

INTRODUCTION

This short text can only offer students a glimpse of Ute life and culture. It recounts only a few of the many Ute legends, discusses only some of the many tools and methods the people used in daily life, and presents only a fraction of the beliefs and customs which were important. It attempts to use language which reflects Ute experiences and perspectives, to show children not only events and artifacts, but the attitudes which gave them meaning.

The workbook section which follows the text contains exercises tailored to diverse aims. It includes problems and projects designed to strengthen basic skills: vocabulary, map-reading, memory, and mathematical problem-solving. Some exercises ask the student to reorganize information, draw conclusions, and relate the new material to familiar situations. Some ask students to work together to plan and execute larger projects. And finally, some will require students and teachers to draw on the many people, published works, and other resources which can expand their knowledge of Ute culture, including the geography packets, booklets, and other materials which are part of this general curriculum project.

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LONG AGO

IN THE BEGINNING

It began long ago, when there were no people on the earth. Senawahv (the Maker of All Things) cut sticks and put them in a bag. Coyote watched until Senawahv left. Then Coyote opened the bag, and many people came out. They ran in every direction, all speaking different languages.

When Senawahv saw the open bag, he was angry. He had planned to give each group its own place on the earth, so that the people would not fight. When Coyote spoiled that plan, Senawahv knew that wars would begin over the land.

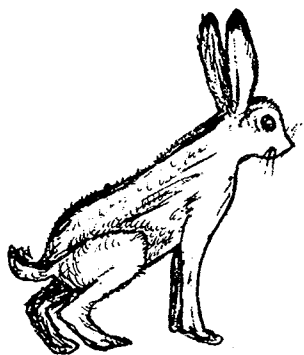
Some people stayed in the bag. When Senawahv saw them, he said, "These people will be very brave. They will be called Ute, and no one will defeat them."

In this way, Ute elders explain, people came to the earth. Slowly they learned to use what Senawahv had given them. At first the days were very short. The sun stayed in the sky for only a few hours. To help the people, Rabbit fought the sun.

He traveled over mountains and valleys until he reached the edge of the world. Then he took out his bow and arrows. When the sun rose, he shot at it, but the great heat burned his arrows. Then he wet his arrows with tears and shot again. At last he hit his target.

Now the sun grew very angry because Rabbit had





shot him. He began to chase Rabbit across the earth. Every time that Rabbit hid, the sun burned his hiding place. In this way, Rabbit got the brown spots which cover his back and ears. Then Rabbit hid under a rabbit brush that would not burn, and the sun had to give

up. After that the sun crossed the sky each day.

Then the days were long enough for the people to hunt and fish. They could gather the sweet pinyon nuts and the juicy berries. The sun warmed the rocks during the day. But the people had no fire to cook their food. When cold winds blew at night, they could not warm themselves. So, the stories tell, Coyote decided to get fire for the people.

One day a piece of burnt grass blew in front of Coyote's home. He picked it up and called the people together. When they had come, he showed them the burnt grass and asked them if they knew where it came from. No one knew what it was.

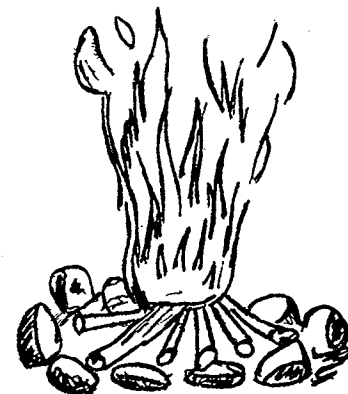
Then Coyote asked them to search for it. They decided to head west, since the wind blew from that direction. They traveled for many days, crossing mountains and plains. Finally they camped, and Coyote sent some of the people to look for this strange thing. First Red-Tailed Hawk went out, but he saw nothing. Then Eagle flew higher and saw smoke. Then Hummingbird flew away. He was gone for a long time, and the others began to look for him. When he came back, he said that he had seen something near the place where the earth meets the sky.

So all the people traveled toward that place. When they had crossed two mountain ranges, Coyote told them to wash themselves and put on their best clothes. They were near to the camp of the people who had fire. Coyote showed them how to take the fire and warned them that the strangers would fight to get the fire back.

When they came to the strangers' camp, Coyote met with the chief and asked the strangers to dance for them. They agreed and built a big fire for the dance. Coyote had on a long black wig made of shredded bark. He danced all night. Just as the sun rose, Coyote gave his people the signal. Suddenly he took off his wig and put it in the fire. All of the fire jumped into the bark wig, and the people ran as fast as they could.

The angry strangers chased them. When one person grew tired, he passed the fire to another. Soon only Coyote, Eagle, Chicken Hawk, and Hawk-Moth had strength to keep going. Then the other three grew tired, and Coyote ran on alone.

The strangers made water pour from the sky, and Coyote feared that the fire would go out. At last he found a dry cave. He piled up some brush and built a large fire. Outside, the strangers made freezing winds blow and heavy snow fall, but Coyote stayed warm. In the morning, the sky cleared and the ice began to melt. Then Coyote carried the fire home and showed the people how to use it.



All of these stories tell of a time long ago, a magic time when animals spoke and acted like people. That magic time ended, but the Ute people stayed on the earth. They learned that everything on earth had a purpose. They read the signs of the moon and the clouds. They heard the message of the wind. They learned to use all things wisely.

Senawahv had given them a rich land. He had given them plants and animals, birds and fish. He had given them water, the milk of Mother Earth. These gifts were for all people to share. They were for all time, until darkness came to cover the earth.

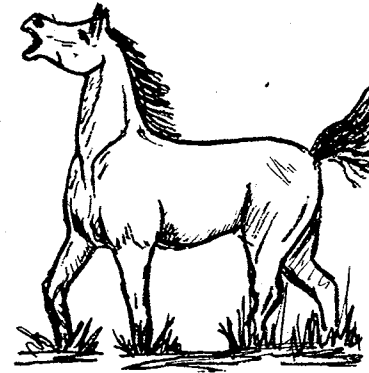


Senawahv told the people how to take care of his gifts. He showed them how to use these things without wasting them. If the people did what he said, they would have strength and health. The earth would provide all that they needed as long as they treated it with care. In this way, all people could use Senawahv's gifts until the last sunset came and their time on earth ended.

Even the oldest people do not know exactly how the Ute people lived in those early days. Only a few of the stories speak of that time. They say that the people traveled across the land on foot. They built homes from grass and reeds and brush. They shot deer with bows and arrows, and they gathered the plants that grew in their land. For many years the people lived in this way.

HORSES

Then the people began to get horses from Spaniards who settled south of Ute lands. Many records tell about the changes that the horse made in Ute life. Ute people could travel further on horseback, so they saw each other more often. They also met their eastern neighbors, the Plains peoples, and learned many of their



ways. Since they had more contact with their enemies, they fought more often. They could meet in larger groups, because they could carry enough food on the horses to stay together for long periods of time. On the plains, they could load their horses with buffalo meat and hides. With the hides, they made clothing, containers and tipis.

What was it like to grow up among the Ute people then? From the very beginning, the people shared a way of looking at the world. Each new child came to know that way. Although every child had different experiences, all children shared the Ute people's life.

The family was the center of that life. It was the first, and most important, part of every child's world. There children learned about the people and their way of doing things. As boys and girls grew up, they too part in family activities. One day they had children of their own. Many years later, they told their children and grandchildren what their relatives had told them. In this way, the Ute people shared their wisdom with each new generation.

THE FIRST YEARS

AT HOME

The Ute people welcomed each new child. His aunts and uncles, his grandparents, his brothers and sisters, his cousins, and his mother and father all took care of him. They made string figures for him to play with. They cut leaves into interesting designs to amuse him. They sung to him and told him many stories. They washed him and fed him. Someone always watched to see that nothing hurt him. When he was unhappy, someone comforted him.

At night the baby slept in warm fur or skin blankets. In the morning, his mother put him into a cradleboard.



His grandmother had made the cradle before he was born. First she bent a long willow strip into an oval that was wider at the top than at the bottom. She tied willow strips on this frame. When this base was strong, she began to make the cover.

