

Ute Indians

Field Guide

American Indians have a unique connection to the Earth. The Ute Indians, who inhabited the local region, provide a historic example of how early cultures interacted with their surroundings to survive and thrive socially, politically, culturally and economically. The Ute lived close to the land and depended entirely on nature's bounty for food, clothing, shelter, tools and medicine. Every aspect of their lives revolves around the natural world, and their belief systems reflect a deep respect and reverence for Earth.

Students in the Ute Indian discovery group will assess artifacts, written text and visit a simulated historic site to answer these essential questions:

How did the Ute interact with and adapt to their natural surroundings over time in a positive or negative way?
What present philosophies does our culture hold that are derived from authentic Ute beliefs?
What were the characteristics of a responsible community member in the Ute culture?
What aspects of Ute culture can we learn from today to develop a better world view as a society?

“Will you teach your children what we have taught our children? That the earth is our mother? What befalls the earth befalls all the sons of the earth. This we know: the earth does not belong to man, man belongs to the earth. All things are connected like the blood that unites us all. Man did not weave the web of life, he is merely a strand in it. Whatever he does to the web, he does to himself. One thing we know: our god is also your god. The earth is precious to him and to harm the earth is to heap contempt on its creator.”

- Chief Seattle

Contents

What students understand...

History of Indians in the American West

Symbolism and names in Indian culture

Medicinal plant uses
Importance of the Horse

Tepee culture and Ute gender roles
Transportation with a travois
Using natural materials to make cordage
Harvest and food storage - Ute planning for the future

Importance of hunting and gathering
Uses of natural resources
Methods of hunting
Archery and Flint Knapping skills

Significance of the circle to American Indians
Ute Culture Trees are living artifacts
Religious belief systems of the Ute Indians
Use of songs and stories as pre-written history expression

How skills were taught to young Utes

Ways of living with nature

All-Day

Challenges and benefits of intercultural exchange

What students do....

Welcome meeting
Assess Ute origin legend
Evaluate source evidence

Set the role

Hike to tepee village
Search for and identify useful plants

Village life activities
Experience simulated Ute encampment

The hunt activities
Practice Ute skills

Religion and ritual activities

Play American Indian games

Closing discussion

Meet with the Explorers
Village Life Activities
Activities for The Hunt
Religion and Ritual Activities
American Indian Games

Materials: copies of resources pages, face paints, bows/arrows, costumes, blindfolds, travois, fire kit materials
(All-day): all of above, beef jerky, fry bread supplies, matches, boiling pot, stuff for games, water

American Indians for Staff and Teachers

Enduring Understandings:

What are the big, real world ideas students will understand?

Ute culture is defined by their daily relationship and interaction with the natural world.

Present-day communities can benefit by understanding Ute philosophies and ways of life.

Essential Questions:

What problem, question, inquiry needs to be uncovered?

- *How does where we live influence how we live?*
- *What are the characteristics of a responsible community member in the Ute Culture?*
- *How have past events influenced present day Colorado and the Rocky Mountain region?*

Students will know:(knowledge)

- use of natural resources by Ute Indians
- significance of gender roles and teepee village life
- Ute transportation devices
- values of a hunting and gathering community
- religious belief systems of Ute people

Students will be able to:(skills)

- practice methods of hunting
- refine Ute skills by playing games
- find medicinal plants
- use traditional methods to make cordage, fire or arrowheads

Tips for a successful discovery group:

The American Indians discovery group is a favorite of both teachers and students, because it has the potential to be very active. There are a lot of activities that can be applied to each of the major learning 'units', Village Life, The Hunt, and Religion/Ritual. During the half-day, choose one activity to accompany each informational discussion and make sure the high school leaders are ready to lead each unit as a station. Students will rotate through each station for 20 minutes. Then play a handful of Indian games as a whole group before heading back to camp. Allow 20 minutes for the hike from Tepee Village to High Trails campus. The all-day is different. See the 'Learning Stations at the Tipi' page for hints on how to run a fantastic all-day discovery group at Tepee Village.

Approach your teaching of American Indians with a healthy dose of cultural sensitivity. The Ute Culture and people are an ethnic group that still exists, and you may have a student or teacher with Ute or other Native American family connections. Refrain from talking 'like tonto', yelling war whoops or other 'Indian' stereotypes. In fact, you may find it important to address and dispel negative stereotypes and generalizations about any ethnic group during your discussions.

Colorado Academic Standards Met

Established Goals

Grade Level Expectation: Sixth Grade

Content Area: Social Studies

Standard: 1. **History**

Concept and skills: 1. Analyze and interpret historical sources to ask and research historical questions.
2. The historical eras, individuals, groups, ideas and themes in regions of the Western Hemisphere and their relationships with one another.

Standard: 2. **Geography**

Concepts and skills: 1. Use geographic tools to solve problems.
2. Human and physical systems vary and interact.

Standard: 4. **Civics**

Concepts and skills: 1. Analyze the interconnectedness of the United States and other nations.

Grade Level Expectation: Fifth Grade

Content Area: Social Studies

Standard: 1. **History**

Concept and skills: 1. Analyze historical sources from multiple points of view to develop an understanding of historical context
2. The historical eras, individuals, groups, ideas and themes in North America from 1491 through the founding of the United States government.

Standard: 2. **Geography**

Concepts and skills: 1. Use varied geographic tools and sources to answer questions about the geography of the United States.
2. Causes and consequences of movement

Grade Level Expectation: Fourth Grade

Content Area: Social Studies

Standard: 1. **History**

Concept and skills: 1. Organize and sequence events to understand the concepts of chronology and cause and effect in the history of Colorado.
2. The historical eras, individuals, groups, ideas and themes in Colorado history and their relationships to key events in the United States.

Standard: 2. **Geography**

Concepts and skills: 1. Use several types of geographic tools to answer questions about the geography of Colorado
2. Connections within and across human and physical systems are developed

Standard: 4. **Civics**

Concepts and skills: 1. Analyze and debate multiple perspectives on an issue.

Opening at the Central Tepee

Students understand: how we know the origins of the first people in North America.

Timing: 20 minutes

Take roll at the stake, then pose the question, “*What comes to mind when you think of American Indians?*” and ask students to discuss the question with a friend as you walk down to the central tepee. After sitting, build excitement for the day by giving a brief overview of the activities you have planned. Elicit a few responses to your original question before moving into the historic discussion of Colorado Indian tribes.

Historical Background for American Indians

Who were the first Americans?

Only a few centuries ago, hundreds of American Indian tribes inhabited the North American continent. The most widely-accepted theory indicates they migrated across the Bering Strait thousands of years ago from Asia into what is now Canada, the United States, and South America. Each tribe had its own language, customs, and ceremonies. It is estimated that between 1,800 and 2,000 languages were spoken when Europeans began exploring North America. The American Indians developed their own patterns of life and use of the land. Some were nomadic, following game herds from place to place; others planted crops and hunted game in the vicinity of their villages. They were completely dependent on the land and developed an ability to live in harmony with their surroundings.

