learning as well as that of their fellow students. This kind of classroom requires careful planning and explicit teaching around social interactions so that students learn to assume leadership for learning, feel comfortable exploring differences of opinion, and accept that they may need help from their classmates in





Culturally Responsive Teaching Matters!

order to be successful. Along the way, students learn to see the classroom and their interactions from more than one perspective so that they can identify potential difficulties that come from assumptions of privilege, the distribution of power (who gets to make the rules), and the assessment of performance and competence.

Source: Kozleski, E. (2010, March). *Culturally Responsive Teaching Matters!* Retrieved from Equity Alliance at ASU website:
http://ea.niusileadscape.org/lc/Record/67?search_query=Culturally%20responsive%20teaching%20matters

Used with permission from the Equity Alliance <http://www.equityallianceatasu.org/>





Center for Research on Education, Diversity and Excellence (CREDE) Hawai'i Project

The Center for Research on Education, Diversity, and Excellence (CREDE) Hawai'i Project promotes educators' use of research-based strategies of effective practice for culturally and linguistically diverse students. The original research on CREDE began in the State of Hawai'i in the 1970s as the Kamehameha Early Education Program (KEEP). This research was adapted to other indigenous educational settings including Native American schools and later adapted for over 31 sites throughout the world. From this research, several principles emerged as consistent throughout the various cultures and were equally emphasized in educational literature as best practices for culturally and linguistically diverse children. These practices are derived from Vygotsky's theory and over 40-years of research from the CREDE, now at University of Hawai'i at Mānoa.

These practices were recognized by the national What Works Clearinghouse and developed into the CREDE Standards for Effective Pedagogy. The standards do not endorse a specific curriculum but, rather, establish ideals for best teaching practices that can be used in any classroom environment for any grade level or group of students. Roland Tharp moved the national CREDE website and project from Berkeley to University of Hawai'i Manoa, so now there is little distinction between CREDE Hawai'i and CREDE national. It is simpler to talk about CREDE as one project. The standards for Effective Pedagogy are:

[Joint Productive Activity \(JPA\)](#)

The teacher and children collaborating together on a joint product.

- Collaboration between the teacher and a small group of children
- Creation of a tangible or intangible product
- Providing responsive assistance towards the creation of a product
- Assisting children to collaborate with peers

[Language and Literacy Development \(LLD\)](#)

Developing children's competence in the language and literacy of instruction in all content areas of the curriculum.

- Providing opportunities for children's language use and literacy development
- Modeling the appropriate language for the academic content
- Designing activities with a focus on language and literacy development
- Assisting with language expression/literacy development and encouraging children discussion on the academic topic

[Contextualization \(CTX\)](#)

Connecting the school curriculum to children's prior knowledge and experiences from their home and community.

- Integrating new academic knowledge with children's home, school, and community knowledge
- Assisting children in making connections between school and their personal experiences
- Helping children to reach a deeper understanding of the academic material through the deeper personal connection





Center for Research on Education, Diversity and Excellence (CREDE) Hawai'i Project

Complex Thinking (CT)

Challenging children's thinking toward cognitive complexity.

- Designing activities that require complex thinking
- Providing responsive assistance as children engage in complex thinking
- Increasing children's knowledge and use of complex thinking strategies
- Focusing on concept development in order to uncover the *why* of the activity

Instructional Conversation (IC)

Teaching children through dialog. The two main features of an IC are identified in the name: Instructional & Conversational.

- Working with a small group of children
- Having a clear academic goal
- Eliciting children talk with questioning, listening, rephrasing, or modeling
- Assessing and assisting children in reaching the academic goal
- Questioning children on their views, judgments, and rationales in reaching the academic goal

Modeling (MD)

Promoting children's learning through observation.

- Modeling behaviors, thinking processes, or procedures
- Providing examples of a finished product for inspiration
- Assisting children as they practice

Child Directed Activity (CDA)

Encouraging children's decision-making and self-regulated learning.

- Providing choice in classroom activities
- Being responsive to activities generated by the children
- Assisting children in generating, developing, or expanding on their ideas or creations within an activity.

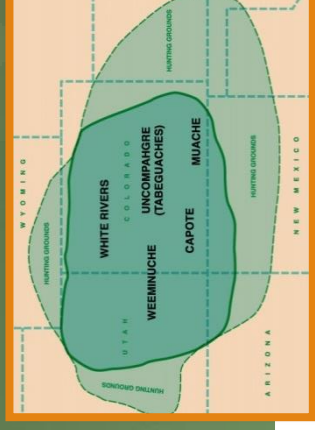
Sources:

Tharp, R. G. Tharp, R. G., Estrada, P., Dalton, S., & Yamauchi, L. A. (2000). *Teaching transformed: Achieving excellence, fairness, inclusion, and harmony*. Boulder, CO: Westview.

Yamauchi, L. A., Im, S., & Schonleber, N. (2012). *Adapting strategies of effective instruction for culturally diverse preschoolers*. *Journal of Early Childhood Teacher Education*, 33, 54—72.