She sewed two pieces of buckskin together on three sides. Then she slipped the frame into the buckskin cover. A buckskin pouch held the baby, who lay on a soft pad. A woven willow hood kept the sun out of his eyes. Each morning his mother put him in the cradle and laced the pouch so he would not fall out. She tied a toy to the cradle so that he could play while she carried

him. When she sat down, she rocked the cradle and sang to him. He spent most of his first year in this warm safe cradle.

Soon the child began to crawl. Then he learned to walk. As he explored the area around his home, he found many interesting things. There were tools made of deer bones, wood, brush, and stone. There were baskets of every size and shape. Some of them held water. Others held piles of tiny seeds. There were even baskets that men could catch fish in. Dried meat, fish, and berries were heaped in baskets and rawhide bags. Piles of warm, soft rabbit fur lay waiting to be made into blankets.

Most Ute families moved often. They traveled to the places where plants grew. They went to the mountains to hunt deer and antelope. They moved to the streams and lakes to catch fish. Each time they moved, the children helped pack the family's belongings and put up a new home.

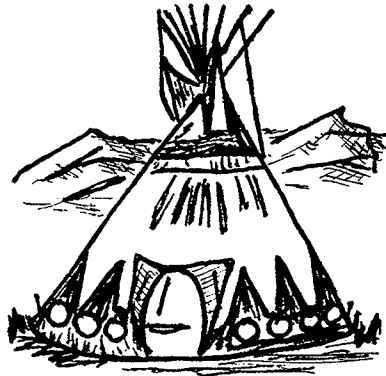
The Ute people lived in two kinds of houses. One was the brush home. To put up a brush home at the new camp, the family chose four long poles. They tied these poles with buckskin at the top. They set the frame up so that the bottoms of the poles made a circle.



They leaned more poles against this frame. Then they tied willow strips around it, leaving a doorway on one side. They added brush to the frame. When they put the door on, the house was finished.

A brush home stayed cool on the hottest day. In the winter, a fire just outside the door kept the people warm. This house met the people's needs. While they camped, the house was comfortable. When they moved on, they could leave it behind.

Many of the people who had horses began to use tipis instead of the brush homes. With the tipi they did not have to build new houses at each camp. They could carry their homes with them when they moved. The tipi frame looked like the frame for the brush house. The base was four poles tied at one end. Other poles were added to make a strong frame. But the people made the tipi cover from elk or buffalo skins, not brush. Women sewed about ten hides into a cover. Then the people folded the cover up and took it wherever they went.



The whole family helped put up the tipi in the new camp. They chose a sheltered place, near firewood and water. It could have been in the mountains near a grove of ripe berries. It could have been near a river filled with fish. It might have been beneath the trees in a gentle valley. When they had found the best campsite, the people began to put up their homes.

First they lifted the poles into place. Then they put the cover onto the frame. They used wooden pegs to fasten the bottom and the side. When they had finished putting up the cover, they fixed the inside of the tipi. They dug a fireplace in the center. Even on windy days, they could have a fire without smoke, since the tipi had

flaps to keep the smoke outside. After they covered the floor with brush or soft bark, they made beds of willows and rabbit blankets around the fire.

When the family had set up the camp, the adults did their jobs. Men went out to hunt and fish. Women picked plants, wove baskets, and tanned hides. But young children were free to play. They could explore the area, climb the trees, and run through the meadow

GAMES, PETS, AND TOYS

They also had many games. Often groups of boys played with bows and arrows. Each boy tried to throw an arrow underhand as far as he could, so that it stuck in the ground. Sometimes they shot at targets. One boy threw a willow ring to the top of the hill. As it rolled down, the boys shot at it, trying to put their arrow through the middle. While they played, they learned to handle bows like the ones they would use to shoot antelope and deer. They had other toys, like slingshots and stone tops, too.

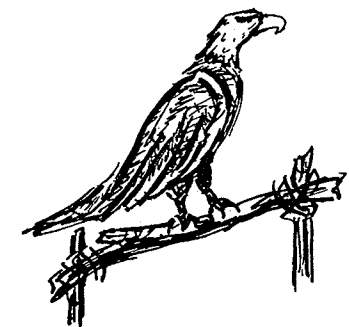
While their brothers shot arrows at a ring, girls played many games. They had wooden dolls to take care of. Groups of girls had contests to see who could find the longest piece of a particular kind of grass. These games showed the children things that they would need to know when they grew up. Looking for grasses, the girls learned how



find good basket materials. They began to recognize many kinds of plants. Like boys, young girls also imitated the games that their parents played. They practiced juggling two clay balls like their mothers did. Some of the grown women could walk half a mile while they juggled, without dropping a ball.

Both boys and girls slid down snowy hills on pieces of rawhide. Many children had pets. Some kept doves or owls in willow cages. Some had small eagles. When a man found an eagle nest high in the cliffs, he took the

baby eagles. Often several men lowered him into the nest on a rope, so that he could reach the young birds. When he brought the eagles home, he clipped their wings so that they would not fly away. Children watched the eagles and brought rabbits for them to eat. When



the birds grew up, the people took some of their beautiful feathers and let the eagles go.

STORIES OF OUR ANCESTORS

Parents rarely scolded or punished young children. They almost never spanked them. Children learned to respect the people's ways by watching everyone around them. They had fun listening to the older people tell stories. At the same time, they learned how to behave. They could laugh when a character in the stories made mistakes. But while they laughed, they also

learned not to do boastful and silly things themselves. Most children did not need to be punished. Only a very disobedient child had to be warned that a monster would carry him off.

The stories explained many things. Some told the children to share what they had, to tell the truth, and to respect their elders. Others warned them that terrible things happened to children who did not obey. The children heard about the time when Coyote's son watched a battle. He was so interested in the fight that he forgot what his father told him. The minute he disobeyed his father, an enemy warrior killed him.

Stories showed the children what they should do. The legends reminded them that those who did not behave were often punished.

Skunk, the storyteller said, began to smell bad when he refused to settle a dispute with Chipmunk. Once Coyote found a beautiful red blanket. He didn't see anyone around, so he stole the blanket. Then he saw a cloud of dust following him. It was Rock, the owner of the blanket. Rock chased Coyote over the mountains and frightened him so badly that he never stole anything again.



There were many kinds of stories. Some explained why things were the way they were. Some told about the beginning of the world. Some described the time when Coyote and his stone-shirted warrior fought a fierce battle with Senawahv. One told the children which bird builds a different kind of nest. Another

showed them how Coyote learned to hunt with a bow and arrow.

Other stories were just for fun. Many of them laughed at Coyote's pride. Once Coyote tried to ride a horse, but he kept falling off. Then his friends tied him on, and Coyote believed that he was a good rider. But when the rope broke, he fell off again. Another time, Coyote saw his face in a lake, and it frightened him so much that he ran away.

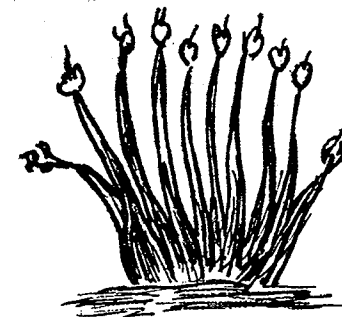
On cold winter nights, the people sat near the fire and laughed at these stories. Listening to them, the children learned about the people and their ways. Hearing about the animals' adventures, they learned what they should do. The stories also told of other times and places. There was another world beyond the family, the home, and the campsite. Each child was a part of that world too.

THE LARGER WORLD

THE UTE PEOPLE

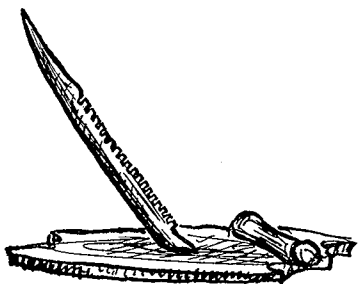
The Ute families lived together in groups called bands. About twelve bands shared the huge area that belonged to the whole Ute people. Ute land stretched from Wyoming to New Mexico. All of the land between central Utah and eastern Colorado was theirs. As his family traveled, a child climbed high mountains and steep cliffs. He crossed hot, dry deserts and cool, wet valleys. He stood on rolling hills and flat plains.

