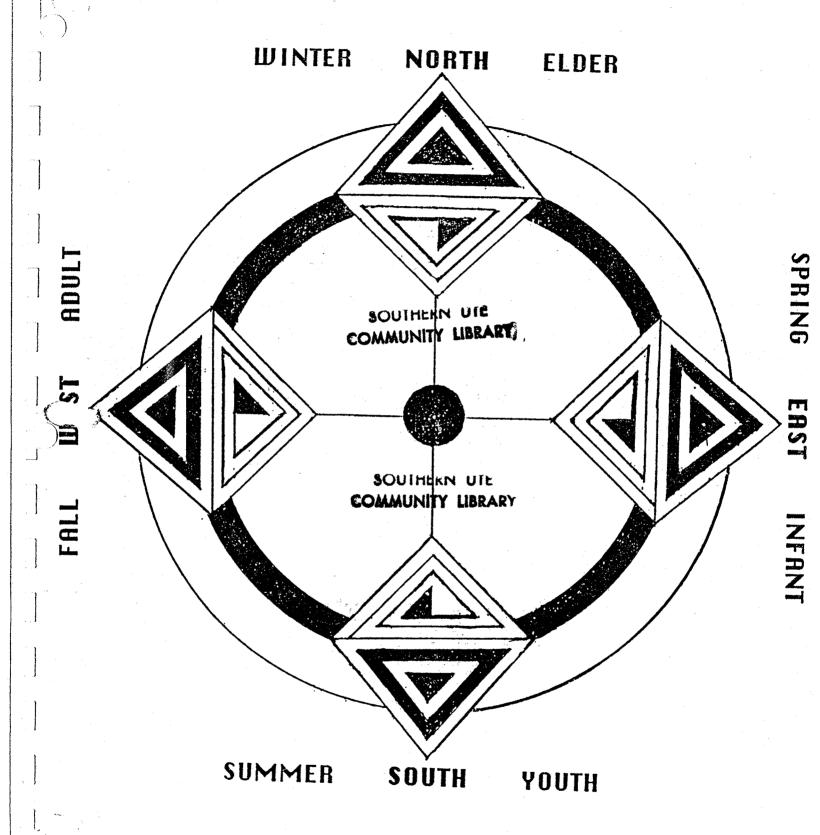
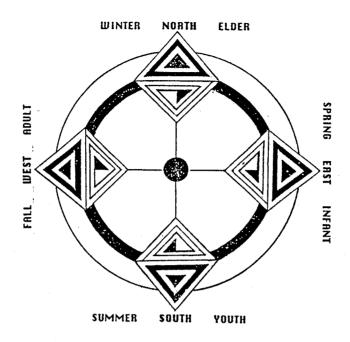
# THE UTE CIRCLE OF LIFE



Teaching Ute History and Culture To Younger Students

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# Teaching Ute History and Culture To Younger Students

#### PUBLISHED BY

THE UTE LANGUAGE AND CULTURE COMMITTEE

OF THE SOUTHERN UTE TRIBE

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and

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#### INTRODUCTION

For all of us, the public school system has been an important source of information and understanding about Indian people. Whether we were Indian or non-Indian children, we quickly learned the official American perception about Indians. Often, that perception has been as much an expression of ignorance as it has been one of intentional ethnocentrism, but the result has been continued ignorance among generations of non-Indian Americans and the devastation of identity for countless American Indian children. The continued presence of stereotypical, fatuous images of Indian people in America's classrooms requires an assertion of accurate, sensitive curriculum materials about the experience of Indian people in this country. That is the intention of the Southern Ute Language and Culture Committee in creating this set of classroom activities. The Committee, the public school teachers and all others who have worked to bring these materials to school classrooms hope to break the cycle of ignorance which perpetuates an atmosphere of hopelessness and cultural loss among Indian people.

An important part of the effort teachers can make to help in this attempt to bridge the cultural and social misunderstandings about Indian people is to consider some of the ways misinformation about Indians and other ethnic groups gains accidental approval and endorsement in the school curriculum. Here are a few things teachers might keep in mind as they teach units about American Indian people.

- 1) Avoid those alphabet cards that include "I" is for Indian. While this may seem a minor point, it is important to avoid equating people with things.
- 2) Avoid talking about Indian people as though they belong only in the past. Be sure the past tense is used only when you are truly talking of the past. Your students need to know that Indians are alive today.
- 3) Avoid lumping all Indians together. Today, there are nearly 300 tribes of Indian people recognized by the United States government. Many more existed before contact with European colonizers, and each tribe has its own distinct culture and life style. The same is true of the various tribes today. Even within tribes there are many perspectives, as one would expect with any group of human beings. Try to clearly identify the specific peoples you teach about. Many of the activities in this unit clearly identify concepts of the Southern Ute people.
- 4) Don't expect Indians to look like the Hollywood or TV stereotypes. Not only are there huge differences among tribes in traditional dress, customs, and even physical features, but the common "savage" or "noble" redman image still serves to disqualify Indian people from serious consideration as human beings. Teachers need to challenge media stereotypes which block the understanding their students can develop about other ethnic peoples.
- 5) Avoid giving the impression that one form of society is inherently superior to another. This may seem an obvious point, but it is embarrassingly easy to fall into the trap of referring to America as an "advanced" society in a general sense while other societies are characterized as "primitive". While American culture

has advanced relative to its early forms, it is important to remember that technological achievements are not the only measure of a society. While Indian America has experienced tremendous social pressures and has sometimes suffered considerable social breakdown as a result of oppressive genocidal or assimilation policies, remnants and adaptations of traditional values remain central, guiding principles to these people. Mainstream America still has much to learn from Indians if a sense of trust can be established.

- 6) Don't assume Indian children are well acquainted with their heritage. It can be very embarrassing for a child to be asked unexpectedly to recite information about his Indian heritage in class. Indian children are more likely to be well versed about the latest fads or the popular TV shows than about the philosophical understandings of their elders. Teachers struggling with the details of teaching about another cultural tradition need to remember the social consequences for Indian children of being embarrassed before their peers. In American mass society, Indian children, too, need to learn about Indian heritage. Since generations of Indians were intentionally discouraged from learning their traditions by the federal government and Christian missionaries, it is not surprising that today's Indian children are not authorities on their own traditions.
- 7) Avoid the implication that traditional Indian ways are no longer valid in today's world. There are many concepts which modern Americans have already learned from traditional Indian ways, often without acknowledgement. Forms of government, agricultural methods, pharmacology, and ecological concepts are just a few of the areas where Indian traditions have contributed to American thought. As America faces perhaps its greatest challenge, its relationship to the earth, it needs to discover the life-sustaining concepts of respect present in most tribal traditions. We hope that these classroom activites contribute to that respect among the human and non-human beings of the Earth.

(Some of the above information is more fully explained by June Sark Heinrich, "Native Americans: What Not To Teach," in <u>Unlearning Indian Stereotypes</u>, pp. 39 - 40. For further reading about the mistaken or intentionally slanted sources of information about Indian people, you may wish to refer to the materials below.)

Frances Jennings, The Invasion of America. W.W. Norton Co. 1975. Stereotpyes, Distortions, and Omissions in U.S. History

Textbooks. Council on Interracial Books For Children, 1977.
Unlearning Indian Stereotypes. Council on Interracial Books For Children, 1977.

## HOW TO USE THIS BOOK

The activities in this book were designed so that any teacher could easily teach them with little or no additional materials or instructions. Elementary school teachers, with help from Southern Ute tribal elders, carefully developed each activity, and then the activities were used in the classroom so that all the bugs could be worked out.

Each activity follows the same format, with teacher instructions first and any handouts, transparencies, or photographs necessary for the lesson located immediately after the teacher instructions. In the back of the book is a ziplock bag that contains any other materials that you might need such as the videotape or the sticks for the Scatter Game.

We have tried to arrange the activities in an order that introduces major concepts and key historical and cultural information early on. To stimulate student interest we have included next a set of Ute children's games that the children can enjoy playing while at the same time learning something about life for Ute children. Those activities are followed by a set of materials involving some of the legends and tales of the Utes that we think will be very interesting to your students. There are then several activities that have to do with how the Utes interacted with their natural environment. Next are a series of activities dealing with the historical experience of the Utes after Anglo-Americans and Hispanic-Americans began to enter Ute There is then an activity on the Ute language that is followed by several activities that will help you to organize field trips and a Ute History and Culture Day at your school. These last activities are not recommended for schools that are far from where present day Utes live.

We recommend that you watch the video... "The Ute Legacy" several times and read <u>The Southern Utes: A Tribal History</u> before you start your unit on the Utes. This will help you to understand the history, culture, and present characteristics of the Ute people. It will also give you the confidence to teach about a culture that you may not have had much chance to experience for yourself. Should you have the chance, it would also be a good idea for you to visit one of the Ute reservations, particularly during a time when ceremonies or other activities such as the Bear Dance (scheduled in late May each year) are being performed. In any case, please feel free to contact the Language and Culture Coordinator or the Sky Ute Lodge at 303-563-4525 to help you with your travel arrangements.

In each activity we have included a recommended grade level for that activity, but we are confident that good teachers will be able, almost without exception, to modify the activities in such a way that they are appropriate for older and younger students.

This material is more than just a very good set of activities to teach about one of America's many Indian tribes. It is in a very real sense a sacred treasure of the Ute people that some of the tribal elders have carefully chosen to share with the children of the public schools. These elders dearly love and cherish and respect the values and ideas that are contained in this book. We wish and hope that you share these activities in the same spirit.

## INTRODUCTION:

Teachers, parents and others who work with children do not try to limit possibilities for their growth, but some practices, curricula, and materials are often used which reinforce discriminatory stereotypes and attitudes about males and females as well as about members of different cultures and religions. Therefore, educators need to reevaluate how ordinary events, attitudes, and sayings contribute to discriminatory actions on the part of their students. Education alone cannot totally correct the negative effects of outdated, narrow attitudes, but caring educators can make a difference and open children's eyes to the ways their lives are similar and different from the lives of people in other cultures without resorting to negative stereotypes, discrimination, and prejudice. While teaching the activities in this book it will be important to refer the students back to the lessons of this activity.

## **OBJECTIVES:**

- Students will understand what a stereotype is and what discrimination means.
- Students will recognize the stereotypes they may already have about other peoples and how to get rid of them.
- Students will become sensitized to instances of stereotyping in everyday situations and language.
- Students will develop criteria for analyzing and evaluating the ways people are depicted.
- Students will be encouraged to relate their own lives to the lives of other peoples.

GRADE LEVEL: 3-6

TIME: 2 to 4 hours

## MATERIALS:

- Construction paper, magazines, newspapers, crayons, and markers.

#### PROCEDURES:

- 1) Ask the students to bring in three definitions of the word "stereotype", one from a dictionary and two from people they know. Discuss the definitions, and then have the students write their own definition of the word.
- 2) Ask the children to help you list on the chalkboard the words used to describe children, teenagers, older people, Blacks, Indians, and Hispanics. After completing the lists, go back over them and help students come to the realization that these descriptive words are not always true. It should be easy to get students to talk about their own experiences and how they felt when they were stereotyped, usually by adults, in ways that made them angry. Explain that the word "discrimination" is used to describe the way that people treat other people when they have negative stereotypes of those people.
- 3) Now make a list on the chalkboard of human characteristics such as kind, generous, mean, violent, strong, fair, competitive,

quiet etc. Then ask the students if any of these traits are uniquely male, female, Black, Indian, Protestant, or Catholic. Discuss some of these characteristics and stress the idea that all individuals are different and may have the listed characteristics regardless of gender, culture, or religion.

- 4) Have the students pantomime feelings of anger, frustration, happiness, sorrow, satisfaction etc. Discuss the different feelings portrayed by asking whether or not all people have all these feelings at one time or another.
- 5) Ask the students to discuss how people differ, starting with how males and females are different. Then go on to discussing how Blacks, Indians, Caucasians, Indians, Asians, and Indians might be different. Be sure to explain that when they are discussing these differences, they are stereotyping these people in a certain sense and that the important thing is to avoid the negative stereotypes and be sure to treat people from these groups as individuals first.
- 6) Ask the students to put together a bulletin board display of magazine photos that display "Characteristics of People." Be sure that the photos depict people of many cultural groups. Use the bulletin board to refer back to the definitions of "stereotype" and "discrimination." Make any changes or additions that the students have made as the result of the activities. By this time they should have fairly strong concepts of these words.
- 7) Create with the students another bulletin board around the idea of "Is This Fair?" Have the students bring in photos, cartoons, comics, advertisements etc. that portray people stereotypically. Ask the students to consider that all these people probably are as angry as they are when they feel victimized by negative stereotypes.
- 8) Explain that you will be doing a unit on the Ute Indians of Colorado. The students will probably have no specific knowledge of the Ute people, but they should have no trouble listing stereotypes of Indians in general. Emphasize to them that they need to forget or set aside their stereotypes of Indians as they study the Utes, the first Coloradoans.

## ACTIVITY TWO: THE UTE LEGACY

## INTRODUCTION:

Students are easily motivated by visual material, and it is important that they have some knowledge of the history of the Ute people. By showing the highly honored video, "The Ute Legacy," students can gain basic historical knowledge and become motivated to further study the Utes.

## **OBJECTIVES:**

- Students will become familiar with the history of the Ute people.
- Students will become familiar with vocabulary related to Indians in the United States as used in the video.
- Students will be encouraged to view the history of Colorado from a Ute viewpoint.

GRADE LEVEL: 2-6

TIME: 1 to 2 hours

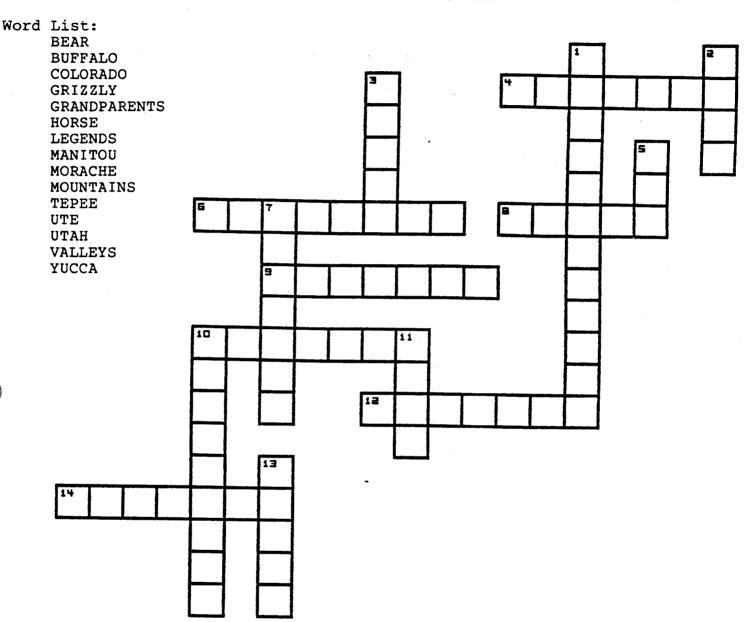
## MATERIALS:

- Video... "The Ute Legacy"
- Handout... Ute Legacy Wordsearch
- Handout...Ute Legacy Crossword Puzzle

## PROCEDURE:

- 1) Before showing the video, explain to the students that they are about to see a video about the history of the Ute Indians who still live in Colorado. Tell them that they will perhaps not know some of the words used in the video but that it should not prevent them from understanding the important ideas about Ute history and culture. Define for the students the word "legacy," and also explain that the Ute people made this video to try to show their view of the history of Colorado rather than the view that is presented in most textbooks.
  - 2) Show the video.
- 3) Discuss the video and make a list on newsprint of the questions that the students had about the video. Ask the students to attempt to answer the questions, but do not tell them the answers. Explain that they will be finding the answers as they complete activities in a unit on the Utes of Colorado. Keep the newsprint for later reference.
- 4) Distribute the wordsearch and crossword puzzle handouts and ask the students to complete them. When correcting the handouts in class, go over and emphasize the vocabulary items so that students will have a basic vocabulary regarding the people, places, things, and ideas that will be used in the rest of the unit.

## HANDOUT: UTE LEGACY CROSSWORD PUZZLE



## ACROSS CLUES

- 4. MUSICAL INSTRUMENT
- 6. WHERE THE UTES LIVED
- 8. SHELTER
- 9. ONE OF THE LARGEST BEARS
- 10. MADE THE MOUNTAINS
- 12. WHERE UTES LIVED IN WINTER
- 14. USEFUL ANIMAL

## DOWN CLUES

- 1. THE WISEST TEACHERS
- 2. A DANCE HELD IN THE SPRING
- 3. USEFUL PLANT
- 5. INDIANS LIVING IN COLORADO
- 7. STORIES EXPLAINING HOW THINGS HAPPENED
- 10. WHERE UTES LIVED IN SUMMER
- 11. WHERE NORTHERN UTES LIVE
- 13. BROUGHT A CHANGE FOR UTES

## HANDOUT: UTE LEGACY WORD SEARCH

GPQLFJBETIENUGPTSSXVMA OPEDUAYNMHEOVXG ZLPT X P V Q SYWRE RLEHC WMC S E EAC T UWN U O T Ι N A M Ι Y ΑE C V JZKG TKF RRV RRUF ZANE OIBL IRT ZARWVI JRZEVUJS G YDHF R F O O J T P Ε F S D S Z U Ι 0 X S Α В М Q F E Y W B P M N O IEBZLDSR D X U YF AS DNABNMZJ W RE U OBA T C 0 S Ε RUDVF ZAKQ 0 L W G D YRTMHT SE S IWG T F N P LARP Y TFLNSSOICXUNYDC DAFDXJ F JPJXA Z V Т TEBZNGAHOB Η ORE Y E UNWPYK H M A AMKUUU Z Ι R T KOLLLEA C JASE U D C G NDWMZ Z P YLIEPOYYKI WC XISVLA I F BOF R S J P E T S Ε C P AMJDK VNGL HOBXSRMIBV O P ORTGA X T JNRJCKJOHEG CC JBEF ZASNCKRAYJOSVPRX S F AWOW THAGWERETNSKWWZAJET ZVG FBRGEYEKRHRUYWHUXSZTGW

## THERE ARE 25 WORDS HERE...CAN YOU FIND THEM?

## HERE ARE THE WORDS TO LOOK FOR:

ANTELOPE
BEAR
BUFFALO
DANCE
FAMILY
GRIZZLY
MANITOU
MOUNTAINS
PEAKS
SPANISH
UTE
VILLAGES
YUCCA

BANDS
BERRIES
CAPOTE
DEER
GRANDPARENTS
HORSES
MORACHE
MUACHE
RIVERS
TRADITIONS
WEEMINUCHE
WISEST

## ACTIVITY THREE: UTE CHILDREN'S GAMES

#### INTRODUCTION:

One of the best ways to introduce another culture to young children is by teaching them how to play the games of that culture. The following games were played by Ute children long ago, and they are still sometimes played today.

