



Earth People

UNIT SEVEN

U.S./Utah/Ute Nation Relationships



SIXTH GRADE





Dear Parent,

We are studying Ute Indians in Sixth Grade. We will be learning about how Ute/US treaties were made, and what Indian sovereignty is. We study a master Ute negotiator named Ouray, the importance of water to Utes, and plan a Pow Wow.

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 IS A TREATY?

Core Curriculum:

Healthy Lifestyles--7060-0105
 Language Arts--Standard 4060-03, 4060-0202
 Social Studies--6060-0602, 6060-0103

General Objective:

Be aware of the conditions that led to treaties and moved the Utes onto reservations.

Materials Needed:

"What Happened? (U.S./Ute Relations Review)

Study Guides:

"Clash of Ute and U.S. Cultures"
 "The Treaty Congress Didn't Ratify"
 "Before the Black Hawk War"
 "When Most of the Utes Left Colorado"
 "Hard Times in Colorado"

Vocabulary:

Bureau of Indian Affairs
 For "Clash of Ute and U.S. Cultures"
 actuality, blunt, calculate, crass, exhausted,
 influential, liberal, lodge, particle, privilege,
 ratify, reimburse, rhetoric
 For "The Treaty Congress Didn't Ratify"
 apprentices, annually, annuity, census, depredation,
 draft, manual, procure, provisions, relinquish,
 stipulate, synopsis, testimony
 For "Before the Black Hawk War"
 appropriate, curtailment, destitute, detriment,
 expenditure, fiscal, procures, provisions, serve,
 suspension, tillable, urgent, whilst
 For "When Most of the Utes Left Colorado"
 commissioner, compromise, denounce, negotiation,
 oration, receipt, wail, white
 For "Hard Times in Colorado"
 allotment, asset, interact, progressive

**Materials
 Needed**

Concept

Activity

For the Teacher:

The study guides present information related to U.S./Ute treaties from documents from the time of the events. Though the language is sometimes in a different style from present speech, the study guides are much more interesting

than a present-day summary would be. The format of this lesson encourages higher order thinking: using cooperative groups to discuss the study guides, then report to the class.

For the Student:

Treaties are agreements made between nations. Any agreement made by our nation affects us. Since Utes are members of our state, and the U.S. is our country, Ute/U.S. treaties are especially important to us.

Lesson:

In the late 1800's, the U.S. Government made treaties with the Utes that put the Utes on reservations. These treaties were made as one nation to another.

Utes felt that they were providing for their tribe in future generations. The U.S. Government paid the Utes for the land they gave up, and kept the money in trust for them. That means that the Bureau of Indian Affairs keeps the Utes' millions of dollars, and gives the Ute tribe some of the money every year. The plan is that the tribe would get the interest from the original money every year (extra money the original money earns). That way the tribe would always have some money.

[Optional: "What Happened?"] Let's read together a quick summary of Utah/Ute history so you will know where your study fits in our history.

Let's find out more about Ute treaties, and non-treaties. We'll divide into five groups. Each group will study part of the History of Ute/Utah/U.S. relationships, and report to the class.

[Divide the class into five groups. Assign a study guide to each group. Give them twenty minutes to read the guides and discuss them. Report to the class.]

"What
Happened?"

Study
Guides

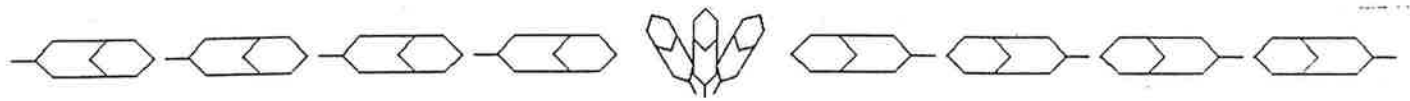
Review Questions:

1. Who makes treaties?
2. What did the Utes receive from the treaties?
3. What did the U.S. get from the treaties?

Optional Activity:

The study guides can be a basis for a research report. The study guides list encyclopedia topics that the students could use for additional information.

Study
Guides



WHAT HAPPENED

The Utes had been trading with the Spanish for a long time before the first Spanish expedition into Ute land (the Escalante-Dominguez expedition in 1776). Most of what is now the western United States was claimed by Spain. Some traders and mountain men settled on Ute land. The Ute land was still claimed by Spain when the Mormons entered the Salt Lake Valley in 1847.

The Treaty of Guadalupe Hidalgo ended the Mexican War between Spain and the United States in 1848. In part of the treaty, Spain gave its claims to the land north of Mexico to the United States. The Utes had no say in their lands becoming a territory of the United States of America.

In 1853-1854 Wakara (Walker) lead the Utah Utes in raids, called the Walker War. The war was ended at Chicken Creek, where a treaty was made between the Utes and U.S. territory agents. Congress never ratified the treaty, perhaps because they were engrossed with the Civil War.

(CLASH OF UTE AND U.S. CULTURES)

(THE TREATY CONGRESS DIDN'T RATIFY)

In 1854 gold was discovered at Pikes Peak in Colorado. Many miners rushed to Colorado, and gold and silver were found at many sites on Ute lands. In 1861, President Lincoln set aside the Uintah Valley as a Ute reservation. Some Utes moved there. Congress still hadn't ratified any Ute treaty, and didn't allocate money for the reservation. Times became desperate for the Utes.

(BEFORE THE BLACK HAWK WAR)

In 1863 Black Hawk led a series of raids called the Black Hawk War. After the Black Hawk War, the Utes were put on reservations in Utah and Colorado. The Utes in Colorado wanted the miners to be taken off of Ute reservations. The miners wanted all of the Colorado Utes to be moved to Utah. In 1879, the White River Utes clashed with their agent Nathan Meeker, and killed him and some of his men. The Army was sent in, and a few of the Utes fought them. (That was the last Army-Indian fight in the U.S.) Ouray of the Uncompahgre Utes helped end the resistance of the White River Utes. As a result of the "Meeker Massacre", the White River Utes and the Uncompahgre Utes were moved out of Colorado, onto reservations in Utah. (The Uncompahgre Utes never understood why they had to be moved off of their land when they had helped the U.S.)

(WHEN MOST OF THE UTES LEFT COLORADO)

A few Utes were left in southern Colorado. Miners pressured the U.S. to be allowed to mine on Ute land. The Utes thought the Brunot Agreement would allow miners to come on Ute land, mine, and leave when were done. Instead, the Brunot Agreement took away a large piece of Ute land.

The Four Corners area (where four states come together) had many American, Spanish, and Indian outlaws. It was an arid area, difficult to farm without irrigating. Some Utes wanted to move.

(HARD TIMES IN COLORADO)

The reservation was divided into two reservations: the Ute Mountain Ute (who moved away from the Anglo settlements) and the Southern Utes. The Bureau of Indian Affairs ran the reservations. Recently, the Bureau has been slowly turning over the government of reservations to the tribes. Its goal is to have all Indian governments run their own reservations, with the B.I.A. providing advisors and support personnel. It is a good goal.



CLASH OF UTE AND U.S. CULTURES

Few non-Indians came to Utah in the 1700's. Utes welcomed them, and traded with them. In the middle 1800s many members of the Church of Jesus Christ of Latter-day Saints moved to Utah. Utes knew them as Mormons, and welcomed them too. Mormon leaders met with Ute leaders to ask for permission to live in Utah. Utes agreed.

Later, the Utes regretted welcoming non-Indians onto their land. Utes expected to share the wood on the mountains, the game, and meadows. The lush farms were fenced and farmed by non-Indians. The farms drove the game away. Many trees were cut down for houses, forts, and buildings. Farmers became upset when Utes pastured their horse herds in the wheat fields. When game became scarce, hungry Utes shot cattle for food. This upset the farmers even more.

The stated policy of the Church of Jesus Christ of Latter-day Saints was to feed the Utes (and other Indians) rather than fight with them. As the game became more scarce, feeding the Utes became more difficult. The last year before all the Utes moved onto the reservation, the Church of Jesus Christ of Latter-day Saints fed the Utes through the winter and then asked the U.S. government to reimburse the church for \$35,000 spent on food for the Utes. (The pioneer Mormons did not have much money. \$35,000 was a lot of money - especially for that time when 15 cents would buy a good meal.)

Discussion questions:

1. Why was Brigham Young so blunt?
2. What would you have told the Utes?
3. What might the Ute leaders have talked about together after Brigham Young's talk?
4. If you were a Ute leader at that meeting, what would you be the most concerned about?
5. In the 1800s the U.S. government attempted to solve problems between the non-Indians and Indians by moving the Indians onto reservations. How would you have attempted to solve the problems?

Some writers have attributed the success of the negotiations to [Colonel] Irish, others to Brigham Young. The answer is that both were instrumental in getting them to sign. It appears that the gifts brought by Irish and the blunt rhetoric of Brigham Young were both influential. Young addressed them thus as he told them to sign:

Ex Governor Young (Huntington Interpreter). Sanpitch, Sow-e-ett, Tabby, and all of you. I want you to understand what I say to you. I am looking for your welfare. Do you see that the Mormons here are increasing? We have been and calculate to be friends all the time. If you do not sell your land to the Government, they will take it, whether you are willing to sell it or not. This is the way they have done in California and Oregon. They are willing to give you something for it and we want you to have it. If you go to Uintah, they will build you houses, make you a farm, give you cows, oxen, clothing, blankets and many other things you will want. And, then, the treaty that Colonel Irish has here, gives you the privilege of coming back here on a visit; you can fish, hunt, pick berries, dig roots and we can visit together. Kon-osh, San-pitch, Tabby and the rest of you, can come and see me when you please. The land does not belong to you nor to me, nor to the Government! It belongs to the Lord. But our father at Washington is disposed to make you liberal presents to let the Mormons live here. We have not been able to pay you enough, although we have helped you a good deal. We have always fed you, and we have given you presents, just as much as we could; but now the great father is willing to give you more; and it won't make one particle of difference whether you say they may have the land or not, because we shall increase, and we shall occupy this valley and the next, and the next, and so on until we occupy the whole of them; and we are willing you should live with us. If you will go over there and have your houses built and get your property and money, we are perfectly willing you should visit with us. Do you understand that, Kon-osh?

Kon-osh (and others): We do. We feel to do you good; and know that this treaty is just as liberal and does everything for you and your people that can be done. If it were not so, I would not ask you to sign it. But as for the

land, it is the Lord's and we shall occupy it, and spread abroad until we occupy the whole of it; and we want you and your children to live, so that you can live with us and our children. Now, if you can understand this, you can see at once that we do not want anything more of you.

Indians: It is enough.

Tabby (Bean Interpreter). The hearts of the Indians are full; they want to think, wait until tomorrow. Let us go back to our lodges and talk and smoke over what has been said today. The Indians are not ready now to give up the land; they never thought of such a thing.

As the negotiations neared an end, it was obvious that there were other promptings:

Kon-osh (Bean Interpreter): The talk has all been good. I have been thinking good. All our hearts are good and alike. I like this good friendly council. I always liked a council where it is good and friendly and where all agree together; and my friends like it. It pleases me very much to see Supt. Irish and Brigham agreeing on this treaty and traveling together and talking to the Indians. In former times it has been when an agent came here President Young would stay at one side; and I was sorry that they could not agree. There are only a few children growing up, only a few now. The whites are increasing all the time. I am very glad to see the soldiers traveling about the country friendly and not shooting the Indians, but all good peace. Formerly my Indians did not know what was the use of powder and lead and caps, but now they do. We hope our father will give us some in the presents. When I understand that I can travel back and forth in the country, I like that. For many years I have plowed and worked at Corn Creek and did not get blankets or anything. Brigham knows that. Agents have come from Washington, but would stop and never come, not bring me blankets. They would send and make promises but never fulfill them. It is all right in the treaty! The Americans can come and hunt their money and live here. We do not want to quarrel. It is all good peace and good friendship, and we all understand alike, now we are ready for the presents. Fetch them out and deal them out. We don't want the father to hide up anything. Fetch all out.

It is tempting to conclude that Brigham Young was acting as a crass land-grabber. One must reflect upon the actualities, however. Indeed, Brigham was blunt. But anything other than blunt honesty would have provoked even more heated response later. While the above remarks contain the attitudes of the conqueror, they were honest! Few who dealt with the Indian were either as blunt or as honest. All of the viable alternatives were exhausted and he knew it; he said so.

--Dr. Floyd A. O'Neil

A History of the Ute Indians until 1890, p. 61-64

THE TREATY CONGRESS DIDN'T SIGN

Treaties are contracts between two nations. Treaties are made because one nation wants something from the other nation. This was the first treaty made between the Utes and the U.S. government. This treaty was supposed to bring peace after the Walker War. The government agent and Ute leaders signed the treaty. It was sent back to Washington D.C. for Congress to ratify the treaty to make it into law. Congress did not ratify it.

Discussion Questions:

1. Do you think it was the Ute Nation or the U.S. nation that called for the treaty? What do you think they wanted?
2. Do you think that this treaty could have kept the peace if Congress had ratified it into law and all promises had been kept? Why?
3. How do you think the Utes felt when they didn't get what they had been promised?
4. How do you think the non-Utes felt when they found out that Congress had not ratified the treaty?

I sent interpreter Huntington to the place where the Indians were being collected, to talk with them as they came in, to explain to them the object the government had in view in calling them together, and to prepare their minds for a favorable consideration of the provisions of the treaty when I should arrive. He spent some days in mingling with them for this purpose.

I met the Indians, according to appointment, on the 6th of June, and on the 7th submitted the draft of a treaty which was signed on the 8th:

The following is a synopsis of its provisions:

Sec. 1. The Indians relinquish their right of possession to all of the lands within Utah Territory occupied by them.

Sec. 2. With the exception of the Uintah Valley, which is to be reserved for their exclusive use and occupation, the President may place upon said reservation other bands of friendly Indians of Utah Territory.

Sec. 3 The said tribes agree to remove upon said reservation within a year after ratification of the treaty. Meanwhile they will be allowed to reside upon any unoccupied lands.

Sec. 4 The Indians to be allowed to take fish at their accustomed places; also to gather roots and berries on unclaimed lands.

Sec. 5 In consideration thereof the United States agrees:

First. To protect the said Indians and their said reservation during good behavior.

Second. To pay or expend for their benefit \$25,000 annually for 10 years, commencing with the year in which they shall remove there; \$20,000 annually for 20 years thereafter, and \$15,000 annually for 30 years thereafter; as the amounts to be paid to or expended for the said tribes and bands of Indians upon the basis of their number being understood that these several amounts are fixed as the amounts to be paid to or expended for the said tribes and bands of Indians upon the basis of their number being 5,000 persons, including men, women, and children. If it should, however, hereafter, upon a census being taken, be found that there is a material increase or decrease of the said Indians from the number as above stated, then and in that case the said amounts to be paid to them, or expended on their behalf, shall in the same proportion be increased or diminished, as the case may be.

Third. For making improvements on reservation and procuring cattle for stock-raising, the United States agree to expend \$30,000 as is already provided for by act

of Congress, May 5, 1864. Also to sell for their benefit the present reservations, via: Spanish Fork, San Pete, Corn Creek, and Deer Creek--in all, 291,480 acres--for not less than 62-1/2 cents per acre.

Fourth. To establish and maintain for 10 years, at an expense not to exceed \$10,000 annually, a manual labor school, the Indians stipulating to keep all children between the ages of 7 and 13 years at school nine months of the year. If they fail to do so, the school may be abandoned.

Fifth. The United States agrees to furnish a mill for grinding grain and sawing lumber, one or more mechanic shops and tools, houses for interpreter, miller, and farmers, the cost of which not to exceed, excluding transportation, \$15,000; and for the purpose of assisting them in agricultural and mechanical pursuits, \$7,000 per annum for 10 years, the Indians agreeing to furnish apprentices and assistants for mill and mechanics' shops, and three laborers to each white laborer. It is also agreed that the United States are to pay the cost of transporting all supplies, machinery, etc.

Sec. 6. The United States shall have the privilege of running roads or telegraph lines through said reservation.

Sec. 7. The President may, if he thinks best, cause the land to be laid out, and assign the same to individuals or families of Indians who may consent to make it a permanent home; also to build for each one of the principal chiefs of each band one house, and to plough and fence five acres of land, and pay in money to each chief, three months after his removal to the reservation, 2 yokes of oxen, 2 yokes and chains, 1 wagon, 1 plough, 10 hoes, 6 axes, 2, shovels, 2 spades, 4 scythes and snaths, 1 saddle and bridle, and 1 set of harness.

Sec. 8. The annuities of the Indians shall not be taken to pay the debts of individuals.

Sec. 9. The said Indians promise to be friendly and to commit no depredations. If they do, the guilty one shall return the property taken, or it must be paid for out of their annuities. Nor shall they make war on any tribe except in self-defense.

Sec. 10. They further agree that no liquor shall be used by any of them, and no white person or persons shall be allowed to bring any upon the reservation.

I have used the \$10,000 treaty fund in paying the expenses of these negotiations, and promised to give to the Indians more presents on this account on the arrival of the goods.

In testimony whereof, the said O. H. Irish, Superintendent of Indian Affairs for Utah Territory, and the undersigned Chiefs, headmen and delegates of the aforesaid tribes and bands of Indians have hereunto set their hands and seals at the place and on the day and year hereinbefore written.

(signed) O. H. Irish
Supt. Ind. Affairs and Commissioner

Sow-e-ett (Nearly Starved)	his X mark
Kon-osh (Man of White Hair)	his X mark
Tabby (The Sun)	his X mark
To-quo-ne (Black Mountain Lion)	his X mark
Sow-ok-soo-bet (Arrow Feather)	his X mark
An-kar-Tow-ett (Red Boy)	his X mark
San-pitch (Bull Rush)	his X mark
Kibets (Mountain)	his X mark
Am-oosh	his X mark
An-kar-aw-key (Red Rifle)	his X mark
Nanp-peades (Foot Mother)	his X mark
Pan-sook (Otter)	his X mark
Pean-up (Big Foot)	his X mark
Eah-gand (Shot to Pieces)	his X mark
Nar-i-ent (Powerful)	his X mark
Que-o-yand (Bear)	his X mark

Executed in the presence of:

(signed)

Brigham Young
George A. Smith
Pres. Legislative
Council
H. C. Doll, clerk
D. B. Huntington,
Interpreter Utah
Superintendency
George W. Bean,
Interpreter Spanish
Fork Farm
C. A. Huntington,
Interpreter Uintah
Agency

--Dr. Floyd A. O'Neil



BEFORE THE BLACKHAWK WAR

After the Utes were put on reservations, they had a hard time getting enough food from the government. They had been promised rations, schools, homes, herds and farm animals in treaties. Congress didn't appropriate enough funds, and the Utes became desperate. Some Utes raided farms; for food. First they stole food, then fought farmers, and finally they were in a war. It was called the Black Hawk War. What would you have done to keep the Black Hawk War from happening?

Washington, D.C.
December 30, 1862

Sir: I have come to this city by direction of Hon. James Duane Doty, superintendent of Indian affairs for Utah Territory, to represent to you the destitute condition of the Indians in his superintendency, and the urgent necessity of immediately placing additional funds at his disposal to enable him to provide the necessary funds and clothing for the Indians to keep them quiet this winter and coming spring. You are aware that Congress appropriated for that superintendency for the current fiscal year only five thousand dollars, while heretofore from forty to sixty thousand dollars per annum has been appropriated for the same purpose. This curtailment works peculiarly hard with the Indians of Utah--more so, probably, than with any other Indians in the country--from the fact that the great body of their country is a desert country without vegetation or grain, whilst those portions that are tillable are quite all occupied by white people, and the game destroyed or driven off. This is peculiarly the case with the Indians inhabiting the country from Great Salt Lake City west to Nevada Territory, a distance of nearly three hundred miles, through which runs the overland mail and telegraph lines. These lines have been seriously threatened by the Indians in this section of country. During the last winter, to prevent the Indians from interfering with their stations and other property, the Overland Mail Company dealt out to them at their stations between Great Salt Lake City and Carson City, Nevada Territory, provisions to the amount of over twelve thousand dollars over and above what the government provided them for that purpose. They declare their inability to do this any longer.

By direction of the superintendent, I spent some time in the early part of last summer among those Indians, visiting them in their various locations. I found them very destitute, men, women, and children quite naked, and with scarcely anything to eat. It is really a matter of necessity with these Indians that they starve or steal, unless they receive assistance. Should an outbreak occur with these Indians, beside costing the government large expenditures to put it down, it would result in the suspension of the overland mail and telegraph lines for an indefinite period, to the very great detriment of every interest, public and private.

The superintendent estimates that he will require an additional sum of twenty thousand dollars (\$20,000) to enable him to get the Indians in his superintendency safely through this winter and the coming spring, and by his direction I make application to you for that amount.

The necessities of this case are urgent; and Congress has temporarily adjourned, and when it meets the forms of legislation necessarily require some time to procure the passage of a law making the appropriation, if there are any funds of unexpended appropriations that could properly be applied to these purposes, the public interests would be greatly subserved by making an immediate deposit of the money, subject to the superintendent's order, and notifying him by telegraph, that he may act upon it at once. I trust this may be done.

Hoping this may receive your early attention,
I am, very respectfully, your obedient servant,

AMOS REED

Clerk Indian Superintendency of Utah Territory

--Dr. Floyd A. O'Neil

A History of the Ute Indians until 1890, p. 53-54



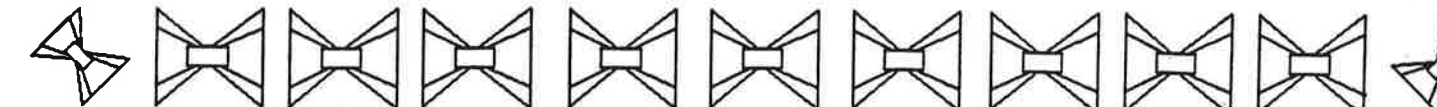
WHEN MOST OF THE UTES LEFT COLORADO

In Colorado, miners and farmers were clamoring for the Utes to be moved onto the Utah reservations. At the White River Reservation, some Utes rose up against the agent, Nathan Meeker, killing him and others. They also fought the Army soldiers that had been sent to help Agent Meeker.

Some of the Utes on the Uncompahgre Reservation, including Chief Ouray, used their influence to end the uprising.

In reaction the White River Utes were moved onto the Uintah reservation in Utah. The miners and farmers used this incident to also move the Uncompahgre onto the Ouray Reservation. Later, the two reservations were combined into the Uintah-Ouray Reservation.

The Uncompahgre Utes felt betrayed when they had helped keep the peace and then were moved off from their lush homelands onto the desert Uintah Basin. Read the selection on how the Uncompahgre Utes were moved. Write how you would have felt if you had been an Uncompahgre Ute.



It would have been impossible for the commissioners to have spent more than a few days at best in looking for a place for so large a group! Hardly a spot could have been more jarringly different from the high mountain home they were forced to give up.

When time came to move them, the Uncompahgre were most reluctant; Captain James Parker of the Fourth Cavalry reported:

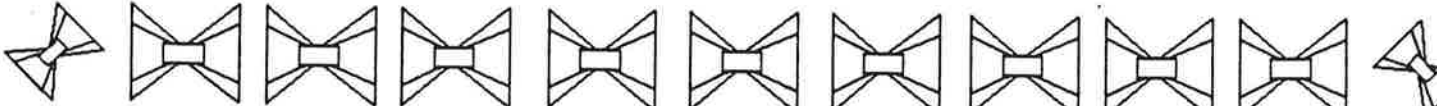
The negotiations dragged on all summer without success.

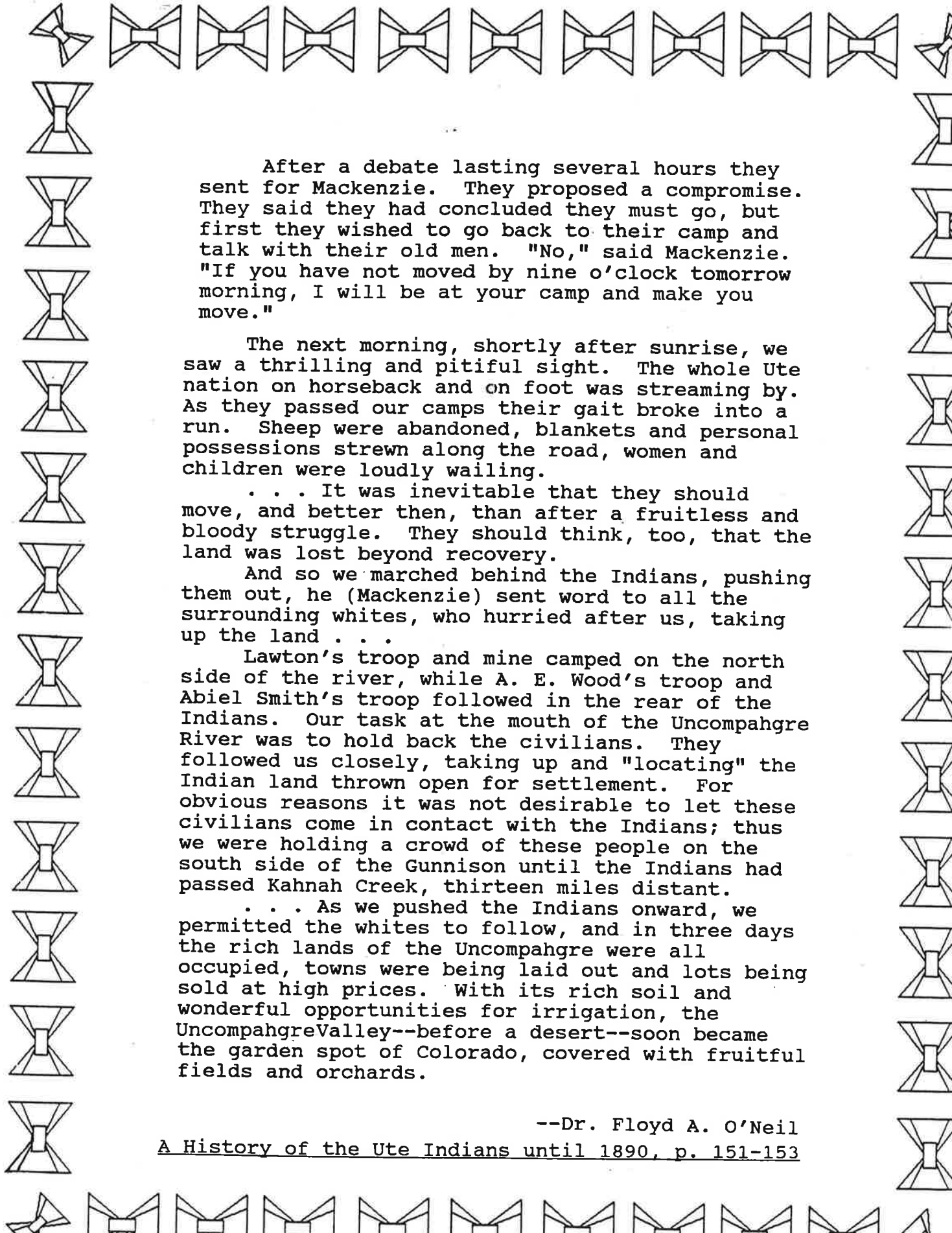
Finally in September the Commission found that their efforts were useless, and notified the Government to that effect. The matter was turned over to the War Department to settle, and Mackenzie was ordered to take such steps as were in his opinion necessary and proper . . .

Upon receipt of the telegram from Washington, the force of troops present, about ten companies of infantry and cavalry . . . was ordered to stand equipped with 200 rounds of ammunition per man and three days' cooked rations. This done, Mackenzie sent word to the chiefs to come in for a conference.

It took place the following morning. Mackenzie informed the chiefs that the matter had been turned over to him for settlement; they had promised to move to Utah, and he wished to know whether or not they were going . . . The leading chief commenced an oration in which he denounced the whites for wanting to deprive the Indians of their lands, and was proceeding to more violent expressions when Mackenzie, with his hat in his hand, stood up.

"It is not necessary for me to stay here any longer," he said. "You can settle this matter by discussion among yourselves. All I want to know is whether you will go or not. If you will not go of your own accord, I will make you go . . ."





After a debate lasting several hours they sent for Mackenzie. They proposed a compromise. They said they had concluded they must go, but first they wished to go back to their camp and talk with their old men. "No," said Mackenzie. "If you have not moved by nine o'clock tomorrow morning, I will be at your camp and make you move."

The next morning, shortly after sunrise, we saw a thrilling and pitiful sight. The whole Ute nation on horseback and on foot was streaming by. As they passed our camps their gait broke into a run. Sheep were abandoned, blankets and personal possessions strewn along the road, women and children were loudly wailing.

. . . It was inevitable that they should move, and better then, than after a fruitless and bloody struggle. They should think, too, that the land was lost beyond recovery.

And so we marched behind the Indians, pushing them out, he (Mackenzie) sent word to all the surrounding whites, who hurried after us, taking up the land . . .

Lawton's troop and mine camped on the north side of the river, while A. E. Wood's troop and Abiel Smith's troop followed in the rear of the Indians. Our task at the mouth of the Uncompahgre River was to hold back the civilians. They followed us closely, taking up and "locating" the Indian land thrown open for settlement. For obvious reasons it was not desirable to let these civilians come in contact with the Indians; thus we were holding a crowd of these people on the south side of the Gunnison until the Indians had passed Kahnah Creek, thirteen miles distant.

. . . As we pushed the Indians onward, we permitted the whites to follow, and in three days the rich lands of the Uncompahgre were all occupied, towns were being laid out and lots being sold at high prices. With its rich soil and wonderful opportunities for irrigation, the Uncompahgre Valley--before a desert--soon became the garden spot of Colorado, covered with fruitful fields and orchards.

