

# Earth People

compiled and authored by

Kayleen Silver

under the direction of the

Ute Indian Tribe

Brigham Young University Elementary Education Department  
University of Utah American West Center

through a grant from the  
Utah State Office of Education

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Members of the Ute Indian Tribe, or people at Ute Indian Tribe functions, who gave information, posed, or demonstrated Ute culture

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Rita Jacket	Alise Jacket	Randy Navanick	D. Abrahamson
Jake Hill	Nathan Nakei	Donald Hendy	Alise Jacket
Brandy Navanick	Ronalda Reed	Rondra Murray	and many others

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Lee Briggs, Neil Cloud, Helen Hoskins, Kenny Frost, Bertha Grove, Bob Zahradnik

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Yolanda Rossi	Norman Lopez	Glinda Lopez	Art Cuthair
Regina Lopez	Tina Galyon	Henrietta Jacket	Rita Jacket

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Mary Jane Yazzi	Celeal Bradford	Harold Lehi	Adrian Dutchie
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Kristine Abbott

The Duchesne County School District School Board

Lynn Snow, Art Taylor, Douglas Holgate, Keith Neilson, David Labrum

Duchesne County School District

Administrators: Former Superintendent Dennis Mower, Acting Superintendent Glen Horrocks, Larry Alplanalp

Staff: Phil Thompson, Kathie Kielbasa, Erna Mayhew, Gloria Weidner

Tabiona School

Administrators: Principal Robert Park, Vice Principal Reed Turnbow

Teachers: Bonnie Roberts, LeMay Humphreys, Marian Stoddard, Joan Hall, Shirley Aycock, Nadine Roberts

Artists that did work for Earth People, (much of it donated)

Kessley LaRosa, Roland Cantsee, Neil Cloud, Sandra Saydyk (Timpview HS, Provo, UT),  
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Catching Eagle Singers from the Ute Mountain Ute Tribe: Reggie Lopez, Nadine Lopez, Frank Whiteskunk,

Photographs from the Thorne Studios were located and reproduced by Lawrence and Rosa DeVad

Photograph of Tabby from Utah State Historical Society

"Uncompahgre Statesman, The Life of Ouray" author Buckley Bangert

"Utah Place Names" author John Van Cott

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#### BOOKS, PAMPHLETS AND ARTICLES THAT WERE DIRECT SOURCES

The three publications:

A Brief History of the Ute People

The Ute System of Government and

Ute Projects and Patterns

were developed as part of the 1977 Ute Instructional Development Project.

Tribal Business Committee

Lester Chapoose

Albert Manning

Elwyn DuShane

Floyd Wopsock

Charles Redfoot

Myron Accuttoroop

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Local Specialists: Norma Denver, Daisy Jenks

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June Lyman: Phoenix, Arizona

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Artists: Hank LaRose, Stewart Mart

Utah Holiday article: "Indian Season: Pow Wows in the West"

written by Linda Sillitoe, with photographs by George Janecek

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Douglas Remington, Mollie Cloud, Bertha Grove, Linda Jefferson, Lillie Frost, Levi Baker

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Southern Ute Tribe Education Office: Lee Briggs

Ignacio High School: Sheri Swilling

Audio-Visual Dept Ft. Lewis College: Ross Worley and Gary Pennington

Southern Ute Drum: Cynthia Buckskin and Staff

Denver Public Library

Colorado Historical Society

Southern Ute Tribal Council and members of Southern Ute Tribe

Carolyn Johnson (Cortez, CO), Georgia.. Chermack (Mancos, CO), Sherry Roastingear (Bayfield, CO),

Julie Zimmer-Gates, Georgia Topping (Boulder, CO)

Editors: Rich Wheelock and Farreb Webb of the Intercultural Center

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## STAND AT THE CENTER

### Credits:

Dedicated to Ambrose New Holy (Lila Wakan) who left us before the completion of this project.

Pilamaya Mitakola D.S.E.

Starring: Douglas Spotted Eagle

Linda Spotted Eagle

Wil Numkema

Darryll Poleviyaoma Jr.

Written and Directed by Douglas Spotted Eagle

Music Written and Performed by Douglas Spotted Eagle

Videographed and Directed and Edited by Brian Morris

## THE UTE LEGACY

### Credits:

Historian: Dr. Richard Ellis, Center for Southwest Studies, Fort Lewis College

Cultural Advisors: Helen Hoskins, Director of the Southern Ute Cultural Center

Everett Burch and Douglas Eagle Remington, Southern Ute Language and Cultural Committee of the Southern Ute Indian Tribe

Narrator: Sam Edwards

Sound track: KSUT Public Radio by Douglas Eagle Remington

Music: David Lanz and Paul Speer from "Desert Vision" 1989 Harod Productions, Inc., MCA Records, Inc.

Photography: Color by Dale W. Anderson

Historical Photographs from the Denver Public Library,

Colorado Historical Society, Southern Ute Archives, Museum of New Mexico,

Center for South West Studies, Fort Lewis College, Aztec Media Workshop

A Dale Anderson Production, copyright Aztec Media Workshop, Historical District, Aztec, New Mexico

This production was funded by a grant from the Colorado Endowment for the Humanities, with the assistance of the Southern Ute Language and Cultural Committee, the Southern Ute Cultural Center and the approval of the Southern Ute Tribal Council.

## TOUR OF THE UTE RESERVATIONS

Many people helped with the development of this video: Many thanks to Norman Lopez (Ute Mountain Utes) who videoed many segments at Towaoc and Mancos and demonstrated many aspects of Ute culture, Glinda Lopez (Director of Headstart at Towaoc) for her help, Mary Jane Yazzi (White Mesa Ute Chairperson) for her cooperation and interview, Tina Galyon and Henrietta Jacket for their cooperation in showing their gifted and talented class and showing Ute handiwork,

## GIFTS AND TIPIS

Bertha Grove's talk was given at a workshop that the Ute Mountain Utes gave to the U.S. Forestry Service to familiarize them with Ute culture. Norman Lopez videotaped the workshop.

## UTE DRESSES AND CRADLE BOARDS

Regina Whiteskunk's demonstration was given at a workshop that the Ute Mountain Utes gave to the U.S. Forestry Service to familiarize them with Ute culture. Norman Lopez videotaped the workshop.

## FANCY DANCE

Regina Whiteskunk demonstrates a Fancy Dance. This dance was performed at a workshop that the Ute Mountain Utes gave to the U.S. Forestry Service to familiarize them with Ute culture. The Catching Eagle Singers (Reggie Lopez, Nadine Lopez, and Frank Whiteskunk) provided the music for the dance. Norman Lopez videotaped the workshop.)

## TRADITIONAL DANCE

Norman Lopez demonstrates a Traditional Dance. This dance was performed at a workshop that the Ute Mountain Utes gave to the U.S. Forestry Service to familiarize them with Ute culture. The Catching Eagle Singers (Reggie Lopez, Nadine Lopez, and Frank Whiteskunk) provided the music for the dance. Norman Lopez videotaped the workshop.

#### INTERTRIBAL DANCE

Norman Lopez and Regina Whiteskunk demonstrate an Intertribal Dance. This dance was performed at a workshop that the Ute Mountain Utes gave to the U.S. Forestry Service to familiarize them with Ute culture. The Catching Eagle Singers (Reggie Lopez, Nadine Lopez, and Frank Whiteskunk) provided the music for the dance. Norman Lopez videotaped the workshop.

#### JINGLE DANCE

Tess Ridley, Sooki Ridley and Shermain Blackhair demonstrate Jingle Dances. These dances were performed at an assembly at Tabiona School, Tabiona, Utah. Anna Ridley, and Tyson Ridley also came to help set up the performance at the assembly.

#### BEAR DANCE, ROUND DANCE, FLUTE MUSIC, WHERE DOES THE NAME UTAH COME FROM?

Clifford Duncan, Historian to the Ute Indian Tribe and member of the Ute Business Council, spoke to the Fourth and Fifth grades about the culture and history of the Utes at Northridge Elementary School, Provo, Utah. The talks were videotaped by Rolfe Andrus, a Fourth Grade teacher.

#### EARTH PEOPLE COMPUTER DISKETTE

#### GREETING THE DAY

Formatted by Brad Van Alphin, Instructional Design, Brigham Young University, Provo, Utah.  
Art work by Lorraine Cryer, Instructional Design, Brigham Young University, Provo, Utah.

#### LEGEND OF THE SLEEPING UTE

Written and designed by George Shumpelt, Cortez, Colorado.

#### UTE ALPHABET COLORING BOOK

Selected pictures from the Ute Alphabet Book, 1977 Ute Instructional Materials Development Project  
Formatted by Brad Van Alphin, Instructional Design, Brigham Young University

#### WRITE ON, LESSON TOOLBOX

Formatted by Brad Van Alphin

#### EARTH PEOPLE VIDEO

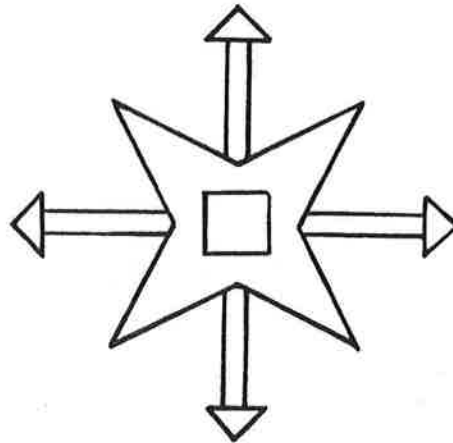
#### Quick Summary of the Earth People Video.

(You might want  
to glue it on the  
video cover.)

1:00	GO MY SON
3:52	I AM UTE -- CREATION STORY
8:70	EVERYTHING BEGINS FROM THE EARTH
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50:00	UTE DRESSES AND CRADLE BOARDS
52:73	FANCY DANCE
53:51	TRADITIONAL DANCE
54:07	INTERTRIBAL DANCE
54:67	JINGLE DANCE
56:29	BEAR DANCE
57:29	ROUND DANCE
58:40	FLUTE MUSIC
59:00	WHERE DOES THE NAME UTAH COME FROM?

We would like everyone to have a basic understanding of our culture. Utes are part of the Indian people. Our Indian people are the Earth People. We do not change the environment to fit us. We change to fit the environment. We protect Mother Earth. We are brothers to everything on the earth. We are brothers to the animals. We are brothers to the water, the fire, the rocks, and the earth. We are the Earth People.

Luke Duncan  
Chairman of the Ute Business Committee  
Ute Indian Tribe  
Fort Duchesne, Utah



# ACKNOWLEDGEMENTS

The Ute Indian Tribe is committed to making accurate information about Ute history and culture available to schools and surrounding communities. The Ute Indian Tribe had two development projects before the Earth People project. In appreciation of their groundwork, and at the request of the Ute Media Department, these development projects are listed before the Earth People acknowledgements.

## 1987 Ute Instructional Materials Development Project

Director: Forrest Cuch                      Office Manager: Betsy Santio

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## 1977 Ute Instructional Materials Development Project

### Tribal Business Committee

Lester Chapoose                      Albert Manning                      Elwyn DuShane

Floyd Wopsock                      Charles Redfoot                      Myron Accuttoroop

### Curriculum Staff

Director: James Jefferson,                      Secretary: Georgia Wyasket

Local Specialists: Norma Denver, Daisy Jenks

### Consultants

Floyd O'Neil, Greg Thompson, Kathryn MacKay, Laura Bayer, Shannon Hogg: American West Center, U of U  
June Lyman: Phoenix, Arizona

### Curriculum Committee

Marietta Reed                      Ruth Cohoe                      Colleen Redfoot                      Harriett Johnson                      Ina Lou Chapoose

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### Education Parent Advisory Committee

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Madeline Martinez                      Mary Lee Longhair                      Bernice Cesspooch                      Roberta Taveapont                      Gertrude Tahguv

Education Coordinator: Forrest Cuch                      Assistant: Carleen Ignacio

Museum Director: Fred Conetah

Artists: Hank LaRose, Stewart Mart

# EARTH PEOPLE ACKNOWLEDGEMENTS

On this project, the contributions of many people were crucial. These people provided the framework upon which everything else depended. There is no way to put them in order of importance. My deepest appreciation is given to all the people that helped.

## At the Ute Indian Tribe

Supervisor: Larry Cesspooch, Director of Ute Indian Tribe Media/ Public Relations

Advisor: Cynthia Akins, Director of the Ute Indian Tribe Education Department

Ute Curriculum Committee: Ina Lou Chapoose, Loya Cesspooch, Anna Ridley

## The Ute Indian Tribe's Ute Business Committee

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at the end of the project:

Luke Duncan, Curtis Cesspooch, Gary Poowegup Sr., Floyd Wopsock, Stewart Pike, Clifford Duncan

### The Southern Utes A Tribal History

Authors: James Jefferson, Robert W. Delaney and Gregory C. Thompson; Edited by Floyd A. O'Neil

### Weenoocheeyoo Peesaduehnee Yak:anup Stories of Our Ancestors

Gathering of legends: J. Alden Mason, Katherine Jenks, Daisy Jenks, Marietta Reed

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Illustrator: Clifford Duncan

Collectors and editors: Norma Denver, Daisy Jenks, Kathryn L. MacKay, Floyd A. O'Neil

### EARTH PEOPLE VIDEO

The Earth People video is a companion to the Earth People lesson set. Portions of the video come from each of the Ute reservations: Ute Indian Tribe at Fort Duchesne, Utah, The Southern Ute Tribe at Ignacio, Colorado, The Ute Mountain Utes at Towaoc, Colorado, and the White Mesa Utes at Blanding, Utah (who are affiliated with the Ute Mountain Utes).

The video was assembled with much help from Laurie Waldron of the Instructional Design Media Center (BYU) and Ken Cromer of the Center for Instructional Design (Provo, Utah).

### GO MY SON

"Go My Son" is performed by the Lamanite Generation to the music from the "Living Legends" tape, recorded by the Lamanite Generation. (Darren Goodrich of Cortez, Colorado originally performed "Go My Son" for this video, but the lighting for the copy made the tape unusable.) The Lamanite Generation very kindly worked this performance into their very busy schedule on short notice. We appreciate their generosity in taking time for this section of the video.

#### Credits:

Sam Curley -- Chief	Michelle Begay -- Traditional Dress
Bryan Jansen -- Yellow Fancy (son)	MacArthur E. Lucio -- Zuni Rainbow
X Brendan Fairbanks -- Traditional	Linda May Viera -- Zuni Rainbow
Lisa M. John -- Navaho Feather	Albert Viera -- Sound
Burton Rojas -- Group President	Janielle Christensen -- Director

### I AM UTE -- CREATION STORY

The Ute Instructional Materials Development Project and the Ute Indian Tribe Audio-Visual coproduced this tape through a grant from the U.S. Department of Education, Title VII Bilingual Education Act.

#### Credits:

The Ute Creation Story from the "Northern Ute History" book by author Fred Conetah.

Artists:	Antonio Kanip and Urshel Tohannie	Narrator:	Vivian Pouaukie
Children:	Rovena Accauanna and Antonio Kanip	Storyteller:	Ellen Grant
Flute Music:	Shannandoah Martineau	Graphics:	Janae Chapoose

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#### Ute Instructional Materials Development Project Advisory Board

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## EVERYTHING BEGINS FROM THE EARTH

### Credits:

"This song is called 'The Red Earth Paint Song'. It came in a dream. The red paint comes from our Mother Earth. The song has a message for the two-legged (humans). Mother Earth tells us to be careful, be aware and be in harmony and together we will walk." by Eddie Box Sr., Red Ute, Spiritual Leader.

The Ute Instructional Materials Development Project in cooperation with the Ute Indian Tribe Audio-Visual produced this tape through a grant from the U.S. Department of Education, Title VII, Bilingual Education Act.

The "Full Earth", photo by NASA, Hansen Planetarium, Salt Lake City, Utah.

Quotes of Wisdom, by Chief Seattle, and Jensen Jack, Spiritual Leader.

Clifford Duncan, Director, Ute Indian Tribe Historian

Kesley Pettigill, Darren Cuch, Kessley LaRosa, Ute Indian Tribe Energy and Minerals Department

Merlin Murphy, Ute Tribe Cattle Enterprise

Cliff Hardle, Utah Museum of Natural History, Vernal, Utah

Narrators: Robert Chapoose, Jr. Jasen Hyasket Joyleen Grant  
Joseph Hicks Jr. Betty Alexander, West Junior High School  
Verna Lopez Antonett Appawoo Cheryl Pawinnee  
Shirley Gardner, Rainbow Classroom, Ute Indian Tribe Headstart  
Armand Accttoroop and staff, Ute Indian Senior Citizens Department

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Venita Taveapoint, Director, Ute Family English Literacy Program

Eddie Box Sr., Spiritual Leader

Ute Instructional Materials Development Project

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Ute Instructional Materials Development Project Advisory Board

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## WHAT DID THE UTES LIVE IN LONG AGO?

created by Kristen Fulton

music by Canyon Records

guided by Dr. Ed Green, Instructional Science Department, Brigham Young University, Provo, Utah

## WHAT IS A RESERVATION?

created by Michelle Todd

music by Canyon Records

Harold Lehi and Adrian Dutchie posed for part of this segment

guided by Dr. Ed Green, Instructional Science Department, Brigham Young University, Provo, Utah

## UTE MOUNTAIN TRIBAL PARK

### Credits:

Produced by the Ute Mountain Ute Tribe Planning Office, the Fort Lewis College Office of Community Services and the Fort Lewis College Art Department

Funded by the Administration of Native American Programs

Director: Doug Bowman

Cameraman: Hiroshi Aoyagi

Technical help: Doug Harris

Narrators: Gary Penington (Fort Lewis College) and Norman Lopez (Ute Mountain Ute Tribe)

Special thanks to Audiovisual Center, Reed Library, Fort Lewis College, and

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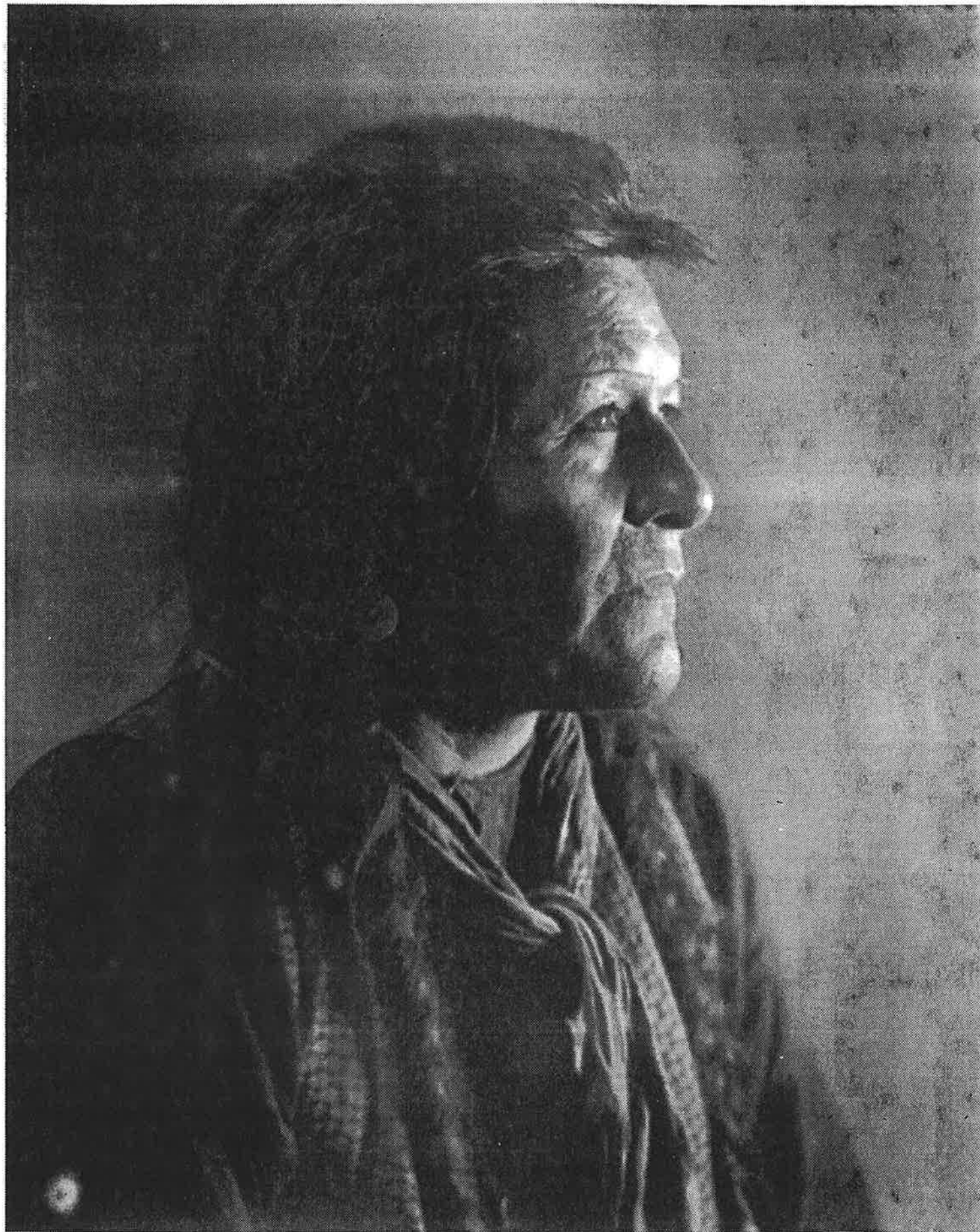
Storyline by Dr. Deborah McKeefe, Rodger Willie and Alecia Cargile

Special Contributions by Dale Lemmon, The Searchers Video (Cortez, CO) and Rod Livingston, Four Corners

Helicopter for all aerial photography

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Courtesy of Thorne Studios, Vernal, Utah

ANDREW FRANK  
(Born in 1878)

# DEDICATION



ALWAYS, FOR THE CHILDREN



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Bibliography

## INTRODUCTION

We are delighted that these lessons are now available to caring people. We feel it is very important for people to know more about the Utes.

At the beginning of writing these lessons, the Utes asked that we use the word "Indian" as little as possible because Indians do not use the word. Usually, they use the tribal name, such as Ute, Navajo, Piute, etc. When referring to many tribes, Utes don't mind the word "Indian" although some prefer the term "Native American". When speaking about what is happening to all Indians in North America, the term "Indian Country" may be used, such as "Industry in Indian Country is growing fast." It is appropriate make students aware of these terms. For this Introduction, we will use the word "Indian" although "Native American" would also be acceptable.

It is basic for any teacher of these lessons to realize the solid spiritual foundation of all Indian life. Most Indians are constantly aware of their relationship and responsibility to all forms of life and their Creator. A prime priority of Indians is to be in balance--with Creator, with Mother Earth, with other people, animals, and plants, etc. Keeping this balance requires thoughtful contemplation and careful choices. Therefore, Indians do not place a high value on making quick decisions. As a people, they are more concerned with "what is best for all", rather than "what is best for me". Competition is deplored, and co-operation is highly esteemed.

Indians enjoy helping each other. Co-operative learning groups, group reports, student interaction, sharing of child-produced works and ideas are designed into these lessons. This insures a higher level of learning, and more accurately portrays the Indian experience. Indians say that Anglos think in a straight line, and Indians think in a circle. For example, Anglos ask a question, expecting one answer. Indians know there are many answers, and examine many aspects of a problem. Interaction helps view a problem more effectively.

A special effort was made to encourage students to make their own pictures and stories. Indians delight in their own artistic expression, and wanted students to have an opportunity to make their own pictures, designs and stories. In Indian culture, decoration is a form of appreciation of useful objects. Utes have been famous for their artwork for three centuries. Most of the student handouts have borders taken from Ute beadwork, to give the students some ideas for their own artwork. (See more on the computer disc about minority learning styles.)



to fit into a 30-40 minute period, but may be expanded using information from the Appendix. In each grade there are 5 lessons; usually two information lessons, one biography, one folktale and an activity lesson. In response to teacher requests, there is a time line and there are pictures from the Thorne Studio in Vernal, Utah in the Appendix. The video has short sections and includes segments that the Ute Indian Tribe developed for their own children.

We feel that children need to know more about the rich heritage of the minorities that we live with. These lessons were developed partly to serve as a model for other minorities to contribute their history and culture to the school systems. (Please see more in the Appendix section about Writing Your Own Heritage Lessons.)

These lessons were designed to be fun--an appropriate method to portray a people who love to joke, tease, have fun, and love life!

### Artists

A number of artists created pictures for these lessons:

Roland Cantsee did the title page. He is a Ute Mountain Ute.

Kessley LaRosa drew the Shawl Dancer and pictures for "Larry's Reservation" and "Ute Dances." He is a Ute, and works at the Ute Petroleum at Bottle Hollow in Fort Duchesne, Utah.

Norman Lopez drew the Traditional Dancers. He is a Ute, and is the editor of the Ute Mountain Ute newspaper, the Echo. He lives in Towaoc, Colorado.

Neil Cloud drew the Bear Dancers. He is a Ute, and is head of the Southern Ute Language Department. He lives in Ignacio, Colorado.

Sandra Saydyk drew the paperdolls, and some of the portraits for the bibliographies. She teaches Art at Timpview High School in Provo, Utah. She is part Cherokee (a very small part).

Larry Christensen drew the dedication picture from one of the Thorne Studio photographs ("Berhina Kanapatch Cesspooch"). He has also done oil paintings from some of the photographs. He teaches Art at Brigham Young University.

Cliff Dunstan drew Chapita. He does art work for B.Y.U.'s Instructional Graphics.

Dan Clark drew Luke Duncan. He is an artist at the Ute Public Relations Dept.

