



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





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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)*





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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)*
- **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.





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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

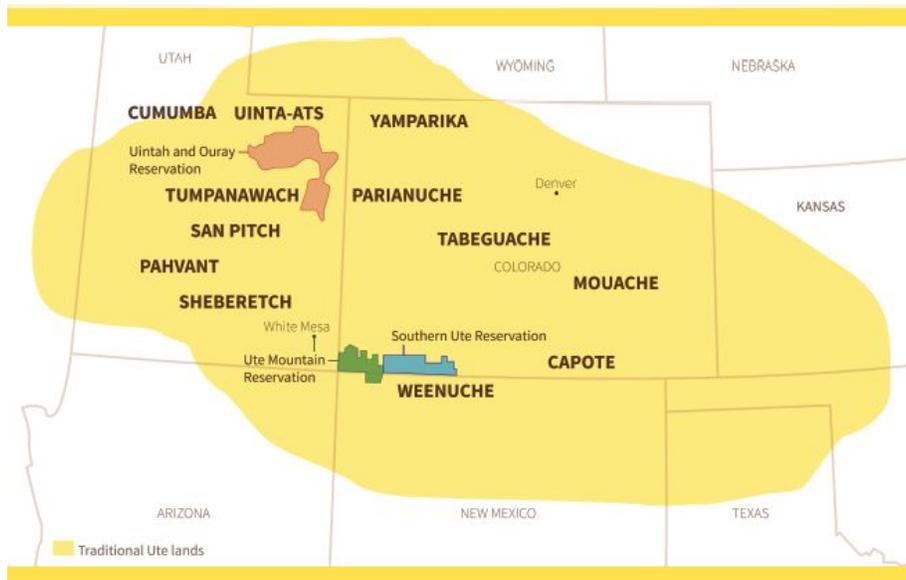
Unit 1

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—included 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)

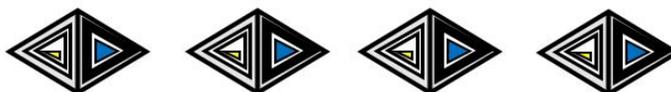
Ute, Creation Story, Nuche (Nuu-ciu), petroglyphs, pictograph, Sinauf/Senawahv/Sinawavi, Coyote/Mischievous One, oral history, legend, tale, culture

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

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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

What time period did this story takes place?



How do you know?

Where was this recording made?

STUDIO

Home

Other: _____

What do you notice about the person telling the story?

- ___ They have an accent
- ___ They are old
- ___ They are young
- ___ They use words I don't know

Who is telling the story?

What is their point of view?



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



What did you learn from listening to this person's 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

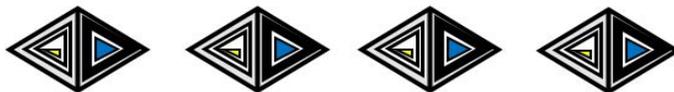
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on foot. They built homes from grass and reeds and brush. They shot deer with bows and arrows, and they gathered the plants that grew in their land. For many years the people lived in that way.

*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

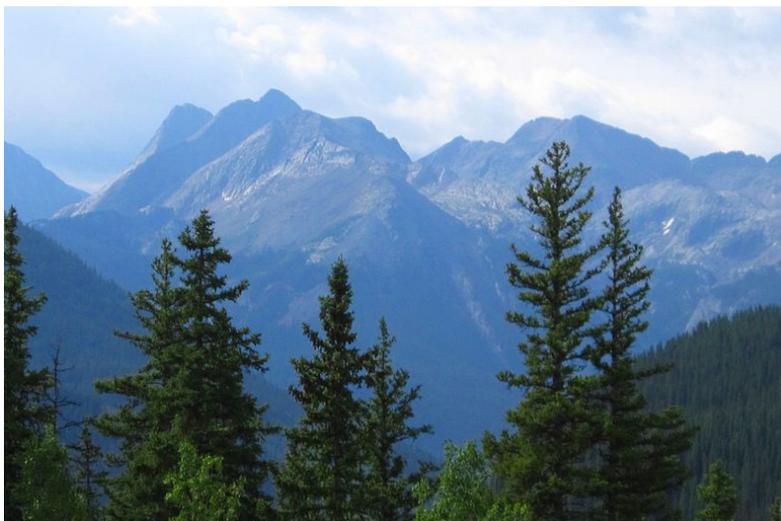
Unit 1 Lesson 1

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

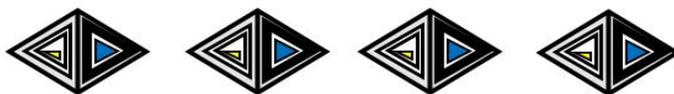
Unit 1 Lesson 1

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: KVNf 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

Describe the objects in the petroglyph.

Why might creating petroglyphs be important?

Why do you think this petroglyph was created?



Other: _____

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

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



What questions do you have about the 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.)

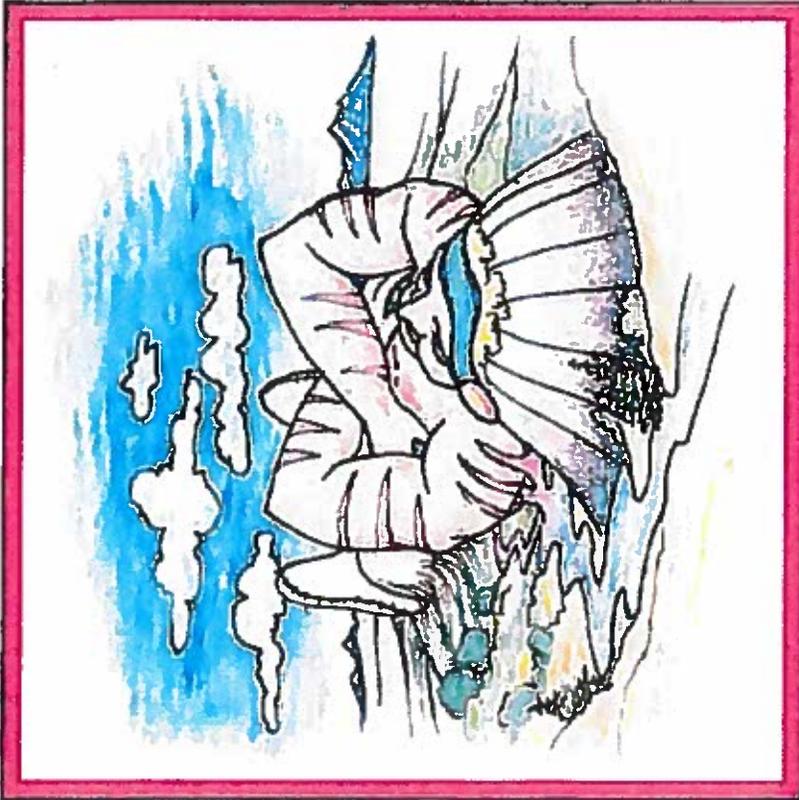
Source: *The Northern Ute History Curriculum Project*. Used with permission from the Ute Indian Tribe.