--Dr. Floyd A. O'Neil

A History of the Ute Indians until 1890, p. 151-153

HARD TIMES IN COLORADO

The last major changes in Ute reservations were the creation of the Ute Mountain Ute Reservation and the White Mesa Reservation. As you read this selection find the reasons why some Utes wanted to move.

Reasons for Utes to move.

Reasons for Utes to stay.

During the month of February, 1886, Ignacio, Buckskin Charley, and Tapoche did visit Washington with Stollsteimer and State Senator A. D. Archuleta, and conferred with the Interior Department and the Senate's Indian Committee on the possibility of removal. In March, an appearance was made before the Senate Committee. All three Utes expressed their views on the present situation and what they wanted. Buckskin Charley, in response to the Committee's questions, gave the following testimony:

- Q. What do you come here for?
A. We come here to see if we cannot exchange our reservation for another.
Q. Where do you want the new reservation located?
A. We want to go west of the present reservation..
Q. Why is it better to go that way?
A. The present reservation is narrow and long, and we want to go west and see if we can't sell it.
Q. Would they want to become self-supporting?
A. We want to go west and get grass land and raise stock. Where we are we do not live comfortably. It snows so much in the winter that we are obliged to go some place else, and we would like to have some sheep and go west. Another reason why we want to go is that the other Indians, the Navajos, are west, and we want to get near them. We live too far from them and can't visit them without traveling very far.
Q. If you should go to a new reservation would you like to have a boarding school built for your children?
A. We are willing to send our children to school; but not away from home, because when they go away they die, and we cannot account for it.
Q. Have you ever been on the Uintah Reservation?
A. No.
Q. Do you live peaceably with the other Utes?
A. Yes.
Q. Wouldn't you want to go on the Uintah Reservation with the rest of the Utes?
A. No, because there is not room enough, and we want to have our own land by ourselves . . .
Q. Do you come here now to get legislation?
A. We come here to present the desire of the Indians.
Q. Do you come to Washington with the idea that the Indian Bureau can do what you want?
A. We come expecting to get legislation.
Q. You hold title under statute?
A. Yes.
Q. So that the change must be made by another statute?

Senator Bowen: That is the condition of affairs, and it ought to be done at once.

- Q. These Indians have lived on their reservation heretofore; why can't they live there now as well?
A. Because of the encroachments of the white men.
Q. Are they cattlemen or miners?
A. There is no mining in this country. It is the border thief and desperado that make the trouble, and they are in there.
Q. What makes the Indians think they will be safer from encroachment if they move farther west?
A. Because they will be farther from the settlers and nearer the rest of the Indians.

Chairman: The white man follows pretty fast.

- A. Farther west there is not so much water, and the Indians don't think the white men would trouble them so much. They want to get grazing land and go into the sheep business.

The Chairman: In case the Senators present would like to give the Indians the land west, they then desire to say they want a man to go out there and show them just what land is theirs, so there will be no mistake about it. Then they want it understood that no cattlemen should come on it.

The second to testify was Ignacio. His comments were:

- Q. What do you come here for?
A. We came here to see the Senators and see what they can do for us. We have stated what we want, and expect the Senators will do something for us.
Q. Do you agree with Chief Charley in what he has said?
A. Yes, that is all right. Whatever Charley has said is straight.
Q. Have you got any stock?
A. I have got some sheep.
Q. How many sheep?
A. Very few.
Q. How many?
A. About a hundred.
Q. What do you do with the wool?
A. I sell it.
Q. What do you do with the money when you get it?
A. I have got a mouth. I buy things to eat.
Q. What do you do in the summer?
A. I worked all summer in a ditch, but the water did not run through it.
Q. Have you got any children?
A. No, they died last summer.
Q. Do all the Indians of your tribe want to move west?
A. Yes.

Tapoche, the third of the leaders to testify, agreed with Buckskin Charley and Ignacio that the Utes wanted to move west.

--Dr. Gregory C. Thompson

Southern Ute Lands, 1848-1890; the Creation of a Reservation,
p.33-34

Separation of Ute Mountain Utes and Southern Utes

Later the Weeminuche Band, with their leader Ignacio, did move West-although not as far as they had asked to move. They are now called the Ute Mountain Ute Tribe, after their reservation in the corner of Southern Colorado. They also have the White Mesa Reservation by Blanding, Utah. Decades ago, they often ranged in through San Juan County between these two reservations.

The Capote and Moache Bands stayed, and their land became the Southern Utes Reservation, so they are now called the Southern Ute tribe. In 1905 the U.S. Government tried allotment to make the Utes break up their reservations into individual lands. The individual Utes were given land. Then, any land that wasn't allotted to Utes was available for homesteading. (The Ute Mountain Utes successfully resisted allotment.) The Southern Utes Tribe had the least reservation land left after allotment. As a result, the Southern Ute members have had to interact with a variety of people and are very progressive in handling their tribal assets.

Lesson:

Sovereignty means a people has the right to make its own laws. All Indians have sovereignty on their reservations. Utes have Sovereignty on their reservation. Indians are the only U.S. minority that has sovereignty.

Let's read about sovereignty, and see how it relates to the Utes and to us. [Read "Sovereignty."]

"Sov-
ereignty"

To learn how sovereignty works, let's play a game called "Cash Flow." Also, please notice how Utes financially benefit surrounding communities. [Make game parts. Play game for about 30 minutes.]

"Cash
Flow" game

Review Questions:

1. Why do Utes have sovereignty?
2. What is an example of a Ute law?
3. What law would you make if you were on the Ute Business Committee?

Note:

Andrew Frank was a fine Ute leader who encouraged education. Some people say he is the model for the Ute Indian Tribe logo shown on the second page of these lessons.



courtesy of Thorne Studio, Vernal, Utah

THE FLOUR MAKER

WHAT IS SOVEREIGNTY?

Core Curriculum:

Social Studies--6060-0506, 6060-0603

General Objective:

Recognize that treaties confirmed Ute sovereignty as the right of Utes to make their own laws on their reservations.

Materials Needed:

"Sovereignty"

"Cash Flow" (game)

Andrew Frank (photograph)

Vocabulary:

sovereignty, unique, guarantee, issue

Concept

Activity

Materials Needed

For the Teacher:

Current reservations may not be the original homeland of an Indian nation. The U.S. Government sometimes took a tribe off the original homeland and put them on another piece of land. Nevertheless, national status was still accorded the tribe and their new land.

Note: Preparing for the "Cash Flow" game takes a lot of time, and you may want to have the students play it as a follow-up to this lesson. It is especially effective in demonstrating the financial interaction of the reservations and surrounding communities.

For the Student:

Utes were a nation long before there was a United States of America. When the United States made treaties with the Indians, the treaty agreed that the Indian nation would be recognized as a nation. Treaties affirmed the nation status of the Ute Tribes. Treaties are promises between nations. U.S./Ute treaties are the reason Utes have a legal right to sovereignty.

laws for Utah. If we think of a reservation as another state, we can understand why Utah does not make laws for the reservations, either. The Utes make their own laws for their reservation. The Utes issue their own game licenses. They have their own courts. They can give tax breaks to companies who work on their reservation.

And just like all other Americans, Utes do pay Federal Income Tax, which is our national tax. They vote, pay taxes, and serve in the Armed Forces. There have been Utes in every major United States war. They are proud to be Americans, the first Americans.

Sovereignty

Indians are a minority in the United States of America, but they were once the only people here. It was their land. The U.S. government made treaties with Indian nations, by which the Indians were put on reservations.

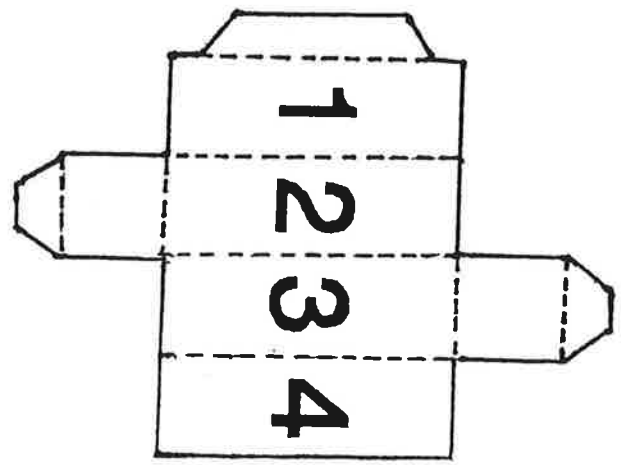
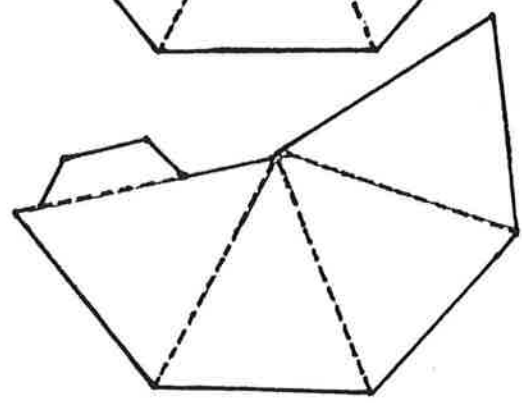
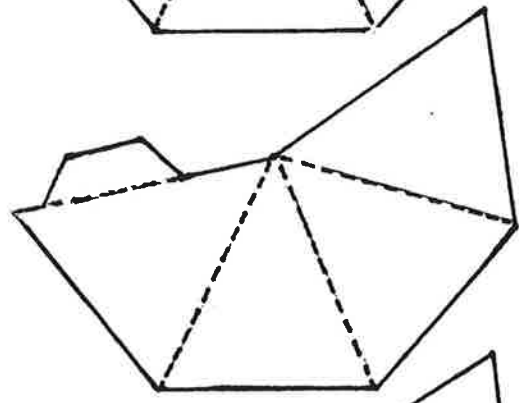
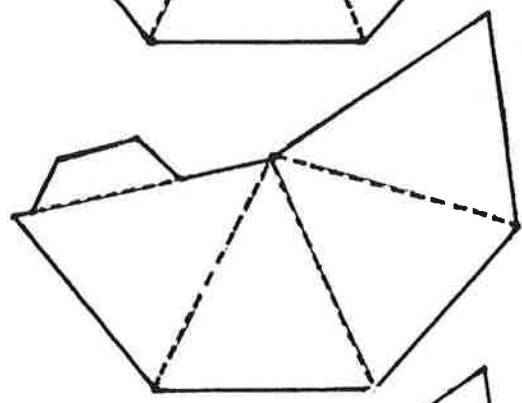
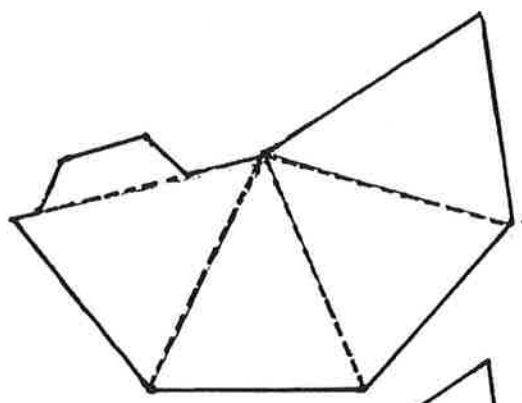
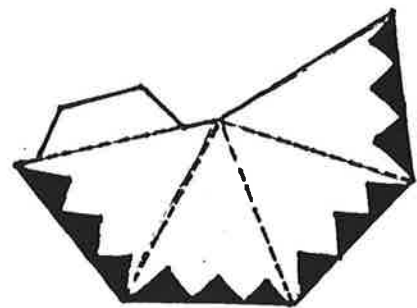
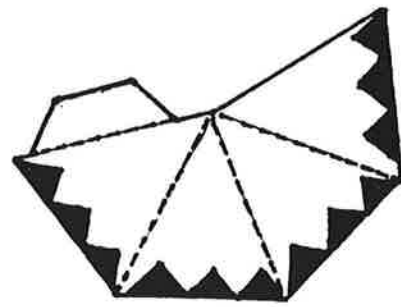
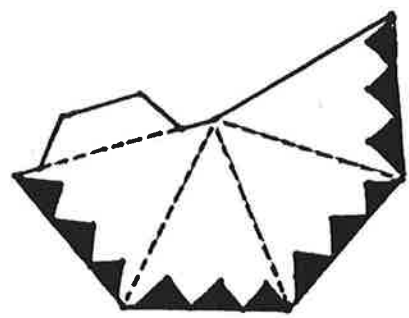
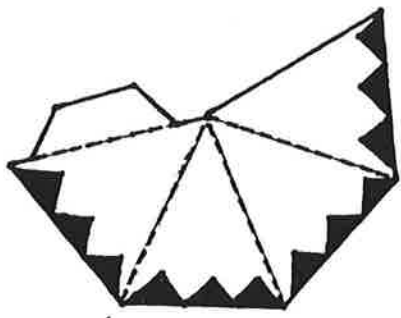
Legal Point

This legal point makes American Indians unique, with special legal rights. When the treaties set the bounds of the reservation, the U.S. government didn't give U.S. land to the Indians. It was already the Indians' land. Legally, the Indians gave to the United States all claims to lands outside of the reservation. Another way to say this is that the Indians gave up all claims to that land. Therefore, legally, reservations are the homelands of Indian Nations. This makes them separate nations within our own nation. This is what we call **sovereignty**.

Sovereignty is easier to understand if you think of a reservation as if it were another state. State and county taxes have to be paid so that we can have roads, policemen, ambulances, state and county governments, and other services. The state and county taxes are not used for reservation roads, policemen, ambulances, or government.

The Ute tribes have to provide their own policemen and ambulances, fund their own government, and fix their own roads. That is why the Utes do not pay state or county tax. Not paying tax to the state and county because they provide their own services is guaranteed by the treaties they signed long ago.

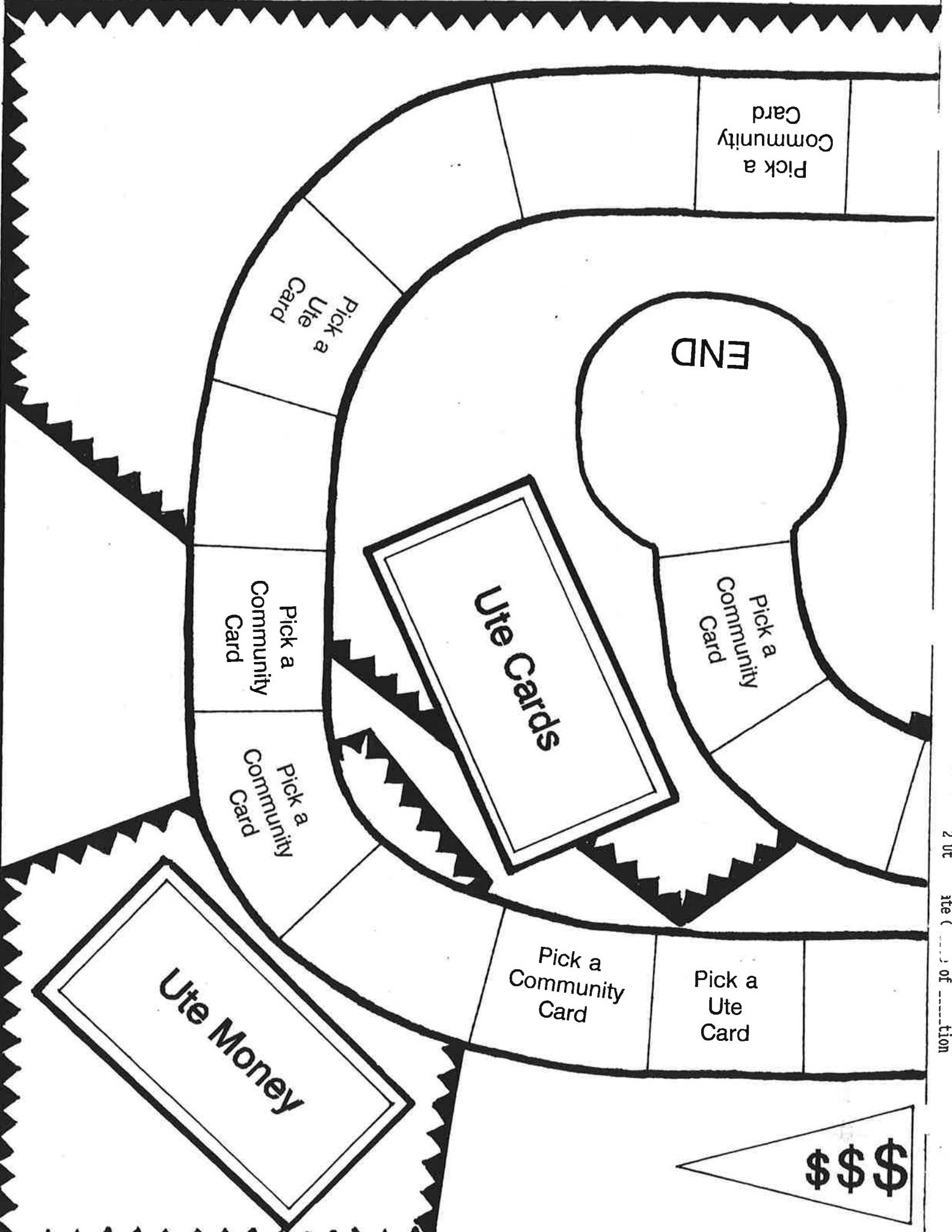
Utah doesn't make laws for Colorado, and Colorado doesn't make



Cash Flow Rules

1. Each player throws the stick.
If the number on top is even (2 or 4), the player is Ute.
If the number on top is odd (1 or 3), the player is a member of the community (non-Ute).
The player with the highest score starts first. (In case of a tie, the stick is thrown again.)
2. Each player begins with \$300 at the START. The object of the game is to get to the END without losing all their money.
3. Place Ute Cards and Community Cards face down on the places marked for them on the board.
4. Place \$500 each on Ute Money and Community.
5. The turns go to the left, in a clockwise order (the direction that the sun goes).
6. Each player throws the stick on his turn to know how many places to move. If there is already a player on that place, the player forfeits a turn.
7. If you build a business on the reservation keep the card until you get a state tax card. Use it for a one time exemption and then put it back in the Community Cards pile.
8. If you lose all your money, you are out of the game.
9. If you get to END with some money, you have won.
10. The game continues until all players have won or lost all their money.

Count the Community Money and the Ute Money. Which one has the most money? Why do you think that one has the most money?





Ute Cards

You get a Tribal contract to build a road. Collect \$150 from Ute Money.

A family member dies. You contribute for the funeral. Put \$30 in Ute Money.

You need money. A family member gives you money. Collect \$50 from Ute Money.
(Utes only)

You win at Ute Bingo. Collect \$20 from Ute Money.

Tribal expenses go up. Your allotment goes down. Collect \$20 from Ute Money.
(Utes only)

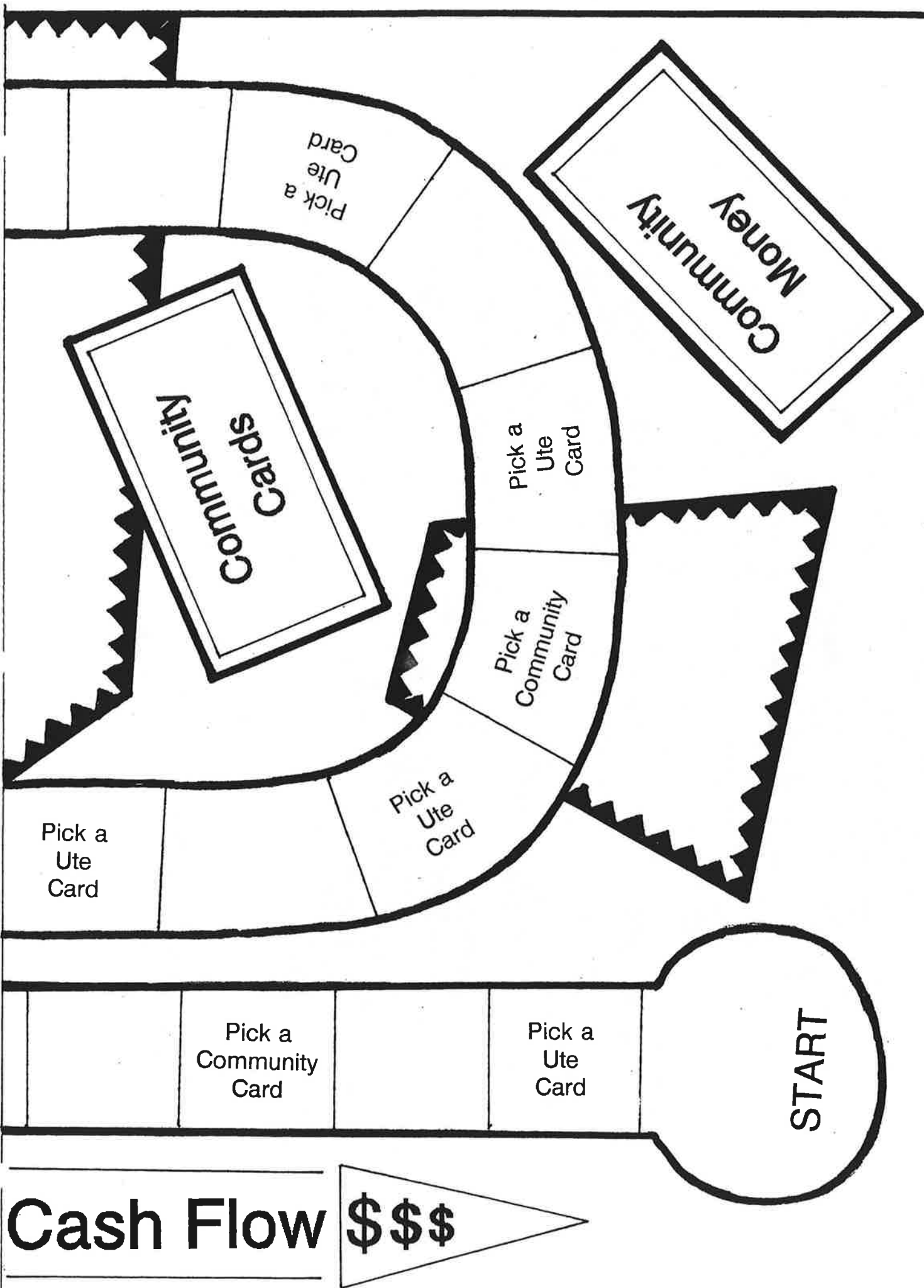
You shoot a deer on the reservation in April. Pay a fine of \$250 to the Ute Money.
(Utes are exempt)

A family member needs money. You give him some. Put \$50 in Ute Money.
(Utes only)

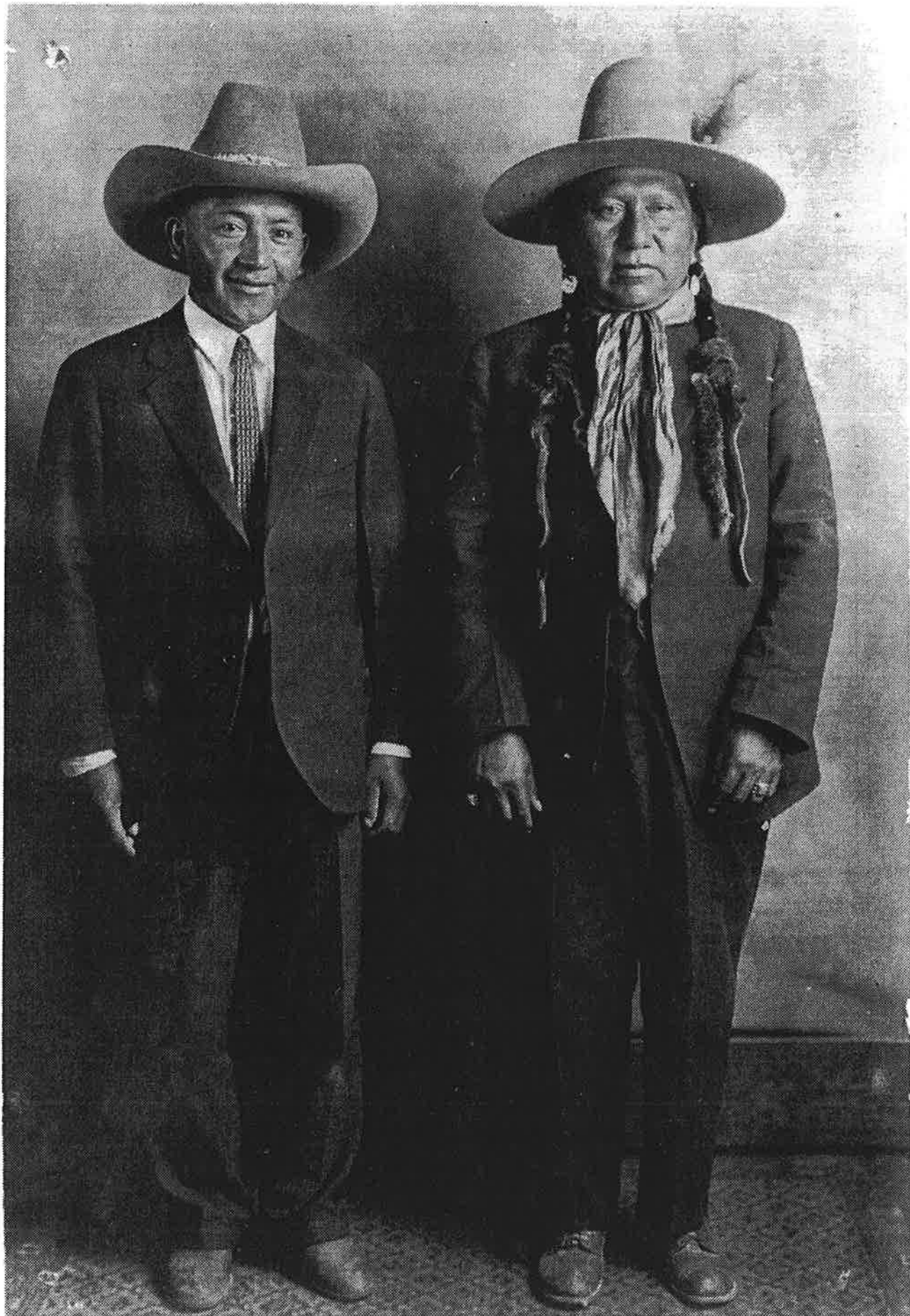
Oil prices go down. Your dividend goes down. Collect \$10 from the Ute Money.
(Utes only)

You lease your allotment land. Collect \$100 from the Community Money.
(Utes only)

Oil Prices go up. Your dividend goes up. Collect \$40 from the Ute Money.
(Utes only)



Cash Flow \$\$\$



courtesy of Thorne Studio, Vernal, Utah

LESTER CHAPOOSE and PAWWINNEE (PAWINEE)
(Interpreter for Tribe - Uintah)

Community Cards

Ute Tribe prints its newspaper on your printing press. Collect \$100 from Ute Money.

You have a business on the reservation. You have one free turn on State Tax.

You forgot to tag your deer. Pay a fine of \$100 to the Community Money.

You get a contract to build a road. Collect \$150 from Community Money.

Sales Tax. You pay \$20 to Community Money.
(Utes are exempt)

Your Federal Income Tax is \$200. Put \$200 in Community Money.

You get a refund on your electric bill. Collect \$30 from the Community Money.

A Ute Family buys a television at your store. Collect \$100 from Ute Money.

A Ute buys a car from your dealership. Collect \$200 from Ute Money.

State Tax. You pay \$150 to Community Money.
(Utes are exempt)

Here is some information about Ouray's life. Let's see if we can put them in the order they happened in his life. [Pass out "Ouray's Early Life", "Ouray Becomes a Ute Leader", "Ouray Was a Good Farmer", "Ouray, Chief of the Utes", and "Conclusion". Give students 10-15 minutes to figure out in what order the information sheets go.) Which information sheet comes first? Tell me some incidents from the first sheet. [List incidents on the board.] Which information sheet comes next? Tell me some incidents from the second sheet. [Continue through all five information sheets. At the end, you will have a sequential list of the life of Ouray. The students may wish to color the drawing of Ouray, and staple the pages together to make a booklet.]

5 "Ouray" info. sheets, "Ouray" drawing, stapler, crayons

Review Questions:

1. What languages did Ouray speak?
2. Why did the U.S. declare Ouray Chief of the Utes?
3. What did the U.S. government give Ouray?
4. How did Ouray help keep the peace?
5. Why did Ouray refuse to live in a house or wear white man clothes near the end of his life?
6. What do you think was Ouray's biggest disappointment?
7. If you were Ouray, what would you be the most proud of?

Optional Activity #1:

Using the sequential list, make and illustrate a 'diary' Ouray might have made. The incidents could be divided between members of the class, and put in order to make the 'diary'.

Optional Activity #2:

Each child makes a sequential list of his life. (It could be his actual life to date, or could be his projected life.) Then, if desired, he could write and illustrate his own 'diary'.

OURAY

Core Curriculum:

Language Arts--Standard 4060-05
Social Studies--6060-0102, 6060-0302

General Objective:

Recognize Ouray as an important leader especially talented as a negotiator.

Materials Needed:

"Ouray" (photograph)
"Ouray" (drawing)
stapler
crayons

Information sheets:

"Ouray's Early Life"
"Ouray Becomes a Ute Leader"
"Ouray Was a Good Farmer"
"Ouray, Chief of the Utes"
"Conclusion"

Vocabulary:

ancestor, annuity, anticipate, bemoan, bestowal, cognizant, conspire, cultivation, destiny, dialogue, emerge, negation, prowess, raid, recoup, reiterate, repulse, valid

Concept

Activity

**Materials
Needed**

For the Teacher:

During his lifetime, many Utes resented his being chosen by the U.S. Government to be "Chief of the Utes", especially since they already had their own leaders. Ouray was also blamed for negotiating instead of making war when the U.S. would want more land. Many U.S. officials wished Ouray was negotiating with them instead of against them.

