



A Colorado Kindergarten and First Grade Resource Guide
Lessons About the Ute Mountain Ute Tribe

Table of Contents

Nuchiu Strong

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Acknowledgements.....	1
Introduction.....	3
Essential Understandings.....	5
LESSONS:	
Creation Story #1.....	9
Reading #1: In the Beginning – The Ute Mountain Ute Creation Story...	13
Reading #2: The Ute Mountain Ute Creation Story.....	17
Creation Story #2.....	19
If I Met?.....	27
Living with the Land	37
Reading #1: Horses.....	59
Reading #2: A Horse Raid.....	60
Reading #3: Buffalo	62
Why Are Maps Important?	68
Reading #1: The Four Corners	78
Geography of the Four Corners Region.....	82
Ute Mountain Ute Landmarks & Locations	97
Reading #1: The Legend of Sleeping Ute Mountain.....	111
Ute Mountain Tribal Park.....	112

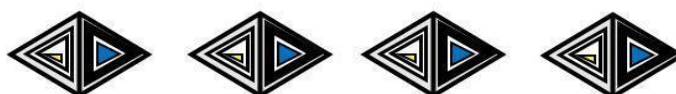


Table of Contents

Insects of Southwest Colorado.....	132
Taking Care of Mother Earth.....	144
Representations of the Bear.....	154
Reading #1: The Son of Sinawaf and the Wife of Bear.....	169
The Bear Dance	172
What is a Powwow & What is its Purpose?.....	187
The Drum.....	203
Morache.....	212
The Circle of Life.....	223
Symbols & The Ute Mountain Ute Flag.....	242
Tribal Government.....	271
Hooray for Veterans!.....	280
Additional Resources.....	294



A stained-glass window portraying Chief Jack House. Found in the Colorado State Capitol Building



Acknowledgements

These lessons are a result of dedicated and committed individuals working collaboratively to bring Ute Mountain Ute culture, stories, and language to Colorado's kindergarten and first grade classrooms. The Colorado Department of Education would like to acknowledge the Ute Mountain Ute Indian Tribe and Colorado's educators for their dedication to this project. The talents, commitment, and heart of these individuals made these lessons possible and a wonderful resource for kindergarten and first grade educators statewide.

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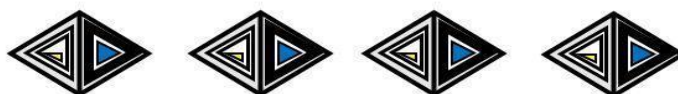
Yoni Dobie-Geffen
Dr. Millie Hamner
Tara Haskins

We are the Noochew

Vickie Leigh Krudwig

Colorado Educators

Dr. Keith Owen
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Mary Brennan



Acknowledgements

Colorado Educators

Johnna McKee
Mikaela Montoya
Tracy Borst
Lydia Rogers
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Olivia Lee
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Bonnie Felthager
Leslie Haren-Friesz



Eureka Productions

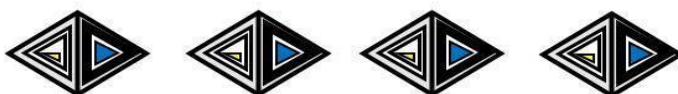
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Introduction

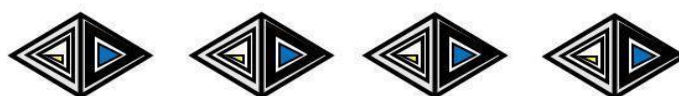
In September 2021, the Kwiyyagat Community Academy opened its doors to 28 smiling faces, ready to begin either their kindergarten or first grade school year. Each student, a part of history, as the Kwiyyagat Community Academy is Colorado's first public charter school on tribal land. "Kwiyyagat" means bear, appropriately named considering the strength, courage, and actions the Ute Mountain Ute People have taken to preserve their language and culture in an ever-changing world.

As a proud partner of the Ute Mountain Ute Tribe, the Colorado Department of Education is honored to play a small role in supporting the Kwiyyagat Community Academy in the development of K-1 lessons that embed the Ute language and culture. These lessons were developed in collaboration with K-1 Colorado educators and members of the Ute Mountain Ute Tribe. Each lesson is aligned to the most current Colorado Academic Standards to provide teachers with a description of what students need to know, understand and be able to do. The most recent social studies standards (2022) now include knowledge of Colorado's two federally recognized Tribes, the Southern Ute Indian Tribe and the Ute Mountain Ute Tribe.

The lessons have one central theme, the Circle of Life, which is a central theme by which the Ute People live. The lessons are divided into five units:

1. Ute History
2. People, Places and Environment
3. Cultural Heritage and Diversity
4. Cultural and Social Structures
5. Citizenship

All five units are directly aligned to Essential Understandings used to develop common thinking around what Colorado's elementary students need to know about the Ute People.



Introduction

Also central to the Ute Mountain Ute People is their language and the preservation of that language. Each lesson identifies and includes critical language in both English and the Ute Mountain Ute language. The Ute People speak different dialects of the same language. Their ancestors spoke the Ute Mountain Ute language included in these lessons, but it wasn't written down. In modern times, spellings of the same word vary depending on the dialect that is being recorded. The Ute language shares structure and vocabulary with the Numic group of languages. Their nearby neighbors the Paiute, Shoshone, Comanche, and Hopi all speak Numic languages (History Colorado: Ute Knowledge History Take-Out, 2022). It is important to note, not all English words have a Ute translation. For support with the Ute Mountain Ute language and to listen to the pronunciation of Ute words, check out the online Ute Dictionary found here <https://dictionary.utelanguage.org/>

The Colorado Department of Education would like to thank the Ute Mountain Ute Tribe for generously sharing their stories, resources, and materials with Colorado's K-1 educators. These lessons are an opportunity to learn about the beautiful, rich culture and language of the Ute Mountain Ute People and to broaden the cultural lens of Colorado's K-1 classrooms, educators, and students.

Don't walk behind me; I may not lead. Don't walk in front of me; I may not follow. Walk beside me that we may be as one.

Ute Indian Proverb



Introduction

ESSENTIAL UNDERSTANDINGS

The Ute Tribes are an integral part of Colorado's identity. Understanding Colorado's Ute Indian Tribes, histories, cultures, and contemporary lives deepens knowledge and perspectives on Colorado today. The Colorado Ute curriculum units were a collaborative effort to ensure a comprehensive representation of Colorado's Ute Indian people. In an attempt to build consensus around what students should know about Colorado's Ute, the Colorado tribes and educators developed the following *Essential Understandings*.

Essential Understanding 1: Ute History-Relations & Interactions

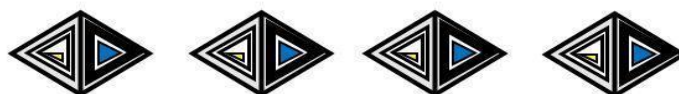
History is a story most often related through the individual experiences of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from an American Indian perspective frequently conflicts with the stories mainstream historians tell; therefore, to understand the history and cultures of Colorado's Ute Tribes requires understanding history from the perspectives of each tribe.

Essential Understanding 2: Relationship with the Land

For thousands of years, indigenous people have studied, managed, honored, and thrived in their homelands. These foundations continue to influence American Indian relationships and interactions with the land today.

Essential Understanding 3: Diversity & Cultural Heritage

Culture is a result of human socialization. People acquire knowledge and values by interacting with other people through common language, place (land), and community. In Colorado, there is distinct cultural diversity among the Ute Tribes that span history from time immemorial to the present day. Each nation's distinct and unique cultural heritage contributes to modern Colorado. These foundations continue to influence Ute cultural heritage, relationships, and interactions today.



Introduction

Essential Understanding 4: Culture & Social Structures

Colorado Ute Tribal identity is developed, defined and redefined by entities, organizations and people. Ute individual development and identity is tied to language/culture and the forces that have influenced and changed culture over time. Unique social structures, such as rites of passage and protocols for nurturing and developing individual roles in tribal society, characterize each Ute culture. Colorado Ute cultures have always been dynamic and adaptive in response to interactions with others.

Essential Understanding 5: Citizenship

Today, the Ute People in Colorado continue to play a significant role in many aspects of political, legal, cultural, environmental, and economic issues. The ideals, principles, and practices of citizenship have always been a part of Ute Indian society. The rights and responsibilities of Ute individuals have been defined by the values, morals, and beliefs common to their culture. Today, they may be citizens of their tribal nations, the states they live in, and the United States.

The **Essential Understandings** are big ideas regarding what teachers and students should know about the Ute Tribes in Colorado. The understandings are linked to rich content through five major units for teaching about the Ute Tribes. The core understandings were developed to establish mutual perspective and, through education, eliminate potential bias. These **Essential Understandings** support deeper levels of curriculum development and help avoid unintended content. They are gateway standards, or entry points, into the rich histories, cultures, and perspectives of each Colorado tribe.



Introduction

WE ARE THE NOOCHEW

For as long as anyone could remember, the Ute People had always lived in the “Land of the Shining Mountains,” which was located in the Rocky Mountains and parts of the Great Basin, the eastern plains of Colorado, and parts of southern Wyoming and northern New Mexico. There were twelve bands throughout the Ute territory. It is said that Sinawaf, the Creator, put them on the land.

It is believed that the Ute People were in Colorado as early as 10,000 years ago. They were known as hunters and gatherers and depended upon the plants and game for their survival. When the seasons changed, and the animals migrated, the Ute People did too. Before the introduction of the horse in the mid-1500s, the Ute People traveled on foot. People used dogs harnessed to a travois to help them carry some of their food and household belongings.

The Ute People lived in small family units. There were seven bands of Utes living in Colorado.

The Mouache lived in southern Colorado and parts of New Mexico.

“Capote” Utes lived in the San Luis Valley, near the headwaters of the Rio Grande River, as well as parts of New Mexico.

The Weeminuche resided in the San Juan River region. They lived along the tributaries of the San Juan River in Colorado and in northwestern New Mexico.



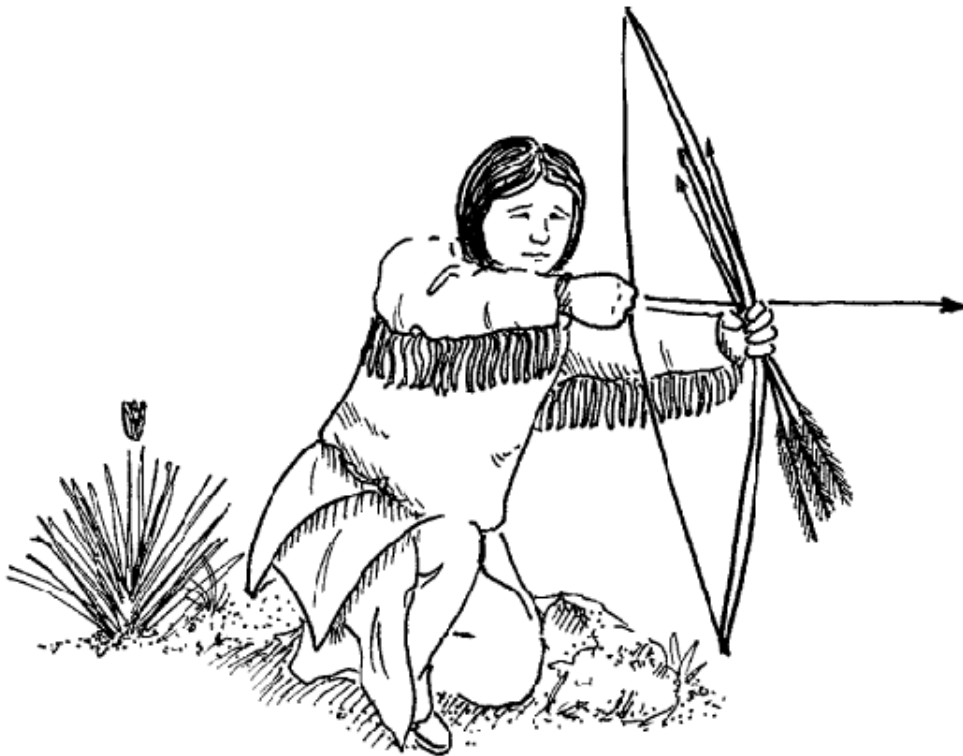
Introduction

The “Tabeguache,” also referred to as the Uncompaghre, lived in the valleys of the Gunnison and Uncompaghre Rivers in Colorado. They also lived in the central Rockies along the Arkansas River.

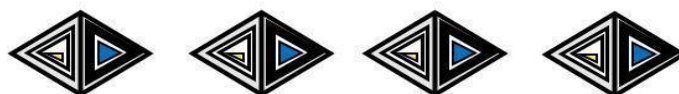
Grand River Utes, also called the “Parlanuc,” lived along the Grand River (Colorado River) in Colorado and parts of Utah.

“Yampa” Utes stayed mainly in the Yampa River Valley and surrounding territories in the northwestern part of Colorado.

The Uintah Utes lived mostly in the western portion of Utah, in the Uintah Basin.



Source: *We are the Noochew - A Brief History of the Ute People and their Colorado Connection* by Vickie Leigh Krudwig



Creation Story #1

Unit 1 Lesson 1

Lesson Overview:

Students will learn about the Ute Mountain Ute creation story and will be able to retell at least three events in sequential order: beginning, middle, end.

Inquiry Questions:

1. What is a creation story and what does it mean to the Ute Mountain Ute People?
2. Why is a creation story important?

Colorado Academic Standards- Reading, Writing, and Communicating- 1st Grade

- Writing and Composition Standard 3
 - EOa. - Recount two or more appropriately sequenced events. (CCSS: W.1.3)

Colorado Academic Standards - Social Studies History - 1st Grade

- History Standard 1: GLE #1
 - EOb. - Use words related to time, sequence, and change. For example: Past, present, future, change, first, next, and last.
 - EOd. - Determine events from the past, present, and future, using the components of a calendar.

Materials:

1. Ute Mountain Ute Video of Creation Story (Link: <https://tinyurl.com/yc89za7h>).
 - The story is told by Iyonia Yellowstand Pavisook
 - A written version of this story can be found after this lesson and is entitled *Ute Creation Story*.
2. Worksheet titled Creation Story Sequencing: for students to glue sequencing pictures.



Creation Story #1

Unit 1 Lesson 1

3. Worksheet 2 titled Cutting page: for students to cut sequencing pictures.
4. Reading #1 In the Beginning-The Ute Mountain Ute Creation Story

Background Knowledge/Contextual Paragraph for Teachers:

The Ute Mountain Ute People are indigenous residents in the regions of Colorado, Utah, New Mexico, and Arizona. Their creation story explains how the Ute Mountain Ute People came to be.

Teachers can reference the written Ute Mountain Ute Creation story to become familiar with the story. Story included as Reading #1.

Building Background Knowledge for the Student:

Open discussion: Think about a story we have listened to in class. Ask the students, did you learn a lesson from it? Where do stories come from? What can we gain from stories?

Reading #1- Before the lesson read the Creation Story. Teachers can project the story to show the images. Ask students, "What did this story teach you?"

After the story, review the name of Sinawaf. Sinawaf is The Creator of the Ute Mountain Ute People.

Instructional Procedures and Strategies:

1. Play the creation story video (Link: <https://tinyurl.com/yc89za7h>)
2. Students will share one key detail
 - What was one key detail about the Creation Story? Provide a sentence starter "A key detail was..."
 - This can be the whole class or partner share.
3. Review the sequencing worksheet (Pictures can be found in sequence order below Reading #1).
 - a. Let's think about what happened first, next, then and last in the Creation Story?



Creation Story #1

Unit 1 Lesson 1

- b. Take time to have class discussion of the sequence.
 - i. First, there were no people on Earth.
 - ii. Next, the creator Sinawaf put sticks in a bag who would become people.
 - iii. Then, Coyote secretly opened the bag and people ran out in different directions.
 - iv. Last, the Creator saw that there was one group of people who stayed in the bag. He called them the Ute and placed them in the mountains.
2. Review the pictures that students will then cut and glue in sequential order.
 - a. What do you think is happening in this picture?
 - b. You will need to put these pictures in order of first, next, then, and last.
3. Independent work
 - a. Students will cut and glue the pictures in sequential order.

Critical Content:

- Students will identify and share the main components of the Ute Mountain Ute Creation Story.

Key Skills:

- Students will sequence the main components of the Creation Story.

Critical Language (vocabulary in English):

- First, next, then, last
- Creation Story
- Culture

Critical Language (vocabulary in Ute):

- Namu (first)
- uvayugwat(ü) (next)
- kwa (then)
- pinawünü'way (last)
- tüniyay (story)
- No Ute word for creation
- No Ute word for culture



Creation Story #1

Unit 1 Lesson 1

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-fiction

- None

Fiction

- Flett, J. (2014). *Wild Berries*. Simply Read Books Publishing
- Greenlaw, S. (2021). *The First Blade of Sweetgrass*. Tilbury House Publishers

Variations/Extensions:

Variations: Students can work in pairs for the sequencing worksheet activity.

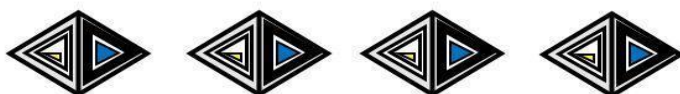
Extensions: Students can listen to another creation story. They can compare and contrast the differences between the two. Watch and listen to the *Ute Wisdom, Language and Creation Story* by Larry Cesspooch. Play the video from minute 3.49 to 8.19. Hover over red bar and click on the 2nd section labeled Creation Story (Link: <https://tinyurl.com/2p9dbyk9>)

Formative Assessment Options:

- Collect student work to assess if pictures were glued in sequential order.
- As students work, ask them to retell the creation story using the sequential vocabulary of first, next, then, last.

Resources:

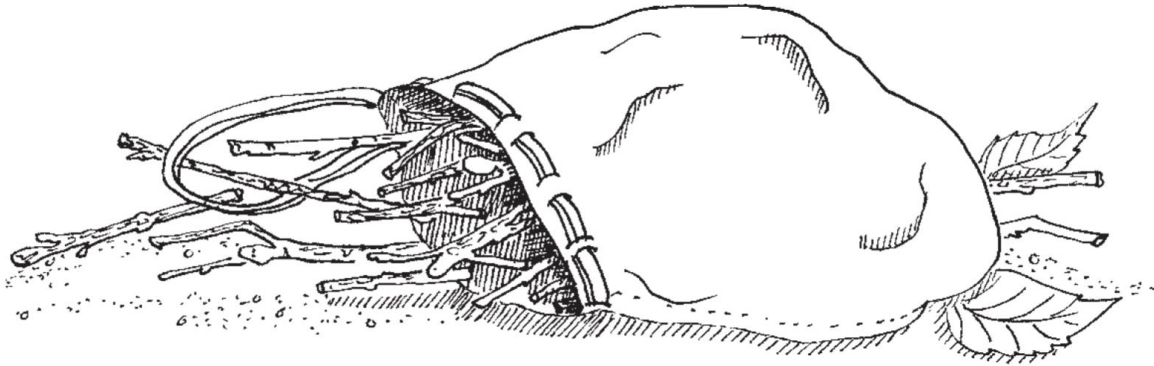
Extension video: Ute Indian People's Creation story. Play the video from minute 3.49 to 8.19. Hover over the red bar and click on the 2nd section labeled Creation Story. (Link: <https://tinyurl.com/yc5s8dyn>)



Creation Story #1

Unit 1 Lesson 1

Reading #1

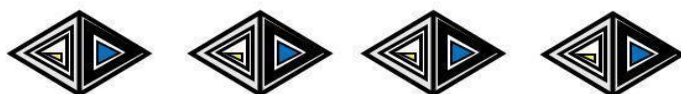


In the Beginning- The Ute Mountain Ute Creation Story

Long ago, Sinawaf (the Creator) was feeling lonely, so he decided to make some people. Creator gathered up sticks and broke them into many small pieces. Then he put the sticks into a leather bag while his brother Yo Go Vits (Coyote) watched.

Sinawaf was going away for a little while. He told Coyote not to open the leather pouch while he was gone. Coyote did not listen. He picked up the bag and opened it! Coyote was astonished. Tiny stick people quickly jumped out of the bag and began to speak in different languages. Soon they began to fight each other. Coyote begged them to stop, but the people did not listen! It was too late. The stick people had run away to different parts of the world.

When Sinawaf returned, he knew that Coyote had not obeyed him. The bag had been opened, and many of the stick people were gone. "The nations were not prepared to



Creation Story #1

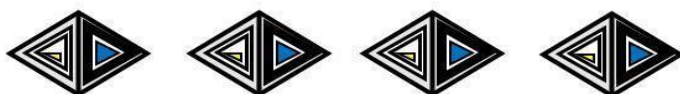
Unit 1 Lesson 1

come into the world,” said Sinawaf to Coyote, “They were to be placed evenly over the earth. The trouble you have caused will make wars. People will fight each other for the land.” Sinawaf sent Coyote out into the world to wander. This is why Coyote howls, he wishes to go home.

Once Coyote was gone, Sinawaf picked up the bag. He looked inside. Deep within remained a few of the stick people. They had not run away like the others. The Creator was pleased and spoke to them, “This small tribe shall be known as the ‘Noochew’ (the Ute). You will be very bold since the others are not complete. You, the Noochew, will be able to rise above them. I will place you high in the mountains where you will always be close to me.” That is how the Ute people came to be.



Source: *We are the Noochew-A Brief History of the Ute People and their Colorado Connection* by Vickie Leigh Krudwig



Creation Story #1


Unit 1 Lesson 1

Name _____

Creation Story Sequencing


First


Next

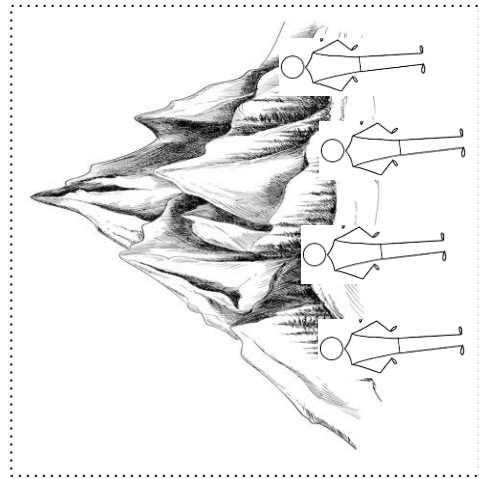
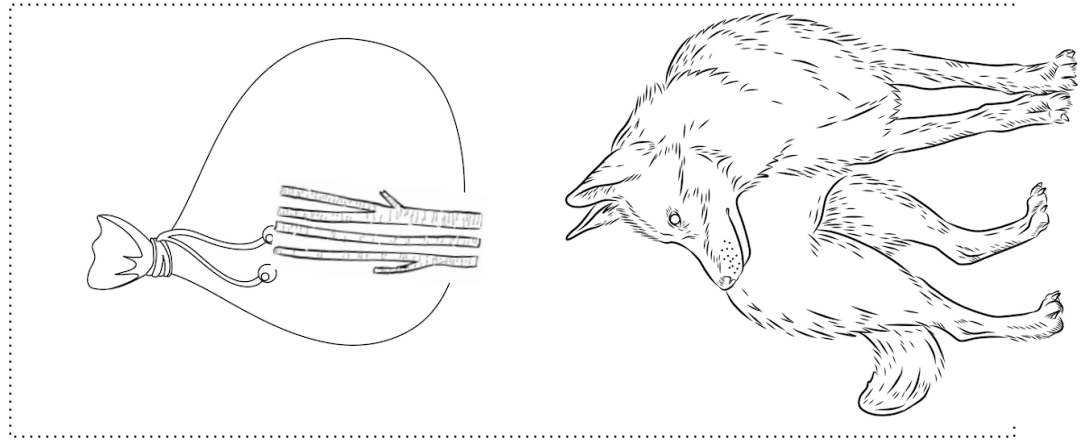
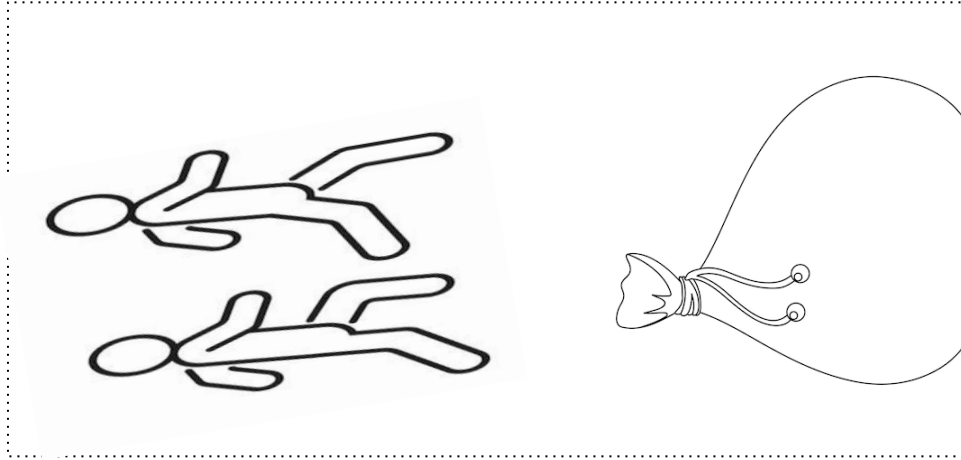
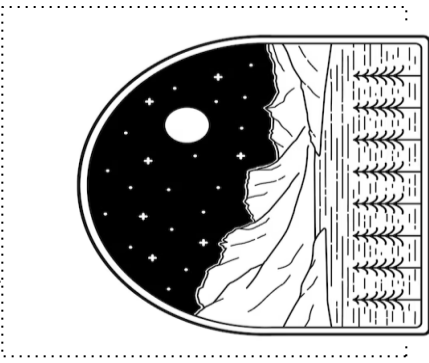

Then

Last


Creation Story #1

Unit 1 Lesson 1

Worksheet 2: Cutting Page-Cut and then glue the pictures to tell the Ute Mountain Ute Creation Story.



Creation Story #1

Unit 1 Lesson 1

Reading #2

The story of Sinauf, the god who was half man, half wolf, and his brothers Coyote and Wolf has been told many times in tipis and wickiups. According to the Ute legend, these powerful animal-people kept the world in balance before humans were created. After Sinauf made people, humans took responsibility to care for the world, and in time they created many stories of their predecessors. These stories became the basis of Ute history and culture and defined the relationship Ute Indians with all living elements, both spiritually and physically.



Most often the stories were told during the winter months. As snow drifted in under the tipis through little gaps, children scrambled to cover the drafts. By the fire sat the elder, the storyteller. His listeners sat in a circle, bundled tightly in warm buffalo or rabbit robes, waiting eagerly for him to begin what could be a long night of stories. There were tales of acts of courage during summer's skirmishes and bravery during the fall hunts to be added to the tribe's oral history. But, always a favorite was the story of how the Nuche-the Utes-first came to be.

Far to the south Sinauf was preparing for a long journey to the north. He made a bag, and in this bag he placed selected pieces of sticks-all different yet the same size. The bag was a magic bag. Once Sinauf put the sticks into the bag, they changed into people. As he put more and more sticks into the bag, the noise the people made inside grew louder, thus arousing the curiosity of the animals.

After filling his magic bag, Sinauf closed it and went to prepare for his journey. Among the animals, Coyote was the most curious. In



Creation Story #1

Unit 1 Lesson 1

fact, this particular brother of Sinauf was not only curious but contrary as well, opposing almost everything Sinauf created and often getting into trouble. When coyote heard about Sinauf's magic back full of stick people, he grew very curious, "I want to see what those people look like." He thought. With that, he made a little hole with his final knife near the top of the bag and peeped in. He laughed at what he saw and heard, for the people were a strange new creation and had many languages and sons.

When Sinauf finished his preparations and prayers he was ready for the journey northward. He picked up the bag, threw it over his shoulder and headed for the Una-u-quich, the distant high mountains. From the tops of those mountains, Sinauf could see long distances across the plains to the east and north, and from there he planned to distribute the people throughout the world.

Sinauf was anxious to complete his long journey, so he did not take time to eat and soon became very weak. Due to his weakness, he did not notice the bag getting lighter. For, through Coyote's hole in the top of the bag, the people had been jumping out, a few at a time. Those who jumped out created their families, bands, and tribes.

Finally reaching the Una-u-quich, Sinauf stopped. As he sat down, he noticed the hole in the bag and how light it was. The only people left were those at the bottom of the bag. As he gently lifted them out, he spoke to them and said, 'My children, I will call you Utikas, and you shall roam these beautiful mountains. Be brave and strong.' Then he carefully put them in different places, singing a song as he did so. When he finished, he left them there and returned to his home in the south.

Other myths tell of the creation of diversity in the land and how various creatures chose their own special places. They also tell how animals and people lost the ability to communicate with each other, drifting into different lifeways.

Story provided by Tina King-Washington, Ute Mountain Ute Tribal Elder



Creation Story #2

Unit 1 Lesson 2

Lesson Overview:

Students will continue to learn about the creation of the Ute Mountain Ute People, draw the Creation story in sequenced order, and then write about three sequenced events related to the Creation story.

Inquiry Questions:

1. What is a lesson you've learned from a story we've read in class?
2. Why are creation stories important to people?

Colorado Academic Standards- Reading, Writing, and Communicating (RWC)- 1st grade

- RWC Standard 3. Writing and Composition
 - E0a. - Recount two or more appropriately sequenced events. (CCSS: W.1.3)

Colorado Academic Standards- Social Studies (SS)- 1st grade

- History Standard 1. GLE #2
 - E0c. - Understand that the United States is made up of the diverse perspectives and traditions of many cultures.

Materials:

- Worksheet 1. Drawing page for students to draw the sequenced events of the Creation story.
- Worksheet 2. Writing page for students to write about the sequenced events of the Creation story.
- Ute Mountain Ute Creation Story PowerPoint (Link: <https://tinyurl.com/srn83hvf>)
- White boards and expo markers
- Writing Rubric to assess student work and provide reflection for students.

Background Knowledge/Contextual Paragraph for Teachers:

The Ute Mountain Ute People are indigenous residents of the regions of Colorado, Utah, New Mexico and Arizona. The Creation



Creation Story #2

Unit 1 Lesson 2

story describes and explains how the Ute Mountain Ute People came to be.

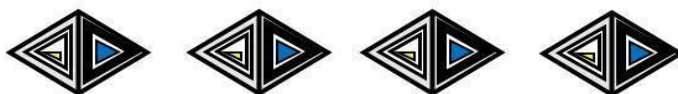
Building Background Knowledge for the Student:

Open discussion: Have members of your family told you any stories about your family? Did you learn any lessons from those stories?

Introduce or review the name of Sinawaf. Sinawaf is The Creator of the Ute Mountain Ute People. As you go through the Ute Mountain Ute Creation Story PowerPoint (Link: <https://tinyurl.com/srn83hvf>) note that Sinawaf is known as The Creator of the Ute Mountain Ute People.

Instructional Procedures and Strategies:

1. Go through the Ute Mountain Ute Creation Story PowerPoint (Link: <https://tinyurl.com/srn83hvf>) and share the Creation Story with students.
2. Students will then draw and share one key detail from the Creation Story
 - a. Have students draw one key detail from the story on their white boards.
 - b. As students work, you can ask them about the sequence of events and where their key detail took place. Students could also do a partner share.
3. Review the drawing portion of the worksheet.
 - a. Let's remember what happened first, next, then, and last in the Creation story.
 - b. Model drawing the sequence of events.
 - i. First, there were no people on Earth.
 - ii. Next, the creator Sinawaf put sticks in a bag who would become people.
 - iii. Then, Coyote secretly opened the bag and people ran out in different directions.
 - iv. Last, the Creator saw that there was one group of people who stayed in the bag. He called them the Ute and placed them in the mountains.



Creation Story #2

Unit 1 Lesson 2

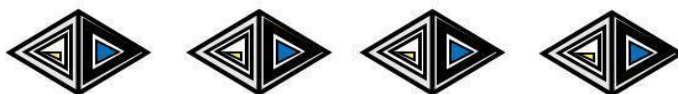
- c. Have students draw the sequenced events of the Creation story. This can be done as you model in part 3 b., or this can be done as independent work after the teacher has modeled drawing the sequenced events.
4. Introducing the writing
- a. Create a word wall. Drawing pictures next to these words so all students can access the words. It will help students that aren't reading independently yet. This can be done the same day as the writing in Step b, or this can be done a day before the writing.
 - i. This will help students write independently and review important concepts.
 1. Words to include: people, Earth, bag, mountains, coyote
 2. Ute Mountain Ute translations for the words to be included on the word wall:
 - nuuwaga (People)
 - tüvwüp(ü) (Earth)
 - kunu'u (bag)
 - kaav(a) (mountain)
 - yogovüch(i) (coyote)
 - b. Students will write about First, Next, Last. Suggested examples below:
 - i. First, there were no people on Earth.
 - ii. Next, some people came out of the bag.
 - iii. Last, the Ute people were put in the mountains.
 - c. Students can write independently or whole group depending on the student's writing ability.

Critical Content:

- The main components of the Ute Mountain Ute creation story

Key Skills:

- Sequence using a combination of drawings
- Sequence using a combination of writing



Creation Story #2

Unit 1 Lesson 2

Critical Language (vocabulary in English):

- First, next, then, last
- Creation Story
- Culture
- People
- Earth
- Bag
- Mountain
- Coyote

Critical Language (vocabulary in Ute):

- Namu (first)
- uvayugwat(ü) (next)
- kwa (then)
- pinawünü'way (last)
- No Ute word for creation
- No Ute word for culture
- tüniyay (story)
- nuuwaga (People)
- tüvwüp(ü) (Earth)

Critical Language (vocabulary in Ute):

- kunu'u (bag)
- kaav(a) (mountain)
- yogovüch(i) (coyote)

Variations/Extensions:

Variations: students can work in small groups of three for writing the three sentences (First, Next, and Last). Each student can take and write a sentence within the group.

Extensions: Students can brainstorm and share why they think the Creator created other living things along with people.

Formative Assessment Options:

- Collect student work to assess if pictures were drawn in correct sequential order.
- Collect student work to assess if students meet the writing rubric requirements for either whole group or independent writing.



Creation Story #2

Unit 1 Lesson 2

Resources:

- Extension website from the Southern Ute Indian Tribe. Read and share the Southern Ute Indian Tribes Creation Story.
<https://www.southernute-nsn.gov/history/ute-creation-story/>

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction

None

Fiction

- Flett, Julie (2014). *Wild Berries*. Simply Read Books Publishing
- Greenlaw, Suzanne (2021). *The First Blade of Sweetgrass*. Tilbury House Publishers



Creation Story #2

Unit 1 Lesson 2

Worksheet 1: Drawing Page

Name _____

First	Next	Last
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Creation Story #2

Unit 1 Lesson 2

Worksheet 2: Writing page

Name _____

First

Next

Last

Creation Story #2

Unit 1 Lesson 2










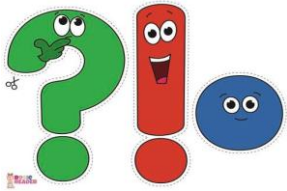





Writing Rubric

Student Name _____ Date: _____

Score _____ out of 5

Circle one: Meets Expectations: 3 or 3 +

Not meeting expectations: 2 or below

Writing Skills	Circle one:
Uses correct capitalization 	 
Has finger spaces between words 	 
Grade level words are spelled phonetically correct 	 
Sentences Use Punctuation 	 
Handwriting is neat and legible 	 

If I Met?

Unit 2 Lesson 1

Lesson Overview:

Students will learn about important and notable people in the Ute Mountain Ute Tribe.

Inquiry Questions:

1. What makes someone a notable person?
2. What can we learn from notable people?

Colorado Academic Standard - Social Studies - 1st Grade:

- **Civics Standard 4: GLE #1**
 - EOa. - Describe the characteristics of responsible leaders and how they communicate with others.
- **Civics Standard 4: GLE #2**
 - EOa. - Identify and explain the relevance of notable civic leaders from different community groups, including African American, Latino, Asian American, Hawaiian/Pacific Islander, Indigenous Peoples, LGBTQ, and religious minorities.

Colorado Academic Standards -Reading, Writing, and Communicating - 1st Grade:

- **Oral Expression and Listening Standard 1**
 - Participate in collaborative conversations with diverse partners about grade 1 topics and texts with peers and adults in small and larger groups. (CCSS: SL.1.1)

Materials:

- Write the following words on white index cards
 - Well known
 - Honorable
 - Admirable
 - Worthy
 - Important
- The "If I Met?" worksheet
- The 5 Star Writing Rubric
- Sample Parent Letter



If I Met?

Unit 2 Lesson 1

Background Knowledge/Contextual Paragraph for Teachers:

A notable person is someone that is worthy of attention or notice, widely known, honorable and admirable. Below are examples of notable people from the Ute Mountain Ute Tribe.

Chief Ignacio

1869-1900 (Years served as Chief)

In 1895, Ignacio led most of the Weeminuche to the western part of the Southern Ute Reservation in protest against the government's policy of giving land out to individual families, instead of keeping it intact for the people. It later became the Ute Mountain Ute Reservation with headquarters at Towaoc and most Weeminuche descendants live there now.



Source: https://en.wikipedia.org/wiki/Chief_Ignacio



If I Met?

Unit 2 Lesson 1

Chief Jack House

1930-1970 (Years served as Chief)

Chief Jack House was the last hereditary chief of the Ute Mountain Ute Tribe (Weeminuche Band). He was elected to one of the first tribal councils which he helped to establish. He also established the Ute Mountain Tribal Office. He led his people for more than 30 years, worked to secure water rights, and fought for the right of Ute self-determination. He worked to make sure that people living on the reservation would have access to running water.



Ernest House Sr.

1982-2010 (Years in service to the Ute Mountain Ute Tribe)

Ernest House Sr. was grandson to Chief Jack House. Ernest House Sr. worked for the Ute Mountain Ute Tribe for more than 50 years. The majority of those years were in politics. He was elected to the tribal council and served as Chairman for 4 nonconsecutive 4-year terms between 1982-2010. During that time, he was an advocate of Native American businesses and entrepreneurship. He championed the upgrading of Native American public safety programs and healthcare facilities in Colorado, Utah, and New Mexico.



Source: The Ute Mountain Ute Tribal Calendar
dedicated to Ernest House Sr. in 2015



If I Met?

Unit 2 Lesson 1

Building Background Knowledge for the Student:

“Today, you will be learning about the word notable and what that means. You will also be learning about notable people from the Ute Mountain Ute Tribe. Let’s take a look at some notable people that may be familiar to you.”

Elon Musk is the man who owns Twitter and chief engineer of SpaceX. He is the CEO and product engineer at Tesla, Inc. He is a hard worker and is looked at by entrepreneurs as a role model.

Why do you think he is considered notable?

Teacher may want to write student

answers and create a collaborative definition for notable.



A notable person can be a man or woman. Queen Elizabeth became queen when she was just 26 years old in 1953. She was queen of the United Kingdom for 70 years. Her reign of over 70 years is the longest of any British monarch and the longest reign of any female head of state in history. She supported over 600 charities. She also served in World War II and saw numerous wars as the Queen. She passed away at the age of 96 in 2022.



If I Met?

Unit 2 Lesson 1



Barack Obama served as the 44th President of the United States. When he was elected president in 2008, he became the first African American to hold the office.

Notable people do not have to be from the past. They can be notable for things they are currently doing or have done. Presidents, past and present, are great examples of notable people.

Walter Elias Disney was an American animator, film producer and entrepreneur. He created Mickey Mouse and several other animated characters as well as the “Happiest Place on Earth,” Disneyland in California. A notable person does not have to be a leader of a country.

NOTE: Videos for each notable person in this section can be found under Resources. Why do you think all these people are notable? Teacher can guide discussion to include additional words for a definition of notable, developed by the students, or use definition in



Background Knowledge and Contextual Paragraph for Teachers.



If I Met?

Unit 2 Lesson 1

Instructional Procedures and Strategies:

NOTE: Prior to the lesson, have pictures of notable Ute Mountain Ute Tribal members for students to see and index cards with the following words.

- Well-known
 - Honorable
 - Admirable
 - Worthy
 - Important
- Tell students they are going to learn about a few notable members of the Ute Mountain Ute Tribe. Direct students to the pictures of notable Ute Mountain Ute People.
 - Tell students these people have worked hard to support the Ute Mountain Ute tribe and guide the people as leaders.
 - Ask students if they know what notable means. There are several qualities that make someone notable. Let's take a look at some of those qualities.
 - Take one index card at a time with the following words written and discuss what each one means.
 - Well known (famous, celebrated)
 - Honorable (honest, knows right from wrong, tells the truth)
 - Admirable (deserves respect)
 - Worthy (did something so important that now they deserve our attention)
 - Important (successful leader)
 - Go through each picture of Ute Mountain Ute notable people. Discuss what each did and see if students can see why they are considered notable. Discuss how they helped the Ute Mountain Ute Tribe.
 - Introduce and explain the "If I Met?" worksheet in the lesson.
 - Pick one picture of a notable person and complete the different tasks in the "If I Met?" worksheet as a class.
 - Write the different responses in each bubble for students to see.



If I Met?

Unit 2 Lesson 1

- Have students select a Ute Mountain Ute notable person of their own from the lesson and complete the “If I met?” worksheet. Students can take the worksheet home to get additional support from their family. Be sure to send the parent letter, included in the lesson, home with the student so family members know how to support their student.

Critical Content:

- Learn about notable leaders from the Ute Mountain Ute Tribe
- Learn about the characteristics of notable leaders

Key Skills:

- Participate in collaborative conversations
- Recognize characteristics regarding successful leadership

Critical Language (vocabulary in English):

1. Notable
2. Well-known
3. Admirable
4. Honorable
5. Worthy
6. Important

Critical Language (vocabulary in Ute):

1. No Ute word for notable
2. No Ute word for well-known
3. No Ute word for admirable
4. No Ute word for honorable
5. tüüratüm (worthy)
6. No Ute word for important

Variations/Extensions:

- Prior to learning about the Ute Mountain Ute notable people, you could have the students complete the “If I Met?” worksheet with the more familiar notable people.
- Bring in a community leader to talk about their role, responsibilities, and what it takes to be a successful leader in their community.



If I Met?






Unit 2 Lesson 1

Formative Assessment

Options:

Students will need to complete the "If I Met?" worksheet. Use the following rubric to assess understanding of sentence structure.

Name: _____

	Each sentence starts with a capital letter.
	Each sentence has a punctuation mark.
	My words have finger space between them.
	I used neat handwriting.
	My sentences make sense.

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Resources:

- Who is Elon Musk? (Link: <https://tinyurl.com/ysvf7ek7> - stop at 2:25)
- Who is Barack Obama? (Link: <https://tinyurl.com/bddvad4r>)
- The Life and Death of Queen Elizabeth II (1926-2022) (Link: <https://tinyurl.com/e28vu3un>)
- Explore the Life and Career of Walt Disney (Link: <https://tinyurl.com/37mpv354>)

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction

- Keene, A. (2021). *Notable Native People: 50 Indigenous Leaders, Dreamers, and Changemakers from the Past and Present*. Ten Speed Press.

Fiction

- *Great Indian Chiefs Coloring Book*. Bellerophon Books.



If I Met?

Unit 2 Lesson 1

If I met?

If you met one of these Notables, who would it be?

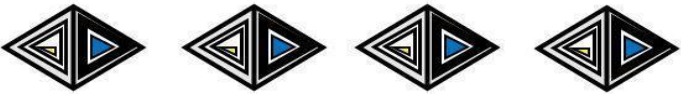
I would tell him...

I would show him...

I would ask him...

I would thank him...

my name:



If I Met?

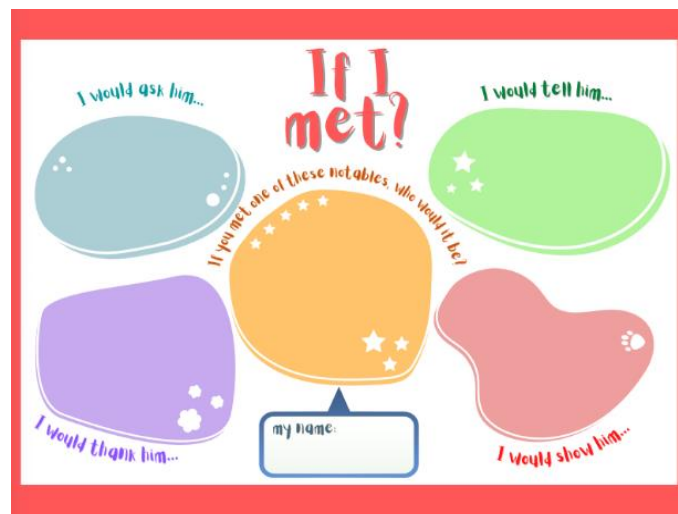
Unit 2 Lesson 1

SAMPLE PARENT LETTER

Dear Parent/Guardian:

Students have been learning about the meaning of notable and notable people from the Ute Mountain Ute Tribe. Notable means someone that is well-known, honorable, admirable, worthy, and important. Students learned about Chief Ignacio, Chief Jack House, and Ernest House Sr. As a class, we talked about what each notable person did to strengthen the Ute Mountain Ute Tribe and why they are notable people.

Tonight, your student may need your support. They will be bringing home the following "If I Met?" worksheet. Students will need to select one of three notable people (Chief Ignacio, Chief Jack House, and Ernest House Sr.) and answer each of the different bubbles in the worksheet. They will need to use complete sentences. This is an opportunity to think about the past and the present and be creative.



Thank you in advance for your support!

Sincerely,



Living with the Land

Unit 2 Lesson 2

Lesson Overview:

Students will learn about the unique relationship the Ute People, and those before them, had and still have with the land. People long ago used the land to not only survive but thrive on what is now the Ute Mountain Ute Tribal Park and on the Ute Mountain Ute Reservation.

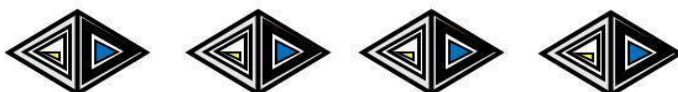
Inquiry Questions:

1. How have people in the past lived with and off the land?
2. What have we learned from people in the past about how to live with and off the land today?
3. What is the importance of taking care of the land in which we live?

Colorado Academic Standards- Reading, Writing and Communicating - Kindergarten

• Oral Expression and Listening Standard 1: GLE #1

- E0a. - Participate in collaborative conversations with diverse partners about kindergarten topics and texts with peers and adults in small and larger groups. (CCSS: SL.K.1)
 - Follow agreed-upon rules for discussions (for example: listening to others and taking turns speaking about the topics and texts under discussion). (CCSS: SL.K.1a)
- E0b. - Confirm understanding of a text read aloud or information presented orally or through other media by asking and answering questions about key details and requesting clarification if something is not understood. (CCSS: SL.K.2)
- E0c. - Ask and answer questions in order to seek help, get information, or clarify something that is not understood. (CCSS: SL.K.3)



Living with the Land

Unit 2 Lesson 2

Colorado Academic Standards- Reading, Writing and Communicating – Kindergarten

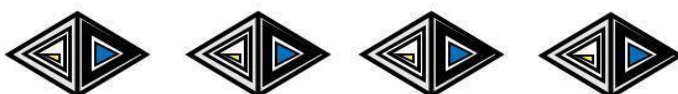
- **Oral Expression and Listening Standard 1: GLE #2**
 - E0a. - Describe familiar people, places, things, and events and, with prompting and support, provide additional detail. (CCSS: SL.K.4)
 - E0b. - Add drawings or other visual displays to descriptions as desired to provide additional detail. (CCSS: SL.K.5)
 - E0c. - Speak audibly and express thoughts, feelings, and ideas clearly. (CCSS: SL.K.6)
 - E0h. - Use new vocabulary that is directly taught through reading, speaking, and listening.
 - E0i. - Relate new vocabulary to prior vocabulary.

Colorado Academic Standards - Reading, Writing and Communicating – 1st Grade

- **Oral Expression and Listening Standard 1: GLE #2**
 - E0a. - Describe people, places, things, and events with relevant details, expressing ideas and feelings clearly. (CCSS: SL.1.4)
 - E0b. - Add drawings or other visual displays to descriptions when appropriate to clarify ideas, thoughts, and feelings. (CCSS: SL.1.)
 - E0c. - Produce complete sentences when appropriate to task and situation. (CCSS: SL.1.6)

Colorado Academic Standards- Reading, Writing and Communicating – 1st Grade

- **Writing and Composition Standard 3: GLE #2**
 - E0a. - Name a topic. (CCSS: W.1.2)
 - E0b. - Supply some facts about the topic. (CCSS: W.1.2)



Living with the Land

Unit 2 Lesson 2

Colorado Academic Standards - Social Studies -Kindergarten

- **History Standard 1: GLE #2**
 - EOa. - Explore differences and similarities in the lives of children and families of long ago and today.

Colorado Academic Standards - Social Studies – 1st Grade

- **History Standard 1: GLE #1**
 - EOb. - Use words related to time, sequence, and change.

Colorado Academic Standards - Social Studies – 1st Grade:

- **History Standard 1: GLE #2**
 - EO.b. Discuss common and unique characteristics of different cultures using multiple sources of information.

Materials:

- Floor map from History Colorado's Ute Knowledge Kit or see Ute Knowledge Kit Partners (Link: <https://www.historycolorado.org/map-history-take-out-partners>) to borrow or check out a kit near you.
 - There is also a map included in the lesson if you are unable to obtain History Colorado's Ute Knowledge Kit map (Link: <https://www.historycolorado.org/ute-stem>).
- *We Are Nuchu* video (Link: <https://tinyurl.com/58uxpzxh> start video at 2:46 stop at 5:50)
- Examples, included in the lesson, about how the Ute People used the land to survive.
- *Use of Plants for Kids/How are Plants Important to us/How Plants Help Us/Uses of Plants* (Link: <https://tinyurl.com/yc35rjmc>)
- Five Senses Nature Scavenger Hunt (The lesson includes two versions based on reading level)
- Show and Tell Rubric

Background Knowledge/Contextual Paragraph for Teachers:

The Ute Mountain Ute Reservation is located in southwestern Colorado, northwestern New Mexico, and parts of Utah. The



Living with the Land

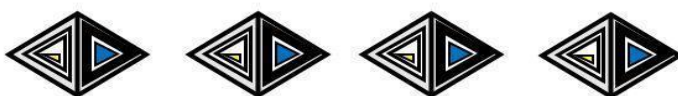
Unit 2 Lesson 2

elevation of the reservation varies from about 4,600 feet along the San Juan River near Four Corners to about 9,977 feet at the peak of the Ute Mountain. The reservation land consists of the Sleeping Ute Mountain, the Mancos River, canyons, high mesas, and semi-desert grassland. The population was 1,687 as of the 2000 census.