Ute History Timeline



When Europeans first saw present-day Colorado, most of it had been Ute territory for centuries. In Spanish journals, the people were called “Yutas” ~ the forever ago people. However, the Utes call themselves “Nuu-ciu” meaning “the people”

New Mexico is settled by the Spanish. Early trade is established between the Ute People in NM and the Spanish

The seven Ute bands hold well defined territory. In 1670, the Spanish and the Ute People enter into the first peace agreement

The Ute People and the Comanche raid New Mexican settlements armed with guns from French traders

1500s

1580



The Mouache Utes acquire horses from the Spanish. The Ute People are the first American Indians introduced to the horse

1598

The first recorded conflict occurs between the Spanish and the Ute People. Eighty Ute People are captured and taken to Santa Fe, NM

1637

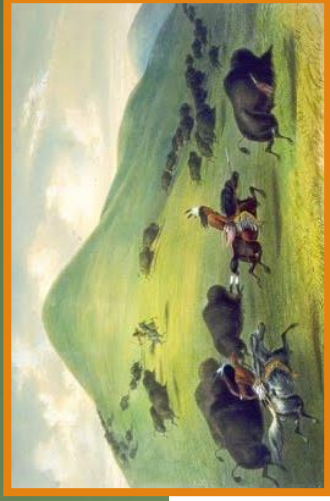
1670

Starting in the 1700's, relations between the Ute People and the Spanish continually change from peace to conflict

1700

1730-1750

Ute History Timeline



- Spanish-Ute relations progress to allow Spanish trading in Ute territory as far north as the Gunnison River

- Spanish law prohibits Spaniards and Christianized Indians from trading with the Ute People. The law did not work as Spanish traders continue to visit and trade

- The first U.S. citizen to come in contact with the Ute People may have been James Purcell, a fur trapper from Kentucky

- Several Spanish and Mexican trading expeditions enter Ute lands in the region that later becomes Colorado

1760s

- European explorers Dominguez and Escalante explore Ute territory

1776

1778

- Fighting to resist Spanish expansion continues until a peace treaty is reached between the Spanish and Ute People

1789

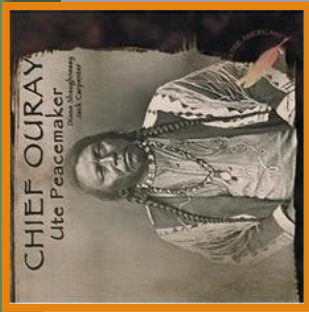
1805

- The first documented Anglo-American enters into Ute territory when Gen. Wilkinson orders Lt. Zebulon Pike to explore areas west and south of the Louisiana Purchase

1806

1806-1826

Ute History Timeline



The Old Spanish Trail opens from Santa Fe to San Gabriel, CA, partly through Ute territory

Chief Ouray of the Tabeguache band is born near Taos, NM

Feb. 2, 1848 ~ The Treaty of Guadalupe-Hidalgo ends the Mexican-American War and expands U.S. territory to include Ute land

Settlements by former Mexican citizens are established in the San Luis Valley. Livestock activities and farming begins to disrupt the Ute People's way of life

1829

1833

1843

1848

1849

1851 - 1853

Bent's Old Fort owned by Charles Bent, William Bent and Ceran St. Vrain is established along the Santa Fe Trail for trading

American explorer, mapmaker and military officer, Lt. John C. Fremont, travels through Ute lands in Utah, leading the first scientific exploration of the area

Dec. 30, 1849 ~ The Abiquiu Treaty: 28 chiefs from various Ute bands sign the first officially recognized peace treaty between the Ute People and the United States at Abiquiu, NM.

Ute History Timeline



The U.S. government establishes Fort Massachusetts near Mount Blanca (San Luis Valley) to protect and control the Ute People. Six years later the post is moved 6 miles and becomes Fort Garland

Jan. 5, 1859 ~ With the discovery of gold near present-day Denver, the trickle of pioneers becomes a flood. Within two years, as many as 30,000 have overrun much of the Ute People's homeland

February 28, 1861 ~ The Colorado Territory is established

Oct. 3, 1861 ~ The Uintah Valley Reservation is established by President Lincoln in UT

Oct. 7, 1863 ~ the Tabogauche Treaty is signed at the Ute agency in Conejos, CO, giving up claim to one-quarter of Ute lands

1852



American frontiersman, Kit Carson, is appointed as the Indian agent to the Ute People. Carson reports war between Ute People and other Indians along the Arkansas River caused by the scarcity of game. This conflict results in the U.S. government distribution of food rations to the Mouache Ute and the Capote Ute in Northern NM

1853

1859

1859

Beginning in 1859, for the next 20 years, the population of the Ute People falls from 8,000 to 2,000 due to disease and decreased hunting grounds

1861

1862

May 20, 1862 ~ The Homestead Act is signed opening up the western United States, allowing any American to put in a claim for up to 160 acres of federal land for free

1863

Ute History Timeline



The 1868 Treaty with the Ute People creates a reservation consisting of approximately the western one-third of CO. Ouray is selected as the chief and diplomat

Jan. 17, 1871 - Denver's Indian Agency is established and maintained for Ute People who continue to hunt buffalo on the plains