Ouray means Arrow.

For the Student:

Ouray was declared Chief of the Utes by the U.S. Government, but not by the Utes. See if you can tell why he was declared a chief.

Lesson:

Ouray was one of the best negotiators in western history. One of his goals was to always get more for his negotiating side than the other side expected to give.

A decorative border surrounds the text, composed of repeating geometric shapes: triangles, squares, and diamonds, arranged in a continuous line.

Ouray Becomes a Ute Leader

Ouray lost his wife, and his daughter died early. His boy was captured by Arapahos in a battle near Denver in 1858. Ouray and a small number of Utes were surprised in a pre-dawn raid by a large force of Arapahos. Ouray hid his young son, reorganized the surprised Ute warriors, and eventually repulsed the attack. The boy, however, was captured by the Arapaho warriors and was probably raised by that tribe.

In 1856 Indian Agent Major Lafayette had employed Ouray as an interpreter. Ouray spoke Ute, English, and Spanish. In 1863 Colorado Governor Evans sent representatives from the Utes, Cheyenne, Arapaho, Kiowa, Comanche, and Hinas to Washington D.C., New York, and other large cities to impress them with "the military prowess of the government." As a leader of the Tabeguache and an interpreter, Ouray was one of the representatives.

After the trip, Utes made a treaty with the U.S. government. Ouray emerged as the leading spokesman for the Ute Nation. The treaty gave the western third of Colorado to the Utes. Though they negotiated well, the treaty was substantially changed without the consent or understanding of the Utes. The Tabeguache Utes were forced to give up more than half of their homeland for unkept promises by the U.S. government.

Ouray always looked for his son. Once the U.S. government thought they had found his son, and brought him to Ouray. Ouray thought it was his son. The young man did not remember Ouray, and went back to the Arapaho tribe. It made Ouray very sad.

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Ouray's Early Life

Ouray was born in the Taos Valley of the Rio Grand in the year 1833. His mother was a Tabeguache Ute. His father, Guera Murah, was a Jicarilla Apache who was adopted into the Tabeguache tribe.

He was raised as a Ute, but was taught by Spanish Jesuit priests. He worked for Mexicans and Americans learning Spanish and English. He learned to farm, herd sheep, and trade.

The United States was given the Southwest from the Treaty of Guadalupe. In 1846, the Utes recognized the United States government with a formal treaty at Abiquin, New Mexico. Shortly afterwards, Ouray left the Taos ranches, rejoined the Tabeguache Band, and in 1850 married his first wife, Black Mare. They had a daughter and a son.

A decorative border composed of various geometric shapes, including triangles, squares, and rectangles, arranged in a repeating pattern around the text.

Ouray, Chief of the Utes

Ouray negotiated with the U.S. government on almost every major Ute treaty. His friend Kit Carson taught him to ask for more than expected in a negotiation. Ouray was an able negotiator. Ouray received credit from Marshall Sprague for negotiating "...the most generous bestowal of rights ever granted by the United States to a minority group."

Ouray was appointed by the U.S. government to be the Chief of the Utes. Utes didn't have chiefs, they just had leaders. Because the U.S. officials wanted to have one Ute leader to deal with, they appointed Ouray "Chief of the Utes". He had proved he could work with all the Ute bands, and could speak in three languages.

As long as he was alive, he managed to keep his band, the Tabeguache, on a portion of their homelands in Colorado. After he died, they were moved to a reservation in Utah. Ouray's main purpose was to prevent war and keep as much of the Ute land as possible. He said:

"I realize the destiny of my people. We shall fall as the leaves of the trees when winter comes, and the lands we have roamed for countless generations will be given up to the miner and the plowshare...and we shall be buried out of sight. My part is to protect my people and yours, as far as I can, from violence and bloodshed...and bring them into friendly relations."

Ouray died on August 24, 1880.

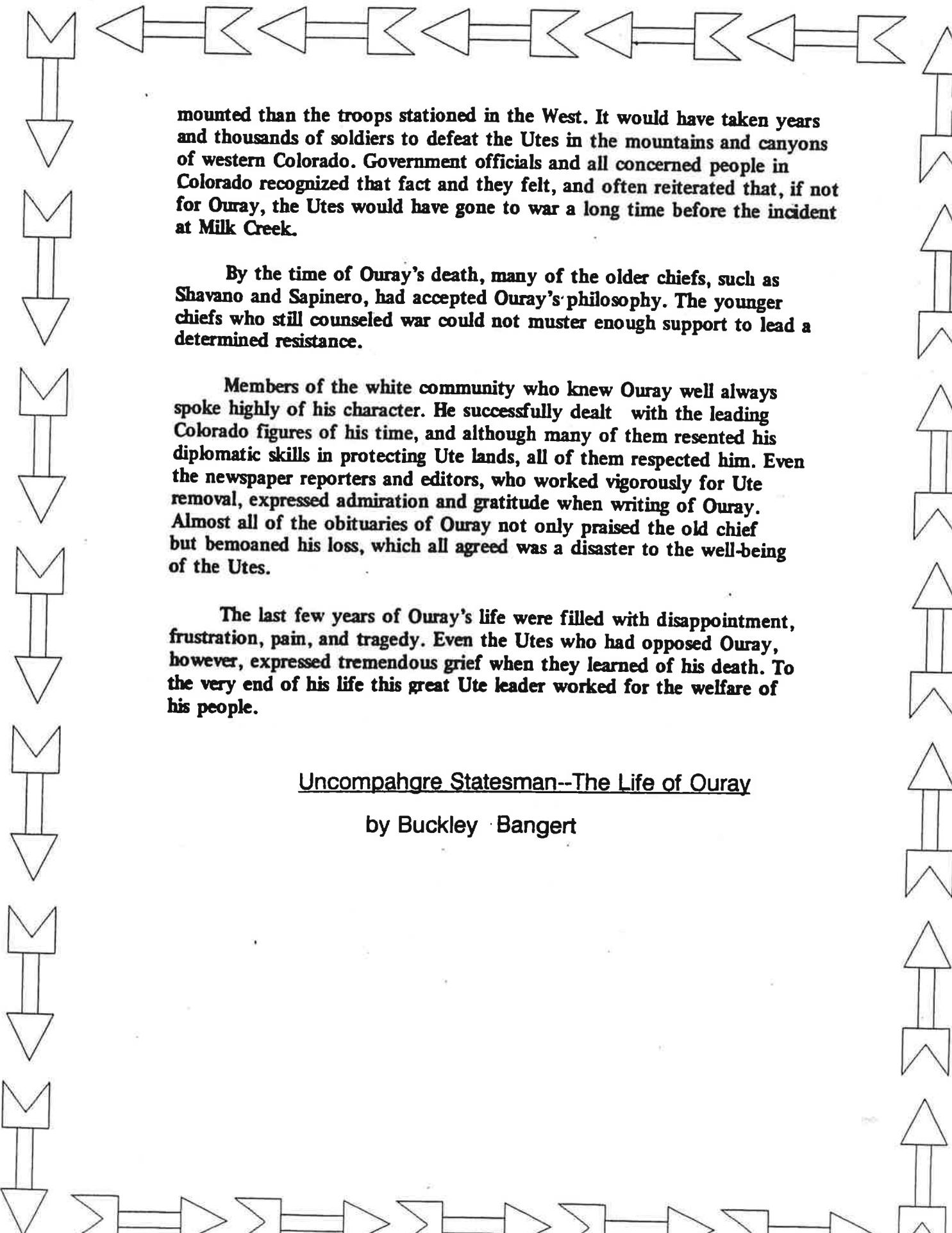
A decorative border surrounds the text, composed of repeating geometric shapes: triangles, squares, and diamonds, arranged in a symmetrical pattern along the top, bottom, and sides.

Ouray Was a Good Farmer

Ouray proved to be one of the most successful farmers in Colorado. He had over sixty acres under cultivation by 1878, one hundred acres by 1880. Ouray took great pride in his farm, employing both Hispanics and Utes. Ouray's farm produced a great variety of vegetables, abundant crops of wheat, oats, corn, and potatoes. He also had fine pastures for his several flocks of sheep, cattle, goats, and many fine horses.

Over the years, Ouray had become famous for the quality of his horses and horsemanship. In 1874, a group of miners near Bakers's Park in the San Juan Mountains decided Ouray was greatly overrated as a horseman and challenged the chief to a horse race. Ouray accepted, agreed to act as his own jockey, and took on all bets. Mounted on one of his favorite mares, Goldsmith Maid, Ouray easily outdistanced all the miners' horses and nearly bankrupted the miners. A few months later, a band of Paiutes won almost all the belongings of a large group of Tabeguache. The Utes appealed to Ouray for help. The following year, when the Paiutes returned for more easy pickings, Ouray brought out an eastern thoroughbred that he had intentionally left ungroomed and shaggy. After the race, the Tabeguache gleefully recouped their previous year's losses and a great deal more. Through Ouray's determined efforts, the bloodlines of the Ute horses were continually improved, a matter of extreme importance to the Indians.

Besides improving the quality of horses, Ouray also made slow but steady progress in convincing the Utes to farm. At least ten Tabeguache families succeeded in farming the Gunnison Valley. Those families no longer depended on ration issues after 1878. Under Ouray's influence, the Tabeguache (now known as Uncompahgres) were able to survive even when harsh winters, bureaucratic incompetence and graft prevented the delivery of government rations. Ouray's farm and home were far superior to the agency's farm and buildings.

A decorative border surrounds the text, consisting of a series of Ute arrows. The top and bottom borders are horizontal, with arrows pointing left and right respectively. The left and right borders are vertical, with arrows pointing up and down respectively. The arrows are stylized with a central shaft and a triangular head.

mounted than the troops stationed in the West. It would have taken years and thousands of soldiers to defeat the Utes in the mountains and canyons of western Colorado. Government officials and all concerned people in Colorado recognized that fact and they felt, and often reiterated that, if not for Ouray, the Utes would have gone to war a long time before the incident at Milk Creek.

By the time of Ouray's death, many of the older chiefs, such as Shavano and Sapinero, had accepted Ouray's philosophy. The younger chiefs who still counseled war could not muster enough support to lead a determined resistance.

Members of the white community who knew Ouray well always spoke highly of his character. He successfully dealt with the leading Colorado figures of his time, and although many of them resented his diplomatic skills in protecting Ute lands, all of them respected him. Even the newspaper reporters and editors, who worked vigorously for Ute removal, expressed admiration and gratitude when writing of Ouray. Almost all of the obituaries of Ouray not only praised the old chief but bemoaned his loss, which all agreed was a disaster to the well-being of the Utes.

The last few years of Ouray's life were filled with disappointment, frustration, pain, and tragedy. Even the Utes who had opposed Ouray, however, expressed tremendous grief when they learned of his death. To the very end of his life this great Ute leader worked for the welfare of his people.

Uncompahgre Statesman--The Life of Ouray

by Buckley Bangert

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CONCLUSION

The major difficulty in reaching valid conclusions about Ouray is the lack of primary sources, which is the case with most Indian history. Little is known of Ouray's actual thoughts and care must be exercised in evaluating his recorded dialogues. In some testimonies and interviews, it seems Ouray often tried to make matters appear less critical than they really were in an effort to lessen the tensions of the time. Ouray was very aware of the power of the printed word and was always willing to talk to newspaper reporters to explain how the Utes felt about certain issues. He learned a great deal about the situation in Colorado and other areas by having newspaper accounts read to him. He kept his correspondence and other records carefully locked in a desk in his drawing room. Unfortunately, those records were lost through carelessness shortly after a rancher bought Ouray's farm after the Ute removal in 1881. According to the employees at the Ute Museum in Montrose, many of Ouray's documents were taken as souvenirs and ultimately lost. The remainder was lost in a fire.

From what records that do exist, it appears Ouray was cognizant of the inevitable end of the traditional Indian way of life. He strove to convince his people that they could exist in an environment different from their ancestors and still lead a good life. He had adapted to a new lifestyle which was compatible with living near the white citizens of Colorado and believed the Utes could also adapt if only given enough time to adjust to the new ways. Perhaps he hoped for too much, but he knew the only alternatives would be disastrous for his people.

Almost from the beginning of his chieftainship, Ouray was accused of being a "white man's Indian" by many of his fellow Utes. Determined to live a good life, he built a very comfortable home, adopted some Anglo customs and accumulated a good deal of wealth in stock and property. But his success was the result of careful management rather than from conspiring with government officials to cheat the Utes out of their property, as had been charged. During all the many negotiations with the United States officials, Ouray always held out for, and usually achieved, the best possible results for the Utes.

Most of his tribe would rather have fought than agree to so many reductions in their reservation. If not for Ouray's determination to avoid war, the Utes would undoubtedly have gone to battle with the whites during the 1860s or 1870s. The United States Army was convinced that if the Utes made a determined stand, the longest and bloodiest Indian war in United States history would have been the result. The Utes, since the days of Kit Carson, had been recognized as excellent warriors and were often better armed and

OURAY



Sandra Saydyk



Courtesy of Thorne Studios, Vernal, Utah

OURAY

The Ute Mountain Utes had to truck in water for decades. The Northern Utes are still waiting for the Central Utah Project to honor their contract to build the dams on the Uintah River to help irrigate the Uintah-Ouray reservation.

In one Ute story, water is called "the life blood of Mother Earth." Utes are careful to conserve water, and are not happy with those who waste it.

If you had seen your Uintah River run dry, how would you feel if you saw someone waste water?

Let's imagine what it would have been like to be moved onto a reservation. With little water. What do you think it would be like? [After getting some responses, pass out paper.]

Write your own story of how you would feel about moving onto a reservation with little water. [Give students fifteen minutes for writing their stories. Have the first ones finished read theirs aloud to the class while the others finish. Students can illustrate their stories in the picture frame.]

story
blank

picture
frame

Optional Activity #1:

Watch video:
Everything Begins from the Earth

E a r t h
P e o p l e
video

Optional Activity #2:

Make a display using the raindrops. Students complete the sentences on the raindrops--either in co-operative groups or as individuals. Students cut out the raindrops and display them.

"What Do
You Know
About
Water?"

Optional Activity #3:

Plant three containers with the same type of seeds. Water container #1 on Mondays, Wednesdays, and Fridays. Water container #2 on Mondays and Wednesdays. Water container #3 only on Mondays. Compare results in three weeks. Consider the importance of water in the desert.

UTES AND WATER

Core Curriculum:

Social Studies--6060-0303

Visual Arts--Standard 1060-02

General Objective:

Be aware of the value Utes place on water.

Materials Needed:

story blank

"What Do You Know About Water?" (optional)

Additional Materials:

Earth People video: Everything Begins from the Earth

<u>Concept</u>	<u>Activity</u>	<u>Materials Needed</u>
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For the Teacher:

Utes--and all Indians--take their stewardship of protecting the Earth very seriously. To a traditional Ute, water is the blood of Mother Earth, and must not be polluted, for her sake and for the sake of all her children.

For the Student:

In a desert, water has increased importance.

Lesson:

Utes had favorite home grounds, lush green valleys with flowing rivers. Father Escalante was amazed by the number of Utes around Utah Lake in Utah. In Colorado, Utes loved their beautiful Yampa Valley.

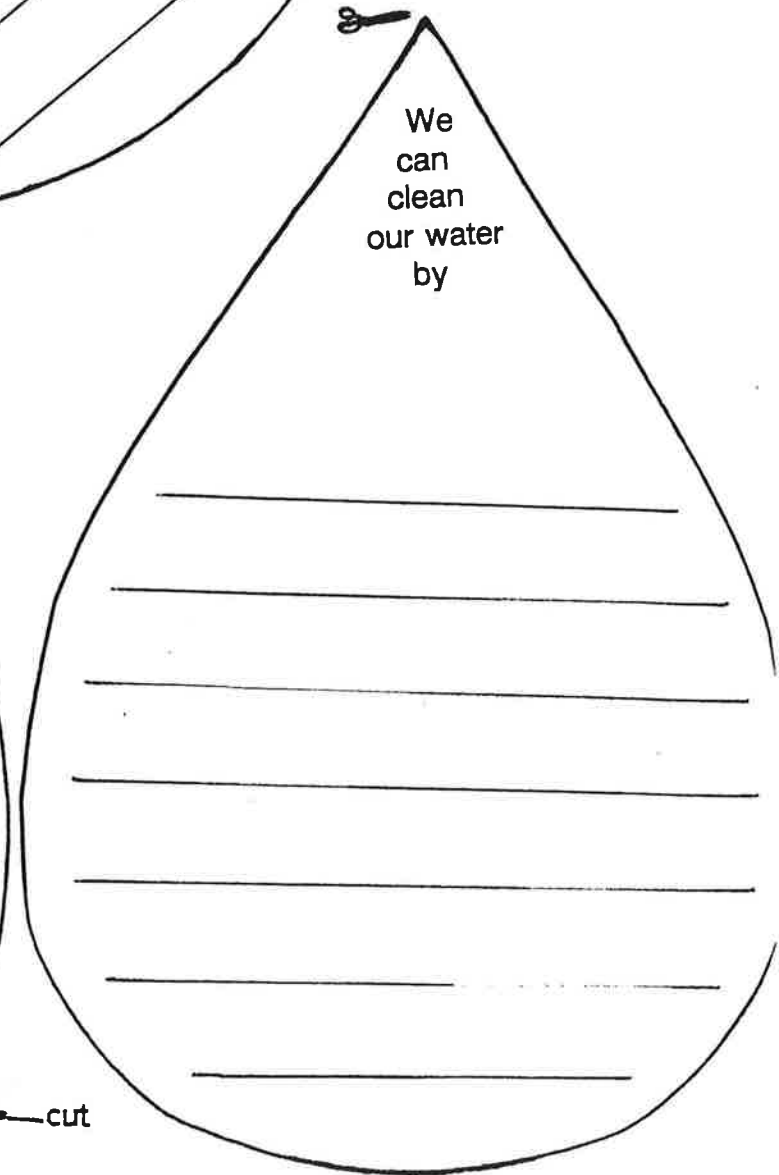
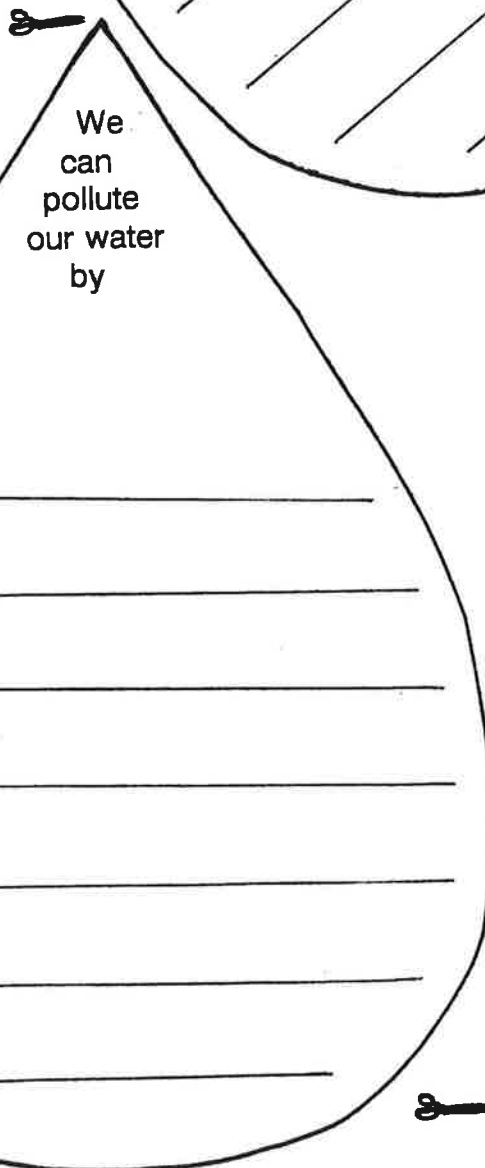
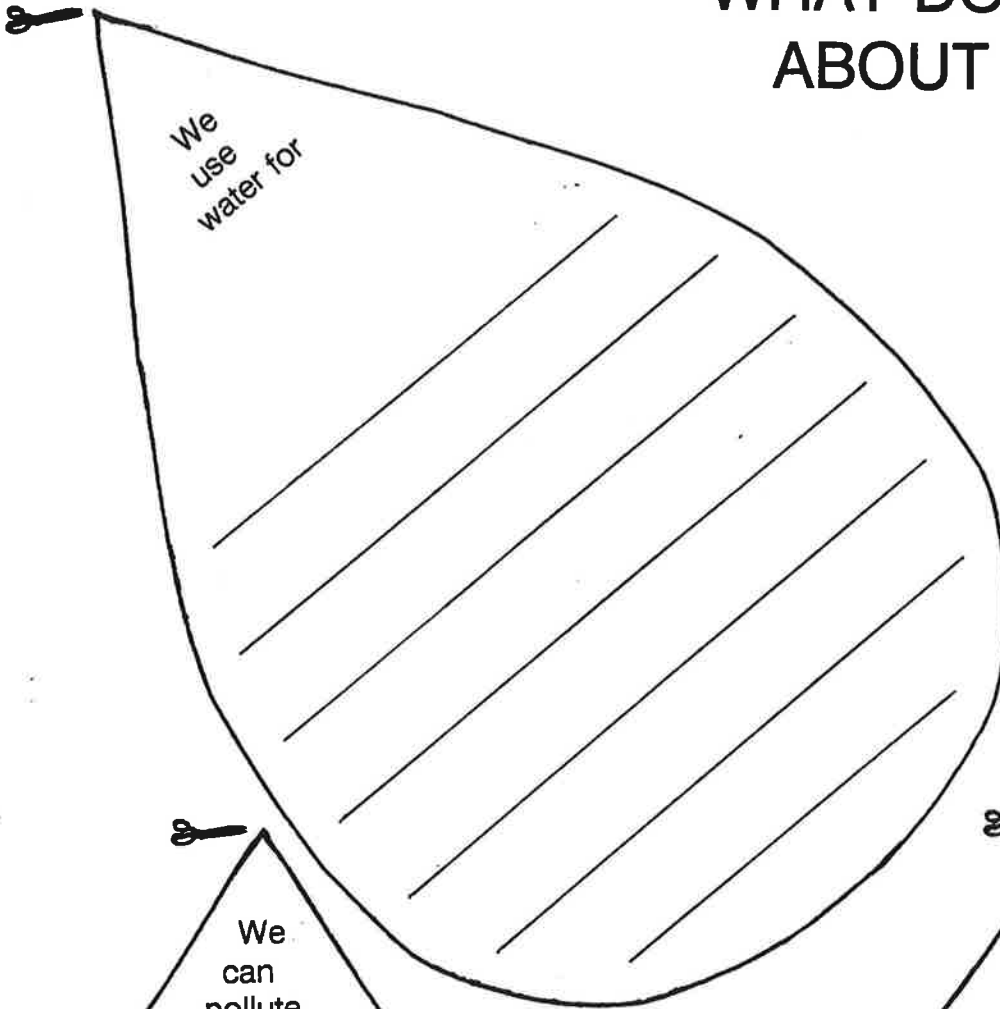
Many of the pioneers that moved into Utah and Colorado were farmers. They settled on the green farmland. The U.S. Government chose reservations away from the farmers. For the most part the reservations were stark desert lands.

In the treaties that put the Utes on reservations, canals and irrigation are promised to the Utes. In some instances those promises were kept. In others, they weren't.



Blank lined paper for writing.

WHAT DO YOU KNOW ABOUT WATER ?



cut

used tobacco when they were in an attitude of prayer, and were disgusted by people who smoked for only their own pleasure. It would be the same attitude that a Christian would have seeing a Christian sacrament being served at a fast food drive in. All Indian meetings started with prayer. Sometimes a bunch of sweet grass is tied together, and lit to slowly burn during a meeting, to take the talk to Creator. Thus, Creator is part of all Ute proceedings. The prayer was not included in the Pow Wow Guidelines because prayer is no longer an integral part of public school curriculum.

If the teacher feels it appropriate, the teacher can be one of the Elders.

Refreshments are always welcome at any Ute gathering.

If there is to be an Honoring, perhaps appropriate gifts for the class would be pencils, erasers etc. It might be interesting to honor the principal, librarian, a bus driver, cook, etc. Perhaps the gifts could be provided out of school supplies.

For the Student:

A Pow Wow was a formal occasion. Men were careful to behave honorably, with great dignity.

Lesson:

Pow Wows were convened to devise solutions to problems, plan tribal policy, or meet with representatives of other groups.

We will be discussing a problem. First, we'll study Pow Wow etiquette. [Read Pow Wow Guidelines.]

Come sit in a circle. The problem we will be discussing is _____. I'll give you two minutes to think about the question, then we will take turns speaking our thoughts. Any idea is welcome.

POW WOW***Core Curriculum:**

Music--1560-0501

Social Studies--6060-0202

General Objective:

Experience aspects of a Ute Pow Wow.

Materials Needed:

"Pow Wow Guidelines"

"Pow Wows Today"

"Jewelry"

"Yoke"

"Pow Wow Tips"

"Indian Country: Pow Wow Season in the New West"
 question to be discussed by students**

Vocabulary:

consensus, convene, devise, etiquette, summation

Concept**Activity****Materials
Needed****For the Teacher:**

Ute Feasts and dancing may be part of a Pow Wow, just as dinners and parades may be part of an international Summit conference.

The name Pow Wow originally comes from the Wapanoag Indians of Massachusetts. Before the Pilgrims, the Wapanoags held religious meetings. When the Pilgrims came, they repressed these meetings, and so the Wapanoags held them in secret. Eventually these meetings came to be known by the name of the Wapanoag spiritual leader himself: Pow Wow.

This lesson may take a lot of time. Students who are not used to using higher order thinking skills benefit from a second Pow Wow conference.

The peacepipe held tobacco originally. Of course that would not be appropriate now. Nevertheless, if the subject should come up, explain to the children that tobacco smoke carried the prayers of the people to heaven. Traditional Indians only

the following questions may suggest some ideas.

Possible Pow Wow Questions:

1. Should students be allowed to choose what school they want to attend?
2. Should prayer be allowed at graduation ceremonies?
3. Should religion be mentioned in textbooks? (Example: Pilgrims came to America for religious freedom.)
4. Where would be the best place to go for a field trip?
5. What incentives get students to do their best in school?
6. What is the best way to handle a bully?

Let each student express his opinion of the solution and of the problem. After everyone has had a chance to speak, students who wish to add some more to the decision-making may speak again. At the end of the discussion, the teacher summarizes the opinions of the group, and proposes an action based on the majority opinion of the group. Usually this type of a decision-making meeting will produce a consensus, and the elder-in-charge's summation will be a formal declaration of the consensus.

Make two headings on the blackboard: "Advantages of a Pow Wow," and "Disadvantages of a Pow Wow." Students suggest the advantages and disadvantages for the teacher to list under the headings. For example:

Advantages

- Everyone gets to speak, and be a part of the decision.
- Everyone understands all aspects of the problem and decision.
- All the knowledge of the members of the group can be available to solve the problem.

Disadvantages

- It takes a lot of time.
- It takes a lot of patience.

Review Questions:

1. What is the purpose of a Pow Wow?
2. What is the etiquette of a Pow Wow?

Optional Activity:

"Pow Wows
Today"

Hold a modern-day Pow Wow.
See "Pow Wows Today" for suggestions.

**You will want to choose a question that is current and important in your community. Just in case nothing comes to mind immediately,

POW WOW TIPS

Pow Wows are fun celebrations that everyone can come to. They are often held in the summer and on holidays. Local newspapers and tribal newspapers tell in advance when one is going to be held. These "Pow Wow Tips" are from the Ute Bulletin, June 28th, 1991 just before the 4th of July Pow Wow at Fort Duchesne, Utah

POW - WOW TIPS

1. Bring your chairs and set them up where they won't block the arena entrance or exit.
2. Come a bit early, settle in, and gear your internal clock to "*Indian Time*." The pow-wow will begin when all the drums and dancers are ready.
3. Bring your camera, but be considerate. If you wish to photograph an individual, ask permission first. Payment is appropriate, though not usual. Do not take photographs when asked not to do so.
4. Bring some spending money if you like Indian jewelry, rugs, tapes, art, baskets, pottery, or souvenirs, such as T-shirts.
5. If you want to camp, ask for directions. Some spots are considered on annual reserve for certain families.
6. Book motel rooms early. Since many pow-wow are held on reservations or near smallish cities, rooms tend to go fast.
7. If you'd like to join in the intertribal dances, bring a shawl or blanket and appropriate accessories.
8. If you'd like to tape record a drum, ask permission first.
9. Consider the weather and come prepared for sun, wind or showers.
10. Remember you are a guest of the Indian culture. If in doubt, ask for instruction. Reserve your curiosity or mixed feelings for later, when you can ask a knowledgeable friend, attend a lecture or tour, or check a reference library.

POW WOW GUIDELINES

1. Sit in a circle, oldest to youngest going clockwise. Utes valued wisdom, and the Elders were always listened to with consideration. The Elders conducted the meeting, and kept order if needed. Designate the 3 oldest in the class as the Elders.
2. Sit on the floor. Utes sat in a tipi, and tipi floors were covered with furs. They didn't have to sit on the ground. (You could sit on a mat, a pillow, or a coat.)
3. The Elders introduce the topic for the meeting.
4. Moving clockwise, each person is allowed to speak on the topic. After everyone has had a chance to speak, the Elders can call on anyone who wants to speak.
5. Only one person speaks at a time. (At very formal meetings, a peace pipe was used. Whoever held the peacepipe was the one whose turn it was to speak. You could use a ruler or a pencil.)
6. When everyone has had a chance to speak, the Elders sum up the conference. (If an action has been decided on, assignments to individuals are made at this time.)