#### **OBJECTIVES:**

- Students will learn and play several Ute children's games.
- Students will make hypotheses regarding how these games prepared children for life in Ute society.

GRADE LEVEL: K-6

TIME: 1 to 3 hours

## MATERIALS:

- Small stones (one for each student), a stick about one foot long, and an area roughly four by twenty feet long of soft ground.

- Scatter sticks packet and a stone about three inches in diameter.

## PROCEDURES:

GAME ONE: STICK IN THE SAND

- l) Begin with a discussion of how Ute children of long ago played before it was possible to buy toys. Ask the students to imagine their own lives without toys as well as what toys Ute children might have invented to amuse themselves.
- 2) Go outside to the playground where there is an area, about four by twenty feet, of soft dirt. Draw out the boundaries of the playing area. Give each child a small stone and ask them to memorize exactly how it looks.
- 3) Explain to the students that they should all turn their backs and cover their eyes, you will bury a stick somewhere in the playing area, and then they will place their stones on the ground where each of them thinks the stick is buried. After they have covered their eyes and turned their backs, bury the stick, have them place their stones, and when you uncover the stick, declare the student whose stone was closest to the stick the winner. The winner now gets to bury the stick for the next round of the game. Explain to the students that they should disguise its location by smoothing or scratching the ground.
- 4) After the students' interest in the game begins to wane, ask them to try to guess how this game would help Ute children develop skills needed in their lives in the forest. You may need to help them make the connection between the observation skills used in memorizing their stones and determining where the stick is buried and the skills needed when tracking and hunting animals.

GAME TWO: FOLLOW MY LEADER

1) Begin with a discussion of how much more important it was in traditional Ute society for people to be physically fit...both strong and agile...than it is for people today. Explain that stalking and chasing wild animals or fighting with people from other tribes were things that almost everyone in the society had to be able to do. You

might compare traditional Ute society with present society, where only athletes make a living from having extraordinary physical abilities.

- 2) Tell the students that they will be playing another Ute game that helped Ute children develop needed physical skills. Ask the students, as they play the game, to imagine that they are Ute children imitating some of the body movements they have seen their parents use when stalking and hunting wild animals. You might need to help them understand that stalking involved carefully and quietly moving one foot after another without stepping on twigs and looking from side to side very slowly.
- 3) For the first round of the game, you should be the leader. Ask the children to form a line behind you. Tell them to watch your every movement very carefully while you go through a short series of body movements. Tell them that they are to do exactly as you are doing. Start with some simple movements that simulate stalking so that the students will get the idea. After they have all tried to duplicate your movements, choose one of the students that came close to duplicating what you did to be the leader for the next round. After each round, have the leader try to explain what hunting movements he or she was imitating.
- 4) After the game, lead a discussion in which the children imagine and/or ask questions about how life might have been for Ute children living long ago.

GAME THREE: SCATTER GAME

- 1) Explain to the students the rules of the game as follows:
  - a) Players take turns dropping the scatter sticks (the flat ones) so that the end of the sticks hit a stone about three inches in diameter.
- b) A player's score is calculated depending on which side of each stick lands facing up.

Four sticks with the clear side up = 10 points
Three sticks colored, one stick with 10 up = 10 points
Three sticks colored, one stick with 9 up = 9 points
Four sticks colored up = 5 points
Three sticks colored, one stick with 4 up = 4 points
One stick colored, three sticks clear side up = 3 points
Two sticks colored, two sticks clear side up = 2 points
Three sticks colored, one stick with 1 up = 1 point

- c) After the player calculates his or her score, they take an appropriate number of round sticks from the pot. A small round stick = 1 point and a large round stick = 10 points. The players should "make change" for themselves. For example, if a player scores 5 points and he or she has 5 small round sticks, he or she should put their small sticks in the pot and take a large round stick.
- d) The winner is the player with the most sticks when the pot is empty. Note: you may want to make more game sets by using dowels and tongue depressors so that each game will have only four players.
- 2) After playing the game, explain to the students that by playing this game the Ute children learned how to add and subtract.

## ACTIVITY FOUR: UTE TALES AND LEGENDS

#### INTRODUCTION:

For the Ute people, story-telling was both a form of recreation and a means of educating young people around the campfire, especially during the long, winter nights. Some of the stories were funny, others were deeply religious, and still others helped children understand practical things such as how to use plants. The characters in some of the stories are animals who behave and talk like humans. Some of the animals in the stories are the prairie dog, the bear, the fox, and the coyote. As these stories were passed down from generation to generation, they were changed slightly by the different story-tellers. These stories were told by Ralph and Julius Cloud of the Southern Ute Tribe.

## **OBJECTIVES:**

- The students will understand the traditional purpose of Ute story-telling.
  - The students will become familiar with several Ute legends.
- The students will write their own stories after the fashion of Ute stories.

GRADE LEVEL: 3 - 6

TIME: Two hours...one hour on two consecutive days.

## MATERIALS:

- Ute Tales and Legends....handout.

## PROCEDURES:

- 1) Lead a discussion with the students about the Ute story-telling tradition. Encourage the students to imagine long, winter nights without television, radio, or VCRs.
- 2) Read to the students or have them read the legends in the handout. Then discuss each legend and what values and ideals were being taught in each of them. Talk with the students about how important it was, living in the mountains where there was sometimes great danger, for children to absolutely obey their elders.
- 3) Help the students make a list on the chalkboard of the sorts of things that young children need to be taught and then ask them to pick one of these ideas and write a story like the Ute stories.
- 4) It might be a good idea to compile the edited stories by the children in a book that could also be illustrated by the students.

#### HANDOUT: UTE TALES AND LEGENDS

## UTE CREATION STORY

In the days even before the ancient times only Sinawavi, the Creator, and Coyote inhabited the earth. They had come out of the light so long ago that no one remembered when or how. The earth was young, and the time had now come to increase the people.

Sinawavi gave a bag of sticks to Coyote and said, "Carry these over the far hills to the valleys beyond." He gave specific directions Coyote was to follow and told him what to do when he got there. "You must remember this is a great responsibility. The bag must not be opened under any circumstances until you reach the sacred ground, he told him.

"What is this I carry?" asked Coyote.

"I will say no more. Now be about your task," Sinawavi answered. Coyote was young and foolish, consumed with curiousity. "What is this that I carry," he kept asking himself. AS soon as he was over the first hill and out of sight, he stopped. He was just going to peak in the bag. "That could hurt nothing," he thought.

Just as he untied the bag and opened a small slit, they rushed for the opening. They were people. These people yelled and hollered in strange languages of all kinds. He tried to catch them and get them back into the bag. But they ran away in all different directions.

From the feel of the bag after he had gotten it closed, he could tell there was only a fraction of what he had started out with. He went to the sacred valley and dumped them out there. There was a small number of these people. Coyote then returned and told Sinawavi that he had completed the task.

Sinawavi searched Coyote"s face. "I know," Sinawavi sighed. "You foolish thing! You do not know what a fearful thing you have done."

Coyote finally confessed. "I tried to catch them. I was frightened. They spoke in strange tongues that I couldn't understand."

"Those you let escape will forever war with the chosen ones. They will be the tribes which will always be a thorn in the side of the Utes," said Sinawavi. "The Utes, even though they are few in number, will be the mightiest and most valiant of heart!"

Sinawavi then cursed Coyote. "You are an irresponsible meddler! From this time on you are doomed to wander this earth on all fours forever as a night prowler."

## MOUNTAIN LION WRESTLES WITH BEAR

Mountain Lion went out to hunt and left his wife at home. Soon Bear came along to the camp and said to Mountain Lion's Wife, "Let's Go!"

"No," she said, "he may kill you."

But Bear said, "No, I will beat him." Then he tore up the trees and threw them down. They were old trees. "Look here," he said. "I am strong." So he took her away, and they camped out.

Mountain Lion came back home and found his wife gone. He looked

around and found their tracks, and then he followed them and soon reached the camp. He hid himself, and when his wife and Bear sat down, he began to crawl closer.

His wife saw him. "Now," she said, "he's coming. Throw him down."

Then Mountain Lion and Bear began to wrestle. Bear threw Mountain Lion once, but Mountain Lion was only fooling him. After a while, he threw Bear down on a big rock and broke his back. Then he took his wife home.

Bear was dead.

(This story is told as a warning not to covet that which does not belong to you.

## THE SON OF COYOTE IS PUNISHED FOR DISOBEDIENCE

In the war between Sinawavi and Coyote, it is told that the people who were with Sinawavi were always quarreling with one another as well as making war on the companions of Coyote. But, the followers of Coyote were peaceful and happy.

A long range of mountains separated the land occupied by the two groups, and Coyote warned his son never to cross the dividing line of those two countries for fear that he would be killed. But, the boy often climbed the mountains and stood on his side of the ridge to peer over where he could get a glimpse of the forbidden people. One day he saw them engaged in a great fight, and he became very interested in the outcome.

Now the boy, in climbing up the mountain, had gone up a hollow in the side of the ridge on his father's land. Another hollow went up the opposite side on the enemy's land. The top of this hollow overlapped the one the son of Coyote had come up. In his eagerness to discover the result of the battle, he forgot his father's instructions and went over the boundary line and stood on the overhang of the hollow that ran down to the enemy's camp. Barely had he taken this position when a stone hurled by one of the fighters below struck him on the head and killed him.

(This story is told to enforce strict obedience to the very letter of the instructions.)

## THE SON OF SINAWAVI AND THE WIFE OF BEAR

A long time ago Bear had a beautiful wife, and Sinawavi's son met her in a grove of trees where she was gathering pine-nuts, and he fell in love with her. When Bear found this out, that his wife was loved by the boy, he was very angry and refused to give her up.

Then the boy went to his father and asked his advice. Sinawavi told him to grind up an obsidian arrowhead and bring him the powder. When this was done, Sinawavi mixed it with a basket of raspberries and placed them on the side of the mountain where Bear lived. He told his son to stay nearby and watch, and when Bear came out to eat the berries, he should follow him, for he was surely to die. Then having

found the Bear dead, he was to skin him and bring the hide and all the flesh to Sinawavi's home.

In obedience to his father, the boy hid himself behind some rocks and waited three days and three nights for Bear to come. Early in the morning of the fourth day, he saw his rival come creeping along the side of the mountain, sniffing the air and looking around as if he had no enemy. After finding no one, he ate the raspberries quickly and ran away, but the boy followed.

Soon the poison began to work, and Bear cried out loudly and rolled around on the ground. He dug up the earth so that there was a big cloud of dust in the air. He tore up bushes, and at last he died

in great pain.

Then the boy did as he had been told. Quickly he took off the skin of Bear and cut the flesh into strips. He put the strips on the skin, tied it up, and took it to his father. Now the spleen of the bear is not thought to be good food by the Utes, and the boy did not put it in with the rest of the meat. He left it behind on the ground.

When he got to Sinawavi's home, the boy threw the meat inside the skin at his father's feet. Sinawavi looked at it carefully and found that the spleen had been left behind. He said, "My son, you have not done as I told you," and fell on the ground in great sorrow.

At that same moment, Bear came to life and stood up growling his vengance. The boy stood fixed with terror until Bear tore him to pieces.

(This story is also told to emphasize the necessity for strict obedience to the orders of the elders.)

#### ACTIVITY FIVE: UTE PLANT LEGENDS

#### INTRODUCTION:

To encourage in young people a reverence for all the plants on the Earth, Ute elders told stories to the children about how the plants came to be useful to the people. This activity contains several of these plant legends, wonderfully told by Bertha Grove of the Southern Ute Tribe.

## **OBJECTIVES:**

- The students will develop an appreciation for several Southwestern plants and their uses.
- The students will be able to determine the moral of a story after listening to these legends.
  - The students will use wild plants to prepare foods and drinks.
- The students will develop a reverence for plant life as viewed by the Ute people.

GRADE LEVEL: K - 6

TIME: 1 to 3 hours

## MATERIALS:

- Ute Plant Legends....handout.
- Other materials will be needed in association with the suggested activities below.

#### PROCEDURES:

- 1) Explain to the students that the Ute elders told stories to the children about how the plants of the earth came to be and how they came to be useful to human beings. Tell them that you will read them some of the stories and that they are to try to discover the moral of each story.
- 2) Read any or all of the stories, discuss the details of the stories and help the students to discover the moral in each story. Then do any or all of the activities associated with each story.

## HANDOUT: UTE PLANT LEGENDS

## GRANDFATHER CEDAR

A long time ago, as time goes, Sinawavi, the Creator, made the trees, and as each tree was created, the Creator asked what they were going to do for their being created. Powape, the Cedar, spoke:

"I'll be green for all seasons and I'll be shelter for little birds who stay around for the winter seasons to add cheer to the cold, sullen days. Also, I'll be a shade and shelter for all creatures too, and most of all mankind. When they need help, I'll be there for them. They can gather my leaves and dry them to sprinkle on red coals to bless themselves and to purify their bodies for the ceremonies they will have. Also, my green leaves will be used for their stomach troubles. A drink can be made from my fresh branches by holding them over a flame and then putting the fine ashes into a cup and adding a little water. They can boil my branches and leaves in water and use this solution in the bath to ease aches and pains of their bones and to soak their sores. I will be very good to relieve itching from hives or poison ivy. They can boil my leaves and strain them to drink for their colds. This and other things I will do for mankind."

"All right," said Sinawavi, "but mankind will have to learn to respect you by doing certain things first. He must ask permission to use you and must also tell you for what purpose you are going to be used. Then he must make an offering to you of something. First, he must offer it to the four Grandfathers in the four directions: the Grandfather in the East, and Grandfather South, then Grandfather in the West, and then to our Grandfather in the North, then to Father Sky and to Mother Earth. In doing this he will learn more of how to use you for his benefit. So your request to be green for all seasons will be granted. Then no one will ever see you shed and renew your leaves. Great blessing be with you for all time."

Now we will do the things we were told to do. We'll offer a smoke to the four Grandfathers in the four directions. When we get through we sill tie a scarf of green for Grandfather Cedar so he can bestow his blessings to us for what we need from him. Then we will gather some of his branches and leaves. We could get some of his bark too, which is good for dogs when they get into trouble with the porcupine. We boil it and use it to wash the sore places on their faces. It can be used as a poultice too.

When we get home, we will place it in a paper sack to dry. Then when it is dry, we will put it into drawstring pouches to be stored for future use. The pouches can be made of buckskin or other fabrics and can be decorated with beads, shells, feathers or other decorations. The cedar can be stored in cans or jars. Cedar is put on rocks in sweat lodges for purification. It is also used in the Native American Church to put on the red coals for good blessings. It is used in Sun Dances to purify the dancers every morning for them to gain strength. It is used in all ceremonies of the Indian people. This is the story and the uses of cedar for our people which was told a long time ago.

## CEDAR RECIPES

For A Tub Soak....Boil two large handfuls of cedar leaves in

three gallons of water for five minutes and let steep covered for one half an hour. Strain and add to three inches of water in the bathtub. Bathe your skin for five minutes to relieve itching and do not dry off with a towel. Instead, let the cedar solution air-dry on your body.

For A Medicinal Tea....Steep one teaspoon of cedar leaves in one pint of boiling water, cover and let steep for ten minutes. Then strain and drink about one fourth a cup.

For A Dog....Steep a strip of cedar bark about one half an inch wide and seven inches long in one quart of covered boiling water for thirty minutes. Wash affected areas and when the skin is loose, the quills of the porcupine can be removed.

## DANDELION

They say that a long, long time ago, as the legends go, there lived a youth who was very special. He was really helpful and listened to what the elders, the grandfathers and grandmothers, said about the times of long ago and the ways they lived and what they experienced. He was quiet and still, and he did not say or ask silly questions. He watched his father as he moved about and his mother as she cooked and helped to take care of the sick...man or animal. Finally he grew up to be a young brave and decided to go see the Medicine Man as he wanted to go to the Grandfather Mountains and seek his song and listed to what the spirit world would tell him. The old Medicine Man was really glad because he knew the young man had more knowledge and wisdom than he did. Yet he had come to ask for help. He answered, "My modicine tells me you are special in many ways and you have honored me by coming to me and asking me. I will help you."

So he prepaced the youth in a good and old and right way, and then he sent him ceff to the mountains. There he fasted and prayed. After so many days, the spirit from the spirit world came. He said, "We have watched you and seen how you have been from the world above. We're glad to help you because you always give thanks for whatever you do. So we will give you power to help people...those who are sick in mind and body." He was given the name of Yellow Light of the Sun. He was given two friends...the eagle and the mountain lion.

The eagle was to bring him messages from out of the sky. The mountain lion was to give him strength and protection. This young brave loved all people, birds, animals, trees, plants and water. Whenever any one needed help, he tried his best. He was a humble person. He did not try to be what he wasn't because he knew his gift was from the good ones in the spirit world above and from Mother Earth. When he did not have time to get the needed herbs quickly, the eagle would fly and get them. When he needed roots, the mountain lion would dig them. He was busy all the time throughout his life helping people. So he never had a family of his own.

