

Southern Ute Boarding School, Boys' Dormitory
(Southern Ute Boarding School, Building 68)
Ouray Drive and Capote Drive
Ignacio Vicinity
La Plata County
Colorado

HABS No. CO-176-A

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PHOTOGRAPHS
HISTORICAL AND DESCRIPTIVE DATA

Historic American Buildings Survey
National Park Service
Rocky Mountain Regional Office
Department of the Interior
P.O. Box 25237
Denver, Colorado 80225

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Historic American Buildings Survey

HABS No. CO-176-A

SOUTHERN UTE BOARDING SCHOOL, BOYS' DORMITORY (SOUTHERN UTE BOARDING SCHOOL, BUILDING 68)

Location: Ouray Drive and Capote Drive; Southern Ute Agency; Ignacio vicinity; La Plata County; Colorado.
UTM: 13.266040.4112520.

USGS Quadrangle: Gem City, Colorado (7½ Minute Series, 1968)

Construction Date: 1902 (original building and north wing)
1913 (south wing)
1936-37 (rehabilitation)
1967 (rehabilitation)

Designer: Office of Supervising Consulting Engineer, Office of Indian Affairs, Albuquerque, New Mexico

Builder: Albert Motschman (1902 construction)

Present Owner: Bureau of Indian Affairs (to be transferred to Southern Ute Tribal Council)

Present Use: vacant

Significance: The Southern Ute Boarding School is emblematic of the frustrations associated with Indian schools and Native American education in general. Although the institution in its various permutations did enjoy some success during its 79-year history, it never really fulfilled the federal government's expectations for the assimilation of the Southern Utes into white society. From the very start, the school served to focus the struggle between a federal government perennially variable in implementing its often contradictory policies and a Ute tribe unwilling to conform to the government's programs. Built in 1902 and enlarged twice, this two-story brick structure functioned for years as the central building on the boarding school campus. It more recently has functioned as a boys' dormitory until the school's final closure in 1981.

July 1994

The Historic American Buildings Survey [HABS] documentation of the Southern Ute Agency Vocational School was conducted by Fraserdesign of Loveland, Colorado, under contract with the Albuquerque Area Office of the Bureau of Indian Affairs [BIA]. The BIA has proposed transferring the building to the Southern Ute Tribal Council, which may in the future opt for its demolition. The documentation is intended to mitigate, in part, the impact on the property by this action. Photographic recordation and research were undertaken in May 1994, this report produced in June. The research for this project has involved seven archival sources: the BIA Area Office in Albuquerque, New Mexico; the BIA Southern Ute Agency Office, the Southern Ute Tribal Archive and Southern Ute Community Library, all in Ignacio, Colorado; the John H. Reed Library at Fort Lewis College in Durango, Colorado; the Stephen H. Hart Library at the Colorado Historical Society in Denver, Colorado; and the National Archives and Federal Records Center in Lakewood, Colorado.

PART I: HISTORICAL INFORMATION by Clayton B. Fraser and Lisa M. Schoch

1

EARLY INDIAN EDUCATION IN THE UNITED STATES

Since its inception in colonial America, Anglo education of the native population has taken a diversity of forms. Spanish, French and English explorers in North America were the first to attempt to instruct the indigenous peoples in traditional European doctrine and practices. Although their geographic influence and educational methods differed, each of these European powers relied heavily upon the strength of religion to convert and assimilate Native Americans. Education was at that time more cultural than academic in nature. The Spanish, acting in the name of Catholicism, endeavored to convert Indians to the Spanish way of life. They organized mission communities that taught religion and agricultural skills to the tribes in what is now the American Southwest. The French assimilated into Indian tribes mainly in the Great Lakes area, the Mississippi Valley and the St. Lawrence River region. Unlike the imperialist Spanish, the French valued more of a cooperative relationship with the tribes, for two primary reasons: both had interests in trapping and hunting, and, more importantly, the French needed Indian allies against the British. In the process, they taught religious practices as well as French customs.¹

Ultimately, the British exerted the most significant impact on later American policy toward Indian education. This was attributable in large part to geography: the British controlled the original colonies that would eventually coalesce to form the original United States. Generally well-supported, religious groups in the colonies undertook the conversion and education of Indians in the region. Because the British government placed such high value on education, the effort to instruct Native Americans was soon shared by both church and state. As a result, a higher quality of Indian education evolved under British influence. The British often convinced Indians to attend boarding schools, schools set up in private residences, and even schools abroad. The Virginia Company, for instance, boarded Indian children in colonial homes so that they could learn the finer points of "civilized life."²

The British also introduced the concept of higher education for Indians, as the Virginia Company set aside land at Henrico for the purpose of building an Indian College. The East India Company was similarly involved, setting aside a tract at Charles City for Native American instruction. A series of events, however, interrupted these educational plans, and between 1624, when the Virginia Charter was revoked, and 1691, when William and Mary College was founded, efforts to educate Indians in Virginia remained largely stalled. The New England colonists, on the other hand, progressed further in Indian education during the early 17th century. Puritan John Eliot was especially successful in establishing training programs. His ability to speak the Algonquin dialect made it easier for him to teach the Indians, and he eventually established "Indian Praying Towns" to facilitate religious instruction. When the Court of the Colony learned of the success of these "towns", it quickly consented to the purchase of land for such purposes. Eventually fourteen such towns were initiated.³

The establishment of Harvard College in 1636 marked the first effort by the New England colonists to provide advanced education for Native Americans. Hoping to make Harvard the "Indian Oxford", Henry Dunster, its first president, instituted an Indian College there. He even acquired funding for the construction of a building to house Indians on campus. Harvard's efforts at Indian education were shortlived, though. Faced with widespread apathy among the Indians, the school soon focused entirely on its white students. Dartmouth College and William and Mary both enrolled Indian students in their early years, before following Harvard's lead in their waning attention to Indian education.⁴

Colonial attempts at Indian instruction formed a framework for later education programs. The underlying theme of colonial educational practice was the fervent hope that Indians would convert to the "habits of civilization and Christianity." This was reflected in early government-sponsored forays into Indian

education. But as government assumed an increased role in Indian affairs in the 19th century, its own attitudes and policies shifted substantially. The history of American Indian education from that time to the present has reflected the unique—and perennially troubled—relationship between Indian tribes and the federal government. As policy toward the Indians has evolved over time, educational programs for the tribes have changed as well.⁵

Federal Indian policy has been distinguished by four distinct phases: treaty-making, removal, reservation settlement and allotment. Each has spawned different features of education. Instruction of Indians during the treaty-making period was shaped by the government's interest in civilizing and eventually assimilating the tribes into white civilization. Inclusion of educational provisions in the many treaties made between Indian tribes and the U.S. Government between 1794 and 1868 facilitated the larger goal of assimilation. Many of these treaties incorporated provisions for teachers' salaries, and even construction of school buildings.⁶

Mission schools were the predominant facilities operating during the treaty years. These were underwritten by the Civilization Fund of 1819, which provided financial aid to religious organizations that established mission schools among the tribes. The missions were augmented at that time by newly formed federal agencies devoted to Indian matters. In 1824 the Office of Indian Affairs was established by Secretary of War John C. Calhoun.⁷ The Commission of Indian Affairs was appointed under the War Department eight years later, further expanding federal involvement in Indian affairs. In 1830 the Civilization Fund was responsible for aiding some 1,500 Indian students in 52 separate institutions from the East Coast as far west as Ohio. By that time, though, the government had begun seriously contemplating the alternative to assimilation: physical removal of the tribes away from white settlements. As Anglo-Indian relations worsened in the face of increasing white encroachments on tribal lands, removal of Native Americans to the West seemed the most expedient option.⁸

In contrast with the government's assimilation policy, which was directed toward Indian instruction on white society and religion, advocates of removal maintained that isolation of Native Americans far from the influences of white society was necessary for the tribes' preservation. (It did not hurt their case that removal would also facilitate continued western expansion by whites.) Experience had taught government agents that their efforts to civilize the Indians often failed once the Indians returned to their tribal environment after completing school. As the government forced tribes westward to limit encounters with white settlement, Indian education suffered appreciably. The Five Civilized

Tribes, of which the Cherokee were a part, established their own schools once they were removed to the West. Between 1838 and the outbreak of the Civil War, the Five Tribes developed a system of neighborhood, district and seminary schools. This success proved to be the exception to general experience among the other tribes, however.⁹

From the 1840s to the 1890s, Indian education was shaped by the government's policy of reservation settlement. Some settlement of western tribes had begun by 1851, but it was not until after the Civil War with the tremendous white migration to the West that the government became more interested in relocating Indians on reservations. In addition, the government's goal in the post-War years was to reform the Indian Office and to employ President Grant's "Peace Policy," a form of "conquest by kindness" that sought, among other things, to bring hostile Sioux leaders to reservations. Grant also appointed a Board of Indian Commissioners—ten men "eminent for their intelligence and philanthropy"—to attend to act jointly with the Secretary of Interior on Indian matters.¹⁰ Grant turned to Quaker leaders to screen and hire Indian agents with Christian backgrounds.¹¹

Although reservation settlement continued into the 1930s, it reached its peak between 1860 and 1900. During this period tribes were completely dependent on the federal government, threatening the traditional relationship between tribal members and their tribal leaders. Instead of relying on tribal leaders for guidance, Indians relied on government agents to supply support in domestic affairs and law and order.¹² Moreover, agents used Indian children's education as a means to control tribal religious and cultural practices, of which they strongly disapproved.

The treaties executed between the government and the various tribes in the 19th century typically contained provisions for education. "The Indians pledged themselves to compel their children between the ages of six and sixteen, both boys and girls, to attend school," Francis Paul Pruscha stated in his landmark history of federal Indian policy, "and the agent was charged to see that this stipulation was strictly complied with. For each thirty students who could 'be induced or compelled to attend school,' the government would provide a teacher 'competent to teach the elementary branches of an English education.'"¹³ The provision would extend for some twenty years, allowing sufficient time at which time for the Indians to be thoroughly educated and assimilated into white society.

The last period of Indian policy—allotment—triggered another shift in the goals of Indian education. With the reservations under control of the Indian Office,

the government made another attempt at "civilizing" the tribes. By passing the Dawes Severalty Act in 1887, Congress hoped to instill in the tribes a sense of citizenship by providing allotments of land to Indian families.¹⁴ The goal was to diminish the importance of the tribal community and inculcate in Indians a sense of individual pride and responsibility.¹⁵ "The distance between barbarism and civilization is too long to be passed over speedily," stated Commissioner of Indian Affairs J.D.C. Atkins. "Idleness, improvidence, ignorance, and superstition cannot by law be transformed into industry, thrift, intelligence, and Christianity. Thus the real work remains to be done."¹⁶

During the allotment period, boarding schools became the most common vehicle for Native American education. The Federal Indian School System at that time maintained five types of institutions: day schools, on- and off-reservation boarding schools, training schools and "other" schools. Reservation boarding schools were preferred by administrators to day schools because they separated the children from the influence of their home environments. And off-reservation boarding schools, in which the children were removed even further from their families, were considered better yet.

This was carried to its logical extreme at the Carlisle School, America's first off-reservation government boarding school, founded in 1879 by Richard Henry Pratt. A captain in the regular army, Pratt first gained experience with Indian education in 1875 when he taught the rudiments of English language to Indian prisoners of war at Fort Marion, near Saint Augustine, Florida. Pratt later accompanied several of his former prisoners to the Hampton Institute for freedmen in Virginia, where he directed an Indian education program. Based on these successes, he was able to institute the Carlisle School in an army barracks in Carlisle, Pennsylvania. Pratt was an outspoken advocate of Indian assimilation, believing that acculturation could be accomplished by placing Indian children with white families. Called "outing," Pratt's system sent Indians to work summer jobs with white employers, which presumably would instill habits of industry and thrift in the students.¹⁷ Pratt claimed that, within three to five years of such exposure, Indians could be integrated into American society.

