Contents

Preface

Dear Tribal Members and Community Members,

As Director of the Ute Mountain Culture and Language Department, I am pleased and honored to introduce the second edition of the *Early Days of the Ute Mountain Utes* to the tribal members and community members of Towaoc and White Mesa.

With the publication of the *Early Lives of the Weeminuche*, we have the opportunity to once again present our amazing culture and language to the People. As a direct result of the growing interest in Ute Mountain Culture, the Ute Mountain Culture and Language Department intends to bring additional high-quality educational materials to the community in the future.

Belonging is the foundation of Ute culture. Belonging creates love. Belonging gives Ute people the fortitude to give up individual preferences for the good of the community. In return, a Ute person receives security and the rewards of being a part of the community. For all the Ute people who have shared their lives, concerns, and delights, I am grateful for your time and openness. I thank you for the ways your faith has strengthened mine.

The department is extremely grateful to the Ute Mountain Tribal Council for its support in this project. We also send a special thank you to the individuals who have willing shared their time, wisdom, and inner reflections.

Yours truly,

Estrella Gallegos, Director
Ute Mountain Culture and Language Department

Note: The first edition of the *Early Days of the Ute Mountain Utes* was published in 1985. It was part of a three-year project of research and documentation by a group of Ute Mountain Tribal members. It has been reprinted here as it was originally produced. The text has not been changed, and the design reflects the original layout. All of the illustrations from the first book have been included.

We have added new materials in the second section of *The Early Lives of the Weeminuche*, titled *Additional Materials*. This section reflects current research and documentation. In most cases, it provides more detail about some of the subjects that were touched upon in the *Early Days of the Ute Mountain Utes*. In all cases, we did our best to include important subjects in this new section that we could address well. We did not include photographs of our Weeminuche ancestors because they are extremely hard to find due to common spiritual beliefs, and their need to be protective.

Acknowledgments

Ute Mountain Culture and Language Department Staff
Estrella Gallegos, Director
Helen Munoz, Language Instructor

Ute Cultural Advisor.....Janice Colorow
Ute Artists.....Gregory McCook, Stacy Lansing, Russell Lopez
Consultant.....Theresa Breznau, Living Earth Studios, Bluff, Utah
Copy Editor.....Cathrine M. Monson, Mancos, Colorado

The department thanks the Ute Mountain Tribal Council for its support of this project. This project was made possible by a grant to the Ute Mountain Ute Tribe from the Administration for Native Americans (ANA), Washington, D.C. We also send a special thank you to those individuals who shared their knowledge, wisdom, research, and inner reflections.

We thank the following organizations and individuals that kindly assisted with some aspect of this project:

Edge of Cedars Museum, Blanding, Utah
Anasazi Heritage Center, Dolores, Colorado
University of Utah, American West Center, Salt Lake City, Utah
Center for Southwest Studies, Fort Lewis College, Durango, Colorado
Taylor Museum, Colorado Springs Fine Arts Center, Colorado Springs, Colorado
Simpson Family Collection, Twin Rocks Trading Post, Bluff, Utah
Denver Public Library, Western History Department, Denver, Colorado
Colorado Historical Society, Denver, Colorado
Colorado Springs Pioneer Museum, Colorado Springs, Colorado
Pueblo County Historical Society Museum, Pueblo, Colorado
Smithsonian Institution, National Anthropological Archives, Washington, D.C.
William W. Dunmire, information and plant photographs, Placitas, New Mexico
Gary Hall, photographer, Taylor Museum, Colorado Springs Fine Arts Center, Colorado Springs, Colorado
Colorado Commission of Indian Affairs, Denver, Colorado

The first edition of the *Early Days of the Ute Mountain Utes* was made possible by a grant from the National Endowment for the Humanities (#ES 20719-83). The Ute Mountain Ute project group worked with faculty and staff from the Center of Southwest Studies, Fort Lewis College, and from the American West Center, University of Utah. Other materials produced under this grant include: *Ute Mountain Ute: A History Text*; *Ute Mountain Ute Government*; *Ute Mountain Ute Stories, Games, and Noisemakers*; and *The Weeminuche Coloring Book for Preschool*. We sincerely thank the National Endowment for the Humanities and all those who were involved in the early 1980s project.

Early Days of the Ute Mountain Utes

Dedication (1985)

We dedicate this to the Ute Mountain Ute veterans
and those presently serving in the armed forces.

Scott Jacket
Phillip Coyote (dec.)
Ben Pavisook (dec.)
Eric Eyetoo
Ronnie Clark. Sr. (dec)
Harold D. Pope (dec)
Arthur Cuthair
Franklin Laner
Rodney Dutchie
Roy Beecher, Sr. (dec.)
Alan Ketchum (dec.)
Robert Dooley
Avery Whiteskunk
Edward Dutchie, Sr.
George Wells, Jr
Rocky Hayes
Bradley Hight
Fred Peabody (dec.)
Alfred Lansing (dec.)
Harold D. Taylor
McDugal Coyote, Sr (dec.)
Miles Mills
Nolan May
Selwyn Whiteskunk
Edward Dutchie, Jr
Russell Lopez (dec.)
Norman Kuebler
Gordon Hammond
Norton Mills, Jr.
James Mills (dec.)
Terry Knight
Glen Hatch (dec.)

and others who might not have been mentioned.

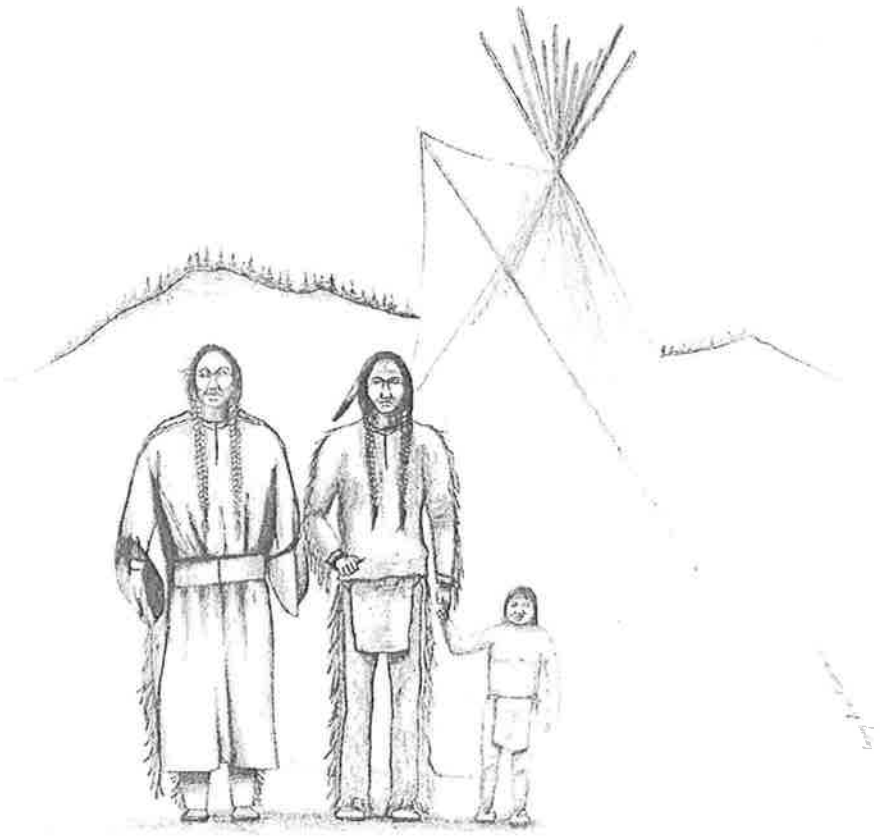
The project was funded by the
National Endowment for the Humanities,
grant no. ES 20719-83.

Printed by the University of Utah Printing Services,
Salt Lake City, Utah

INTRODUCTION

The deserts and mountains of their native lands forced the Utes to develop unique ways of survival. The Weeminuche were Utes. The solutions to their problems established the Weeminuche culture and traditions.

This book has been written to provide a tool by which some of the traditional life ways of the Weeminuche, now called the Ute Mountain Utes, can be taught. Traditions have changed very rapidly in the last century. It is important that the cultural heritage of the People be remembered.



THE PEOPLE

The people living on the Ute Mountain Ute Reservation are Weeminuche Ute Indians. The Weeminuche were one of the several Ute bands who lived in what is now Utah, Colorado, and northern New Mexico. Weeminuche means "the true people."

Two Ute bands, the Capote and Moache, live on the Southern Ute Reservation. Three bands, the Uintah, the White River, and the Uncompahgre, live on the Uintah-Ouray Ute Reservation in Utah.

Another group of Ute people, the White Mesa Utes, live in southeastern Utah. The White Mesa Utes have also been called the Allen Canyon Utes and the Blanding Utes. They share a government with the Ute Mountain Utes. They send a member to the Ute Mountain Ute Tribal Council.

Some White Mesa Utes are Weeminuche. Others are descendants of the Sheberetch band and other bands of Utes who did not move to the Uintah Reservation in Utah. These Utes intermarried with Southern Paiutes.

The White Mesa Utes traveled to hunt game and gather plants west to the Colorado River and north to the LaSal Mountains. Families lived in Montezuma Creek Canyon, Yellowjacket Canyon, and Allen Canyon.

The Weeminuche lived in the valleys and mountains north of the San Juan River. Family groups traveled in warmer months to the mountains. In the winter they moved into the lower valleys. Sometimes families joined together for hunts or for social events such as the Bear Dance. Weeminuche and White Mesa Utes visited friends and relatives in other bands.

THE LAND

The Weeminuche shared the land. As the seasons changed, each family group traveled to certain areas where they camped every year. However, the land belonged to all. The People knew their land very well. They knew where to hunt animals, catch fish, and gather plants which lived and grew in different places.

The deep snows forced them out of the mountains in the winter. The deserts of the region, now called the Four Corners, were their winter home. These lands were low, flat, and covered with grasses and sagebrush. The People hunted the antelope, rabbits, and small animals that lived there.

In the spring the People gathered the plants that grew in river bottoms and lower mountain canyons. As the snows melted, the People moved north and east toward the San Juan Mountains. Because of the heat and lack of water in the lowlands during the summer, the People lived high in the mountains. They hunted the deer and elk that roamed there. They caught fish in the mountain streams.

In the fall the People gathered chokecherries and other berries growing along river banks and by springs. The People traveled to mesas, such as Mesa Verde, and to the foothills of the San Juan Mountains. There they gathered nuts from the pinyon forests.

The Weeminuche found in their land all that they needed. The red sandstone cliffs of the canyons and buttes offered shelter from winter winds and storms. In the mountains were deer and other animals that the People ate. They made the furs, skins, and bones of animals into clothing and utensils. The mesas and the lowlands supported plants to eat and to use in making clothing and utensils.

The People knew how to use the land. They knew where to find water, how to hunt and trap animals, how to grind seeds. They knew how to store pine nuts, sew clothing, and build shelters.

CYCLES OF THE YEAR

Time

The idea of time has changed in the modern world. Before clocks and schedules for work and school, people thought of time in a much different way. Minutes and hours had little or no meaning. What was important was the length of daylight, the movement of the sun and the stars, and the cycles of the moon. These were connected to the seasons of the year, the most important of all time measurements.

Seasons

To use all their land's resources, the Utes had to move from place to place. They were not tied down to houses and gardens. They moved when the seasons told them to move. The seasons were not measured by a calendar. The seasons were when the weather changed and the plants and the animals changed.

The People divided and named the changes of the seasons. The time of year near what we now call March was "Spring Come" or "Melting Side, Snow on One Side of the Trail, Bear Rolls Over in This Time." Around April was "Spring Moon, Bear Goes Out." About August came a time that was "Part Summer, Part Fall, Cricket Sings." October was "When Trees Turn Yellow" or "Leaves, Everything Dry, Go Hunting Then." The short days in what is called December were known as "Cold Weather Here."

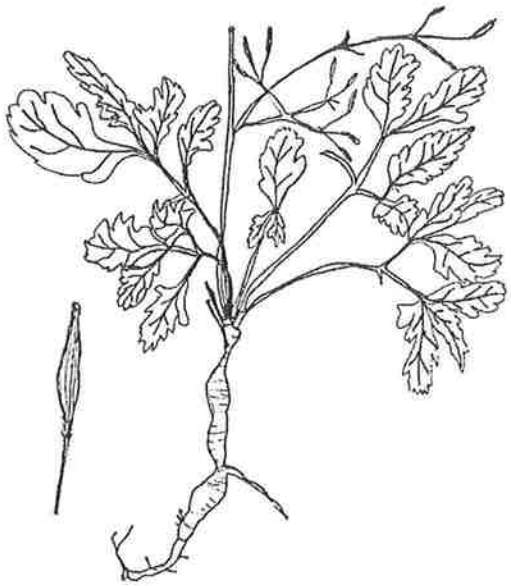
These names do not fit exactly the months that we know today. They only describe the type of weather that is usually found at that time of the year. The weather, rather than the specific date, set the People's activities.

Spring

As the snow began to melt, Ute families knew that it was time to move from winter camp. They had used most of the food stored from the past summer. Families took down their tepees and moved all their belongings to the mountains. It was time to gradually follow the melting snow toward their summer camps in the high mountains. It was time to harvest the fresh green plants that grew in the new season.

Summer

Summer was a busy time of year. Family groups usually returned each summer to the same campsite. They found the tools, such as heavy metates and manos (stones for grinding food), that they had stored. Often they stored tools in pits dug under overhangs where not much snow would fall. After covering them the People burned fires over these caches. This destroyed the scent so that animals would not dig up what was stored.



Sweet Anise

During the summer the women tended the camp and cared for the young children. With the help of older children they gathered food. Strawberries, raspberries, and blackberries were eaten fresh. Other berries were mashed and dried in the sun for later use. Women dug up roots with digging sticks and cooked them in pit ovens.

The People made brush shelters at the campsites. Family members lived in them until they had gathered all the ripe plants, nuts, and seeds. The family then moved to another place and built another shelter. During the summer the men hunted. Sometimes men from several families hunted together, but more often they hunted alone. They hunted buffalo, deer, and other large animals.

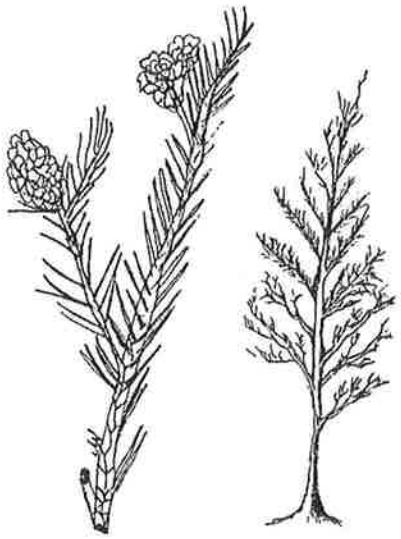
When the men brought deer back from their hunts, the women dried the meat and crushed the bones to make storage food for the winter. The women also tanned the hides. With the hides they made their clothing and tepee coverings. They also used hides for bags and bedding.

Autumn

As the first snows of the new season dusted the high peaks of the San Juan Mountains, the Weeminuche people prepared for their return to the desert. Autumn was the time to move the camp to the lower areas. There the cold and the snows were less severe.

The women dried meat and berries and made bone mush. The family ate these foods in the winter. As family groups moved from the mountains, they camped in the pinyon forests. If it had been a good year for pinyon pine nuts, the families camped and gathered the nuts. In dry years, however, there were few nuts.

Autumn was also trading time. Hides and furs were major trade items for the Utes. They traded hides and furs for pottery, food, and horses. They traded with the Pueblo peoples of New Mexico and the Jicarilla Apaches and later with Spaniards and Anglo-Americans.



Pinyon Pine

Winter

In the winter the People set up camps in low river bottoms and desert washes. Women gathered wood along the rivers and washes. They burned the wood to heat their tepees and to cook their food.

During the winter the women made baskets. Earlier, they had gathered and stored willows and other materials. They also made and mended clothes, bags, and moccasins. They made saddles and horse gear from hides and moccasins from sagebrush or juniper bark.

The men spent time hunting. They often hunted antelope in groups. Their success depended on the antelope's natural curiosity. Hunters used flags or other lures to attract the animals. Boys hunted rabbits and other small mammals.

During the winter the men made bows, arrows, and stone knives. They always needed a good supply of those tools for their hunts.

Leather bag to hang on belt.

THE FAMILY

The Weeminuche lived in family groups. Each member of the family had jobs to do. They worked together on hunts and on gathering trips. They shared the rewards of their efforts.

The People did not use money. They traded with other tribes or groups for things they did not make or find. Other people wanted the deer hides the Utes had tanned. The People could use them to "buy" such things as corn and pottery.

The People needed enough to eat, shelter from the elements, and clothes to keep them warm and dry. They got those things by their daily work and their yearly travels. They enjoyed the beauty of nature at the same time.

Within the family, people did different tasks. The men had their work and so did the women. They learned their jobs from their grandparents, parents, and older children in the family.

The men were in charge of hunting. Young boys began learning to hunt rabbits with sticks and slings. Older boys learned to handle a bow and arrows. Boys developed these skills as they grew and later joined the adults in the hunt for big game.

Men's work involved more dangerous and perhaps heavier tasks, but it did not take as much time as the women's work did. Men made tools for hunting and weapons for warfare. They cut poles for shelters. Men usually did not gather foods, although they may have gathered wild honey. Men helped build brush shelters and made their own horse equipment.

All other domestic jobs were done by women. Women made their own saddles and the tepee coverings. They built or helped build brush shelters.

Women gathered wild plants for food. They prepared whatever they collected for eating or for storage. Great amounts could not be stored. However, women tried to keep enough food stored to carry them over any short periods when fresh food was not available.

The People usually ate two meals during the day. One meal was eaten in the morning and one at night. Women pre-

pared all the meals. Some Weeminuche still eat only two meals each day.

Usually everyone in a group that traveled and worked together was related by birth or by marriage. But outsiders could join the group if all agreed.

After a couple chose to marry, they usually lived with the woman's family. However, the couple could choose to live with the man's family or go off on their own.

Children born into the group were raised by brothers and sisters, cousins, grandparents, and parents. Older children taught younger ones until they reached six to eight years of age. Then children learned from adults. Boys learned how to hunt and trade. Girls learned to gather and prepare food, tan hides, and make baskets.

During the changing seasons, families moved to different campsites. One location could not support many people. Once the resources were used, the family moved to the next location. Family groups usually traveled each year to the same campsites.

Often, many family groups gathered together for hunts and for social occasions, such as the Bear Dance. At these events people made new friends.