The Ute Mountain Tribal Park, part of the Ute Mountain Ute Indian Reservation, is approximately 125,000 acres of land along the Mancos River. Hundreds of surface sites, cliff dwellings, petroglyphs and wall paintings of Ancestral Puebloan and Ute cultures are preserved in the park. Native American Ute tour guides provide background information about the people, culture, and history who lived in the park lands. National Geographic Traveler chose it as one of “80 World Destinations for Travel in the 21st Century,” one of only 9 places selected in the United States.

The Ute People were hunters and gatherers who moved on foot to hunting grounds and gathering land based upon the season. The men hunted animals, including deer, antelope, buffalo, and rabbits. No part of an animal was wasted. They processed and stored meat and plant materials for winter use. Women gathered different types of grass, nuts, berries, roots, and greens in woven baskets. Ute People in the western part of their territory lived in wickiups and ramadas. Hide tipis were used in the eastern reaches of their territory.

The Ancestral Puebloans, who were the predecessors of the Ute People, lived in what is now known as the Ute Mountain Ute Tribal Park and left many archeological treasures. The earliest of the Ancestral Puebloans are labeled the Basketmakers, due to a talent for the weaving of fine utilitarian baskets, as well as mats, sandals, belts, and an occasional pouch. Basketmakers lived near their fields during the planting and harvesting seasons in brush shelters or natural caves. Squash was cultivated, but corn quickly became the mainstay of their diet. The women made baskets that



Living with the Land

Unit 2 Lesson 2

were so tightly woven that, when lined with pitch, they were watertight. This enabled the baskets to be used for cooking. One other custom of Basketmaker women was the practice of weaving soft cradleboards of reeds and willow for their infants.

Yucca was used to make sandals from the fibers to protect their feet. Large blankets that doubled as robes were woven from strips of fur wrapped around yucca-fiber cordage, and these as well as animal skins served as body coverings during the colder seasons.

By 550 A.D., beans had been added to the list of cultivated crops and more varieties of maize had been developed. The bow and arrow replaced the spear and atlatl, and crude pottery making had begun, the method for handling clay probably copied from neighbors to the south. Women learned to make bowls, pitchers, water jars, ladles, and cooking pots.

A cactus useful to the Ancestral Puebloans was the prickly pear. Both the fruit and fleshy stems still are favorite foods of Indians and others who live in the Southwest. Once the spines have been burned or rolled off, the prickly pear can be eaten raw, roasted, stewed, or dried and ground into a meal. Another species that grows primarily in this community is the willow, although it can be found wherever ground water is abundant and close to the surface.

The slender branches of the willow were, and still are, highly regarded by Indian women for basket weaving. The Ancestral Puebloans also made tools from willow wood, and it was one of the species inserted into masonry walls to serve as pegs on which to hang things, from strips of drying meat to personal belongings such as clothing.

Source: Akens, Jean. (1987). *Ute Mountain Tribal Park: The Other Mesa Verde*. Four Corners Publications.



Living with the Land

Unit 2 Lesson 2

Building Background Knowledge for the Student:

The Ute Creator, Sinawaf, made the land for the Ute People. The Ute Mountain Ute People have a unique relationship with the land. Their relationship with the land shapes who they are. They are Colorado's oldest continuous residents and are still here today. The Ute Mountain Ute Reservation is located in southwestern Colorado, northwestern New Mexico, and parts of Utah. The reservation land consists of the Sleeping Ute Mountain, the Mancos River, canyons, high mesas, and semi-desert grassland.

The Ute Mountain Ute Tribal Park, part of the Ute Mountain Ute Indian Reservation, is approximately 125,000 acres of land (one acre is about the size of a football field) along the Mancos River.

The Ute Mountain Ute People and those before them, lived on the Ute Mountain Ute Reservation and what is now known as the Ute Mountain Ute Tribal Park.

- What are some of the modern conveniences we have today?
- How do you think the Ute People, in the past, lived without the conveniences of today?
- What do you think the Ute People, in the past, used for food, cooking, clothing, and shelter?

Instructional Procedures and Strategies:

1. Use the floor map in History Colorado's Ute Knowledge Kit or map included in lesson to show students where the Ute Mountain Ute Reservation and Ute Mountain Ute Tribal Park are located. Discuss land and water features. Have them begin to think about what life would have been like in both locations long ago.
2. Show students *We Are Nuchu* (Link: <https://tinyurl.com/58uxpzxh> start video at 2:46 stop at 5:50)
 - a. What did the People use for food, cooking, clothing, and shelter?



Living with the Land

Unit 2 Lesson 2

3. Show students the examples included in this lesson and discuss the intricate knowledge the Ute People and those before them had, and still have, to live off the land without the conveniences of today. You can use the examples in the lesson to play a matching game (match the picture with its use). Simply cut the pictures and the many uses included in the lesson. Arrange the pictures on one side and the uses on the other side and then have students match.
4. Ask students if we still live off the land today.
5. Show students *Use of Plants for Kids/How are Plants Important to us/How Plants Help Us/Uses of Plants* (Link: <https://tinyurl.com/yc35rjmc>)
6. Explain to students they will be using their 5 senses while going on a Nature Scavenger Hunt. You may need to teach or review the 5 senses. It is important to use all 5 senses to observe carefully what is around us. Use the 5 Senses Scavenger Hunt activity in this lesson.
7. Have students select one item from the 5 Senses Nature Scavenger Hunt to talk about.
8. Discuss the Show and Tell Rubric and have them answer the following questions for the class.
 - What is the item? Describe the item.
 - What sense was used to find the item?
 - Who can use the item and how is it used?
9. Have students present to the class and then open it up for further discussion. There may be some additional creative uses for items.

Critical Content:

- Knowledge about the unique relationship the Ute People, and those before them, had and still have with the land
- Knowledge about how the Ute People, and those before

Key Skills:

- Explore differences and similarities in the lives of children and families of long ago and today.



Living with the Land

Unit 2 Lesson 2

them, lived on the land without the conveniences of today

- Learn about our unique relationship with the land today

- Use a variety of resources to answer questions of interest through guided inquiry
- Speak audibly and express thoughts, feelings, and ideas clearly

Critical Language (vocabulary in English):

1. Land Features
2. Water Features
3. 5 Senses
4. Resident

Critical Language (vocabulary in Ute):

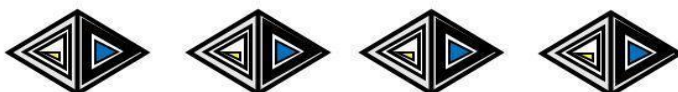
1. yuwaayv(ü) (land)
2. paa (water)
3. No Ute word for feature(s)
4. ugwi (smell), pihkay (touch), kamay (taste), nükay (hear), maay (see)
5. ivaat(ü) (resident)

Variations/Extensions:

You can dive deeper into how the Ute People lived off the land by checking out one of History Colorado's Artifact Kits and Grandmother Trunks (Link: <https://tinyurl.com/2ue2dxwz>). Kits are made for grades 3-5 but can be modified for younger grades. The new Bison Box explores the many uses of a bison with stories and lessons. Students can also work in small groups to present an item gathered during the nature scavenger hunt and talk about what that item can be used for today. Students can then use the Show and Tell Rubric to provide each other feedback. Included in the lesson are activities "Gifts from the Buffalo" and "Ute Plant Guide" which connects past to present day. Students can create their own informational booklet.

Formative Assessment Options:

Prior to presenting to the whole class, students can work in pairs to present to each other and provide feedback using the Show and Tell Rubric. This is an opportunity to demonstrate understanding of task and speaking expectations.



Living with the Land

Unit 2 Lesson 2

Resources:

- Video - How Indigenous Communities Teach Us Nature's Value (Link: <https://tinyurl.com/5fw9ptww>)
- Next Generations/Ute STEM Project (Link: <https://www.historycolorado.org/ute-stem-field-work-videos>)
- Species ABCs (Link: <https://tinyurl.com/yby6fndc>)
- WWF's Wild Classroom (Link: <https://www.worldwildlife.org/teaching-resources>)

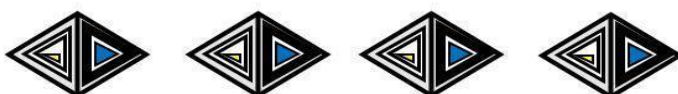
Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction

- Akens, J. (1995). *Ute Mountain Tribal Park: The Other Mesa Verde*. Four Corners Publications.
- Conetah, F.A. (1985). *A History of the Northern Ute People*: pages 18-26. Published by the Uintah-Ouray Ute Tribe.

Fiction

- Avingaq, S. and Vsetula, M. (2016). *Fishing with Grandma*. Inhabit Media.
- Bruchac, J. (1993). *The First Strawberries*. Penguin Publishing.
- Greenlaw, S. (2021). *The First Blade of Sweetgrass*. Tilbury House Publishers
- Lindstrom, C. (2020). *We are Water Protectors*. Roaring Book Press
- Thee, S. T. (2015). *The AppleTree*. The Roadrunner Press.



Living with the Land

Unit 2 Lesson 2

Examples of What the Ute People Used to Live Off the Land

Yucca Plant



Yucca Plant

Used to make baskets, rope and shoes

- Contains the compound saponin, which has detergent properties
- Yucca root can be gathered at any time of the year, provided the ground isn't frozen
- Shaped like a ball/globe or a long root

Used to make Shampoo and Soap

- Use a hand saw to cut a small portion of the root
- Place the root in a small sandwich bag with a small amount of water (to stay moist)
- Peel the root with a rounded rock. Once peeled, use the rock to pound and shred the root
- Place the root into a bowl and squeeze until it lathers
- Apply to hair and comb

Information Provided by Ute Mountain Ute Elder Committee



Living with the Land

Unit 2 Lesson 2

Bison



Bison

Used to make blankets, drums, jackets and teepees

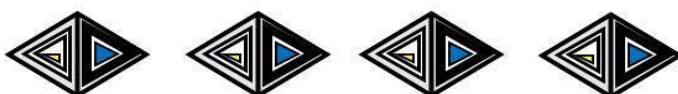
Deer



Deer

Used to make drums, shoes, belts, knife sheaths, thread, arrow quiver and brain for hide, and hide was used for clothing

Information Provided by Ute Mountain Ute Elder Committee



Living with the Land

Unit 2 Lesson 2

Elk



Elk

Teeth used to make women's dresses, thread, blankets and jackets

Hide used to make drums

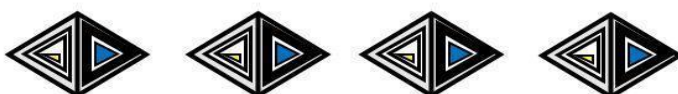
Willow Tree



Willow Tree

Used for basket making and head/cap of a cradleboard (picked when red)

Information Provided by Ute Mountain Ute Elder Committee



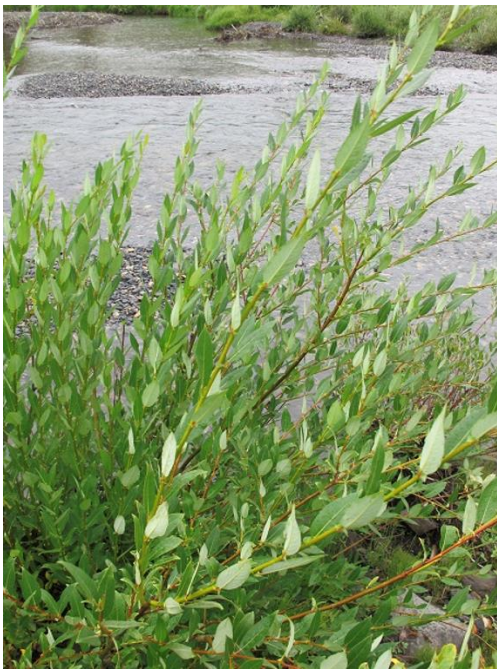
Living with the Land

Unit 2 Lesson 2

Three Leaf Sumac



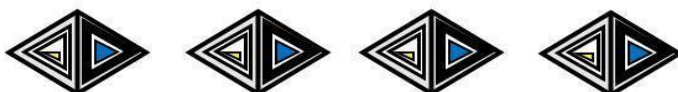
Willow Shrub



Three Leaf Sumac and Willow

Used to make arrows, bows, domestic tools, shade for houses, weave baskets for food and water storage

Information Provided by Ute Mountain Ute Elder Committee



Living with the Land

Unit 2 Lesson 2

Sage Brush



Sage Brush

Use for blessings, ceremonial purposes, common cold, medicine (tea/inhaler), sinus infections, colds, treat cuts, and toilet paper

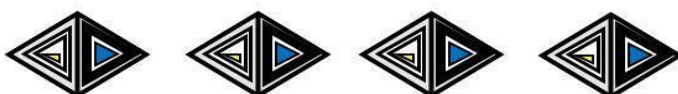
Porcupine



Porcupine

Used to make awl for leather and head roach (a traditional male headdress)

Information Provided by Ute Mountain Ute Elder Committee



Living with the Land

Unit 2 Lesson 2

Pine Tree



Pine Tree (Sap)

The sap was used to light fires, used as lipstick, and to treat sunburns and provide wound care

Cedar Tree



Cedar Tree

Used for blessings, to build a corral for Bear Dance (springtime), dried to burn for fire, and the sap is used for ceremonial purposes

Information Provided by Ute Mountain Ute Elder Committee



Living with the Land

Unit 2 Lesson 2

Clay



Clay

Used to make pottery for carrying water and food

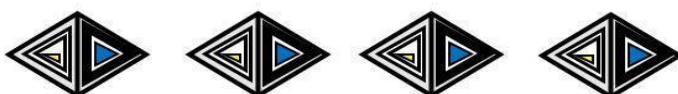
Cottonwood Tree



Cottonwood Tree

Used to shade houses

Information Provided by Ute Mountain Ute Elder Committee



Living with the Land

Unit 2 Lesson 2

Horse



Horse

The horse was used for transportation, hunting and gathering. The horse allowed the Ute People to transport heavier items over longer distances. The horse also made trading with neighboring communities easier

Two additional readings about the horse, from *Legends and Children's Stories of the Ute Tribe*, are provided in the lesson

Information Provided by Ute Mountain Ute Elder Committee



Living with the Land

Unit 2 Lesson 2

FOOD



Buffalo Berry



Chokecherry



Gooseberry



Wild Raspberry



Pinon Nut



Wild Mushroom



Wild Onion

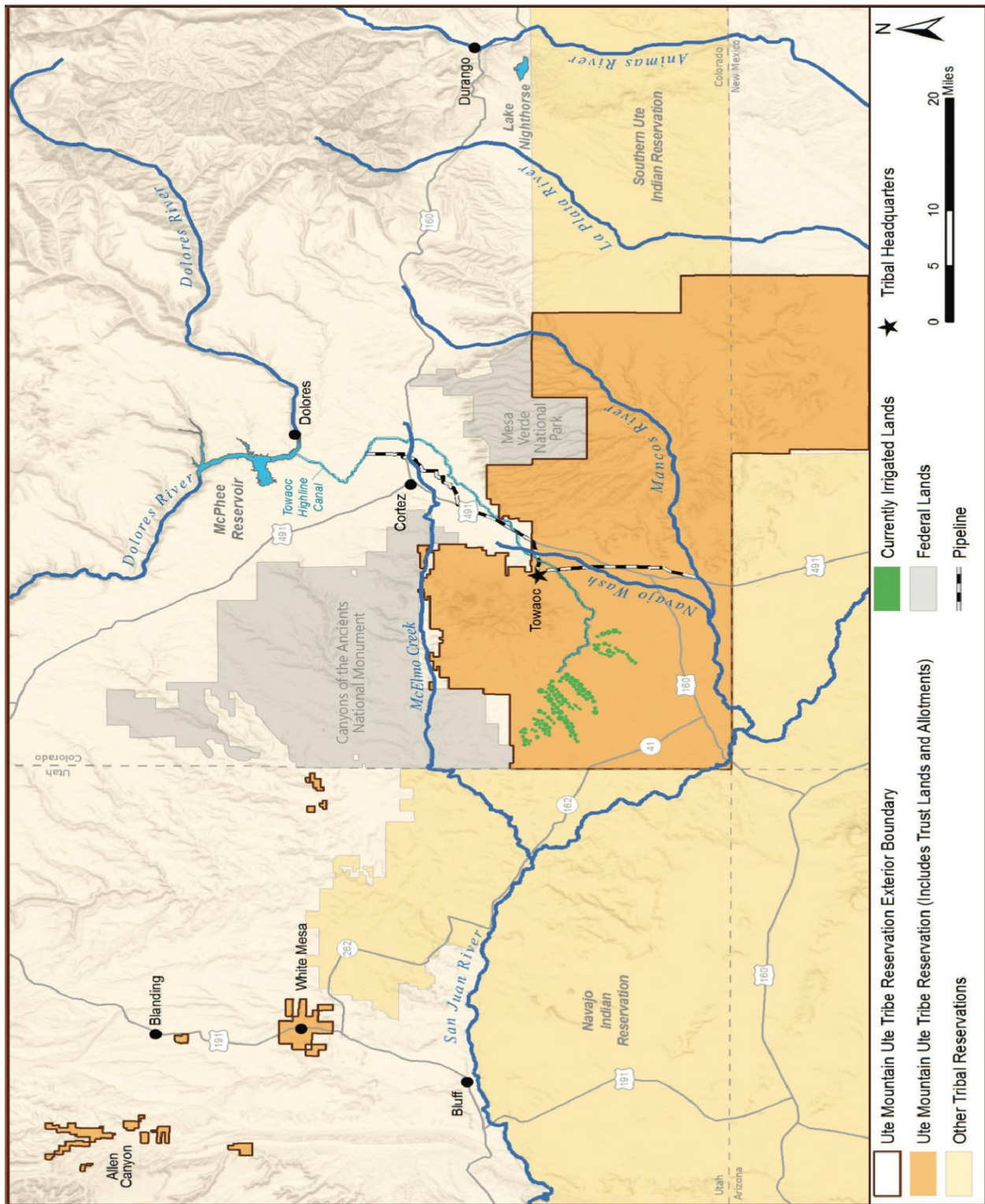


Wild Potato



Living with the Land

Unit 2 Lesson 2



Source: Ute Mountain Ute Visual Communications-Media Department



Living with the Land

Unit 2 Lesson 2

FIVE SENSES NATURE SCAVENGER HUNT

Tick each item off your list as you find it.

SIGHT

- Find something white
- Find something patterned
- Find something tiny
- Find something heart shaped
- Find something long
- Find five of the same thing

SOUND

- Find something that snaps
- Find an animal sound
- Find a soft sound
- Find something that crunches
- Find something loud
- Find something to make music with

TOUCH

- Find something bumpy
- Find something wet
- Find something warm
- Find something soft
- Find something prickly
- Find something smooth

SMELL

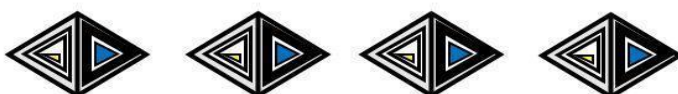
- Find a flower with a scent
- Find a smell you like

TASTE

- Find something humans could eat
- Find something an animal would eat

© childhood101.com

Source: <https://www.createcraftlove.com/scavenger-hunt-printables-for-kids/>



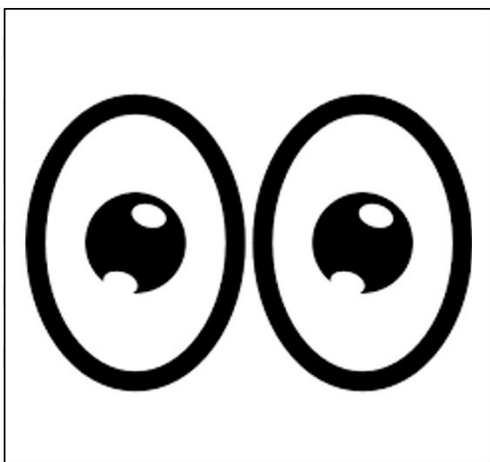
Living with the Land

Unit 2 Lesson 2

FIVE SENSES NATURE SCAVENGER HUNT

Tick each item off your list as you find it.

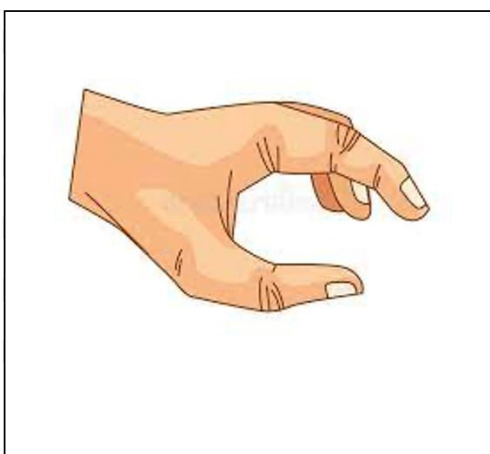
SIGHT



SOUND



TOUCH



SMELL

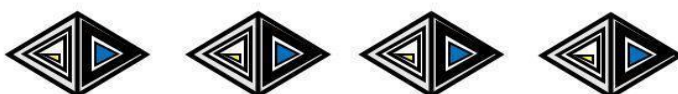


TASTE



© childhood101.com

Source: <https://www.createcraftlove.com/scavenger-hunt-printables-for-kids/>











Living with the Land

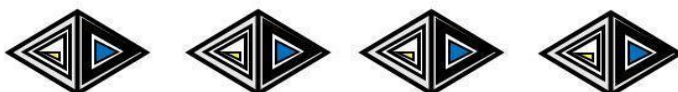
Unit 2 Lesson 2

STUDENT NAME _____

SHOW AND TELL RUBRIC

			
I stayed on topic 			
Everyone could hear me 			
I have my visual 			
I looked at the audience 			
I remembered to smile 			

Comments: _____



Living with the Land

Unit 2 Lesson 2

Reading #1: Horses

The Ute People were not always so strong and feared by others. In the years before the introduction of the horse, they roamed the mountains and valleys of the west. The horse allowed them to become proud people feared by other Indian tribes. If their own harvests weren't large enough to feed their people, the Ute People would often raid other Indian villages taking their goods and horses.

When the Spanish came to America, they brought the horse with them and introduced it to the native people who had never seen a horse. The Ute People quickly learned how the horses could be very useful to them.

When the Ute People moved from camp to camp, the horses could carry their load. With horses, they could ride out on the plains to hunt buffalo. Then, the people would have plenty to eat. When the enemies came to find them in the mountains, the Ute People could either stand and fight or get away quickly with fast horses. This was very important as their enemies would soon have horses too.

How did the Ute People get horses? The Spanish and the other Indians would not give their horses away and the Ute People did not have gold or silver to buy horses. The Ute People saw that they had to trade things in order to get what they wanted from the Spanish, but the Ute People were poor and often had only enough meat and hides for their own needs. When they could, they traded these items for the valuable horses.

The Spanish needed people to care for their horses and sheep on their huge ranches. Sometimes the Spanish captured Ute children and sometimes the children voluntarily worked on the ranches so they could learn how to ride and take care of the horses.

Source: Legends and Children's Stories provided by the Ute Mountain Ute Visual Communications and Media Department



Living with the Land

Unit 2 Lesson 2

Reading #2: A Horse Raid

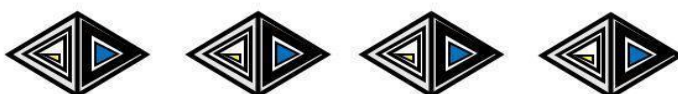
After many days traveling, a Ute war party would find a Cheyenne, Comanche, or other tribal village with a lot of horses. The Ute People would rush in and chase off as many horses as they could. When the Indians of the village came after them, they would try to get away as fast as they could, but sometimes they would have to stop and fight with their bows and arrows.

Sometimes they would return from a raid with many things they could use besides horses. When they arrived back in camp after a big raid, many people would come to meet them. After a raid or hunt, the Ute People would give away what they did not need. They gave horses and clothing to the Indians who were poor.

After a hunt, anyone could send a child over for fresh meat. The child would sit down and wait and not say a word. Everyone knew what the child had come for. A Ute hunter always gave meat to those who needed it. Someday that hunter might need something too. If a man gave away many horses and much meat, he might be asked to be Chief someday. It meant that he could take care of his people.

As the Ute People got more and more horses, their way of life began to change. They hunted buffalo on the plains and had plenty to eat. With more food they could live with their other families of their band in a big camp all year long. Sometimes these camps spread out for half a mile along a river or stream. Life was no longer lonesome during the long winters. They also had warm buffalo robes to wear, and strong buffalo hides for covering their teepees.

The Ute People also found a better way to get horses. With fast horses of their own, they could raid other Indian tribes and steal horses from them. They no longer had to let their children work for the Spaniards. The Comanche Indians to the south were very rich in



Living with the Land

Unit 2 Lesson 2

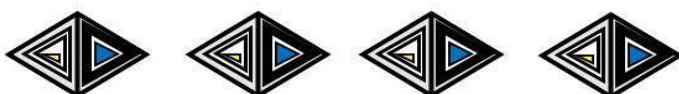
horses. Many of their horses were stolen by the Ute People; the two tribes became bitter enemies. The Arapahos and the Cheyenne Indians of the plains were also victims of Ute raids.

Life in a big camp was very exciting. In the morning, one of the leaders of the band would announce what was to be done that day. Each band now had a chief or camp leader. Only the leaders wore bonnets made from eagle feathers that streamed down their backs. One chief might announce a buffalo hunt. Another time, the war chief might decide to lead a raid. All the men who wanted to join the raid would get the fastest horses and join him. Sometimes the Ute women went along to tend the camp.

When they lived in the big camps, the Ute People learned many new dances. They did not have to wait until spring; they could dance together any time of the year. After a raid, the women would perform the Lame Dance. In the dance, they would drag their right foot to show how heavy the load was that they carried home from a raid.



Source: Legends and Children's Stories provided by the Ute Mountain Ute Visual Communications and Media Department



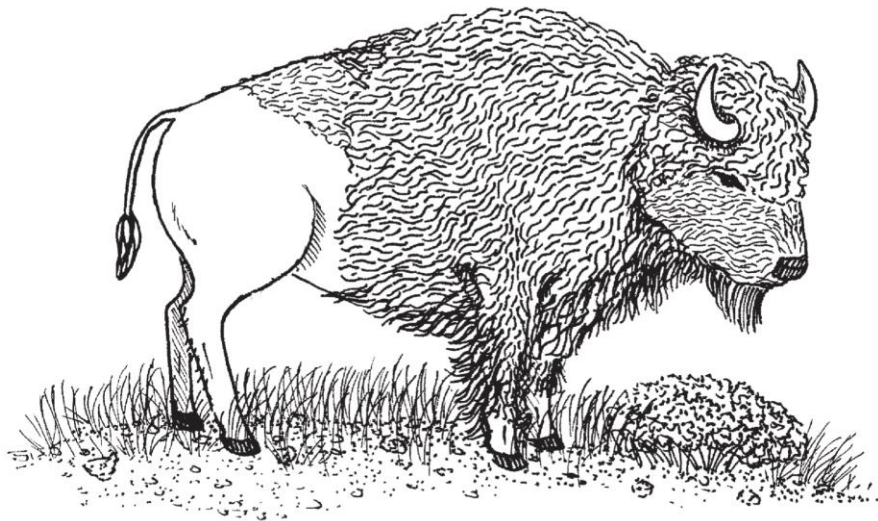
Living with the Land

Unit 2 Lesson 2

Reading #3: Buffalo

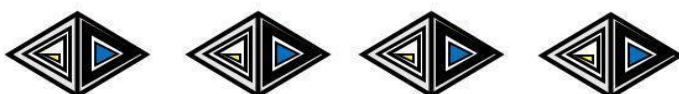
Buffalo were important to many Native American tribes, including the Ute People. To many, the buffalo meant that the people would have food, clothing, shelter, and many kinds of tools they needed to survive. Before the Ute People acquired horses from the Spanish, they traveled on foot following the trails of the wild game in their region. The Ute diet included game such as antelope, bighorn sheep, mountain goats, deer, and other kinds of animals.

Once the Ute People became experts at handling horses, they were able to travel longer distances from their traditional hunting grounds in search of game. Great herds of buffalo wandered over the prairies and the Ute People soon learned to take advantage of their expert horsemanship and superior hunting abilities.



When a bison was killed the meat was taken to the hunting camp. Once it arrived, women quickly went to work taking the meat off of the bones of the animal. The meat was cut into long thin strips (jerky) and hung on a rack to dry. The jerky kept the people fed as they traveled.

Hunting buffalo could be dangerous. Riders with bow and arrows had to hit the bison accurately in order for the arrow to get through its



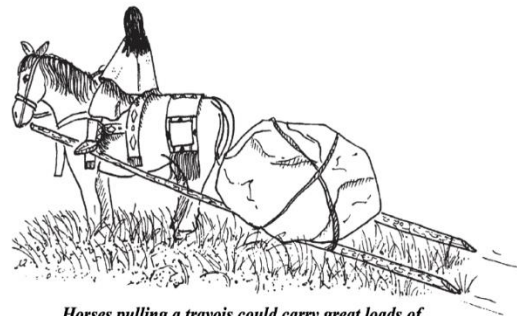
Living with the Land

Unit 2 Lesson 2

thick hide. This meant that the hunters had to get close to their prey while on horseback.

Once the horse had been introduced, the Ute People were able to ride eastward over the Continental Divide to hunt for the prized buffalo. Horses pulling the travois (a type of sled) could carry great loads of the hunted meat back to their homelands far away in the west. A well-trained horse and an agile hunter made it possible for a single rider to kill three to four bison in one day, giving the hunter's family enough food for several months.

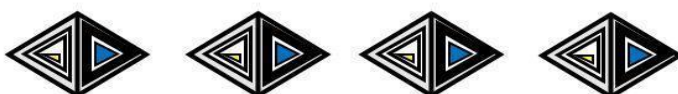
The Creator had blessed the Ute People with abundance by making the buffalo. They learned to use many parts of the animal. The hides were used to make teepees, bedding, clothing, and parfleches for storage. The buffalo's paunch or stomach was set on four poles for support and used as a cooking pot. Tendons were made into sinew (thread) for sewing, and the buffalo's tail was used as teepee decorations, or for a flyswatter.



Horses pulling a travois could carry great loads of dried meat to their homelands far away in the west.

Bones were used to make tools such as a quirt (a riding whip) or a hide scraper. Hooves, when boiled, made an excellent glue. The head and the horns were used in special religious ceremonies. Buffalo hair was used to make bridles for horses. Even buffalo dung had an important use. Children and women often picked up the dried dung and stored it for use later on. It could be used as fuel during the winter months when firewood was difficult to get.

Source: *We are the Noochee-A Brief History of the Ute People and their Colorado Connection* by Vickie Leigh Krudwig



Living with the Land

Unit 2 Lesson 2

Gifts from the Buffalo



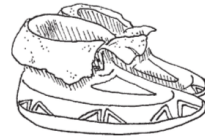
1. Teepee and robes



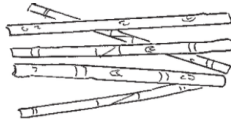
2. Hide for clothing



3. Sinew



4. Moccasins



5. Bones and horn for beads and dice



6. Bones: hide fleshers



7. Stomachs: hide pouches and cooking pots

Look at the objects on this page. Can you think of modern day materials and things which have replaced any of these items?

1. Teepee = _____

2. Hide for clothing = _____

3. Sinew = _____

4. Moccasins = _____

5. Bone beads and dice = _____

6. Hide flesher = _____

7. Stomach pouches = _____

and cooking pots = _____

8. Tail flyswatter = _____

9. Horn spoon, ladles, cups = _____

10. Bone awls = _____

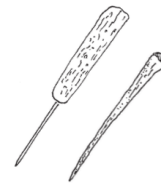
Hint: Some of these items have more than one answer. Use your imagination!



8. Tail: ornaments for teepees or flyswatters

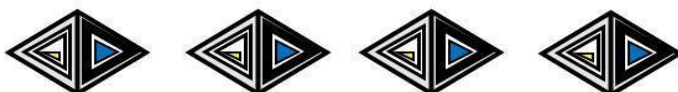


9. Horns: spoons, ladles, and cups



10. Bones: awls for punching leather

Source: We are the Noochev-A Brief History of the Ute People and their Colorado Connection by Vickie Leigh Krudwig



Living with the Land

Unit 2 Lesson 2

Activity: Ute Plant Guide Booklet

Below are some of the plants that the Ute women collected. Color the plants and cut on the dotted lines to create the pages for your Ute Plant Guide. Staple the left hand side of your booklet. ***Never ever touch or eat plants that you are unfamiliar with. Many kinds of roots and plants are poisonous!**



Prickly Pear Cactus



Wild Strawberries



Slippery Elm



Juniper



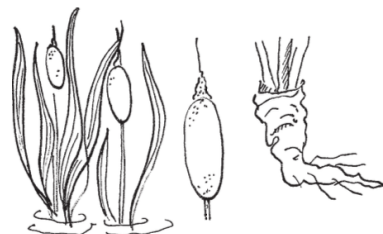
Kinnikinic



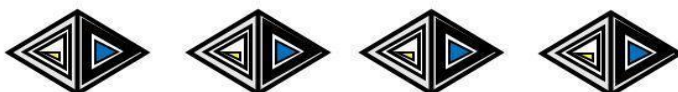
Service Berries



Wild Turnips



Cattails



Living with the Land

Unit 2 Lesson 2

**NEVER EAT ANY PLANTS YOU FIND OUTDOORS. CHECK WITH AN ADULT FIRST!
SOME PLANTS ARE POISONOUS AND THEY ARE NOT MEANT TO BE EATEN.**

Wild Strawberries

Ripe during the summer months, (June - August) wild strawberries grow in clusters close to the ground. This red juicy fruit is nutritious and the leaves of the plant were used to make a tasty tea.

Prickly Pear Cactus

Many Native Americans in the Southwest depended upon this plant to keep them fed. The red fruit of the prickly pear cactus was sweet and delicious. Seeds of the cactus were dried and ground into flour, to help thicken soups. Tender green pads were scraped clean of the sharp bristles and sliced, boiled, or roasted. In case someone ran out of water while traveling, they could squeeze a life-sustaining juice from the cactus pads.

Juniper

Some other Native American tribes in the Southwest used dried and ground juniper berries for cake and mush. Juniper berries were sometimes used as a seasoning for foods. They used juniper berries to make necklaces. The plant was also used during healing ceremonies.

Slippery Elm

This toothy-leaved plant grows in soil rich in lime. The tree, which can grow to 40-70 feet tall, has dark green leaves which are lighter underneath. The shredded bark of the tree was used as a poultice for inflammation, or to make tea which was used to help cure bronchitis, sore throats, and other kinds of illnesses.

Serviceberries

Serviceberries are some of the first flowering shrubs to emerge during early spring. When the serviceberries were ripe, the blueberry-like fruit was gathered by women and children and taken back to camp. Serviceberries were mixed with finely chopped meat and animal fat to make pemmican cakes for use later on. Pemmican was packed into skin bags and eaten during travel and during the winter when game was scarce.

Kinnikinic

Kinnikinic could be found all year round. Its dark green leaves provide bears with food when they emerge from hibernation. During the spring (May-June) tiny pink and white star-shaped flowers grow in clusters on the plant. Kinnikinic berries were used to make tea for the kidneys, and were sometimes simmered with other wild berries. Kinnikinic leaves were also dried and shredded and used as a tobacco substitute, or were added to tobacco to help it last longer.

Cattails

Cattails grow near water. Their long green leaves taste sweet like cucumbers, and were eaten like a salad. The cattail roots were dug from the soil with a digging stick. The roots were eaten raw, boiled, or baked in the campfire embers, like a potato. Sometimes the core of the tuber was dried and ground into flour. Stems of the plants could be peeled and eaten like asparagus. Pollen on the green-yellow flower spikes at the top of the plants was used as flour substitute.

Wild Turnips

These plants thrived on the prairies and in the Rocky Mountains. Blooming in springtime (May-June) these plants have spikes of purple-blue flowers which later develop pods. Harvested during the early summer, the roots were lifted out of the soil with a digging stick. Once peeled, the turnips could be eaten raw, roasted, or ground into meal and cooked with game.



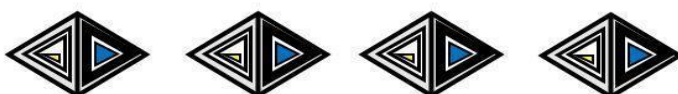
Living with the Land

Unit 2 Lesson 2

Additional Pictures



Pictures Provided by Alicia Whitehead and Eureka Productions



Why Are Maps Important?

Unit 2 Lesson 3

Lesson Overview:

Students will learn about maps and what they tell us, as well as why they are important. Students will do a hands-on activity and optional game to learn about cardinal directions north, south, east, and west. Students will also label a map and show where they live, where Towaoc is located, and the 4 main cardinal directions.

Inquiry Questions:

1. What does a map tell us?
2. Why is it important for us to know where things are located?

Colorado Academic Standards - Social Studies - Kindergarten

- **Geography Standard 2: GLE #1**
 - EOb. - Use geographic tools to describe places. For example: Globes, maps, and GPS.

Colorado Academic Standards - Reading, Writing, and Communicating - Kindergarten

- **Oral Expression and Listening Standard 1: GLE #1**
 - EOa. - Participate in collaborative conversations with diverse partners about kindergarten topics and texts with peers and adults in small and larger groups. (CCSS: SL.K.1)

Colorado Academic Standards - Social Studies - 1st Grade

- **Geography Standard 2: GLE #1**
 - EOb. - Describe locations using terms related to direction and distance. For example: Forward and backward, left and right, near and far, is next to, and close

Colorado Academic Standards - Reading, Writing, and Communicating - 1st Grade

- **Oral Expression and Listening Standard 1: GLE #1**
 - EOa. - Participate in collaborative conversations with diverse partners about grade 1 topics and texts with peers and adults in small and larger groups. (CCSS:SL.1.1)



Why Are Maps Important?

Unit 2 Lesson 3

Materials:

- You will need *There's a Map on My Lap* by Tish Rabe. You can use the actual book, or a video read aloud (Link: <https://tinyurl.com/2wscbyam>).
- Floor map from History Colorado's Ute Knowledge Kit. If you do not have one, you can visit Ute Knowledge Kit Partners (Link: <https://tinyurl.com/fuhzjxcr>), to borrow or check out a kit near you. There is also a map included in the lesson if you are unable to obtain History Colorado's Ute Knowledge Kit
- Red crayon or pencil for each student
- PowerPoint with maps and vocabulary to display (Link: <https://tinyurl.com/3bmjyrps>).
- Map of Colorado from slide 4 of the PowerPoint (before beginning the lesson print 2 copies per student, one will be used right away the other as an assessment at the end of the lesson)
- Direction signs and yellow circle
 - You will need to print and cut these out before starting the lesson) (Link: <https://tinyurl.com/57wzu5fj>)
- "What Do We Know About Maps?" included in the lesson.
- Reading #1: The Four Corners included in the lesson

Background Knowledge/Contextual Paragraph for Teachers: As part of the Ute Mountain Ute culture, the Ute People see the world as having four directions: north, south, east and west. The four directions are represented by four colors: black, red, yellow, and white. The four directions also represent the stages of life, the four seasons of the year, animals and all things living, and nature.

The four directions are a way of life for the Ute Mountain Ute People. For example, the east represents the rising sun, spirits are the most humble and arrive early in the morning, making it a quintessential time for prayer. The sun sets in the west signifying the end of the day and the arrival of night. It is also a quintessential time for prayer to thank the many blessings



Why Are Maps Important?

Unit 2 Lesson 3

throughout the day. Facing south during prayer addresses ongoing issues and facing north during prayer guides negative energy in that direction. Today, families can choose to pray facing one of the four directions or east and west for daily prayer, but north and south when needed.

Building Background Knowledge for the Student: The students need to have some basic knowledge of what a map is. To do this, read the story *There's a Map on My Lap* by Tish Rabe. If you don't have the book, here is a link for a video read aloud: (Link: <https://tinyurl.com/2wscbyam>). This is also included in day one procedures and strategies.

In order to understand cardinal directions, students need to understand directions such as next to, far away from, right of, left of, forward, and backward. To build and practice this knowledge play a game in the classroom with them. You won't need any materials for this. An example of what to say is provided, you will need to substitute for what is in your classroom. (This game is explained in detail on day 2 of procedures and strategies.

Instructional Procedures and Strategies:

Depending on the amount of time you have, you can choose to do this lesson in one day or multiple days.

Day 1:

1. Read the story *There's a Map on My Lap* mentioned in the building background section.
2. After reading, tell students: "We will be learning about the importance of maps and directions."
3. Open the PowerPoint to display.
4. Begin with the inquiry questions.
 - a. 1st question: What does a map tell us? - have students turn and talk or do a hand up pair up - have students share ideas.



Why Are Maps Important?

Unit 2 Lesson 3


- b. 2nd question: Why is it important for us to know where things are located? - have students turn and talk or do a hand up pair up - have students share ideas.
5. After a quick discussion about the inquiry questions, move to the next slide - this will be a picture of a map of Southwest Colorado.
6. Ask the students what they notice. Have a few students share what they noticed.
7. Tell the students this is a map of Southwestern Colorado. Ask if anyone can find Towaoc on the map, if so have them come up and point to it. If not, point it out.
8. Next, show the map of Colorado. You can choose to do this piece on the board as a whole class or give each student a printout of the Colorado map so they can write on it and interact with it as well.
 - a. Have students point to where Towaoc is on the Colorado map.
 - b. Option 1: If doing it as a whole class, have a student put a red X on Towaoc.
 - c. Option 2: If each student has their own map, have 1 student come to the board to point out Towaoc and draw a red X, each student will also put a red X on their map where Towaoc is.
 - d. Explain that Towaoc is located in the southwest corner of Colorado.
9. After finding Towaoc read the text from Reading #1: The Four Corners
 - a. Point to where The Four Corners is on the map.
 - b. Option 1: If you are doing this as a whole class, have one student point to The Four Corners, draw a \perp dividing the four states on their border. In each little corner of the \perp , label the state (CO, NM, AZ, UT)
 - c. Option 2: If each student has their own map, have 1 student come to the board to point to The Four Corners.



Why Are Maps Important?

Unit 2 Lesson 3

Then on the board you will draw a **+** dividing the four states on their border. In each little corner of the **+** label the state (CO, NM, AZ, UT). Have students do this on their personal maps as well.

10. After labeling The Four Corners, ask students to find where they live on the Colorado map.
 - a. Option 1: If you are doing this as a whole class, have one student point to where you are and draw a smiley face.

 - b. Option 2: If each student has their own map, have one student come to the board to point to where they live and draw a smiley face, each student will also put a smiley face on their map where they live.
11. For now the students should keep the Colorado map because they will use it again after talking about directions. Either collect it and pass it out again or have them keep it somewhere they can access it again the next day.

Day 2:

1. Before continuing the PowerPoint from the previous day, play a game to review directions such as next to, far away from, right of, left of, forward, and backward.
2. You won't need any materials for this. Have students stand and move in the direction you are calling. You can also do this as "Simon Says." An example of what to say is provided, you will need to substitute for what is in your classroom.
 - "stand next to the white board"
 - "take two steps forward"
 - "stand far away from the library"
 - "take 2 steps backward"
 - "stand close to your desk/table"
 - "stand to the right of your desk/table"
 - "stand to the left of your desk/table"



Why Are Maps Important?

Unit 2 Lesson 3

3. Teacher: Identify north, east, south, or west in your classroom or on a field/playground outside (don't mark it, you just need to know the directions for the next activity)
4. You will now do a hands-on activity to teach north, east, south and west followed by an optional game. You need the yellow circle and direction signs for this.
 - a. Set the yellow circle in the center of the classroom, playground, field (wherever you have chosen to do this activity). This will become "base."
 - b. Begin by asking the children where they have seen the sun in the morning each day. They should all point towards the east - if they don't point in the correct direction.
 - c. Tell children which direction is called east.
 - d. Walk out from the yellow circle and place the sign for east.
 - e. Ask the children where the sun sets in the evenings. Have them point in the direction if they are unsure you can point for them.
 - f. Tell the students that the direction is west.
 - g. Walk out from the yellow circle and place the sign for the west.
 - h. Teacher: stand on the yellow dot facing south. Students stand facing you (north).
 - i. Turn around so you are facing the same direction as the students.
 - j. With your right hand point to the east sign and say. "We know that this way is east. Please point to the east. We now get to learn about another direction. It is called north"
 - k. Point your left hand north while keeping your right hand pointing to the east. Say "this is north" Stop pointing to the east and drop your right hand. Have the students do the same.
 - l. Walk out from the yellow circle and place the sign for the north.



Why Are Maps Important?

Unit 2 Lesson 3

- m. Tell everyone to face the opposite of north, this means you and all of the students should be facing south.
 - n. Point towards the west with your right hand and say "We have learned that this is west. Everyone point west."
 - o. Once everyone is pointing, use your left hand to point south while keeping your left hand to the west. Have students do this with their hands as well.
 - p. Have them drop their hand pointing to the west so only one hand is pointing. Tell them "This direction is south."
 - q. Walk out from the yellow circle and place the sign for the north.
 - r. Optional: play a game by calling out directions and students have to walk to the north, east, south, or west sign that you have placed on the ground based on what you call out.
5. After playing, go to the next slide in the PowerPoint - this will transition into the vocab for north, east, south, and west
- a. pass out or have students get out their Colorado maps from the previous day.
 - b. on the slide for north, have students label north on their Colorado map. They can do this by writing an N at the top of their map.
 - c. on the slide for east, have students label east on their Colorado map. They can do this by writing an E on the right of their Colorado map.
 - d. on the slide for south, have students label south on their Colorado map. They can do this by writing an S on the bottom of their Colorado Map.
 - e. on the slide for west, have students label west on their Colorado map. They can do this by writing a W on the left of their Colorado map.
6. Once the map is completed, the students can keep it. This will wrap up the 2nd day of lessons.



Why Are Maps Important?

Unit 2 Lesson 3

Day 3: Assessment/Check for Understanding

1. Remind students that over the last couple days they have learned about what a map is and why they are important. They have also learned about the 4 major directions.
2. Tell students: "Today we will check to see what you remember about where you live, where Towaoc is, and our 4 important directions."
3. Pass out another Colorado map and worksheet titled "What do We Know About Maps?" Be sure students also have scissors and glue.
4. Give the directions one step at a time.
 - a. Say, "Put a red X where Towaoc is located on the map." (give them a few minutes to do this then move to the next step)
 - b. Say, "Put a smiley face 😊 where you live on the map." (give them a few minutes to do this and move to the next direction)
 - c. Say, "Draw a + dividing the four states on their border and label each state (CO, NM, AZ, UT). (give them a few minutes to do this and move to the next direction)
 - d. Say, "Cut the word north, label and glue on your map." (give them time to do this and move to the next step.)
 - e. Say, "Cut the word south, label and glue on your map." (give them time to do this and move to the next step.)
 - f. Say, "Cut the word east, label and glue on your map." (give them time to do this and move to the next step.)
 - g. Say, "Cut the word west, label and glue on your map." (give them time to do this, when they are finished collect them!)
5. Students understand the concept if they were able to mark an X on Towaoc in the southwest corner of Colorado, put a smiley face 😊 where they live, draw a + dividing the four states on their border and label each state (CO, NM, AZ, UT), label north at the top of their paper, label south at the



Why Are Maps Important?

Unit 2 Lesson 3

bottom of their paper, label east to the right of their paper, and label west on the left of their paper.

Critical Content:

- Where Towaoc is located on a map.
- Where the students are located in relation to Towaoc on the map.
- Knowing the cardinal directions North, East, South, West and how they apply to the map.

Key Skills:

- Identify location through illustrations.
- Recognize and describe a map and features of a map.

Critical Language (vocabulary in English):

- North
- East
- South
- West
- hello
- Map

Critical Language (vocabulary in Ute):

- tavamuwisi (East)
- Marukwat (South)
- tavayaakwi (West)
- Towaoc (Hello)
- No Ute word for north
- No Ute word for map

Variations/Extensions:

You can choose to do any of the included activities as a whole class where you and the students are just having discussions about the PowerPoint and interacting with it on the board, or you can print out the maps for the students to interact with as you go through the discussion and PowerPoints.

Have students point to where the important landmarks are on the map in relation to Towaoc. Example: Say "Ute Mountain is to the west of Towaoc. Point to where Ute mountain could be on the map."



Why Are Maps Important?

Unit 2 Lesson 3

As another extension, you could print out a larger cutout included in the lesson and have the students decorate it to match their identity. Students can use the cut out for Day 2 activities.

Formative Assessment Options:

Students will have a printout of the Colorado map and a printout of “What Do We Know About Maps?” worksheet.

- Students will mark an **X** on Towaoc in the southwest corner of their Colorado map.
- Students will put a smiley face 😊 where they live on their Colorado map.
- Students will draw a **+** dividing the four states on their border and label each state (CO, NM, AZ, UT) on their Colorado map.
- Students will cut, label and glue north, east, south, and west on their Colorado map.

Resources:

Video: Maps for Kids (Link: <https://tinyurl.com/jaxz8cvz>)

Video: What are Maps? (Link: <https://tinyurl.com/mpwazfyt>)

Video: What are Maps? Learn & Grow Kids Geography Lesson (Link: <https://tinyurl.com/yvp6jtud>)

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction

- Sweeney, J. (2018). *Me on a Map*. Dragonfly Books Publishing.

Fiction

- Ritchie, S. (2009). *Follow that Map!* Kids Can Press Publishing.



Why Are Maps Important?

Unit 2 Lesson 3

READING #1: The Four Corners

The Four Corners is the only place where four states meet, Arizona, New Mexico, Colorado, and Utah. The Four Corners monument is a special tourist attraction which marks The Four Corners. The monument itself is centered around the point at which the four official state borders come together. This point is marked by a small bronze disk that is embedded in a larger granite disk. The bronze disk contains an inscription illustrating the border lines for each state. The larger granite disk contains a phrase written in a circle around the disk, with part of the phrase being positioned in each of the four states.

