



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.*





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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

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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

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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





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- **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:

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 - *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/y9rjkmh>
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

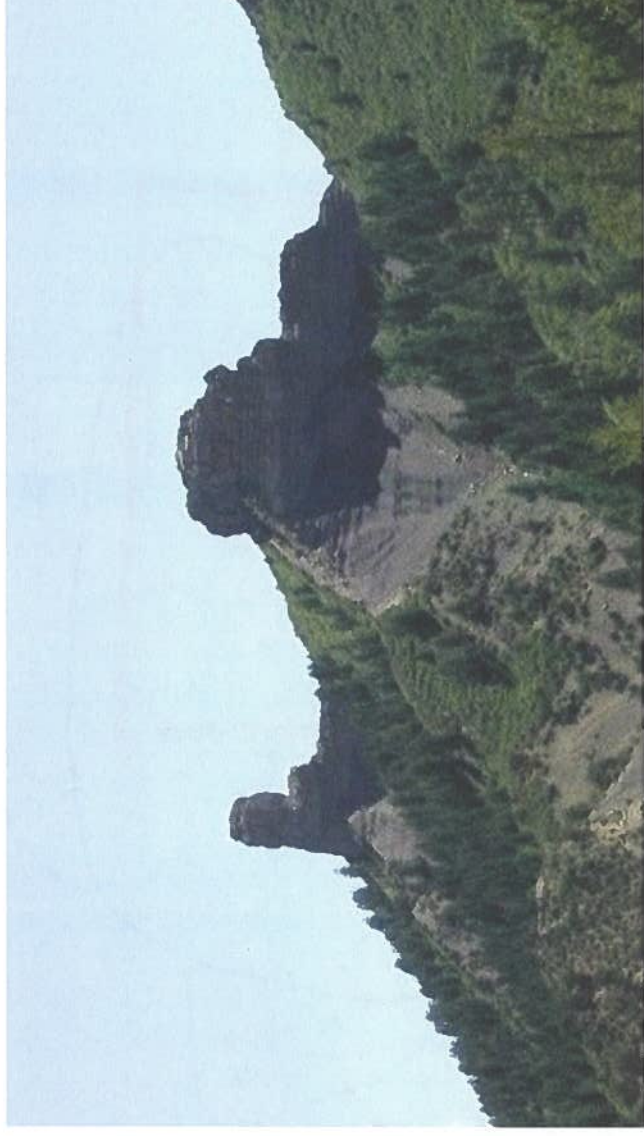
HOW DID THE UTE LIVE AND HUNT PRIOR TO THE ARRIVAL OF SETTLERS FROM THE EASTERN UNITED STATES?

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



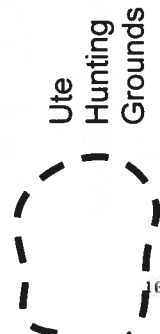
Colorado State Boundary

Ute Tribes Shown on this Map:

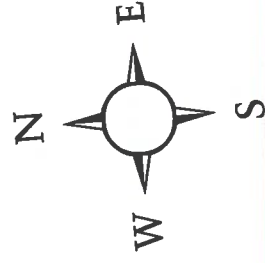
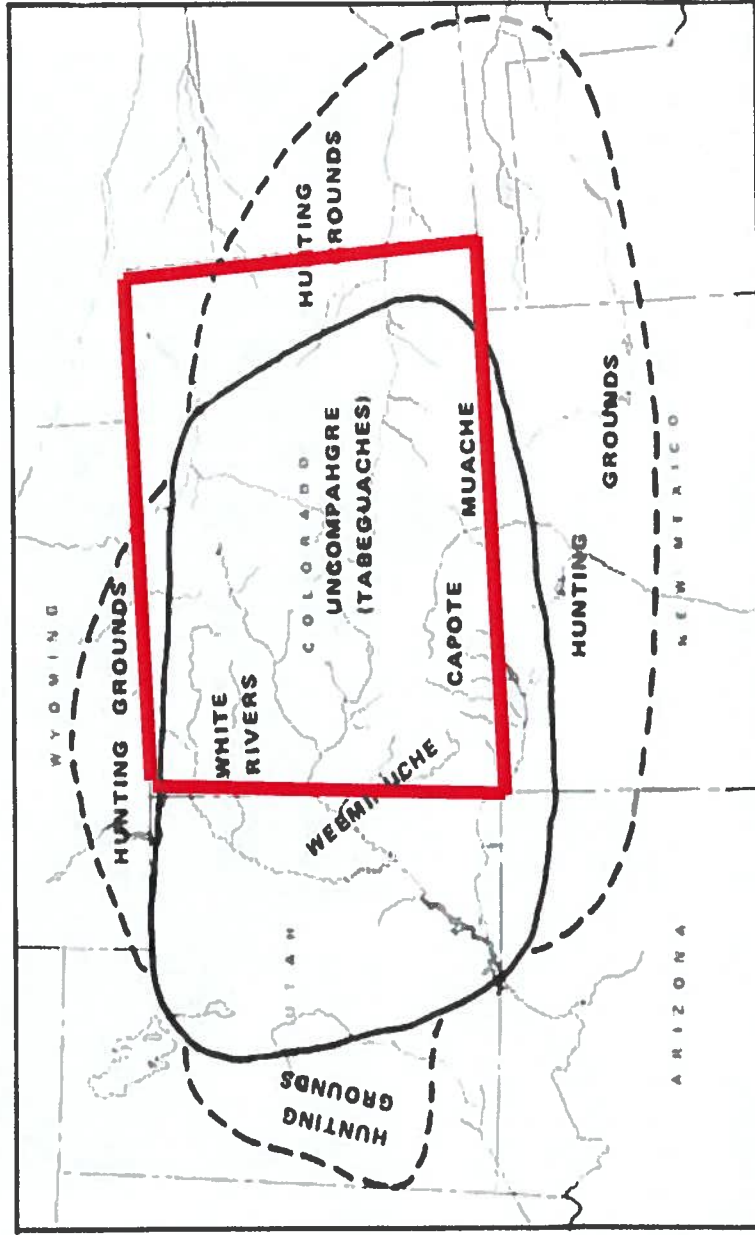
- Weeminuche
- Capote
- Muache
- Uncompahgre (Tabeguaches)
- White Rivers



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

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?





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?

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 - *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:

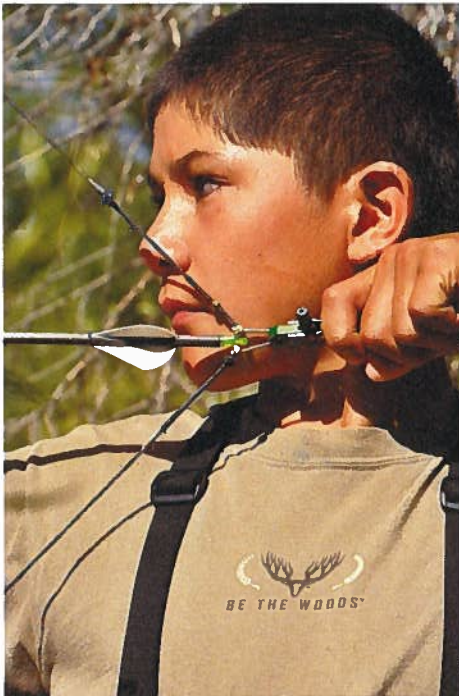
<https://coloradoencyclopedia.org/article/ute-history-and-ute-mountain-ute-tribe>

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

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

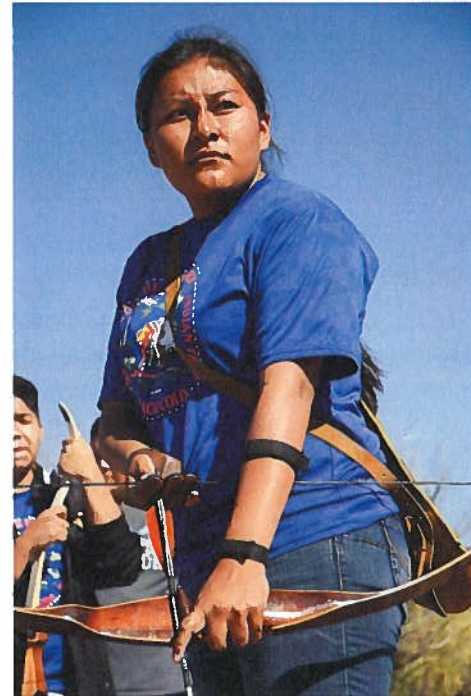
Informational/Non-Fiction	Fiction
Pettit, J. (1990). <i>Utes: The Mountain People</i> . Chicago: Johnson Publishing.	N/A

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 Noochew – 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.

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.

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,





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.

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.