The Carlisle School became the model for other, similar boarding schools. These institutions emphasized "character, industrial training and individualism."¹⁸ Colored heavily by Christian doctrine, their curricula combined reading, writing and mathematics fundamentals with vocational training: farming and trades for the boys, housekeeping for the girls. Pratt regarded such all-Indian institutions

as temporary means to the eventual assimilation of Indians into the general school systems, and is said to have told his Carlisle students, "If I were sure you would fall into the public schools, I would burn these buildings tonight!"¹⁹ The underlying philosophy for the Carlisle and other boarding schools was the separation of the Indian children from their reservation surroundings. Pratt believed firmly that the assimilation of Indians into white society was best accomplished far from the Indians' family ties and cultural roots.²⁰

In 1882 the office of Inspector of Indian Schools was established, with James M. Haworth appointed the first Inspector. In his first annual report, Haworth estimated that, of a total of some 40,000 school-age Indians, only about a quarter were then receiving schooling of some sort.²¹ Commissioner of Indian Affairs Hiram Price, in his own annual report for 1882, condemned the failures of "literary and religious education" previously undertaken by religious groups, and he advocated a more practical, vocational approach to Indian training.²² Haworth spent most of his first year investigating sites for off-reservation schools in Nebraska, Kansas and the Indian Territory [Oklahoma]; by year's end the Indian Service had opened six new boarding schools, all patterned after Carlisle.

During the 1880s and 1890s, the Indian Office built numerous other boarding schools, as expenditures for Indian education increased correspondingly. In the 1879-80 fiscal year, Congress appropriated little more than \$150,000 for education, increased two years later to \$487,200, which then represented almost ten percent of the Indian Office budget.²³ This was expanded by 50 percent more during the next fiscal year. Haworth's title was at that time changed from Inspector to Superintendent of Indian Schools. Despite this change in title, Haworth still did not have authority over Indian agents responsible for selection of individual teachers and school administrators. This prompted the Board of Indian Commissioners to acknowledge the endemic failures of Indian education in its annual meeting with the mission boards in January 1884. "Any success we have achieved in Indian Education must be a happy accident," stated C.C. Painter of the Boston Branch of the Indian Rights Association, "not the outcome of a wise system, for there is none, wise or otherwise... We had great hopes from the appointment of a Superintendent of Education, but he has not been able to do the work that we want done."²⁴

Haworth died in March 1885 while inspecting the Indian Boarding School at Albuquerque. His successor, John H. Oberly, tried to reform the existing system but was unable to effect much change during his short tenure in office. Subsequent superintendents were similarly limited to inspecting Indian schools, making only incremental changes in administration of the school system. Meanwhile,

Congressional appropriations for education continued to increase, reflecting the shift from subsistence support to education as the tribes became more established on the reservations. Although the Superintendent's office lasted only until 1900, Haworth, his successors and their inspectors made regular inspections of boarding schools to report on curriculum, facilities, teacher qualifications and, more importantly, whether or not the government's policies were successful. A watershed for Indian education occurred in 1889, when General Thomas Jefferson Morgan, a Baptist educator, was appointed Commissioner of Indian Affairs. An outspoken advocate for education as a central theme in Indian policy, Morgan integrated cultural training, compulsory attendance, standardized curriculum and vocational training into Indian curricula. In an effort to fulfill these goals, he persuaded Congress to enact laws requiring school attendance and withholding rations from families that refused to send children to school.²⁵

From the late 19th to the early 20th century, Indian education continued to shift according to the government's policy of assimilation. Viewed by federal administrators as the best means of achieving self-sufficiency, education during this period emerged as "the dominating, and characterizing, technology of Indian work" by the government.²⁶ Congress for the first time appropriated more than \$1 million for educational programs in the 1886-87 fiscal year. Eleven independent boarding schools, administered by bonded superintendents instead of agents, were then in operation, most created since 1885.²⁷ By 1890 the Commissioner of Indian Affairs had begun advocating Richard Henry Pratt's strategy of placing Indian children in public schools.²⁸ To facilitate this program, the Commissioner lobbied local school superintendents to adopt the policy. In this way the government would no longer be responsible for supporting separate Indian schools. There was also an unusual proposal by the Indian Office to place white children in the government Indian schools in the hope that the two cultures would learn to accept one another.²⁹

"We are aiming at the unification of the Indian school system in all that tends to be self-supporting," Superintendent of Indian Schools Estelle Reel stated in 1900, encapsulating the government's Indian education policy through the early 20th century.³⁰ As Reel spoke, some 7,400 Indian children attended 25 off-reservation industrial schools, 9,600 students were enrolled in 81 on-reservation boarding schools, and about 5,000 students attended 147 small reservation day schools.³¹ The preference for off-reservation schools had by then begun to pale with the realization that their design for assimilation was not working. Indian

families were reluctant to ship their children away to school, causing shortfalls in enrollment, and those children who did attend the schools proved no more likely to assimilate into white society than their reservation-educated peers.

Beginning in 1901, the emphasis began to shift toward reservation schools. Led by Commissioner William A. Jones, the Indian Office began the gradual change through the early years of the new century. "More reservation boarding schools and less nonreservation institutions are required," Jones stated unequivocally in 1902.³² Non-reservation schools, he said two years later "educated [the Indian] for years upon the theory that his reservation home is a hell on earth, when inevitably he must and does return to his home... That the policy is wrong has been sufficiently demonstrated to justify its discontinuance. Home education of the average Indian, not out of his environment, but near his own people, will and does produce lasting results."³³

Reflective of the Progressive Movement in America, Jones's position marked a softening in the government's position regarding Indian education. Whereas, education had previously been viewed as a compulsory and oftentimes harsh means to separate Indians from their indigenous society and inculcate within them white values, now it was viewed more as a means to make the Indians more self-reliant, with a greater regard for their own needs. This shift did not mark so much an incipient altruism among government administrators as an acknowledgement that the old system had not worked particularly well.

Jones and his successor, Francis E. Leupp, fought the established institutions to steer the Indian Office from off-reservation schools to reservation boarding and day schools. Leupp closed the off-reservation institutions when he could, decreased the enrollment in others and, when faced with Congressional opposition, turned such well-established schools as Carlisle and Hampton into specialized academies. His efforts were taken a step further by Commissioner Robert G. Valentine, who advocated eliminating Indian schools altogether in favor of general public schools. Calling this the "final step" for Indian education, Valentine supervised an exodus of Indian children to the public schools in the early 1910s. "This process of disintegration of the Indian reservations is a splendid example of the elimination of the Indian as a distinct problem for the Federal or State governments," Valentines's successor, Cato Sells, stated. "The most distinctive element aiding in this growth is the public school. In the acquiring of a practical knowledge of conversational English and in the opportunities that are there afforded the Indians to learn and appreciate the 'better ways' of the white man in the public schools are the trysting place in the winning of the race."³⁴

By 1920 government schools had been closed in eight states, including Colorado; by 1925 public school enrollment had increased to more than 34,000, while some 25,000 Indians were enrolled in government schools.³⁵ But while enrollment in public schools soared, actual attendance lagged. This was due, in large part, to the fact that Indian students—often with only rudimentary knowledge of the English language and little background in white culture—could not keep up in class with their white peers. The movement toward enrolling Indian kids in public schools slowed somewhat in the 1920s in the face of this reality.

By this time a national movement to reform Indian policies was supported by Indian rights organizations, artists and intellectuals, who lobbied Congress in protest of the government's history of neglect toward the tribes. As part of this reform movement, the Meriam Report of 1928 found deficiencies in boarding school facilities; malnourishment, disease, overcrowded dormitories, violation of child labor laws, and poor work training were commonplace among the schools. "The survey staff finds itself obliged to say frankly and unequivocally that the provisions for the care of the Indian children in boarding schools are grossly inadequate," the report concluded. The Meriam Report recommended a radical change in the Indian school system. Pushing for school curricula more responsive to the needs of students, the report advocated increased spending, more rigorous teacher qualifications and increased community involvement. It also discussed replacing boarding schools with day schools.³⁶ Under Indian Commissioner Charles James Rhoads, some of the findings of the Meriam Report were implemented; for the first time since the early 1900s, boarding school appropriations actually increased.³⁷

Indian education policy was affected by outside events as well. The Great Depression prompted the closure of many of the schools, and, when many of the men went overseas during World War II, enrollment decreased significantly further.³⁸ Throughout all of the changes in the 18th, 19th and 20th centuries, the underlying motivation for Indian education has remained the same: religious indoctrination and ethnic assimilation for the purposes of land acquisition, political gain and cultural dominance. Along the way, many of the often-reluctant Indian students received a creditable education, but for many more it was an experience fraught with uncertainty and trauma.

2 THE SOUTHERN UTES

The Ute Indians of Colorado have historically been comprised of three different groups: the White River Utes (northwestern Colorado), the Uncompahgre or Taboguache Utes (found along the Gunnison and Uncompahgre) and the Southern Utes, composed of three different tribes: the Muaches, Capotes and the Weeminuches (found in what is now Archuleta, La Plata and Montezuma Counties).³⁹ The Utes originally claimed as their own most of Colorado and eastern Utah, with hunting lands extending into what is today Wyoming, Kansas, New Mexico and Arizona.⁴⁰

Between 1849 and 1880, the Utes and the U.S. government engaged in a series of treaties that gradually increased government control over the Ute tribes and their lands. The first of these, executed in 1849, advocated eternal peace between the two parties, and it assured that Utes would abide by American law, that Americans would have access to Ute lands, and that the American military would be able to establish posts and agencies on that land as well. The treaty of 1868 established agencies on the White River for the White River Utes, and on the Rio de Los Pinos for the Uncompahgre Utes. As part of the treaty, the government took it upon itself to choose a leader for the three different Ute tribes. From the Brunot Treaty of 1874 the government acquired 3,000,000 acres of what was by that time referred to as the Ute Reservation.⁴¹ In 1877 an agency was established on the Los Pinos of the Rio Grande (today's Southern Ute Reservation) where temporary buildings were constructed under Indian Agent F.H. Weaver. Because the government was still debating whether or not to send the Southern Utes to Indian country, no funds for construction of buildings were authorized until 1878.⁴²

The Meeker Massacre in 1879 irrevocably altered the government's policy toward the Utes. The result of increasing tensions between the White River Utes and OIA agent Nathan Meeker, the massacre took place when Meeker and six of his assistants at the White River Agency were murdered by tribe members.⁴³ After the Meeker Massacre, the common slogan "The Utes Must Go!" rang among whites on the Western Slope. Eventually in 1880, a treaty was signed that effectively restricted the Southern Utes to the reservation on the La Plata River. The Uncompahgre Utes were provided land near present day Grand Junction, Colorado, or Utah (eventually they were moved to Utah), and the White River Utes were moved to the Uintah Reservation out of Colorado boundaries.⁴⁴

Of the three Ute divisions, the Southern Ute tribe was the only one allowed to remain in Colorado. About 800 Mouache, Capote and Weeminuche settled on a tract of land 15 miles wide and 110 miles long in the southwest corner of Colorado. They were soon faced with years of uncertainty regarding their permanent disposition. White settlers were already on La Plata land, so in 1888 Congress appointed a commission to explore the option of sending the Southern Utes to a Utah reservation. By 1895 an act was passed that annulled the 1888 investigation.⁴⁵ The 1895 act provided that the Utes could either be allotted lands, or occupy the western forty miles of the reservation. The Weeminuche settled on the western reservation while the Mouache and Capote stayed on the eastern portion. The two groups were designated Mountain Utes (on the western portion of reservation) and Southern or Ignacio Utes (on the eastern portion).⁴⁶ The once-enormous land holdings of the Utes were by the 20th century manifested in a thin sliver of land in the southwestern corner of Colorado.⁴⁷