August 1, 1876 ~ Colorado becomes a state

A treaty with the Capote, Mouache, and Weeminuche Ute bands establish the Southern Ute and Ute Mountain Ute Indian Reservations

American journalist and homesteader, Nathan Meeker, named Indian Agent at the White River Ute Indian Reservation

1868

1871

1874

1876

1878

1878

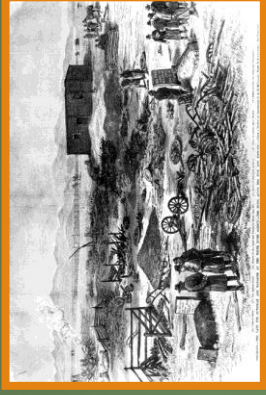
1878

April 24, 1874 - President Grant signs the Brunot Agreement and thousands of acres of Ute lands are taken by the U.S. government. The government grants hunting rights to the Ute People as long as they are at peace with the white people

The first Fort Lewis is established along the San Juan River near Pagosa Springs to protect and control the Southern Utes



Ute History Timeline



Nathan Meeker's attempt to change the lifestyle of the Ute People fails. Meeker's destruction of the Ute People's valued racetrack and the killing of their horses is the final injustice that spurred an attack on troops

Sept. 29, 1879 - Before cavalry troops can arrive from Fort Steele, the Ute People attack the White River Agency and kill Nathan Meeker. Colorado newspapers label the incident the "Meeker Massacre"

As a result of the Meeker Incident, officials force Colorado's Ute People to sign an agreement which removes the Tabeguache Utes to Utah and results in the loss of more acres of

Chief Ouray travels to Washington D.C. for treaty negotiations.

Aug. 24, 1880 - Chief Ouray dies

1879

1879

1879

1879

1880

1880

1881

Sept. 29 - Oct. 5, 1879 - The Battle at Milk Creek. En route to the White River Agency, with approximately 200 cavalry troops, Major Thornburgh enters the Ute Reservation. Thirteen cavalry and at least 19 Utes are killed in the battle

Coloradans react to the violence at Milk Creek. Reports of the Milk Creek Battle, calling for "The Utes Must Go!"

The Meeker incident results in cries from the public for the removal of all Ute People from CO

Jan. 21, 1881 - Fort Lewis is moved to the site near Hesperus, CO, on the Southern Ute Indian Reservation

Ute History Timeline



• The Denver and Rio Grande Railroad passes through Southern Ute lands

• The towns of Grand Junction, Montrose, and Delta are all founded; shortly after, the Ute People are forced to leave these areas

• The Grand Junction Indian School, later named the Teller Institute after U.S. Senator Henry Teller of Colorado, opens
1886 ~ The Ignacio Indian School opened but closed in 1890

• Fort Lewis is deactivated as a military post and becomes an Indian school

1881

1881

During the first 50 years of reservation life, Colorado's Ute population falls from 1,330 to 780

• White River Utes are removed to the Uintah & Ouray Reservation in Utah



1882

1885

June 19, 1885 ~ The Beaver Creek Massacre. White cattlemen kill 6 Ute Mountain Utes at a camp on Beaver Creek, about 16 miles north of Dolores. The massacre leads to new restrictions on the movement of the Ute People

1886

1887

Feb. 8, 1887 ~ Congress passes the Dawes Act, also known as the General Allotment Act, dividing tribal lands into individual plots

1891

Ute History Timeline



Aug. 15, 1894 ~ Congress is presented with the Ute Allotment Act which restores and opens entry to unallotted lands on the Tabeguache Reservation

371 Mouache and Capote adults and minors receive allotments of land totaling 73,000 acres

The Indian Boarding School in Ignacio is re-opened and named the Southern Ute Boarding School

President Teddy Roosevelt designates 1.1 million acres to create the Uinta National Forest

1894

1895

Chief Ignacio, leader of the Weeminuche band, leads a protest against the U.S. government's land allotment policy

1896

Uintah & Ouray reservation land is allotted to non-Ute persons

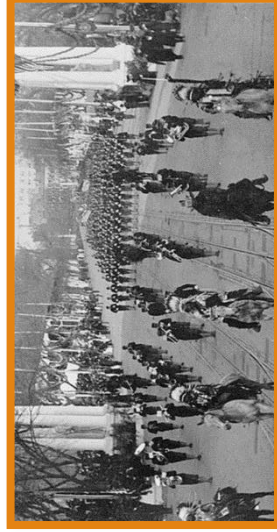
1898

1902

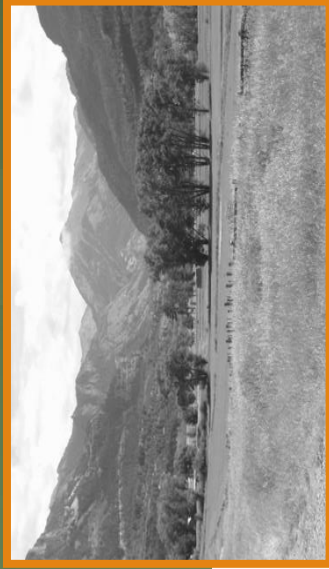
March 4, 1905 ~ Buckskin Charley and Antonio Buck (son) travel to Washington, DC, to meet with President Roosevelt. Buckskin Charley and five other American Indian leaders participate in Theodore Roosevelt's Inaugural Parade