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/>

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



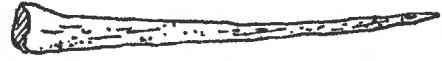
Stroller and Baby Carrier



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 Noochew – 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.

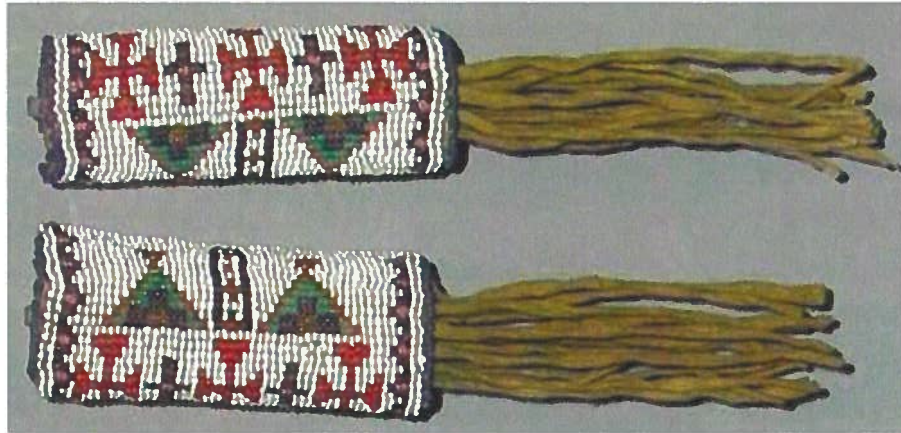


Source: This reading is excerpted, with permission, from *We Are the Noochew – A History of the Ute People and their Colorado*

Connection by Vickie Leigh Krudwig.



Station #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 Noocheew – A History of the Ute People and their Colorado*

Connection by Vickie Leigh Krudwig.



Station #3

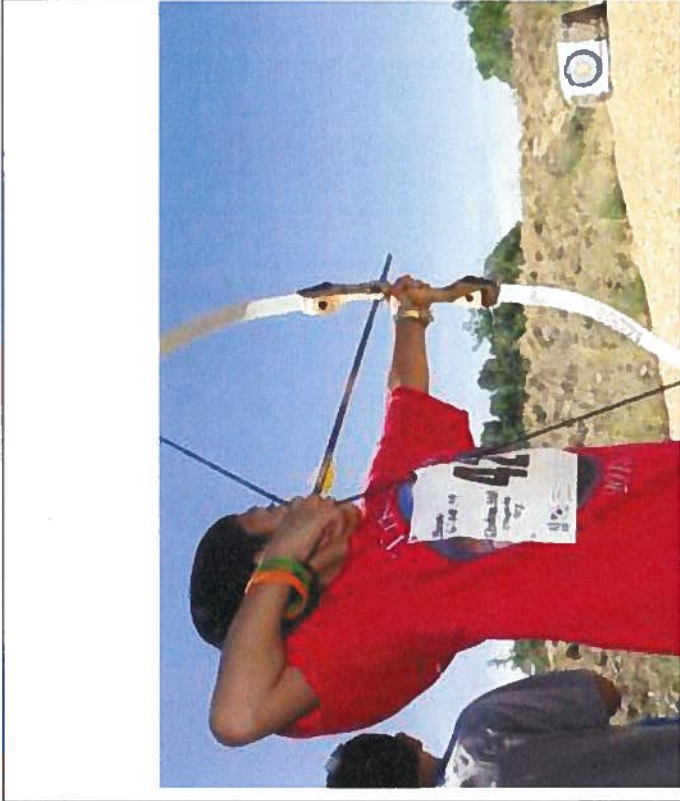


Image courtesy of Jeremy Wade Shockley,
The Southern Ute Drum.