B. Jane Bush drew a petroglyph. She works at the BYU Art Dept.

Some pictures were taken from other books. If you see a "C.D." on a picture, it was drawn by Clifford Duncan. He is the Ute Indian Tribe Historian, and is also on the Ute Business Committee for the Ute Indian Tribe. You may see him in the videos "Everything Comes From the Earth", "Round Dance", etc.

	information history biography folktale activity	identify kinds of groups 6000-0201 respect others 6000-0405,6010-0106 identify values 6000-0203,6020-0201 identify good citizenship 6010-0106 individuals have worth 6010-0204 predict conclusions 6010-0103,6010-0105 recall facts 6010-0104 resolve conflict 6020-0101 use natural resources well 6030-0302,6030-0505 division of labor 6030-0504 recognizing cultural uniqueness 6060-0303 contributions of women & minorities 6030-0202 contributions of cultures 6030-0201,6060-0202,6060-0303 interdependence of cultures 6050-0204 conclusions from history 6050-0101 evaluate right & wrong actions 6050-0105,6030-0609 reference material 6030-0103 using political systems 6060-0602 economic trends 6060-0506 model democratic principles 6060-0603 explain opinion, values, facts 6060-0103 work with maps 6030-04,6050-03
Kindergarten		
Utes Were the First People Here		
Ute Can Live on Ute Reservations		
How Utes are Polite		
Creation Story		
Make a Thank You Present		
First Grade		
Jobs Utes Do		
Ute Community Activities		
Tabby		
Child Snatcher		
Shinney Game		
Second Grade		
What Utes Wore and Ate		
What Utes Lived In		
Ignacio		
Chipmunk and Skunk		
Make Ute Homes from Long Ago		
Third Grade		
Extended Families: How Utes Helped Utes		
How Children Helped		
Chapita		
Coyote and Wildcat		
Ute Stick Game		
Fourth Grade		
Ute Dances, Music and Songs		
Utes are Caretakers of the Earth		
Walker		
Coyote Steals Rolling Rock's Blanket		
Fifth Grade		
Beadwork		
Bands, Lands and Reservations		
What the Ute Business Committee Does		
Luke Duncan		
How We Got the Bear Dance		
Bear Dance		
Sixth Grade		
What is a Treaty?		
What is Sovereignty?		
Ouray		
Utes and Water		
Pow Wow		

# LANGUAGÈ

[illegible]



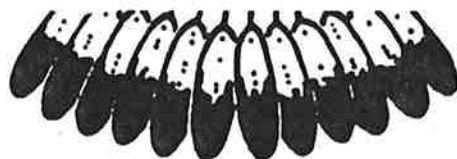


# Earth People

## UNIT ONE Tell Me About Utes



KINDERGARTEN



Dear Parent,

We are studying Ute Indians in Kindergarten. We will be learning that Utes were here before the pioneers came, that most Utes live on reservations, the importance Utes put on listening politely, their creation story, and how to make a parfleche.

We would encourage you to talk with your child about what they are learning about Utes. Utes live in our communities, our state was named for them, our past was affected by them, and our future as a state will be influenced by them.

If you have stories about Utes, or Indian objects that we could display in our classroom, we would welcome them.

Thank you,

Your child's teacher



UTES WERE THE FIRST PEOPLE HERE

**Core Curriculum:**

Language--4000-0103, 4000-0104, 4000-0205  
Social Studies--6000-0201

**General Objective:**

Recognize the concept that Utes, as Native Americans, predate the Pilgrims (Europeans).

**Materials Needed:**

"Utes Lived Here First"  
"The Tipi"  
crayons

**Vocabulary**

Utes, pilgrims, pioneers, tipi

<u>Concept</u>	<u>Activity</u>	<u>Materials Needed</u>
<p><b><u>For the Teacher:</u></b> American Indians prefer not to be called Indians. They prefer to be called by their tribe, such as Utes, Navajo, Piute, Gosiute, etc. (After explaining that Utes are Indians, refer to them exclusively as Utes.)</p>		
<p><b><u>For the Student:</u></b> We are going to read a story about the Indians who lived here for hundreds of years. They are called the Utes.</p>		

**Lesson:**

[Pass out "Utes Lived Here First".]  
You can help me read the story.  
[Tell the students what word to say for each picture. Read the story, with the students saying the picture words.]

" U t e s  
Lived Here  
First"


Review Questions:

1. Which came first, Utes or Pilgrims?
2. Who were here first, Utes or Pioneers?
3. Which were here first, Utes or cars?
4. Why do you think Utes are very patriotic?
5. How do you think Utes feel about this land?
6. Where do you think we got the name "Utah" for our state?

Hand out "The Tipi". Students color pictures.

"The Tipi",  
crayons

# Utes Lived Here First

 Utes  
 pilgrims  
 pioneers  
 forks  
 toothbrushes

 cars  
 electricity  
 TVs  
 cities  
 stores






 houses  
 horses  
 tipis  
 bed







Long, long ago  lived here. They lived here before anyone else.

Before the  came, they lived here.

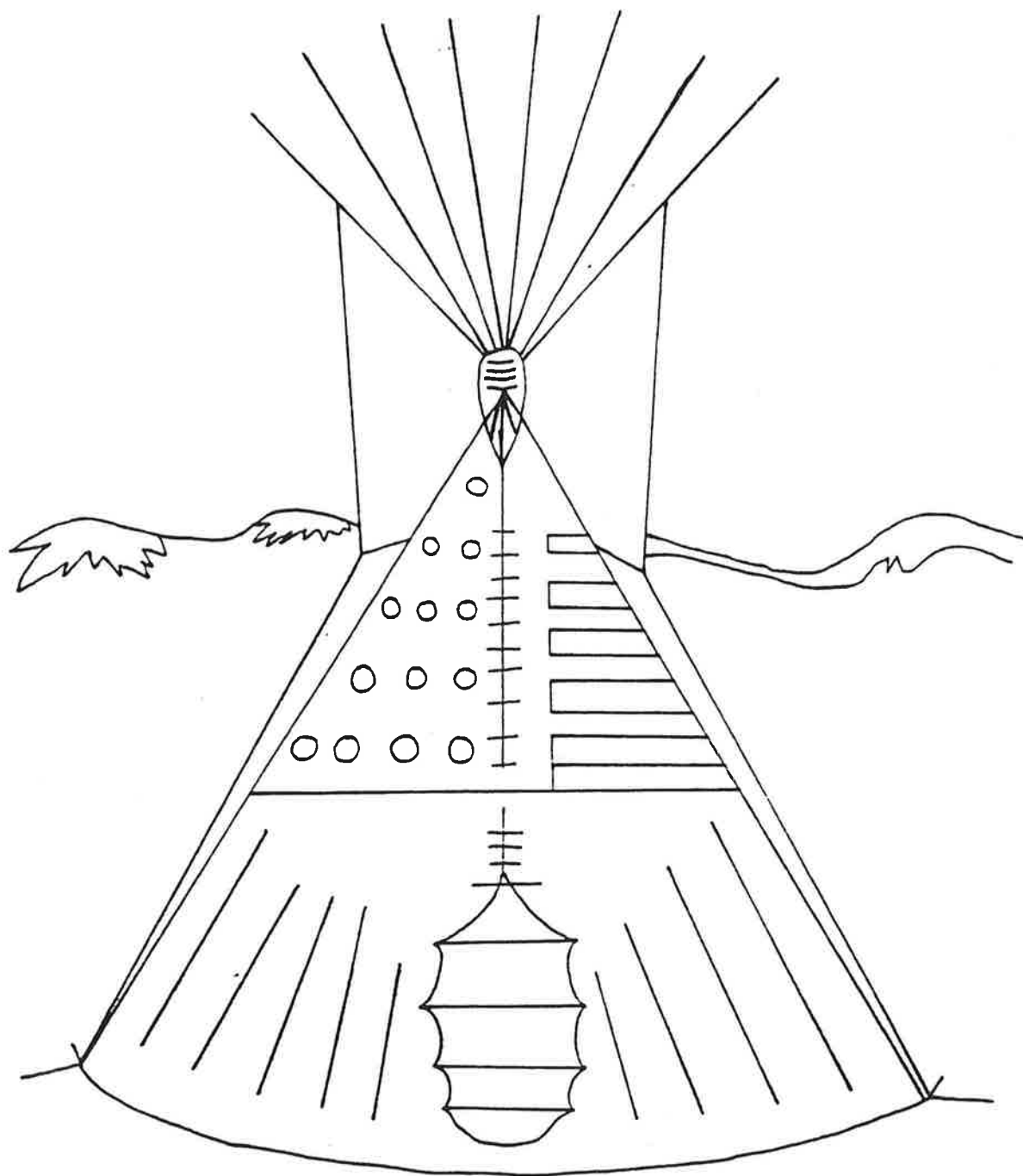
Before the  came, they lived here.

Before your grandmother's grandmother was born, they lived here.

Before there were , or ,  
or , or , or , Utes lived here.

There were no  when they lived here.  
There were no , or . Maybe they kept their  where your classroom is. Maybe they put their  where your  is.

 were the first people to live here.



## THE TIPI (NOO-G:UN)

THE UTE PEOPLE TOOK THEIR HOMES WITH THEM WHEN THEY MOVED.  
A FAMILY COULD PUT UP A TIPI OR TAKE IT DOWN IN A SHORT TIME.

# UTES CAN LIVE ON UTE RESERVATIONS

## Core Curriculum:

Language--4000-0303, 4000-0305

Social Studies--6000-0405

## General Objective:

Recognize the concept that Utes share ownership of their reservation.

## Materials Needed:

stapler

"Andy's Reservation"

crayons

scissors

## Additional Materials:

Earth People video: "What is a Reservation?"

## Vocabulary

reservation, plateau

## Concept

## Activity

## Materials Needed

## For the Teacher:

All the members of a tribe own the reservation. There are three tribes on three different reservations. The Ute Committee administers the tribal resources for its members. For example, if a couple wants to live in a tribal house, they apply for one. When they are assigned a house, it is theirs as long as they take care of it.

Since Utes own the land together and have a great respect for each other, there are very few fences. Most city fences are to keep others out. Ute fences are to keep things in, like the fence around the Headstart playground.

## For the Student:

Do you know what a reservation is? It is land owned by Indians. Today we are learning about reservations.

### Lesson:

Long ago, the Utes lived all over Utah and Colorado.

[Make a circle of your arms to show a large area.]

Then, the Utes were moved onto reservations to live. They are much smaller than either Utah or Colorado.

[Make a circle of your index fingers and thumbs to show a smaller area.]

Most Utes live on reservations now. All the Ute reservations are owned by all the Utes. It is their land, and they love it.

I will read a story to you about a Ute named Andy, called "Andy's Reservation." [Read the story.]

"Andy's  
Reser-  
vation"

### Review Questions:

1. Why could Andy go where he wanted on the reservation?
2. Was the reservation little or big?
3. How did Larry feel about his reservation?

["Andy's Reservation" is made to be xeroxed front and back, then folded and stapled. If this is too difficult on your xerox, just copy the pictures, and cut down the center on the dotted line. Then students can put the pages in order.]

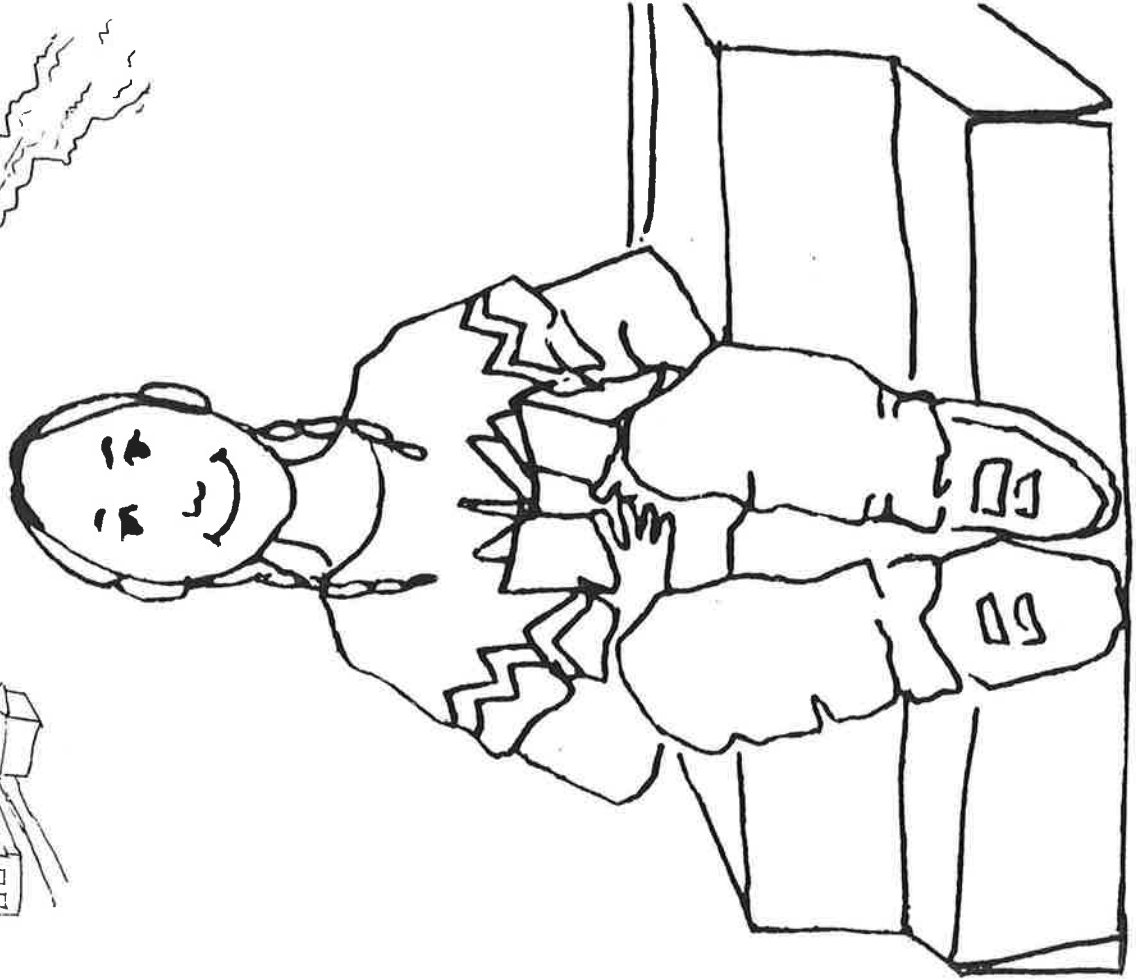
Model making a booklet:  
Fold on dotted lines  
Put pages in order  
Staple on center folds

Students can make their own booklets, with help stapling the booklets. They will need to color the pictures.

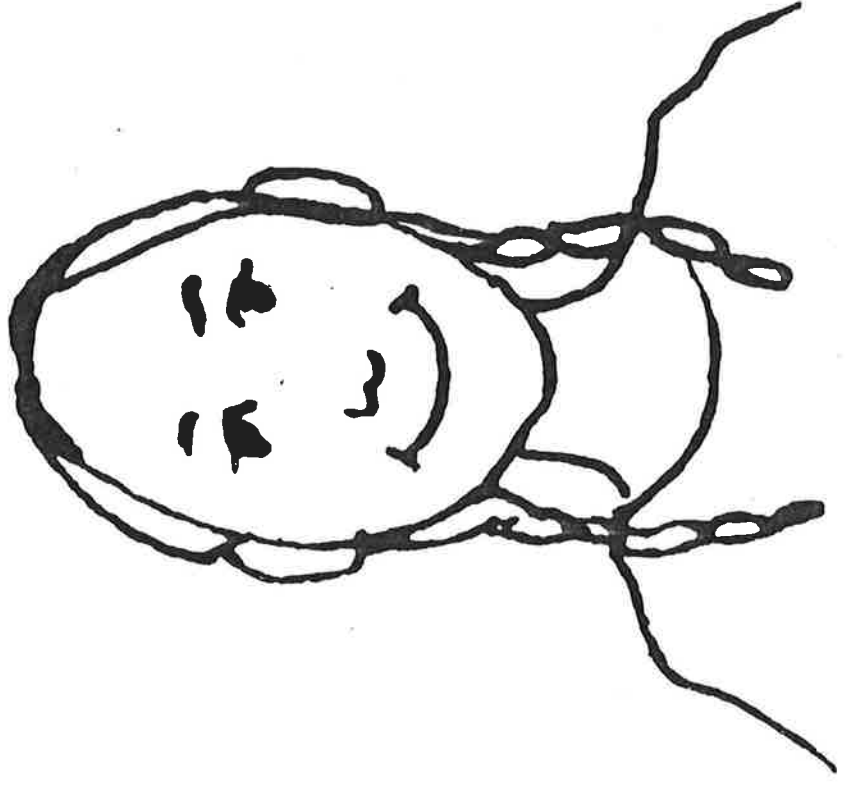
"Andy's  
Reser-  
vation",  
scissors,  
crayons,  
stapler



# Andy's Reservation

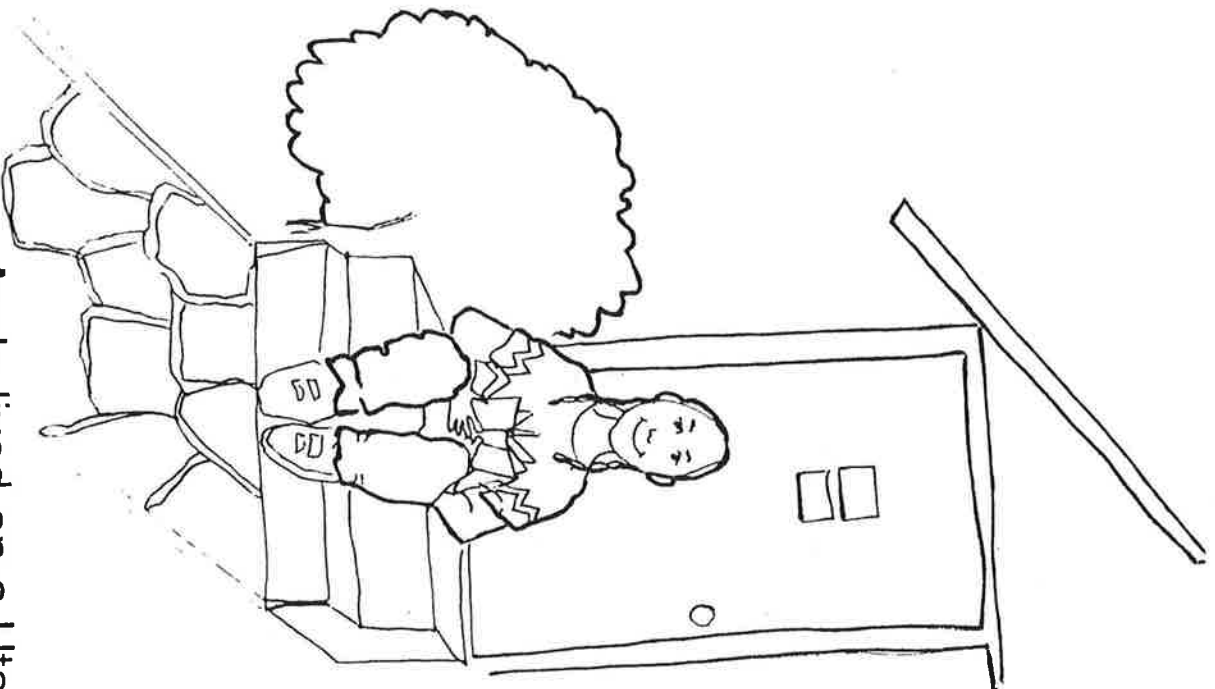


Andy loves his reservation.



Commissioned by Earth People

Kessley La Rosa



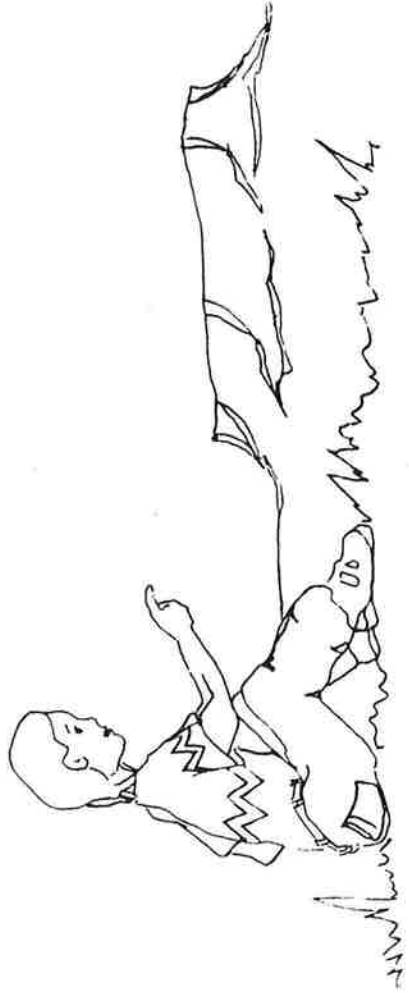
Andy lived on a Ute reservation. All the Utes owned the reservation. Andy was a Ute. It was his reservation too.

-1-

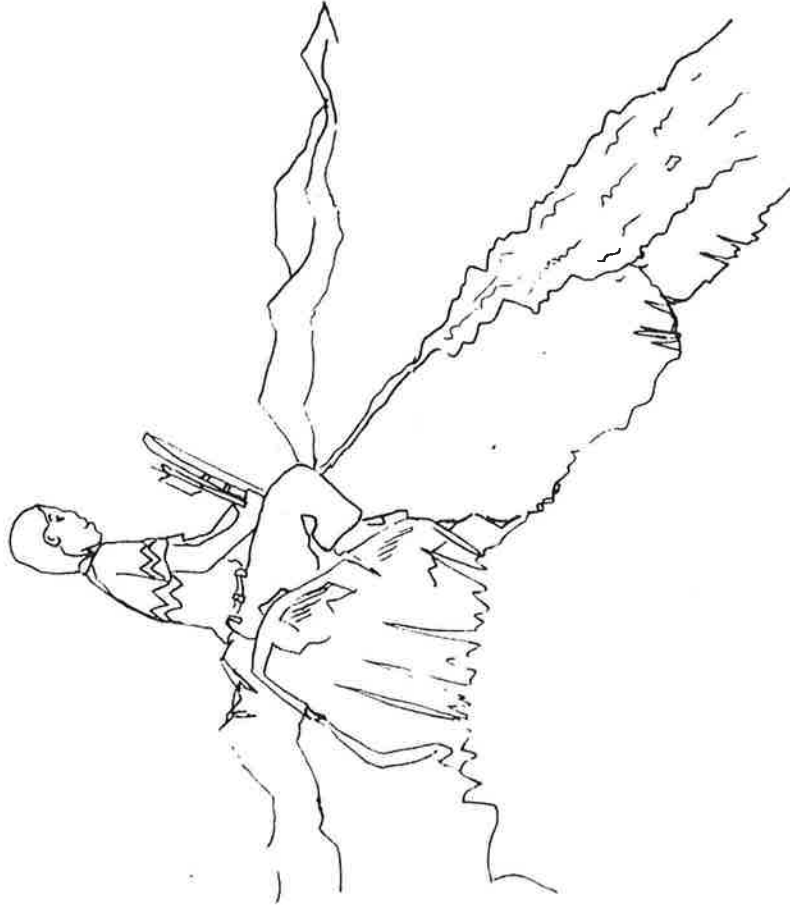


He couldn't see any fences. He could run as far as he wanted.

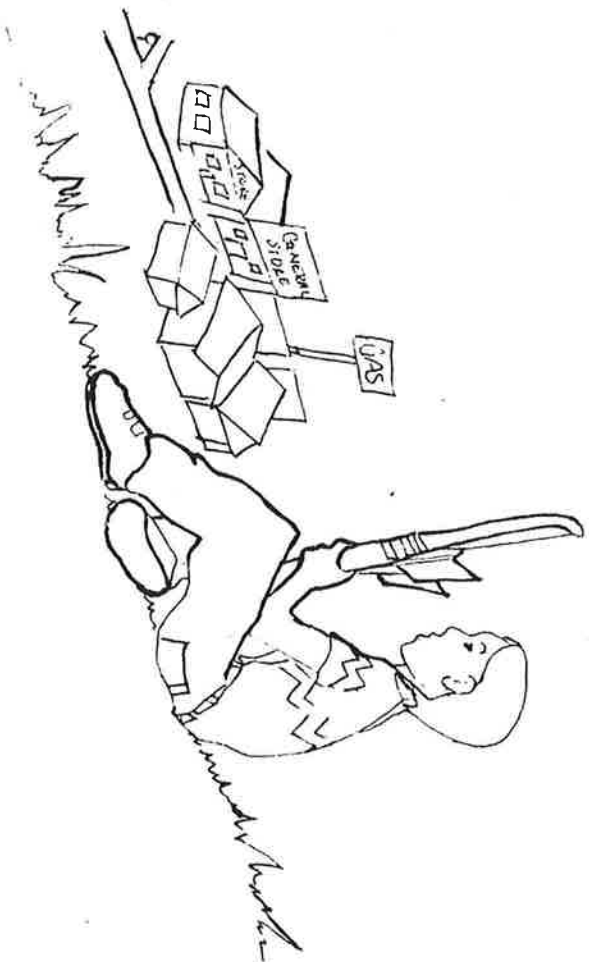
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To the South, he saw  
the plateaus on the reservation.