3

EDUCATION AT THE SOUTHERN UTE AGENCY: 1868-1919

The earliest evidence of federal involvement in education of the Utes appeared in the Treaty of 1868. According to Article 8 of this provision, education was necessary "to insure the civilization of the bands entering into this treaty;" it urged Ute parents to "induce their children, male and female, between the age(s) of seven and eighteen years, to attend school."⁴⁸ The government, however, executed this provision only indolently, despite its promise to build a schoolhouse at each agency as soon as enough children could be convinced to attend.⁴⁹ Approximately 12,000 Indian youths should have qualified for the educational provision of the 1868 treaties with the Sioux, Navajo, Kiowa, Comanche, Crow and other tribes, including the Utes. But after thirteen years only twelve boarding schools and seven day schools had been established to accommodate a total of 1,423 students.⁵⁰

Educational programs at the various Ute agencies proved largely unsuccessful between 1868 and 1877. The Board of Indian Commissioners' 1871 annual report stated that agency buildings had been erected on the Upper Ute Agency, but a schoolhouse had yet to be constructed.⁵¹ Nevertheless, the tribal chiefs promised to send their children to school at that time.⁵² Under Grant's Peace

Policy, the education of the various tribes had been assigned to certain religious groups; Colorado's 3,800-member Southern Ute tribe was placed under the tutelage of the Unitarians.⁵³ Unitarian leader Charles Adams in 1872 reiterated the chiefs' commitment to allow the boys to be taught academic subjects and mechanical arts by the Indian Office agent in a "kind of industrial school."⁵⁴

Grand River Agent H.F. Bond stated that, although no school had been officially established, two or three children had been occasionally meeting with a teacher in 1874. A year later the agent at Los Pinos reported that school was in session for a handful of students. With classes informally structured and erratically attended, the agents' efforts at education were largely ineffectual. The reason for this failure was attributed by the agents to the fact that the Utes were being taught in day schools, in which the students were allowed to return to their reservation homes at the end of each day. The failure of these day schools "proved for the hundredth time... board-school [was] the only efficient one," according to Commissioner of Indian Affairs John Q. Smith.⁵⁵ Ute Indian Agent W.D. Wheeler, echoed the sentiment by saying that, despite his doubts about the effectiveness of any school on the reservation, he would have started a boarding school if a building had been available. "A mere day-school would be of little benefit to them," he stated in 1877.⁵⁶

Education of the Utes in 1878 was hindered by three factors: whites' concerns over growing unrest among the Utes, withdrawal of construction funds by the government while the future disposition of the tribe was uncertain, and opposition by the Utes themselves to white-sponsored education and work.⁵⁷ The Southern Ute Agency at that time consisted of two ramshackle buildings located near the Los Pinos River. Upon his assumption of his post there, U.S. Indian Agent Henry Page found the Utes to be generally resentful of his presence. He mentioned in his First Annual Report that Southern Ute Chief Ignacio acknowledged him but that in general:

The Southern Ute Indians are wholly uncivilized none of whom spack [sic] English, no schools, or churches have been established, as a class they are opposed to labor in any form considering the science degrading and should only be performed by Whites or Squaws.⁵⁸

After the Meeker Massacre and the ensuing Treaty of 1880, the government's desire to educate the Utes focused on the remaining Southern Utes on a reservation near Ignacio, Colorado.⁵⁹ Until the turn of the century, implementation of a permanent education system on the Southern Ute reservation was stymied by the

government's desire to remove the Utes to Utah, the intractability of tribal elders, illness and a lack of school facilities. In the Second Annual Report in 1883, the OIA agent indicated some of these problems, stating that "no schools have been established at this agency." His suggestions for education had been met with "great opposition from the Chiefs and head men," who devised myriad excuses for why their children should not attend school.⁶⁰ The tribal leaders wanted a school located on the reservation, as had been promised in the 1868 treaty. But Indian agents were determined to pry the children from the influences of their elders by sending them to boarding schools away from the reservation. In 1883, 27 Ute children were sent to Albuquerque to attend school, despite opposition from the Ute chiefs. Nearly half of the children had died within a year before the tribe demanded the return of the survivors.⁶¹

Later in 1884 the Indian Office approved a boarding school on the reservation. Acting Commissioner of Indian Affairs E.L. Stevens wrote to Southern Ute Agent William H. Clark to inform him of the Secretary of the Interior's authorization of \$3,000 to construct a schoolhouse, a dwelling house, kitchen and office.⁶² In March 1885 Commissioner of Indian Affairs Hiram Price wrote to Southern Ute Agent C.F. Stollsteimer with the following inquiry:

In reply to your communication of the 6th inst. I desire to be informed how soon a school can be opened among the Southern Ute Indians on their reservation, or what preliminary steps are necessary to the establishing of a boarding or day school.⁶³

Just weeks later, Price reversed his position by stating that a school on the Southern Ute Reservation was unnecessary due to the impending construction of a boarding school in Grand Junction. Nevertheless, he requested an estimate for the cost of a smaller building that would accommodate 25 pupils.⁶⁴ The schoolhouse was built in 1885 but stood idle because authorization for a teacher had been overlooked.⁶⁵ After more than a year of indecision, the Indian Office finally opened the Southern Ute school later in 1885. In January 1887 the Office of Indian Affairs considered purchasing an old trader's store for use as a boys' dormitory. That May \$350 was granted to purchase the store, which, according to Acting Commissioner D.L. Hawkins, would serve as "a dormitory, dining hall, and kitchen required for the use of the Indian pupils attending the Agency school..."⁶⁶

The school was not an immediate success. A boarding camp was organized near the building in 1886, but opposition by Ute women—troubled by the Albuquerque deaths—limited attendance and made it difficult to run the school effectively.⁶⁷ The Annual Report for 1888 stated that school had been "conducted

but a few months from March 1886 to June 30, 1888" but was closed due to an outbreak of measles, which caused the death of several Utes. The report also indicated that, although most Utes were still opposed to sending their children to school, at least nine attended and were making good progress.⁶⁸ In February of 1890 the Acting Commissioner of Indian Affairs expressed his disappointment at the attendance levels for the year 1889. For the quarter ending in December 1889, thirteen students were enrolled in the school, with an average attendance of twelve. The number of employees and "accommodations provided warrant the office in expecting better reports from this school," the Commissioner wrote to Indian Agent Charles A. Bartholomew, "and you are instructed to advise the office fully why the attendance at your school is not built up to the utmost capacity of the building."⁶⁹ At that time there were 354 school age children on the reservation, and the Office of Indian Affairs could not understand why the school was incapable of enrolling at least 25 students per month.⁷⁰ By 1890 attendance had risen to fourteen, and the teacher was both "competent and experienced," but the condition of the old trader's store was deplorable:

During the latter part of the winter appearances indicated that the building used as dormitory, refectory, and quarters for matron and cook in connection with the school, was settling, which careful observation and measurements confirmed. The Ute parents even observed and called attention to the unsafe condition.⁷¹

The building was declared a "veritable death trap," in the Indian Commissioner's Annual Report for 1890.⁷² "The walls of the dormitory became so rotten that, in order to avert the roof falling in and a catastrophe ensuing, which would have exerted a most disastrous effect on the Indian mind, the Agent, with the approval of the Honorable Commissioner, dismissed the pupils and had the building torn down."⁷³ Plans for a new school building were discussed in August 1890:

In view of the contemplated erection by this Office of a boarding school at your Agency at a cost of not exceeding \$12,000, you are requested to report at as early a date as practicable...⁷⁴

Indian Commissioner T.J. Morgan requested more details regarding the proposed school facility. He wanted a tentative location for the building and a map of the reservation showing the school's relative position compared to existing buildings. He inquired as to whether or not Indian labor could be used in the construction, and if brick, lumber, sand and stone for the building could be produced on the reservation. Morgan also wanted to know if the building's foundation should be of brick or stone, the type of soil in the area, the extent of

the water supply, and other general information. In relation to the proposed building, he wanted to know in what direction the building should face, whether it should have a cellar, and the types of "out-buildings" should be built in support of the main school structure. The Commissioner indicated that the Office of Indian Affairs preferred that the building be constructed at a reasonable distance from the Agency. The school, Morgan stated, "should be located on land suitable for farming, in the healthiest locality on the reserve where the natural surroundings are attractive, and above all, where an abundant supply of water can be obtained for school and farming purposes."⁷⁵

By 1891, however, there was reportedly still no new school, and no children anywhere near the agency, due to lingering discord amidst talk of a forced move to Utah. Nevertheless, plans for a school at Fort Lewis were imminent, and Morgan urged Bartholomew to recruit children to attend.⁷⁶ Bartholomew had already been reprimanded by Morgan for allowing his bias in favor of Ute removal influence his work. Clearly, federal agents constituted a substantial part of the problem with early Ute education.⁷⁷

The Indian school at Fort Lewis opened in 1892 with 16 Southern Utes enrolled. When two of these students died and three became blind, however, the push for a school on the Southern Ute reservation intensified. Out of the 274 eligible students on the reservation, only eight were at Fort Lewis, and three at the Colorado Institute for the Deaf and Blind. Blindness was a common affliction at that time: nearly a quarter of the students sent to Fort Lewis returned home without sight. As a result, Chief Ignacio and other tribal leaders opposed off-reservation schools. Other factors, such as the generally disorganized nature of the Southern Ute Agency, years of "removal proceedings" and the government's "refusal to keep the faith regarding education" also contributed to tribal attitudes toward off-reservation schools.⁷⁸

One Indian agent, David F. Day, supported the movement to acquire an on-reservation school. He felt that Congressional indifference was to blame for the problems with education on the Southern Ute reservation. Too much of Congress' efforts were spent on removal and not enough attention given to educating tribal children. Another problem was that most agents simply did not understand Ute customs. Agent Day was one of the few agents who recognized the disruptive qualities of off-reservation schools. According to Day, the unusually affectionate relationships between Ute adults and their children were interrupted when children were sent away, endangering Ute family life.⁷⁹

Against this backdrop, the Southern Ute Boarding School was officially established in 1902, when a main building and other supporting structures were built.⁸⁰ Construction was plagued from the start. Although the buildings should have been completed by December 1901, they were not finished until April 1902. The four-month delay was not made clear to the Office of Indian Affairs, who protested this point with the agent. According to the terms of the contract, a penalty of \$10 was assessed for each day the contract was late.⁸¹ The Office of Indian Affairs requested that the Indian agent provide reasons why the buildings were not completed on time. Angered by the delay, Assistant Commissioner Tonner stated: "The school would have been in operation weeks ago had not the contractor failed to have the buildings finished on time."⁸² Under the authority of Superintendent of Construction Frank R. Lake, contractor Albert Motschman constructed the main school building of red brick with a gabled roof and a mortar and rock foundation for about \$35,000.⁸³

John A. Buntin was appointed Superintendent of the Southern Ute Boarding School, which officially opened on November 19, 1902, with 29 pupils (16 boys and 13 girls).⁸⁴ Its capacity was listed in 1905 at 70, with enrollment of 62 and average attendance of 59. The school was the one positive aspect of the reservation, Southern Ute Agency Supervisor Dickson reported to the Commissioner. Even with the enormous amount of employee turnover in its short, two-and-a-half year history—37 different people filled seven positions—the school was considered a success. The pupils were "bright, quick, and apt to learn, and their general behavior excellent and they appear happy and contented." In terms of the school accommodations, the Commissioner suggested that the "plant should be enlarged to accommodate at least 125 pupils, the present capacity being about 65; that at least 140 pupils can be readily obtained..."⁸⁵ In 1909, total enrollment had increased to 77, as the Southern Utes had finally acceded to OIA education of their children.⁸⁶