The unique wording and circular orientation of the writing creates a slightly different message, depending on where you start reading:

- Starting in Utah, the disk reads: “Four states here meet in freedom under God”
- Starting in Colorado, it reads: “Here meet in freedom under God four states”
- Starting in Arizona: “Under God four states here meet in freedom”
- And Starting in New Mexico: “In freedom under God four states here meet”

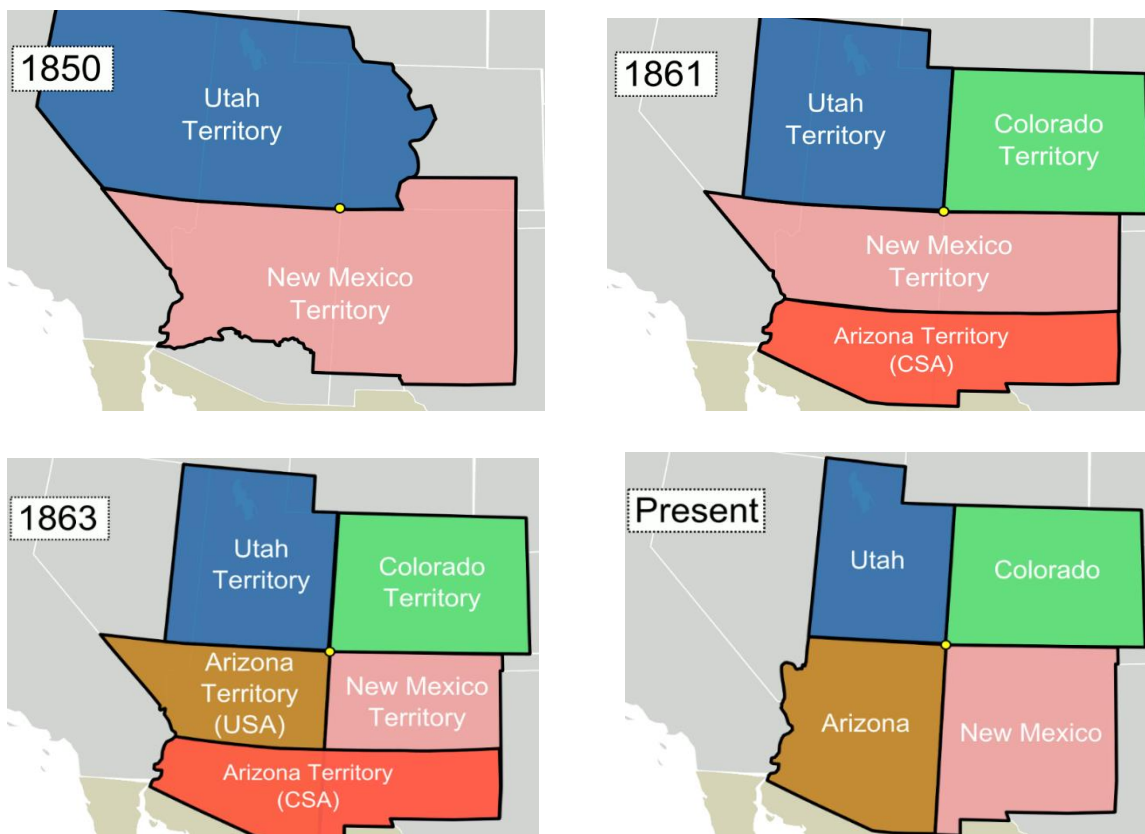
Surrounding the marked point are each state’s seal, as well as flags for the states and tribal nations that share the Four Corners region. Four Corners Monument serves as a special tourist attraction where borders, cultures and history come together in a place unlike any other in the United States.



Why Are Maps Important?

Unit 2 Lesson 3

The Four Corners region was originally claimed by Native American tribes. As the United States of America began expanding westward, the region was divided up multiple times into different territories with disputed borders. After the American Civil War, efforts were made to actually nail down official borders accurately. Surveyors did their best to mark borders along latitudinal parallels. These efforts created the official state borders for Utah, Colorado, New Mexico and Arizona and marked the location of Four Corners Monument.



The monument has received updates and renovations multiple times since it was first marked. Originally, a sandstone shaft was all that marked the spot. The most recent renovations took place in 2010, making clear the history and significance of the prominent site it is today.

Source: Utah's Canyon Country: Four Corners Monument (Link: <https://www.utahscanyoncountry.com/four-corners-monument>)






Why Are Maps Important?

Unit 2 Lesson 3

What Do We Know About Maps?

Follow your teacher's instructions.

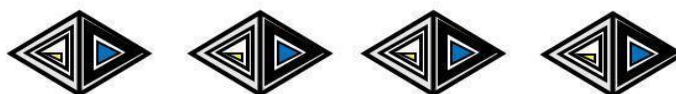
1. Put an  where Towaoc is located on the map.
2. Put a smiley face  where you live.
3. Draw a  dividing the four states on their border and label each state (CO, NM, AZ, UT).

NORTH

SOUTH

EAST

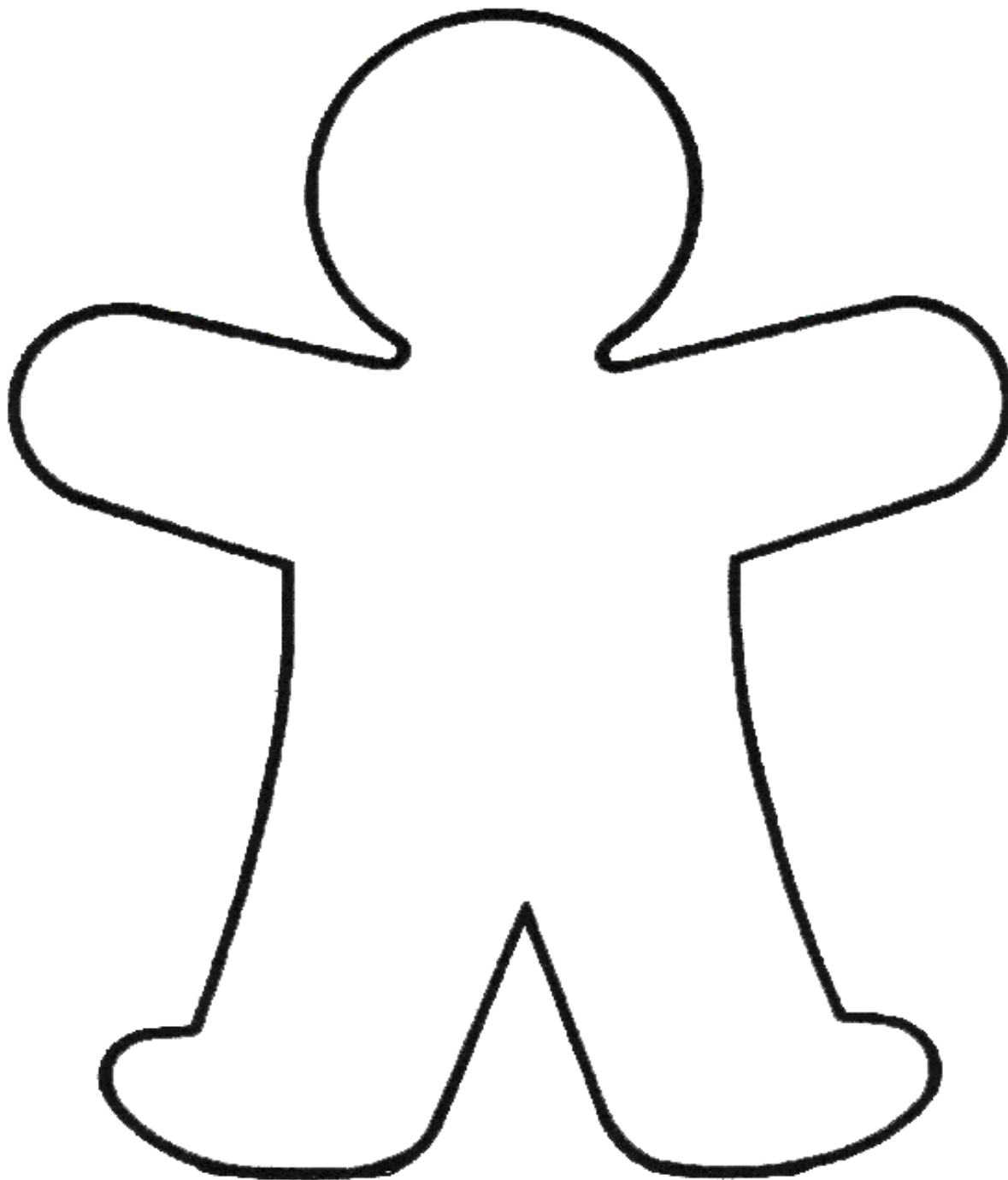
WEST



Why Are Maps Important?

Unit 2 Lesson 3

VARIATIONS/EXTENSIONS: Print and have students decorate to match their identity for day 2 activities.



Geography of the Four Corners Region

Unit 2 Lesson 4

Lesson Overview:

Students will learn about the geographic features of the Four Corners region such as cliffs, mesas, canyons, and rivers. They will also learn about the national parks and monuments found throughout the region.

Inquiry Questions:

- What makes the Four Corners region unique?
- How is the geography of the region reflected in the ways people lived?
- Why do you think there are so many national parks in this region?

Colorado Academic Standards - Reading, Writing and Communicating – Kindergarten

- **Oral Expression and Listening Standard 1: GLE #2**
 - Participate in collaborative conversations with diverse partners about kindergarten topics and texts with peers and adults in small and larger groups. (CCSS: SL.K.1)
 - Confirm understanding of a text read aloud or information presented orally or through other media by asking and answering questions about key details and requesting clarification if something is not understood. (CCSS: SL.K.2)
 - Ask and answer questions in order to seek help, get information, or clarify something that is not understood. (CCSS: SL.K.3)
 - Use words and phrases acquired through conversations, reading and being read to, and responding to texts. (CCSS: L.K.6)
 - Describe familiar people, places, things, and events and, with prompting and support, provide additional detail. (CCSS: SL.K.4)



Geography of the Four Corners Region

Unit 2 Lesson 4

Colorado Academic Standards - Reading, Writing and Communicating - 1st Grade

- **Oral Expression and Listening Standard 1: GLE #2**
 - Describe people, places, things and events with relevant details, expressing ideas and feelings clearly. (CCSS: SL.1.4)
 - Add drawings or other visual displays to descriptions when appropriate to clarify ideas, thoughts, and feelings. (CCSS: SL.1.)
 - Produce complete sentences when appropriate to task and situation. (CCSS: SL.1.6)
 - Use new vocabulary that is directly taught through reading, speaking, and listening.

Colorado Academic Standards - Reading, Writing and Communicating - 1st Grade

- **Research and Inquiry Design Standard 4: GLE #1**
 - Use a variety of resources to answer questions of interest through guided inquiry.
 - With peers, use a variety of resources to answer questions of interest through guided inquiry.

Colorado Academic Standards - Social Studies - 1st Grade

- **Geography Standard 2, GLE #1**
 - Use geographic terms and tools to describe places and spaces.

Materials:

- Packet for reading
- Slide deck (Link: <https://tinyurl.com/4e62jeay>) NOTE: There are extra photographs after the geographic features photos that illustrate the various plants and animals that can be found in Southwestern Colorado. These photos may be used as an extension to this lesson.



Geography of the Four Corners Region

Unit 2 Lesson 4

Background Knowledge/Contextual Paragraph for Teachers:

The Four Corners region is a unique geographic location in the southwestern United States where the borders of four states intersect. It is named so because it is the only point in the United States where the boundaries of four states come together at a single point. The four states that meet at this point are Arizona, Colorado, New Mexico, and Utah. Here are some key geographical features and information about the Four Corners region:

1. **Location:** The Four Corners region is located in the southwestern part of the United States, primarily in the Colorado Plateau region. It is situated at approximately 36 degrees north latitude and 109 degrees west longitude.
2. **Borders:** The Four Corners Monument marks the precise point where the four states meet. Each state's boundary converges at this spot, and the monument itself is a popular tourist attraction.
3. **Landscape:** The region is known for its diverse and striking natural landscapes, including desert terrain, canyons, mesas, plateaus, and mountain ranges. Some notable features in the area include the Colorado Plateau, the San Juan River, Monument Valley, and the Navajo Nation.
4. **Native American Lands:** The Four Corners region is home to several Native American tribes, including the Ute Mountain Ute Tribe, the Navajo Nation, the Hopi Tribe, and others. These tribes have a rich cultural and historical presence in the area.
5. **Climate:** The climate in the Four Corners region varies depending on the elevation and location within the region. Generally, it experiences a semi-arid to arid climate with hot summers and cold winters. Elevations can range from desert lowlands to high mountain peaks.



Geography of the Four Corners Region

Unit 2 Lesson 4

Building Background Knowledge for the Student:

Jackson Butte/Chimney Rock



This butte is located at the entrance of the Ute Mountain Tribal Park, Towaoc, Colorado, in the southwest corner of the state of Colorado.

Source:

<http://www.utemountaintribalpark.info/jackson%20Butte.html>

- Show students the photograph of Jackson Butte, also known as Chimney Rock. Ask students if they've seen this "butte" before. Do they know where it is?
- Do a KWL to gather knowledge of what students already know about land and water features and/or the inquiry questions above.
- Perhaps lay out some of the land and water pictures from the Instructional Procedures and Strategies section to see if students can identify them.

Instructional Procedures and Strategies:

1. Show map of the Four Corners Region



Source: The World Atlas. (Link: <https://tinyurl.com/5n8wjuzt>)

- a. Ask students the following questions:
 - i. Where is Colorado?
 - ii. Can you find the "four corners" on the map?
 - iii. What are the 4 states that make up the Four Corners region?



Geography of the Four Corners Region

Unit 2 Lesson 4

iv. Why do you think it's called the Four Corners region?

2. Explain to students that this is the region that they are going to be studying.

3. Next, show students the photograph of the Four Corners Monument →

a. Ask students about what they see in the photograph. Have them notice the point at which the four states intersect.

The Four Corners Monument



Source: The World Atlas. (Link: <https://tinyurl.com/4e62jeay>) <https://tinyurl.com/5n8wjuzt>)

4. Begin the slide deck (Link:

<https://tinyurl.com/4e62jeay>)

- Have students look at the photographs on each slide. Explain to students that they will be learning about an important area of the United States. Explain to students that all of the pictures they're seeing are land and water features (geographic features).
- Display the picture of the cliff (On Slide 2).
 - A cliff is a high area of rock at the edge that is usually almost straight up and down. It would be hard to climb up a cliff without ropes and very big ladders. What do you think the people thought when they saw these in front of them?
- Display the picture of the mesa (On Slide 3).
 - A mesa is a large, long, land feature that has a flat top. The Spanish word mesa means table. When they first saw these land features, they thought they looked like tabletops and so they are called mesas.
- Display the picture of the canyon (On Slide 4).
 - A canyon is a large area with very steep sides and usually a river flowing along the bottom of it. Another



Geography of the Four Corners Region

Unit 2 Lesson 4

name for a canyon is a gorge. Mancos Canyon is part of the Ute Mountain Ute reservation and Lion Canyon is part of the tribal park. (Royal Gorge is another famous one in our state. Can they think of any other canyon or gorges? Black Canyon of the Gunnison, Grand Canyon, Canyonlands National Park are other examples in Colorado.

- Display the picture of the river (On Slide 5).
 - A river is a long, winding, body of freshwater that can be deep or shallow. It runs into a bigger body of water eventually. The Mancos River runs through Ute Mountain Ute Tribal Park. (Include other pictures of rivers throughout our state. San Juan, Colorado, Arkansas, South Platte, Green, Blue, Roaring Fork, Gunnison are other rivers in our state).
- Display the picture of the reservoir (On Slide 6).
 - A reservoir is a place where water collects and can be used when needed. It usually has a dam and a pipe to bring water where it is needed.
- Display the picture of the mountain (On Slide 7).
 - An area of land that is higher than a hill and usually very steep. The land comes to a point and is less green the higher you go. A mountain can start off steep and then become very steep. Near the foot of the mountain there are trees and bushes. As it gets higher, there are less trees and more rocky areas. Some examples of mountains are the San Juan Mountains and the Sleeping Ute Mountain.
- Display the picture of the desert (On Slide 8).
 - A desert is an area of land that has little to no water and trees.
- Tell students that they will need to be able to identify them from pictures and descriptions.



Geography of the Four Corners Region

Unit 2 Lesson 4

- Show this map of the region (Link: <https://tinyurl.com/2s3jj7jx>) Have students notice the area. Talk about the Four Corners Region and what states make up the four corners. Talk about the other features they see on the map (Shiprock, Sleeping Ute Mountain, the Ute Mountain Ute Tribal Park, rivers (blue lines), Ute Mountain Ute Reservation (red lines), Southern Ute Reservation (yellow line)).
- Hand out the reading packets to students. Tell them that you are going to read aloud about the geographic features.
 - Have students follow along with you as you read to them.
- After reading and talking about the geographic features, tell students to complete the matching activity.
 - Help students to answer the questions. You may use shorter answers, models, sentence stems, or any other support for students of different abilities to answer the questions.
- Have a class discussion about the different geographic features of the Four Corners Region. Ask students if they can identify other examples of mountains, reservoirs, etc. What are other examples of these features that they know of or have seen in the state?

Critical Content:

- The important geographic land and water features in the Four Corners Region.
- The importance of the Four Corners.

Key Skills:

- Use text and pictures to answer questions.
- Identify geographical features using pictures.

Critical Language (vocabulary in English):

1. water
2. cliff

Critical Language (vocabulary in Ute):

1. paa (water)
2. kuwapa'ag(a) (cliff)



Geography of the Four Corners Region

Unit 2 Lesson 4

- | | |
|--------------|--|
| 3. river | 3. paykuwavat (river) |
| 4. mesa | 4. yuwaayv (flatland) |
| 5. canyon | 5. No Ute word for mesa |
| 6. lake | 6. yugatupa (canyon - some translations say this word is the mouth of a canyon or the gateway) |
| 7. mountain | 7. pagarur (lake) |
| 8. hill | 8. kaav(a) (mountain) |
| 9. reservoir | 9. tuwaanu (hill) |
| 10. desert | 10. yuwaayv(ü) (desert) |

Variations/Extensions:

- Form the geographic features out of play doh or clay (cliff, mesa, river, canyon)
- Print the slide deck (Slides 2 – 8) and use the images for a vocabulary wall, viewing, or sorting.
- Have students each pick a picture card from the slide deck and write a sentence about it using details to describe what it looks like. When finished, students gather around the pictures and read their sentence while the other students study the pictures and guess what that student was writing about.
- Activity: *Geographic Features game.*
- Read the *Legend of Sleeping Ute Mountain.* (Found on pg. 111)

Formative Assessment Options:

- Grade the answers in the packet.
- Lay out pictures and have students find what you are talking about.

Resources:

- Desert landforms (Link: <https://tinyurl.com/43xemjvd>)
- Four Corners, United States (Link: <https://tinyurl.com/f5t8dxcv>)



Geography of the Four Corners Region

Unit 2 Lesson 4

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction

- Akens, J. (1995). *Ute Mountain Tribal Park: The Other Mesa Verde*. Four Corners Publications.
- Hyde, N. (2015). *Earth's Landforms and Bodies of Water*. Crabtree Publishing.
- Kalman, B. & MacAulay, K. (2008). *Introducing Landforms*. Crabtree Publishing.
- Miskell Gerhardt, K. (2019). *The Geology of Ute Mountain Tribal Park*. Ute Mountain Ute Tribe/ Ute Mountain Tribal Park.
- Mitten, E. (2010) *Looking at Landforms*. Rourke Publishing.
- Noble, D. (1998). *Ancient Indians of the Southwest*. Southwest Parks & Monuments Assn.

Fiction

- Duke, K. (1997). *Archaeologists Dig for Clues*. Harper Collins.
- Hobbs, I. M. (1987). *The Coming of Gray Owl*. Mesa Verde Museum Association, Inc.
- Hodgson, M. (2017). *Bedtime in the Southwest*. Cooper Square Publishing.
- Irbinskas, H. (1994). *How Jackrabbit Got His Very Long Ears*. Cooper Square Publishing.
- Stevens, J. (1993). *Coyote Steals the Blanket*. Holiday House.



The Four Corners Region

Unit 2 Lesson 5

Importance

The Four Corners Region is a geographic location in the southwestern United States where the borders of four states connect. It is named the Four Corners because it is the only place in the United States where four states come together at a single point. The four states that meet at this point are Arizona, Colorado, New Mexico, and Utah.

Here are some key geographical features of the Four Corners region:

- Cliffs
- Mesas
- Canyons
- Rivers
- Mountains
- Reservoirs
- Desert



Geography

Cliffs- The walls of the canyon are sandstone cliffs. Cliffs are steep rock faces at the edge that are usually almost straight up and down.



The Four Corners Region

Unit 2 Lesson 5



Mesas- The flat areas at the top of the Mancos canyon are called mesas. A mesa is a large, long, land feature that has a flat top. The Spanish word mesa means table.

Canyons- A canyon, or gorge, is a large area with very steep sides and usually has a river along the bottom of it. Lion Canyon is in the Four Corners



Rivers- Rivers are long winding bodies of freshwater that flow in one direction and are bigger than streams. The Mancos River runs through the Four Corners Region and is an area where trees and plants grow.



The Four Corners Region

Unit 2 Lesson 5

Mountains- An area of land that is higher than a hill and usually very steep. The land comes to a point and is less green the higher you go.



Reservoirs – A large lake used for water supply.

Desert – A large area of dry land that usually doesn't have very much water or trees.



The Four Corners Region

Unit 2 Lesson 5

1. Draw a line to match the geography word to the picture.

A. River



B. Mesa



C. Cliff



D. Canyon



E. Mountain



F. Reservoir



The Four Corners Region

Unit 2 Lesson 5

In addition to these geographic features, the Four Corners Region is also the location of several Native American tribes, including the Ute Mountain Ute Tribe, Navajo Nation, the Hopi Tribe, and others. These tribes have a rich cultural and historical presence in the area.

The Ute Mountain Tribal Park is also located in the Four Corners Region. The park was thought of by Chief Jack House to protect the land, all of the artifacts and history it holds. The park is in the Southwest corner of Colorado and is part of the Ute Mountain Ute Reservation. Some famous things you can see around the park are Jackson's Butte, Red pottery site, Eagle's Nest, Kiva Point, and Cliff House.

Answer the following questions:

- What Native American tribes live in the Four Corners Region?
- What states make up the Four Corners Region?
- What are some of the interesting geographic features found in this region?



The Four Corners Region

Unit 2 Lesson 5

Handwriting practice lines consisting of solid top and bottom lines with a dashed middle line, repeated ten times down the page.



Ute Mountain Ute Landmarks and Locations

Unit 2 Lesson 5

Lesson Overview:

Students will explore key landmarks in the Ute territory including: Cortez, Towaoc, San Juan Mountains, Lone Cone (mountain), Ship Rock and Chimney Rock. These landmarks are important to Ute history and are a part of Ute life today. Students will be introduced to maps as representations and use descriptive geographic vocabulary (near and far, is next to, and close) to identify Ute landmarks on a map. Through the exploration of these landmarks, students will draw conclusions about the relationship between the Ute People, their predecessors, and the land.

Inquiry Questions:

- What are the key landmarks within Ute territory?
- How can we locate key landmarks on a map?
- How are these landmarks a part of Ute history and culture?
- How do Ute community members care for and protect these landmarks today?

Colorado Academic Standards - Social Studies - Kindergarten

- **Geography Standard 2: GLE #2**
 - EO.a. - Distinguish between a map and a globe as ways to show places people live.
 - EO.b. - Use geographic tools to describe places. For example: Globes, maps, and GPS.

Colorado Academic Standards - Social Studies - 1st Grade

- **Geography Standard 2: GLE #2**
 - EO.a. - Explain that maps and globes are different representations of Earth.
 - EO.b. - Describe locations using terms related to direction and distance. For example: Forward and backward, left and right, near and far, is next to, and close.



Ute Mountain Ute Landmarks and Locations

Unit 2 Lesson 5

Colorado Academic Standards- Reading, Writing and Communicating -Kindergarten

- **Oral Expression and Listening Standard 1: GLE #1**
 - E0a.- Participate in collaborative conversations with diverse partners about kindergarten topics and texts with peers and adults in small and larger groups. (CCSS: SL.K.1)
 - i. Follow agreed-upon rules for discussions (for example: listening to others and taking turns speaking about the topics and texts under discussion). (CCSS: SL.K.1a)
 - E0b.- Confirm understanding of a text read aloud or information presented orally or through other media by asking and answering questions about key details and requesting clarification if something is not understood. (CCSS: SL.K.2)
 - E0c.- Ask and answer questions in order to seek help, get information, or clarify something that is not understood. (CCSS: SL.K.3)
 - E0d.- Listen with comprehension to follow two-step directions.

Colorado Academic Standards - Reading, Writing and Communicating - Kindergarten

- **Oral Expression and Listening Standard 1: GLE #2**
 - E0a. - Describe familiar people, places, things, and events and, with prompting and support, provide additional detail. (CCSS: SL.K.4)
 - E0b. - Add drawings or other visual displays to descriptions when appropriate to clarify ideas, thoughts, and feelings. (CCSS: SL.1.)
 - E0c. - Speak audibly and express thoughts, feelings, and ideas clearly. (CCSS: SL.K.6)
 - E0h. - Use new vocabulary that is directly taught through reading, speaking, and listening.



Ute Mountain Ute Landmarks and Locations

Unit 2 Lesson 5

Colorado Academic Standards- Reading, Writing and Communicating – 1st Grade

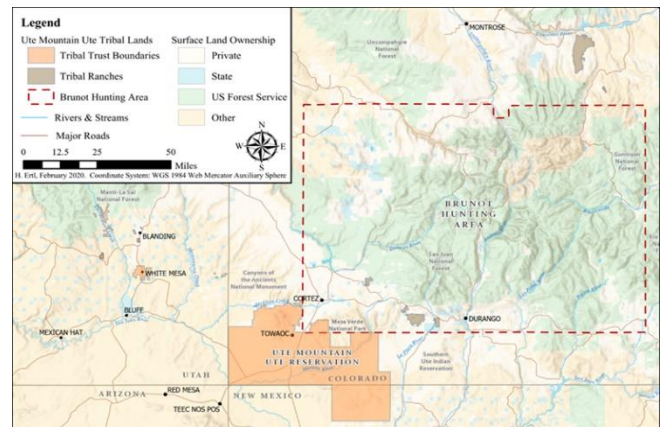
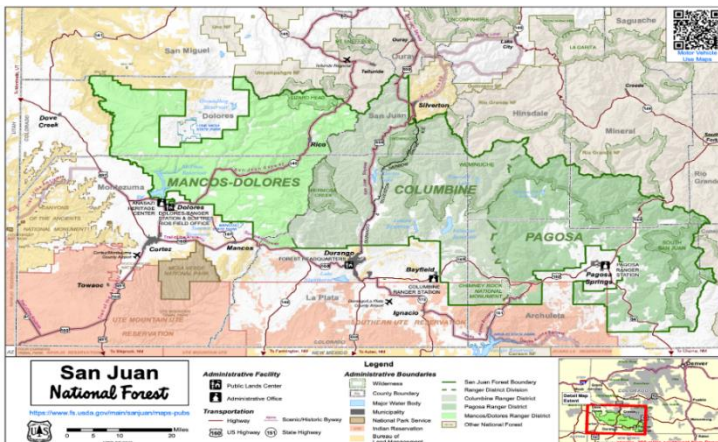
- **Reading for All Purposes Standard 2: GLE #3**
 - EOG.- Use words and phrases acquired through conversations, reading and being read to, and responding to texts. (CCSS: L.K.6)

Materials:

- Google Earth (Link: <https://earth.google.com/web/>)
- Google Maps (Link: <https://www.google.com/maps>)
- Native Lands Digital Map (Link: <https://native-land.ca/>)
- Floor map from History Colorado's Ute Knowledge Kit or see Ute Knowledge Kit Partners to borrow or check out a kit near you (Link: <https://www.historycolorado.org/map-history-take-out-partners>).
- *Me on the Map*, by Joan Sweeny (Link: <https://tinyurl.com/yp6mp57f>)
- *Me on a Map Booklet Activity* (Link: <https://tinyurl.com/yrtu99fc>)

Background Knowledge/Contextual Paragraph for Teachers:

According to History Colorado: The Ute Mountain Ute Tribe's reservation includes 575,000 contiguous acres in Colorado, Utah and New Mexico and includes two main communities. The larger



Ute Mountain Ute Landmarks and Locations

Unit 2 Lesson 5

community is in Towaoc, near Cortez, and is the location of the tribal headquarters. A smaller community is in White Mesa, Utah. The features of the land are important in the history of how the tribe was able to connect with the land and were used to redefine the tribal territory area over time.

Cortez is in Montezuma County in Colorado and has a population of about 9,000 people. The southwest climate is a high arid desert and Cortez sits at an elevation of 6,191 ft.

Towaoc houses the headquarters of the Ute Mountain Ute Tribe. It is situated to the east of the Sleeping Ute Mountain.

San Juan Mountains

San Juan National Forest encompasses about 1.8 million acres in the southwestern corner of Colorado that includes high-desert mesas and alpine peaks. The San Juan Mountain Range covers the southern part of the Colorado Rockies. The range includes numerous jagged volcanic peaks, aquamarine-colored alpine lakes, mineralized rocks, and waterfalls. The range spans the Continental Divide and contains rough and jagged volcanic summits, 13 of which rise to over 14,000 feet. The mountains were formed when two continental plates pressed against one another, pushing through the crust of the earth (Uncover Colorado – Link: <https://www.uncovercolorado.com/activities/san-juan-mountain-range/>).

According to the Colorado Encyclopedia (Link: <https://coloradoencyclopedia.org/>), “large mineral deposits were discovered in the San Juan Mountains, and under pressure from mining interests the US government negotiated the Brunot Agreement in 1873. The agreement appropriated an additional 3.45 million acres from the Colorado Ute bands.” As a result of this agreement, the southern portion of the Ute reservation became a



Ute Mountain Ute Landmarks and Locations

Unit 2 Lesson 5

section of land approximately 110 miles long and reduced the territory of the tribe.

Lone Cone Mountain

The USDA Forest Service describes Lone Cone Peak as the westernmost of the 12,000+ foot peaks in the San Juan Mountain ranges and a prominent, local landmark.



Ship Rock is an isolated rock hill with a peak elevation of 7,177 feet above sea level in the high desert plain in San Juan County, New Mexico. It is governed by the Navajo Nation and the formation is in the Four Corners region.



Ute Mountain Ute Landmarks and Locations

Unit 2 Lesson 5

Chimney Rock is an archeological area and National Historic Site which covers seven square miles and preserves 200 ancient homes and ceremonial buildings, some of which have been excavated for viewing and exploration: a Great Kiva, a Pit House, a Multi-Family Dwelling, and a Chacoan-style Great House Pueblo. Chimney Rock is the highest in elevation of all the Chacoan sites, at about 7,000 feet above sea level.



Sleeping Ute Mountain also known as Ute Peak or Ute Mountain is part of the Ute Mountains, with a collective name known as "The Sleeping Ute". They are a dense cluster of peaks approximately 5 by 12 miles long. The Sleeping Ute is said to resemble a Ute Chief lying on his back with arms folded across his chest. The mountains were valued as a sacred place by the Weeminuche Ute band. It is still a sacred place to the Ute Mountain Ute Tribe and still plays a role in ceremonies as indicated by the "Sundance Ground" which is located on some maps between The Knees and Horse Peak (ribcage).

According to one legend, the Sleeping Ute Mountain was a Great Warrior God: He came to help fight against the Evil Ones who were causing much trouble. A tremendous battle between the Great Warrior God and the Evil Ones followed. As they stepped hard upon the earth and braced themselves to fight, their feet pushed the land into mountains and valleys. This is how the country of this region came to be as it is today.



Ute Mountain Ute Landmarks and Locations

Unit 2 Lesson 5

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



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

winter. The Indians believe that when the clouds gather on the highest peak, the Warrior God is pleased with his people and is letting rain clouds slip from his pockets. They also believe that the Great Warrior God will rise again to help them in the fight against their enemies.

Building Background Knowledge for the Student:

*Students at this age sometimes have difficulty identifying places abstractly and may not be familiar with locations that are outside of their daily lives.

To build students' backgrounds of how maps represent locations on the Earth, use Google Earth. Explain that this is an interactive map of the Earth, which is the planet we live on. Explain that you are zooming in from outer space to where we are now. Maps show where things are and help us find places. Zoom in on North America to show the continent that the Ute Mountain Ute reservation is located on, then zoom on the United States for the country, then Colorado for the state, then to the Ute Mountain Ute Tribe and/or



Ute Mountain Ute Landmarks and Locations

Unit 2 Lesson 5

Towaoc. As you zoom in, ask students: “What do you notice? What do you wonder?” Confirm features that students notice such as mountains, water, or local buildings in their community.

Optional activity to engage students’ background knowledge, have students draw a picture of the most important things they would put on a map of their community (this may include their school, home, families’ houses, or places they have visited). They will be able to update this “map” at the end of the lesson to build on their knowledge through creating maps of key Ute locations.

Instructional Procedures and Strategies:

1. If you have not already, complete the building background activity above. This will support students’ understanding of how maps represent our world.
2. Display this Native Lands Digital Map. As students: What do you notice? What do you wonder?
 - a. Ask students how this map is different from Google Earth’s map. Confirm student’s observations and explain this map doesn’t show the boundaries that the government has drawn (political boundaries) but shows different colors for the territories that each tribe inhabited. Guide students to notice that the boundaries are not the same as Google Earth’s political boundaries and that the colors of tribes overlap.
 - b. Stamp the understandings: Maps can show us different information about the places we know. People make maps to help them find different things that are important to them.
3. Display Floor map from History Colorado’s Ute Knowledge Kit or see Ute Knowledge Kit Partners to borrow or check out a kit.
 - a. Repeat the questions from the Digital Lands Map:
 - i. What do you notice? What do you wonder?



Ute Mountain Ute Landmarks and Locations

Unit 2 Lesson 5

- ii. What do you recognize?
 - iii. How is this the same or different from the Native Lands Map or Google Earth maps that we have already looked at?
4. Read the story *Me on the Map*, by Joan Sweeny or play the text as read aloud.
 - a. On the pages that display maps, ask students what they notice about what they can see on the maps. Students can share out or turn and talk to discuss what they see.
5. Display Google Maps for the class to see. Guide students to notice the following key landmarks (each landmark is linked on Google Maps below). Zoom in and out and click the Google Maps pictures to allow students to notice and ask questions. For each location ask what students know already. Provide a short context of each landmark as you explore with students. Links below provide further video or visual explorations of the area as needed.
 - a. Towaoc (Link: <https://tinyurl.com/3mewsjst>).
 - i. Zoom in on KCA and other parts of the town that students are familiar with.
 - ii. Ask: What is close to the school? What is far from the school?
 - b. Cortez (Link: <https://tinyurl.com/4bhmd4uh>).
 - i. Ask if students have visited Cortez. What have you explored there? Zoom in on these locations during the discussion.
 - c. Sleeping Ute Mountain (Link: <https://tinyurl.com/6p92569w>).
 - i. Show students the pictures below in the landmarks section.
 - ii. Tell the students the Legend of the Sleeping Ute Mountain in the appendix and teacher background knowledge.



Ute Mountain Ute Landmarks and Locations

Unit 2 Lesson 5

- iii. Ask: How does this legend connect the Ute to the mountain?
 1. Check for understanding: Students identify that the Sleeping Ute Mountain is a way for the Ute People to know the seasons and that the mountain gives water from the spring or protection from enemies.
- d. San Juan Mountains (Link: <https://tinyurl.com/4h88a2v9>).
 - i. Explain that the San Juan Mountains are a mountain range, which means they are many individual mountains connected and in the same area.
- e. Lone Cone Mountain (Link: <https://tinyurl.com/583r4erj>).
 - i. Explain that "Lone" means alone. Show pictures on the Google Maps link. Ask: How does this mountain look alone?
- f. Ship Rock (Link: <https://tinyurl.com/5n8z5a74>).
 - i. Explain that this mountain formation is very unique and is a part of the Navajo lands. The Navajo name is Tsé Bit'a'í, "rock with wings" or "winged rock" because of the legend of the great bird that brought the Navajo from the north to their current lands. Ask students: how does Ship Rock look like a rock with wings?
 - ii. The name "Shiprock" or Shiprock Peak or Ship Rock derives from the mountain's resemblance to an enormous 19th-century clipper ship.
 - iii. Show students a picture of a clipper ship and compare Ship Rock and the clipper ship. Ask if students see any similarities:



Ute Mountain Ute Landmarks and Locations

Unit 2 Lesson 5

- g. Chimney Rock National Monument (Link: <https://tinyurl.com/3vr4ccur>).
 - i. Explain that Chimney Rock is an ancient community of Pueblo Indians.
 - ii. Show students the video from the Chimney Rock Interpretive Association (Link: <https://tinyurl.com/4jr4z8me>).
 - iii. Ask: What do you think it would be like to have lived at Chimney Rock?
6. Have students create their own “Me on a Map” (Link: <https://tinyurl.com/yrtu99fc>). Starting with drawing a picture of themselves, then their street, town, state, country, continent and planet.
 - a. For their town, support students to identify the key buildings in Towaoc that they recognize.
 - b. For their state, display each landmark above on Google Maps again and support students with using symbols to identify the key landmarks above.
 - i. Instruct students to draw a triangle for Sleeping Ute Mountain, San Juan Mountains (several triangles since it’s a range), Lone Cone, Ship Rock, and Chimney Rock.
 - ii. Students can use another symbol such as a square to represent Cortex and Towaoc
7. While creating the maps, ask students questions about which landmarks are farther, close, or next to each other. Example: “What mountain is next to Towaoc?”

Critical Content:

- Key landmarks are important to Ute history and culture.

Key Skills:

- Identify key attributes of a variety of geographic tools.
- Find information using geographic technologies.



Ute Mountain Ute Landmarks and Locations

Unit 2 Lesson 5

- Landmarks represent the connection between the Ute people and the land.
- Maps can represent the Earth and our community and have key features.
- Identify Ute landmarks and key locations on a map.
- Describe locations using terms related to direction and distance (forward and backward, left, and right, near and far, is next to, and close).

Critical Language (vocabulary in English):

1. land (n)
2. map (n)
3. landmark (n)
4. city (n)
5. far (adj)
6. close (adj)
7. near (adj)

Critical Language (vocabulary in Ute):

1. түвүп(ү) (land)
2. (No Ute word for map)
3. (No Ute word for landmark)
4. (No Ute word for city)
5. miit(ü) (far)
6. kamiiwat(ü) (close)
7. chagachivach(i) (near)

Variations/Extensions:

Students can explore Towaoc on a walking field trip to key buildings in the community and identify the direction of Sleeping Ute Mountain in the distance. To extend the field trip incorporate cardinal directions north, south, west, and east into the walking field trip. Identify key landmarks using cardinal directions from the group's location.

Another exploration could include looking for evidence of how the tribe is currently preserving these landmarks today. Students explore the questions: who maintains these landmarks and how does the community work together to preserve the land?

Formative Assessment Options:

- Students complete their own "Me on a Map" booklet. On the



Ute Mountain Ute Landmarks and Locations

Unit 2 Lesson 5

“My State” page, students should use symbols to represent key Ute landmarks (with guidance) during the lesson:

- a. Sleeping Ute Mountain
 - b. Cortez
 - c. Towaoc
 - d. San Juan Mountains
 - e. Lone Cone (mountain)
 - f. Ship Rock
 - g. Chimney Rock
- Ask students questions about the locations such as “What is farther from Towaoc, Chimney Rock or Sleeping Ute Mountain?”
 - Students can share their “Me on a Map” either whole group or in smaller groups to explain their representations.

Resources:

1. Ute Tribal Paths, History Colorado (Link: <https://exhibits.historycolorado.org/ute-tribal-paths>)
2. Northern Arizona University’s Tribes and Climate Change Program (Link: <https://tinyurl.com/4ab29fru>)
3. [Colorado Encyclopedia “Ute Mountain Ute Tribe”](#)
4. Linford, L.D. (2000) Navajo Places: History, Legend, Landscape. University of Utah Press. p. 264–265.

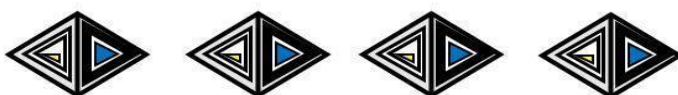
Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction

- Flanagan, A. (1998). *The Utes*. Childrens Press.
- Sweeney, J. (1996). *Me on a Map*. National Geographic School Pub

Fiction

- Fredricks, A. and Spengler, K. (2014). *Mountain Night, Mountain Day*. Rio Chico Books for Children.
- Gamble, Adam. (2012) *Good Night, Colorado*. Good Night Books.



Ute Mountain Ute Landmarks and Locations

Unit 2 Lesson 5

Sleeping Ute Mountain



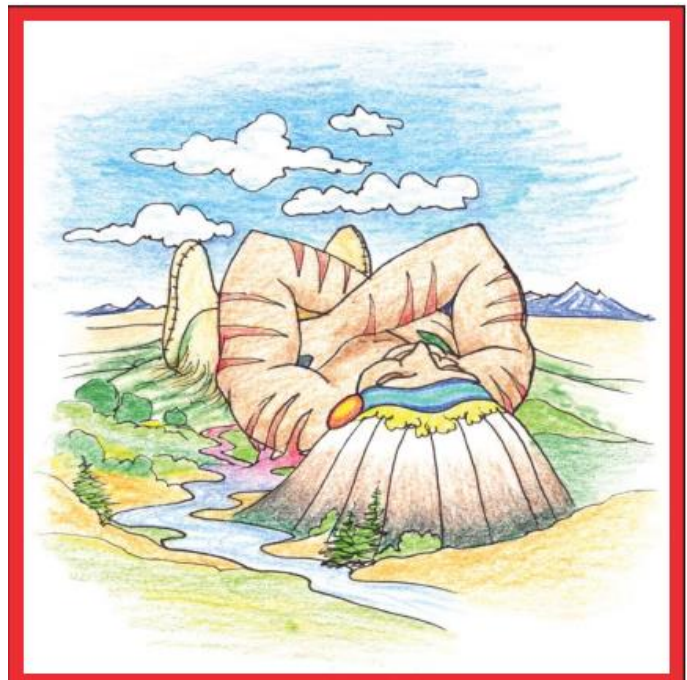
Ute Mountain Ute Landmarks and Locations

Unit 2 Lesson 5

The Legend of Sleeping Ute Mountain

The Sleeping Ute Mountain was a Great Warrior God: He came to help fight against the Evil Ones who were causing much trouble. A tremendous battle between the Great Warrior God and the Evil Ones followed. As they stepped hard upon the earth and braced themselves to fight, their feet pushed the land into mountains and valleys. This is how the country of this region came to be as it is today.

The Great Warrior God was hurt, so he lay down to rest and fell into a deep sleep. The blood from his wound turned into living water for all creatures to drink. When the fog or clouds settle over the Sleeping Warrior God, it is a sign that he is changing his blankets for the four seasons. When the Indians see the light green blanket over their "God", they know it is spring. The dark green blanket is summer, the yellow and red one is fall, and the white one is winter.



The Indians believe that when the clouds gather on the highest peak, the Warrior God is pleased with his people and is letting rain clouds slip from his pockets. They also believe that the Great Warrior God will rise again to help them in the fight against their enemies.



Ute Mountain Ute Tribal Park

Unit 2 Lesson 6

Lesson Overview:

Students will learn about Ute life and the area known today as the Ute Mountain Ute Tribal Park. The park dates back over 1400 years and students will explore clues left behind by the Ute People and their predecessors to begin to understand the relationship between the Ute People, their predecessors, and the land.

Inquiry Questions:

1. What do you think life was like many years ago, in the area known today as the Ute Mountain Ute Tribal Park?
2. What clues were left behind that give us some idea as to what life was like in the Ute Mountain Ute Tribal Park area many years ago?
3. What is an artifact that can show others how you live today?

Colorado Academic Standards- Reading, Writing and Communicating – Kindergarten

- **Oral Expression and Listening Standard 1: GLE #1**
 - E0a.- Participate in collaborative conversations with diverse partners about kindergarten topics and texts with peers and adults in small and larger groups. (CCSS: SL.K.1)
 - Follow agreed-upon rules for discussions (for example: listening to others and taking turns speaking about the topics and texts under discussion). (CCSS: SL.K.1a)
 - E0b.- Confirm understanding of a text read aloud or information presented orally or through other media by asking and answering questions about key details and requesting clarification if something is not understood. (CCSS: SL.K.2)
 - E0c.- Ask and answer questions in order to seek help, get information, or clarify something that is not understood. (CCSS: SL.K.3)



Ute Mountain Ute Tribal Park

Unit 2 Lesson 6

- EOd.- Listen with comprehension to follow two-step directions.

Colorado Academic Standards- Reading, Writing and Communicating -Kindergarten

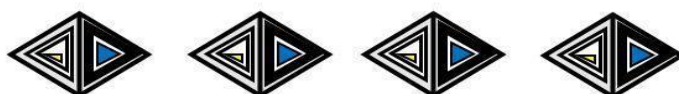
- **Oral Expression and Listening Standard 1, GLE #2**
 - EOa. - Describe familiar people, places, things, and events and, with prompting and support, provide additional detail. (CCSS: SL.K.4)
 - EOb. - Add drawings or other visual displays to descriptions when appropriate to clarify ideas, thoughts, and feelings. (CCSS: SL.1.)
 - EOc. - Speak audibly and express thoughts, feelings, and ideas clearly. (CCSS: SL.K.6)
 - EOh. - Use new vocabulary that is directly taught through reading, speaking, and listening.
 - EOi. - Relate new vocabulary to prior vocabulary.

Colorado Academic Standards- Reading, Writing and Communicating - 1st Grade

- **Oral Expression and Listening Standard 1, GLE #2**
 - EOa. Describe people, places, things and events with relevant details, expressing ideas and feelings clearly. (CCSS: SL.1.4)
 - EOb. Add drawings or other visual displays to descriptions as desired to provide additional detail. (CCSS: SL.K.5)
 - EOc. Produce complete sentences when appropriate to task and situation. (CCSS: SL.1.6)
 - EOd. - Give and follow simple two-step directions.

Colorado Academic Standards- Reading, Writing and Communicating - 1st Grade:

- **Research Inquiry and Design Standard 4: GLE #1**
 - EOc. - With peers, use a variety of resources to answer questions of interest through guided inquiry.



Ute Mountain Ute Tribal Park

Unit 2 Lesson 6

Colorado Academic Standards - Social Studies - Kindergarten

- **History Standard 1: GLE #2**

EOa. - Explore differences and similarities in the lives of children and families from different time periods by using a variety of sources.

Colorado Academic Standards- Social Studies - First Grade

- **History Standard 1: GLE #1**

EOb. - Use words related to time, sequence and change.

Colorado Academic Standards - Social Studies - First Grade

- **History Standard 1: GLE #2**

EOb. - Discuss common and unique characteristics of different cultures using multiple sources of information.

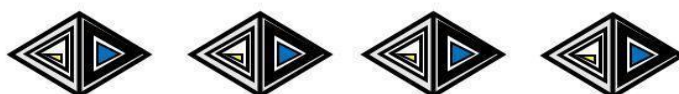
Materials:

- Picture of a cliff dwelling
- Picture of rock art
- Picture of pottery shards
- Video: Ute Mountain Tribal Park: A Unique Destination
(Link: <https://www.colorado.com/videos/ute-mountain-tribal-park-unique-destination>)
- Video: The Utes-Colorado's Forgotten People with Ernest House Jr (Link: <https://tinyurl.com/mr3z55tz> starts at 46:58 end at 50:18)
- Show and Tell rubric

Background Knowledge/Contextual Paragraph for Teachers:

The Ute Mountain Ute Tribal Park is located south and east of Cortez, Colorado within the boundaries of the Ute Mountain Ute Reservation. It is more than twice the size of Mesa Verde National Park. It is an area of scenic vistas displaying nature at its rugged best and is rich in archaeological treasures.

Late in the Classic Pueblo Period came an intriguing cultural change. For reasons unclear, all over the Four Corners area many



Ute Mountain Ute Tribal Park

Unit 2 Lesson 6

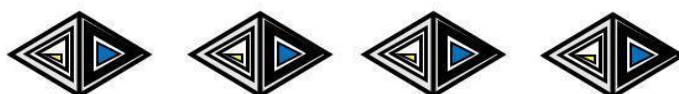
of the Ute People's predecessors, the Ancestral Puebloans, began to move into cliff alcoves. There they built quite fine masonry dwellings, some of the larger villages constructed out of stone and timbers dismantled from mesa top pueblos, and occasionally set atop the filled-in remains of earlier pit houses. Most of these cliff dwellings were easily defensible, and some were well-hidden and all but inaccessible, raising the idea that there may have been fear of attacks. Yet there is little evidence that such fear was ever realized.

It was a laborious task to build in such difficult locations. Retaining walls usually had to be built and filled in with dirt and rubble to level cave floors. The stone, lumps of clay, twigs and bark, jars of water for making mortar, and posts for roof and ladder construction, all had to be transported to the caves. Here is one of those ladders constructed to get to Eagles Nest.



Eagles Nest

Picture provided by Eureka Productions



Ute Mountain Ute Tribal Park

Unit 2 Lesson 6

Despite all the effort expended, the Ancestral Puebloans did not remain long in these unusual abodes. The cliff dwellers inhabited their alcove homes for only fifty to one hundred fifty years. There is a full day tour of the Ute Mountain Ute Tribal Park which visits four cliff dwellings: Eagles Nest, Tree House, Morris 5, and Lion House.



Eagles Nest House

Picture provided by Eureka Productions



Tree House



Ute Mountain Ute Tribal Park

Unit 2 Lesson 6



Lion House



Morris 5 Cliff Dwelling



Ute Mountain Ute Tribal Park

Unit 2 Lesson 6



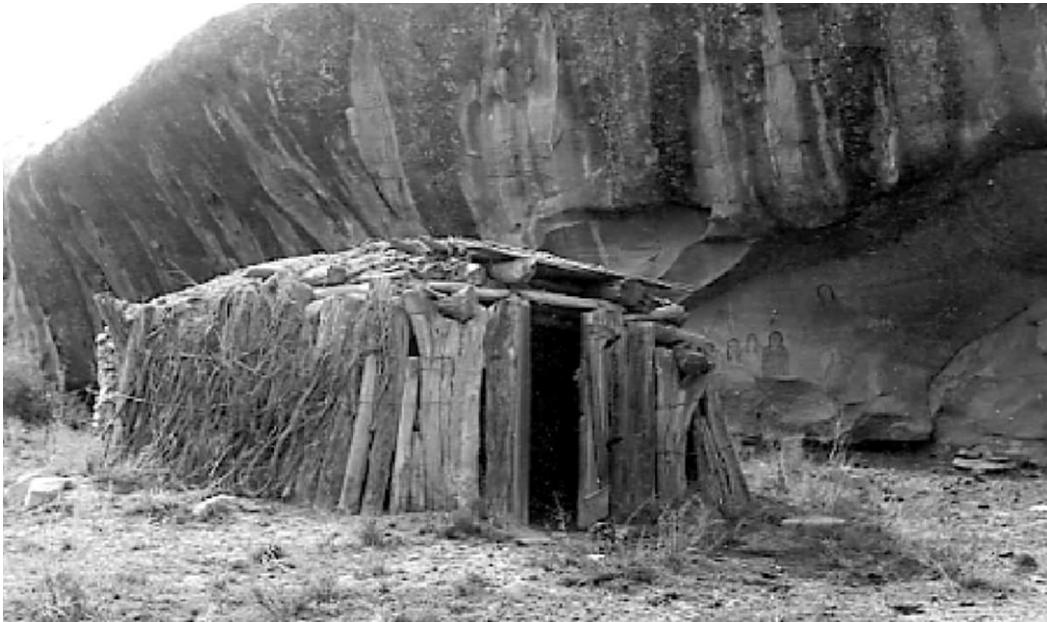
The Mancos River is the only permanent source of water in the area. It is suggested that perhaps the inhabitants of those cliff dwellings abandoned their homes to move closer to the more reliable river when water in their area became scarce. The Ancient Ones would have collected water soon after a storm and stored it in large water jars. There are numerous pieces of red pottery scattered throughout the Ute Mountain Ute Tribal Park and it is believed that most red ware in the area was a trade item. Most of the scattered surface pottery shards are from black-on-white vessels of several different design periods or are from plain gray or gray corrugated cookware.