And then many moons went by. When the time came, his hair was white. The eagle and the mountain lion had aged too. Then the day came of the New Things in the early spring when he and his friends were resting in the mountains. They were so happy that day because of all the help they had given to all those that had needed help. Suddenly, there was a spirit man there before them. He said, "I bring you good

news. The sun will set and you will be in the world above with us. We need you up there too. I will come after you." Then they called all the people around and told them they were happy that they were going to the world above. The people were sad and cried and said, "Who is going to help us? We did not learn from you as we should have. We were too busy living our lives as we all do. Stay with us a little longer and teach us." The brave said, "I cannot, but you must put our bodies in this place and pray for us and take care of our graves and respect them. And after awhile, a plant will grow there. This will help you with illness and can be used for your tea and for food." So their spirits left the world and went above. The people did what was told to them.

A big rain came and refreshed the Earth. Then one day plants grew all over. They had flowers like his name...Yellow Light of the Sun. The leaves were like the teeth of the mountain lion and the roots were like the legs of the eagle. This they used to get strong in body and spirit. They ate the leaves and made a tea out of them. The roots they made into bread. They also used it for a poultice for sores. This was a gift from the brave and his two friends.

They only grow in the spring and cover the fields. We call them dandelions. The flowers are here briefly and then turn to fine white flowers and blow away in the air to remind us that our lives are a brief journey through this life and then into the world above. This reminds us to keep and help each other and take care of each other so we can be given a good blessing too. Always give thanks to the Creator of All Things.

So let's gather these plants after we make a prayer of thanks to the Maker of All Things and to the whole creation and to Mother Earth. We will dry the leaves for tea for later use, for they are tender. We will make a salad out of the leaves. Some people make wine out of the leaves and flowers. The roots we will gather and dry for future use because we can only gather them in the early spring when the sun is up and shining after a refreshing rain.

#### DANDELION RECIPES

For A Tea....Steep one half teaspoon of dried leaves in one cup of boiling water, cover for three minutes. Strain and drink. The roots can be cut into one inch pieces and used fresh or dried to make a tea. Boil five of the pieces in a quart of water for five minutes. This tea is good for purifying the blood.

For A Salad.... The fresh leaves can be used in salads or added to soup and stews.

## PEPPERMINT AND SPEARMINT

In the days of long, long ago, in the beginning of life, all things that were created had forms and could move. The plants could move like people. They could talk too. In that time, the plants roamed around looking for food or rain or a place that was suited to their existence. There were two old people, a man and his wife, who somehow got separated from their people when they were travelling around to find a place to spend the season of the cold. No one missed them as their relations were intent on finding a way out of the mountains too. The couple had no children of their own. And now as

they were looking for a place to spend the winter and were making their way up the mountain, they stopped to rest by a spring waterfall.

While they were gathering firewood, they heard two voices talking and laughing. The couple thought they had caught up with their people, but as they crept on their knees to see who it was, they saw two young boys playing and splashing in the stream. The old man and his wife watched them. The twins were different. They had green skins but were handsome. They finally stopped playing and turned around and saw the old man and woman. They said, "Togo-ci! Kagu-ci! Grandfather! Grandmother! We have been seeking for you up and down the stream as far as it goes. Our parents live up there where the stream comes from. They sent us looking for you. Come with us and we will take care of you at our dwelling place."

The old folks went with them. The boys took them to the spring where the stream began. There, under a cliff, were people who had green skins like the boys. They were very glad to see the old people and all welcomed them and crowded around them. The old folks were amazed at the people. There was a sweet and pleasant smell all around the people. They were gentle and very good to them. They fed them and made a place for them to rest, and when they had rested, the elders of the people said, "For many seasons we have been waiting and watching for you. We were told that you would come in time, and when you did, we were to take care of you and then show you the way to your people. You are to take these two boys with you and they will help you and your people. They will show you many ways of using the plant that we will give you."

So they stayed with these people through the season of cold. In time, when the couple were able both physically and spiritually, the people told them that they could go. They were told to follow the mountain stream down off the mountain which would lead them to their people. They said, "You must stay close to some water because the boys will need a refreshing place all the time. In time they will return to us, so you must remember what they tell you when the time comes."

So they left that holy place. It took them four months to go where they were going. Each day as they travelled the couple noticed the boys were changing. The old folks were wondering how fast the boys were growing into manhood. By the time they got to the bottom valleys, the twins were grown men. As they travelled, they would go to the stream and come back with refreshing leaves for the old people to use on their sore feet and to refresh them by making tea for them. When they got cuts on their body or feet, they made a poultice of the same green leaves. These leaves smelled like the place under the cliff. But when they stopped at the stream, the old people did not see any plants that looked like the ones the twins had brought for them. When they had shown them all the ways of using those plants, they finally reached the old couple's people.

Some of the people did not like the twins as they had green skins. But the maidens admired them because they were handsome and very strong. The warriors were not too happy, as the twins could outdo them in all things like sports and wrestling and foot racing. Every morning at dawn the twins were at the stream or the edge of the river. One day one of the warriors got jealous because the maidens

always wanted to be around the twins. He said, "Let's get rid of them in some way." The warriors schemed ways to do it. But the twins knew it was getting to the Season of the Falling Leaves. One day they were gone. No one knew where they went. The moon of the Grandfather of the Cold came and covered Mother Earth with his blanket. The people wondered what had happened to the twins. But the old folks remembered and knew where they had gone.

When the Season of the New Beginnings came again, the old couple walked along the streams and rivers looking for the twins. One morning they saw two plants coming up by the stream. They looked alike, but one had long, straight leaves. The other one had shorter and darker leaves. They knew who it was. It was the twins. They cried for joy, knowing that no matter what, life goes on, and we are put on this Mother Earth for some good purpose to help our people in some way. The old people taught the ways of the plants to the women of their people. Because the men had schemed to take the lives of the handsome twins, the old people could not teach them. So the plants are used for healing ways mostly by women today. So, as the legend goes, that is the tale of the twins...peppermint and spearmint.

And so early in the morning, we will go along the stream and gather these plants. We will talk to the twins and thank them for their kindness in showing us how to use and care for them. These are used both fresh and dried for refreshing drinks. They are used in a poultice for sores or headache or for painful joints and as a tea for bringing fever down and cooling off your body. You can rub your feet with the cooling leaves to ease the aching there. It's good for babies when they have a fever or when they have diarrhea or complications of the stomach. A tea of equal parts of either peppermint or spearmint and yarrow will help you to regain your balance and your strength.

## SPEARMINT AND PEPPERMINT RECIPES

For A Refreshing Drink.... Steep one tablespoon of mint leaves in one quart of boiling water, cover for ten minutes. Strain and drink or refrigerate it and drink it cold.

For A Healing Tea....To bring down a fever or cure stomach problems, pour one quart of hot water over one fourth cup of mint leaves. Steep, cover for ten minutes and strain. Squeeze the juice of half a lemon into the finished tea. A little honey can be used to sweeten it.

For A Poultice.... A poultice of fresh mint can be made by using the stems of the mint that have been dipped four times in a stream or a well or in spring water. Wrap them in a white cotton cloth and place it on the area needing help.

#### SUNFLOWER

Now the story of the sunflower. The story or legend comes from long ago when the Mother Earth was formed...when all things were good. Our white brothers have a story of this too. The people were happy, but then something happened. The people walked away from the good ways of life. The Maker of All Things was very sad. He tried to bring back the people into harmony with Nature again. But like people of today, they had the same ways...they did not listen to Him. So,

the Creator said, "I'll have to teach them a lesson." He darkened the Sky and the Sun with dark clouds, and it rained and covered the earth and all things. Only a few mountain tops were not covered. Only a few people and animals were left. The dark clouds covered the Sun. It could not reach the land. It was sad, as the Sun loved the earth and all things in it. The Sun knew that the Creator had a reason for doing this. He does things at the right time. It's not always easy for us to understand. He has lots of helpers. Indians call them Good Spirits. Others call them angels. The Sun and all the bodies in the Sky are his helpers too.

One was called Spirit Light. Sun and Spirit Light were very good friends. When they had problems, they discussed them with each other and helped each other. So at this time of long ago, the Sun called his friend, Spirit Light. Sun said, "I am so sad for all things that are wet and almost dead. I will be needed when the clouds are gone and the rain has stopped. How can I dry up the land and still have strength for people, animals, and plants to make them strong to live again?" Spirit Light said, "I could go down to bring light and warmth to help you." "No," said the Sun, "when you go down you cannot come back again."

Finally the time came, and all the clouds and rain went away. When the Maker of All Things saw all the things gone on Earth, he was sad. He went to the Sun and said, "Sun, can you not help the plants grow faster so the people and the animals and the birds can come back soon?" The Sun said, "I have worked hard to dry the earth. I hardly have any strength left now and am so tired, but I'll do my best."

Now Spirit Light came and spoke softly to the Creator. "Let me go down to the earth. My light and warmth can't reach from here. But down there I can help." Creator said, "You are so good and you want to help. But once you go down there you cannot return." "I know," Spirit Light said. "All right," said the Maker of All Things, "we will change you into a beautiful plant. As a plant, you will bring warmth and light into the day. You will give food for people, the birds and animals, but you cannot return. But, you will grow tall so you can be nearer your friend, the Sun.

So he blessed her and planted her in Mother Earth. She grew and had strong stems and big leaves shaped like a heart. Her flowers looked like the Sun. Her strong roots sucked the moisture from the Earth. She gave light and warmth too. Then the Creator put a rainbow in the sky to tell the people and the animals and the birds that there was new hope. The seeds and roots give food to people, birds and animals. It is called Sunflower.

Look carefully at the plant. She is happy, and so will you be. Her face is turned to the Sun all day long until the Sun goes to sleep. In the morning, you will find a few tears on her face. Tell her how much you thank her and love her so she will not long for that world above too much, as she misses her friend, the Sun. Her name is Sunflower. We gather her seeds and roots for food. She helps us in our sickness. We will feel happy just by looking at her.

## SUNFLOWER RECIPES

For Food.... The roots can be cut into pieces and dried. When all the moisture is gone, grind them into a coarse meal. This meal can be mixed with wild berries, wild onions, garlic, nuts and other meals or

the Creator said, "I'll have to teach them a lesson." He darkened the Sky and the Sun with dark clouds, and it rained and covered the earth and all things. Only a few mountain tops were not covered. Only a few people and animals were left. The dark clouds covered the Sun. It could not reach the land. It was sad, as the Sun loved the earth and all things in it. The Sun knew that the Creator had a reason for doing this. He does things at the right time. It's not always easy for us to understand. He has lots of helpers. Indians call them Good Spirits. Others call them angels. The Sun and all the bodies in the Sky are his helpers too.

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## SUNFLOWER RECIPES

For Food.... The roots can be cut into pieces and dried. When all the moisture is gone, grind them into a coarse meal. This meal can be mixed with wild berries, wild onions, garlic, nuts and other meals or

flours and enough water to form a patty. Heat and brown in oil on both sides. The roasted seeds can also be eaten as is, or they can be put in a salad or ground into a meal and combined with the ground roots and other ingredients to make patties as above.

## ACTIVITY SIX: PLAYS BASED ON UTE LEGENDS

## INTRODUCTION:

Sharing legends of other cultures is a delightful and effective method of introducing children to a particular culture. But why not take this activity one step further by allowing students to read and dramatize each of these legends, which have been re-written in the form of plays. The legends dramatized in this activity are "The Race Between the Skunk and the Coyote" and "Where Stories Come From."

#### **OBJECTIVES:**

- The students will develop an appreciation of Ute culture by reading and dramatizing Ute legends.
- The students will generate a list of the characteristics of legends.
- The students will write their own legends and plays to be incorporated into a class book.

GRADE LEVEL: 3 - 6

TIME: To be determined by the teacher but probably upwards of 3 hours.

## MATERIALS:

- The Race Between the Skunk and the Coyote...handout.
- Where Stories Come From....handout.
- Props and minimal costumes for the plays.

## PROCEDURES:

- 1) Have the students read the legends aloud in class.
- 2) Lead a discussion of the plot, characters, and theme of each legend.
- 3) Organize students into groups to dramatize either or both of the legends for students in other classrooms or for parents.
- 4) Lead a discussion in which students brainstorm a list of the characteristics of legends.
- 5) You can have students write plays based on the other legends included in this book or have them write plays based on legends that they write themselves. These plays and legends can then be incorporated into a class book.

#### HANDOUT: THE RACE BETWEEN THE SKUNK AND THE COYOTE

Skunk and Coyote decided they would work together and catch some prairie dogs for lunch. Coyote said, "I'm going to walk into the mud and also roll around in it until I'm all muddy, and then I'll go lie down near the prairie dog village. You must go and tell the prairie dogs that I have died." After Coyote had rolled around in the mud, Skunk decided to cover Coyote's face with timothy hay, making Coyote look like an animal that had been dead a long time.

Skunk went to the prairie dog village and said to the prairie dogs, "Come quickly and see Coyote. He is dead near the mud hole. Don't you want to go see him?" The prairie dogs followed Skunk until they came to a place near the mud hole where Coyote was stretched out. Skunk said, "Look, he is dead!" Then he got a big stick and hit Coyote very hard. The little prairie dogs said, "Yes, he surely is dead." Coyote made sure that he didn't move a muscle when Skunk hit him with the stick. He did not like what Skunk had done, and he thought to himself that this certainly was not a part of their plan.

After the prairie dogs looked over the supposedly dead Coyote, they decided to leave. It was then that Coyote jumped up very quickly and seized about eight prairie dogs of different sizes. Skunk and Coyote decided the only fair way to divide their catch was to have a race and that the winner would get to take all the prairie dogs. In the meantime, they built a big bonfire and started to cook their catch. They skinned the prairie dogs and put them under the coals to bake.

As Skunk and Coyote got ready for the race, Coyote thought to himself, "I can beat this puny Skunk any day." Coyote got a strip of tree bark to start the race. He lit the bark, and the race was on. Coyote ran so fast that he was a good distance in front of Skunk, and soon all Skunk could see was the smoke from the lighted bark as it whipped in the air. Skunk had decided from the start that he wasn't going to run very fast, so he didn't hurry. When Skunk noticed that Coyote was out of sight, he turned back to the bonfire where the prairie dogs were cooking. He thought that Coyote could probably be nearing the hill which they had agreed would be the finish line, so he worked very fast to fetch the biggest, juiciest prairie dogs out of the bonfire. When he got them out he took them a short distance away and sat on a large rock. From this point he could see the smoke from the bark which was still tied to Coyote's tail. Meanwhile Coyote's only thoughts were on how fast he had run and the delicious meal which he didn't have to share with Skunk. What Coyote didn't know was that Skunk had already eaten the biggest prairie dogs and had left only the smaller ones in the fire.

When victorious Coyote returned to the bonfire, he started to dig furiously for the prairie dogs. He searched for the large ones, but he found only the smaller ones. As he found the smaller ones, he threw them in all directions because he didn't have any use for these small ones when there were larger ones just waiting to be eaten. He stirred and stirred the coals, and yet he couldn't find the larger prairie dogs. It was then that he noticed tracks leading in the direction of a big rock. The tracks resembled those of Skunk.

He found Skunk sitting on the rock, his hands and face all greasy. "Hey, Skunk, why didn't you save me some meat?" he asked.

Skunk didn't reply, but he did throw what was left of the prairie dogs...the bones...to Coyote. When Coyote saw the bones, he just ran back to the fire and tried to find where he had tossed the smaller prairie dogs. He had a hard time trying to locate all of them because he hadn't watched what he was doing.

Skunk just sat on the rock. Even though Coyote was known for his slyness, Skunk had tricked him.

THE PLAY: THE RACE BETWEEN THE SKUNK AND THE COYOTE

CAST: PROPS:

Skunk The Prairie Prairie Dog Holes
Coyote Dried Grass
Eight Prairie Dogs Mud Hole

Narrator Bonfire Tree Bark

NARRATOR: Skunk and Coyote decided they would work together and catch some prairie dogs for lunch.

COYOTE: I'm going to walk into the mud and roll around in it until I'm all muddy. Then I'll lie down near the prairie dog village. You must go and tell the prairie dogs that I have died.

SKUNK: I will cover Coyote's face with grass so that he looks like an animal that has been dead for a long time.

SKUNK: Come quickly, prairie dogs, and see Coyote. He is dead near the mud hole. Don't your want to see him.

NARRATOR: The prairie dogs followed Skunk until they came to the mud hole where Coyote was stretched out.

SKUNK: Look, he's dead.

NARRATOR: Skunk then got a big stick and hit Coyote very hard.

PRAIRIE DOGS: Yes, he sure is dead. Wonder what happened?

NARRATOR: Coyote made sure he didn't move a muscle when Skunk hit him so hard, but he wondered to himself why Skunk had hit him. The hitting wasn't a part of their plan. As the prairie dogs drew closer to look at him, Coyote forgot about how much it had hurt and jumped up suddenly. He grabbed eight prairie dogs of different sizes.

COYOTE: The only fair way to divide up these prairie dogs between us, Skunk, is to have a foot race.

SKUNK: A foot race?

COYOTE: Yes, and the winner gets to eat all of the prairie dogs.

SKUNK: Well, OK.

NARRATOR: Together they built a fire and skinned the prairie dogs. Then they put hot coals over the prairie dogs so that they would bake while they were having their race.

COYOTE: I'm going to get a strip of bark from a cedar tree and tie it to my tail, Skunk, and I'm going to light it on fire so that you can watch my smoke as I win this race.

NARRATOR: Coyote lit the bark and the race was on. Coyote ran so fast that soon he was far ahead of Skunk. Soon all Skunk could see was the smoke from the cedar bark.

SKUNK: I never should have agreed to race him. I'll just take it easy.

