



Native Artifacts-Arifactos Nativos

Class description: Students will explore the history of the Ute and Fremont culture in the area

Location: Classroom

Duration: 1 hour

Standards Addressed:

History

GLE 1.2 People in the past influence the development and interaction of different communities or regions
Compare past and present situations and events (DOK 1-2)

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Theme:

History and contribution of the Ute and Fremont culture in our area

Major Concepts:

- Compare past and present situations
- Culture
- Archaeology

Objectives:

- Students will be able to compare and contrast past and present cultures
- Students will begin to reason why understanding the past benefits us today
- Students will be able to explain what cultural remains (artifacts, structures, and rock art) can tell us about the past

Learning Target: (to be written on board)

I can compare and contrast my present culture to the past Ute and/or Fremont culture.

Yo puedo comparar y contrastar mi cultura presente con la cultura de Ute pasada.

Inquiry Questions:

How can we learn about an ancient culture by looking at their artifacts?

¿Cómo podemos aprender acerca de una cultura antigua, mirando sus artefactos?

How does understanding the past benefit us today?

¿Teniendo un entendimiento del pasado cómo nos beneficia esto hoy?

Vocabulary:

culture- **la cultura**, artifact - **el artefacto**, tools-**herramientas**, pottery-**ceramica**, arrowhead- **la punta de fleche**, archaeology- **arqueología**

Materials: artifacts of Ute and/or Fremont culture, kids bring in one small artifact from their family that describes an important aspect of their family,

Class Outline

Opening:

KWL Chart- put a new KWL chart up

Ask: What do you know about the Ute and/or Fremont cultures?

¿Qué saben sobre las culturas de Fremont y/o Ute?

What do you want to know about the Ute and/or Fremont cultures?

¿Que quieren saber sobre las cultura de Fremont y/o Ute?

Inquiry Activity: You could have the students sit in one big circle or two. You will need a variety of artifacts from the Ute and /or Fremont cultures (pictures of artifacts would also work). Or you could spread the artifacts around the room on different tables. And have kids in groups of 4 travel around to see the artifacts. First explain to the kids that you have artifacts from an ancient culture that lived in this area many years ago. Instruct them to look at the artifacts carefully and make predictions about the people who left these artifacts. Once they are done, gather them back in a group and discuss what they think they learned from the artifacts. Pick up each artifact and ask: What can this artifact tell us about their culture?

¿Qué nos puede decir este artefacto sobre su cultura?

After the artifacts ask: How does understanding the past benefit us today?

¿Teniendo un entendimiento del pasado cómo nos beneficia esto hoy?

Discussion: discuss why the past is important. And what artifacts can tell us. You may want to write this on a chart. Have students give ideas. Relate this to the Ute and/or Fremont culture as you discuss the artifacts. Explain that archaeology is the study of people from the past- **la arqueología es el estudio de la gente del pasado**

Why the past is important: to understand human behavior; understand the arrangement of events in their proper order; understand a people's beliefs, values, behaviors, and tools; appreciate and learn about other culture; understand ourselves better

Por qué el pasado es importante: para entender comportamientos humanos; para entender el arreglo de eventos en su orden apropiado; para entender las creencias, valores, comportamientos, y herramientas de las gente; para apreciar y aprender sobre otras culturas; entendernos mejor

What artifacts can tell us: Artifacts can tell us what kinds of tools a people had. This knowledge provides information on how food and clothing was obtained, prepared, and decorated. The kinds of tools at a site indicated what the people did there, i.e. hunting, grinding seeds, trapping game, etc. Artifacts tell us how artistic the people were, how technologically advanced they were, how complex their beliefs were, what they did for fun, whether they were peaceful or war-like. They can also provide a rough date for when they lived.

Lo que los artefactos nos pueden decir: Los artefactos nos pueden decir que tipos de herramientas una gente tenía. Este conocimiento nos da información sobre cómo la comida y la ropa fue obtenida, preparado y decorado. Los tipos de herramientas indicaron que lo que hizo la gente, es decir, cazar, moler semillas, atrapar animales, etc. Los artefactos nos dicen qué artístico la gente eran, cómo tecnológicamente avanzado eran, qué complejo sus creencia eran, lo que hicieron para la diversión, si eran pacíficos o bélicos. También pueden proporcionar una fecha aproximada para cuando vivían.

Activity: Have students bring their artifact they brought from home to the circle. You can do this in two or three circles if time is limited. Have students one at a time show their artifact and have the other students share what they think was or is important about that student's family. As this is done you can interject summaries of why the past is important. After all the children have had a turn, bring them back to one group and compare and contrast their culture with the Ute and \or Fremont Culture. How are you different? **Como eres diferente?** How are you the same? **Como eres lo mismo?**

Wrap Up: In their journal have students fill in their comparison chart and have them draw an artifact of the Ute and/or Fremont culture and write about what it tells us about them.

Background information for teachers:

From: <http://www.nps.gov/dino> and www.nps.gov/grba

Fremont Culture: Throughout central Utah, and into very eastern Nevada and western Colorado, archaeologists have uncovered the remnants of an archeological culture they call the Fremont, named for the Fremont River in Utah.

The Fremont differed in several ways from their more famous contemporaries in the 11th to 14th centuries, the Ancestral Puebloan peoples who built Mesa Verde and Chaco Canyon. Four distinct artifacts set them apart: very unique "one rod and bundle" basketry construction, mocassins constructed from the hock of a deer or sheep leg, trapezoidal shaped figures found as clay figurines and in rock art, and the unique materials used to make their gray, coiled pottery.