1905

1906



Ute History Timeline



• June 29, 1906 ~ Mesa Verde National Park is established by President Roosevelt. The park is later designated as a World Heritage Site in 1978

• The Ute Mountain Ute Mesa Verde land exchange occurs. More than 52,000 acres of land is added to the park in exchange for acreage on the Ute Mountain Ute Indian Reservation

• White Mesa Ute Community enrolled as part of the Ute Mountain Ute Indian Tribe

• Consolidated Ute Indian Reservation is established

1906

1906

1911

1913

1918

1924

1925

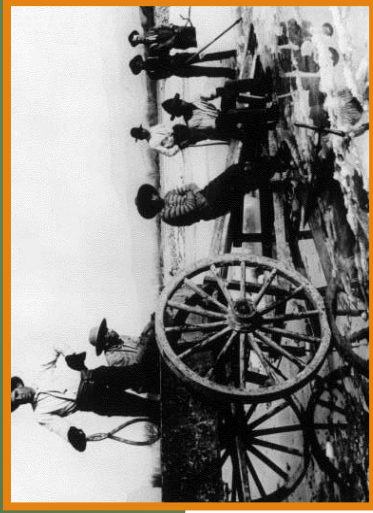
• The Day School opened at the Navajo Springs Agency, the first location of the Ute Mountain Indian Agency

• Dec. 9, 1913 ~ Chief Ignacio dies

• June 24, 1924 ~ The Indian Citizenship Act also known as the Snyder Act, grants full U.S. citizenship to American Indians



Ute History Timeline



The distribution of food rations from the federal government to the Ute People which had occurred since the mid-1890s is stopped

May 8, 1936 - Buckskin Charley dies at the age of 96. He is succeeded by his son, Antonio Buck

Under the Indian Reorganization Act, the Uintah and Ouray Ute Tribal Business Committee is established

The Restoration Act returns 30,000 acres to the Ute Mountain Ute Indian Tribe

1931

1934

June 18, 1934 - Passage of the Indian Reorganization Act by Congress, commonly called the Wheeler-Howard Act, decreases federal control of American Indian affairs and increases self government and management of land

1936

Nov. 4, 1936 - The Southern Ute Indian Tribal Council, a governing body, is established in accordance with the Indian Reorganization Act of 1934

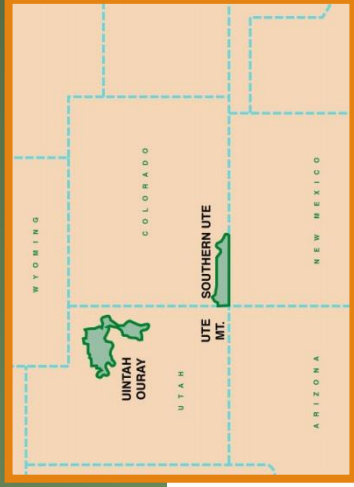
1937

Petitions from the Tribal Council to Washington D.C, leads the return of 222,016 acres to the Southern Ute People

1937

1938

Ute History Timeline



The Ute Mountain Ute Indian Tribe adopts a tribal constitution and is federally recognized

1940

Southern Ute Tribal member and rancher Raymond D. Farmer provides land to build the La Plata County Municipal airport

1946

Confederated Ute Tribes, consisting of the Ute Indian Tribe, Ute Mountain Ute Indian Tribe, and Southern Ute Indian Tribe are awarded \$31,761,206 for lands taken illegally by the U.S. government

1950

Returning WWII veterans assist in utilizing land claim monies to establish an economic plan for the social welfare of the Southern Ute tribal membership