The People did not choose leaders by voting. Instead, they agreed who should be leader because of his or her good advice or special skills. One person might be a leader of a hunt or food gathering trip. Another person could be the leader when trading. Older people were honored for their experience and wisdom.

USEFUL PLANTS

There were no grocery stores in earlier times. When the Weeminuche wanted to eat, they had to find their food. Plants were the main sources of foods and medicines. The People had to know very much about many types of plants to live well.

They knew that some plants were poisonous or not edible for other reasons. For example, the puffball mushroom was not eaten. The paint inside it is said to be from a ghost and would cause harm.

The People did use the yucca. They ate the fruit, made the roots into soap, and used the leaves for weaving baskets. The leaves also could be used for needles, if the points were separated carefully.

The People ate wild onions and wild potatoes. They ate fresh or preserved chokecherries. Wild strawberries were eaten fresh; they are still a delicacy.

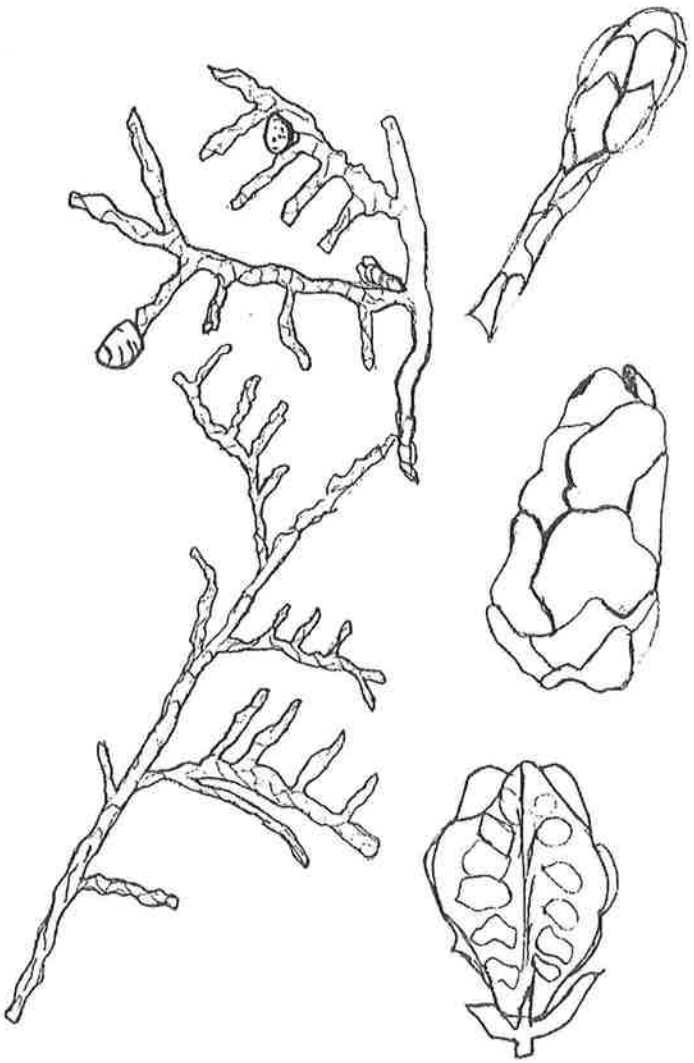
The People took the berries (eesh) and bark of the young squawberry (see-aph) as a medicine for diarrhea. They boiled the bark and roots to make the medicine. Squawberry stems or branches were woven into baskets.

Sweet anise (bee-dum-ma-nup) roots served as cough drops. The People dried the roots and then chewed them when they had a cough or sore throat. For drinking straws the People sipped through hollow anise stems.

Sagebrush played an important role in the People's lives. Regular sage (so-wauf) was sometimes mixed with juniper ghost berries. A mixture of regular sage and juniper berries cured headaches. Sage was rubbed on the joints to relieve pain. Also, breathing sage smoke relieved head and chest colds. Mountain sage is sweeter than regular sage. It was used for massages and other health purposes. It also had a part in some religious ceremonies.

Common Sagebrush

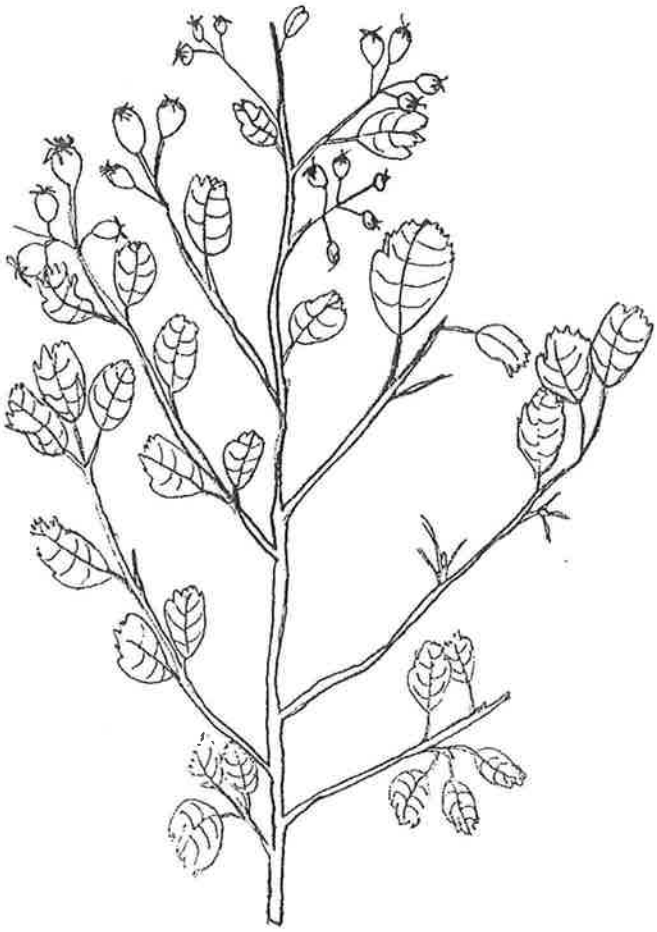
Utes treated colds with the broth of boiled juniper berries (wop). Sometimes they mashed and dried the berries for food. Juniper tree bark placed in moccasins added warmth. Sometimes it was woven into moccasins or clothing. Pounded and mashed juniper stems cured kidney and bladder problems.



Rocky Mountain Juniper

Weeminuche ate pinyon pine nuts fresh, mashed, or dried. If dried, the nut flour was baked as bread. Pine gum helped heal sores or wounds. Rabbit brush (scoop) is a common plant in the Four Corners area. To control stomach aches, the People boiled and strained it, then drank the broth.

Service berry (que-es) and mature squawberry (to-aph) were also Ute health foods. Many other plants benefited the People. Wealth to the People was knowledge of what was good for them and where to find it.



Service Berry

SHELTER AND TOOLS

Shelter is anything which protects people, whether from the weather, animals, or other things. Housing and clothing provide kinds of shelter. The People used different housing for shelter from the weather during different parts of the year.

A tool is anything that helps people perform a task. Tools include cutting and sewing supplies, hunting gear, cooking and eating utensils, storage containers, and carrying packs.

The People got some tools by trade, but they made most of their tools. The older members of families taught the young people how to make and use tools. Memory and practice developed the toolmaker's skills.

Shelter

The tepee was the main shelter in the winter. First, the tepee owner set up a four-pole foundation and then leaned six or seven more poles against it to create a frame. A cover of deer or elk hides was wrapped around the frame, and two more poles controlled adjustments to smoke flaps. Later, canvas or muslin replaced hides as tepee material.

The tepee was about twelve to fourteen feet in diameter and about ten feet high. Its door was usually a deerskin. A fire was built in the center or just outside the door. The tepee had a hard ground floor that was swept with long rabbit brush stems.

Bed spaces lined the walls. If more spaces were needed, the beds fanned out from the center with the feet toward the fire and the heads toward the wall. Bed spaces could be softened with a layer of bark or needles.

The bed covers were usually some kind of hide. The warmest were buffalo hides tanned only on the inside with hair left on the outside. The Utes also made rabbit skin blankets by sewing or weaving strips of fur together.

In the summer the People built brush lodges. They piled brush against a four-pole foundation. The brush lodge provided fresh air and protection during the summer.

Families built brush shades to shield from the sun those who worked around the camp. They set up two pairs of poles and placed a framework between them. Then, they piled on brush.

The People put up small, earth-covered versions of the brush lodges for use as sweat houses. They used sweathouses to help cure illnesses. Healthy people used them to keep themselves well. Four or five families shared one sweathouse.

Tanning

The People were famous for their tanned animal skins. Ute women used the tanned hides or buckskins for clothing, tepees, containers, moccasins, and baby carriers. The People often used the hides as trade goods with other Indians.

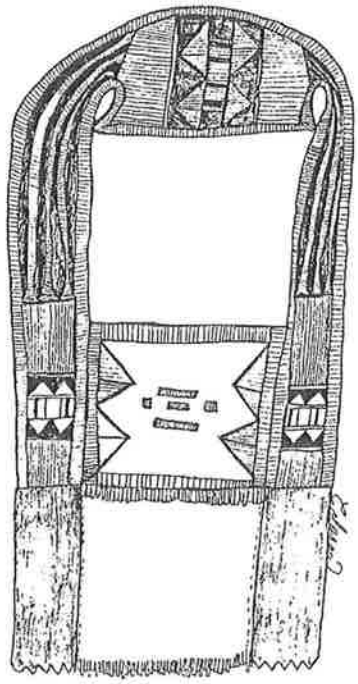
Ute women skinned animals such as deer, antelope, elk, and buffalo. The women fleshed the skins; that is, they scraped off the flesh and hair. Ute women used animal bone tools to flesh the skins. The hair of buffalo hides was usually left on.

After the women had fleshed the hides, they washed them and left them to soak overnight in a hole lined with rawhide. After this soaking, the women rinsed the hides in clean water and twisted them to wring out the water.

The women then rubbed animal brains into the hides and left them to dry in the sun for a few days. Next the women washed the hides and left them again in the sun.

Women then stretched the hides. This was long, hard work. After the women had completely stretched the hides, they hung them over poles until they were dry.

The next process was smoking the hides. The women placed the hides over pole frames built over holes. They built a fire in the hole with chips of wood. Greasewood turned the hide yellow. Willow colored it brown and pine made it a little yellow. After hides were smoked, the women rubbed white clay into them.



Beaded Horse Bandoleer

Domestic Tools

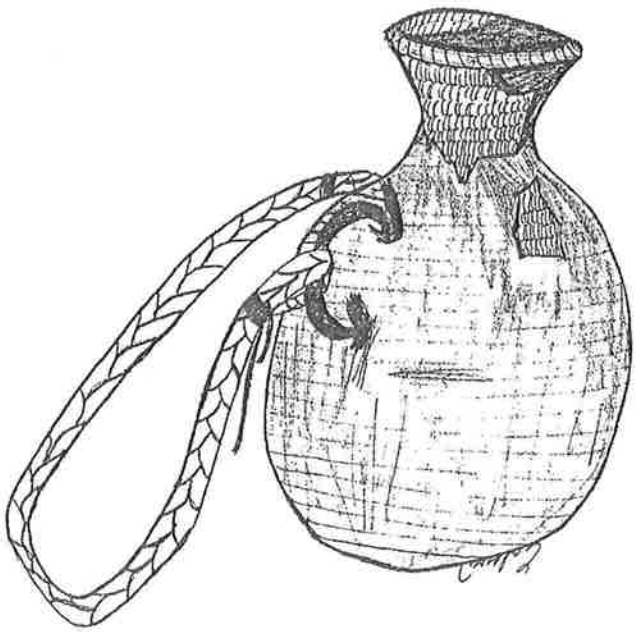
An open fire usually served for cooking and drying food. Sometimes the People put heated rocks in a pit and lined it with wet grasses. They placed food on the grass and covered it with grass and then with more heated rocks and dirt. The food was then steam cooked.

Women used flat or dished rocks for grinding or mashing foods. These were metates. Smaller rocks called manos crushed and ground the food.

Women had various tools for sewing. They used animal bones or yucca leaf points as needles. They used animal sinew and yucca fibers as thread.

Baskets were made for storage. Women created baskets by coiling certain plants. The coiled baskets were sturdy. Basket weavers waterproofed some baskets by adding hot pine gum to the inside. Sometimes they added small pebbles to the mix to strengthen and help spread the gum. Different shaped baskets were for different purposes. Those water-proofed to carry water usually had a narrower neck than the others.

Bowls were made of wood. The Weeminuche favored cottonwood and oak for these. Each person had his own bowl and a straight, pointed stick for a fork. Small gourds or shaped animal horns worked as spoons. Cups were made from juniper or cottonwood knots. Craftsmen cut and fashioned the knot by burning out the center with hot coals and scraping away the charred wood.



Water basket

Women made bags of various shapes and sizes from buckskin. Some they beaded and some they did not decorate. During their travels the People also used large bags called parfleches to store items then to be used again in the next camp. People carried tobacco in small bags. People carried medicines or protected fire-starting flint and steel in other small, beaded pouches.

The Weeminuche gathered roots, bulbs, and tubers such as wild onions, carrots, sego bulbs, and wild potato with a digging stick. The stick was a chisel-bladed tool that was up to three feet long and one to two inches wide. The People usually cut green limbs and sharpened the digging end after hardening it by burning.

Ute women made baby carriers to hold infants. They stretched soft deerskin on a frame of a single board or woven reeds. The skin was decorated with paint or beads. There were different designs for girls and for boys. The baby was held in place with his or her arms inside by a buckskin strap, often decorated with beads. There was often a willow shade at the top of the board to protect the child from the sun.

The mother could put the baby carrier on her back by its straps. The baby carrier could also be hung on a tree. Then the mother or grandmother could gently swing it to comfort the baby.

Boy's

Girl's

Cradleboards

Hunting Tools

Hunters killed game with bows and arrows, knives, or slings. Boys hunted rabbits with slings or sticks. Hunters also used traps or snares. Fishermen sometimes caught fish by hand or with a funnel trap. Men and boys used knives to clean and skin their catch.

Hunting was both an individual and a group activity. Sometimes deer were caught with funnel fences and pits. Several hunters drove the deer into the trap, then they killed the animals with arrows. Hunters also used funnel fences to force antelope over cliffs.

Hunters made their bows from juniper, chokecherry, or service berry wood. A bowmaker shaped and smoothed the wood by rubbing it on stone. He then bound strips of sinews from a deer leg to its back, giving it strength. He rolled sinew for the bowstring.

Hunters or older men who no longer hunted made arrows. The older men traded arrows for food or hides. The arrows were about two feet long, which is about half the length of the bows. They were feathered with the wing feathers of any large bird.

Flint, obsidian, jasper, or some similar type of rock was sharpened for the arrowheads. Knives were of flint or obsidian with one end wrapped in rawhide. The People later traded for steel knives from Europeans.

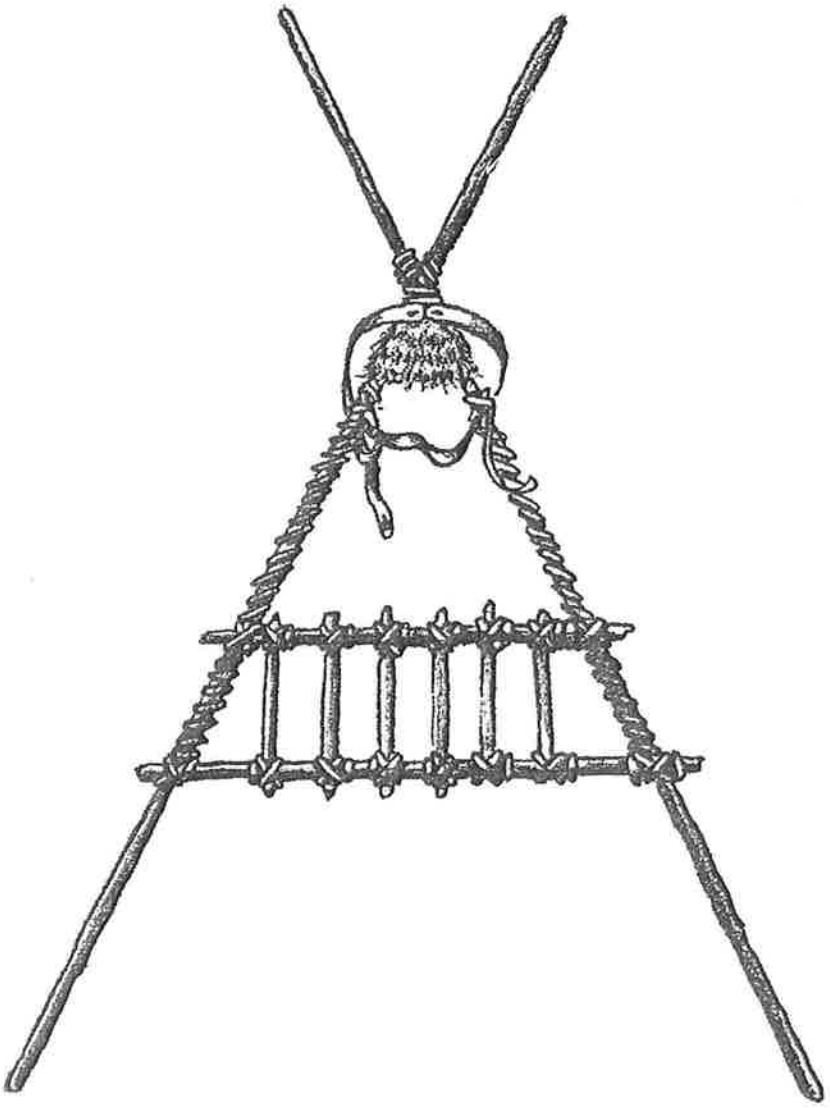
Horses

When they first got horses the People learned how to make saddles, bridles, and such gear. Both men and women rode, and they made their own saddles. The People copied the Spanish saddle with its high pommel and cantle. Women's saddles had higher cantles and pommels.

The stirrups were made of oak and bound by cowhide. The bridle was a rawhide thong that went through the mouth of the horse and around the lower jaw. The reins went back to the rider, and there was no head strap. Later the Utes used a metal bit.

To haul possessions, the People tied a travois to their horses. They attached tepee poles to the back of the horse, which dragged them along. On some poles, they made a platform by lashing crossing poles behind the horse. Then they tied their goods to the platform. The Weeminuche borrowed this method from the Plains Indians.

Horses became both important tools and signs of wealth. The People packed, rode, and played on them. With the horse, the People traveled over a wider area. The horse made it possible to go farther to hunt buffalo for meat and hides. The People also met sometimes hostile tribes such as Arapahoes.