Unlike native tribes before and after them, the Fremont were primarily sedentary. They built villages of pit houses with adobe structures to store food. They collected wild foods and hunted game, but also cultivated corn, beans, and squash using irrigation techniques. The presence of obsidian, turquoise, and shells show that the Fremont traded with distant villages.

About 1,000 years ago, the Fremont people lived in this area and left evidence of their presence in the form of petroglyphs and pictographs. Several areas in the monument allow visitors to easily access these designs and ponder the mystery of why they were created.

Archaeologists first studied and named the Fremont culture along the Fremont River in south-central Utah and have since traced it through much of the Green and Colorado River drainages. The lifestyle of the Fremont people varied considerably throughout that area, reflecting the diverse environments that they inhabited. In general, they lived in small bands or family groups, grew crops to supplement native foods, and did not build large permanent dwellings.

The Fremont relied heavily on native plant foods, such as piñon nuts, berries, and cactus fruits, and on wild game, including mule deer, bighorn sheep, smaller mammals, and birds. However, they also grew corn, beans, and squash, sometimes using irrigation techniques. This horticulture gave them, at least seasonally, a more settled life than a purely hunting-and-gathering existence, which in turn may have given them the time needed to create elaborate rock designs.

The fate of the Fremont culture is unclear. Recent theories suggest that the Fremont's lifestyle may have changed resulting from drought or other climatic factors, dwindling natural resources, or the influence of other neighboring cultures. Whatever the case, it is difficult to trace the Fremont as a distinct culture in the archaeological record after about 1200 A.D., but the Fremont petroglyphs and pictographs survive as a vivid reminder of these ancient people.

Background information for teachers continued:

From: BLM Anasazi Heritage Center

http://www.blm.gov/pgdata/etc/medialib/blm/co/field_offices/ahc/documents.Par.45625.File.d at/Beardance.pdf

The Ute culture is one of the most successful traditions in America. Their lifestyle was one of hunting wild game; gathering wild fruits, nuts, and plants; and trading with other groups. The people moved seasonally in small family groups over a vast region of the western United States. They knew how to find or make most of what they needed directly from the natural environment.

The lifestyle was successful in that it was stable over centuries. This is true despite environmental changes and crowding or trespasses by other people. The Ute people met many different types of people in their travels and interacted successfully through negotiation, trade, or fierce warfare. One of the most successful American Indian statesmen to negotiate with the U. S. government historically was the Ute leader Chief Ouray.

The Ute tradition was also ecologically successful. The people moved from place to place leaving behind little evidence of their stay. They might be called the first "Leave No Trace" campers. This benefited Ute family bands in many ways. For example, enemies could not follow their paths in times of conflict. Also, low impact on the plants and animals meant that nature was able to feed and shelter Ute families in the future. Moving from place to place allowed ecological recovery in each of their camping sites from one year to the next.

Unfortunately, the lack of physical evidence makes archaeologists uncertain about early Ute history. Many assume that the Utes were newcomers to what is now the western United States in about the 1500s.

Recent language studies give a different story. The Ute and Paiute languages are part of the Numic or Shoshonean language group. Some researchers think that the Ute people came from the great basin area in Utah and Nevada more than 1,200 years ago. Ute reservations today are on the boundaries of this ancient homeland. (See the maps in *Ute Indian Arts & Culture*, page 55; "Wolf, Little Deer, and the Ute Bear Dance," pages 5-2 and 5-7.)

Many traditional Ute people today do not concern themselves with the archaeological debate of their origins. Their elders teach that they were always here. They say that explains why there are no traditional stories about migrations from other regions. Indeed, some researchers consider the Ute people to be the keepers of the hunting and gathering tradition carried forward from 10,000 years ago in Utah and western Colorado!

The Ute people were avid hunters. Family groups often moved to follow their prey. They were also skilled traders and carried goods from place to place. Other more stationary groups relied on the Ute for trade items such as tanned hides and woven baskets the Ute made from wild game and plants. For example, many Navajo preferred Ute baskets for wedding ceremonies. Information, stories, and new ideas were also valuable things exchanged. Word of mouth was the only form of long distance communication.

The Ute people's trade of horses helped lead to significant changes in the lives of many American Indian groups. They brought horses northward from the Spanish dominated pueblo lands of New Mexico to the Midwest plains and the northwest United States. Along with horses came new ideas about how to live. Horses allowed people to move around more quickly and to carry more things

with them. The Ute home became portable. The temporary wickiup (brush shelter that was left behind during a move) changed to the larger teepee. Horses were able to carry the heavy skins and long poles used in the teepees over great distances to new campsites.

The influx of Europeans affected the Ute people in other ways. Indian groups were forced west as statehood and settlements were established in eastern states. Other Indian groups were forced east from California. Miners and settlers moved into Ute territories causing additional social stress and depletion of deer herds. Conflicts in territories increased and all groups became more defensive and oriented to warfare. Ute family groups made alliances and started traveling in large bands for strength and protection. The Ute hunting and gathering lifestyle was most severely altered when the bands were forced onto reservations late in the 1800s. People were pressured to take up farming while being denied access to traditional hunting grounds.

KWL Chart

<p>K What do you know? ¿Qué sabes?</p>	<p>W What do you want to know? ¿Qué quieres saber?</p>	<p>L What have you learned? ¿Qué has aprendido?</p>