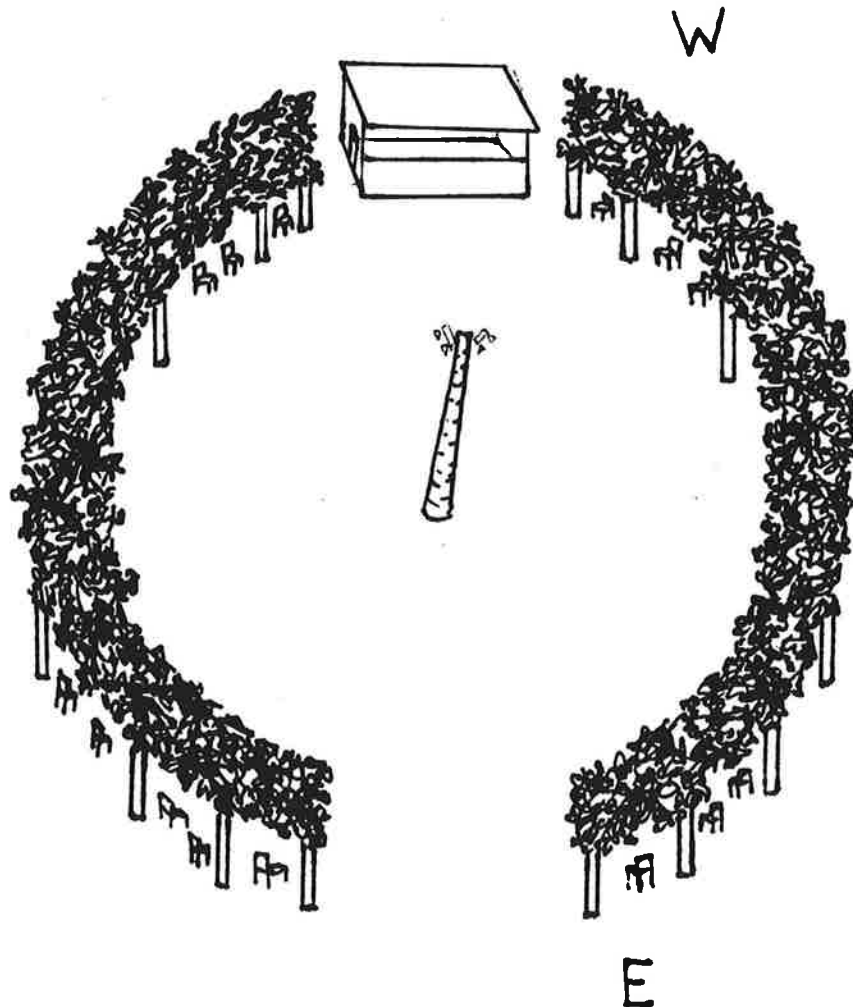
Dance Contests that Indians from other tribes dance in, and so you may see Indians from many tribes at a Pow Wow.

Sometimes there is an Honor Song for someone. In Indian culture, honor is not something a person is awarded without that person showing appreciation. The person being honored brings presents for those who are honoring him/her. Long ago, they would give horses, sometimes now they give blankets, money, soda pop, whatever they feel appropriate.

Sometimes there are displays at a Pow Wow. Sometimes there are Indian things to buy, like jewelry and art. Perhaps you could display your art work.

Utes play games at Pow Wows. See the "Stick Game" in the Third Grade Lessons.

At a Pow Wow, there is often a circular brush arbor with openings at the East and West. The audience sits under the arbor, and the dances are held inside the circle. Often there is a pole in the center, that the dancers dance around. Displays, food, and jewelry stalls are outside the arbor. Outside of them are brush shelters, tipis, vans and campers where people live during the Pow Wow for Pow Wows that last days. See "Indian County: Pow Wow Season in the New West" in this lesson.



POW WOWS TODAY

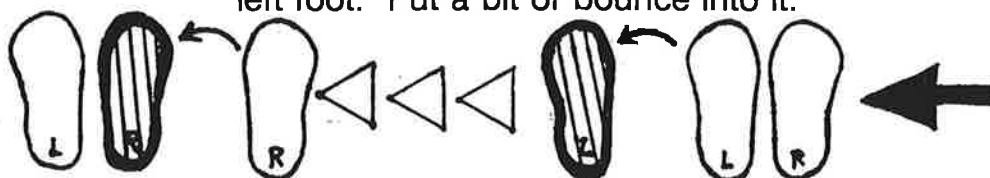
Pow Wows today are celebrations. Families go together. It's a fun time to meet family, friends, and to make new friends. There are Pow Wows that take a couple of hours, and Pow Wows that go on for days. If you want to have a Pow Wow, here are some ideas.

Food is a fun part of Pow Wows. Either everyone could bring his own snacks, plan a class "feast", or co-ordinate with the lunchroom for an Indian menu: for example Navaho tacos (scones with beans). See "Ute Foods" from the Second Grade lesson "What Utes Ate and Wore".

At a Pow Wow, Utes wear their best traditional dress. For examples of traditional dress see "Pow Wow" and "4th of July Pow Wow" in the First Grade lesson; "Ute Community Activities" and "Lulu Murdock, Wabbin Wangetz, and LaRena Denver", "Indian Fair at Fort Duchesne", and "Pasecho" in the Fourth Grade lesson; "Beadwork". Girls could wear a yoke or shawl (see "Yoke" this lesson, or "Shawl" in the Fifth Grade lesson "Bear Dance".) Boys could wear a vest, neckerchief or a breastplate. (Vest instructions are in the Second Grade teacher's instructions for "What Utes Wore and Ate". "Neckerchief" is in the Fifth Grade lesson "Bear Dance".) Both boys and girls can wear bracelets, medallions, and jewelry. (The Bracelet/Medallion Pattern is in the Fourth Grade lesson "Beadwork", and "Jewelry" is in this lesson.) Utes wear a lot of jewelry.

There are many dances at Pow Wow: Traditional Dances, Grass Dances, War Dances, Shawl Dances, Jingle Dances, and Round Dances. For your Pow Wow, you might like to do a Round Dance:

1. Make a circle.
2. Start music. (Can be from the Earth People video "Indian Music".) Dance clockwise.
- (Optional) 3. Many Utes choose an individual purpose for the dance. (For example, during the Gulf War, some Utes danced for our soldiers in the war.)
4. Step left with your left foot. Step the right foot to the left foot. Put a bit of bounce into it.



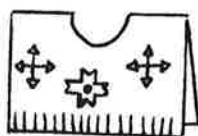
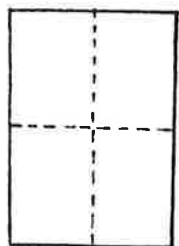
Pow Wows often include Dance Contests, and many Utes participate in many Dance Contests in many Pow Wows each year. There are more Ute children learning the Ute dances every year. The Dance Contests are very important in preserving a piece of Ute culture, and in encouraging pride in being an Indian. There are also

YOLK

Materials Needed:

yolk pattern
paper at least 14" by 18"
scissors
crayons

Use a piece of paper at least
14" by 18". Fold in fourths.
Place pattern on paper with neck at
intersection of the folds. Cut out
yolk. Cut a slit down the back
the neck will fit through the neck
hole. Decorate the yolk. Cut fringe.



NECK

PLACE ON FOLD

PLACE ON FOLD

WRITING YOUR OWN HERITAGE LESSONS

A project like Earth People will take about 3 years. If you have to research it, count on its taking 5 years. If you have someone do it for you, it will cost about \$65,000. If you want a video, it will cost about \$110,000 to do, and a computer disc will cost about the same. Now you know why schools don't have a lot of lessons about minorities. If you have accurate information, and would write a few lessons for Utah schools as a Social Studies resource, it would help Utah teachers. Many people think of our nation as a melting pot, with a single history and heritage. Really, we are more like a salad, with each part of our people contributing a fresh and vital flavor. Utah has been a magnet for peoples from all over the world, and will continue to be so. We should be celebrating the richness of our many peoples.

The Earth People lessons were written with a view to being an example of what other tribes and minorities could provide for schools. The Earth People lessons span grades K-6, and have a variety of types of lessons, and visual aides partly to give you an idea of what is possible to do in various grades. If you decide to develop some lessons for other teachers to use, you might want to do just two or three lessons. Personally, we would like to see some authentic, accurate lessons about the history and culture of Navajos, Piutes, Goshutes, Hispanics, Polynesians, Asians, and Afro-Americans in Utah. Certainly, we realize that the Earth People doesn't cover even all Ute history and culture, and would like to see periodic additions from the Ute tribes.

Here are some suggestions for developing your own:

WRITE THE LESSONS ON COMPUTER DISC

The easiest way to write lessons is on a computer. When you are done, it is very easy and inexpensive to make a copy to give to schools. Most word processing programs are adequate for writing the lessons, but if you want to have fun, here are some good ideas.

For the MacIntosh computer, a good program is Hypercard. It costs about \$160 and training costs about \$60. Call Cris Omer at (801) 328-5200 about Hypercard.

If your school has TRACE, you already have the software to write your lessons on a MacIntosh. TRACE programmers like MacDraw to make visuals, and MacPaint to color them. (MacDraw can make shapes larger or smaller without distortion, but MacPaint has a wider choice of colors, etc.)

For the IBM computer, a good program is Linkway. It costs about \$98, and the training costs about \$500. Call Jeff Tolman at (801)328-6986 about Linkway. If you have a media center, use the software, hardware, and expertise available in it. We've been impressed with the expertise of Utah media centers, and they can help you a lot!

SCHOOLS HAVE COMPUTER NETWORKS TO EXCHANGE INFORMATION

The Utah State Office of Education has a network called BBS. All superintendents and principals are tied to this network. If your lessons are on computer disc, they can be sent over this network in minutes. Call Galene Morris at (801) 538-7971 for BBS.

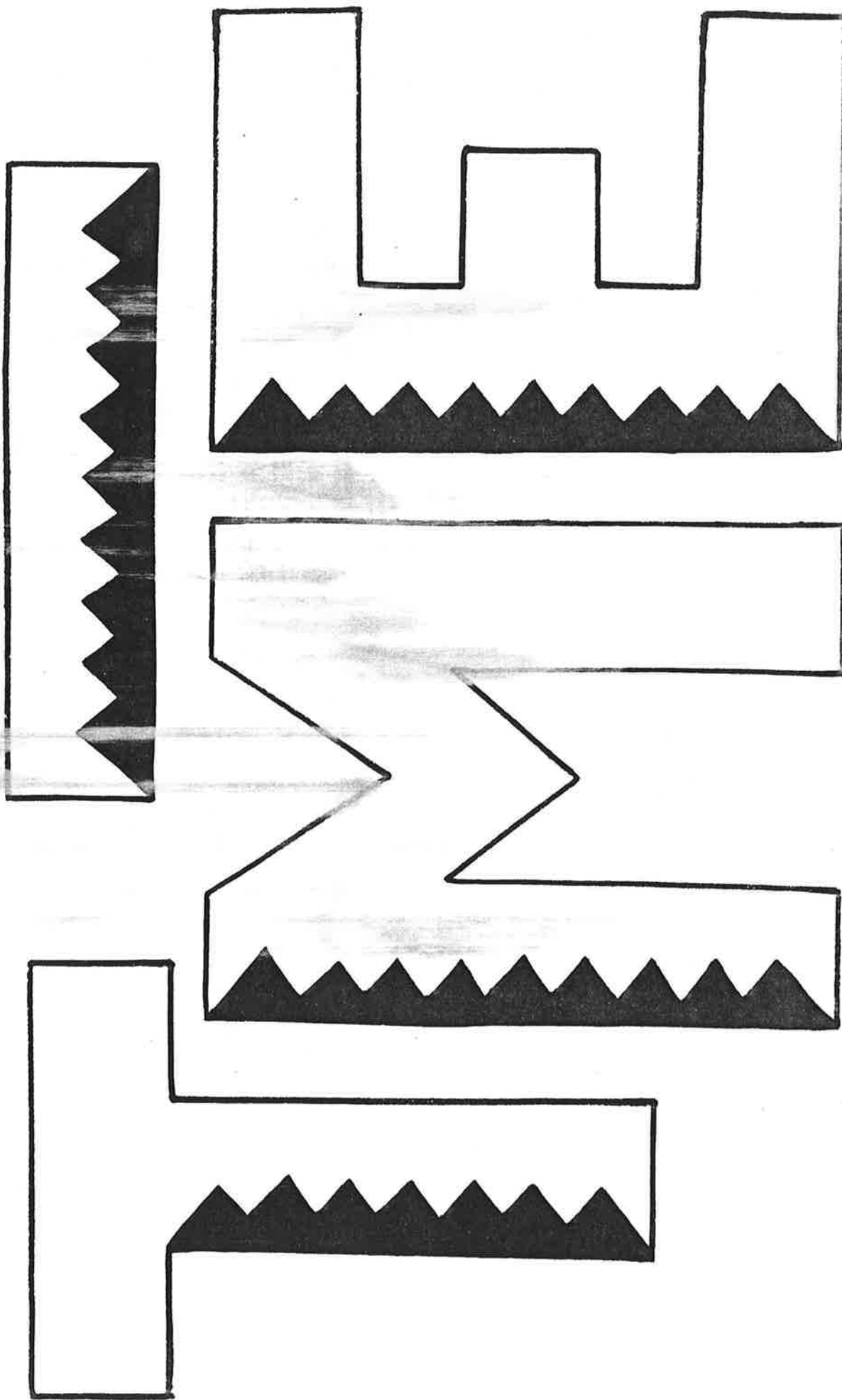
The Alpine School District has a program called TRACE, which is a CD disc program for dissimulating lesson plans--including photographs and video tapes. Many of the districts in Utah subscribe to TRACE. Call TRACE Development at (801) 756-8453 about TRACE.

THE AMIGA COMPUTER IS DESIGNED TO MAKE VIDEO PROGRAMS

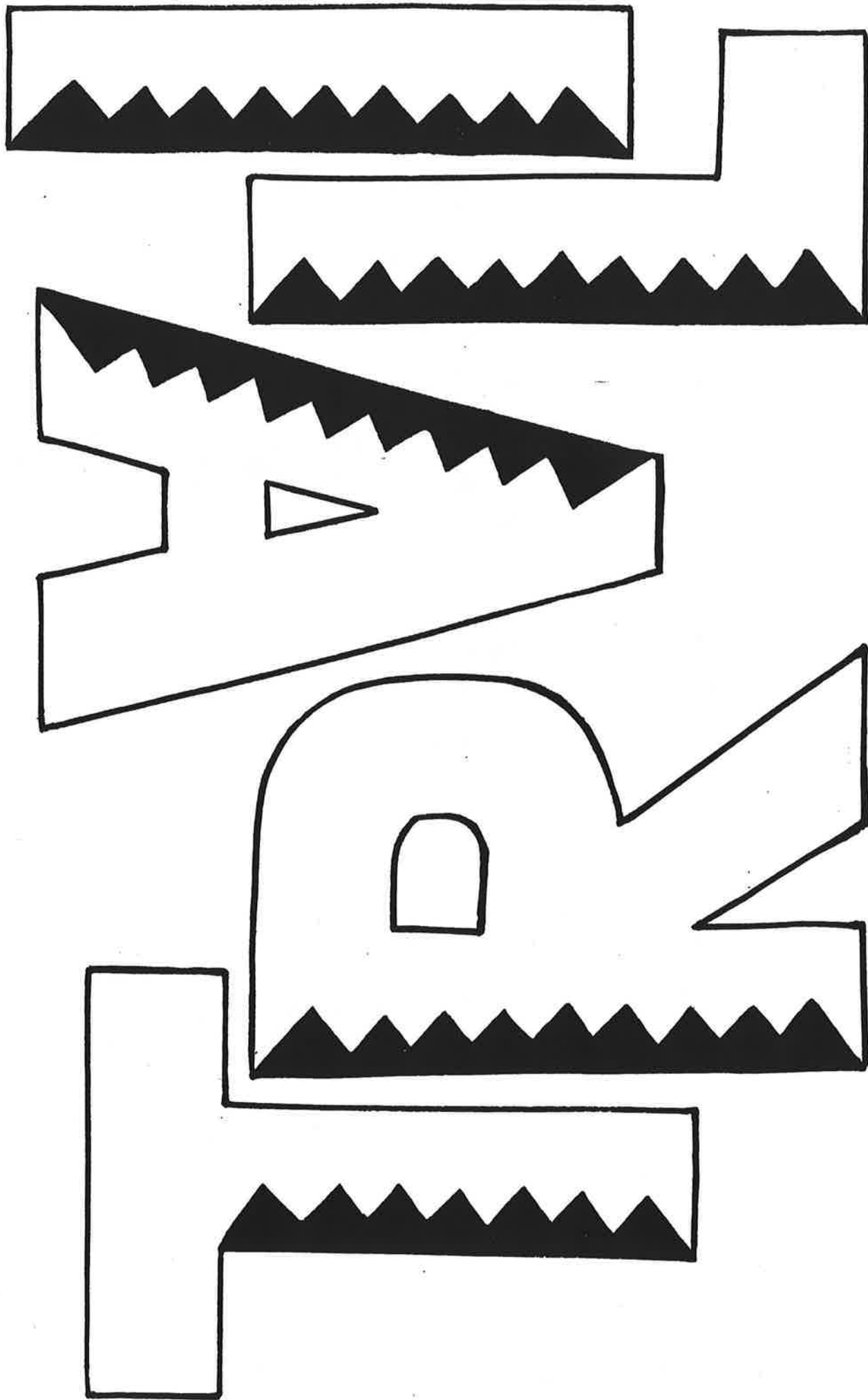
Some media centers have Amiga computers. They are excellent for designing videos. (This is a fairly inexpensive computer, but with tape decks, digitizers, and camcorder, a good system would run about \$12,000.)

If want to make a video, and don't have the equipment, rent a camcorder to make the video. Use SVHS, or 8mm tape. (3/4 tape is better, but who can afford the camcorder?) Take more tapes than you need, in case some part doesn't work out. Then find an inexpensive company or laboratory to help you put it together. Shop around--and expect it to cost a lot. There are a lot of companies that do beautiful work. Personally, we like the BYU-Provo School District Partnership With Schools Laboratory. Call Ken Cromer at (801) 373-0500 to work out a price and schedule the work.

UTE TIME TRAIL



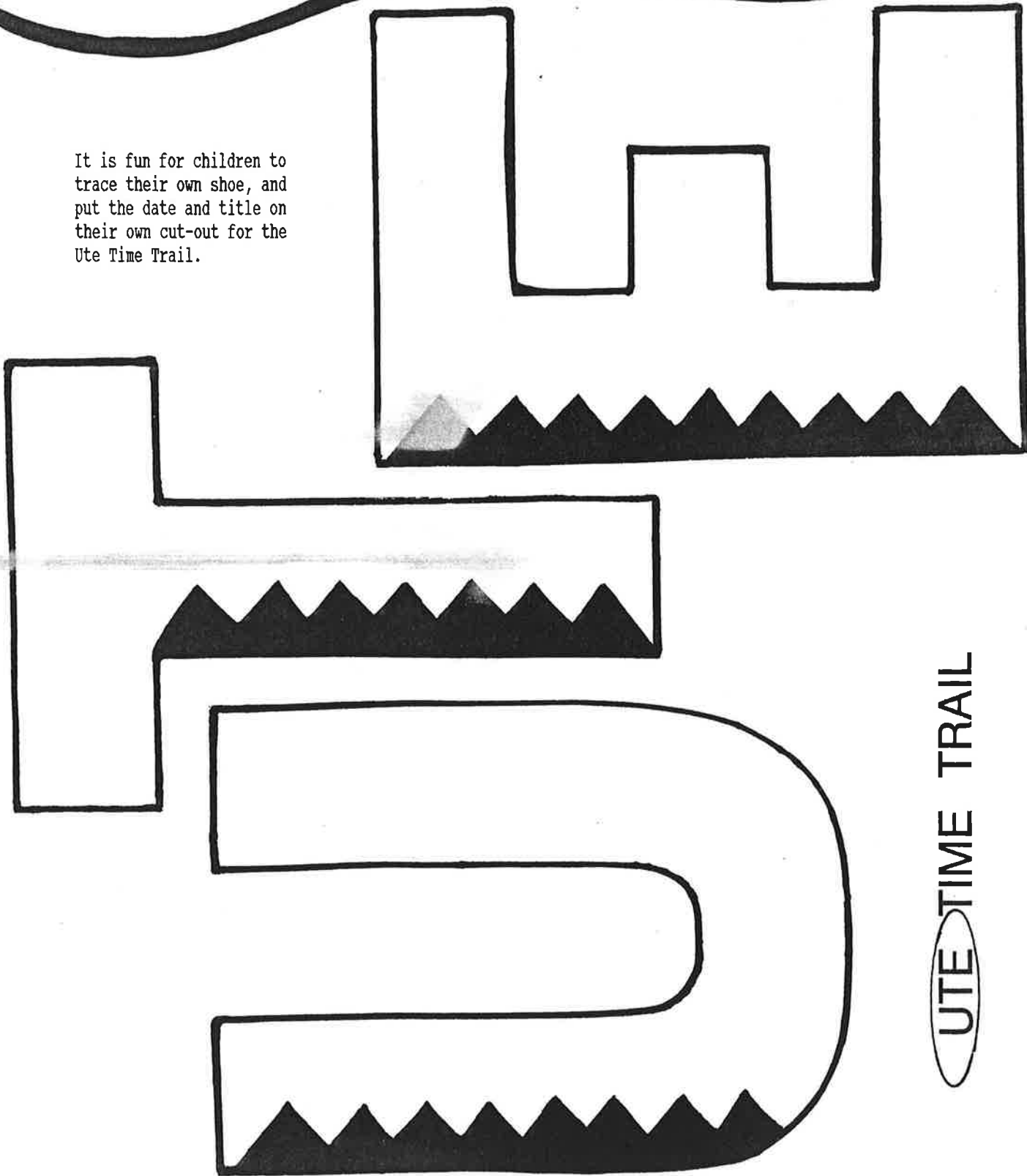
UTE TIME TRAIL



All Ute reservations have paved
roads, electricity, and piped water

1988

It is fun for children to
trace their own shoe, and
put the date and title on
their own cut-out for the
Ute Time Trail.



UTE TIME TRAIL

Important Dates in Ute History

- 1600-40 Ute people acquire horses.
- 1776 Escalante-Dominguez expedition travels through Ute lands.
- 1820-70 Various explorers pass through Ute territory.
- 1824-44 Trappers seek fur and trade in Ute lands.
- 1830 The Old Spanish Trail crosses *Kapota*, *Wecminuche*, *Tumpanawach*, *Sheberetch*, and *Pah Vant* territory.
- 1837 Antoine Robidoux establishes Fort Robidoux in the Uintah Basin.
- 1844 Ute people burn Fort Robidoux as fur market declines and trappers leave the area.
- 1847 Mormon settlers reach Salt Lake Valley.
- 1848 The Treaty of Guadalupe Hidalgo ends the Mexican War and enlarges U.S. territory to include all Ute lands.
- 1849 Agent Calhoun negotiates a treaty with Ute people at Abiquiu, New Mexico.
- 1850 Mormon militia attacks a Ute group near Fort Utah to "chastize" the Indians for raids on white settlements.
- 1851-53 Whites found three towns in the San Luis Valley area.
- 1853-54 Wakara (Walker) leads the Utah Utes in a series of raids on white settlements known as the Walker War.
- 1854 Wakara signs an agreement with Brigham Young at Chicken Creek, ending the Walker War.
- 1855 *Kapota* and *Moache* sign peace treaties (never ratified).
- 1856 Indian Agent Garland Hurt establishes Indian farms at Corn Creek, Twelve Mile Creek, and Spanish Fork.

- 1858 Federal troops arrive in Utah to resolve rising tensions between Mormons and the United States government. Indian Agent Jacob Forney accompanies the troops.
- 1859 Miners discover gold at Pikes Peak.
- 1861 President Lincoln sets Uintah Valley land aside as a Ute reservation.
- 1863 *Tumpanawach*, *Pah Vant*, *Parianuche*, and *Yamparika* Utes meet in central Utah. Black Hawk leads a series of raids known as the Black Hawk War.
- After skirmishes between *Taviuwach* and white prospectors in Middle Park, government officials try to sign treaties with the Colorado Utes. The *Taviuwach* alone sign the treaty, relinquishing Colorado territory and mineral rights (ratified March 25, 1864).
- Act of Congress, May 5, sets aside Uintah Valley Reservation, as proposed in 1861.
- 1865 Sixteen Utah Ute leaders sign a treaty at Spanish Fork, relinquishing all Utah land except the Uintah Valley (never ratified).
- 1866 Indians fight the militia at Gravelly Ford. Circleville residents arrest and kill all the adult Utes at a nearby camp.
- 1867 Black Hawk settles on the Uintah Reservation, many Utah Utes move there, and raids on white settlements decline.
- 1868 A treaty establishes two agencies for the Colorado Ute people, one at White River and another at Rio de los Pinos (ratified July 25, 1868).
- 1869 Chief Tabby leads a large Utah Ute group to the Uintah Reservation.
- 1873 The Brunot Agreement deprives the Ute people of San Juan Mountain land and gold deposits (ratified April 29, 1874).
- Government officials appoint Ouray as "head chief of Ute people."

- 1879 Indians at the White River agency clash with Agent Nathan Meeker and federal troops.
- 1880 As a result of the Meeker incident, officials force the Colorado Utes to sign an agreement which removes the *Yampai* and *Taviwach* people to Utah (ratified June 15, 1880).
- 1881 *Yampai* (White River) Utes remove to Uintah Reservation.
- 1882 Government assigns the *Taviwach* (Uncompahgre) to the newly-formed Uncompahgre Reservation.
- 1885 Uintah or Whiterocks Boarding School opens. Miners discover gilsonite on Ute lands.
- 1886 Uintah and Ouray agencies consolidate.
- 1887 President Cleveland sets aside a military reservation for Fort Duchesne near the agency on the Uintah Reservation. Congress passes the Dawes or Allotment Act.
- 1888 Colorow leads a Ute group back to the northwestern Colorado mountains.
- 1888 Act provides for survey and allotments on the Uintah Reservation.
- 1890 Ouray Boarding School opens at Leland (Randlett).
- 1897 The Uncompahgres receive allotments on Uncompahgre Reservation (83) and on Uintah and White River land (232). Posse attacks Utes camped on the Snake River in Colorado.
- 1898 Uintah and White River Utes sell land to Uncompahgre Utes. Allotments made on the Uintah Reservation as white settlers rush to the area.
- 1902 Congressional hearing considers Uintah Reservation allotments.
- 1905 Despite Ute objections, officials complete allotments and open the reservation to settlers. President Roosevelt sets aside over one million acres for the Uintah National Forest.
- 1906 Uintah Irrigation Project begins. Led by Red Cap, almost four hundred White River Utes travel to South Dakota, escorted by federal troops.
- 1908 Ute group returns from South Dakota.
- 1909 By "right of eminent domain," the Strawberry Valley Reclamation Project appropriates 56,000 acres of Ute land.
- 1924 Indian Citizenship Act passes.
- 1937-38 Ute people establish a tribal business committee under the provisions of the Indian Reorganization Act.
- 1939 Colorado and Utah Ute tribes initiate claims against the government.
- 1939-45 Additional lands acquired.
- 1947 The Utes win claims settlement for lands and resources taken illegally in Colorado and Utah.
- 1948 Hill Creek Extension added to Uintah and Ouray Reservation.
- 1951 The Utes receive claims settlement.