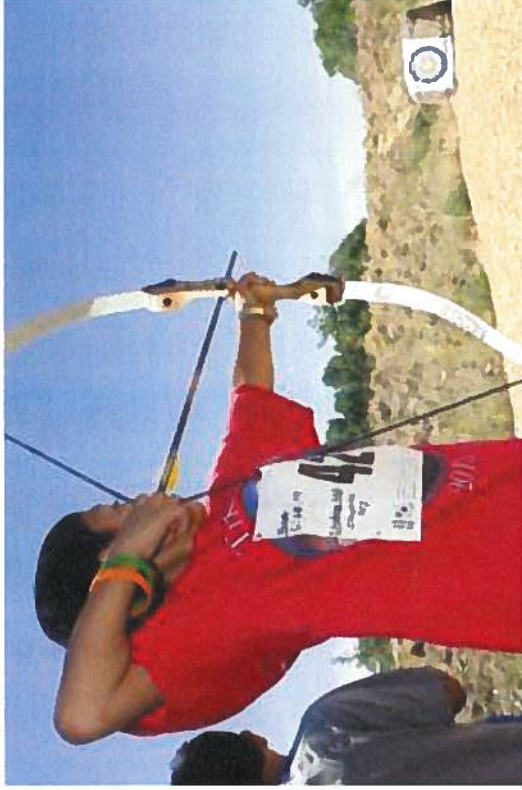


Image courtesy of Jeremy Wade Shockley,
The Southern Ute Drum.

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

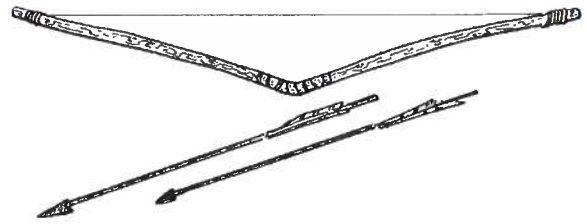


Games, Pets, and Toys

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

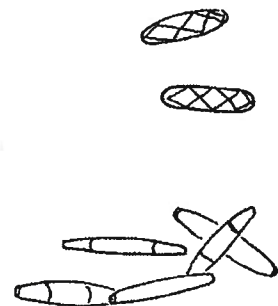
find the longest piece of a particular kind of grass. These games

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.

