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**ABSTRACT**

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**Dear Bill, Dear Omer: What Should We Do Now?  
Notes on the Current State of Post-Contact Eastern Ute Archaeology**

The 1988 CCPA meeting featured the Symposium on the Archaeology of the Eastern Ute. Bill Buckles then likened it to a bunch of “*new recruits on the first day of boot camp*” who were still struggling with the basics. Since then gains have been made in our understanding of some aspects of Ute archaeology, and particularly the prehistory. We are still, however, struggling with the protohistoric and historic Ute contexts. With the loss of Bill and Omer Stewart we must now make our way without their sage advice. Some of the more salient advances and current needs in post-contact Ute archaeology are discussed retrospectively. These include wickiup studies, modeling needs and potentials, historical archaeological methods, and the ethnohistorical baseline.

**Dear Bill, Dear Omer: What Should We Do Now?  
Notes on the Current State of Post-Contact Eastern Ute Archaeology**

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For the past year I have pondered heavily on a number of key concerns of historic Ute archaeology. In doing so I have collaborated with and sought the advice of other archaeologists and ethnologists who are well experienced with historic Native American Contexts. This has been done in association with a number of projects, including my preparation of the Ute section of the chapter on the archaeology of Colorado’s protohistoric and historic Native Americans for the pending CCPA **Historical Archaeology Context**. Today I will share some of my thoughts ahead of the release of that document. This is necessary due to the need for immediate response in studying what remains of the still visible Ute cultural landscape. Such efforts have been sorely neglected and unless we get cracking we will miss the last opportunity to learn from this so rare fossil record. It is not only critical to understanding the protohistoric and historic Ute archaeological record, it will certainly further our understanding of their prehistory as well. We cannot afford to dither, debate, and simply lead by example, as certainly could be done, if not faced with the need to immediately attend to this matter. To delay will

forestall implementation of salient historical archaeological approaches which can capture and order the ephemeral data from this so rare surviving evidence of the former Ute presence.

Along with the handouts accompanying this presentation are a limited number of a most pertinent article by my respected colleague John P. Wilson. Quoting from 19<sup>th</sup> century authorities, Wilson stated as follows:

Almost every tribe has its own way of constructing its lodges, encamping, making fires...by some of which peculiarities the experienced frontiersman can generally distinguish them.

It was surprising how readily and with what accuracy in detail our Delawares would designate the tribe, the number and disposition of the Indians, who had occupied the deserted camps ...

(Wilson 1997)

Wilson notes that the archaeological records of Indian camps, such as those of the Utes, are indeed patterned in differing ways and can still be interpreted if one takes great care and leans heavily on the historical and ethnological records, just as Bill Buckles (1988) and Omer Stewart so strongly advocated (1988). Such fossilized ephemeral landscapes of this antiquity are virtually non-existent outside western Colorado and eastern Utah. This is the reason that I attempted the successful nomination of Native American teepee and wickiup sites to the list of Colorado's "*Most endangered Places*" a couple of years ago (Baker 2002).

Carl Conner, Brian O'Neil, Curtis Martin, and others are currently following up on this primary step by reviewing the known record of these sites and revisiting them. As in the case of the Rifle Wickiup Village, they are also commencing to record them in detail (O'Neil et al 2004). This is precisely an outcome I had hoped to foster. Simply recording the architecture and site plan evident in the surface evidence is not all that I envisioned, however. I believe the stick architectural remains themselves will never be particularly revealing as any kind of diagnostic. Rather, their importance lies in their usefulness in leading us to the buried site footprints and material culture. The former may be diagnostic in the way described by Wilson (1997). For this reason it is essential to conduct enough excavation to soundly correlate the above ground evidence with that which is buried. Unless this step is undertaken simultaneously, *we will only have half the package*, and surely not enough to obtain the data we will need in order to learn to read these kinds of sites which no longer have any surface evidence.

We should not count on these subsurface components being available for additional study at some time in the future. Many simply won't be there. We have thousands and thousands of such Ute household sites which are already buried and lost to us except for chance discoveries. We have the opportunity to learn to identify this part of the Ute record as well as differentiate it from those of other peoples. To believe that we must not at this time meaningfully excavate at these sites is nonsense. These are not the kinds of

sites which you must plan to sit on for the archaeologists of the future. We will do ourselves and them no good at all if we do not use these sites now to obtain the interpretive templates that they will need to do their work. That is if these mystical beings ever do even show up, and indeed give a damn about the Ute record! Can you imagine what we would know about the Archaic or PaleoIndian Era peoples if we had such templates for them!