NARRATOR: When Coyote was far ahead, Skunk turned around and went back to the fire where the prairie dogs were cooking.

SKUNK: Coyote must be almost at the finish line. I'm going to take the biggest, juiciest prairie dogs from the fire and eat them before he gets back.

NARRATOR: Skunk took the four biggest prairie dogs from the fire and dragged them a short distance away. He began to eat them as Coyote returned from the finish line to get the prize.

COYOTE: Skunk never had a chance, and now I get to eat all of the prairie dogs. I hope they are done.

NARRATOR: When Coyote got back to the fire, he began to pull out the prairie dogs.

COYOTE: I know the really big, fat, juicy ones are here somewhere. I'll eat these little ones later. Where are the big ones?

NARRATOR: After Coyote had pulled out all of the small prairie dogs from the fire, he got a stick and poked it into the coals as he looked for the missing prairie dogs. Then he noticed some tracks leading away from the fire.

COYOTE: What's this? Are these Skunk's tracks dragging something behind? I had better investigate.

NARRATOR: Coyote followed the tracks until he found Skunk.

COYOTE: Hey, Skunk! What are you doing? Why are your face and hands so greasy? Did you eat those big prairie dogs?

NARRATOR: Skunk didn't say anything. He just smiled, rubbed his hands and threw some of the prairie dog bones at Coyote's feet.

COYOTE: Oh, no! I'd better go find those small prairie dogs I threw away. Skunk, you're a cheater.

NARRATOR: Coyote ran back to the fire and started looking for the small prairie dogs he had thrown away before.

SKUNK: Coyote might be famous for being so sneaky, but this time I tricked him.

THE END

## HANDOUT: WHERE STORIES COME FROM

Many years ago, when the earth had just been formed, there was a boy named All-Alone. He was called that because all of his family had died. An older lady of the tribe had taken care of him when he was small, but she thought it was time that he was big enough to help out. She sent All-Alone out with his bow and arrows to shoot some birds for dinner.

All-Alone had been practicing with his bow and arrow for a long time, so he was sure that he could shoot some birds. He went into the forest until he found some grouse. Now, grouse are very stupid birds, so he got pretty close before he shot at them. Twice he shot, and twice he missed. So, he crept closer and closer to the grouse. Finally he was able to hit them with his arrows. Soon he had killed eight grouse.

When he returned to the camp, the old lady was very happy that he had brought so many grouse. She told him that he would probably become a great hunter like his father and that someday he would be able to go with the men to hunt buffalo.

For the next ten days All-Alone kept on hunting grouse, and he brought home eight or more grouse each day. On the eleventh day, he broke his bow string. He had already killed eight grouse, so he didn't mind taking a rest while he put a new string on his bow. As he was working, he heard a strange noise.

When he looked up he saw a great bear walking on its hind feet. The bear was walking right for him, and All-Alone could not even shoot an arrow at him because his bow string was broken. Just as he started to run away, the bear spoke to him, "Don't run. I want to talk to you." When All-Alone saw that the bear was friendly, he sat down. The bear came over and sat down next to him. The bear told All-Alone that he was going to tell him a story, but All-Alone was confused. He did not know what a story was. At that time there were no stories among the Utes. So the bear told him that stories are words put together in such a way that they tell about what happened before. Then he told All-Alone many stories. All-Alone was so happy to hear these stories, and before long the sun had started to set.

The bear told All-Alone that he should go home but that he should leave the grouse for the bear to eat. He also agreed to meet him the next day so that he could tell him some more stories. All-Alone left the grouse with the bear and he ran home as fast as he could, though he did stop long enough to kill three more grouse for the old lady. But when he got home, the lady was mad because he had not brought as many grouse as before.

For the next few days, All-Alone went to meet the bear, and the bear would tell him stories as long as All-Alone left him eight grouse. Because of this All-Alone was never able to take the lady more than three or four grouse. When she complained, All-Alone told her that the grouse were moving from the forest. So the lady got another boy about All-Alone's age to secretly follow him the next day so that she could find out if All-Alone was just playing instead of hunting.

When the boy following All-Alone saw him sit down next to the bear, he was so scared. He wanted to shoot an arrow at the bear, but he was afraid that he might hit his friend, All-Alone. He just hid in

the bushes until All-Alone headed for home. He then stopped All-Alone and told him that he had been watching him. All-Alone explained that the bear had been telling him stories, words about things that had happened long ago. He told the boy that the next day he could come and listen to the bear with him. That night, the boy told the old lady that All-Alone had tried to shoot more grouse, but they were hard to find.

The lady thought that the boys had just played together, so she asked some of the men to follow them the next day. When the men saw the boys sitting with the bear, they were afraid for the boys, so they shot the bear with many arrows. The bear knew that he was dying. He called for All-Alone, and as the men and the other boy gathered around, he explained to them, "These are stories that I have been telling All-Alone about the world when it was young and the Little People still lived here. No one else knows these stories except All-Alone, so he must tell them to everyone. Then the people can tell these stories to the children. Just remember that whenever someone tells a story, the people who heard it must give him something to eat, just as All-Alone has given me these grouse."

After he had said that, he touched All-Alone and then he died. The men were so sorry that they had killed the magic bear. They felt so bad. When they got back to camp, they asked All-Alone to tell them all the stories the bear had told him. From that day so long ago, Utes have told the bear's stories to their friends and to the children. And, they always give the story-teller something to eat.

(Adapted from Hal Borland's Rocky Mountain Tipi Tales. Garden City, 1924)

## THE PLAY: WHERE STORIES COME FROM

CAST:

SETS:

PROPS:

All-Alone
Lady
The Bear
Boy
First Man
Second Man
Third Man

Narrator

Teepee Scene Forest Scene Teepee Bows and Arrows Papier-Mache Grouse

Trees Bushes

NARRATOR: This is a story that explains where the first stories came from and why story-tellers are given food to eat.

Long, long ago there was a boy named All-Alone. He was given the name All-Alone because his mother and father were dead and he had no brothers and sisters. A kind lady in the tribe had taken care of him since he was small, but now she thought he was big enough to help get food for her and her family.

(Now....the students should be able to write the rest of this play and perform it for their friends. If they go to another class, the students there should give them food.)

## ACTIVITY SEVEN: HOW THE UTES USED THE NATURAL ENVIRONMENT

INTRODUCTION: The traditional uses of plants by the Ute people is indicative of the long experience they have had in utilizing the natural resources in their environment. Generations of Utes have passed down this knowledge into the present day, building upon the experience of each succeeding generation in living with the world of living, non-human beings around them. Herbs were used in treating symptoms of illness and in psychologically bringing sick people into a balanced, healthy state. A variety of plants and plant parts were gathered for food, natural dyes, clothing, accessories, tools, and crafts. Perhaps it is difficult to imagine for people of a mass society, but the traditional knowledge includes the maintenance of respectful relationships with the plants, animals, and other beings necessary for the continuance of Ute life.

Before the Utes obtained horses from the Spanish, in approximately the year 1630, they spent much of their time hunting and gathering food in an area they could cover on foot. After the acquisition of horses, Utes were able to hunt larger animals such a deer, elk, and buffalo more easily, and they extended their hunting range into the western and northern plains of Colorado and Wyoming. In this process, they came into contact with many tribes of the Plains cultures, and the Ute culture changed to reflect the new knowledge and the new relationships that resulted from this contact.

#### **OBJECTIVES:**

- The students will develop an understanding of a few of the different kinds of plants that were used for medicine, food, clothing, crafts, and dyes.
- The students will get the opportunity to make baskets like those the Utes used for gathering berries, seeds, and leaves.
- The students will come to understand the close relationship with the environment the Ute tradition teaches by studying the various plants useful to traditional Ute people.
- The students will understand how the acquisition of the horse changed the way the Utes obtained food.
- The students will become familiar with the concept of the carrying capacity of various environments.

#### GRADE LEVEL: 3 - 6

TIME: Time requirements will vary from one activity to another. Collecting plant materials may require a half day to a whole day field trip. Dyeing will require about two hours. Making baskets may require several hours unless students do some of the work at home. The before and after comparisons activity will require one hour as will the map activities.

## MATERIALS:

- Chart paper or newsprint roll ends for making KWL Charts.
- Map of Ute Hunting Lands....handout
- Map of Migratory Bird Flyways/Whale Migrations....handout
- Ute Foods and Herbs...handout.....
- Plant dye materials described below, large enamel pot,

In

heat source, alum.

- Plant materials described below for making baskets.
- Mandala Design...handout

## PROCEDURES:

#### ACTIVITY ONE:

1) Create and then brainstorm items for a KWL chart on newsprint. (K stands for "things I know," W stands for "things I want to know," and L stands for "things I learned.") Save this chart as you will be using it at the end of this unit. All the items on this chart should be related to how Utes used the natural environment. For example, the children could brainstorm the foods they know the Utes ate, the questions they want to know the answers regarding foods the Utes ate, etc. on through plants used for dyes, baskets, craft work, tools, clothing, and footwear.

## ACTIVITY TWO:

- 1) Collect some samples of the plants that were used for dyes and basketmaking. If it is impossible to collect the appropriate plants, many fibers can be purchased at craft stores for making baskets, and simple household items such as coffee grounds, onion skins, beet juice etc. can be used as a substitutes for plant dyes. dyeing plant fibers and yarns, follow these directions:
  - A. Collect at least twice as much plant material as yarn. One pound of yarn will need about two to three pounds of plant material. To extract dye from the plant material, place it in a large pot and slowly bring it to a boil. Simmer just below boiling for about one hour. Stronger dyes can be produced if you let the plant material soak overnight before boiling.
  - B. Wash the yarn in warm water before dyeing it.

    Mordant the yarns to fix the color. You mordant by simmering three to four ounces of alum in four to five gallons of water. Add this solution to the dye.
  - C. Submerge the yarn completely throughout the dyeing process. Stir the dye bath frequently and let the yarn cool in the dyeing pot. Then rinse the yarn until the water runs clear. Never boil the solution in the dye bath as boiling may destroy the dye. In dyeing plant fibers, follow the same procedure.
  - D. Typical plants used by the Utes and the resulting colors were: horsetail shoots...pinkish tan, lupine flowers...lime green, sage leaves...yellow ochre, sumac leaves...yellow, mullein flowers...yellow, moss and lichens...yellowish browns and greens, pinon bark and twigs...black.
- 3) Have the children make baskets typical of those used by the Utes. They can be made according to directions in books such as Indian Basket Weaving from Dover Publications or Indian Basketry and How To Make Baskets by George Wharton James. The detailing and processes are too complicated to outline here. If you choose not to make baskets from natural fibers, the children can either draw pictures or make paper models of baskets.

Ute baskets were simple because they were very utilitarian. The Utes were a nomadic people in traditional times, and they had little or no time to decorate their baskets. A few baskets were decorated for ceremonial purposes only. Most baskets were made from willows. The tender shoots are best gathered in the spring. They are then

boiled or steamed to make them pliable. The bark is stripped off, and if they were to be dyed, they went into the bath for several hours before being woven into baskets.

There were few variations in the sizes and shapes of the baskets. Large conical pack baskets with handles on both sides were woven in an open and close twine pattern. Jug-type baskets for seeds and water were twined or coiled, and horsehair handles were put on each side for easy carrying. Some seed baskets had a buckskin strap on one side so that they could be carried over the shoulder. Ute women also used fan shaped woven seed beaters to knock seeds from the bushes into twill-twine trays.

## ACTIVITY THREE:

- 1) have the children brainstorm a list of foods eaten by the Ute people. Write these on the chalkboard. Then have the students categorize them according to whether they were hunted or gathered. Then have them underline those foods that were frequently eaten after the acquisition of the horse. Refer to the Ute Foods and Herbs handout for more information on these foods.
- 2) Using the Mandala Design handout as a model, draw a mandala on the chalkboard. Have one side of the mandala represent the foods hunted and the other side the foods gathered by the Utes. And/or, have one side of the mandala represent the foods eaten before the horse and the other side represent the foods eaten after the horse. Into each section on the mandala draw and label a food used by the Utes. You might have each of the students do one of these mandalas and display them in the classroom.
- 3) Using the Ute Hunting Grounds Map handout, have the students color the areas used before and after the arrival of the horse. Help them make the connection between the two sides of the mandala and the two colored areas on the map.
- 4) Explain to the students that some of the foods typically used by the Utes during traditional times were the following:

Yampa was mixed with tobacco root and the camas root for flavoring. Yampa root was made into a dried cake.

Pinon trees yielded their nuts as well as pitch for waterproofing baskets and a black dye for textiles and war paint.

The yucca plant gave soap from its roots, needles for sewing, and fibers for sandals and baskets.

Prickly pear cactus plants were eaten after being boiled.

Deer, elk, buffalo, rabbit, prairie dog, squirrel, fish, and many kinds of birds were eaten for meat.

Many kinds of berries were also eaten, as were seeds and fruits and roots of the plants in the region. Occasionally the Utes would trade with other tribes for corn, squash, and beans.

5) Have the children prepare some typical Ute meals. For instance they could make jerky by cutting thin strips of meat, dipping them into a pot of boiling water and allowing them to dry outside or over a fire. They could also make fruit leather by smashing berries into a thick pulp, adding some honey, and then rolling the mixture between sheets of waxed paper until thin. Then let it dry and harden. Explain how these types of foods were easily preserved and light to carry from one place to another.

ACTIVITY FOUR:

1) Explain to the students the concept of "carrying capacity."

Basically it involves the idea that the earth's resources in any given habitat are finite and can support only so many people and other living things.

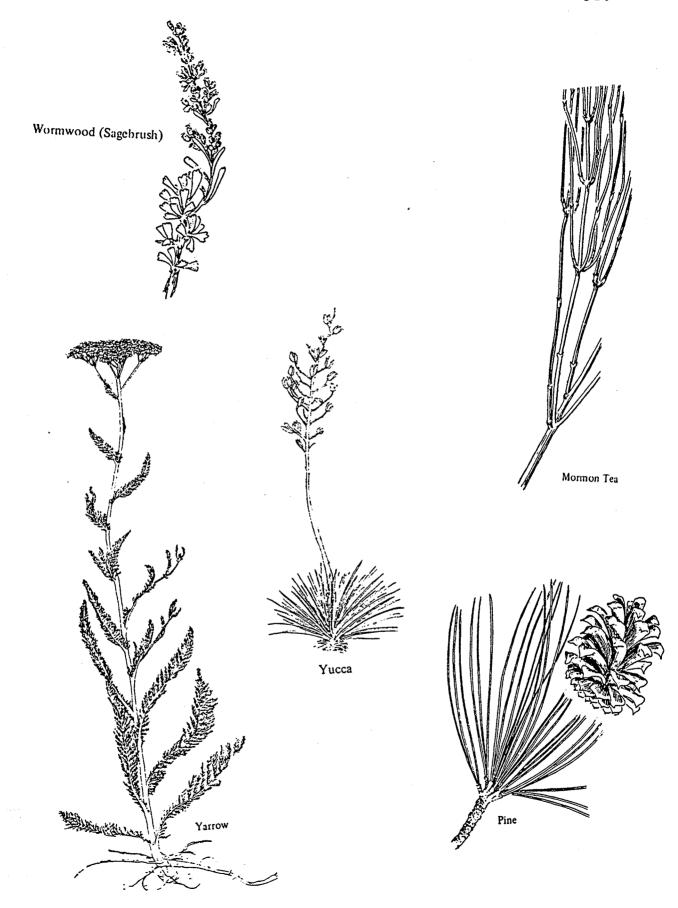
- 2) Then divide the class into two fairly equal groups. On the first day, give each child in only one group a cookie. Explain that this is their food ration for the day. On the second day, add four children from the other group to the cookie group and distribute the same number of cookies as you did on day one. Tell the group that this is their food ration and that they must obviously share the cookies; there will be four more students than there are cookies. On the third day, add five students from the other group to the cookie group and distribute the cookies as before. The students should be able to get the idea of shrinking resources as more students are added to the cookie group.
- 3) Now ask the children how they felt as they had to share less and less of the cookie supply. Elicit responses from them about over population, too many mouths to feed with the same amount of resources, the fairness of the situation. Then discuss with the students what happened from about 1850 to 1900 as Ute food resources were made smaller and smaller as Anglo and Hispanic settlers moved onto their territory. Ask them how they think the Utes felt about this situation. Ask them how long it would take for a family to see their children starving until they decided to react against the encroachment. Discuss what actually happened in Colorado. Refer back to the video they saw at the beginning of the unit. Perhaps you might want to show it again.

## ACTIVITY FIVE:

- 1) Discuss the terms "nomads" and "migration." Ask the students which animals or birds they know of that migrate. Ask them why the birds and animals migrate. Then discuss the reasons the Utes migrated. Study the map of the Ute hunting grounds with the students and ask them where they think the Utes went during the various seasons. Ask them why the Ute domain was actually smaller than the area that they considered their hunting grounds.
- 2) On the map, ask the students to plot where they think the Utes traveled to obtain some of the foods they ate. Ask them to draw those foods on the map in the appropriate places. Label the time of the year they probably gathered or hunted each of the foods they have drawn on the map.
- 3) Study the map of the migration routes of birds. How is this map similar and how is it different from the migration routes they have drawn on their maps? Ask the students if they see any parallels between the migratory routes of various animals and the Utes.
- 4) You might study the migration route of a local bird. The local wildlife officials will be able to help you with this. Draw the bird's migration route on a map and label the seasons. Date the time of arrival and departure of that bird in the local area.
- 5) Study the migration routes of other animals such as whales or elk. Label similar maps and compare distances the various animals and birds travel. Plot these differences on a chart or graph.

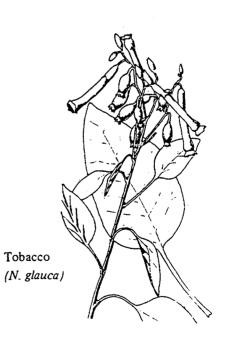
## SUMMARY ACTIVITY:

1) Refer back to the KWL charts and add to each column what the students have learned and what they still want to learn.