1950

A settlement with the U.S. government is made for Ute lands

1953

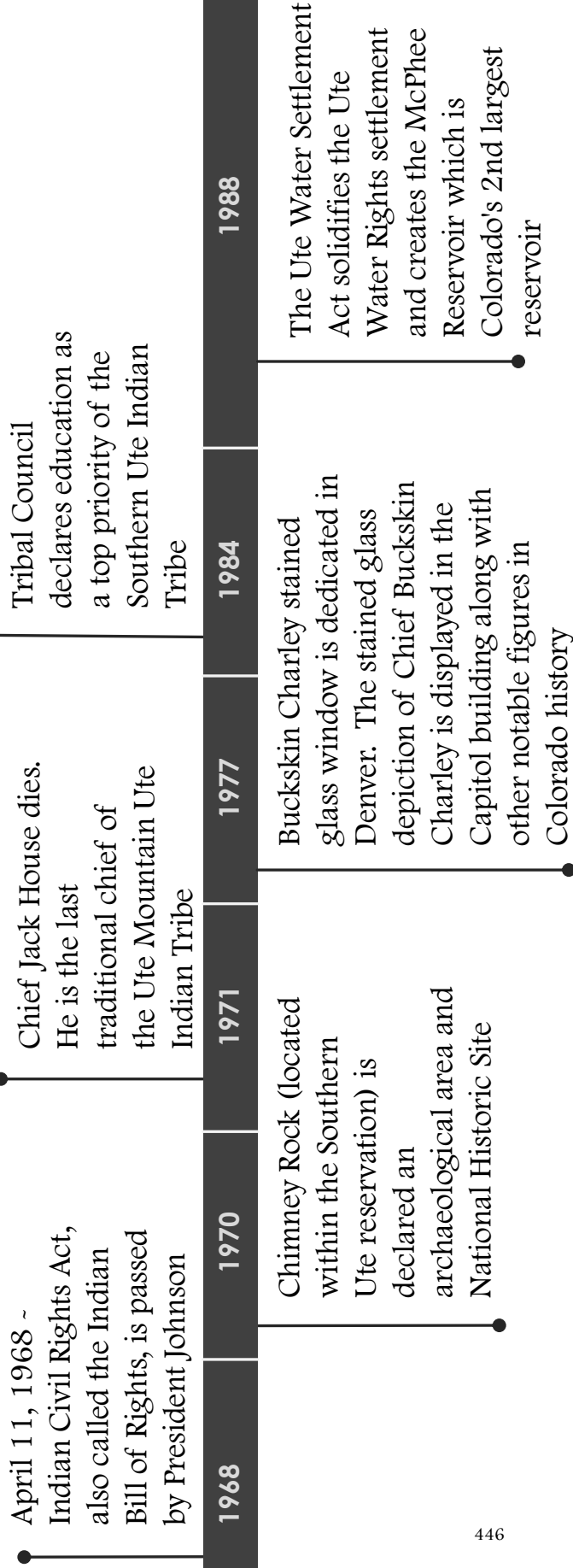
Ute Indian Museum opens in Montrose, CO

1956

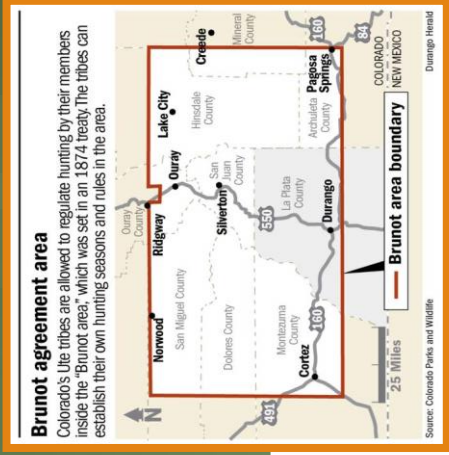
Antonio Buck, Sr., the last hereditary chief of the Southern Ute Indian Tribe, dies

1961

Ute History Timeline



Ute History Timeline



In 1988, after 100 years with no water, drinking water is piped to the Ute Mountain Ute Tribal reservation in Towaoc, CO

Nov. 16, 1990 ~ Native American Graves Protection and Repatriation Act (NAGPRA) creates an inventory of human remains and artifacts so that remains and artifacts can be returned to the Ute people

Southern Ute Alternative Energy is established to manage alternative and renewable energy investments

1988

1990

1990

1993

2008

2009

Oct. 30, 1990 ~ Native American Language Act ~ Congress passed a policy to "preserve, protect, and promote the rights and freedom of American Indians to use, practice and develop their languages"

Southern Ute Indian Tribe and Ute Mountain Ute Indian Tribe sign gaming agreements with the State of Colorado to open casinos on tribal reservations

The First Annual Tri-Ute Games is hosted by the Southern Ute Indian Tribe Memorandum of understanding (MOU) of the 1874 Brunot Agreement approves hunting and fishing in the off-reservation Brunot area

Ute History Timeline

Animas La-Plata Water Project is completed and Lake Nighthorse is established in Durango, CO which was the final step in the Ute Water Rights Settlement

President Barack Obama declares Chimney Rock, the site of ancient Pueblo ruins, as a National Monument.

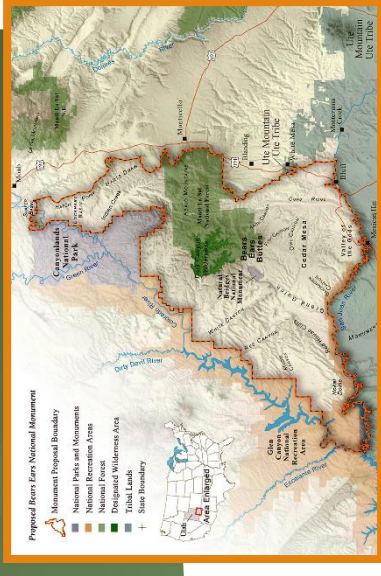
The National Christmas Tree is harvested from the White River National Forest. Elders from all three Ute Tribes travel to the Nation's capital to witness first-hand Christmas tree dedication

Dec. 28, 2016 ~ Bears Ears National Monument in Utah is designated by President Obama

New Southern Ute Cultural Center and Museum opens

Ute Mountain Ute Indian Tribe approves hunting and fishing in the off-reservation Brunot Agreement area in the San Juan Mountains to include rare game species

Members of the three Ute tribes celebrate the expansion of the Ute Indian Museum in Montrose, CO



2009

2011

2012

2013

2016

2017



Southern Ute Indian Tribe

Official Seal and Flag



Tribal flag designed by Ben Watts and Stanley Reed Frost. Interpretation provided by Russell Box, Sr.