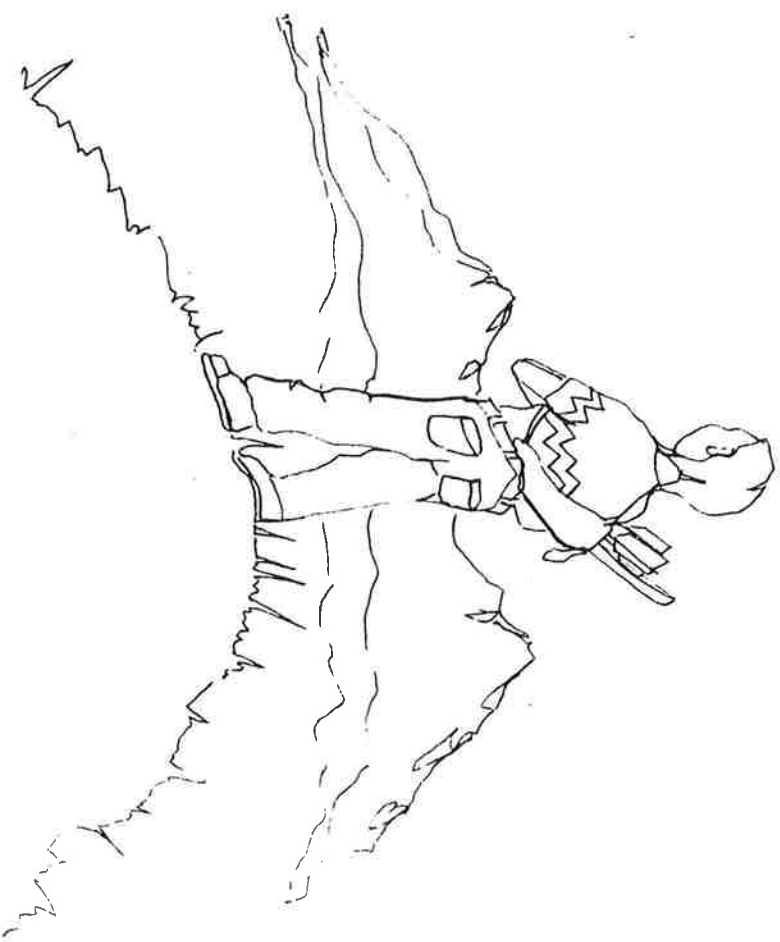


To the West, he could  
see the river go through  
the reservation.



To the East, he could  
see a town on the  
reservation.

-5-



Andy liked to stand on a  
hill to look at his  
reservation. On the North  
he could see the  
reservation all the way to  
the mountains.

-2-

HOW UTES ARE POLITE

**Core Curriculum:**

Healthy Lifestyles--7000-0103  
Language--4000-0402

**General Objective:**

Recognize the value Utes put on politeness.

**Materials Needed:**

"Who Listened?"  
picture frame  
crayons

<u>Concept</u>	<u>Activity</u>	<u>Materials Needed</u>
<p><b><u>For the Teacher:</u></b> Ute children were not disciplined or punished. They were taught to respect their elders, and to look down in the presence of authority.</p> <p><b><u>For the Student:</u></b> Does your mother tell you to behave and be polite? What else are you supposed to do? Ute children are taught how to behave too.</p> <p><b><u>Lesson:</u></b> Ute children are taught not to ask questions. It is polite for all children to listen and watch if they want to know something.</p>	<p>I'll read you some stories, and let's see if you can tell me what the children figured out by listening and watching. [Read the poem. Encourage students to say the repeated refrain "Little _____ listened." Pause after each verse for students to answer the question.]</p>	<p>" W h o Listened?"</p>

Utes like to give and share. When Utes give a present, they don't wrap it. Part of the gift is to tell what is special about the gift. So, it is left unwrapped so the giver can tell about it when it's given.

Utes help each other. A story is told about a new teacher who had her Indian students run a race. The first one to the finish line stopped before crossing the line. As each runner came to the finish line, they stopped too. When the last child got to the line, all the children joined hands and crossed the finish line together. All the children were winners.

I think you like to help other people too. You can draw a picture showing what you'd like to do to help others.

picture  
frame,  
crayons

**Review Questions:**

1. Do you think your mother would like you to be "as polite as a Ute?"
2. Do you think you could learn without asking questions? How could you find out the answers to your questions without asking "Teacher, what are we going to do today," "Teacher, what page do we turn to," or "Teacher, when is lunch time?"
3. How do you like people to be polite to you?
4. How are you polite to others?

7155 ... h St ... office ... "duca"

# WHO LISTENED?



Mom said, "I need bread for lunch."  
Little Anna listened.  
"Peanut butter's fun to crunch."  
Little Anna listened.

Anna knew just what to do.  
She helped, and mom said, "I love you."  
What do you think Anna did?



Dad said, "Where are my shoes?"  
Little Ina listened.  
"Shoes are really hard to lose."  
Little Ina listened.

Ina knew just what to do.  
She helped, and dad said, "I love you."  
What do you think Ina did?



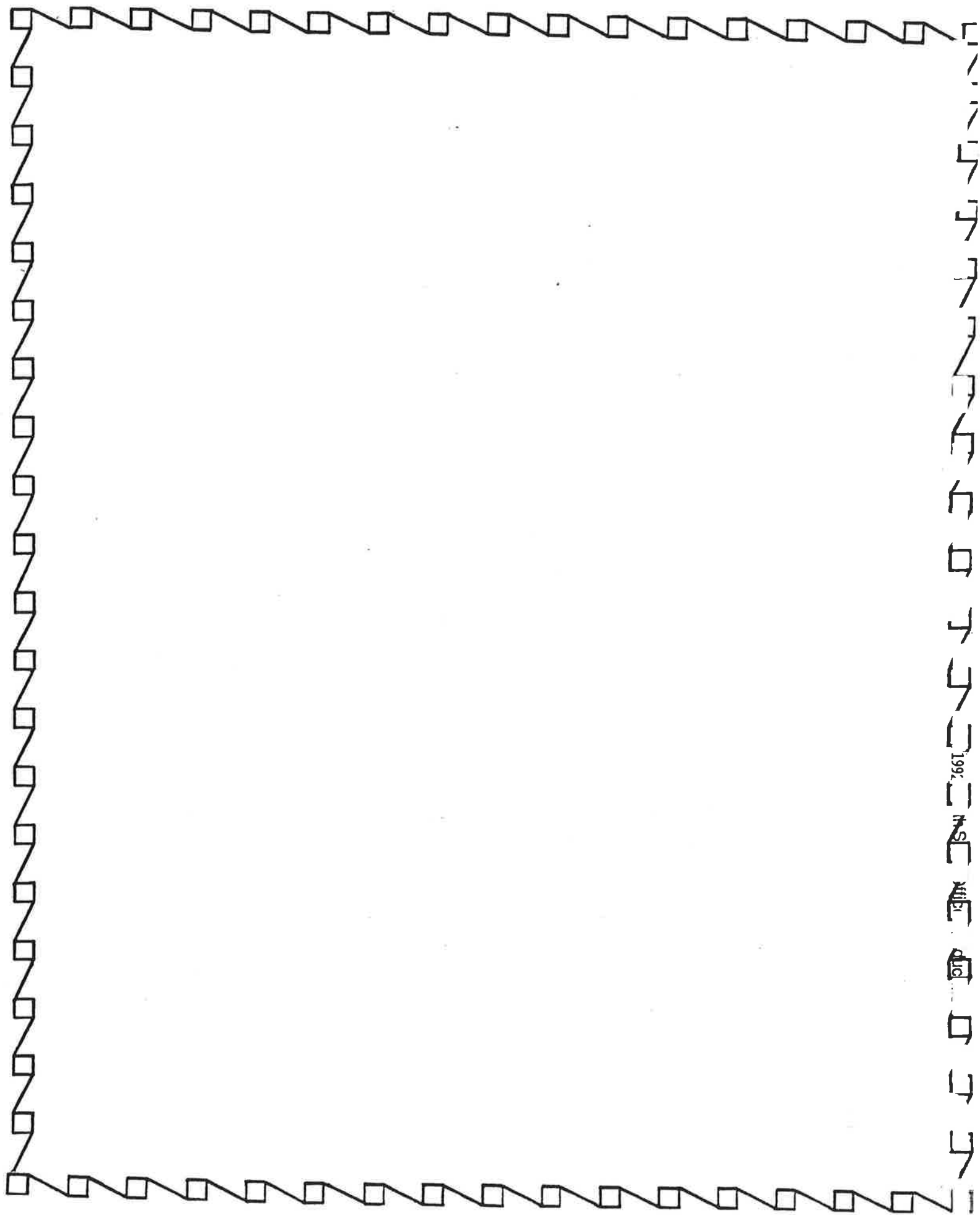
Grandma said, "I'm thirsty, dear."  
Little Robert listened.  
"I wish I had some water here."  
Little Robert listened.

Robert knew just what to do.  
He helped. Grandma said, "I love you."  
What do you think Robert did?



Grandpa said, "My Back itches."  
Little Clifford listened.  
"Those itches have my back in stitches."  
Little Clifford listened.

Clifford knew just what to do.  
He helped. Grandpa said, "I love you."  
What do you think Clifford did?





# CREATION STORY

## Core Curriculum:

Language--4000-0105, 4000-0804, 4000-0805  
Social Studies--6000-0203

## General Objective:

Be aware that the Ute culture has its own Creation story.

## Materials Needed:

"Creation Story"  
crayons

## Additional Materials Available

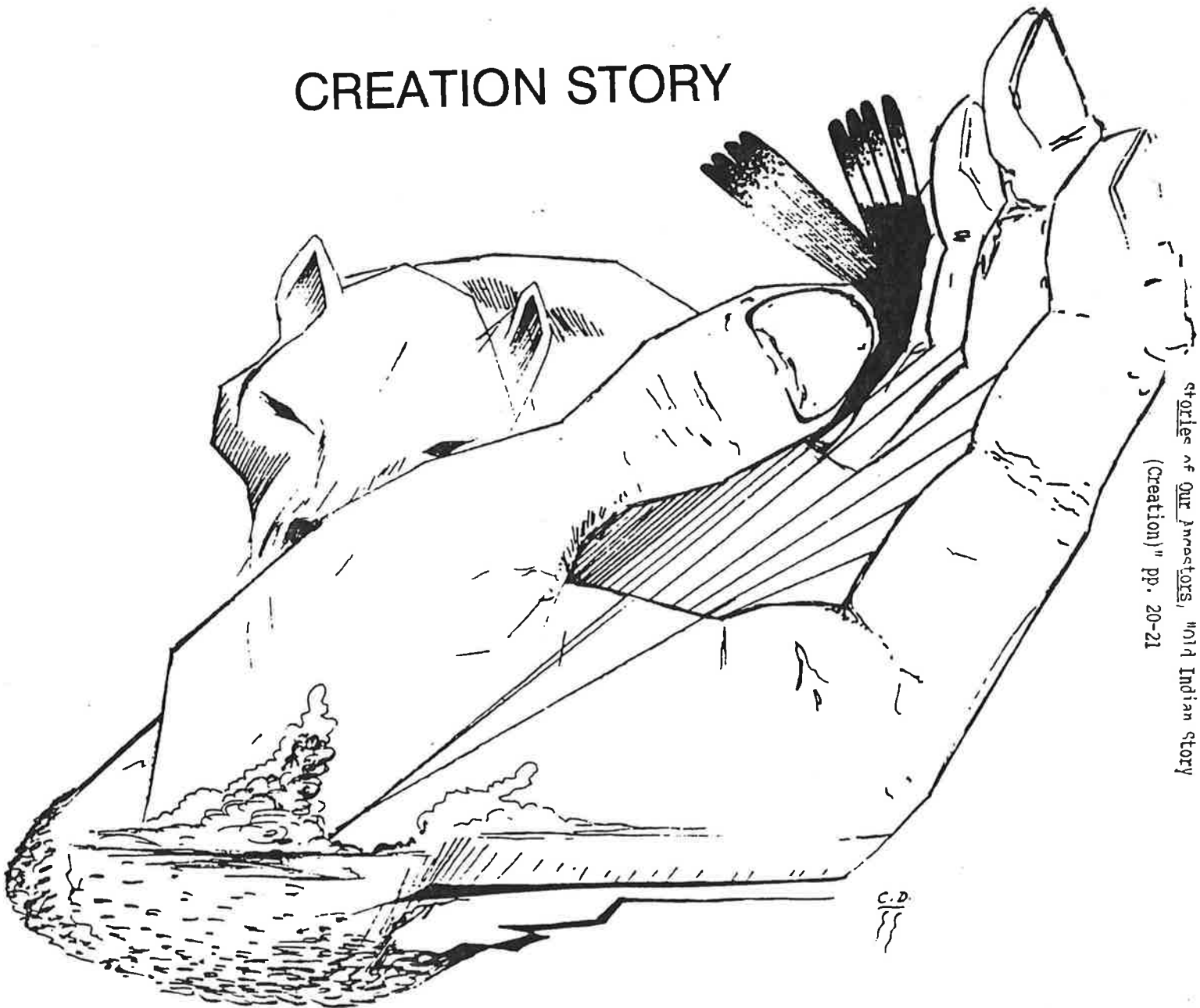
Earth People video: "Creation of the World"

<u>Concept</u>	<u>Activity</u>	<u>Materials Needed</u>
<p><b><u>For the Teacher:</u></b></p> <p>Emphasize that many people have a story of how the world was made. You have one written story of the creation, and a video stories. They are similar. The Review Questions match the written story.</p> <p><b><u>For the Student:</u></b></p> <p>How do you think the world started? Ute children wondered how the world was made. Their mothers and fathers told them a story of how the world was made. Today we'll hear the story their mothers and fathers told them.</p> <p><b><u>Lesson:</u></b></p> <p>All over the world, each group of people has a story of how the world started. This is the Ute story of creation.</p>		
<p>Read the Creation Story to the children. Color Creation Story. Show "Creation of the Land".</p>		<p>"Creation of the Land", Creation Story, crayons</p>

## **Review Questions:**

1. Who made the people?
2. What did Coyote do?
3. What did Creator promise the Utes?

# CREATION STORY



Stories of Our Ancestors, "Old Indian Story  
(Creation)" pp. 20-21

Long time ago when there were no people on earth, the Creator cut sticks and put them in a bag. He said the sticks would be people.

Coyote watched secretly as the Creator cut the sticks. He did that all the time. When the Creator was away, Coyote open the bag and out came a lot of people. They were all talking different languages and went in many directions.

When the Creator returned, there were very few people left in the bag, and he became very angry. His plans were to divide the people equally on the earth, and then he said, "Now there will be war between one another over the land."

"The people that stayed in the bag will be brave and will never be defeated. They will be called Ute."

MAKE A THANK-YOU PRESENT

Core Curriculum:

Visual Arts--1000-0103, 1000-0302

General Objective:

Make a Thank-You present.

Materials Needed:

crayons  
scissors

"Parfleche Pattern"  
string

<u>Concept</u>	<u>Activity</u>	<u>Materials Needed</u>
<b><u>For the Teacher:</u></b>		
Students may need help folding the parfleche. You may want to talk over what they could say about the parfleche to tell why it is special. ("I made it myself", "I used colors you like", "I made it just for you".) When Utes learn to make something, they give away the first one they make--it gives the maker good luck with all the others they will ever make.		
<b><u>For the Student:</u></b>		
Do you like to give presents? Utes like to give presents. Utes don't wrap their presents, because they like to show the present when they give it. They tell the person why they are giving them a gift, and why the present is special.		
<b><u>Lesson:</u></b>		
Utes like to give presents to say "Thank you", and "We are proud of you." They give them for birthdays, graduations, anniversaries, for something you did well, or just for the fun of it.		

Think of someone you would like to say "Thank you" to. You can make a parfleche for them. Utes made parflechies to carry things. They used them as saddle bags, grocery bags, clothes bags, etc. There were no stores where the Utes lived long ago, so they had to make their own carry-all.

"Parfleche Pattern",  
crayons,  
scissors,  
string

Make parfleche:  
Color parfleche  
Cut out parfleche  
Fold parfleche

## A PARFLECHE

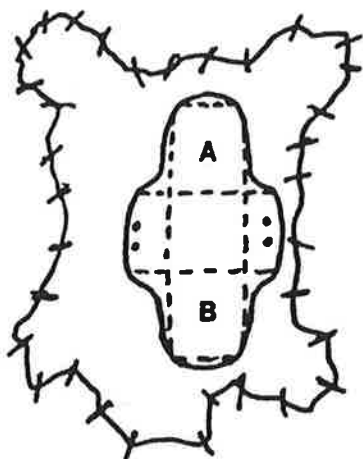
A parfleche is a folded rawhide bag. The Utes stored dried foods, clothing, and supplies in them. They carried clothing in painted ones and food in unpainted ones. They learned to make parflechets from their Plains neighbors. A folded Ute parfleche was about three feet long and one foot wide.

### UTE MATERIALS:

a deer or buffalo hide  
knife and deer-bone awl  
paints and paint sticks  
buckskin thongs

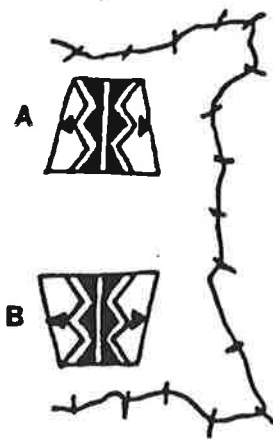
### THINGS YOU WILL NEED:

cloth, leather, or paper  
paint, crayons, or marking pens  
scissors  
string, shoe laces, or pipe cleaners



#### I. Marking the pattern and painting the design

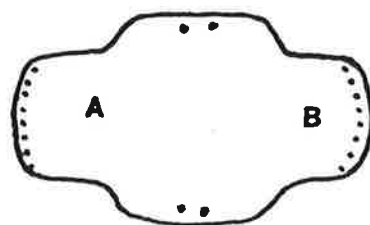
1. The Utes began by pegging a whole hide to the ground. Then they marked off space for parflechets. They used the rest of the hide for toy parflechets, moccasin soles, and small bags. To make the pattern, draw a long, thin rectangle. Draw a shorter, wider one across it. Round the edges so that the pattern looks like this. Pin it to your material. Then mark the shape on your material.

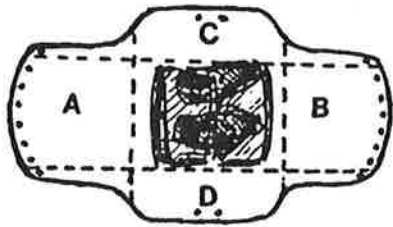


2. The Utes marked the shapes by painting the design. Before they cut the shapes out, they painted the parflechets. They put designs on the two front flaps (A and B). They used geometric patterns. Most of the time, the two pieces had the same pattern. When the parfleche was folded, these flaps would be in front. Use crayons or paint to make the design for your parfleche.

#### II. Cutting, filling, and folding the parfleche

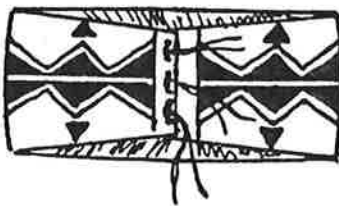
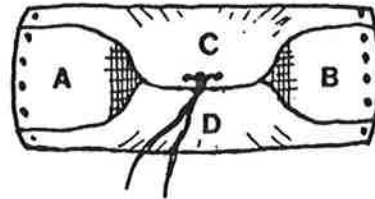
1. The Utes used a knife to score the hide at the edge of the pattern. They cut the shape out. Then they trimmed the edge. Use scissors to cut your parfleche out. Then make holes for the laces, as the pattern shows.





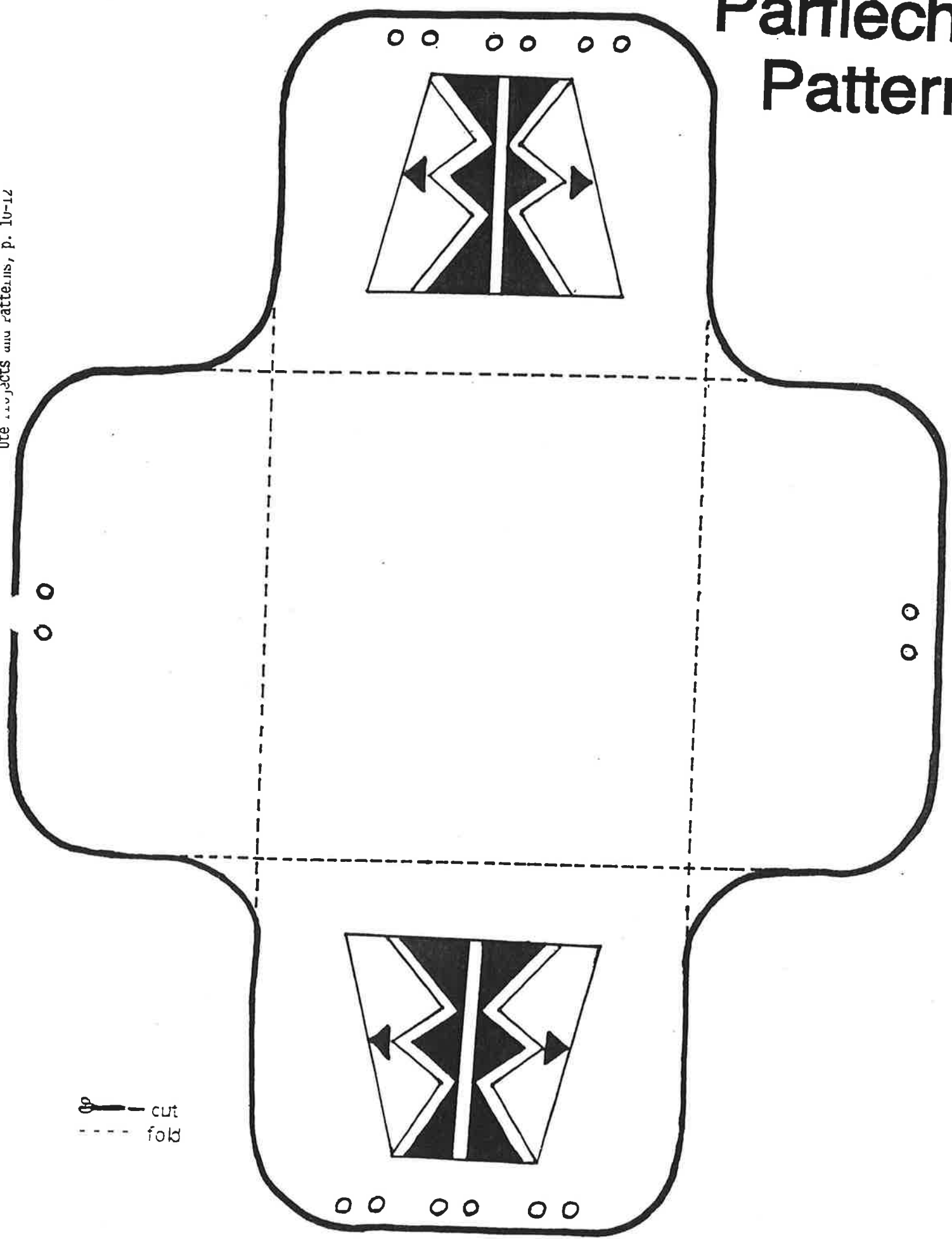
2. Put the parfleche on the ground, with the painted side down. Put food or clothing in the center, between flaps A and B, and flaps C and D.

3. Then you are ready to fold the filled parfleche. Fold flaps C and D (the unpainted flaps) so that they meet in the middle. Then pull a lace through the four holes. Tie the lace firmly.



4. Then fold flaps A and B to the middle. Lace them together. You may also add two thongs at the center of the back. The Utes used these thongs to attach the parfleche to a saddle.

# Parfleche Pattern



— cut  
--- fold

Earth People  
Unit 1: "Tell Me About Utes" Review

Note for Teachers

The Ute Indians have asked that the children not be tested individually on these lessons. If you wish to review this unit, it is suggested that it be done as a group activity.

Read the questions to the group, explaining any words you feel need to be explained (for example, reservation). Invite them to volunteer answers, or comment on the question. This gives students an opportunity to reinforce their learning in a non-threatening way. It also echos the Indian communal style of sharing information, with each person's participation being valuable. It is appropriate and effective to gently encourage self-reporting. (Of course, at this age, expect student response to be limited.)

This also provides a time for students to add information or display objects, they have brought from home.

Answer Key

"Tell Me About Utes" Review

1. Who came first in Utah?  
Pilgrims      Pioneers      Utes
2. Do all Utes own their reservation?  
YES              NO
3. Are Utes polite by listening?  
YES              NO
4. Are Utes polite by talking too much?  
YES              NO



Name \_\_\_\_\_

Date \_\_\_\_\_

## "Tell Me About Utes" Review

1. Who came first in Utah?



Pilgrims



Pioneers



Utes

2. Do all Utes own their reservation?

YES

NO

3. Are Utes polite by listening?

YES

NO

4. Are Utes polite by talking too much?

YES

NO



courtesy of Thorne Studio, Vernal, Utah

**BERHINA KANAPATCH CESSPOOCH**  
(born in 1879)

**WITH GRANDAUGHTER BERNICE MCKEWAN**



# Earth People

## UNIT TWO

Utes Are Part of Our Community



FIRST GRADE





Dear Parent,

We are studying Ute Indians in First Grade. We will be learning about what a Ute community is like, what jobs Utes do on the reservation, about the peace leader, Tabby, how Utes taught their children not to talk to strangers, and a game called Shinney that is a little like hockey.

We would encourage you to talk with your child about what they are learning about Utes. Utes live in our communities, our state was named for them, our past was affected by them, and our future as a state will be influenced by them.

If you have stories about Utes, or Indian objects that we could display in our classroom, we would welcome them.

Thank you,

Your child's teacher

**JOBS UTES DO**

**Core Curriculum:**

Healthy Lifestyles--7010-0403, 7010-0503  
Social Studies--6010-0104

**General Objective:**

Be informed of jobs Utes do in their community.

**Materials Needed:**

Needed for Ute Community

crayons	"Decals	"Walls for Building"
scissors	"Car Pattern"	"Roof for Building"
glue	"Van Pattern"	"Community Worker"

Needed for Parade

Instructions for Making a Parade Float	
plastic lids (optional)	Parade Float Pattern
plastic straws (optional)	Workers for the Parade Float

**Vocabulary**

community

**Concept**

**Activity**

**Materials  
Needed**

**For the Teacher:**

The Ute tribes provide as many jobs for Utes on the reservation as possible. The more Utes have jobs on the reservation, the more they can stay on the reservation and be a viable part of the community.

It takes a class period to make the Ute community with vehicles and buildings. It takes a second class period to make a Ute float, and have a parade through the town. You may want to do it as part of this lesson, or as a part of the review to help show what the students think Ute communities would be proud of.