Each band made its home in one part of Ute land. The band moved through its area as the season changed. In the summer, a child ran through thick mountain forests. His parents hunted, fished, and gathered plants while he played beside mountain streams. As the weather grew colder, the band moved to lower valleys. When frost came, the people made their camps in warm valleys and desert lands. While snow and ice covered the mountains, the child played in the sagebrush.



Each band lived in its own area, but the people shared the land. Even before they had horses, the people traveled long distances to see each other. Bands joined together to do many things. Together they went out o

the plains to hunt buffalo. People from different groups met to hold antelope hunts. Young people often courted and married members of other bands. Everyone visited friends and relatives in other groups. Many people met for dances.



The largest groups came together each spring for the Bear Dance. Stories told how the dance had begun. One spring a young hunter met a bear who showed him how to

do the Bear Dance. Each year the people followed the bear's instructions. Musicians used notched sticks to make noises like those a bear makes in early spring. Their scratching, rumbling music sounded like spring thunder. The dancers looked like bears waking up. As the dance went on, they grew more and more lively. While they danced, people sang their own songs about spring. It was the time when plants begin to grow. It was the time for animals to awake after the long winter. It was a time to mourn those who were gone and to greet new members of the tribe. It was a time for people to celebrate with their friends.

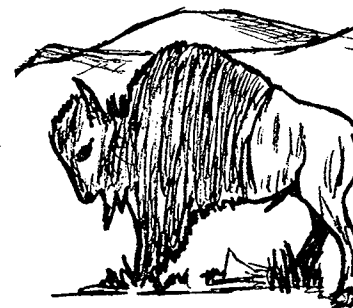
After a few years, the growing child knew the land well. He saw the plants and animals that filled the land. He swam in the streams and lakes. But beyond that familiar land, there were other people and other places.

NEIGHBORS

To the west, the land belonged to the Paiutes, the Shoshones, and other Great Basin peoples. Before they had horses, the Ute people shared many ways of life with their western neighbors.

The Navajo and Pueblo peoples lived to the south. Ute people went to their land to trade furs and furbelies for Pueblo corn, cloth, blankets, and pottery.

When they had horses, many Ute people rode into eastern Colorado and western Kansas. The Plains peoples, their eastern neighbors, lived there. Ute hunters brought back many buffalo from the plains. They also brought some of their neighbor's ways. Soon Ute people had decorated tipis. Women learned to do beautiful beadwork. When they had more rawhide, the people carried their food and tools in hide bags.



The people's neighbors were not always friendly. Sometimes the hunters met enemy warriors on the plains. Since the Ute people were brave in battle, the enemies feared them. If an enemy followed them to their homes, they went high into the mountains. There in the land that they knew so well, no enemy could defeat them.

A child had to learn about these things too. To find his way home from strange lands, he had to read the stars. The sky also showed him what time it was at

when the seasons would change. He had to remember what the land looked like at night, on a rainy day, or in a snowstorm. He had to judge which neighbors would be his enemies. He had to learn how to defend himself if they attacked him. He had to learn which men he could trust and which men would be good leaders.

GROWING RESPONSIBILITIES

For many years, children watched the older people do these things. As soon as they were able to, they began to help. At first they had small jobs. When they could do those well, they took on larger ones. They tried to do everything the adults did. A nine-year-old girl wanted to carry her younger brother or sister in a cradleboard. When her mother let her, she cared for the small children. A young boy began to hunt rabbits as soon as he could hold a bow. Young people helped gather food and make clothes. At first the older people helped them and showed them what to do. Soon they could do all of these things by themselves.

PLANTS

Hundreds of plants grew in Ute land. Young girls learned where and when each of them ripened, and how to use each of them. Their mothers, aunts, and grandmothers showed them how to tell which plants were safe to eat. They helped them make the tools that they needed to pick the plants. They taught them how to cook the plants so that they would taste good and keep until winter. The day when a young girl gathered her first plants was a special day for her. She gave the food away, so that she would be lucky.



Women gathered many plant roots, like wild garlic, onions, and carrots. A young girl dug them up with a sharpened stick. She filled her basket or bag and carried the roots back to camp. Then she baked them in an earth oven. First she made a fireplace and covered the bottom with large stones. She lit a fire and waited until it burned down. Then she added heated rocks and damp grass. She put the roots on the grass and covered them with more grass, rocks, and dirt. The next morning, she took the roots out of the oven. Then she could grind them and store them until winter. The people ate some roots, like sago lily, when they were fresh. Others, like wild potatoes, were boiled or made into cakes.

More than a dozen kinds of wild berries grew in Ute lands: blackberries, blueberries, raspberries, strawberries, buffalo berries, chokecherries, currants, gooseberries, juniper berries, service berries, wintergreen, and squaw berries. When ripe berries hung on the bushes, the women took large baskets to collect them. They piled the berries in the baskets and laced covers of leaves over the top.



When the women got back to camp, everyone wanted some of the cool, fresh berries. The people ate strawberries, raspberries, and wintergreen only when they were fresh. But the women dried most other kinds of berries for winter.

Dried berries would keep for many months. When currants ripened in late June or July, young girls helped the women pick them. First they took off all of the

leaves and stems. Then they crushed the berries and shaped the pulp into small cakes. They dried the cakes in the sun. In February, when snow covered the ground the people could enjoy dried currants.

The people also ate many seeds, like sunflower seeds. The women gathered seeds from early spring to late fall. They used several willow tools to knock the seeds off of the plants. They took baskets and pieces of buckskin to carry the seeds back to camp. Then they dried the seeds and removed the shells. They ground the seeds into a flour. Later the women could use this flour to make tasty soups and stews.

Pinyon nuts began to ripen in early fall. When there were many nuts, several families camped near a pinyon grove. In early fall, the light-colored nuts hung in cones on the trees. The people had to use long poles to knock them down. These nuts were hard to remove from the shells, since they were not fully ripe. But by November or December, ripe pinyon nuts covered the ground. These darker nuts pulled away from the shell easily. They tasted very good, and they did not have to be roasted like the earlier ones. The women cleaned them and ground them into a flour which made tasty gravies and soups.

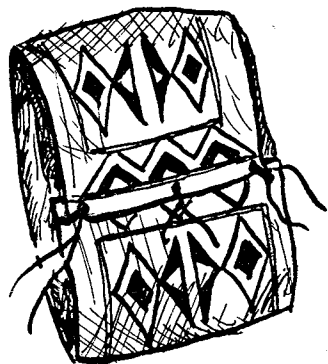


The Ute people knew many ways to use plants. They wore sweet-smelling ones in their hair. They used yucca root to clean their clothes. They made rope and nets from plants. They wove plants into sturdy baskets.

Wise men and women knew which plants would help cure sick people.

Since the plants grew all over Ute land, the people had to travel long distances to pick them. If they came too late, the plants were gone. They carried only the things they needed, so that they could move quickly and often. They lived in homes that they could move easily or in ones that they could leave behind. They stored extra food so that they did not have to carry it every time they moved.

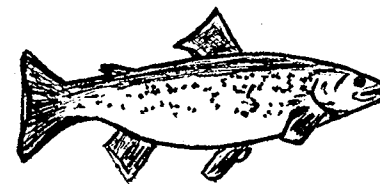
When the women had picked, cleaned, and dried the plants, they chose places to store them. First they put the dried seeds, nuts, or berries in rawhide or sagebrush bags. Then they found a place where the food would stay safe until winter. Often they dug pits beneath an overhang where the snow would not get too deep. They lined the pits carefully with bark. Then they piled bags of food in the pits and covered the bags with layers of bark, grass, rocks, and dirt. When



they finished, they burned the area so that no animal could find the hiding place. They also kept food on platforms high in the pine trees, where animals could not steal it. The pine needles protected the bags from rain and snow. In the winter, the people could come back to these places to get the dried food.