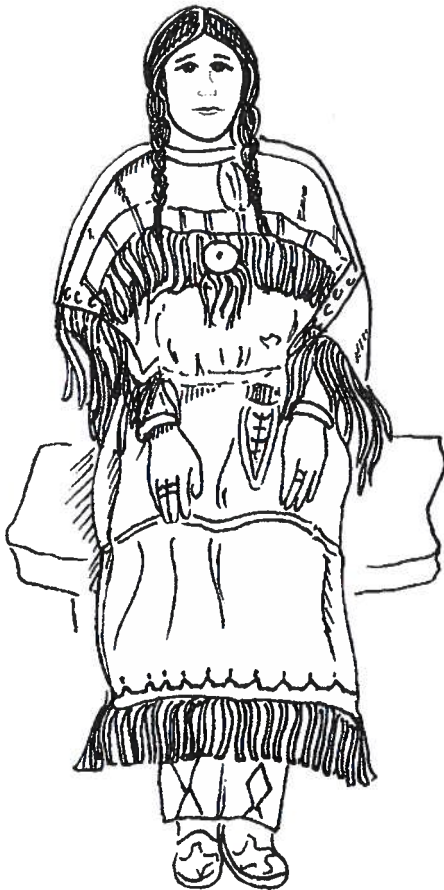




Clothing

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

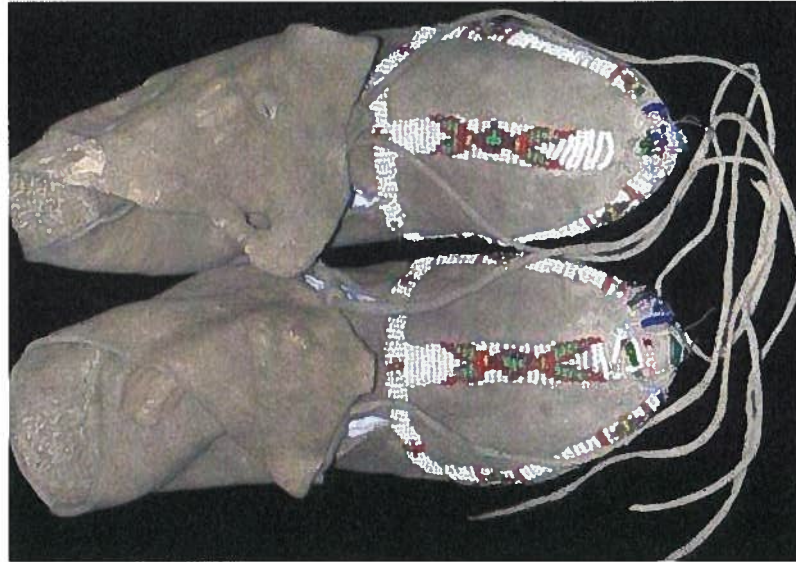


Woman's Dress



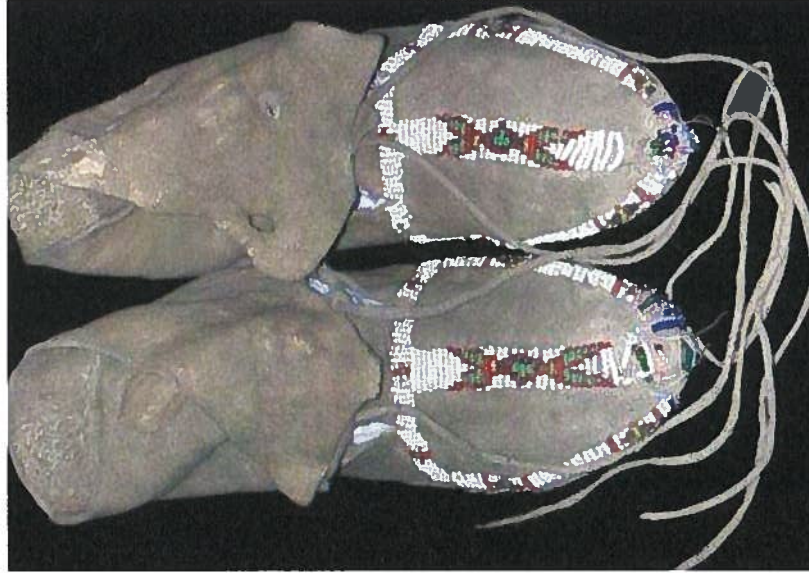
Woman's Dress

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

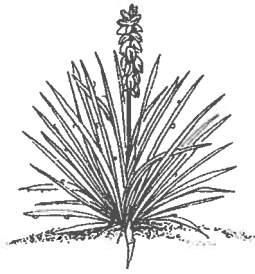


Food, Plants & Animals

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.



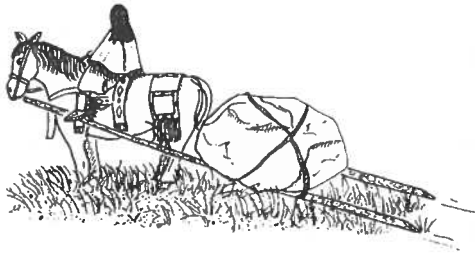


Food, Plants & Animals

Unit 2 Lesson 2 Station 7

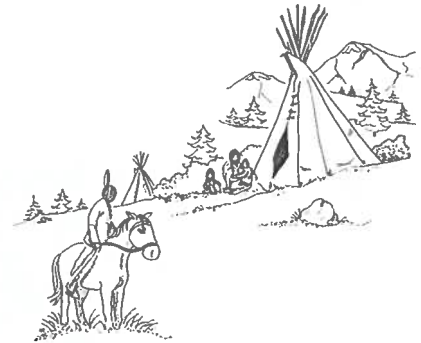
Summer

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

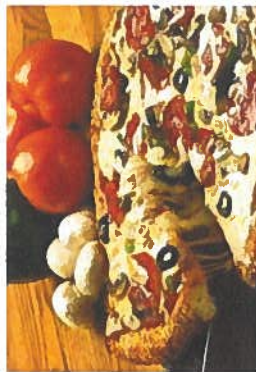


Currants

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)
2. Towaoc (toy-yock)
3. Saguache (suh-WATCH)
4. Tabernash
5. Weeminuche
6. Chipeta (chi-PEE-tuh)
7. Conchetopa (coach-ay-toe-paw)
8. Pagosa
9. Ouray (you-RAY)
10. Uncompahgre (un-kum-POG-ray)
11. Yampa
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)?

- a. If students answer yes, ask where they’ve heard the words and if they know where those words come from.
- b. If students say no, then explain that:
 - i. 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:

1. 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	Fiction
Bright, W. (2004). <i>Colorado Place Names</i> . Chicago: Johnson Publishing.	McConnell, V. & Simpich, R. <i>Blue Shirt</i> . 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).