The entire Southern Ute Agency in 1905 consisted of 19 buildings located about a mile north of Ignacio, including employee quarters, offices, barns, and shops and four residences. Erected between 1885 and 1902, these structures were generally described as being in fair to poor condition. The reservation then consisted of 78,800 allotted acres and 360 acres reserved for the agency. There were 375 allotments consisting of 194 acres, and about forty Ute families were living on and farming their allotments.⁸⁷ The Southern Ute Boarding School during its early years was a small campus with few buildings. An inventory of farm property of the Southern Ute School in 1907 was comprised of 320 acres of school and agency property, which included a small dormitory, a warehouse, pump house, gas house, chicken house and water tanks. Just two acres were set aside for the school buildings.⁸⁸

With enrollment at steady levels, the most pressing necessity for the school was a new building to alleviate crowded dormitory conditions and poor employee quarters.⁸⁹ In 1907 Acting Commissioner C.J. Garralee recommended a separate building for the employees:

The employes [sic] and children are now very much crowded and the small rooms into which the employes [sic] are packed are needed for the children. None of the latter could be brought in if we had the room for them. At present there are 74 children in 22,589 cubic feet of sleeping space. This is 305 per child, which is nearly 25% less than the rules call for. One small room has to suffice for the employe's [sic] kitchen and dining room, and the largest table that can be placed in this room will not accommodate all the employes [sic] at one time.⁹⁰

Overcrowding in the dormitories and school rooms in 1908 was considered by the Office of Indian Affairs a violation of health regulations.⁹¹ The 1911 Annual Report continued to emphasize the need for an additional building on the school campus. At that time, the campus was described as "the school plant, consisting of one main building (brick) which is used for all purposes, a frame ice and meat house, a small gas house, pump house and barn, are all in good condition."⁹²

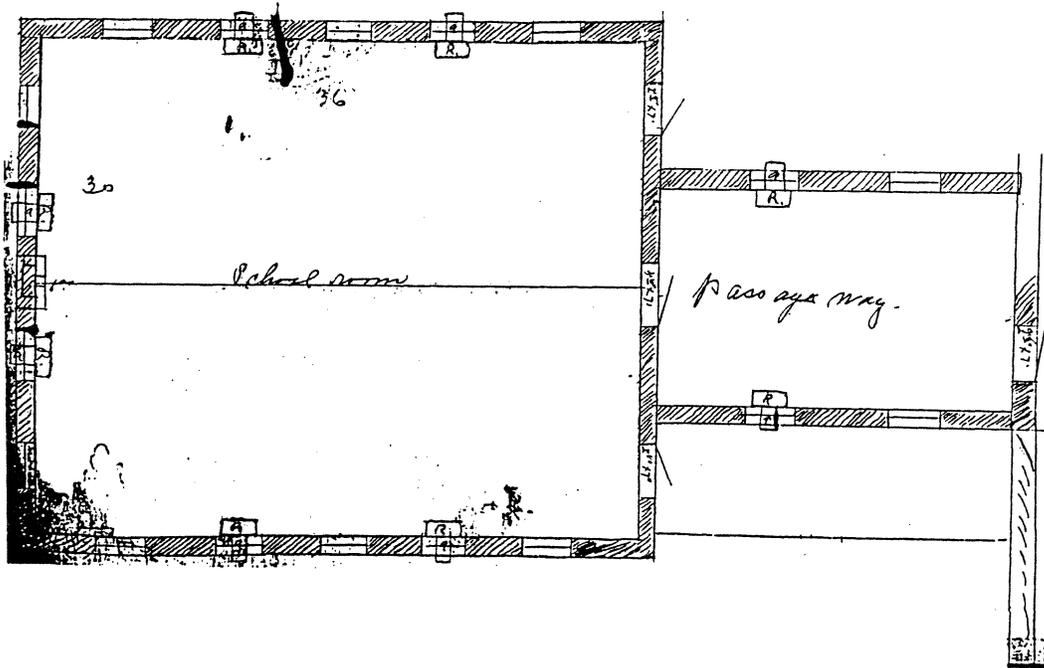
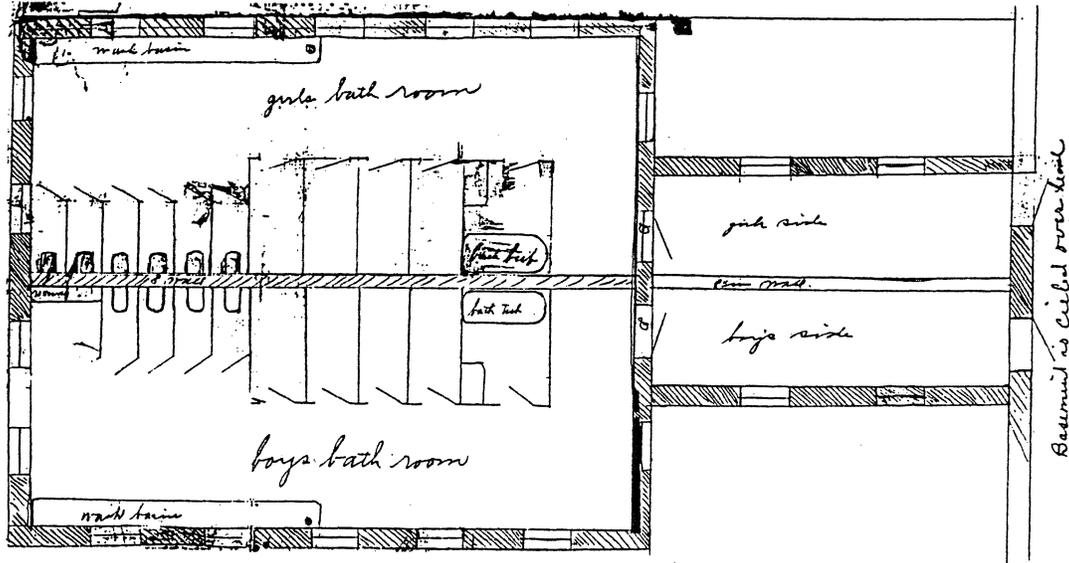
The debate over an additional building continued into 1912, when Superintendent Charles F. Werner wrote to H.B. Peairs, Supervisor in Charge of Indian Schools, in Lawrence, Kansas. The school had a capacity for 50 at that time, but was accommodating 56 students. Werner suggested that another day school be constructed on the reservation.⁹³ A 1912 report on the "sanitary and health conditions of the Southern Ute Boarding School" determined that ventilation in the four dormitory rooms within the main building was insufficient and bathing and laundry facilities too small and unsanitary.⁹⁴ In addition, a 1913 report indicated that the quarters occupied by the Financial Clerk and Blacksmith (built in 1894) and that occupied by the Field Matron, Stable Man and Chief Police (1877) were in need of repair. The Principal Teacher still held quarters in the main building, and the Superintendent felt new quarters were necessary for him.⁹⁵ The Supervisor in Charge of the Southern Ute Agency agreed that:

The best arrangement will be to build an extension onto the main building on the south side where plenty of light [can] reach the rooms. Or rather to connect this addition to the main building and an addition on the same level. The proposed addition to be built will stand 20 feet from the main building to be connected therewith as stated above. It is believed that an addition of size proposed (36 x 30) will provide all the additional room required to place the school building in a sanitary condition.⁹⁶

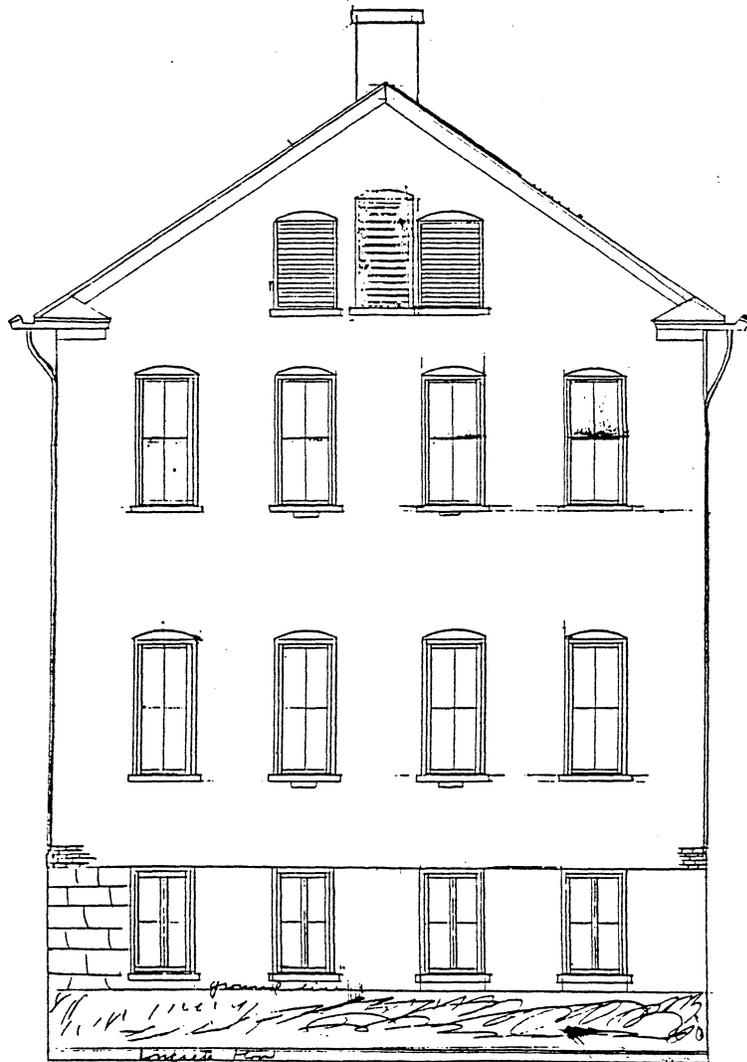
Estimated to cost \$10,000, the new addition was believed necessary "to put the plant in proper sanitary condition" [see *Figures 1-3*].⁸⁹ When its foundation was excavated in April, officials predicted that it could be completed by June 30, 1913. In fact, in order to rush construction, substitute materials were used in the construction: cement in place of stone, and slack carbide in place of brick. Despite the shortcuts, it soon became apparent that the late June deadline would not be met.⁹⁰ Other aspects of the campus changed as well. In October 1913, payments were made on a steel water tank and tower located on the grounds of the Southern Ute School.⁹¹



■ Figure 1. East Elevation of School Addition, ca. 1913.



■ Figure 2. Basement and First Floor Plan of School Addition, ca. 1913.



■ Figure 3. South Elevation of School Addition, ca. 1913.