FISH

Plants were only one of the resources in Ute land. Fish filled the lakes and streams, and the people knew many ways to catch them. Often they put up a willow dam in a small mountain stream. Several men rolled a large log down the stream toward the dam. Men, women, and children waited near the dam. When the fish swam down, the people caught them in nets or in their bare hands. But men did most of the fishing. They scooped fish up in woven baskets and traps. Often they used rafts to fish in the lakes and streams. They caught fish with sharp arrows, spears, and clubs. In early winter the men fished through holes in the ice. They sat inside brush shelters. When the fish swam under the holes they speared them. The people dried some fish to eat in the winter months when they could not catch any



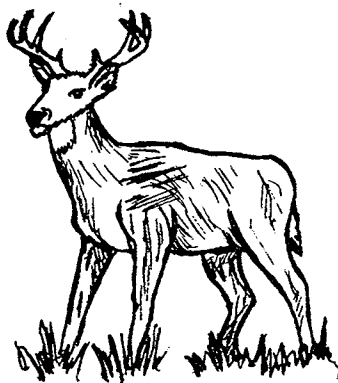
ANIMALS

Animals also filled the land. A young boy could begin to hunt as soon as he could shoot a bow and arrow. He started with small animals, like rabbits and squirrels. His father, grandfather, and uncles showed him how to follow an animal's trail. They told him that he could never leave a wounded animal. He learned to move quietly through the woods. He practiced shooting until he could hit the fastest rabbit.



One day he proudly brought home his first rabbit. Like a young girl, he did not eat this first food. He gave it to an elderly person or to a man known as a good hunter. This reminded him to share with his family. It also brought him luck.

Adults worked together to catch more rabbits. They tied a large net to the brush and drove the animals into it. They used brush corrals to trap the rabbits. That way, they could get enough rabbits to feed many people or to make a warm blanket. A good hunter led these hunts. He knew the area well and told the people where to put their net or their corral. Like all Ute leaders, he could not force the people to do what he said. The people took his advice because he was wise. When the hunt ended, he was like anyone else in the group.



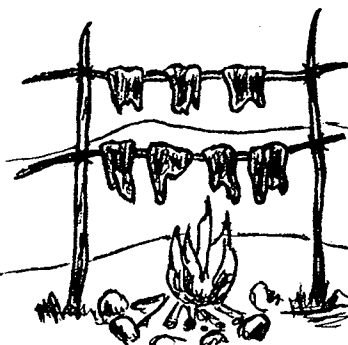
A young man who knew how to hunt small game was ready to chase larger animals. The older men showed him how to find deer, antelope, elk, and buffalo. When he found a trail, they taught him to wait quietly. They showed him how to cry like a fawn so that the deer would come to him. They helped him make snowshoes so that he could follow the elk in the winter.

The people also set up traps to catch the large animals. In the fall, a young man helped the hunters

dig pits. When the deer ran down the mountains, they fell into these traps. Sometimes the men put up wings of stone or brush which led a running deer straight to the waiting hunters. A skilled hunter showed the people how to catch many antelope. A group of people built a brush corral. Then, following the leader's directions, the men drove the antelope into the corral.

At last the young man was ready to join a buffalo hunt. He chose his fastest horse to chase the huge animals. He took an extra horse to carry the meat back to camp. Then he rode out of camp with the hunters. Young children, old people, and most women stayed behind. The hunters went to the mountain parks so far out onto the plains. While they hunted, they had to watch for enemies who would attack them and steal their horses.

While the men were gone, the women put up drying racks. When the hunters came back with loads of meat and hides, the people had a feast. Then women cut the rest of the meat into thin strips. They hung the strips on the racks over a fire. Noise and activity filled the camp.



The Ute people did not waste any part of the animals they killed. In two or three days, when the meat had dried, the women fixed it so that it could be stored. First they pounded the dried strips until they were soft. They crushed the bones and boiled them. Then they added the fat from the boiled bones to the soft meat. Shaped into balls or piled in rawhide bags, this meat would keep well.

CLOTHES AND TOOLS

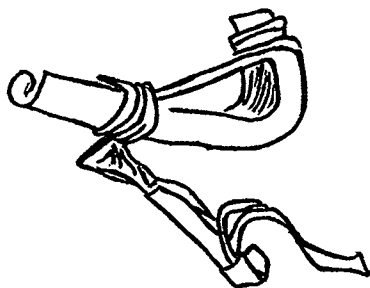
The people made many other things from the animals. The women wove blankets and capes of rabbit fur. They made needles and awls from the leg bones of the deer. They used sinew from the elk and the deer as thread. They could boil meat in containers made from the buffalo's stomach. The rib bones of mice made fish hooks. Even the animals' brains were not wasted. The women used them to tan the hides.

Women did most of the tanning. First they had to scrape the hide with a bone tool. Sometimes a woman just scraped the inside to clean it. Often she also scraped the fur off of the outside, so that she would have a

smooth hide. Men shot the animals in the fall and early winter, when the skins were thick. Although the thick, stiff skins were hard to work with, they made the strongest hides. First the woman washed the hide and soaked it in water overnight. In the morning, she

rinsed it again. One or two women wrung the extra water out of the hide, using a stick to help twist and squeeze it.

When the hide was clean, the woman began to tan it. First she rubbed animal brains into the skin with a juniper branch. She let it dry for two or three days. Then she soaked it in water again. When she had pulled and squeezed it to keep it soft, she wrung it out again. She let it dry in the sun before she stretched it and



pulled it. She turned the hide as she worked so that it would stretch evenly. It took her half a day to stretch one hide.

She hung the skin over a pole until it was dry. Sometimes the woman left the skin in its natural color. To make a skin darker, she could smoke it. First she built a frame over a fire pit. She started a fire and put the skin on the frame for fifteen minutes or half an hour. If she made her fire of pine wood, the skin would turn light yellow. Greasewood made it a darker yellow and willow made it brown. She could use the finished skin to make clothes, blankets, bags, or tipi covers.

If she wanted to make a simple dress or a man's shirt, she needed two skins. She put the two together with the neck ends at the top. Then she sewed the shoulders and side seams. When she had trimmed the bottom edges, the dress was ready. If she wanted a fancier one, she used a third skin. She cut sleeves, yoke, or a fuller skirt from the extra piece.



At first the women did not decorate clothing. Later they began to make fancy dresses and shirts. They cut fringe along the seams and at the bottom edges. They used animals' claws and porcupine quills to make beautiful designs. When traders brought glass beads and metal, the women added these shiny new materials to their designs.

The Ute people made many things from hide. Robes and blankets kept the people warm in the winter.



They wore moccasins, leggings, and caps made from hide. They used rawhide and buckskin bags of almost every size and shape. They carried their knives, awls, and paint in small bags. Larger ones held clothes, food, and tools.

BASKETS

Women also used plants to make clothing and tools. They wove shirts, skirts, and sleeping mats. They made fine baskets from willow and squawbush. The people used these baskets to catch fish, gather seeds, and carry water. They also ate from them, cooked with them, and stored food in them. A skillful weaver could make almost anything the people needed.

Squawbush was the best basket material. The basketmaker picked it in the spring, when it was soft and easy to bend. She also picked willows for coarser baskets. When she had a good supply, she scraped the plants to take off the outer bark. Then she soaked the stalks in water and split them into three pieces. She could store the pieces until she had time to make her baskets.

Many Ute baskets, like the water jug, were coiled. To make a water jug, a woman knotted two stalks together. She held the knot and wound the strips around it to make the body of the basket. To hold the

strips in place, she sewed over each row. When the basket was big enough, she made her circles smaller to form the neck. Then she finished the top edge.

She still had to seal the inside so that the basket would hold water. She waited for a morning when there was no wind. Then she heated pine gum over a fire. Often she put small pebbles in the pine gum. She coated the inside of the basket. When the gum cooled, it made the surface solid and water-tight. To make the jug easy to carry, the woman put rawhide handles on it. The people used sagebrush stoppers to keep the water from spilling.