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

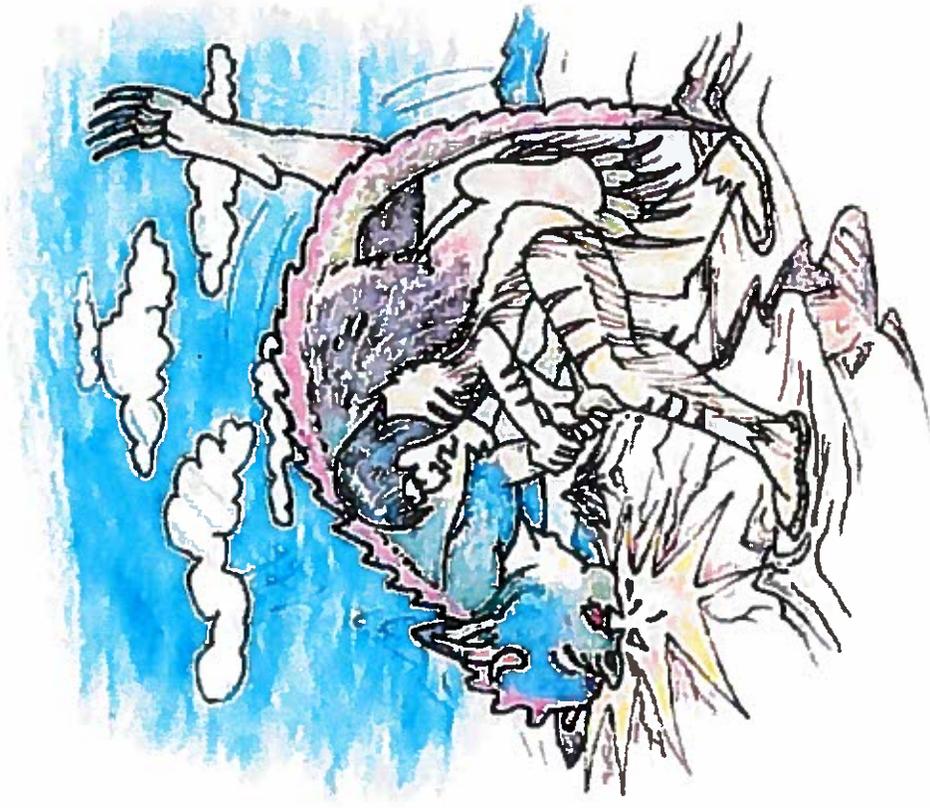
mantle

roamed

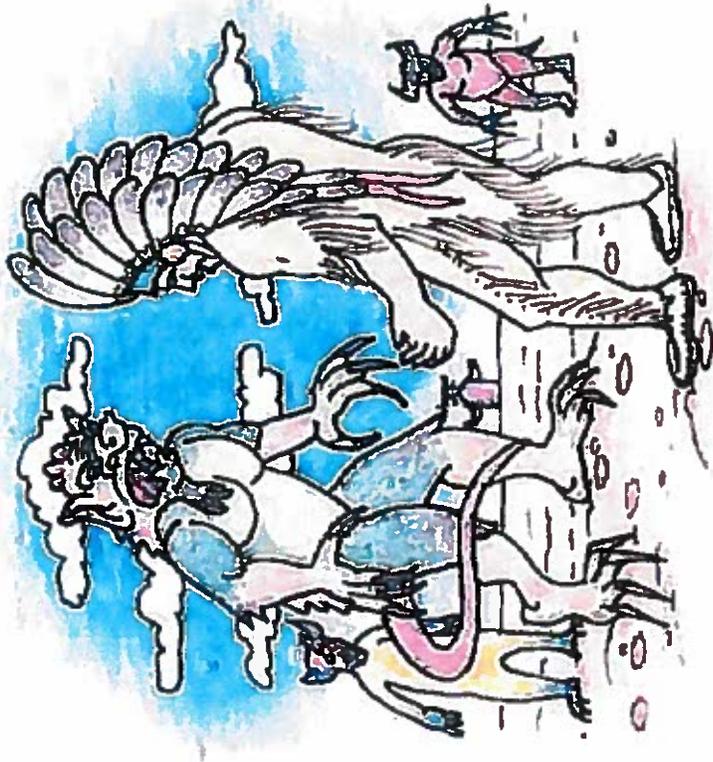
woven

Legend of the Sleeping Ute

A Ute Mountain Ute Tale

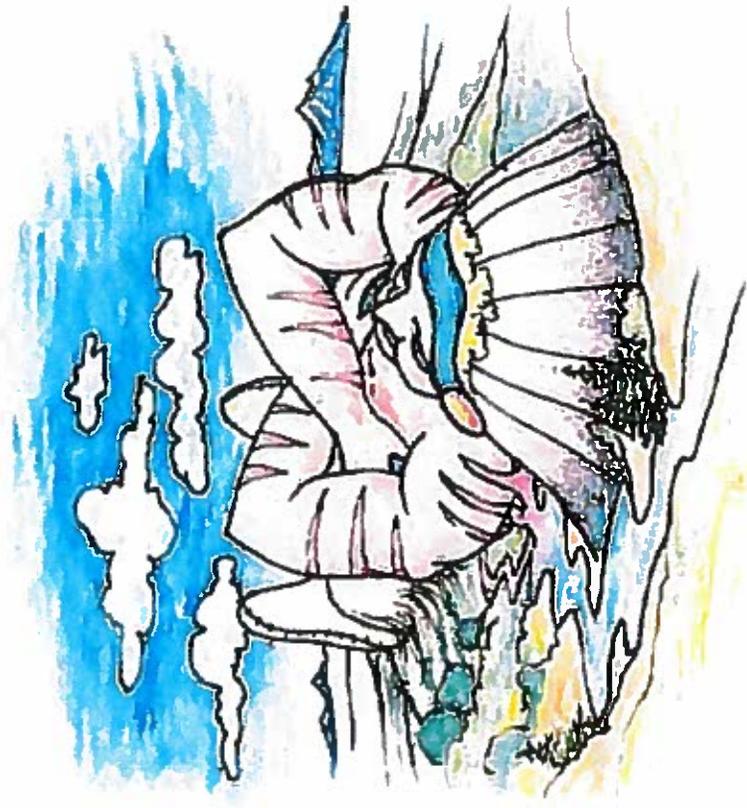


He and the Evil Ones kicked and yanked one another. They punched and wrestled. As they did, their feet pushed up the land into mountains. Valleys formed in their footprints.



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

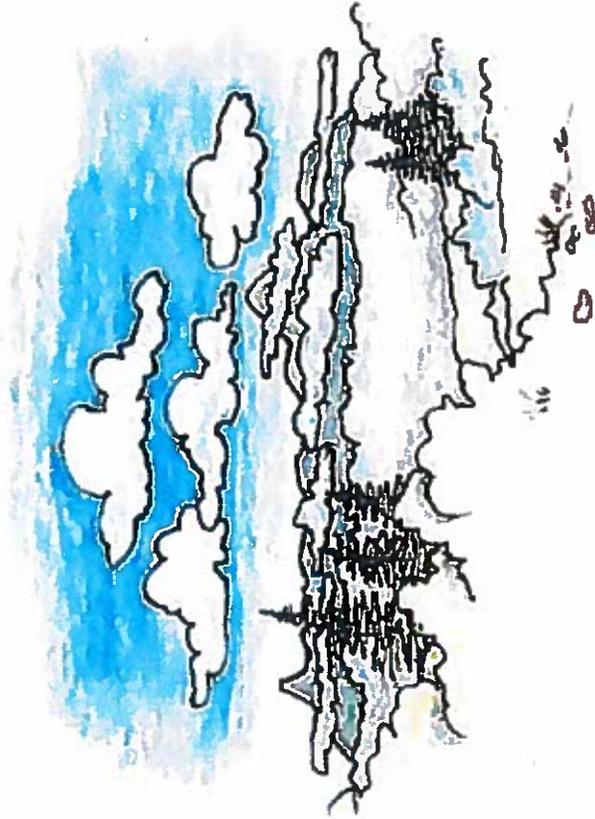
Even though the Evil Ones injured the Great Warrior, he defeated them. Then he lay down to recover. Blood poured from his wounds and turned into living water for all creatures to drink.



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.

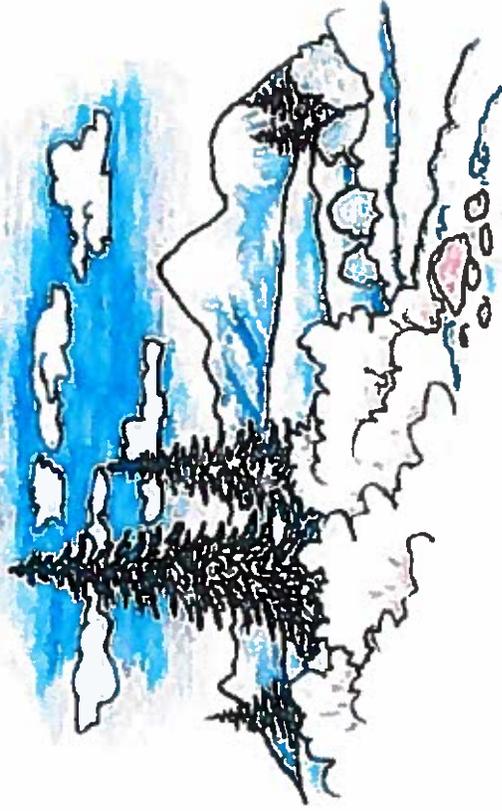


During summer, the Sleeping Warrior wears an emerald cover.



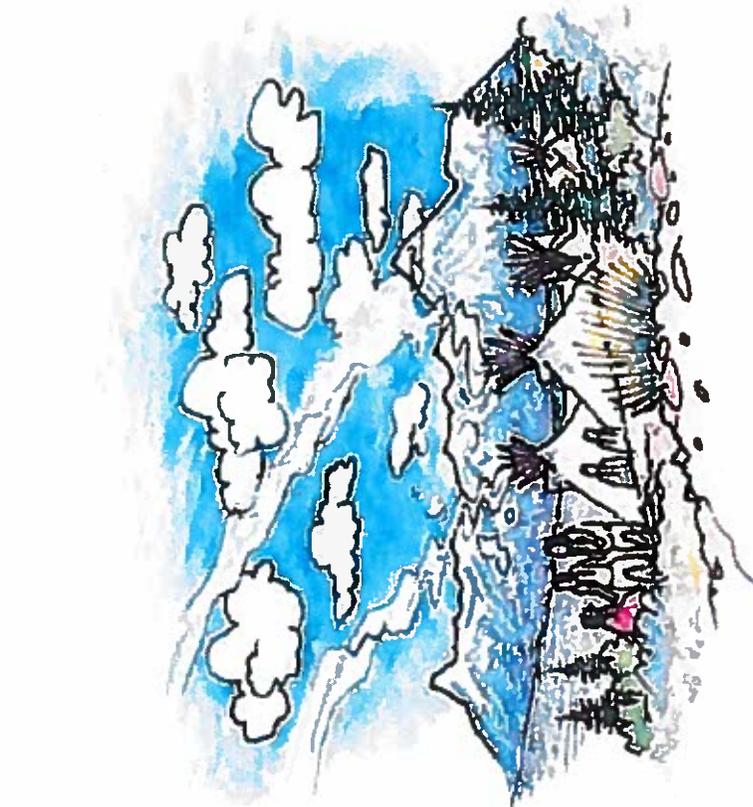


His fall mantle is woven from red and yellow colors.



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 Towaac, 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.

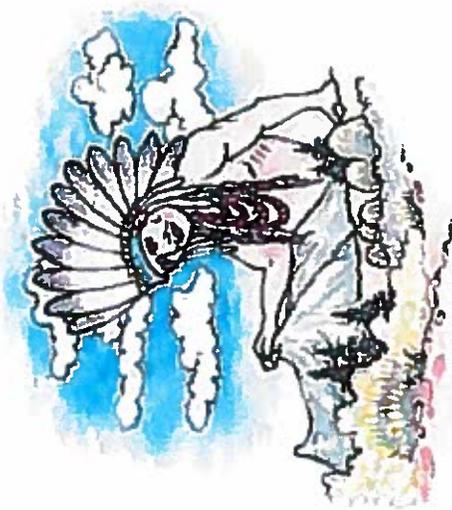
The booklets are available on a CD from the USOE. You may print the booklets off the CD, free of charge, for educational purposes. If you would like to purchase printed copies of the booklets, contact San Juan School District Media Center at (435) 678-1229.

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
Russell Lopez
of the Ute Mountain Ute Tribe

Illustrated by
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Cultural Consultants
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Editing and layout by
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2006
Produced by
Utah State Office of Education
and
San Juan School District Media Center

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To purchase copies, call
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