Alum Root



Spearmint



Dandelion

#### HANDOUT: UTE FOODS AND HERBS

A good diet creates a strong society. Before the Spanish arrived with their horses, the Utes survived on a relatively restricted diet of small animals that could be hunted on foot and wild plants that could be gathered over a relatively small area. Because the Utes led a nomadic life, they were traditionally hunters and gatherers rather than farmers. Food gathering sometimes took up most of the group's time. Wild roots, berries, nuts and grasses were obtained fairly easily in the summer months. Fish and small game could be hunted, trapped and caught most months of the year, and deer and elk were followed, on foot, on their migratory routes. In about the year 1630, the Utes began to get horses from the Spanish, which increased their mobility tremendously, allowing them to follow large herds of deer and elk, as well as the larger buffalo. After the arrival of the horse, the Utes became stronger and healthier because they were able to eat more red meat and gather more fruits and berries over larger distances. Because of their ability to travel, Utes could trade with Navajos for peaches from Canyon de Chelly or with the Pueblos for beans, corn, and squash.

Food was gathered in season, dried and stored for future use. From the root of the Yampa plant, the Utes made a dried cake which they sometimes mixed with tobacco root and camerass root for flavor. The Camas bulbs which grew near water were considered a delicacy. Many different wild grass seeds were gathered and pounded into meal that was baked into bread. The pinon tree yielded many different useful products. Pinon nuts were a delicacy, and the pitch from this tree was used to waterproof water jugs and baskets. A black dye was also made from the pinon that was used for cloth and war paint. Similarly, the yucca plant produced a wide variety of products including food, needles for sewing, fiber for making sandals and baskets, and soap was made from the roots.

Meat was the mainstay of the Utes' diet, and it was eaten either roasted or boiled. If boiled, the meat was then pounded until soft, then rolled in meat greases. This rolled meat product could then be stored for long periods of time during the winter when game was scarce.

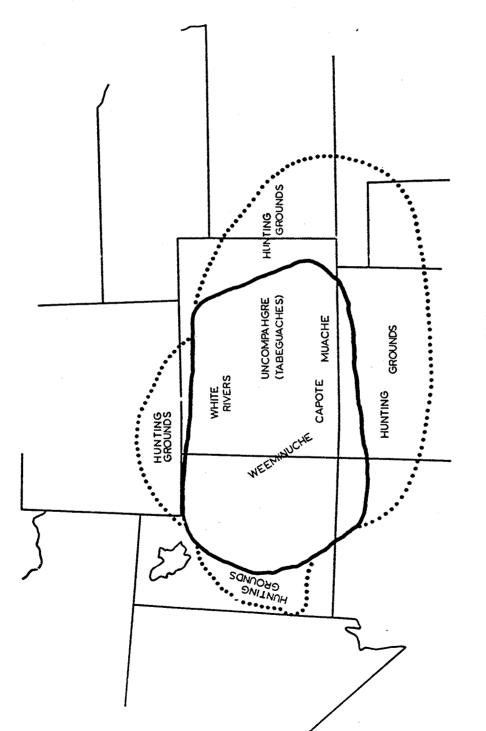
Food gathering not only became much simpler for the Utes after they got horses, but it gave them more leisure time. Even in times of little rain, the horse gave the Utes the mobility they needed to feed the people. The horse also allowed the Utes to hunt much larger game such as the buffalo. There was more meat on a buffalo than on a deer or an elk. The buffalo also traveled in large herds, which made killing lots of them at one time much easier. Their meat was then dried into jerky for later use.

Before the arrival of the Europeans to North America, the various Indian tribes lived in close harmony with the land, and their bodies were immune to diseases. The Utes were a strong, vigorous people because they had lots of meat and other foods. Only during times of extreme drought did the Utes suffer and become sick. Most common European diseases were unknown to Utes; therefore, they had no immunity to such diseases as smallpox, measles, and mumps. When Europeans brought these diseases to Ute country, the Utes suffered greatly.

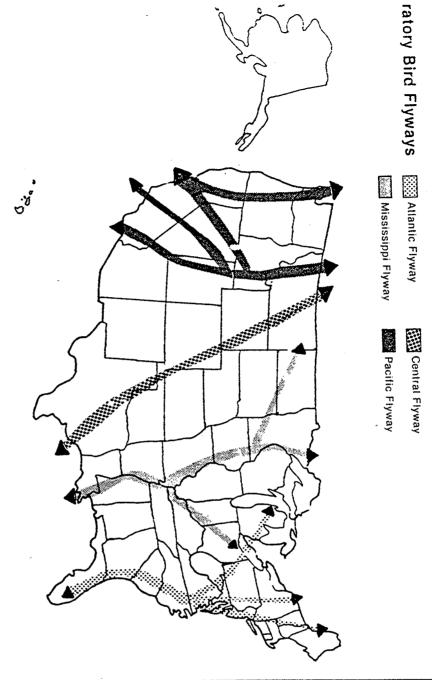
Sickness and the cures for sickness were closely related to spiritualism. It was thought that when Utes became ill, their bodies were out of tune with Nature or had been entered by bad spirits and bad thoughts. If the illness was serious, then a medicine man or shaman was called. A mixture of herbs and poultices were often left with instructions for the family to follow in treating the sick person. Many practical and effective remedies were adopted by the early European settlers, and they are still in use today.

Spearmint was gathered and used to soothe an upset stomach. Grease and flour were mixed and plastered over a wound to stop the bleeding. Sagebrush was chewed or brewed into a tea to fight a cold. Tobacco was packed into an aching tooth to help stop the pain. The Utes at that time were usually very healthy, but they did have toothaches and other tooth related problems due to their rough diet. They also suffered from rheumatism and arthritis due to the cold, damp winters. And they had osteomylitis, a bone marrow disease, and frequent stomach aches that might have been caused by parasites in the water they drank.

(This information was taken from <u>People of the Shining Mountains</u>, by Charles S. Marsh.)

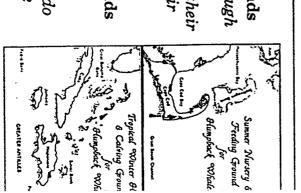


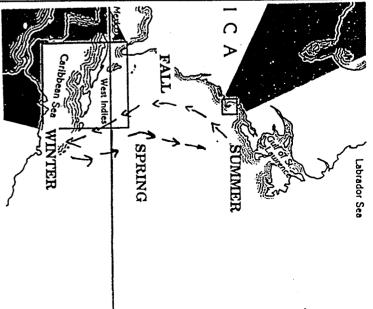
THE UTE DOMAIN

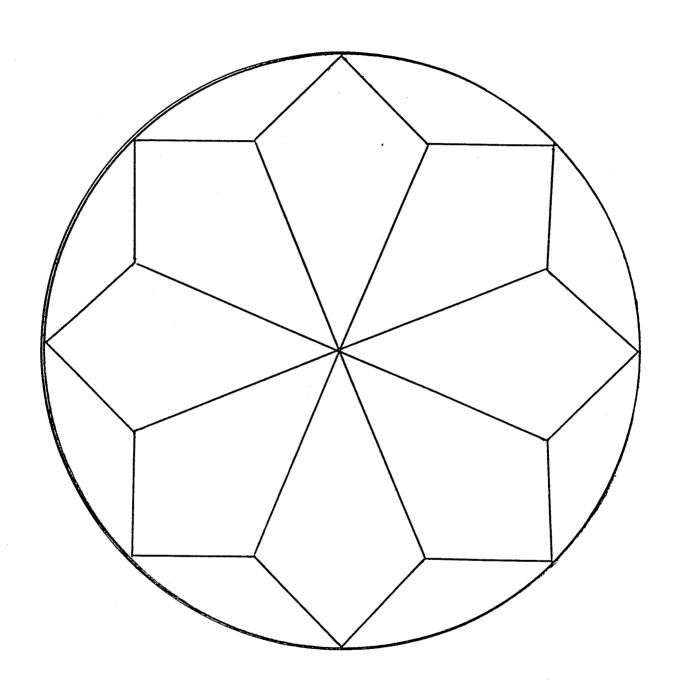


Feeding Grounds
From April through
November, the
Humpbacks eat their
fill and raise their
calves.
Southern
Calving Grounds
From December
through March,
the Humpbacks do
not eat, but mate
and give birth.

Northern







## ACTIVITY EIGHT: UTE MEDICINE PLANTS

#### INTRODUCTION:

To Ute Indians, the term medicine embraced much more than the cure of disease and the healing of injuries. Ritual played an important part as well. The theme of all creation being in harmony and balance was the center of tribal belief. (Refer to the Ute Circle of Life activity.)

For a long time, ethnic arrogance kept any serious attention from being given to gathering any primary medical knowledge from non-European sources. During frontier times though, early Anglo and Hispanic settlers were forced by circumstances to adopt many Ute cures. Over a long period of time these cures were passed from generation to generation in these cultures. Many Ute and other Indian remedies came to be known as "folk medicine." Today many of these ancient discoveries have been studied by medical professionals and have been found to be invaluable. Many modern miracle drugs came from early Indian remedies.

## **OBJECTIVES:**

- Students will develop an appreciation of the Ute culture related to medicine.
  - Students will identify various plants.
  - Students will learn the medicinal uses for the plants studied.
  - Students will develop classification systems for plants.
- Students will explore the interaction of all living things and their environment.

GRADE LEVEL: 2 to 6

TIME: 1 to 3 hours depending on the number of the following activities that are selected.

## PROCEDURES:

ACTIVITY ONE: WALKING FIELD TRIP

MATERIALS: Sealable plastic bags and scissors.

Medicine Plants of the Southwest....handout.

- 1) With the children look over the drawings or samples of various plants. Discuss how you might identify them.
- 2) Take the students on a walking field trip. Gather samples of the plants in the handout as well as others. Warn the students about tasting the plants as they could be poisonous.
- 3) Help the students classify the plants into various categories such as broadleaf or needle leaf, tall stalks or no stalks etc.
- 4) Explain that the Utes held the Earth and all her plants as sacred and that whenever they needed to use a plant they gave a prayer of thanks to the plant and to the Earth.
- 5) Locate an area as free from noise as possible and ask the children to isolate themselves and sit quietly. Ask them to look at the Earth and Sky and observe as many things as possible. You might want to ask them to write a poem about what they saw and felt.
- 6) Ask the students to imagine themselves as one of the trees they can see. Tell them to stretch their limbs out as if they were branches to experience the smells and touch of nature. Have them

write about their feelings.

7) Explain to them that Ute children lived their whole lives outside among the trees and plants. Ask them to tell you how such a life might be different from their lives, during which they spend most of their time inside of buildings.

ACTIVITY TWO: DRYING POUCHES

MATERIALS: Scissors, cloth, needles, thread, string, buttons and beads.

1) Cut 16" by 5" rectangles from cloth scraps. Sew the sides together. Hem a small edge around the top and lace heavy string through this. Decorate these with buttons and beads.

2) Find a stand of peppermint or spearmint and gather some for the students. Have them dry and then put the samples of these plants

in their drying pouches.

3) Explain to them that Utes gather these plants and other plants and put them in drying pouches such as these so that they can be easily carried from place to place.

ACTIVITY THREE: INDIAN TEA

MATERIALS: Peppermint or spearmint, hot water, quart jars, paper cups and honey.

l) After giving appropriate warnings about the danger of hot water, divide the class into groups of three or four.

2) Have each group place two or three tablespoons of mint leaves in the quart jars. Cover with hot water and let steep for ten minutes. While the tea is brewing, discuss occasions when the Utes might have used such a tea and for what purposes. You might also discuss other cultures and their use of tea after the students pour their tea into cups and add honey if they want to.

ACTIVITY FOUR: MEDICINE POSTERS
MATERIALS: Medicine Plants of the Southwest...handout.
Posterboard, crayons and markers.

- 1) Discuss the medicinal uses for plants while looking at the handout. You might also look up information about other plants that have been used for medicine.
- 2) Ask the students to create a medicine poster by sketching, coloring, labeling, and identifying the medicinal use for each plant that they put on their posters. Display the posters in your room or have students give oral reports about their posters in other classrooms. (The Forest Service, B.L.M. Office, health food stores, or community members also might be good resources for this activity.)

# HANDOUT: MEDICINE PLANTS OF THE SOUTHWEST

Asparagus....A tea is made from the root which is used as a diuretic, a laxative, and as a treatment for gout. Do not give to pregnant women.

Birch....The leaves are used to make a tea that is also a diuretic. The bark is boiled and used for arthritis and headaches.

Canaigre/Wild Rhubarb....Grate the root and put it on sunburns or cuts.

Chicory....A tea from the roots is used as a relaxant. Cornflower/Black-eyed Susan....Use fresh or dried as a cough syrup.

Cota/Indian Tea....A tea from this plant is used for indigestion and mild fevers. It can also be used to cure diaper rash. Twigs from this plant have been found in pottery in Chaco Canyon in New Mexico, so this plant has been used by the Indians for hundreds of years.

Dogbane/Indian Hemp....The root is ground into a powder and used as a heart stimulant. Use only about half a teaspoon.

Juniper Berries.... A tea is made from the leaves and stems that is used for stomach aches and colds.

Larkspur.... The dried seed pods were ground up and rubbed in the hair and on the body to kill lice.

Lichen/Rock Mold....It is ground into a powder and used on the gums of teething babies to relieve pain.

Milkweed.... The roots are chopped and boiled into a tea that is used for bronchitis.

Mormon Tea/Indian Tea....The dried stems are made into a tea that is a decongestant. It is also used for relief from allergies.

Nettles....Leaves are gathered when the plant is flowering and made into a tea that is an astringent and anticoagulent.

Oak....A tea is made from the bark that is used to cure inflamation of the gums. As a gargle it helps sore throats. It can also be used on burns or insect bites.

Oregon Grape.... The roots and main stems are used in a tea that helped cure liver problems. It is also used to heal infected cuts.

Pine....The inner bark and the needles are used in a tea mixed with honey for colds. Pine pitch is warmed and put on scratches and cuts.

Red Clover.... The leaves are made into a tea that is used as a sedative. It is also helpful for hepatitis.

Sagebrush...A tea from the leaves and stems is used to cure coughs. The dried leaves are also smoked in a pipe to cure colds.

Sweet Clover.... The dried leaves are ground up and mixed with water to make a poultice for inflamations of the skin and muscles. A tea from the leaves is used for stomach aches and to cure depression.

Willow....Boiled willow bark is a good antiseptic. It is also used to reduce inflamation of the joints and cure headaches.

Yarrow.... The stalk or roots are boiled and made into a tea that is a good stomach tonic.

Bear-root/Osha....This plant has many uses and is famous throughout the Southwest for curing stomach aches, headaches, and a variety of other illnesses.

#### ACTIVITY NINE: THE UTE CIRCLE OF LIFE AND THE SIX DIRECTIONS

#### INTRODUCTION:

Ute tribal beliefs include respect for the life stages, directions, seasons, and colors. The colors are connected to the four cardinal directions in the following manner: white for North, Yellow for East, red for South, and black for West. Each of the four races is represented in the four colors also. All elements of the universe are united in harmony with Nature, Mother Earth and life itself in the diagram.

While the Ute worldview is only introduced in this activity, it is a good way to discuss the depth of respect the traditional Ute people feel for their surroundings. As the teacher discusses each of the elements of the Wheel of Life, students will be encouraged to see the interconnectedness of each to the whole of the universe, as the Ute traditions teach.

### **OBJECTIVES:**

- Students will become familiar with the Ute significance of directions and colors as they relate to the seasons and the stages of life.
- Students will learn to orient themselves to the cardinal directions of North, South, East and West.
- Students will follow directions in coloring the Ute Circle of Life.

GRADE LEVEL: 2 to 6 You may wish to introduce more of the philosophical elements described below for older students. Select those you think most appropriate. The Circle of Life and the Six Directions have much more significance that can be listed here.

#### TIME: 1 hour

### MATERIALS:

- White, black, yellow and red pencils or crayons for each student.
- White, black, yellow and red cloth or construction paper for labeling the cardinal directions in your classroom.
  - Ute Circle of Life...handout.
  - Ute Circle of Life transparency and overhead projector.

# PROCEDURES:

- 1) Help the class decide the four cardinal directions as they relate to your room. This may be more difficult than you think unless your school was built on a true North-South or East-West axis. A compass or map can be used. This orientation will be helpful in other activities such as map reading and studying the weather.
- 2) Label the four cardinal directions with the colored cloth or paper by pinning or taping them on the wall at exactly the correct spot.
- 3) Distribute the pencils and the handout to each student. Have the students orient their handouts toward the markers you have posted on the wall.
  - 4) Place the Ute Circle of Life transparency on the overhead,

and while explaining the significance of each part of the diagram, have the students color their handout.

EAST: For the Utes, the color yellow is associated with the East. Be sure to call attention to the yellow marker on the wall of your classroom. Yellow is the color of the rising sun, of early day. The Utes also associate the direction and the color with other beginnings: that of spring, of birth, and of young things. This quadrant of the circle also signifies the youth of an individual, their birth and early years. Ask the students to think of other beginnings. How did they experience this time of their lives. Even this activity has its beginning with this direction and color.

SOUTH: The Utes associate the South with the color red. Red is the color signifying warmth, summer, and the more independent youthful years of an individual. Happiness, energy, and eager curiousity are a part of this time in one's life. Ask the students to think of warm times and of strong, youthful plants and animals they know of. Ask them to tell of experiences they are having as they enter this stage in their own lives.

WEST: For the Utes, the West is associated with the color black. This signifies the time of fall, maturity, and the gaining of knowledge and responsibility by the individual. As the students color this part of the wheel, ask them to describe this season and to think of what this stage in their lives will be like.