In the Ute Mountain Ute Tribal Park, you will find the site where once stood the “hogan,” or home of Chief Jack House, the last hereditary chief of the Ute Mountain Ute Tribe.



Ute Mountain Ute Tribal Park

Unit 2 Lesson 6



Source: Woods Canyon Archaeological Consultants-Southwest Colorado Museum
(Link: <https://tinyurl.com/mr2b9e97>)

Prime examples of Ute pictographs (rock paintings) can also be seen in the rocks here. What stories could those pictographs be telling?

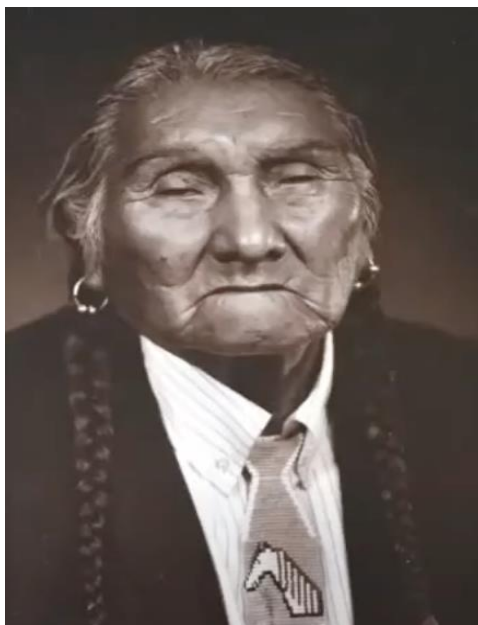


Ute Mountain Ute Tribal Park

Unit 2 Lesson 6



Chief Jack House, whose Indian name meant “Hand-in-the-Sun,” originated the idea for the Ute Mountain Ute Tribal Park.



Picture provided by Ernest House Jr.

“Those of us who know it feel it was something very special, and there is none other quite like it.”

Quote from author Louis L’Amour

Source: Akens, Jean: Ute Mountain Tribal Park the Other Mesa Verde, Moab, Utah, Four Corners Publications 1987



Ute Mountain Ute Tribal Park

Unit 2 Lesson 6

Building Background Knowledge for the Student:

The Ute Mountain Ute Tribal Park is located next to the Mancos River on the Ute Mountain Ute Reservation. The park is operated by the Ute Mountain Ute Tribe. You can only visit with a Ute Mountain Ute guide. The park is 125,000 acres (one acre is about the size of a football field) filled with cliff dwellings, rock art, pottery shards and other clues the Ute People, and those before them, left behind. These clues are called artifacts and they give us a glimpse as to how the Ute People and those before them once lived about 1400 years ago. Chief Jack House saw the 125,000 acres as a park many years ago.

Instructional Procedures and Strategies:

1. Explain to students that they will be watching a short video about the Ute Mountain Ute Tribal Park. Let students know they will see cliff dwellings where the Ancestral Puebloans once lived and clues (artifacts) that give a glimpse as to what life was like many years ago. "See if you can find the clues (artifacts)."
2. Show students the *Ute Mountain Tribal Park: A Unique Destination* (Link: <https://www.colorado.com/videos/ute-mountain-tribal-park-unique-destination>)
 - a. Have students identify clues (artifacts) from the video and discuss what the clues tell us about life long ago.
 - b. Did the people have staircases like we do today? Windows? A kitchen?
 - c. What do you think the cliff dwellings tell us about how the Ancestral Puebloans once lived?
 - d. Pause the video when rock art appears (at :56 seconds). Discuss what the rock art could be communicating.
3. Show *The Utes-Colorado's Forgotten People with Ernest House Jr.* video: (Link: <https://tinyurl.com/mr3z55tz> starts at 46:58 end at 50:18).
 - a. Did you see other clues (artifacts) that help us learn about how the people once lived long ago?



Ute Mountain Ute Tribal Park

Unit 2 Lesson 6

4. Show students the pictures of rock art, pottery shards and cliff dwellings. Discuss additional observations and inferences that can be made about life in the Ute Mountain Ute Tribal Park area long ago.
5. "Now look around the classroom, do you see clues (artifacts) that can give a glimpse into what life is like today for people many years from now?" Discuss several examples as a class.
6. Explain to students they will need to find and bring an artifact that will give a clue about what life is like for them at home for people many years from now.
7. Students will be asked to present their artifact to the class and answer the following questions:
 - a. What is it? Describe the artifact.
 - b. Who uses it?
 - c. How is it used?
 - d. What does the artifact say about life at home?
8. Discuss Show and Tell Rubric and expectations.
9. Have students present to the class by answering each question above and use the Show and Tell Rubric for feedback.

Critical Content:

- Knowledge about how the Ute People and their predecessors once lived on the land long ago
- Knowledge about clues (artifacts) and how they can be interpreted.
- Learning about the past and how that relates to the student

Key Skills:

- Describe people, places and things with relevant details, expressing ideas and feelings clearly
- Identify real life connections between past and present
- Use a variety of resources to answer questions of interest through guided inquiry.



Ute Mountain Ute Tribal Park

Unit 2 Lesson 6

Critical Language (vocabulary in English):

1. Artifact
2. Clue
3. Cliff dwelling
4. Rock art
5. Pottery shards

Critical Language (vocabulary in Ute):

1. No Ute word for artifact
2. No Ute word for clue
3. kuwapa'ag(a) (cliff)
4. No Ute word for dwelling
5. tüpüych(i) (rock)
6. No Ute word for art
7. wiya'agöch(i) (pottery)
8. No Ute word for shards

Variations/Extensions:

Take a field trip to the Ute Mountain Ute Tribal Park for a hands-on-experience and learn about additional artifacts. You can also dive deeper into artifacts by checking out one of History Colorado's Artifact Kits and Grandmother Trunks (Link:

<https://tinyurl.com/2ue2dxwz>). Kits are made for grades 3-5 but can be modified for younger grades. Kits include various artifacts, lesson plans, photos, and much more!

Formative Assessment Options:

Have each student select an artifact from the classroom and answer the following in a small group presentation (4-5 students in a group).

- a. What is it? Describe the artifact.
- b. Who uses it?
- c. How is it used?
- d. What does the artifact say about life at home?

To check for understanding, have students use the Show and Tell rubric to provide each other feedback. For whole class presentations, you can have students dive deeper into the third question. Use Show and Tell rubric to provide feedback.



Ute Mountain Ute Tribal Park

Unit 2 Lesson 6

Resources:

- Ute Mountain Tribal Park Pictures (Link: <https://tinyurl.com/upc8894x>).
- America West Travel: Ute Mountain Ute Tribal Park (Link: <https://tinyurl.com/mrx2sy8v>)
- Stories in Stone: Guide Rickey Hayes interprets the past at Ute Mountain Ute Tribal Park (Link: <https://tinyurl.com/j87kbwxa>)
- Ute Mountain Ute Tribal Park (Link: <http://www.utemountaintribalpark.info/>)

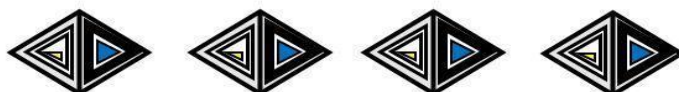
Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction

- Akens, J. (1995). *Ute Mountain Tribal Park: The Other Mesa Verde*. Four Corners Publications
- Reimer, D. (1977). *Ute Mountain Pottery Designs*. Ute Mountain Ute Indian Pottery

Fiction

- None



Ute Mountain Ute Tribal Park

Unit 2 Lesson 6

SAMPLE PARENT LETTER

Dear Parent/Guardian:

Students have been learning about the Ute Mountain Ute Tribal Park in Towaoc, Colorado and what life could have been like for the Ute People and their predecessors many years ago. The Ute People and their predecessors left behind many clues such as pottery shards, rock art and carvings. What do those clues tell us about life long ago? Students are learning those clues are called artifacts.

Tonight, your student may need your support. Students have been asked to look around the house for an artifact that will give a glimpse into their life to people many years from now. They will need to answer the following questions.

- What is it? Describe the artifact.
- Who uses it?
- How is it used?
- What does the artifact say about life at home?

Below is an example.

- A toothbrush is a long handle with bristles on the end. It is used by children, adults, and Elders to clean teeth and prevent cavities. People use toothpaste with a toothbrush to clean their teeth. People brush the toothpaste on all their teeth for two minutes and rinse with water several times. You don't want to swallow the toothpaste. We clean our teeth at least two times every day. This artifact says our teeth are very important and we need to keep our teeth clean.

A Show and Tell Rubric will be used to provide students feedback on their presentation. Have fun and be creative!



Ute Mountain Ute Tribal Park

Unit 2 Lesson 6

Rock Art



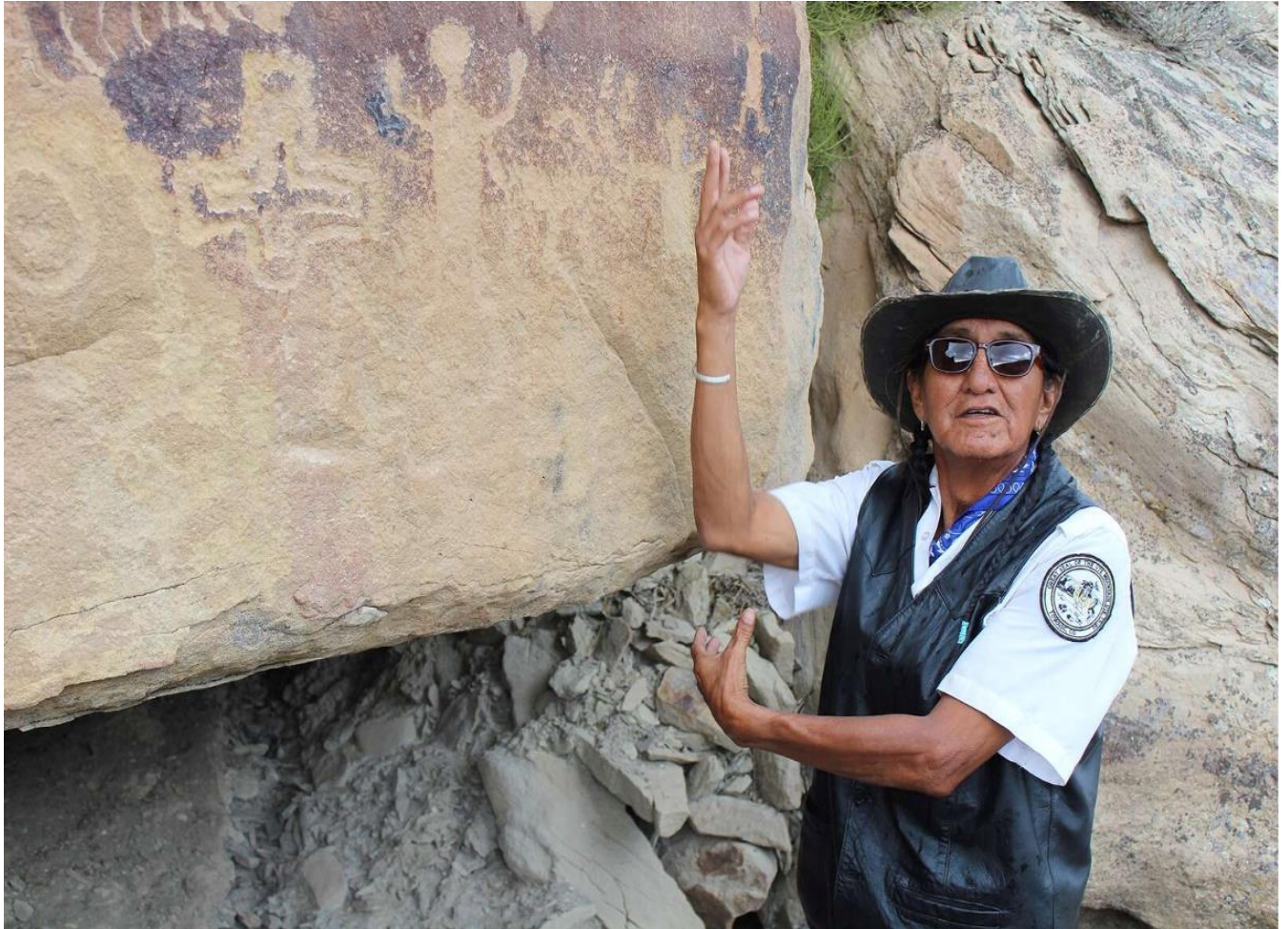
Picture by Trail of the Ancients – One of the Stops along the Trail



Ute Mountain Ute Tribal Park

Unit 2 Lesson 6

Rock Art



Source: The Durango Herald- Rickey Hayes has spent years guiding tourists into Ute Mountain Ute Tribal Park. (Courtesy of Andrew Gulliford)



Ute Mountain Ute Tribal Park

Unit 2 Lesson 6

Pottery Shards



Picture provided by Eureka Productions



Ute Mountain Ute Tribal Park

Unit 2 Lesson 6

Pottery Shards



Picture provided of Alicia Whitehead



Ute Mountain Ute Tribal Park

Unit 2 Lesson 6

Cliff Dwelling



Source: Durango Herald- Some of the best preserved and most remote of all Ancestral Puebloan dwellings have long been protected in Ute Mountain Ute Tribal Park (Courtesy of Andrew Guilliford)











Ute Mountain Ute Tribal Park

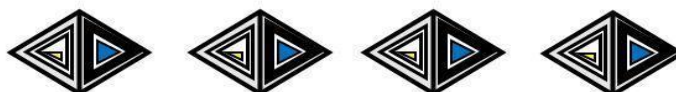
Unit 2 Lesson 6

STUDENT NAME _____

SHOW AND TELL RUBRIC

			
I stayed on topic 			
Everyone could hear me 			
I have my visual 			
I looked at the audience 			
I remembered to smile 			

Comments: _____



Insects of Southwest Colorado

Unit 2 Lesson 7

Lesson Overview:

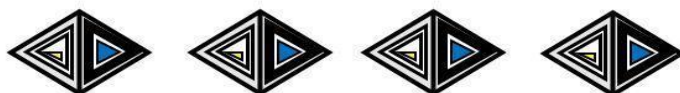
Students will explore insects native to Ute Mountain Ute territory. They will connect the Ute way of living with the land to various native insects' body parts and life cycles. The theme of the Circle of Life plays an important role in understanding the connection between native insects and Ute culture.

Inquiry Questions:

- What are important native insects to southwestern Colorado and Ute territory?
- What part do insects play in the Ute culture of living with the land and in the Circle of Life?
- What are key insect body parts and stages of their life cycles?

Colorado Academic Standards - Reading, Writing and Communicating - Kindergarten

- **Oral Expression and Listening Standard 1: GLE #1**
 - E0a. - Participate in collaborative conversations with diverse partners about kindergarten topics and texts with peers and adults in small and larger groups. (CCSS: SL.K.1)
 - Follow agreed-upon rules for discussions (for example: listening to others and taking turns speaking about the topics and texts under discussion). (CCSS: SL.K.1a)
 - E0b. - Confirm understanding of a text read aloud or information presented orally or through other media by asking and answering questions about key details and requesting clarification if something is not understood. (CCSS: SL.K.2)
 - E0c. - Ask and answer questions in order to seek help, get information, or clarify something that is not understood. (CCSS: SL.K.3)



Insects of Southwest Colorado

Unit 2 Lesson 7

- EOd. - Listen with comprehension to follow two-step directions.
- EOE. - Use words and phrases acquired through conversations, reading and being read to, and responding to texts. (CCSS: L.K.6)

Colorado Academic Standards – Science - Kindergarten

- **Life Sciences Standard #2**
 - E0a. - Use observations to describe patterns of what plants and animals (including humans) need to survive. (K-LS1-1)

Colorado Academic Standards – Science - Kindergarten

- **Life Sciences Standard #2**
 - EO.b. Use materials to design a solution to a human problem by mimicking how plants and/or animals use their external parts to help them survive, grow and meet their needs. (1-LS1-1)
 - Information Processing: Animals have body parts that capture and convey different kinds of information needed for growth and survival. (1-LS1:D)

Background Knowledge/Contextual Paragraph for Teachers:

Insects are a part of the environment of southwest Colorado and are a part of how the Ute People interacted with the land. There are a wide variety of insects that impact modern life and traditional life in the southwest Colorado environment. Utes have interacted with the land, animals and insects knowing that everything has a purpose, and we must live together in harmony. Animals and insects provide food for people, and when they are used as food, we thank the Creator for that food. At times in parts of Colorado and Utah, grasshopper swarms have taken over plants and impacted native plants, crops, and the food cycle. A few key insects are focused on in this lesson to highlight how they play a role in the Circle of Life and living off the land.

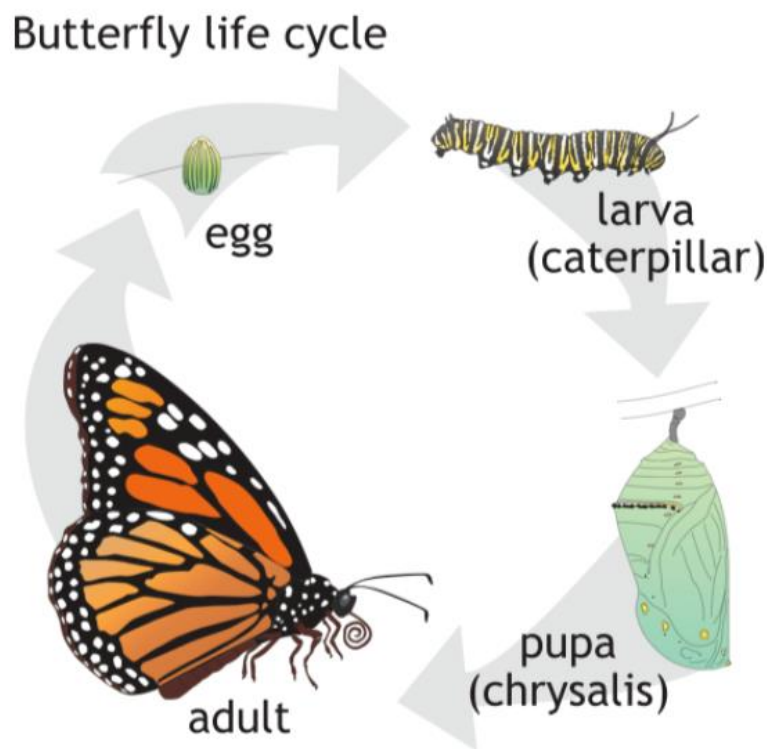


Insects of Southwest Colorado

Unit 2 Lesson 7

Students first will become familiar in this lesson with the basic anatomy of insects: body, thorax, and abdomen. While not all things we consider to be insects have these body parts, the scientific morphology of insects defines insects as having these body parts.

In order to explore life cycles, students will explore the life cycle of a butterfly. While there are many butterflies in southwest Colorado, some common species are the Atlantis Fritillary Butterfly (Link: <https://tinyurl.com/4dda95r5>) and the Swallowtail Butterfly (Link: <https://tinyurl.com/2kbmmvjx>). The butterfly's life cycle is explained for students as having four phases:



The butterfly life cycle is notable because the same individual of the species appears very different at each phase. Students may not yet have made the connection that caterpillars are the same insect as the butterfly. Students may also benefit from connections



Insects of Southwest Colorado

Unit 2 Lesson 7

between the stages of human development from baby to child to teenager to adult.

Students will also explore grasshoppers. There are 25 common species of grasshoppers that are native to Colorado (Link: <https://tinyurl.com/mur8t3ps>). They can be considered agricultural pests because they feed on crops such as corn, grapes, alfalfa, and fruits. They chew on plant parts and ruin harvests. Within Ute culture, which is based on hunting and gathering, insects were a part of what was traditionally gathered and preserved as food. Women and children would gather grasshoppers, crickets, ants, and various other insects. Grasshoppers in this lesson represent how insects are a part of living off the land within Ute Culture.

Some southwest tribes such as the nearby Navajo represented various insects such as flies, ants, and butterflies on pottery. Butterflies and flies were included in Navajo myths (Link: <https://tinyurl.com/yc2mfshu>).

Building Background Knowledge for the Student:

1. Depending on the time of year, take students on a nature walk of the area around the school, as much as permission allows. Have students use magnifying glasses to find and observe local insects. Consider helping students find ants, grasshoppers, butterflies, or any other local insects. Ask: What do they already know about these insects? What do insects need to live? What do they eat?
 - a. Optional: Have students bring a notebook to draw their observations.
2. Bring students back to the classroom to discuss what they found. Begin building a KWL (Know-Wonder-Learn) to record what students already know about insects. Record what they already know under the “K” part of the chart.
 - a. Have students share drawings if they recorded observations.



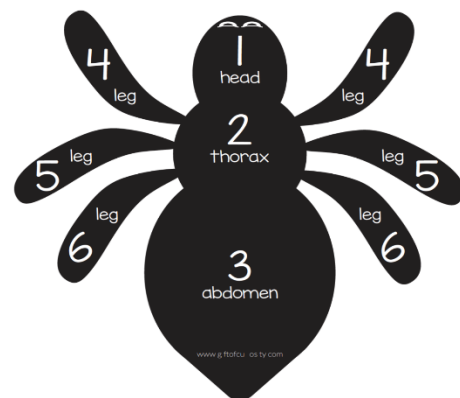
Insects of Southwest Colorado

Unit 2 Lesson 7

- b. Ask students: What do you wonder about the insects in our environment?
 - i. Record answers under “W” on the chart.
3. Explain that we will begin to explore how insects are a part of the Ute way of living with the land and the Circle of Life.
 - a. Ask students: How do you think insects could be a part of living with the land? Validate student responses.
 - b. Ask students: How do you think insects are part of the Circle of Life? Validate student responses.
 - c. Ask: Have your grandparents or family members talked to them about insects and the Ute beliefs? Elicit and validate responses.
 - d. Say: Ute People have interacted with the land, animals and insects knowing that everything has a purpose, and we must live together in harmony. Animals and insects provide food for people, and when they are used as food, we thank The Creator for that food.

Instructional Procedures and Strategies:

1. Say: Today we are going to start by exploring the body parts that many, but not all, insects have. Explain that insects like ants have body parts that include: head, legs, thorax, and abdomen. Display the sample insect image from the *Parts of an Insect Game* (Link: <https://tinyurl.com/y3prkdwj>). Ask: What parts do we (humans) have in common with insects like this?
2. Have students play the *Parts of an Insect Game* (directions included in the game) using copies and dice.
 - a. As students play, have students identify the body parts and use the newly introduced vocabulary of thorax and abdomen.



Insects of Southwest Colorado

Unit 2 Lesson 7

- b. Ask: How do you think these body parts help them survive?
 3. Say: Some insects are a little different. Another insect in our environment is the butterfly. Butterflies are not born as butterflies, but they look different as they grow. Just as we are born as babies and grow into children and then adults, butterflies are born as larvae, or eggs, then become a caterpillar. Then it creates a pupa or chrysalis. When it comes out, it is now a butterfly.
- Play the video “Life Cycle of a Butterfly” (Link: <https://tinyurl.com/4rkxpc2u>).
 - a. As students watch, pause at the different stages of the life cycle to have students practice saying the life cycle phases.
 - b. Optional: if it was possible to order the Butterfly Garden with Live Caterpillars, follow the instructions on the kit to have students set up the butterfly garden. The butterflies will take a few weeks to go through their life cycle. Students should observe the garden daily and record or draw any observations.
 - c. Have students create a booklet of each different phase using “Life Cycle of A Monarch Booklet” (Link: <https://tinyurl.com/y7sz6cjx>).
 - i. Teacher note: there are several variations of this booklet that you can choose to print based on students writing levels.
 - ii. Bring the class back together to add anything that they learned to the “L” part of the KWL chart.
4. Explain that grasshoppers are a kind of insect that can be gathered as food. Ask students what they already know about grasshoppers and add what they know to the “K” of the KWL chart. Ask: What do you wonder? Add student’s questions to the “W” part of the KWL chart.



Insects of Southwest Colorado

Unit 2 Lesson 7

- a. Either read aloud *Are You a Grasshopper?* by Judy Allen and Tudor Humphries or play the video (Link: <https://tinyurl.com/mr2d95dz>).
 - b. As you read, pause to ask questions:
 - i. 1:57: How do grasshoppers change as they grow?
 1. Stamp understanding: They start as little worms without wings then they grow and have to make new skin as they grow.
 - ii. 2:59: What are the grasshoppers' body parts? How do these parts help them?
 1. Stamp: They have six legs, two pairs of wings, two large eyes, two short feelers, and ear holes above their legs.
 2. Their feet have suction pads to help them cling to plants.
 - iii. 4:32: How does the grasshopper use its legs to survive?
 1. Stamp: The grasshopper jumps high to escape from animals that want to eat it (predators) or other dangers.
 - c. After reading the story aloud, ask: Why do you think grasshoppers would make good food?
 - i. Possible answers: They grow and become big. There are many of them. They are able to be caught.
 - d. Add what students have learned about the grasshoppers to the "L" part of the KWL chart.
5. Read aloud the description of the grasshoppers, cricket and swallowtail butterfly on the coloring worksheets attached to this lesson. Students can choose one worksheet to color and practice copying the spelling of each name.

Critical Content:

- Local insects have unique body parts and life cycles

Key Skills:

- Make observations and identify patterns



Insects of Southwest Colorado

Unit 2 Lesson 7

- Insect life cycles are connected to the Circle of Life
- Insects are part of living with the land and the Circle of Life
- Explain how animal body parts help them survive
- Identify insects based on analysis of their body parts

Critical Language (vocabulary in English):

1. life cycle (n)
2. insect (n)
3. butterfly (n)
4. grasshopper (n)
5. thorax (n)
6. abdomen (n)
7. survive (v)

Critical Language (vocabulary in Ute):

1. No Ute word for life cycle
2. pa'ayv(ü) (insect)
3. naanaasich(i) (butterfly)
4. aaragach(i) (grasshopper)
5. No Ute word for thorax
6. No Ute word for abdomen
7. No Ute Word for survive

Variations/Extensions:

- Students collect specimens of insects from their nature exploration walk. With teacher support using Insect Identification Website (Link: <https://www.insectidentification.org/>), students identify and learn more about the insects they find.
- Students can keep a daily log book of the development of the butterflies' life cycle if the Butterfly Garden with Live Caterpillars kit was used in the lesson.
- Students can use the extension texts to learn more about the grasshopper and create an informational text or poster to demonstrate what they have learned.

Formative Assessment Options:

Students are assessed in sections throughout this lesson. During the Parts of an Insect Game lesson for students' use of the vocabulary thorax and abdomen, as well as other body parts.

Students complete the Life Cycle of A Monarch Booklet to demonstrate mastery of the butterflies' life cycle.



Insects of Southwest Colorado

Unit 2 Lesson 7

As students work with the materials through the lesson, ask:

- How do insect body parts help them survive?
- How could these insects help us live off the land?
- How are they a part of the Circle of Life?

Resources:

- Article: Infestation of destructive “Mormon crickets” hits western Colorado. (Link: <https://tinyurl.com/2asy2794>)
- Capinera, J.L. (1993). *Insects in Arts and Religion: The American Southwest*. American Entomologist. (Link: <https://tinyurl.com/yc2mfshu>)

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction

- Allen, J. (2004) *Are You a Grasshopper?* Kingfisher.
- Nelson, R. (2009) *Grasshoppers (First Step Nonfiction–Animal Life Cycles)*. Lerner Classroom.

Fiction

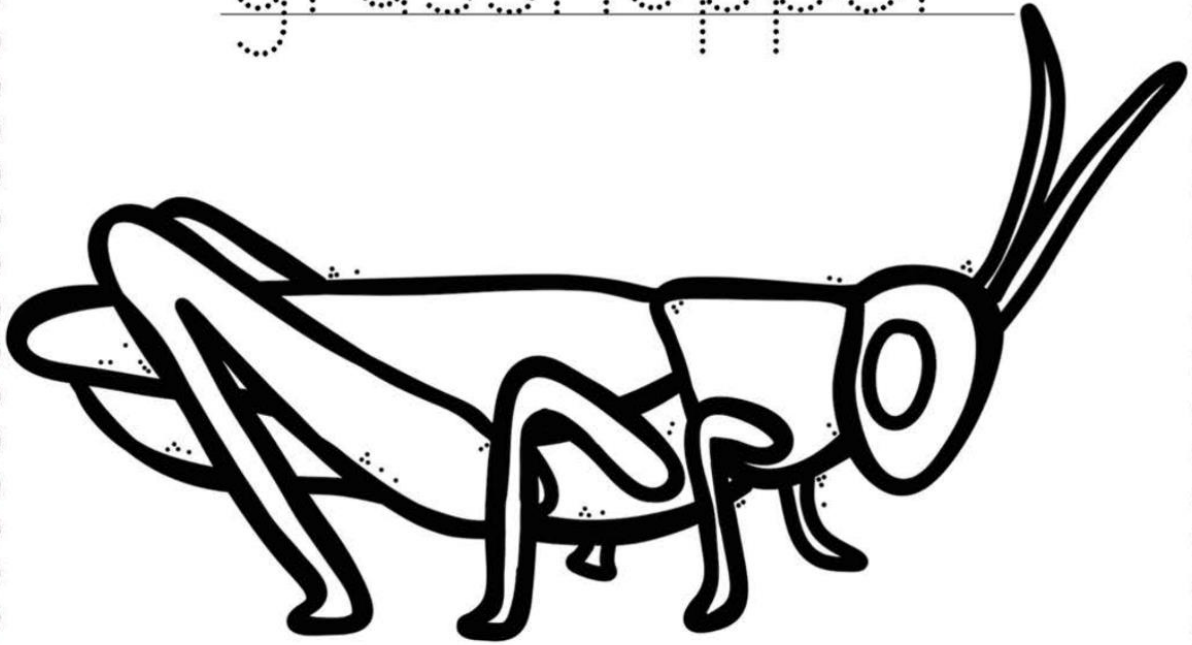
- Horacek, P. (2007) *Butterfly, Butterfly: A Book of Colors*. Candlewick.
- Carle, E. (1981) *The Very Hungry Caterpillar*. World of Eric Carle.
- Ukhova, T. (2021) *Grasshopper*. Greystone Kids.



Insects of Southwest Colorado

Unit 2 Lesson 7

grasshopper



A grasshopper is an insect that has long hind legs, large eyes and can be brown or green.

They can jump up to 200 times their own size.

Found all over the world, grasshoppers are herbivores, eating a variety of plants.

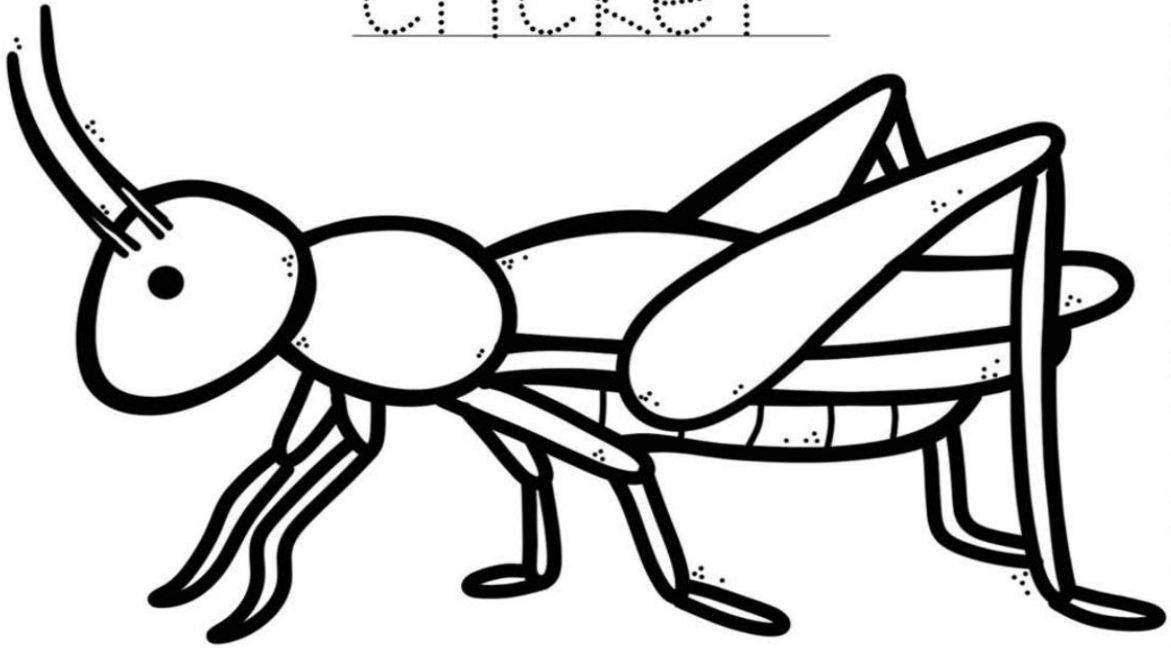
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Insects of Southwest Colorado

Unit 2 Lesson 7

cricket



Crickets are cold-blooded, nocturnal insects.

These omnivores have somewhat powerful jaws, flattened bodies and long antennae.

Male crickets make their chirping noise by rubbing their wings together.

Female crickets can lay up to 200 eggs at a time.

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Insects of Southwest Colorado

Unit 2 Lesson 7

swallowtail

butterfly



Swallowtail butterflies are large, colorful butterflies that can be found on all continents except Antarctica. Adult swallowtails usually sip nectar, though can also sip mud and sometimes manure.

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Taking Care of Mother Earth

Unit 2 Lesson 8

Lesson Overview:

Students will learn about the three Rs: Reduce, Reuse and Recycle and ways to take care of Mother Earth. Students will understand the meaning of the three Rs and categorize specific examples into recycle vs. trash.

Inquiry Questions:

1. How can the three Rs help your community?
2. If no one does their part to take care of Mother Earth, what will happen?
3. How does Mother Earth show us she is not happy?

Colorado Academic Standards- Science-Kindergarten

- **Science Standard 3: GLE #2**
 - Students can use the full range of science and engineering practices to make sense of natural phenomena and solve problems that require understanding how human activities and the Earth's surface processes interact.
 - Communicate solutions that will reduce the impact of humans on the land, water, air and/or other living things in the local environment. (K-ESS3-3) *(Clarification Statement: Examples of human impact on the land could include cutting trees to produce paper and using resources to produce bottles. Examples of solutions could include reusing paper and recycling cans and bottles.*

Materials:

- *Take Care of the Earth Everyday* by Tammy Gagne or you can show the video *Mrs. Filarecki Reads Take Care of the Earth Every Day* – (Link: <https://tinyurl.com/9fuj9xcc>)
- Recycling Center: Metal, Plastic, Glass and Paper Labels



Taking Care of Mother Earth

Unit 2 Lesson 8

- Four containers large enough for a week's worth of recycling
- Recycling Practice Worksheet

Background Knowledge/Contextual Paragraph for Teachers:

For Native Americans, every day is Earth Day. Traditionally and culturally, it is the duty of Native Americans to care for Mother Earth. "We are the land ... that is the fundamental idea embedded in Native American life - the Earth is the mind of the people as we are the mind of the Earth." -Paula Gunn Allen, Laguna Pueblo

The Native connection to Mother Earth is far deeper than that of conservationists. All life flows through her. Earth, fire, water, and wind each play a vital role for Native Americans—those of the past and many still today.

Perhaps, most profound are the words of Chief Seattle in his Treaty Oration of 1854 (Link: <http://www.nativecircle.com/mother-earth.html>)

"Every part of this soil is sacred in the estimation of my people. Every hillside, every valley, every plain and grove, has been hallowed by some sad or happy event of days long vanished. Even the rocks, which seem to be dumb and dead as they swelter in the sun along the silent shore, thrill with memories of stirring events connected with the lives of my people, and the very dust upon which you now stand responds more lovingly to their footsteps than yours, because it is rich with the blood of our ancestors, and our bare feet are conscious of the sympathetic touch."

Our Native Elders hold the key to living in balance on Mother Earth. Listen to their stories, their lessons, and their advice. "When the people's connection to the land is broken, something vital will be lost forever," says Carrie Dann, Western Shoshone Elderly.

Source: Native Hope. April 21, 2023 (Link: <https://tinyurl.com/22x227cm>)



Taking Care of Mother Earth

Unit 2 Lesson 8

Building Background Knowledge for the Student:

The Ute Mountain Ute People believed that everything in the world was a gift from their Creator. Their Creator taught them how to honor Mother Earth and all the plants and creatures that existed there. The Ute People said blessings to Creator and Mother Earth for everything they used. The Ute People rely on the Earth's resources to strengthen their community. Prayers of thanksgiving, asking for protection and for healing were said with great reverence.

The Ute Mountain Ute People have a very close relationship with the natural world and a deep respect for Mother Earth. As an example, there were no hospitals or doctors when the Ute People first lived on the "Land of the Shining Mountains." They depended upon each other, the land, and the knowledge of their ancestors to cure certain illnesses. The Ute People used herbs and other natural resources to cure illnesses and to treat injuries. Medicine men were special healers who were given a particular knowledge of how to heal others. They sang special songs to help them cure their patients. In times of severe illness, the Medicine Man might sing night and day for his patient. Other times, the patient might be encouraged to visit the camp's sweat lodge for a healing ceremony.

Everyone is essential to protecting Mother Earth. We need to do our part to take care of the land, keep our air and water clean, and protect the environment.

The three R's—reduce, reuse and recycle all help to cut down on the amount of waste we throw away (sustainablesanantonio.com). We must all work together to keep Mother Earth happy. The three R's give us a plan of action.

Reduce means to use less. Below are some examples.



Taking Care of Mother Earth

Unit 2 Lesson 8

- Use cloth napkins instead of paper tissues because cloth napkins can be reused after each wash, but paper napkins will only increase the amount of waste.
- Disposables like plates, cups, spoons, etc. are quite commonly used these days. The reasons people prefer to use disposables are to minimize the workload, but unfortunately, this leads to a considerable amount of waste accumulations.
- Buy reusable lunch boxes or containers instead of disposable baggies.

Reuse means to use the same thing more than once. Below are some examples.

- If you have a bag full of old things that are not in use, then you can find a way to reuse these thrown away things.

If you do not have any use for any of these thrown away items, then you can also donate them to someone who needs it.

- Most of the time, people have thrown away old jars that can be used to store various items in the kitchen. You can also use old jars to store other items such as coins, pencils, candy, etc.
- You can use old newspapers to pack old items to store. You can also use newspapers to wrap things when you are moving from one place to another.
- If you have any leftover old wood, you can use it for bonfire or firewood at home during winter.
- Your old clothes which are not in use now and you are planning to dump them; you can donate these clothes to a charity.
- You can donate your old books to kids.

Recycle means to use old items to make new ones. Recycling is a process in which the dumping items are transformed into a new item. Below are some examples.



Taking Care of Mother Earth

Unit 2 Lesson 8

- You can recycle paper, cardboard, newspaper, cardboard boxes, magazines, envelopes, brown paper bags, carton containers, plastic jugs, and glass containers.
- You can also recycle metal cans, soda cans, coffee cans, soup cans and vegetable cans and lids.
- You can donate old clothes to a local charity.
- Find out where there is a recycling center near you.

Source: Earth Reminder-3 R's of Environment-Reduce, Reuse, Recycle/Waste Management (Link: <https://tinyurl.com/2p8ynyzt>)

Show students the video: Reduce, Reuse and Recycle, to Enjoy a Better Life/Educational Video for Kids (Link: <https://tinyurl.com/3kfkykr4>)

Instructional Procedures and Strategies:

- Read *Take Care of the Earth Everyday* by Tammy Gagne or show the video *Mrs. Filarecki Reads Take Care of the Earth Every Day* – (Link: <https://tinyurl.com/9fuj9xcc>)
1. Spend time on the “Words to Know” section. You can create a word wall.
 - Carbon Dioxide-a gas that humans and animals breathe out while plants take it in
 - Endangered-in danger of becoming extinct
 - Habitat-the place where an animal or plant makes its home
 - Hybrid Car-a car that can get its power from electricity and gas
 - Oxygen-a gas that humans and animals need to breathe
 - Pollute- to make something dirty
 - The three R's (definitions and examples in the Building Background Knowledge for the Student section)
 2. Review the three R's with students.
 3. Have students give examples of Reduce, Reuse and a. Recycle.
 4. Teach the Recycle Song included in the lesson.



Taking Care of Mother Earth

Unit 2 Lesson 8

5. Set up a mini recycling center in the classroom.
6. Tell students they will be recycling what they use at school for one week. If you'd like, they can also recycle items from home.
7. After one week, check each bin for understanding, with students.
8. Have students complete the Recycling Practice worksheet below to check for understanding.



Critical Content:

- Students will learn about the 3 R's: Reduce, Reuse and Recycle
- Students will learn ways to take care of Mother Earth
- Students will put their knowledge of recycling into practice.

Key Skills:

- Communicate solutions that will reduce the impact of humans on the land, water, air and/or other living things in the local environment
- Students will categorize trash vs. what can be recycled

Critical Language (vocabulary in English):

1. Reuse
2. Recycle
3. Reduce
4. Carbon Dioxide
5. Endangered
6. Habitat
7. Hybrid Car
8. Oxygen
9. Pollute

Critical Language (vocabulary in Ute):

1. No Ute word for reuse
2. No Ute word for recycle
3. iyatüs (reduced)
4. No Ute word for carbon dioxide
5. No Ute word for endangered
6. No Ute word for habitat
7. No Ute word for hybrid car
8. No Ute word for oxygen
9. No Ute word for pollute



Taking Care of Mother Earth

Unit 2 Lesson 8

Variations/Extensions:

- Additional Lessons can be found in 5GYRES: Plastic Pollution Curriculum and Activity Guide (Link: <https://tinyurl.com/5c72226v>).
- Additional Lesson: ReCommunity: Don't Throw Away Our Future (Link: <https://tinyurl.com/28637245>).
- Additional Lessons, Ideas and Activities: All About Planet Earth (Link: <https://tinyurl.com/mr38arus>).

Formative Assessment Options:

- Have students complete Recycling Practice worksheet
- Students can bring 4 shoe boxes and create their own personal recycling bins. Have students recycle for an additional week.

Resources:

- Video: *Reduce Reuse Recycle Song* (Link: <https://tinyurl.com/8puk4j72>)
- Video: *The 3Rs of the Environment Song* (Link: <https://tinyurl.com/3vmv4pkf>)
- Video: Show as part of the lesson *Reduce, Reuse, Recycle- What Can Kids Do?* (Link: <https://tinyurl.com/2p9ruhvz>).
- 101 Simple Ways Kids Can Reduce, Reuse, and Recycle (Link: <https://tinyurl.com/2k5v9ft>)



Taking Care of Mother Earth

Unit 2 Lesson 8

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction

- Bullard, L. (2011). *Look Out for Litter*. Millbrook Press
- Gagne, T. (2013). *Recycle Every Day*. Amicus
- Gagne, T. (2013). *Take Care of the Earth Every Day*. Amicus
- Owings, L. (2016). *From Garbage to Compost*. Learner Publishing Group
- Pratt, M.K. (2016). *How Can We Reduce Household Waste?* Learner Classroom

Fiction

- None



Taking Care of Mother Earth

Unit 2 Lesson 8

RECYCLING SONG

(sung to Row, Row, Row your Boat)



Save, save, save your **PAPERS**
Throw them in the bin,
We can help to save the Earth.
If we all pitch in.



Save, save, save your **BOTTLES**,
Throw them in the bin,
We can help to save the Earth.
If we all pitch in.



Save, save, save your **PLASTICS**,
Throw them in the bin,
We can help to save the Earth.
If we all pitch in.



Save, save, save your **CANS**
Throw them in the bin,
We can help to save the Earth.
If we all pitch in.



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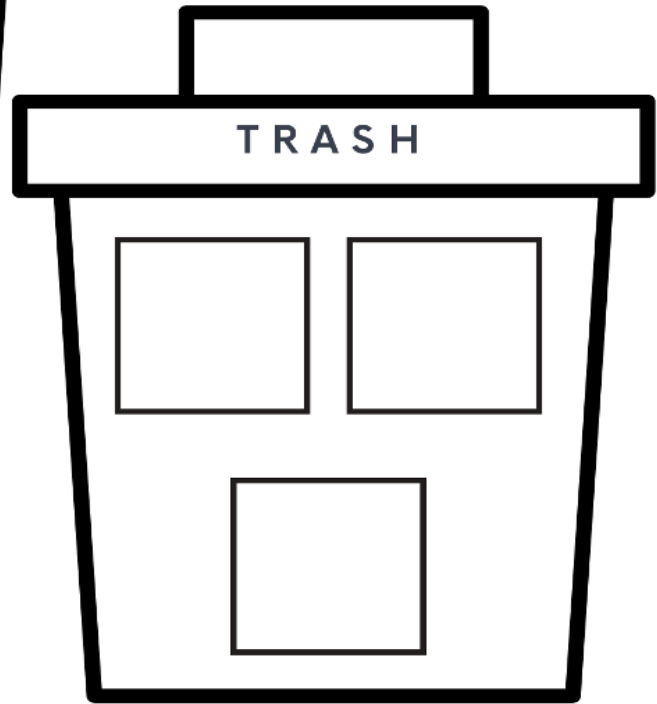
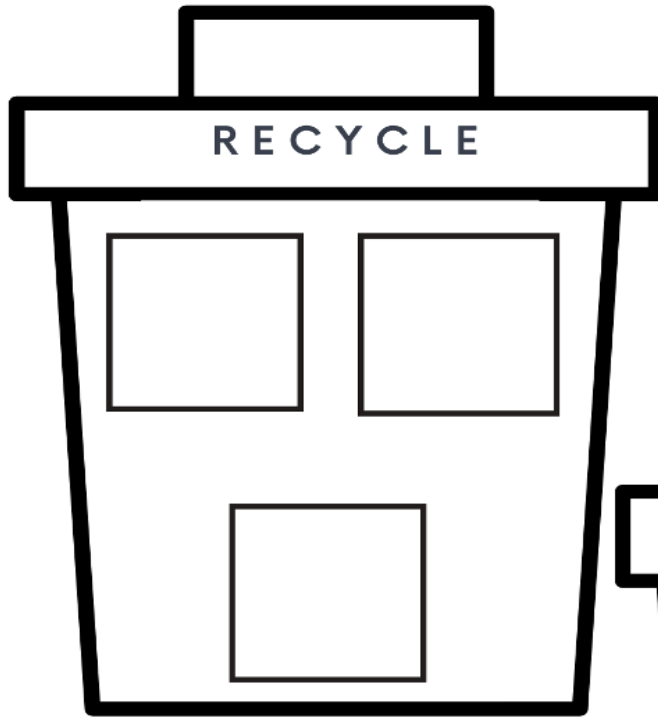
Taking Care of Mother Earth

Unit 2 Lesson 8

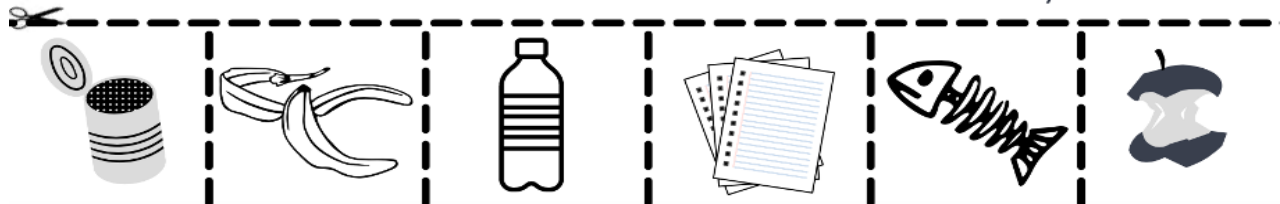
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Representations of the Bear

Unit 3 Lesson 1

Lesson Overview:

Students will explore the various representations of the bear within Ute culture. Students engage in an exploration of contemporary and historical visual representations of the bear, the Bear Dance Song, the morache instrument and a legend involving the bear. Students will consider the various themes in Ute culture that the bear represents including protection, spring, and healing.

Inquiry Questions:

1. Where do we see representations of the bear in Ute culture?
2. What does the bear mean across these representations?
3. How is the bear a part of Ute culture today?

Colorado Academic Standards - Reading, Writing and Communicating - Kindergarten:

● Oral Expression and Listening Standard 1: GLE #1

- E0a. - Participate in collaborative conversations with diverse partners about kindergarten topics and texts with peers and adults in small and larger groups. (CCSS: SL.K.1)
 - Follow agreed-upon rules for discussions (for example: listening to others and taking turns speaking about the topics and texts under discussion). (CCSS: SL.K.1a)
- E0b. - Confirm understanding of a text read aloud or information presented orally or through other media by asking and answering questions about key details and requesting clarification if something is not understood. (CCSS: SL.K.2)
- E0c. - Ask and answer questions in order to seek help, get information, or clarify something that is not understood. (CCSS: SL.K.3)
- E0d. - Listen with comprehension to follow two-step directions.



Representations of the Bear

Unit 3 Lesson 1

Colorado Academic Standards - Reading, Writing and Communicating - Kindergarten

- **Oral Expression and Listening Standard 1, GLE #2**
 - EOa. - Describe familiar people, places, things, and events and, with prompting and support, provide additional detail. (CCSS: SL.K.4)
 - EOb. Add drawings or other visual displays to descriptions when appropriate to clarify ideas, thoughts, and feelings. (CCSS: SL.1.)
 - EOc. Speak audibly and express thoughts, feelings, and ideas clearly. (CCSS: SL.K.6)
 - EOh. Use new vocabulary that is directly taught through reading, speaking, and listening.
 - EOi. Relate new vocabulary to prior vocabulary.

Colorado Academic Standards- Reading, Writing and Communicating - 1st Grade

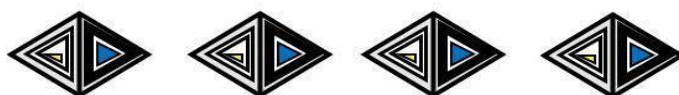
- **Oral Expression and Listening Standard 1: GLE #2**
 - EOd.- Give and follow simple two-step directions.