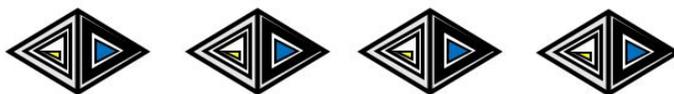
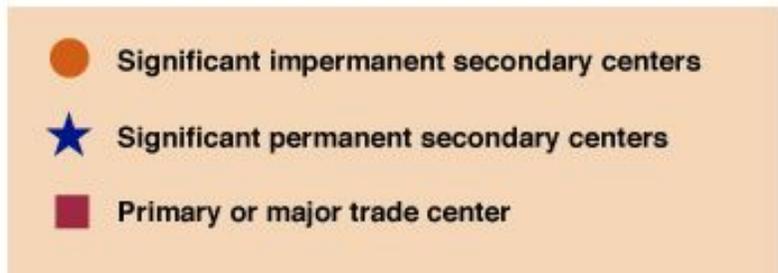
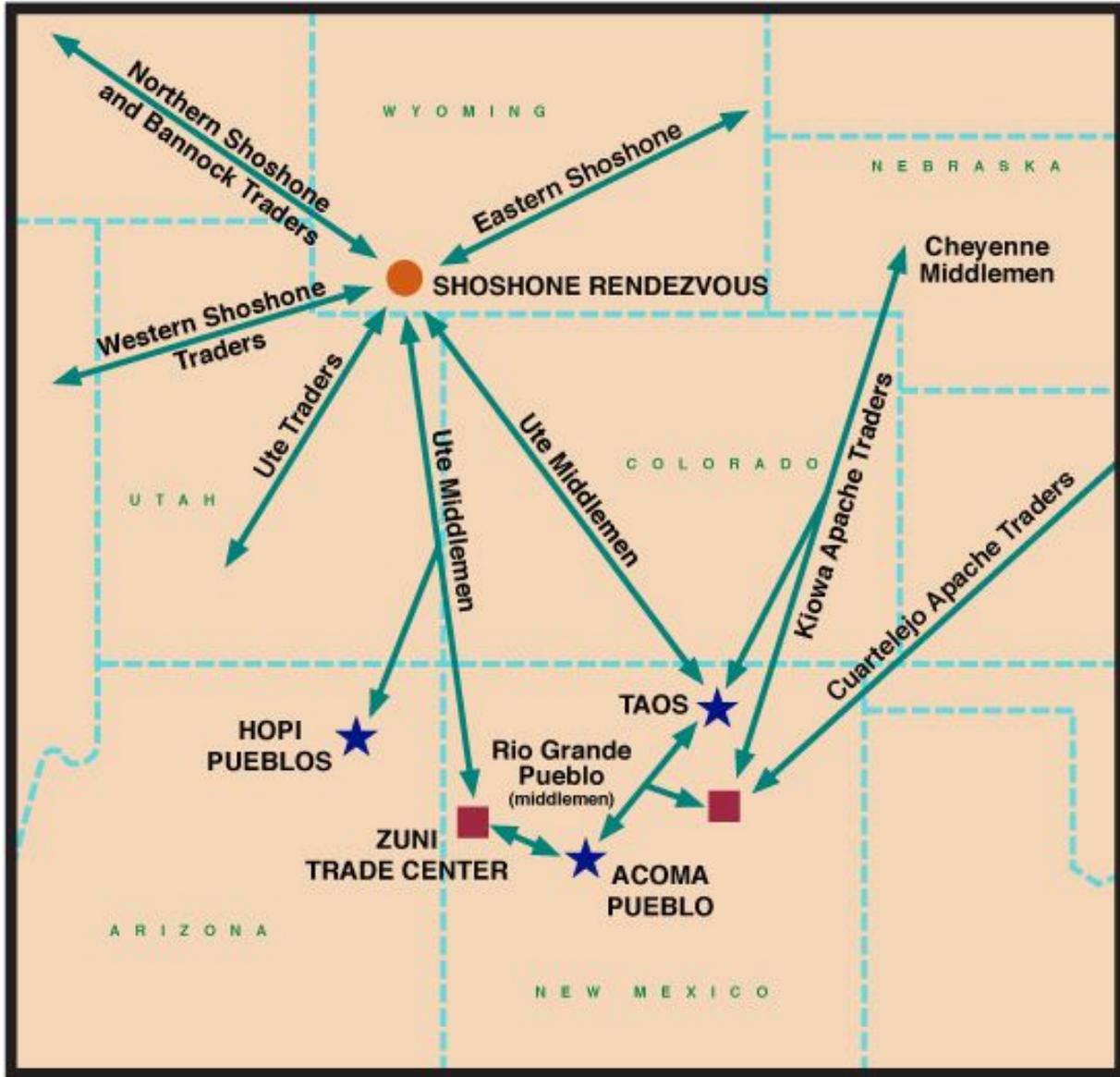
Informational/Non-Fiction	Fiction
Reading #1: <i>Neighbors & Trade</i> . Adapted from the <i>Northern Ute History Curriculum Project</i> . Used with permission from the Ute Indian Tribe.	Martinez Martinez, J. and Pacheco, R.W. (2010). <i>Trade on the Taos Trail</i> . Trinidad, CO.: Vanishing Horizons.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

Hand Drawn Map

Political Map

Physical Map

Topographic Map

Weather Map

Other: _____

What place(s) does the map show?



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



Mountains



Plains



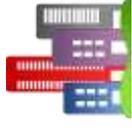
Oceans



Lakes



Rivers



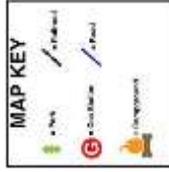
Cities/Towns

What information does the map provide?

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



Compass Rose



Map Key



Map Scale

What questions do you have after looking at the map?

What did you learn from the map?

Why was the map created?



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



Blanket



Blanket



Jewelry



Jewelry



Jewelry



Rug



Rug



Corn, beans, and squash



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

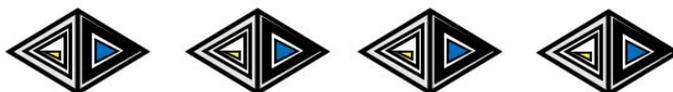
Elk and deer hides and jerky

Jewelry

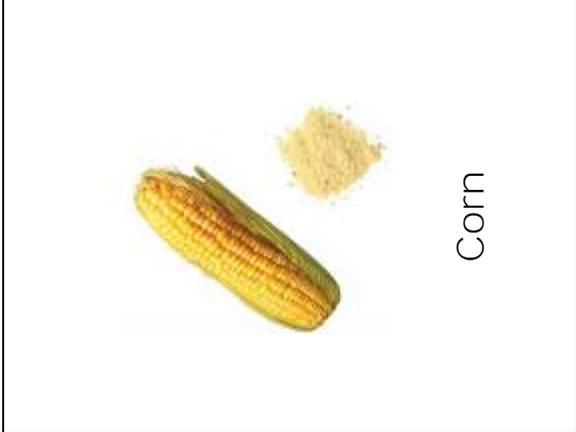
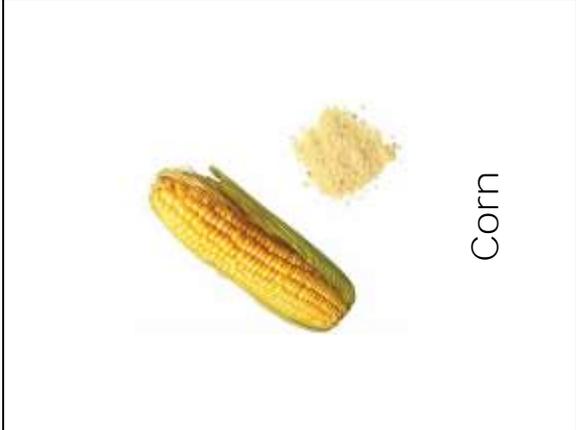
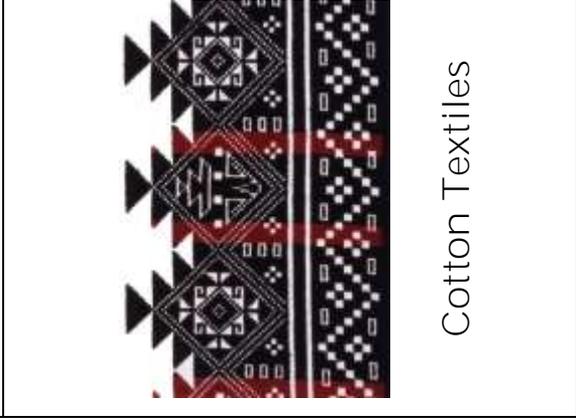
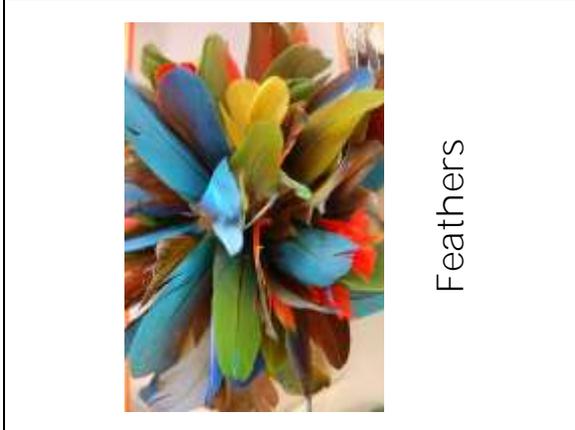
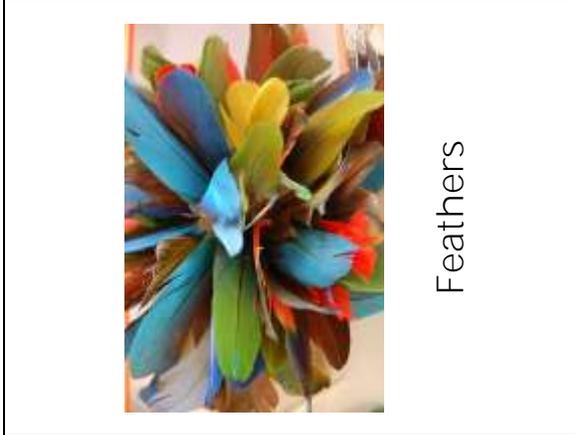
Moccasins

Piñon nuts

Rugs



Pueblo Trading Cards





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

			
Buckskin Clothing	Buckskin Clothing	Beaver Fur	Beaver Fur
			
Deer Hide	Moccasins	Moccasins	Moccasins



Basket



Basket



Deer Hide



Deer Hide



Deer Meat



Deer Meat



Deer Meat



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

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.

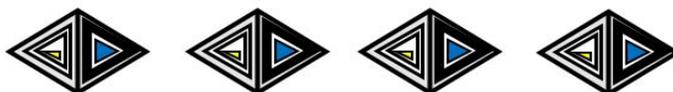
What Was a Horse Worth?

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

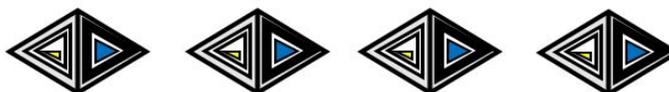
Unit 1 Lesson 3

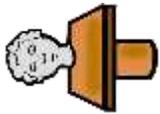
Texts for Independent Reading or for Class Read Aloud to Support the Content	
Informational/Non-Fiction	Fiction
Reading #1: “ <i>The Indians are numerous...</i> ” Excerpted from <i>The Ute Indian Museum: A Capsule History and Guide</i> (Denver: History Colorado, 2009). Used with permission from History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





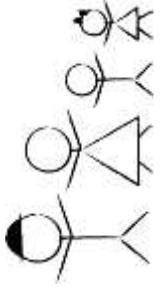
Artwork Analysis Sheet



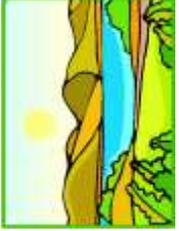
Name: _____

What do you see?
What details are in the foreground? Background?

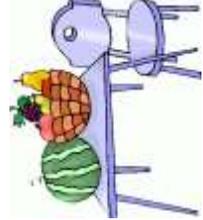
What is the main subject of the artwork?
People? Objects? Landscape?



People

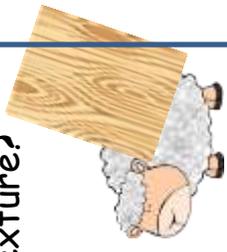


Landscape



Objects

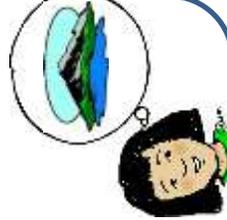
Describe the artwork. What colors and shapes do you see?
What is the texture?