NORTH: The color white is associated with North. White is the color for winter, cold times, and the reaching of the important age of wisdom. It is a time to be planned for and a time when the elderly person can share his or her life's knowledge with the younger people. Among the Utes, an elderly person is important for what they can teach and for what they can relate about the peoples' history and destiny. The circle of life does not end here, as the wisdom and spirit of the elderly continues to live on in the lives of the young people who follow.

EARTHWARD: Traditional Utes think of the direction down as toward Our Mother, the Earth. All good blessings come from Mother Earth. All the things needed by two and four legged animals come from the earth. When the Creator made human beings, they were given as their most important responsibility the care of Mother Earth. Every movement of human beings on earth must be made with the utmost respect for the earth, and when humans die, their bodies go to the earth and become a living part of Mother Earth so that other plants, animals and humans can have existence.

SKYWARD: In this direction lives the greatest of all spirits, the creator of all, sometimes called Sinawavi. Skyward is also the place where all good spirits and the heavenly bodies have their existence. The spirits give humans, plants and animals help and direction so that they may fulfill their responsibilities. The spirits help humans learn how to take care of and respect Mother Earth. When humans die, their bodies go to Mother Earth and their spirits go home to where all other spirits exist whether they have been good or bad on this earth. Utes believe that after death, in this spirit world, they will see all their relatives and friends again.

5) When you have discussed these things, allow the students to complete their coloring. As they do, remind them that all things within the Circle of Life are connected. Tell them that even though

the arrows show that time passes with each moment, things keep happening again and again, year after year.

6) When this activity has been completed, you may wish to let the students post or keep these Circles of Life to remind them of the traditional Ute way of seeing the world. Be sure to leave the colored markers of the cardinal directions up at least until you have finished your unit on Ute history and culture.

## ACTIVITY TEN: SIMILARITIES AND DIFFERENCES

#### INTRODUCTION:

Motivating younger children to learn about other cultures can be done easily with photographs of children from those cultures. The following activity provides a strategy for developing an extended lesson on either traditional or contemporary Ute culture...or both. It will also help children recognize the characteristic elements of their own culture.

### **OBJECTIVES:**

- The students will be able to generate a list of similarities between their own lives and the lives of traditional or contemporary Ute children.
- The students will be able to generate a list of differences between their own lives and the lives of traditional or contemporary Ute children.
- The students will be able to compare their own lists with written or oral descriptions of traditional or contemporary Ute children.
- The students will understand the concept of cultural change as applied to their own culture and the Ute culture.

GRADE LEVEL: 3 - 6

TIME: 2 hours

## MATERIALS:

- Photographs of Ute children (traditional and contemporary).
- Ute Children Of Long Ago....handout.
- Ute Children Of Today.....handout.

#### PROCEDURES:

- 1) Engage the students in a conversation about how Ute children living in Colorado long ago might have lived. Talk about what their everyday lives (their chores, games, houses, food, clothing, and daily schedules). Try to get the students to imagine as much of this as they can. The idea is to get them interested in the question rather than giving them the information yourself. You will be doing that later in the activity.
- 2) Distribute a photo showing a Ute child in a traditional setting to groups of students. Ask them to make a list of the things about that child's life and their own lives that they think is similar. Then ask them to list all of the things they think would be different between their own lives and the life of the child (or children) in the photo.
- 3) Lead a discussion during which you make two master lists, one of the differences and one of the similarities, based on the items reported from the students' own lists. Encourage the students to elaborate, to tell the rest of the class why they chose the things they did. The goal here is to encourage the use of imagination based on the students' knowledge of Ute culture. Please do not correct any of the items you think are incorrect at this time.
  - 4) Either distribute the handout..Ute Children Of Long Ago..or

read it to the class. Tell the students that they are to place a check mark beside any item on their lists that the material in the handout confirms. Then ask the students to tell you which items on their lists they couldn't confirm. At this point you can tell them whether or not you think their guesses are correct.

5) Now lead a discussion with the students about how cultures change. You might talk about how American culture has changed since the 1930's as a way of helping them understand the concept of cultural change.

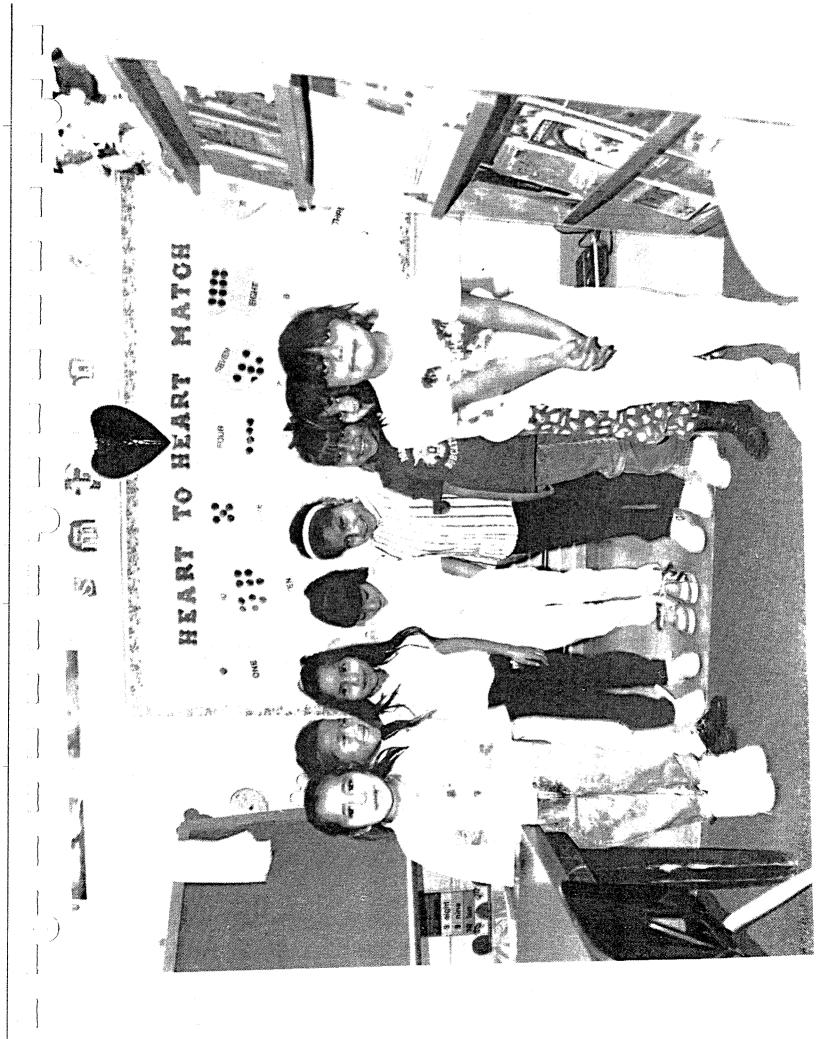
6) Distribute a photo to each group of children showing a Ute child in a contemporary setting. Ask them to make two lists...differences and similarities...as before. Then make the master lists as before.

- 7) Either distribute the handout. Ute Children Of Today. or read it to the class. Have them place check marks beside the items they can confirm from the handout as before. Again, lead a discussion about the items they could not confirm from the material in the handout and add additional information as before.
- 8) An interesting follow-up to this activity would be to have your students make up a list of questions that they could send to an elementary school classroom in either Ignacio or Cortez, Colorado so that some of the Ute children in those classrooms could respond to the questionaire as a way of contacting contemporary Ute children and gaining additional information about their lives. This sort of activity is especially good as a preliminary learning experience before making a field trip to one of the Ute reservations.



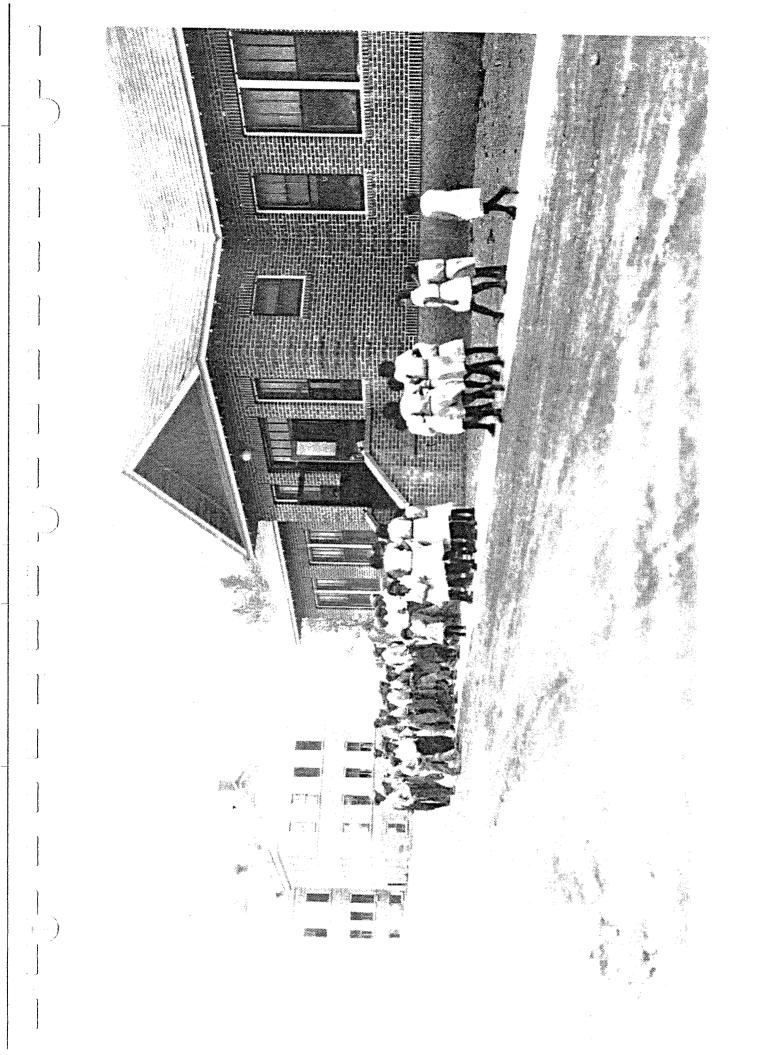


JTE BOYS IN 1917















## HANDOUT: UTE CHILDREN OF TODAY

Today Ute children usually live with their parents in houses scattered around the reservation instead of all together in one camp as in the old days. Because their parents probably both work, many children go to day care or Headstart classes when they are very young. A few get to spend time with their grandparents, but they don't get to hear as many great stories as they did long ago. They are still told stories about the water monster and bigfoot, who steal bad kids at night. Some children also learn to sing songs in the Ute language, but most speak English so that they will be able to go to school.

Many Ute children at about seven or eight years of age have to take care of their little brothers and sisters, and some children have to feed and water cows, chickens, and horses. Most Ute children have to help clean the house and do dishes every evening. They also like to watch movies and play video games.

Ute children go to school with children who are not Utes at regular public schools, so they have to do homework in the evenings. At school they like to play basketball and baseball. Utes are famous for being very good basketball players.

When Ute children are about thirteen or fourteen they can dance in the spring Bear Dance. Some Ute children also go to powwows, which are large dance contests between Indians from different tribes. They wear very special and beautiful costumes for the powwow dances.

At this age, both boys and girls also begin to work during the summers for the tribe. They get jobs in the various departments such as the health clinic, the day care center, the forest service, at the race track, or at the water department. They get paid for this work, and they also get to learn how to do lots of different jobs.

After high school, some Ute young people go to college while others go to work. Many young Utes go to big cities to work and see what they are like, but most come back to live on the reservation with the other Utes and to get married. Today, Ute young people get married at the age of eighteen or nineteen.

# HANDOUT: UTE CHILDREN OF LONG AGO

Long ago Ute children had a hard life compared to how children live today, but they also had lots of fun. When children were two or three years old, their grandparents would begin teaching them songs and telling them stories. These stories were how the children learned about life and what they were supposed to do when they grew up. Some of the children even lived with their grandmother and grandfather because they loved each other very much and their parents were so busy working to provide food, clothes and teepees to live in.

When the boys and girls were about five years old they had to start working to help their parents. They had to gather firewood and haul water and help keep the camp clean. They also had to take care of the little children and the sick people. Sometimes they had to be lookouts and watch for danger. It was a big responsibility. Both boys and girls were taught to ride horses at this age. They were also taught how to run into the bushes and hide whenever an enemy attacked the camp. They were supposed to lie perfectly still and not make a sound for a long time. If they were lost or separated from the other people, they had to feed themselves, so they had to learn which plants to eat and how to catch small animals and how to make a fire without matches.

Girls at about age six or seven started learning how to cook and how to prepare animals skins for use as clothes or mocassins. They also learned which plants would cure sicknesses or wounds. They also had to help with the gathering of food plants.

Boys as this age began to be trained to be warriors and hunters. They had to pass endurance tests where they had to run great distances, be beaten with sticks to make them tough, and live with very little food without complaining. They also had to learn various dances such as the War Dance and the Bear Dance. The young boys would hunt rabbits with bows and arrows close to the camp because if they got too far away they could be kidnapped and taken to live with another tribe, or they could be easily killed by wild animals.

Boys and girls would get to play after eating supper close to the camp, but when it got dark, they had to come into the teepees to listen to stories and learn how to do various things. Sometimes the boys and girls would get to take part in horseraces.

When boys and girls were about twelve, they would begin to be treated like adults. The boys would hunt with the men; the girls would cook, weave baskets, make mocassins and do other jobs around the camp. Just before a girl was married, she would have a ceremony celebrating that she was now a woman rather than a girl. Most boys and girls were married when they were fifteen or sixteen.

## ACTIVITY ELEVEN: TAKING THE LAND AWAY

#### INTRODUCTION:

This is a simulation designed to allow the students to experience, in a small way, how the Ute people must have felt when they were driven from their homelands by American settlers.

#### OBJECTIVES:

- Students will experience and discuss how it feels to be dislocated from their own space (in this case, their classroom).
- Students will relate this experience to the history of the Ute people after Americans began taking their homelands.

GRADE LEVEL: 3 - 6

TIME: 1 hour (30 minutes for simulation/30 minutes for debriefing)

#### MATERIALS:

- Another class in the school will have to be prepared for their role in this simulation. This group will be referred to as the "Americans".

## PROCEDURES:

- 1) Before this activity the teacher should enlist the participation of another teacher and his or her class, the Americans, so that they can be prepared to act out their role in this simulation. Explain to them that they are going to be sent, two or three at a time, into your classroom where they can talk among themselves regardless of what your class is doing. Tell them to ignore the students in your class as much as possible and that they will be given tables and chairs and space to spread out.
- 2) After your class begins and the Americans begin to arrive, tell your own class that there is a problem in the other classroom and that the students from that class will need to share the room with you. Move your students out of their chairs and give them to the arriving students. As more and more students arrive, move your own students into a smaller and smaller area in one corner of the classroom and attempt to get them to do their work. Ignore their protests about the students that have taken over their classroom. Do not attempt to quiet the students from the other class.
- 3) After 30 minutes, send the American players out of the room and conduct a debriefing with your own students. Keep them in their confined area while doing this. You need to ask them how they felt about the other students taking over their classroom. Also ask them how they felt when you, the teacher, did not help them keep their space. Ask them also how they felt toward the other students.
- 4) Explain to the students that this was a simulation of the experience of the Utes in Colorado; that the other students were the Americans and that they were the Utes who were displaced from their homelands in just this manner over 100 years ago. Ask the students how they would feel if they would have to stay in this small space and endure the invading students for the rest of the year. Tell them that the next set of activities will help them understand how this happened to the Utes in Colorado.

# ACTIVITY TWELVE: SHRINKING THE UTE LANDS

## INTRODUCTION:

The Utes and the Americans who came to Colorado had very different ideas about land usage. The Americans wanted private ownership. Their ideas about ownership were in conflict and competition with the way the Utes thought about land ownership. The Utes believed that the land belonged to all and that when a group of people used the land, it belonged to them. As Americans moved onto Ute lands, great conflicts came about, and the size of the Ute hunting grounds kept shrinking and shrinking. Just how much land was taken from the Utes will be seen by the students in this activity, which should be used after the simulation in Activity #11. It is important to emphasize the culture shock the nomadic Ute people felt as they were gradually confined to small reservations that prevented them from living as hunters.

# **OBJECTIVES:**

- Students will identify the parts of the states which were originally Ute hunting grounds.
- Students will observe on maps the sequence of shrinking Ute lands as it occurred in the 1800s.
- Students will reproduce a map of the shrinking Ute lands and develop their own key by the use of colors and shading.
- Students will gain an understanding of the land usage concepts of traditional Utes.

GRADE LEVEL: 3 - 6

TIME: 1 hour

### MATERIALS:

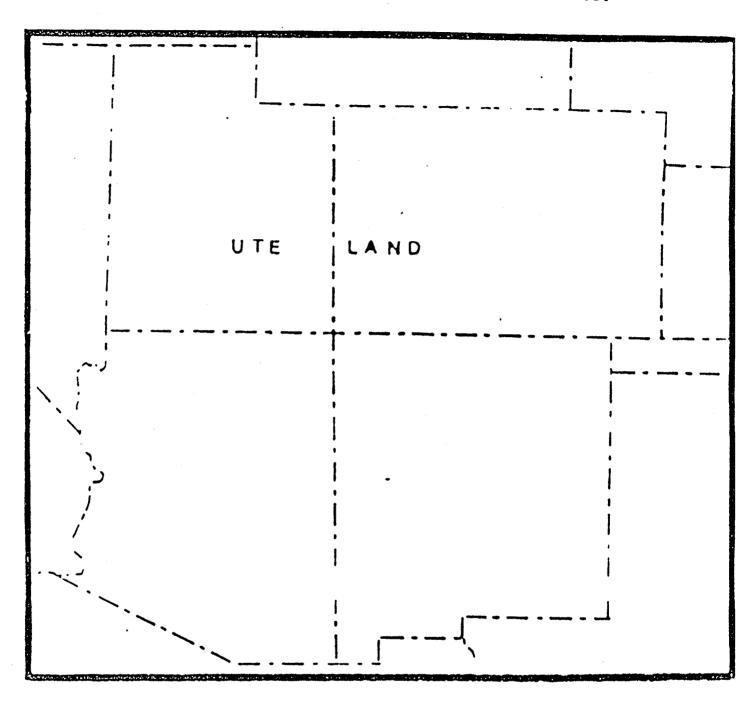
- Overhead projector and overhead transparency of Ute Lands.
- Maps of Ute Lands for teacher use.
- Handout...Map of Ute Lands
- Crayons, markers etc.
- Ute or other Indian songs could be played quietly while students are coloring their individual maps.