Several different tribes shared the Pikes Peak region. Members of the Shoshonean family and the Ute lived in the western mountains. The Arapahoe and the Cheyenne occupied the plains East of Colorado Springs. The Crows and the Sioux were North, Pawnees were in the East, and to the South lived Navajo, Apache, and Pueblo.

Where, in our current society, do we see influence of these cultures?

Place names such as rivers, towns, mountains as well as food, art, etc.. often reflect early languages. See the resources page for a list of words borrowed from American Indian tribes.

How do we know?

Evidence-based findings such as arrowheads, teepee circles, Culturally Scarred Trees, Rock wall art and primary source stories from Ute people and some of the first explorers of the west provide a long history of Ute Culture. We will see and hear some of these sources of history today as we focus on the culture of the Ute

Why did the early Ute live in family units rather than large tribes? How did they support themselves? Other tribes claimed the Ute were “the hardest to kill”. Why?

The Ute were the oldest inhabitants of this area and were famous for their hunting abilities. There were 7 distinct divisions. Before the Spanish introduced the horse, they lived in smaller family units spread among mountain valleys because a large area was required to feed few people. Early spring through the fall, families would live and hunt in their units; Family units would come together for the winter.

The Ute in this region developed a seasonal pattern in their lives. During the winter months they camped in Manitou Springs, enjoying the healing qualities of the springs and the natural protection of the narrow valley. In the spring, they packed up and traveled up Ute Pass to spend the summer hunting in South Park.

Ute Origin Story

Once there were no people in any part of the world. Sinawaf, the Creator, began to cut sticks and place them in a large bag. This went on for some time until, finally, Coyote's curiosity could stand the suspense no longer. One day while Sinawaf was away Coyote opened the bag. Many people came out, all of them speaking different languages, and scattering in every direction. When Sinawaf returned there were but a few people left. He was very angry with Coyote, for he had planned to distribute the people equally in the land. The result of the unequal distribution caused by Coyote would be war between the different peoples, each trying to gain land from his neighbor. Of all the people remaining in the bag, Sinawaf said, "This small tribe shall be Ute but they will be very brave and able to defeat the rest."

What do origin stories try to explain?

What other creation stories do you know?

Why study other cultures?

Why is it important to be open to other cultural beliefs, even if you don't personally believe them?

(gives us insight into human race, the brain, adaptations to different environments)

To what extent did the Ute and Plains people depend on the American Bison? What does the Native American attitude toward the buffalo tell you about the relationship Native Americans had with nature? Compared to current culture, what defines the early native people of this country? How did they use what they had? Do you think they ever threw anything away? How did they pass on the technologies and skills that they developed over time?

Bison and Buffalo can be used as interchangeable terms to describe the same animal. Many historians agree that before exposure to white expansion in the West and a market economy, American Indians seldom killed more than they could use, and what animals they did kill they used completely. There is a great respect for buffalo and it is often used symbolically in rituals and ceremonies. Qualities such as strength, endurance and majesty were attributed to this shaggy animal.

Native Americans seldom killed more than they could use, and what they killed they used completely. The horse made hunting bison more effective. Buffalo bi-products were essential for tipi covers, blankets, sinew thread, bowstrings, clothes and meat. Horses made it possible to transport supplies to and from camp.

However, when Indians realized the value of buffalo hides to white traders, they were interested in killing buffalo and leaving less profitable parts behind, assimilating themselves (mostly for survival sake) into the new market economy of the west.

The American Bison provided the Plains people with nearly everything. Their economy, life-style, ceremonies - their entire culture - was Bison oriented. The early Utes depended less on the bison than the Plains people because the mountain valleys supported only small herds of bison, but held large numbers of deer and elk which were easier to hunt on foot. However, during the 1800's the Utes of this area often went to hunt bison on the plains and in South Park on their swift horses.

By the early 1850's there were still estimated to be 40-50 million bison roaming the Great Plains, but western movement of pioneers, homesteaders, and miners as well as the great slaughter of bison by 'sportsmen' and fur entrepreneurs sealed the doom of the bison. The herds which had supplied the needs of the Native Americans for thousands of years were destroyed in less than a century. Check the resources pages for a Kiowa story about the buffalo and a traditional uses of the buffalo chart.

Set the Role

Students understand: the symbolism of Ute names and face painting.

Time: 15 minutes

After the opening discussion, break students up into 4 Ute family groups and assign a high school leader as the head of each family. Explain that a time warp has set time back 200 years and they have become bands of four Ute Indian families. A tribal council has been called and each band is on its way to prepare for the meeting at the Tipi Village. Preparation will include face painting, selecting an Indian name for the band, and a name for each member. While applying face paint, students can choose an Indian name. Leaders can help with suggestions, providing information and examples.

Face Painting

Why did Indians paint their faces?

- purely for decorative purposes, various spiritual initiations or religious ceremonies
- death and mourning, war and peace

What is the meaning of the colors and symbols?

Blue - sky, wind, clouds, lightning, thunder, moon, day, water

Black - night, victory, mourning, death, north, cold

Red - warpaint, day

White - source of light, rising sun

Green - rain and abundance

Yellow - source of warmth

Brown - earth, creatures

Sun rays - constancy

Eagle feathers - Chief

Thunder Bird - unlimited happiness

Crossed arrows - friendship

Rain clouds - good prospects

Morning stars - guidance

Fence - guarding good luck

Bird - carefree

Customs of Naming Children

Indian children are often named for a noteworthy sight or physical event observed on the day of birth (ie. Yellow Moon, Red Cloud, Blue Water, Whistling Elk, Yellow Corn, Sitting Bull). Girls are usually given poetic names and 'woman' is often added (ie. Dove Woman, Rainbow Woman, Blue Star Woman). Boys are named for strong animals or physical characteristics (ie. White Bear, Lone Eagle, One Who Yawns, Left Hand). Later in life, Indians gain additional names to describe incidents of valor or fortune (Many Horses Man, Walks Far Woman, Hole in Foot). Most Indians believe that names are sacred and it is impolite to ask a person's name. An older person sometimes gives away his or her name to a younger person.

Activity: Medicine Pouches

The students can make medicine pouches from felt and leather cordage. Real pouches would have been made from small pieces of hide and sinew. Pouches were used to carry medicines and food found while traveling. Sinew thread for small pouches was made from rabbit. American Indians always carried a variety of decorated bags on belts or slung over shoulders. Women carried a knife bag and an awl case. The awl was the tool used for poking holes in hides and making baskets. They are made of deer bones.

Hike to the Tipi Village

Students understand: how early peoples utilized natural surroundings for survival

Time: 25 minutes

Medicinal Plant Search

As the American Indians would travel to hunting grounds, gatherings or to another drainage or elevation in search of different food sources, they would constantly be searching for and gathering nature's bounty along the way. Nearly three hundred different plants were gathered for medicinal purposes. Many people gained wisdom about these plants and how to use them in healing. For example, certain grasses were used as anti-coagulants to stop bleeding, pine pitch was used to heal wounds, and powdered obsidian mixed with sage tea relieved sore eyes.