Travois to be harnessed to horses to carry materials.

Memory

One of the most important tools was each person's memory. The People did not have textbooks or instruction manuals. Everything was done using knowledge the People remembered. The older people told to the younger people the methods of making tools and the methods of using the tools.

Traditions, habits, stories, and campsite locations were all memorized. If forgotten, they were lost. The collective memory of a group was very important.

When the People got something new such as horses or metal tools or rifles, they had to learn how to use and care for these things. Then by example and explanation they passed that information to the next generation.

Today, memory is not as important. There are computers, maps, books, instruction manuals, radio, television, newspapers, and magazines. Our memories probably could not store all the information necessary. Now people need to learn where and how to find the information. But remembering the old ways, the old stories, is still important.

CLOTHING

The Weeminuche people did not have scissors, sewing machines, woven cloth, or thread until modern times. Clothing had to be made from materials that were around them. Clothing designs were simple.

The Weeminuche used animal hides for clothing. Buckskin was the most common clothing material. They also made elk, antelope, and mountain sheep hides into clothes. Women tanned the hides. They made clothing that was soft and comfortable from those hides.

Long ago the Weeminuche did not use many clothes. The men dressed in breechcloths. They tied a band or belt around their waists. A piece of buckskin about eight to ten inches wide and three to four feet long was worn between the legs. The belt held the buckskin in front and back, and the end pieces hung down as flaps. Sometimes a mat of twilled bark was used instead of a hide.

The women dressed in aprons which also had waist belts. The apron wrapped around the hips. Children did not wear clothing until they were older. During cold weather people wrapped in hides. Later the Utes adopted some of the Plains Indians' dress. Both men and women used leggings. Men's leggings were tight fitting and went from the ankle to the crotch. Then the outside angled up to the belt and was attached to hold them up. The breechcloth remained.

After non-Indians began trading with the Utes, Ute men began wearing pants instead of leggings and breechcloths. Men often decorated the pants with red paint. They also wore a poncho-like shirt made from two deer, antelope or elk skins. It was sleeveless. The open front was tied together with a buckskin thong.

The People wore moccasins made from two pieces. They had a soft top and a hard sole. Women decorated moccasins used in ceremonies with quills and beads.

As men began to wear pants, the women began to wear buckskin or mountain sheepskin dresses. The dresses hung from the shoulder to below the knee. They had separate yokes around the neck in the front and in the back. The dresses were also sleeveless and were worn with a belt tied around the waist. The women used the belt to tie on purses and tools.

The everyday dress was not decorated, but for ceremonies women wore dresses with fringes on the sides and bottom. They decorated the front and back with quill work or beads. Sometimes they sewed on elk teeth. They also sewed on shells, bells, and rattles. Women often wore leggings with their dresses. The leggings went from the ankles to just above the knees.

Women made clothes by cutting the hides into shapes and placing them together. They made holes in the hides where they were to be sewn. They rolled their buckskin or sinew thread to a point and pushed it through the holes. After Mexican traders began dealing with the Utes, the women used metal needles.

After they were forced to live on reservations, the Utes wore other clothes. The government provided supplies such as cloth materials and woven blankets to the People. They also supplied some clothing. At first, Ute women cut the cloth in the pattern of the hides, but slowly their style changed to the styles of the non-Indians. The People began to wear clothing like that of non-Indlans because it was easier to get.

Weeminuche men wore their hair parted in the middle and loose. Women did the same. Often women cut their hair and kept it about shoulder length. Later, men began to braid their hair. They parted it in the middle and braided each side into a long, single braid. The braids were secured by wrapping them in beaver or otter skin. Later, men tied them with red strips of cloth. Sometimes the men tied bear teeth and claws to their braids and they often wore eagle or raven feathers in their hair. They thought the feathers gave them strength.

Any hair that was cut or pulled out during combing was placed under a rock. The Utes cut off their hair when a close relative died.

The People often wore ornaments like earrings, finger rings, bracelets, necklaces, and chest pendants. They made necklaces from wild animal claws or elk and bear teeth. Simple silver loops about one inch in diameter served as earrings. Sometimes the loops were inlaid with turquoise or shells. Usually, the people who wore them made these pieces of jewelry. Most of the metal and gems came through trade.

Some people wore tattoos. They punctured the skin with needles and rubbed charcoal into the wound to add color. Only small marks were made.

Men painted their faces regularly. Red was the favored color. The paint was made by mixing grease with red clay. For ceremonies, the People painted more colorful designs on their faces. Boys began to decorate their faces at an early age. Women usually painted only a couple of round spots on their faces.

Of course, much has changed through the years. Now the People buy clothes in stores. They paint their bodies and faces only for ceremonies. Some of the People still wear their hair in braids, but most wear shorter hair. Feathers and claws are worn in the hair only for festive occasions, but hats may still be decorated. Now the Weeminuche use the old style of clothing only for ceremonies.

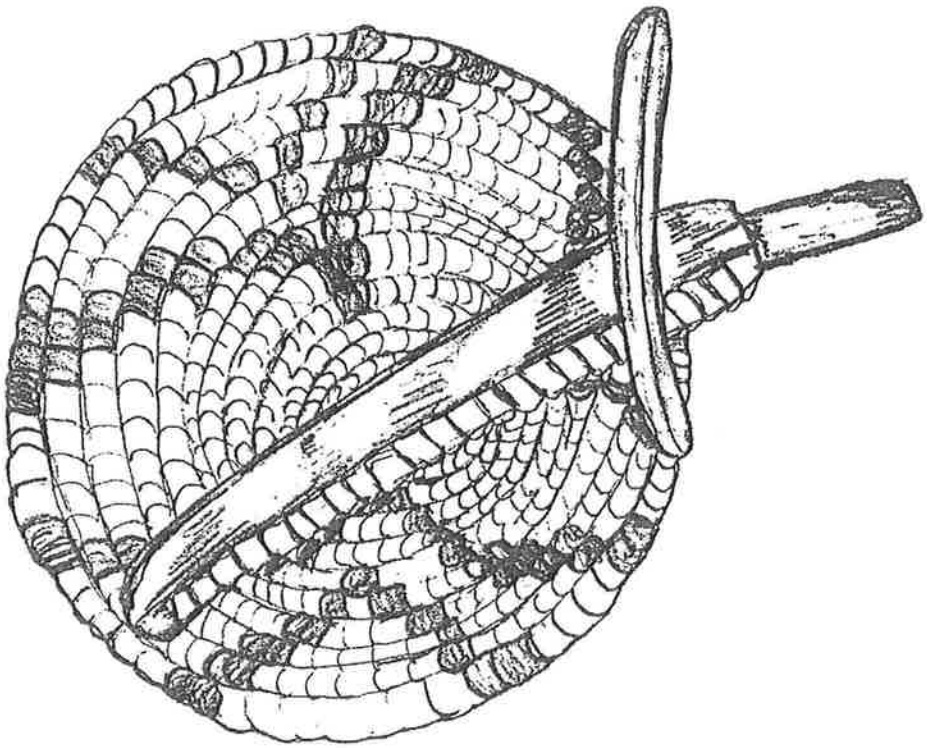
Men's fancy clothing decorated with paint and beads.

The dance was taught to a Ute hunter many years ago by a bear he met in the mountains. The Bear Dance strengthens the friendship between the bear and the People.

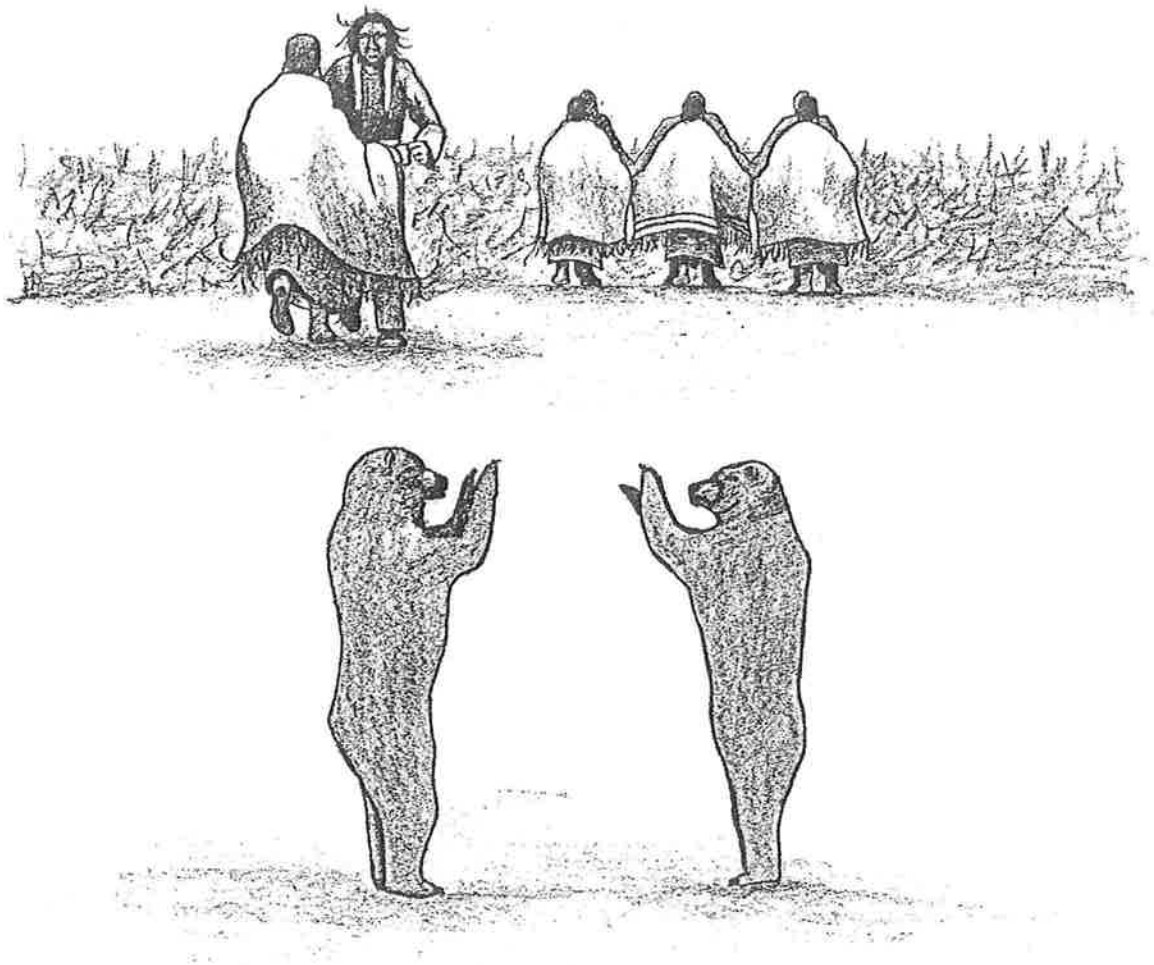
The Bear Dance happens in a brush circle. The circle is called a-vik-wok-et or "cave of sticks." It represents a bear cave and has one opening to the east.

To one side of the circle is a drum or box. Often the drum covers a hole that helps make more sound. One end of a notched stick called a morache rests on top of the box or drum. A drummer rubs the morache with a bone or a stick. That makes a grating sound which the drum or box makes louder. Ute men sing songs while the morache is rubbed.

Anyone who enters the circle is expected to dance if asked. Women choose partners. They form a line and their partners form another line. The lines face each other. The women step forward three steps and the men step backward. Then the women go backward and the men forward. The dance may last for four days. That is the time it takes the bears to recover from their winter sleep.



Bear Dance rasp or morache. Basket used to increase sound.



The Sun Dance

The Sun Dance is another public ceremony. It has deep religious meaning. Unlike the Bear Dance, the Utes did not create the Sun Dance. But the People began using the Sun Dance many years ago. Because of the religious nature of the ceremony, the People do not ask non-Indians to attend.

Sun Dance allows dancers to gain spiritual strength and experience. Not everybody dances. Only men who are trying to strengthen their spiritual power or seek help in other ways take part in the dance.

Some dancers are trying to achieve medicine man powers. Not many are successful. Some have to take part many times to receive the power to heal others.

The dance is usually held once a year, but it can be held more or less often. Years ago the dance lasted four days; now it is shorter. Men often dance in times of great stress. A person who dreams of dancing is expected to take part.

The Sun Dance chief leads the ceremony and tells the dancers how to get ready. The dancers help the whole tribe by doing the Sun Dance. They give gifts to others and dance for the sick people who are brought to the ceremony. One of the reasons for the Sun Dance is to give thanks for everything in the world.

The dance is held in an enclosure something like a corral with pole and brush sides. A pole or fork tree with bright decoration stands in the center. The dancers dance up to the tree and back. During the dance they do not eat or drink anything.

Special songs are sung while setting up the pole and during the dance. The songs are sacred songs. During the dance there are dance songs and rest songs. Women sometimes provide a chorus, and singers take turns, because the dance goes all day and all night.

The dancers dress as they want, usually in bright clothing. They also paint their faces. During rest periods they can change their face designs, chest ornaments, and clothing. Often, they carry eagle feathers during the dance.

After the last song, the gifts are given. The women relatives of the dancers give the gifts. Prayers are said and the dancers are given water to drink.

During the dances members of the tribe get together to renew old friendships and make new ones. The ceremonies are important for their social roles as well as their religious or spiritual roles. They remain a popular and interesting part of the Weeminuche culture.

CONCLUSION

The Ute Mountain Utes have a proud heritage. They have a rich culture. They share many ways and their language with other Utes, but they have kept their own ways as much as possible. The modern world has forced many changes on the People, and change will continue to happen. The People must work to save their own ways. They must do so if they are to remain a different people, the Weeminuche people. They must also work to make that difference good and useful.

Acknowledgments

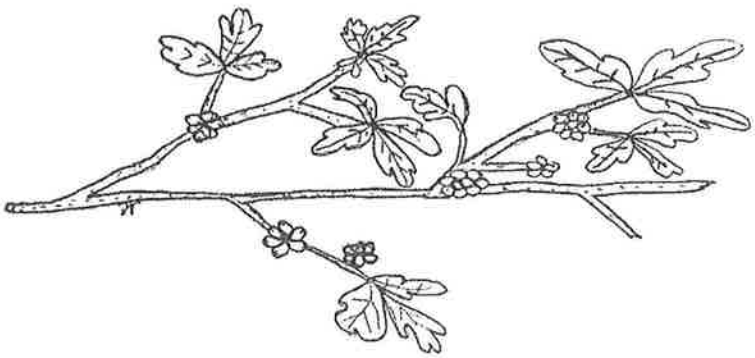
The Ute Mountain Ute Tribal Council endorsed and encouraged the project and the National Endowment for the Humanities provided financial support.

Project director was Janice Colorow. Members of the Curriculum Project included Patty Dutchie, Evalina Lopez, Joan Beecher, LaVerna W. Summa, Bonnie M. Lopez, Glynis Wing, Corrine Hight. Avery Whiteskunk and Henry Wing were the artists. David Talk drew the cover illustration.

Technical assistance was provided by the American West Center, University of Utah. The staff included Winston P. Erickson; Floyd A. O'Neil, director; June K. Lyman; Kathryn L. MacKay; John Alley; Linda Turner; and Ann Curtis.

Thanks go to Robert Delaney, director of Southwest Studies, Fort Lewis College, as well as to the staffs of the National Archives; the Federal Records Center at Denver, Colorado; Marriott Library, University of Utah; B.I.A. Ute Mountain Agency; Museum of the American Indian; Library of Congress; National Anthropological Archives, Smithsonian Institution.

The cooperation of members of the White Mesa Ute Community and the Ute Mountain Ute Community is appreciated.



Squaw Berry

Additional Materials

New Section ~ 2004

Maik Nuchiu! The new materials in this section were compiled by the Ute Mountain Culture and Language Department in 2004. This information is meant to update and complement the information written in the first section of this book, the reprint of *Early Days of the Ute Mountain Utes.*

A view of the Sleeping Ute Mountain and Towaoc, Colorado, 2004. Photo courtesy Estrella Gallegos, Ute Mountain Tribal member.

Dedication (2004)

We dedicate this to the Ute Mountain Ute veterans
and those presently serving in the armed forces.

Albert Adams — USA (D)
Charlie Adams — USA (D)
Walter Adams — USA (D)
Frank W. Bancroft Sr. — USA (D)
Roy Beecher Sr. — USA (D)
Samuel Rock Buffalo — USMC (D)
Ronnie Clark Sr. — USA (D)
McDougal Coyote Sr. — USA (D)
Arthur Cuthair — USA
Robert Dooley — USA (D)
Edward M. Dutchie Sr. — USA (D)
Edward Dutchie Jr. — USA (D)
Gilbert Dutchie — USA
Michael H. Elkriver — USMC
Eric Eyetoo — USA
Anthony Gomez — USA
Leroy Hamlin — USA (D)
Gordon Hammond — USMC
Glen Hatch — USA (D)
Leroy Hatch Sr. — USA (D)
Rodney Hatch — USA
Gary Hayes — USA
Ira Rocky Hayes — USA
Rolden Herrera — USA (D)
Bradley W. Hight — USA
Ernest House Sr. — USA
Clinton Jacket — USAF
Henry Jacket Sr. — USA (D)
Scott Jacket Sr. — USA (D)
Allen Ketchum — USAF (D)
Carl Knight — ARNG
Terry G. Knight Sr. — USAF
Franklin Laner Sr. — USA
Frank Pyle Laner — USA (D)
Clarence Lang — USA (D)
Alfred Lansing — USA (D)
Willard Light Jr. — USA
Russell Lopez — USMC (D)
Wesley Marsh — USA (D)
Alonzo E. May — USA
Noland May -USA (D)
James Mills — USN (D)
Lloyd Mills — USA (D)
Miles Mills — USMC (D)
Norton Mills Jr. — USA
Michela Ortiz-Americanhorse — USA
Ben Pavisook — USA (D)
Dennis Peabody Sr. — USA (D)
Freda Marlene Peabody — USA
Fredrick Peabody — USMC
Harold Pope — USA (D)
Phillip Posey — USA (D)
Raymond Posey — USA (D)
Willard Price, Sr. — USAR (D)
Robert Root — USMC (D)
Lorenzo Summa — USA (D)
Harold Taylor — USA
George Wells Jr. — USA
Avery Whiteskunk Sr. — USA (D)
Jeffery M. Whiteskunk — USA
Selwyn Whiteskunk Sr. — USA
Clifford Whyte Sr. — USA (D)

and others who might not have been mentioned.