1847
Mormon settlers reach
Salt Lake Valley

1824-1844
Trappers seek fur and
trade in Ute lands

1600-1640
Utes get horses

1776
Escalante-Dominguez
expedition travels through
Ute lands

1848

Treaty of Guadalupe Hidalgo:
Spain gives U.S. all Ute land

1853-1854

Walker War

1863

Black Hawk War

1864

Congress sets aside
Uintah Valley Reservation
in Utah

1868

Agencies established
for Colorado Utes

1869

Tabby leads large Ute
group onto reservation

1873

Brunot Agreement took gold
bearing mountains from Utes

1879

White River Utes clash with
Agent Meeker and Federal troops

1880

Northern Colorado Utes moved
to Utah reservation

1905

U. S . completes allotments for
Utes and opens reservations to
settlers

1937-1938

Utes establish tribal
business committee

1947-1986

Utes receive claim
settlements

KENNETH SANTIO

courtesy of Thorne Studio, Vernal, Utah

IDA SANTIO AND JACK SANTIO



CIRCLE AT THE CELEBRATION

courtesy of Thorne Studio, Vernal, Utah



TURKEY DANCE SINGERS
Harvey Miana, Ben Tavaghiet, Billy Chapoose
Ulysses Grant, Johnson Wopsock

Courtesy of Thorne Studios, Vernal, Utah





JACK SANTIO

courtesy of Thorne Studio, Vernal, Utah

IDA TAREEP SANTIO

courtesy of Thorne Studio, Vernal, Utah





courtesy of Thorne Studio, Vernal, Utah

MARY MAC CHAPOOSE
(Born in 1874)

VICTORIA WASHINGTON
(Born in 1898)

Courtesy of Thorne Studios, Vernal, Utah





courtesy of Thorne Studio, Vernal, Utah

MARTHA WASHINGTON FRANK
(born in 1885)

LADIES WITH SHAWLS

courtesy of Thorne Studio, Vernal, Utah





MARIE GILBERT VICTOR
(born in 1869)

courtesy of Thorne Studio, Vernal, Uta

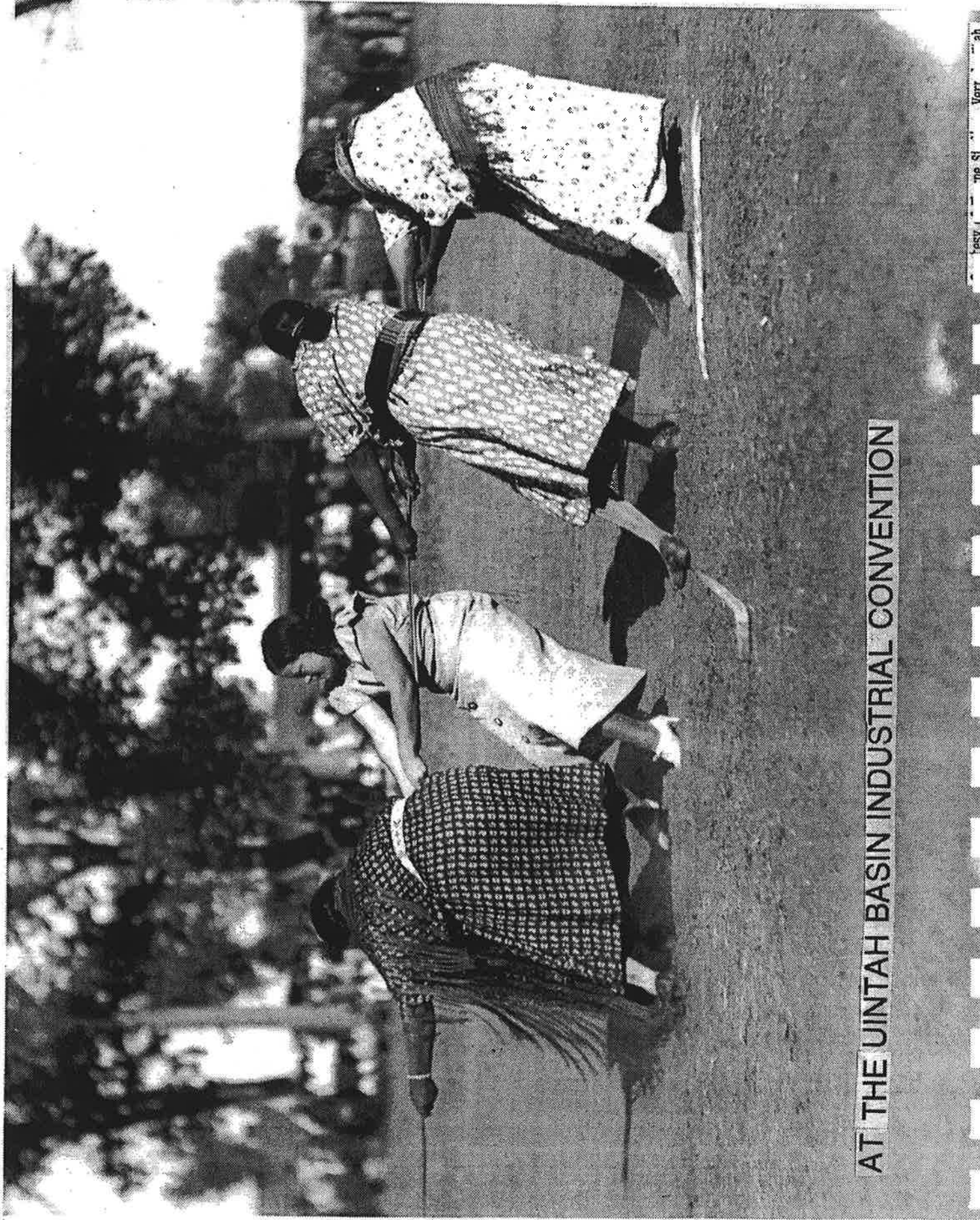
TWO PRETTY UTE GIRLS

Courtesy of Thorne Studios, Vernal, Utah





TUG OF WAR



AT THE UTAH BASIN INDUSTRIAL CONVENTION



courtesy of Thorne Studio, Vernal, U

MA CHEE VANT
Mrs. Charley Wass (Wash)

BILLY CHAPOOSE WAPENAS (Born in 1877)
and his wife KATY JACK CHAPOOSE WAPENAS

courtesy of Thorne Studio, Vernal, Utah



ward flags and prayers extends to the eagle feathers, and will echo throughout the celebration. If an eagle feather falls from a costume during the dancing, the dancer will stand over it until a spiritual leader, veteran, or other authorized individual prays to renew the feather and picks it up. (No photographs should be taken of this ceremony.) Traditional men and sometimes women dancers wear eagle feathers, and the crowd may rise during those dances to honor the eagle feathers or the old songs.

"When non-Indians see the deeper parts of the ceremony, some of them are just blown away," said Tom. "Others are interested. Just as the constitutions of the Iriquois, Cherokee, and other Indian nations made a contribution to the Constitution of the United States, we see at pow wow certain psychological contributions to the larger community. People come for grounding, to feel more centered—a lot of things *en vogue* now that have a tie to methods Indian people used years ago, right down to the use of peyote and other medicines."

DANCING WITH THE SUN

A victory dance may follow the posting of the colors. A round that calls on each drum in turn follows. As each drum is announced, the lead singer will start

"It's like a day, you travel with the sun as you dance. Each time you make a round, it makes one day from where you started."

the song and set the tempo, soon joined by the second singer and then the rest of the group. The drums must know not only a variety of old and new songs, but also know which are appropriate to which dances. Many of the songs involve chants and "vocables" rather than actual words since the pow wow is intertribal; some, however, do use native words, including old ones lost from general usage. The emcee will alert the drums and dancers to the next event, and keep the audience informed and entertained.

Contest dancers, identifiable by the



GEORGE JANECK

numbers on their costumes, are required to dance every dance and are checked periodically. Prizes range from \$500 and up for first place in a large urban pow wow (as in Denver, Colo.) to between \$175 to \$300 at the smaller ones. During intertribal dances, anyone is welcome to join in, provided they are appropriately dressed—women wearing a shawl or blanket and men carrying a feather fan or another accessory. Drummers sometimes join in, carrying their drumsticks. For contest dances the emcee will call up dancers in a particular category. The men's or women's traditional dance features sedate, dignified steps, erect posture, and buckskin or cloth costumes. Fancy dance, both men's and women's, boys' and girls', is the equivalent of modern dance in the Indian world.

"The way that people used to talk about it, when you go to a pow wow, you must always dance to the left, around clockwise, always," Clifford Duncan recalled. "It's like a day, you travel with the sun as you dance. Each time you make a round, it makes one day from where you started. If you're sick and dance around and come to that point again, you are one day out of your sickness—you are ahead of it. You're always going away from it when you go into the future."

A few dancers do move counter-clockwise, following current advice within certain tribes to prevent or overcome evil intent.

The spectacular costumes worn at pow wows evolve with the dances. The women's jingle dance features dresses with rows of tiny bells and a springy step. Fringes rose from ankle to knee-high after pow wow dancers observed African tribes dancing at a World's Fair and introduced the look to other pow wow dancers. Some dances present historical flash-

Selected Pow Wows Around The West

- ☐ May 10, 11, and 12: The Indian Nations Rendezvous and Trade Fair will be held in Denver, Colorado. For more information call 303-665-1773.
- ☐ May 17, 18, 19: The Buffalo Feast and Pow Wow will be held at the St. Ignatius Community Center, St. Ignatius, Montana. For more information call 406-745-2951.
- ☐ May 24, 25, 26, and 27: The Second Annual Memorial Weekend Celebration will be held in Long Beach, California. For more information call 714-785-4377.
- ☐ May 31, June 1 and 2: The Fourth Annual Heber Valley Pow Wow will be held at the Wasatch County Fairgrounds in Heber City. Sponsored by the Utah Division of Indian Affairs, the Indian Walk-In Center, the Indian Health Care Clinic, and the Indian Alcohol and Drug Recovery Center (all in Salt Lake City). Admission for adults, \$2; for children, \$1.
- ☐ June 5, 7, 8, and 9: The 11th Annual Paiute Restoration Gathering will be held across the river from Cedar City, Utah (600 North). July 6 will feature a princess contest and cultural education workshops.
- ☐ June 22 and 23: The Yavapai-Prescott Indian Tribe Pow Wow will be held in Prescott, Arizona. For more information call 602-445-8790.
- ☐ July 4, 5, 6, and 7: The 23rd Northern Ute Pow Wow will be held in Fort Duchesne, Utah on the Uintah-Ouray Reservation. A rodeo and men's and women's softball tournament will be held concurrently. Pow wow masters of ceremonies will be Nathan Jim, Sr. of Warm Springs, Oregon and Roy Track of Phoenix, Arizona. Host drums will be Black Lodge from White Swan, Washington and Black Stone from Sweet Grass, Saskatchewan, Canada.
- ☐ August 3: Pioneer Day at Navajo Mountain (near Lake Powell on the Utah-Arizona border) will feature a parade of the elders, footraces, horseraces, and games. Turn off Highway 160 in northern Arizona at Shonto, drive to Inscription House, then take the dirt road 90 minutes or so to Navajo Mountain. No lodging available.
- ☐ August 7, 8, 9, and 10: The Shoshone-Bannock 28th Annual Pow Wow and Rodeo will be held in Fort Hall, Idaho. Admission is \$2 for non-tribal members.
- ☐ September 4, 5, 6, 7, and 8: The Navajo Nation Fair in Window Rock, Arizona will be held at the fairgrounds. General admission is \$3. This fair, rodeo, pow wow, and parade attracts around 10,000 visitors. Make motel reservations early in Gallup, New Mexico, 30 minutes east of Window Rock.
- ☐ September 12, 13, 14, and 15: The Utah Navajo Fair and Pow Wow is held in conjunction with the 20th Utah Navajo Development Corporation anniversary celebration. This will feature a rodeo sanctioned by the Rocky Mountain, All-Indian, and Navajo Nation rodeo associations, a carnival, a Navajo song-and-dance, horseracing, and mud-bogging (which involves driving heavy equipment into the mud and, hopefully, out again). Motels available in Bluff, Blanding, Monument Valley, and Monticello, Utah, and Cortez, Colorado.

Name _____

"U.S./Utah/Ute Relationships" Review

1. What was the United States government solution to the Ute/non-Ute problems?
Circle the best answer.
 - a. Move the Utes to New Mexico
 - b. Go to war with Utes
 - c. Put Utes on reservations
2. Which government asked for treaty negotiations between the Utes and the United States government?
 - a. Ute governments
 - b. Mexican government
 - c. United States government
3. What was the result of the Meeker Incident to the Utes in Northern Colorado?
Circle all correct answers.
 - a. The White River Utes and Uncompaghre Utes were moved to Utah.
 - b. Miners and farmers took over most Ute land in Colorado.
 - c. Nathan Meeker became the Governor of Colorado.
4. Circle the best definition of sovereignty.
 - a. the right to choose a sovereign
 - b. the right to make laws on the reservation
 - c. the right to be a Ute Indian

Water can be used, polluted, or cleaned. Read the phrases, and circle whether the phrase is a way we USE water, POLLUTE water, or keep water CLEAN.

- | | | | | |
|----|-----|---------|-------|--|
| 5. | USE | POLLUTE | CLEAN | throw trash in a stream |
| 6. | USE | POLLUTE | CLEAN | wash clothes |
| 7. | USE | POLLUTE | CLEAN | throw trash in container instead of stream |
| 8. | USE | POLLUTE | CLEAN | boil food |

Sixth Grade: Unit 7: "U.S./Utah/Ute Relationships"

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, or co-operative learning groups.

If you choose to do it as a class 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 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.

If you choose to do it as a co-operative learning group activity, you will still need to read the questions with them before they start filling out the forms as a group. If there is time, it is good to let the co-operative groups discuss the answers as you correct the answers as a class. This also provides a time for students to add information or display objects they have brought from home.

Answer Key

1. C
2. C
3. A and B
4. B
5. Pollute
6. Use
7. Clean
8. Use
9. Ute, Spanish, English
10. Utes were the only minority that was here first and so the U.S. government had to recognize them as sovereign nations.
11. (Water is a gift from Creator.)
(Water is scarce and important in a desert.)
12. (Ouray negotiated treaties.)
(We still have to keep the agreements that are in the treaties.)
13. (No.)
(Utes lost land.)
(Utes didn't get goods promised in the treaties.)

MONK JIM, JOHNSON WOPSOCK JOHN DUNCAN

Courtesy of Thorne Studios, Ver

tan



9. Ouray was chosen by the United States government as the Chief of the Utes partly because he spoke three languages. What three languages did Ouray speak?

10. Why are Indians the only minority group in the United States to have sovereignty?

11. Why do you think water is important to Utes. Give two reasons.

12. Ouray's friend, Kit Carson, told Ouray to always be sure to negotiate more for your side than the other side expects to give. What did Ouray help negotiate, and how does it affect you?

13. Do you think the United States/ Ute treaty agreements were kept? Explain why or why not?

APPENDIX:

Cowboy Indians
*
Cradle Boards
*
Boarding School
*
Ute Soldiers
*
Ute Petroglyphs
*
Healthy Lifestyles
*
Ute Indian Machine and Manufacturing
*
Performance Task:
Negotiating an Indian Oil Contract
*
Symbolism of Earth People
*
What Are You For and Against?
*
Field Trips
*
Resources
*
Earth People Video
*
Earth People Computer Diskette
*
Writing Your Own Heritage Lessons
*
Ute Time Trail (Time Line)
*
Photographs
*
Glossary
*
Indian Place Names
*
Bibliography

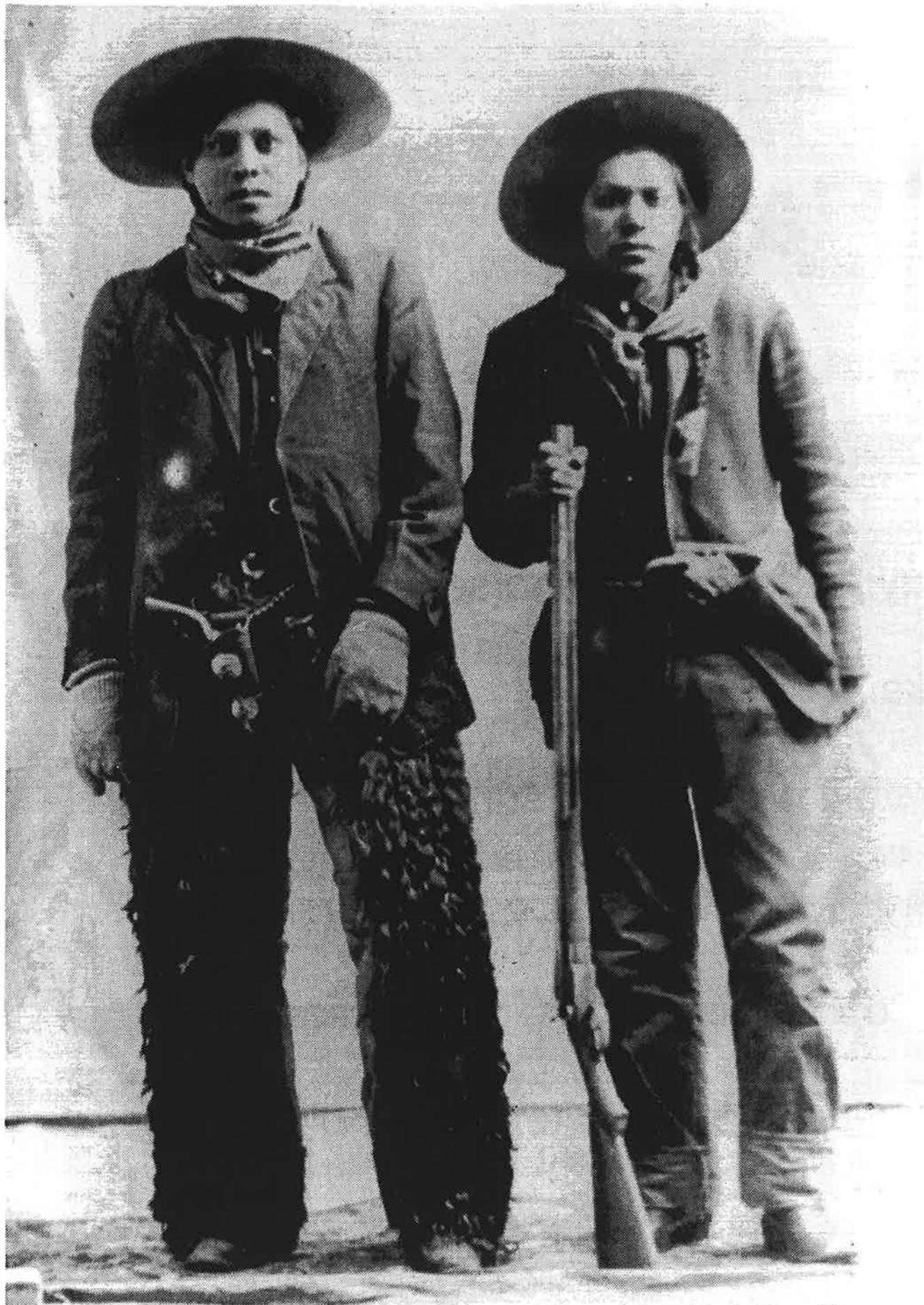


Earth People



APPENDIX





Courtesy of Thorne Studios, Vernal, Utah

COWBOY INDIANS

COWBOY INDIANS

Some children play "Cowboys and Indians". Here is a picture of Utes who were also cowboys. Utes were good horsemen.

Many had herds of horses, and herds of cattle.

Ute horses were sure-footed and fast. Many Utes liked to race their horses.

Today, many Utes ride horses. Some Utes have cattle. Ute tribes hold rodeos. Everyone enjoys the rodeos.



© ; Uta te O. . . . of 1 ion

Courtesy of Thorne Studios, Vernal, Utah

TERRAH AND BABY GIRL

Cradle Boards

Cradle boards are made to carry babies before they can walk. It is a lot of work, but some Ute mothers make them even today.

The back is made of wood.

The part that holds the baby is made of soft buckskin, laced together. The boys' cradle boards are beaded in geometric patterns. The girls' cradle boards are beaded in flower patterns. Some Utes make white cradle boards for boys and yellow cradle boards for girls.

The hood of the cradle board is made of willows. In the spring, the willows are the right size and are very supple. It takes a lot of little willows to make the hood.

A scarf is attached to the cradle board. It goes over the hood. In the summer, it gives the baby some shade. In the winter it goes over the hood to the baby's waist to keep him warm.

Nowadays, some mothers cut off the top of the back so the cradle board will fit in the baby's car seat.

If you had a cradle board, what design would you put on the buckskin?



courtesy of Thorne Studio, Vernal, Utah

BIRDIE WYASKET



Courtesy of Thorne Studios, Vernal, Utah

LOTTIE LONGHAIR AND BABY BOY



courtesy of Thorne Studio, Vernal, Utah

BIRDIE WYASKET

Boarding School

The United States government built boarding schools for Indian children. The Utes went to boarding schools in Whiterocks and Brigham City, Utah and in Ignacio in Colorado. Since Ute families lived far from schools, the U. S. government felt it was best for the Ute children to live at the school during the school term. It was an attempt to educate a generation of Utes in "the White Man's Way."

Ute families didn't want to send their children away to strange places. Sometimes, illnesses swept through the schools. Ute children had never had the common childhood diseases that U. S. families had experience with for generations. The Ute children had no immunity. Measles, chicken pox, flu, scarlet fever, mumps, diphtheria, and other diseases spread quickly through the boarding schools. Many children died. Ute families were sometimes afraid to send their children to boarding schools, but if they didn't send the children, then their families wouldn't receive any food rations on the reservation. So they sent their children to boarding schools.

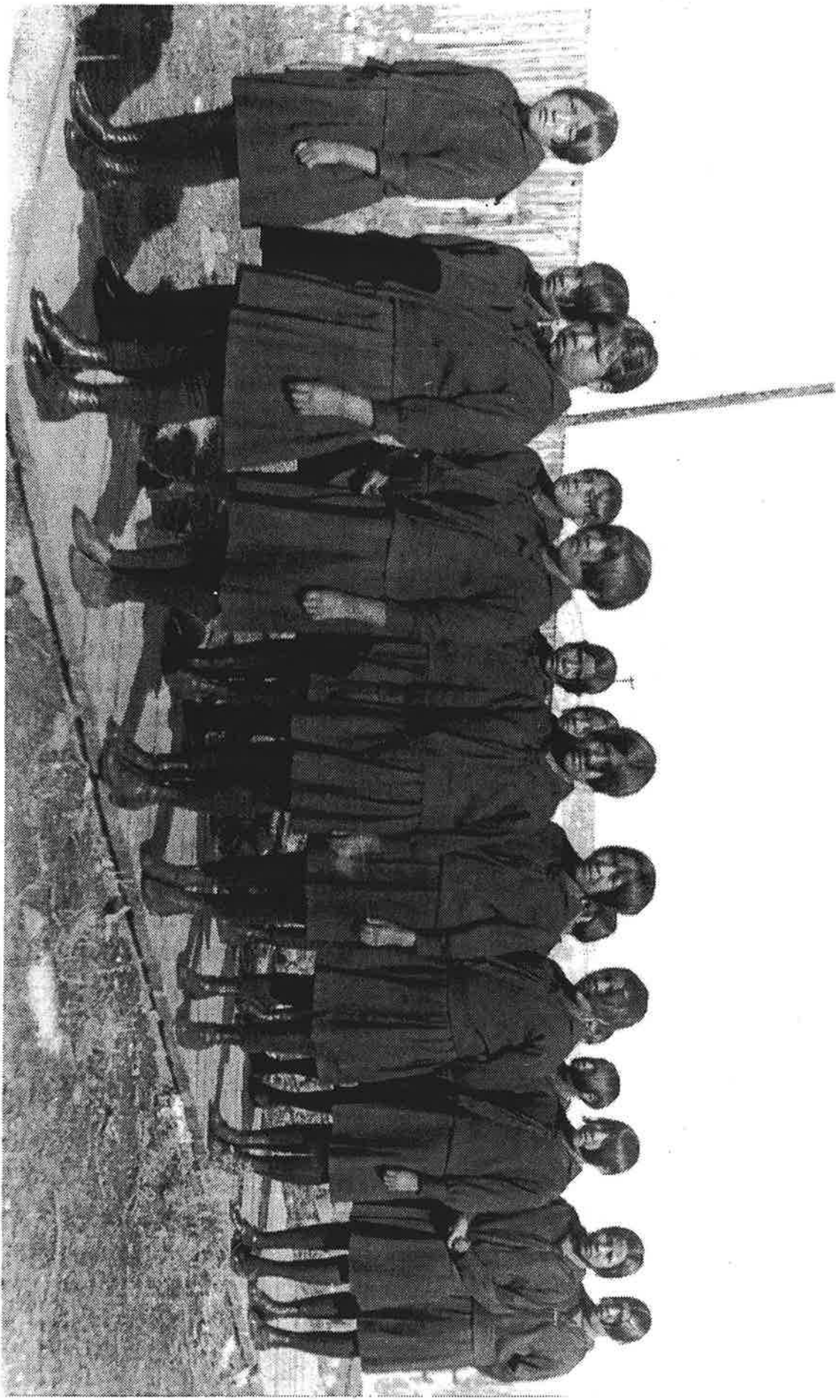
Ute children learned a lot in boarding school. They learned to speak, read, and write English, do math, and other subjects. They lived in a house. They wore "White Man" clothes, sat in chairs, and ate at tables. They learned housekeeping chores. It was a whole new way of life for them. Most Utes didn't like "White Man's ways". They were always glad to come home to their families at the end of the term.

Now there are no more boarding schools for Utes. Utes go to schools close to where they live.

How do you think you would have felt if you had been sent to a boarding school? Would you have been excited to go to a new place? Would you have missed your family? Would you have made new friends? Would it have been hard to learn a new language? Would you have liked learning to eat new foods? Do you know anyone who has gone to a boarding school?

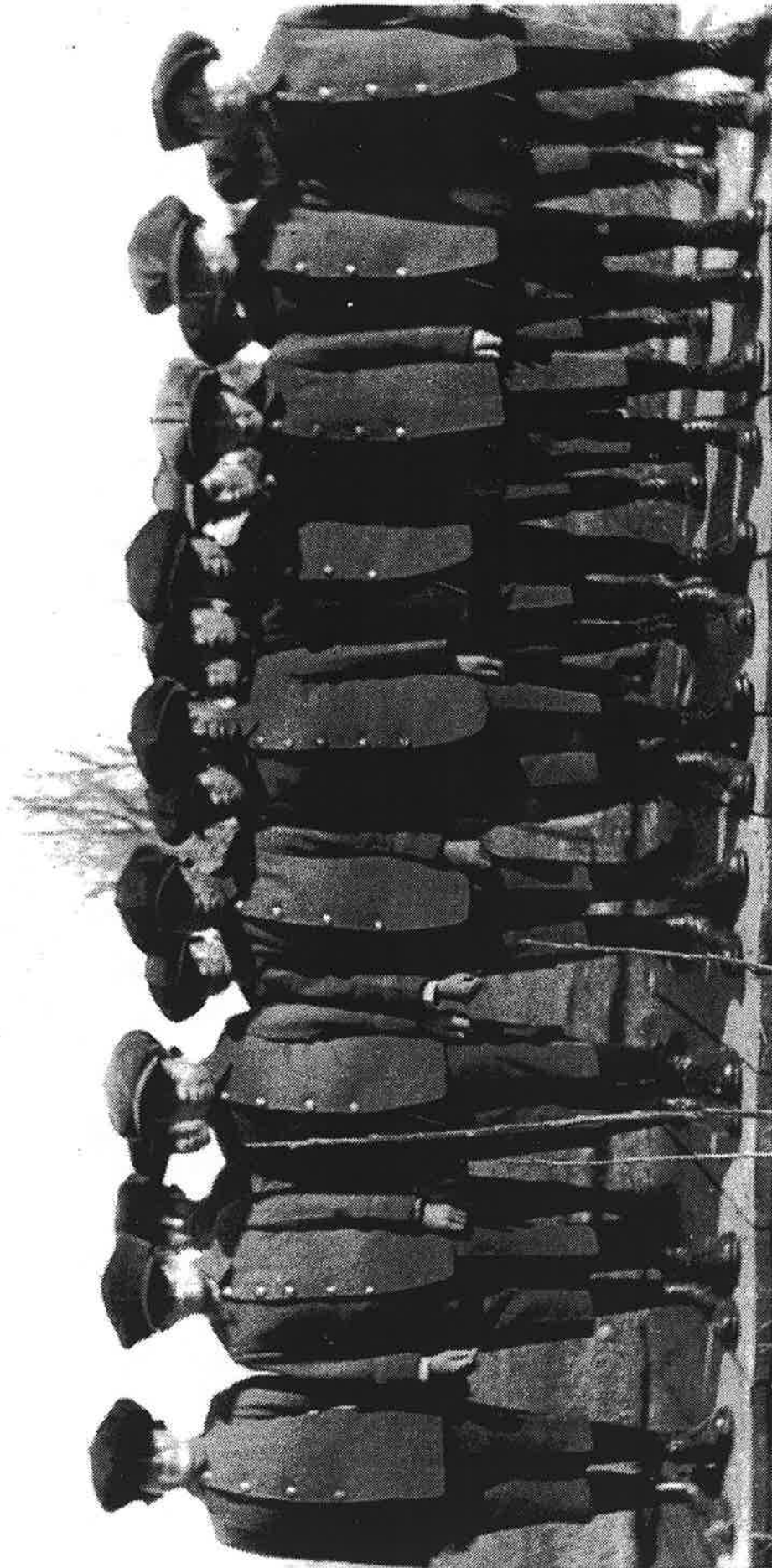
GIRLS AT WHITEROCKS SCHOOL

Courtesy of Thorne Studios, Vernal, Utah



BOYS AT WHITEROCKS BOARDING SCHOOL

courtesy of Thorne Studio, Vernal, Utah





courtesy of Thorne Studio, Vernal, Utah

GROUP PICTURE TAKEN AT WHITEROCKS SCHOOL

UTE SOLDIERS

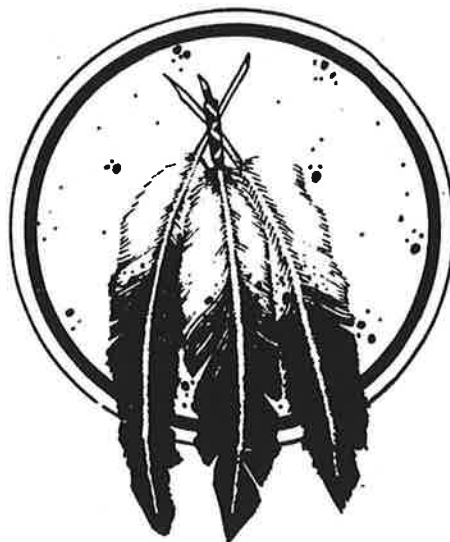
Utes have served in every war since the Civil War. They have been part of the Army, Navy, Air Force, Marines and Coast Guard and National Guards. There are Utes serving in every part of the armed services right now. They have earned many medals and presidential citations. Harvey Natchees, a Ute in the Army, was the first American to enter Berlin in World War II. Some Utes were Prisoners of War. Some Utes died for our country, like Orvid Russell on the Bataan Death March. Utes are very patriotic. We are proud of our Ute soldiers.