On the hike to the encampment, each group will be searching for a number of medicinal plants. Discuss with your group what you are looking for before the hike. Once each plant is found, have the student or high school leader present the plant to the group and remind them of its medicinal and nutritional properties. Please do not eat or sample any of the plants, but each group can collect a small sample to bring with them.

In the resources page, you will find a list of the medicinal plants with descriptions, including Aspen, Juniper, Ponderosa Pine, Reindeer Moss, Kinnikinnik, Sage, Rose Hips and Yarrow.

Introduction to and Effect of the Horse on American Indian Culture

Stop somewhere past the observatory where your group can see the high trails stables. This is a good opportunity to discuss the impact of the horse on American Indian Culture.

How do you think the horse changed life for the Native Indians?

How did they adapt to this change? What types of adaptations due to changes in technology have you seen in your lifetime? How have you adapted? What about your parents (or grandparents) generation?

After Spanish explorers introduced the first horses in the 1600's, this animal became the American Indians most prized possession. The horse made them better hunters, better fighters and provided a new means of mobility. The horse allowed family groups to live together under a stronger chief for protection throughout the year. A tribe without horses would not survive long, and stealing horses became a common practice. It allowed family units to gather in large numbers under powerful chiefs or war leaders. The once peaceful Utes became aggressive as their conflicts over hunting grounds and horses with the Cheyennes and Arapahoes increased.

The Utes in this region developed a seasonal pattern in their lives. During the winter months, they camped at Manitou Springs, enjoying the healing qualities of the springs and the natural protection afforded by the narrow valley. In the spring they packed up and traveled up Ute Pass to spend summer in the bountiful hunting grounds of South Park. They frequently came through the High Trails area, camping in the pleasant valleys, where they hunted the plentiful game and gather plants for food and fiber.

Welcome Meeting at Tepee Village

Enter the council at the big tepee where students can sit in a circle with the others. Students should enter quietly and in a clockwise direction. When all are seated, the head chieftain walks to the center of the circle to open the meeting. Chiefs are economical speakers, deliberate and poised, and expect orderly conduct at council meetings. After reading the opening statement, have each group introduce themselves.

Read an opening statement in a solemn, oratory manner:

*Now this is what we believe
The Mother of us all is the Earth
The Father is the Sun.
The Grandfather is the Creator.
Who bathed us with his mind
And gave life to all things.
The Brother is the beasts and trees
The Sister is that with wings
We are the Children of the Earth
And do it no harm in any way.
Nor do we offend the Sun
By not greeting it at dawn.
We praise our Grandfather for his creation
We share the same breath together -
The beast, the trees, the birds, the man.*

Many Winters, Nancy Wood

Learning Stations at the Teepee Village

It is time now to go to different parts of the village to learn the way of life of our people. To do this, we will rotate through four different stations:

- **Village Life** - the core of the day to day Indian life
- **Hunting** - the survival of any tribe is dependent on good hunting
- **Ritual and Spiritual Life** - the heart of Indian culture
- **Indian Games** - the qualities of courage and cunning are among the Indians best tools

The tribal cheiftan (teacher or HT staff) will rotate the groups approximately every 15 minutes by signal. When through, all the bands will meet back together in the tribal teepee to share what has been learned. The experts who will provide instruction in each of these areas are the chiefs of the bands (hs leaders).

Village Life

Students understand: how everyday life was lived for a Ute Indian.

Time: 15 minutes

The Encampment

What would the ideal campsite look like for a Ute tribe?

Who in the tribe was responsible for teepee management? Where did visitors sit?

How did Native Americans construct their teepees? What are the specific features of this teepee?

When camp was to be moved, how did the Utes move their teepees?

What are items in your house that you could not live without? Are there things on this list that you do not think you would need? What are 5 things you would pack if your family was moving and had to carry your own belongings?

How does your tribe travel from place to place?

Women own the tipi and the men who stay are her visitors. The women do practically all of the work inside the village. They select the campsite as well as erect, take down, and move the tipi. Women also serve as scouts and accompany men on hunting expeditions and war parties. Their most important duty is to raise the children and teach them to be strong, contributing members of the tribe. Women were responsible for preparing meat, gathering nuts, roots, and berries, cooking, tanning hides, making tools, sewing clothing, and storing food. The tribes' medicine women cared for the sick and injured.

Men were responsible for the hunt and making sure the tribe was well-supplied with fresh meat. They protected the village and hunting grounds from intruders. Most time in the village was spent telling stories, horseback riding, practicing bow and arrow skills, and repairing and making tools, weapons, and hunting equipment. Responsibilities also included organizing and performing ceremonies and rituals as well as providing tribal leadership and medicinal services. Medicine men were important figures in religious life.

Tipi etiquette provided the eldest man with a seat of honor – opposite the door of the tipi. He was always served first and first to start a conversation. Any person who took a drink, ate, or lit a smoke before offering these to any elder would become old before his time.

This tipi is covered with canvas, while an actual tipi would be covered in 10-12 elk or buffalo hides sewn together with sinew thread from the buffalo. It would take less than an hour to set up a tipi. Tipi poles were usually made from lodge pole pines because they are the straightest among pines and resistant from rotting like an aspen tree.

Tipi entrances always face east to welcome the day and provide the best protection from the wind. Ute tipis required 12 poles, including the two poles, which are not part of the frame, connected to the smoke flaps. The hole allowed smoke from the fire to escape and provided ventilation. The smoke flaps could be closed in wet weather.

The tipi lining is a crucial part of the tipi because it can mean the difference between a wet and dry tipi. The waterproof lining keeps out drafts and dampness, prevents rain from dripping from the poles, gives increased ventilation, and quickly clears the interior of smoke by allowing rising hot air to pull in cold air from behind the lining. The air space behind the lining also keeps the interior cool during the summer and warm during the winter.

Boys and women tied six poles to each side of a horse (with one end of each pole dragging on the ground behind the horse), laid the folded cover over the extension of the poles behind the horse, stacked their belongings on top and moved slowly to the next campsite. The dragging of the poles on the ground made a broad track that was used year after year until the path became a well-worn road. Many of the old Ute trails are the routes of present-day highways.

The tipi cover was lifted into place over the poles by the “lifting pole”, which eventually became the last pole in the frame. The cover was pulled tightly around and fastened over the door with lacing pins – usually bones.

What possessions might you find in an early Indian home?

- Rugs and blankets made from buffalo, deer, elk, bear, badger, beaver, coyote, and rabbit skins
- Combs made from charred porcupine tails set in wooden handles
- Sharp, stone knives, Wooden bowls, plates, cups, spoons with holes in one end for carrying
- A large clay pot or stomach bag for cooking the meal of the day
- Yucca soap and shampoo
- Leather balls for games
- Baskets for carrying food and water
- Paints for ceremonies and sunburns
- Cactus thorns and cedar ashes for ear piercing and tattooing
- Fire drills to twirl in order to start a fire
- Rawhide overshoes stuffed with soft bark
- Sacks of dried meats, fruits, roots, herbs, seeds, and fat

Village Life Activities

Fire-Making

Early tribal people believed fire was an animal, and it is easy to see why; It moves, makes sound, consumes fuel, emits energy, grows, changes with time. In the backcountry, fire is life.