USA = United States Army, USAF = United States Air Force, USMC = United States Marine Corps, USN = United States Navy, ARNG = Army Reserve National Guard, USAR = United States Army Reserve

The Early Lives of the Weeminuche

The Circle of Life

The Early Lives of the Weeminuche

The Circle of Life

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

The Circle design can be found on the back of traditionally made hand drums. These drums are important ceremonial instruments for the People today. The Circle is divided into four sections. In the Circle of Life, each section represents a season: spring is red, summer is yellow, fall is white, and winter is black.

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

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

The Circle of Life joins together the seasonal cycles and the life cycles. Spring represents Infancy, a time of birth, of newness—the time of "Spring Moon, Bear Goes Out." Summer is Youth. This is a time of curiosity, dancing, and singing. Fall represents Adulthood, the time of manhood and womanhood. This is the time of harvesting and of change—"When Trees Turn Yellow" and "Falling Leaf Time." Winter begins the Golden Years, a time of reflection. This is the time for gaining wisdom and knowledge—of "Cold Weather Here."

The Circle of Life is the rich cultural and spiritual heritage of the Ute Mountain Ute Tribe. This heritage is still alive in the life cycles and seasonal cycles of today. It still is alive within the harmony of nature. It is reflected in the acknowledgment and practice of honoring and respecting all things, people, and relationships.

The arrival of the Europeans to the Weeminuche homeland marked the beginning of a long and terribly dark journey for the People. During this time, their homelands were taken from them. The ways of life that had sustained and nurtured the People for thousands of years were gradually relinquished. The Circle of Life gathers some of the treasures of the early Weeminuche heritage so that the People of today can enrich their understanding of the lives and traditions of their Ancestors.

The early heritage of the Weeminuche is the true wealth of today's People. This heritage provides an eternal guide for our way of life. The early Weeminuche have given great gifts of knowledge and wisdom to their descendants. These treasures are just as relevant today as they were for our Ancestors. It is the Ute Mountain Culture and Language Department's intention that today's People will embrace our rich, full, and beautiful heritage.

The Importance of Animals to the Early People

Many animals lived in the homelands of the early Weeminuche. Each animal was important to the People. Most of the animals were a source of food and were hunted. Their hides were used for many things including clothing and shelters. The animals were also a source of knowledge and inspiration. They contributed to every aspect of the lives of the People, through all the seasons of the year. The early People carried with them a wealth of knowledge about animals. This included knowing where and when to find the animals, how best to hunt them, how to prepare and preserve the meat, and how to use the other gifts that came from the animals.

The men hunted and made their hunting tools. The women prepared the food and tanned the hides. Women also made most of the material objects that were created from the hides.

Some of the animals in the Weeminuche homelands were considered special spiritual relations and were hunted only if necessary. These were the coyote, wolf, wolverine, fox, mountain lion, and wildcat. The Bear has always been sacred to the Weeminuche and is still the protector of the Ute Mountain Ute People of today. The Bear occupies a place of importance second only to the Eagle.

Hunting

Hunting was the main activity of the early Weeminuche men. They began to learn hunting skills as young boys. They hunted rabbits with snares and clubs. A young boy's first large kill was his passage into manhood. Rituals took place before a hunt. Offerings were always given after each hunt. Offerings could be many things, such as tobacco, remnants of buckskin, calico, necklaces, and so forth. They took the place of something that was used.

Hunting Tools

Bows

The first bows were made from the horns of elk, deer, or bighorn sheep. The horn was softened in boiling water, split, and glued end to end with sap, to form a single curve. The joints and ends were then wrapped with buckskin. Bowstrings were made from two- or three-ply twisted sinew.

Later, single and double curved bows were made from chokecherry, serviceberry, juniper, or mountain mahogany wood. The wood was prepared by removing the bark and soaking it to make it pliable. When it was pliable, each end was staked into the ground to create the desired curve for the bow. It was then left to dry. One type of wooden bow was seven feet long and had a horn at one end and a buffalo rib at the other. This bow could also be used as a spear. Another type of bow was four feet long. The back was covered with a wide strip of sinew for shape.

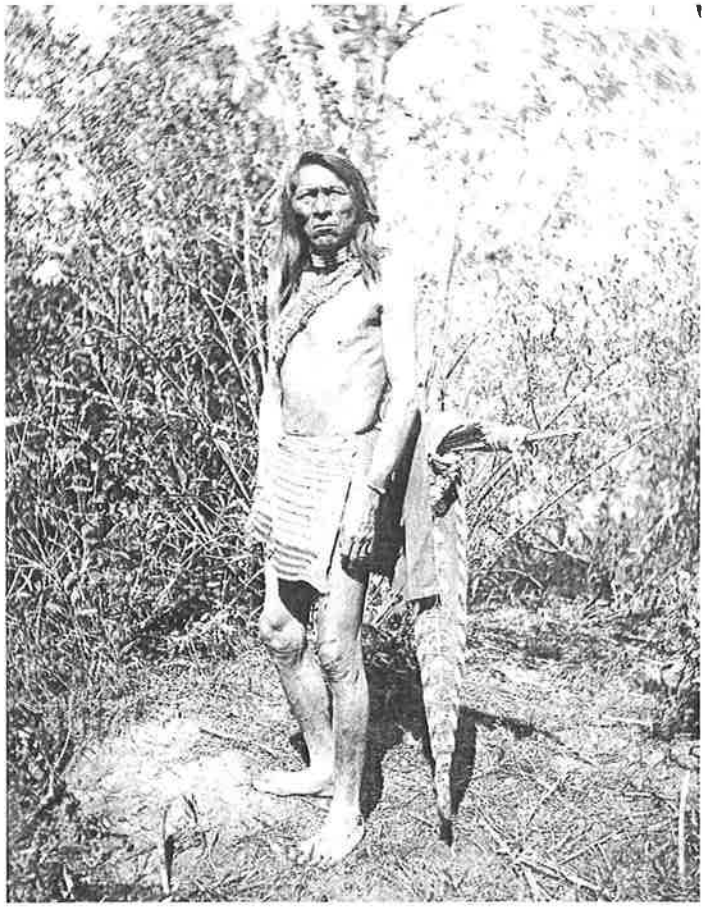
Arrows

Arrows were usually made from serviceberry, squawbush, wild rose, or other berry woods. They were often decorated with feathers from an eagle, hawk, or owl, and painted with designs. The arrows were usually about two feet long. Some arrows were prepared by removing the bark and then rolling the wood between two rocks or working it with the hands and teeth. The best arrows are said to have been made by running green wood through a large hole in a bone wrench to remove the bark. When dry, the shaft was warmed near a fire and made pliable. The arrow was drawn again through a smaller hole in the wrench. Pressure was applied as needed to strengthen the arrow.

Arrowheads were often made from chert, jasper, obsidian, and basalt. Other materials that were used included chalcedony, carnelian, sard, chrysoprase, agate, bloodstone, onyx, flint, quartz, and petrified wood. The arrowheads were created using a percussion method, which we now call flint knapping. The arrowhead was attached to the arrow shaft with sinew. Sometimes just the end of the arrow itself was sharpened and used as a point.

Knives, Spears, Clubs, Axes, and Quivers

Knives were made from flint and obsidian. Knives that were used for skinning were sharpened on one side. The other side was padded. Spears were made from long branches or trunks of wood. Undecorated spears were used for hunting buffalo. Feathered spears were used in battle and for ceremonies. Clubs and axes were made from stone. Some also had wooden handles. Men made quivers from the skins of fox, coyote, wildcat, antelope, and deer.



Pah-ri-ats, Uintah Ute, July 1871. Pah-ri-ats, in simple summer dress of a breechcloth of what appears to be New Mexican weaving, wears a mountain lion skin quiver-bowcase. The flesh side of the tail, hanging from the quiver opening, is decorated with red wool cloth and curvilinear beadwork, and edged with a lane of lazy-stitch beadwork. Photograph by E.O. Beaman. Courtesy of the Smithsonian Institution, National Anthropological Archives, 1527.

Animal Products

Most parts of an animal were used in many different ways. The meat provided food. Bones and antlers provided material for scrapers, knives, bows, sewing needles, and felling wedges. The sinew was used for cordage, bowstrings, and thread. Hides were used for clothing, moccasins, tipi coverings, saddles, blankets, bags, parfleches (large, folded rawhide containers), and shields. Fur was used for clothing and blankets. Blood was used in soups and sometimes for paints. Horns were used for arrow points, cups, spoons, and ladles. The brain was used to prepare hides in the tanning process. Animal dung was used as fuel.

Meat Preparation and Preservation

Women were responsible for all of the food preparation, including the animal meat and bone meal. They also preserved and stored any food items that weren't eaten immediately.

Meat was roasted, boiled, or dried. If it was boiled, it was pounded until soft. It was then rolled in meat greases and stored for winter use. This storage was done by filling skin sacks with the prepared meat and placing the sacks into pits lined with bark or grass. These pits were covered with juniper bark and topped with rocks and dirt to keep the storage dry and safe. If the meat was dried, it was cut into thin strips and hung on racks. Often a small fire was built under the drying racks to keep insects away and to add a smoked flavor. The dried meat was stored in folded parfleches. These containers were not painted.

Bones that were eaten were ground into a meal or pounded and boiled to extract the grease. This was then stored in balls that were mixed with dried and pulverized meats. The balls were stored in skin sacks.

Fish were also an important source of food for the early People. Fish were cooked fresh or dried after the bone was removed. The fish was split down the middle and then laid across poles to dry. Fish were preserved for storage in much the same way as meat. Skin sacks were filled with dried fish and placed into pits that were lined with bark or grass. The pits were then covered with juniper bark, rocks, and dirt to keep the storage dry and safe.

Preparation of Buckskin and Hides: (Tanning)

The early Weeminuche women did all of the tanning and hide preparation. This included skinning the animals. The women were well-known for the high quality of their work. Often these hides were used as trade items.

To prepare the hides, women would first flesh the inner surface of the skin. In this step, the flesh was scraped off the skin using animal bone tools (fleshers). The fur of buffalo was usually left on. The fleshing tools were made from elk antlers, buffalo tibia, or elk or deer bone. Sometimes hides were hung by the head on a slant pole frame for scraping. Large hides were stretched on the ground. After the hides were fleshed, they were washed and soaked overnight in a hole lined with rawhide. After the soak, the hides were rinsed in clean water and twisted to wring out the water.

Boiled animal brains, stored in intestines or bark containers, were rubbed into the hides with the hands and a small bunch of juniper or hair. The hides were left to dry in the sun for a few days. Once again, the hides were washed, wrung out by twisting with a stick, and hung to dry in the sun.

The hides were then stretched. This was a long tedious process. Women would hold the hide with their feet and pull it toward their body for half a day or more. To further soften the heavy hides, they were rubbed with a stone. Sometimes a sinew rope was pulled back and forth over the surface. The hides were then hung over poles and left to dry.

Hides to be used for women's clothing were left white. Others were smoked for coloring and durability. A pole frame was created over a firepit. If greasewood was used, the hide would turn yellow. Willow colored the hide brown, and pine made hides slightly yellow. White clay was used to clean the smoked hides. The clay was rubbed into the skin with a flat stone and then shaken out after it dried.

In the summer of 2004 a group of Ute Mountain Tribal members, led by instructor George Wells, Jr., learned the craft of tanning. Here they tan a deer hide.

Above and right: Helen Munoz scrapes the membrane from a hide. The membrane must be removed from the flesh side of the hide before the hair is scraped.

The group stretches the hide and air dries it in the sun. From left, Marjorie Soto, Maria Rivera, George Wells, and Kai Valiente.

The Animals

Mule Deer

Mule deer were important animals to the early People. They were a valuable source of meat and hides. The deer were followed during their annual migrations from winter, spring, summer and fall, from lower ground to higher ground, and back again. Bows and arrows and sometimes spears were used to hunt the deer. Deer were stalked or ambushed individually. Holes were dug near watering areas where the hunters could wait and shoot the deer as they passed in the night.

Mule deer usually live in herds of five to twenty. They move to different locations depending on the seasons. They move to higher ground and mountainous areas in the summer, and warmer and lower elevations in the winter. They are foragers. Deer eat grasses and the buds, leaves, and twigs of shrubs and small trees. Other than humans, their most common predator is the mountain lion.

Elk

Elk usually travel in herds. They also gather in herds for protection. Like the mule deer, they were hunted most often with bows and arrows, occasionally with spears. They were also stalked or ambushed individually. At birth, an elk calf weighs about thirty-five pounds. At the start of its first winter, an elk may weigh five times as much as when it was born. Cow elk can weigh more than five hundred pounds.

Elk, photo courtesy Free Stock Photos

Pronghorn Antelope

Pronghorn antelope are nomadic. They wander in large herds in the fall and winter. Antelope are incredibly fast animals. They were often killed in drives. A group of them would be driven into brush corrals or over cliffs where hunters waited with bows and arrows, spears, or clubs. Antelope are herbivores. They live on sage and low shrubs. Their enemies include coyotes, wolves, bobcats, and eagles.

Bighorn Sheep

Bighorn sheep have massive curled horns and were found in the mountains and canyons of the early Weeminuche homelands. They are very agile and can climb rocky, steep terrain with ease. The early hunters most often surrounded the sheep or drove them up a mountain slope where other hunters waited with bows and arrows, spears, or clubs.

Bighorn sheep, photo courtesy Free Stock Photos

Buffalo, photo courtesy Free Stock Photos

Buffalo or Bison

After the People integrated the horse into their way of life, the hunting of bison became very important to them. The horse allowed the hunters to travel the longer distances to the plains where the buffalo lived. The horse also allowed faster travel, especially in groups. This allowed the hunters to kill larger numbers of these animals since the buffalo usually traveled in herds. One buffalo provided much more meat and hide than did a deer or elk. Killing many at once provided more provisions for the People. They also used the horses to carry their kill back to camp. The buffalo could be speared if found in bogs or stampeded into brush corrals.

Rabbits

Rabbits were an important source of food and fur for the early People. Rabbits are very prolific breeders. This means that they are usually plentiful and can be found during all seasons of the year.

Rabbits were hunted with bows and arrows, slings, throwing clubs, sinew snares, and traps. They were stalked or ambushed individually in communal rabbit drives. Sometimes they were smoked out of holes or tricked by imitating the cry of a hurt rabbit. This sound was made by blowing through a rabbit skull. Young boys often learned their first hunting skills by hunting rabbits. The soft rabbit fur was made into blankets and sleeping robes by twisting long strips of fur and intertwining them with fibers. The two most common types of rabbits in the early homelands were jackrabbits and cottontails.

Jackrabbits are known for their great speed, powerful leaps, and evasive moves to escape predators. Jackrabbits are really hares. True hares move by leaping as well as by running. Their young are born with a full coat of fur and their eyes open. Jackrabbits prefer to eat succulent plants, but they will also eat crops such as alfalfa. Their chief predators are coyotes. But others animals such as eagles, bobcats, and badgers find them to be satisfactory prey as well.

Cottontails are the most common wild rabbits. Cottontails are named as such because of the white fluffy fur on the underside of their tails. Most cottontails live alone, although

they will share their territory with others and will come together to mate. The female can bear up to four litters of young per year. She can have four or five offspring each time. Cottontail rabbits are born furless, blind, and helpless.

Fish

Fish were sometimes caught by hand in shallow waters. Hunters used unfeathered spears or arrows, or made handmade lines and hooks with bone or wood. Fish moving upstream or spawning fish were also harvested in weirs (fences or other enclosures), traps, nets (dipnets), or basket traps. Fish were caught year-round in streams, rivers, and lakes.

Other Animals

Smaller animals played important roles in the early People's lives. These included beavers, muskrats, badgers, skunks, gophers, weasels, marmots, prairie dogs, squirrels, martens, rats, and mice. These animals were eaten when the larger animals were scarce. The fur and bone were also used in most cases. The animals were hunted with bows and arrows as well as traps and snares, slings, and throwing clubs.

Birds

Birds such as ducks, geese, cranes, sage hens, grouse, and wild turkey were a source of meat and eggs for the early People. Other birds, such as the eagle, were important for their feathers. The Eagle is the messenger to the Great Spirit from the People, and therefore was never killed. Young eagles, however, were captured and tamed.

Reptiles and Insects

Snakes, lizards, grasshoppers, frogs, crickets, ants, larvae, and caterpillars were all food sources for the People. The women and children trapped or caught reptiles and insects. The insects were usually roasted or dried.

The Importance of Plants to the Early People

The early People had an intimate knowledge of nature. They shared a special understanding of the thousands of species of plants that grew in their native homelands. The plants sustained the People in many ways. They provided food, medicine, construction and textile materials, fuel, clothing, and ceremonial items. The People's knowledge of these plants was learned and shared over generations.

Their knowledge of plants included where and when to find appropriate plants. It also included how to use, prepare, and harvest them. As the People moved through the seasons from their winter camps to spring, summer, and fall camps, they learned where each plant could be located and when it was best used. Some plants were carefully cultivated and tended to assure the highest quality food or fibrous material when harvested. Willows and sumacs, for example, were pruned and nurtured to help produce the optimum branches for baskets and other woven materials. One can only imagine that this type of plant crafting was also done for stands of fresh berry bushes and root vegetables, as well as many others.

The People had access to several diverse types of plant communities over the course of a year. We now refer to these communities as ecological zones. The People were aware that elevation, annual rainfall, soil type, and temperature determined which species of plants could be found in these various areas. They also knew that exposure to the sun played an important role. They knew that south-facing areas have higher temperatures then north-facing (shadowed) areas. The range of elevation that was available to the early Weeminuche could have been as great as 10,000 feet, depending on each family's annual traveling route.

Today, we know that there were at least two thousand species of wild flowering plants that originally grew in the People's homelands. All of these can still be found. These plants are distributed throughout the ecological zones. In some cases the plants overlap through the zones because of local variations in temperature, rainfall, and exposure to the sun.

The Ecological Zones of the Early Homelands

The People made their winter camps along the rivers south of the San Juan Mountains. These rivers included the Los Pinos, the Animas, the La Plata, and the San Juan. The location now known as Ignacio, Colorado, for example, was the home for at least some of the early Weeminuche families. The elevations within these areas are generally considered to be in the lower to midrange of the pinyon-juniper zone (5000 – 7000 feet). The winter camps were also riparian because of their locations along rivers. Riparian zones are areas that have an abundant water source, such as a river, stream, spring, lake, or pond.

The western and central San Juan Mountains provided summer camps for the People. These mountains are now the home of an area called the Weeminuche Wilderness. Rio Grande Pyramid, a mountain peak that reaches an elevation of 13,830 feet, is found in this wilderness area.