In addition to investigating these sites thoroughly, thoughtfully, and with great gusto, we must also quickly learn to appropriately order the data from them taxonomically. The 1988 CCPA meeting featured the **Symposium on the Archaeology of the Eastern Ute** (Nickens 1988). Bill Buckles (1988) then likened it to a bunch of “*new recruits on the first day of boot camp*” who were still struggling with the basics. He also pointed out just how difficult Ute archaeology was and how it would stress anthropological theory to its limits in order to do well. In their comments on the papers read at that symposium, both he and Omer Stewart advocated the use of models deeply rooted in ethnological, historical and archaeological data. Since then gains have been made in our understanding of some basic aspects of Ute archaeology, and particularly the late precontact baseline.

Alan Reed (1988) and I (Baker 1988) both offered our first taxonomic models for Ute archaeology at that 1988 symposium. At that time we both asked for ongoing review and discussion of our efforts. I have to admit that both Alan and I were critiqued rather harshly by Buckles (1988) at that time. Reed’s initial offering ultimately evolved into the two phase model of the “*Protohistoric Era*” which he and Mike Metcalf relied upon in their 1999 prehistoric context for the Northern Colorado River Basin (Reed and Metcalf 1988). My own multiphase model has also evolved since that time. In advancing their model Reed and Metcalf reviewed mine along with those of Bill Buckles (Buckles 1971) and Brian O’Neil (1994). To the best of my information no one has, however, ever formally reviewed their model. In a 2004 manuscript report for the State Historic Fund Reed (Reed and Gabauer 2004) did openly call for a reconsideration of the appropriateness of his definition of the “*Protohistoric Era*” as well as the constructs of its two phases. During the preparation of the chapter for the **Historical Archaeology Context**, my collaborators and I have accordingly reviewed the Reed and Metcalf model, along with my own, and many other aspects of Ute archaeology and ethnohistory. Carl Späth will read the next paper today on the concept of protohistory written by the authors of the HAC chapter (Baker, Carrillo, and Späth. 2005).

Reed and Metcalf’s “*Protohistoric Era*” extends from A.D. 1300 to 1881. Within this there are two phases. The Canalla is given a starting date of A.D. 1300 and an end date of 1650. The Antero Phase is from 1650 to 1881. These phases, about which Reed expressed his own concerns, are the very heart of that model. Models are of course intended to promote scholarly review and dialogue as both he and I have called for. This critique is offered from such a professional perspective. In the HAC chapter we are relying on the fully prehistoric attributes of the “*Canalla Phase*” description to illustrate the late precontact Ute baseline. Alan and Mike have done a fine job with those. We are also retaining the term “*Canalla Phase*” but only with significant caveats. Reed (Reed and Gabauer 2004) noted that Rand Greuble had previously “*challenged the utility of the*

*Antero and Canalla phases*” because they were “*defined primarily from historic rather than archaeological data.*” It is my understanding from personal communication with him that John Cater also holds a similar view. In a nutshell, and despite the many respected contributions of these prehistorians, I know of no historical archaeologist with any background in the subject who, after reading their model, believes that it is capable of ever supporting Ute studies beyond the late precontact Canalla Phase description.

In the first place the model suffers from the oversimplification inherent in all such two stage models. They simply tell us nothing. In addition to the lack of archaeological data which Reed and Gabauer (2004) stated was noted by Greuble, it is actually not even rooted in historical data. It is dependent on misunderstandings of Ute ethnohistory and the complexity of the several changes in the Ute subsistence economy between 1300 and 1881 by which Reed cast his model. The division between the Canalla and Antero phases at 1650 is, in particular, based entirely on a misunderstanding of the documents and literature regarding the timing of the rise of the Ute equestrian profile.

