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[Ute Indians of Utah, Colorado, and New Mexico](#) Virginia McConnell Simmons,2011-05-18 Using government documents, archives, and local histories, Simmons has painstakingly separated the often repeated and often incorrect hearsay from more accurate accounts of the Ute Indians.

[Ute](#) Lorraine Harrison,2015-12-15 Utah is named after the Ute people. This fun fact is one of many waiting for readers to discover with each turn of the page. Through text that reflects essential social studies curriculum topics, readers explore the history and culture of the Ute people. Vibrant photographs and detailed historical images accompany the text. Readers are introduced to important figures in Ute history, as well as contemporary members of this Native American group who are working to keep their culture and traditions alive.

[Ute Indian Arts & Culture](#) Taylor Museum,2000 Focuses on arts and culture of the Ute tribes. This book contains essays contributed by Ute cultural leaders and by other scholars, revealing the richness of Ute material culture. It is illustrated with colour photographs of 139 historic artefacts and over 40 contemporary works, as well as many historic photographs of Ute life.

[Ute](#) Barbara A. Gray-Kanatiosh,2004-01-01 An introduction to the history, social structure, customs, and present life of the Ute Indians.

[Ute Reference Grammar](#) Talmy Givón,2011-01-01 Ute is a Uto-Aztecan language of the northernmost (Numic) branch, currently spoken on three reservations in western Colorado and eastern Utah. Like many other native languages of Northern America, Ute is severely endangered. This book is part of the effort toward its preservation. Typologically, Ute offers a cluster of intriguing features, best viewed from the perspective of diachronic change and grammaticalization. The book presents a comprehensive synchronic description of grammatical structures and their communicative functions, as well as a diachronic account of a grammar in the midst of change. The book is the first of a 3-volume series which also includes a collection of oral texts and a dictionary. Ute speakers and tribal members may find in the present volume a step-by-step description of how words are combined into meaningful communication. Linguists may find a detailed account of one language, an account that is unabashedly informed by universals of grammar, communication and change.

[Utes](#) Jan Pettit,2012-02 This book presents the rich panorama of Ute history, from the archaeological features of prehistoric Ute cultures to elements of present-day Ute culture.

[Ute Dictionary](#) T. Givón,2016-03-31 This third volume of our Ute language collection contains the Ute dictionary. It opens with several introductory chapters that link the dictionary to our Ute Reference Grammar (2011) and explain the structure and use of the dictionary. The bulk of the information on the meaning and usage of Ute words is then given in the Ute-English part. The English-Ute part, next, serves primarily as a search-and-reference tool. A short section on traditional semantic-cultural fields follows. Ute is a Northern Uto-Aztecan language of the Numic sub-family. Together with its northern dialects (Southern Paiute, Uintah, White River), it should be considered a single language, Nʉ́uchi (of the people) or Nʉ́u-ʼapagahi (the people's speech). While our work was done primarily in the southern dialects (Southern Ute, Ute Mountain, Uncompaghe), we have included as many words as could be safely extracted from Powell's and Smith's work on the northern dialects, as well as some from Sapir's work (1931) on Northern Ute, adjusting them to Southern-dialect pronunciation. This brings the work as close as one could hope, at this time, to a comprehensive all-Ute dictionary, a task that yet remains to be done. We have tried to emphasize in the Ute-English entries the historical and derivational connectivity of Ute vocabulary and its gradual growth and expansion. This is also underscored in the introductory chapter on word derivation. While this work remains incomplete, we hope it can be some day expanded into an all-inclusive Ute dictionary, and will help the people – Nʉ́uchiu – preserve their language and culture.

[Being and Becoming Ute](#) Sondra Jones,2018 Sondra Jones traces the metamorphosis of the Ute people from a society of small, interrelated bands of mobile hunter-gatherers to sovereign, dependent nations, modern tribes who run extensive business enterprises and government services. Weaving together the history of all Ute groups in Colorado, Utah, and New Mexico. The narrative describes their traditional culture, including all the facets that have continued to define them as a people. Jones emphasizes how the Utes adapted over four centuries and details events, conflicts, trade, and social interactions with non-Utes and non-Indians. Being and Becoming Ute examines the effects of boarding and public school education; colonial wars and commerce with Hispanic and American settlers; modern world wars and other international conflicts; battles over federally instigated termination, tribal identity, and membership; and the development of economic enterprises and political power. The book also explores the concerns of the modern Ute world, including social and medical issues, transformed religion, and the fight to perpetuate Ute identity in the twenty-first century--Provided by publisher.