In addition to the pinyon-juniper, the mountain, and the riparian zones, the People could also travel into the desert shrublands (below 5000 feet elevation). Here they could access plants and resources such as narrowleaf yucca, Indian rice grass, various types of cacti, and desert chicory.

The People journeyed in the spring from their winter homes to the summer camps. This journey took them from the lower elevations of the pinyon-juniper zone, up through the higher ranges of this habitat. Travel was planned along the riparian areas that existed throughout all of these zones, thus providing additional plant varieties and water for the People. In the summer, the People lived in or close to the mountain zones of ponderosa pine (7000 feet) and mixed conifer forest (8000 feet). The journey in the fall back to their winter camps brought the People down the mountains. These routes along watercourses provided abundant access to the autumn harvest of fall berries, nuts, seeds, and other fruits. Once in their winter camps, the People attended to plant-based tasks, such as final plant food preparation and storage. Other winter chores included repairing and restocking baskets, tools, bows, arrows, cradleboards, travois, and tipi poles and/or wickiups.

Seasonal Plant Gathering

Spring
In the spring, wild onions, wild potatoes, and mariposa lilies provided bulbs and roots after a long winter. Edible flowers such as the broadleaf yucca blossom and edible weedy plants such as native species of dandelion, pigweed, and goosefoot, were harvested. Dandelions are versatile plants. The People knew of their many uses. The leaves could be eaten fresh, cooked, or added to stews. The roots were dried and made into bread. They could also be used as a poultice for sores. The leaves were dried and made into a medicinal tea for blood purification.

Mariposa Lily

Summer

By the end of the summer season, the People harvested many different berries and fruits. These included wild strawberry, raspberry, serviceberries, buffalo-berries, wild currants, and snowberries. The berries were eaten fresh or dried and mashed and formed into balls for storage. Some berry leaves, stems, and roots were also made into medicinal teas.

Snowberry

Fall

In the fall during good years, the People harvested pinyon nuts, acorns, and the seeds of plants such as amaranth, sunflower, and some types of grasses. The nuts and seeds were eaten raw. They could also be parched and ground into a meal that was eaten throughout the winter. The pinyon pitch was used for waterproofing and as a black dye. The gum was used to help wounds heal.

Late-ripening fruits and berries were also harvested in the fall. These included chokecherries, hackberries, three-leaf sumac berries, and rose hips from wild roses. Rose wood was sometimes used to make arrows. The branches of the three-leaf sumac were harvested to make beautiful baskets. This harvesting could be done at different times of the year, including the fall (see *Wuchíchach: Ute Baskets and Basketmaking through Time*). In addition, the inner bark and roots of the sumac could be made into medicine.

Grasses were used throughout the year to stuff hide saddles, buckskin or fur blankets, and sleeping mats. The grass seeds were harvested in the fall in a process called winnowing. First, the grass was brushed over the edge of a basket to release the seeds. Then the seeds were parched on a flat basketry tray. This was done by placing powdered charcoal or ash over the seeds. The ash and seed mixture was then thrown into the air. This caused the ash and chaff to blow away. The seeds were then roasted on a tray with hot coals. They were eaten or ground into a meal.

Winter

The colder months of the winter provided a time for the People to repair old items and make fresh new baskets, bows, arrows, utility items, and other tools. They ate the plant foods that had been preserved and stored, as well as fresh and dried animal meat. Winter was a time to continue to teach the ways of the People. This was done through storytelling, lessons, games, and by example. It was also a time to rest.

Amaranth

Pinyon Pine

Plants by Ecological Zone

Mountain Zones (7000 feet and above)

The mountains provided an abundance of wood such as **aspen**, **ponderosa** and **lodge pole pine**, **douglas fir**, **maple**, **serviceberry**, and other **fruit woods**. The People understood how best to use each wood, according to its hardness, graininess, pitch, and availability. The trees were felled with elkhorn wedges that were hammered into the trunk with heavy stone implements.

The People used the wood for many purposes. These included lodge poles for wickiups and later for tipis; frameworks for hanging hides and drying meat; fuel; construction materials for tools, such as bows, arrows, spears, tool handles, and digging sticks; and domestic objects, such as bowls, dishes, cradleboard frames, and snowshoes. Branches were used to create shelters and shade structures. The pitch from pine trees was used as an adhesive and sealer, as a medicine for coughs, and as a chewing gum. The sap was also eaten. It was harvested through a hollow, sharpened deer bone that was inserted into a tree. The inner bark of the aspen and pine tree was eaten as well.

Many different types of berries and fruits were also found in the mountains. These included **wild strawberries**, **raspberries**, **serviceberries**, **buffaloberries**, **chokecherries, wild currants**, and **snowberries**. Other roots and flowering plants could be found as well, depending on rainfall, temperature, and soils.

Pinyon-Juniper Zone (5000 to 7000 feet)

The bark from the **juniper** tree was used to make cordage. It was woven into sandals and clothing. It was also used for padding and to remove porcupine quills. Juniper berries were eaten. Juniper leaves were made into a tea that was used as a medicine for upset stomachs and colds, and as a bath for aches, pains, and poison ivy. Juniper stems were mashed for kidney and bladder conditions.

Serviceberry

Aspen

Three Leaf Sumac

Chokecherry

Utah Juniper

Yucca leaves were made into sandals and baskets. The tips of the leaves were used as sewing needles. The flowers and fruits were eaten. The roots were used for a hair and body soap.

Sagebrush was used for a multitude of purposes. The leaves were sometimes eaten. They were also chewed or brewed into a medicinal tea for colds or headaches. The leaves were rubbed onto joints to relieve pain. Both the leaves and stems were burned to create smoke, which was inhaled for colds. The smoke was also used in ceremonies. The bark of the sagebrush, like that of the juniper, was twisted and made into different types of cordage. This cordage could be woven into containers or clothing such as women's skirts, a poncho-like shirt, and leggings. It was also used to make wicks or slow matches that were one to three inches in diameter and approximately one yard long. Sagebrush provided a flexible building material as well. It was sometimes mixed with mud for wickiup roofs.

Desert Shrubland Zone (below 5000 feet)

Several different types of cacti were available to the People in the desert shrubland zone. These included **hedgehog cactus**, **mammillaria**, and **prickly pear**. The prickly pear was used most often. Its fruits could be eaten fresh, dried, or boiled. The pads, once peeled and boiled or roasted, were made into cakes and dried. The seeds were ground and eaten as well.

The People knew many herbaceous desert plants well. The leaves of the beautiful and bright **globemallow** plant were known to fight infections. The seeds, leaves, bulbs, and flowers of the **sego lily** were all eaten. **Sunflowers** are abundant in this region as well as in higher elevations. The seeds and roots of the sunflower were eaten raw, roasted, or ground into a meal. The leaves of **ephedra**, also called **mormon tea**, were made into tea for cold medicine. The common **rabbitbrush** stems were sometimes used to make baskets. Its leaves could be made into a broth to treat an upset stomach. The **narrowleaf yucca** was known to be just as versatile as the higher-elevation broadleaf yucca plant. The fruit and flowers of the yucca were eaten, and its roots used as soap. The fibrous leaves of these plants were used to make sandals and baskets. Their tips were made into sewing needles.

Banana yucca

Big sagebrush

Wild rose

Prickly pear

Rabbitbrush

Globemallow

Sunflower

Indian Ricegrass

Riparian (various elevations)

The riparian areas yielded many different species of plants, depending on elevation, temperature, and available water. **Camas** and **cattails** were special riparian treats. The camus roots and bulbs were eaten and considered a delicacy. Cattail sprouts, shoots, roots, leaves, and pollen are all edible and very tasty. Sometimes the cattail leaves were used as fibers for weaving mats. **Yampa** roots were also dried and made into cakes. The leaves of the **wild mint**, also called **bee-balm**, were made into a delicious tea that was known to relieve upset stomach and fever. The stems could also be made into a poultice for sores, headaches, and painful joints.

The **willow** plant was very important to the People. The branches were woven into many different types of baskets. These included water baskets, trays, berry baskets, burden baskets, and seed beaters. They were also made into hats, sleeping mats, snowshoes, and shade coverings for cradleboards. Willow roots, stems, and leaves were used for medicine. Stands of willow were carefully cultivated over many years to help ensure good harvests, which usually took place in the spring or fall. (See *Wuchíchach: Ute Baskets and Basketmaking through Time* for more information about how baskets were made.)

Cottonwood trees were plentiful in washes and river drainages in the early times, as they are today. The wood was

used to build shelters and frameworks, and to make cups and bowls. It was also used as fuel.

Summary

The early People's knowledge of plants was vast and extensive. They were master observers. They were master teachers. To gain knowledge of this magnitude today would require a group of people to study many fields and sciences. These subjects would include the following, just to name a few: biology, medicine, pharmacology, ecology, soil conservation, hydrology, geology, sustainable technology, and astronomy; nutrition, health, food preparation and preservation; as well as construction, engineering and design, and many different types of craftsmanship such as woodworking and textile creation. Yet, much of the People's traditional understandings of the interdependence and interconnectedness of all of life would rarely be found in these studies. They understood that plants are intricately connected to and inseparable from nature and all of her cycles. The People lived this knowledge. This knowledge formed their way of life.

Freemont Cottonwood

All plant photos in this section courtesy of William W. Dunmire.

The Legend of Sleeping Ute Mountain

An account by Russell Lopez,
Ute Mountain Tribal Member

In the very old days, the Sleeping Ute Mountain was a Great Warrior God. He came to help fight against the Evil Ones who were causing much trouble.

A tremendous battle between the Great Warrior God and the Evil Ones followed. As they stepped hard upon the earth and braced themselves to fight, their feet pushed the land into mountains and valleys. This is how the country of this region came to be as it is today.

The Great Warrior God was hurt, so he lay down to rest and fell into a deep sleep. The blood from his wound turned into living water for all creatures to drink.

When the fog or clouds settle over the Sleeping Warrior God, it is a sign that he is changing his blankets for the four seasons. When the Indians see the light green blanket over their "God", they know it is spring. The dark green blanket is summer, the yellow and red one is fall, and the white one is winter.

The Indians believe that when the clouds gather on the highest peak, the Warrior God is pleased with his people and is letting rain clouds slip from his pockets.

The Indians believe that the Great Warrior God will rise again to help them in the fight against their enemies.

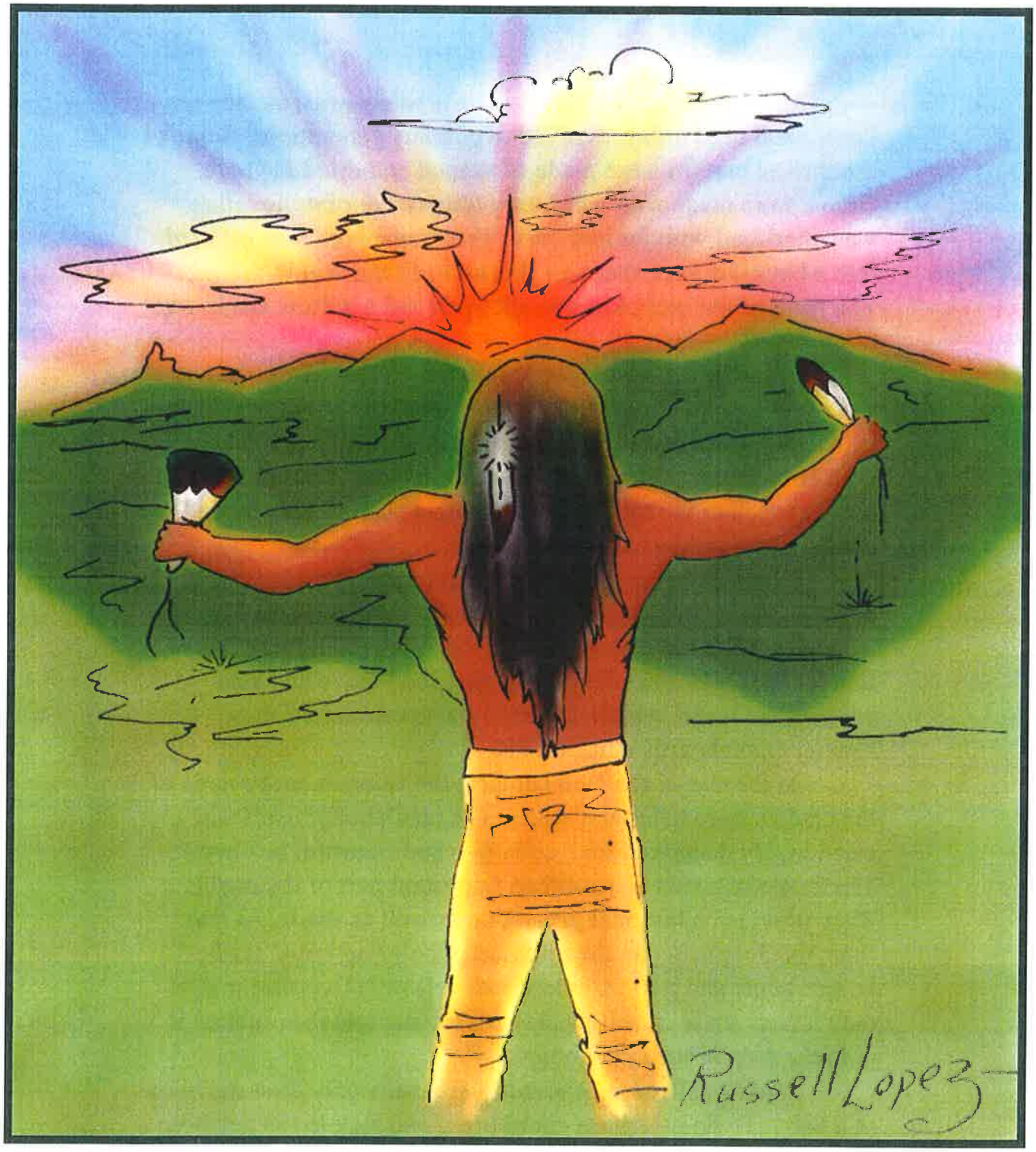


Illustration by Russell Lopez, from the Weeminuche Coloring Book for Preschool, Ute Mountain Tribe, 1985. Colorized by Living Earth Studios, 2004.

Avákoürni: ***Cradleboards of Life***

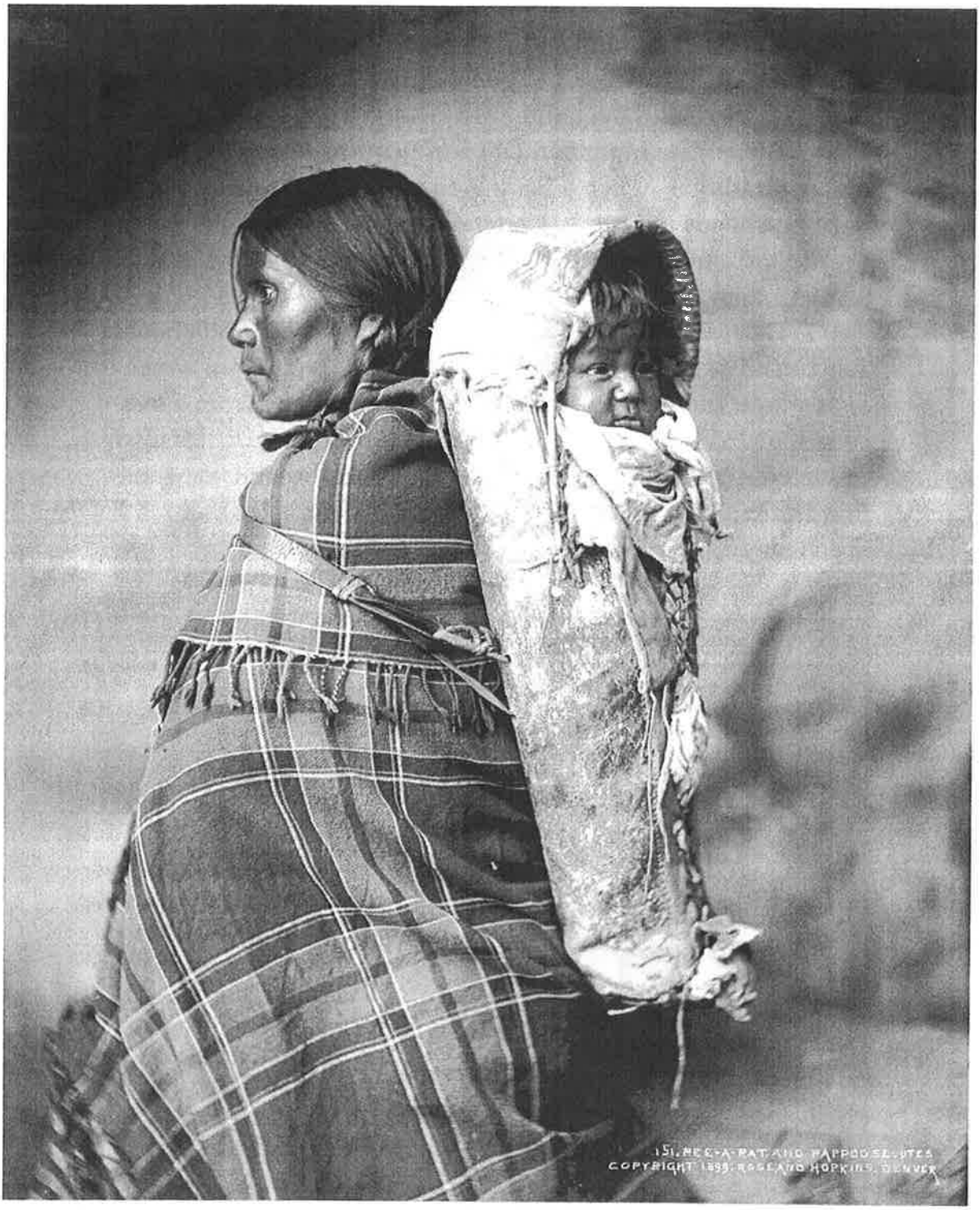
The distinctively beautiful Ute cradleboards, as they are known and used today, evolved over many generations. Some of the earliest cradles were made of shaped and dried rawhide. Others were made with a basketry framework of willow that was interlaced with juniper bark. This framework was inserted into a buckskin sack that was shaped to fit the willow frame. The front of the buckskin was slit open and a willow shade was often added.

Before infants were laced into the cradleboards, they were first wrapped in soft rabbit skin blankets or in buckskin filled with down or fur. They were held inside the cradleboard, with arms to their sides, with a buckskin band. The cradleboard was strapped to the mother's back with a strip of hide that encircled her shoulders and upper chest.