As I spoke about at last year’s meeting in my paper on “Utes, Other Utes, Horses and Guns” (Baker 2004), no known authority has ever suggested that the Ute were appreciably mounted any time even close to 1650. Among many, these include Omer Stewart in his many writings and the various articles in the **Handbook of North American Indians**. Even the one popular source, Jan Pettit’s little book (Pettit 1990), which Reed and Metcalf cite as their only source did not quite say this. What she actually said was that the Utes began their evolution to an equestrian profile after acquiring seed stock in the Pueblo Revolt of 1680. As I explained last year, we now know that even that view is not correct and that the Ute were not appreciably mounted until late in the 18<sup>th</sup> century. The Utes were not even appreciably involved in the revolt and there is no evidence that they ended up with the horse herds (Baker 2004). Because of all of this, in preparing the HAC chapter there was no other recourse than to abandon all but the fully precontact portions of the Canalla Phase along with all of the Antero Phase and the easily questionable term “*Protohistoric Era.*” It is unfortunately not possible to retain these no matter how desirable it might be to adhere to previously published terminologies.

Although we all now should understand some basics of the late precontact Ute archaeological culture, it has become quite obvious that some in addition to Reed and Metcalf are still having difficulty with the protohistoric and historic contexts. Carl Späth will try to explain all this in the next paper. With the loss of Bill and Omer we must make our way without their sage advice. The last of which was, again, for us to build thoughtful taxonomic models driven by substantive consideration of historical, ethnological, and archaeological data and built by collaborative efforts. As part of the HAC effort, my now 16 year old Ute taxonomic model (Baker 1988) has, in keeping with Buckles’ and others’ critical reviews, been extensively retooled and deepened in the ways they called for. It has also been subjected to peer review. I have listened to Bill and Omer, taken their advice to heart, their criticism as a challenge to do better, and their personal encouragement as inspiration to plug onward. The most recent version of my effort is a predictive model rooted in ethnohistory and the available archaeological data.

This will be in the soon forthcoming HAC chapter. Although he did not like the way I presented my original model, Buckles did believe it had considerable predictive utility. It will be described in detail in the HAC chapter and enfolded four phases of archaeological interest. These are the Late Precontact Canalla Phase drawn off of Reed and Metcalf, the Early Contact Rivera Phase, the Middle Contact Robideau Phase, and the Late Contact Chiefs Ouray, Douglas, and Ignacio Phases. The model is summarized in the handout accompanying this paper. The pace of Ute culture change was uneven among the various Eastern Ute bands, just as Stewart noted between the Eastern and Western Ute. The phases must therefore be individually adjusted on a temporal basis for each of three archaeological areas of the Eastern Ute range, namely Southern, Middle, and Northern.

In their review Reed and Metcalf (1999) dismissed a 1996 summary of my model (Baker 1996). They felt that it was unusable in archaeological studies only because they did not think Ute sites could ever be dated precisely enough to allow for their placement in multiple phase models. In the same breath, however, they pointed out how such a multiphase model was “*terrific*” for historical study and might one day be useful in archaeology if sites could be accurately dated. They also established what amounted to a *bar of suitability* for commencing to use my model. As they stated, if the sites can be accurately dated then “*it may be possible to employ*” such a phase sequence in archaeological studies. My phases are of course rooted in a model developed by ethnologists Eleanor Leacock and Nancy O. Lurie and their colleagues via Wenner Gren Foundation Symposiums (Leacock and Lurie 1971).

This past year Reed and Gabauer (2004) produced an archaeological research design and context for the Uncompahgre Plateau of west-central Colorado. In addition to calling for the review of his model, in that good document he summarized fifteen Ute sites for which there was reasonable to good excavation data. He lumped all of these from 1300 to 1881 as “*Protohistoric*” and did not attempt to break these down in terms of his two phases. With what amounted to a very brief scan of the summaries which Reed presented for these components, it was apparent to me that there were a number of items which were capable of providing classic *terminus post quem* dates. Some of the components also had formal chronometric dates. As you will see in Table 1 of the handout, I subsequently used all of these data to temporally order all of the components. It was obvious that some 60 percent or more could indeed be placed into the multiphase model. If there had been a little further information, such as if iron axe cuts were present, dendrochronology, or even any information on glass bead types; even more of the components could likely have been so placed with more precision. This simple little historical archaeology exercise together with other examples, such some of Jon Horn’s sites, the Last Hour Wickiup (Baker 2003) published a year ago in **Southwestern Lore**, and more which I and others will soon be publishing; show that it certainly is possible to utilize multiphase models in Ute studies. It appears that Reed and Metcalf’s bar of suitability is indeed being met and that multiphase models can indeed be employed in Ute archaeology. We do not have to be content to break out the record simply as prehistoric or historic via simplistic two stage models.