**For the Student:**

Have you seen a mailman come to your house? Have you seen a policeman? Or a fireman? These are community workers in our city/town. We are going to learn about some Ute community workers.

### Lesson:

On the reservation, Utes are the community workers. Some workers are secretaries, committeemen, telephone linemen, cooks, teachers, and many other jobs.

They may work at the Tribal office, Health Service, Headstart, Community Center, or Education Center. [Show "Community Workers."]

The secretaries work at the Ute Tribal offices. Doctors and dentists work at the Health Service. Utes play games at the Community Center. Preschoolers go to Headstart. The library and computer education are at the Education Center.

We are going to make a Ute town. Each of you will get to choose what kind of Ute community worker you will pretend to be. If you choose to be a policeman, for example, you might make a police car or police headquarters. So, some of us will make buildings. Some of us will make cars. We will draw people. [The car, van, and building have signs (decals) that can be cut out and glued on. The student can therefore make a police car, ambulance, Health Center, etc. through the town. Optional activity--students can also draw community workers on the "Workers for the Parade Float".]

#### Review instructions:

Cut on line  
Fold on dotted line  
Glue on G tabs

#### Optional Activity:

A parade float pattern is also provided. Students can put people they have drawn on the float. Then the class can have a parade through the town.

#### Materials needed:

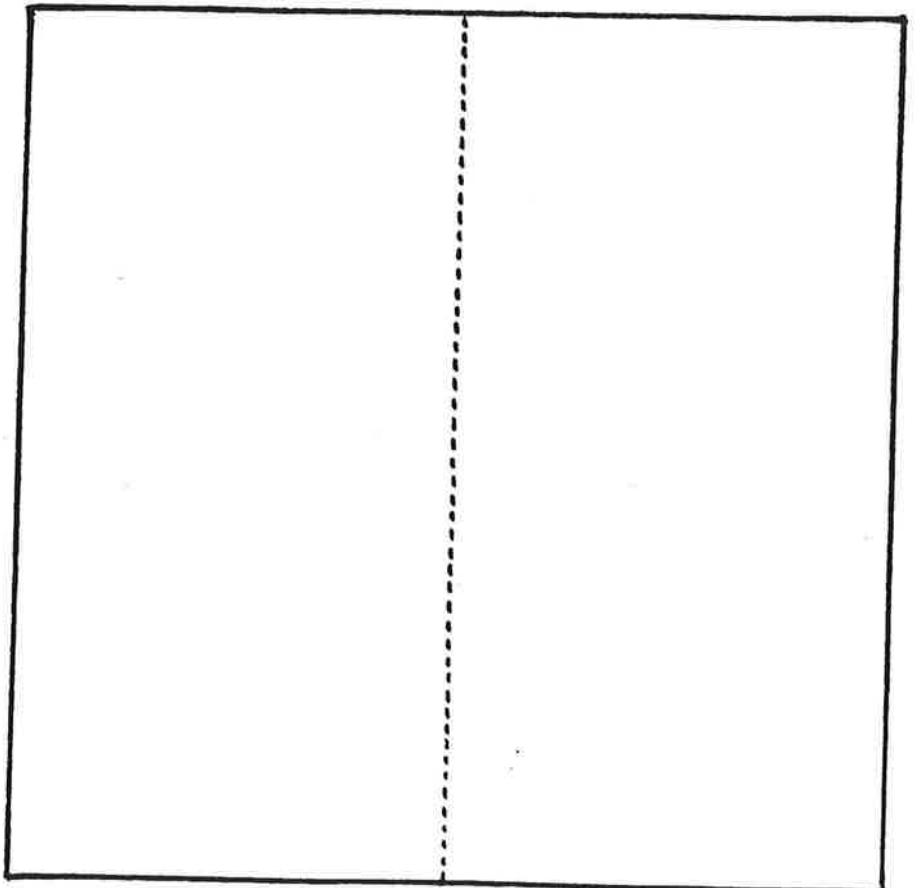
"Instructions for the Parade Float"  
"Parade Float Pattern"  
"Workers for the Parade Float"  
plastic lids, plastic straws

"Decals",  
"Roof for Building",  
"Walls for Building",  
"Car Pattern",  
"Van Pattern"  
crayons,  
scissors,  
glue

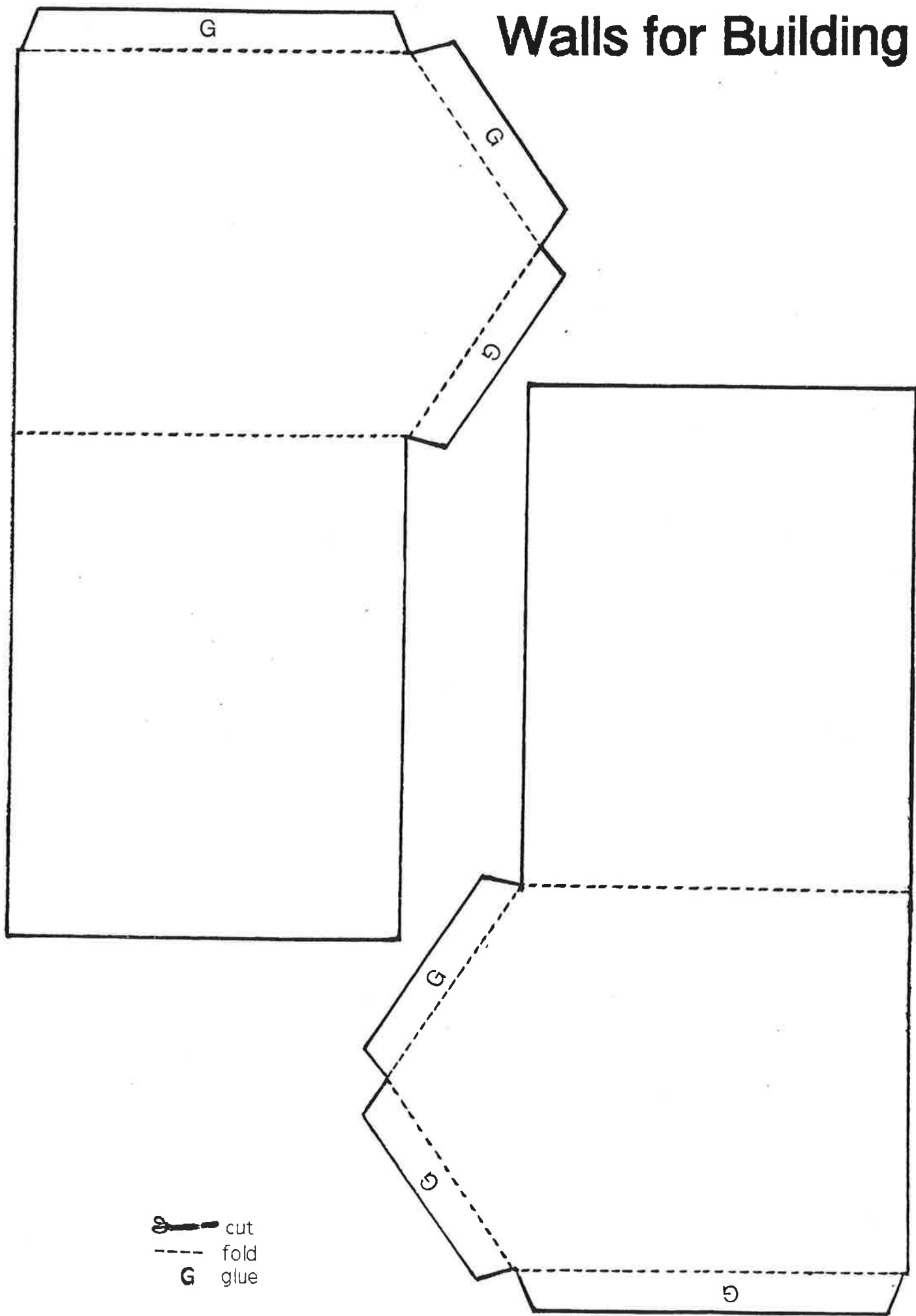
Optional:  
"Workers for the Parade Float"


# Roof for Building

and a few more DECALS



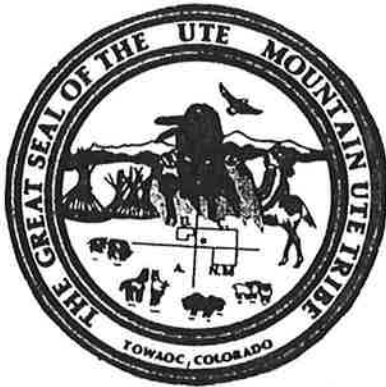
# Walls for Building



 cut  
--- fold  
G glue




# Decals

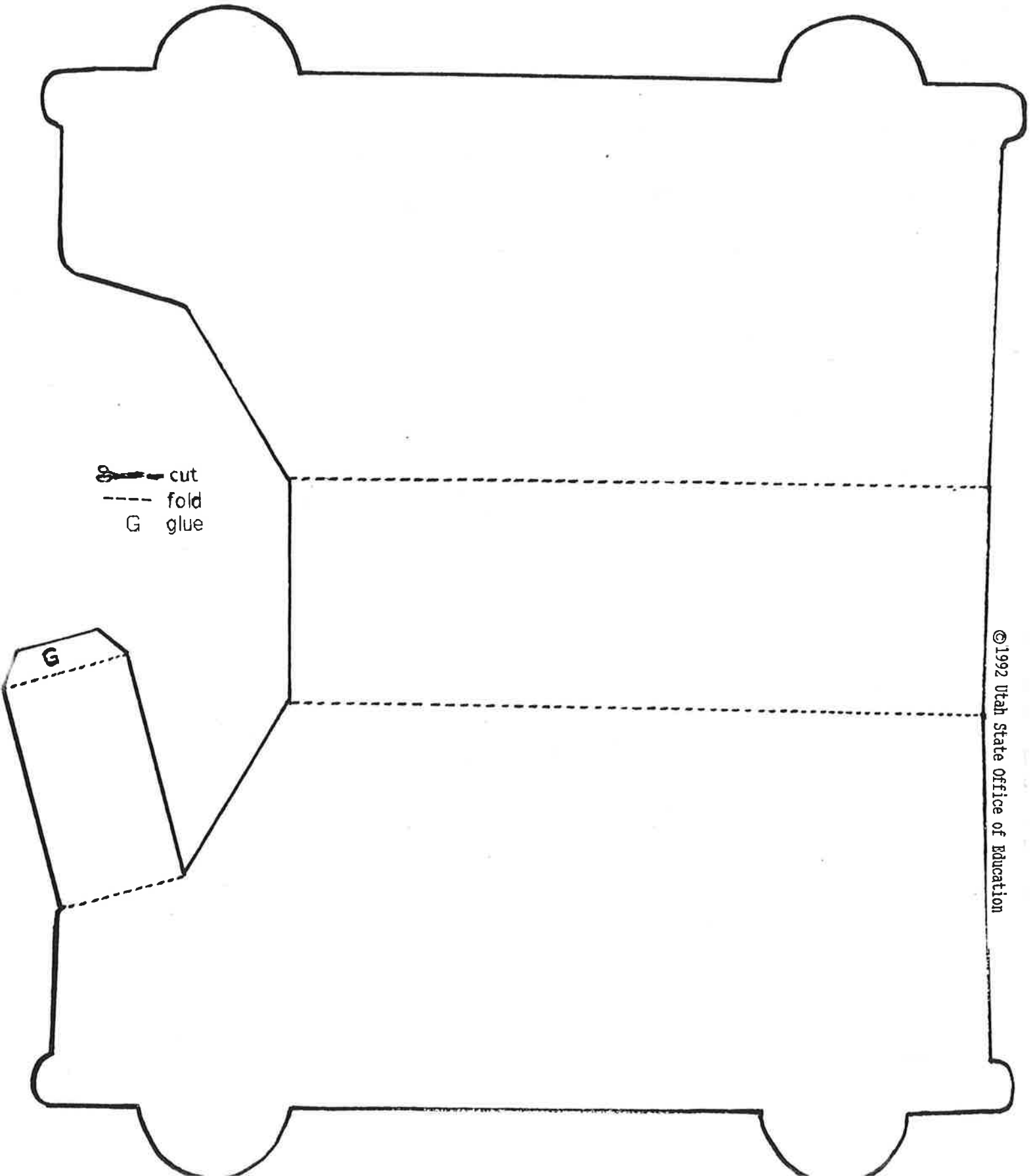


Ute Indian Pottery



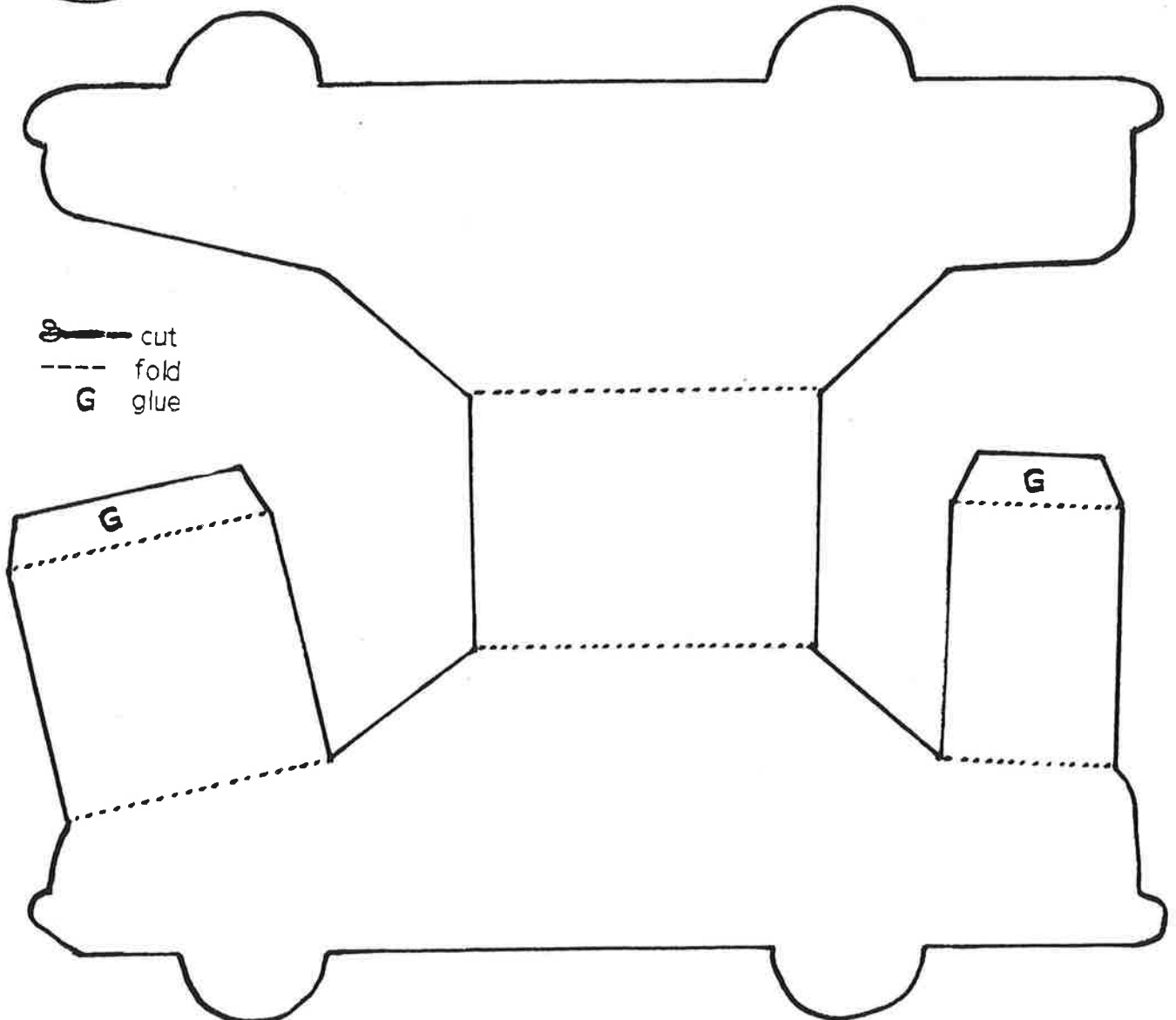
# Van Pattern

 cut  
---- fold  
G glue



# Car Pattern

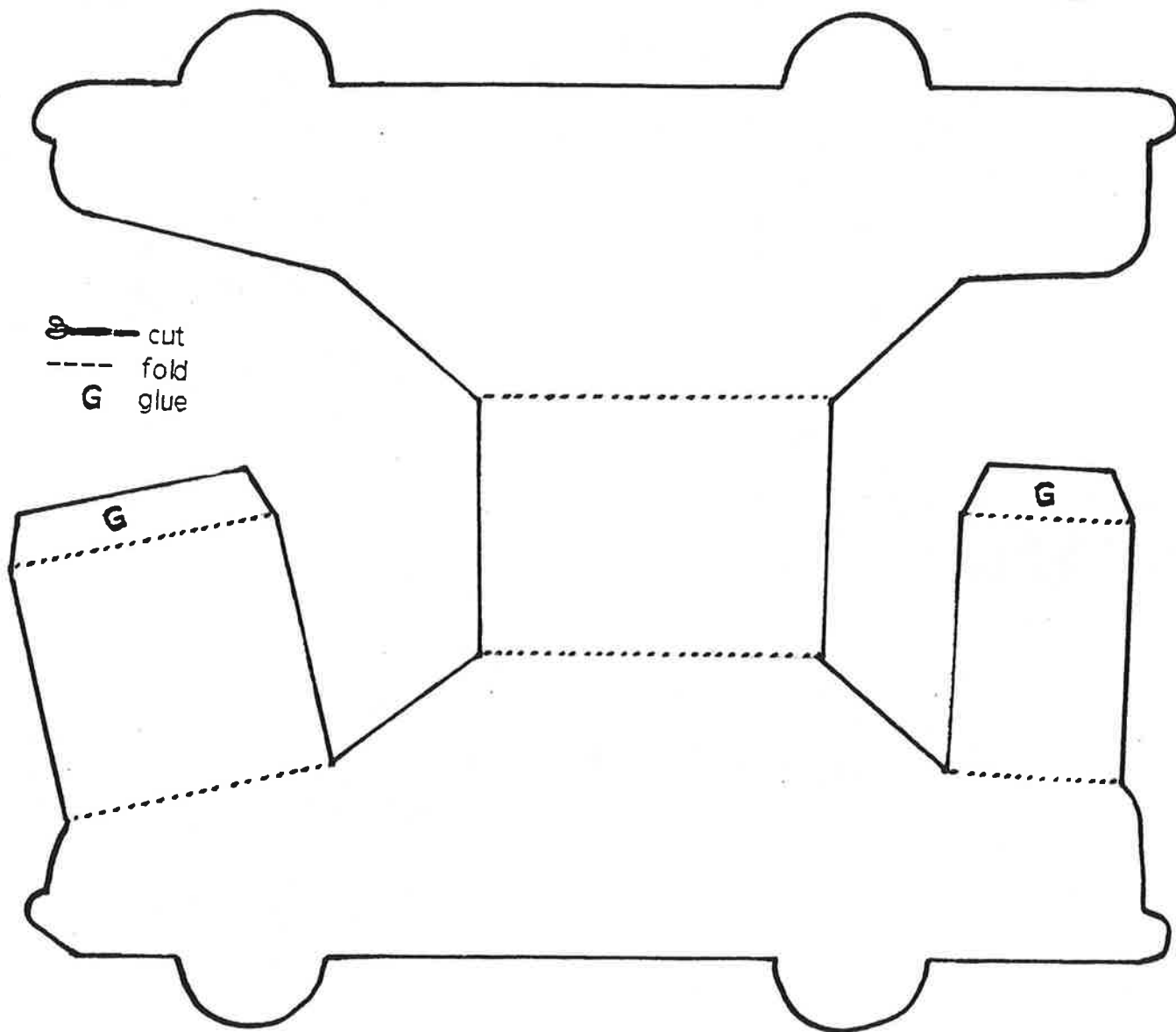
and a few more DECALS



— cut  
--- fold  
G glue



## and a few more DECALS



# UTE COMMUNITY SERVICES

## UTE MOTOR POOL

The Ute Motor Pool has more than 250 vehicles. They do their own maintenance and repairs.

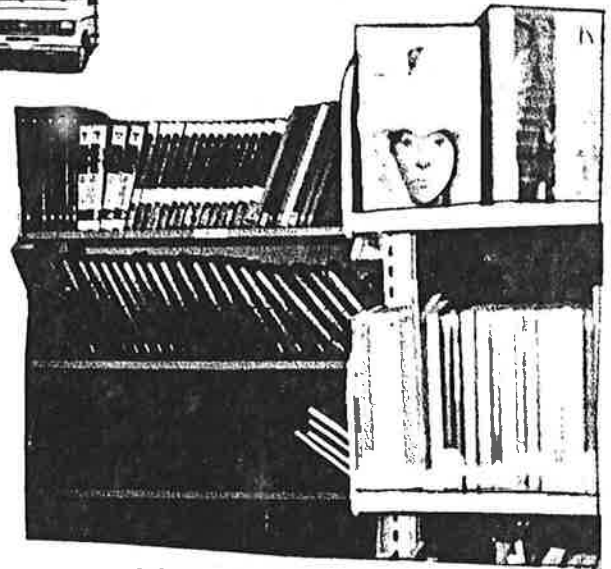


**VAN**  
used for trips

## AMBULANCE



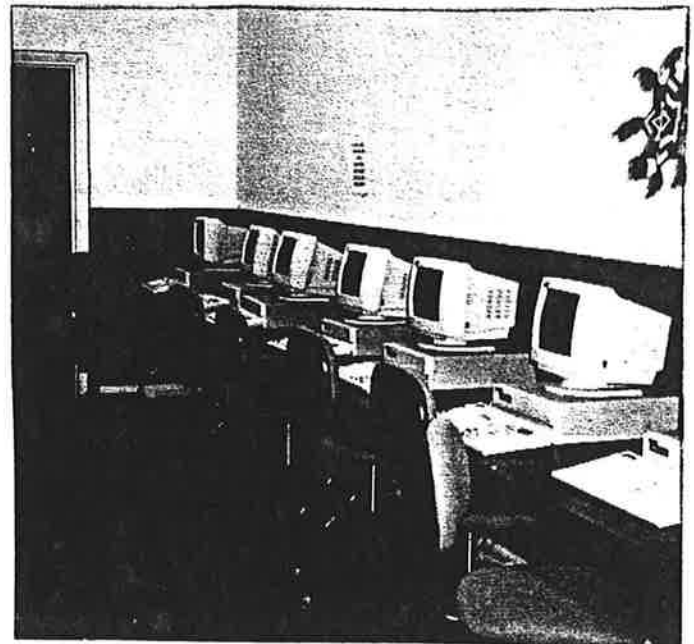
**TRUCK**  
especially useful  
for back country



**UTE LIBRARY**



**BUS**  
can be a school bus, or  
can be used for Elders, etc.



**UTE COMPUTER LAB**



# COMMUNITY WORKERS



Woody Cesspooch  
Motor Pool



Crystal Jenks



Captain Jeanotte and his deputies



Charlene Poulson  
Ute Librarian

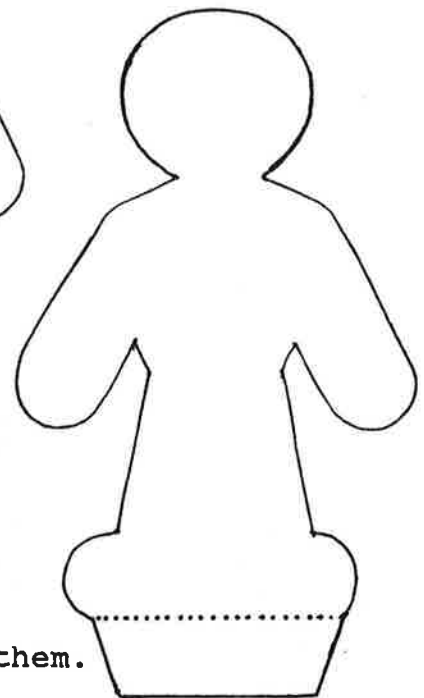
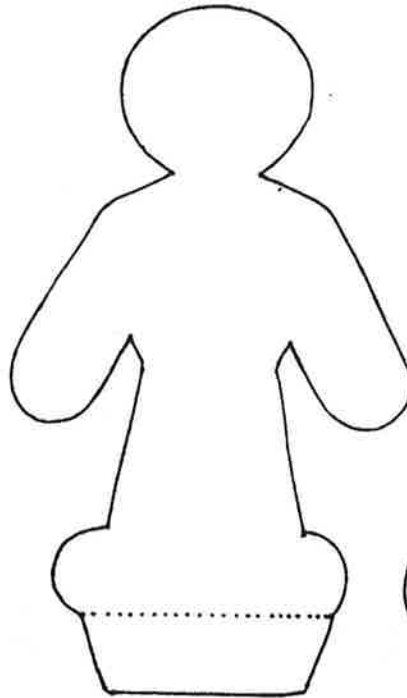


Jane Taveapoint  
U.B.C. Office

# WORKERS FOR THE PARADE FLOAT

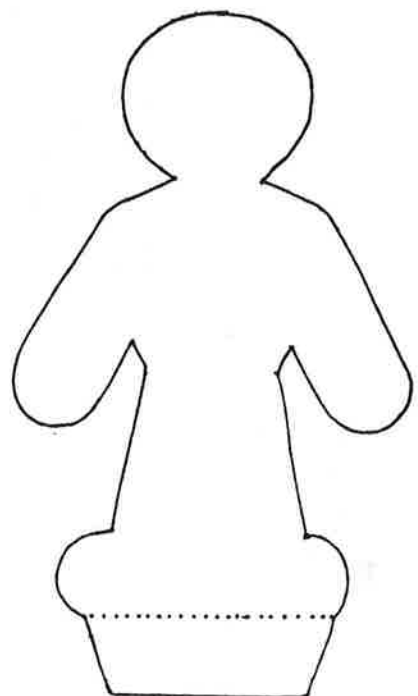
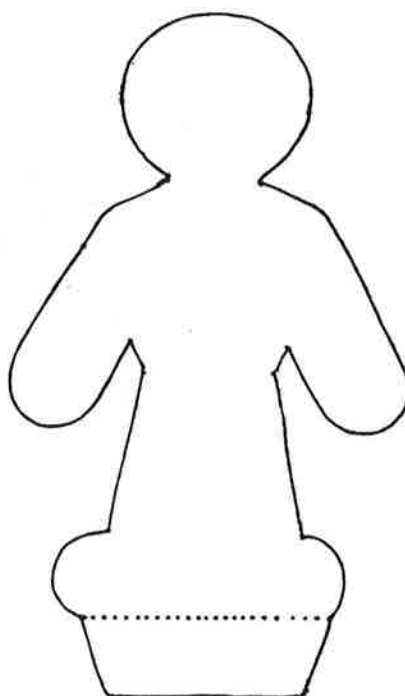
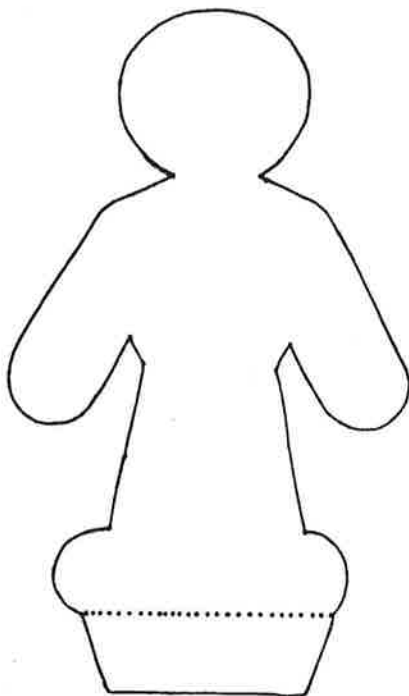
Draw pictures of workers for your parade float.