By the 1870s, the wooden backboard had replaced most of the basketry frameworks of the earlier cradleboards. The wooden cradles were sturdier. They also provided more protection for the child's head. By that time, the People had also adopted the horse, which made the transportation of these heavier cradleboards much easier.

At the end of the 19th century, the wooden backboards of the cradles were taller and wider. The cradleboard itself was often highly decorated with elaborate and beautiful beadwork. The basketry hoods were still an important part of the cradle. They provided additional protection as well as shade. At that time, the People began the tradition of coloring boys' cradleboards white and girls' cradleboards yellow. To create the dye, they mixed white or yellow clay with water and then rubbed it onto the hide of the cradleboard.

Traditionally, cradleboards were made only after the birth of a baby. To do otherwise could bring bad luck to the newborn infant. The care of a baby's umbilical cord after birth was also very important. If it was lost, the child could lose his or her way or could always be looking for something. Often the cord was kept in a specially made small hide pouch and tied to the



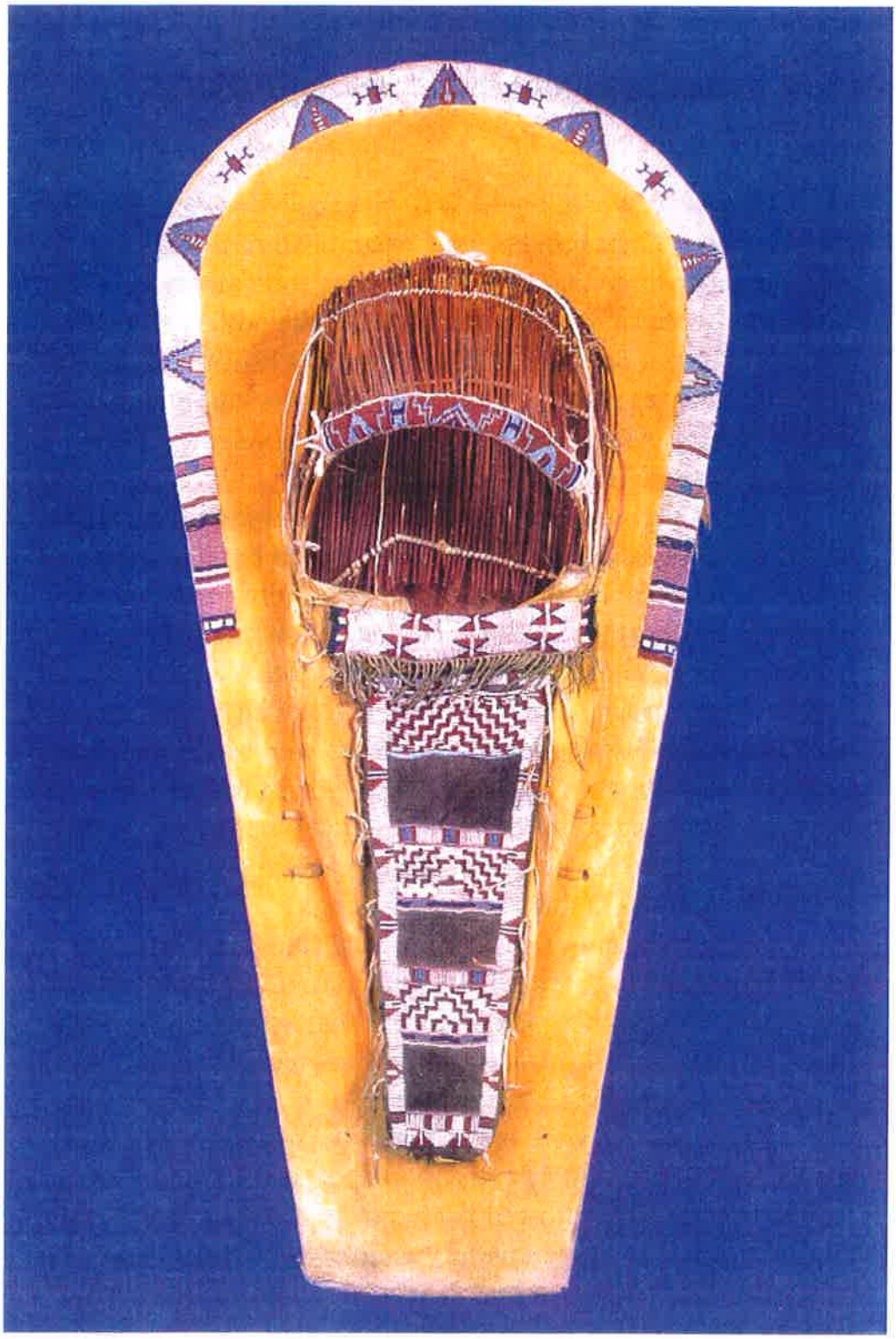
Woman identified as Peerat, with child in cradleboard of the type described by Smith and Stewart as the oldest, using a willow frame. Photograph courtesy of the Denver Public Library, Western History Department, H-463.

cradleboard. Once the child outgrew the cradle, it was best to keep the cord at home. That way the child would always find his or her way in life. Sometimes the same cradleboard was used for another sibling. But, in the event of an infant's untimely passing, the baby's cradleboard and umbilical cord were usually buried with the child.

Today, Ute Mountain Ute families sometimes follow another tradition. When a baby is first born, the infant's arms, legs, and hands are gently stretched and exercised. This is said to help the child grow up quickly and to learn to crawl, walk, and run at an early age.

Throughout all generations, the cradles and cradleboards functioned as secure nests for the infants. The children were kept warm, snug, and safe from harm. When hung from a tree or suspended from another sturdy framework, the cradles also provided a convenient way to rock the child. Some Ute Mountain Ute families still make and use cradleboards for their children today.

Boy's cradleboard, willow, tanned hide, leather, wood, glass beads. Ute, Colorado or Utah, ca. 1890-1910. Courtesy of the Taylor Museum, TM 7713. Photograph by Gary Hall. Used with permission from the Taylor Museum, Colorado Fine Arts Center.



Girl's cradleboard, willow, tanned hide, wood, glass beads. Ute Mountain Reservation, Colorado, ca. 1880-1900. Courtesy of the Pueblo County Historical Society Museum, 97-1-49. Photograph by Gary Hall. Used with permission from the Taylor Museum, Colorado Fine Arts Center.

This cradleboard belonged to the daughter of Weeminuche leader, Chief Ignacio.

Wuchíchach: Ute Baskets and Basketmaking through Time

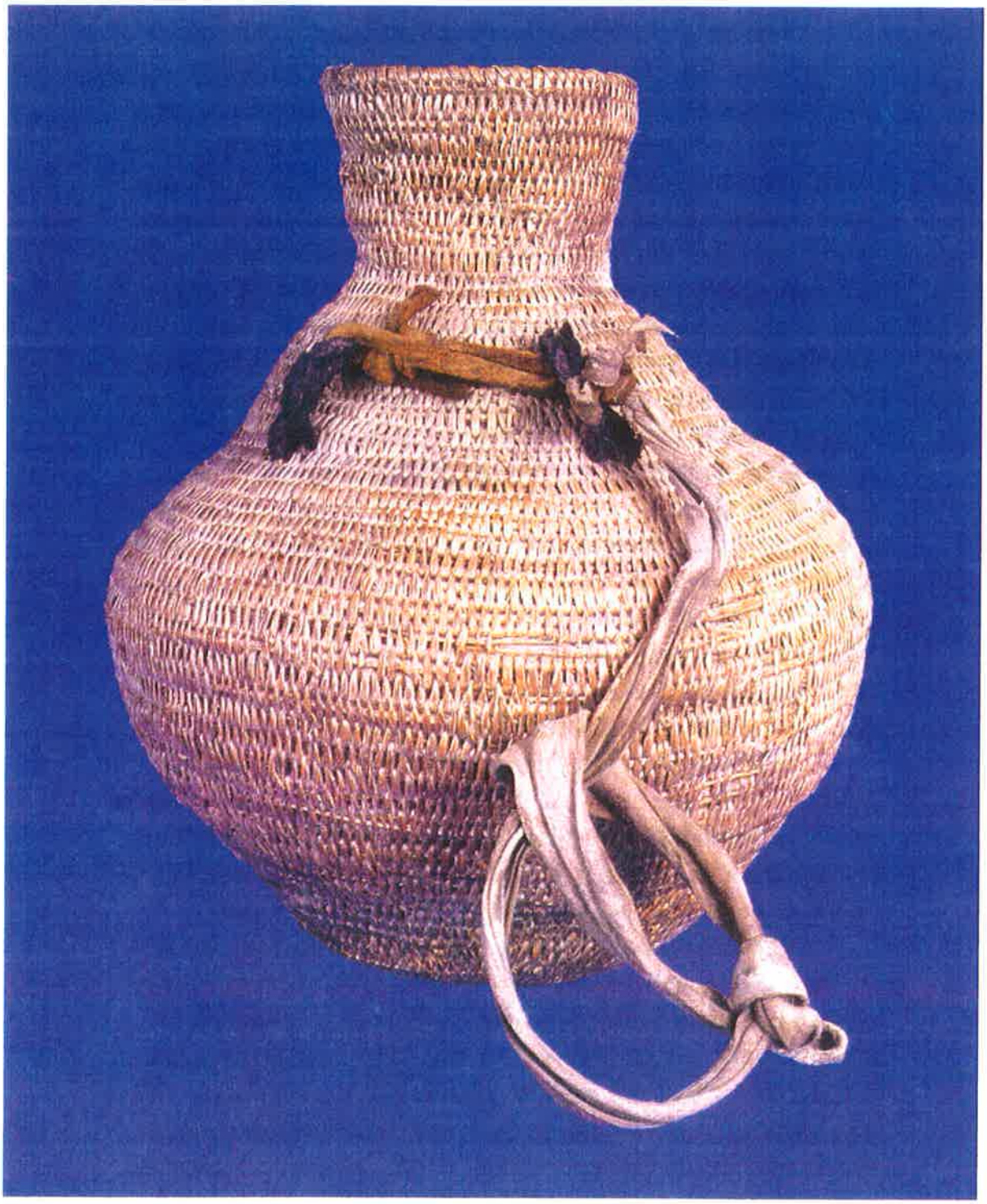
The early Weeminuche women excelled at weaving beautiful basketry. Their baskets were used mostly for practical purposes such as carrying and processing food and water. The baskets provided a durable alternative to the pottery of other Indian groups of the time. Baskets were not brittle and did not break as easily as pottery. They were also much lighter and easier to carry, which was especially helpful since the Ute lifestyle required much traveling.

Two styles of baskets were woven: a twined style and a coiled style. In early times, different types of baskets were woven in both styles. By the end of the 19th century, after the adaptation of western food and cookware, the twined-style baskets were rarely made. Few examples of this type of Ute basket remain today. Coiled water baskets, which were probably used into the 1930s, can still be found as well as a round, tray-type of coiled basket. This round, tray-type of basket was made by many Ute women for the Navajo people in the late 1800s to early 1900s. The Navajo called these "wedding baskets," but it is said that they used them for many things.

Berry baskets, water baskets, seed flails, and different trays for winnowing (separating seeds or nuts from their husks) and parching (scorching the seeds or nuts) are just some of the types of baskets made. Small bowls were made for eating and low bowls for mashing berries.

Berry baskets were open-mouth baskets in a cylindrical shape. A strap allowed this basket to hang in the front, from a woman's neck. This allowed her hands to be free to harvest the berries. Once the basket was full, a series of buckskin loops just below the rim were laced over leaves or other materials. This kept the fresh berries in the basket.

Water baskets were made waterproof by spreading a layer of heated pinyon pitch over the interior. This was done by rolling stones around on the inside of the basket with the pitch. Some water baskets were also covered on the outside with the pitch and/or a covering of white clay. The water baskets held up



Basketry water jar, sumac or willow, pine pitch, leather. Ute, southern Colorado, late 1800s. Courtesy of the Colorado Springs Pioneer Museum, 1531. Photograph by Gary Hall. Used with permission from the Taylor Museum, Colorado Fine Arts Center.

to two gallons of water. They were closed with stoppers of bark or clay. The weave had to be very tight to hold the weight of the water.

The early Ute women used sumac (also called three-leaf sumac) or willow to weave their baskets. They carefully pruned and tended their favorite plants to assure a good harvest year after year. The long, straight shoots were gathered during different seasons—in the fall, winter, or early spring. These shoots were carefully sorted and bundled. Some were used as rods, which provided the foundational structure of the baskets. Others were used as sewing strands. These strands were split into three strips, usually with the teeth and fingers. The inner pith and heartwood was then removed. The bark was removed either before or after the strands were split. When the women were ready to weave the baskets, the split strips were soaked. This made them more pliable. Then, in the case of a coiled basket, the structural rod was formed into a tight spiral through which the strips were woven. An awl made of sharpened and split deer leg bone or steel was used to punch holes in the foundational material. The sewing strip was then pulled through the hole. The women worked with the natural colors of the branches of the plants. They also used natural dyes for various hues. Some dyes were made from crushed rocks.

The tradition of basketmaking continues in the 21st century within the Ute Mountain Tribe by weavers from White Mesa, in southeastern Utah. The craft has been handed down from generation to generation, mother to daughter, sister to sister, grandmother to granddaughter, woman to woman.

The weavers of today still gather the willow or sumac plant, often traveling hundreds of miles to do so. Some prefer to stay with traditional dyes, while others have switched to commercial products. The round, tray-style basket is made most often today. These are shallow, almost flat, coiled baskets. They can be as large as two feet in diameter. It is said that a basket that is one foot in diameter can take five full days to complete.

The traditional designs are still used today, but new designs incorporate eagles, butterflies, deer, horses, and other animals. These designs are bringing this ancient and enduring art form into the modern world.

Basket (wedding basket design)
willow, natural and commercial dyes.
Made by Susan Whyte, Ute Mountain Ute, White Mesa, Utah, ca. 1980s. Courtesy of the Simpson Family Collection, Twin Rocks Trading Post, Bluff, Utah. Photograph by Gary Hall. Used with permission from the Taylor Museum, Colorado Fine Arts Center.

Basket (butterfly)
willow, natural and commercial dyes.
Made by Bonita Lehi, Ute Mountain Ute, White Mesa, Utah, ca. 1980s. Courtesy of the Simpson Family Collection, Twin Rocks Trading Post, Bluff, Utah. Photograph by Gary Hall. Used with permission from the Taylor Museum, Colorado Fine Arts Center.

Basket (wedding basket ring and eagle)
willow, natural and commercial dyes.
Made by Nedra Ketchum (b. 1930), Ute Mountain Ute, White Mesa, Utah, ca. 1970s. Courtesy of the Simpson Family Collection, Twin Rocks Trading Post, Bluff, Utah. Photograph by Gary Hall. Used with permission from the Taylor Museum, Colorado Fine Arts Center.

Nuvách: Moccasins through Time

Moccasins have always been with the People. They were worn in the early days to protect the People's feet and to keep them warm in the winter. Sometimes fur or juniper bark was put inside the moccasins for better protection from the cold. Today, they are worn for pow wows and other ceremonies and dances, according to individual preference. The word moccasin is the Algonquin Tribe's word for footwear. The Ute word for moccasin is *nuvách*, which means Indian shoe.

Moccasins have evolved through generations of craftsmanship and use. Although the styles have changed over time, the basic form and function of this traditional footwear has remained the same. As a result, moccasins are a very real and significant bridge between the world of today and the world of the early Weeminuche.

The earliest moccasins were most likely made by simply wrapping an animal hide around the foot and holding it in place with a leather thong. Over time, the craft of making two-piece moccasins with a hard rawhide sole and a soft, brain-tanned upper became common.

The early Weeminuche made their moccasins from sturdy elk, mule deer, or bison hides. They punched holes into the perimeter of precut, thick, hard-sole leather. This was done with a bone awl. Sinew was then drawn though the holes and the edges of a precut upper leather, joining the two pieces together and forming the moccasin. Depending on the style desired, cuffed and low-cut moccasins were made. Women's leather leggings were often sewn directly onto the moccasins. Men's leggings were left separate from the moccasins.

In the mid-19th century, glass beads were introduced to the Ute people. Some moccasins were then decorated beautifully with beadwork in a lazy-stitch style. At that time, Ute leaders, such as Ouray, wore cuff-style moccasins that were often fully beaded. The women's style of moccasins with attached leggings was sometimes decorated with beadwork at the ankle. Sioux, Cheyenne, and Arapaho designs influenced the early 20th-century Ute moccasin beadwork. However, the Ute maintained their own moccasin tailoring. At certain times and for special events, women wore their moccasins with a shawl to

complete their outfit.

Traditional beadwork designs on moccasins were both geometric and floral. Today, these motifs include elaborately beaded scenes, animals, and eagles. Concho shells, jingles, and fringes are also sometimes added, as are concealed side zippers in fancy boot-style moccasins. Both men and women craft moccasins today.

Moccasins, owned and worn by Martina Rae Gallegos, Ute Mountain Tribal member. From left to right: infant, adult, and children's moccasins.

Moccasins, courtesy of the Simpson Family Collection, Twin Rocks Trading Post, Bluff, Utah.

Moccasins, owned and worn by Martina Rae Gallegos, Ute Mountain Tribal member.

Táaparuv: Shawls from the 19th Century to Today

The beautiful shawls created by the Ute Mountain Ute women of today are decorated with brightly colored sewn-on fabric designs. The shawls are large and have long fringes on the bottom. They are usually made from one solid-colored swath of polyester fabric, often in bright pastel hues. They are decorated along the bottom with colorful fabric designs. The designs range from flowers, to geometric shapes, to eagles, butterflies, and feathers.

Shawls are made for the Bear Dance, the pow wow, Native American Church meetings, and other occasions. The designs on the shawls differ, depending on the event. During the Bear Dance, women dancers must wear a shawl unless they are dressed traditionally. This traditional outfit could include a buckskin dress, moccasins, a beaded belt, and a scarf. Women who wear shawls during the Bear Dance pick their partner by pointing a finger or gesturing with the fringe of the shawl.

During the Native American Church peyote meetings of today, the women who bring in the water always wear shawls. Sometimes these shawls are blue and red. It is not clear when the tradition of wearing a shawl for this part of the ritual began. The peyote meeting itself has roots that go back thousands of years. Peyote buttons from the cactus plant have been radiocarbon dated to 5,000 B.C. They have been found in Shumla Cave in southern Texas. Peyote's sacramental use has been documented in what is now known as New Mexico, as early as 1620. We know that members of the Weeminuche band were using peyote by the 1870s. The use of this plant continued to spread. Eventually, the peyote rituals grew into the pan-Indian movement now called the Native American Church. This church was officially incorporated in 1918. By 1996, membership was estimated to be around 250,000.