## PROCEDURES:

- 1) Lead a discussion about land conflicts between Utes and Americans. Relate this conflict back to the video, "The Ute Legacy" and the simulation the students did in Activity #11. Tell the students that they will be seeing a series of maps that show exactly how the Utes had their lands taken from them about 100 years ago.
- 2) Put the transparency of Ute Lands on the overhead projector. Consult the Original Ute Domain map and draw in the dotted line that shows Ute hunting grounds and then show the original Ute territory by using diagonal lines.
- 3) Explain to the students that after the United States took clorado from Mexico in 1848, Americans began moving into Colorado. Tese Americans came into conflict with the Utes when they moved onto Ute lands. Consult the Ute Indian Territory 1868 map and show on the

transparency the reservations established by treaty between 1864 and 1868. Use a different color of diagonal lines to show these reservations.

- 4) Explain to the students that when gold was discovered in the San Juan mountains in southwest Colorado, miners and a railroad company moved onto Ute lands illegally, and that the government forced the Utes to sign the Brunot Agreement in 1873 which further reduced Ute lands. Consult the map of Ute Indian Territory 1873 and then color on the overhead the area of the San Juan Cession.
- 5) Explain to the students that as a result of several agreements between the U.S. government and the Utes, Ute reservations have been further reduced to a tiny fraction of what they once were. Consult the map of Ute Reservations 1972 and show on the transparency the present reservations. If you feel that your students will not be confused by the names of the various Ute bands, you might show where each band was moved during this process. Consult your map of Ute Lands.
- 6) Distribute a Map of Ute Lands handout to each student and explain how to make a key by color coding or shading parts of their maps.
- 7) Using the overhead transparency, help the students to color code or otherwise illustrate the various stages of shrinking Ute lands.
- 8) Ask students to write a paragraph or a fictitious letter about the shrinking Ute lands from a Ute viewpoint.



## ACTIVITY THIRTEEN: UTE ECONOMY

#### INTRODUCTION:

The economic activities of any group of people reveals much about the values of the people. This activity consists of three activities that help the students understand the economy of traditional Utes and of Utes living in Colorado at the present time. When the students have completed these activities they should also have a better understanding of how people change when the resources they have available to them change. It has been suggested that this set of activities best follows the activities that deal with the shrinking Ute lands and the creation of reservations.

# **OBJECTIVES:**

- The students will understand the concepts of trade and barter.
- The students will understand how the Utes met their economic needs during traditional times.
- The students will understand the economic problems created for the Utes as a result of U.S. government policies.
- The students will be able to identify economic resources related to both traditional and modern Ute economic systems.

GRADE LEVEL: 3 - 6

TIME: 3 hours

## MATERIALS:

- Cards to represent trade items...see Trade...handout.
- Trade Objective Cards...see Trade...handout
- The Southern Utes: A Tribal History...pp. 45 47
- Past and Present Resources...handout

#### PROCEDURES:

ACTIVITY ONE: TRADITIONAL UTE ECONOMY

- 1) Explain to the students that traditional Utes used meat, furs, and other food items as trade with other tribes for the things they needed. After the horse was obtained, trading became easier and more frequent, and horses became trade items themselves. Ask the students to try and think of items the Utes might have traded for that other tribes living nearby had in abundance. Tell them that they will now play a simulation game about trading between Utes and other tribes long ago.
- 2) Divide the class into two tribes...the Utes and a Pueblo tribe living along the Rio Grande River in New Mexico.
- 3) Pass out three Ute Trade Item Cards to each Ute tribal member and three Pueblo Trade Item Cards to each Pueblo tribal member.
- 4) Now, pass out one Trade Objective Card to members of both tribes. Tell the Utes that they must trade (or barter) with the Pueblo tribal members to get the item that is listed on their Trade Objective Card. Tell them that they may need to "double trade" for other items until they get the items they need. Give the same instructions to the Pueblo tribal members.
- 5) After 15 20 minutes of trading stop the trading and discuss the following questions:

How many of the students got what they needed? How many got more than what they needed? What kind of trouble did you have getting the trade items you needed?

Was it more fun talking and trading than it is going to a store and buying things from a clerk?

What are the advantages and disadvantages of trading versus buying things with money?

ACTIVITY TWO: HUNTERS OR FARMERS

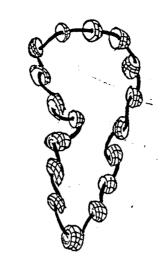
- 1) Read over pp. 45 47 in <u>The Southern Utes: A Tribal History</u> to familiarize yourself with the changes that occurred when the Utes were deprived of their hunting areas by the U.S. government and the influx of European settlers.
- 2) Explain this information to the students and discuss how being moved to a reservation could cause a great deal of change in how the Utes made their living. Include Ute resistance to the government's plan to make Utes become farmers.
- 3) Divide the students into four or five small groups and further sub-divide the small groups into two groups...one taking the Ute side and one taking the U.S. government side in a debate over how the Utes should support themselves. Give these groups time to prepare their arguments for and against moving the Utes to reservations that would not allow them to live in the way that they had been living for centuries.
- 4) Let the opposing sides debate the question and then follow up with a discussion with the entire class about what reasons each side gave during the debates and whether or not the students did a good job of representing their positions.

ACTIVITY THREE: PAST AND PRESENT RESOURCES

- 1) Familiarize yourself with the present day Ute economy by reading tribal history book.
- 2) Discuss with the students this information and talk about how difficult it has been for the Utes to change in less than 50 years from living their nomadic ways to living in what they call the "dominant society."
- 3) Distribute the handouts...Past and Present Resources...to each student and ask them to complete it. Then have them pair off and compare their responses. Now, lead a discussion with the entire class concerning their responses to the handout questions.
- 4) Wrap up the activities on the Ute economy by asking students to compare the Ute economy with the economy of the dominant society.



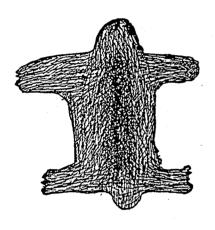
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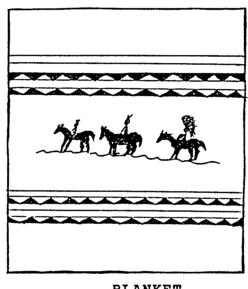
BEADS



CORN BASKET



BUFFALO HIDE



BLANKET



JERKY BASKET



COOKING POT



HORSE



WICKER BASKET

### HANDOUT: TRADE

### UTE TRADE OBJECTIVE CARDS

YOU NEED TO TRADE FOR TWO BASKETS OF CORN AND ONE SET OF BEADS.

YOU NEED TO TRADE FOR TWO BLANKETS AND ONE COOKING POT.

YOU NEED TO TRADE FOR THREE SETS OF BEADS.

YOU NEED TO TRADE FOR ONE BASKET OF CORN AND TWO COOKING POTS.

YOU NEED TO TRADE FOR THREE BUTTON CARDS.

YOU NEED TO TRADE FOR ONE BASKET OF CORN AND TWO BUTTON CARDS.

YOU NEED TO TRADE FOR THREE BLANKETS AND TWO BASKETS OF CORN.

### PUEBLO TRADE OBJECTIVE CARDS

YOU NEED TO TRADE FOR ONE HORSE AND ONE WICKER BASKET.

YOU NEED TO TRADE FOR THREE BUFFALO HIDES.

YOU NEED TO TRADE FOR ONE BASKET OF JERKY AND A HORSE.

YOU NEED TO TRADE FOR THREE BASKETS OF JERKY.

YOU NEED TO TRADE FOR ONE HORSE AND ONE BASKET OF JERKY.

YOU NEED TO TRADE FOR TWO BUFFALO HIDES.

YOU NEED TO TRADE FOR TWO HORSES AND TWO BASKETS OF JERKY.

YOU NEED TO TRADE FOR TWO WICKER BASKETS AND ONE BUFFALO HIDE.

(Duplicate these, cut them into strips and glue them on 2"x2" cards and laminate them. Duplicate the cards on the next page also. Label the back of the horse, buffalo hide, wicker basket, and basket of jerky cards...UTE TRADE ITEMS. Label the back of the beads, cooking pot, basket of corn, buttons, and blanket cards...PUEBLO TRADE ITEMS. Then laminate these cards as well for continued use.)

### HANDOUT: PAST AND PRESENT RESOURCES

### DIRECTIONS:

BUFFALO HIDES.....

Write PAST next to those resources that Utes were dependent on before the arrival of the Europeans-Americans....1850.

Write PRESENT next to those resources that Utes now use to make their living.

Write BOTH next to those resources that were used before 1850 and are also used today.

Be prepared to tell why you made your choices.

GAS	
DEER	
WATER RIGHTS	
COWS AND SHEEP	
MONEY FROM THE TRIBE	
HORSES	
ELK MEAT	
BUCKSKINS	
CORN, BEANS, AND SQUASH	•
TOURISTS	
FARM LAND	
GOVERNMENT JOBS	
JEWELRY BEADS	
BLANKETS	

### ACTIVITY FOURTEEN: UTE PLACE NAMES IN COLORADO

### INTRODUCTION:

The Utes have historically given names to places throughout their lands in what is now the state of Colorado. Many Ute place names are still used by Utes and all other people living in Colorado.

### **OBJECTIVES:**

- Students will learn Ute place names and vocabulary.
- Students will improve their map skills.
- Students will learn how to use map coordinates.

GRADE LEVEL: 3 - 6

TIME: 1 hour

### MATERIALS:

- Official Colorado Highway map
- Handout...Ute Place Names

### PROCEDURES:

- 1) Distribute one handout and one highway map for each pair or group of students that will be working together. Discuss with the students how people name places after people or topographic features.
- 2) Explain how to use map coordinates while helping the students complete item number one on the handout.
- 3) Allow the students to complete the handout and go over the answers in class. Be sure to explain any historical information about the people or places used in this activity.
- 4) A possible follow- up for this activity would be to have the students research how the fifty states got their names and how many of the states are named with Indian words.

Answer Key....

- 1. Ignacio...2. Towaoc (toy yock)...3. Saguache (saw watch)...
- 4. Tabernash...5. Chipeta...6. Cochetope (coach ay toe paw)...
- 7.Ute...8.Pagosa...9.Ouray (you ray)..10.Sapinero (saw pin airo)
- 11. Uncompandere (un com paw gray)...12. Yampa...13. Ute...
- 14. Shavano (shaw va no).... Tabeguache (taw bay watch)...
- 15.Kenosha...16.Toponas

### HANDOUT: UTE PLACE NAMES

Coordinates	Clues
P6 P2 L12	<pre>1 is named for a Ute leader. 2 is Ute for "all right." 3 is the Ute word for "blue earth."</pre>
E13 I16	4 is named for a Ute leader. 5 Park is named for the wife of the Ute leader Ouray.
Lll	6 Pass takes its name from the Ute word for "buffalo pass."
116 09	7 Pass follows an old buffalo trail. 8 Springs is named for the Ute word for "stinking springs."
L6 K8	9 is named for a very famous Ute leader. 10 is named after Chipeta's brother.
M4	<pre>11 National Forest is named for</pre>
D9	12 is a Ute word for the "squaw root plant."
О15 J12	13. Creek is located at this coordinate.  14. These two mountains, Mount and Mount , are over 14,000 feet high and are named after Ute family names.
G14 D9	Pass is also a Ute family name.  16, a town directly south of Steamboat Springs is another Ute family name.

### ACTIVITY FIFTEEN: THE SOUTHERN UTE RESERVATION TODAY

### INTRODUCTION:

This activity is designed to help students understand the concept of a reservation and how important having this land base is to Utes and other Native Americans whose tribes have reservations. It is also important to help students understand that Utes and other Native Americans no longer live in teepees etc; that their culture has changed over the past one hundred years just as other cultures have changed.

### **OBJECTIVES:**

- Students will become familiar with the Southern Ute reservation and Southern Utes both in the present and over the past hundred years.
- Students will understand the concept of a reservation and what it means to Utes of today.
- Students will be able to understand and discuss the concept of cultural change as applied to the Utes and to their own culture.

GRADE LEVEL: 3 - 6

TIME: 1 hour

### MATERIALS:

- Overhead projector and Map of Ute Lands transparency.
- Photos of Southern Utes and the reservation, past and present. See Activity #10 for photos or use those in the tribal history book.
- Audio tape of Southern Ute tribal members talking about their reservation and what it means to them.

### PROCEDURES:

- 1) Put Map of Ute Lands transparency on the overhead projector. Color in the present day Ute reservations and point them out to the students.
- 2) Discuss with the students the concept of a reservation, usually a piece of land where tribal members own plots of land individually and also own large plots of land in common with other tribal members. Explain that tribal members cannot sell their individual plots of land or their share of the common lands to non-tribal members and that profits from commonly owned land are distributed equally among the tribal members. Also explain that these reservations are, by law, considered sovereign; that they are a part of the United States but are also considered independent nations within themselves.
- 3) Point out the Ute reservations on the map and explain that in southern Colorado there are two Ute reservations: the Ute Mountain Ute Reservation near Cortez and the Southern Ute Reservation near Ignacio.
- 4) Ask students to help you make a list on the chalkboard of ways that your community and the people living there have changed over the past one hundred years. Use this as a discussion of how people and communities change.
  - 5) Ask the students to form five groups. Then distribute two

photos to each group (one showing Utes in the past and one showing Utes and the reservation in the present). From the photos, ask each group to list the changes they can observe between the two photos.

6) Now ask each group of students to read their list and note similarities and differences between their lists and the list you put

on the chalkboard referring to their own community.

7) Play the audiotape of Southern Ute tribal members talking about the reservation and what it means to them. Then ask the students to help you make a list on the chalkboard of the reasons these people value the reservation. Explain that Utes derive much of their identity and happiness from a sense of belonging to a tribe and the land that belongs to that tribe. Ask the students if they would still feel like Americans if the U.S.A. belonged to another nation.

8) Students could follow up on this activity by writing to the Southern Ute tribe for further information about the reservation.

Address letters to: Southern Ute Public Relations Office

Southern Ute Tribe

P.O. Box 737

Ignacio, Colorado 81137

Or they could write to: Ute History Class

Ignacio High School

P.O. Box 460

Ignacio, Colorado 81137

Letters written to this address will be answered by Ute tribal members who are also high school students.

9) Another good follow-up to this activity is to have students do a scavenger hunt of old photos of their own community so that they can document cultural changes in their own communities.

### ACTIVITY SIXTEEN: TREE RINGS AND HISTORY

### INTRODUCTION:

Sometimes it is difficult to get elementary students to understand how far in the past certain historical events occurred. Making a personal time line helps students understand the recent past, but events which happened before they were born are still vague and often thought of as just "in the past." By using a cross section of an old tree it is possible to make abstractions such as past time more real to the students.

### **OBJECTIVES:**

- Students will understand the concept of tree ring dating or dendrochronology.
- Students will develop a concept of recent history compared to past events in their lives, the lives of their family members, the lives of the Ute people, and the lives of Americans in general.

GRADE LEVEL: 4 - 6

TIME: 2 hours

### MATERIALS:

- A six to eight inch slice from a tree trunk that is at least 15 inches in diameter. A pine tree, for example, of that size will be at least 100 years old, and with some searching it might be possible to find a tree that is up to 200 years of age. A parent, a fellow teacher, or a Forest Ranger will be able to help you find such a tree stump from which you can cut a slice.
  - Long (two inches) straight pins and scotch tape.
  - Handout...American and Ute History Chronology

### PROCEDURES:

- 1) Explain to the students that they will be developing a time line of important events in their family's history. Have them put this year's date on the far right side of a piece of paper, and then have them list the important events and their dates, going backwards in time, that have happened to them. For example, they might list moving to a new town, entering the first grade, having a baby brother or sister born, or going on a special vacation. Then tell them to take the paper home and have their parents help them to make a similar time line for the lives of their parents and the lives of their grandparents.
- 2) After students return with their family time lines, distribute the handout, "American and Ute History Chronology," and, on two or three pieces of paper taped together horizontally, have them integrate the events on their personal, family, and the handout's timelines.
- 3) Now bring in the tree trunk and explain how the tree adds a layer of wood, called the xylem, each year to the circumference of the tree. Show them the lighter wood in each ring, the springwood, which grows very rapidly when the tree has lots of water and nutrients in the spring, and also show them the summerwood, which is darker due to the fact that it is formed later in the season when the tree is

growing more slowly. Explain that by counting the rings of the tree, the approximate age of the tree can be determined and that each ring can be associated with a particular year.

- 4) Help the students calculate, as close as you can, the age of the tree and begin labeling the rings associated with years on the composite time lines developed by the students. Use the long straight pins on which is fastened with scotch tape the year of that ring.
- 5) Create a bulletin board display entitled "What Events In History This Tree Has Experienced." Use illustrations created by the students. Make sure to have the students illustrate events of a personal as well as general historical nature, perhaps cleverly combined in one drawing. Or, make a mural on a long roll of newsprint of the various events the tree has experienced. Or, create mobiles using wire, styrofoam, paper, clay, papier-mache etc. that have various parts labeled with dates and events of Ute, general American, and students' personal histories. Or, create a puppet show to depict major events in the same three combined historical categories. Or, have students write a story or poem written from the point of view of the tree as it "witnessed" events of history.