Stanford McCook

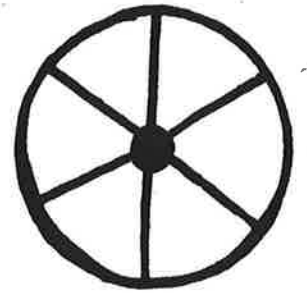
served in the United States Marines,
and is a member of the
Red Feather Society.

**WE ARE NATIVE
AMERICANS. WE
DIDN'T COME HERE
FROM EUROPE,
AFRICA OR ASIA.
THIS IS OUR MOTHER
LAND. WE'VE
FOUGHT FOR IT
GENERATION AFTER
GENERATION.**





UTE PETROGLYPHS

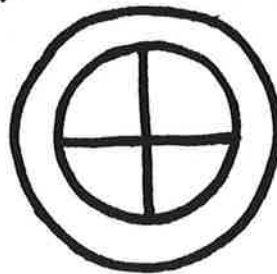


In many parts of Utah and Colorado, there are pictures cut into big rocks and cliffs. They are called petroglyphs. (Petro means rock, and glyph means write. So petroglyph means rock writing.) Some well-known petroglyphs are at Newspaper Rock in southern Utah, and Nine Mile Canyon in northern Utah.



Some of the petroglyphs may have been made to tell a story about something special that happened. Some of them may be maps. Some of them may be just interesting art work. We don't know exactly what they mean because the petroglyph artists died long ago. We know that most of the artists were Utes, because there are petroglyphs of men on horses, and the Utes were the people living here when horses were first brought to Utah and Colorado.

There are pictures of men, horses, medicine wheels, bear tracks, animals, etc. What would you put on a big rock if you knew people could still see it in a hundred years?



HEALTHY LIFESTYLES

This is a picture of Unca Sam. Leo C. Thorne, who took this picture, figured that Unca Sam was about 125 years old. Utes didn't write down birth dates long ago, but they figure Unca Sam was born in 1857. (Mr. Thorne and his friends figured Unca Sam's age from when Unca Sam went to Washington D.C. and met Abraham Lincoln.)

Tabby, a Ute leader, lived about 104 years. Buckskin Charley lived to be about 105 years.

When the Utes were moved onto reservations, many Utes died. Many Utes died from diseases that the Spanish and Americans brought. Some Utes died from changes in their lives that living on the reservations caused, for example: changes in eating styles, living in one place, no longer having access to herbs and medicines off the reservation, etc. As a result, many people thought that Utes weren't healthy, and didn't live long.

Before the Utes moved onto the reservations, they lived in harmony with the land. They gathered herbs and medicines from the locations where they were most abundant, during the seasons that they were the most potent. Their diet was mainly fat free, and they got plenty of exercise. Their culture emphasized balanced social relationships, emotional peace, and a close relationship with their Creator and their surroundings.

Neil Cloud, of the Southern Ute Tribe, says that Utes didn't have heart disease, diabetes, and weren't overweight until the 1960s, when TV came onto the reservation. What do you think?

Do you think we would live longer if we ate fat-free foods, had a lot of exercise, and lived in harmony with our family and neighbors?

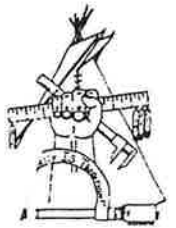


courtesy of Thorne Studio, Vernal, Utah

UNCA SAM



UTE INDIAN MACHINE & MANUFACTURING



Ute Indian Machine and Manufacturing welds special boxes. Some of these boxes held the smart bombs that were used in Desert Storm. They have to be especially tight, because even a few grains of sand in the bomb's mechanism could ruin it. In five years of making these special boxes, they have had zero defects. That is really good, and these boxes are guaranteed for 20 years.

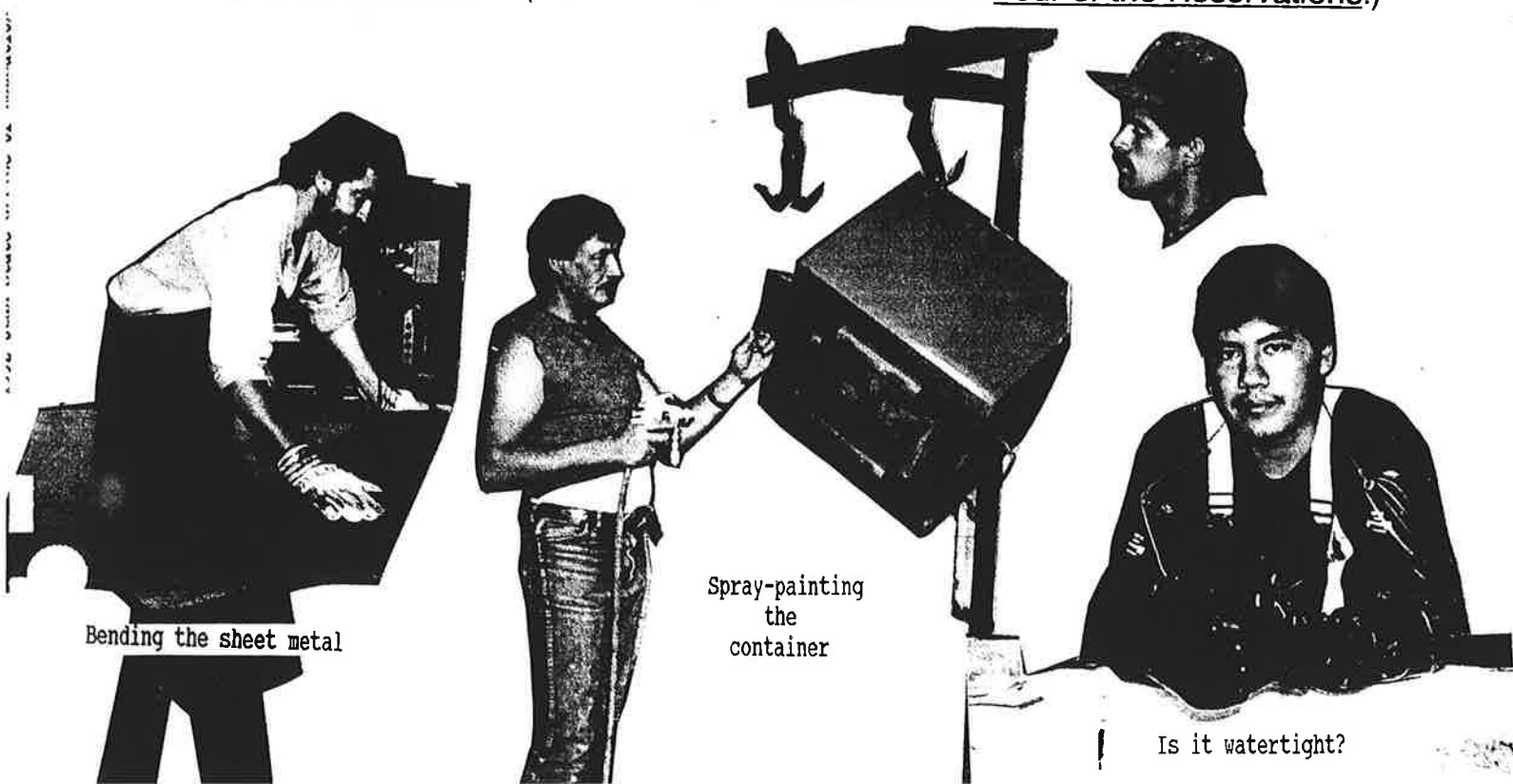
Richard Jensen, the manager, tells how the Utes do such an excellent job of welding. Notice how he compares the way Utes and non-Utes think of their job.

"I came down here to work on the reservation to bring skills I have in manufacturing, and this has really been one of the greatest honors of my life to share my knowledge with the Indian people because the white people don't respect Mother Earth as they should.

And, the containers that we build, the end users (the companies that we sell these to), they say 'These are by far the finest product we've ever had to buy. In ten years we've never had a product this good.'

But the Indian people that weld these containers together, what do they think about when they weld? The white person thinks: 'You put two pieces of metal together and weld them.' What does the Indian think: 'Where did the metal come from. See, it came from Mother Earth. And what does it give off when we weld? We have fire; we have moisture. As these things fuse, it becomes a prayer.' And that's why, as they weld, the more and more they weld the better and better they get. I don't know when it's going to stop.

We had some of the people from Texas come and they said 'Gosh we love these containers. They look like they're pressed-form. They're so beautiful. They're so excellent.' " (This talk is on the video in the Tour of the Reservations.)



Bending the sheet metal

Spray-painting
the
container

Is it watertight?

Performance Task:
Negotiating an Indian Oil Contract

Summary: How do you negotiate and write an Indian Oil Contract?
Students are to research the Utah oil industry, make a list of negotiating options and work out a contract.

Primary Developers: Pauline Azure, Helen Growler, and Kayleen Silver with guidance from Dr. Richard Sudweeks (Instructional Science, Brigham Young University) and Bob Zahradnik (Southern Ute Energy Department)

Course: Social Studies

Grade/level: Sixth grade level

Curriculum Topic: Reference skills, map skills, organizing data, interpretation of data, negotiating social skills, language skills.

Prerequisite Knowledge: Map reading, reference skills

Desirable Knowledge and Papers: Tribal culture, Oil industry, financial skills, stock/shares, leases, federal grant application, training program, loan application, Tribal business license.

Tools: Calculator, paper, pencils/pens, map of oil well

References: Examples of contract, federal grant, lease, stock training, program, safety, loan, licensing.

Suggested length of time: 3 days in class
3 days out of class

Participation: Individual and/or group participation
Negotiating an Indian Oil Contract

Negotiating an Indian Oil Contract

Part I (individual)

Name _____

A. The student will choose to do a feasibility study on one option in order to be a specialist for the group.

1. Look up references about the option. You can use newspaper articles, magazine articles, encyclopedia articles, personal interviews, etc.
2. Write up a report on why this option is important to include in the contract.
3. Write up your hunch.

B. What is your hunch?

1. Will this option make a difference in the contract?
2. What kind of difference will it make to the contract?
3. How much will this option cost?

PART II (group)

GROUP MEMBERS

_____ COMPANY

_____ TRIBE

Choose a name for your group (_____ Company or _____ Tribe).

Preparation for negotiation:

- A. The group will rank the options from most important to least important.
- B. The group will list reasons for each of the first three options to be included in the contract.
- C. The group will study the appendix to be familiar with the contract background.

Negotiation:

- A. The two groups will meet together to negotiate a contract meeting their goal. (The goals are to include all chosen options without costing too much for your group.)
- B. Make sure all options are included that are necessary for the contract to work. Add options if necessary.
- C. Include a penalty if one group defaults.
- D. Be sure all payments, costs, and percentages are listed.
- E. All parties sign and date the contract.

Here are some options to bargain for. Rank the options from the most important to least important to you. Can you think of any others?

- A. Indians are to be hired to work on the wells.
- B. A training program for Indians is to be run by the company.
- C. Some Indians are to be trained as supervisors.
- D. The Company will make lease payments to the Tribe.
- E. The Tribe will have the option to buy out the Company project.
- F. The Company will provide incentive bonuses for employees.
- G. The Company will build up the infrastructure (roads, bridges etc.).
- H. A percentage of the project will help build up the Tribe Cultural Education Center.
- I. The company will contribute to an Indian scholarship fund.
- J. Figuring a barrel of oil to bring \$30 a barrel, how much a barrel will the company pay the tribe per barrel of oil that they produce? (\$4-\$8 is about average.)

Possible Options for the Company

Here are some options to bargain for. Rank options from most important to least important to you. Can you think of any others?

- A. Be licensed by the tribe to operate on tribal land.
- B. Lease tribal land for wells.
- C. Lease tribal land and/or houses for company housing.
- D. Have a tax break from the tribe.
- F. Receive a loan from the tribe for training Indians.
- G. Production:

How many wells can we drill?
How deep can we drill?
How many barrels a day can we produce?
(List wells by plat and section numbers on the included map.)

George Janacek is a documentary photographer living in Salt Lake City who specializes in photographing people, traditions, and cultures. His recent work has taken him to Mexico, Czechoslovakia, and Indian reservations in the United States. His photographs were featured by the Oral History Institute in *The Other Utahns*. Currently he is completing photographs for an ethnobiography, *One Voice Rising*, by Clifford Duncan as told to Linda Sillitoe, for the University of Utah Press.



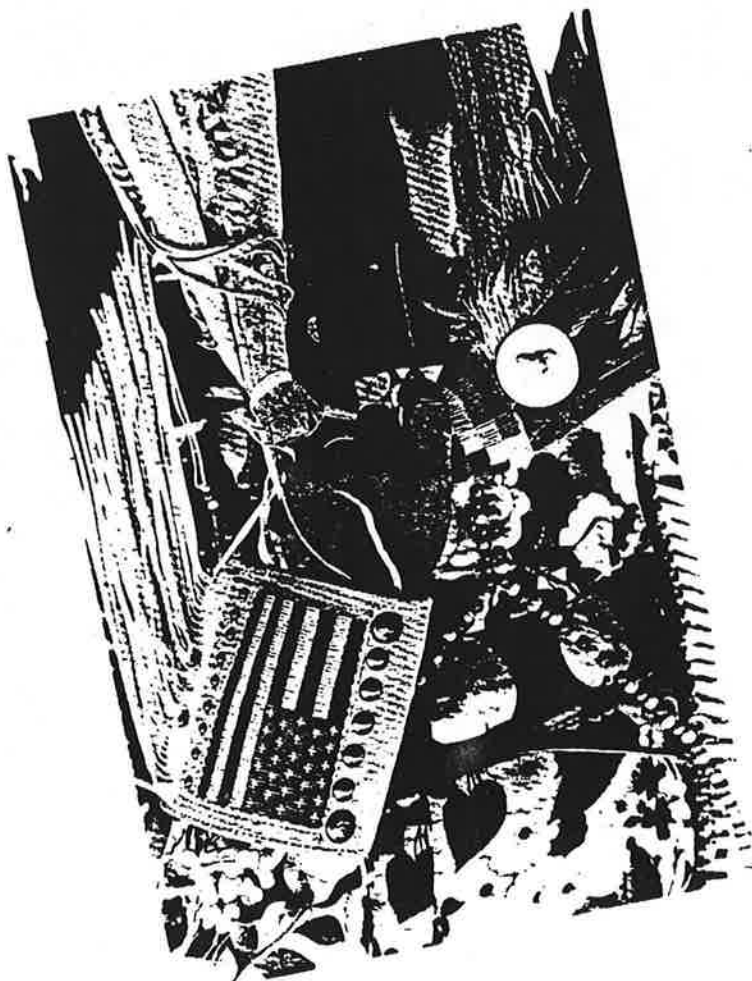
GEORGE JANACEK

Often the families of tribal princesses or the head man or head lady will hold a giveaway to repay the honor awarded to that individual. Within Indian culture, a balance must be maintained, thus the person receiving honor should give rather than be given presents. A person who is mentioned at a giveaway should approach the family and shake hands before picking up the gift. Sometimes giveaways take considerable time and try

GIVEAWAYS

A pow wow usually begins about 1 p.m. in the afternoon and breaks for dinner around 5, commencing again about 7 and lasting until midnight or later. The sessions frequently include other ceremonies.

The grass dance evolved at a time when tribal dancing was banned by the United States government. Instead of wearing costumes and paint, dancers would simply carry a grass rope that could be dropped inconspicuously. Underlying the costumes' elaborate designs, brilliant colors, and painstaking handiwork, is personal and tribal symbolism that is meaningful to the dancer.



GEORGE JANACEK

all about." Or as Director of Indian Affairs John Powless put it, "It helps to solidify my Indian identity and remind me what it's

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SPECTACLE AND CELEBRATION

Or as Director of Indian Affairs John Powless put it, "It helps to solidify my Indian identity and remind me what it's

Pow Wow Season In The New West

TRAVEL UTAH 1991 3A

GEORGE JANECEK



Indian Season: Pow
Wows in the New West

TRAVEL UTAH 1991

MAY 1991

\$1.95

UTAH

UTAH HOLIDAY

INDIAN COUNTRY:

by Linda Sillitoe

"Sometimes people use these gatherings as a means of reaching out spiritually, it's a spiritual renewal," explained Clifford Duncan, curator of the Ute Tribal Museum in Fort Duchesne on the Ute Indian Reservation. "If a person doesn't

combine. The secular, the social, and the sacred between cultures join the pow wow circle. bloods, and individuals stranded between reservation Indians, full-bloods, mixed-bloods, and family honor songs. Urban Indians are introduced among old tribal chants mix with tradition. New pow wow songs strengthen the Indian future. Trends and fads A pow wow heralds the Indian past,

battles." we share our heritage and recharge our with other Indian people. At a pow wow, Indian and there is not a lot of contact society, a very minute part belongs to the for the State of Utah. "In the white man's is Director of the Office of Indian Affairs Powless, an Onida tribal member who hell of a lot for Indian people," said John for the larger community, but it does a "I don't know what a pow wow does all year.

and ceremonies that quietly take place this most public of the many Indian rites opportunities for non-Indians to witness their skills. Pow wow also provides opportunity for Indian people to display their native identities and exercise an opportunity for Indian people to dis-clude a pow wow in their vacation, and for tourists smart or lucky enough to in-"pow wow families," a colorful spectacle with friends and kin, an annual circuit for west, pow wow season means reunion Nationwide, but particularly in the tion and renewal of the Indian present.

and summer invariably mean a celebration and renewal of the Indian past, spring fasionation with the Indian past, spring ened America's

While the movie
Dances With
Wolves awak-
ened America's

W



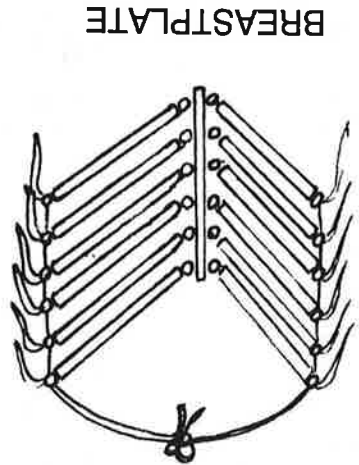
JEWELRY

Utes wear a lot of jewelry to a Pow Wow. Men can wear breastplates, chokers, medallions, rings, anklets, and bracelets. Women wear necklaces, bracelets, rings, and hair ornaments. Ute jewelry is made from beads, shells, animal teeth and claws, bones, seeds, feathers, and bells.

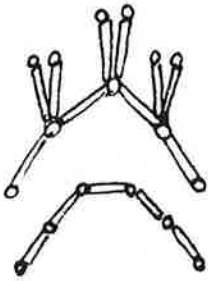
Easy materials for you to use are straws (cut up), macaroni, Fruit Loops and Cheerios for beads, and aluminum foil for rings, etc.

See the "Bracelet and Medallion" pattern in the Fourth Grade lesson "Beadwork".

Here are some examples of jewelry:



BREASTPLATE



NECKLACES

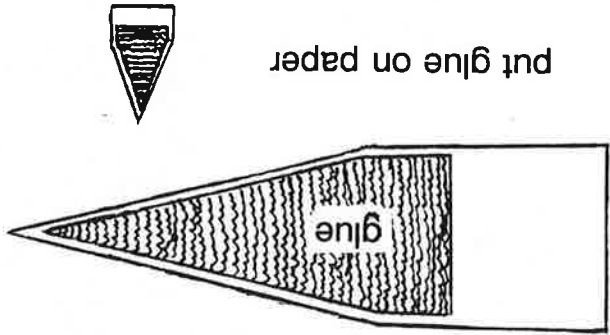


CHOKER



MEDALLION

Here is a fun way to make beads.



put glue on paper

wrap paper around pencil

slide it off the pencil

let it dry

paint it

Materials needed:
triangles of paper
glue
pencil
paint

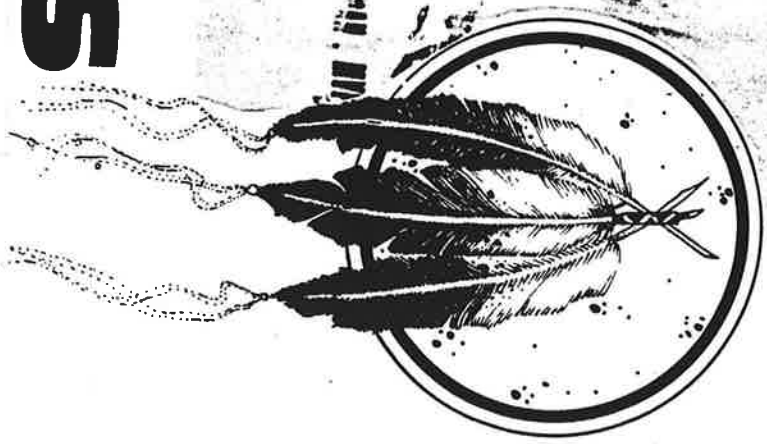
YO, BE COOL



DON'T DO DRUGS

EDITOR AND PRICER: DRUGS TO BE NATIVE AMERICAN

THE



FIELD TRIPS

Norma Denver and June Lyman wrote Ute People, An Historical Study. It is well worth reading - if you can find a copy.

They included a list of Possible Field Trips in the Appendix.

This is their list of Possible Field Trips:

Nine Mile Canyon--Duchesne County
Wells Draw
Nutters Ranch--Peacock Ranch
Devil's Play Ground--Uintah County
Kit Carson Cabin
Troopers Valentine
Pioneer Memorial
Chipeta Grove
Daniels Ranch
Rock House
Denis Julian Inscription--1831
Home of Grandma Daniels--Last of the Slave Trade
Old Indian Ruins
Whiterocks--Uintah County
Fort Robidoux--Reed Enterprize
Old Boarding School Campus
Crazy Hill
Vernal--Uintah County
Ashley Petroglyphs
Vernal Museum
Daughters of the Pioneers Museum
Thorne Studio [Vernal, Utah]
Dinosaur Monument
Randlett--Uintah County
Captain Abbot's Ranch
Old Church House and Store
Fort Duchesne--Uintah County
B.I.A. Offices
Tribal Office
Monument and Powder House

RESOURCES

The Ute tribes have various materials available that you might like for your classroom or school library. The newspapers are especially useful for keeping current with Ute issues.

Ute Indian Tribe

The newspaper, The Ute Bulletin, is available for \$20.00 a year. The Ute History Brochures are \$1.00. They have an excellent set of video programs including "A Profile of Luke Duncan" and "The Bear Dance Story" for \$400. Order from:

Ute Bulletin
Media/Public Relations
Box 400
Fort Duchesne, Utah 84026

The Ute Tribe Public Relations Department also has a fine brochure, called It Works, that is available free of charge. Write to the above address for a copy.

These books and booklets are available through the
Ute Tribe Education Department
Box 190
Fort Duchesne, Utah 84026

<u>A Brief History of the Ute People</u>	\$4.00
<u>The Ute People</u>	\$4.00
<u>The Ute Way</u>	\$4.00
<u>The Ute System of Government</u>	\$3.00
<u>Ute Projects and Patterns</u>	\$3.00
<u>Coloring Book</u>	\$3.00
<u>Stories of Our Ancestors</u>	\$8.95
<u>Weenoochee Peesaduehnee Yak:anup</u>	\$3.50
(<u>Stories of Our Ancestors</u> in Ute and English)	
<u>Earth People</u> (this manual)	\$40.00

Lara Arrowchis, of The Ute Indian Tribe Substance Abuse Department gives talks to youth about substance abuse. She has given seminars in Save the Child, Babes World, Teen World, etc. Contact her at:

Ute Indian Tribe Substance Abuse
P.O. Box 190
Fort Duchesne, Utah 84026

Southern Ute Tribe

The newspaper, The Southern Ute Drum, is available for \$4.00 a year from:

Southern Ute Drum
Southern Ute Tribe
P.O. Box 737
Ignacio, Colorado 81137

Colorado school teachers and the Southern Ute Tribe have developed a series of lessons about Utes for Colorado, called The Circle of Life. It is excellent, and includes lessons, visual aids, an audio tape, a video tape, game pieces and a book about the Southern Utes. (Earth People deliberately didn't duplicate the lessons in The Circle of Life. They complement each other.) You can order it from:

The Southern Ute Department of Education
Box 737
Ignacio, Colorado 81137

The Ute Circle of Life, Ute Legacy video, Ute Legacy booklet, The Southern Utes: a Tribal History, a Ute Legacy study guide for elementary schools, a Ute Legacy study guide for upper grades, and The Ute Legacy poster, The Ute Dictionary, The Ute Grammar, and the Ute Narrative are available from the Southern Ute Cultural Center:

The Southern Ute Cultural Center
Box 737
Ignacio, Colorado 81137

Ute Circle of Life \$60.00
Ute Dictionary \$15.00
Ute Reference Grammar \$15.00
Ute Traditional Narratives \$15.00
Other prices may be obtained by calling (303) 563-4531.

Ute Mountain Ute Tribe

The newspaper, Echo News, is available for \$10 a year. It can be ordered from:

Echo News
Ute Mountain Utes
Suite 201
General Delivery
Towaoc, Colorado 81334

The Ute Mountain Ute Tribe has a pottery plant that makes beautiful pottery at reasonable rates. Write to this address for a brochure and complete price list:

Ute Mountain Indian Pottery
Highway 66
Towaoc, Colorado 81334

The Ute Mountain Tribal Park has Ute guides that can be hired for tours. They provided the video section about the park that is in the Earth People video: "Ute Mountain Tribal Park". (It can be bought for \$20.00.) For information about the park, video, or tours, write to:

Ute Mountain Tribal Park
Towaoc, Colorado 81334

Native American Music

There are many excellent companies that carry Native American Music. These are two of them:

Doug Spotted Eagle's beautiful flute music is featured on the Earth People video: "Stand at the Center". Douglas Spotted Eagle performs music on the Native American flute with several talent credits in the music industry. Of mixed blood, his music is full of traditional reflections fused with the sounds of "modern ethnic." He has performed since 1987, using the flute to augment his lectures on the Plain's culture traditions. While weaving legends of the creation of earth, man, and other elements of the universe, Spotted Eagle used the flute to emphasize the spirituality and inner strength of the Native American people. His music, having been shared with audiences around North America and Europe have garnered great praise, having been called "magical, mystical," and even "sensual".

Aside from creating the one of the best-selling Native American recording "SACRED FEELINGS", Spotted Eagle is also the producer of the Native American music video, "STAND AT THE CENTER", the first release from his new album entitled by the same name. He has also scored several pieces for film and television documentary.

Attempting to present Native culture to the rest of the world in a positive fashion, Spotted Eagle is also the first Native American person to combine multi-media in his concerts. Travelling with synthesizers, lighting and special effects, and large-screen video-aural experience. A recent concert combined multiple lasers and special lighting, resulting in several sold-out shows.

A prolific composer, Douglas Spotted Eagle is a traditional dancer and storyteller. Presenting the old stories while in concert, coupled with the beauty of the Native American flute in his hands is sure to elicit heartfelt emotion and peace to all that hear the music of Douglas Spotted Eagle.

His audio tapes, video tapes, and concert dates are available through:

Soar Records
P.O.Box 8606
Albuquerque, New Mexico 87198

Canyon Records Production has an excellent series of western Native American music, including Ute music. Write to this address for a complete list:

Canyon Records Productions
4143 North 16th Street, Suite 4
Phoenix, Arizona 85016

Utah State Office of Education

The publication American Indians of Utah may be in your school library. It starts with a superb bibliography then lists many materials available for teaching about Utah Native Americans. If your school doesn't have this publication, contact the Utah State Office of Education at:

Utah State Office of Education
250 East 500 South
Salt Lake City, Utah 84111

Daughters of Utah Pioneers

The Daughters of Utah Pioneers will copy any of their articles for you at 5 cents a page. (There is a list of their articles about Native Americans in the American Indians of Utah.) Their museum is extensive and wonderful.

Daughters of Utah Pioneers
300 N. Main Street
Salt Lake City, Utah 84103

Thorne Studio

Lawrence and Rhoda Devad will make copies of their photographs at \$4.00 per 8"x 10" photograph. Mrs. Devad's father was Leo. C. Thorne, and the Thorne Studio makes prints from his original negatives. Mr. Devad searched diligently through their archives for the photographs that accompany these lessons. Most were taken in the period 1800-1930 and some of the negatives are glass plates. Even though the negatives are so old, Mr. Devad makes beautiful photographs from them.

Thorne Studio
18 West Main Street
Vernal, Utah

Other Sources

George Schumpelt of the Montezuma-Cortez District RE-1 in Colorado developed the Sleeping Ute section of the computer diskette. His group is developing other computer programs about Utes. To find out more, write to him at
Grants Office
P.O. Drawer R
Cortez, Colorado 81321

The Utah State Historical Society has many excellent books and coloring books about Indians. They also have excellent displays that are fun and interesting for children. Write to the Department of Community and Economic Development about displays and books. It also sponsors conferences. Write to the governor's conferences on History and Heritage for more information on conferences. They have an extensive historical library. You can buy 8" X 10" photographs for \$7 from their vast photographic library.
Utah State Historical Society
300 Rio Grande
Salt Lake City, Utah 84101-1182

The Minnesota Department of Education has an excellent free book, called Positive Indian Parenting.