After I had ordered the components by time, I then took the same ordering and added in what evidence Alan indicated was present in regard to wickiups. Table 2 of the handout shows how that shook out. The sample is still quite small and based only on Alan's summaries. It does though seem to be showing some patterns. One will note that in the Late Contact Phase components, there is no evidence of wickiups. This is not surprising, since we know that teepees were the primary household structures during this time. They are however, present in the components from late in the Early Contact Rivera Phase, or prior to 1820 and from the Middle Contact Robideau Phase from 1820-1860. By the late Precontact Canalla Phase and early portions of the Early Contact Rivera Phase, the stick architecture seems to be either absent or substantially degraded. These findings suggest that the extant stick architecture now seems to be no more than about two hundred years old. While still tentative due to small sample size, for the very first time we can actually see the beginnings of a formal pattern relative to this part of the resource base.

In the absence of any other multiphase models for the Ute, my own would appear to have passed initial testing, is suitable for the important work now at hand, and can continue to be tested. There were obvious and very dramatic and rapid culture changes after the close of prehistory. These are evident in the ethnohistory and are now being reflected in the archaeological record if we care to look hard enough with models synchronized to the ethnohistory. It is to be hoped that when archaeologists describe historic Ute components that they will work diligently to date them with all the techniques of historical archaeology, when possible place them in a taxonomic model appropriate for use with the Ute, and gather just as much data as possible from the rapidly vanishing Ute landscape. This will allow for comparison and accurate measures of change in the Ute record other than just historic or prehistoric. There are a host of opportunities for scholars who *wish to do the learning necessary* to attack the multitude of Ute issues. My own model is offered as nothing more than a *root and sapling* upon which others can help develop lush new growth! I welcome your questions and informed constructive comments. It is only through informed collaborative efforts that we will together advance Ute archaeology. Although it will probably never be as exciting as archeology from other areas, *it is what we have* and we have an ethical responsibility to bring the same levels of scholarship and effort to it as is being done in other subject areas. We owe this to ourselves, our posterity, and the Ute People. If we are not prepared to do this, then we should just presume that there are no real archaeological values in the protohistoric and later Ute record and commence simply writing it off as *insignificant* in CRM work!

I was, unfortunately, not successful in contacting either Bill or Omer during my various séances with the gypsy ladies! The table did shake a bit and a size double "D" ladies' bra monogramed "BB" did hit the table along with a bunch of peyote buttons. I thought I could just hear some roadmans' low chanting in the background. It appeared that Bill, as a collector of historic womens' bras, and Omer, with his strong Native American Church leanings, were indeed close, but not about to make things too easy for us. That is, however, all I got out of them. They do seem to be doing well on the other side of the Great Divide! By their silence they appear to be challenging us to go forward on our own with the same scholarly rigor which they always maintained. From my past past

communications with them I do, however, believe that they would suggest that we follow a path at least similar to that which I have outlined here today. Thank you!

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Attached Exhibits

Table 1: Historic artifacts noted in 15 Ute components which Reed assigned to the “Protohistoric Era” (Reed and Metcalf 1999) but which can provide either *terminus post quem* or approximate dates for the occupations and thus placement in the phases of the Baker model. Data compiled from the synthesis in Reed and Gebauer (2004:95-100) and in part based on data in Baker (2003).