Why was fire so important to Native Americans who lived in the mountains? Plains? Desert?

How does fire serve different purposes for people in different places?

source of heat, to cook, for light, tanning hides, to create signals, etc...

What three physical characteristics must be present to create fire?

oxygen, fuel (what types of fuel are used today/back then?), heat

The following techniques show a technological evolution in the process of fire-making.

What comes to mind when you think of technology?

Hand-Drilled Fires

The most primitive fire-making technique practiced for thousands of years relies purely on skill and endurance to produce enough friction for a coal. Needs: nest, spindle, fireboard, optional: chin or chest socket

Bow-Drilled Fires

The addition of a string to a bow shaped stick simplified the practice of fire making. It allowed the fire maker to spin the spindle faster, creating more heat and achieving a coal. Needs: nest, spindle, bow, socket rock, fireboard

Flint and Steel

The addition of steel to the fire-makers tool kit eliminated the need to create heat from friction by 99%, as with one simple stroke a spark will fly to the char cloth for a coal. Needs: nest, flint, steel, char-cloth

Magnifying Glass

Using glass to harness the energy of the sun's rays was excellent for clear days, but achieving a fire with only this tool at night didn't work. (not even under a full moon!) Needs: nest, glass

Yucca Cordage and Soap Making

What did Native Americans use cordage for?

What alternative materials can you find that might make good cordage?

Method for Cordage Making: harvest and soak Yucca Spears then pound spears with round stones to expose fibers. Extract fibers, twist fibers and braid fibers to create length of cordage. Splice two lengths of cordage together to elongate the new rope you've created (this is the hard part!). See the resources pages for directions on making soap with the root of the Yucca plant.

One more fun activity! Use the travois out at the village to race/practice/pack all your stuff!

The Hunt

Students know: how to use ancient weapons.

Time: 15 minutes

How important was hunting to the Indians?

What did they get from the animals they killed?

What hunting weapons did they use? What advantage did the bow and arrow have over other weapons?

What do you think Indian bows were made of? Why were the bows of Plains Indians shorter than the bows of other tribes?

How was an arrow shaft constructed? How were arrowheads made?

What other valuable Native American tools, other than hunting implements, needed to be 'knapped' to create a sharp edge? Can anyone think of any stone tools used today?

How did they hunt?

Why are Badger holes and other rodent burrows good places to look for arrowheads?

Several arrowhead points and partials have been found at High Trails. There are several sites on the property that are recognized as Ute Indian encampments, as they made their way to and from South Park. On the way, several members of the tribe made arrowheads of various shapes and sizes to sustain the hunters as they broke or lost arrows. Points were made from petrified wood, bloodstone, onyx, flint, chert, jasper, agate, and quartz.

Although bows and arrows were by no means the only weapons used in hunting, they could be used at a greater distance than other weapons. American Indians also used tomahawks, spears, knives, and traps. Most bows were made from a single piece of hardwood and they averaged about 4 feet in length. Often the bows were wrapped with sinew or strips of green rawhide to give even more strength and flexibility to the bow. American Indians had different arrows for different purposes. Arrows ranged from 24-34 inches in length and were usually made from dogwood, willow, or strong cane shoots. A skilled elder in the tribe could make arrow shafts perfectly straight by using his teeth as a tool. If it did not die immediately, the trail of blood would enable the hunters to track the wounded animal. Grooves or "lightning marks" along the shaft of the arrow were made to let blood drain out after the animal had been shot.

Feathers were made from the wings of eagles, falcons, hawks, and owls. The left feather on the arrow came from the left wing of the bird, and the right feather came from the right wing of the bird. Crow feathers were never used because it was thought that crows were bad luck. The feathers kept the shaft spinning evenly so the arrow would fly a straight course. Arrowheads and feathers were cemented to the shaft with tree pitch and hoof glue.

A practice followed by several American Indian tribes was to use the sweat lodge before hunting to get rid of their "human scent." They would not smoke or eat strong-smelling food before the hunt and would rub their feet with sage to disguise their presence. American Indians used many methods to kill game animals, including stalking, ambush at water holes, driving animals into deep snow, and driving herds over cliffs. Hunting parties included women and children who packed the necessities and food when they set out from the village. Temporary camp shelters were made by standing poles against trees and cliffs and covering them with woven cedar bark and brush. Earth and skins were used to cover the brush and bark houses.

Meats, fat, and hides were the main products. Bones were carved for tools, decorations, weapons, and utensils. Marrow fat was used for paints. Stomachs, bladders, and intestines became carrying or boiling sacks. Hair and fur were used from weaving soft blankets. Teeth were valued for decorating ceremonial clothing, antlers were formed into fletching and chipping tools, and sinew was the main source for sewing thread. Skulls were decorated for use in rituals.

Activities for The Hunt

Archery

An archery field course has been set up near the teepee encampment. Before starting, discuss the role of hunting in Native Americans life, and the necessary safety precautions for using bows and arrows.

Basic Safety:

Always remember that bows and arrows can be dangerous unless treated with the greatest respect and most careful handling. Emphasize the following safety points to the students:

Never draw an arrow unless it is pointing at the target.

Don't draw an arrow unless your fellow archers are behind or beside you.

Collect your arrows after all your fellow archers are through shooting and you have received permission from the leader.

*** See resources for more specific bow and arrow safety instructions.**

Flintknapping

Flintknapping is the ancient art of making stone tools. The evidence we find shows a progression of human ingenuity from hunter-gatherer to agricultural society. Stone tools are still used today. Obsidian and Flint were the most commonly used rock for creating stone tools.

Attempt to create a sharp edge using the pressure flaking process with a copper-tipped flaker. Be careful, these rocks can be extremely sharp!

Atl Atl Dart Throwing

What is an atlatl?

The atlatl is a stick with a hook on the end used to increase the leverage in throwing a spear. Actually, the spear (called a dart or yaomitl) is much more like an arrow. It has fletching added to stabilize flight and is quite flexible. The dart can come in many different length, some of which are 7 feet long. The atlatl is the hooked stick used to throw the dart. It too can come in many different lengths and styles. The author's atlatl is about 1/3 the length of the darts.

The atlatl may be one of the first compound weapons, a tool used to enhance human power. While the earliest archeological evidence is 25,000 years old, it is believed that atlatl has been in use for some 40,000 years. The effectiveness of this weapon allowed early humans to hunt Ice Age mega-fauna such as the Mammoth and Woolly Rhino.

Eventually, the development of the bow supplanted the atlatl as the weapon of choice because the bow was more compact, easier to carry and quieter. Also, with the mega-fauna gone through a likely combination of hunting and climate change, the smaller mammals did not require the penetrative power of the atlatl to bring down.

Religion and Ritual

Students understand: how Ute religious philosophy developed from interaction with the natural world.

Time: 15 minutes

The Circle

Why is the circle considered the most important shape in life? What are other things that are in circles?