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?



What questions would you ask the artist?



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





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.



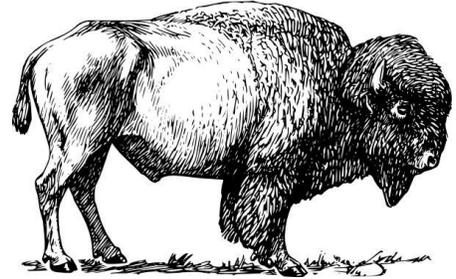


Reading #2 The Horse Changes the Utes' Way of Life

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

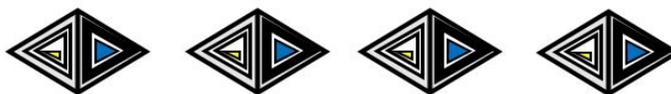
Unit 1 Lesson 3

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





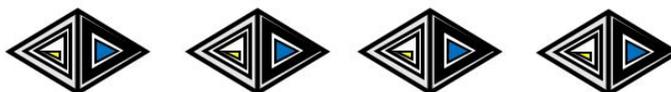
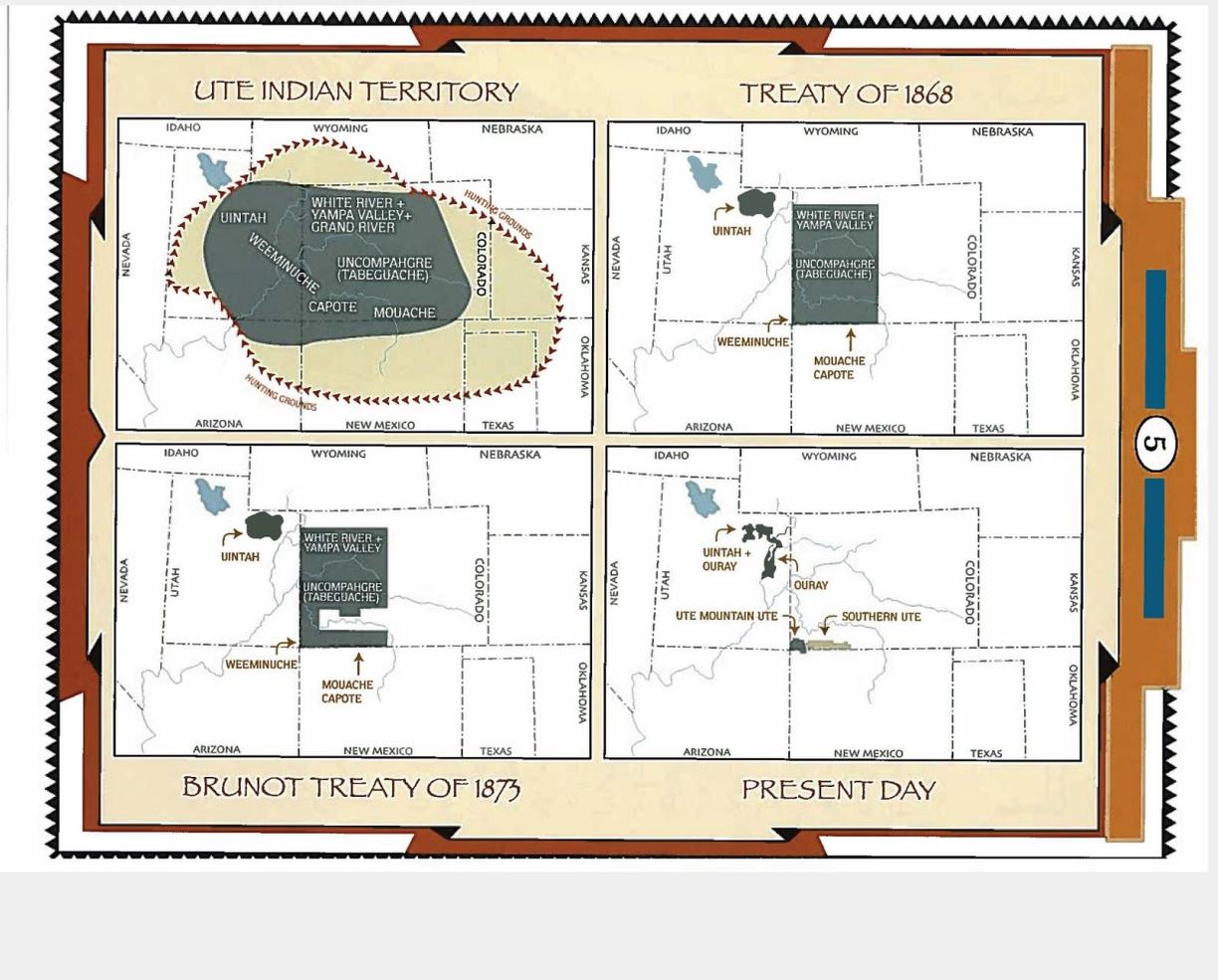
Broken Promises

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

Unit 1 Lesson 4

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





Broken Promises

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

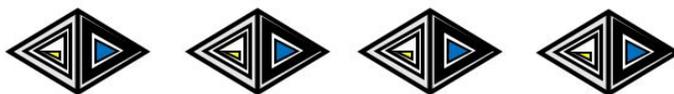
Texts for Independent Reading or for Class Read Aloud to Support the Content	
Informational/Non-Fiction	Fiction
Reading #1: <i>A Shrinking Domain</i> . Excerpted from <i>The Ute Indian Museum: A Capsule History and Guide</i> (Denver: History Colorado, 2009). Used with permission from History Colorado.	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 Piah; second row: Uriah M. Curtis, James B. Thompson, Charles Adams, and Otto Mears; back row: Washington, Susan (Ouray's sister), Johnson, Jack, and John.



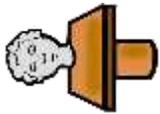
Source: Used with permission from the Denver Public Library.



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



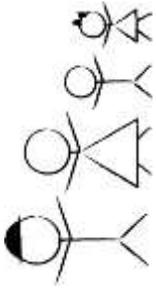
Name: _____

What do you see?

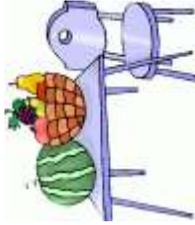
What details are in the foreground? Background?

What is the main subject of the artwork?

People? Objects? Landscape?



People



Objects



Landscape

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

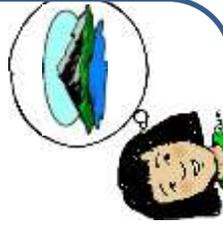
What is the texture?



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?



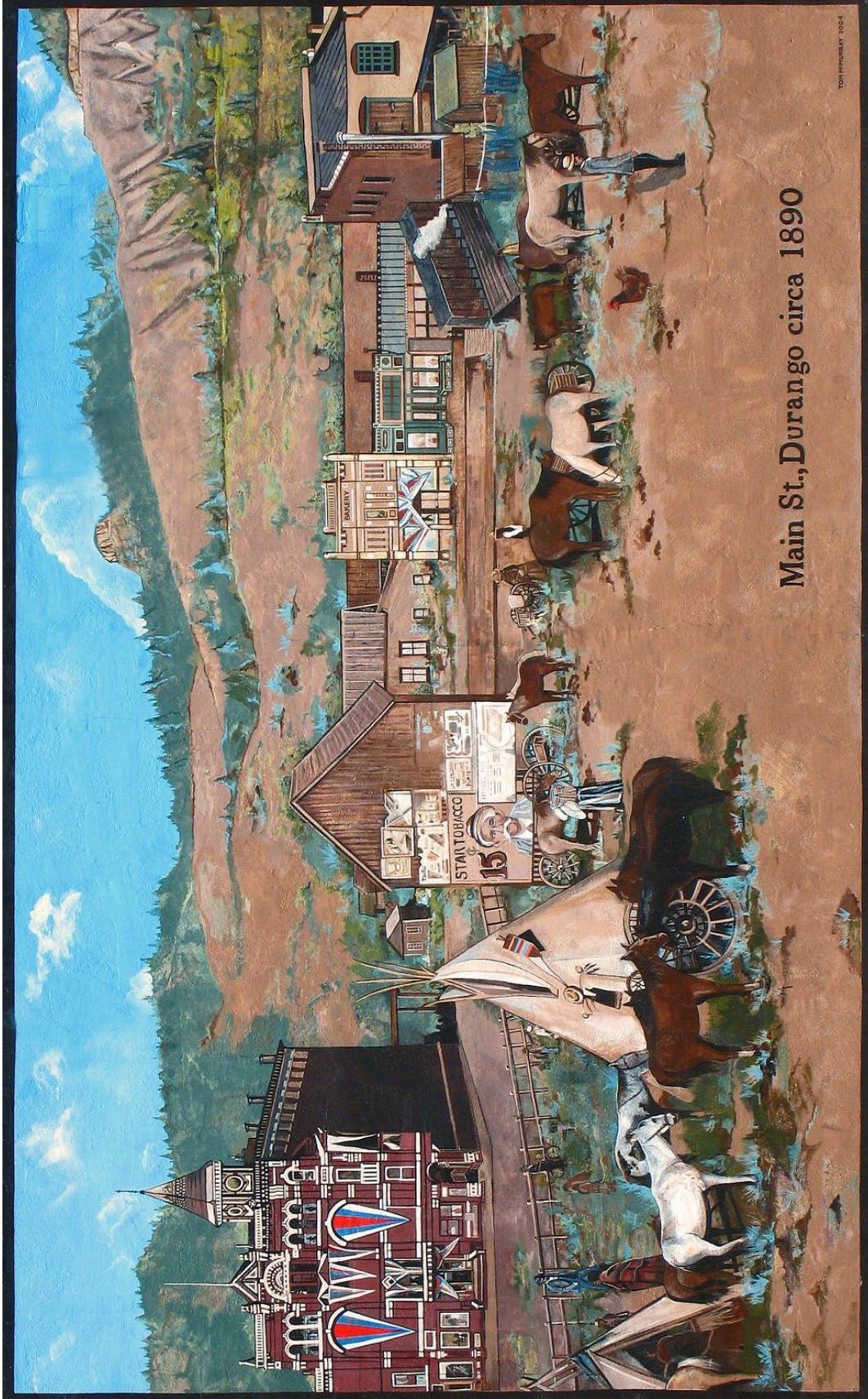
What questions would you ask the artist?