Colorado Academic Standards - Reading, Writing and Communicating - 1st Grade

- **Reading for All Purposes Standard 2: GLE #3**
 - EOg. - Use words and phrases acquired through conversations, reading and being read to, and responding to texts. (CCSS: L.K.6)

Colorado Academic Standards - Social Studies - Kindergarten

- **History Standard 1: GLE #1**
 - EOa. - Ask questions about the past using question starters. For example: What did? Where did? When did? Which did? Who did? Why did? How did? From whose perspective?
- **History Standard 1: GLE #2**
 - EOc. - Explain why knowing the order of events is important.



Representations of the Bear

Unit 3 Lesson 1

Materials:

- Chart Paper to build background knowledge
- Exploration station pictures (in appendix to lesson below)
- Morache and Stick
- Optional: Projector, speaker or computer to play the bear dance song
- 4 section chart for recording Bear Representation observations
- Bear Representation Worksheet
- Coloring and Drawing Supplies

Background Knowledge/Contextual Paragraph for Teachers:

The Ute People believe their ancestors were bears. According to Ute tradition, the bear possesses magical powers and is the wisest animal. The bear is the tribal protector. Legend states that the bear was created to teach strength, wisdom, and survival skills to the Ute People. The bear still remains today the tribe's symbol of strength and a reminder of its former superiority in war. Respect for the bear continues today, as Utes will never kill a bear.

The bear is strong, protective, family-oriented, and solidly connected and grounded to the land. As with the bear, the Ute People are mountain people. The mountains are home, haven, and sanctuary. The Utes share that home with the bear and other mountain living things. The bear also serves as a symbol of a protector and represents health and healing. The bear is also believed to possess healing powers and to have the ability to communicate directly with the spirit world.

The bear is also a representation of the coming of spring. The Circle of Life joins together the seasonal cycles and the life cycles. Spring represents Infancy, a time of birth, of newness—the time of “Spring Moon, Bear Goes Out.” The Bear Dance is performed to awaken the bear from hibernation so the animal/ancestor can lead the people to gather roots, nuts, and berries.



Representations of the Bear

Unit 3 Lesson 1

Many elements of the Bear Dance lend insight into Ute beliefs and values. The dance ground is prepared by creating a circular wall of sticks. This wall represents the bear's den. The Utes leave an opening on the eastern section of the wall because the bear likes his den to face east so that the sunlight can warm him. Other symbols of the bear appear throughout the dance. The dancers move to the sound of moraches, notched sticks that are rubbed together. This sound symbolizes a bear growling, the sound of thunder that wakes the bear from hibernation, or the sound of the bear scratching his back on a tree after his long sleep.

The Bear Dance became a celebration of spring, and a symbol of the importance for the Ute community. In the fall, members of Ute bands separated into extended family groups and found places to settle for the winter. The scarcity of food in the winter made maintaining large communities difficult, so Ute family groups spent the season scattered far from other members of their band. The Bear Dance expressed the Utes' joy at being able to return to the larger community. Bears, which live in the mountains of the Utes' homeland, are also alienated from the benefits of community in winter.

The bear's power associated with the coming of spring is showcased in the morache. The morache was originally made from the jawbone of a bear. Today it is typically made from two notched sticks (or a notched stick and a piece of bone) which are then rubbed against one another over a wooden or tin box (the resonator!). The sound made by the morache imitates both the noise made by the bear and the spring's first thunder, which is believed to awaken the bears from their winter hibernation. The sticks are sometimes also referred to as "growl sticks."



Sources: <https://www.unco.edu/hss/anthropology/pdf/mcbeth/bear-is-our-protector.pdf> and <https://www.brownielocks.com/ute.html>



Representations of the Bear

Unit 3 Lesson 1

Building Background Knowledge for the Student:

1. Create a web map of what students already know about the bear. Show students this image of a black bear from Southwest Colorado on the board or a chart paper. Ask students: What do they know about the bear already? What do they think about the bear?
2. Explain that today we will explore what the bear means to the Ute community. As we learn more about the bear, we will add to our chart to update our understanding.




Instructional Procedures and Strategies:

1. Say: Today we will explore all the things that bears mean to the Ute Mountain Ute community. Explain that bears show us many things that are important to the Ute way of life: protection, connection to the land, healing, the coming of spring and other important ways of Ute life.
2. Explain the name of the Ute Mountain Ute school, Kwiyyagat, is named after the bear because the bear is so important and special in Ute culture and the community.
3. Introduce the vocabulary word represent. Explain that sometimes objects or pictures mean something other than what they exactly are.
4. Refer to the term symbol from the lesson “Symbols and the Ute Mountain Ute flag” if it has already been taught. If it has not been taught, then introduce the term symbol following this background activity from that lesson:
 - i. Access prior knowledge of symbols through discussion. Have students explain how they know what certain symbols mean.
 - ii. Watch the video *Symbols of the United States* (Link: <https://tinyurl.com/u86a6r5b> up to 1:28).
 1. Possible guiding questions include:



Representations of the Bear

Unit 3 Lesson 1

- a. What is a symbol?
 - b. What are some American symbols?
 - c. What does the American flag represent?
 - iii. Students should be able to identify that a symbol is a pictorial representation of something else.
 - iv. Have students point out symbols in the classroom or school (restroom, library, quiet, etc.). Talk about what each represents.
 - v. Remind students of the Circle of Life by showing them the picture below. The Circle of Life is a representation or symbol that represents life. Symbols or representations help us better understand the world around us.
5. Explain that today we will explore other things that the bear represents in stations today. For example, the bear (show picture in background knowledge) also means that spring is coming because bears coming out of hibernation is a sign to the Ute people that spring has arrived.
- 
6. Explain the exploration stations: Students will work in pairs or small groups to rotate around the different stations to find ways that the bear is represented.
7. Explain how students will participate in the exploration:
- a. Provide students with three colored objects (such as yellow, blue, and red colored tiled chips or post-its).
 - b. Whenever students see the bear as a sign of the bear as spring, they should put a yellow object or post it.
 - c. Whenever they see a representation of the bear as a sign of protection, they should put a red object or post it.
 - d. Whenever they see the bear as a sign of healing, they should put a blue object or post-it.



Representations of the Bear

Unit 3 Lesson 1

8. Post pictures (below in the materials to this lesson) around the classroom.
 - a. Edward Box III's first place winning submission for the Beading Challenge
 - b. April Toledo's second place winning submission for the Beading Challenge.
 - c. Kwiyagat Community Academy's Emblem
 - d. *Nuchiu Strong Cover*
 - e. Ute Bear Dance Flag (Figure 7)
 - f. Representation of the bear dance by Louis Fenno, Ute, from the late 1800s, possibly 1890 (Link: <https://tinyurl.com/fp6yex44>)
 - g. Bears Ears National Monument
 - h. Morache—if available for student to use and explore
 - i. Bear Dance song playing on a computer or a projector if possible
 - i. Bear Dance music (Link: <https://tinyurl.com/3tz9k7p3>)
 - ii. Ute Bear Dance Song (Link: <https://tinyurl.com/yz7d9xxc>)
9. After students have completed the exploration stations, bring the class back together to discuss trends in representations. Create a four-section class chart (one section for spring, protector, healing, and other representation sections).
 - a. Where did we see the bear as a representation of spring? As a protector? As a symbol of healing?
 - b. Have students explain and provide their noticings. Record students noticing under each representation on the chart.
 - c. If needed, use the following prompts: What do you see? What do you think about what you see? What do you wonder about?
 - d. Ask: How does the morache represent the bear? (It makes a growling sound like a bear)



Representations of the Bear

Unit 3 Lesson 1

10. Read “The Son of Sinawavi and the Wife of Bear”, adapted from *Nuu~ciu Strong* included in the Appendix of this lesson. As you read, ask students to think: What is bear like this in story?
- After you read the story ask students: What is the bear like?
Possible answers include: trusting of humans, helps humans by providing meat, gets revenge if he is taken advantage of
 - Ask: What can we learn from this story? (Possible answers include doing what you are told, use everything and don't be wasteful).
11. Conclude the exploration by reviewing the web map that the class made to begin the lesson. Ask: What new understandings of the bear can we add to our chart? Include students' responses on the chart in a new color marker so students can see the new information that they gained.

Critical Content:

- Key representations of the bear in Ute culture
- Representations of the bear as protector, spring and healing

Key Skills:

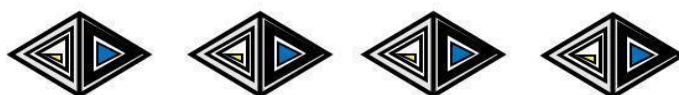
- Identify key representations of the bear in Ute culture
- Analyze visual representations
- Justify thinking and explanations

Critical Language (vocabulary in English):

1. bear (n)
2. represent (v)
3. symbol (n)
4. protector (n)
5. springtime (n)
6. healed (v)

Critical Language (vocabulary in Ute):

1. kwiyağat(ü) (bear)
2. No Ute word for represent
3. No Ute word for symbol
4. püa'rihkyavaatüm(ü) (protector)
5. tama'riyu (springtime)
6. tüü'ayw(i) (healed)



Representations of the Bear

Unit 3 Lesson 1

Variations/Extensions:

To extend the bear legend, have students create a story book or draw pictures to accompany the story as they listen or after they listen. Students can create their own story or legend involving the bear to tell the class or a partner.

Students could create their own song that represents the bear using the morache, either individually or in small groups.

Students can create a classroom flag that represents the Kwiyyagat school culture. These flags should include the representation of the bear. Students can explain why they chose that depiction of the bear and what it means to the class/school.

Formative Assessment Options:

Students will design their own bear paw print that represents the power of the bear included below in the lesson Appendix. Using the information that they gained in the lesson; students will draw or write their new understandings in each section of the bear paw print.

Look for representations of the bear that show protection, spring, healing, or other conclusions that the class discussed. Prompt students to explain their drawings.

Ask: How does this show strength/healing/spring/other themes discussed?

Resources:

- McBeth, S. *The Bear is Our Protector*. (Link: <https://tinyurl.com/mstnkh28>).
- McNeil, L. *Ute Indian Bear Dance: Related Myths and Bear Glyphs*. (Link: <https://tinyurl.com/yd4wf7ch>).
- *Nuu-ciu Strong: A Colorado Fourth Grade Resource Guide* pg. 39-40. (Link: <https://tinyurl.com/5aseus56>)



Representations of the Bear

Unit 3 Lesson 1

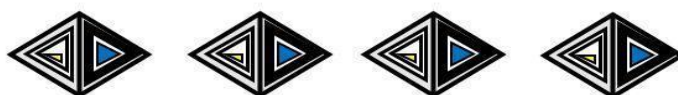
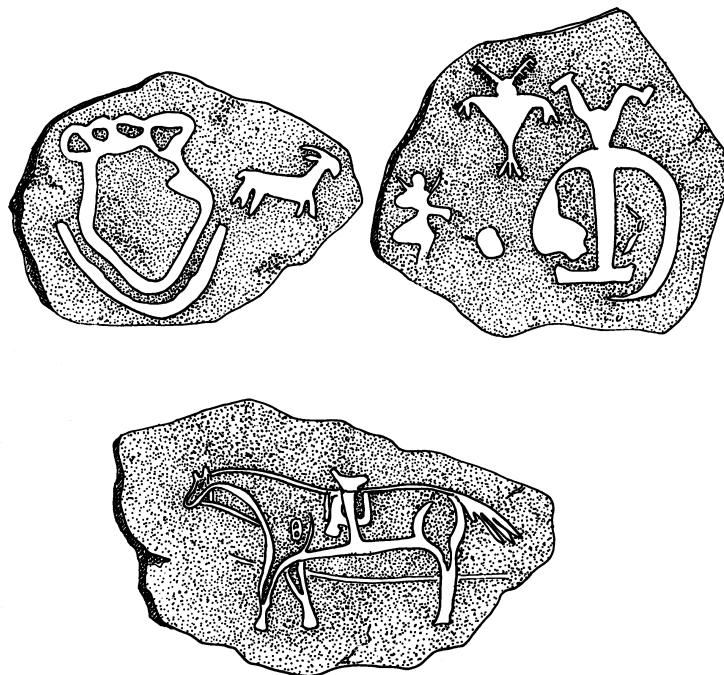
Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction

- Cunningham, K. and P. Benoit. (2011). *The Ute*. Scholastic Inc.

Fiction

- Reynolds Kaelin, C. (2017). *Ute Legends*. Caxton Press.
- Wyss, T.H. (2005). *Bear Dancer: The Story of a Ute Girl*. Margaret K. McElderberry Books.



Representations of the Bear

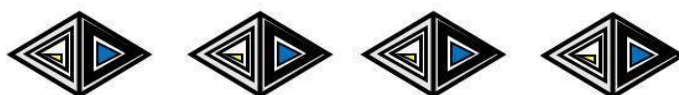
Unit 3 Lesson 1

Representations of the Bear Exploration Station Images

- a. Edward Box III's first place winning submission for the Beading Challenge



- b. April Toledo's second place winning submission for the Beading Challenge



Representations of the Bear

Unit 3 Lesson 1

c. Kwiyyagat Community Academy's Logo



d. Nuchiu Strong Cover



Representations of the Bear

Unit 3 Lesson 1

e. Ute Bear Dance Flag



Figure 7. Ute Bear Dance flag. (On display at Ute Indian Museum, Montrose, Colorado.) Courtesy J. A. McNeil, photographer.



Representations of the Bear

Unit 3 Lesson 1

f. Representation of the Bear Dance by Louis Fenno, Ute, from the late 1800s, possibly 1890



Representations of the Bear

Unit 3 Lesson 1

g. Bears' Ears National Monument



Representations of the Bear

Unit 3 Lesson 1

Reading #1: The Son of Sinawaf and the Wife of Bear

A long time ago Bear had a beautiful wife, and Sinawaf'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 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. Sinawaf told him to grind up an obsidian arrowhead and bring him the powder. When this was done, Sinawaf 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 be poisoned and then he would be safe. Then he should bring the bear's fur and meat to Sinawaf'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 laid down in great pain.

Then the boy did as he had been told. Quickly he took off the fur of Bear and cut the meat into strips. He tied it up and took it to his father. Now the spleen (a part of our body that helps clean our blood) of the Bear is not thought to be good food by the Utes, and the boy



Representations of the Bear

Unit 3 Lesson 1

did not put it in with the rest of the meat. He left it behind on the ground.

When he got to Sinawaf's home, the boy threw the meat 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 with great sorrow and sadness.

At the same moment, Bear came to life and stood up growling his anger. The boy was so surprised, he couldn't move or protect himself. The bear took his revenge. It was the boy who lost the battle in the end.

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

Source: *Nuu~ciu Strong: Reading #6 Ute Tales and Legends*
Adapted for Kindergarten and First Grade



Representations of the Bear

Unit 3 Lesson 1

Name: _____

Bear Representation Worksheet

Directions: Draw one idea of what the bear means to you on each part of the paw print.



The Bear Dance

Unit 3 Lesson 2

Lesson Overview:

Students will learn the various details of the Ute Mountain Ute Bear Dance. They will also learn facts about its origin, connection to the seasons and Circle of Life, the role of women, and the past and present significance of the timing of the Bear Dance.

Inquiry Questions:

- What does The Bear Dance symbolize in Ute Mountain Ute culture?
- What is the significance of The Bear Dance in Ute Mountain Ute culture?
- Why is it important to keep this tradition alive?

Colorado Academic Standards - Social Studies - Kindergarten:

- History Standard 1: GLE #1 Ask questions and discuss ideas about the past
- History Standard 1: GLE #2 Understand that the sequence of events is important when describing the past.

Colorado Academic Standards - Reading, Writing, and Communicating - Kindergarten

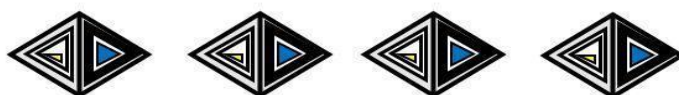
- Writing and Composition Standard 3: GLE #2
 - Craft informational/explanatory texts on a topic using labels, dictation and drawing

Colorado Academic Standards - Music - Kindergarten

- Music Standard 4: GLE #1 Compose, improvise, and arrange simple patterns using rhythm and/or pitch.

Materials:

- Pictures of Spring and/or Spring Scenes
- Picture of the Ute Mountain Ute Circle of Life
- Raczec, T.L. (1995). *The Night the Grandfathers Danced*. Northland Publishing Company.
- Idea Web Worksheet or Graphic organizer (Resources Section)
- Mack, T. (2013). *Spring Has Come!*
- Klockars, D. (2012). *Hello Spring!*



The Bear Dance

Unit 3 Lesson 2

- KWL Chart (Resources Section)
- Morache and Stick
- Coloring and Drawing Supplies

Building Background Knowledge/Contextual Paragraph for Teachers:

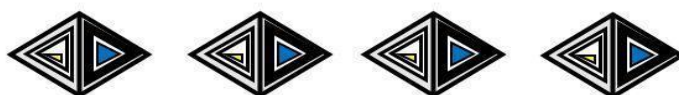
ORIGINS:

The Ute Bear Dance is performed every Spring, around late May, or June by the Ute Indians of Colorado. It is the oldest dance that the tribe performs and dates back further than the 15th Century when Spanish explorers witnessed it. And it is the only dance that the Utes originated. The area of Colorado where this is most observed is in Towaoc and Ignacio. The purpose of this dance is for mating and courtship. The second purpose is to celebrate the arrival of spring, as well as an opportunity to get together and celebrate.

The dance originates from an Indian legend about two brothers who went hunting one day and came across a bear, who was standing up on his hind legs, shuffling back and forth while clawing a tree. Another version claims that the bear was scratching his back against the tree. The first brother went to hunt. The second brother stayed and watched the bear's strange movements. So, as a favor to the one brother for not killing him, the bear taught him to perform this dance he was doing and the mysterious song that goes along with it. The bear told the brother that he should teach this dance to his people so that they could show their respect for the bear, as well as draw strength from the bear's spirit.

Today, the Bear Dance usually takes place in an open field or corral surrounded by a fence made of brush or woven branches. Women traditionally dress for the dance wearing tall, white buckskin moccasins and brightly colored shawls.

Spectators line up against the fence. Two lines of dancers (one male, one female) face each other and start shuffling toward each



The Bear Dance

Unit 3 Lesson 2



other and then back to the accompaniment of a small group of singers. There is also the sound of the morache or rasp as their musical instrument is played.

The women then select partners by flicking the fringe of their shawl at them. The women cannot be related to their dance partner. If a relative passes away, the family members cannot dance for an entire year.



The dance continues with the two lines divided into couples. One of the singers plays the role of "The Cat Man" by using a willow switch to urge the shy or slower dances to move faster. If a man refuses to dance with a woman, he either pays a fine or The Cat Man will select the consequence.



The dancing continues for four or five days, and ends when one of the couples falls down from exhaustion or the singers get tired. There is a huge feast afterward, that has been organized by the Bear Dance Chiefs. Scholars believe that the Bear Dance was mainly a fertility dance, being performed in the Spring because this is when the bears emerged from hibernation and started looking for mates. This idea is supported by the fact that the dance remains a "ladies choice"



The Bear Dance

Unit 3 Lesson 2

and that the women select their partners for the dance much the same way that female bears awake first and then chase the males.

Originally, the Bear Dance was held at the end of February or in early March; and lasted a week (or longer). Today, it is more of a late Spring ritual. The Southern Utes hold their Bear Dance over Memorial Day weekend in Ignacio, Colorado. The Ute Mountain tribe holds its Bear Dance during the first week in June in Towaoc, Colorado.



Presently, there are a little more than 3,000 Utes, who primarily live on reservations. Visitors to the reservation are allowed to watch the Bear Dance, which in the past was closed to the public, except for Native Americans.

BEAR:

The legend states that the bear was created to teach strength, wisdom and survival skills to the Ute people. The bear still remains today the tribe's symbol of strength; and a reminder of its former superiority in war.

The bear is also believed to possess healing powers and to have the ability to communicate directly with the spirit world.

MORACHE:

The morache was originally made from the jawbone of a bear. Today, it is usually made from two notched sticks (or a notched stick and a piece of bone) which are then rubbed against one another over a wooden or tin box (the resonator!). The sound made by the morache



Picture by Eureka Productions



The Bear Dance

Unit 3 Lesson 2

imitates both the noise made by the bear and the spring's first thunder, which is believed to awaken the bears from their winter hibernation. The sticks are sometimes also referred to as "growl sticks."

PLUMES:

When the dancers enter the corral, they wear plumes. These feathers represent worries and tensions that have built up over the long, hard winter. So, one of the purposes of the Bear

Dance is to help give the dancers an opportunity to get rid of these worries and tensions. At the end of the dance, they hang these plumes on the branch of a cedar tree located at the eastern entrance of the corral. By doing this, it symbolizes the shredding of their psychological burdens.

Source: Brownielocks and the 3 Bears: The History of The Ute Bear Dance. (Link: <https://www.brownielocks.com/ute.html>)

Building Background Knowledge for the Student:

1. Show pictures of spring (i.e.: flowers, blue skies, rain clouds).
2. Have a class discussion about how spring brings new plant and animal life to the earth. Say: "Spring is a time of abundance, renewal and new possibilities."
 - a. What colors do you see in the pictures?
 - b. What signs of life do you see?
 - c. What are the spring months?
3. Tell students: In the past, this time of year was very important to the Ute Mountain Ute People because they depended on the earth for many things such as food, building and housing materials. Also, during spring, the first cracks of thunder awaken the bear from its long winter slumber (hibernation).
4. Show a visual of the Circle of Life. Point out that the spring season correlates to red, infancy and new possibilities.



The Bear Dance

Unit 3 Lesson 2

5. Say, "The color red stands for the season of spring as well as



the infant stage of life in the Ute Circle of Life. This is a time of newness and abundance in a Ute member's life." Write the words "red" and "spring" on the board.

6. The Ute Mountain Ute join together to celebrate this time of year with the Bear Dance. Inside an arena made of cedar logs, men and women line up and face each other.

7. Women face east and men face west. Watch a video recording of the Bear Dance (Link: <https://tinyurl.com/mveap97j>)

8. The Bear Dance lasts three days or more and is a test of endurance. While some dance, other men sing songs and play instruments known as moraches, or growlers, to represent the sound of the newly awakened bear clawing and rubbing on a tree.

a. Listen to Bear Dance (Link: <https://tinyurl.com/s73pjvja>).

b. What sounds do you hear?

9. Women play a major role in the ceremony. They wear regalia, flowing skirts, decorative shawls, and moccasins.

Women use their shawls when choosing a male dance partner. They will brush their shawl against a man to ask him to dance. The men should not say "no" and the women cannot ask a relative.



Picture by Jeremy Shockley/The Southern Ute Drum File

10. Men wear cowboy boots, tennis shoes or moccasins. They also will wear jeans, cowboy hats and vests. Other accessories for men include gauntlet gloves and scarves.



The Bear Dance

Unit 3 Lesson 2



Pictures by Jeremy Wade Shockley/Southern Ute Drum

10. A feast is provided for all after The Bear Dance. Many traditional foods are served at the feast.

~The celebration begins on a Friday and lasts until Monday (3-4 days long). Dancing begins on Sunday or the third day of the celebration and lasts late into the night (10:00 or 11:00 pm.).

Instructional Procedures and Strategies:

Lesson #1:

1. Show images of objects used during the Bear Dance: Log corral, woman's shawl/regalia, drum, growler, resonator box and rubbing stick (fill out the "K" and "W" of the KWL chart included in lesson together).



The Bear Dance

Unit 3 Lesson 2

Bear Dance Corral build with Cedar trees



Picture by Crazy Crow Trading Post

Bear Dance Growlers



Picture by Eureka Productions



The Bear Dance

Unit 3 Lesson 2



Shawl worn at the Bear Dance

Picture by Francisco Kjolseth/The Salt Lake Tribune

Gauntlet gloves worn by men at the Ute Mountain Ute Bear Dance



Picture provided by Alicia Whitehead/Mike Santistevan

2. Introduce Building Background Knowledge for the Student.
3. Do a picture walk of the book below. Ask students what they see in the pictures, elicit vocabulary and make predictions. Then read the book to the class:



The Bear Dance

Unit 3 Lesson 2

- a. Raczec, Theresa Linda (1995). *The Night the Grandfathers Danced*. Northland Publishing Company.
- b. Watch a video recording of the Bear Dance. (Link: <https://tinyurl.com/mveap97j>)
4. Work with students as a whole group (or with a partner) to fill out an idea web of answers to inquiry questions or information on The Bear Dance in writing or picture form.
5. Add facts learned or drawings to the “L” portion of the whole-group KWL chart.

Lesson #2: (content follows lesson #1)

1. Begin lesson with overview of the Spring season. You can read one of the following books by Indigenous authors.
 - a. *Spring Has Come!* by Terri Mack
 - b. *Hello Spring!* by Donna Klockars
2. Show pictures/visuals of spring such as landscapes, gardens, budding trees, green farmland, fawns, newborn buffalo, and flowers
3. Ask students:
 - a. “What colors are used to represent Spring?”
 - b. “How are spring and The Bear Dance connected?”
 - c. “What happens in spring?”
 - d. “Why does The Bear Dance take place in spring?”
 - e. “What do women wear for the Bear Dance?”
 - f. “What do men wear for the Bear Dance?”

Possible answers: the sun shines, spring brings rain and plants grow, flowers bloom, baby animals are born, trees grow new leaves, life returns to the earth, bears come out of hibernation in spring).
Make a list of ideas on the board.

Possible sentence frames for student responses (students may answer in oral or written form):

1. _____ grow in the spring.
2. The weather is _____ in spring.
3. _____ are born in spring.



The Bear Dance

Unit 3 Lesson 2

4. What do bears do in spring? Bears _____ in spring.
5. Why is spring important to The Ute?
6. In spring we can _____, _____ and _____.
7. The Bear Dance happens in spring because _____.
8. Women wear _____, _____ and _____ for the Bear Dance.
9. Men wear _____, _____, _____ and _____ for the Bear Dance.
10. Ute Mountain Ute elders play _____ during the Bear Dance.

- Add any new learning to “L” portion of the class’s KWL chart
- Written option:
- Distribute graphic organizers. Students will copy their ideas from the board onto their graphic organizer.
- Use a graphic organizer to facilitate activity, print a blank numbered list prior to lesson for students to write on.
Later, use the sentence frames to write about spring.

Other options:

Using traced hand, bear paw or web graphic organizers, students will write:

- Bear Dance Information
- 5 Senses of Spring
- 5 senses of Bear Dance
- 5 details of Bear Dance

Critical Content:

- Why the Bear Dance is celebrated in spring
- Why it is important to the Ute Mountain Ute Tribe
- Identify key parts of the ceremony and connection to the Circle of Life.

Key Skills:

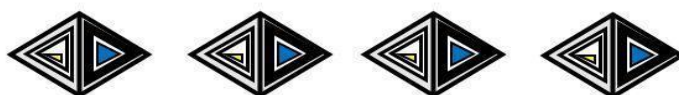
- Recall and organize details
- Write information in graphic organizers
- Identify pictures and vocabulary

Critical Language (vocabulary in English):

1. significance
2. celebrate

Critical Language (vocabulary in Ute):

1. tuwulkwat (significance)
2. nühkavaani (celebrate)



The Bear Dance

Unit 3 Lesson 2

- | | |
|--------------------------------------|----------------------------------|
| 3. spring | 3. tama'riyu (Spring) |
| 4. growth | 4. pa'atümürügay (growth) |
| 5. life | 5. manay'ni (life) |
| 6. change | 6. kümachah'aw(i) (to change) |
| 7. to hibernate (to sleep) | 7. avikyapaani (to sleep/to nap) |
| 8. Bear Dance - "Woman Return Dance" | 8. mamakönühkay (Bear Dance) |
| 9. bear | 9. kwiyagat(ü) (Bear) |
| 10. dance | 10. wü'l (dance) |
| 11. woman | 11. mamach(i) (woman) |
| 12. man | 12. ta'wach(i) (man) |
| 13. child | 13. tuwach(i) (child) |
| 14. regalia | 14. nikara'a (regalia) |
| 15. east | 15. tavamuwisi (east) |
| 16. west | 16. tavayaakwi (west) |
| 17. sound | 17. tuwapak(a) (sound) |

Variations/Extensions:

- Five senses of spring- what we can: see, touch, smell, hear, taste (use - hear, touch, taste, smell, see)- add details using information learned about spring.
- Five senses of the Bear Dance-what we can: see, touch, smell, hear, taste (trace hand, label fingers- hear, touch, taste, smell, see)-then add details using information learned about The Bear Dance-Use one of the graphic organizers provided or one of your choice.
- Five details about Bear Dance- use graphic organizer to write details.

Formative Assessment Options:

- Whole group questioning- assign points or tallies to students for correct answers, have non-participatory students repeat correct answers, details, and vocabulary.
- Student identifies parts of The Bear Dance given verbal descriptions.
- Multiple choice questions or identify/match pictures with vocabulary words.



The Bear Dance

Unit 3 Lesson 2

Possible questions:

- What happens in spring?
- What can we see/feel/smell/taste/touch in spring?
- Who participates in The Bear Dance?
- What time of year is the celebration?
- What do women do during the Bear Dance?
- What do men do during the Bear Dance?
- What might you hear at the Bear Dance?
- What instrument is used at the Bear Dance? Who plays them?
- Where does the Bear Dance take place?

Resources:

- *Nuu-ciu Strong: A Colorado Fourth Grade Resource Guide* pgs. 238-239. (Link: <https://tinyurl.com/4ukd96ra>).
- *The Colorado Experience: The Original Coloradans.* (Link: <https://tinyurl.com/33y8bm8z>).
- Bear Paw Graphic Organizer (Link: <https://tinyurl.com/yd5rzhke>)

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction

- McNeil, L.D. (n.d.). *Ute Indian Bear Dance: Related Myths and Bear Glyphs.* University Writing Program, University of Colorado
<https://spot.colorado.edu/~lmcneil/UteBearDance.pdf>

Fiction

- Kocklars, D. (2012). *Hello Spring!* Strong Nations Publishing.
- Mack, Terri (2013). *Spring Has Come!* Strong Nations Publishing.
- Raczek, L.T. (1995). *The Night the Grandfathers Danced.* Flagstaff, AZ: Northland Publishing Company



The Bear Dance

Unit 3 Lesson 2

Name: _____ Date: _____	LEARNED L
TOPIC	WANT TO KNOW W
	KNOW K

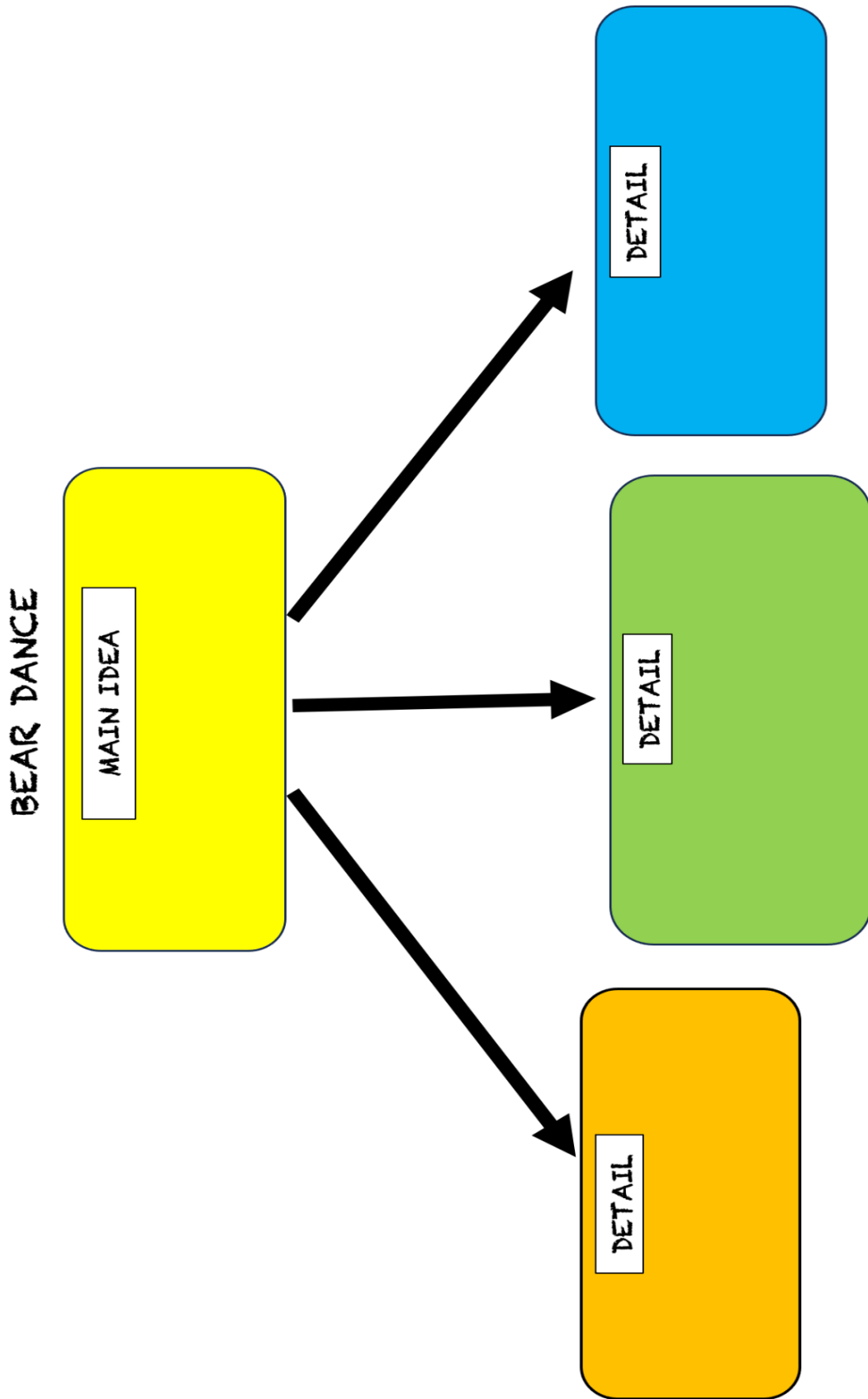
Source: [Paper Trail Design](#)



The Bear Dance

Unit 3 Lesson 2

Student Name: _____



What is a Powwow and What is its Purpose?

Unit 3 Lesson 3

Lesson Overview: Students will learn that a Powwow is an important cultural event for American Indians and the Ute Mountain Ute Tribe. It is an opportunity to connect with family and friends. It is a place to meet new people and to celebrate being who they are through dance.

Inquiry Questions:

- Why is a powwow a special event?
- Why is it important to learn about powwows?

Colorado Academic Standards- Social Studies - Kindergarten

- **History Standard 1 GLE #2**
 - E0a. - Explore differences and similarities in the lives of children and families of long ago and today.

Colorado Academic Standards- Social Studies – 1st Grade

- **History Standard 1 GLE #2**
 - E0a. - Identify similarities and differences between themselves and others.

Materials:

Chart paper and marker for KWL chart

- Start by making a chart. Separate it into three sections. K=Know, W=Want to learn, L=Learned.
- Sorell, T. (2022). *Powwow Day*.
- Venn diagram

Background Knowledge/Contextual Paragraph for Teachers:



It would be helpful if the teacher pre-watched this video *Celebration of Powwow | The Living History of Native American Gatherings* (Link: <https://tinyurl.com/yb42y3m6>). The purpose of a Pow Wow is for people to be together to celebrate usually as a community festival and share their native identities.

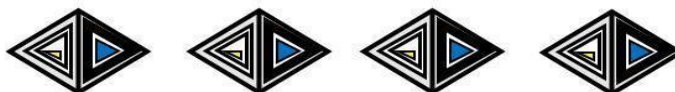


What is a Powwow and What is its Purpose?

Unit 3 Lesson 3

Authentic Materials

Item	Purpose	Who Uses Them
<p>Buckskin</p>	<p>Leather is used for regalia or outfits such as traditional dress.</p> 	<p>Men and women</p>
<p>Satin</p>	<p>Satin is often used for fancy shawls and traditional regalia.</p> 	<p>Women</p>



What is a Powwow and What is its Purpose?

Unit 3 Lesson 3

<p>Beadwork</p>	<p>Beads are used as a traditional form of decoration for many Nations. The style depends on the area and Nation represented</p>  <p>The image shows three vertical strips of colorful beadwork patterns on the left, featuring geometric designs in blue, orange, and white. To the right is a photograph of a person wearing a traditional beaded headdress with large circular ornaments and a beaded necklace.</p>	<p>Men and women</p>
<p>Velvet</p>	<p>Velvet is used for traditional regalia to make dresses and other items.</p>  <p>The image shows two velvet dresses. On the left is a blue velvet dress with white polka dots. On the right is a purple velvet dress with white fringe along the sleeves and hem.</p>	



What is a Powwow and What is its Purpose?

Unit 3 Lesson 3

The Powwow Circle

The circle is an important symbol for American Indian people. The dancers are in the center of a circle. The drums and audience form a circle around them. And the concessions form yet another circle around the gathering. The powwow brings the circle of the people closer together. Closer to their family, friends, and their American Indian culture.

Source: United Tribes Technical College. Powwow: Questions and Answers. Bismarck, ND, 1993.

Powwow Etiquette

The powwow has always been an important gathering. Powwows are still being called today. Some powwows are open to the public. Listen to the announcer. He or she will guide you on what you can and cannot do. Here are some powwow manners for you to know.

- When walking into the powwow, be aware of the dancers who are walking around. Do not touch the dancer's outfit or pick up feathers that may have dropped on the ground.
- Do not walk through the dance arena when people are dancing.
- Watch the dancers from outside the sacred dance circle. Visitors should not enter the circle unless they are invited by the announcer to take part in the intertribal dances.
- When finding a place to sit, remember that many people mark their sitting places with blankets or personal items. Choose seating that has not already been marked.
- Listen carefully to the announcers so that you know what is happening. Announcers will ask people to stand and remain quiet during the Grand Entry, and not take pictures during certain times of the powwow.
- Respect the dance circle and Mother Earth by picking up all litter.
- Take home lots of good feelings and respect for the American Indian way of life and traditions.



What is a Powwow and What is its Purpose?

Unit 3 Lesson 3

Components of a Powwow

- A powwow is a colorful event that involves dancing and drumming.
- The circle is an important symbol to the American Indian people.
- Regalia are an important aspect of celebrating at a powwow.
- Drumming is an important part of the powwow experience.
- People come to the powwows to meet friends, family, and dance.
- Grand Entry usually occurs at the beginning of the powwow.
- Princesses are among the first people to enter the powwow arena.

Source: The Denver March Powwow by Denise Engstrom, M.A. ECE



The Ute Mountain Ute Powwow Grounds.

Picture provided by Alicia Whitehead



What is a Powwow and What is its Purpose?

Unit 3 Lesson 3

Powwow Terms:

1. **Grand Entry:** The parade of dancers that lead each session of the powwow.
2. **Indian Flag:** A staff, spiritual in nature, covered in fur and hung with eagle feathers, which represents a tribe. The flag is carried with honor by a veteran.
3. **Drum Group:** Each drum group includes 5-10 members (and sometimes entire families), a lead singer, and others who can “second” (repeat the lead line with melody on a different or similar key).



Dancers key their movements and footwork to the melody of the song and beat of the drum. Singers have a variety of song styles to allow dancers to show off their style. Dancers will honor drum groups by whistling and that can also mean to repeat a song.

4. **Announcers**-All powwows have an announcer or master of ceremonies. They keep the event going, announce events, and explain exhibition dances.
5. **Arena Directors**-Usually these are honored dancers who keep track of drum order, dance contests and help coordinate contest events.
6. **Arbor**-This is the dance circle surrounded by bleachers and overhead shade, usually tree boughs create the frame. The announcer's stand is usually to the west and entries are on the four points of the compass. Drum locations are marked with numbers.
7. **Contest Dances**- Categories are divided by age ranging from tiny tots to golden age or over 65, gender and dance style. Categories include:
 - a. **The Traditional Dance** is probably the oldest. This dance tells the story of a warrior stalking his prey. These dancers



What is a Powwow and What is its Purpose?

Unit 3 Lesson 3

usually wear ankle bears to scare their enemy or the animal they are tracking. They carry a shield, a weapon - usually a stick - and paint their face in their tribal designs and colors. By the time these dancers are dressed in their regalia (costumes), they're pretty scary looking, which of course is the purpose.

- b. **The Grass Dance** also tells a story. By gliding back and forth and taking steps to represent flattening the grass under their feet, these dancers show how camp was set up and how the ground was leveled for comfort before any home - a teepee or a lodge - was set up.
- c. **The Fancy Dance** takes a true athlete to do well. The Fancy Dance is made up of a series of difficult jumps and twists and lots of fancy footwork done to the beat of the drums. It is a reassuring dance. It showcases a warrior's ability to defend and attack the tribe as needed.
- d. **The Buckskin Dance** is probably the oldest. It is a graceful dance and requires a lot of practice and skill to perform the required steps in time with the beat of the drum.
- e. **The Fancy Shawl Dance** is the story of a butterfly in flight. The steps are complicated and the swirls and twirls must be done, as always, to the precise rhythm of the drum.
- f. **The Jingle Dance** is a fun one to hear and watch, but it had a very serious purpose. It was danced to heal the sick. Today it is danced to remind the tribe of their myths and legends. The regalia (costumes) are full of little metal cones sewn tightly to the garment. These cones clank together, making quite a noise, to scare away evil spirits.
- g. **The Intertribal Dance** is at most pow-wows, everyone can dance the intertribal dance, even tourists! Listen to the announcer. He or she will let you know if there is a dance you can join. If there is, it will be the intertribal dance. This dance is danced the same at any pow-wow, and it's an easy dance to learn.



What is a Powwow and What is its Purpose?

Unit 3 Lesson 3

Unless you are a Native American, you cannot wear regalia, but you can dance in your regular street clothes.

The step is the same for all dancers. Keeping in step with the beat of the drums:

1. On the first beat, you take the ball of your foot and tap it.
2. On the next beat, you place your foot flatly down.
3. On the next two beats, repeat these two actions with your other foot.
4. Repeat steps 1-3. Movement is in a clockwise circle, moving like a clock. Have fun!

Source: Ute Mountain Ute Tribe.

Building Background Knowledge for the Student:

Every year, the Ute Mountain Ute Casino is proud to host the annual Ute Mountain Ute Tribal Powwow at Indian Village. Special events include the Blessing of the grounds and flag raising, Grand Entry, Gourd Dance, and Indian market with vendors for food, arts and crafts.

A powwow is a time of celebration. It's a social gathering of Native Americans from many tribes, and a time to remember customs and traditions. Anyone can attend a pow-wow, but only a real Native American can join in the activities or wear the colorful costumes of their tribes. In Arizona, for example, people from twenty different great Indian tribes - Apache, Hopi, Zuni, Navajo, and others - gather together once a year in Flagstaff, Arizona for one huge Pow-Wow celebration. There are parades and rodeos, war-dances and snake dances, and games of skill.

Guests at a pow-wow gather in a circle. The circle represents unity of life.



What is a Powwow and What is its Purpose?

Unit 3 Lesson 3

Without a drum, there can be no powwow. The drum is at the heart of the celebration. Drums signify the heartbeat of the Native American people. Drums are made of hides stretched over a wood frame. Pow-wow drum making is an art, handed down from generation to generation.

Drums set the rhythm for the dances conducted in the circle. To some people, the dances seem very similar, but each dance has its own unique steps. There are Sneak Up Dances and Blanket Dances and all kinds of dances, some for women and some for men. Dances are often competitions with winners decided by judges.

There are two types of Powwows

1. Traditional - which are smaller gatherings that have songs, dancing, and storytelling.
2. Competition - larger groups with people competing for prizes. They still have songs and dancing. There is a master of ceremonies that tells what is going on during the dance. They even tell about the regalia and what it means.

Source: <https://nativeamericans.mrdonn.org/powwow.html>



The Ute Mountain Ute Powwow Grounds.

Picture provided by Alicia Whitehead



What is a Powwow and What is its Purpose?

Unit 3 Lesson 3

Instructional Procedures and Strategies:

1. Start with the KWL chart.
 - a. Ask students what they know and want to know about powwows.
 - b. Students could draw or write for each section of the chart.
2. Next, ask students “What celebrations do you celebrate with your family?”
3. Show students the Ute Mountain Ute powwow grounds photographs (found in this lesson).
4. To introduce the students to a powwow, show them this short video: Cottonball | How To Pow Wow | CBC Kids (Link: <https://tinyurl.com/56kynvbh>)
5. Ask students what observations they made about powwows after watching the video.
6. Read the book *Powwow Day* by Traci Sorell. (Link: <https://tinyurl.com/yuwrwa9z>).
 - a. Have students discuss the following questions about the book:
 - i. What is a powwow? Have students ever attended one? If so, what was it like? What did they see? If not, what do they think it would be like, based on the text and illustrations of *Powwow Day*? Have students attended other events that are like powwows? If so, in what ways are these events similar or different?
 - ii. What are some of the dances River names in *Powwow Day* by Traci Sorell?
 - b. Have students describe what they may find at a Powwow and explain what they mean by creating flash cards (for example, the drum, dances, regalia, beadwork, etc.)
7. Ask students to explain how a powwow is similar to and different from celebrations their family observes?



What is a Powwow and What is its Purpose?

Unit 3 Lesson 3

- a. Based on their answers have students complete the Venn Diagram
8. Watch the video: Celebration of Powwow | The Living History of Native American Gatherings (Link: <https://tinyurl.com/yb42y3m6>)
9. After viewing the video, have the students discuss the two types of Pow Wows.
 - a. Traditional - which are smaller gatherings that have songs, dancing, and storytelling.
 - b. Competition - larger groups with people competing for prizes. They still have songs and dancing. There is an MC that tells what is going on during the dance. They even explain the regalia and what it means.
10. Have students complete the “L” portion of their KWL chart.

Critical Content:

- The characteristics of a powwow
- The two types of powwows
- Purpose of a powwow
- Authentic materials found in a powwow.
- Parts of a powwow (Grand entry, etc.)
- Types of dances in a powwow

Key Skills:

- Recall characteristics of a powwow.
- Discuss the two types of powwows.
- Summarize the important elements of powwows and cultural traditions.
- Compare and contrast important print/non-print information while using background knowledge to learn about powwows.

Critical Language (vocabulary in English):

- Powwow
- Drum
- Symbol

Critical Language (vocabulary in Ute):

- Powwow is the same word in the Ute language
- papü'n(i) (drum)



What is a Powwow and What is its Purpose?

Unit 3 Lesson 3

Critical Language (vocabulary in English):

- compare/contrast
- similar
- different
- regalia

Critical Language (vocabulary in Ute):

- No Ute word for symbol
- agarü (compare)
- iin(i) (similar)
- kümas (different)
- nikara'a (regalia)

Variations/Extensions:

- If possible, organize a field trip to a powwow or bring in guest speakers to share and demonstrate different types of powwow dances and songs.
- Crafts- The following items can be purchased or used at a Powwow. Feel free to pick which craft works best for your students

- Drum- The drum is an instrument used at a Pow Wow

SUPPLIES:

- Empty cardboard cylinder container (oatmeal containers work great - have parents start collecting these several weeks prior to this lesson)
- White copy paper
- Tape (Packing tape works well)
- Yarn in three different colors
- Watercolor paints and paint brushes
- Scissors
- Glue
- Other items to decorate the drum (googly eyes, colored paper scraps, pom poms, lace, flowers, leaves, feathers, etc.)



PREPARATION INSTRUCTIONS:

1. Help students cover the oatmeal container with white copy paper using the tape to secure it in place. (Don't worry if the paper does not cover all the way to the bottom of the



What is a Powwow and What is its Purpose?

Unit 3 Lesson 3

- container.) *For kinder students you may want to have the containers pre-covered for this craft.
2. Help students cut the yarn long enough to hang around their necks (about 3 feet) and braid it. *If you don't have parent helpers, you may want to have a few already braided.
 3. Use scissors to poke holes in the sides of the container. Thread the yarn through the holes.

STEP-BY-STEP INSTRUCTIONS:

1. Give each child a container and the watercolors. Let them paint their drum. When done, let the paint dry for 15 minutes.
2. Give each student glue and let them glue other student-chosen items onto the drum. *You may want to let the glue dry overnight.
3. After the glue is dry, use scissors to poke the ends of the braided yarn through the holes on the sides of the drum. Tie the ends together inside the container.
4. Put the lid on the drum and let the students play their drum. *They could use it while listening to some Powwow music.

Source: Musical Crafts for Kids: How to Make a Native American Drum (Link: <https://tinyurl.com/35sb7jse>)

- Dream catcher-A dream catcher can be purchased at a Pow Wow

SUPPLIES:

- One paper plate per student
- Scissors
- Hole punch
- Yarn (four 12-inches sections and one 48-inch section)
- Clear tape



What is a Powwow and What is its Purpose?

Unit 3 Lesson 3

- Pony beads
- Feathers
- Markers

DIRECTIONS:

1. Cut a 5-inch circle from the center of the paper plate, leaving the outer rim of the plate intact.
2. Use the hole punch to make a series of holes every inch or so around the inner edge of the ring.
3. Use markers to decorate the ring with patterns and images as desired.
4. Weave the 48-inch piece of yarn through the holes in the inner edge of the ring going across the ring to create a web. Young children can relax and weave this inner section. Secure the beginning and end of the yarn to the back of the ring with clear tape.
5. Use the hole punch to create a single hole at the top of the ring to hang the dream catcher. Make a loop from one of the 12-inch-long strands of yarn, run it through the hole, and knot it to secure it. (You can string a couple of pony beads onto the hanging loop to add some color.)
6. Use the hole punch to create three holes about an inch apart along the bottom edge of the dream catcher. String the remaining strands of yarn through the holes and double knot to secure. Add the pony beads onto the yarn. Knot and then use clear tape to attach a feather to the bottom of each strand.

Source: Super Simple Dream Catcher From a Paper Plate. (Link: <https://tinyurl.com/59vkejkw>)



What is a Powwow and What is its Purpose?

Unit 3 Lesson 3

- Feather Necklaces- Both worn and purchased at a Pow Wow

SUPPLIES:

- Colorful Feathers
- Colorful Cardstock Paper
- Stickers
- Pony Beads
- String or lacing cord
- Tape
- Glue Sticks
- Breakaway Clasps



DIRECTIONS:

1. Cut or punch out two circles per student from scraps of colored card stock. (Any shapes or materials are okay)
2. Attach feathers to one of the circles.
3. Glue a circle on the top of the feathered circle to create a “sandwich”. (You can sandwich feathers between foam-shaped stickers.)
4. Punch a hole into the circle and add a string.
5. Decorate the medallions with stickers or drawings.
6. Add beads to the string. (Use painters tape to hold the necklace to the table so that students won’t pick up the necklace and send beads flying all over the classroom)
7. For safety, Use a breakaway clasp to the end of the strings.