The Earth and the stars are round. Animals make round nests. The Sun is a circle and moves around the Earth in a circle. The moon also rotates around the Earth in a circle. The cycle of the seasons is circular. Tipis are round and set-up in a circle formation. Additionally, campfire rings are circular. We sit and talk in circles.

Religion and Ritual Activities

Search for Ute Culture Trees

What do you think American Indians used trees for if they didn't need construction materials?

A Ute culture tree is a ponderosa pine that has been scarred by a metal or stone tool. Ute tribes, as well as many other tribes in North America, "blazed" regional pine trees. They stripped the outer layer of bark when the tree was young and the bark was more workable to get to the cambium layer. Cambium is the inner bark that forms new wood and bark each season. The cambium creates the rings we see. Cambium is also known as pitch or resin and contains most of the tree's sap. The trees were also considered sacred by those who would dance or attain a vision quest. A vision quest was when a member of the community would fast alone for days until hallucinating and being "helped" by some member of nature. Trees were often scarred at the level of...

Ute members used the cambium for food during famine (mixed with pine nuts, deer or bear grease, medicine (laxative tea, mixed with bear fat for sores, and eyes), chewing gum, sealing baskets, smoking hides, and repairing sandals. Burls on trees were used for making ladles and spoons.

Look around tipi village for Ute Culture Trees. How hard to you think it is to reach the cambium layer? Is it worth it? What kind of work do we do like this today? Do you think it hurts the tree?

(Notes from Jack Williams, Ute Culture Trees; Living History)

American Indian Dances and Songs

Dancing was of great importance to American Indians and had many meanings. Dances were joyful celebrations or prayerful ceremonies that sometimes lasted for days. American Indians felt dancing could induce a certain state of mind and spirit that would prepare them to properly undertake a bold action or deed, or it could ready them to receive a great honor.

In making up a dance to ask for good fortune on a hunt, you may want to act out the hunt – the hunter stalking, the deer running, the hunter shooting, and the deer dying. You can also have several hunters encircling a deer in that it becomes part of the circle – when a deer was eaten, its body and spirit became part of the body and spirit of those who ate it.

A famous dance of the Ute is called the Bear Dance. This dance is performed each spring and celebrates the actions of a Ute warrior, who woke up a bear it saw hibernating in late spring to keep it from starving. The grateful bear took the warrior into the woods and showed him the spring dance of the bears. A description of the Bear Dance is found in the American Indian Notebook in the High Trails office. Another famous dance is the Sun Dance – a dance performed each spring for world renewal. The Sun Dance is performed by almost every American Indian tribe and typically lasts eight days.

Dream Catchers

Read the “Legend of the Dream Catcher” to explain the sacred history and purpose of the activity. Ask everyone to think of a wish, a dream, or a blessing in their life that they would like to ask the spirits. Have everyone cut a feather out of a piece of paper. Each participant can then write their wish or dream on their feather to attach to the dream catchers. Everyone may take a willow branch and form a circular dream catcher, securing the ends with yarn or sinew. Unravel several yards of yarn and roll it into a ball. Tie one end to the circle. Work around the perimeter of the circle, weaving the string until the starting point is reached. The closer the weave, the more intricate the web will be. Continue to weave working towards the center of the circle, leaving a hole for the evil to escape. Feathers, rocks, twigs, etc. can be incorporated into the weaving. See the American Indian Notebook in the High Trails office for more details and illustrations.

Sweat Lodge

Early American Indians used the sweat lodge to purify themselves internally as well as externally, spiritually as well as physically, before beginning a hunt. Human smells were removed while in the sweat lodge, making it easier to sneak up on animals. The sweat lodge was also used to ease pain due to strains, injuries, arthritis, and as healing ceremony.

Volcanic stones are considered best as sandstone and granite crumble, and flint and quartz explode when heated and touched with water. The stones should be the size of two fists. After the stones have been gathered, arrange them on the top layer of wood. Pieces of firewood should be leaned against the four directional sides of the pile, starting at the west and going in the direction of the sun.

A pit should be dug in the center of the sweat lodge. The earth taken from it should be carried on a piece of “hide” to the east of the door. Pile the dirt in a little mound about 6ft in front of the door, representing the Earth. Make a path from the mound to the door representing the Good Road. In the outside fire ring lay four pieces of firewood parallel to the ground pointing east and west. Kindling is laid between these and four more pieces of firewood are added, crossing the first layer at right angles – pointing east and west.

The ceremony participants enter the lodge, going to the left, with the sun. The leader is the last to enter and sits to the left of the door. Everyone sits cross-legged. The leader offers a pinch of American Indian tobacco (Kinnikinnik) to the sky, the earth, and the four directions starting with west. An imaginary coal is passed into the lodge and a small bundle of sweet grass is laid on the coal to permeate the lodge with a pleasant odor. The leader purifies himself in the sacred smoke, rubbing it over his body and purifies his pipe in the smoke. The stones are brought in, each stone representing something. A bucket of water is placed next to the leader who sprinkles a few drops of water on the stones to clear the air of any smoke resulting from the incense. The participants then take a drink of water before it is added to the stones. The hot stones create a steam bath effect.

Earth Drawings

Many American Indians made drawings in the earth for various ritual purposes. They were made before a hunt, war, planting, or harvest, or the medicine man made them to heal a sick person. They were designed to ask the blessings of the spirits for their endeavors or to destroy an evil spirit. After completed, the drawings were erased so the spirits would not escape.

Have participants go on a small hike around the area collecting different types of dirt, gravel, sand, decayed tree matter, grasses, seeds, etc. They then smooth out a piece of ground and draw a circle as the border. They can draw a design using the materials they collected. When everyone has completed their drawing, allow participants to share with one another what their designs represent to them. After everyone shares, have them erase their designs.

Smudge Sticks

Smudge sticks are a quick and easy American Indian craft kids can make and take home. Simply collect a bundle of sage leaves, and wrap with colored twine. The burning of herbs for emotional, psychic, and spiritual purification is common practice among many religious, healing, and spiritual groups. In theory, the smoke attaches itself to negative energy and as the smoke clears it takes the negative energy with it.

American Indian Games

Students understand: how games can teach skills.

Time: 20 minutes

Though much of their days were spent in pursuit of sustenance, the native peoples of this area also took time to play games - many of which were designed to develop and hone skills that were necessary for successful hunts and raids. Battles were notoriously unbloody and, among many tribes, counting coup was considered more noble and honorable than killing or scalping an enemy. The counting of coup is done by touching or striking an enemy with hand or weapons, and, if possible, by grabbing a piece of clothing or a weapon. Warriors took pride in wearing clothing and weapons stolen from any enemy in this manner. Follow up each of these games with a short discussion on some of the skills one could gain from frequent play.

Steal the Horse

A variation on Steal the Bacon. The chief throws a rag ball between two lines of players. One player chosen from each line runs in and tries to steal the ball and make it back to her or her line without being tagged by the other player. If the player who has the rag ball makes it back successfully, one point is given to the winner's side; if the player is tagged, one point is given to the other team.