Mountains and Forest represents the mountains north and on the reservation which are our ancestral and present homeland.

River represents the Piedra, Animas, La Plata, Pine, San Juan, Florida, and the Navajo rivers that cross our reservation.

Bear/Elk represents the big game that live on our reservations.

Sun represents the spirit that watches over our people.

Tractor, Cattle, Gas Well, Sheep represents the ranching, farming and industry that our tribal members and the tribe are involved with to make a living.

Indian Head represents the tribe as a person, a very "Colorful Man" with the colors of red, yellow, black and white representing all of the colors of nature. It contains the colors of the rainbow.

Peace Pipe represents us as a peaceful people. We try to live in peace with our neighbors and all persons we work live and come in contact with during our day to day business.

Two Feathers On Pipe represents our belief in a Great Spirit and the Tribal "Healing Power" as people.

Leaf/Branch represents our belief in peace. Lies along side of pipe. Represents the green of the earth and the red willow which is used in the Sundance and sweat ceremonies.

Colorado State Flag represents the State of Colorado our historical homeland.

Circle, the red and white border of the Tribal Seal represents the "Circle of Life". Everything within this circle represents our life.





Some Notable Leaders of the Capote and Mouache Ute Bands

Southern Ute Indian Tribe

Leader	Year	Band
Burrigon	c1752	Chaguaguas
Chiquito	c1752	Mouache
Don Thomas	c1752	Capote
Cuerno Verde	c1779	Comanche
Pinto	c1786	Mouache
Moara	c1786	Mouache
Dientecito	c1809	Mouache
Ancha	c1809	Mouache
Cuerna	c1809	Mouache
Coyote	c1809	Mouache
El Albo	c1809	Mouache
Delgadito	c1809	Mouache
Mano Mocha	c1809	Mouache (Major Chief)
Lechat	c1822	Ute (Mouache?)
Montoya	c1847	Capote/Mexican
Coneache	c1850	Mouache
Aohkasach	c1850	Capote
Quiziachigiate	c1850	Capote
Amparia	c1850	Capote
Cuniache	c1852	Mouache

Chief Buckskin Charlie, ~ 1880-1900



Source: Image courtesy of the Denver Public Library.

Chief Severo, 1894



Source: Image courtesy of the Denver Public Library.





Some Notable Leaders of the Capote and Mouache Ute Bands

Southern Ute Indian Tribe

Chairman Antonio Buck, Sr.



Source: Used with permission from the Southern Ute Indian Tribe.

Chairman Leonard C. Burch



Source: Used with permission from the Southern Ute Indian Tribe.

Leader	Year	Band
Tamuche	c1852	Capote
Tachoaca	c1853	Mouache
Cany Attle (Coniachi?)	c1856	Mouache
Sobata (Sobotar)	c1870	Capote
Kaneache	c1881	Mouache
Severo	c1870s	Capote
Buckskin Charlie	c1880-1930	Mouache
Piah	c1888	Tabeguache, Mouache
Antonio Buck, Sr.	c1930	Southern Ute
Julius N. Cloud	c1940	Southern Ute
Samuel Burch	c1950s	Mouache
John Baker, Sr.	1950s	Southern Ute
Leonard Burch	1960-2000s	Southern Ute





Southern Ute Indian Tribe of Uintah and Ouray Reservation

Official Seal and Flag



*Tribal flag designed by Ferdanan Manning, Jr. 1980; it was formally adopted by Tribal Council resolution.
Northern Ute graphic artist Robert Colorow updated in 1991*

On a white background, the flag features a **centered** seal enclosed by a red band with thin black partitions or rays.

A **dark brown eagle** with gold-brown highlights on its outstretched wings dominates the seal. The powerful eagle is the messenger of the Creator in Ute mythology, protective enclosing within its wingspan the Northern Utes.

The **three main Ute bands are represented by upper bodies of three figures** silhouetted in white against the chest of the eagle. The center figure wears a neckerchief, faintly outlined in black; the others wear a feather on the back of the head.

The eagle's wings span a **blue sky and a yellow sun**, edged in black, shining over the Ute lands below, just as Sinawaf, the Creator, placed the Ute high in the mountains to be closer to him.

The yellow legs of the eagle-tipped by black talons with white accents-grasp a **peace pipe with red bowl and stem** and an amber midsection with spice brown oval end-sections.

Above the peace pipe is a typical Ute decorative design: two black triangles with a black-edged yellow border enclose a blue middle portion.

From a black arc that connects the end-sections hang **twelve feathers**, symbolizing the twelve original Ute bands.

At the top, **the feathers are separated by a five-sided design composed** of an upper rectangular orange section and an irregular yellow pentagonal lower section.

A **dark brown elk-skin tepee**, just inside the eagle's wing on the left, has black framework pole, dark brown ventilation and entrance flaps.