### AMERICAN AND UTE HISTORY CHRONOLOGY

- 1848...The United States takes from Mexico what is now California, Nevada, Arizona, New Mexico, Utah, and most of Colorado during the Mexican War.
- 1849... The Utes sign the first treaty with the United States.
- 1850... The Utes get guns for the first time from the Mormons in Salt Lake City, Utah.
- 1851...Settlers begin moving onto Ute lands in the San Luis Valley of Colorado.
- 1855... The Ute War starts near Pueblo, Colorado over land disputes.
- 1861... The Civil War between the North and the South starts.
- 1863...Black Americans are freed from slavery.
- 1865... The Civil War ends.
- 1868... The Utes sign a treaty which sets up a reservation in the western one-third of Colorado.
- 1873...The Utes are forced to sign the Brunot Agreement that gives the San Juan Mountains to the United States government.
- 1879...The Meeker Incident results in American demands to remove all the Utes from Colorado.
- 1898...Spanish-American War begins.
- 1914...World War I begins.
- 1924...Utes and other American Indians legally become American citizens.
- 1929...Stock Market crashes and the Great Depression begins.
- 1936... Southern Ute Tribal Council established.
- 1941...The United States enters World War II
- 1945... The United States drops an atomic bomb on Hiroshima, Japan.
- 1950... The Korean War begins.
- 1961...Antonio Buck Sr., the last Ute chief, dies.
- 1962...President John Kennedy assassinated.
- 1965... Viet Nam War begins.
- 1969...Astronauts walk on the moon.
- 1972...Opening of Pino Nuche Purasa, a motel, restaurant, community center by the Southern Ute Tribe in Ignacio, Colorado.
- 1973...OPEC oil embargo.
- 1980...President Reagan elected.
- 1988...President Bush elected.

### ACTIVITY SEVENTEEN: THE UTE LANGUAGE

### INTRODUCTION:

Although most children in the United States speak English, it is important for them to realize that American Indians still speak their own languages. Language is a vital part of culture, and children enjoy learning different languages. This activity helps students to learn a few phrases in Ute and as well exposes to them to the sound of spoken Ute, a language that can be heard everyday on Ute reservations and over the airwaves of radio station KSUT in Ignacio, Colorado.

### **OBJECTIVES:**

- The students will learn some Ute phrases and words.
- The students will become aware of the language spoken by Colorado's remaining Indian tribe.

GRADE LEVEL: K - 6

TIME: 1 hour

### MATERIALS:

- Ute Language Lesson....handout.

- Audio tape (the Ute language portion is at the beginning.)

### PROCEDURES:

1) Discuss with the children languages other than English and how useful and fun it is to learn other languages. Explain to them that they are going to hear the Ute language spoken and then that they will learn a few Ute words and phrases.

2) Play the tape while the children read the handout, if they are able to read. Ask them to repeat the words or phrases after the

narrator.

3) It might be useful to make flash cards and post them on the walls or go over them in class with the students. You might try to use several of the phrases each day in class while you are studying the Utes.

### HANDOUT: UTE LANGUAGE LESSON

### Basic Vocabulary

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### ACTIVITY EIGHTEEN: TASK CARDS

### INTRODUCTION:

These task cards can be used as a culminating activity to the study of Ute history and culture and will present students with the opportunity to learn even more by engaging in the individual or group activities on these cards. The activities are designed to develop students' cognitive abilities at the knowledge, comprehension, application, analysis, synthesis and evaluation levels.

### **OBJECTIVES:**

- Students will increase their knowledge concerning Ute history and culture.
- Students will participate in a variety of activities at different cognitive levels.
- Students will present their completed tasks to the class and thereby improve their abilities to give oral reports.

GRADE LEVEL: 3 - 6

TIME: Variable as determined by the teacher.

### MATERIALS:

- One set of task cards to be cut out and laminated. You may want to make a drawing of a teepee or a bear and attach a task card to the opposite side of the drawings before you laminate the cards.

### PROCEDURES:

- 1) Initiate a discussion with the students about what they have learned during their study of Ute history and culture.
- 2) Explain to the students that they will now have the opportunity to learn even more, on their own, about the Utes by selecting and completing an activity on one of the task cards. Teams or pairs of students may work together on one or more of the tasks.
- 3) Allow the students to share their completed activities with the class in the form of oral reports.

### HANDOUT: TASK CARDS

- KNOWLEDGE: LABEL A MAP OF WHERE THE VARIOUS TRIBES OF INDIANS LIVED IN COLORADO AROUND 1850.
- KNOWLEDGE: WHAT KIND OF HOME DID THE UTES LIVE IN BEFORE THEY BEGAN TO USE THE TEEPEE? DRAW ONE. WHY DID THEY BEGIN TO USE THE TEEPEE?
- KNOWLEDGE: CREATE A UTE LANGUAGE VOCABULARY LIST WITH DEFINITIONS AND ILLUSTRATIONS.
- KNOWLEDGE: MAKE A TWENTY CARD FACT FILE ON THE UTE TRIBES PRESENTLY LIVING IN COLORADO.
- COMPREHENSION: TRACE THE ROUTE OF THE DOMINGUEZ-ESCALANTE EXPEDITION OF 1776 AND SHOW WHERE IT WENT THROUGH THE PRESENT DAY SOUTHERN UTE RESERVATION.
- COMPREHENSION: CREATE A ROLLING PAPER FILM STRIP FROM A UTE LEGEND. COMPREHENSION: RESEARCH INFORMATION ABOUT A BUFFALO HUNT AND DESCRIBE IT TO YOUR CLASSMATES.
- COMPREHENSION: DRAW A MAP OF UTAH AND COLORADO AND SHOW ON IT WHERE THE UTE RESERVATIONS ARE TODAY.
- COMPREHENSION: FIND OUT IF ANY INDIAN CULTURES LIVED NEAR YOUR TOWN.
  WHAT EVIDENCE EXISTS TO PROVE IT?
- COMPREHENSION: DRAW A PICTURE OF WHAT THE INSIDE OF A TEEPEE MIGHT LOOK LIKE. BE SURE TO INCLUDE ALL THE OBJECTS THAT MIGHT BE THERE AND LABEL THEM.
- APPLICATION: DO A REPORT ON A FAMOUS UTE LEADER.
- APPLICATION: DRAW A PICTURE OF A UTE WARRIOR ON HIS HORSE.
- APPLICATION: PREPARE AN INDIAN CORN DISH OR SOME OTHER UTE FOOD FOR THE CLASS.
- APPLICATION: DRAW A MURAL SHOWING LIFE IN A UTE VILLAGE.
- APPLICATION: MAKE A MODEL OF A TRAVOIS.
- APPLICATION: MAKE A BOOK OF THE THINGS THAT THE UTES USED IN THE EARLY DAYS. ILLUSTRATE EACH ITEM AND TELL WHAT IT WAS USED FOR.
- ANALYSIS: MAKE A CHART COMPARING THE LIFE STYLES OF THE CLIFF DWELLERS, THE UTES, AND THE PLAINS INDIANS. FOR EXAMPLE, LOCATION, HOMES, FOODS, TOOLS ETC.
- ANALYSIS: DRAW A PICTURE OF A BUFFALO AND LABEL THE PARTS. EXPLAIN HOW THE INDIANS USED EACH PART OF THE BUFFALO.
- ANALYSIS: COMPARE THE LIFE OF THE UTES BEFORE AND AFTER THE HORSE CAME INTO THEIR LIVES.
- ANALYSIS: CHOOSE ONE OF THE FOLLOWING ANIMALS...ANTELOPE, ELK, BUFFALO, DEER, RABBIT, BEAVER, BEAR, OR BIGHORN SHEEP. MAKE A DRAWING OF THAT ANIMAL AND WRITE A REPORT ABOUT IT AND HOW THE UTES MIGHT HAVE USED THAT ANIMAL.
- ANALYSIS: DRAW A PICTURE OF A UTE FAMILY OF TODAY. PUT IN ALL THE FAMILY MEMBERS. NOW DRAW A PICTURE OF YOUR FAMILY. COMPARE THE TWO PICTURES.
- SYNTHESIS: LEARN BEADING AND MAKE A BEADED ARTICLE.
- SYNTHESIS: CREATE A STORY USING INDIAN PICTURE SYMBOLS. TAKE A BROWN PAPER SACK, CUT IT SO THAT IT LIES FLAT, WET IT, CRUMPLE IT, FLATTEN IT OUT AND LET IT DRY. IT WILL LOOK LIKE LEATHER. DRAW SOME INDIAN DESIGNS ON IT AND FORM IT INTO A TEEPEE SHAPE.
- SYNTHESIS: MAKE UP A LEGEND THAT TELLS WHY OR HOW SOME THING IN NATURE CAME TO BE. FOR EXAMPLE, HOW DID THE FLATIRONS GET THEIR NAME, OR WHY WERE THE NEEDLE MOUNTAINS NAMED THAT?

- SYNTHESIS: DESIGN A COMPUTER QUIZ GAME USING A FACT FILE ON THE UTES. SYNTHESIS: WITH THE HELP OF YOUR PARENTS OR YOUR TEACHER, BUILD A TEEPEE. MAKE IT LOOK AS REAL AS POSSIBLE. REMEMBER TO PAINT DESIGNS ON IT AND PUT THE OBJECTS INSIDE THAT MIGHT HAVE BEEN IN A UTE HOME OF ONE HUNDRED YEARS AGO.
- EVALUATION: BASED ON PAST UTE CUSTOMS AND IDEAS, DO YOU THINK OUR ENVIRONMENTAL PROBLEMS WOULD BE THE SAME AS THEY ARE TODAY IF ANGLOS WOULD HAVE FOLLOWED IN THE UTES' FOOTSTEPS? WRITE DOWN YOUR IDEAS ON THIS TOPIC.
- EVALUATION: THE UTES THOUGHT THAT THE BUFFALO WAS THE MOST IMPORTANT OF THE ANIMALS. IF YOU COULD PICK ONE ANIMAL THAT WOULD BE THE KING OR QUEEN OF THE BEASTS, WHICH WOULD IT BE? TELL WHY YOU CHOSE THIS ANIMAL AND WHAT CHARACTERISTICS IT HAS THAT MAKE IT SO IMPORTANT.

### ACTIVITY NINETEEN: UTE HISTORY AND CULTURE DAY

### INTRODUCTION:

Gatherings are a traditional and a contemporary event in the lives of the Utes. After long winters, the various Ute bands would gather to trade, talk, and entertain each other. This activity provides students with a chance to experience some of the atmosphere and the environment of such gatherings. By inviting Ute artists, musicians, storytellers, and other elders to the school, students are exposed to the talents of these individuals as well as to the customs of the culture. Only schools that are close enough to Ute reservations should attempt this activity due to the necessity of tribal participation, but the format of this activity can also be adapted to other locations, other tribes, other ethnic groups.

### **OBJECTIVES:**

- The students will identify characteristics of Ute culture.
- The students will be given the opportunity to conduct research regarding various aspects of Ute culture.
  - The students will decorate the fair area.
- The students will participate in Ute games and other activities.
- The students will be able to talk with Ute tribal members and experience facets of the Ute lifestyle, past and present.
- The students will participate in an activity that fosters greater school-community interaction.

### GRADE LEVEL: K - 6

TIME: One half a day for the actual fair, though planning will take much longer. It is best to have the fair begin with lunch so that participants can eat at the school or so that the students can eat Ute foods if any have been prepared.

### MATERIALS:

- Various depending on the activities planned.

### PROCEDURES:

- 1) Obtain approval of school authorities and set a date.
- 2) Secure the participation of enough tribal members to make a good fair and help them obtain the necessary materials.
- 3) Set up a schedule, invite parents, and have lots of fun. Suggested activities:

Language booth
Music and musical instruments
Beadwork
Sweat Lodge
Teepee
Games

Leathercraft Clothing Pottery Weaving Dances
Horses
Old photo display
Foods
Story-tellers
Peace Pipe carving
Baskets
Books on Ute culture
Tomahawk throwing

Show "Ute Legacy" video

### ACTIVITY TWENTY: UTE RESERVATION FIELD TRIP

### INTRODUCTION:

A well organized field trip will give the students the opportunity to see the people and the places that they have been studying. It will also give the students a chance to talk with Ute tribal members and dispel many negative stereotypes that they may have gathered from others.

### **OBJECTIVES:**

- The students will complete a field guide while making a field trip to a Ute reseration.
- The students will develop a greater awareness of present day Utes and how they live.
- The students will be given the chance to dispel negative stereotypes they have about Ute Indians.

GRADE LEVEL: 3 - 6

TIME: One half to one day, depending on travel.

### MATERIALS:

- Field Guide....handout

### PROCEDURES:

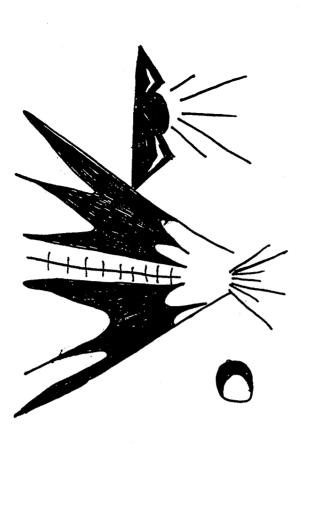
1) Arrange a field trip to the Southern Ute reservation by contacting the Southern Ute Language and Culture Coordinator by calling 303-563-4525 or writing:

Southern Ute Language and Culture Coordinator

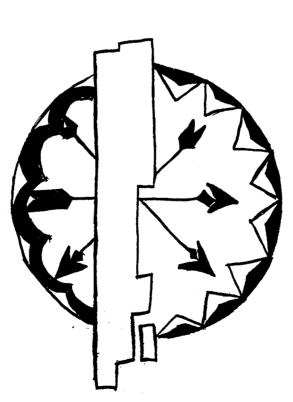
P.O. Box 737

Southern Ute Tribe

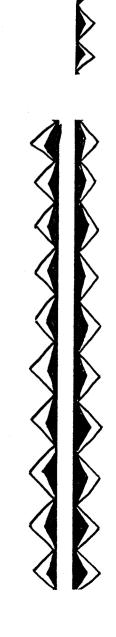
Ignacio, Colorado 81137



THIS FIELD GUIDE
BELONGS TO



A FIELD TRIP TO THE SOUTHERN UTE RESERVATION



SCHEDULE

RULES TO REMEMBER

## ACTIVITY FIVE

Now make a drawing of something you remember or were impressed with about the reservation.



Now write a paragraph about the person you interviewed below. Be sure to describe that person.

# ACTIVITY ONE

List as many adjectives as you can think of to describe a reservation. You can add to this list throughout the day.

### ACTIVITY TWO

List two things that surprised

ACTIVITY FOUR

You about the reservation.

During this field trip you will be learning a great deal about the Ute Reservation, the Ute tribe, and tribal history. Listen and observe carefully because it will help you to complete the next activity...THE HUNT. On the next page you will find instructions for...THE HUNT.

2.	



### THE HUNT

You will need to look, listen, and ask questions to find the information needed to complete...THE HUNT. Good luck and happy hunting.

- 1. Name one type of art or craft by Ute tribal members can you see on display in the museum.
- 2. Who was the chief appointed by the U.S. government in 1848?
- 3. What did the Utes get from the Spanish that made hunting much easier for them?
- 4. When is the Bear Dance held?
- 5. How many Ute reservations are there today?
- 6. How long have the Utes lived on this reservation?
- 7. About how many Utes live on this reservation today?
- 8. Who is the tribal chairman?
- 9. What does Pino Nuche mean?



# ACTIVITY THREE

Interview somebody that you met on your trip to the reservation. Take notes and answer the questions below.

1. What is your name?

- 2. How long have you lived on the reservation?
- 3. What kind of work do you do?
- 4. What do you do for fun on the reservation?
- 5. What do you like most about living on the reservation?
- 6. What do you dislike about living on the reservation?
- 7. What do you think other people should know about the Utes?

Notes:



### ACTIVITY TWENTY-ONE: TARGET TREE FIELD TRIP

### INTRODUCTION:

On Highway 160 (which follows an old Ute trail) between Mancos and Durango, Colorado is a Forest Service campground called "Target Tree." In Ute, this place is called "Ivikukuch" or Target Tree Camp. During hunting expeditions the Utes used this place as a camp and as a place to target practice with their bows, arrows, spears, and later rifles. An old tree still bears the scars of this practice. South of the camp is a high rock bluff that was used as a lookout point. If you are close enough, this place offers an ideal spot for a picnic and a chance to let the students "feel" the significance of an ancient Ute historical site.

### **OBJECTIVES:**

- The students will see and discuss the significance of a historic landmark associated with early Ute hunting parties.

GRADE LEVEL: K - 6

TIME: One half day, depending on travel.

MATERIALS: None

### PROCEDURES:

- 1) After arriving at the camp, gather the students around the target tree and tell them its history. Ask them to visualize a Ute hunting party resting at the camp before hunting. Show them the lookout point and tell them that probably a young Ute would be sent up to stand lookout...for both game and other people. Ask the students to tell you what they see when they imagine being at this camp.
- 2) Ask the students to write a story or a poem about this place, or have them make a drawing of a Ute hunting camp if they can't write yet. The Forest Service informational sign will help you and them make this trip worthwhile.
- 3) If possible, invite a Ute elder on the trip and ask them to discuss the significance of this place.

(The Ute Council Tree, near Delta, Colorado, has been designated a Colorado Landmark and is dedicated to the memory of Chief Ouray and his wife, Chipeta. Ouray was an exceptionally well-educated man in the ways of Indians, Hispanics, and Anglo-Americans. He was also a powerful speaker and did much to promote peace in Colorado. This tree would be a good site for a field trip for those schools on the western slope of the Rockies. The Delta Historical Society in Delta, Colorado will be helpful in arranging this field trip.)