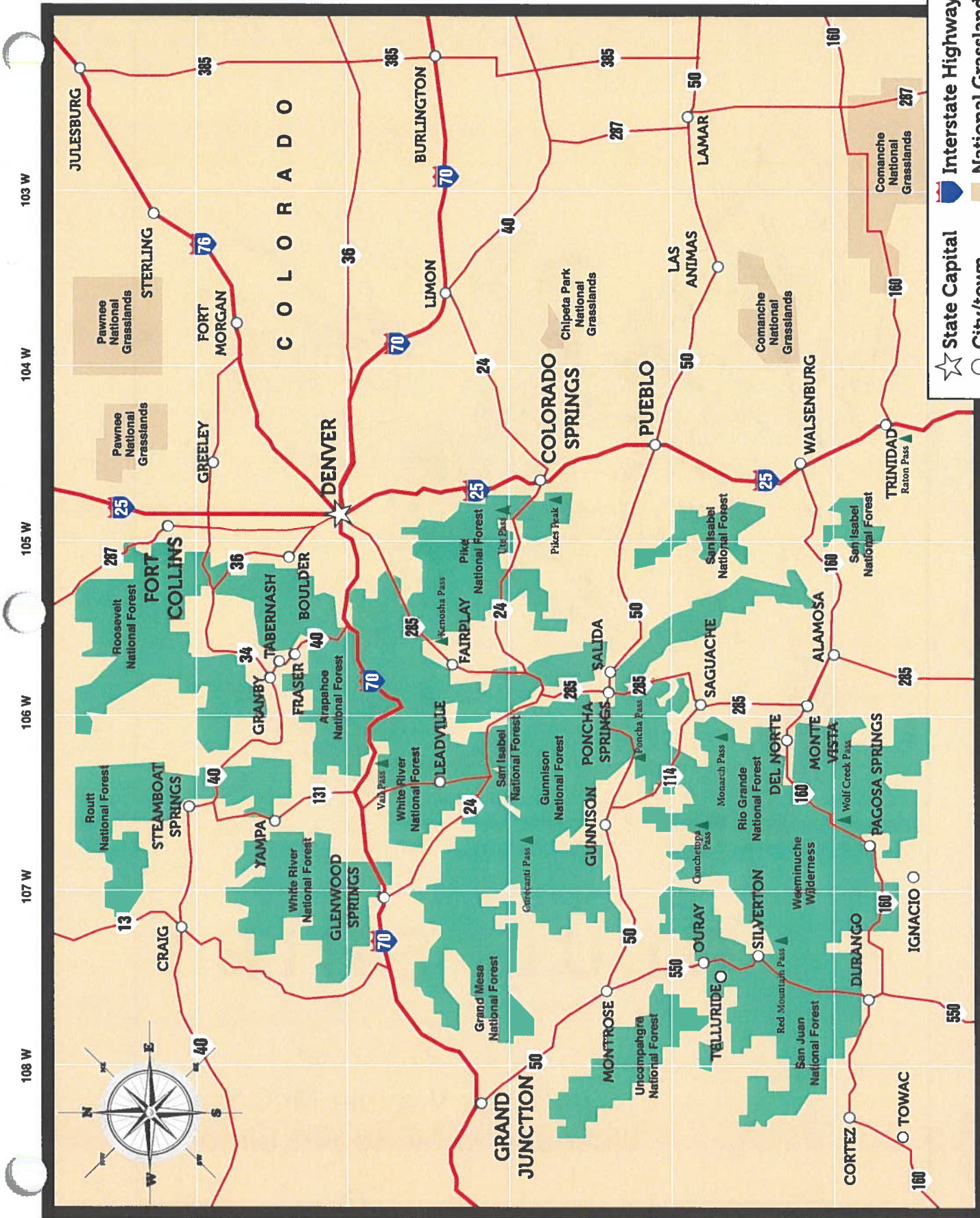
10. **U** _____ National Forest is named for the Ute word for “red springs.” (Located southwest of Montrose).

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	🛣️	Interstate Highway
○	City/town	🏞️	National Grasslands
⬮	State Highway	🌲	National Forest
▲	Mountain Pass		

COLORADO

108 W 107 W 106 W 105 W 104 W 103 W

41 N 40 N 39 N 38 N 37 N



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

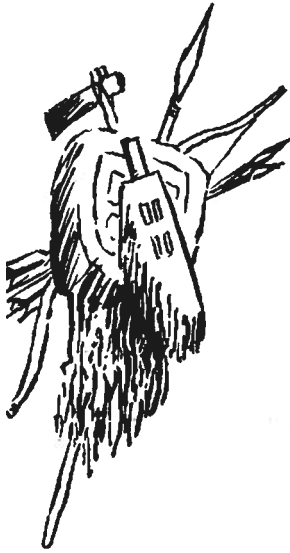
Revised by
Brenda Smith, 2000

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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 teepees 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 remem-

bered 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.