Site Name/number	artifact/dating	noted	comment
1)McMillen/5MN13	brass pendant		post-1540 or later
	Sharpes 50/66[sic?] cartridge		post-1866?.....
	cut metal		if tin probably post 1860
	trade bead depends on type, if	seed beads =	post 1840s (Baker 2003)
Interpretation: <b>Late Contact Chief Ouray Phase Site</b> , w/ <i>classic terminus post quem</i>			
2)Carlyle/5MN1	no	historic	artifacts/no other dating
3) 5MN18	no historic artifacts/no other dating		
4)Bedrock Pit/5MN35	metal	knife blade	post-1540 later
		shell button depends on type,	probably 19 <sup>th</sup> century
Interpretation: <b>Middle Robideau to Late Contact Chief Ouray Phase</b>			
5)Shavano Spring/5MN40	trade beads depends on type, if	seed bead	post 1840's (Baker 2003)
Interpretation: <b>Middle Robideau to Late Contact Chief Ouray Phase</b>			
6)Lee Ranch/5MN41	dendrochronology		post 1741
	Interpretation: Probably way later due to old wood unless dating axe cut then possible to date closely, certainly a late <b>Early Contact Rivera Phase</b> or later site		
7)5MN42	pc. of brass		post1540 probably much later
	dendrochronology		post 1762
	Interpretation: Probably later due to old wood unless dating axe cut then possible to date closely, certainly a late <b>Early Contact Rivera Phase</b> site or later		
8) Monitor Creek/5MN44	no artifacts, no other dating		
9) 5MN65	no artifacts, no other dating		
10) Harris Site/5MN2341	multiple artifacts w/fixed ammuniion		postive 1879
	including classic hall marks of	Late Contact Phase-	post 1879
	from classic <i>terminus post quem</i> date		
Interpretation: Classic <b>Late Contact Chief Ouray Phase</b> occupation.			
11)Oak Hill/5MN2341	no historic artifacts		
	thermoluminescence date of 1456-1562		
Interpretation <b>Late Precontact Canalla Phase</b>			
12)5MN3861	no historic artifacts/ no other dating		

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13)Schmidt/5MN4253 no historic artifacts/no other dating  
 Locus 1 radiocarbon 1700-late 1800's, Locus 2 radiocarbon and dendrochronology show 2 occupations, 1450-1680 and early 18<sup>th</sup> century.  
 Locus 6 thermoluminescence, radiocarbon, and dendrochronology suggest 1838

**Interpretation: Early Rivera and Middle Robideau Contact Phases**

\*Note-the well controlled data from this site are very significant in the growing data base of Ute sites. Within obvious indications of Early to Middle Contact Phase occupations there are no sign of historic trade materials which certainly tends to suggest that at this relatively late time, the Ute occupants were still maintaining a largely prehistoric lifestyle. If this pattern continues as the data base grows, then it would have profound implications for the historical archaeology of the Ute. It certainly is not, however, a "protohistoric site" by any definition of the term.

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14)Aldasoro/5MN4270 no historic artifacts  
 thermoluminescence is 1461-1545, radiocarbon is 1305-1430  
 This is obviously a **Late Precontact Canalla Phase** site, and not a protohistoric one.

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15)Simpson/5SM2425 Component 4 brass/copper object post 1540  
 (Dinetah Gray pottery) late 17<sup>th</sup> century  
 Interpretation, this is a true protohistoric component of the **Early Contact Rivera Phase**  
 Component 5 metal tinkler cone, ceramic pipe frag.?, percussion cap, post 1820  
 Interpretation, **Middle Contact Robideau** to **Late Contact Chief Ouray Phase**

\*The percussion cap provides a classic *terminus post quem* date, as can the pipe fragment if the bore diameter is intact.

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Table 2: Temporal ordering of Ute components listed by Reed and Gebauer (2004) correlated to evidence of wickiups. Dates are drawn from Reed's summary as refined by Baker from historical artifacts and chronometric data given in Table 1.

Site Name/No.	Dates drawn from Table	Wickiup Evidence
<b>LATE CONTACT PHASE</b>		
1) Harris/5MN2341	1879-1881	no evidence/teepees in use?
2) McMillan/5MN13	1860's or later	no evidence/teepees in use ?
<b>MIDDLE TO LATE CONTACT PHASE</b>		
3) Bedrock Pit/5MN35	19 <sup>th</sup> century?	rock shelter/not applicable
4) Shavano Spring/5MN40	post 1840's?in part	no evidence/teepee in use?
5) Simpson/5SM2425 component 5	post 1820	wickiup present
<b>MIDDLE CONTACT PHASE</b>		
6) Schmidt/5MN4253 component 6	ca. 1838	collapsed wickup present

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Special exception for no artifacts no dating but wickiups present.