Even after completion of the addition, conditions at the school were considered unacceptable. Increases in enrollment necessitated "quarters for employees outside of the main school building..."¹⁰⁰ A boys' dormitory was under consideration, as was a dairy barn.¹⁰¹ For most of 1917, officials debated the relative advantages of constructing a boys' dormitory or a new employees' building. At the end of that year, construction of the employees' building seemed imminent, but by then many of the Southern Ute children were already starting to attend public schools. The Superintendent of the Southern Ute School indicated that, with increasing numbers of students attending public schools, the attendance at

Southern Ute Boarding School could only decrease in the years to come.¹⁰² In 1919 Southern Ute children were attending seven institutions, including county schools, Indian schools in Santa Fe and Phoenix, the Allen Day School, the Ute Mountain School and the Southern Ute Boarding School.¹⁰³

The curriculum, architecture and staff for most early Indian boarding schools were determined by the Commissioner of Indian Affairs in Washington. The goal of Indian education was to "Americanize" the children by teaching them to speak English and acclimating them to manual labor and white culture.¹⁰⁴ The Southern Ute Boarding School followed this pattern closely. Annual Reports for 1911, 1915 and 1916 indicate that the school integrated academic and industrial training with instruction in cultural values. The school in 1911 followed the Colorado State Course of Study, which included methods for teaching arithmetic, language and geography. Courses and methodology from the Carlisle School and schools on the Pine Ridge Reservation in South Dakota were also used as guides. Industrial training for the boys and homemaking skills for the girls were part of the curriculum.¹⁰⁵

At the time of the 1911 report, there were "no graduates from this school in the ordinary sense of the term, for the highest grades taught is the sixth."¹⁰⁶ The hope was that the boys would become productive farmers and the girls would "make better wives and mothers than their ancestors."¹⁰⁷ Subsequent reports reflect similar educational goals and curricula. Overall Indian school curriculum through the 1920s did little to reflect the reform movement of that era. For the most part, few Indian boarding schools offered high school-level coursework, and the ones that did were far behind public schools. Even vocational training in reservation schools was considered of lesser quality. Another problem was that many of the courses were entirely unrelated to Indian culture or reservation life, thus creating an even larger chasm between government educational goals and Indian educational needs.¹⁰⁸

In 1911 two Indian children were attending the Ignacio public school, while five other pupils attended public schools outside of Ignacio; all were reported to be doing well. There was talk of converting the Southern Ute Boarding School into a high school for both white and Indian students, to be run by the county and the federal government.¹⁰⁹ By 1915, however, the Southern Ute Agency reported that:

It will be a good many years before the children of the Southern Ute Indians are ready to enter the public schools of the State. They are timid, backward, and their homes are not sanitary, and they as a whole are not presentable at a public school.¹¹⁰

Comments such as this reveal the government's view that the Ute's had inferior social skills. Annual reports often detailed the moral character of the tribe, using white society as a standard of comparison:

The morals of the Ute Indians compare favorably if not above the average tribe. Legal marriages were unknown among these Indians five years ago; now, with very [few] exceptions, the contracting parties apply for a license to be married.¹¹¹

Culture clash was a major obstacle in the education of the Utes. Evidence of this was evident in white perceptions of Ute customs. Each year the Ute engaged in the Bear Dance, a "harmless diversion" according to Southern Ute Agency Superintendent Warren West.¹¹² Displaying the typical attitude of the time, West commented on the dance: "In my judgement its effect is not degrading to the tribe, and it does not retard their advancement on the road to the white man's civilization."¹¹³ Religion was also part of the government's program to educate the Utes. Superintendent West noted that "most of the Southern Ute Indians are inclined toward the Catholic religion. The Presbyterians maintain a mission among them and are quite active. Both denominations are doing splendid work."¹¹⁴ Gambling, the use of liquor, sanitary conditions in Ute homes, and health issues were also part of Superintendent West's concerns regarding the Southern Utes.¹¹⁵

4 TRANSFORMATION AND CLOSURE OF SOUTHERN UTE SCHOOL: 1920-1981

Closure of the Southern Ute Boarding School in 1920 was the result of a number of factors.¹¹⁶ From the moment of its establishment, the school had struggled to acquire government funding and proper facilities. It suffered from over-enrollment and inadequate building space. Annual reports also indicated that changes in school personnel adversely affected the "general welfare of the pupils."¹¹⁷ The school was closed to "make way for fuller participation in public educational programs" as well.¹¹⁸ At the time of its closure, Commissioner of Indian Affairs Sells offered an assurance that Ute children would be able to continue their educations and fulfill the government's agenda for assimilation:

These reductions do not mean that Indian children are deprived of facilities for their education. Whenever one of our schools is abandoned its place is taken by the public and private school, thus merging the child of the Indian into the same educational processes as that of the whites.¹¹⁹

- ▨ Southern Ute Boarding School, Boys' Dormitory
- ▨ (Southern Ute Boarding School, Building 68)
- ▨ HABS No. CO-176-A
- ▨ page 24

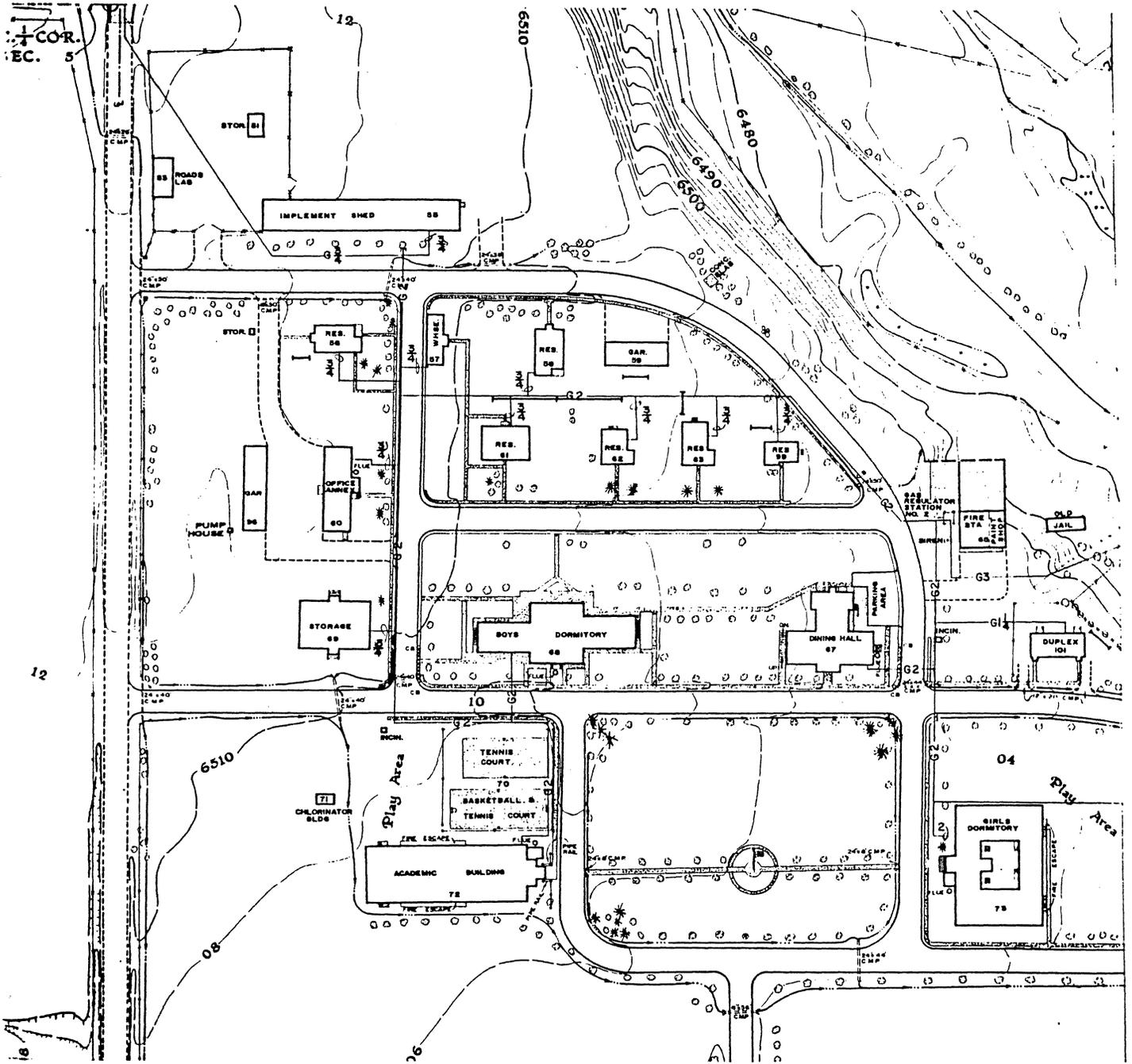


Figure 4. Site Plan of Southern Ute Vocational School Campus, by Bureau of Indian Affairs, 1967.

Between 1920 and 1956, the Southern Ute Boarding School underwent several transformations. The school stood vacant between 1920 and 1924, while the Southern Ute children attended public schools.¹²⁰ They also attended other reservation and non-reservation Indian schools. The suggestion in 1924 was to use the old Southern Ute campus as a Navajo off-reservation boarding school, but this was apparently never undertaken.¹²¹

The school was returned to Southern Ute use, and between 1928 and 1930 the old Southern Ute Boarding School underwent a major revival with the involvement of Colorado Congressman Ed Taylor. A hospital, girls' dormitory, dining hall and classroom building were added to the campus. The original school building was remodeled into a boys' dormitory. A central heating plant, root cellars and dairy barns were also part of the school's improvements [see *Figure 4*]. Some 180 students from grades one through eight attended the revamped Southern Ute Boarding School in 1930.¹²²

In 1935 an investigation committee for the National Association on Indian Affairs reported on various elements of the Southern Ute and Mountain Ute tribes. The committee noted the transformation of the Southern Ute Boarding School into a Vocational Agricultural School and reported on the physical condition of the school's facilities. The relatively new girls' dormitory and dining room were in good repair, according to the committee, but the boy's dormitory—the original 1902 building, expanded in 1913 and rehabilitated in 1928—was a "disgrace to the Indian Service": unsanitary, dangerous and, in many rooms, foul-smelling.¹²³ The report explained as well that vocational training was severely lacking at the boarding school. Most of the 550 acres of irrigable land surrounding the school was used at the time for "noneducational farming" by the school's farmer. The committee wanted it to be used for the vocational training of both Ute and Navajo boys. In addition, the committee felt that some of the Ute boys in public schools should be brought back to the vocational school. With these goals in mind, the committee concluded:

We recommend that within the coming the year the Ignacio Boarding School be made over into an Agricultural High School, the enrollment to consist of Ute boys from the Southern Ute and Ute Mountain Reservations, and of Navajo boys from the San Juan and Shiprock Districts.¹²⁴

A ninth grade was added to the school in 1939, and each year thereafter a year of school was added until the high school was complete. The first high school class graduated from Southern Ute High School in 1943; in 1945 the school received accreditation from the University of Colorado Bureau of High School Counseling and Accreditation.¹²⁵ From 1943 to 1947, the Southern Ute Board-

ing School (high school) graduated only one senior. Eight students graduated in 1948. By 1953 there were nine more graduates from the Southern Ute Vocational High School.¹²⁶ Graduates followed a variety of paths. Some went on to college, others went into the armed services and still others worked. Women graduates often married and started families, but a few also attended college and worked as well.¹²⁷

In 1953 the Southern Ute Agency Vocational School, as it had come to be called, had an enrollment of 330 boys and girls. Of these 231 were boarding at the school. The student profile was varied; Southern and Mountain Utes, Northern Utes and Navajos all comprised the student population. At that time, most classes were held in the main building and the home economics cottage. Due to crowded conditions, classes were also held in the girls' and boys' dormitories.¹²⁸ By 1955, 309 students were enrolled at the school, with most of the classes held in the main building.¹²⁹

Between 1951 and 1956, efforts were made to consolidate the Indian school with Ignacio Public School District No. 11. Prior to this, both the Utes and the school district had been resistant to the merger. In 1950, however, the School Board approved a plan to send Ute children within the district boundaries to public schools on condition that the Indian Service would provide financial support and specific buildings. In 1954 federal laws were altered to allow Indians to become federal employees. In addition, arrangements were made to use and possibly transfer to state authority both tribal buildings and lands for school purposes.¹³⁰

In 1956 a consolidated school program was started; the elementary school remained the same, junior high students would attend the agency school and high school students would attend public school. The agency school conducted agricultural classes, using 43 acres of farmland. After this consolidation, the responsibility for the education for the Southern Utes transferred to the public school districts at Ignacio and Bayfield. The federal government's hope to integrate the Indians into public schools was essentially fulfilled by the merger of these schools. Some Southern Ute children still attended other mission or off-reservation schools, but most were part of the public school district by the late 1950s.¹³¹

The school staff and the buildings—referred to as the "plant"—had changed a great deal since its establishment in 1902. In 1936-37 the boys' dormitory underwent a massive remodeling, in response to the critical report made the year before by the National Association on Indian Affairs. Reportedly costing

\$53,266.54, the rehabilitation partially rebuilt the south wing and extended the main building's single-story north wing 15 feet north and added another story to it.¹³² In 1953 the teaching staff at the Southern Ute Vocational High School numbered 16, with 31 other employees who worked as "dormitory advisors, matrons, attendants, cooks, laundresses, dairymen, and bus drivers." Of these, 22 were white, and nine were Indian. White personnel occupied all the supervisory positions.¹³³

The school consisted of a main building, economics cottage, girls' and boys' dormitories, dining room and kitchen, employees' building, dairy barn and silo. There were 435 acres of irrigated land, 600 head of cattle, and other livestock. While the school provided vocational training, it also produced meat and dairy products and vegetables.¹³⁴ The boys' dormitory underwent additional renovations in 1967, further altering the character of the building. Between 1967 and 1981, the Southern Ute facility functioned as a vocational high school. Since its closure in 1981, the boy's dormitory has stood vacant, subject to vandalism and deterioration of its historic fabric.