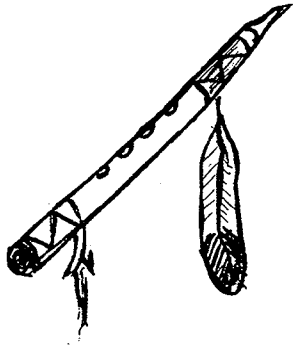


THE PEOPLE'S WAYS

As children grew up, they learned to make baskets, tan hides, catch fish, and find game. At the same time, they learned good manners. Anyone could go into a home with an open door. But if a person found a closed door, he could not just walk in. He had to tell the people that he was there and wait until someone invited him in. Young people had to show respect for their elders. They did not interrupt or speak until the elders spoke to them. The people shared what they had, but no one could take someone else's things. The youngest children learned that everything on earth had a purpose. Each person had a place in life. Healthy, strong people took care of those who were sick or helpless.

Adults cared for young children. Young people helped their elders. In the cycle of Ute life, each person received the care that he needed. In return he helped other people in any way that he could.

Young people also learned to respect nature. No one wasted food or materials, even if the people had more than they needed. Everyone helped keep the camp clean. When they left a camp, no one could tell that they had been there. The people knew that if they abused the land, they would not be able to find the plants and animals that they needed. So they took care of the land when they hunted, fished, and gathered plants.



All young people learned these things. But life was not always serious. There were songs to sing, stories to tell, and games to play. The people loved music. Mothers sang to their babies. Children sang as they played. A young man who wanted to marry a young woman played his song to her on a wooden flute. Music went with everything the people did. There were songs for war and songs for peace. There were songs for warriors who died. At any feast or dance, many people made up songs and sang them.

Some of the young people had special talents. The Ute people honored those who knew a great deal about something. When they needed help, they asked those people for advice. A brave man led his group in war. A good hunter ran an antelope drive or a rabbit hunt. Another led the men onto the plains to find buf-

falo. The people who stayed in one area for a long time often picked a village leader. He showed the people how to choose the best campsite. He knew when it was time to move. Because he knew the land well, he could tell the hunters where they would find the most game. But a young person did not decide to be a leader. The people chose the men and women they would follow. No one, not even the head of a village, could force the people to follow him if they did not want to.



As they grew up, some of the young people found that they had special powers. They could cure someone who was sick. They knew what a man had to do to get well. They could find plants to help a toothache, to reduce a fever, or to heal a burn. With this knowledge, they had a great responsibility. They had to use their power for the good of the people. No one, no matter how great his power, had a right to use it in a way that hurt anyone else.

CHANGES

For many years, all Ute children grew up in this way. They began life in warm, safe cradles. As they grew, they heard the older people explain how the people had come to be and why things were the way they were. Soon they learned to do all of the things that their parents did. They began to take care of the camp, find food, and make things that the people needed. One day they became the wise ones. Young men and women came to them with the first foods that they had gathered. Small children listened to their words. They shared the people's wisdom with new generations.

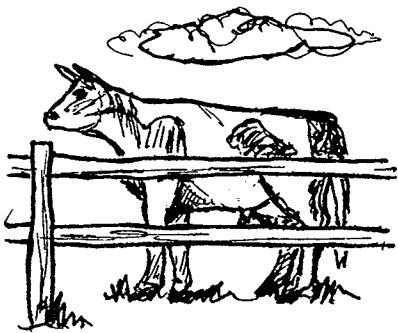
This went on for hundreds of years. Of course some things changed. The people found better ways to do some things. They learned to use new materials. They traveled to new lands. All of these experiences became part of what the people knew.

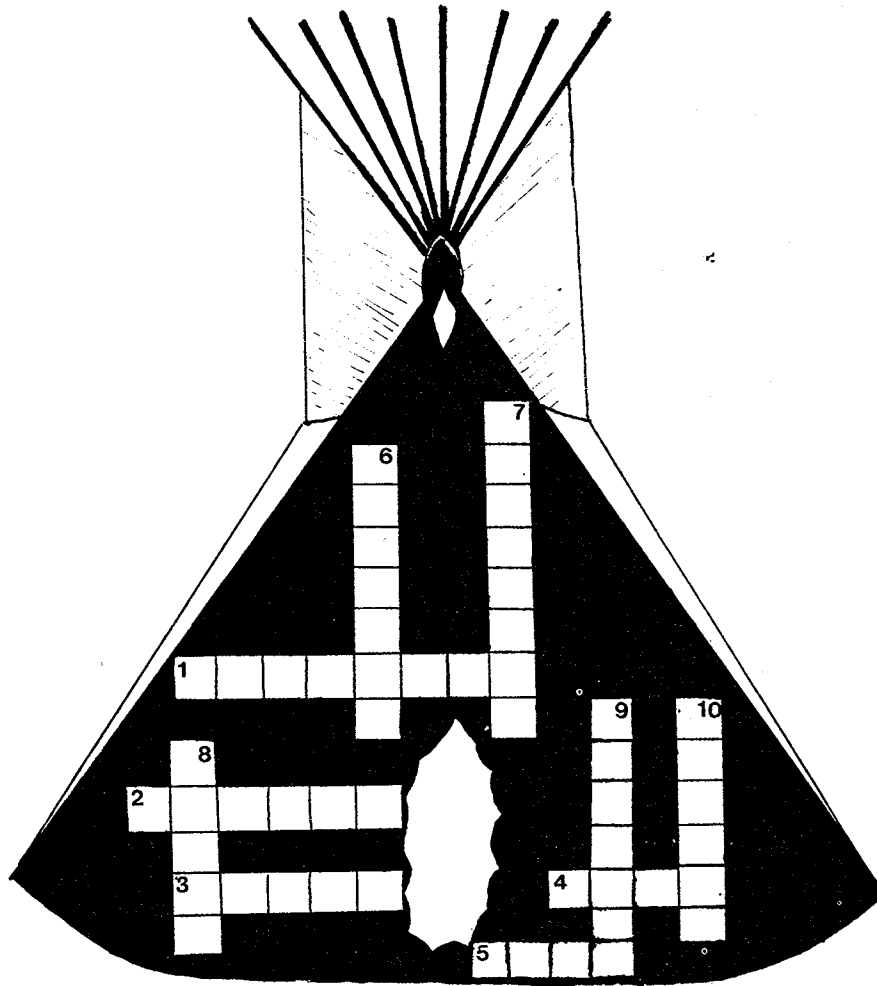
Then a great change came. Strange white men took the people's land. They wanted the Ute people to live and think as they did. Their way was very different from the Ute way. In only a few years, the Ute people lost many of the things which had been most important to their way of life. The strange men told the people that the land was no longer theirs. The game fled. Cattle ate and trampled the grass.

Soon the time when the people could travel through their lands, hunting, fishing, and picking plants, was

gone. Like the time when animals spoke like people, and the time when the people had no horses, it became part of the people's memory. Like those earlier times, it is a time to remember and be proud of.

Today Ute hunters do not ride out onto the plains to find buffalo. Ute women do not spend their days gathering seeds, roots, and berries. But the Ute way of life is not gone. The people still share a way of seeing the world. Ute children still learn what it means to be part of the Ute people. The wise ones still tell the stories, and the families still meet to listen and laugh. Today, as in the very beginning, these things make the Utes a people.