Deer/Hunter

Students stand in a circle representing the trees in a forest. Two blindfolded students in the center represent the deer and the hunter. The hunter tries to catch the deer by carefully listening to the sounds the deer makes. Everyone else should remain quiet and motionless so the hunter and deer can listen for each other. Once the deer has been captured, two others from the circle can be chosen for a new game.

Foot Races

Set the start and finish lines approximately 50 feet apart. Designate race judges – one starter and two judges at the finish. Divide students into teams with an even number of players for relay races and 50-foot dashes.

Blind Eagle/Counting Coup

Suppose you are trying to steal horses from an enemy camp and a lone brave is guarding them. The object is to steal the horses and count coup on your enemy because you will be awarded high honor for either deed. One person is chosen to be the Cheyenne warrior guarding the horses from the Ute. The guard is blindfolded and counts to 25 while everyone runs away and hides. The guard takes off the blindfold and looks around. Anyone he can see within 10 seconds is “caught” and must come in. He puts the blindfold back on and sits quietly while the others try to sneak in and count coup by touching him. Each game needs a counselor referee to determine who is caught.

Points to remember:

1. If the guard hears a noise and accurately points to a Ute who might or might not be responsible for the noise, that Ute is caught and must sit down quietly.
2. The guard cannot swing his arm generally to catch Ute, but must point directly at the thief.
3. The Ute cannot run in to count coup; particularly, the last few yards must be stealthily walked.

Hoop Games

Indian hoops were made of supple saplings bent and tied into large circles. Our plastic hula-hoops give us an idea of how American Indians may have used their hoops. We know they rolled them across an open place and tossed leather balls through the center as a form of moving target practice. Use smaller and smaller hoops as players get more agile. Dancers worked two or three hoops into intricate foot, body, and arm action.

Follow up questions:

What games that you play have an underlying message?

How are tribes like teams?

What team or individual traits allow players to be successful in each game?

Staves – The Indian Game of Chance

Culturally:

- means to settle disputes and relief of tension between individuals and groups
- opportunity for people to gain status in society
- demanded adherence to special rules to ensure luck

Materials:

Staves: Tree limbs (Willow works best), 4 to 15 inches long are cut, designs in the bark are made and then they are split down the middle to create a flat and a rounded side. Three branches are sufficient to create a set of six. Stave sets can be decorated as elaborately as one desires. Students can make a full set with medical tongue depressors and markers.

Counters: The referee's counters are usually long and skinny so they can be stuck in the ground next to the team who has won them. They are not usually decorated except for the removal of bark.

Rules: (must be agreed upon by both sides)

1. At least two players, one on each side, are required
 - there is no limit to the number of players on each side, sides do not need to be even (some individuals who challenged large groups were often praised as especially lucky)
2. The game is played by two opposing sides tossing six wooden staves, accompanied by the singing of 'luck' songs to ensure a team's success. Depending on how the staves land, points, twelve in all, are won until one side has them all and wins the game, including the bets. Bets could be anything from hides, bows, beads, blankets, coins, guns...one woman even bet her husband away at a game of staves! (He was known not to be a very good husband and his name will remain anonymous)
3. The sticks are thrown all together on a smooth surface and depending how they land points are won.
 - if all rounded (black) sides turn up or all flat (white) sides turn up = 2pts
 - if 3 white and three black sides turn up = 1 pt
 - if any other combination = no points
4. When a team scores they continue throwing the staves 'keep the sticks' until they get a combination that scores no points. Hot streaks are hard to break!
5. A referee is required to keep score with 'counters' and to make close calls when the stave may be up or down. (from David Peri, 1994)

Closing Discussion

Students understand: why it's important to learn about the Ute Indians.

Time: 10 minutes

After each group has rotated through the stations, gather everyone together for a closing discussion. Review briefly the highlights of the day and key concepts.

Just 200 years ago, right on this spot, was a culture totally different from ours today. As is the case with all cultures, there are things to be learned from the native peoples' way of life.

Describe the type of relationship that American Indians had with nature. Do you think it was easy to survive up here in the mountains? Why or why not? Do we depend on nature in our lives today?

We can learn something from every culture. The American Indians were a cohesive social community – everyone worked together for the good of the whole. The American Indians depended on nature for meeting their physical and spiritual needs. American Indians were efficient and respectful in their uses of nature. Our culture is also dependent upon nature for its needs, but we are farther removed from it. It's important for our culture to also develop a great respect for nature and to understand how nature and people can best serve each other.

All-Day

Meeting with the Explorers

The Explorer discovery group may be hiking past teepee village for their hike to the Bat Caves. Despite what we see in old westerns, American Indians did not have many bloody encounters with white men – at least before their territories were aggressively threatened by the military. American Indians preferred to retreat from the whites or make mischief, which they hoped would cause the whites to retreat.

American Indians often proved to be good friends to the early explorers, helping them survive, explore, and find the minerals they were looking for. American Indians would occasionally serve as guides for early explorers. The American Indians also benefited from their association with these early white men – they brought rifles, horses, beads, and blankets. Some early white men would move into tribal villages for the winter and would marry American Indian women.

When explorers passed through American Indian territories it was important to determine their purpose. Are they friendly? Who will we send to intercept the strangers? Who will speak for our tribe? What will we offer to trade? Maybe they will eat lunch with us and we can share information.

Beef Jerky

How did American Indians cook? What did they eat?

Meat was often skewered and roasted over the fire so there was no need for pans. American Indian women would dig and hole and build a fire inside. Rocks were added to absorb heat from the fire. The meat would be wrapped in clay or leaves, combined with assorted roots and vegetables, and buried in the fire pit and covered by hot rocks and dirt. Stews and soups were cooked in a buffalo stomach lining. Cooking could take 2-4 hours. Almost everything – meat, grains, berries – were ground on metates with a mano. Why? American Indians had to be careful in their grinding as fine grains of sand would get mixed in with food and over time would literally grind down teeth.

The primary source of food for many Ute tribes was the buffalo. They ate almost every part of the animal, including the bone marrow. Meat would be preserved for the winter season by cutting it into thin slices and hanging it to dry or by covering it with thick layers of fat to keep it fresh. Jerky could be powdered and mixed with ground or dried berries and fat to make a high-protein food called pemmican. American Indian women could find many edible fruits, roots, and greens. Aspen sap, Pinion pitch, pine bark (seasoned with salt), wild grass seeds, and grasshoppers also made up the American Indian diet.

Clay Beads

Beads and pottery were an important part of American Indian life. The first beads came from trading with early trappers and explorers, but American Indians began making their own when they used them more for ceremonies and decoration.

In the ditch west of Salamander pond in Tipi Village is a bank of natural clay. Dig a bucket of clay from the bank – in is easy to distinguish, as it is more dense and golden brown than dirt. Pour some clay into another bucket and fill with water. Using your hands, thoroughly mix clay and water (breaking up chunks) until you have a soupy mixture. Sift the mixture using an old window screen set on an empty bucket. Let the strained mixture sit for at least 30 minutes. When the mixture is settled, carefully pour off the water and skim the clay out – be careful to not disturb settled sand. If there is a lot of dirt, it will be suspended in the water and as much as possible should be skimmed off. Knead the clay into workable-sized balls.