I am a Ute policeman.  
I help keep people safe.  
I protect you on the  
reservation.



I ride on the Ute Ambulance.

If someone gets hurt, I hurry to help them.

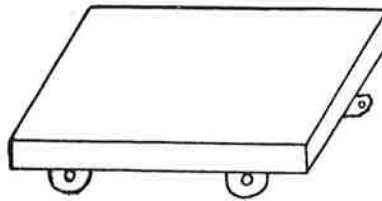




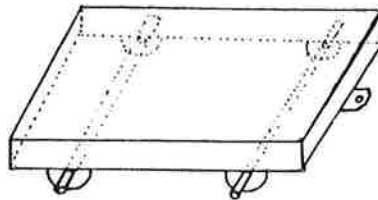
## INSTRUCTIONS FOR MAKING A PARADE FLOAT

Students can make a parade float, then put Ute community workers on it. Then the class can have a parade through their paper community.

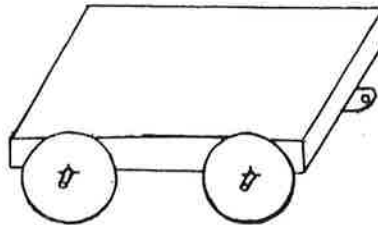
To make the float, cut out your pattern on the solid line. Fold on the dotted lines. Glue the tabs on the G to make the float stay together. When you are done, it will look like this:



Punch holes through the attached wheels and the tongue. Put a straw through the front attached wheels. Put a straw through the back attached wheels.



Put a lid on each end of each straw.

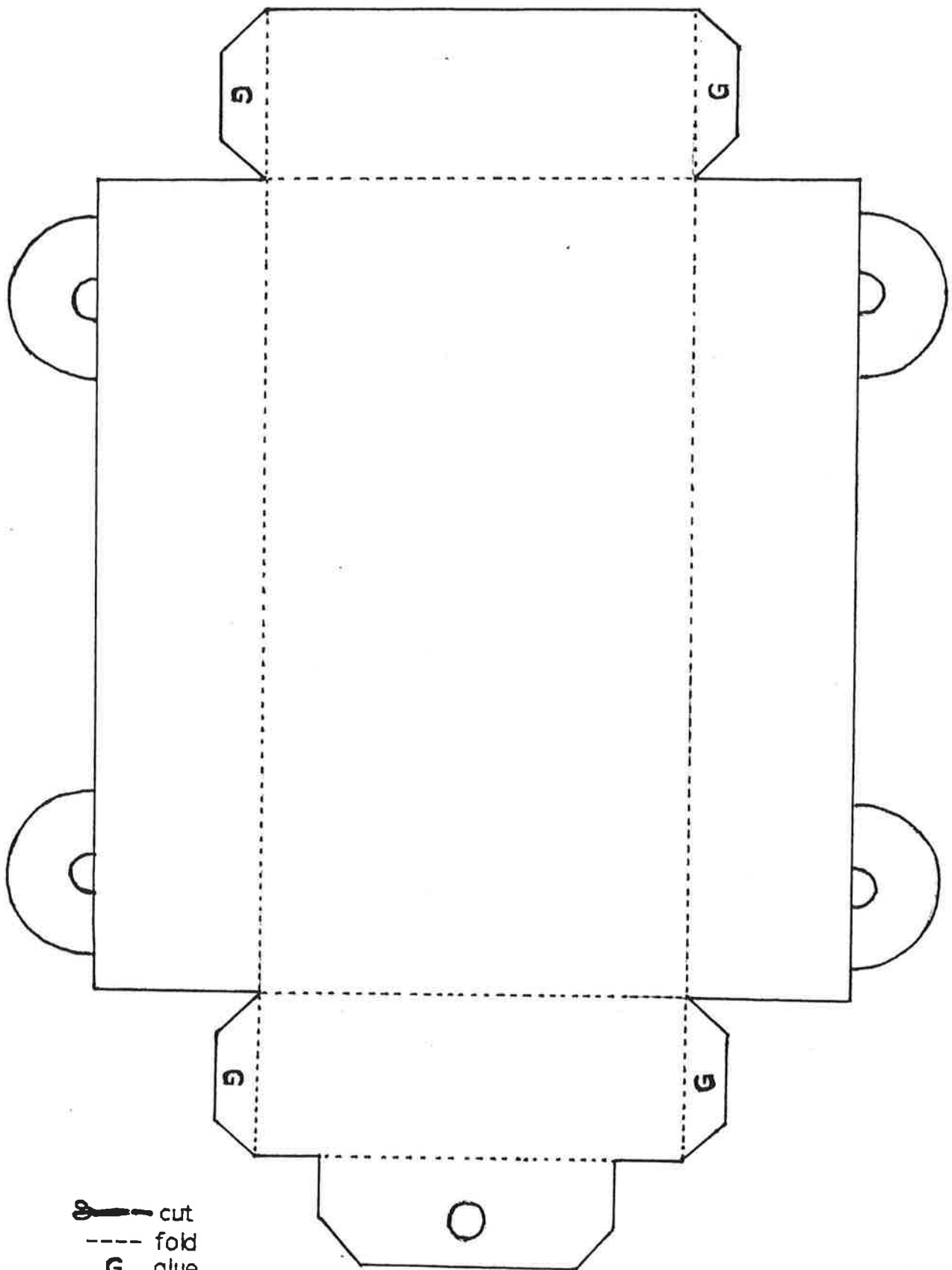


Each straw can be snipped twice at each end. Bend back the snipped end pieces to hold on the lids.



Tie a string to the tongue to pull the float. Have fun!

# Parade Float Pattern



# UTE COMMUNITY ACTIVITIES

## Core Curriculum:

Healthy Lifestyles--7010-0102  
 Language--4010-0702, 4010-0703  
 Social Studies--6010-0106, 6010-0104  
 Visual Arts--1010-0104

## General Objective:

Be aware of many Ute community activities.

## Materials Needed:

crayons "Our Class Newspaper"  
 list of class names "Pictures for Ute Newspaper"

Note: a special edition of the Ute Bulletin is included in this set of Earth People.

<u>Concept</u>	<u>Activity</u>	<u>Materials Needed</u>
----------------	-----------------	-------------------------

## For the Teacher:

The Utes receive newspapers from their tribe, telling of coming events, tribal issues, and community activities. Utes are very involved with their newspapers, writing letters, putting in 'thank-yous', and birthday wishes, etc.

## For the Student:

Each Ute tribe has a newspaper. Today we are going to make our own newspaper.

## Lesson:

### #1 Box

Ute newspapers have names. The Northern Ute newspaper is the Ute Bulletin. The Southern Ute newspaper is the Southern Ute Drum. The Ute Mountain Ute newspaper is the Ute Mountain Ute Echo.

Let's choose a name for our newspaper.

"Our Class Newspaper"

### #2 Box

Utes have a Float each year in the "Days of '47" parade.

Design a float for the Utes,  
and draw a picture of it.

"Pictures  
for Ute  
Newspaper"  
crayons

**#3 Box**

The Northern Utes have a  
Pow Wow on the Fourth of July.  
Many Utes wear fancy dress for Ute  
dance competitions.

Draw a picture of a Pow Wow.

**#4 Box**

Ute newspapers congratulate  
students for good schoolwork.  
Graduates are honored at a dinner,  
and the newspaper publishes their  
pictures.

Choose names from your class  
for the Honor Roll, Good Workers,  
and Good Helpers.

list of  
class  
names

**#5 Box**

Read the Ute message together.

**#6 Box**

Ute newspapers carry personal  
messages telling friends and family  
members how proud they are of them.

Choose a friend to send a  
message to. Write the friend's name  
in the blank, then draw a picture of  
the friend. At the bottom, write  
what you like about your friend.  
[Students could be assigned someone  
to write about: another student,  
parent, school worker, etc.]

crayons

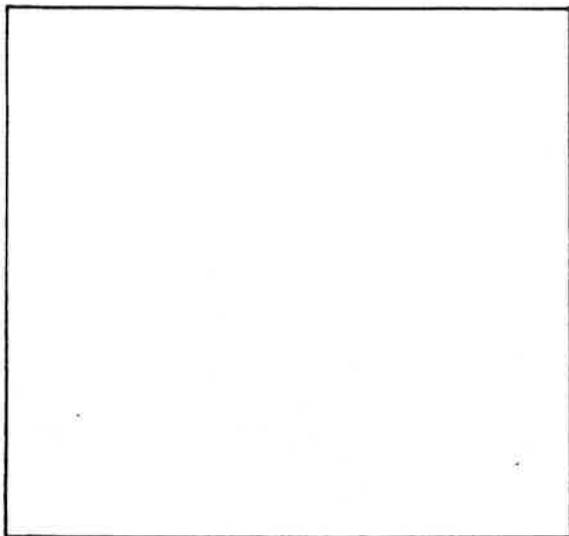
\*It is effective to display these  
newspapers in class or in a hall  
before they are taken home.

Box 1

# Our Class Newspaper

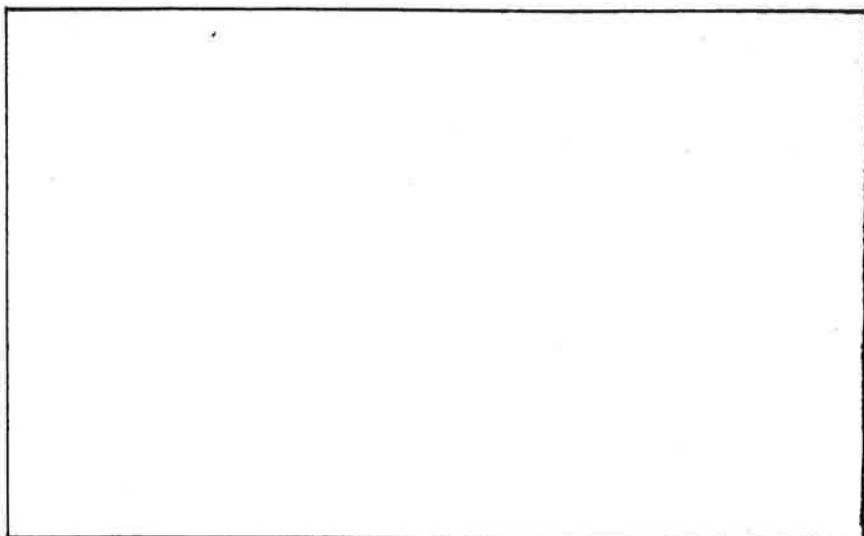
Box 2

Utes have a  
float in the Parade.



Box 3

The 4th of July PowWow  
is the best ever.



Box 4

We are proud of  
our students.

Honor Roll

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---

---

Good Workers

---

---

---

Good Helpers

---

---

Box 5

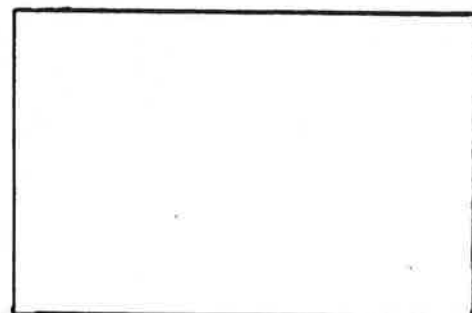
Special Message  
from the Utes

We are proud  
to be Utes.  
We want you  
to know about  
us. We are  
your friends.

Box 6

Thank you for  
being my friend.

Friend's name:



I like you because

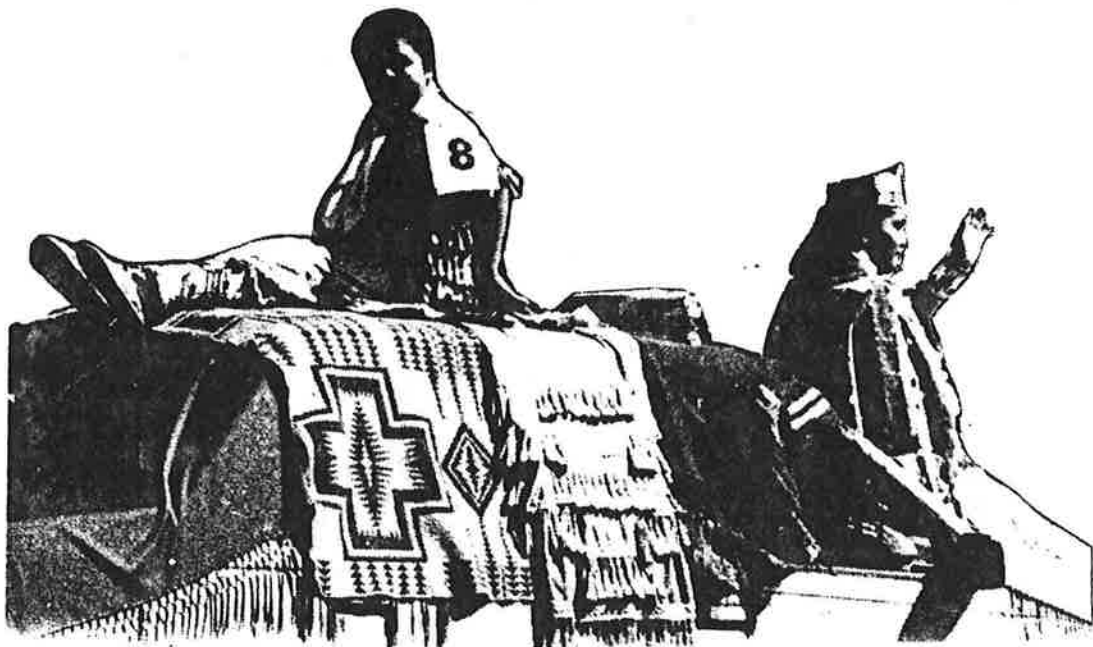
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# PARADES



Miss Ute Tribe Pearlleen Ridley and Jillian Burson participate in the Southern Ute Fair. Ute Bulletin, Sept. 24, 1991



SUPERIOR - The Tribal Float took honors during the UBIC Parade. The riders are the Jr. Miss Ute Tribe Royalty. (L to R) Danyal Reed Jr. Miss Ute Tribe; Tanya Navanick, 1st attendant; Cheryl Myrick, 2nd Attendant. Ute Bulletin, Aug. 13, 1991

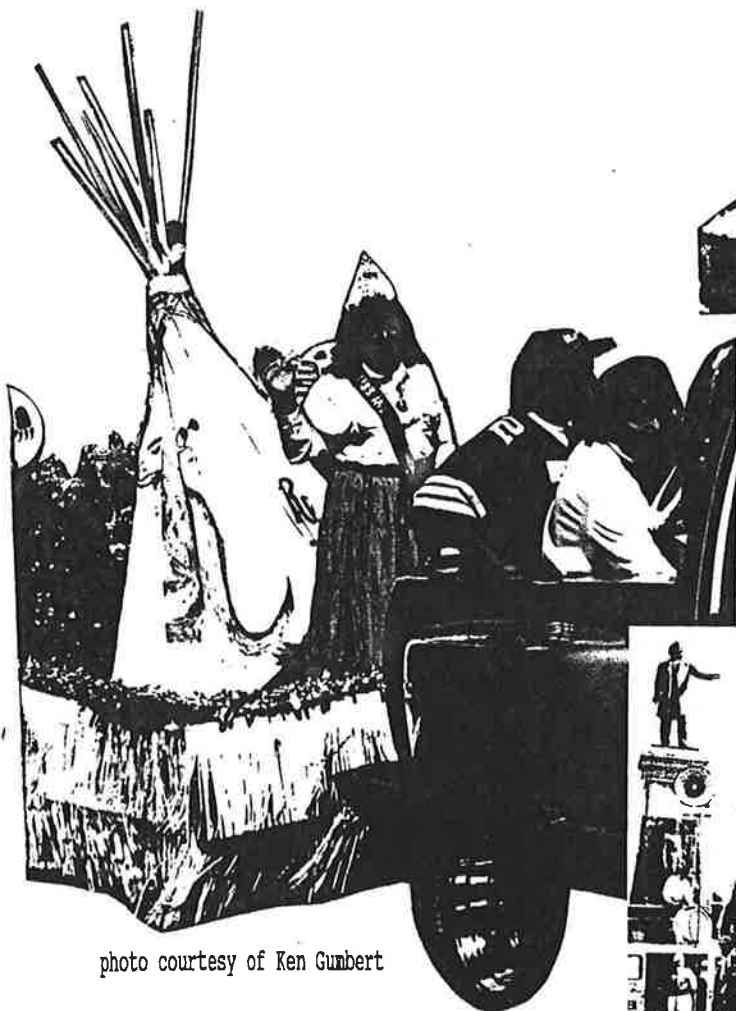


photo courtesy of Ken Gumbert



Ute Bulletin Aug. 1991

TRIBAL FLOAT: "An Old Ute Trail - Now the Day's of '47" rounds the Brigham Young Monument corner onto Main Street for the Day's of '47 Parade. (L to R) Delson Rivers and Stephanie Murray represent the modern world we live in. Tribal Councilman, Clifford Duncan and Pearlleen Ridley, Miss Ute Tribe 1991-92 represent the traditional world, and the cradleboard represents our future generation.

# 4TH OF JULY POW WOW



Sooki Ridley, Little Miss Ute



Indians come from many states to dance at the Pow Wows. Leroy Mulu Wetonakupchin came from California. Greg and Thomas McCloud are with him.



Families come to Pow Wow. They sit under the big arbor circle and watch the dances in the center. This is Curtis and Loya Cesspooch and their children Thomas, Daniel, Kerry, the twins Cory and Cody, and the baby Danell. Kerry is wearing her jingle dress because she was just in a dance.



photo courtesy of Ken Gunbert



# POW WOW



Ronaida Reed, Brandy Navanick, Rondra Murray



Kerry Cesspooch



Alise Jacket, Rita Jacket



Miss Ute Tribe (Pearleen Ridley) dances to the music of Northern Host Drum, Kicking Woman Singers.



## Utes are Part of Our Community

First Grade-3

### TABBY

#### Core Curriculum:

Healthy Lifestyles--7010-0104  
Language--4010-0104, 4010-0105  
Social Studies--6010-0204

#### General Objective:

Recognize Tabby as a great peace leader.

#### Materials Needed:

"Tabby" (story)  
"Tabby" (picture)  
crayons

#### Vocabulary

treaty, reservation

<u>Concept</u>	<u>Activity</u>	<u>Materials Needed</u>
<b><u>For the Teacher:</u></b>		
Tabby-to-kwanah's name meant "Sunrise." Usually, he was called Tabby, "the Sun". His band spent the summers in a valley called Tabiona Valley, at the foot of a mountain called Tabby Mountain. The Town of Tabiona was named after Tabby and his daughter Ona. After his band was moved onto the Uinta Reservation they stayed three years, then they moved back to the Tabiona Valley. The pioneers knew him as the Peace Chief of the Utes.		
<b><u>For the Student:</u></b>		
Have you ever known someone who was kind and nice? We're going to read about a Ute leader who was kind and nice, and worked hard for peace.		
<b><u>Lesson:</u></b>		
[Read the story.]		"Tabby" (story)
<b><u>Review Questions:</u></b>		
1. Who led the Utes onto the reservation?		
2. How did Tabby help keep the peace?		
3. If Tabby had not worked for peace, what might have happened?		
Students color		"Tabby" (picture) crayons
"Tabby" (picture).		



TABBY

## Tabby

Tabby was a great man long ago. People liked him. His band chose him to be their leader. He signed important treaties. He helped his people to go to the reservation after a terrible war. Many times when some people wanted to fight, he talked them into peace. He helped his people be strong. He lived to be 104 years old. There is a mountain named after him.



©1992 Utah State Office of Education

courtesy of the Utah State Historical Society

TABBY

CHILD SNATCHER

Core Curriculum:

Healthy Lifestyles--7010-0502, 7010-0103  
Language--4010-0402, 4010-0403, 4010-0405  
Social Studies--6010-0103, 6010-0104, 6010-0105

General Objective:

Be aware of a Ute folktale, "Child Snatcher," that teaches children to be safe from strangers.

Materials Needed:

"Child Snatcher and the Boy (story)  
"See-atch and Ah-Puch" (drawing)  
crayons

Vocabulary

howl, peer

<u>Concept</u>	<u>Activity</u>	<u>Materials Needed</u>
<u>For the Teacher:</u>		
Utes didn't "discipline" their children. They told them stories to teach them Ute values. Usually the stories were told in the tipis during winter. Usually a storyteller would visit their tipi, and the children would listen to stories for hours while they ate dried fruit and jerky.		
<u>For the Student:</u>		
Does your mother tell you to play near home? Does your mother want you at home when it's dark? Ute mothers want their children to be safe too, so they told this story to their children.		
<u>Lesson:</u>	[Read "Child Snatcher and the Boy" to the children.]	"Child Snatcher and the Boy"

ah S  
Offi.  
Educ  
15

Review Questions:

1. What could the boy have done to stay safe?
2. What did the father say to See-atch?
3. What can you do to be safe from strangers?

Students color "See-atch and Ah-Puch" (drawing).

"See-atch and Ah-Puch" (drawing) crayons

Optional Activity:

Children could write their own folktale about being safe, individually or in groups. Folktales should be read to the class.

# CHILD SNATCHER (SEE-ATCH) AND THE BOY (AH-PUCH)

Once an Indian family lived near the woods. One night they heard howls outside. The father looked out and saw something in the trees. It howled and howled. So he told this son, "Go and see what it is."

The boy went slowly. Then he peered out from behind the trees and saw See-atch. Because he was so afraid, he could not run. He looked again.

Then See-atch said, "Come here, boy, come here."

He answered "No, I will never come."

But See-atch said, "If you do not come to me now, I will come to get you when you play at night."

The boy ran home as fast as he could. He told his father that he had seen See-atch. But by the next night, he had forgotten all about it. He went out to play. He liked to be outside at night. He ran and laughed and sang.

Then he heard a noise. Suddenly See-atch grabbed him.

The boy was too scared to call out for help. See-atch carried him far into the woods. After a long time, See-atch got tired. When he sat down to rest, the boy picked up some rocks. Then See-atch started out again.

As he walked, the boy stuffed the rocks in the bag See-atch was carrying. See-atch asked "Why are you so heavy?" And every time he stopped to rest, the boy put more rocks in his bag.

Then the boy saw a tree. Its branch hung over the path. When See-atch went under it, the boy grabbed the limb. He held on to it tightly. See-atch went on, past the bushes. Then the boy let go and ran home as fast as he could.

His father was waiting for him. He said "Where have you been?"

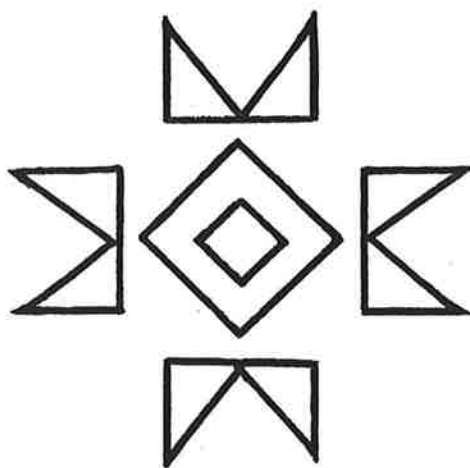
The boy said "See-atch tried to take me away. But I put rocks in his bag. I saw a tree branch and pulled myself off of his back. Then I ran home."



See-atch still did not know that the boy was gone. He kept asking "Why are you so fat?" No one answered him. At last he reached his home. He started to put the boy down. Just then all the rocks fell out of his bag. He was very angry.

He went straight back to the boy's home. In an angry voice, he called to the boy "Come out, boy, come out now."

But the boy's father said "Go away, See-atch, and never come back to my home." And the boy never saw See-atch again.



# SEE-ATCH AND AH-PUCH



# THE SHINNY GAME

## Core Curriculum:

Healthy Lifestyles--standard 7500-03

## General Objective:

Experience a Ute game.