-Monitor Creek/5MN44  
-5MN65

wickiup present  
wickiup present

**EARLY CONTACT PHASE**

- 7) Schmidt/5MN4253 component 1=ca. 1800 mid point collapsed wickiup present
- 8)5MN42 post 1762 wickiup present
- 9)Schmidt/5MN4253 component 2=2<sup>nd</sup> occ. early 1700's collapsed wickiup present
- 10) Lee Ranch/5MN41 post-1741 wickiup present
- 11) Simpson/5SM2425 component 4= late 1600's collapsed wickiup present
- 12)Schmidt/5MN4253 component 2=1<sup>st</sup> occ.1450-1680 [w/2<sup>nd</sup> occ? collapsed wickiup)
- 13) Oak Hill/5MN2341 1456-1562 no wickiup/likely once present?

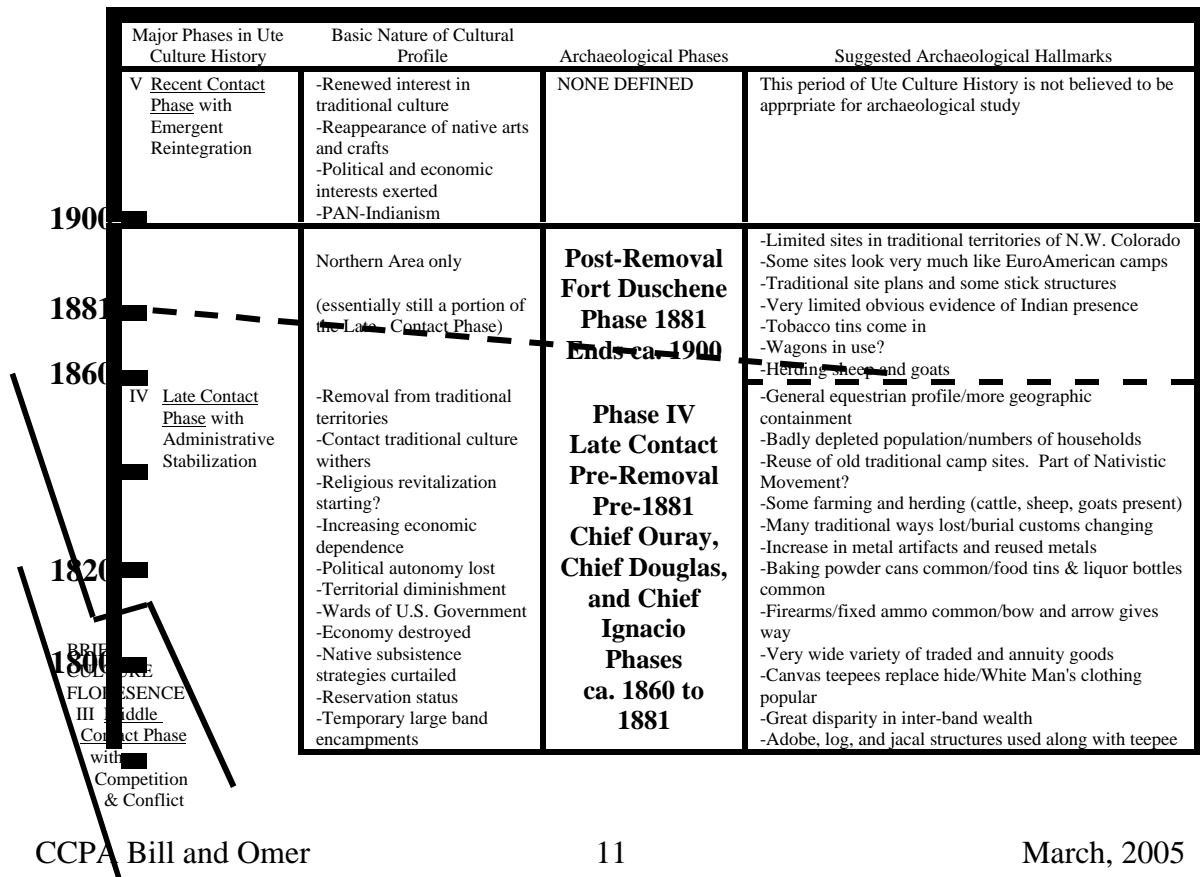
**LATE PRECONTACT PHASE**

- 13)Aldasoro/5MN4270 1461/1545 no wickiup/likely once present?