Source: Fine Motor Activity for Kids: Make Feather Necklaces. (Link: <https://tinyurl.com/v7mykemt>)

Formative Assessment Options:

- After learning about powwows you can have students write about a celebration they participated in.



What is a Powwow and What is its Purpose?

Unit 3 Lesson 3

- Use a picture of a powwow and have students write a caption or description of their own.
- You can have students use a Venn diagram to compare and contrast a powwow with another celebration.

Resources:

- Indian Education for All: Your Guide to Understanding and Enjoying Pow Wows (Link: <https://tinyurl.com/2x9pp2ey>)
- Powwow Facts (Link: <https://tinyurl.com/4bxnpy88>)
- Powwow Day (Link: <https://tinyurl.com/msknw6zd>)
- A Day at Powwow (Link: <https://tinyurl.com/bdfc34c9>)
- Video: Powwow dancing styles and meanings (Link: <https://tinyurl.com/ms5x29yr>)

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction

- Boyden, L. (2007). *Powwow's Coming*. University of New Mexico Press.
- Child, B. (2018). *Bowwow PowWow*. Minnesota Historical Society Press.
- Raczek, L.T. (1999). *Rainy's Powwow*. Rowman & Littlefield Publishers, Inc.
- Sorell, T. (2022) *Powwow Day*. Charlesbridge.
- Thundercloud, R. (2022). *Finding My Dance*. Penguin Workshop.

Fiction

- Acron, G. (1993). *POWWOW*. Clarion Books.
- Behrens, J. (1983) *POWWOW*. Childrens Press.
- Braine, S. (1995) *Drumbeat...Heartbeat: A Celebration of the Powwow (We Are Still Here)*. Lerner Pub Group.
- Marra, B. (1996) *Powwow*. Harry N. Abrams.
- Rendon, M. (2013). *Powwow Summer*. Minnesota Historical Society Press.



The Drum

Unit 3 Lesson 4

Lesson Overview:

Students will learn about the musical instruments used by the Ute Mountain Ute Tribe. Students will learn how the Ute Mountain Ute Tribe uses drums during celebrations and healings for various events such as graduations, memorials, birthdays, and inter-tribal gatherings. Students will explore background information on the musical origin of powwows and how the Ute Mountain Ute drum relates to modern instruments -such as the percussion frame drum instrument.

Inquiry Questions:

1. What is music?
2. What makes an instrument an instrument?
3. How is music created?
4. How can music help you tell stories?
5. Where else can you find music patterns?

Colorado Academic Standards - Music - Kindergarten

- **Music Standard 2. Creation of Music**
 - **Prepared Graduates:** 4. Compose, improvise, and arrange sounds and musical ideas to communicate purposeful intent.
 - **Grade Level Expectation:** 1. Compose, improvise, and arrange simple patterns using rhythm and/or pitch.
- **Evidence Outcomes**
 - **Students Can:**
 - a. **Compose** a short pattern to represent a character or idea in a story or poem.
 - b. **Improvise** sound effects and simple patterns to stories and poems.

Materials:

- Percussion Frame Drum. If one is not available, you can use Native American Frame Drum Rhythms - video. (Link: <https://tinyurl.com/3j93j4ad>)



The Drum

Unit 3 Lesson 4

- Music CD entitled, Utes Traditional Ute Songs -Track 7: *Northern War Dance Song* by Jim L. Box (Link: <https://tinyurl.com/2v5rz4en>)
- Images: *Drum A History of the Northern Ute People* (Page 153 on the PDF) (Link: <https://tinyurl.com/yvvr86ca>)
- Images: Percussion Frame Drum (Link: <https://tinyurl.com/nrsy7722>)

Background Knowledge/Contextual Paragraph for Teachers:

Music is an important part of the Ute Mountain Ute Tribe. Music has religious and spiritual importance. It can provide history through the use of storytelling. The Ute Mountain Ute Tribe, along with other indigenous communities, uses a drum to conduct songs during a powwow. A powwow is an inter-tribal gathering that includes drumming, dancing, and singing. The drum is a percussion instrument that produces sound by being struck with a stick or sticks. The drum is made from wood and is often covered in rawhide such as cow or buffalo. The drum can seat about eight men who strike their stick or rod on the rawhide. The stick or rod usually has a leather handle and a padded leather top.



Building Background Knowledge for the Student:

1. Ask students the inquiry questions and record answers to reflect on after lesson:
 - a. What is music?



The Drum

Unit 3 Lesson 4

- b. What makes an instrument an instrument?
 - c. How is music created?
2. Let students listen to the seventh track song from the CD, Utes Traditional Ute Songs. The song is entitled, *Northern War Dance Song* (start at beginning and end at 01:00). (Link: <https://tinyurl.com/2v5rz4en>)
3. Listen to the specific part of the song. Have students try to tap their lap to the beat of the drum. When finished, ask students:
 - a. What did you notice?
 - b. What sounds did you hear?
 - c. What kind of instruments do you think you heard?
 - d. How do you think the sounds were being made?
 - e. What kind of rhythm was being produced? Fast? Slow?
4. Explain to students that music is important to the Ute Mountain Ute Tribe. Music can tell stories of the past and celebrate new beginnings as well as healings. The drums are important to the Ute Mountain Ute Tribe because they signify the heartbeat of Mother Earth. The drums used during a powwow brings together various tribes and allows an opportunity to connect with family and friends. The lesson today will focus on the instruments used during a powwow and how it relates to other instruments in the world.

Instructional Procedures and Strategies:

1. Show the image of the drum on page 153 (Link: <https://tinyurl.com/yvvr86ca>)
2. Ask the students:
 - a. What is in the middle of the men?
 - b. What shapes do you notice in the middle of the men?
 - c. What do you think the men are holding?
 - d. What do you think the objects are used for?
 - e. Why do you think the men are holding the objects?
 - f. Why do you think the men are sitting around the big object?

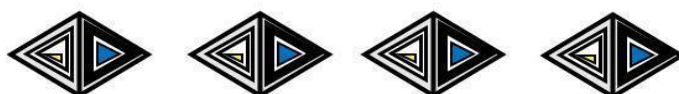


The Drum

Unit 3 Lesson 4

- g. What kind of sounds do you think you'll hear from the objects?
 - h. What do the objects look like they're made from?
 3. Explain to students that the objects are called a drum and a rasp. Tell students you will play a clip of men using the drum and rasp. Listen to the instrument and think of what kind of sound you hear. Play the *Northern War Dance Song* again (start at beginning and end at 01:00) (Link: <https://tinyurl.com/2v5rz4en>) and ask:
 - a. What does the drum sound like?
 - b. Why do you think we need the rasp for the drum?
 - c. How do you think you use both instruments?
 4. Show the image of the drum on page 153: (Link: <https://tinyurl.com/yvvr86ca>)

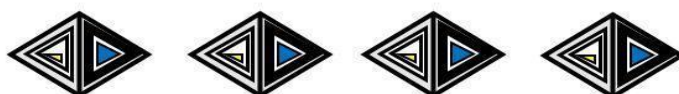
Explain to students that the drum and rasp are sacred to the Ute Mountain Ute Tribe because it can express celebrations, emotions, stories, and help social and war dances of the past. The drums are often accompanied by a rasp. The rasp helps create the sound coming from the drum.
 5. Explain to students that the drum and rasp are used by holding the rasp and striking it on the drum to create a beat. Have students practice drum movement by counting to 10 and tapping their lap fast and slow.
 6. Think Pair Share. Ask students to turn to a partner and ask:
 - a. What do you know about the drum and rasp?
 - b. How do you use the drum and rasp?
 - c. What sound does the drum and rasp make?
 - d. Why do you think the drum and rasp make a deep sound?
 7. Explain to students that the drum and rasp is one of many instruments used by the Ute Mountain Ute Tribe. Although it has significance to the tribe, there are other instruments that are similar in the world.



The Drum

Unit 3 Lesson 4

8. Show students the *Percussion Frame Drum* and the image of the drum on page 153: (Link: <https://tinyurl.com/yvvr86ca>). Tell students to look at both instruments and ask:
 - a. What do you notice about the instruments?
 - b. How are the instruments the same?
 - c. How are the instruments different?
 - d. What are the instruments made out of?
9. Hold the *Percussion Frame Drum*. If one is not available, you can use *Native American Frame Drum Rhythms - video*. (Link: <https://tinyurl.com/3j93j4ad>) Tell students to listen to the sound it makes and ask:
 - a. What sound do you hear?
 - b. How does the sound relate to the Ute Mountain Ute Drum?
 - c. Is the frame drum the same as the Ute Mountain Ute Drum? How so?
 - d. Is the frame drum different from the Ute Mountain Ute Drum? How so?
 - e. How do you use both instruments?
10. After investigation, tell students the percussion frame drum makes a similar sound which is created by striking the stick to the drum. The percussion frame is similar to the Ute Mountain Ute drum and rasp because both instruments have a top covering and a stick to produce sound. Although one makes a light sound and the other makes a deep heavy sound, they both produce sounds.
11. Have students hold the percussion frame drum if one is available and strike it a few times before passing it on to another.
12. Play the *Northern War Dance Song* again (start at beginning and end at 01:00) (Link: <https://tinyurl.com/2v5rz4en>) and play the percussion frame drum for 10 seconds. Think Pair Share. Ask students to turn to a partner and ask:
 - a. What do you know about the drum and rasp?
 - b. How do you use the drum and rasp?



The Drum

Unit 3 Lesson 4

- c. What sound does the drum and percussion frame drum make?
 - d. What are the instruments made out of?
13. Explain to students that the drum and rasp is one of many instruments used during the Ute Mountain Ute songs. Although it has significance to the tribe, there are other instruments that are similar like the percussion frame drum.
14. Explain to students that they will reflect on their responses to *What is music? What makes an instrument an instrument?* Help students understand misconceptions and clarify confusions.
15. End the lesson with the question: *How can music tell stories?*
16. Explain to students that the drum used during a powwow is important to the Ute Mountain Ute Tribe. The music of the powwow is used to celebrate new beginnings and bring healing. The drum beat in powwows is the heartbeat of Mother Earth. The drum should always be treated with respect because it brings balance to the world and honors the strength and resilience of the Ute Mountain Ute Tribe as well as other indigenous communities. The drum and rasp are vital to the Ute Mountain Ute because it symbolizes expression.
17. Have students create their own song using one of two methods:
 - a. Create a 30 second instrumental song using the percussion frame drum. No lyrics are needed; however, the song should tell an instrumental story with a beginning, middle, and end.
 - b. Create a 30 second song with lyrics using the percussion frame drum instrument. The lyrics should tell a short story with a beginning, middle, and end.

With either method, have students answer the following questions after they present their story telling song:

- i. What instrument did you use?
- ii. What is your song about?
- iii. Why did you choose your song?



The Drum

Unit 3 Lesson 4

Critical Content:

- The importance of musical instruments used in the powwow and other Ute Mountain Ute songs
- The purpose of the drum and rasp
- The comparing and contrasting of drum and percussion frame drum instrument

Key Skills:

- Listen for understanding
- Discuss musical elements within a powwow and other Ute Mountain Ute songs
- Analyze two types of instruments
- Create a song with a specific purpose and explain the meaning behind it

Critical Language (vocabulary in English):

- Drum
- Rasp
- Percussion Frame Drum
- Instrument
- Sound
- Music

Critical Language (vocabulary in Ute):

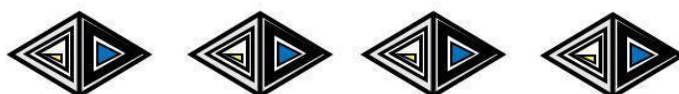
- papü'n (i) (Drum)
- No Ute word for rasp
- No Ute words for percussion, frame, or drum
- chirihnap(ü) (instrument)
- tuwapak (a) (Sound)
- yagat'i (Music)

Variations/Extensions:

Students can create a song using the percussion frame drum instrument and incorporate their own thoughts to tell a story or represent expression. Students need to be able to identify the musical instrument the percussion frame drum is replacing and describe why they chose their song.

Formative Assessment Options:

- Students will play their song and have the peers ask: *What is your song about? Why did you choose your song? What instrument did you use?*
- Students will describe drum and rasp and how it relates to the powwow and other Ute Mountain Ute songs.



The Drum

Unit 3 Lesson 4

- Students will compare and contrast the Ute Mountain Ute drum and percussion frame drum instruments using a Venn diagram

Resources:

- Music CD entitled, Utes Traditional Ute Songs -Track 7: *Northern War Dance Song* by Jim L. Box (Link: <https://tinyurl.com/2v5rz4en>)
- Images: *Drum A History of the Northern Ute People* (Page 153 on the PDF) (Link: <https://tinyurl.com/yvvr86ca>)
- Images: Percussion Frame Drum (Link: <https://tinyurl.com/nrsy7722>)

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction

- *Raczek, Linda Theresa (1999). Rainy's Powwow.* UNKNO Publishing.

Fiction

- *Behrens, June (1983). Powwow: Festivals and Holidays.* Childrens Press.



Social Turkey Dance singers at Uinta Basin Industrial Convention, ca 1933
Left to right: Harvey Miana, Ben Tavaghiets, Billy Champoose, Ulysses Grant, Johnson Wepsock.
The man on the left is beating the drum with a rasp which is traditionally rubbed with a piece of bone to produce music for the Bear Dance. (Photograph from the Leo C. Thorne Collection, Vernal, Utah)



The Drum

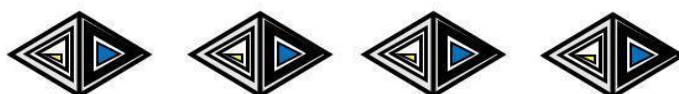
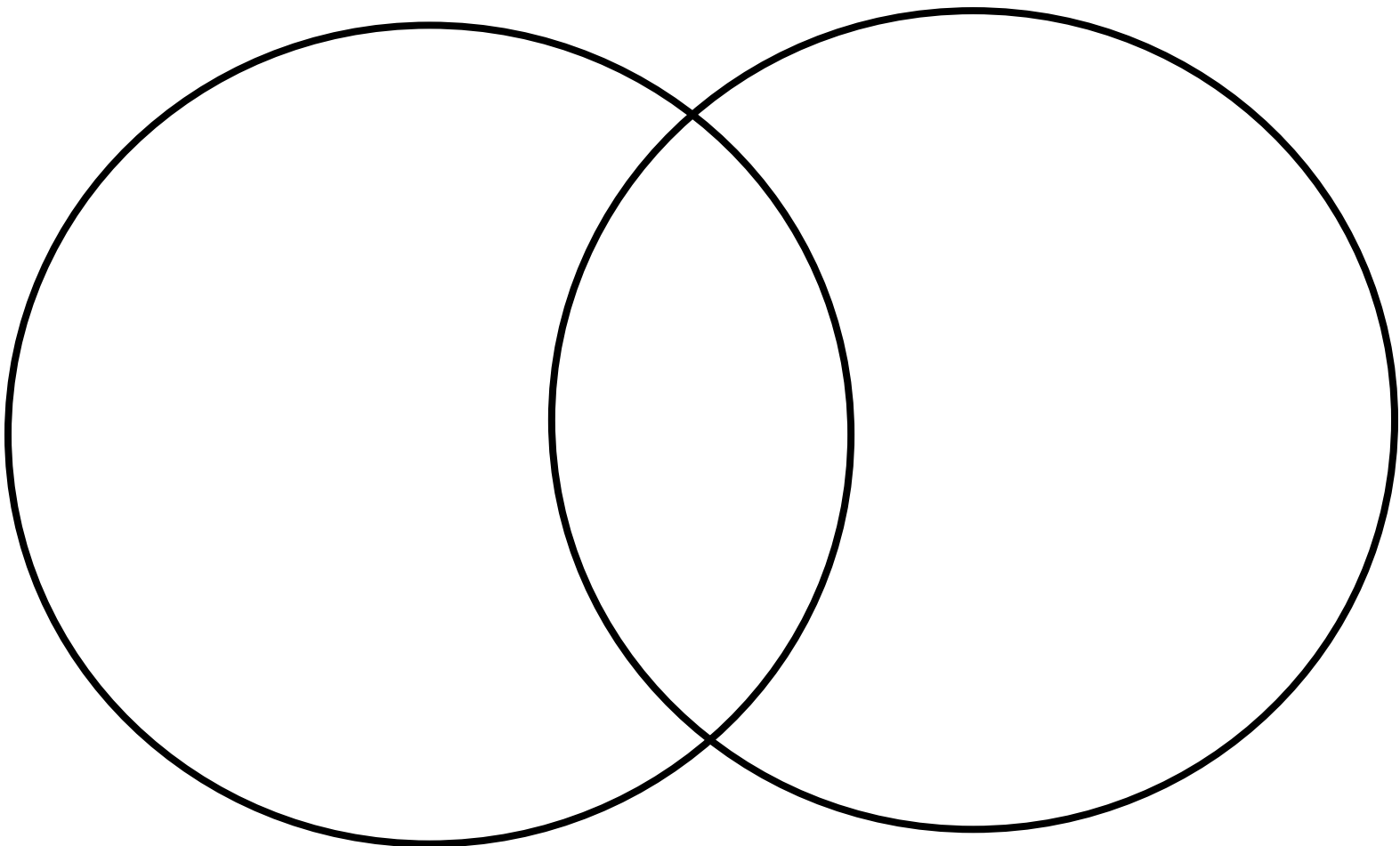
Unit 3 Lesson 4

Name: _____

I can compare and contrast the Ute Mountain Ute Drum and Percussion Frame Drum.

Ute Mountain Ute

Percussion Frame



Morache

Unit 3 Lesson 5

Lesson Overview:

Students will learn about the musical instrument used yearly during the Bear Dance which the Ute Mountain Ute Tribe celebrates in the Spring. Students will explore background information on the musical origin of the Bear Dance and how the rubbing stick relates to modern instruments -such as the percussion wooden frog instrument.

Inquiry Questions:

1. What is music?
2. What makes an instrument an instrument?
3. How is music created?
4. How can music help you tell stories?
5. Where else can you find music patterns?

Colorado Academic Standards - Music - Kindergarten

- **Music Standard 2. Creation of Music**
 - **Prepared Graduates:** 4. Compose, improvise, and arrange sounds and musical ideas to communicate purposeful intent.
 - **Grade Level Expectation:** 1. Compose, improvise, and arrange simple patterns using rhythm and/or pitch.
- **Evidence Outcomes**
 - *Students Can:*
 - a. **Compose** a short pattern to represent a character or idea in a story or poem.
 - b. **Improvise** sound effects and simple patterns to stories and poems.

Materials:

- Hand Percussion Wooden Frog. (Link: <https://tinyurl.com/u58m2spt>)
- Morache and rubbing stick (Notched Stick) (Link: <https://tinyurl.com/yjjur2en>)



Morache

Unit 3 Lesson 5

- Bear Dance Video entitled, *Bear Dance 2016* (Link: <https://tinyurl.com/mveap97j>)
- Images: Musical Rasp and Rubbing Stick. (Link: <https://tinyurl.com/8jmf7yu>)

Background Knowledge/Contextual Paragraph for Teachers:

Music is an important part of the Ute Mountain Ute Tribe. Music has religious and spiritual importance. It can provide history through the use of storytelling. The Ute Mountain Ute Tribe uses a morache to conduct the Bear Dance songs. The morache is a notched stick rattle with a resonator that is used to produce the sound of a bear. It is played by rubbing a stick or bone across the longer stick (morache) with notches cut into its side. The sound is resonated by placing one end of the longer stick (morache) on a piece of shallow zinc surface.

The person holding the morache then moves the stick or bone rapidly up and down to produce the sound of a bear.



Pictures provided by Eureka Productions

Building Background Knowledge for the Student:

Ask students the inquiry questions and record answers to reflect on at the end of the lesson:

1. What is music?



Morache

Unit 3 Lesson 5

2. What makes an instrument an instrument?
3. How is music created?
4. How can music help you tell stories?
5. Show students the Bear Dance Video entitled, *Bear Dance 2016* (Link: <https://tinyurl.com/mveap97j>), to show the students a contemporary example of the Bear Dance (start at 00:29 and end at 00:45).
6. Watch the specific part of the video and ask students:
 - a. What did you notice?
 - b. What were the people doing?
 - c. What were the sitting men doing in the video?
 - d. What kind of instruments did you notice?
 - e. What kind of sounds did you hear?
 - f. How were the sounds being made?
7. Explain to students that music is important to the Ute Mountain Ute Tribe. Music can tell stories of the past and celebrate new beginnings. The Bear Dance is an important aspect to the Ute Mountain Ute Tribe because it celebrates the coming of Spring and understanding that nature is important and vital to life. The lesson today will focus on the instrument used for the Bear Dance and how it relates to other instruments that imitate a familiar sound.

Instructional Procedures and Strategies:

1. Show the image of the *musical rasp and the rubbing stick*. Ask the students:
 - a. What do you think the objects are used for?
 - b. What do you notice about the objects?
 - c. Did you see the objects in the video we watched?
 - d. What kind of sounds did you hear from the objects?
 - e. What do the objects look like they're made from?
 - f. Why do you think the longer object has notches?
2. Explain to students that the objects are called a morache and rubbing stick. Tell students you will play a clip of men using the morache and rubbing stick. Listen to the instrument and



Morache

Unit 3 Lesson 5

think of an animal it sounds like. Play the Bear Dance Video again (start at 00:29 and end at 00:45) and ask:

- a. What animal does the morache and rubbing stick sound like?
 - b. How do you know it sounds like that animal?
 - c. How do you think you use the instrument?
 - d. Can you think of another instrument that makes a similar sound?
2. Show the image of the *musical rasp and the rubbing stick* (Link: <https://tinyurl.com/yjjur2en>). Explain to students that the morache and rubbing stick is sacred to the Ute Mountain Ute Tribe because it depicts the sound of a bear. The bear is important to the Ute Mountain Ute Tribe because a bear taught a young man the songs of the bear. When the young man learned the songs of the bear, he returned to his people and taught them the dance and songs -in which the students watched in the video.
3. Explain to students that the morache and rubbing stick produces sound by holding the notched stick and rubbing it with the stick. Explain that the rubbing stick can be a stick or bone -in this case, we're exploring a wooden stick. The sound of a bear is made by constantly rubbing from the top to the bottom. It creates a roaring, thundering, or growling sound. Have students practice movement by holding out their left arm straight (morache) and rubbing their right hand in a fist up and down while counting to 10 with each rub.
- Teacher Note:** Students can make their own Morache instrument. Instructions can be found at the end of the lesson.
4. Think Pair Share. Ask students to turn to a partner and ask:
- a. What do you know about the morache and rubbing stick?
 - b. How do you use the morache and rubbing stick?
 - c. What sound does the morache and rubbing stick make?



Morache

Unit 3 Lesson 5

- d. Why does the morache and rubbing stick sound like a bear?
5. Explain to students that the morache and rubbing stick is one of many instruments used during the Bear Dance. Although the morache and rubbing stick has significance to the tribe, there are other instruments that imitate familiar sounds.
6. Show students the *Hand Percussion Wooden Frog* and image of the *musical rasp and the rubbing stick* -. If you do not have a *Hand Percussion Wooden Frog*, then see *Croaking Frog Wooden Instrument Demo* (Link: <https://tinyurl.com/4u9htcfr>). Tell students to look at both instruments and ask:
 - a. What do you notice about the instruments?
 - b. How are the instruments the same?
 - c. How are the instruments different?
 - d. What do you think the instruments are made out of?
7. Hold the *Hand Percussion Wooden Frog*. Tell students to listen to the sound it makes and ask:
 - a. What sound do you hear?
 - b. How does the sound relate to the morache and rubbing stick?
 - c. Is the wooden frog the same as the morache and rubbing stick? How so?
 - d. Is the wooden frog different from the morache and rubbing stick? How so?
 - e. How do you use the wooden frog instrument?
8. After investigation, tell students the hand percussion wooden frog makes a “ribbit” sound which is created by scratching the wooden beater on the frog’s back. The wooden frog is similar to the morache and rubbing stick because both instruments have notches and a stick to produce sound. Although one makes a bear sound and the other makes a frog sound, they both produce sounds of animals.
9. Have students sit in a circle. Watch students hold the wooden frog and rub it a few times before passing it on to another.



Morache

Unit 3 Lesson 5

10. Play the *Bear Dance* Video again (Link: <https://tinyurl.com/mveap97j> start at 00:29 and end at 00:45) and play the wooden frog for 10 seconds. Think Pair Share. Ask students to turn to a partner and ask:
 - a. What do you know about the morache and rubbing stick, and wooden frog?
 - b. How do you use the morache and rubbing stick, and wooden frog?
 - c. What sound does the morache and rubbing stick, and wooden frog make?
 - d. What are both the instruments made out of?
 - e. Can both instruments use bones as a rubbing stick? Why or why not?
11. Explain to students that the morache and rubbing stick is an instrument used during the Bear Dance. Although it has significance to the tribe, there are other instruments that imitate familiar sounds.
12. Reflect on the inquiry questions from the beginning of the lesson. Explain to students that they will reflect on their responses to *What is music? What makes an instrument an instrument? How is music created?* Help students understand misconceptions and clarify confusions.
13. End the lesson with the question: *How can music tell stories?*
14. Explain to students that the Bear Dance is important to the Ute Mountain Ute Tribe. The music of the Bear Dance is a celebration of the spring and new beginnings. The song of the Bear Dance honors the bear by remembering how the bear brought strength and protection to the Ute Mountain Ute Tribe. The morache and rubbing stick is vital to the Bear Dance because it symbolizes the sound of a bear. When the two young males came across a bear in the forest, the bear was growling and clawing on a tree. The musical instruments provide respect to the sacred bear.



Morache

Unit 3 Lesson 5

Critical Content:

- The importance of musical instruments used in the bear dance
- The purpose of the morache and rubbing stick
- The comparing and contrasting of morache and wooden frog instrument

Key Skills:

- Listen for understanding
- Discuss musical elements of the Bear Dance
- Analyze two types of instruments
- Create a song with a specific purpose and explain the meaning behind it

Critical Language (vocabulary in English):

- Bear Dance
- Morache
- Resonator
- Rubbing Stick
- Wooden Frog
- Instrument
- Sound
- Music

Critical Language (vocabulary in Ute):

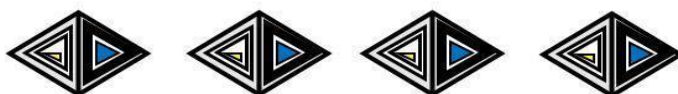
- mamakönühkay (Bear Dance)
- Morache (morache)
- No Ute word for resonator
- ivich(i) (stick)
- avich(ü) (wooden)
- pahkwan (frog)
- yagatimi'no (Musical Instrument)
- tuwapak (a) (Sound)
- yagat'i (Music)

Variations/Extensions:

- Students can create their own instrument to tell a story, possibly another instrument that imitates an animal sound.
- Students can create a song using the wooden frog instrument and incorporate their own thoughts to tell a story or represent nature -like the Bear Dance. Students need to be able to identify the musical instrument the wooden frog is replacing and describe why they chose their song.

Formative Assessment Options:

- Have students create their own song using one of two methods:



Morache

Unit 3 Lesson 5

- Create a 30 second instrumental song using the wooden frog. No lyrics are needed; however, the song should tell an instrumental story with a beginning, middle, and end.
- Create a 30 second song with lyrics using the wooden frog instrument. The lyrics should tell a short story with a beginning, middle, and end.

With either method, have students answer the following questions after they present their story telling song:

- What instrument did you use?
- What is your song about?
- Why did you choose your song?
- Students will play their song and have their peers ask: *What instrument did you use? What is your song about? Why did you choose your song?*
- Students will describe morache and rubbing stick and how it relates to the Bear Dance
- Students will compare and contrast the morache and rubbing stick, and wooden frog instrument using a Venn diagram

Resources:

- Music CD entitled, *Utes Traditional Ute Songs -Track 1 - 3: Ute Bear Dance Song by Eddie Box Sr.*
- Image: Musical Rasp and Rubbing Stick

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction

- N/A

Fiction

- N/A



Morache

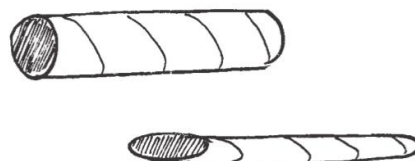
Unit 3 Lesson 5

Make Your Own Morache Instrument

You will need:

Paper towel cardboard tubes
Toilet paper cardboard tubes
scissors
paper punch
small string or piece of leather lacing

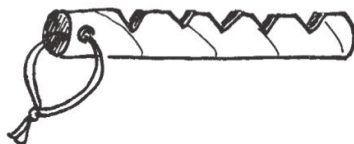
1. Lay the paper towel tube down on the table and flatten it with your hands.



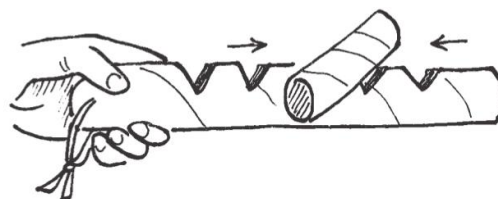
2. Draw a series of "V"s down the length of the stick like this. Use your scissors to cut the "V"s out of the cardboard.



It will look like this when you hold it in front of you.



3. Use the paper punch to put a hole at the end of cardboard tube. Lace a piece of string or leather lacing through the hole and tie it.



4. Use another cardboard tube and brush it back and forth across the notches of your Moache. This will make a clicking sound. The Ute used the moache to mimic the sounds a bear makes when he awakened from his winter sleep.



Morache

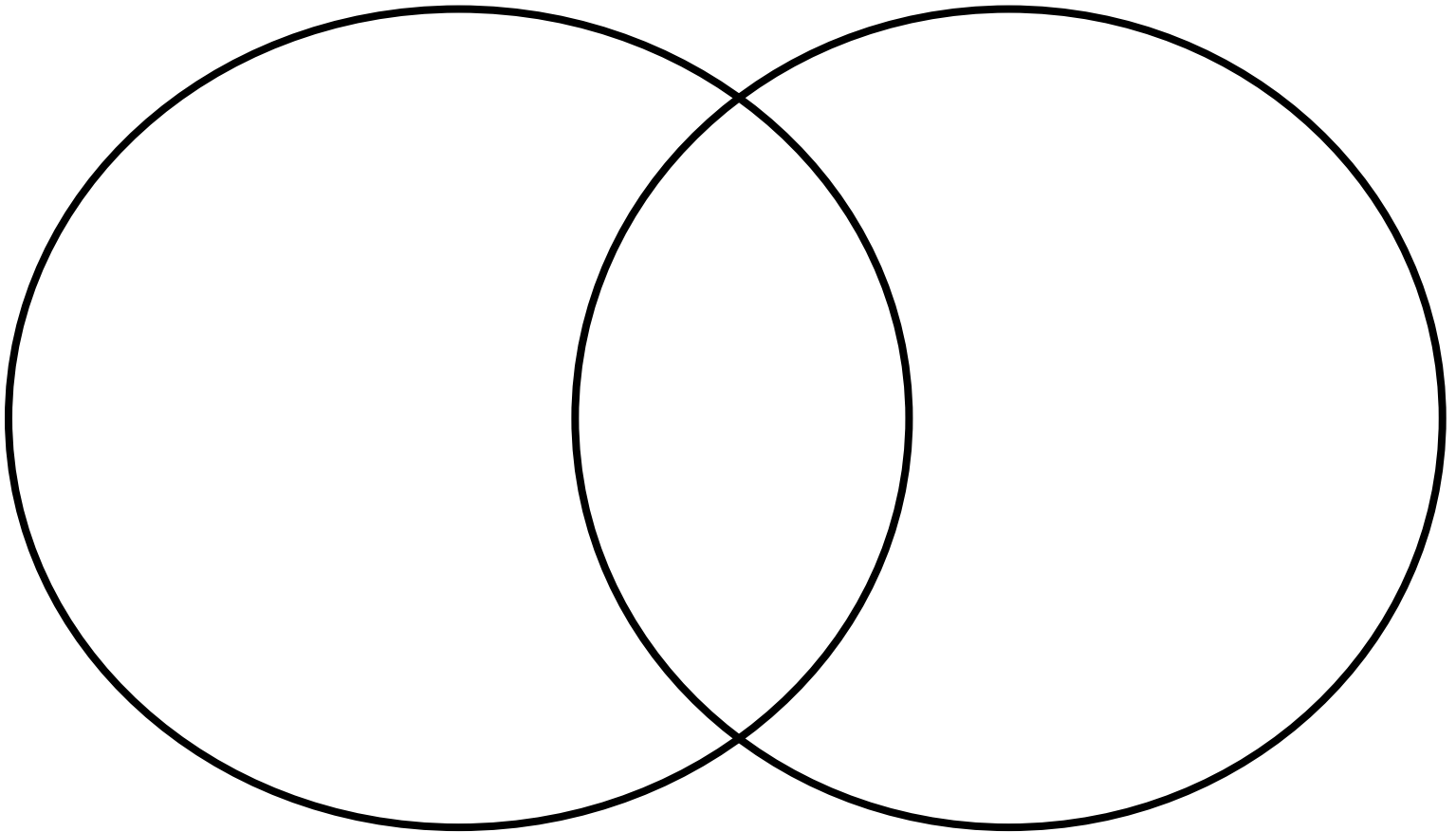
Unit 3 Lesson 5

Name: _____

I can compare and contrast the morache and rubbing stick to the wooden frog instrument.

Morache and Rubbing Stick

Wooden Frog Instrument



Morache

Unit 3 Lesson 5

Musical Rasp and Rubbing Stick,
early 1900s



Ute artist, Morache and rubbing stick, early 1900s. Wood, paint, and antler; 23½ x 2 in. (morache), 10¼ x 1¼ in. (rubbing stick).

Denver Art Museum: Native Arts acquisition fund, 1951.72A-B.

Photography © Denver Art Museum.

Source: Used with permission from the Denver Art Museum

<https://denverartmuseum.org/object/1951.72A-B>



The Circle of Life

Unit 4 Lesson 1

Lesson Overview:

Students will learn the significance of The Circle of Life in the Ute Mountain Ute culture. They will create their own Circle of Life image to better understand its meaning: the 4 seasons, the cycle of life and all things living.

Inquiry Questions:

1. What do you see, feel, smell, hear and taste during each of the 4 seasons?
2. What do you experience during each season?
3. What does the word “life” mean to you? How do you know when someone or something is living?

Colorado Academic Standards–Social Studies–Kindergarten:

- **History Standard 1: GLE #1**
 - Ask questions and discuss ideas about the past
- **History Standard 1: GLE #2**
 - Understand that the sequence of events is important when describing the past.

Colorado Academic Standards - Reading, Writing, and Communicating -1st Grade

- **Oral Expression and Listening Standard 1:**
 - Participate in collaborative conversations with diverse partners about grade 1 topics and texts with peers and adults in small and larger groups. (CCSS: SL.1.1)

Materials:

- Picture of a fall, summer, winter, and spring scene.
- A white paper plate for each student
- Crayons, markers, or paint for each student (black, red, and yellow colors)
- Scissors for each student
- Glue for each student



The Circle of Life

Unit 4 Lesson 1

- Pictures of people in each of the four stages of life: Youth, Golden Years/Elder, Infancy, and Adulthood
- Four paper bags for each student: one red, one yellow, one white, and one black paper bag
- A variety of magazines to cut images of the 4 seasons and the 4 stages of life (preferably 3 magazines per student)

Background Knowledge/Contextual Paragraph for Teachers:

The Circle of Life is ever-present in Ute culture. It demonstrates the interconnectedness of the Ute People and nature.

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

The Circle of Life symbolizes all aspects of life. The Circle represents the Cycle of Life from birth to death of people, animals, all creatures, and plants. The Ute People understand this cycle. They see its reflection in all things. This brings them great wisdom and comfort.

The Circle of Life is a central theme of Ute life, and it is captured visually throughout daily life. The Ute people have a unique relationship with the land, plants, and all things living. The Circle of Life represents the unique relationship in its shape, colors, and reference to the number four, which represents ideas and qualities for the existence of life.

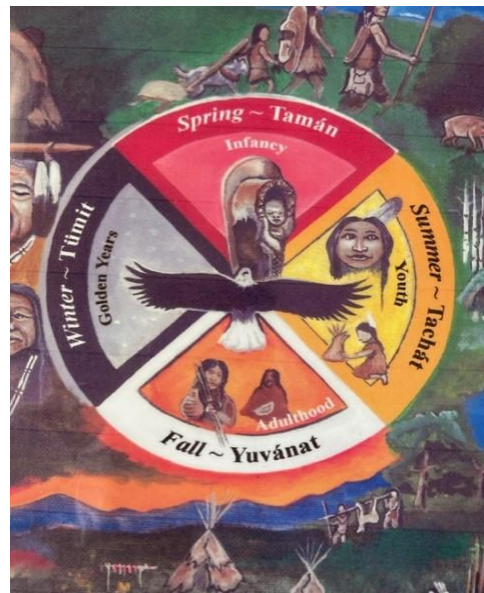
The Circle is divided into four sections. In the Circle of Life, each section represents a season: summer is yellow, spring is red, fall is white, and winter is black. The Circle of Life joins together the seasonal cycles and the life cycles. Spring represents Infancy, a time of birth, of newness-the time of "Spring Moon, Bear Goes



The Circle of Life

Unit 4 Lesson 1

Out.” Summer is Youth. This is a time of curiosity, dancing, and singing. Fall represents Adulthood, the time of manhood and womanhood. This is the time of harvesting and of change - “When Trees Turn Yellow” and “Falling Leaf Time.” Winter begins for gaining wisdom and knowledge - of “Cold Weather Here.” Winter represents Old Age; a time to prepare for passing into the spirit world.



The circle is also an interpretation of the yearly passages of Ute people between their seasonal homes.

Leaving winter camps in spring to travel into the mountains as the snow melted, Ute families followed the animals essential to their way of life. In the fall, the Ute would leave their summer home locations and begin to make their way back to their winter homesteads in lower elevations. Their journeys were marked by the ebb and flow of the four seasons.

The Circle of Life is the rich cultural and spiritual heritage of the Ute. This heritage is still alive in the life cycle and seasonal cycles of today. It still is alive within the harmony of nature. It is reflected in the acknowledgement and practice of honoring and respecting all things, people, and relationships. The Circle design can be found on the back of traditionally made hand drums. These drums are important ceremonial instruments for the Ute People today.

Building Background Knowledge for the Student:

LIFE in the EARLY TIMES

Life in the early times was very hard for the Ute People; they did not grow corn and squash in large fields like the ancient cliff



The Circle of Life

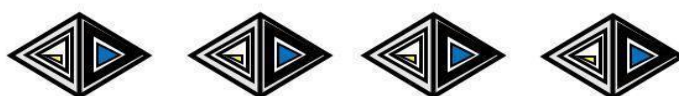
Unit 4 Lesson 1

dwellers. Their food came mostly from the wild animals that they hunted and from plants and berries that they gathered. The Utes spent much of the year moving from place to place looking for food. When the high mountain passes became covered with drifts of snow, the Utes left the mountains to look for food in the valleys and hills, and sometimes even traveled east to hunt on the plains.

Before the Ute People had horses, moving from camp to camp during the winter was hard work. The only way to carry their possessions was on their backs. When the new camp was set up, the men hunted while the women looked for plants and berries. They did not always find enough food to eat. The Ute bands were often hungry during the long winters of the Colorado high desert plateau.

During these hard times, the families often traveled alone. Each family had its own favorite trails down through the mountains with its own hidden berry patches and hunting grounds. Ute families were larger than most families of today; besides the father, mother, and children, there would be at least one pair of the children's grandparents and maybe an aunt and uncle along with their children and some adopted cousins. A family of this size was very useful. The grandparents could take care of the children while the fathers hunted and the mothers looked for berries, onions, and other types of food. It was important to have the grandparents living with the family. The Utes believed that the grandparents were the wisest of the elders and could teach their children the ways of the Ute People.

At mealtime, the oldest person of the family was the first to be served. To take a drink before an older person did so or speak before he did was considered to be bad manners. When it was time to move camp, it was the grandfather who would say, "We must go on to the next place. There is no more food here."



The Circle of Life

Unit 4 Lesson 1

Camp life was good for the children. Their grandparents spent all day watching them play and often spoiled them. Ute parents did not believe in spanking their children when they are bad. They thought it was enough to warn them that an evil spirit would come to get them if they misbehaved. After all, in that hard life, they would not be children long. Everyone knew that the young children would soon begin to help the family.

From the time a Ute girl was very young, her grandmother would teach her how to search for food and help her mother. Some of the chores for the little girls were to dig roots, find berries, and gather wood for the fire. The boys would learn, usually from an uncle or grandfather, how to hunt deer and antelope or clear a new campground for the teepees. By the time the children were fourteen or fifteen, they could do most of the work a grown-up could do.

QUESTION: What do we need to live? (food, water, air and shelter)

SPRINGTIME and the BEAR DANCE

When spring came and the last of the snows were falling in the mountains, the Ute People prepared for the special time of the year. This was the time when each family and band met together for celebrations. It would be a happy time of visiting, dancing, wedding celebrations, storytelling, and playing games. Many of the people in the seven Ute Bands may not have even seen the others during the harsh winter unless they were attacked by an enemy tribe. So springtime would be the time for a great celebration. It would all begin with the **Bear Dance**.

The Ute People had a story about how they first learned the Bear Dance. They said that a man went to sleep and had a dream about a bear. He dreamed about a place in the mountains, a bear would teach him something of great strength. When he woke up, he went up to the mountain and saw a bear dancing back and forth. The bear spoke to the man who listened to his words



The Circle of Life

Unit 4 Lesson 1

of wisdom and then the bear taught him how to do this dance and to sing the Bear Dance song. The man came home and taught the dance and song to his people.

Every spring after that, the Utes gathered for this important celebration. The Ute People have always loved to sing and dance and play games. They often danced before traveling to a new camp and then again when they arrived at the new encampment. In the early days the Bear Dance was their favorite, but they knew many other dances. They liked the Bear Dance because they felt it was a dance of strength which usually lasted for several days and which always ended with a great feast.

For the Bear Dance, the Ute People played and sang to the music of the morache or rasp. The music of the morache is supposed to sound like a bear waking from his long winter nap. The Bear Dance became a favorite of other Indian tribes, who learned it from the Ute People.

QUESTIONS: When is spring? What do you think of when you think of spring? What do you experience?

SUMMER

When the snow began to melt in the mountains, the Ute People would return to their summer homes. They went back to the valleys and parks where the wild flowers were blooming and the streams ran clear and cold. This was a good time of the year for the people. For them, it meant more to eat during the summer. Besides the wild onions and small potatoes, they could also eat the fruit of the yucca plant. It was shaped like a banana and was later called the "Ute Banana." They also found ripe berries, chokecherries, and grass seeds. These were sometimes dried, ground up, and mixed with other foods.



The Circle of Life

Unit 4 Lesson 1

Yet even spring and summer had their dangers. When the snow melted in the mountain passes and trails, the Ute Peoples' enemies also came to the mountain valleys. The Ute People had to watch out for the Plains Indians who wanted their mountain hunting grounds and lands.

QUESTIONS: When is summertime? What do you think of when you think of summer? What do you experience?

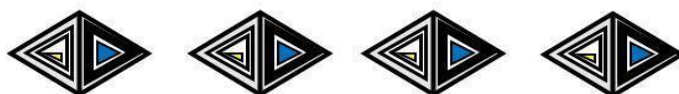
FALL

The Ute People would begin their descent down the mountain in the fall. In order to adapt to the climate and harsh environment of the mountains, the Ute People were nomadic, meaning they traveled to different locations throughout the seasons. The men continued hunting, often running herds of antelope into corrals or over cliffs. The women harvested berries, seeds, and nuts. They also collected sumac and willow branches for baskets.

QUESTIONS: When is fall? What do you think of when you think of fall? What do you experience?

WINTER

The winter climate made life very hard for the Ute People. The Ute People would seek shelter and protection in the valleys, where it was warmer. They would set up more permanent camps during winter. Staying in one place gave them time to fix and make things. The Ute People covered the early wickiups with hides or mud to keep out the cold. Later, after the horse became part of their daily lives, teepees were constructed. Bands would break up into family groups to gather food in the spring through the fall for winter. The Ute People did winter chores. These included making baskets, sewing hides into clothing and containers, and making or repairing tools. The



The Circle of Life

Unit 4 Lesson 1

winter was also a time of storytelling and passing on traditions and knowledge.

QUESTIONS: When is winter? What do you think of when you think of winter? What do you experience?

Source: Ute Mountain Culture and Language Reading Series: The Early Lives of the Weeminuche (The Circle of Life from 1650 to 1750)

Instructional Procedures and Strategies:

Lesson 1:

1. Discuss spring, summer, fall and winter with students. Have a picture of each season. Ask, "What do you see, hear, smell, touch, taste and experience during each season?" Discuss the meaning of each season according to the Ute People (Building Background Knowledge for the Student) and use pictures found in the lesson (Ute words are included for each picture/season).
2. Distribute one paper plate to each student. Have them fold their paper plate into 4 equal sections.
3. Have students color or paint each section in the order of the Ute Circle of Life. Students will need red, yellow and black crayons or paint. Have students label the colors in English and in the Ute language. Students can use and color or paint the labels included in the lesson.
4. Label each section a season in both the English and Ute language in the order of the Ute Circle of Life. Students can use the labels in the lesson or create their own.



The Circle of Life

Unit 4 Lesson 1

- White represents Fall (uvayu)
- Yellow represents Summer (tach(a))
- Red is Spring (tama'riyu)
- Black is Winter (tümüüt)

Teacher Note: You can listen to the pronunciation of the Ute words by using *Ute Dictionary Online* (Link: <https://dictionary.utelanguage.org/>)



LESSON 2:

1. Review the Circle of Life with students and what it means to the Ute Mountain Ute People. Review the colors in both English and the Ute language. Review the four seasons and have students discuss what they experience, see, hear, smell, taste, and touch during each season.
2. Discuss what adulthood, youth, infancy, and golden years/Elder mean (65 and older). Have pictures of people to show students as examples of each stage of life. You can use examples of people in the school, community or familiar to students. As you discuss each of the four stages of life, ask students if they know someone in each stage. You can even have students bring a picture of someone they know in one or more of the four stages of life. Have students label their paper plates with each stage of life in the order of the Ute Circle of Life. Students can use the labels in the lesson or create their own. Labels for each stage of life do not include the Ute language since there is no direct translation for the words golden years or adulthood. This may cause some confusion for kindergarten and first graders.

- a. White represents Adulthood
- b. Yellow represents Youth
- c. Red represents Infancy
- d. Black represents the Golden Years/Elder



The Circle of Life

Unit 4 Lesson 1

Critical Content:

- The meaning and significance of the Circle of life in Ute Mountain Ute culture
- The significance of the 4 seasons
- The stages of life according to the Ute Mountain Ute Tribe: Infancy, Youth, Adulthood and Golden Years

Key Skills:

- Ask questions and discuss ideas about the past
- Communicate using verbal and nonverbal language to express and receive information
- Participate in collaborative conversations with diverse partners

Critical Language (vocabulary in English):

1. yellow
2. red
3. white
4. black
5. summer
6. fall
7. spring
8. winter
9. infant
10. youth/young
11. adult man
12. adult woman
13. Elder

Critical Language (vocabulary in Ute):

1. öakar(u) (yellow)
2. akagar(ü) (red)
3. sagnar(ü) (white)
4. tuukwaru (black)
5. tach(a) (summer)
6. uvayu (fall)
7. tama'riyu (spring)
8. tümüt (winter)
9. aanuruwach(ü) (infant)
10. aagarüm(ü) (youth)
11. tuwachichühkaway (adult man)
12. mamachihchühkaway (adult woman)
13. nanapüch(i) (elder)

Variations/Extensions:

- Following lesson 3, students can draw a picture to go on the front of each of the 4 paper sacks



The Circle of Life

Unit 4 Lesson 1

- Throughout the school year students can add additional examples about the 4 seasons and the 4 stages of life to their paper bags
- As students learn about other living things such as bugs, animals and plants, students can add those examples to their paper bags
- Students can write a poem about each season to add to their paper bags
- Students can write a description or draw an illustration of what they see, hear, touch, taste, and experience during each season.

Formative Assessment Options:

1. Students will need 4 paper sacks: one red, one yellow, one white and one black.
2. Students will use the labels included in the lesson to cut and paste on the correct color paper sack.
3. Students will need a variety of magazines to cut out examples of the four seasons: fall, winter, summer, and spring.
4. Students will need a variety of magazines to cut out examples of the four stages of life: golden years/Elder, adulthood, youth, and infancy.
5. Have students place their examples from the magazines in the correct color paper sack to check for understanding.
6. You can have students share as a class or in small groups.

Resources:

- Nuu-ciu Strong: A Colorado Fourth Grade Resource Guide *Lessons about the Ute People of Colorado* (pages 7 and 8) (Link: <https://tinyurl.com/4ukd96ra>)



The Circle of Life

Unit 4 Lesson 1

- History Colorado: Ute Tribal Paths Online Exhibit. (Link: <https://exhibits.historycolorado.org/ute-tribal-paths>)
- Video: Living a Circular Life (Link: <https://tinyurl.com/55fyzwwp>)

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction

- Bernard, R. (2001). *A Tree for All Seasons*. National Geographic Kids.
- Eckart, E. (2004). *Watching the Seasons*. Children's Press.
- Fitzgerald Oren, M. (2013). *Children of the Tipi: Life in the Buffalo Days*. Wisdom Tales.
- Gibbons, G. (2019). *The Reasons for Seasons*. Holiday House.
- Matzke, A. (2012). *My Life as a Native American*. Little World Social Studies.