Minnesota Department of Education
Capitol Square
550 Cedar
Saint Paul, Minnesota 55101

For a variety of materials about Native Americans, write to
Historic Indian Publishers
P.O. Box 16074
(1404 Sunset Drive)
Salt Lake City, Utah 84116

B. Jane Bush has developed an excellent lesson set about Native American prehistoric drawings called If Rocks Could Talk. (A complete set, consisting of a video, a Teacher's Guide and 5 Student Editions costs \$29.95.) Order from

Dale Seymour Publications
P.O. Box 10888
Palo Alto, California 94303-0879

If you are interested in petroglyphs, you may want to join the Utah Rock Art Research Association. (\$12 for individuals, \$15 for families)

Utah Rock Art Association
P.O. Box 511324
Salt Lake City, Utah 84151-1324

Kent Harward has developed programs that the Ute computer lab at the Ute Tribe Education Department at Fort Duchesne has been using with high school students and drop-outs. It has been very effective. For more information, write to him through the Ute Tribe Education Department. (Listed above.)

Support for Utah culture in schools is also supported by the Utah Humanities Council.

Utah Humanities Council
Ten West Broadway, Suite 505
Salt Lake City, Utah 84101

There are numerous excellent resources about Native Americans like Indians, An Activity Book (Good Apple, Box 299, Carthage, Illinois 62321). Teacher supply stores and libraries are reliable sources of new materials.

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).

1.00 GO MY SON (appropriate for all lessons)
The Lamanite Generation, of Brigham Young University, performs "Go My Son". Carnes Bursen has told about when he and Arlene Williams were asked to write a song for a production. They had very little time. He had a quote in his wallet of a chief telling his son to go and get an education to help his people. He also had a tune that he had been thinking about. Arlene Williams composed the words, and Carnes Bursen composed the music for "Go My Son" in about 45 minutes. It has been a favorite song among Native Americans ever since. (See Resources in the Appendix for the Living Legends' address if you want to get a copy.)
The Silver Burdette Company features "Go My Son" in their music curriculum.

3:52 I AM UTE -- CREATION STORY (Kindergarten: "Creation Story")
The Utes are especially desirous that their Creation Story be available. To a Ute, his relationship to Creator and all life forms He created is the foundation of everyday life. (See Resources in the Appendix for Ute Tribe Media/Public Relations' address if you want to get a copy of other Ute videos.)

8:70 EVERYTHING BEGINS FROM THE EARTH (4th Grade: "Utes are Caretakers of the Earth; 6th Grade: "Utes and Water")
The Utes teach that whatever befalls the Earth, and the animals upon it will someday happen to the people. With this understanding, ecology is a very personal concern. The Utes hope all people will come to consider ecological protections to be their concern also. (See Resources in the Appendix for Ute Tribe Media/Public Relations' address if you want to get a copy of other Ute videos.)

15:17 WHAT DID THE UTES LIVE IN LONG AGO? (2nd Grade: "What Utes Lived In Long Ago")
(See Resources in the Appendix for Canyon Record's address.)

17:31 WHAT IS A RESERVATION? (Kindergarten: "Utes Can Live on the Reservations")
(See Resources in the Appendix for Canyon Record's address.)

18:73 UTE MOUNTAIN TRIBAL PARK (appropriate for all lessons)
The Ute Mountain Ute Tribe runs the Ute Mountain Tribal Park very near the Mesa Verde Park. This video describes the park, as well as portraying the attitude of Utes toward the Earth very positively. (See Resources in the Appendix for Ute Mountain Tribal Park's address if you want to get a copy of this section of the video.)

27:03 STAND AT THE CENTER (4th Grade: Ute Dances, Music, and Dances)
At the beginning of this story, an elder is giving a flute to a youth. When Indians give a gift, they don't wrap the gift. They tell the history of the gift, and what it means to them. This story tells the history of the flute. (The elder is played by Will Munkema, the Director of Indian Affairs for Utah.)
The flute has been an important part of Indian life. Couples did not court directly. A man would serenade a woman he cared for. Each handmade flute had its own sound, and the women could tell which man was courting her by the sound of the flute. If she accepted him, she would make something for him.
(See Resources in the Appendix for Soar Record's address if you want to get other videos of Douglas Spotted Eagle's flute music.)

30:63 THE UTE LEGACY (4th Grade: "Bands, Lands, and Reservations")
The Southern Utes have developed a series of lessons about the heritage called "The Ute Circle of Life". This is a portion of the video that accompanies the lessons. We appreciate being allowed to use this portion of their video. (See Resources in the Appendix for Southern Ute Language Department's address if you want to get "The Ute Circle of Life".)

34:32 TOUR OF THE UTE RESERVATIONS (appropriate for all lessons)

This is a compilation of visits to the Uintah-Ouray Reservation (home of the Ute Indian Tribe), Southern Ute Reservation, Ute Mountain Ute Reservation, and the White Mesa Reservation. 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,

Overview of the Tour:

<u>Counter #</u>	<u>Event/Place</u>	<u>Location</u>	<u>Tribe</u>
34:33	Water plant	Towaoc, Colorado	Ute Mountain Ute Tribe
34:47	Hogan	Towaoc, Colorado	Ute Mountain Ute Tribe
34:59	Tipi Poles	Towaoc, Colorado	Ute Mountain Ute Tribe
34:63	Brush Shade	White Mesa, Utah	White Mesa Utes
34:46	Interview with Mary Jane Yazzi	White Mesa, Utah	White Mesa Utes
35:42	Bureau of Indian Affairs and Ute Indian Tribe Tribal Offices	Fort Duchesne, Utah	Ute Indian Tribe
35:70	Ute Mountain Ute Tribal Offices	Towaoc, Colorado	Ute Mountain Ute Tribe
39:79	Pictures: Tipi, UMU Seal, Eagle	Towaoc, Colorado	Ute Mountain Ute Tribe
39:79	Courtroom	Towaoc, Colorado	Ute Mountain Ute Tribe
35:85	Pictures: Stick Game, Buffalo, Bear Dance, and Mural	Towaoc, Colorado	Ute Mountain Ute Tribe
36:23	Police	Fort Duchesne, Utah	Ute Indian Tribe
36:28	Ambulance	Fort Duchesne, Utah	Ute Indian Tribe
36:31	Vocational Training and Education Bldg.	Fort Duchesne, Utah	Ute Indian Tribe
36:45	Headstart Building	Fort Duchesne, Utah	Ute Indian Tribe
36:36	Headstart Playground	White Mesa, Utah	White Mesa Utes
36:75	Headstart Children	Towaoc, Colorado	Ute Mountain Ute Tribe
36:23	Community Center	Towaoc, Colorado	Ute Mountain Ute Tribe
36:31	Community Center	Fort Duchesne, Utah	Ute Indian Tribe
36:47	Baseball Diamond & Bear Dance Corral	White Mesa, Utah	White Mesa Utes
38:65	Teaching the Ute Language Gifted and Talented Class	Memper School, Cortez, Colorado	Ute Mountain Ute Tribe
39:50	Beadwork and Shawls shown by Tina Galyon and Henrietta Jacket	Cortez, Colorado	Ute Mountain Ute Tribe
41:00	4th of July Pow Wow	Fort Duchesne, Utah	Ute Indian Tribe
41:08	Newspaper Rock	Southern Utah	- - -
41:58	Elders' Center	Towaoc, Colorado	Ute Mountain Ute Tribe
41:35	Interview with Sooki and Tessie Ridley	Whiterocks, Utah	Ute Indian Tribe
44:85	Bottle Hollow	Fort Duchesne, Utah	Ute Indian Tribe
45:19	Ute Indian Machine and Manufacturing (see Richard Jensen's talk)	Fort Duchesne, Utah	Ute Indian Tribe
45:75	Ute Mountain Pottery Factory	Towaoc, Colorado	Ute Mountain Ute Tribe
45:48	Ute Mountain Ute Construction Company	Towaoc, Colorado	Ute Mountain Ute Tribe
45:56	Southern Ute Museum, at the Sky Ute Convention Center	Ignacio, Colorado	Southern Ute Tribe
47:53	Sky Ute Gift Shop	Ignacio, Colorado	Southern Ute Tribe
47:75	gas station	Ignacio, Colorado	Southern Ute Tribe
47:75	old boarding school, now the offices of the S. U. Energy Department, S. U. Language Department, and other departments	Ignacio, Colorado	Southern Ute Tribe
47:82	Southern Ute Tribe Seal	Ignacio, Colorado	Southern Ute Tribe

48:27	GIFTS AND TIPS (2nd Grade: "What Utes Lived in Long Ago")	Bertha Grove tells how Utes give gifts, and what it was like to grow up in one of the last Ute tipis.
50:00	UTE DRESSES AND CRADLE BOARDS (2nd Grade: "What Utes Wore and Ate")	Regina Whiteskunk shows cradle boards, and various types of Ute dresses.
52:73	FANCY DANCE (4th Grade: "Ute Dances, Music and Songs"; 6th Grade: "Pow Wow")	Regina Whiteskunk demonstrates a Fancy Dance.
53:51	TRADITIONAL DANCE (4th Grade: "Ute Dances, Music and Songs"; 6th Grade: "Pow Wow")	Norman Lopez demonstrates a Traditional Dance.
54:07	INTERTRIBAL DANCE (4th Grade: "Ute Dances, Music and Songs"; 6th Grade: "Pow Wow")	Norman Lopez and Regina Whiteskunk demonstrate an Intertribal Dance.
54:67	JINGLE DANCE (4th Grade: "Ute Dances, Music and Songs"; 6th Grade: "Pow Wow")	Tess Ridley, Sooki Ridley and Sherman Blackhair demonstrate Jingle Dances.
56:29	BEAR DANCE (5th Grade: "Bear Dance")	Clifford Duncan teaches students the Bear Dance.
57:29	ROUND DANCE (4th Grade: "Ute Dances, Music and Songs"; 6th Grade: "Pow Wow")	Clifford Duncan teaches students the Round Dance.
58:40	FLUTE MUSIC (4th Grade: "Ute Dances, Music and Songs")	Clifford Duncan teaches students about the Indian flute.
59:00	WHERE DOES THE NAME UTAH COME FROM? (4th Grade: Kindergarten: "Utes Were the First People Here")	Clifford Duncan teaches students where the name "Utah" comes from and teaches the Ute words "Yes" and "No".

EARLY PEOPLE COMPUTER DISKETTE

GREETING THE DAY

Native Americans of many tribes understand that the world is uncreated at night, and recreated each morning. Each new day starts with a fresh new world. Therefore, many traditional Native Americans stand facing East in the early morning, and watch reverently while the earth is created again. Many Native Americans thank Creator for the Mother Earth's bounties at sunrise, and thank Creators for how Mother Earth's bounties were used that day at sunset. This program presents a traditional Ute's sunrise.

THE LEGEND OF SLEEPING UTE MOUNTAIN

At the Colorado corner of the Four Corners area there is a large mountain that rises alone out of the plain. It is Ute Mountain, part of the reservation of the Ute Mountain Utes. George Shumpelt recorded the legend of the mountain in this computer program.

THE UTE ALPHABET

These are some pictures from a coloring book about the Ute Alphabet. (See "Resources" if you are interested in getting this book from the Ute Indian Tribe Education Department.)

WRITE ON

This program gives some helps on writing your own heritage story.

LESSON TOOLBOX

This program gives suggestions for tailoring lessons for minority learning styles.

PROUD TO BE NATIVE AMERICAN



**ALCOHOL AND
DRUG FREE
TODAY AND
TOMORROW!**

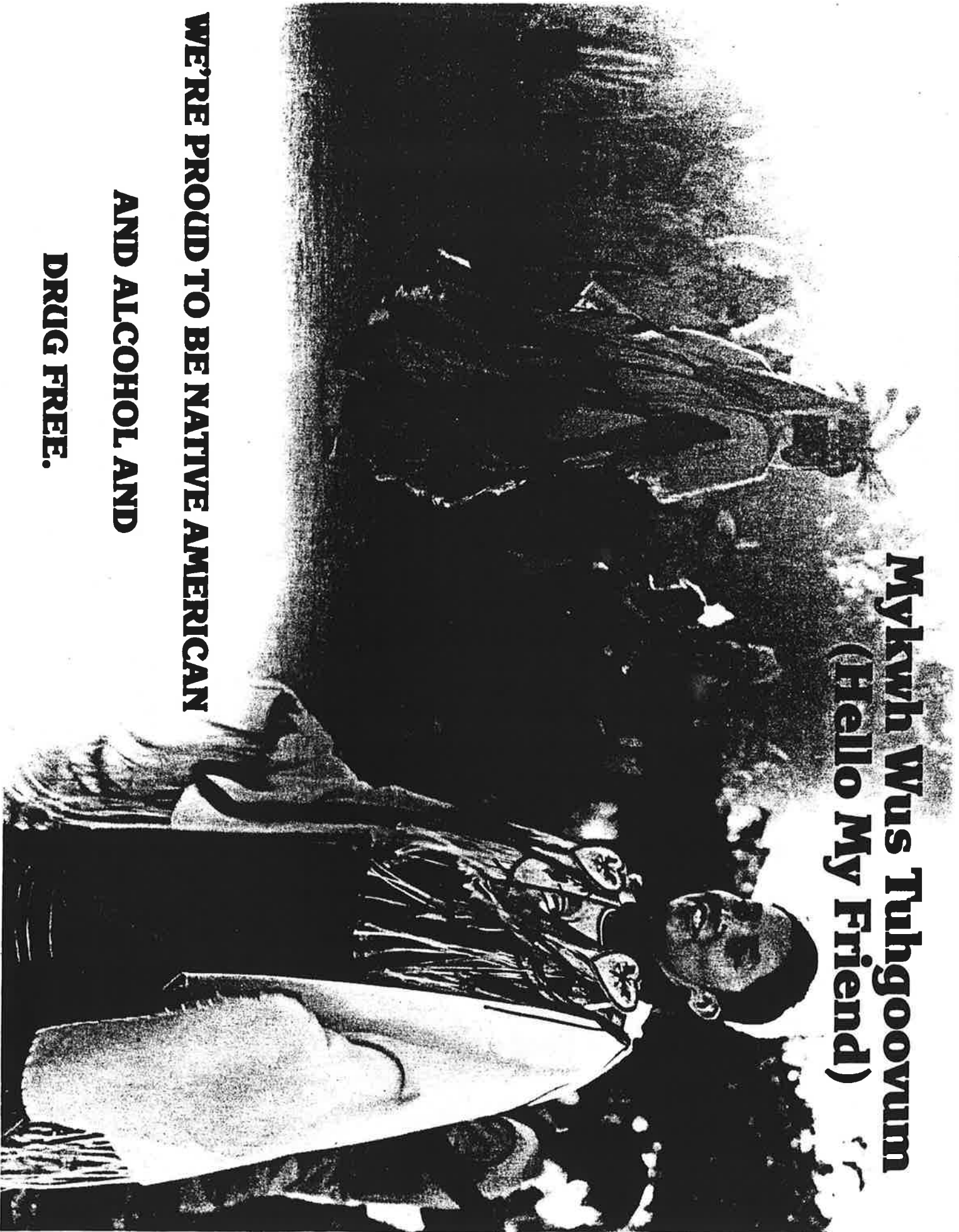
*Morningstar
Eeh-sha-ufee-yeeh-ch*

Mykwh Wus Tuhgoovum (Hello My Friend)

WE'RE PROUD TO BE NATIVE AMERICAN

AND ALCOHOL AND

DRUG FREE.





WHAT ARE YOU FOR AND AGAINST?

The Ute tribe is very serious about substance abuse.

The Ute tribe is very much against alcohol abuse and drug abuse.

The Ute tribe is very much for people to be healthy, caring, and in harmony with each other and the world.

The posters are from the Ute Indian Substance Abuse, who want YOU to be healthy!

Ute Indian Substance Abuse
Ute Indian Tribe
Box 190
Fort Duchesne, Utah 84026

This picture was made for the Earth People lessons,



strength of the people



The chief is the protector
of the land and the people.

spirit of the sky



The woman prays for the land
and for the water. You can
see her love of life reflected
in the water in the shape
of a heart.



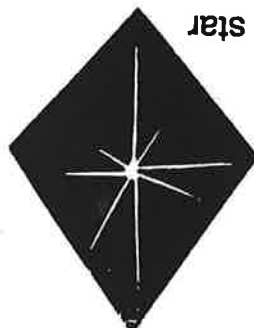
the eye of grandfather
watching over



Ute Circle of life



morning star



day



changing to

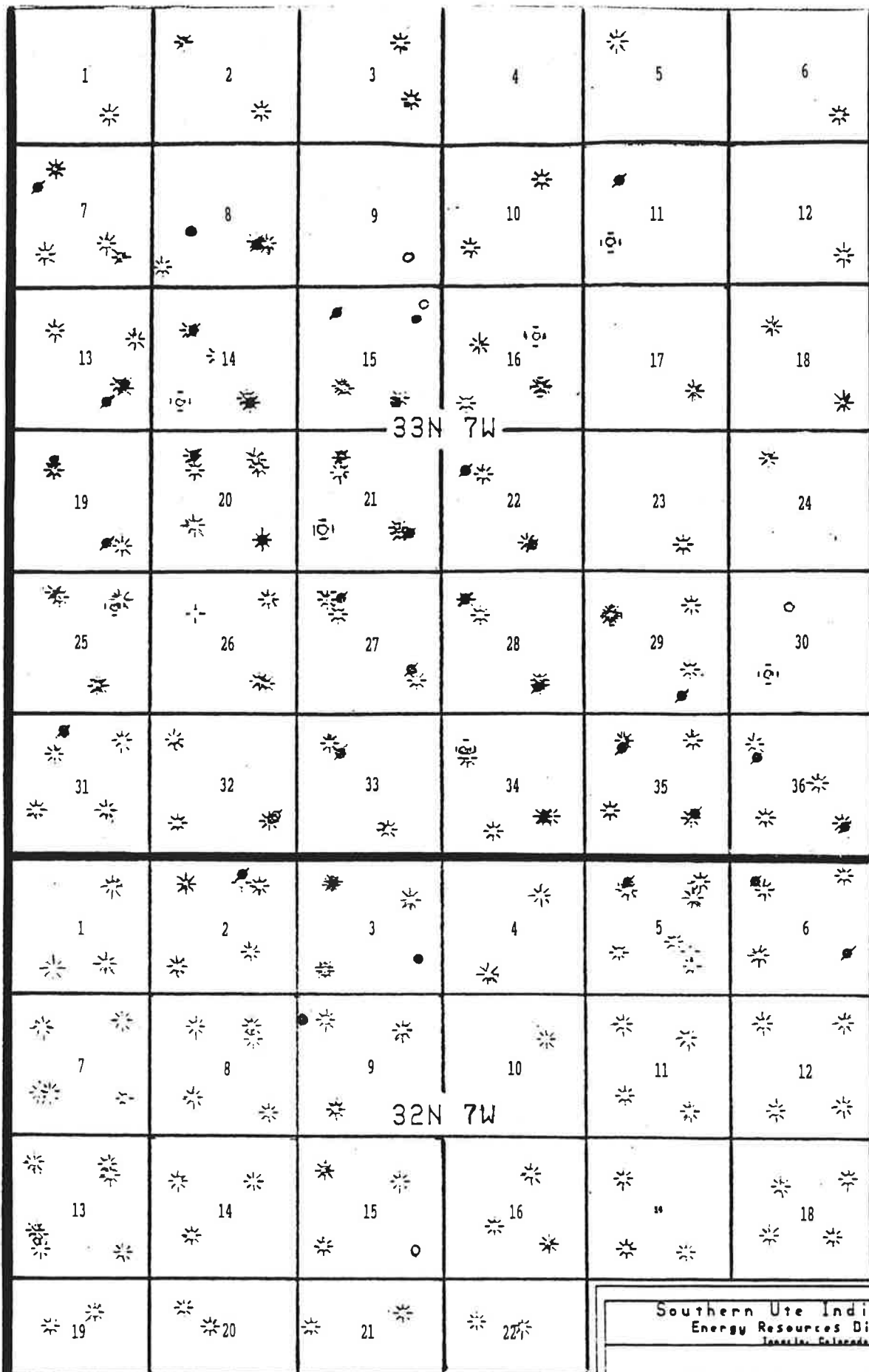
night

four corners of the Earth



The artist is Roland Cantsee. Mr. Cantsee is self taught, and was raised in
Towaoc, Colorado on the Ute Mountain Ute Reservation. He did the picture in
black pen, using dots so that it would keep it's quality no matter what size it was
reproduced in. He designs patterns for T-shirts, and says this picture will
reproduce well on T-shirts because of the dot design.

SYMBOLISM Earth People



Key

- ★ natural gas well
- ★ almost ready
- oil well
- waiting on completion
- ★ dry and abandoned
- ★ plugged and abandoned

Some wells have been added for this performance task.

Southern Ute Indian Tribe
Energy Resources Division
Tanner, Colorado

SOUTHERN UTE TRIBAL WELLS ON THE RESERVATION

Engineer: Bob Zahradnik	Plot Date: March 18, 1991
Geologist: Dick Rasmussen	Survey Date:
Drafted By: Willette Whitcomb	Reviewed:
Doc. Number: 1015000	

Stock

Students may wish to expand this task by "buying" stock.

For the purpose of this task, The company will issue 1000 shares of common stock. The company will issue dividends of 10 percent of the gross sales from the oil.

How to figure the monthly dividend check

Find the price of a barrel of oil. (If you cannot find the price in a newspaper, news magazine or on TV news, set the price at \$30 a barrel.)

Multiply: The price of a barrel of oil

times
the number of barrels allowed in a day
(the number named in the contract)
times
30 (average number of days in a month)

Multiply by .10 to get the overall dividend. (10 percent)

Divide by 1000 to find the dividend for an individual

share of stock.

Multiply by the number of shares of stocks that your group has. This is how much money you get each month.

How to figure the worth of the stock

Find the price of your stock listed in the newspaper.

Multiply the listed price of the stock
times

the number of shares you have.

This is how much your stock is worth.

EVALUATION

Group Evaluation:

1 point 5 points 10 points

1. Score 1 point for each line filled in on the contract.
2. Score 5 points for each student who read an article for the oil contract.
3. Score 10 points for each well thought out option on the contract.
4. Score 10 points a group for teamwork.
5. Score 10 points for knowing the group's monthly dividend.
6. Score 5 points for knowing the worth of the group's stock.
7. Score 10 points a group for following directions.
8. Score 5 points for originality in their options.
9. Score 5 points for each feasibility study used in negotiating an option.
10. Score 10 points for having a contract that benefits both groups.

Total + + =

Individual Evaluation:

5 points 10 points

1. Score 5 points for each reference used in the feasibility study.
2. Score 10 points for originality in stating ideas in the hunch.
3. Score 5 points if the feasibility study was used for writing an option in the contract.
4. Score 10 points for using good grammar.
5. Score 5 points for following directions.

Total + =

Contract

This oil contract agreement entered into this _____ day of _____ 19____, between _____ of _____ State, hereinafter called _____ Tribe, and _____ of _____ County _____ State, hereinafter called _____ Company.

Witnesses

_____ Tribe does hereby lease unto the _____ Company and _____ Tribe does hereby take as tenant the _____ Company the sections _____ of land known as #____, #____, #____, #____, #____, #____, and #____, situated on the _____ Ute Indian Reservation, County of _____ State of _____ to be used by the _____ Company as oil drilling sites from the _____ day of _____ 19____ to the day of _____ 19____ including, a term of _____ years leased by the _____ Company. In regard to this agreement it includes the following options.

OPTION 1.

OPTION 2.

OPTION 3.

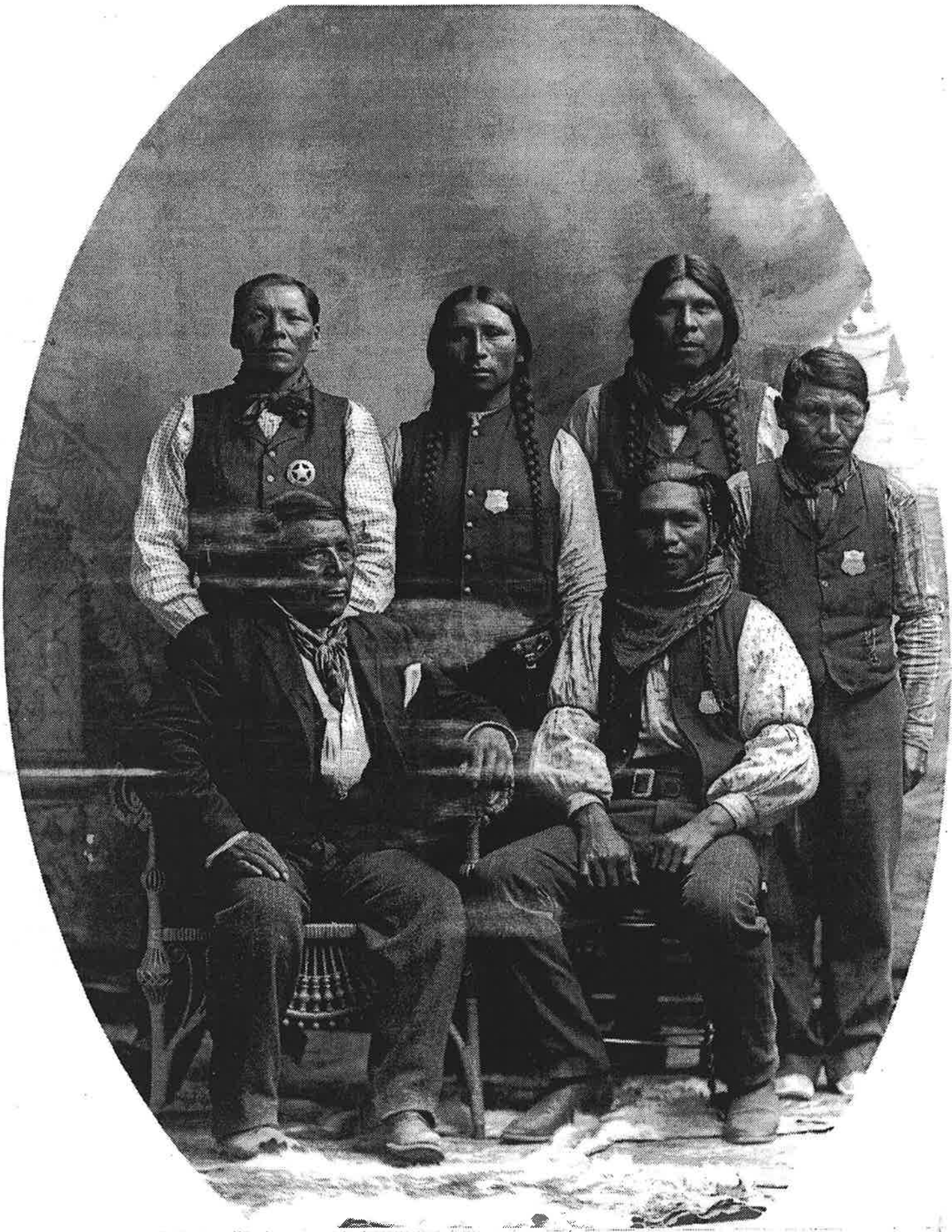
OPTION 4.

OPTION 5.

(Add additional options on the back.)
IN WITNESS WHEREOF, the parties hereto have hereunto set their
signatures and seals, the day and year first above written.