WORKBOOK

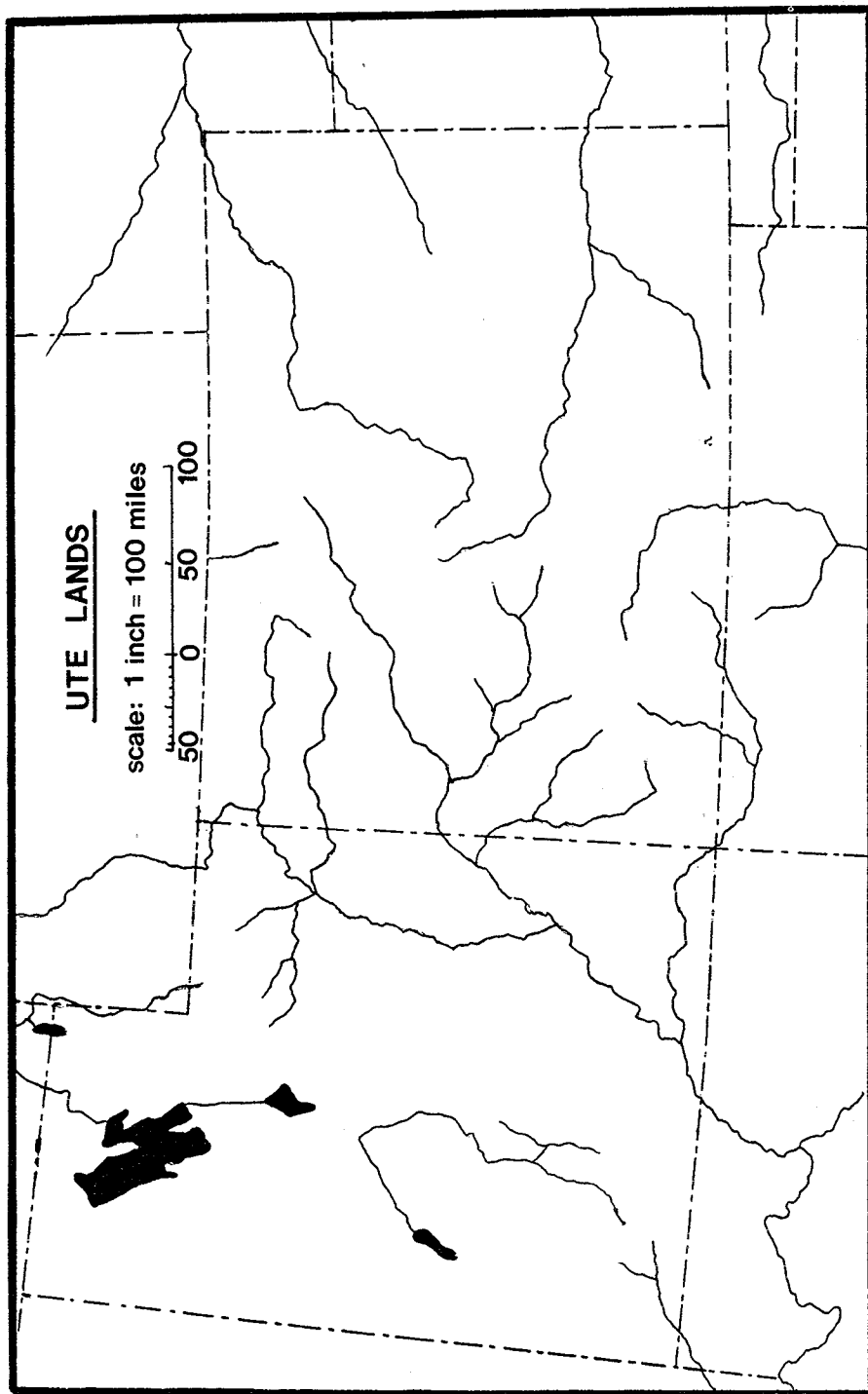
ANIMALS: A CROSSWORD PUZZLE

Across:

1. A special leader showed Ute hunters how to drive _____ into a corral.
2. _____ carried fire to the Ute people.
3. _____ began to smell bad because he wouldn't settle a quarrel with Chipmunk.
4. Ute people used the bones of _____ to make fish hooks.
5. Many Ute children kept birds, like doves, eagles, and _____, as pets.

Down:

6. Ute hunters rode out to the plains to hunt _____.
7. Ute hunters caught some small animals, like the rabbit and the ground _____.
8. With the _____, the Ute people could travel further and see each other more often.
9. With the fur from many _____, the Ute people could make warm, soft blankets.
10. Ute men took baby _____ from nests high in the cliffs.



UTE LANDS

1. Draw the boundaries of Ute lands as they were before the white men came to the area.
2. Label all of the states which include some of this Ute land.
3. Label these rivers: Colorado River, Green River, White River, Duchesne River, San Juan River, Arkansas River.
4. Draw the chains of mountains which run through Ute land.
5. Use colors to show the places where Ute people gathered food. Show the fishing areas, hunting lands, and plant-gathering areas. Show where buffalo, pinyon nuts, small animals, grasses, seeds, and deer were.

Questions:

Use the map you have filled in to help you answer these questions.

1. How long was the perimeter (the distance around) Ute lands? Use string to measure around the boundary on the map. Then use the scale to see how many miles it is.
2. How wide were Ute lands? (Measure them at the widest point.) How long were they? Draw a rectangle around the boundaries of Ute lands. What is the area of that rectangle?

3. How long is the part of the Colorado River which runs through Ute lands? How long is the Duchesne River? How long is the Green River?
4. If you started at the Uintah Basin, which way would you have to travel to reach the plains? What kind of land would you cross if you made the trip? What plants and animals would you see?
5. Who were the Utes' neighbors? Draw a map which shows Ute lands. Then show where their neighbors lived.
6. How far is it from the best buffalo-hunting areas to the pinyon-nut lands? Describe the land you would cross if you traveled from the buffalo lands to the pinyon groves.
7. Describe the different kinds of land within Ute boundaries. Use the map to show where the deserts, mountains, plains, and valleys are.
8. What is a boundary? How do you know when you cross one? Do you see a line on the ground? Why do areas have boundaries? How many different kinds of boundaries can you name?

MATCHING

Match each word with its definition.

- a. a short pine tree with nuts that taste good
- b. something which holds other things
- c. an animal skin which has not been tanned
- d. a group of trees growing together
- e. someone who fights in a battle
- f. a low, rolling sound, like thunder
- g. a design that is sewn on cloth or leather
- h. fully grown or ready to eat
- i. to pick something up or to come together
- j. the space between two places or things
- k. a pen where animals are kept
- l. to pound or grind something into small pieces
- m. to press something very hard
- n. a porcupine's sharp spines
- o. to use something in a way which hurts it or damages it
- p. a group of homes
- q. the things which can be used to make something else
- r. a large rawhide container which held food or clothing

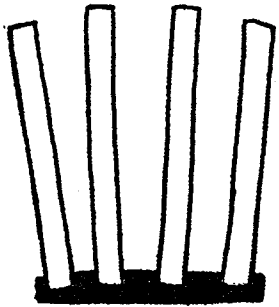
rumbling
quills
gather
village
parfleche
pinyon

warrior
corral
rawhide
crush
embroidery
squeeze

distance
container
ripe
abuse
grove
materials

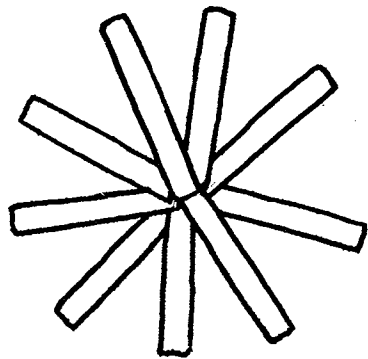
UTE BASKETS

Ute women made many coiled baskets, like the water jugs. But they knew other ways to make baskets too. Twining was one of those ways. Using construction paper, you can make a small basket or a seed-beater this way.



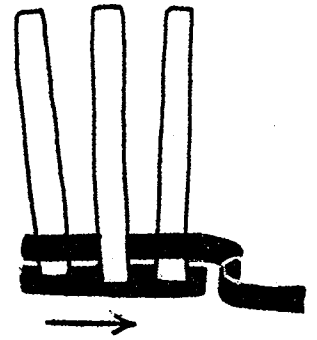
base. They should lie flat, and they should all point up.

1. To make a flat seed-beater or a round basket, you begin with the same materials. Ute women used long strips of squawbush or willow. You can use paper. First, cut thin strips of paper about the same length. For the seed-beater, tape some of these strips to a horizontal

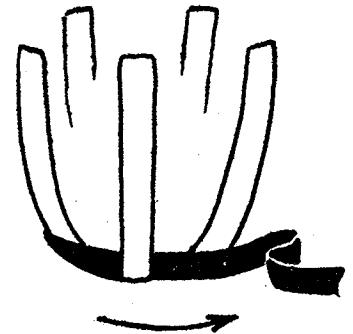


To make a round basket, tape or glue the strips to a small circle. They should come out in every direction.