The Southern Ute Boarding School is emblematic of the frustrations associated with Indian schools and Native American education in general. Although the institution in its various permutations did enjoy some success during its 79-year history, it never really fulfilled the federal government's expectations for the assimilation of the Southern Utes into white society. From the very start, the school served to focus the struggle between a federal government perennially variable in implementing its often contradictory policies and a Ute tribe unwilling to conform to the government's programs.

Beginning with their first halting attempts in 1886 and continuing well into the 20th century, Southern Ute Agency representatives attempted to teach a populace that was deeply suspicious of their methods and intents. Under their direction, the boarding school formed a bulwark in the government's policy of assimilation, in which patently American values were to be instilled in the Ute tribe. The government was only partially successful in this. Dr. Omer C. Stewart, in assessing the results of the Tri-Ethnic Project in 1952, stated that the Southern Utes had experienced "incomplete adjustment... to modern American culture."¹³⁵ This statement could easily be applied to the history of the Southern Ute Boarding School, which has been marked from its inception by an inconsistent identity. It is this inconsistency that has helped to shape the educational, social and cultural experiences of the students that attended the Southern Ute Boarding School.

5

ENDNOTES

¹American Indian Policy Review Commission, *Report on Indian Education, Task Force Five: Indian Education, Final Report to the American Indian Policy Review Commission*, by Helen Maynor Scheibreck, et al., (Washington, D.C.: U.S. Government Printing Office, 1976), 21-25.

²Ibid.

³Ibid., 26-27.

⁴Ibid., 27-28.

⁵Ibid., 21-23.

⁶Ibid., 30.

⁷An agency within the War Department, the Office of Indian Affairs [OIA, called simply the Indian Office] was initially charged with administering finances and examining claims arising out of "laws regulating intercourse with the Indian tribes." Its first chief, Thomas L. McKenney, had been superintendent of Indian trade from 1816 to 1822. In 1834 Congress further defined the agency's mission and organization, dividing it into subagencies, directing personnel and fiscal matters and providing for disbursement of food, supplies and annuities. With Indian hostilities largely quelled east of the Mississippi in 1849, the OIA was transferred from the War Department to the newly created Interior Department. Subsequent conflict between the U.S. Army and the western tribes prompted many to advocate the return of OIA to the War Department, but it remained within Interior. The subject of almost continuous controversy and political maneuvering, the Office of Indian Affairs has functioned to the present, still operating under its 1834 organic act. It is today called the Bureau of Indian Affairs. Howard R. Lamar, ed., *The Reader's Encyclopedia of the American West* (New York: Harper and Row, 1977), 539-541.

⁸American Indian Policy Review Commission, 31-34.

⁹Ibid., 34-35.

¹⁰Robert M. Utley, *The Indian Frontier of the American West: 1846-1890* (Albuquerque: University of New Mexico Press, 1984), 132.

¹¹American Indian Policy Review Commission, 40-41. Supervised by Commissioner of Indian Affairs Ely Parker, a full-blooded Seneca Indian appointed by Grant, Grant's efforts to "clean up the Indian mess" were woefully short-lived. The Quakers and other religious groups bickered among themselves over appointments, and the church-appointed agents proved no less vulnerable to corruption than their predecessors. Even Grant's own brother, an Indian agent, was implicated in a bribery scandal involving traders' contracts. Parker resigned amidst charges of malfeasance. Grant's successor, President Rutherford B. Hayes, pursued the most egregious instances of graft in the agency's Washington offices, and President William Henry Harrison returned the responsibility for appointing agents to the politicians. But despite frequent attempts by reformers and political opportunists to correct it, the Indian Office proved particularly resistant to improvement. It has been estimated that between 1834 and 1890 some 85 percent of Congressional appropriations for the subsistence and education of Indians were consumed by the OIA through either corruption or incompetence. Lamar, 550.

¹²American Indian Policy Review Commission, 43.

¹³Francis Paul Pruscha, *The Great Father: The United States Government and the American Indians* (Lincoln, Nebraska: University of Nebraska Press, 1984), 494.

¹⁴Passed on February 8, 1887, the Dawes Severalty Act provided allotments of land to Indian families: 160 acres to heads of households, 80 acres to each single person over 18 years of age and 40 acres to each minor. "The Indians were supposed to farm their land, and the size of allotments doubled on grazing land. If an Indian failed to select his allotment within four years after the president directed allotment of any reservation, the Indian agent made the choice for him. Indians who did not live on reservations might choose to settle upon any unappropriated government land. Each Indian allottee received a land patent allowing the United States to hold the untaxable land in trust for twenty-five years, during which time he could neither lease it nor sell it. Despite this restriction, intended to protect the naive Indian from the unscrupulous white man, each patented allottee, or ant non-tribal Indian taking up the 'habits of civilized life,' became a citizen of his resident state or territory. After private land allotment, the government opened surplus reservation land for sale to whites." Lamar, 290.

¹⁵The Dawes Severalty Act also made it much easier for whites to acquire Indian lands, which provided another lucrative venue for corruption of Indian agents. Of the approximately 138 million acres of land held by the

Indians in 1887, about two-thirds—and most of the most productive acreage—had passed into white hands within fifty years.

¹⁶As quoted in Lamar, 290.

¹⁷Richard Henry Pratt, "The Advantages of Mingling Indians with Whites," *Proceedings of the National Conference of Charities and Corrections, 1892* (Boston, 1892), 45-59.

¹⁸Lamar, 43-44, 55.

¹⁹As quoted in Elaine Goodale Eastman, *Pratt: The Red Man's Moses* (Norman, Oklahoma: University of Oklahoma Press, 1935), 272.

²⁰Paul Stuart, *The Indian Office: Growth and Development of an American Institution, 1865-1900* (Ann Arbor, Michigan: UMI Press, 1978), 22-23.

²¹"Report of the Inspector of Indian Schools," 10 October 1882, in Secretary of the Interior, *Annual Report, 1882*, in U.S. House of Representatives, *Executive Documents, 47th Congress, 2nd Session, No. 1, Part 5, Vol. II* (Serial 2100), 1011-1028.

²²Secretary of the Interior, *Annual Report, 1882*, in U.S. House of Representatives, *Executive Documents, 47th Congress, 2nd Session, No. 1, Part 5, (Serial 2099)*, xiv. The increasing role of government in Indian education in the early 1880s marked a permanent shift from church-sponsored schools to government institutions. Of the 82 boarding schools supported in whole or in part by the government in 1883, for instance, only fifteen were church-operated contract schools. Even within the ostensibly secular government schools, however, religion played a central role in assimilation. "Civilization is a plant of exceedingly slow growth," Hiram Price stated in 1882, "unless supplemented by Christian teaching and influences." *Annual Report of the Commission of Indian Affairs, 1882*, in *Ibid.*, vi.

²³Utley, 218; Stuart, 124.

²⁴"Journal of the Thirteenth Annual Conference with Representatives of the Mission Boards," 18 January 1884, in Board of Indian Commissioners, *Annual Report, 1883*, in U.S. House of Representatives, *Executive Documents, 48th Congress, 1st Session, No. 1, Part 5, Vol. II* (Serial 2191), 724-25.

²⁵Stuart, 81; Lamar, 44, 55; Utley, 206-207, 215; American Indian Policy Review Commission, 45. Morgan was more militant than his predeces-

sors in his enforcement of assimilation practices, requiring his Indian charges to display and honor the American flag, sing patriotic songs and observe national holidays. He instructed teachers to "endeavor to awaken [in their students] reverence for the nation's power, gratitude for its beneficence, pride in its history, and a laudable ambition to its prosperity," while "carefully avoid[ing] any unnecessary reference to the fact that they are Indians."

²⁶Stuart, 132-33. "Education [at this time] dominated budgets and personnel lists. Indian Office officials viewed schooling as the key to the success of the allotment and citizenship policies. School training, not subsistence, became the essential activity of Indian Service workers. The change reflected an increasing emphasis on regarding the Indian as a client, an individual who would learn a new social role as a result of government action. Indians were to be assimilated into American society."

²⁷Ibid., 142.

²⁸The Indian Office, under the direction of Congress, had tried to implement other parts of Pratt's system during the mid-1880s, attempting to place Indian students in industrial schools and "place out" Indian students in white households. Suffering from inadequate funding and bureaucratic inflexibility, however, both programs floundered for lack of white participation. Commissioner of Indian Affairs, *Annual Report, 1883*, in U.S. House of Representatives, *Executive Documents, 48th Congress, 1st Session, No. 1, Part 5, Vol. II (Serial 2191), 27-29.*

²⁹American Indian Policy Review Commission 58-59.

³⁰As quoted in Prucha, *The Great Father*, 814.

³¹Ibid., 815.

³²As quoted in Prucha, 818. Smith continued:

With conditions as they are, and which probably will remain for many years, the strength and foundation of Indian education must be the reservation boarding schools. They are located at the home of the parent, where he can from time to time see his child; while the child, on the other hand, during the evolutionary process it is undergoing, does not get out of touch with its home and people. For a generation or more the adult Indians are fixed to their present homes, and therefore the school is a nucleus for the best elements, while its employees are brought in contact with and still hold an influence over the boy and girl who have left its walls. The government officials become more and more friends and advisers to their grown-up pupils. Thus the influence of the school expands in widening

circles. The child thus educated does not get out of touch with its future environment, and while its talents may not have been as completely unfolded as at the nonreservation school, it is probably better fitted for association with those with whom it must make its home.

³³Ibid., 818-19.

³⁴Ibid., 823.

³⁵Ibid., 825.

³⁶*The Problem of Indian Administration* (Merriam Report) (Baltimore: Johns Hopkins Press, 1928), 11-14.

³⁷Sally Hyer, *One House, One Voice, One Heart: Native American Education at the Santa Fe Indian School* (Santa Fe: Museum of New Mexico Press, 1990), 30.

³⁸Hyer, 31, 55.

³⁹D.H. Cummins, "Social and Economic History of Southwestern Colorado, 1860-1948" (Ph.D Dissertation, University of Texas, 1951), 308.