## Materials Needed:

large playing area  
ball (a soft ball, nerf ball, or even a newspaper ball)  
stick for each player (a rolled up newspaper)  
4-5 sheets of newspaper per child  
masking tape  
crayons  
(optional, to make a ball: newspaper, tape and tinfoil)  
"The Shinny Game"  
"The Whiterocks Shinny Team"

## Concept

## Activity

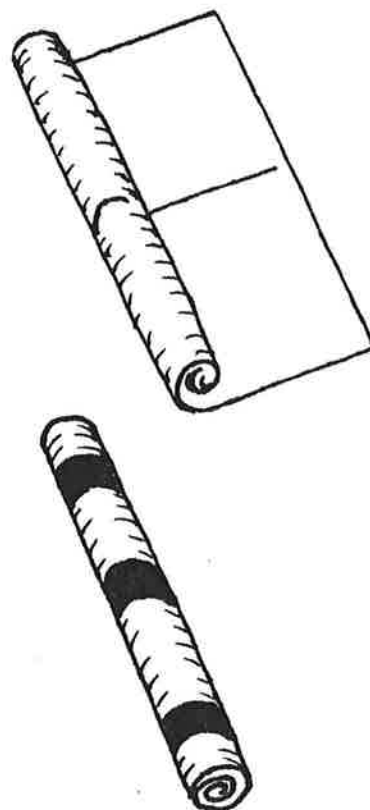
## Materials Needed

### For the Teacher:

"Shinny" is an old Ute game, similar to hockey. The Utes use a curved stick, like a hocky stick. The game is called "Shinny", partly because people in this game sometimes get hit on the shins.

Appropriate equipment for first grade must be comparatively soft. Sticks made from rolled up newspapers work well. Place 4-5 sheets of newspaper flat on top of each other. Roll them up from the long side, so they are as long as possible. Then tape around them in 4-5 places. (Children can color the tape to show which team they are on.)

Use a soft ball, 8"-12". If you don't have a soft ball, you can make a serviceable ball by crumpling a newspaper into a sphere, and winding tape around it. To see it easily, it can be covered in aluminum foil.



For the Student:

Utes played many games. They made swings in the trees, and slides on the hills. They had guessing games, and games of skill. They played with bows and arrows. They played in rivers and lakes.

The game we are going to play today is a fast running game called Shinny.

Activity:

Read "The Shinny Game" to the class. Discuss the rules. Divide the class into two teams. Each team chooses a color. Make the "sticks", each team coloring the tape stripes their color.

newspaper,  
tape,  
crayons

The class divides into two teams. The ball is placed in the middle of the playing field. The two teams line up on opposite sides of the ball, facing each other. Goals (lines) are set up on opposite ends of the field. At a signal, each team tries to hit the ball down the field and across the goal. The other team tries to stop them, and get the ball across their own goal.

ball,  
large  
playing  
area,  
"sticks"

## The Shinny Game

Needed: 1 ball

A stick for each player

a field with a goal line at each end

There are two goal lines--one at each end of the field. The ball is put at the center of the field.

The players are divided into two teams. Each player has a stick. The teams line up, one on each side of the ball.

The object of the game is to knock the ball past the other team, across the goal line.

(This game is somewhat like hockey. Utes say you can remember the name "Shinny" because when you play it, you sometimes get hit on the shins.)

# THE WHITEROCKS SHINNY TEAM



Whiterocks Shiny Team



First Grade: Unit 2: Utes are  
Part of Our Community

Note for Teachers:

The Ute Indians have asked that the children not be tested individually on these lessons. If you wish to review this unit, it is suggested that it be done as a group activity.

Read the questions to the group, explaining any words you feel need to be explained. Invite them to volunteer answers, or comment on the question. This gives students an opportunity to reinforce their learning in a non-threatening way. It also echos the Indian communal style of sharing information, with each person's participation being valuable. It is appropriate and effective to gently encourage self-reporting. (Of course, at this age, expect student response to be limited.)

This also provides a time for students to add information or display objects, they have brought from home.

On questions #2 and #4 list answers on the board, and tell the children how many answers there are so they can write that number on their page.

Answer Key

First Grade: Unit 2: Utes are  
Part of Our Community

1. Circle the word for a Ute celebration.

HALLOWEEN   POW WOW   VALENTINE'S DAY

2. How many Ute community workers can our class name? \_\_\_\_\_

3. Circle the sentence that is right.

Tabby was a peace leader.

Tabby was a war leader.

4. How many things do you know about Tabby? \_\_\_\_\_

5. Draw a line from the word to the right picture.

See-atch

Boy



Circle the right answer.

6. What did See-atch put in the bag?

7. What did the Boy put in the bag?

boy

boy   rocks

rocks

8. Circle the one who said "Go away

See-atch, and never come back to my home."

See-atch

Boy

Father

Name \_\_\_\_\_

"Utes are Part of Our Community" Review

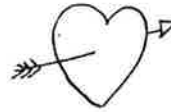
1. Circle the word for a Ute celebration.



HALLOWEEN



POW WOW



VALENTINE'S DAY

2. How many Ute community workers can our class name? \_\_\_\_\_

3. Circle the sentence that is right.

Tabby was a peace leader.          Tabby was a war leader.

4. How many things do you know about Tabby? \_\_\_\_\_

5. Draw a line from the word to the right picture.

See-atch

Boy



Circle the right answer.

6. What did See-atch put in the bag?



boy



rocks

7. What did the Boy put in the bag?



boy



rocks

8. Circle the one who said "Go away See-atch, and never come back to my home."



See-atch



Boy



Father





# Earth People

## UNIT THREE

Utes Long Ago and Utes Now



SECOND GRADE



Dear Parent,

We are studying Ute Indians in Second Grade. We will be studying what Utes wore, ate, and lived in long ago. We will learn about a Ute leader named Ignacio (that Ignacio, Colorado was named after), a folktale about controlling anger, and we will make a model of a Ute home from long ago.

We would encourage you to talk with your child about what they are learning about Utes. Utes live in our communities, our state was named for them, our past was affected by them, and our future as a state will be influenced by them.

If you have stories about Utes, or Indian objects that we could display in our classroom, we would welcome them.

Thank you,

Your child's teacher

WHAT UTES WORE AND ATE

**Core Curriculum:**

Language--4020-0104

Visual Arts--1020-0104, 1020-0110

**General Objective:**

Discriminate between Ute clothing and food long ago and Ute clothing and food now.

**Materials Needed:**

scissors

girl paper doll

crayons

boy paper doll

Julius Murry, Bertha Shavanaugh, Wilson Johnson (photograph)

The Ridley Family (photograph)

**Optional Materials:**

"Ute Foods" (check the recipes for ingredients)

a paper bag for each child, the right size to make a vest

For brave teachers: water colors

Concept

Activity

Materials  
Needed

For the Teacher:

The Utes were famous for their soft, white deerskin. In the 1700's it was highly prized for making ladies' gloves in Spain. Utes were also well known for their beadwork. (Girls generally enjoy making the paper dolls, but some boys don't. Boys enjoy making the vests, and painting their faces.)

For the Student:

Utes shop at clothing stores and food stores just like everyone else. Long ago, there weren't any stores. What do you think Utes did then? We're going to learn about what Utes wore long ago, and what they wear now.

Lesson:

Long ago the Ute women gathered berries, vegetables, and seeds. The Ute men hunted game. Deer were especially useful. They ate the

deer meat, called venison, and made jerky for winter. They used deerskins for clothing and tipis. The women also made fry bread and porridge.

Let's see what Ute clothing was like long ago, and what it is like now. [Color girl/boy paper dolls. Cut them out.]

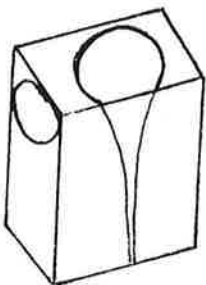
boy/girl  
paper  
dolls

### Review Questions:

1. Put your finger on Ute clothes from long ago.
2. Put your finger on Ute clothes now.
3. Which clothes would you like to wear?
4. What do you like about them?

Color the clothes, cut them out, and put them on the Ute children.

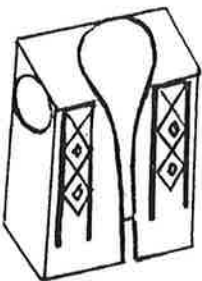
crayons,  
scissors



### Optional Activity 1:

Make Ute food from long ago, and put it on one table with paper dolls/pictures from long ago. Put favorite foods from today with paper dolls/picture from now.

Recipes



### Optional Activity 2:

Make an Indian vest

Cut out armholes, and yoke from paper bag. Cut up the middle of the front. (If you want to make the vest soft, crumble the paper bag many times.) Color designs on the bag. Cut fringe around the bottom.

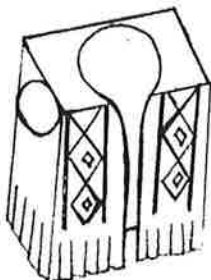
paper  
bags,  
crayons,  
scissors

### Optional Activity 3:

Paint your face

Indian men often painted their faces for special occasions. Today, a traditional dancer may paint his face for a dance competition. Often they paint a mask like the ones shown on the Ute Dance cover of the first lesson in the Fourth Grade lessons. Ute colors are red, black, and yellow. Water colors are good face paint, and wash off well.

water  
colors



## UTE FOODS

Utes ate well long ago. They knew where the best foods grew, and where to gather plants to use for medicine. They gathered, hunted, and dried food for winter.

They liked to eat seeds. Pine nuts and sunflower seeds were favorites. They also used flour ground from seeds. They dried fruits and berries, and ate them as treats when the storytellers would come during the long winter days. They made jerky from venison and buffalo.

They used many seasonings, like salt, onion and sage. They made porridges and stews. They used many roots as vegetables - some very like potatoes and carrots.

They liked corn and beans, and would trade for them. Corn was often ground to make a porridge. A basket would be filled partway with water and cornmeal, then the cook would drop hot rocks into it to cook the porridge.

They made warm drinks from mint, sage, and other plants.

Utes ate twice a day. In camp, the women did the cooking. Men had to be good cooks though, because they did their own cooking on hunts.

Here are some Ute recipes, and a Navajo recipe. Now, Utes make fry bread many ways - often using yeast. Many poke a hole in the center before it is dropped in the fry pan. Near Four Corners (where Utah, Colorado, New Mexico, and Arizona meet) the cooks say they have the best flour for making fry bread.

Please make sure you have an adult help you with the cooking.

### Corn Cake

2 cups yellow cornmeal  
2 cups boiling water

2 teaspoons shortening  
1 teaspoon salt

Mix cornmeal, salt and shortening. Pour on boiling water. Beat well and when mixture is cool, shape with hands unto thin cakes and bake in hot oven for about 30 minutes, or until firm and brown.

### Wild Turkey or Rabbit Stew

2 pounds of diced turkey or rabbit  
1/2 teaspoon sage  
1 small onion

Boil in two or three cups of water until tender.

### Fry Bread

2 cups flour  
1/2 teaspoon salt

2 teaspoons baking powder  
grease or lard

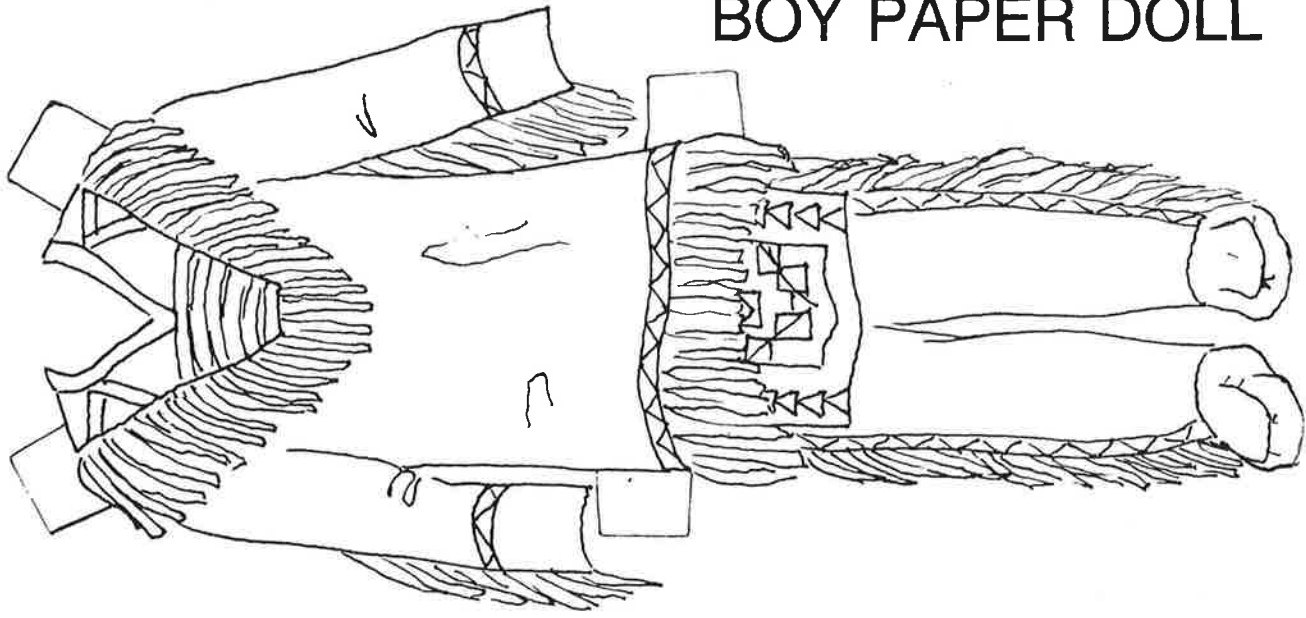
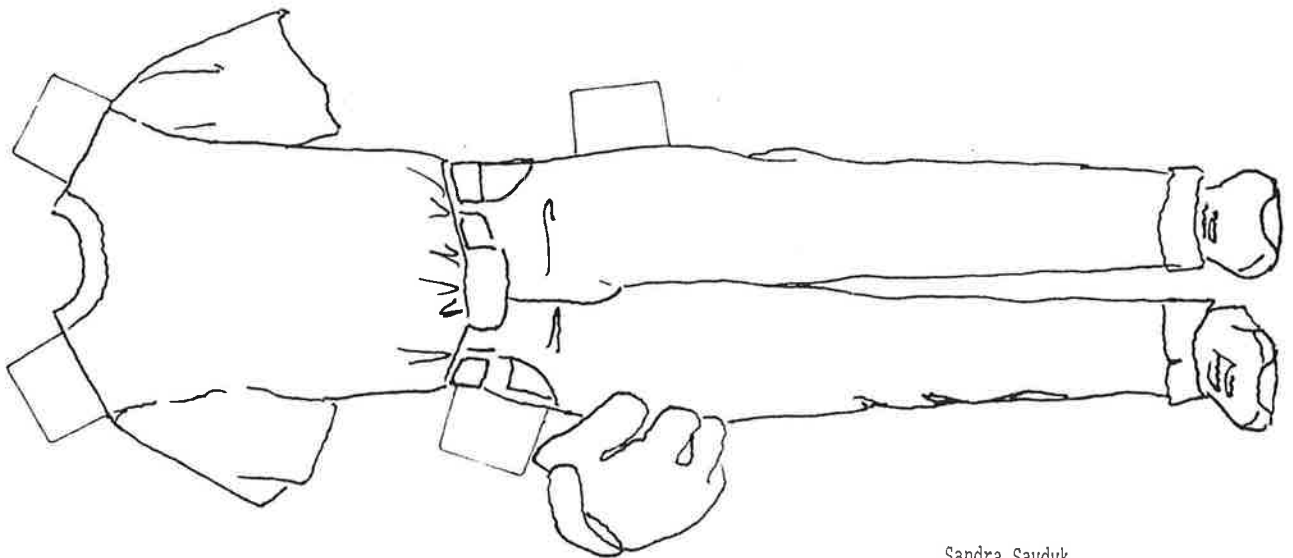
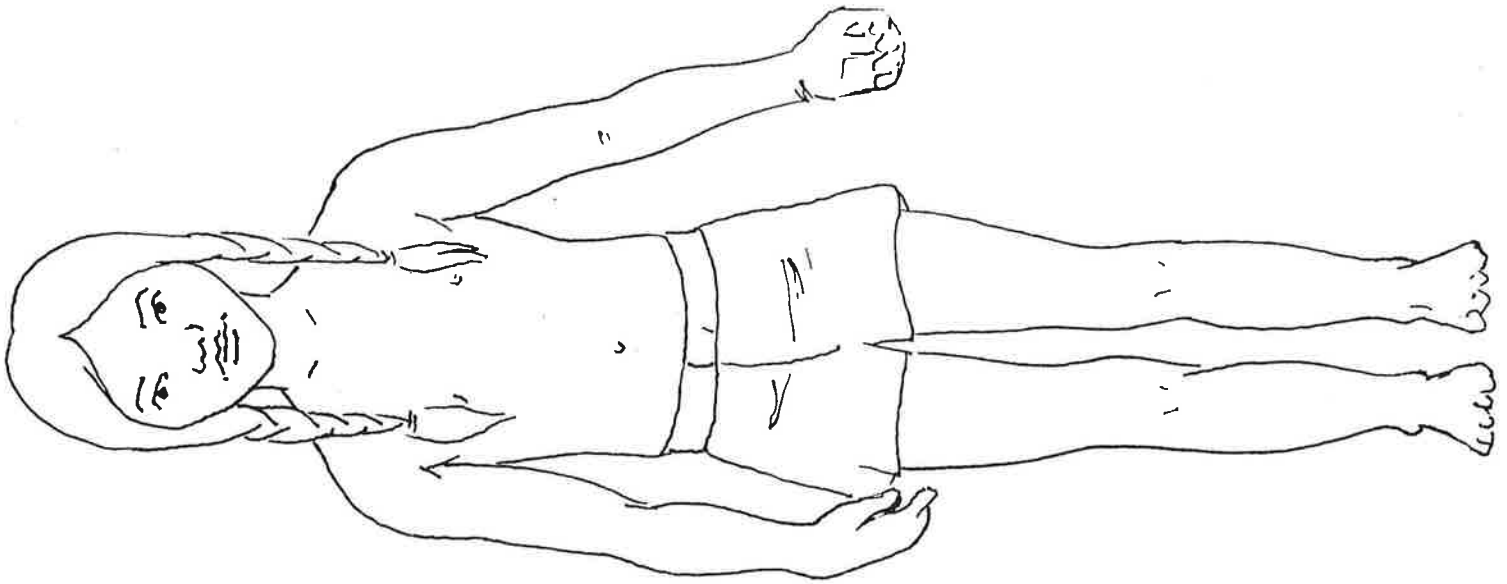
Mix flour, salt, and baking powder with warm water to make a dough. Knead the dough lightly. Shape it into flat pieces about 1/16th" thick. Then fry pieces in hot grease. (Makes six large pieces.)

### Navaho Fry Bread

2 cups flour (may use whole wheat)  
4 teaspoons baking powder  
1 teaspoon of salt  
1 cup warm or hot water

Blend dry ingredients together. Add water slowly, mixing with fork or hands. Dough is sticky - so use oil on hands. Don't make dough too stiff. Break off ball as big as a golf ball. Shape with hands or roll into 5 inch circle. Make 2 or 3 holes in dough. Place in hot oil in frying pan. Brown lightly on both sides.

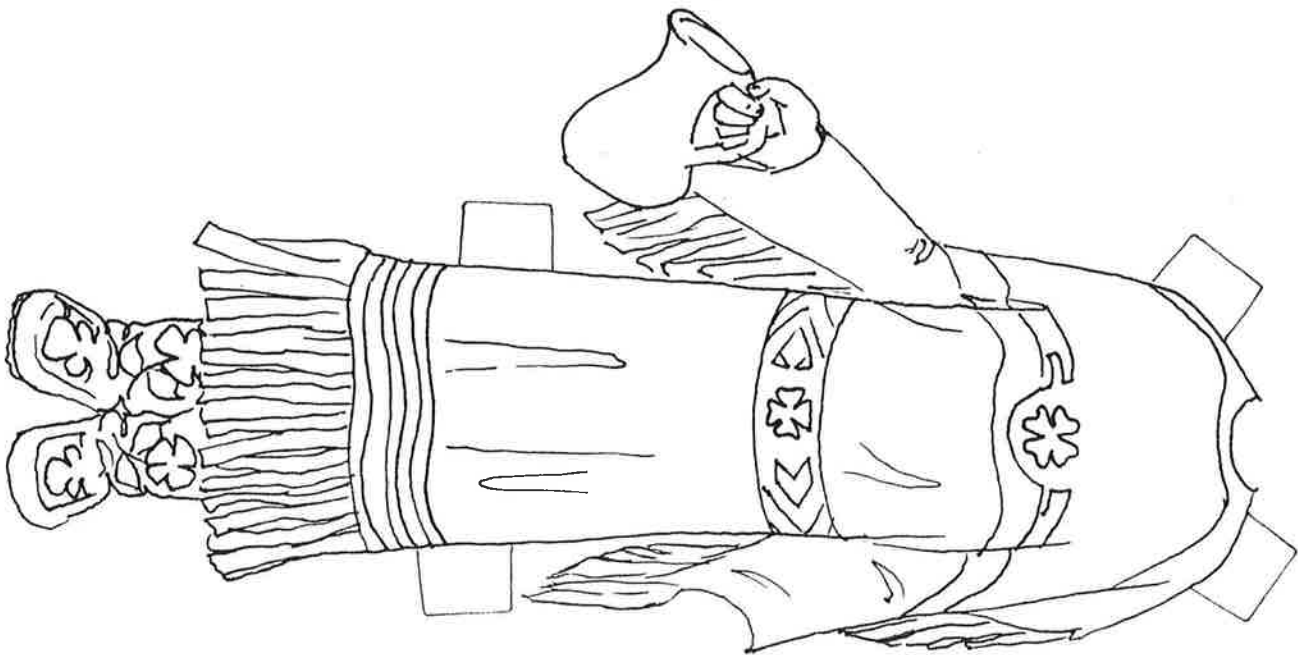
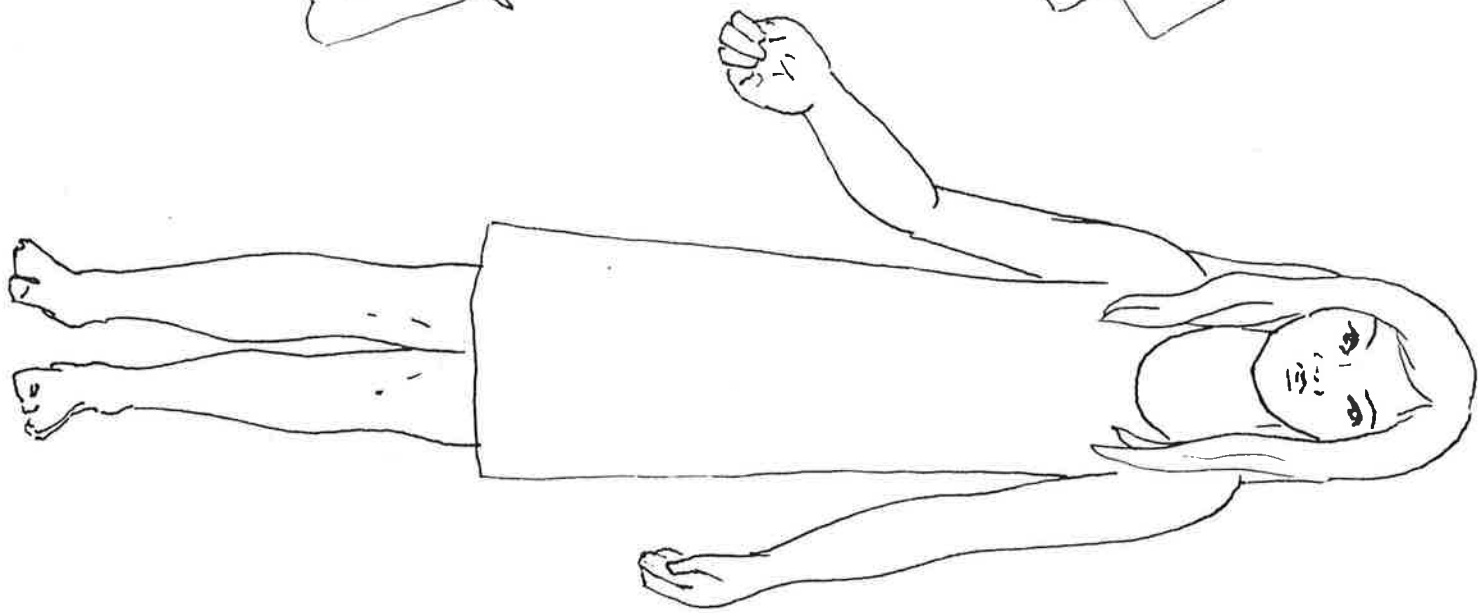
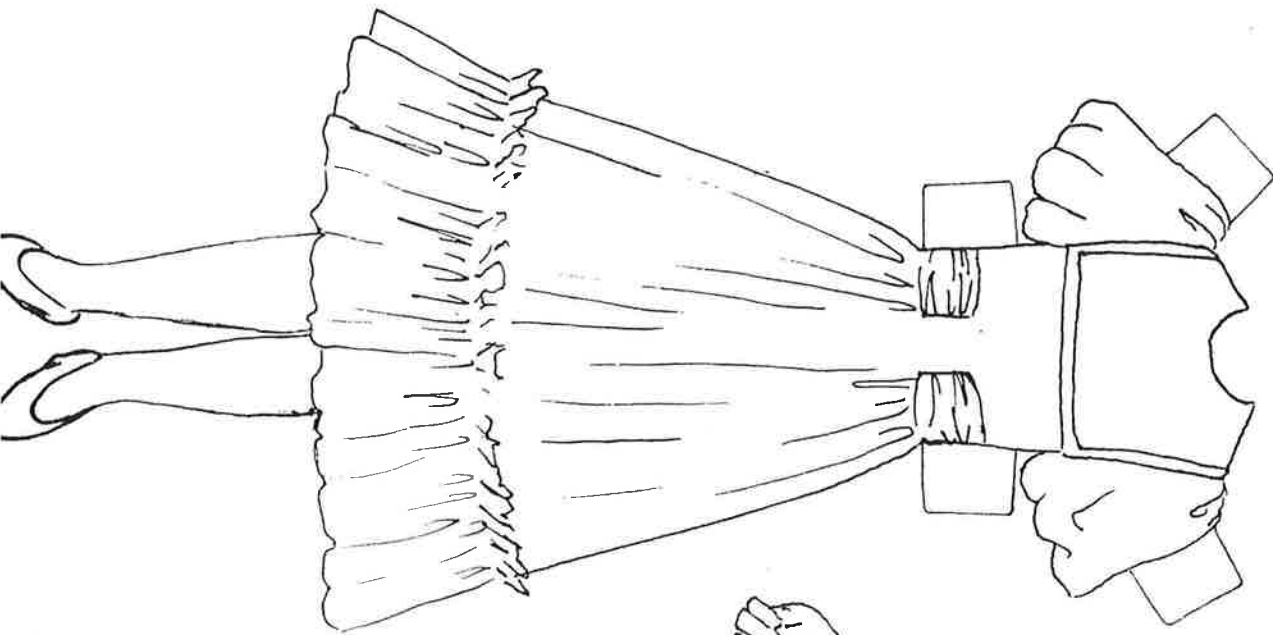
# BOY PAPER DOLL



# GIRL PAPER DOLL

Illustrated by E. J. Peop

© 1997 North Star Office of Education





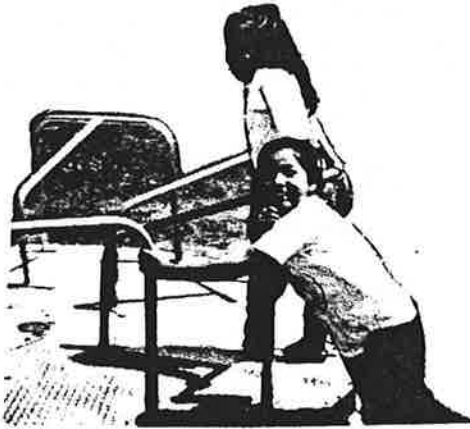
# THE RIDLEY FAMILY

January, 1992

The Ridley family lives in Whiterocks, Utah. Tibbs Ridley is a bailiff at the Ute Tribal Court. Anna Ridley teaches 2nd Grade at Discovery School in Vernal, Utah. Anee is out of school. Tyson is in the 10th Grade. Reynese (Sooki) is in 3rd Grade. Tess is in 1st Grade. All of the children do Indian dancing. Tyson is in a singing group called Buffalo Sweet Grass.