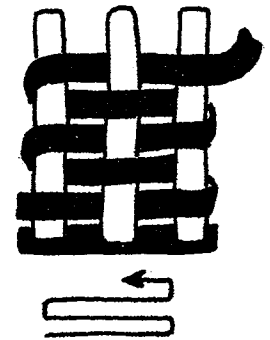
2. Then you can begin to weave. Tape or glue several strips so that you have one long strip of paper. To make the seed-beater, tape one end of this strip to the base, with the long end pointing to the right. Then pull the strip through the vertical pieces, going over one and under the next. Make sure that you follow this pattern. Don't skip any strips.

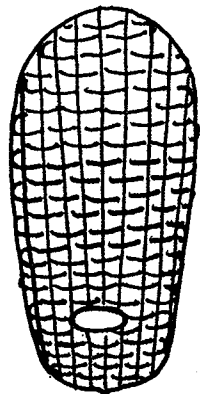
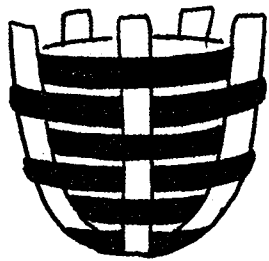


If you are making a round basket, you will begin the same way. Take a long strip of paper and glue it at the bottom of the short strips. Then pull it through, going over and under.



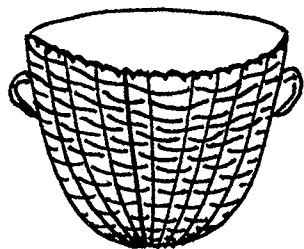
3. Keep weaving the long strip through. If you are making a seed-beater, you will come to the edge. Bend the strip back. Then weave back in the same way. If you went under a strip in the first row, you must go over it in the second.



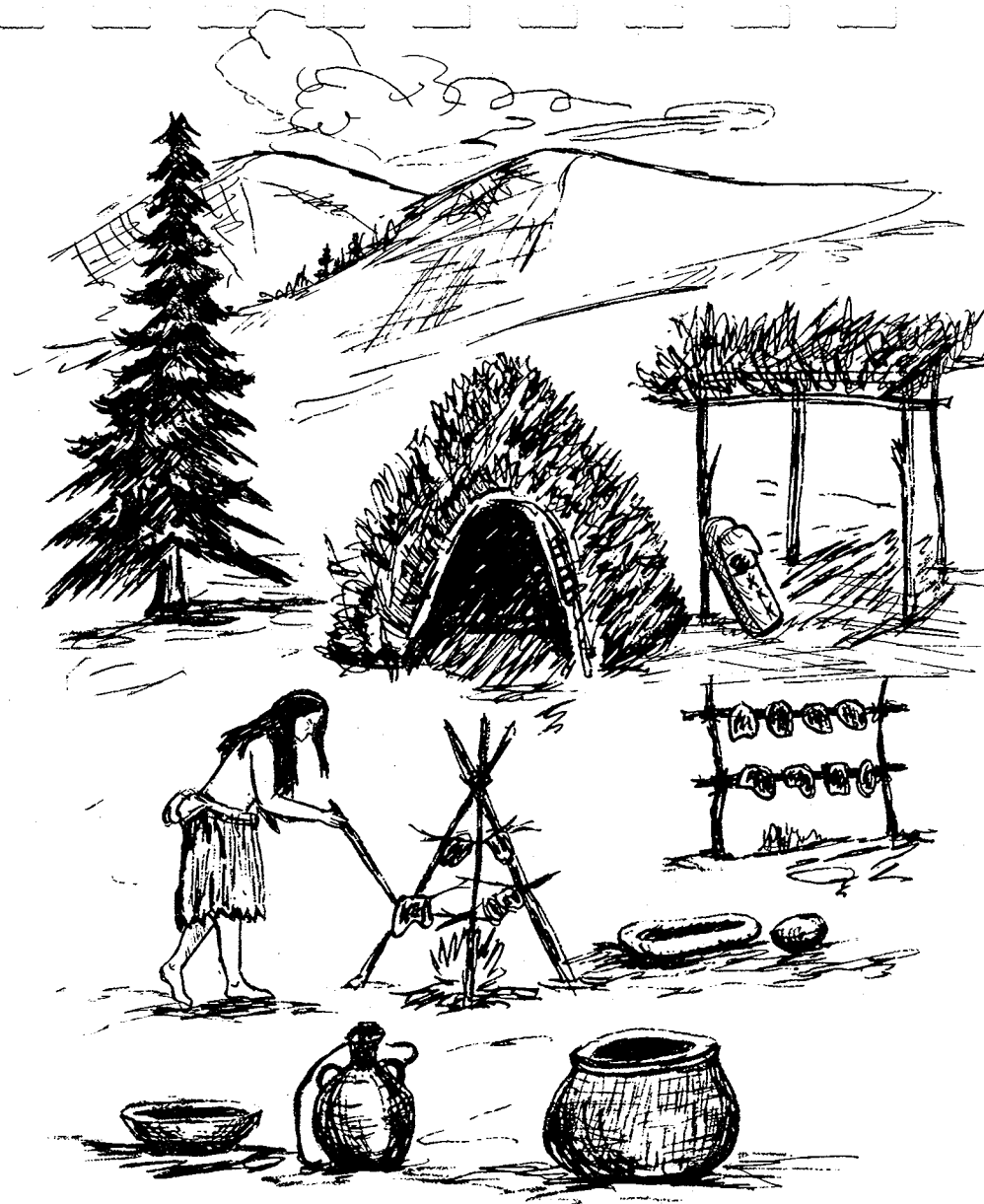


The round basket has no edges. Just keep weaving around it in circles, over and under.

4. Finish the seed beater by trimming the edges so that they are even. Glue the last row so that it won't fall apart. Cut a hole for the handle, but be sure to glue the edges around it.

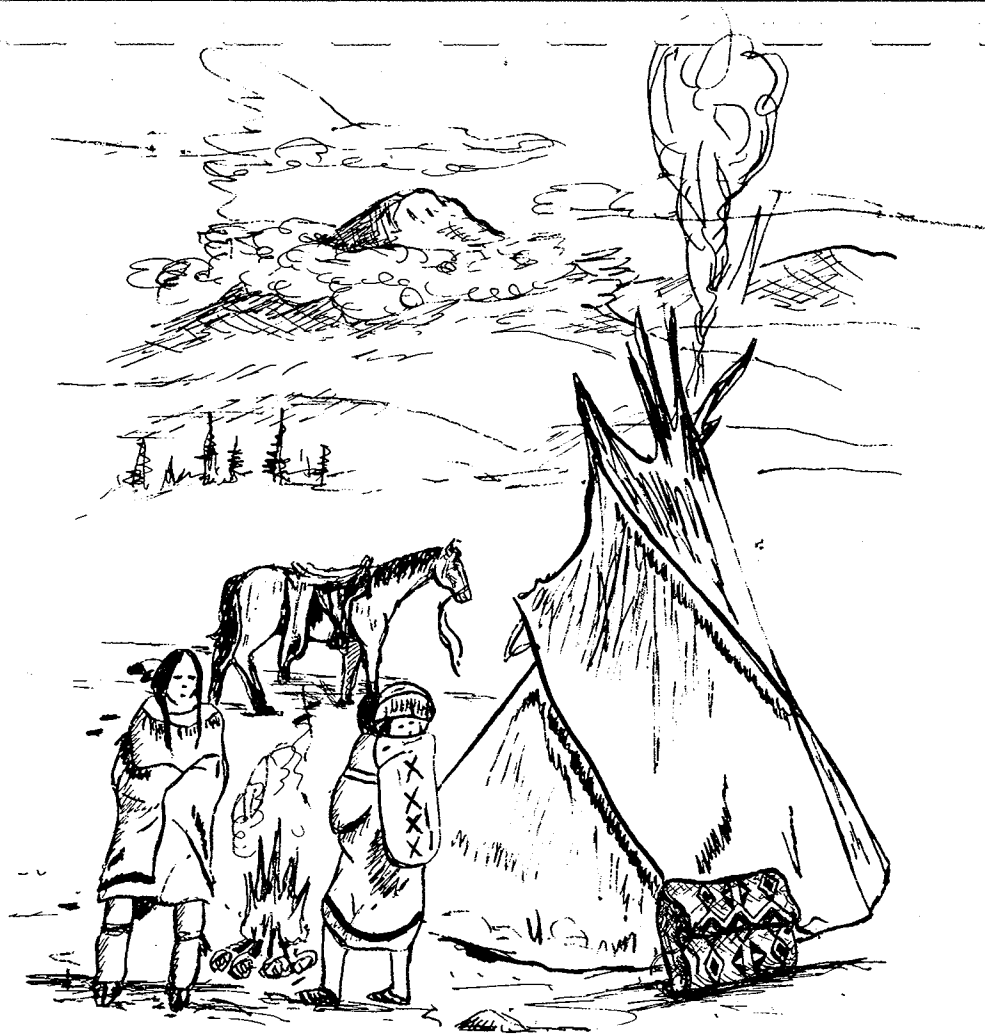


Do the same for the basket. Trim and glue the top edges. If you want, decorate the rim and add handles.