Miss Ute Mountain 2004 - 2005, Martina Rae Gallegos, age 22, proudly models her Bear Dance shawl, beaded belt, moccasins, and White Eagle plume. The plume signifies tradition.

Zadora Weeks, Ute Mountain Tribal member, age 14, proudly displays her first shawl. This shawl can be worn for any occasion. Zadora made the shawl in a class given by the Ute Mountain Culture and Language Department.

Tainya May, Ute Mountain Tribal member, age 4, proudlys wears her Gourd Dance shawl with her father, Ute Mountain Tribal member Alonzo May, who is in the United States Army. The Gourd Dance honors veterans.

There are three categories in the women's division of pow wow dances with shawls. These are the Women's Fancy Dance, Women's Northern Traditional, and Women's Southern Traditional. The shawl designs and the type of dance performed differ in each category. The Women's Fancy Dance is fast paced and distinguished by a brightly colored shawl that whirls with the dancer. The shawl is decorated with long fringe or ribbons, embroidery, beadwork, sequins, quills, and feathers. The Women's Northern Traditional is a slower-moving, stately dance. The shawl is made with subdued colors. It can be decorated with geometric designs, eagles, butterflies, and feathers, and is worn over the arm. The Women's Southern Traditional is more subdued, as the dancers remain relatively stationary. This shawl can be decorated with geometric designs, eagles, butterflies, and feathers as well. It is also worn over the dancers arm.

The shawls of the late 19th and early 20th centuries were usually made from a thin wool material. Some had designs, such as plaids, woven into the cloth. These shawls were worn any time, depending on the weather. The colors were saturated and darker. They included greens, blues, reds, and earth tones. Fancy silk materials with embroidery, beads, and fringes were also being imported into the area from overseas at this time. This material was originally produced for tablecloths, but both Ute and Anglo women wore them as shawls. Other fabrics, such as Mexican serapes, were used as well.

From the 1960s on, when many different types of fabrics became available, shawls were made from whatever materials suited the seamstress. Today, Ute Mountain Ute women still choose their fabrics and their designs. They continue a long tradition that has motivated the artistry behind thousands of uniquely beautiful and one-of-a-kind creations.

Examples of shawls with floral, geometric, and Ute Mountain Tribal Seal designs. The shawl on the right has ribbon fringe. The shawls shown here courtesy of: top, Helen Munoz; from left: Helen Munoz; Estrella Gallegos. The three shawls on the right are courtesy of Martina Rae Gallegos. Inset: Shawl with Eagle design, courtesy of Notah Dineh Trading Post.

The Bear Dance Today and Yesterday

The Bear Dance has been with the People since the early days. It is a celebration of spring and the renewal of life. It honors the cycles of life. Bear is the protector of the People. Our brother Bear represents the strength and power of the Weeminuche Band.

Traditionally, the Bear Dance was held in the spring, during the time of the vernal equinox. The early People traveled in small family groups most of the year. The Bear Dance signaled a time when the family groups could come together to celebrate and enjoy each other. New friendships were made; old friendships were renewed. Marriage partners were found, and new families were begun.

Today, the Bear Dance is still a time for enjoying the community and oneself. The People are excited, respectful, and happy. There is much laughter and enjoyment. Old friendships are still renewed, and new friendships made during this time. Marriage partners are still found. Today, People dance for many reasons. Some dance for pleasure. Some dance for blessings for all of the People who have passed. Some dance for the power of the Bear. Others enjoy wearing their traditional Ute clothing and being part of the social event.

Women who dance in the Bear Dance wear a specially made shawl unless they are traditionally dressed in a buckskin dress, moccasins, beaded belt, and scarf. Today, women wear handmade or store-bought dresses that are plain and long. They do not wear pants nor do they wear high heels. They wear moccasins or comfortable shoes. Today, men wear their best jeans and shirt and sometimes a vest. A very well-dressed man will have on a beaded belt, beaded gloves, and a western hat with a beaded band.

The Bear Dance is shared by all of the Ute bands. In this sharing, we, as a nation, receive blessings, healing power, and spiritual rebirth. The Bear Dance healed the inner spirit of all of the bands during the time of suffering, sorrow, and despair.

Today, these gifts are shared with all people who chose to participate.

Now, however, each Sister Tribe does the dance at a slightly different time. This allows the People to participate in their own dance as well as those being held at other locations. The Northern Utes hold their Bear Dance in mid-March. The Southern Ute dance is held during the last week of May. The Ute Mountain Ute Bear Dance is the first week of June, and the White Mesa dance is held during the first week of September.

A special area is designated for the Bear Dance. It is held in this same location year after year. Each year a new brush corral is constructed for the dance. The corral has just one east entrance. It is customary at some of the Bear Dance locations to put two cedar trees by the door. When coming into the corral, attendees bless themselves with the cedar. They do the same when they leave.

The musicians sit in the west side of the Bear Dance corral. They make the Bear Dance music by rubbing a notched stick up and down with a rod. This is done on top of a hollow box so that the sound resonates throughout the corral. They sing the Bear Dance songs. Young men are encouraged to learn how to make the music and join in the singing. Groups of musicians take turns playing the music throughout the days of the Bear Dance.

Traditionally, the Bear Dance began in the morning and ended by evening. It lasted three or four days. Today, the Ute Mountain Ute Bear Dance begins around two o'clock in the afternoon and sometimes lasts until late in the evening. It is held for four days, from Friday through Monday. Disorderly conduct or drunkenness is not allowed during the Bear Dance. The Cat Man will ask a person who is disorderly to leave. His duties are to keep order and successfully close the dance. The Cat Man maintains the dancers with a willow stick. He is always friendly in his work. He makes jokes and teases the dancers.

Today, the Bear Dance Chief sometimes starts the dance by remembering those who are no longer with the People. Then

the first song begins. The first song is short while the women pick their partner. This is called ladies' choice. Anyone can dance whether they are married or spoken for, but the women cannot choose their boyfriend, relatives, or husband. If a man is picked who doesn't want to dance, the Cat Man sends him out of the circle. In the early days of the dance, dancers were warned not to be jealous.

Once a partner is chosen, the dancers form two lines. The men are on one side, facing east, and the women on the other, facing west. The rows of dancers link arms or hold hands. The women always begin the dance by taking two steps forward. Then they move back three steps. When they step back, the

Traditional Bear Dance Musicians, 1970. Photo courtesy of the Scott Jacket Sr. family. From left to right: Scott Jacket Sr., Alfred May, John Wing Jr., Homer Tom, Wilbert Mills, Lewis Spencer, Gilbert Washington, Leslie Heart, Louie Hamlin.

men step forward, moving toward the women. As the women step forward again, the men step back. The dance proceeds with the men and women moving back and forth together in this way, while staying in step with the rhythm of the music.

If someone falls during the Bear Dance, the dancing stops until the Bear Dance Chief can bless the fallen person. Then the music begins again. Traditionally, young children were not allowed to dance because they would often fall and stop the dance. Today, however, young children are permitted to dance in a separate area on the north side of the corral. The dance no longer stops if the children fall.

Traditionally, the dancers stayed in rows with linked

Traditional Bear Dance dancers inside the Bear Dance corral at Towaoc, June, 2000. Photo courtesy of Sharma Denetsosie Price and Esther J. Lehi. From left: Manuel Heart, Ute Mountain Tribal Councilman; Bonnie Lehi; the late Jessie Burthand (center); Dexter Lehi; and Stella Eyetoo (far right).

arms or hands. The rows of men and women moved together in time to music that was slower than it is now. Today, the pace of the dance is much faster, and the rows of dancers are closer together. Also, the Cat Man usually separates the dancers into couples rather than leaving them in rows. This is called "cutting" or "being cut."

It is said that when a person reaches the point of exhaustion at the end of the dance, the spirit of Bear will bless them with the strength to go on. Then they will be dancing with Brother Bear. If a dancer manages not to fall during the entire dance, it is considered good luck. It is called "beating the Bear," which means that the dancer is stronger than Bear. This will bring a good year to everyone at the dance.

Traditional Bear Dancers at the Towaoc Bear Dance in 1970. Photo courtesy of Marijayne Hight-Kay. Prominent Elder and Ute Mountain Tribal member, Charles Knight, dances with one of the best young female Bear Dancers, Ute Mountain Tribal member, Marijayne Hight-Kay. Both of the dancers are sending messages to the People that our Ute Bear Dance should always stay with the People.

By the last day of the dance, friends or family of the exhausted dancers tap them on the shoulder and step in, taking their place to continue the dance. The last dance continues until a couple falls. The Bear Dance Chief blesses the fallen couple, and the Bear Dance ends with a feast for the entire community. At the end of some of the Ute Tribal Bear Dances, the dancers leave tobacco, a cloth, or a feather in the corral. This symbolizes the leaving of personal or family problems behind, such as sickness, so that the dancer can start a new life.

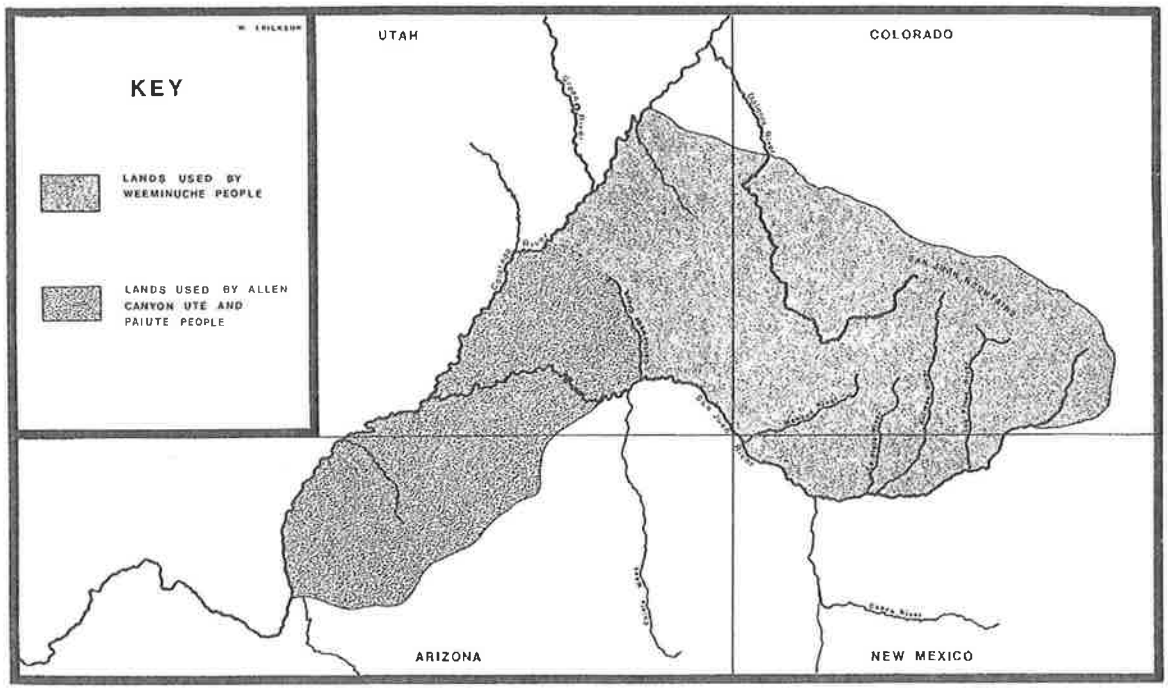
The Bear Dance is a celebration of the cycles of life. It prepares one for the new year, renewed with joy and love.

History of the Utes

Reprinted with minor changes and permission from the Colorado Directory of American Indian Resources, Colorado Commission of Indian Affairs.

The oldest continuous residents of Colorado are the Ute Indians. Their original territory encompassed most of Colorado and Utah and portions of New Mexico and Arizona. The Ute Indians were nomadic and subsisted by hunting big game and gathering grasses, berries and fruit in the mountainous areas of Colorado and Utah. They were largely confined to this area because of the existence of other tribes who predated them in areas surrounding the mountains. To the east and northeast of the Utes were the Arapaho, Cheyenne, Kiowa, Apache, Comanche, Sioux and Pawnee. To the south were the Navajo and Apache. To the west and northwest were the Shoshones, Snakes, Bannocks, Paiutes and Goshutes.

The Ute Indians were distinguished by the Ute language, which is Shoshonian (a branch of the Uto-Aztecan linguistic stock). Other Indians in the United States which speak Shoshonian are the Paiutes, Goshutes, Shoshones, and several California tribes.



WEEMINUCHE LANDS, BEFORE 1860

Graphic from *Ute Mountain Ute: A History Text,* Ute Mountain Ute Tribe, 1985.

The early organization of the Utes consisted of small family clans. These clans were associated in a loose confederation of seven bands, as follows:

THE MOUACHE - lived in southern Colorado and in New Mexico, almost as far south as Santa Fe.

THE CAPOTE - inhabited the San Luis Valley of Colorado near the headwaters of the Rio Grande, and parts of New Mexico, especially the region where the town of Chama and Tierra Amarilla are now located.

THE WEENUCHE - occupied the valley of the San Juan River and its northern tributaries in Colorado and northwestern New Mexico.

THE TABEHUACHE - (also called UNCOMPAHGRE) lived in the valleys of the Gunnison and Uncompahgre Rivers in Colorado.

THE GRAND RIVER UTES - (also called the PARLANUC) lived along the Grand River in Colorado and Utah. (The Grand River Utes were later known as the White River Utes.)

THE YAMPA - inhabited the Yampa River Valley and adjacent land. (The Yampa Utes were later known as the White River Utes.)

THE UINTAH UTES - inhabited the Uintah basin, especially the western portion. (The Uintah Utes were later known as the Uintah and Ouray Utes.)

Of the bands mentioned above the first two (Mouache and Capote) make up the present day Southern Ute Indian Tribe with headquarters in Ignacio, Colorado. The Weenuche are now called the Ute Mountain Ute Indian Tribe with headquarters in Towaoc, Colorado. The last four bands mentioned (Tabehuache, Grand, Yampa and Uintah) now comprise the Northern Utes on the Uintah-Ouray reservation with headquarters in the town of

Fort Duchesne, Utah.

In the early 1600s, the pattern of development of the Utes was largely dictated by the area they inhabited. The seven bands were broken up into small family clans for the mild weather portions of the year - spring, summer, and fall because food was scarce in the region, and it took a large area to support a small number of people. These family clans would hunt for deer, elk, and other animals, gather seeds, and occasionally plant some corn and beans, harvesting them in the autumn. At the time, they did not have horses and did their hunting and collecting on foot. Late in the fall before the winter storms, the family clans would move out of the mountains into traditional sheltered areas for the winter months. Generally, these families would come together according to the band to which they belonged. The three Southern Ute Bands would live through the winter in northwestern New Mexico or northeastern Arizona.

The winter and spring sessions were great social occasions. There would be much visiting and many festivities as well as other social activities. During this time, important personal events such as marriage contracts were arranged. After this communal time, each family unit would prepare to go its separate way until the next winter and a repetition of the same cycle.

The Utes lifestyle changed dramatically during the 16th century when the Spanish brought horses with them. Ownership of horses allowed the Utes to become buffalo hunters, giving them access to the herds that roamed the high plains. The horse also allowed the Utes to increase their trade with other Indian groups, especially the Shoshone Nations to the north and the Pueblo Nations to the south. The availability of horses made expeditions possible for food gathering, thereby enabling the Utes to band together for longer periods of time. The Utes started to live in larger numbers giving the leader and the group more strength in all facets of life. Although the family unit continued to be the basic unit of society, the leader of the band or of the larger group dictated the movement of the camp.

The 1700s marked the zenith of the Ute strength. During

this time they fought many successful battles against their enemies. The leadership of the bands fluctuated between the younger men during times of war, and the older men of the council who prevailed during other times.

Prior to U.S. government control, the Spanish presence was felt in the Ute general area and supplanted by Mexican authority in 1821, a change almost unnoticed by the Ute Indians. The Spanish had been very careful to establish trade and create peaceful relations with the powerful Ute Nation and the Mexicans wanted to continue the practice and increase the trade.

The early relationship between the Mexican government and the Utes was peaceful, resulting in the opening of the "Old Spanish Trail" as a regular trading route in the 1820s. The peace was disrupted in the 1830s when Mexican farmers attempted to settle on Indian territory. The Utes and Navajos joined forces in conducting raids on Mexican settlements in northern New Mexico during the 1830s and 1840s.

The first encounter with the Anglo-American society was the Lieutenant Zebulon Pike who entered the San Luis Valley 1806. Anglo-American contact was generally hindered by the Spanish influence, and became more pronounced after Mexican control was established in 1821.

The geographical location of the three bands of Southern Ute changed little from the time when the Spanish entered the Ute Territory to the time the Mexicans took over from the Spanish. During the Mexican period, however, the Bands moved closer together to form hunting groups due to the Plains Indians protecting their hunting areas.

Mexican control of the area ended in 1848, with the Mexican-American War. The U.S. government, concerned about maintaining open lines of supply and communication, initiated peace talks with the Utes. The United States and the Utes signed an agreement on December 30, 1849 at Abiquiu, New Mexico, in which the Utes recognized the sovereignty of the United States and agreed not to depart from their accustomed territory without permission even though no boundaries of the Ute territory were defined at this time.

By the time the United States had taken control of the area in 1848, the three Bands lived in the following areas:

The Weenuche Band, numbering approximately 500 people, occupied the San Luis valley and the east side of the Sangre de Cristo Mountains. The Mouache and Capote lived in an area from the present-day town of Abiquiu to the Navajo River with their central location being near the town of Tierra Amarilla.