Dominating the white background on either side of the central silhouettes stand **two mountain peaks outlined in brown**, symbolizing the "Peak to Peak to Peak" definition of the original Uintah Valley reservation boundaries.





Some Notable Leaders of the Uintah and Ouray

Ute Indian Tribe of the Uintah and Ouray Reservation

Leader	Year	Band
Wakara	c1820s-1860s	Tumpanawach
Sowiette (Saweset)	c1820s-1860s	Tumpanawach
Chuwoopah	c1850	Paiute
Wahka	c1850	Timpanogo
Insagrapouyah	c1850	Sevarit
Arapeen	c1850s-1860s	San Pitch
Black Hawk (Autenquer)	c1850s	Tumpanawach
Peteetneet	c1850s	Tumpanawach
Tintic	c1850s-1870	Tumpanawach
John Duncan	c1857-1900s	Uintah
Amoosh	c1860s	Cumumba
Tetich	c1860s	Cumumoo
To-tads (Little Soldier)	c1860s	Cumumoo
Kanosh	c1860s	Pah Vant
Mosquohop	c1860s	Pah Vant
San pitch	c1860s	San Pitch
Tabby-to-kwanah (Tabby)	c1860s	Uintah
Nevava	c1868	Uintah
Red Ant	c1870s	San Pitch
Captain Joe	c1870s	San Pitch
Antero	c1870s	Uintah





Some Notable Leaders of the White River & Tabeguache Ute Bands

Ute Indian Tribe of the Uintah and Ouray Reservation

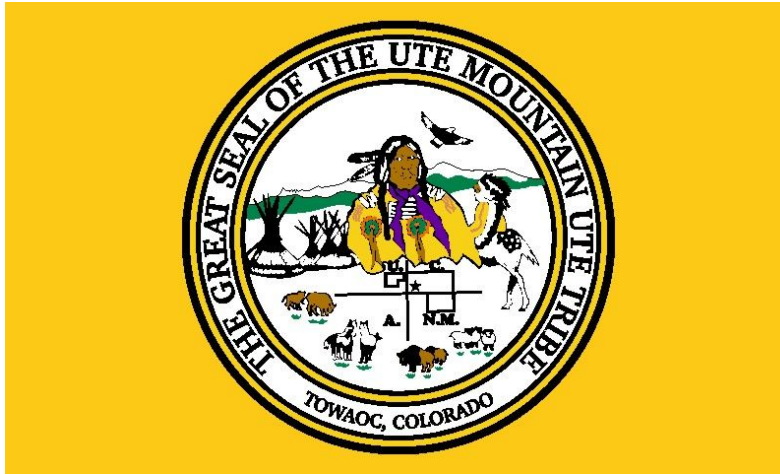
Leader	Year	Band
Augkapowerbran	c1850	Tabeguache
Chief Shavano	c1860	Tabeguache
Correcante	c1860s	Tabeguache
Ouray	c1860s-1880s	Tabeguache
Piah	c1870	Tabeguache and Mouache
Captain Jack (Nicaagat)	c1870-1880s	White River
Johnson x	c1870s	White River
Douglas (Quinkent)	c1870s-1885	White River
Wass (Wash)	c1870s-1880s	Tabeguache
Colorow	c1870s-1880s	White River
McCook	c1870s-1990	Tabeguache
Sapavanaro	c1880s	Tabeguache
Captain Jack	c1885	White River
Red Cap	c1895-1905	White River





Ute Mountain Ute Indian Tribe

Official Seal and Flag



The tribal seal was designed in 1965 by the late Henry Joe Jacket Sr. (Gray Bird-Sige Wuchich).

The tribal seal flag was adopted by a tribal council resolution in 1975.

The Chief represents the Ute Mountain Ute known as Weenuche Chief.

The mountain represents the Sleeping Ute Mountain.

The buffalo, horses, sheep, and cattle represent the livestock that grazed the lands.

The golden eagle represents the Sundance.

The tipis represent the homes of the Ute people.

The Four Corners represent the four states where they meet. The Ute Mountain Ute Indian Reservation is

located in Colorado, New Mexico, and Utah.





Some Notable Leaders of the Weenuche Ute Band

Ute Mountain Ute Indian Tribe

Leader	Year	Band
Tobatas	c1869	Paiute or Weenuche
Chiwaten	c1869	Paiute or Weenuche
Ignacio	c1869-1900	Weenuche
Piwood	c1869	Paiute or Weenuche
Sewormicha	c1869	Paiute or Weenuche
Cabegon	c1869	Paiute or Weenuche
Peersichopa (headmen)	c1869	Paiute or Weenuche
Cabeza Blanca	c1870s	Weenuche
Mariano	c1900	Weenuche
John Miller	c1910s	Weenuche
Jack House	c1930s-1970s	Weenuche

Chief Ignacio, 1904



Source: Library of Congress. Retrieved <http://loc.gov/pictures/resource/cph.3c12572/>