⁴⁰Michael B. Husband, "Colorado Plateau Country Historic Context," (Denver: Office of Archaeology and Historic Preservation, State Historical Society of Colorado, 1984), 6.

⁴¹Cummins, 309, 314, 322-23; "Letter from the Secretary of the Interior in Relation to An Agreement Concluded with the Ute Indians in Colorado, September 13, 1873," in U.S. House of Representatives, *Executive Documents*, 43rd Congress, 1st Session, 180-184.

⁴²Hoyt, 318.

⁴³Lamar, 1211; Uteley, 193; Carl Ubbelohde, Maxine Benson, and Duane A. Smith, *A Colorado History* (Boulder: Pruett Publishing Company, 1982), 188-92.

⁴⁴Ubbelohde, et al., 188-192.

⁴⁵Cummins, 376-377; Carl Abbott, Stephen J. Leonard and David McComb, *Colorado: A History of the Centennial State*, revised ed. (Boulder: Colorado Associated University Press, 1982), 125.

⁴⁶Hoyt, 326.

⁴⁷Husband, 6.

⁴⁸Thomas L. Iden, "A History of the Ute Cessions of Colorado" (M.A. Thesis, Western State College of Colorado, 1929), 128.

⁴⁹Article 8 of the treaty stated:

The United States agree that for every thirty children between said ages who can be induced to attend school a house shall be provided, and a teacher competent to teach the elementary branches of an English education shall be furnished, who shall reside among said Indians, and faithfully discharge his or her duties as a teacher.

Charles J. Kappler, *Indian Affairs Laws and Treaties*, Vol. II (Washington, D.C.: U.S. Government Printing Office, 1904), 992.

⁵⁰Hoyt, 211-212.

⁵¹"Report of the Indian Commissioners, 1871," in U.S. Senate, *Executive Documents*, 41st Congress, 3rd Session, No. 1, 56.

⁵²This commitment from the chiefs came reluctantly. Agent J.N. Trask of the Los Pinos Agency reported in September 1871:

I have seen no good opportunity for direct missionary work, yet indirectly I have done somethings toward civilization and education with them. They are still; very averse to schools, to work, and to further advance even of agency men into the reservation.

Ibid., 290-91.

⁵³American Indian Policy Review Commission, 40.

⁵⁴Hoyt, 328-29.

⁵⁵John Q. Smith, *Annual Report of the Commissioner of Indian Affairs* (Washington, D.C.: U.S. Government Printing Office, 1876), 18.

⁵⁶Quoted in Hoyt, 331.

⁵⁷Hoyt, 332-33.

⁵⁸Henry Page, U.S. Agent, Southern Ute Agency, "Annual Report to Honorable E.A. Hoyt, Commissioner of Indian Affairs," 28 August 1879.

⁵⁹Letter, Superintendent, Supply Distributor Agent, to Commissioner of Indian Affairs, 10 June 1905.

⁶⁰U.S. Indian Agent, "Second Annual Report to Commissioner of Indian Affairs," [handwritten], 10 August 1883.

⁶¹Hoyt, 335.

⁶²Letter, E.L. Stevens, Acting Commissioner, Office of Indian Affairs, to W.M. Clark, U.S. Indian Agent, Southern Ute Agency, 13 November 1884.

⁶³Letter, Hiram Price, Commissioner, Office of Indian Affairs, to C.F. Stollsteiner, U.S. Indian Agent, Southern Ute Agency, 13 March 1885.

⁶⁴Letter, Commissioner, Office of Indian Affairs, to C.F. Stollsteiner, U.S. Indian Agent, Southern Ute Agency, 30 March 1885.

⁶⁵John Atkins, *Annual Report of the Commissioner of Indian Affairs* (Washington, D.C.: U.S. Government Printing Office, 1884), 15.

⁶⁶Letter, A.B. Upshaw, Assistant Commissioner, Office of Indian Affairs, to C.F. Stollsteiner, U.S. Agent, Southern Ute Agency, 12 January 1887; Letter, D.L. Hawkins, Acting Commissioner, Office of Indian Affairs, to C.F. Stollsteiner, U.S. Indian Agent, 20 May 1887.

⁶⁷Hoyt, 336.

⁶⁸U.S. Indian Agent, Southern Ute Agency and Jicarilla Apaches, Annual Report to Commissioner of Indian Affairs, 15 September 1888.

⁶⁹Letter, Acting Commissioner, Office of Indian Affairs, to Charles A. Bartholomew, U.S. Indian Agent, Southern Ute and Jicarilla Agency, 21 February 1890.

⁷⁰Ibid.

⁷¹T.J. Morgan, *Annual Report of the Commissioner of Indian Affairs* (Washington, D.C.: U.S. Government Printing Office, 1890), 23.

⁷²Ibid.

⁷³Francis Fisher Kane and Frank M. Riter, *A Further Report to the Indian Rights Association on the Proposed Removal of the Southern Utes* (Philadelphia: Office of the Indian Rights Association, 1892), 2.

⁷⁴Letter, T.J. Morgan, Commissioner, Office of Indian Affairs, to Charles A. Bartholomew, U.S. Indian Agent, Southern Ute Agency, 28 August 1890.

⁷⁵Ibid.

⁷⁶"You will use such means as may seem to you best," Morgan instructed Bartholomew. "It is desirable of course that the matter should be laid before the adults fully, the purpose of the Government clearly stated, and they should be told that it is designed to give all their children that kind of education that will fit them best for a life of usefulness, happiness and prosperity." Letter, T.J. Morgan, Commissioner, Office of Indian Affairs, to Charles A. Bartholomew, U.S. Indian Agent, Southern Ute Agency, 2 March 1892.

⁷⁷Hoyt, 337-38.

⁷⁸Ibid., 338-39.

⁷⁹Ibid., 338-40.

⁸⁰Ibid., 341.

⁸¹Letter, A.G. Tonner, Assistant Commissioner, Office of Indian Affairs, to U.S. Indian Agent, Southern Ute Agency, 5 April 1902.

⁸²Letter, A.C. Tonner, Assistant Commissioner, to U.S. Indian Agent, Southern Ute Agency, 22 March 1902.

⁸³Bruce G. Harrill, "Boys Dormitory, Building 68, La Plata County, Southern Ute Agency," Historic Building Inventory Record, Colorado Historical Society, Office of Archaeology and Historic Preservation, 3 March 1987; Consolidated Ute Agency, Ignacio, Colorado, Evaluation Survey Data, 23 April 1942; Letter, A.C. Tonner, Assistant Commissioner Office of Indian Affairs, to U.S. Indian Agent Southern Ute Agency, 4 February 1902; Letter, A.C. Tonner, Assistant Commissioner, Office of Indian Affairs, to U.S. Indian Agent Southern Ute Agency, 22 March 1902.

⁸⁴Hoyt, 347; There is some confusion surrounding the original superintendent of the Southern Ute Boarding School. Hoyt's dissertation also mentions "Joseph Smith, Superintendent of the Southern Ute Boarding School established in 1902." Hoyt, 341.

⁸⁵Ibid., 347; Letter, C.J. Garralee, Acting Commissioner, Office of Indian Affairs, to Superintendent, Southern Ute Agency, 6 May 1905.

⁸⁶Hoyt, 347-348.

⁸⁷Superintendent, Supply and Distribution Agent, to Commissioner of Indian Affairs, 10 June 1905.

⁸⁸"Inventory of Farm Property, Southern Ute School, taken January 1, 1907;" The survey of the Southern Ute Agency taken in 1905 indicates that there were 360 acres of land set aside for "agency" purposes, while the 1907 inventory lists the total amount of agency acreage at 320. It is not clear if one of these numbers is incorrect, or if the agency simply decreased its acreage in this two-year period.

⁸⁹Letter, C.J. Garralee to Superintendent, Southern Ute Agency, 6 May 1905.

⁹⁰Letter, C.J. Garralee, Acting Commissioner, to Superintendent, Southern Ute Agency and School, 5 January 1907.

⁹¹Letter, Acting Commissioner, Office of Indian Affairs, to Superintendent, Southern Ute School, 7 November 1908.

⁹²Superintendent and Supply Distributor, Agent, to Commissioner of Indian Affairs, Annual Report 1911 Fiscal Year, 10 August 1911.

⁹³Letter, Charles F. Werner, Superintendent and S.D.A., to H.B. Peairs, Supervisor in Charge of Indian Schools, Lawrence, Kansas, 27 May 1912.

⁹⁴Letter, C.S. Hauke, Second Assistant Commissioner Office of Indian Affairs, to Charles F. Werner, Superintendent, Southern Ute School, 11 May 1912.

⁹⁵Superintendent and Supply Distribution Agent, Letter to Commissioner of Indian Affairs, 25 March 1913.

⁹⁶Letter, Charles E. W. Chessup, Supervisor in Charge, to Commissioner of Indian Affairs, 10 February 1913.

⁹⁷Ibid.

⁹⁸Letter, Superintendent and Supply Distributor Agent, Southern Ute Agency, to Commissioner of Indian Affairs, 5 June 1913; Letter, Superintendent and Supply Distributor Agent, Ute Southern Agency, to Commissioner, Office of Indian Affairs, 12 June 1913.

⁹⁹Letter, Cato Sells, Commissioner, Office of Indian Affairs, to George T. Horton, Washington Heights Station, 18 October 1913.

¹⁰⁰Annual Report (Narrative) Fiscal Year 1915, 6.

¹⁰¹Annual Report 1916, 11.

¹⁰²Letter, Superintendent, Southern Ute Agency, to Commissioner of Indian Affairs, 26 December 1917.

¹⁰³Hoyt, 352.

¹⁰⁴Hyer, 4.

¹⁰⁵*Annual Report*, 9.

¹⁰⁶Annual Report 1911, 8-9.

¹⁰⁷*Ibid.*

¹⁰⁸Margaret Connell Szasz, *Education and the American Indian: The Road to Self-Determination Since 1928* (Albuquerque: University of New Mexico Press, 1974; reprint ed., 1976), 15.

¹⁰⁹Annual Report 1911, 7.

¹¹⁰Walter G. West, Superintendent, "Annual Report (Narrative) Fiscal Year 1915 for Southern Ute Agency, Colorado" 5.

¹¹¹Annual Report 1911, 10.

¹¹²Annual Report Fiscal Year 1915, 2.

¹¹³*Ibid.*

¹¹⁴*Ibid.*

¹¹⁵*Ibid.*

¹¹⁶Several off-reservation boarding schools in Colorado were closed as well. "Early in the twentieth century non-reservation boarding schools were being closed. Fort Lewis and Grand Junction schools in Colorado were closed or released from federal to state control, in 1910 and 1911 respectively." Hoyt, 427.

¹¹⁷Walter G. West, Superintendent, Annual Report (Narrative) Fiscal Year 1916, for Southern Ute Agency.

¹¹⁸Hoyt, 427.

¹¹⁹Sells, *Op. Cit.*, *Annual Report for 1920*, p. 13 in Hoyt, 344-345.

¹²⁰George Vaux, Jr., *Annual Report of the Board of Indian Commissioners* (Washington: U.S. Government Printing Office, 1924), 23.

The boarding school at Ignacio has been unused for Indian purposes for the past three years or more. Many of the Southern Ute children are attending the public schools of the State. The mingling with their white neighbors in the public schools is a helpful thing, as personal contact is the only real solution that can ultimately be offered in Indian matters. The Southern Ute Indians seem to be ready for this move, and from the standpoint of their advancement the closing of the reservation boarding school is a good thing.

¹²¹*Ibid.*

The excellent plant [at the Ignacio Boarding School], well located in the most healthful climate imaginable, stands idle, while no more than a hundred miles away are many Navajo children whose educational opportunities are meager if not non-existent... It should be for Navajo children only, as the Southern Utes are well provided for educationally, and no good purpose would be served by disturbing their present school connections.