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

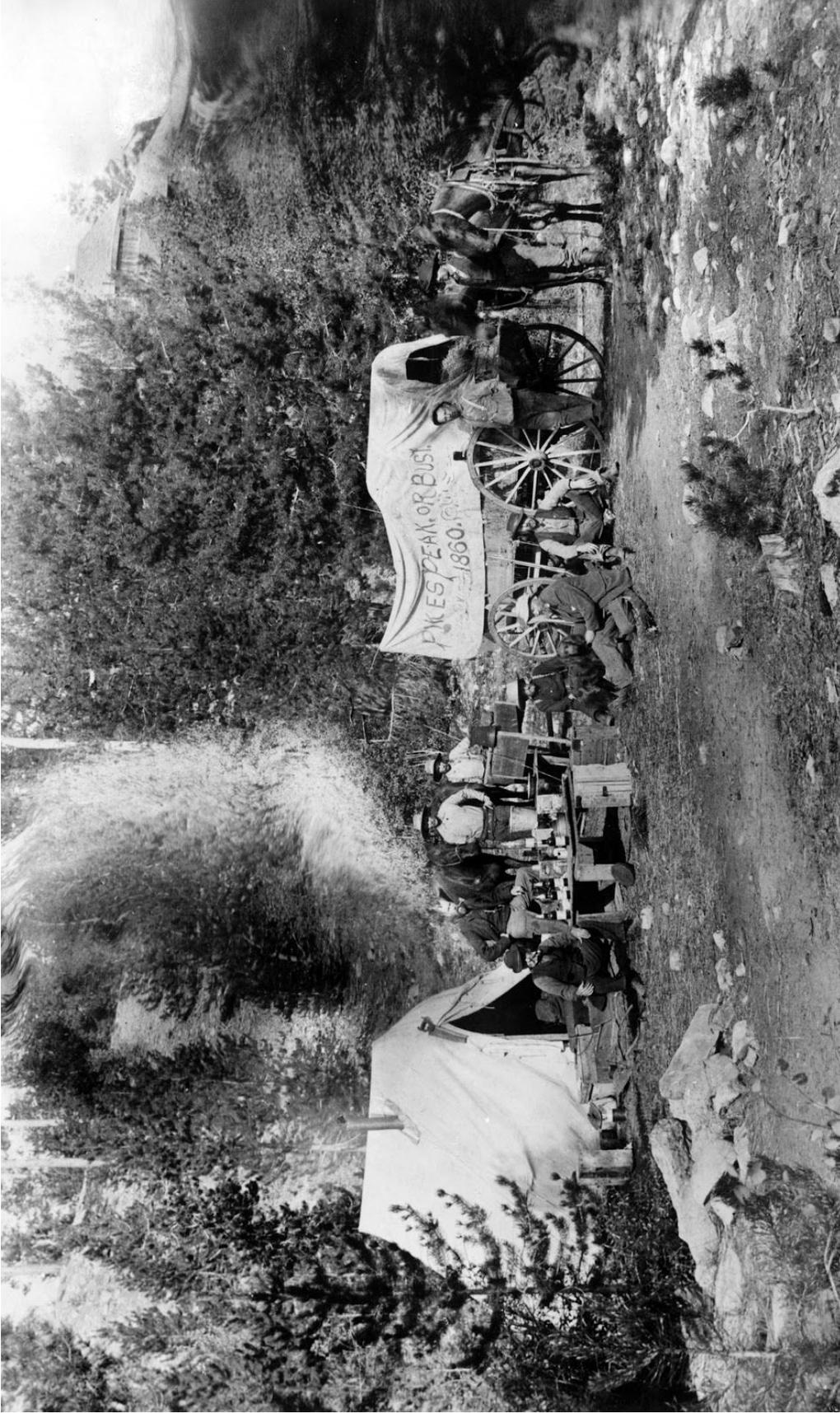


Main Street Durango, 1890



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

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

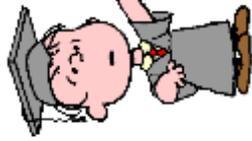


Name: _____

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?



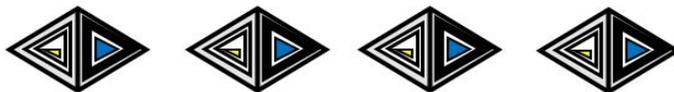
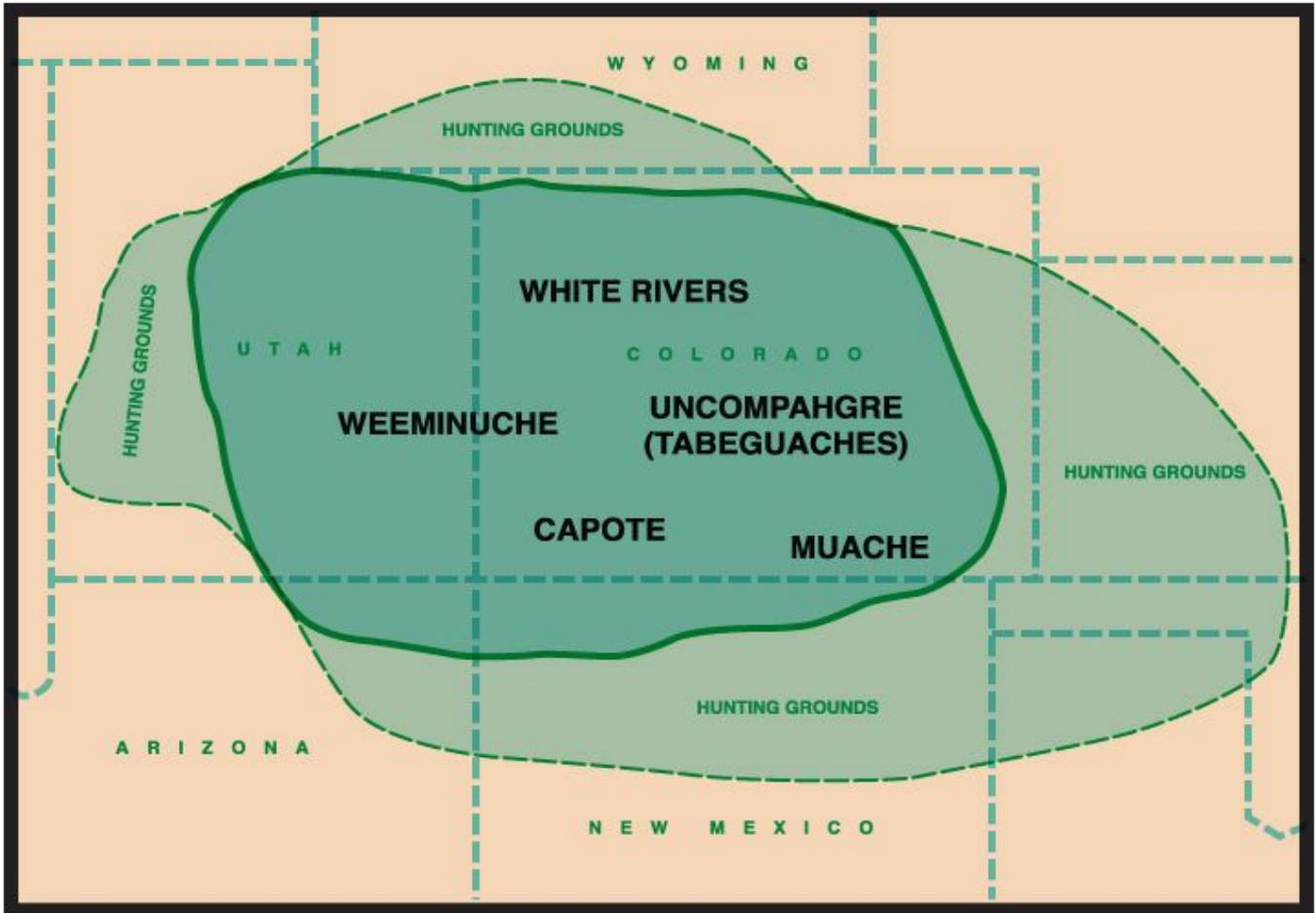
How does this photo compare to today?





Original Ute Territory (Before 1868)

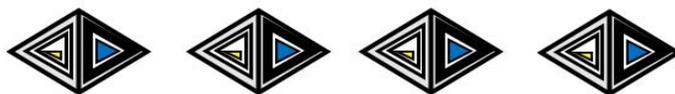
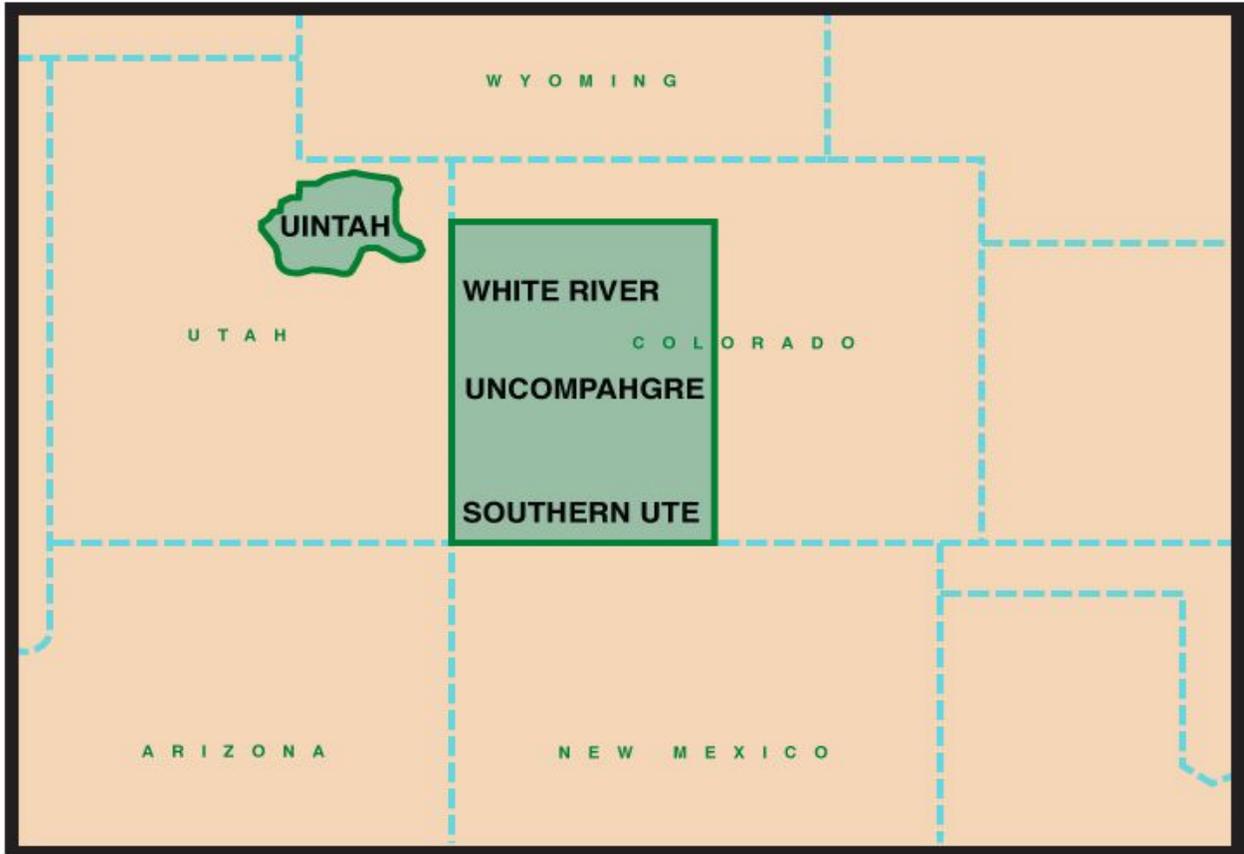
Unit 1 Lesson 4