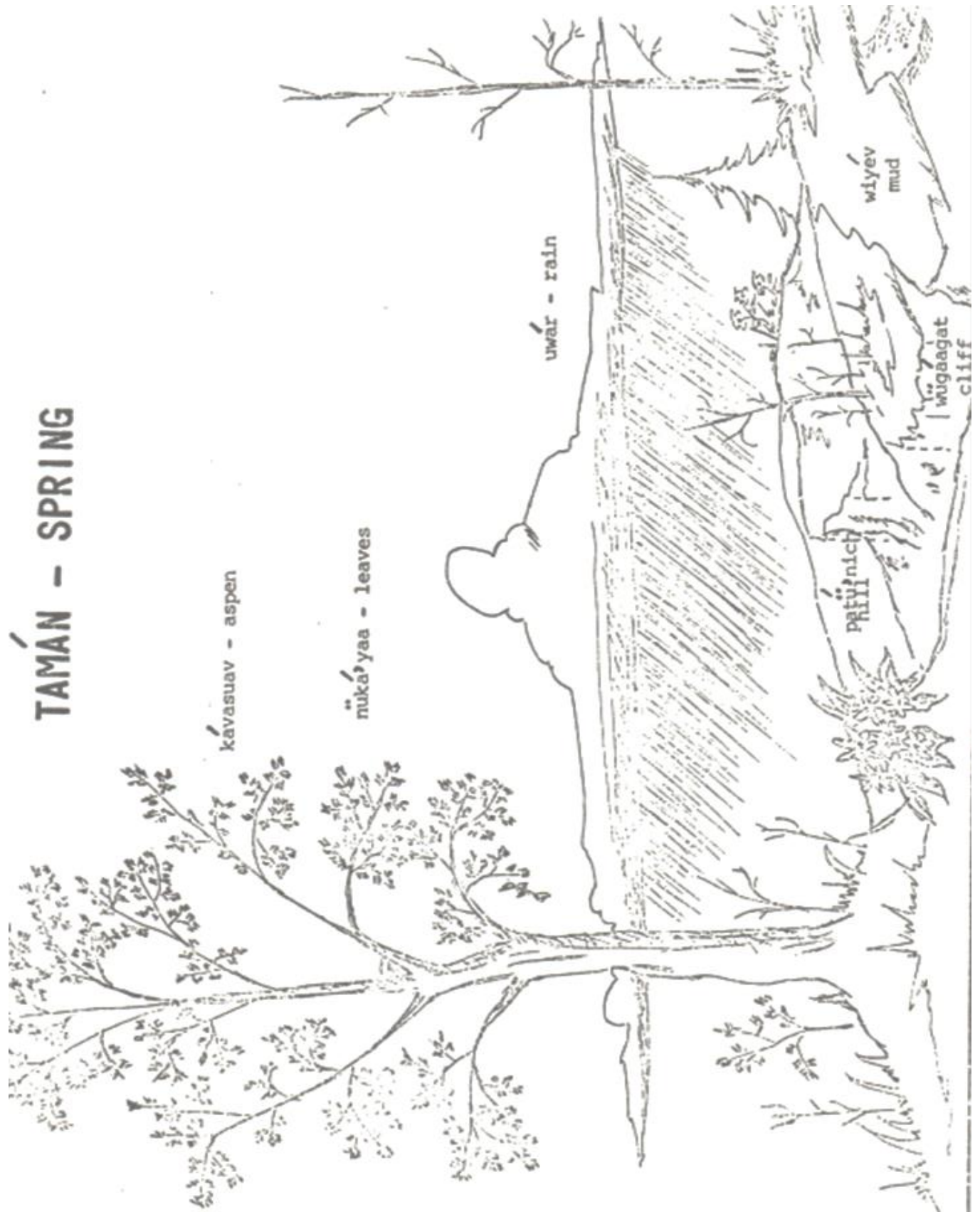
Fiction

- Bruchac, J. (n.d.) *Seasons of the Circle-A Native American Year*. Scholastic.
- Gardeski, C. M. (2020). *A Year on the Farm*. Pebble Publishing.
- Rockwell, A. (2004). *Four Seasons Make a Year*. Bloomsbury USA Childrens.
- Schubert, L. (2022). *Firsts and Lasts: The Changing Seasons*. Candlewick.



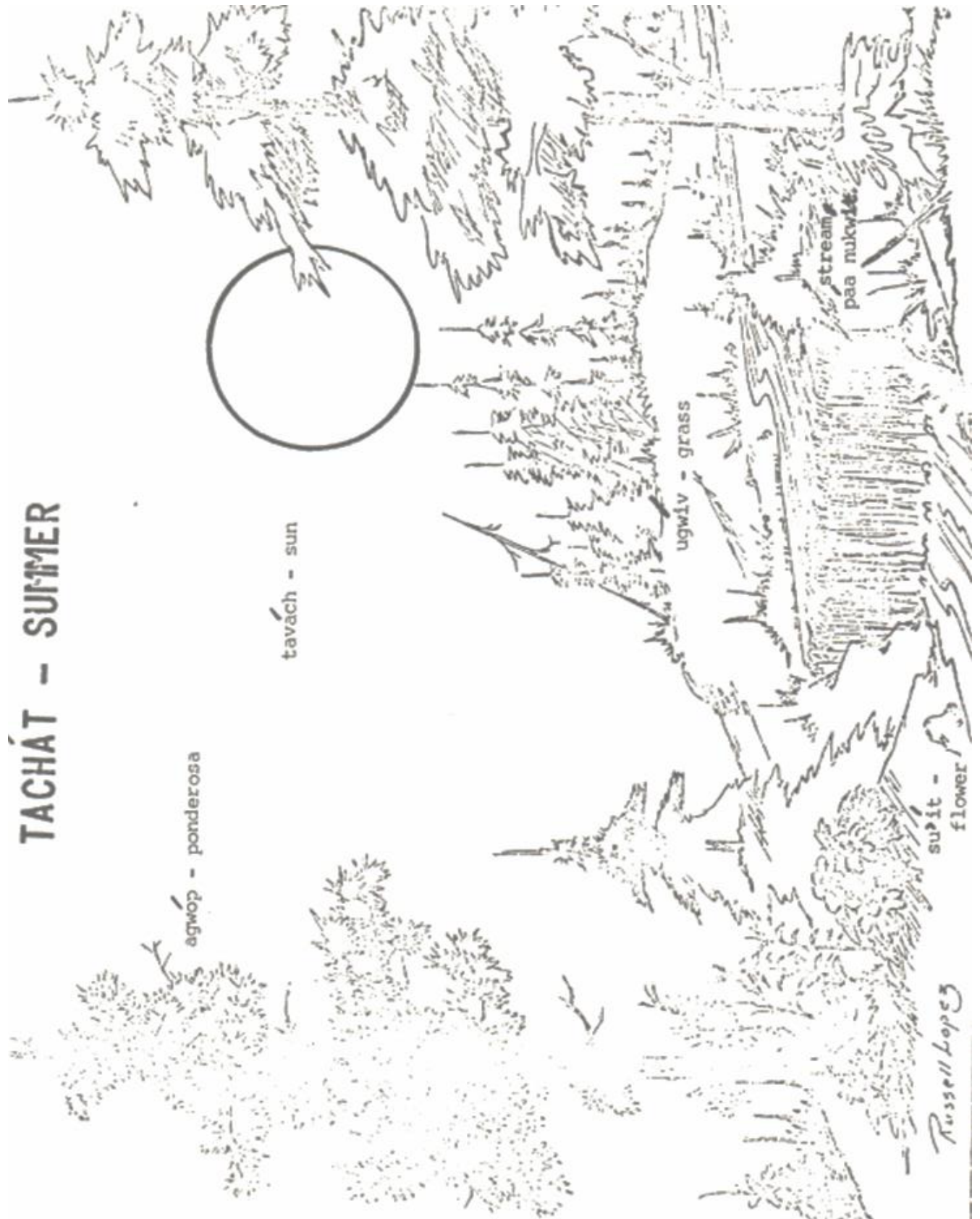
The Circle of Life

Unit 4 Lesson 1



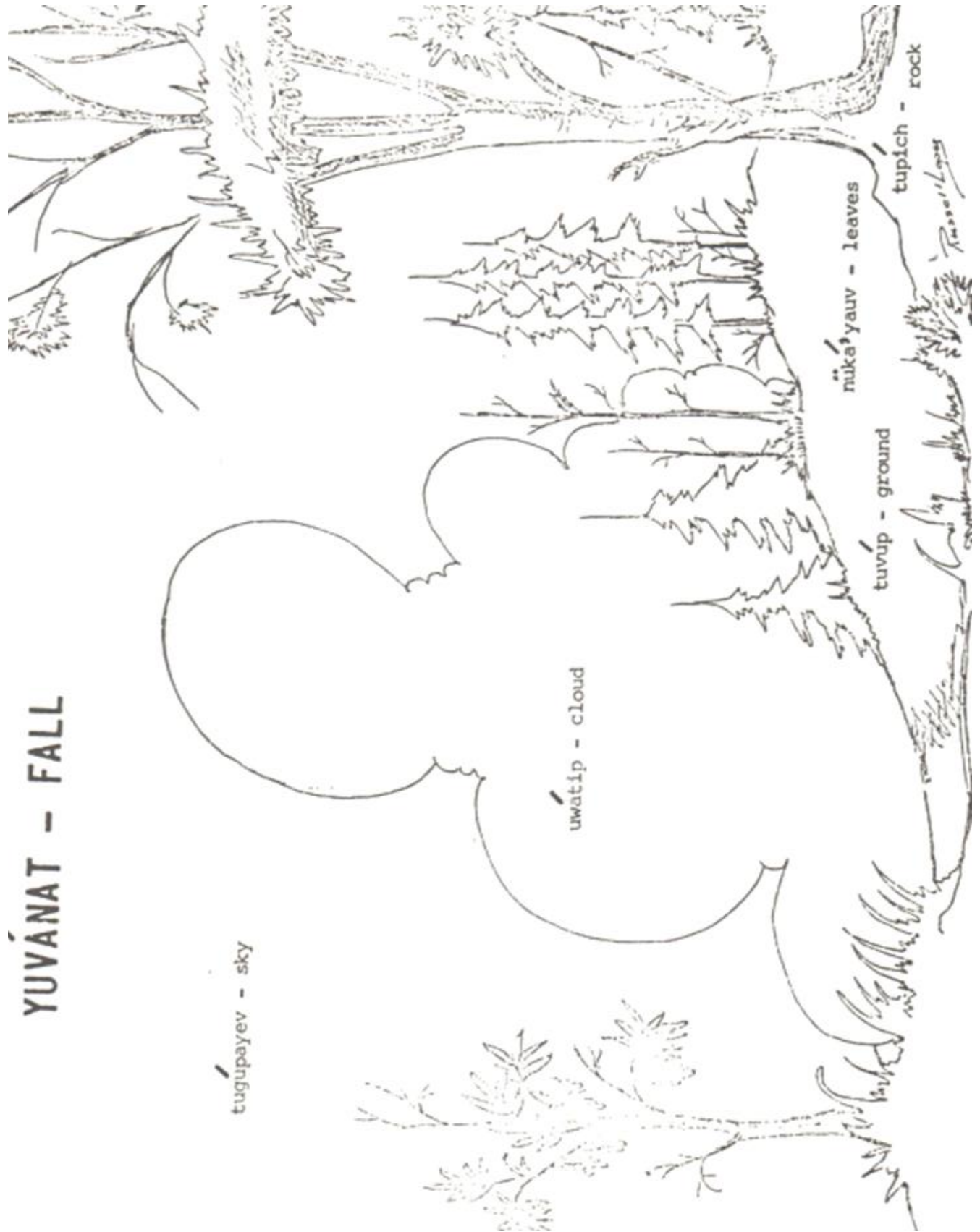
The Circle of Life

Unit 4 Lesson 1



The Circle of Life

Unit 4 Lesson 1

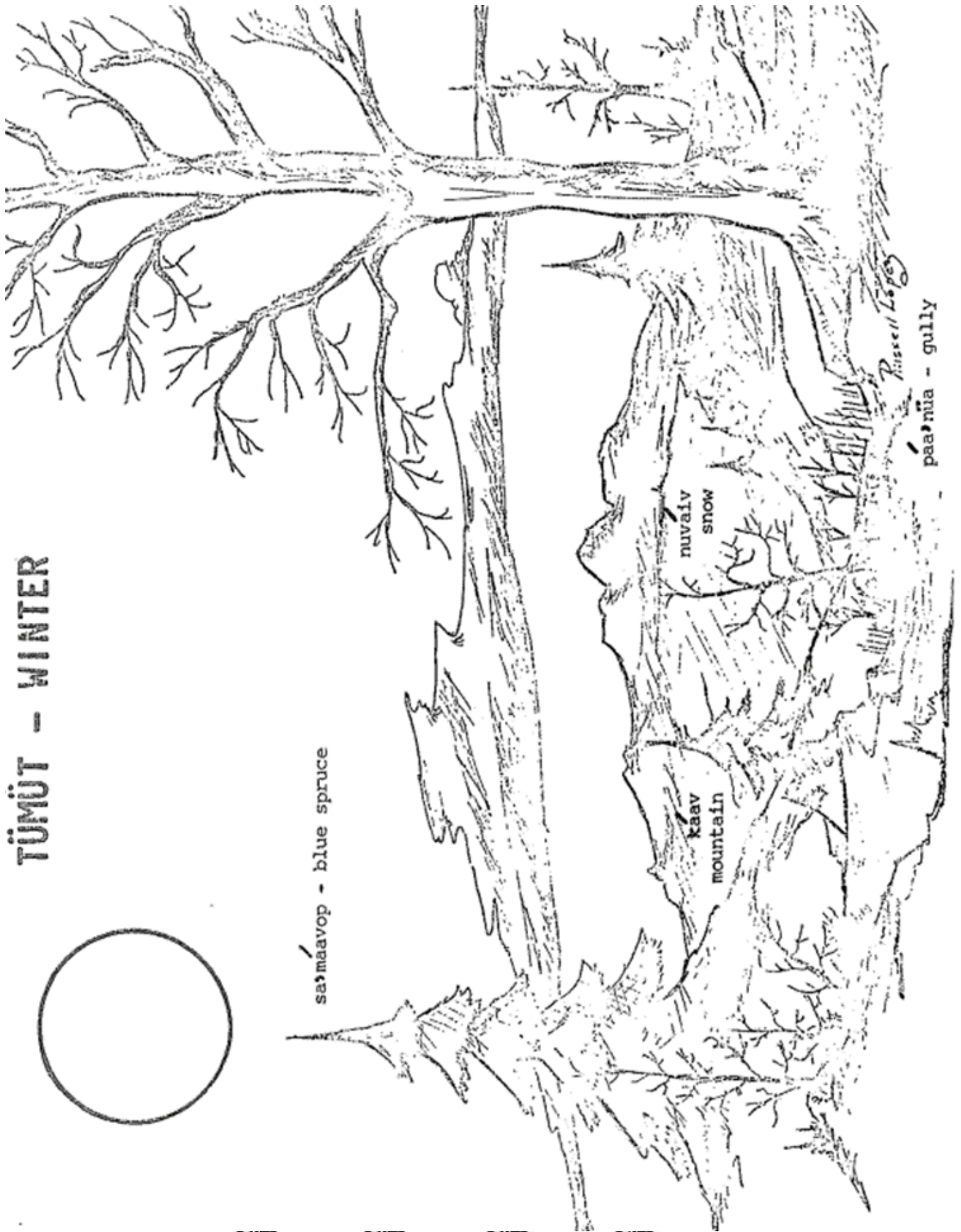


YUVANAT - FALL

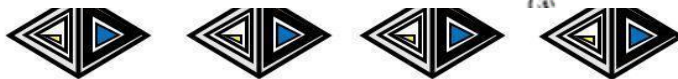


The Circle of Life

Unit 4 Lesson 1



TÜMÜT - WINTER



The Circle of Life

Unit 4 Lesson 1

LABELS FOR COLORS

Yellow-öakar(u)

Red- akagar(ü)

White- sagnar(ü)

Black- tuukwaru



The Circle of Life

Unit 4 Lesson 1

LABELS FOR THE FOUR SEASONS

Summer - Tach(a)

Spring - tama'riyu

Fall - uvayu

Winter - tümüt



The Circle of Life

Unit 4 Lesson 1

LABELS FOR EACH STAGE OF LIFE

GOLDEN YEARS

ADULTHOOD

INFANCY

YOUTH



Symbols & the Ute Mountain Ute Flag

Unit 4 Lesson 2

Lesson Overview:

Students will learn about flags and how they reflect the people of a group. They will learn about the Ute Mountain Ute flag and how it represents the whole tribe as a group.

Inquiry Questions:

1. How can we represent ourselves to the world?
2. Are there symbols that tell us about people and their connections?
3. Do symbols mean the same thing to everyone?
4. How do symbols represent us?

Colorado Academic Standard-Social Studies-Kindergarten:

- **History Standard 1: GLE #1**
 - Ask questions and discuss ideas about the past
- **History Standard 1: GLE #2**
 - Understand that the sequence of events is important when describing the past.

Colorado Academic Standards - Reading, Writing, and Communicating - 1st Grade:

- **Oral Expression and Listening Standard 1:**
 - Participate in collaborative conversations with diverse partners about grade 1 topics and texts with peers and adults in small and larger groups. (CCSS: SL.1.1)

Colorado Academic Standard-Social Studies-1st Grade:

- **History Standard 1: GLE #1**
 - Ask questions and discuss ideas about patterns and chronological order of events from the past.
- **Civics Standard 4: GLE #2**
 - EOa. - Identify and explain the relevance of notable civic leaders from different community groups, including African American, Latino, Asian American,



Symbols & the Ute Mountain Ute Flag

Unit 4 Lesson 2

Hawaiian/Pacific Islander, Indigenous Peoples, LGBTQ, and religious minorities.

Materials:

1. Flag Flashcards
2. American Flag or Picture
3. Colorado Flag or Picture
4. Ute Mountain Ute Flag or Picture
5. Video: *Symbols of the United States* (Link: <https://tinyurl.com/u86a6r5b> beginning to 1:28)
6. The Ute Mountain Ute flag to be laminated and the different symbols within the flag for students.
7. Video: *Creating Flags | Young Explorers* (Link: <https://tinyurl.com/mw6j5u4d>) which shows examples of student flags.
 - Crayons, construction paper (variety of colors), scissors, glue, and any other creative materials for all students to create their own flag.

Background Knowledge/Contextual Paragraph for Teachers:

A flag is a piece of cloth, bunting, or similar material displaying the symbols of a state, a community, an organization, an office, or an individual. A flag is usually, but not always, oblong (rectangle) and is attached by one edge to a staff or halyard.

Bunting (pleated or folded) Light weight fabric.

Bunting originated from the Navy back in the 17th century. This is because the person's job to put the flags up on the ship was called a 'bunt'.

The word bunting is also derived from



Symbols & the Ute Mountain Ute Flag

Unit 4 Lesson 2

France, where the term means lightweight wool fabric which would be used to make the bunting.

Halyard-a rope for raising and lowering a sail flag on a ship. Below is the American flag.

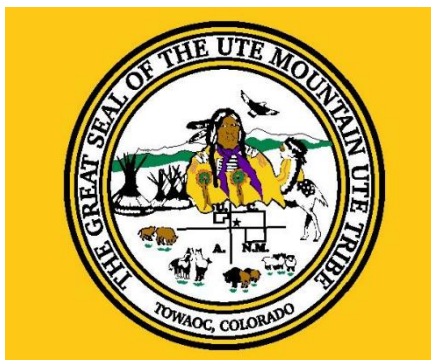
There are 50 stars representing the 50 states and there are 13 stripes representing the 13 original colonies that declared independence from Great Britain during the Revolutionary War.



Another example of a flag is the Colorado state flag.

The colors of the flag symbolize Colorado's geographical features: the gold symbolizes the state's abundant sunshine; the white represents snowcapped mountains; the blue symbolizes clear blue skies; and the red symbolizes the color of much of the state's soil.

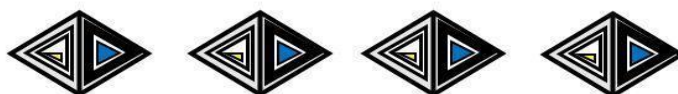
The Ute Mountain Ute flag is a symbol of the Ute Mountain Ute tribal nation and its people. The Great Seal of the Ute Mountain Ute Tribe was designed in 1965 by the late Henry Joe Jacket Sr. also known by his Ute name Gray Bird.



The Seal was adopted by the Ute Mountain Ute Tribal Council by a resolution in 1975. Resolution means a firm decision to do or not do something.



Picture of Henry Joe Jacket Sr. obtained by the Ute Mountain Ute Media Department Office



Symbols & the Ute Mountain Ute Flag

Unit 4 Lesson 2

The Chief- represents the Ute Mountain Ute leader known as Weenuche Chief

The Mountains-represent the Sleeping Ute Mountain

The Four Corners-represent where the four states meet and that the Ute Mountain Ute tribal nation is located in that region

The Buffalo, Horse, Sheep and Cattle-represent the livestock that graze the land

The Golden Eagle-represents the Sundance

The Tipis-represent the homes of the Ute Mountain Ute People

Information gathered from Mr. Jacket's surviving family members and the Ute Mountain Ute Tribal Culture and Language Director Helen Munoz.

Building Background Knowledge for the Student:

1. Access prior knowledge of symbols through discussion. Have students explain how they know what certain symbols mean.
2. Watch the video: *Symbols of the United States* (Link: <https://tinyurl.com/u86a6r5b> beginning to 1:28)
 - o Possible guiding questions include:
 - What is a symbol?
 - What are some American symbols?
 - What does the American flag represent?
3. Students should be able to identify that a symbol is a pictorial representation of something else.
4. Have students point out symbols in the classroom or school (restroom, library, quiet, etc.). Discuss what each symbol represents.
5. Then direct them to the Colorado flag and how that represents something else as well.
6. A flag is a piece of cloth, bunting, or similar material displaying the symbols of a state, a community, an organization, an office, or an individual. A flag is usually, but not always, oblong and is attached by one edge to a staff or halyard. Discuss the symbols on the Colorado flag.



Symbols & the Ute Mountain Ute Flag

Unit 4 Lesson 2

Instructional Procedures and Strategies:

1. Students will look at different flags and describe the different symbols that they see within the flags. You can use the Flag Flashcards under Materials.
2. Students will then look at the Ute Mountain Ute laminated flag. Have each symbol ready from within the flag. You can find these under the Materials section.
3. You or your students can add the symbols within the flag as you go with a piece of tape. This will make a 3D version. Discuss with students what each symbol could mean. Compare their explanation to the following explanations from the Ute Mountain Ute Tribe. Do the symbols tell us what is important to the Ute Mountain Ute People? What do the symbols tell us?
 - a. **The Chief** represents the Ute Mountain Ute known as Weenuche Chief
 - b. **The Mountains** represent the Sleeping Ute Mountain.
 - c. **The Four Corners** represent where the four states meet, and that the Ute Mountain Ute nation is located in that region
 - d. **The Buffalo, Horse, Sheep and Cattle** represent the livestock that graze the land
 - e. **The Golden Eagle** represents the Sundance
 - f. **The Tipis** represent the homes of the Ute Mountain Ute People.
4. Remind students that flags represent the people who live in that community.
5. If you want, you can make copies of the Ute Mountain Ute flag for each student and have students cut out and glue the symbols within the flag as you are talking through the symbols.
6. Have students think of 3-5 things that represent them. Show students the video: *Creating Flags | Young Explorers* (Link: <https://tinyurl.com/mw6j5u4d>) which gives examples of student flags
7. Have students create their own flags and share out in small groups or as a class.



Symbols & the Ute Mountain Ute Flag

Unit 4 Lesson 2

Critical Content:

- The importance of symbols
- How symbols can be used to communicate

Key Skills:

- Participate in collaborative conversations
- Identify and explain civic symbols

Critical Language (vocabulary in English):

1. Flag
2. Chief
3. Eagle
4. Sheep
5. Teepee
6. Horses
7. Buffalo
8. Mountains

Critical Language (vocabulary in Ute):

1. Chichikat (Flag)
2. Tu'waiv (Chief)
3. Kwanach (i) (Eagle)
4. kaneeruch(i) (Sheep)
5. No Ute word for teepee
6. kavaa (horse)
7. kuch(u) (buffalo)
8. kaav(a) (mountain)

Variations/Extensions:

Flag Flashcards: You can make a matching game with these cards for students. Use flags of nations represented in your classroom and/or nations familiar to your students.

Students work in groups to design a flag (you can use seating configuration groups). Students must include 3-5 symbols and be able to talk about what each symbol represents. What does the flag say about their group? What do they want the class to know about them?

Formative Assessment Options:

Students should be able to recall a few symbols from the American, Colorado and Ute Mountain Ute flags and what those symbols represent. Students should also be able to complete their own flag, to include 3-5 symbols and explain what they want their flag to say about them.



Symbols & the Ute Mountain Ute Flag

Unit 4 Lesson 2

Resources:

- Different Tribal Flags (Link: <https://tinyurl.com/53tccnr9>)
- The Origins of the American Flag (Link: <https://tinyurl.com/2p8zjvwu>)

Texts for Independent Reading or for Class Read Aloud to Support the Content

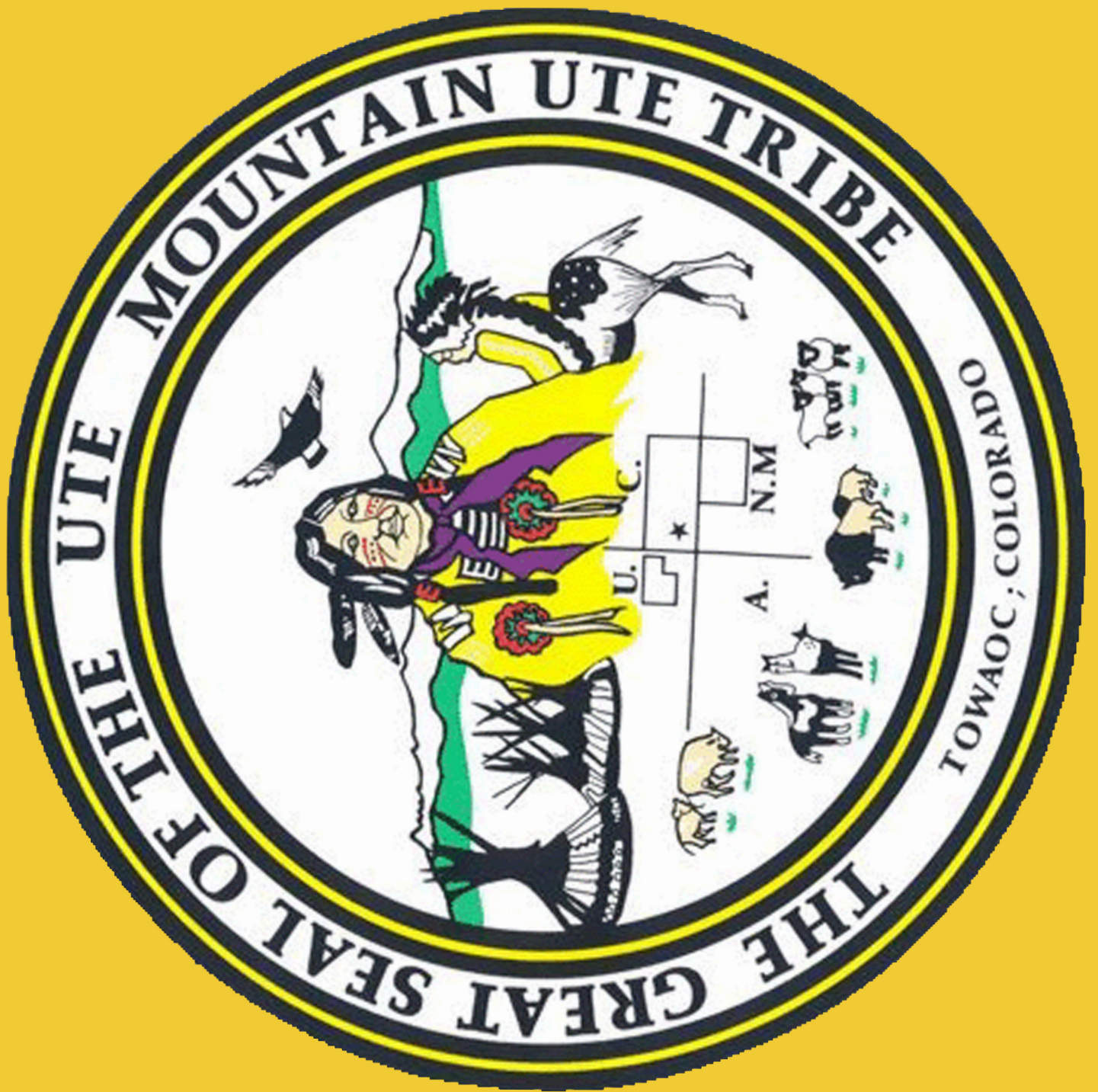
Informational/Non-Fiction

- Butterfield, M. (2019). *The Flag Book: The Amazing Stories Behind the World's Flags*. Lonely Planet Publishing.

Fiction

None





FLAG FLASHCARDS

THE
FLAG OF



SLOVENIA

THE
FLAG OF



SOLOMON

THE
FLAG OF



BANGLADESH

THE
FLAG OF



LITHUANIA

THE
FLAG OF



KHAKASSIA

THE
FLAG OF



KARAKALPAKSTAN

THE
FLAG OF



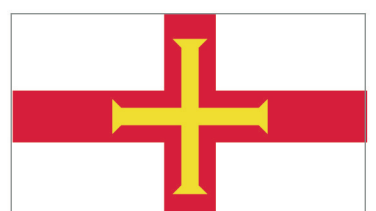
INDONESIA

THE
FLAG OF



GUAM

THE
FLAG OF



GUERNSEY

FLAG FLASHCARDS

THE
FLAG OF



BISSAU

THE
FLAG OF



GUINEA

THE
FLAG OF



GUYANA

THE
FLAG OF



PRINCIPE

THE
FLAG OF



ARABIA

THE
FLAG OF



SINEGAL

THE
FLAG OF



SEYCHELLES

THE
FLAG OF



BAHRAIN

THE
FLAG OF



LANKA

FLAG FLASHCARDS

THE
FLAG OF



OSSEITA

THE
FLAG OF



SOUTH

THE
FLAG OF



SOMALILAND

THE
FLAG OF



SOMALIA

THE
FLAG OF



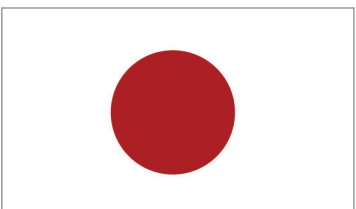
ITALY

THE
FLAG OF



JAMAICA

THE
FLAG OF



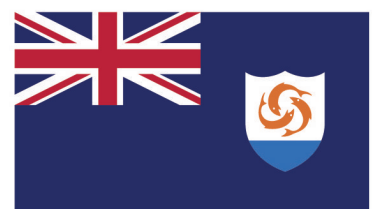
JAPAN

THE
FLAG OF



JORDAN

THE
FLAG OF



ANGUILLA

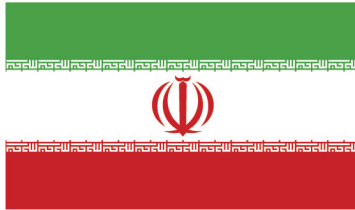
FLAG FLASHCARDS

THE
FLAG OF



INDIA

THE
FLAG OF



IRAN

THE
FLAG OF



ANGOLA

THE
FLAG OF



IRAQ

THE
FLAG OF



IRELAND

THE
FLAG OF



SUDAN

THE
FLAG OF



SURINAME

THE
FLAG OF



SWEDEN

THE
FLAG OF



SWITZERLAND

FLAG FLASHCARDS

THE
FLAG OF



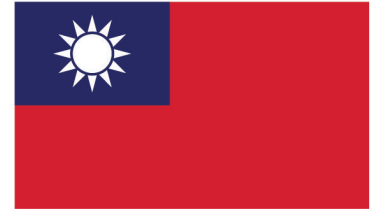
SYRIA

THE
FLAG OF



BARBADOS

THE
FLAG OF



TAIWAN

THE
FLAG OF



TAJIKISTAN

THE
FLAG OF



TANZANIA

THE
FLAG OF



TAHLAND

THE
FLAG OF



KAZAKHSTAN

THE
FLAG OF



KENYA

THE
FLAG OF



KIRIBATI

FLAG FLASHCARDS

THE
FLAG OF



ANTARTICA

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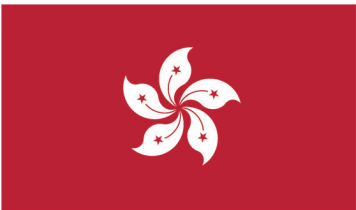
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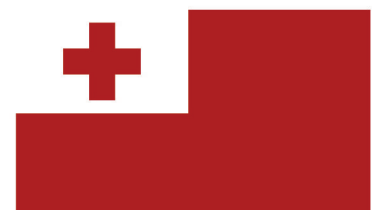
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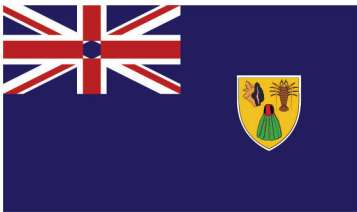
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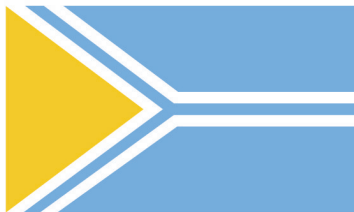
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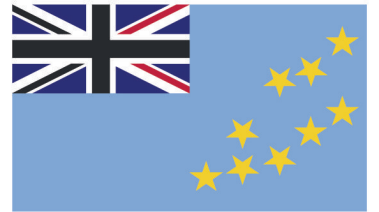
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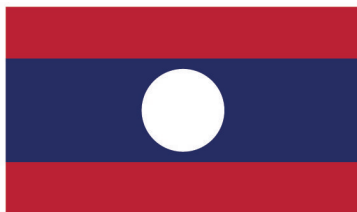
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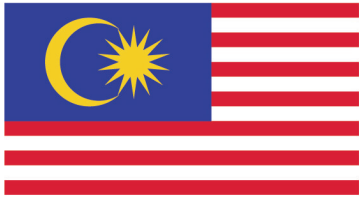
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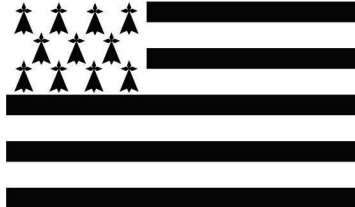
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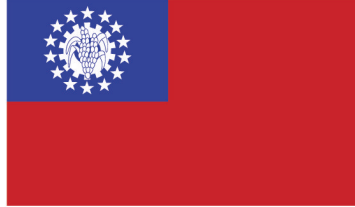
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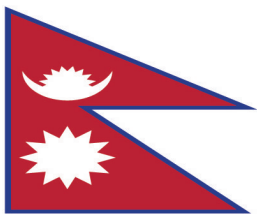
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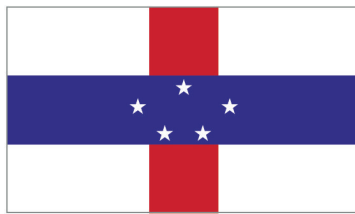
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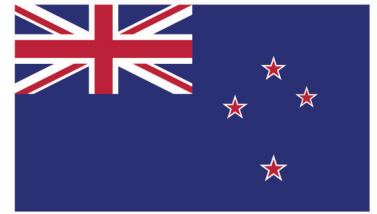
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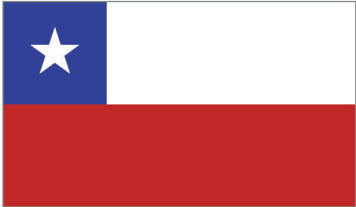
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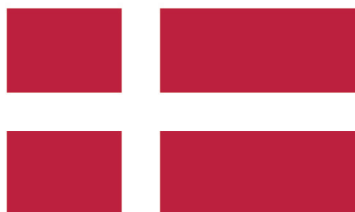
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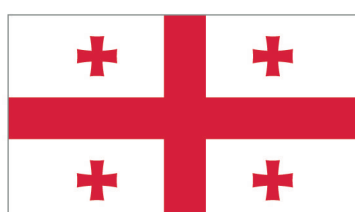
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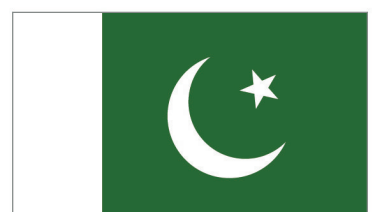
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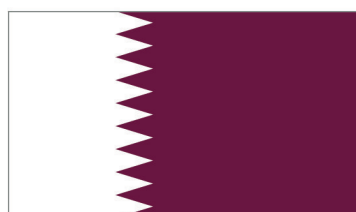
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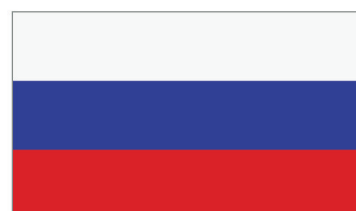
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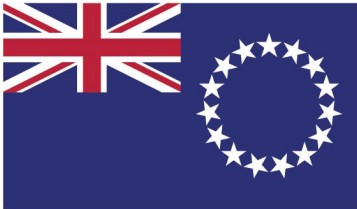
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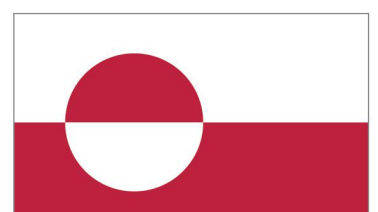
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GREENLAND

Tribal Government

Unit 5 Lesson 1

Lesson Overview: Students will learn about important people in the Ute Mountain Ute Tribe and how they established themselves as a governing body. Students will vote on a scenario to see how it works!

Inquiry Questions:

- How can you be a responsible member of your class/community?
- Why is a tribal council important?
- How do members of a tribe participate in decision making?
- What are the responsibilities of tribal council?

Colorado Academic Standard - Social Studies - Kindergarten:

- **Civics Standard 4: GLE #1**
 - EOc. - Practice citizenship skills when working with others including courtesy, honesty, and fairness.
- **Civics Standard 4: GLE #2**
 - EOd. - Contribute to making and maintaining class community decisions.

Colorado Academic Standard - Social Studies - 1st Grade:

- **Civics Standard 4: GLE #1**
 - EOd. - Describe the qualities of an effective team. For example: Respectful disagreement, advocating for self and others, sharing responsibilities, and including others' perspectives.

Colorado Academic Standards - Reading, Writing, and Communicating - 1st Grade:

- **Oral Expression and Listening Standard 1**
 - EOa. - Participate in collaborative conversations with diverse partners about grade 1 topics and texts with peers and adults in small and larger groups. (CCSS: SL.1.1)



Tribal Government

Unit 5 Lesson 1

Materials:

- Scenario included in Instructional Procedures and Strategies

Background Knowledge/Contextual Paragraph for Teachers:

The People of the Ute Mountain Ute Tribe are relatives of the Weeminuche band. Long ago, the People of the Weeminuche band lived in the mountains and desert. The People lived in the mountains and desert in parts of Colorado, Utah, Arizona, and New Mexico. The headquarters or main location of the Weeminuche Band is in Towaoc, Colorado on the Ute Mountain Ute Indian Reservation in southwest Colorado.

In 1940, the Weeminuche Band organized a tribal government and in 1985, the Weeminuche Band adopted the name Ute Mountain Ute Tribe. The Ute Mountain Ute Tribe is a sovereign nation, which means it has its own government. The tribal government protects the Ute Mountain Ute community and the environment, among other important responsibilities.

The Ute Mountain Ute tribal government is made up of 7 members, at least 25 years old, elected by popular vote. You must be a member of the Ute Mountain Ute Tribe to be able to vote. The 7 members make up what is called Tribal Council. There is an odd number of council members to prevent a tie vote. The Chairman is the leader of Tribal Council and is an important position. What qualities do you think make a good leader?



Chairman Manuel Heart addresses Colorado's General Assembly
Source: The Colorado Commission of Indian Affairs



Tribal Government

Unit 5 Lesson 1

In addition to the Chairman, each member of Tribal Council has a specific role.

- Vice-Chairman is second in command. If the Chairman is gone, the Vice-Chairman can make decisions in his absence.
- The Treasurer is responsible for the Ute Mountain Ute Tribe's finances or money.
- The Secretary has the duties of keeping tribal documents or important papers.
- Council members support peace, safety, and the welfare of the Ute Mountain Ute People.
- White Mesa Council Representative helps to make decisions and represents the Ute Mountain Ute's sister tribe in Utah.

Tribal Council members serve for three-year terms. You can see and learn more about the seven members of Tribal Council

<https://www.utemountainutetribe.com/index.html>

The Tribal Council works very closely with other governments, such as local, state, and federal governments to support the needs of the Ute Mountain Ute Tribe. Relationships are very important, and the Tribal Council starts by having relationships with its members. These members are called citizens. Citizens have a role as well. They can help their community. Are you a citizen? If so, how can you help your community?

Building Background Knowledge for the Student:

1. Tell students that many tribes used to have one Chief (leader) who was only in charge when the people needed guidance. Many of these chiefs had a council of advisors that they talked to about problems and decisions; they did not need one person, but many people to help make decisions. That is one of the reasons a tribal council is important.
2. Currently, the Ute Mountain Ute Tribal Council is made up of 7 members that help make decisions to guide the tribe and determine the needs of the tribe.



Tribal Government

Unit 5 Lesson 1

3. Here is a picture of the 2022 Ute Mountain Ute Tribal Council members.



4. Tell students that the Tribal Council may also include Elders within the community.
5. Some decisions that Tribal Council makes are planning for the community, how to spend money, determine the laws of the tribal lands, and regulate behavior.
6. Before you begin, ask students why the council has an odd number of members -Guide them to the idea that there cannot be a tie.

Instructional Procedures and Strategies:

Have students hold a class election. The positions can include the seven positions represented on the Ute Mountain Ute Tribal Council or students can identify the necessary positions needed to make class decisions. Check out the *Teachers Guide to Student Elections* in the Resources Section.

CLASS ELECTION

1. Have students that are interested in holding a leadership position explain to the class why they would be good candidates to be in class leadership (Kind, good listener, etc.).
2. Then have students vote for the candidate(s) that they'd like to lead the class.
3. Once positions are established, have a conversation with students and the leadership team on items/changes they



Tribal Government

Unit 5 Lesson 1

think can improve the classroom or items/changes that need to be made to strengthen the classroom environment.

4. Allow time for students to communicate their ideas to their representatives.
5. Meet with classroom representatives to talk about the things the class identified while the class watches (keep it short and simple). Show the class how it works!
6. Discuss as a class what they learned
 - a. Did they feel like their voice represented in the discussion?
 - b. What qualities did they feel are important in a leader?

FOLLOWING THE CLASS ELECTION

7. Next you will show the class how a council works to make decisions through a scenario.
8. Break the students into groups of three and tell them that they are going to talk things out like a council does. Read the scenario and let the groups talk through their thoughts.
9. Student Scenario
 - a. If we were going to take a class field trip, where would you want to go and why? Have students discuss as a group and come up with one option for the class. They have to have reasons why and how it will help their learning. (give students about 15 minutes)
 - i. List the field trip options from each group and reasons on how it will help their learning on the board. Then have all students vote on their top choice.
 - ii. They cannot have a tie.
 - iii. Talk to students about their vote.
 - iv. Did you change your mind because your friend is voting a certain way?
 - v. Did you get your choice?
 - vi. If not, what can they do to support the popular vote?



Tribal Government

Unit 5 Lesson 1

Teacher Note: Some students are great about convincing others, and it might get a little crazy. This is a great time to explain to students that not everyone wants the same thing. Learning about what others want and why others want things is an important role of tribal council. There are 7 members making decisions for everyone in the tribe and they have to think about what is best for everyone, not just what they want. Ask them if there are things that would work for one, but not another student. How do they make sure things are good for everyone? How can they support the process?

If you'd like to expand on the lesson, you can:

- Let them vote on one or more rules to change or create for their classroom.
- Make a suggestion to the principal about something with the school-lunch options, recess options, or all school reads.

Critical Content:

- The importance of tribal council and leadership
- How tribal council and leadership works

Key Skills:

- Learn about ways in which civic participation takes place
- Participate in making decisions using democratic principles

Critical Language (vocabulary in English):

- Vote
- Decision
- Council
- Representative

Critical Language (vocabulary in Ute):

- machaaka (vote)
- uupag(a) pö'ökaan (decision)
- waygavaani (council)
- No Ute word for representative

Variations/Extensions:

Students can complete the chart on **How Do I Help My...** included in the lesson.



Tribal Government

Unit 5 Lesson 1

Formative Assessment Options:

- Students can complete a ballot for class election.
- You can introduce persuasive writing (Link: <https://tinyurl.com/yc3hyrvu>) and have students write their choice for a class field trip and one to two sentences on how it will help their learning. Use Persuasive Writing worksheet included in the lesson.

Resources:

- Teacher's Guide to Student Elections (Link: <https://tinyurl.com/3m73rahy>)
- Southern Ute and Ute Mountain Ute Tribal Address to the General Assembly 2023 (Link: <https://tinyurl.com/4ndksj6j>)
 - The Address begins at 1:18 into the recording
- Ute Tribal Paths: Government (Link: <https://exhibits.historycolorado.org/ute-tribal-paths>)
Click “We are Still Here” and then “Government”

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction

- Native American Governments: From Tribal Councils to Constitutions (p. 24 is specific to the Ute Mountain Ute Tribe)
<https://tinyurl.com/39emfdsf>

Fiction

- None



Tribal Government

Unit 5 Lesson 1

Name: _____

HOW DO I HELP MY...

What are some ways that you help? Draw a picture of how you help each group.

COMMUNITY



SCHOOL



FAMILY



Tribal Government

Unit 5 Lesson 1

Student Name: _____

Persuasive Writing

I would like to go...

Reason:

Reason:



Hooray for Veterans!

Unit 5 Lesson 2

Lesson Overview:

Students will learn about veterans and how the Ute Mountain Ute Tribe shows their respect to those that served in the military.

Inquiry Questions:

1. What does the word veteran mean to you?
2. How can you thank a veteran?

Colorado Academic Standards - Social Studies – Kindergarten

• Civics Standard 4: GLE #1

- EOb. - Explain the qualities of an informed and engaged citizen.
- EOc. - Practice citizenship skills when working with others including courtesy, honesty, and fairness.

Colorado Academic Standards - Reading, Writing, and Communicating - Kindergarten

• Writing and Composition Standard 3: GLE #4

- EOb. - Demonstrate command of the conventions of Standard English capitalization, punctuation, and spelling when writing. (CCSS: L.K.2)
 - i. Capitalize the first word in a sentence and the pronoun I. (CCSS: L.K.2a)
 - ii. Recognize and name end punctuation. (CCSS: L.K.2b)
 - iii. Write a letter or letters for most constant and short-vowel sounds (phonemes). (CCSS: L.K.2c)
 - iv. Spell simple words phonetically, drawing on knowledge of sound-letter relationships. (CCSS: L.K.2d)

Colorado Academic Standards - Social Studies – 1st Grade

Civics Standard 4: GLE #2

- EO.b. Identify and explain the meaning of various civic symbols important to diverse community groups. For example: The American flag, the National Anthem, Statue



Hooray for Veterans!

Unit 5 Lesson 2

of Liberty, Mount Rushmore, Crazy Horse Memorial, Liberty Bell, Emancipation Proclamation, a yellow sash (i.e., for women's rights), tribal flags of Native Nations whose ancestral homelands include present-day Colorado, LGBTQ Pride Flag, and the Colorado Flag.

Colorado Academic Standards - Reading, Writing, and Communicating

- 1st Grade

- **Writing and Composition Standard 3: GLE #4**

- EO.a. Demonstrate command of the conventions of Standard English grammar and usage when writing or speaking. (CCSS: L.1.1)
 - i. Print all upper- and lowercase letters. (CCSS: L.1.1a)
 - ii. Use common, proper, and possessive nouns. (CCSS: L.1.1b)
 - iii. Use singular and plural nouns with matching verbs in basic sentences
 - iv. Use personal, possessive, and indefinite pronouns (CCSS: L.1.1d)
 - v. Use verbs to convey a sense of past, present, and future (CCSS: L.1.1g)

Materials:

- Hardin, M. (2012). *Hero Dad*. Two Lions
- Hardin, M. (2012). *Hero Mom*. Two Lions
- Red and Blue paper
- Star Template
- Materials for a "We Thank You" bulletin board (see example under Instructional Procedures and Strategies).
- Pfundstein, V. (2013). *Veterans: Heroes in Our Neighborhood*. Pfundstein Stories.
- Scissors, crayons and/or markers and a pencil for each student
- Copy of the "thank you" card template for each student.



Hooray for Veterans!

Unit 5 Lesson 2

Background Knowledge/Contextual Paragraph for Teachers:

Interview with Kia Whiteskunk

Kia Whiteskunk is a Ute Mountain Tribal Member who served 12 years in the Army and is an Iraq Combat Veteran. There are very few women who are veterans that fought in combat. She did not plan on going into the military. However, she wanted to follow her dad, grandfather, and Aunt's footsteps, they all served in the Army. Sometimes it is a generational thing.

Among all the Federally Recognized Tribes, there are not many women veterans. Kia is a member of the Sister Nation Color Guard, which consists of only Native American Veteran Women. The Sister Nation Color Guard currently has about 10 members.

Why are Veterans Important to the Ute Mountain Ute Tribe?

We are not only representing the United States, we are also representing the Ute Mountain Ute Tribe, our families and the State of Colorado. We are the first to stand up and protect the tribe when needed. The tribe is its own government, so we are fighting for the rights of our people, in addition to freedom for everyone. We are also important to the tribe because the military instilled certain lessons and values that continue to support the tribe.

The Ute Mountain Ute Tribe has not lost any soldiers, MIA (Missing in Action) or KIA (Killed in Action) in any war or conflict. It was told to Kia that this goes back to strong prayers that serve as a shield.

We lose some of our veterans when they return home to Towaoc. This is due to the struggles of change and going from military life back to civilian life.

What is a Veteran's Role within the Tribe?

A veteran's role is to represent the tribe, the tribe's families, and the veterans from the past, present, and future.



Hooray for Veterans!

Unit 5 Lesson 2

We present ourselves at special events, such as; pow wows, ceremonies, and sweat lodge.



Picture provided by Eureka Productions

There are actions that only a veteran can do. For example, during a pow wow, if an eagle feather falls from a dancer's regalia onto the ground while in the arena, a veteran can pick it up and a blessing is done.

How does the Tribe honor veterans?

The tribe honors us by acknowledgement and supporting the color guard. You can visit Veterans Park in Towaoc.



Hooray for Veterans!

Unit 5 Lesson 2



The tribe also presents veterans with a Pendleton blanket after they have completed their required training, such as Basic Training and AIT (Advanced Individual Training).

Is there special regalia that is worn by tribal veterans?

Each tribe is different. The Ute Mountain Ute veterans wear:

- Ribbon Skirts
- Ribbon Shirts



Hooray for Veterans!

Unit 5 Lesson 2

- Moccasins
- Eagle Feather

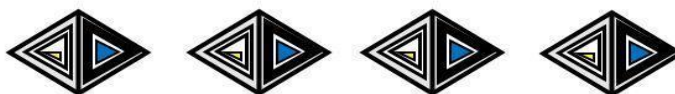


* Picture and interview provided by Alicia Whitehead.

A thank you to Kia Whiteskunk (center) and the veterans of the Ute Mountain Ute tribe for their service to our country!