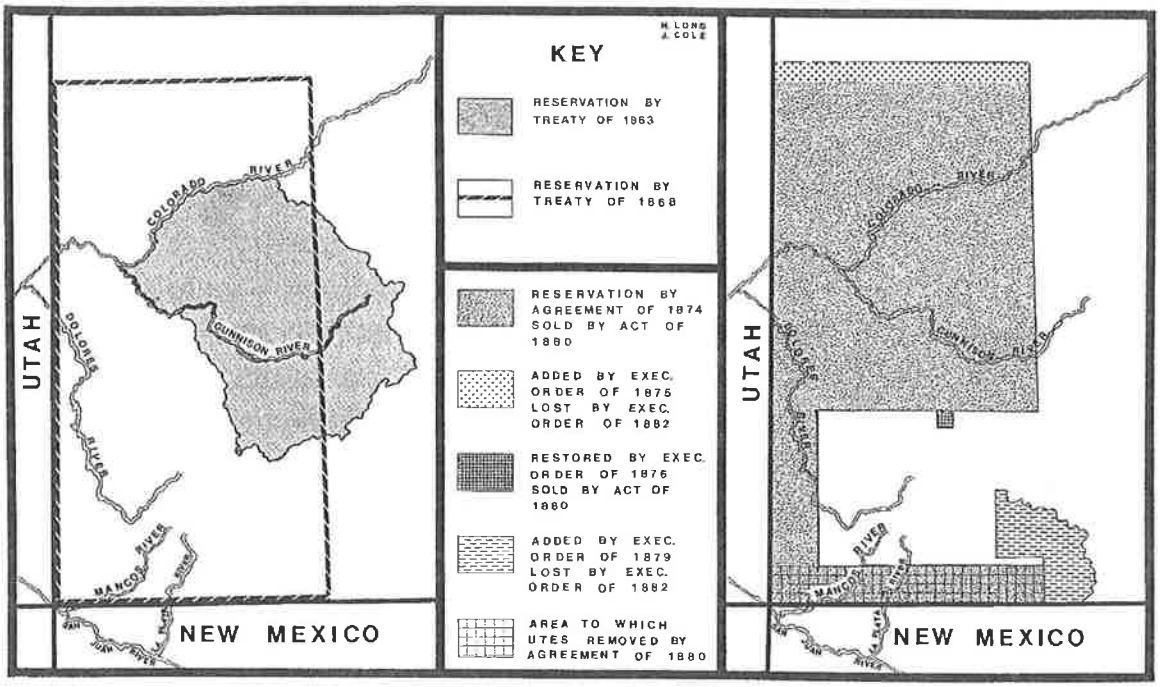
In 1859, when gold was discovered in Colorado, thousands of settlers rushed to the area. Although not all stayed, many settled and tried to farm which put increasing pressure on the Utes by reducing hunting lands. The last unprotected wild buffalo known to have existed in the U.S. were a cow, a calf, and two bulls killed in 1897 in Lost Park, Colorado. The Utes became poorer and were left little area on which to hunt. The U.S. Government tried to rectify the deteriorating situation by establishing agencies at Abiquiu, Tierra Amarilla, and Cimarron, in order to give Indians food and supplies before each winter and spring. The Weenuche were the most isolated from this contact and remained generally self-supporting.

Because this system of "hand-outs" was not satisfactory to anyone, a new policy to encourage farming was initiated. There was great resistance to this change in lifestyle, and the conflict resulted in hardened feelings on both sides.

In 1863, a reservation was defined for the Utes, although there was no direct attempt made to force the Utes onto this land. The Utes were not actually confined to the reservation, but were forced to occupy less and less of their territories, especially by the arrival and settlement of the miners. The federal government was unwilling to stop the invasion of the Anglos, but responded to this crisis by calling the Ute leaders together. In 1873, Chief Ouray signed the Brunot Agreement which gave up the Ute's claim to about 6,000 square miles in the San Juan Mountains, almost one quarter of the entire reservation of 1868. As a result of this agreement, only a narrow strip of land along the western boundary of Colorado connected the northern part of the reservation with the southern part. This southern part, home of the three southern Bands, was a section of land approximately 110 miles long running from the Utah

boundary along the New Mexico-Colorado border and 14 miles wide beginning with the New Mexico boundary and running due North.

For a period of time, the non-Indians who had settled in northern New Mexico wanted to move all of the Southern Utes out of New Mexico onto the southern portion of the designated Ute Reservation. The Brunot Agreement in fact, stated that all



UTE RESERVATIONS IN COLORADO 1863 - 1882

Graphic from *Ute Mountain Ute: A History Text,* Ute Mountain Ute Tribe, 1985.

of the Mouache and Capote Utes not located on the reservation in Colorado, were to be moved there. An official decree regarding the removal of the Utes from New Mexico did not take place until 1877. At this point, the Utes were moved from northern New Mexico into Colorado and the government opened up a new agency on the Pine River. The non-Indians of northern New Mexico were satisfied with removal of the Utes from their area, but the people of Colorado were not.

The gold discovered in the San Juan Mountains brought increasing numbers of people to the area who felt the "Ute" problem in Colorado must be solved. With the statehood status in 1876, non-Indian citizens felt that the Indian population located in the southwestern parts of the state would discourage

settlers from coming into the state, and therefore, citizens called for the complete ouster of the Utes from Colorado. A commission was set up to meet with the Utes in these negotiations and a bill passed by both houses of the United States Congress directed the President to force the Southern Utes to move to the northern portion of the Colorado Reservation to live with the Northern Ute Bands.

The Indians refused. After several attempts to move the three Southern Ute Bands failed, Congress finally instructed the executive branch of the government to negotiate again with the Utes for their removal in 1880. In this year, the Ute leaders of the three Bands signed an agreement to relocate, not to the northern portion of the reservation, but to a new area in the southwestern part of Colorado, along the La Plata River. This agreement stated that in addition to removal of the Utes to a smaller reservation, their claims to the former reservation would be relinquished. However, removal of the three southern Bands did not proceed as the Commission had hoped; the lands in fact, designed for this reservation were poor for agricultural uses and were incapable of supporting the Utes. In addition, the continued non-Indian settlement pressured for use of these lands.

The citizens of Colorado continued to petition Congress for a number of years. In 1895, the Hunter Act Was introduced in Congress asking that the Utes be located on their old reservation in southwestern Colorado. The bill instructed that individual allotments of land were to be distributed to the Ute families in a way identical to the Dawes Act of 1897. When all the families had been given land, the special status of the reservation was to be removed and the land not taken by the Utes was to be opened to white settlements. The government hoped that once the Utes had been given the individual allotment, they would become farmers and cultivate the land given to them. The Hunter Act passed both houses of Congress and was signed into law by President Cleveland in 1895. Before the bill could be implemented, however, the Utes had to agree to it. Within several months, over 150 of the approximately 300 eligible male adult Utes had signed the new agreement, and the Secretary of the Interior decided that the Utes wanted the new agreement and approved the Act.

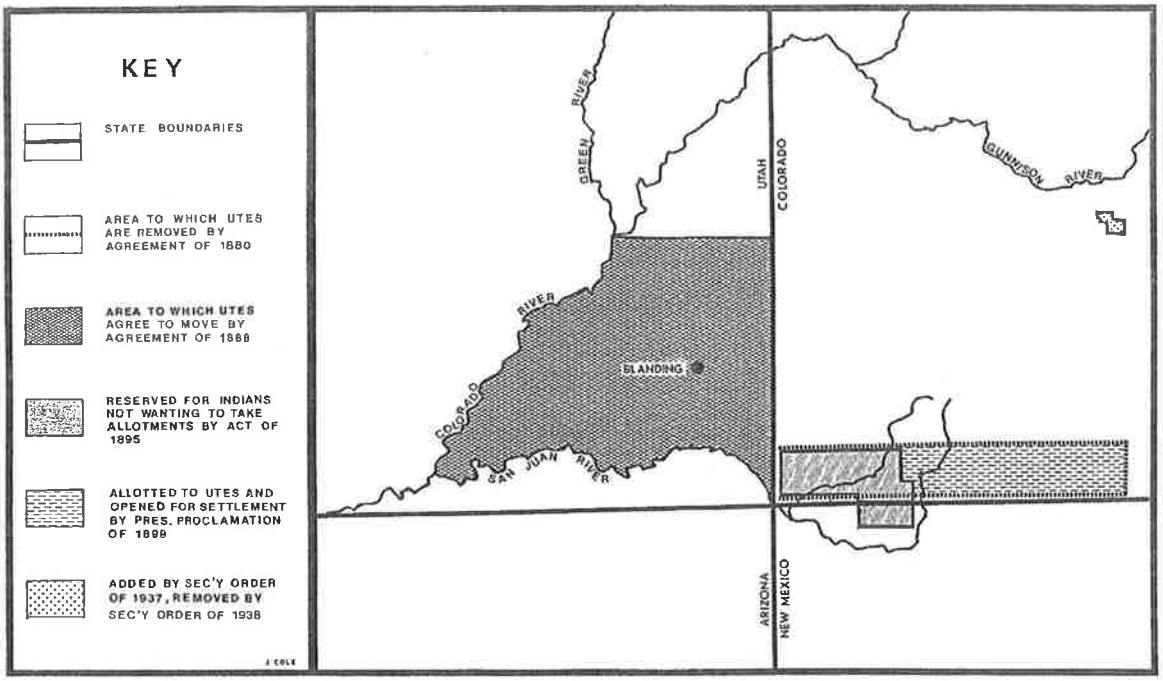
After approval by the Indians themselves, a commission was named to distribute the allotments. Because one-half of the Utes had voted against the agreement and the allotment schedules, the government officials felt obligated to accommodate them. These Indians included the Weenuche Band under the leadership of Chief Ignacio. During the earlier controversy about the removal of the Indians from Colorado, or at least from the southwestern portion of the State, the Weenuche Band wanted to move to San Juan County, Utah. They finally moved there when an agreement between the Tribe and the local officials had been approved by the Tribe.

When this agreement failed to pass Congress, the Ute agency was forced to bring the Utes back to Colorado. The Weenuche refused to return to the old Southern Ute Reservation. This western end of the reservation was retained as land in command of Ignacio and his Band, while the areas of the eastern end were opened for allotments and later non-Indian settlement.

Chief Ignacio,
leader of the Weeminuche.

Chief Ignacio guided his People in the struggle to keep their land unallotted. He didn't believe land should be divided.

A subagency was opened by the U.S. Government for the Weenuche at Navajo Springs, south of Cortez in 1897. This separation was the beginning of the regrouping for the three bands of the Southern Ute Indians into two Nations - the Mouache and Capote Bands, known as the Southern Ute Nation and the Weenuche Band, known as the Ute Mountain Ute Nation. The Southern Utes were located on the eastern portion of the former reservation on individually allotted land and the Ute Mountain Utes were located on the western end of the reservation on land held in common.



SOUTHERN UTE RESERVATIONS 1880-1938

Graphic from *Ute Mountain Ute: A History Text,* Ute Mountain Ute Tribe, 1985.

After the turn of the century, the sections became known as the Southern Ute Reservation and Ute Mountain Ute Reservation.

In 1913, the United States government traded approximately 50,000 acres of the Ute Mountain Reservations for the establishment of Mesa Verde National Park. These lands are now world renowned for their extensive cliff dwelling Indian ruins. The Ute Mountain Ute received lands near the Utah border, including most of the area in and around the Sleeping Ute Mountain, in exchange for the park lands.

The Constitution and By-Laws governing the Southern Ute Tribe were approved on November 4, 1936. The Constitution and By-Laws governing the Ute Mountain Ute Tribe were approved On June 6, 1940.

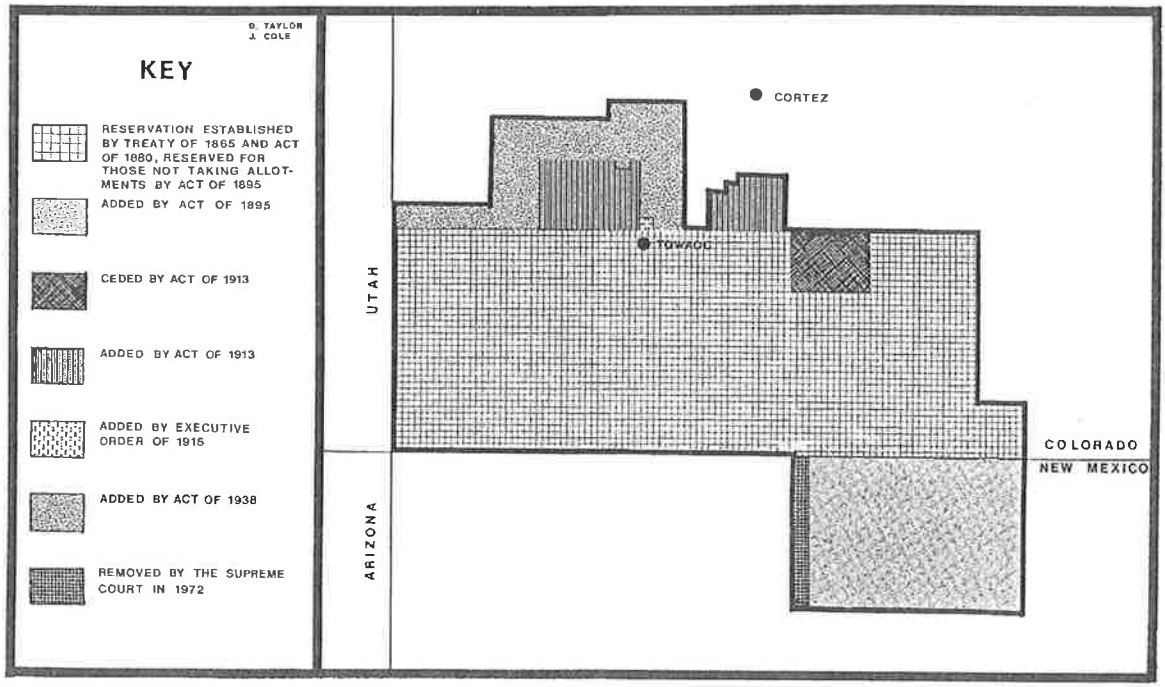
Today, each Tribe continues to develop and implement programs that benefit the present and future needs of their communities. Each Tribe is also committed to the continuation of their heritage and culture.

Information was obtained from:

American Indian in Colorado, J. Donald Hughes; Pruett Publishing Co, Boulder, CO; 1977.

Southern Utes: A Tribal History, James Jefferson, Robert W. Delaney, and Gregory C. Thompson; edited by Floyd A. O'Neil; Southern Ute Indian Tribe, Ignacio, CO; June 1973.

American Indians: Answers to Today's Questions, Jack Utter; National Woodlands Publishing Co., Lake Ann, Michigan; 1993.



Graphic from *Ute Mountain Ute: A History Text,* Ute Mountain Ute Tribe, 1985.

Conclusion

Today, there is much to learn from our past. Even though a modern age is upon us, and despite the loss of so many aspects of our heritage, the spirits of age-old ceremonies still linger. They are waiting to become strong again with the power of faith. The power of all of the prayers of our ancestors whisper blessings for you and your children.

Many circumstances have influenced the changes in our culture and traditions over time. Our seeds have become intertwined with other tribes and races. Our spiritual beliefs have been overlain with other religious practices and ceremonies. Many of these ways have become one with our own and seem always to have been with us.

When we look deeper into our knowledge of our ancestor's lives, new meanings can emerge. For example, the early People knew how to tell time by following the movements of the stars, the planets, the moon, and the sun. One group of stars that they often used was in the shape of a cross. For them, the cross shape indicated a specific season or time of night. This knowledge enriches our current understandings of the cross. Now when looking at a cross, we may also see our ancestors being guided by the stars. This knowledge can enhance any religious significance that the cross may bring to our lives today. Insights such as this help to clarify the knowledge and influences that have shaped our culture and traditions from generation to generation.

Today, knowledge about our past is found within each family. But because of the influences and the horrific events that occurred after the Europeans came into our Homelands, many Ute Mountain Ute families learned to keep their traditions and beliefs secret. As a result of the times of suffering and great despair, many of our families have different beliefs and traditions. Yet because of this, every family today carries some of the truth of our heritage. We will begin to complete the picture of our shared heritage when all of our knowledge is combined. This will further our understanding of our ancestor's lives.

Today's families must pass on their traditional wisdom. The responsibility of passing down individual family traditions rests upon grandparents, parents, and each person. No one way is greater or wiser. Every family's words and thoughts must be respected. All of our experience, knowledge, and wisdom, taken collectively, make us who we are today.

The Early Lives of the Weeminuche is a collection of some of the treasures that our ancestors have given to us. It is a great honor to bring these gifts to the Ute Mountain Ute People. The Ute Mountain Culture and Language Department plans to continue to update the known wisdom and knowledge of our ancestors. Thank you for your continued interest and support.

References

Books and Papers

Dunmire, William W. and Gail D. Tierney
1997 *Wild Plants and Native Peoples of the Four Corners,* Museum of New Mexico Press, Santa Fe, NM

Colorado Directory of American Indian Resources
2000 – 2001 *History of the Utes,* Colorado Commission of Indian Affairs, Denver, CO

Kershaw, Linda, Andy MacKinnon and Jim Pojar
1998 *Plants of the Rocky Mountains,* Lone Pine Publishing, Auburn, WA

Marsh, Charles
1982 *People of the Shining Mountain,* Pruett, Boulder, CO

McConnell Simmons, Virginia
2000 *The Ute Indians of Utah, Colorado and New Mexico,* University Press of Colorado, Boulder, CO

Pettit, Jan
1990 *Utes, The Mountain People,* Johnson Printing Company, Boulder, CO

Phillips, Roger
1986 *Wild Food,* Little Brown and Company, Boston, MA

Rockwell, Wilson
1956 *The Utes, a Forgotten People,* Sage Books, Denver, CO

Taylor Museum
2000 Teachers Activity Guide for the Taylor Museum Exhibit

Ute Mountain Culture and Language Department files
Plants, Uses & Legends, authors not listed
1987 *Plant Stories*, as told by Bertha Grove

Ute Mountain Ute Tribe
1985 *The Early Days of the Ute Mountain Utes,* (National Endowment for the Humanities grant)

Ute Mountain Ute Tribe
1985 *The Utes: A History Text,* (National Endowment for the Humanities grant)

Ute Mountain Ute Tribe
1985 *The Weeminuche Coloring Book for Preschool,* (National Endowment for the Humanities grant)

Wroth, William (editor)
2000 *Ute Indian Arts and Culture, from Prehistory to the New Millennium,* Colorado Springs Fine Arts Center, Colorado Springs, CO

Websites

http://dine.sanjuan.k12.ut.us/heritage/land.htm (San Juan School District, Utah, animals and plants information)
www.rmef.org/pages/elkwhat.html (elk information)
www.hww.ca/hww2.asp (big horn sheep information)
www.bisoncentral.com/history/chart.asp (bison information)
www.csp.org/communities/docs/fikes-nac_history.html (A Brief History of the Native American Church, by Jay Fikes from *One Nation Under God* copyright 1996 by Huston Smith)
www.gatheringofnations.com/educate/powwow_dancers/powwow_dancers_2.htm (Native American Indian Powwow Dancers, Women's, information)
www.free_stock_photos.com (antelope, elk, bighorn sheep, buffalo photos)

Video

How to Make Moccasins, Volume 1, Plains Indian Hard Sole Style, Full Circle Videos, Tulsa, OK

ISBN 0-9762901-0-3