Anee Tyson Sooki Tess



Tess Sooki



Sooki Tess



Sooki



Mr. Ridley is hunting. Can you see him in the brush?



Anna Ridley

Sooki

Tess

Tibbs Ridley

Sooki is Little Miss Ute, and Tess is 1st Attendant for the Ft. Hall Future Princess. The family has to travel a lot to take them to Pow Wows, Parades, etc. (Anna Ridley is Bannock. Tibbs Ridley is Ute.)



courtesy of Thorne Studio, Vernal, Utah

MR. AND MRS. CHARLEY WASS (WASH)  
AND ROBERT CHAPOOSE

# WHAT UTES LIVED IN

## Core Curriculum:

Language--4020-0103, 4020-0403

## General Objective:

Recognize tipis, wickiups and brush shades as Ute shelters long ago.

## Materials Needed:

"Ute Homes"	"Shadow Pictures"
"Tipi" (photograph)	overhead projector
"Brush Tipi" (photograph)	large white paper/screen
"Brush Shelter at the 4th of July Pow Wow" (photograph)	

## Additional Materials:

Earth People video: "What Did the Utes Live In Long Ago?"

## Vocabulary:

nomad, migrate, wickiup

## Concept

## Activity

## Materials Needed

## For the Teacher:

Utes kept their homes very clean, and moved regularly. The elders disapproved of houses because dirt built up in them. The tipis were divided into sections for the children, the parents and the elders.

Politeness was always observed in Ute homes. Children spoke softly, and listened when adults talked. If a child spoke loudly, the elders would say "He has been around white children."

## For the Student:

Utes live in homes, just like everyone else. Long ago there were no houses here. What do you think they lived in then?

**Lesson:**

Let's read about "Ute Homes."  
(Show video "What Did the Utes Live  
In Long Ago?", if desired.)

"Ute  
Homes",  
"Tipi",  
"Two  
Tipis",  
"Brush  
Tipi"

**Review Questions:**

1. What did Utes live in during summer? Why would it be comfortable in summer?
2. What did Utes live in during winter? Why would it be comfortable in winter?

We can make shadow pictures too. Let's take turns. Maybe you can create some new ones.

**Optional Activity:**

Students make a dialogue or play using shadow pictures.

"Shadow  
Pictures",  
overhead  
projector,  
white  
paper or  
screen to  
show  
shadow  
pictures  
on



# UTE HOMES

Ute boys and girls live in houses, just like everyone else. They go to school, play, and watch TV. They do everything everyone else does.

Long ago, before the pioneers came, Utes were nomads. They migrated to their summer camps to gather food, and then to their winter camps.

When the days were very hot in the summer in the low valleys, they lived in cool mountain valleys. They made wickiups from brush and trees. They could make these homes wherever they wanted.

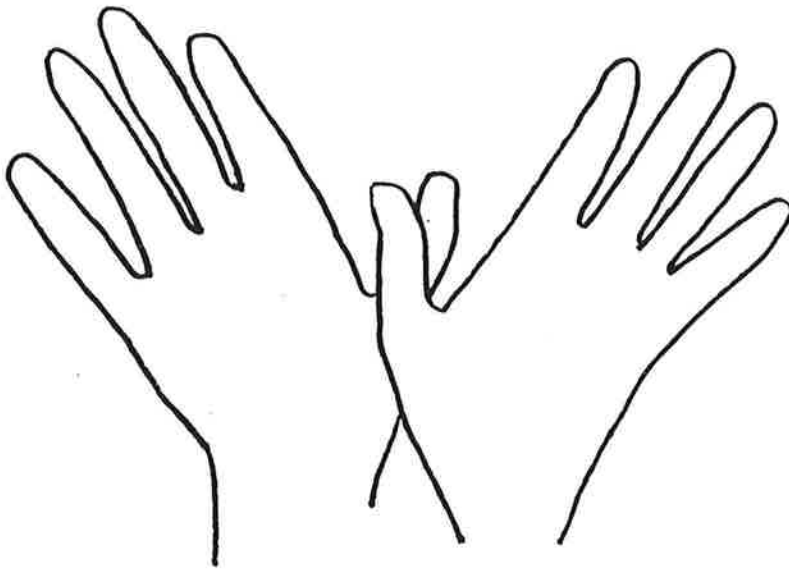
When the snow was deep in the mountains, they lived in their low valleys. They lived in warm tipis. The tipi fire kept everyone warm, even in the coldest winters. Winter was the only season when there was time for stories. Sometimes an adult would tell children stories while they ate snacks from the jerky bag. At night, sometimes children made shadow pictures on the tipi walls.

What shadow pictures would you have made?

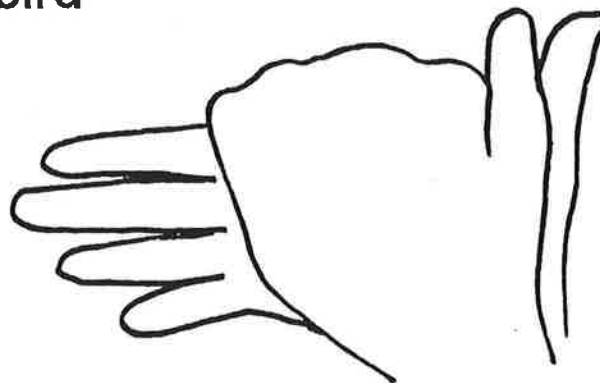
# Shadow Pictures



goose



bird

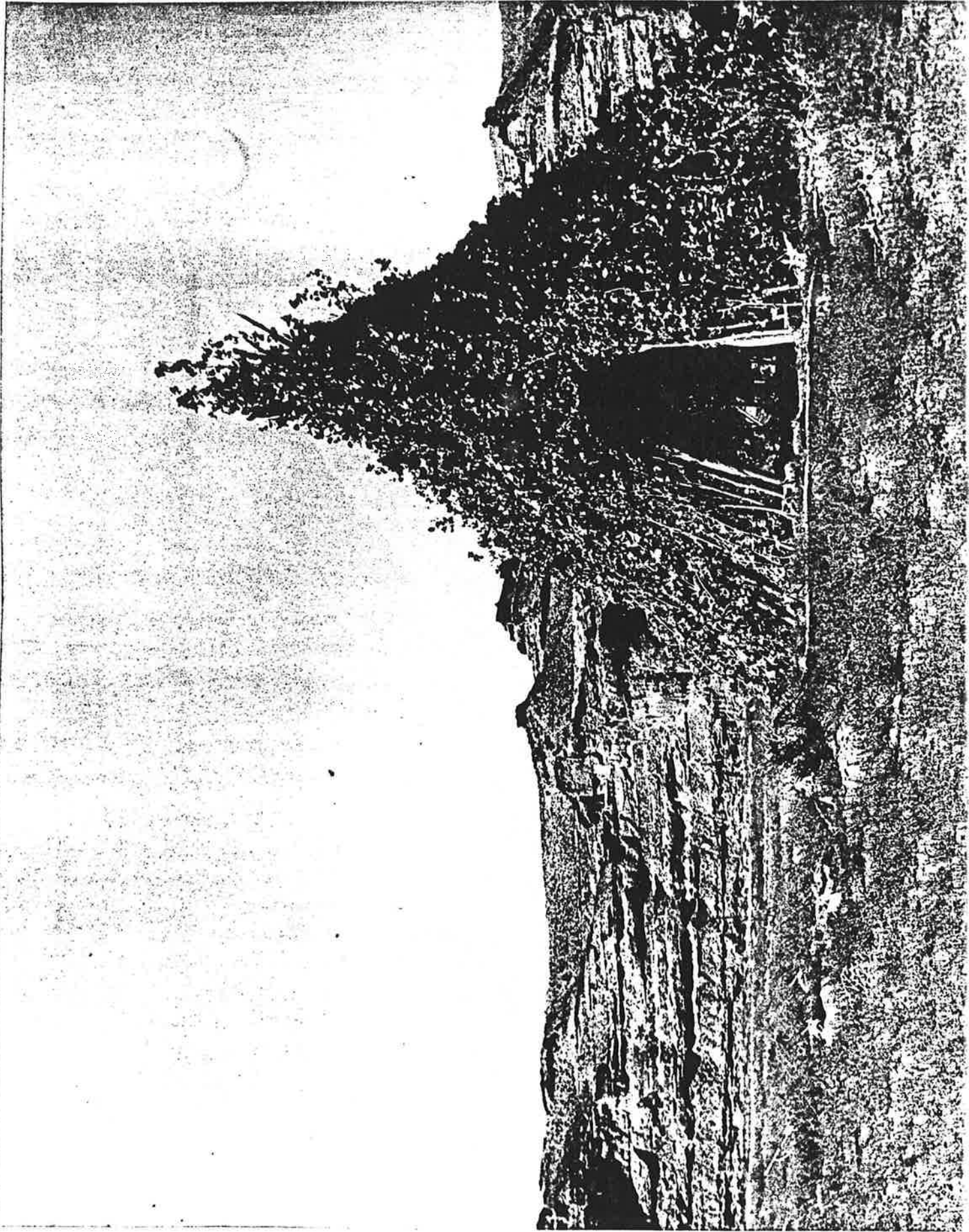


dog

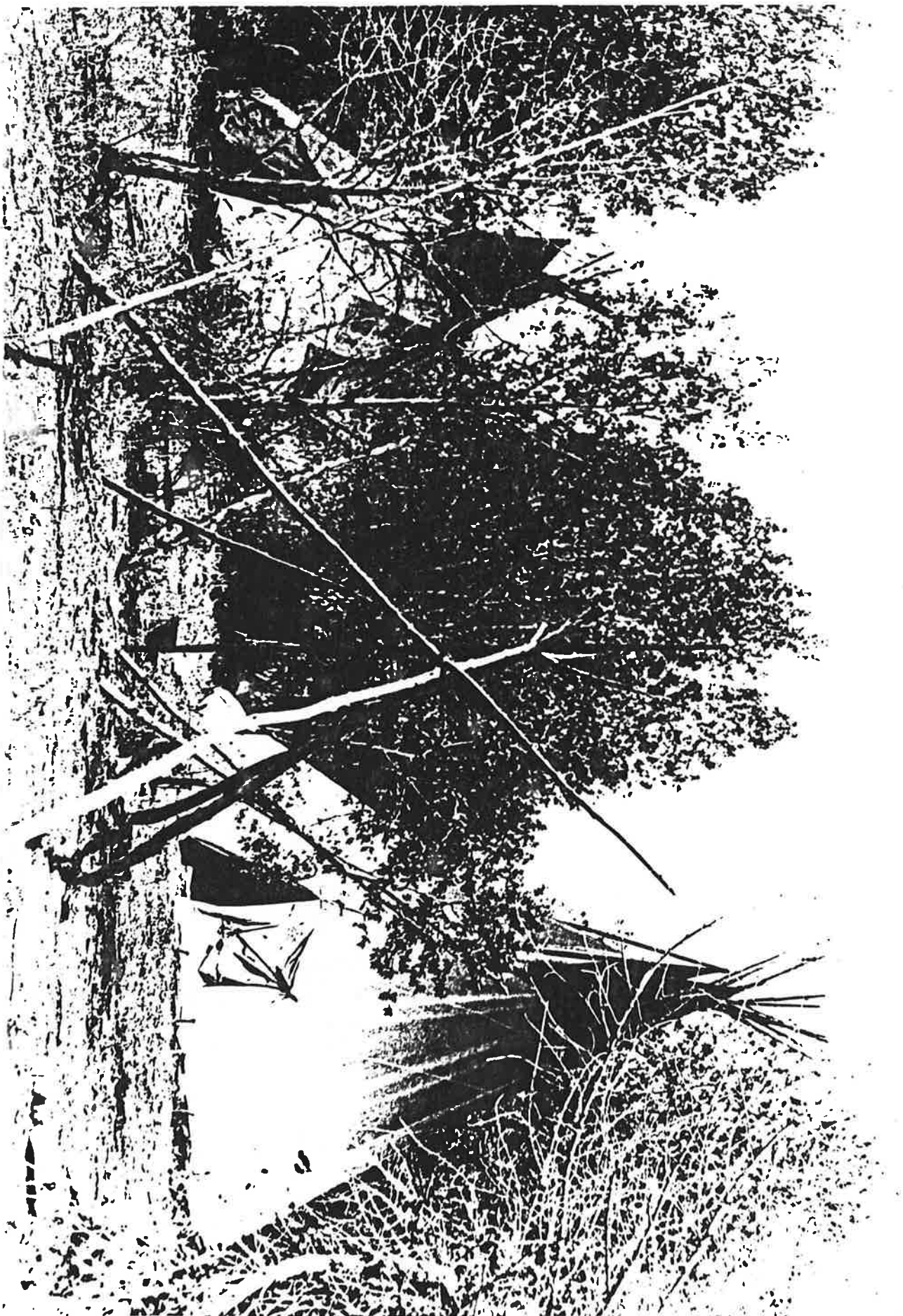


# BRUSH TIPI

courtesy of Thorne Studio, Vernal, Utah



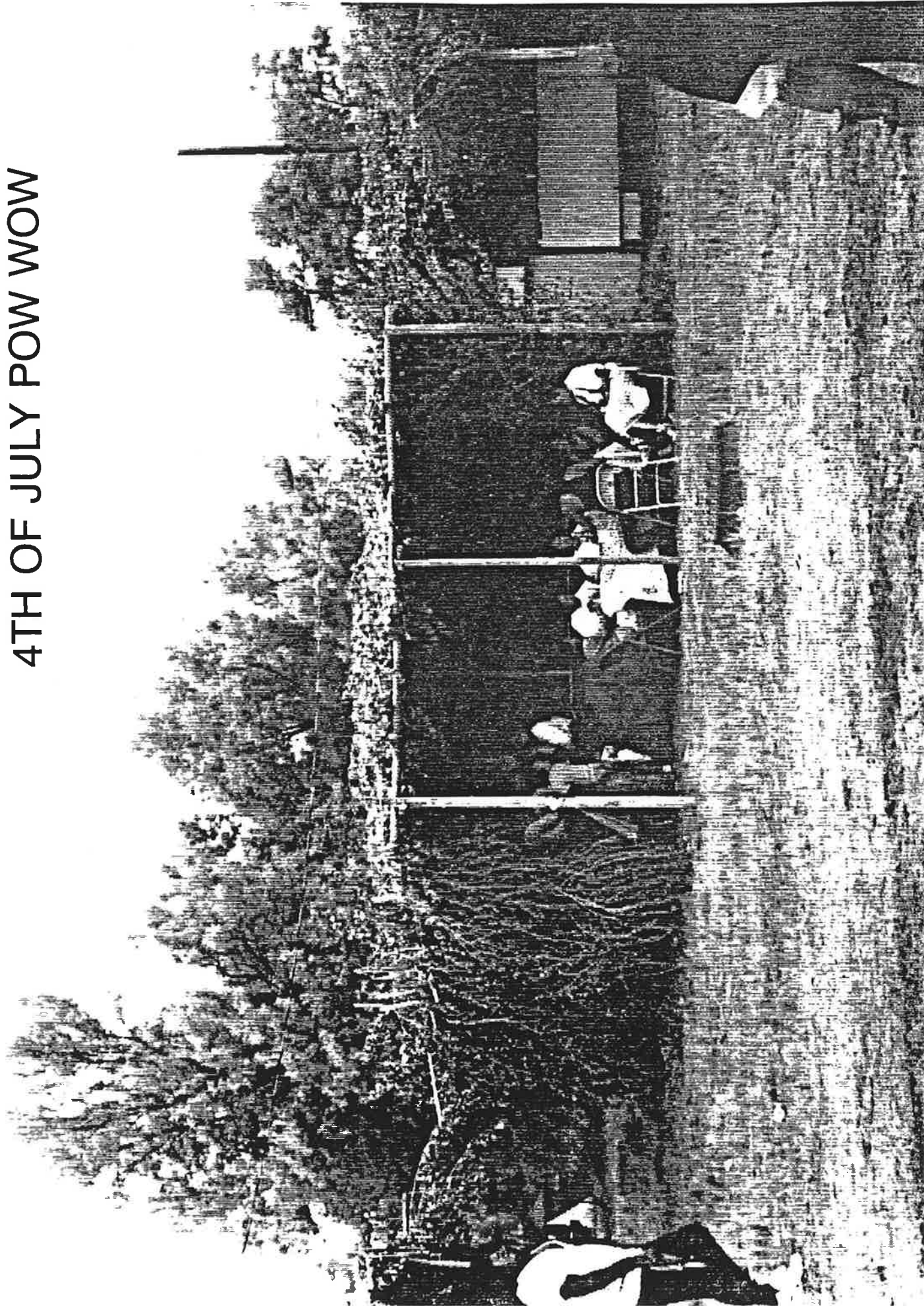
## TWO TIPIS



Courtesy of Thorne Studio, Vernal, Utah



## BRUSH SHELTER AT THE 4TH OF JULY POW WOW



# TIPÍ

courtesy of Thorne Studio, Vernal, Utah



IGNACIO

**Core Curriculum:**

Health Education--7020-0101

Social Studies--6020-0101

**General Objective:**

Recognize Ignacio as a great Ute leader.

**Materials Needed:**

"Ignacio" (story)

"Early Ute Government"

"Ignacio" (drawing)

crayons

**Vocabulary:**

Weeminuche, reservation.

Concept

Activity

**Materials  
Needed**

For the Teacher:

Ignacio was born in 1828, and died in 1913 at the age of 85. He was the son of a medicine man. He was six feet, two inches tall. He was chosen by the leaders of the Ute bands to be the leader of all the Utes. He was a good friend of Ouray, who was chosen by the U.S. government to be the "Chief of the Utes" and who was one of the best negotiators in the West.

For the Student:

If you were the leader of a tribe, what would you have done if the U.S. Government said that your tribe had to go on a reservation? We will learn about Ignacio, who was the leader of all the Utes when the Utes went on reservations.

Lesson:

Let's read about a Ute leader named Ignacio. He lead the Weeminuche band that settled on the Ute Mountain Ute reservation. (After the teacher reads "Ignacio" to the students, they can color the drawing.)

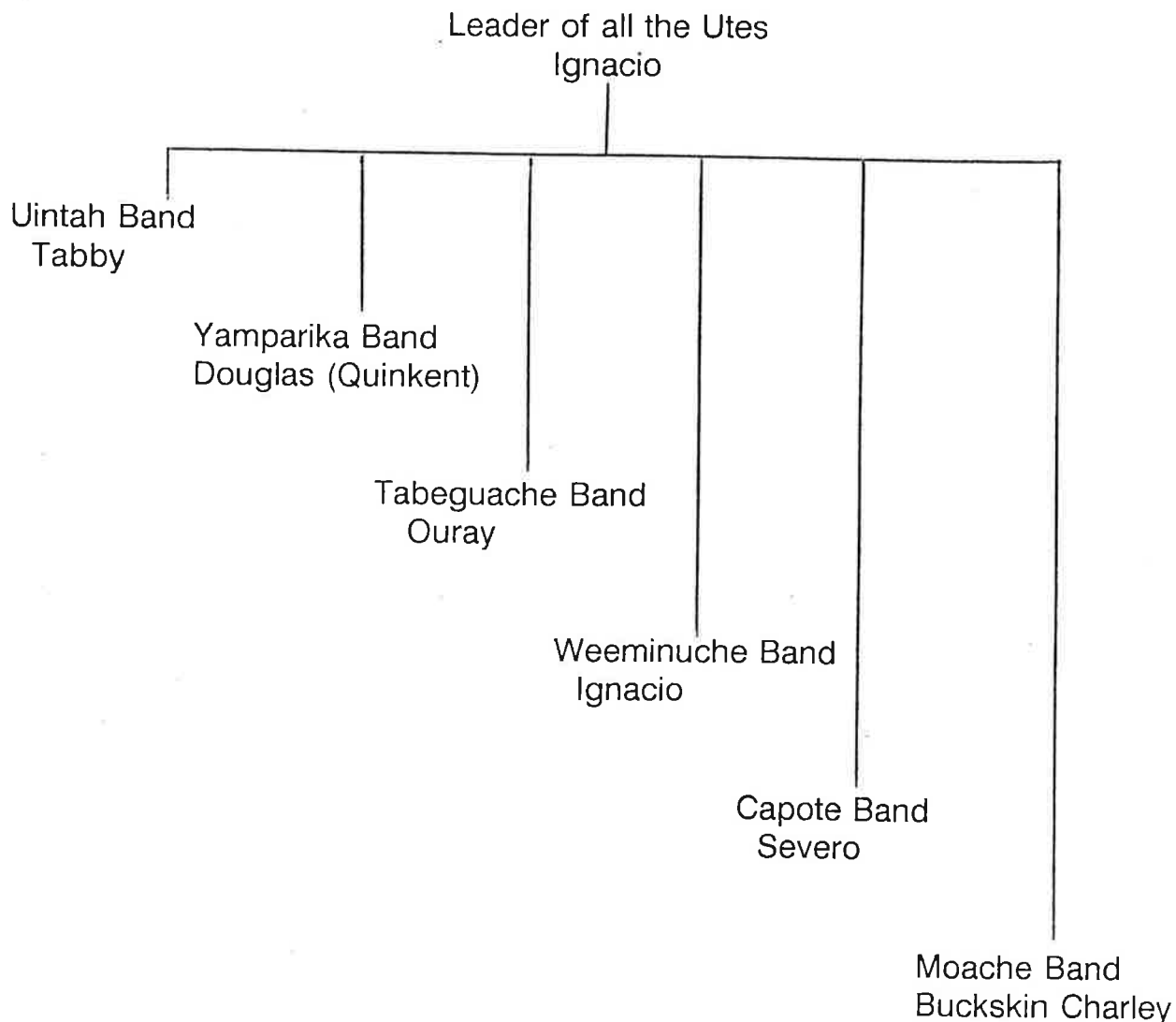
"Ignacio"  
(story),  
"Ignacio"  
(drawing),  
crayons

### Review Questions:

1. Why did Ignacio love his land?
2. Why didn't Ignacio want to have his land broken up?
3. Why do you think the Utes chose Ignacio to be over all the Ute leaders?

## EARLY UTE GOVERNMENT

In the late 1800s, Utes lived in large family groups called bands. Each band had its own leader. There was one leader over all the bands. He was Ignacio. The United States government appointed Ouray Chief of all the Utes, but the Utes knew that the leader was really Ignacio. Ignacio and Ouray were very good friends. (When Ouray knew he was dying, he went to southern Colorado to be near his friend Ignacio and his other friend Buckskin Charley. They helped take care of him until he died.)







courtesy of Thorne Studio, Vernal, U

CHAPITA



CHAPITA

Sandra Saydyk

A decorative border made of arrows surrounds the text. The top and bottom borders consist of arrows pointing outwards from the center. The left and right borders consist of arrows pointing inwards towards the center.