Building Background Knowledge for the Student:

A Veteran is anyone who has served in the military. The military is also known as the Armed Forces. You may know a veteran or have one living in your own community. There are six branches of the military: Army, Navy, Air Force, Marines, Coast Guard and the newest branch, Space Force.



Hooray for Veterans!

Unit 5 Lesson 2



Veterans Day is November 11, but the Ute Mountain Ute Tribe honor veterans every day. Do you know any veterans? If you do, you can ask them, “Which branch did you serve in?” The military defends our freedom and keeps us safe on the land, in the sea, in the air, and in cyberspace. Show [America, the Beautiful/A Veterans Day Tribute](#). How can you thank a veteran?

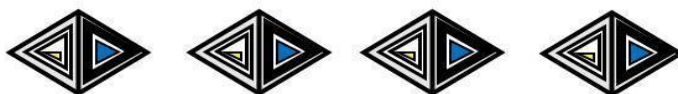
Instructional Procedures and Strategies:

This lesson can be taught over three days to allow time for discussions, questions, and reflections. Day 1 and 2 recommended for Kindergarten. Day 1,2 and 3 recommended for first grade.

DAY 1: As a whole class discussion, ask students, “What is a Veteran?” Read *Hero Dad* by Melinda Hardin. “Can only dads be veterans?” Read *Hero Mom* by Melinda Hardin. Veterans can be anyone that has served in the military.

- Ask students if they know any veterans.
- Ask students what a veteran does. You can use the video, *Our Amazing Military*, in the Resources section.
- Have students ask their friends and family if they know a veteran.
- Ask students to bring the name of a veteran for Day 2.

NOTE: Teacher will need to print stars on red and blue paper ahead of day 2 for a “We Thank You” bulletin board (see example below). Star template can be found in lesson.



Hooray for Veterans!

Unit 5 Lesson 2

Day 2: Read to class *Veterans: Heroes in our Neighborhood*.



Have students select a star color, cut and write the name of a veteran they know. If a student does not know a veteran, the teacher will have examples from the community. A picture of a veteran in the community is recommended, so students can better understand who they are. Once stars are cut and the student has written the name of a veteran, place it on the bulletin board.

DAY 3: Write the following words on the board or have words displayed in the classroom. Read as a class and discuss vocabulary.

Thank you veterans for all you've done.

In our hearts you are number one.

You give up so much and sacrifice.

You leave your families without thinking twice.

We have our freedom because of you.

We can't thank you enough for all you do!



Hooray for Veterans!

Unit 5 Lesson 2

Students are going to use the thank you card template in the lesson to write a thank you note to a veteran they know or a veteran in the community. Students can use the words displayed to write their thank you. Once complete, students or teacher will deliver the card to the veteran. Recommend following up with students to learn about their experiences and hear how their veteran responded to their thank you card.

Critical Content:

- The role of veterans in the community
- The importance of veterans to the Ute Mountain Ute Tribe
- Learn about citizenship skills such as kindness, courtesy and appreciation

Key Skills:

- Demonstrate command of the conventions of standard English capitalization, punctuation, and spelling when writing
- Identify a veteran and write a thank you note demonstrating citizenship skills

Critical Language (vocabulary in English):

- Veteran
- Freedom

Critical Language (vocabulary in Ute):

- No Ute word for veteran
- No Ute word for freedom

Variations/Extensions:

- Bring in a guest speaker to learn more about the military.
- From writing letters or creating cards for veterans, to assembling and shipping care packages for active service members, there are plenty of ways students can show how much they care.
- OperationGratitude.com - host a donation drive for items on their wish list, write personal letters of appreciation to troops, first responders and veterans, or collect money to help with the cost of shipping care packages around the world.



Hooray for Veterans!

Unit 5 Lesson 2




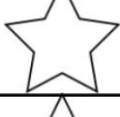

- AdoptaPlatoon.org - provides ongoing care packages to improve quality of life and raise morale for those serving in the U.S. military overseas.
- [Operation: Care and Comfort \(occ-usa.org\)](http://Operation: Care and Comfort (occ-usa.org)) - donate money or goods to create care packages to provide support and comfort to U.S. military service members.

Source: 5 Ways to Bring Veterans Day to Life for Kids (Link: <https://tinyurl.com/bdhsr5a5>)

Formative Assessment Options:

Use the following rubric to assess understanding of sentence structure.

Name: _____

5 Star Writing Rubric	
	Each sentence starts with a capital letter.
	Each sentence has a punctuation mark.
	My words have finger space between them.
	I used neat handwriting.
	My sentences make sense.

©Good Enough Teacher



Hooray for Veterans!

Unit 5 Lesson 2

Resources:

- Our Amazing Military! - video (Link: <https://tinyurl.com/4nu52pmp>)
- 4 Kinder Teachers: Veterans Day Activities for kindergarten (Link: <https://tinyurl.com/3u8hjamt>)
- Nuggets of Information: Veterans Day for Kids – video (Link: <https://tinyurl.com/2s3rpk2c>)

Texts for Independent Reading or for Class Read Aloud to Support the Content

Informational/Non-Fiction

- Ansary, Mir Tamim (2006). *Veterans Day*. Heinemann.

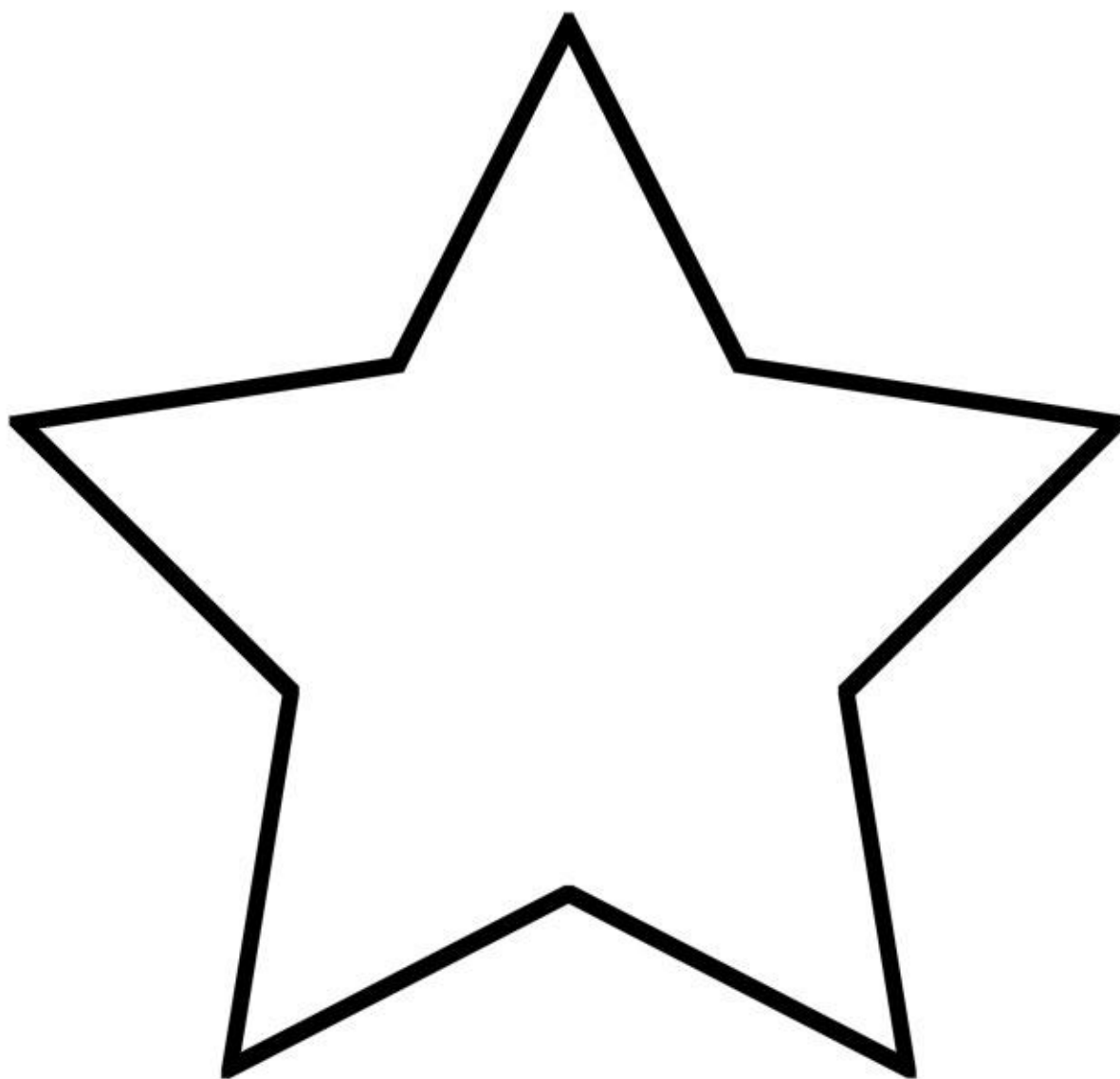
Fiction

- Hardin, M. (2012). *Hero Dad*. Two Lions.
- Hardin, M. (2012). *Hero Mom*. Two Lions.
- Pfundstein, V. (2013). *Veterans: Heroes in Our Neighborhood*. Pfun-omenal Stories.
- Scillian, D. (2006). *H is for Honor*. Sleeping Bear Press.



Hooray for Veterans!

Unit 5 Lesson 2



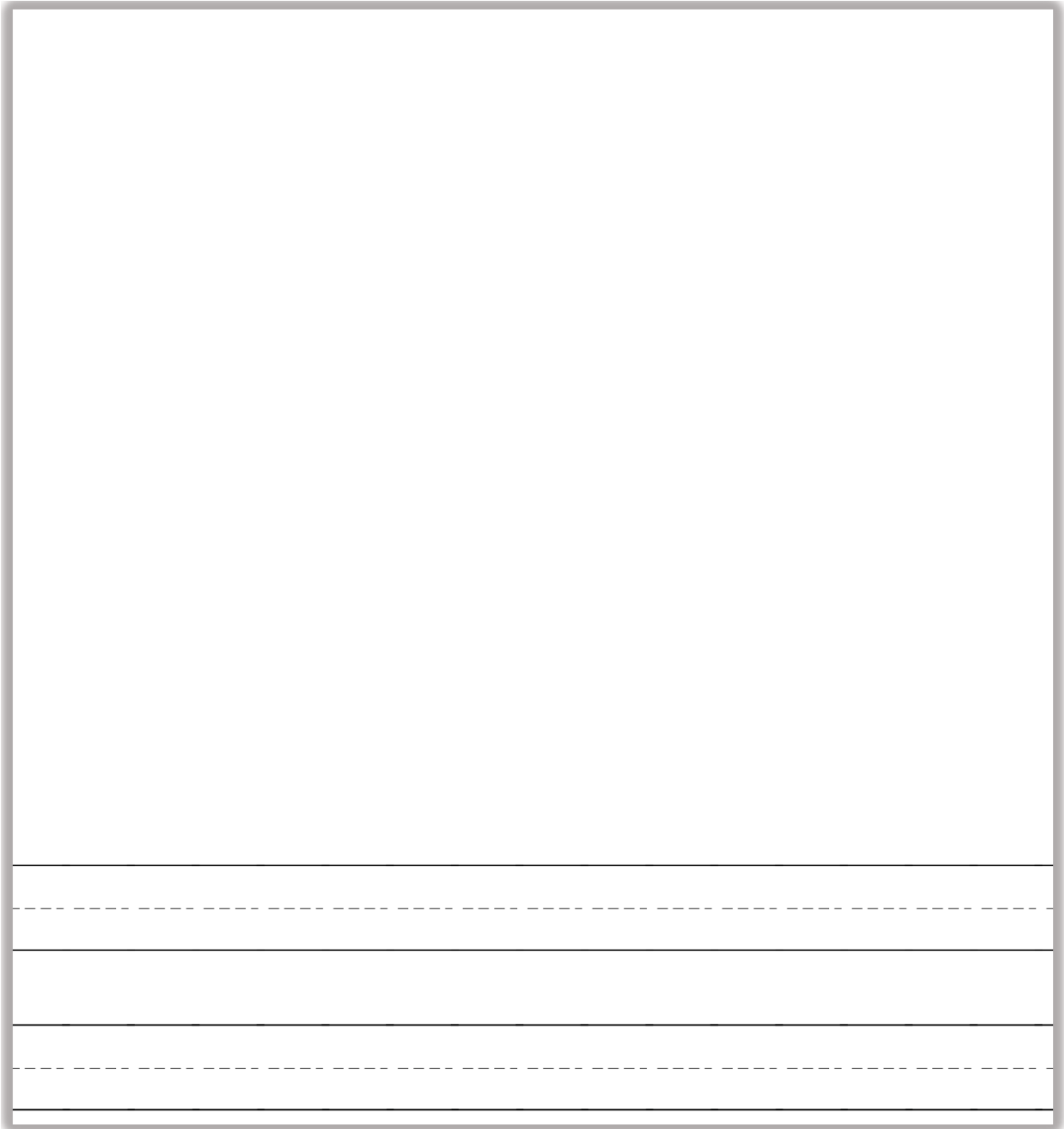
onelittleproject.com



Hooray for Veterans!

Unit 5 Lesson 2

Thank You Card Template for students that would like to create their own card.

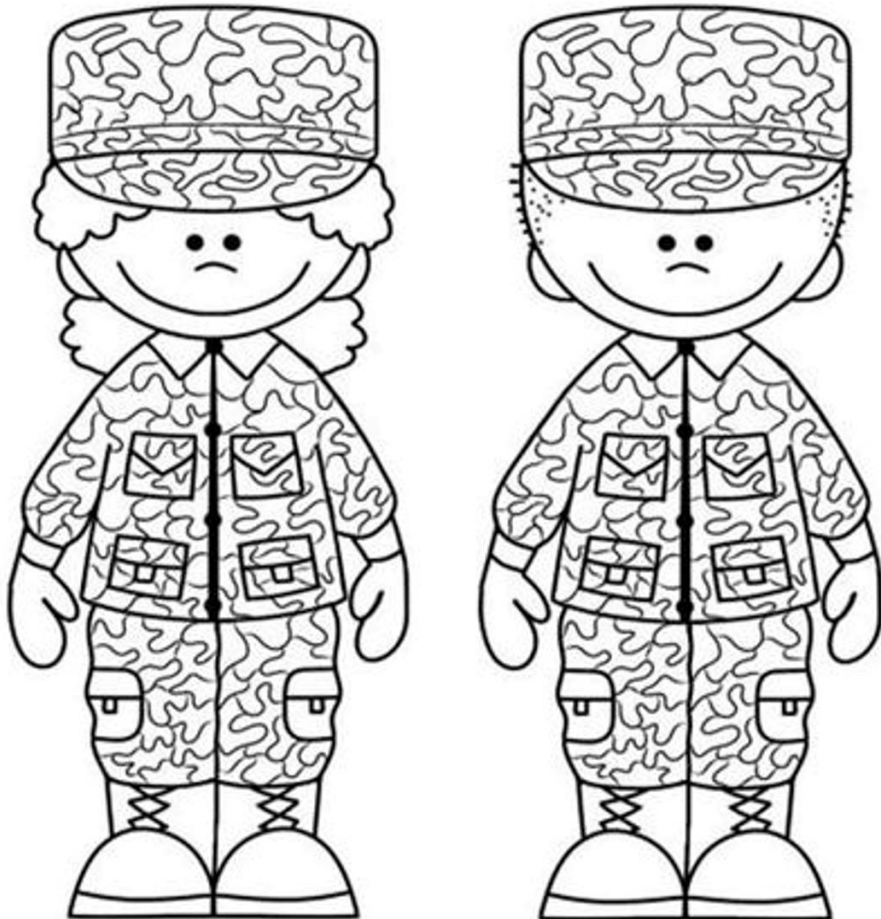


Hooray for Veterans!

Unit 5 Lesson 2



© www.FernSmithsClassroomIdeas.com



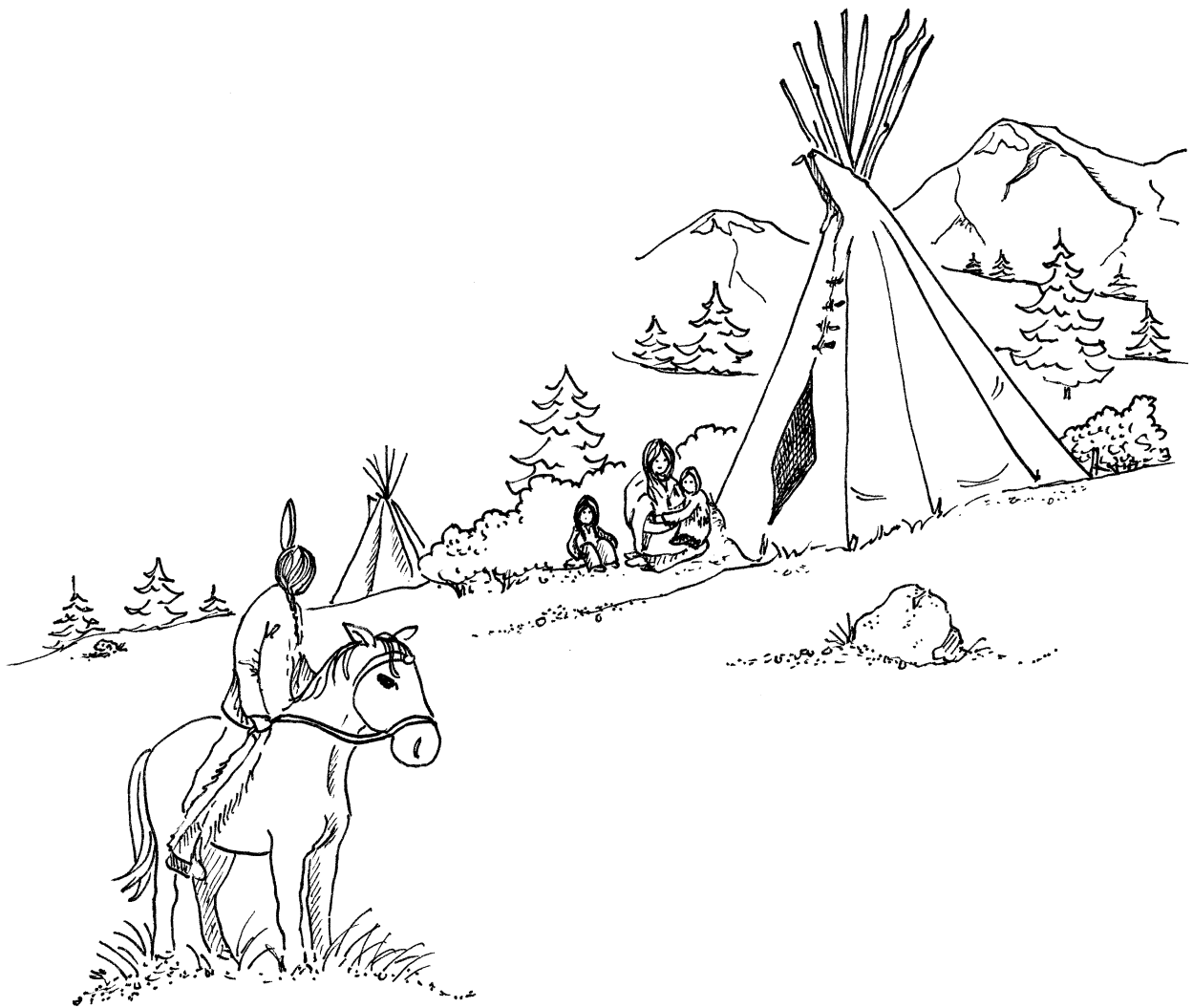
Thank You!

Handwriting practice lines consisting of two sets of solid top and bottom lines with a dashed middle line.



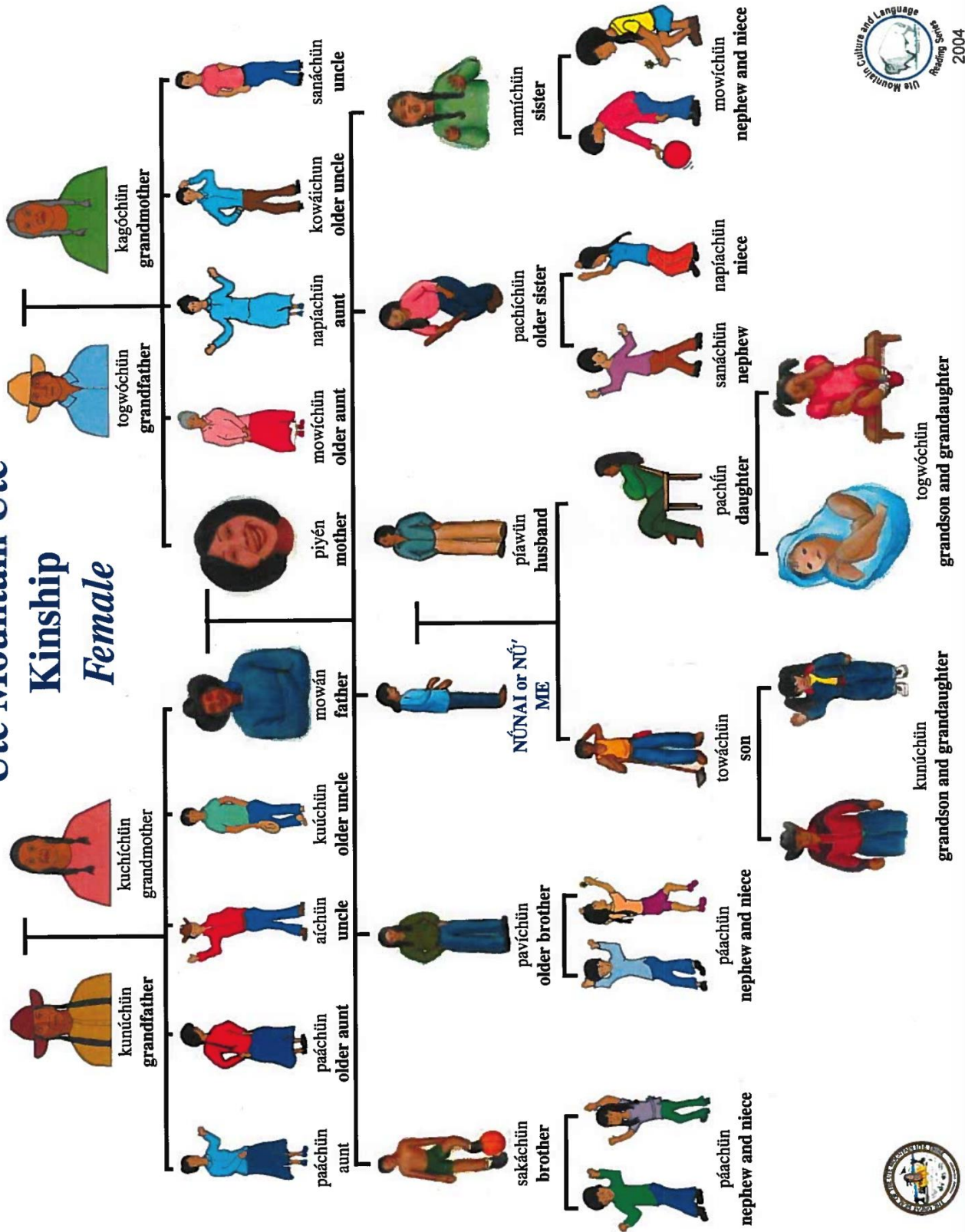
Additional Resources

1. Family Tree
2. Alphabet
3. Circle of Life
4. Parts of the Body in English and Ute
5. Shapes
6. Colors
7. Clothing
8. Additional Stories

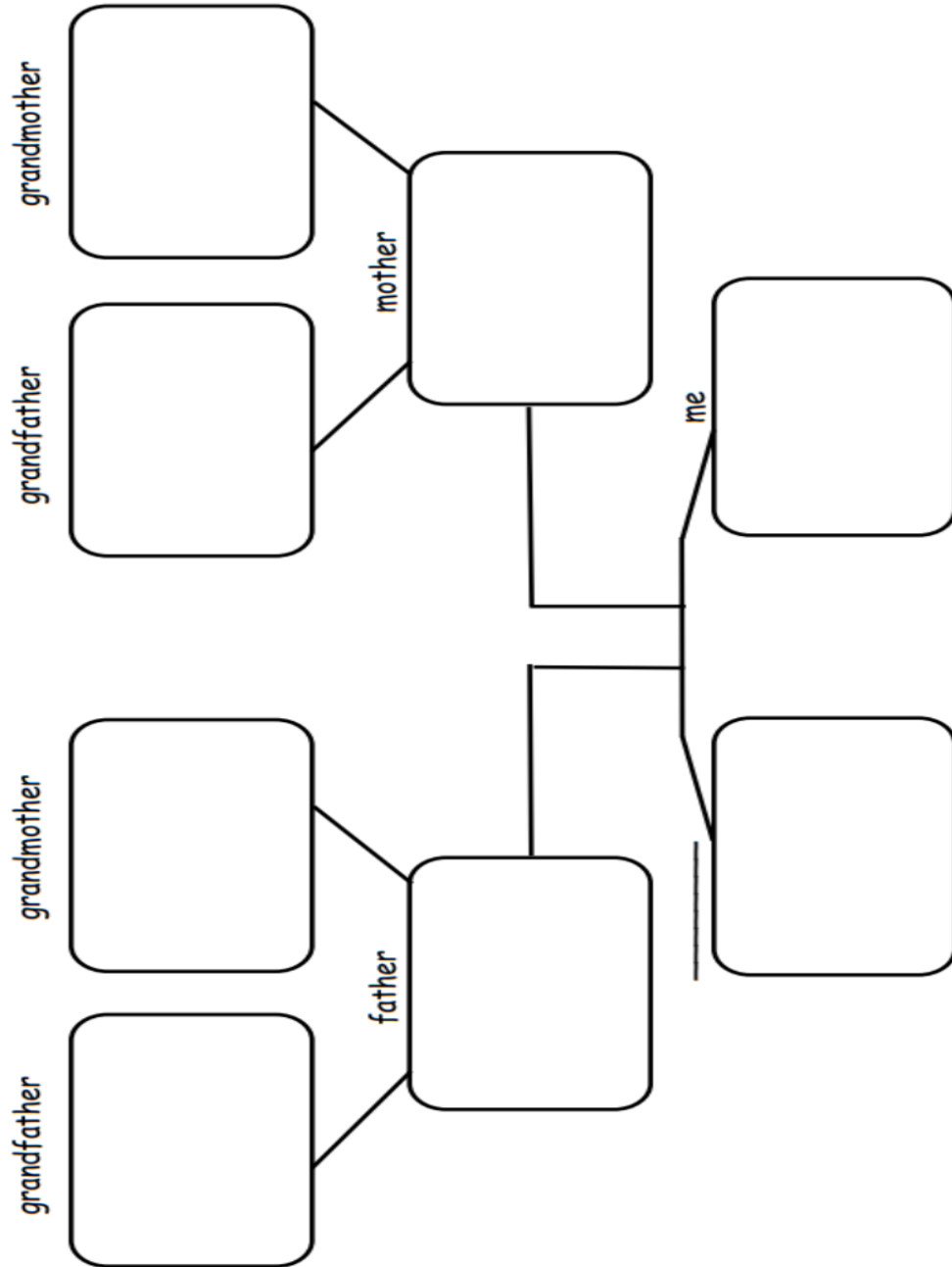


Additional Resources

Ute Mountain Ute Kinship Female

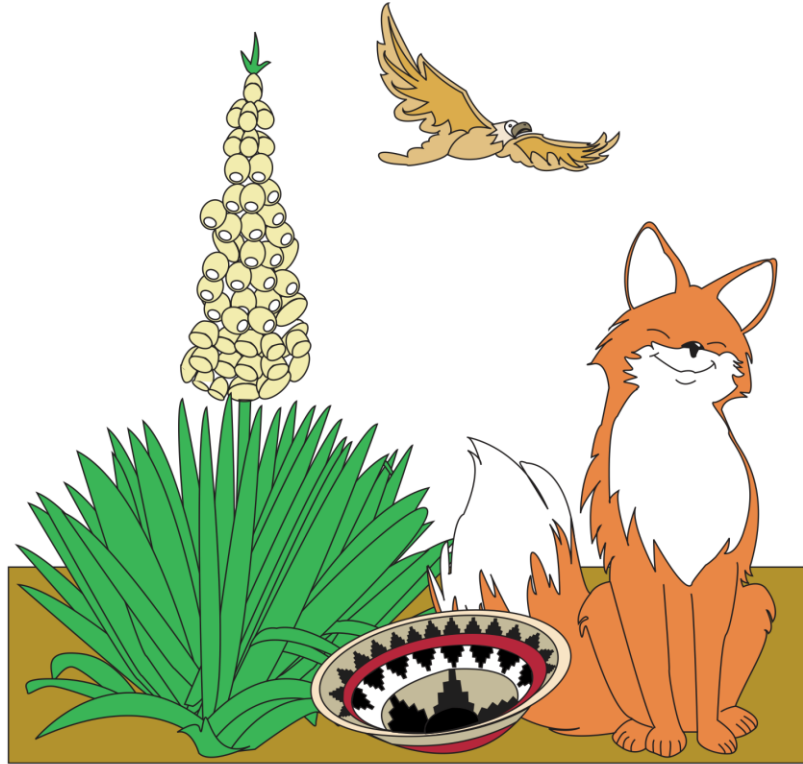


Additional Resources



Additional Resources

Alphabet Coloring Book featuring **The Six Native American Nations of Utah**



A joint project of the Utah State Office of Education and San Juan School District Media Center, Illustrated by Danelle Shumway

Alphabet Coloring Book:

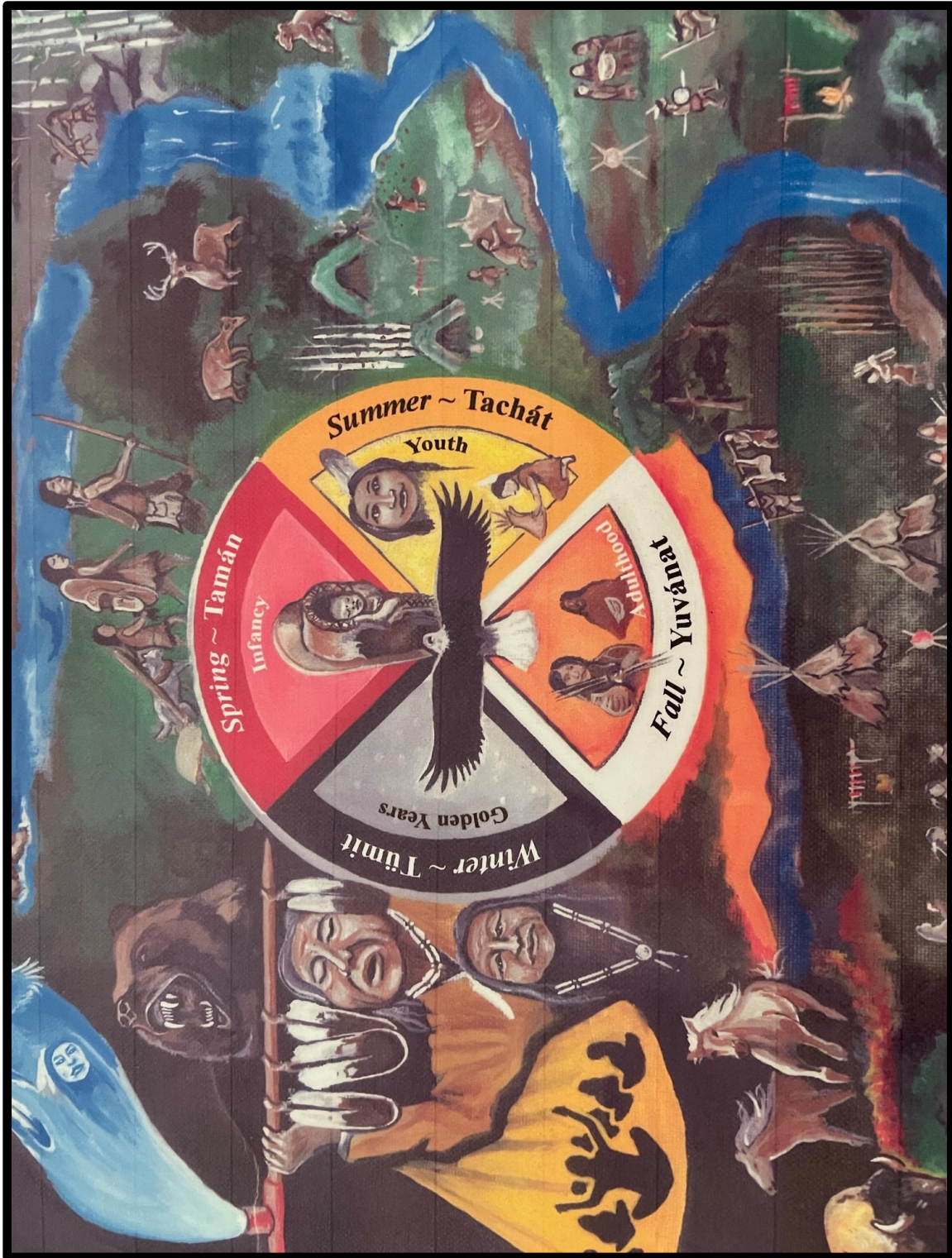
<https://www.uen.org/americanindian/tribes/other/coloringbook.pdf>

Indigenous Reflections: Indigenous Alphabet Classroom Resources

<https://tinyurl.com/azh4dvd4>



Additional Resources



Source: Ute Mountain Culture and Language Reading Series 2004



Additional Resources

Parts of the Body in English and Ute

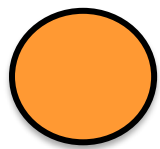
- Hair: Chívú'a
- Face: Kwavev
- Eye: Puí'
- Ear: Núkáv
- Nose: Müv'ütü'
- Cheek: Sivév
- Jaw: Tá'arem
- Chin: Kanákwü
- Neck: Kúr
- Shoulder: Sukúp
- Chest: Nú'áv
- Hip: Pí'sav
- Lap: Púkáv
- Feet: Náp
- Ankle: Kaá'yo'
- Sole: T'páiyav
- Head: Chí'm
- Forehead: Maták
- Eyebrows: Patúsuuv
- Eyelid: Pu'ímatúsuuv
- Mouth: Túp
- Tongue: Áug
- Teeth: Táug
- Throat: Páwi
- Arm: Púrap
- Hand: M'ü
- Finger: P'súv
- Fingernail: Súch'
- Knee: Táa
- Leg: Yú'
- Toes: Tasúuv
- Toe Nails: Súchú

Source: Ute Mountain Culture and Language Reading Series 2004



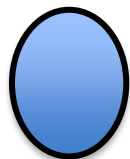
Additional Resources

Shapes in English and Ute



Circle

püütakwar



Oval

pa'átogwat

Pü'ütakwar

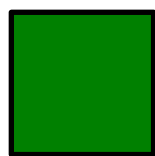


Rectangle

pa'átogwat

wuchúk

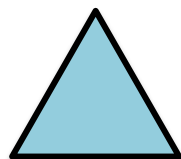
kwímakwi'yagat



Square

wuchúk

kwímakwi'yagat



Triangle

pa'átogwat péik

Kwímakwi'yagat



Star

púchiuv



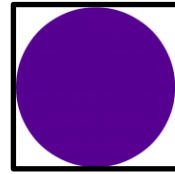
Additional Resources

Colors in English and Ute



RED

akágar



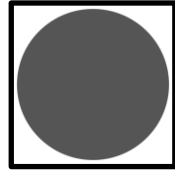
PURPLE

türagwagar



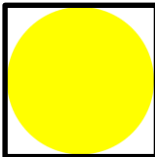
ORANGE

üásiakar



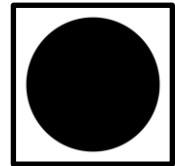
GRAY

siye



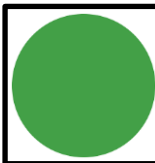
YELLOW

üákar



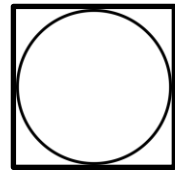
BLACK

túkwar



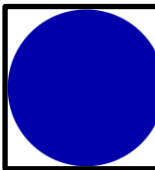
GREEN

núká'a
suwágar



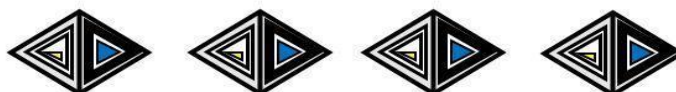
WHITE

ságar



BLUE

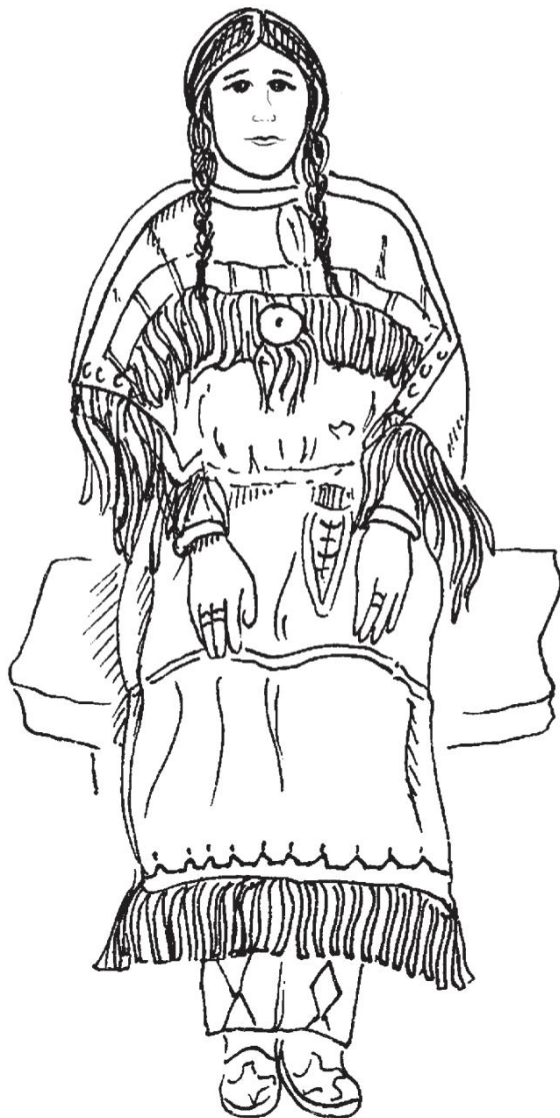
tuvúpaya
sawágar



Additional Resources

Clothing

Clothing was made from soft pieces of tanned hide. In the later years, the Ute people traded wares for fabric and glass beads from traders.



Sometimes bells, called “jingles,” were made from the round flat lids of chewing tobacco cans. These were rolled into a cylinder shape and sewn onto the woman’s ceremonial dress. The lids made a jingling sound when she danced. The jingle dresses were adopted by the Ute from the Osage people. Some dresses could have as many as several hundred jingles on them. It is said Creator taught a young woman how to do this dance. He said it would bless her family.



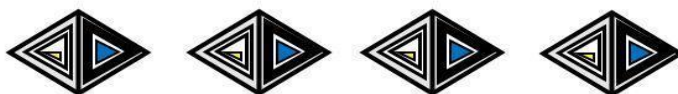
Additional Resources

Some clothes were made for ceremonial purposes only. The clothing and headdresses are called “regalia.” Each person had their own special way of decorating and wearing their clothing.

Both men and women had outfits which were plain and more practical for everyday chores. Both wore decorated clothing. Women made the clothes, adding elk teeth, bear claws, shells, and bone and glass beads to their designs. Before beads were introduced to the Ute people, women added fringe to their dresses, and decorated them with paint.

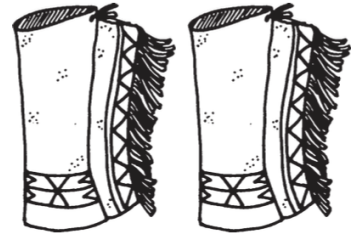
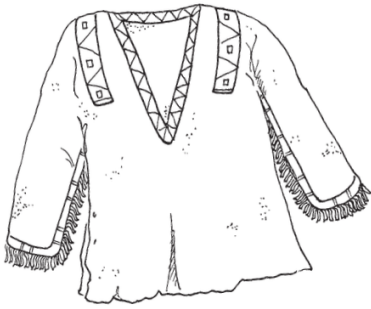


Ceremonial pieces such as headdresses were made by the person who wore them.

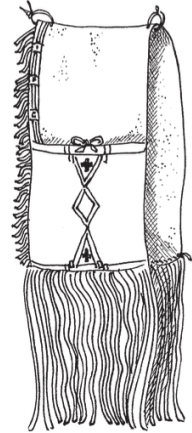


Additional Resources

Clothing



Can you unscramble the words to determine the name of each item of clothing?
Hint: Look at the pictures on this page.



dlsadbeag - _____

scomcani - _____

gsgligen - _____

edsrs - _____

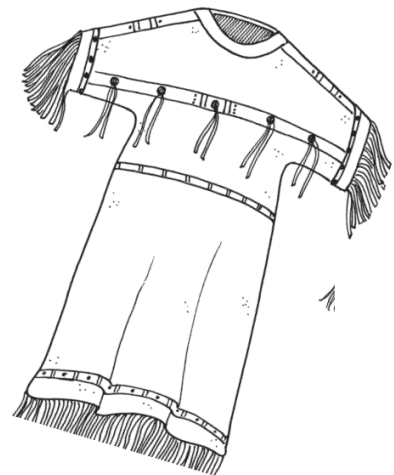
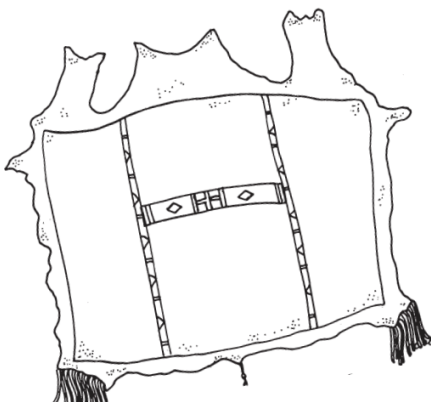
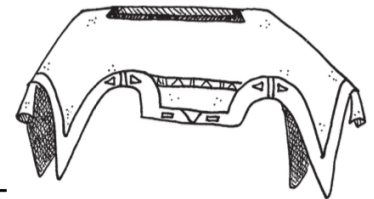
opuch - _____

breo - _____

okye - _____

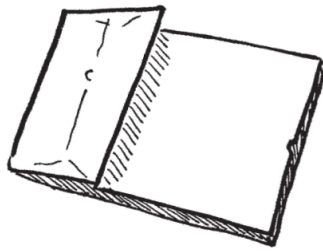
wssheono - _____

tirsh - _____

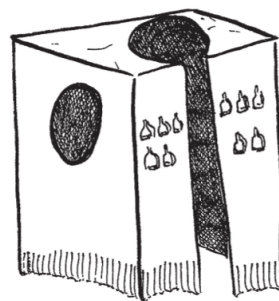
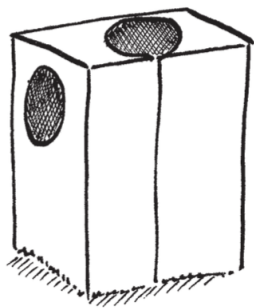


Additional Resources

Make Your Own Vest



1. You will need: one brown paper bag, glue, and scissors. Flatten the bag as shown above.

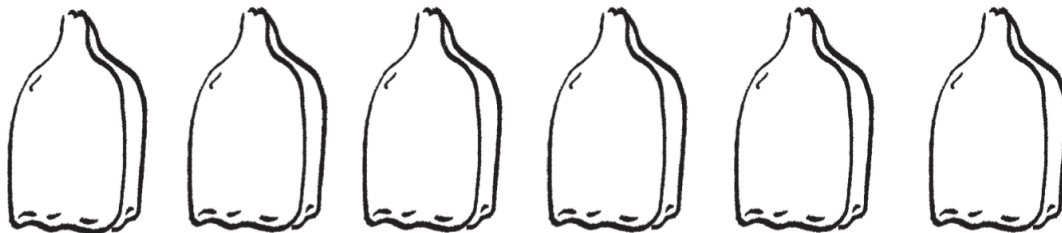


2. Use your scissors to cut holes for your arms and for your neck. Women chewed the hides to make them soft. To soften your vest, roll parts of your paper bag between your thumbs and fingers to soften the paper.

3. Below are some elk teeth you collected during a recent hunting expedition. Cut out the teeth below. Use glue to put them on the vest that you've just made. Fringe your vest by snipping along the edges of the bag.

For additional decorations. Use puff paints or markers to make beads on your vest. Look at some of the Ute designs on page 38 in this book.

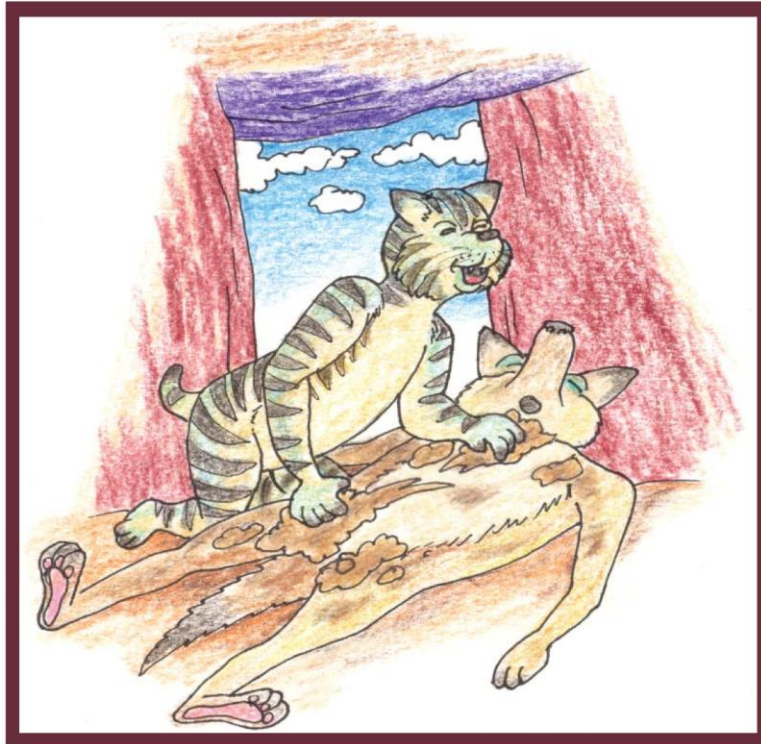
Cut out the elk teeth and paste them on your vest.



Source for Clothing: *We Are The Noochew* by Vickie Leigh Krudwig



Additional Resources



Coyote and Bobcat

A Ute Mountain Ute Tale

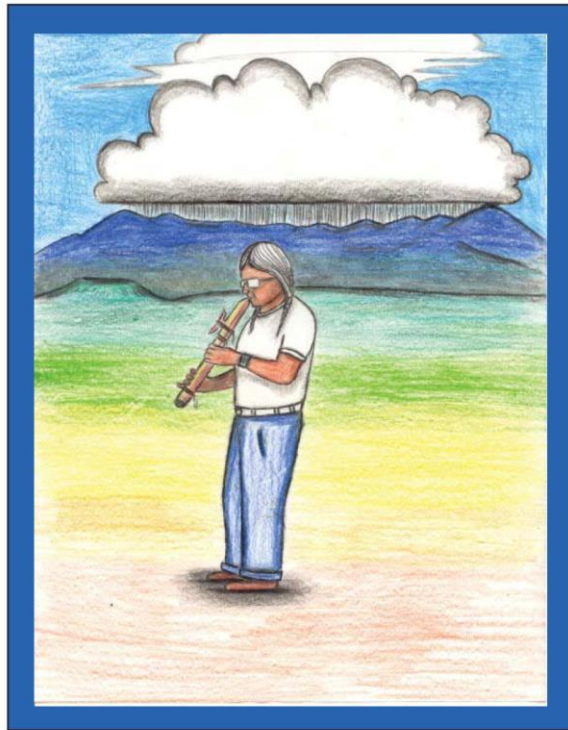
A joint project of the Utah State Office of Education and San Juan School District Media Center, Illustrated by Danelle Shumway

Coyote and Bobcat:

<https://www.uen.org/americanindian/tribes/ute-mountain/books/WMUteCoyoteandBobcat.pdf>



Additional Resources



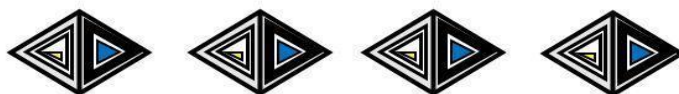
Aldean Learns to Make Flutes

A Story About a White Mesa Ute Boy

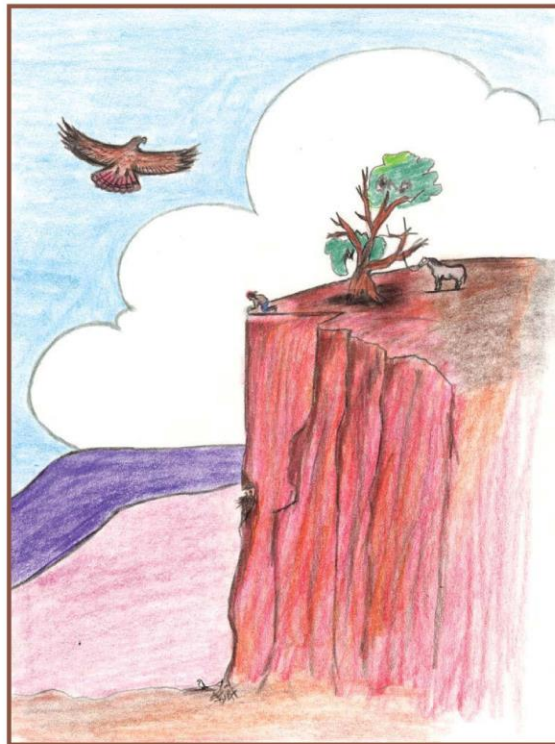
A joint project of the Utah State Office of Education and San Juan School District Media Center, Illustrated by Danelle Shumway

Aldean Learns to Make Flutes:

<https://www.uen.org/americanindian/tribes/ute-mountain/books/WMUteAldeanFlutes-scrolling.pdf>



Additional Resources



Aldean and the Red-tailed Hawk

A Story About a White Mesa Ute Boy

A joint project of the Utah State Office of Education and San Juan School District Media Center, Illustrated by Danelle Shumway

Aldean and the Red-Tailed Hawk:

<https://www.uen.org/americanindian/tribes/ute-mountain/books/WMUteAldeanandHawk-scrolling.pdf>



A Young Dancer Performs at the 2023 Ute Mountain Ute Powwow



Source: Eureka Productions