Ute Indian Territory 1868

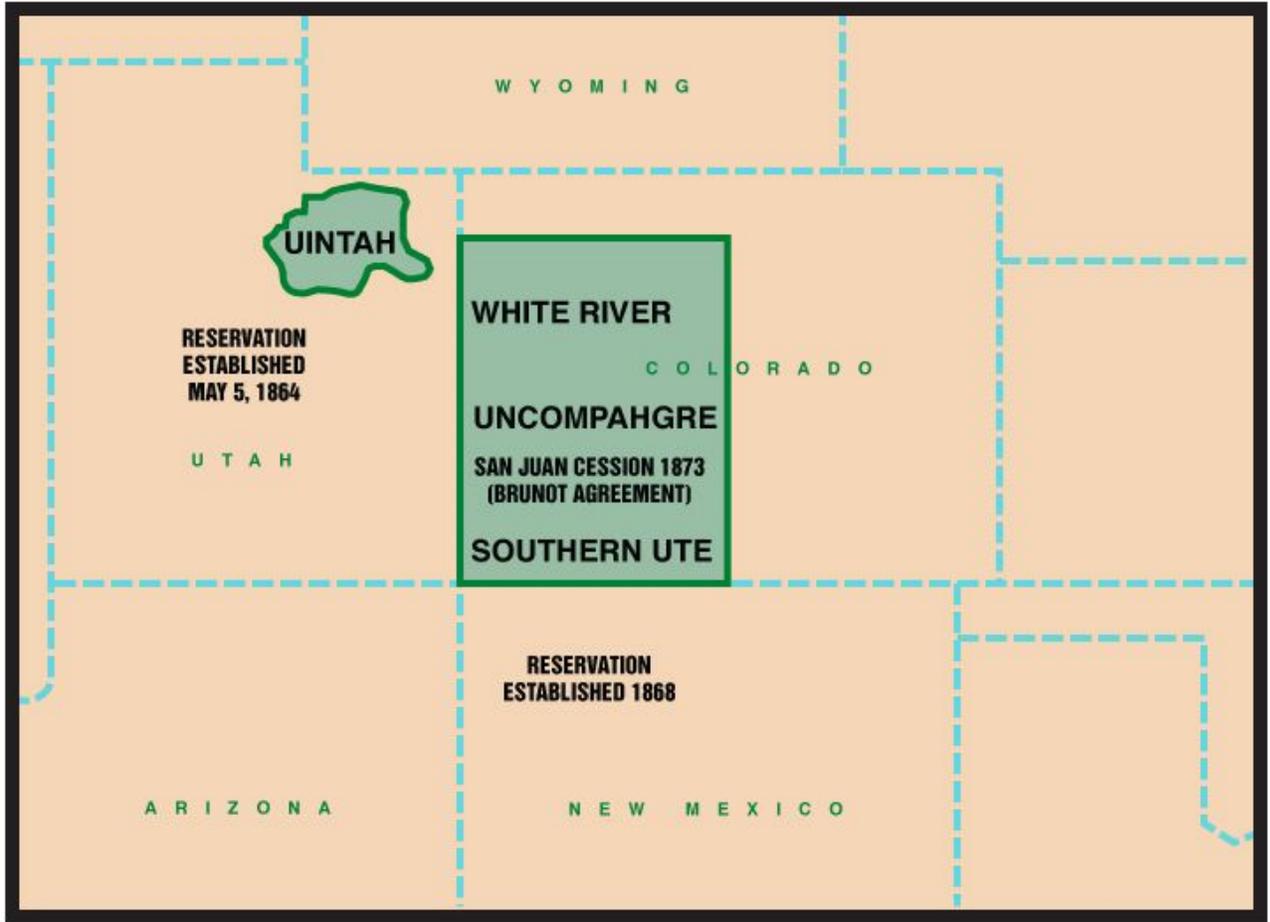
Unit 1 Lesson 4





Ute Indian Territory 1873

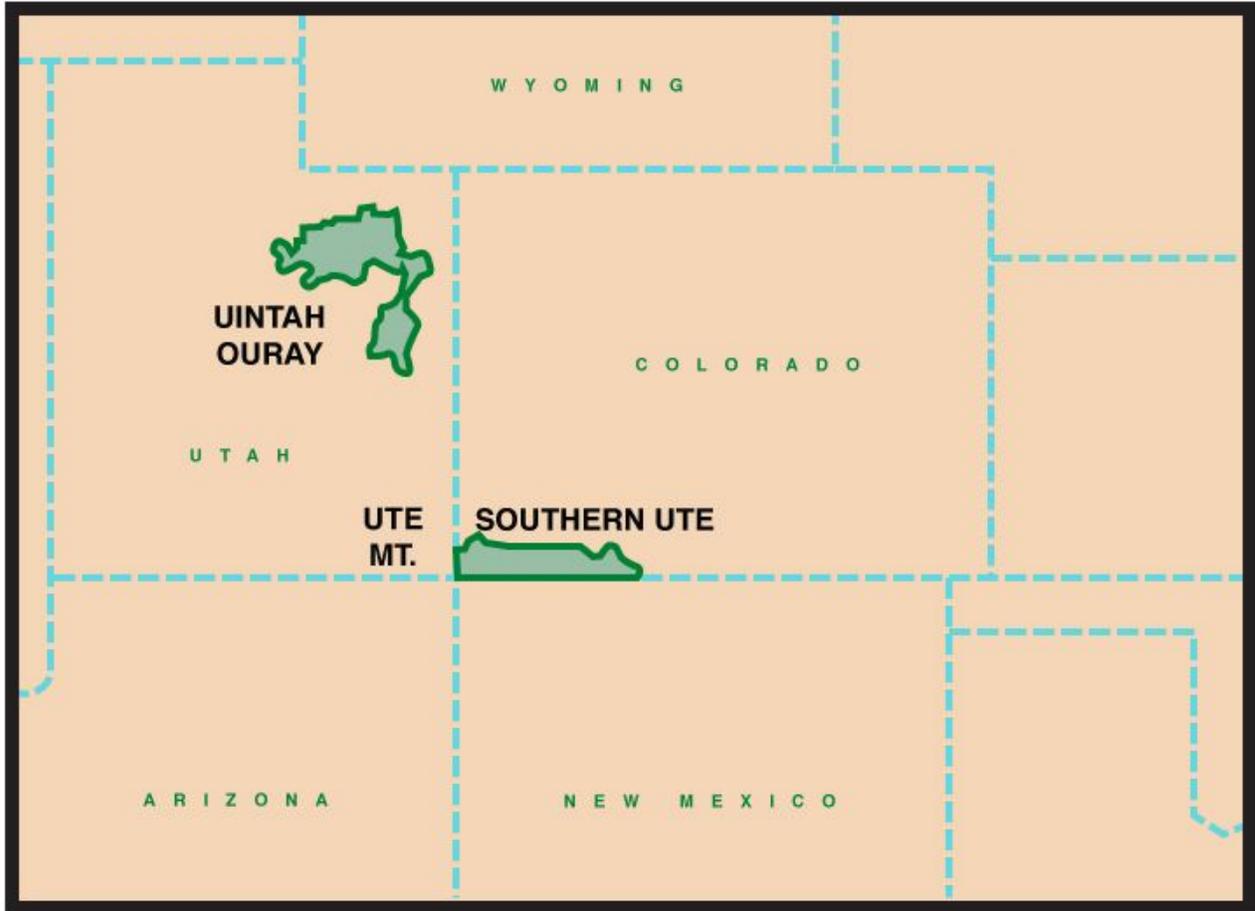
Unit 1 Lesson 4





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

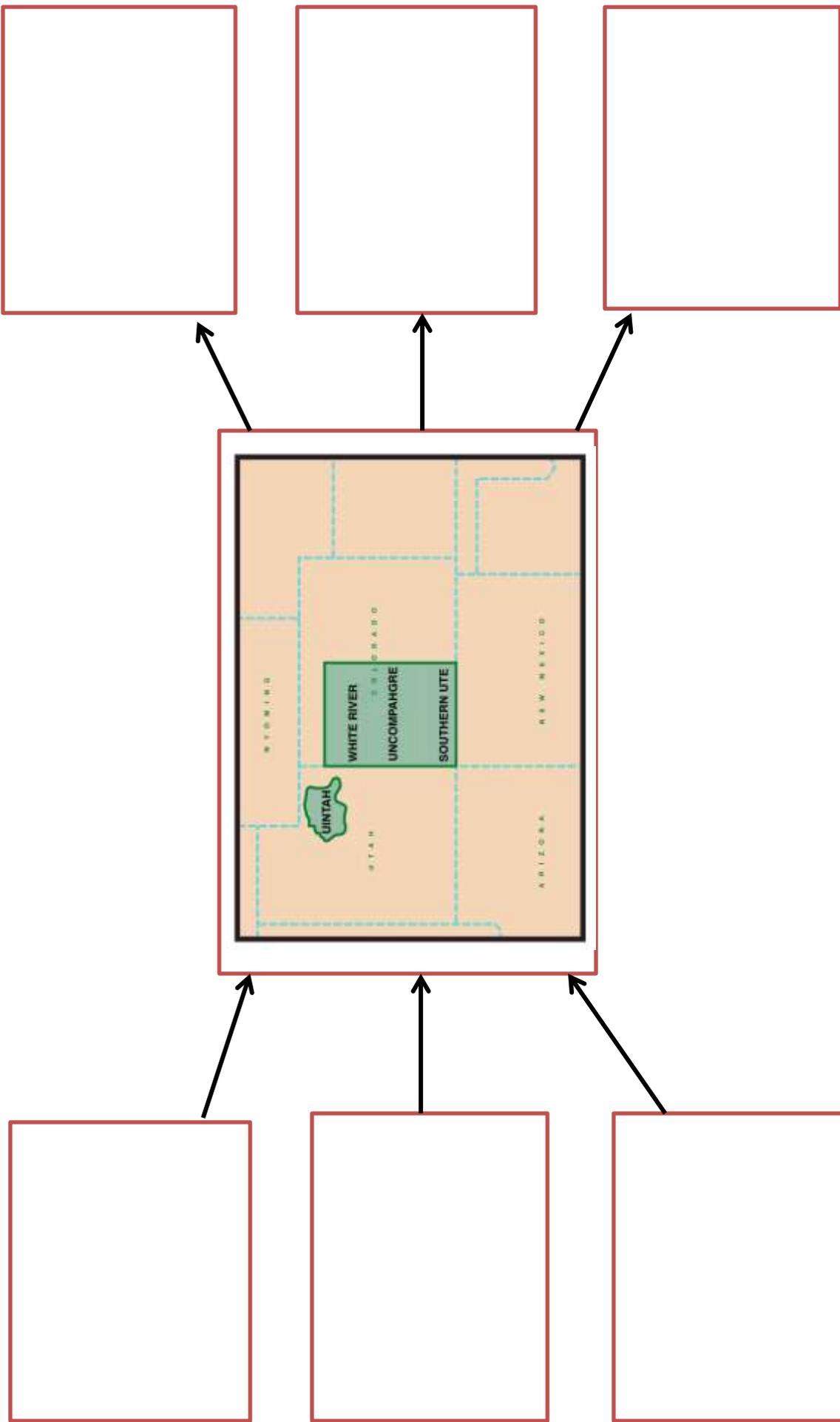
Source: This reading is adapted and excerpted, with permission, from *The Ute Indian Museum: A Capsule History and Guide*