Print, Video, and Web Resources

Print Books

- Becker, C.S. & Smith, P.D. (2003). *Chipeta: Queen of the Utes*. Ouray, CO.: Western Reflections, Inc.
- Conetah, F. A. (1982). *A History of the Northern Ute People*. Published by the Uintah-Ouray Ute Tribe; Salt Lake City, UT.: University of Utah Printing Service.
- Decker, P.R. (2004). *"The Utes Must Go!" American Expansion and the Removal of a People*. Golden, CO., Fulcrum Publishing.
- Delaney, R.W. (1989). *The Ute Mountain Utes*. Albuquerque, NM.: University of New Mexico Press.
- Erdoes, R. & Ortiz, A. (eds.) (1985). *American Indian Myths and Legends*. New York: Pantheon Books.
- Friggens, M. (2012). *Tales, Trails, and Tommyknockers: Stories from Colorado's Past*. Boulder, CO.: Johnson Publishing.
- Marsh, C.S. (1982). *People of the Shining Mountains*. Boulder, CO.: Pruett Publishing Company.
- Osburn, K.M.B. (1998). *Southern Ute Women: Autonomy and Assimilation on the Reservation, 1887-1934*. Lincoln, NE.: University of Nebraska Press.
- Peterson, E.Z. (1957). *The Spell of the Tabeguache*. Denver, CO.: Sage Publishing.
- Pettit, J. (1990). *Utes: The Mountain People*. Boulder, CO.: Johnson Printing Company.
- Rockwell, W. (1998). *The Utes: A Forgotten People*. Ouray, CO.: Western Reflections, Inc.
- Simmons, V.M. (2000). *The Ute Indians of Utah, Colorado, and New Mexico*. Boulder, CO.: University of Colorado Press.
- Smith, A.M. & Hayes, A. (eds.). (1992). *Ute Tales*. Salt Lake City, UT.: University of Utah Press.
- Smith, P.D. (1990). *Ouray: Chief of the Utes. The Fascinating Story of Colorado's Most Famous and Controversial Indian Chief*. Ridgeway, CO.: Wayfinder Press.
- Trimble, S. (1993). *The People: Indians of the American Southwest*. Santa Fe, NM.: SAR Press.
- Waldman, C. (2009). *Atlas of the North American Indian*. New York: Facts on File.
- Wroth, W. (ed.). (2000). *Ute Indian Arts and Culture: From Prehistory to the New Millennium*. Colorado Springs, CO.: Colorado Springs Fine Arts Center.
- Young, R.K. (1997). *The Ute Indians of Colorado in the Twentieth Century*. Norman, OK.: University of Oklahoma Press.





Print, Video, and Web Resources

Museums

History Colorado <http://www.historycolorado.org/>

Ute Indian Museum, Montrose, CO. <http://www.historycolorado.org/museums/ute-indian-museum-0>

Colorado Springs Pioneer Museum, Colorado Springs, CO. <http://www.cspm.org/>

Websites

The Southern Ute Tribe: <https://www.southernute-nsn.gov/> This is the official site of the Southern Ute.

The Ute Mountain Ute <http://www.utemountainutetribes.com/index.html> This is the official site of the Ute Mountain Ute.

Colorado Encyclopedia: Ute History and the Ute Mountain Ute Tribe
<https://coloradoencyclopedia.org/article/ute-history-and-ute-mountain-ute-tribe>

Colorado Encyclopedia: [Chief Buckskin Charley](#), [Chief Ouray & Chipeta](#), Chief Ignacio

Crow Canyon Archaeological Center: http://www.crowcanyon.org/educationproducts/peoples_mesa_verde/historic_ute.asp
Provides a brief historical overview of the Ute Tribes.

Denver Public Library Digital Photograph Collections <http://digital.denverlibrary.org/cdm/photographs/> Keyword searches of “Ute” and “Ute Indian” will pull up 700-1300 historic and contemporary photographs

History Colorado – Tribal Paths http://exhibits.historycolorado.org/utes/utes_home.html An online exhibit

Native Languages of the Americas: Ute Legends, Myths & Stories: <http://www.native-languages.org/ute-legends.htm> This site has basic overviews, legends, and links to other information on the Ute.

Utah Ute Indians: <https://utahindians.org/archives/ute/earlyPeoples.html> Although a Utah site, it contains some basic Ute Background.

Videos

How the West Was Lost: The Utes Must Go! - Discovery Channel Series (50 min)
<https://www.youtube.com/watch?v=it34k9EJzFE>

“Spirit of the Nuche” - A Ute History documentary <https://www.youtube.com/watch?v=wPaeDxp5Ti8> (54 min)

The Original Coloradans - The Colorado Experience: Rocky Mountain PBS (26 min)
<http://www.rmpbs.org/coloradoexperience/early-colorado/original-coloradans/>

Ute Indian Prayer Trees - Fox Run Regional Park, Colorado Springs <https://www.youtube.com/watch?v=3LkYQbcnlkE> (16 min)

We Shall Remain – PBS (KUED) University of Utah (90 min) <http://video.kued.org/video/2365179720/>





Nuu-ciu Strong

Colorado Fourth Grade Resource Guide
Lessons on the Ute People

A young dancer performs at the Ute Indian Museum in 2006.



Source: Used with permission from History Colorado.