[The Latest Phase of the Southern Ute Question](#) Francis Ellington Leupp,1893

[A History of the Northern Ute People](#) Fred A. Conetah,1982

[The Ute Indians of Colorado in the Twentieth Century](#) Richard K. Young,2019 This comparative history of the Southern Ute and Mountain Ute peoples demonstrates how two culturally and historically related tribes, living side by side in southwestern Colorado, have taken very different paths in the modern era. Historian Richard K. Young makes a unique contribution to twentieth-century American Indian studies in his exploration of Colorado's two remaining tribes' divergent responses to federal Indian policies and changing economic and social conditions since passage of the Indian Reorganization Act in 1934. This book, which includes a review of the Utes' precontact and nineteenth-century history, is based on primary research in U. S. and tribal documents, interviews with tribal members, and the few available secondary sources. By examining the Ute experience, Young highlights the dilemmas faced by all tribes with respect to economic development, energy and water resources, cultural identity and adaptation, spiritual life, tribal politics, and the struggle for tribal self-determination.

[Ute Tales](#) ,1992 A collection of distinctive Ute animal and human tales that offers a rich source of Ute culture for anyone interested in the peoples of the Great Basin.

[Ute Texts](#) ,2013-07-16 This second volume of our Ute trilogy contains a collection of Ute oral texts. Ute oral literature reflects the life experience of a small-scale hunting-and-gathering society of intimates and its tight connection to the local terrain, flora and fauna that supported the hunter-gatherer life. Ute story-telling tradition is the people's literary heritage, with the narrative style allowing considerable artistic freedom and diversity in contents and style. Stories were not memorized verbatim, and story-tellers took creative liberty in elaborating and re-inventing the 'same' tale. The core cultural contents of each story are nevertheless preserved across tellers. Ute stories were most likely told at night around the fire, in front of or inside the lodge, to a mixed audience of children and adults who had heard the tale many time before. The stories aimed to both instruct and entertain. Their underlying themes are stoic and oft-cynical reflections on the vagaries of human behavior and harsh existence. They are the foundational literary tradition of The People--Nʉ́uchi-U.

[The Utes Must Go!](#) Peter R. Decker,2004 Tracing three centuries of Ute Indian history, The Utes Must Go chronicles the policies and incidents that led to the involuntary removal of the Ute Indians from Colorado, New Mexico, and Wyoming.

[The Ute Campaign of 1879](#) Russel Dale Santala,1994

[The Utes; a forgotten people](#) Wilson Rockwell,1956 History of the tribe, primarily from talks with Indians and from records of the pioneers.

[Searching for Chipeta: The Story of a Ute and Her People \(Easyread Large Edition\)](#) Vickie Leigh Krudwig,2009-11 This is the story of Chipeta, a strong and wise woman who played a major role in the history of the Ute Indians and the United States in the nineteenth century. She married Ouray, who was appointed chief of the Ute people by the United States government, and together they worked tirelessly to promote peace and negotiate on behalf of their people. The Utes were eventually forced out of Colorado, due to many events, including broken treaties by the United States government. Chipeta's story unveils the real story of the Ute people and how they lost their homelands in Colorado. Chipeta's story is also one of peace and acceptance regardless of race. She is a heroine for all and finally, nearly eighty years after her death, her story is being brought to light.

[Ute](#) Marla Felkins Ryan,Linda Schmittroth,2003 Discusses the origin, history, government, daily life and customs, and current tribal issues related to the Ute tribe.

[Utes, the Mountain People](#) Jan Pettit,1982

[The Ute Indians of Colorado in the Twentieth Century](#) Richard Keith Young,1997 This comparative history of the Southern Ute and Mountain Ute peoples demonstrates how two culturally and historically related tribes, living side by side in southwestern Colorado, have taken very different paths in the modern era. Historian Richard K. Young makes a unique contribution to twentieth-century American Indian studies in his exploration of Colorado's two remaining tribes' divergent responses to federal Indian policies and changing economic and social conditions since passage of the Indian Reorganization Act in 1934. This book, which includes a review of the Utes' precontact and nineteenth-century history, is based on primary research in U. S. and tribal documents, interviews with tribal members, and the few available secondary sources. By examining the Ute experience, Young highlights the dilemmas faced by all tribes with respect to economic development, energy and water resources, cultural identity and adaptation, spiritual life, tribal politics, and the struggle for tribal self-determination.

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