(The _____ Company)

(_____ Tribe)



INDIAN POLICE

courtesy of Thorne Studio, Vernal, Utah

UTE POLICEMEN

Courtesy of Thorne Studios, Vernal, Utah





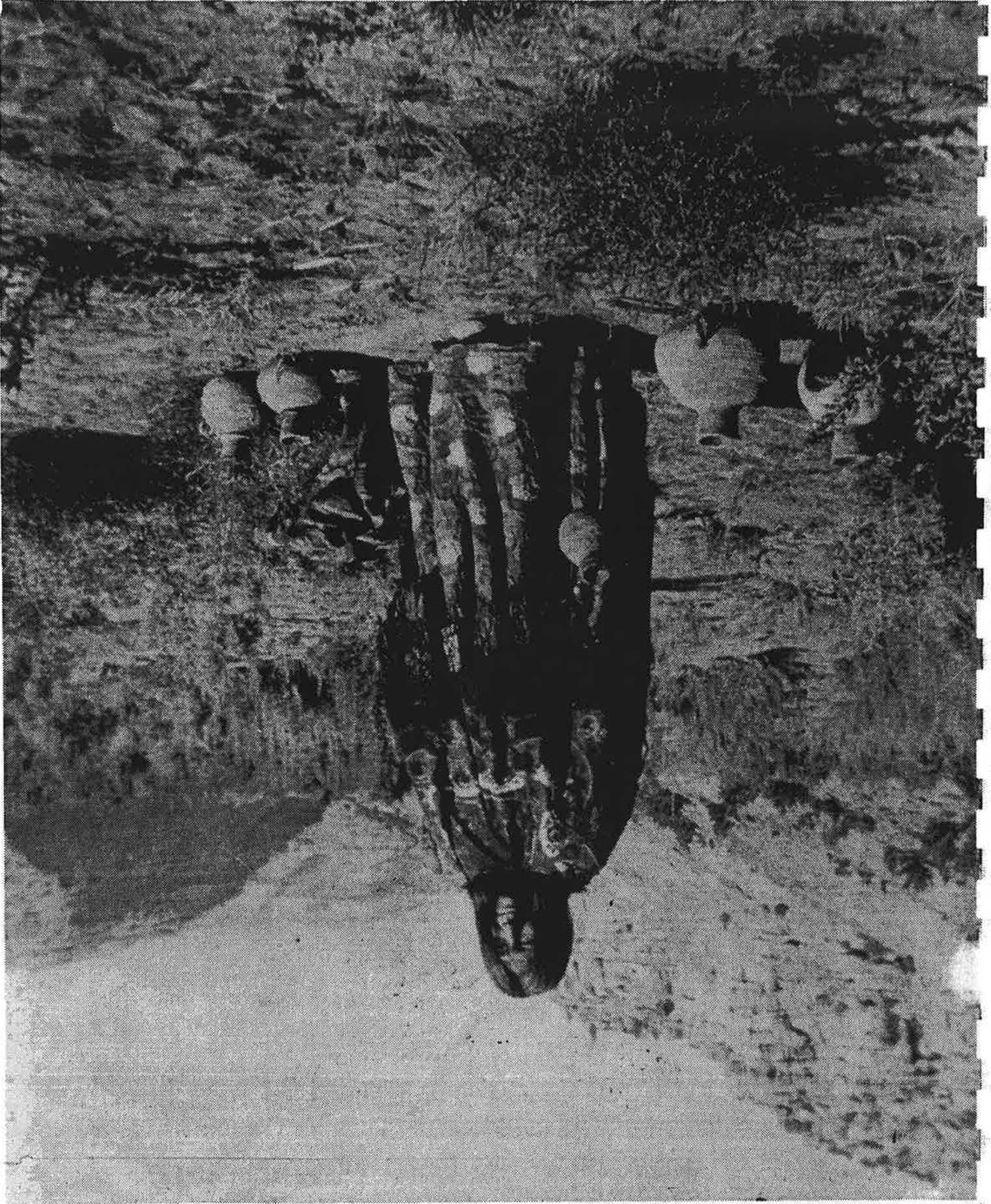
Courtesy of Thorne Studios, Vernal, Utah

INDIAN FAIR AT FORT DUCHESNE (1)

AT DRAGON, BY BITTER CREEK

CHAPITA

courtesy of Thorne Studio, Vernal, Utah



CAT MAN WATCHES THE COUPLES DANCING

courtesy of Thorne Studio, Vernal, Utah



WATCHING BEAR DANCE



courtesy of Thorne Studio, Vernal, Utah



courtesy of Thorne Studio, Vernal, Uta

NAH PAAS
(TWO HORNS)

LITTLE DOE'S NEHPEWS WEARING GRAVE CLOTHES



Courtesy of Thorne Studios, Vernal, Utah

JOHNSON WOPSOCK (Born in 1883)

MONK JIM (NA-NAHP)



(born in 1853)

ELLEN EBENEZER

courtesy of Thorne Studio, Vernal, Utah





courtesy of Thorne Studio, Vernal, UT

JOHN DUNCAN

PASECHO

courtesy of Thorne Studio, Vernal, Utah



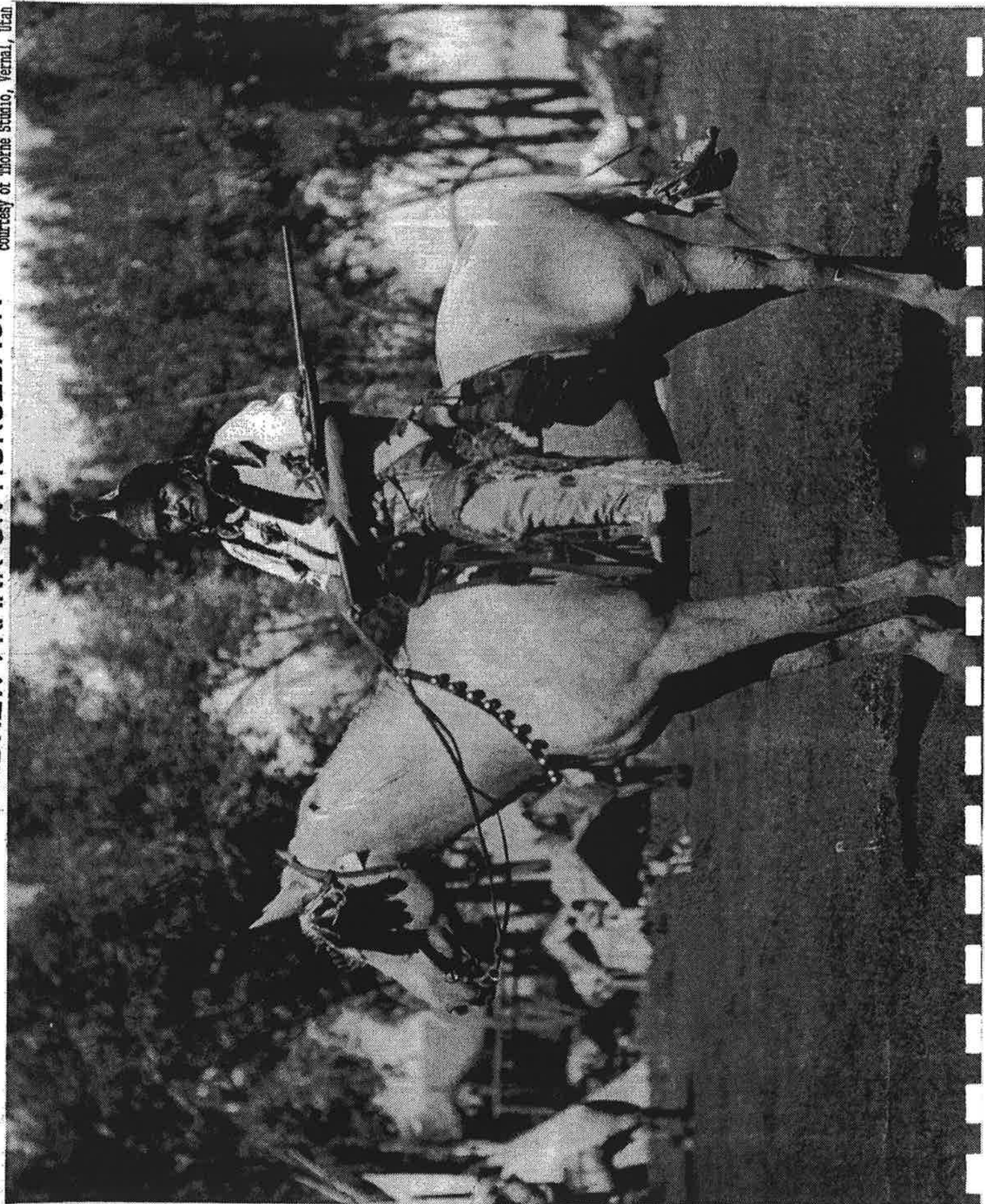


courtesy of Thorne Studio, Vernal, Utah

PASECHO

ANDREW FRANK ON HORSEBACK

courtesy of Thorne Studio, Vernal, Utah





courtesy of Thorne Studio, Vernal, Utah

FRED MART
(BORN IN 1887)
TRIBAL INTERPRETER

BERT WASHINGTON, VICTORIA WASHINGTON
AND (?) ELI GARDNER

courtesy of Thorne Studio, Vernal, Utah



GLOSSARY

Some words have many meanings. This list has only the meanings used in the lessons about Utes.

actuality	reality, things that exist
agency	the government offices that administered tribes, and provided goods and services
agent	the person who was in charge of the agency
allotment	portion of food and/or money given at set intervals
ancestors	forefathers
anglos	whites, non-Indians, originally it meant people from England
annually	once a year
annuity	a fixed yearly payment
anticipate	look forward to
appointment	prearranged meeting, assigned job
apprentice	a person who is learning a craft or trade
appropriate	suitable
artisan	a trained craftsman
asset	anything valuable you own
balance	make all parts of your life in harmony
beadwork	an ornamental work done in beads
bemoan	express deep sorrow
bestowal	confer, the giving of something
blunt	lacking in finesse or tact
bounty	plentiful generosity
calculate	plan or arrange for a purpose
calumet	a ceremonial pipe used on important occasions (see peace pipe)
campsite	a place chosen for camping
Capote	a band of Utes in southern Colorado and New Mexico, now part of the Southern Utes
caretaker	one who takes care of property in routine matters
census	counting the population
ceremony	formally observed special occasion
character	someone in a story
characteristic	a typical quality
cognizant	aware
community	a group of people who live near to each other
compassion	pity for others who are in distress
competition	a contest in which people compete
compromise	reach an agreement by each side giving up some demands
composer	a person who creates music
confer	share views, seek advice, hold a conference
congratulate	to tell someone you are happy for their success
consensus	an agreement of opinions

conspire	plan secretly
convene	call together an assembly
council	a group of leaders who advise and plan for the tribe
crass	gross
creation	making everything in the world
creator	the one who made everything in the world
cumumba	a band of Utes in Utah, now part of the Uintah Utes
cultivation	raise crops by farming
culture	the social, religious, intellectual, and artistic parts of a society.
curtailment	cut off
declaration	a formal document of a public matter
deerskin	the skin of a deer, often used for clothing
defeat	loss of war
denounce	publicly censure
degradation	doing ruinous damage
destiny	what is going to happen
destitute	poverty-stricken
detriment	harm, damage
devise	contrive, think up a method
dialogue	conversation
dominant	controlling, as in the controlling authority
draft	a rough plan
ecology	the relationship to living things and their surroundings
elder	a person respected for his/her age and wisdom
embrace	accept gladly
emerge	come out
ensued	happened afterwards
environment	the surroundings of a living being
environmentalist	one devoted to protecting the environment
etiquette	rules of standard behavior in polite society
exhaust	tire out
expenditure	payment
exterminate	get rid of completely
fasting	eating no food
feature	distinctive part
fiscal year	a yearly period for keeping track of business
fortune	success
fusée	a signal flare
generation	a group of people about the same age
goal	the line that must be crossed to score
grievance	a wrong, hardship, or cause for complaint
growler	a stick with notches that makes a "growl" when it is rubbed by another stick (see moache)
guarantee	promise to accept responsibility
guardian	a person who has legal custody of people or possessions
heritage	goods or traditions that can be handed down
homeland	native country
hostage	a person held to trade for something
howl	make a long wailing call

industry	manufacturing
influential	using indirect power
input	give information or ideas
instrument	something made for making music
interpreter	a person who translates from one language to another
interact	act upon each other
involvement	include, concern yourself with
issue	a question or problem that needs to be solved
jerky	dried meat, often in strips
language	organized speech
leggings	(leggens) sturdy protection for the legs, often decorated
legislature	the group of people empowered to make laws
levy	taking money or property as a tax or duty
liberal	giving freely
limitless	without limits
lodge	home of an Indian
manual	done by hand
meditate	to think deeply
migrate	seasonally move to a different locality
Moache	a band of Utes in southern Colorado and New Mexico, now part of the Southern Utes
moache	a stick with notches that makes a "growl" when it is rubbed by another stick (see growler)
moon	period of time from a full moon to the next full moon
meadow	a grassy place near water
musician	a person who is skilled in making music
occasion	a special time
oration	formal speech
origin	coming into existance
negotiate	discuss something to be able to reach an agreement
negotiation	a meeting to discuss something
nomad	a person without a fixed home, wanderer
nominal	small amount
notch	a v-shaped cut
parfleche	a buckskin bag made for carrying things
particle	a small part
pattern	a design
Pah Vant	a band of Utes in Utah, now part of the Uintah Utes
Parianuche	a band of Utes in northern Colorado, now part of the White River Utes
peace pipe	a ceremonial pipe used on important occasions (see calumet)
peer	look closely
personality trait	a distinctive characteristic, quality, or feature
personnel	employees in a service or business
pilgrims	a group of people who came to the eastern United States from England in the early 1600s
pioneers	a group of people who came to settle in Utah in the middle 1800s

a flat-top mountain	plateau
cooperation with different races and peoples	pluralism
soft, boiled cereal	porridge
an Indian gathering for celebration or for a conference	powwow
formal recognition	presentation
keep from ruin	preserve
benefit or advantage, right by law	privilege
get	procure
inclined to make social progress	progressive
one who defends against danger	protector
one who supplies the necessities of life	provider
supply of food	provisions
dexterity, daring, and great ability	prowess
make and distribute books, magazines, newspapers, etc.	publish
swift sudden attack	raid
confirm	ratify
a written note for something you get saying you got it	receipt
recover losses	recoup
pay back for money spent	reimburse
repeat	reiterate
let go of	relinquish
something that brings back a memory	reminder
forced back	repulsed
a tract of land set aside for the use of an Indian tribe	reservation
oppose	resist
natural assets	resources
communication with fancy words	rhetoric
a band of Utes in Utah, now part of the Uintah Utes (some lived where Sanpete County is now)	San Pitch
confused struggle at close quarters	scuffle
child-snatcher	See-at-ch
a band of Utes in Utah, now part of the Uintah Utes	Sheberetch
to burn at low heat; to hold in strong feelings a tribe of Utes in southern Colorado, including the Moache and Capote bands	smolder
undisputed political power to make laws, enforce laws and judge offenders on reservations	Southern Ute Tribe
use wastefully	sovereignty
stating a condition for reaching a conclusion	squander
serve as a means of promoting	stipulating
final summing up	summation
continuing to live	survival
temporary withdrawal	suspension
summary	synopsis
a tribe of Utes in Utah, now a part of the Uintah Utes	Taviwach
the use of new ideas, methods, and machines	technology

territory	governed area
testimony	solemn statement, statement made under oath
Tumpanwach	a tribe of Utes in Utah, now a part of the Uintah Utes
tradition	a cultural activity or value that continues
treaty	a signed agreement between nations
tribute	a forced payment
trickster	a person who plays dishonest tricks
trophy	an object made to remember success
tipi	a conical Indian home made of poles covered with hides or brush (tepee or teepee)
unique	one of a kind
urgent	requiring immediate attention
Uintah Ats	a band of Utes from Utah, now a part of the Ute Indian Tribe
Uintah Utes	a band of Utes made from all the original Ute bands in Utah, now part of the the Ute Indian Tribe
Uncompahgre Utes	a band of Utes from northern Colorado, now part of the Ute Indian Tribe in Utah
Ute Indian Tribe	a tribe of Utes on the Uintah-Ouray Reservation in Utah, combining the Uintah Utes, Uncompahgre Utes, and the White River Utes
Ute Mountain Ute Tribe	a tribe of Utes in the southwest corner of Colorado, formerly the Weeminuche band
Utes	a native people of Utah, Colorado, and New Mexico
valid	agrees with facts, logically sound
viable	capable of growth
Weeminuche	a band of Utes in southern Utah and southern Colorado, now called the Ute Mountain Ute Tribe
whilst	while
wickiup	a cone-shaped hut
White River Utes	a band of Utes in northern Colorado who were once the Parianuche and Taviwach bands, now part of the Ute Indian Tribe in Utah
whites	non-Indians, originally it meant people with white skin
yoke	shaped part of the upper dress
Yamparika	a band of Utes that became part of the White River Ute band in Colorado, which is now a part of the Ute Indian Tribe in Utah

INDIAN PLACE NAMES

Most of the names in this list come from Utah Place Names by John W. Van Cott. (You may want to look in Utah Place Names for more information.) Names from other sources have a * after them.

NAME	PLACE	TYPE	ORIGIN
Arapien Valley	Sanpete County, south of Sterling	Piute	named for Arapien (Arapene, Arrapene)
Awappa Plateau*	Wayne County	Piute	stream or water hole among the cedars
Chepeta Canyon	Duchesne County, on the East Tavaputs Plateau	Ute	named for Chepeta (Chipeta)
Chepeta Lake	Duchesne County, head of Whitecocks River	Ute	rippling water, named for Chepeta (Chipeta)
Chinle Creek	San Juan County	Navajo	where water comes out
East of the Navajo	San Juan County, wilderness on the western slopes of Kaiparowits Plateau	Navajo	named after Navajo Canyon
East Tavaputs Plateau	Uintah & Grand Counties, north of Brown Cliffs	Ute	named after a Ute headman
Fort Uintah	Uintah County, southeast of Whitecocks	Ute	established in 1832 by Antoine Robidoux, burned down in 1844 by Utes
Fort Wahweap	Kane County, near mouth of Paria River	Piute	alkaline seeps or salt licks
Greenwich	Piute County, south of Koosharem	Piute	anglicized version of an Indian name
Goshute*	Juab County	Shoshone	dust people
Hoskinnini Mesa	San Juan County, west of Gouldin	Navajo	from Hush-Kaney, meaning Angry One
Hovenweep National Monument	San Juan County, east of Hatch Trading Post	?	deserted valley
Ibantik Lake	Summit County, near east end of Notch Mountain	Ute	?
Ibapah	Tooele County, near head of Deep Creek	Goshute, (Goshute)	white clay water (Ai-bim-pa)
Ignacio	Uintah County, Utah, south of Bonanza	Ute	(ghost town site)
Ioka	Duchesne County, northwest of Myton	Ute	bravado
Juab	Juab County	Piute	flat or level plain (includes the meaning "thirsty")
Kachina Bridge	San Juan County, in Natural Bridges National Monument	Navajo	?
Kaiparowits Plateau	Garfield County, southeast of Escalante	Piute	"Big Mountains's Little Brother", "One-Arm" or "Home of Our People"
Kansas	Summit County, northeast of Heber	?	an edible bulb, or a small grassy plain among hills
Kanab	Kane County	Piute	willow

Kanarraville	Iron County, southwest of Cedar City	Piute	named for Kanarra (Quanarrah), leader of a Piute Band
Kanosh	Millard County	Ute	kan = willow, oush = bowl, named for Kanosh
Koosharem	Sevier County, north of Greenwich	?	red clover, or an edible tuber
Lake Pagahrit	San Juan County	Piute	standing water
Lake Posy	Garfield County	Piute	named for Posy (Posey)
Levan	Juab County	Piute, French or Latin	East of the Sunrise, Land of the Sunrise, Rear Rank of a Moving Army, Frontier Settlement, or Little Water
Magotsu Creek	Washington County, north of Central	Piute	long slope, or end of a long slope (Ma-haut-su)
Markagunt Plateau	Garfield and Iron Counties	Piute	highland of trees
Moab	Grand County, near Arches National Park	Piute	mosquito (Moapa) (It may have been named for "the land beyond Jordan" in the Bible.)
Moap Lake	Uintah County, in southeast Uintah Mountains	Piute	mosquito (Moapa)
Moqui Canyon	San Juan County	?	Hopi (less favored name)
Mount Timpanogos	Utah County	Piute	rocks and running water
Mount Tomasaki	San Juan County	?	named for an Indian guide
Mount Tukuhnikivats	San Juan County	Piute	where the sun sets last
Mount Tuscarora	Salt Lake County	Tuscarora	named for a chief of the Tuscarora Indians in the eastern United States
Mukuntuweap Canyon (usually called "North Fork of the Virgin River")	Washington County	Piute or Navajo	"Straight Canyon", "The Place of the Gods", "God's Land", "Land of Mokum", "Soap Creek", or "Red Dirt"
Mussentuchit Flat	Emery County, south of Deadman Peak	?	?
Mytoge Mountains	Sevier County, near Fish Lake	?	moon
Nasja Creek	San Juan County, starts on Navajo Mountain	Navajo	the owls (noeshja)
Nasja Mesa	"	"	"
Navajo Canyon	Kane County, starts on western slopes of Kaiparowits Plateau	Spanish	navaja = knife, razor or tusk of a wild boar
Navajo Lake	Kane County, in Duch Creek Valley	"	" (The Indian name for the lake was Pah-cu-ay meaning "Cloud Lake".)
Navajo Twins	San Juan County, south of the junction of the Colorado and San Juan Rivers	"	"
Navajo Valley	Kane County, south of Kaiparowits Plateau	"	"

Navajo Wells	Kane County, east of Kanab	Spanish	navaja = knife, razor or tusk of a wild boar	?	niota = water's mouth*, "last stand", "this is the last move" or "move no more" (or it could be Greek for "new place")	San Juan County, starts in Arizona	Navajo	Mexican waters	Nokai	San Juan County, starts in Arizona	Oljeto Wash	Onaque Mountains*	Tooele County	Goshute (Goshute)	salt	?	Oowah Lake	Grand County, southeast of Moab	Piute	?	Oquirrh Mountains	Salt Lake County	Goshute (Goshute)	"Wooded Mountain", "Cave Mountain", "West Mountain" or "Shining Mountains"	Uté	arrow, named after Ouray	Duchesne and Green Rivers	Duchesne County, starts in Uinta Mountains	Owep Creek	Duchesne County, starts in Uinta Mountains	Daggett County, north or Browns Park	?	?	Owiyukuts Mountains	Gartfield County, near Sevier River	Piute	waters plenty with fish*	Panguitch Creek	Gartfield County, starts at Panguitch Lake	"	"	Panguitch Lake	Gartfield County, southwest of Panguitch	"	"	Panguitch Valley	Gartfield County, area around Panguitch	"	"	Paragonah	Iron County, northeast of Parowan	Piute	marshlands, or many springs thin stream of rapid water	Paria	Kane County, northeast of Kanab	Piute	muddy water or elk water (from Piute word Pahrea(h))	Paria Canyon	Kane County, southern Bryce Canyon	"	"	Paria River	Kane County, runs through Paria Canyon	"	"	Parowan	Iron County, northeast of Cedar City	Piute	from the Piute words "paragoons" (meaning "marsh people") and "pah-o-an" (meaning "bad or harmful water")	Parowan Canyon	Beaver and Iron Counties, starts near Brian Head	"	"	Parowan Canyon	Iron County, south of Minersville	"	"	Parowan Gap	Iron County, west of Little Salt Lake	"	"	Parunweap Canyon	Washington County	Piute	Roaring Water Canyon	Paunsaugunt Plateau	Gartfield and Kane Counties	Piute	place or home of the beavers	Pavant Plateau	Millard and Sevier Counties	Piute	water people (other spellings: Pah Vant, Pavan, etc.)
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Peoa	Summit County, north of Kamas	?	to marry (Pe-oh-a)
Peshliki Fork	Garfield County, starts east of Mount Ellsworth in the southern Henry Mountains)	Navajo	silver (Peshlaki)
Peteetneet Creek	San Juan County	?	?
Piute County	next to Beaver County	Piute	water Ute, pure Ute (Pa-Ute, Pah Ute, etc.)
Piute Creek	San Juan County, starts in Arizona	"	"
Piute Creek	San Juan County, starts east of Monticello	"	"
Piute Farms	San Juan County, northwest boundary of Monument Valley	"	"
Piute Mesa	San Juan County, between Piute Creek and Nokai Canyon	"	"
Piute Reservoir	Piute County, northeast of Junction	"	"
Piute Springs	San Juan county, east of Monticello	"	"
Podunk Creek	Kane County, starts in Bryce Canyon	Piute	named for Po Dunk who was lost for awhile there
Posy Canyon	San Juan County	Piute	named for Posy (Posey)
Posy Springs	Garfield County, east of Lake Posy	"	"
Quichampau Creek	Duchesne County, starts near headwaters of Tabby Canyon	Piute	druge or laxative waters (Quichapa, Quichupah)
Quichapa Creek	Iron County, starts in the Harmony Mountains	"	"
Quichapa Lake	Iron County, west of Hamilton Fort	"	"
Quichupah Creek	Sevier County, starts at junction of Convulsion Canyon and Water Hollow	"	"
Sanpete County	middle of Utah	Ute	named for San Pitch
Sanpete Valley	Sanpete County, south of Fairview	"	"
Santaquin	Utah County	Ute	named for Santaquin
Santaquin Draw	Duchesne County, starts in southwest Uintah Mountains	"	"
Santaquin Peak	Utah County, high point of Loafer Mountain	"	"
Santaquin Spring	Duchesne County, at head of Santaquin Draw	"	"
Seedskeedee River	an Indian name for Green River (Seedskeedee-Agie, Seedskeeder, etc.)	?	?
Shambip County	no longer exists, absorbed into Tooele County	Gosiute (Goshute)	water rushes and reeds
Shauntie	Beaver County, ghost town southwest of Milford	Piute	much or a whole lot

Shinob-Kiab Mountain	Washington County	?	named for Indian god
Shiwits	Washington County	?	named for Shiwits Indians
Skootspah (now Clarksdale)	Kane County	Piute	(The town was also named Skutumpah for the creek, because Skutumpah means a creek where squirrels and rabbitbrush are plentiful.)
Skumpah Creek	Sevier County, north of Acord Lakes	Piute	rabbitbrush
Skutumpah Creek	Kane County, near junction of Mill and Mineral creeks	?	from either "Skoots-pa", the creek where squirrels live or "skoom-pa", the creek where rabbitbrush grows
Squaw Peak	Utah County, north of Provo	--	In February 1850 a white-Indian conflict developed near the mouth of the Provo River. Big Elk, a chief of the local Piute Indians, was killed and his squaw fled with others toward the foothills to the east. She died from a fall from the peak that was then named in her honor.
Tabby Canyon	Duchesne County, south of Duchesne	Ute	named for Tabby
Tabby Creek	Duchesne County	"	"
Tabby Mountain	Duchesne County, west of Tabiona	"	"
Tabiona	Duchesne County, west of Tabby Mountain	"	In 1860 a military fort was built on this site. The forts was named "Tabiona" but was also known as Tabbyville, and until 1915 was often called Tabby. The name refers to two Ute chiefs, Tava (Tabby) and Tayneena. They lived in the area with their people. In 1915 Tabiona became the formal name. (Named after Tabby and his daughter, Iona.)
Tatow Knob	Millard County, north of Swasey Peak	?	ta-too, ta-taugh = big toe (of an Indian giant)
Ticaboo Canyon	Garfield County, east of Mount Ellsworth	Piute	friendly
Ticaboo Creek	Garfield County, east of Ticaboo Mesa	"	"
Ticaboo Mesa	Garfield County, between Cane Spring Desert and the Henry Mountains	"	"
Tintic	Juab County, west of Mona	Goshute (Goshute)	Tintic, a Goshute (Goshute) chief
Tintic Valley	Juab County, west of Eureka	"	"
Tokawana Peak	Uintah County, between East and West forks of Blacks Fork	Ute	Uintah Ute legend: there were once two Indian chiefs: one was good and one was bad. Tokawana was the name of the good chief, meaning "peace".

Tonaquint	Washington County, pioneer settlement at the junction of Santa Clara Creek and the Virgin River, also called "Never Sweat" because it was so hot, and "Lick Skillet" because it was so poor	?	Tonaquint Indians
Tooele	Tooele County, west of Oquirrh Mountains	?	some say it is named after Tuilla, a Goshute leader, and others say it means the rushes and reeds in the swamps
Tooele County	one of first six counties	?	"
Tooele Valley	Tooele County, south of Great Salt Lake	?	"
Topache Peak	Beaver County, southwest of Milford	?	?
Toquerville*	Washington County	Piute	black mountain
Tushar Canyon	Grand County, northwest of Moab	?	?
Tushar Mountains	Beaver County, between Beaver, Junction and Marysville	?	t'shar = white mountain
Tushar Ridge	"	?	"
Uinta Basin	Uintah County, south of Uintah Mountains	Ute	named for Uintah Utes (uintah = pine land)
Uinta Mountains	northeast Utah	"	"
Uinta River	Duchesne and Uintah Counties, starts on the eastern slopes of Kings Peak	"	"
Uintah	Weber County, mouth of Weber River Canyon	"	"
Uintah County	one of original six counties	"	"
Uintah Lake	Duchesne County, west end of Uintah Mountains	"	"
Utah County	one of the first six counties	Ute	named after Ute Indians
Utah Lake	Utah County	"	"
Utah State		"	"
Utah Valley	Utah County, south of Point of the Mountain	"	"
Utahn	Duchesne County, north of Duchesne	"	"
Uteland Butte	Uintah County, near Ft. Duchesne	"	"
Wah Wah Springs	Beaver County, eastern slopes of Wah Wah Mountains	?	good water
Wah Wah Valley	Beaver County, between Wah Wah Mountains and San Francisco Mountains	?	"
Wah Wah Valley Hardpan	Beaver County, north end of Wah Wah Valley	?	"
Wah Wah Wash	Beaver County, south end of Wah Wah Valley	?	"

This list was compiled from Utah Place Names by John W. Van Cott, The New Utah's Heritage by S. George Ellsworth, and A Teacher's Guide for the Maps and Chart Series Conquest for Indian America by Dolores Riley and Will Munkena.

Wahweap Marina	Kane County, on border of Utah and Arizona	?	good water
Wahsatch	Summit County, on border of Utah and Arizona	?	"
Wahweap Bay	Kane County, part of Lake Powell	Piute	alkaline seeps with stagnant or brackish seeps
Wahweap Creek	Garfield and Kane Counties, starts on southern slopes of Canaan Peak	"	"
Wanship	Summit County, at junction of Silver Creek and Weber River	Shoshone	named for Chief Wanship (meaning "good man")
Wasatch	Salt Lake County, southeast of Salt Lake City	Ute	mountain pass or low place in high mountains
Wasatch County	central Utah	"	"
Wasatch Mountain State Park	Wasatch County, west of Midway	"	"
Wasatch Mountains	north-south range of mountains in central Utah	"	"
Washakie	Box Elder County, south of Portage	Shoshone	named for Chief Washakie
West Tavaputs Plateau	Carbon and Duchesne Counties, west of Desolation Canyon	Ute	named for a Ute Indian headman
The Wickiup	Emery County, on the Sinbad Swell	--	a hut made of reeds and mud
Wigwam Lake	Duchesne County, central Uintah Mountains	--	named because Uinta Utes often camped around the lake
Wonsits Valley	Uintah County, junction of White, Green and Duchesne Rivers	?	wonsits yu-av = antelope valley
Wynopits Mountain	Washington County, in Zion National Park	?	Indian diety of evil
Yampah Plateau	Uintah County, north-east of Jensen	Ute	named for the yampah plant, a staple of the Yampah Ute Indians
Yovimpa Pass	Kane County, south end of Bryce Canyon National Park	Piute	yimpabitiz = pine tree ridge
Yovimpa	"	"	"

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- (Abbreviations: n.d. = no date, n.l. = no location, n.p. = no publisher)

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