Take the prepared natural clay, break into small pieces, and mold each piece of clay into the desired shape. Simplicity in shape is key to bead success. After the shape is molded, poke a hole in the clay with a small stick. Carefully smooth all the edges and make sure the hole is clean. When the bead is nearly dry, a texture or design can be scratched in. The slower the pieces dry, the less likely they are to break during baking.

The best way to bake the beads is to put them in a hot fire, with lots of coals, add more wood, and then let the fire burn out. Let the fire cool by itself – if you throw water on the fire, the beads will break.

Resources

Bison Story and Traditional Uses

The Passing of the Buffalo - Kiowa (Plains)

Once, not long ago, the buffalo were everywhere. Wherever the people were, there were the buffalo. They loved the people and the people loved the buffalo. When the people killed a buffalo, they did it with reverence. They gave thanks to the buffalo's spirit. They used every part of the buffalo they killed. The meat was their food. The skins were used for clothing and to cover their tipis. The hair stuffed their pillows and saddlebags. The sinews became their bowstrings. From the hooves they made glue. They carried water in the bladders and stomachs. To give the buffalo honor, they painted the skull and placed it facing the rising sun.

Then the whites came. They were new people, as beautiful and as deadly as the black spider. The whites took the lands of the people. They built the railroad to cut the lands of the people in half. It made life hard for the people and so the buffalo fought the railroad. The buffalo tore up the railroad tracks. They chased away the cattle of the whites. The buffalo loved the people and tried to protect their way of life. So the army was sent to kill the buffalo. But even the soldiers could not hold the buffalo back. Then the army hired hunters. The hunters came and killed and killed. Soon the bones of the buffalo covered the land to the height of a tall man. The buffalo saw they could fight no longer.

One morning, a Kiowa woman whose family was running from the Army rose early one morning from their camp deep in the hills. She went down to the spring near the mountainside to get water. She went quietly, alert for enemies. The morning mist was thick, but as she bent to fill her bucket she saw something. It was something moving in the mist. As she watched, the mist parted and out of it came an old buffalo cow. It was one of the old buffalo women who always led the herds. Behind her came the last few young buffalo warriors, their horns scarred from fighting, some of them wounded. Among them were a few calves and young cows.

Straight toward the side of the mountain, the old buffalo cow led that last herd. As the Kiowa woman watched, the mountain opened up in front of them and the buffalo walked into the mountain. Within the mountain the earth was green and new. The sun shone and the meadowlarks were singing. It was as it had been before the whites came. Then the mountain closed behind them. The buffalo were gone.

(reprinted from, *Keepers of the Earth: Native American Stories and Environmental Activities for Children*, 1989, by Michael J Caduto and Joseph Bruchac, Fulcrum Publishing, Golden, CO)

Follow up Questions...

What perspective is this story written from?

What is the lesson behind the story?

Are there any modern comparisons you could write a similar story about?

Medicinal Plant Search

Aspen: The bark is useful medicinally as well as nutritionally. The bark is a good source of protein especially in the fall and winter months when protein levels are high relative to other plant species. The bark has properties that help treat Urinary Tract Infections, diarrhea, and painful bowel movement. Other medicinal uses: fever-reducer, pain-relief, fevers, anorexia, anti-inflammatory, arthritis, and rheumatic pain. American Indians used the bark for eye washes and sore eyes. Ojibawa people used the bark and bear fat for earaches.

Juniper: Native Americans used the fruit as a diuretic and the cones were used as a laxative, emetic in diarrhea. Bark was rubbed on spider bites, the gum used for tooth cavities and the leaves were used for pains after childbirth. This plant has chemicals that suggest it will help the body fight against arthritis, asthma, congestion, cough, hepatitis, and stiffness. When boiled as a tea, it increases urination, reduces stomach disorders, fevers, colds, toothaches and sore throats.

Ponderosa Pine: Edible parts of the Ponderosa Pine include the inner bark and the seeds - raw or cooked. The inner bark can be eaten fresh, but is more often dried, ground into a powder and either used as a thickener in soups or is mixed with flour for making bread. Rich in oil, the seed can be crushed into a meal and can also be used in making bread. The resin has been chewed as a gum. Ponderosa pine was used medicinally by many American Indian tribes, who valued it especially for its antiseptic properties, using it to treat a range of skin problems, cuts, wounds, burns, etc. It was also valued for its beneficial effect upon the respiratory system and was used to treat various chest and lung complaints as well as in steam baths to treat muscular pain.

Reindeer Moss: The entire plant is edible but has a crunchy, brittle texture. Soak the plant in water with some wood ashes to remove the bitterness, then dry, crush, and add it to milk or to other food.

Kinnikinnik: The leaves are picked any time during the summer and dried for use in tea. It is claimed to strengthen the heart muscle and urinary tract, return the womb to its normal size after childbirth, and prevents uterine infection. It is also claimed to be a powerful tonic for the sphincter muscle of the bladder so it helps with bladder control problems. It has a strong antibiotic action against Staphylococci and E. coli. The leaves have strong astringent properties.

Sage: The boiled leaves are made into a tea for help against diarrhea, swellings and asthma. Add to bath water to help curb rheumatism, and other aches and pains. Sage is still used as a shampoo to promote the growth of hair. The oils and tannins in Sage have astringent, antiseptic, and anti-irritant properties. It is therefore an important herb in medications for mouth sores, mouth ulcers, and sore throat medications.

Rose Hips: It is estimated that each rose hip contains as much vitamin "C" as an orange. Dried rose hips need to be boiled about 10 minutes to make tea. Use 2 tablespoons per pint of water, boil covered. The hips must expand, split, and let the water get at the soft seeds within. The resulting tea may be pinkish, depending on the type of roses whose berries are used. The hot tea is acid tasting, but not as sharp as lemon juice. Leftover, cooked tea berries can be eaten with butter and salt – don't throw them away, they cost around \$25/lb these days!

Yarrow: Known as the cure-all "aspirin". The fern-like leaves can be applied to cuts and wounds to help clot the blood. The tea was used to ease chills and fevers, bad liver, toothaches, sprains, broken bones, stomach-aches, sore eyes, colds, cramps, and to help fight infection.

Legend of the Dream Catcher

Long ago when the world was young, an old Lakota spiritual leader was on a high mountain and had a vision. In his vision, Iktomi, the great trickster and teacher of wisdom, appeared in the form of a spider.

Dreamcatchers are made by local Native American artists. Iktomi spoke to him in a sacred language that only the spiritual leaders of the Lakota could understand.

As he spoke Iktomi, the spider, took the elder's willow hoop which had feathers, horse hair, beads and offerings on it and began to spin a web.

He spoke to the elder about the cycles of life ... and how we begin our lives as infants and we move on to childhood, and then to adulthood. Finally, we go to old age where we must be taken care of as infants, completing the cycle.

"But," Iktomi said as he continued to spin his web, "in each time of life there are many forces -- some good and some bad. If you listen to the good forces, they will steer you in the right direction. But if you listen to the bad forces, they will hurt you and steer you in the wrong direction."