**SITES THROWN OUT OF TABLE**

- Carlyle/5MN1 rock shelter no dating or historic artifacts or wickiup
- 5MN18 rock shelter no dating or historic artifacts or wickiup

**Figure 1: The Baker Model of the General Phases of Protohistoric and Historic Culture Change for the Eastern Ute Bands of Western Colorado**  
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			<ul style="list-style-type: none"> <li>and traditional brush houses</li> <li>-Traditional subsistence strategies and tools disappear from routine site inventory</li> <li>-Seed beads very common</li> <li>-Archaeological record ends in most of the old territory</li> <li>-Band consolidation at its height</li> <li>-Stoves and wall tents used</li> </ul>	
1700	<ul style="list-style-type: none"> <li>-Contact traditional culture increasingly exposed to destructive forces</li> <li>-Increased introduction of new diseases</li> <li>-Increased trade goods</li> <li>-Rapid culture change</li> <li>-Increased hostilities &amp; competition with Plains groups</li> <li>-Internecine warfare common</li> <li>-Core cultural institutions begin to collapse</li> <li>-New economic roles for men and women</li> <li>-Intra-band status/wealth differences increasingly more evident with adoption of equestrian culture?</li> </ul>	<p><b>Phase III Middle Contact Robideau Phase ca. A.D. 1820 to 1860</b></p>	<ul style="list-style-type: none"> <li>-Largely equestrian profile develops</li> <li>-Large numbers of horses and equipment</li> <li>-Large disparity between mounted and unmounted house-holds and bands</li> <li>-Wide variety of trade goods/trade goods now American</li> <li>-Firearms introduced</li> <li>-Seed beads and "little China" prosser buttons introduced</li> <li>-Plains Indian traits common</li> <li>-Heavy mortality rates</li> <li>-New subsistence strategies</li> <li>-Traditional technologies begin to be lost</li> <li>-Annual bison hunting/raiding onto Plains</li> <li>-Some lithic technology still used</li> <li>-Metal artifacts increasingly common</li> <li>-Metal projectile points begin to replace lithics?</li> <li>-Ceramics largely disappear from inventory</li> <li>-Metal cooking vessels appear</li> <li>-Brush architecture still used</li> <li>-Teepees used</li> <li>-Native wealth and affluence most evident at this time</li> <li>-Pronounced evidence of economic stratification among households-greater variety among sites?</li> </ul>	
1600	<p>II <u>Early Contact Phase with Contact-Traditional Culture</u></p>	<p><u>A Contact-Traditional Cultural Profile Dominated and Emphasized in Early and Middle Contact Phases:</u></p> <ul style="list-style-type: none"> <li>-Development of partially equestrian life style and acceptance of Plains cultural elements as well as selected Spanish influences</li> <li>-Trade goods limited</li> <li>-Significant impacts from slave trade and new diseases</li> <li>-Many old ways retained</li> <li>-Intra- and inter-band competition more evident?</li> </ul>	<p><b>PHASE II Early Contact Rivera Phase A.D. 1540 -to 1820 (with protohistory to c.a. 1765)</b></p>	<ul style="list-style-type: none"> <li>-First appearance and increasing presence of horses and equipage late in phase</li> <li>-Bulk of households not equestrian?</li> <li>-Largely traditional subsistence strategies and technologies with selected integration of trade items</li> <li>-Lithic technology still comprehensive</li> <li>-Metal cutting and chopping tools introduced</li> <li>-Trade beads increasingly present</li> <li>-Site plans, settlement systems, and house styles still largely traditional</li> <li>-Trade goods mostly Spanish derived</li> <li>-Teepee encampments developing with start of band consolidation late in phase</li> <li>-Few if any guns</li> <li>-Bow and arrow still used/lithic points</li> <li>-Traditional ceramics still used</li> </ul>
1540	<p>I <u>Late PreContact Phase with Traditional Culture</u></p>	<p>Fully traditional prehistoric cultural profile</p>	<p><b>PHASE I Late Precontact Canalla Phase to A.D. 1540 (Reed and Metcalf 1999)</b></p>	<ul style="list-style-type: none"> <li>-Uncompahgre ware pottery</li> <li>-Desert side notched pps</li> <li>-Wickiup architecture</li> <li>-See Reed and Metcalf (1999) for prehistoric baseline</li> </ul>

This model must be adjusted relative to the Southern, Northern and Middle Ute areas.

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