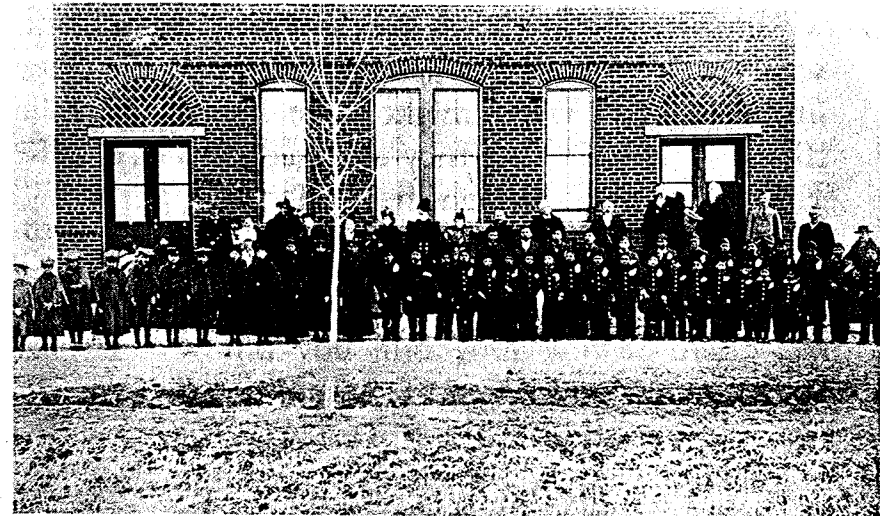
A SUMMER CAMP

1. Describe each of the things in this picture. What was it used for? How was it made?
2. Where did the Ute groups camp in the summer? Why did they move from one campsite to another?



A WINTER CAMP

1. Describe each of these things. What was it used for? How was it made?
2. List the things that the Utes carried in hide containers.
3. What did the Utes need to make these things? Where, when, and how did they get their materials?
4. Where did the Utes camp in winter? Why did they camp there?



This photograph shows the Ute students in front of the Randlett Boarding School in 1890, shortly after the school was built. (Photograph from the collection of Katy Clark, courtesy of the Roosevelt Chamber of Commerce.)

A RESERVATION SCHOOL

1. What does this picture tell you about reservation school life?
2. List all the ways that going to this school would have been different from the way that Ute children had learned.
3. What things about the reservation school are not shown in this picture?
4. Imagine that you were a Ute child who went to this school in 1890. Keep a diary or write a letter telling what it was like.

5. When Ute children left the boarding school and went back to their homes and families, did they find changes? What might have happened while they were gone? Had they changed in the schools? Talk about what it might have been like.
6. Invite someone who went to one of these boarding schools to come to your class and tell you what it was like.

THINGS TO DO

1. a. Keep a diary for a day. Write about all the things you do, what you eat, what games you play, and what you think about. Then pretend that you were a Ute child long ago. Keep a diary of what you would have done in a day.
b. Then compare the two diaries. What things do you share with that Ute child? What things do you do that he did not? What things did he do that you can't? Do you do some things that he did in a different way? Why?
2. Learn a Ute story, game, recipe, or craft and share it with the class.
3. List all of the things that you have to do to put up a tipi. Make drawings to show how to do each step.
4. Find out about one of the Ute's neighbors. Where did they live? How were they like the Utes? How were they different? When did the Utes meet them?

What stories did they tell? Share your information with the class.

5. At the Bear Dance, the Utes sang songs that they had made up about spring. What does spring mean to you? Write a song about it. Why do you think spring was so important to the Utes?
6. a. How would you find your way if there were no signs or maps? Try to tell someone how to get from one place to another without using signs, buildings, streets, or maps. Describe the land he would have to cross, and the trees, plants, rocks, streams, and mountains he would see.
b. Then tell him how to make the same trip at night. What could he see? Find out how the stars could help him. Which stars can you recognize?
c. What would he do if some of these things changed — if there were an avalanche or a rain-storm or a fire?
7. How would you know what time it was if there were no clocks or watches? How can you tell time by looking at the sky?
8. Make a list of all of the ways that the horse changed Ute life. Can you think of something which has changed American life in as many ways?
9. Learn Ute names for plants, animals, birds, and fish. Learn to count in Ute. Listen to a Ute story told in the Ute language.

GROUP PROJECTS

1. a. Find out when the plants in Ute land ripened. Learn when the best hunting times were. Find out when the Ute people held their dances. When was the best time to tan hides? When did women pick materials to make their baskets? When were the best fishing times? When did the people move down from the mountains to more sheltered land? When did Ute storytellers tell each of their stories? When did the first plants come up each year? When did Ute traders visit other tribes?
 - b. When you have answered these questions, make a calendar. Show what the people did each month or each season. Draw pictures for your calendar to show how the people did these things.
 - c. You could invite people to tell the class about each of these things. As you find out more about Ute life, add new things to your calendar.
2. a. Ute people enjoy playing the handgame. In this game, two teams try to guess where marked sticks are hidden. While they play, some of the people make music. Someone on one team hides the marked stick. Then the other team tries to find it. They use a set of sticks to keep score. If someone guesses wrong, his team has to give the other team one of these counters. If he guesses right, his team gets to hide the marked sticks, but they do not get a counter. A team

keeps hiding the sticks as long as it fools the other team. When one team wins all of the counters, the game is over.

- b. You can play a game like the Ute handgame. Instead of guessing who has the marked stick, have the players answer questions about Ute life. Choose two teams. Before the game, have each team make up questions. If a member of the other team guesses the right answer, that team asks the next question. But if the other team guesses wrong, the first team gets a counter and asks another question. The team which wins all of the counters wins the game.
3. a. Write a group of short plays about Ute life. First hold a meeting to decide what stories you would like to act out. You could pick something like setting up a tipi, hunting buffalo, tanning leather, or telling stories. Make a list of suggestions. Let everyone speak. Then decide which ideas you like best.
 - b. When you have decided which stories to use, divide into groups. Have each group choose one of the stories. Then write a script for your group. Choose people to make scenery and costumes, people to make music, and people to act out the parts. As you work, try to choose your leaders as the Utes did. Remember that everyone should have a place, and no one can force anyone else to do what he wants.

- c. When all the groups are ready, choose a day to present your plays. Invite your parents, relatives, and friends to see them.
4. Visit the Ute archives and museum. Talk to people who know about Ute life, or have them speak to your class. When you come back, share the new things you have learned about the Utes. Draw a picture of the things you saw or heard about.
5. Make a model or mural which shows a Ute camp. Show the homes, tools, foods, and other things that would have been part of the village. Include plants, animals, fish, and birds. Show what the land looked like. Show people doing different things.
6. Draw a map of part of Ute lands as they were. Or draw a map of part of those lands today. Show important places, mountains, rivers, lakes, deserts, plains, and valleys.
7. Have a spelling bee with Ute words.
8. Have someone show you how to cook a Ute dish. Then share the recipe with the class.
9. Invite someone to show you how to do beadwork. Use a Ute design and make something with beadwork.

THE INDIAN TRIBE CURRICULUM PROJECT

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Elwyn DuShane
Charles Redfoot

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Floyd Wopsock
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