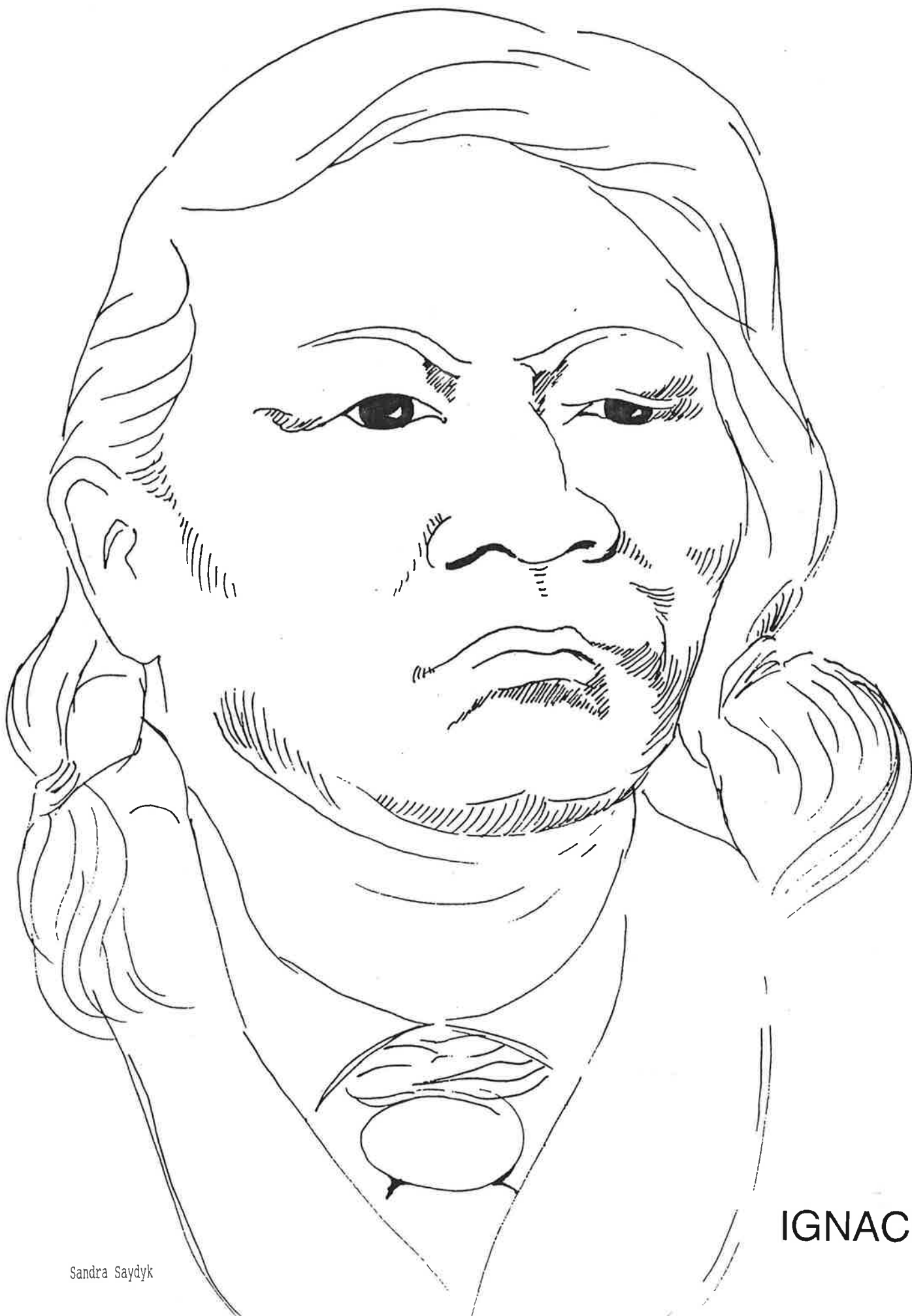
## Ignacio

Ignacio loved being a Ute. His band was the Weeminuche. He loved the mountains where the Weeminuche spent the summer. He loved the valleys where the Weeminuche spent the winter. Ignacio was a leader of the Weeminuche when he grew up. In 1880 the Weeminuche had to go on a reservation. Ignacio did not want to go on a reservation. It made him sad to have to live in one place.

The reservation was owned by all the Weeminuche. The U.S. government was going to give each Weeminuche part of the reservation and sell what was left over. Ignacio and the Weeminuche said, "No." They owned the land together, and they didn't want their land broken up. The government listened, and the Weeminuche still have their land together even today.

Ignacio served his people in many ways. He was their leader and even one of their sheriffs.

He lived a long time. There is a city in Colorado named after him.



IGNACIO



COYOTE AND WILDCAT

Core Curriculum:

Health Education--7020-0105  
 Language--Standard 4020-04  
 Social Studies--6020-0201  
 Visual Arts--1020-0110

General Objective:

Be aware that some Ute folktales are told to explain the origin of an animal characteristic.

Materials Needed:

"Coyote and Wildcat" (folktale)  
 crayons

Optional Material:

clay

<u>Concept</u>	<u>Activity</u>	<u>Materials Needed</u>
----------------	-----------------	-------------------------

For the Teacher:

In Ute folklore the Coyote is the trickster, and often a troublemaker.

For the Student:

Folktales can tell how an animal gets a characteristic feature. For example, "Chipmunk and Skunk" tells how Skunk got his smell. Watch for how Coyote and Wildcat are changed in this folktale.

Lesson:

We look for three things in a folktale:

1. The characters.
2. A characteristic that gets changed.
3. How the characteristic gets changed.

Let's read the Coyote and Wildcat folktale together.  
 Then, color the handout.

"Coyote & Wildcat"  
 crayons

**Review Questions:**

1. Who are the characters in this folktale?
2. What characteristics get changed? What happens to Coyote's nose and tail? What happens to Wildcat's nose and tail?
3. How did they get changed?

**Optional Activity #1:**

Make Coyote and Wildcat out of clay. Have students make Coyote with a short nose and tail, and Wildcat with a long nose and tail.

Read the story to the students again. Tell them to make Coyote's nose and tail long at the appropriate points in the story and make Wildcat's nose and tail short at the appropriate points in the story.

**Optional Activity #2:**

Ute Grandparents taught folktales to their grandchildren. Have your grandparents told you any stories? Divide into groups to tell each other stories.

Picture of grandparents and grandson: "Mr. and Mrs. Charley Wass (Wash) and Robert Chapoose".



## COYOTE AND WILDCAT

Long ago Wildcat had a long nose and tail. One day he was sleeping on a rock when Coyote came along. He pushed Wildcat's nose and tail in and then went home. At noon Wildcat woke up and noticed his short nose and tail. "What's the matter with me?" he asked. Then he guessed the cause. "Oh! Coyote did that," he said, and he waited for him.

Now, Coyote was sleepy and had lain down. Wildcat came and sat down beside him. He pulled out Coyote's nose and tail and made them long. They were short before. Then he ran off. After a while Coyote woke up and saw his long nose and tail.

## THREE WELL-DRESSED UTE MEN

courtesy of Thorpe Studio, Vernal, Utah



# MAKE UTE HOMES

## Core Curriculum:

Language--4020-0204

Visual Arts--1030-0106

## General Objective:

Make a model of a Ute shelter.

## Materials Needed:\*

"Easy Tipi Pattern"

"A Tipi" (see pattern to see what is needed)

"A Brush Home" (see pattern to see what is needed)

"A Brush Shelter" (see pattern to see what is needed)

"Wickiup" (see pattern to see what is needed)

## Concept

## Activity

## Materials Needed

### For the Teacher:

To make a Ute village, put the homes in a circle, with the "doorway" towards the east.

### For the Student:

How would you make a home if you didn't have nails, boards, bricks, metal, or glass? That was solved by the Utes by making tipis, brush tipis, wickiups, and brush shades.

### Lesson:

We are going to make Ute homes.

"Easy Tipi  
Pattern"  
or  
Ute  
shelter  
patterns  
(see the  
patterns  
to choose  
the  
shelter(s)  
to be  
made)

\* A paper tipi pattern is provided. It is suggested that you use a Ute shelter pattern; it takes more time to assemble the materials, but the learning experience is much richer. Styrofoam meat trays make a good foundation for a Ute shelter pattern.

Ute people began to get horses in the early seventeenth century. Then they began to use hide tipis like those that their Plains neighbors used. They traveled often to pick plants, hunt animals, and meet their neighbors. They could carry the tipis with them. The Utes used ten elk or buffalo hides to make a tipi. Two women sewed the hides into a cover. It took them two or three days. Then they folded the cover and took it with them. When they made a new camp, the men brought poles for the tipi. Then the women set up the base and put the cover on it. They dug a fireplace, covered the floor with soft bark, and set up their beds. In a short time, the comfortable home was ready for use.

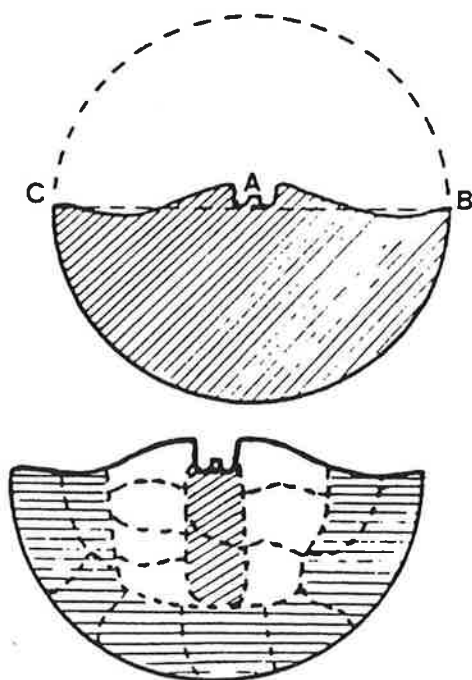
### I. Making the cover

#### UTE MATERIALS:

Ten tanned elk or buffalo hides  
sinew from the back of a deer or buffalo  
a deer-bone awl  
a stone knife

#### THINGS YOU WILL NEED:

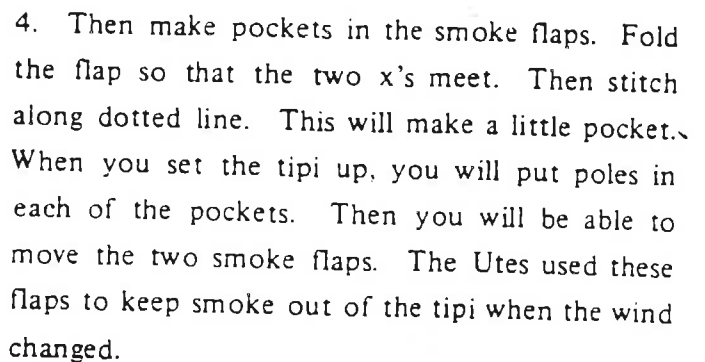
cloth, leather, or paper  
needle and strong thread, tape, or glue  
scissors  
compass, pencil, and ruler



1. First you must draw a pattern. You can draw it on your material or on a piece of paper. First draw a circle. Then draw a line across the middle of the circle. Your tipi will be a little shorter than the distance from A to B or from A to C when it is finished. Copy this pattern on your circle. The two pieces which stick out will be the smoke flaps. The front slants so that the edges will meet.

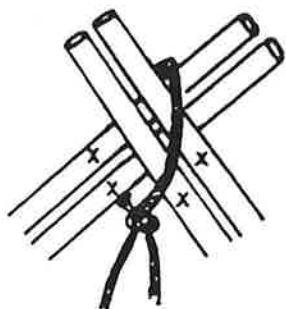
2. Ute women had to fit hides together to make this shape. The dotted lines show pieces of hide. The women made three sections. The first (diagonal shading) was a rough rectangle in the center of the cover. Then they added a row of skins on

either side of the rectangle (white). Last they sewed a half-circle around the edge (straight lines). You can just cut the pattern out of a single piece. If you want, cut smaller pieces in the shape of hides. Then tape, glue, or sew them together to fit the pattern. Be sure that they are tightly fastened. The Ute women used sinew from deer or buffalo to sew the pieces together. That made the strongest thread.



## II. Setting up the poles

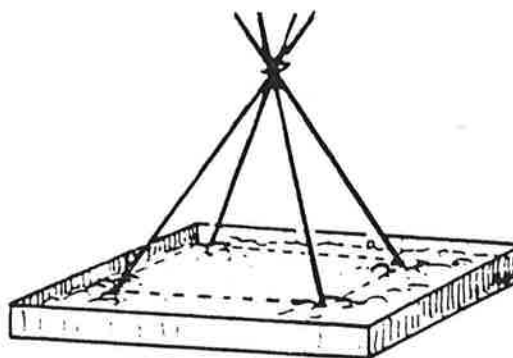
THINGS YOU WILL NEED: eight to twenty sticks, poles, twigs, dowel rods, pencils, soda straws, or broomsticks  
a buckskin thong, a piece of string or rope, or heavy tape.  
sand, clay, dirt, or gravel to make a base for the tipi



1. Pick four poles that are about the same length. Measure the distance from A to B or A to C on your cover. Mark this length on the poles (shown here with x's). Lay two of the poles side by side with the marks matching. Then put the other two across them. They should cross along the marked lines. Tie your rope, string, or buckskin around them. Use

a simple knot, but make sure that it is tight.

2. Set up your base of dirt, gravel, clay, or sand. Fill a box deep enough to anchor the tipi. The Utes sharpened the ends of the poles, so that they would stick firmly in the ground. When you have fixed the base, raise the four tied poles. They will make a pyramid. Spread the bottoms of the poles to make a rectangle. Anchor the four poles firmly in the base. The short sides of the rectangle should face east-west. The door to the tipi will be on the east side.



3. Add poles evenly on the north, south, and west sides, in that order. Leave a space in the front (east) side and one in the middle of the back (west). Put the two door poles on last. These should be the best and strongest poles. Lean them against the east side of the frame, so that they rest on the crotch. Save three poles to put up the cover and fix the smoke flaps.

### III. Putting the cover on the frame

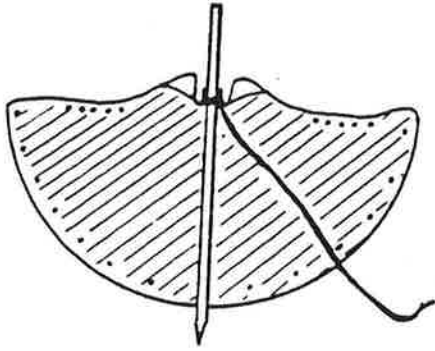
#### UTE MATERIALS:

tipi cover  
wooden stakes and pegs  
fifteen-foot buckskin thong  
shorter buckskin thong  
knife

#### THINGS YOU WILL NEED:

stakes (as many as the holes in the bottom of the tipi)  
five pegs for the holes above the door  
one or two pegs for the holes below the door  
rope or string  
tipi cover





1. When the poles were in place, it took two Ute women to raise the cover. They needed a fifteen-foot buckskin thong. If you make a small tipi, you will not need a long rope. If you make a large one, you can use a long piece of rope to help you raise the cover. First spread the cover out on the ground at the back (west) side of the tipi.

The inside of the cover should face up. The curved bottom edge should be next to the tipi. Then put the strongest pole on the middle of the cover, with the bottom edge nearest to the tipi frame. Use the rope or string to tie the cover to the pole at the top center. Ute women left a long end in the buckskin thong. They used this long end to help raise the pole and guide it into place. One woman lifted the pole. The other held the thong and helped move the cover into place.

2. Put the pole in place, so that it rests on the other poles at the center back. Then draw the cover around the tipi. Pull and smooth it so that it hangs evenly. Tie the cover to the two door poles at the front, using the two front bottom holes. Then put pins or pegs through the holes above the door. These will hold the front edge together. Put stakes through the bottom holes to hold the tipi down. When the ground was hard, Ute women held the cover down with logs instead of driving stakes into it. Last, cut a U-shaped doorway in the front. Make a door and tie it to the door poles. You can use the piece that you cut out of the tipi to make the door.



#### IV. Fixing the inside

##### UTE MATERIALS:

wood  
water  
brush, bark, and willows  
fur or hide blankets  
water jugs, baskets, food, clothing

##### THINGS YOU WILL NEED:

small pieces of wood  
brush, bark, willows, paper  
small pieces of fur, cloth, leather, or paper

After the women had put the tipi up, they fixed the inside. First they dug a fireplace in the center. It was about three feet long and six inches deep. They sprinkled the area around the fireplace with water. Then they put brush and soft bark on the floor of the tipi. They made beds of willow. They put fur or hide blankets on the beds. They made a pile of firewood across from the door, near the fireplace. They stored food, baskets, and tools inside the door on the left side. They put the water jug just inside the door on the right.



Then the tipi was ready. When the people left for a new camp, the women took the tipi down. They folded the cover, packed their belongings, and cleaned the campsite.

### A BRUSH HOME

Like tipis, brush homes were practical. The Utes moved often. They had to have homes that they could build easily. They could put up a new brush home at each new camp. These homes stayed cool in summer and warm in winter. Making a brush home is like making a tipi. The frame is made of poles. But the cover is made of brush, bark, willow, and tules, not hide. The Utes made brush homes in many sizes. In the summer, they built small ones. They moved often in summer, to pick all of the plants that grew in their land, so they built their summer homes quickly. In the winter, they built larger brush homes. A winter home was big enough for ten or twelve people. It was as large as a tipi. The Utes made the winter homes carefully. They put a fireplace in the middle. They covered the floor with brush and bark.

#### UTE MATERIALS:

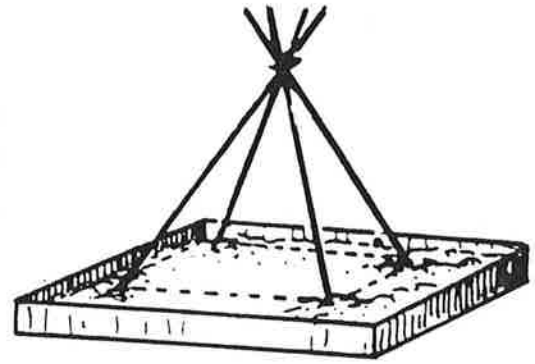
twelve to fifteen poles  
buckskin thong  
willow strips and branches  
brush with the leaves left on  
tules or juniper bark

#### THINGS YOU WILL NEED:

twelve to fifteen poles  
thong, string, or rope  
long strips of willow, string, straws, pipe cleaners, cloth, or paper  
brush, bark, or paper leaves and branches  
clay, dirt, sand, or gravel for a base

## I. Setting up the frame

1. Pick four poles of about the same length. Tie them at the top, as you did for the tipi. Then set them up in the same way. Put them on a base of sand, gravel, clay, or dirt which will hold them firmly.



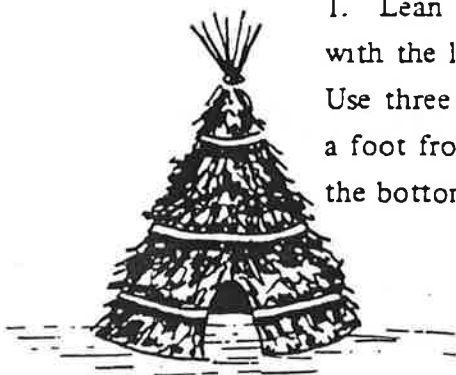
2. Add the rest of the poles to this frame. This will make a cone. Be sure to leave enough space for a door at the east side.

3. Tie three long strips around the frame. Put one near the bottom. Then put one above the top of the door, near the middle. Add one

near the top. The Ute women used long willow branches which bend easily. They tied them with willow strips. Tie the long strips to each of the poles in the frame.



## II. Covering the frame



1. Lean brush against the frame. The Utes used a layer of branches with the leaves still on. Then they put a layer of tules over the brush. Use three more long strips to fasten the brush. The Utes put one about a foot from the top, one in the middle, and one about two feet above the bottom. Tie the strips tightly.

2. Then you are ready to make the door. The Utes used tules for the door. They wove the reeds with willow strips. They cut the bottom edge so that the door would be even. Then they hung the door from the doorpole on the left side of the home. One loop at the top and one at the bottom held the door in place. You can use paper or straws to make your door. Then fix the inside of the brush home like the inside of the tipi.



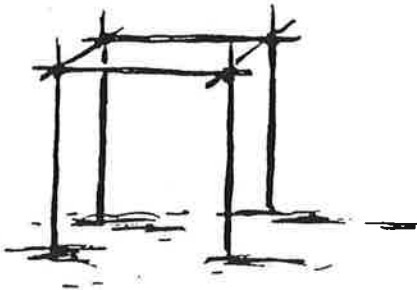
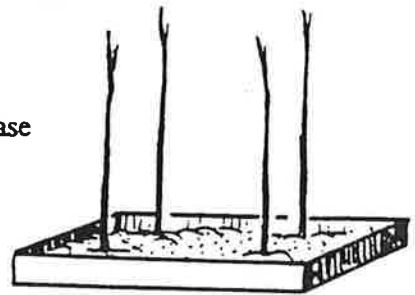
## A BRUSH SHADE

In the summer, the Utes cooked, ate, and worked outdoors under a brush shade. The brush roof kept the people cool and comfortable in the hot summer sun. Sometimes the Utes added brush walls on the sides of the rectangular shade.

UTE MATERIALS:                      four long, sturdy corner poles (usually aspen)  
   four poles for the roof foundation  
   brush, bark, or tules  
   willow strips

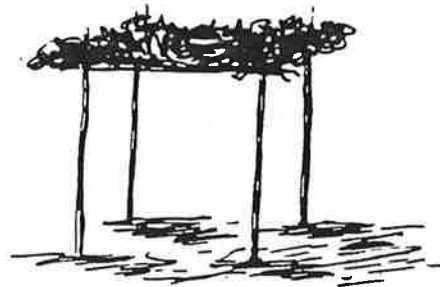
THINGS YOU WILL NEED: eight poles, sticks, straws, or dowel rods  
   brush, bark, or paper  
   string or tape  
   clay, sand, dirt, or gravel for the base

1. First the Utes set up four corner poles. These made a square or a rectangle. They put the brush shades up near their tipis or brush homes.



2. Then they put the roof poles onto the corner poles.

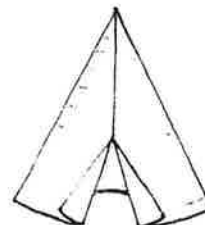
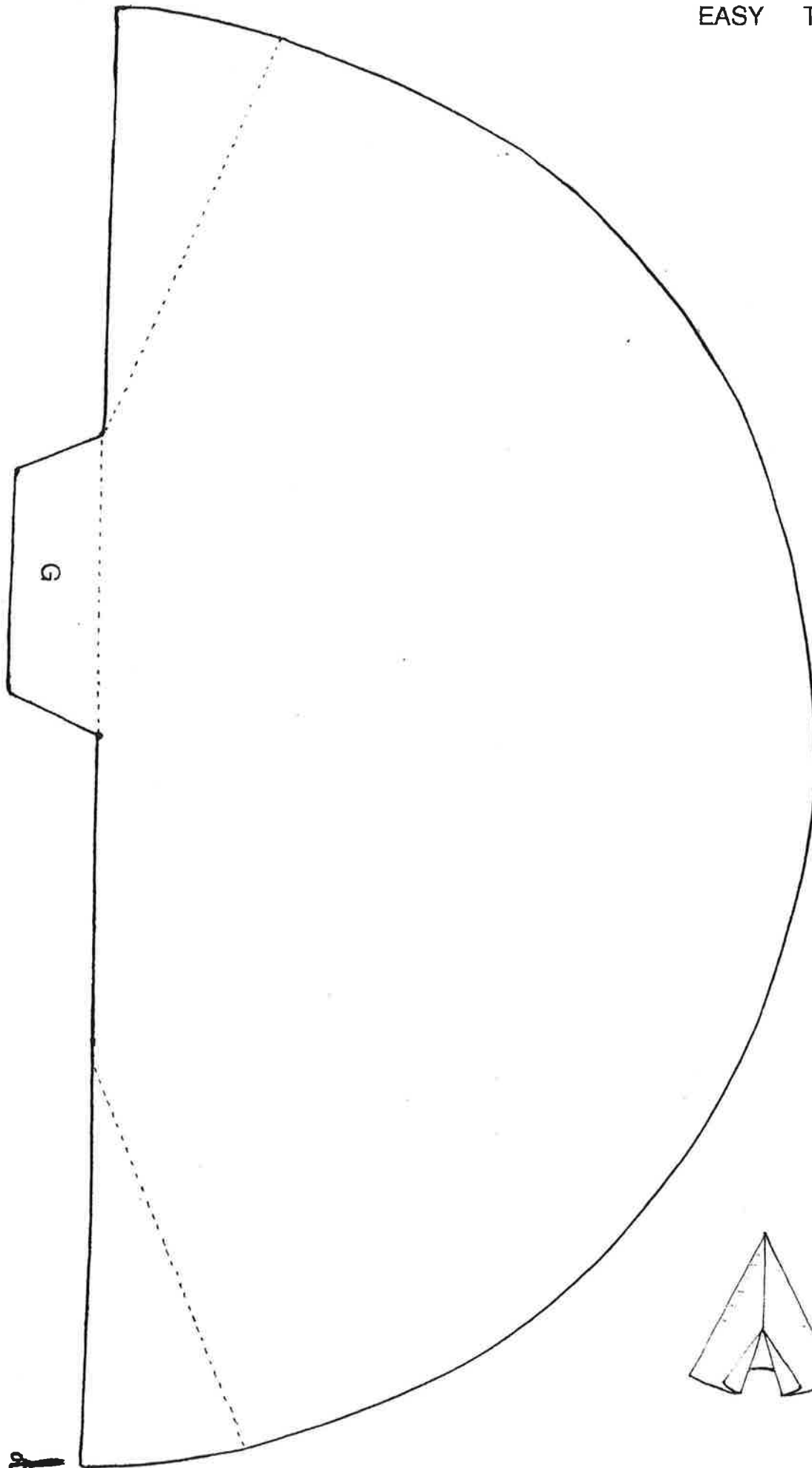
3. Then they covered the shade with brush, in the same way that they covered the brush home.




# EASY TIPI PATTERN

Materials needed:  
scissors  
crayons  
glue

Color the tipi.  
Cut-out the tipi.  
Fold back the flaps.  
Glue the tipi to  
make it cone-  
shaped.  
Stand up the tipi.



 — cut  
---- fold  
G glue

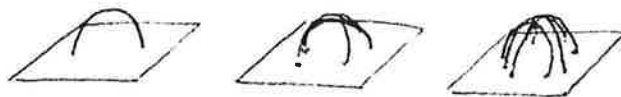
# WICKIUP

## QUICK AND EASY WICKIUP

Materials needed:

pliable twigs  
clay (or mud)  
stand (styrofoam tray)

Make a dome shape with twigs.



Weave twigs around sides.



Cover with clay (or mud).