(Denver: History Colorado, 2009).



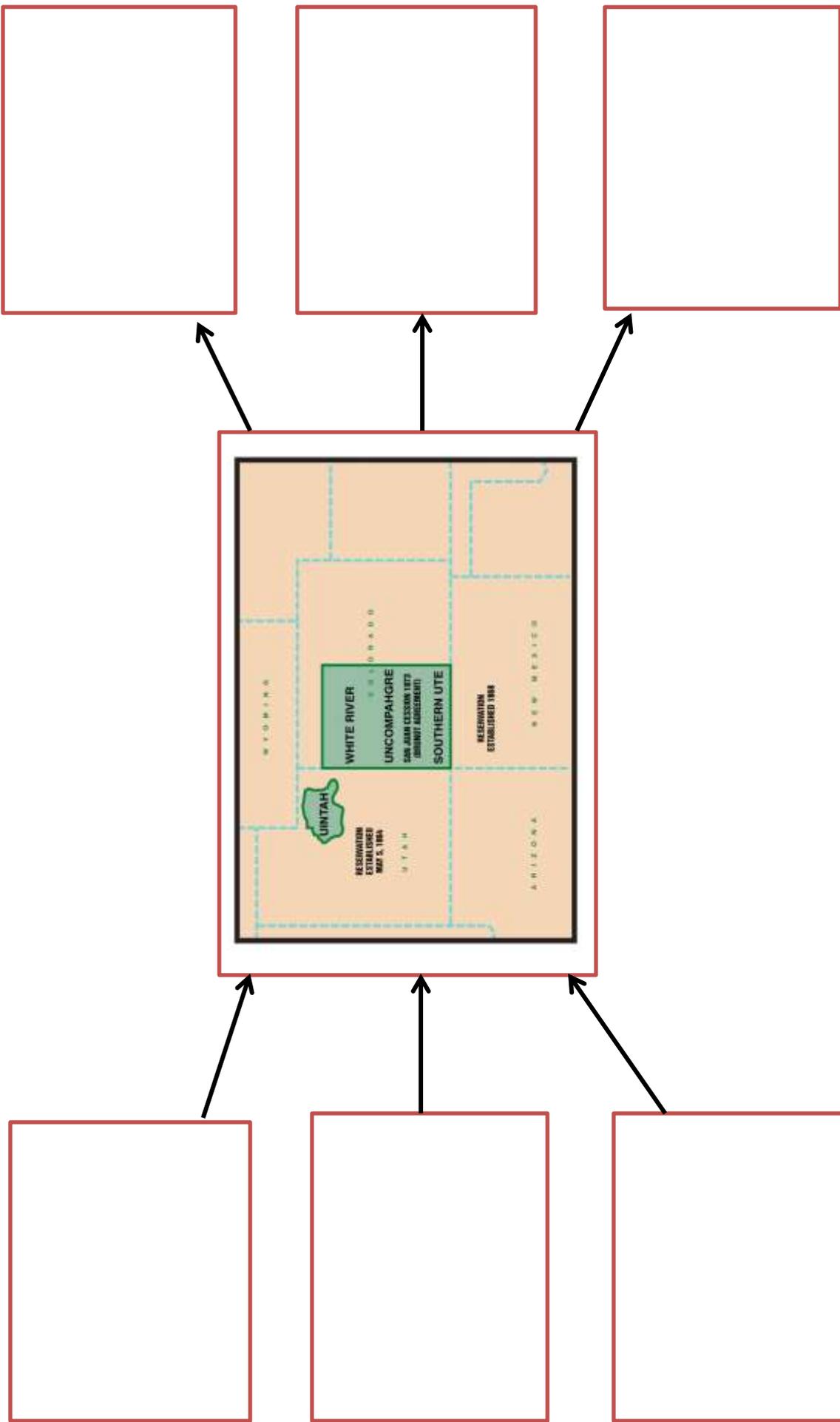
Cause & Effect: The Treaty of 1868

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!

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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?





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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/psssets#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





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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.

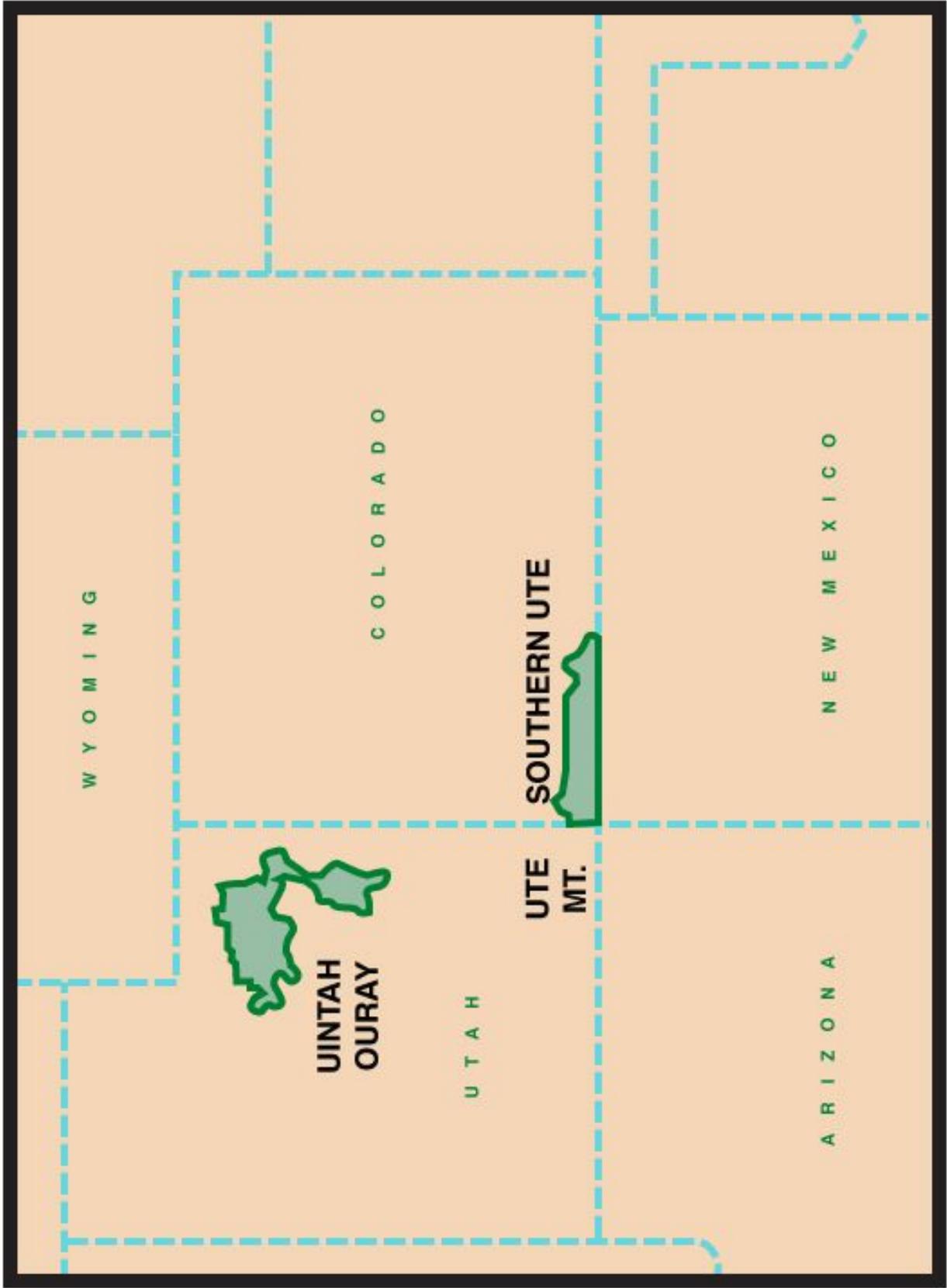
Frank Gonner, photographer



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

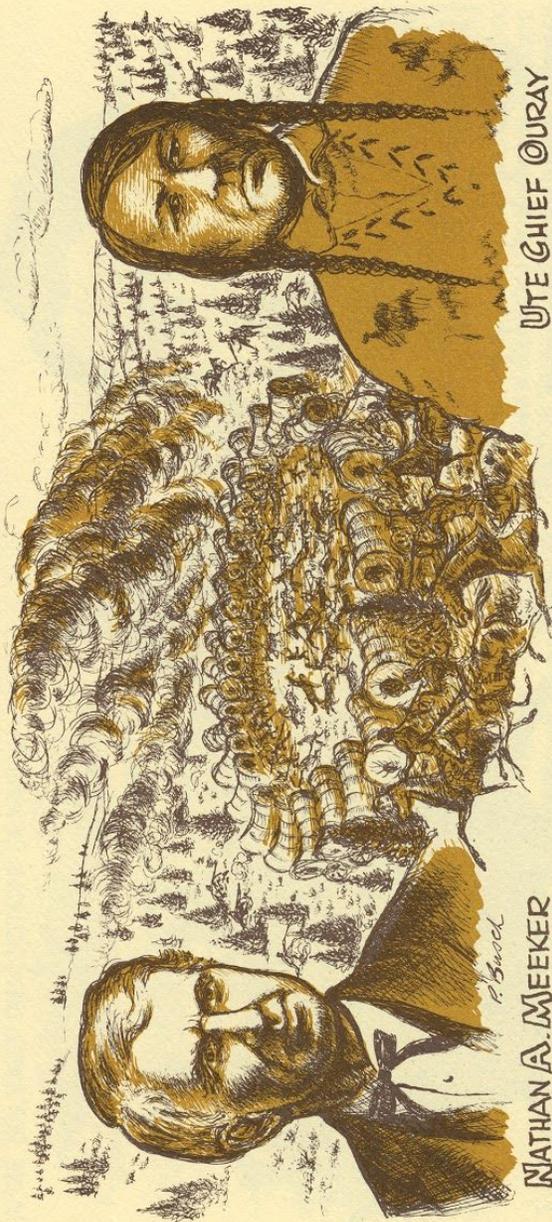
Source: Adapted from an article in the New York Times October 3rd, 1879. Retrieved:

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



Meeker & Ouray, 1863 - 1864

AS COLORADO GREW FOLLOWING STATEHOOD, SO DID THE NATIVES – THEY GREW **RESTLESS**. THE NORTHERN UTE
HAD LITTLE FAITH IN TREATIES MADE WITH THE WHITE MAN. THEY HAD SEEN THE PLAINS INDIANS COMPLETELY SUB-
DUED 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 END-
ED 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

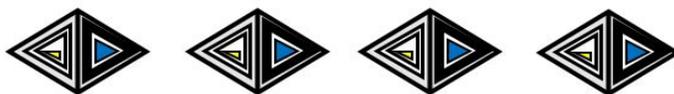
Interview With Larry Cesspooch, Ute Storyteller

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 backbones or civilization rule!" Indians coming by thousands.

J. S. BLISS, Manager N. W. L. B., Janesville, Wis.
—SPECIAL AGENT—
In charge of all the Indian Commission and Settlements. The United States Agency in the United States.

READ THE FOLLOWING
NEWSPAPER HINTS:

"Had not some been said to the Indians the 'Tribune' Magazine would not have occurred, and that the murder of the Agency would not have happened. The lecture was given with the best Wisconsin effect. She had furnished the subject upon her return, and added, 'It was well to read a man who will write away to make long weeks terrible before 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 captured a dead woman in the fire. Her mother-in-law, they were placed on poles and taken to some house, and the Indian said that they were going to make them, and captured one woman to be used for the purpose. Then he placed a blanket on the forehead of Miss Miss Meeker and said, "You are going to die." The captured girl took Meeker and looked at the hole through. He asked her if she was afraid, and her ready response, "I am not afraid of Indians or of death."

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.

CARROLL, ALBERT & COMPANY, Printers, 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

Unit 1 Lesson 6

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.





Acculturation & Assimilation Through Education

Unit 1 Lesson 6

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.





Acculturation & Assimilation Through Education

Unit 1 Lesson 6

- 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>

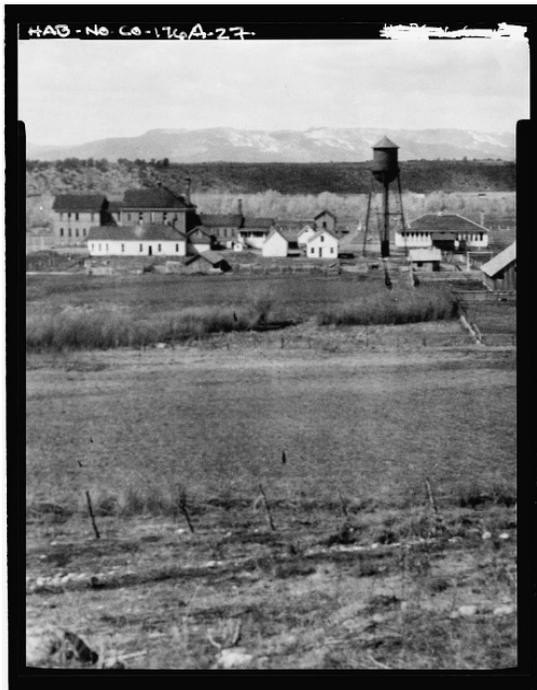




Acculturation & Assimilation Through Education

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>



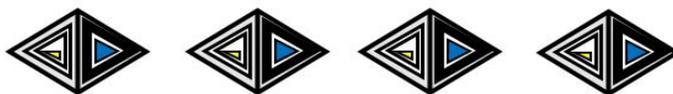


Sioux Boys as They Arrived at Carlisle, ~ 1889

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

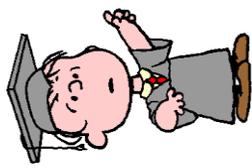


Name: _____

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?

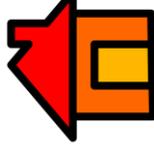
What are the people doing in the photograph?

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?



How does this photo compare to today?





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?

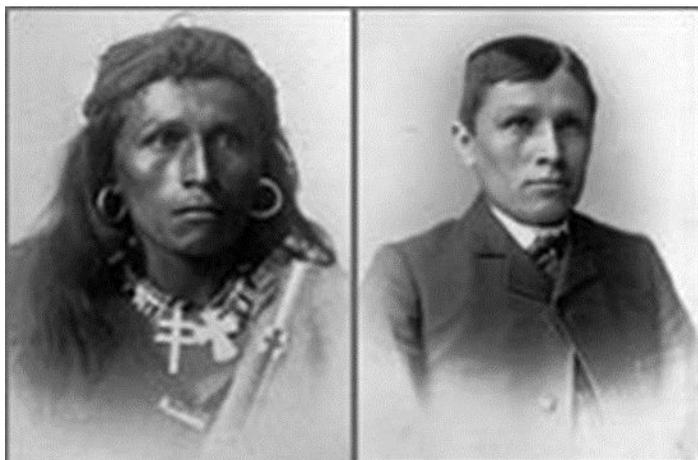




History Mystery: Indian Boarding Schools

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

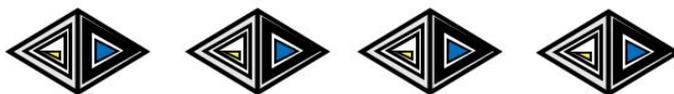


Clue D Evidence Collection

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.”



“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.



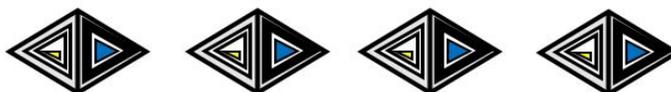


Sioux Boys Three Years After Arrival At Carlisle, ~ 1892

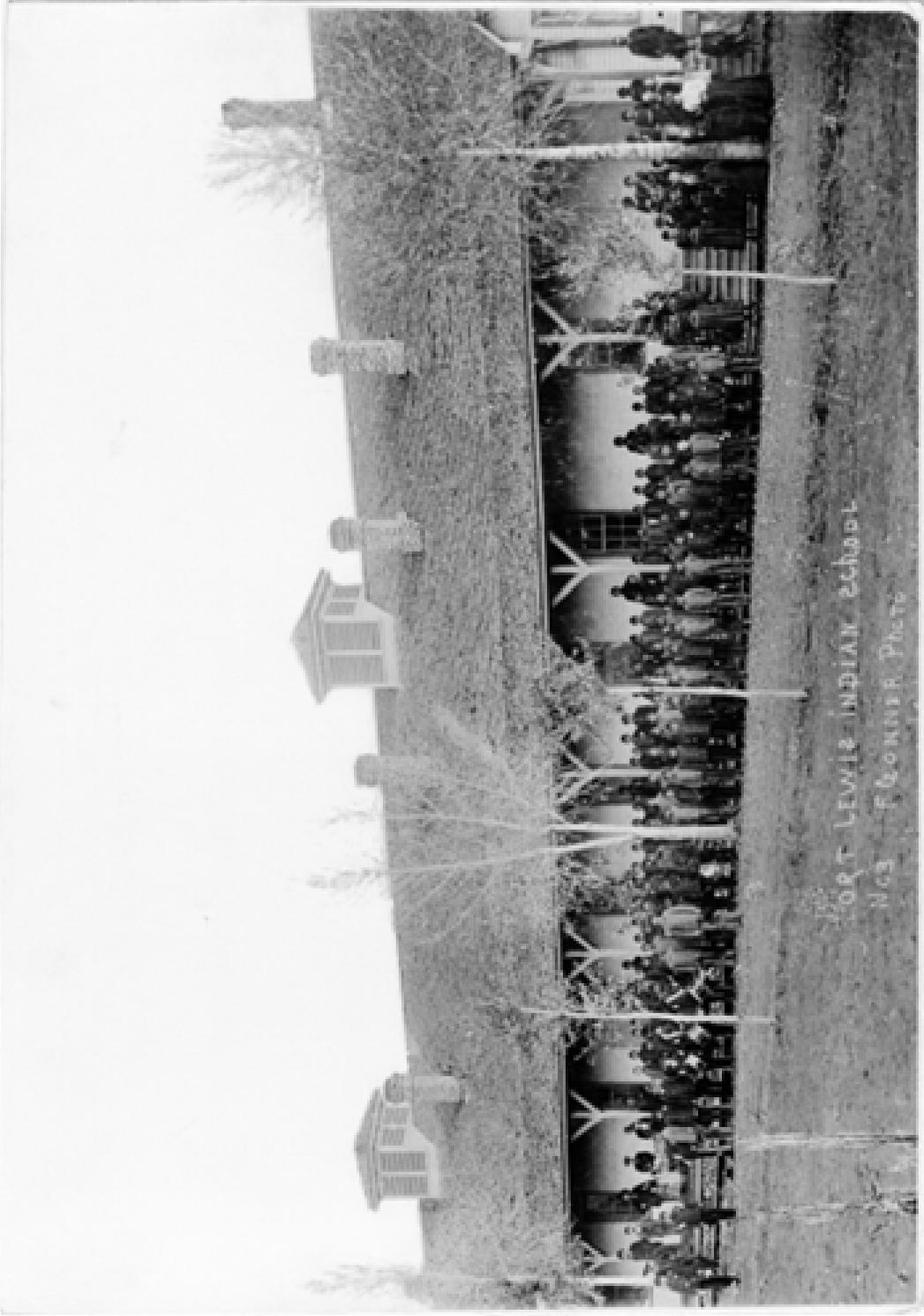
Unit 1 Lesson 6



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

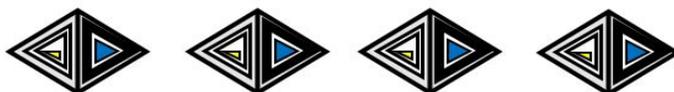
*reproving: to correct someone in a gentle way

*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

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.

Photograph of Zitkala Sa
(Gertrude Bonnin)



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





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>