He continued, "There are many forces and different directions that can help or interfere with the harmony of nature, and also with the great spirit and-all of his wonderful teachings."

All the while the spider spoke, he continued to weave his web starting from the outside and working toward the center. When Iktomi finished speaking, he gave the Lakota elder the web and said..."See, the web is a perfect circle but there is a hole in the center of the circle."

He said, "Use the web to help yourself and your people to reach your goals and make good use of your people's ideas, dreams and visions. "If you believe in the great spirit, the web will catch your good ideas -- and the bad ones will go through the hole."

The Lakota elder passed on his vision to his people and now the Sioux Indians use the dream catcher as the web of their life.

It is hung above their beds or in their home to sift their dreams and visions. The good in their dreams are captured in the web of life and carried with them...but the evil in their dreams escapes through the hole in the center of the web and is no longer a part of them. They believe that the dream catcher holds the destiny of their future.

Yucca Soap

Yucca roots have been used by Native American tribes for years to prevent hair loss and dandruff while making hair shiny and beautiful. Yucca root makes a great shampoo and soap because it contains natural saponin which is an all natural detergent that softly lathers when agitated with water. The following steps will show you how to make a natural shampoo with yucca roots.

Instructions:

Dig up and cut off a piece the yucca root. Peel off the brown outside layer of the root until the clean white root inside is exposed.

Chop the white root into small pieces and put the pieces into a blender. Mix until the root has become pulp and has changed from a white color to pale amber color.

Spread out the pulverized root onto a clean surface and let it set in the sun to dry out. Let it dry out until all the moisture has evaporated from the root and it no longer feels sticky.

Place a small amount of the pulp into a draw string cheesecloth bag and pull the string tight to close it.

Wet the cheesecloth bag and squeeze it to dispense the lather and use it to wash your hair

Bow and Arrow Safety Instructions

- 1. Always remember that a loaded bow is a deadly weapon.**
- 2. Be sure no one is standing in front of the archer while bow is being drawn or shot.**
- 3. NEVER point the bow any direction other than towards the targets, even when nocking the arrow or just standing around, anywhere except towards the target.**
- 4. Shoot only at the target. Try first at closer distances until comfortable shooting the bow.**
- 5. Always use arm protectors**
- 6. Do not allow anyone to retrieve arrows until all arrows have been shot.**

Here is a check list that the students can go through mentally and you can repeat out loud for them.

I. STANCE

Assume Stance : After approaching the line their feet and bodies should be parallel with the line only their heads and arms facing the target.

Weight should be distributed evenly on both feet.

Nock Arrow; Make a table with the bow and place the arrow in the shooting position.
(ALWAYS aiming the bow and arrow at the target)

When nocking the arrow make sure the index feather is point up

II. DRAW & AIM

Bow Hold: When holding the bow grip slightly below the shelf, but not too tightly, keeping the hand relaxed.

Drawing: The act of pulling the bowstring to the anchor point on the archers face.

When pulling the bow string back, bring hand back to the jaw line, not lower or higher. If it is not drawn straight back it will cause the aim of the arrow to be too high or too low.

Draw the bow string back using a 3 finger grip. (Still important to keep fingers relaxed). The arrow should be placed between the index and middle fingers. If the arrow is nocked correctly then it will not require the fingers to hold it in place. Use the fingers to pull.

VII. Release & Follow Through

Follow through is simply holding the release position until the arrow is safely launched at the target.

Releasing: The fingers on the bow string are relaxed

Head and eyes are turned toward the target following the flight of the arrow.

Extend bow arm toward target without over extending the arm or wrist

Release the string (good time to be wearing an arm guard)

VIII. Retrieving Arrow

Wait for the counselor's command to retrieve the arrow

Remove arrow using both hands keeping one hand where the arrow entered the target and the other by the feathers. This will help to eliminate arrows breaking.

Borrowed Words

States

Alabama -Indian for tribal town.

Alaska -Russian version of Aleutian (Eskimo) word, alakshak, for “peninsula,” or “land that is not an island.”

Arizona -Spanish version of Pima Indian word for “little spring place,” or Aztec arizuma for “silver-bearing.”

Arkansas -French variant of Quapaw, a Siouan people meaning “downstream people.”

Connecticut -From Mohican and other Algonquin words meaning “long river place.”

Delaware -Named for Lord De La Warr, early governor of Virginia; first applied to the river.

Hawaii -Possibly derived from native word for homeland, Hawaiki or Owhyhee.

Idaho -A coined name with an invented Indian meaning: “gem of the mountains;” originally suggested for the Pike’s Peak mining territory (Colorado), then applied to the new mining territory of the Pacific Northwest.

Illinois -French for Illini or land of Illini, Algonquin word meaning men or warriors.

Indiana -Means “land of the Indians.”

Iowa -Indian word variously translated as “one who puts to sleep” or “beautiful land.”

Kansas -Sioux word for “south wind people.”

Kentucky -Indian word translated as “dark and bloody ground,” “meadow land” and “land of tomorrow.”

Massachusetts -From Indian tribe named after “large hill place” identified by Capt. John Smith as being near Milton, Mass.

Michigan -From Chippewa words mici gama meaning “great water,” after the lake of the same name.

Minnesota -From Dakota Sioux word meaning “cloudy water” or “sky-tinted water” of the Minnesota River.

Mississippi -Probably Chippewa; “great river” or “gathering-in of all the waters.” Algonquin for “Messipi.”

Missouri -An Algonquin Indian term meaning “river of the big canoes.”

Nebraska -From Omaha or Otos Indian word meaning “broad water” or “flat river,” describing the Platte River.

North & South Dakota -Dakota is Sioux for friend or ally.

Ohio -Iroquois word for “fine or good river.”

Oklahoma -Choctaw coined word meaning red man.

Tennessee -Tanasi was the name of Cherokee villages on the Little Tennessee River.

Texas -‘friends or allies’. Also written texias, tejas, teysas.

Utah -From a Navajo word meaning upper, or higher up, as applied to a Shoshone tribe called Ute.

Wisconsin -An Indian name, spelled Ouisconsin and Mesconsing by early chroniclers. Means “grassy place”.

Wyoming -The word was taken from Wyoming Valley, Pa., which was the site of an Indian massacre. In Algonquin it means “large prairie place.”

Things

moccasin (Chippewa)
toboggan (Algonquian)
tomahawk (Algonquian)
wigwam (Abenaki)
tipi (Dakota)
wampum (Massachuset)
hogan (Navajo)
hickory (Algonquian)
kayak (Inuit)
totem (Ojibwa)
Gatherings
potlatch (Chinook)
caucus (Algonquian)
pow wow (Narraganset)

Animals

caribou (Micmac)
chipmunk (Ojibwa)
moose (Algonquian)
muskrat (Abenaki)
porgy (Algonquian)
opossum (Algonquian)
woodchuck (Narraganset)
raccoon (Algonquian)
skunk (Algonquian)

Food

squash (Natick)
pecan (Algonquian)
hominy (Algonquian)
pone (Algonquian)
pemmican (Cree)
succotash (Narraganset)