¹²²Hoyt, 356, 359-60.

¹²³*Investigation of Southern Ute Jurisdiction and Ute Mountain Reservation* (New York: National Association on Indian Affairs, Inc., October 1935), 2.

¹²⁴*Ibid.*, 2.

¹²⁵Hoyt, 360.

¹²⁶Hoyt, 366. There are conflicting accounts regarding the use of the Southern Ute Boarding School after 1930. The Historic Building Inventory Record for the Boys' Dormitory, Building 68, assembled for the Colorado Historical Society, states that the boys' dormitory (original main building) was from 1946 to 1956 the Ignacio Boarding Dormitory, housing junior high and high school students who attended public schools in Ignacio, Colorado. Hoyt's dissertation indicates that the school functioned as a boarding school for the Navajo in the early 1930s, and that by 1935, it was transformed into a vocational high school. Hoyt, 363-64. The school was also referred to as the Southern Ute

Boarding School, Southern Ute High School and Southern Ute Vocational High School. In addition, there was a public Ignacio High School and Ute High School. Hoyt 359-67.

¹²⁷Hoyt, 369.

¹²⁸*Buffalo Skin*, Southern Ute Agency Vocational School Annual, 1953.

¹²⁹*Buffalo Skin*, Southern Ute Agency Vocational School Annual, 1955.

¹³⁰Ibid.

¹³¹Hoyt, 378-79.

¹³²Harrill, 2; "Evaluation Survey Data," 1.

¹³³Hoyt, 371.

¹³⁴Ibid., 372.

¹³⁵Omer C. Stewart, "Southern Ute Adjustment to Modern Living," (reprint) *TAX: Acculturation in the Americas*, Proceedings of the 29th International Congress of Americanists (Chicago: The University of Chicago Press, Vol. II, 1952, 87.

PART II: ARCHITECTURAL INFORMATION by Clayton B. Fraser

1

GENERAL STATEMENT

Architectural character: The Boys' Dormitory at the Southern Ute Agency Vocational School is massed as a two-story, hip-roofed block, flanked on each side by symmetrical, gable-roofed side wings. Indicative of its staged construction, the building displays an eclectic arrangement of architectural detailing. The elongated, segmental-arched windows and horizontal brick corbels are representative of the 19th Century Functional style. The pedimented enframements on the entryways, lunette gable window and gable-end returns of the cornices, which date from the 1936-37 rehabilitation, are classical in their references. Overall, the 1936-37 massing and architectural details predominate, and the Dormitory can be characterized as modestly Georgian Revival in style. [See *Figures 1-3 for sketch drawings of the 1913 addition; see Figures 5-10 for construction drawings from the 1936 rehabilitation.*]

Condition of fabric: fair

Original appearance, alterations and additions: The Boys' Dormitory has undergone a series of major alterations, which have transformed its character significantly. As originally constructed in 1902, the building consisted of a two-story brick block on a raised stone foundation, measuring 50'8" x 58'6". Its west-facing facade featured five window bays, with the entrance centered on the ground floor. Accessed by a straight-run stone stairway, the entry featured two doors capped with an elliptical fanlight. The moderately pitched, hipped roof was sheathed with metal shingles. A single-story side wing on the north—measuring 41'8" x 28'8"—appears to have been built with the original two-story block (no mention of its subsequent addition has been found in agency records). Like the main block, it featured a moderately pitched, metal-shingled roof and five segmental-headed window bays on its west front. When constructed, the building housed virtually all of the classroom and domestic facilities for the Southern Ute Boarding School.

In 1913 a two-story brick building—measuring 36'0" x 30'0"—was constructed immediately south of the original schoolhouse [see *Figures 1-3, HABS Photos CO-176-A-27 and 28*]. Matching the original block in scale, material and detailing, it adjoined the earlier structure by means of a narrower, two-story section. This new wing housed boys' and girls' toilets (evidently omitted from the original structure) in its basement and school rooms on the upper floors. Like the original building, it featured a moderately pitched roof (in this case gabled), sheathed with metal shingles. The double-hung windows—identical to those on the original building—featured segmental heads and stone sills. A covered, two-story porch extended the length of the adjoining structure. Construction of the new wing necessitated minor changes to the original building. Windows were blocked and doorways opened on its south exterior wall to provide interior access to the new wing, and a small cross gable was added onto the original hip to cover the gabled roof of the adjoining structure.

When the girls' dormitory, dining building and classroom building were constructed in 1928-30, the original main building for the board school was converted into a boys' dormitory [see *HABS Photo CO-176-A-29*]. It is assumed that at least some minor interior changes were made at this time to accommodate its change in use, although no record of these has been found.

The most significant change to the Boys' Dormitory was made in 1936-37, when it was remodeled entirely and the wings were expanded [see *HABS Photos CO-176-A-30 and 31*]. The adjoining structure on the south wing was replaced with a new, full-width section and the roof was carried across in a straight line from the south building. A second floor was added to the single-story north wing and a matching roof added. The entryways received new classical enframements and new stone/concrete stairs and stoops, the roof covering replaced and dormers were added to the front and rear slopes of the main block roof and chimneys added on the wings. Inside, virtually all of the spaces were reconfigured, as new concrete stairs were built and walls and finishes were changed and replaced. The 1936 rehabilitation replaced the somewhat disjointed appearance of the earlier structure, with its blocky center section and asymmetrical wings, presenting a more coherent, much more imposing visage.

Since 1936 the Boys' Dormitory has undergone a number of subsequent alterations. The most serious of these occurred in 1967, when a number of changes were made to address life-safety issues. Plumbing, electrical and interior finish alterations were made, but the most noticeable modifications involved the addition of an entryway and concrete stair to the gable end of the south wing and the construction of steel fire escapes on the ends of both wings. This latter addition necessitated the conversion of second-floor windows into doors and the

alteration of the enframing on the first-floor door at the end of the north wing. In addition to this, several other, unrecorded alterations have occurred: The roof has been re-sheathed with asphalt shingles; the dormers and chimneys have all been removed; a covered porch has been added over an entry on the rear of the original block; part of the roof on the south wing has been extended; all of the basement windows have been boarded up; a frame canopy has been added over the front entrance; the rear entrance on the main block and several other windows have been removed and their openings bricked in; interior walls and doorways have been moved; wood-panel wainscots have been added to the walls of the first floor dormitory rooms; bathroom fixtures have been replaced; and several of the interior doors have been replaced. In addition, the building has suffered in recent years from deferred maintenance and vandalism, which have taken their toll on its historic fabric.

2 DESCRIPTION OF EXTERIOR

Overall dimensions: 162'0"x 58'6", two-story building on raised foundation walls [original center block: 50'8"x 58'6"; side wings: 56'0"x 30'0", each].

Foundations: 12- to 24-inch-thick, stone masonry perimeter and interior walls, laid in coursed ashlar pattern and painted on exterior surfaces.

Walls: 12-inch-thick brick masonry walls, laid in running bond, with a corbelled watertable and double-course, horizontally corbelled bands at window sill levels and immediately beneath the cornice. Brick is common red, with raked mortar joints.

Structural system: 12-inch-thick masonry perimeter bearing walls, with standard-sized, sawn wood interior partitions and floor and roof framing.

Porches, stoops, bulkheads: Straight-run, stone or concrete stairways and stoops at first-floor entries, all simply detailed, with wrought iron railings. Steel fire escapes extend from second-floor doorways on gable ends of two wings. A small enclosed frame porch is located in the back el between the center block and the north wing. And a frame canopy has been added over the porch for the front entrance.

Chimneys: Three original brick interior and one exterior end chimneys have been removed. A single metal attic ventilator remains centered on the hipped roof of the original center section.

Windows: Plainly framed windows on first and second floors of all sections, all with painted wood, 2/2 double-hung sash, stone lug sills and segmental-arch heads comprised of three rowlock brick courses. Smaller windows at basement level—all now covered with plywood—with loose lintels and stone slip sills. Two segmental-arched, louvered ventilation openings centered on the south wing gable; a single lunette window with arched brick head and stone lug sill is centered on the north wing gable.

Dormers: Two round-headed dormers centered on the east and west slopes of the center-section roof have been removed.

Doorways: Entries centered on west side of original block and gable ends of the side wings. The double-leaf main entry on the front of the center section is the most heavily ornamented, featuring a pedimented head with moulded cornice and dentils, fluted pilasters flanking the doorway and elliptical fanlight. The original glazed doors have been replaced with the one-light solid-core doors. A similarly detailed, double-leaf entry was originally centered on the opposite wall of the original block; the enframing has subsequently been removed and the opening sealed with bricks. Another classical entryway is located on the gable end of the north wing. Like the front entry, it features a classical enframing with pedimented head and fluted pilasters, but the original segmental transom has been filled in to allow the addition of an exterior fire escape on the floor above. The original glazed door has been replaced with a solid-core door. The single-leaf doorway centered on the gable end of the south wing is a relatively recent addition, an alteration of one of the original window openings. Other single-leaf, simply detailed entries are located in the back els between the center block and the wings.

Roof: Moderately sloped, truncated hip roof with shallowly pitched center section over original block of building. Moderately pitched gable roofs over north and south wings. Painted wood cornices with gable returns on all roof edges.

3 DESCRIPTION OF INTERIOR

Floor plans: Following completion of the 1936-37 rehabilitation, the building is laid out as a series of medium- and small-scale spaces, aligned along central corridors. The main entrance opens into a small vestibule on the first floor, behind which is a hallway. Four dormitory rooms—each accommodating between six and ten boys—are arranged in the four corners of the original building block, with a cruciform hallway providing access. Aligned along the center

hallway of the north wing's first floor are another four-bed dormitory room, a bathroom and advisors' quarters. The first floor of the south wing contains a reading room, a living room, a matron's bedroom and small service rooms. The second floor is similarly organized, with four six- and ten-bed dormitory rooms in the corners of the original block and bathrooms and dormitory rooms flanking the hallways of the two wings. [See *Figures 5-7 for floor plans.*]

Stairways: Two half-turn stairways located off of the main hallway, each with open-ended concrete stringers, carpeted treads and risers and steel handrails, newels and balusters.

Flooring: Carpeting or vinyl-asbestos tiles over wood sub-floors on first and second floors; concrete in the basement.

Wall and ceiling finishes: Lath-and-plaster or sheetrock with painted finish (relatively recent wood-paneling wainscots added in some first-floor rooms); painted, plain-board baseboards with quarter-round shoes.

Openings: Painted, plain-board casings around windows and interior doorways; painted, two-panel or solid-core interior doors.

Decorative features and trim: None.

Hardware: Mortised steel locksets and hinges on interior doors; steel window
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Mechanical equipment: Full plumbing and electrical service throughout; heating provided by radiators, with hot water supplied by central boiler.

4 DESCRIPTION OF SITE

General setting and orientation: The Boys' Dormitory is situated at the center of the campus for the Southern Ute Agency Vocational School. The building faces west at the corner of Ouray Drive and Capote Drive, surrounded by a well-maintained grass lawn and formal rows of mature cottonwood trees. [See *Figure 4 for site plan of campus.*]

- Southern Ute Boarding School, Boys' Dormitory
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Historic landscape design: The site appears today much as designed and originally built, with minor changes in plantings and surrounding buildings.

Outbuildings: None.

PART III: SOURCES OF INFORMATION

1 HISTORIC DRAWINGS, PHOTOGRAPHS

No drawings for the original 1902 main section of the building have been located. Original, undated, unsigned sketches of the 1913 addition [See *Figures 1-3*] are located at the Federal Records Center in Lakewood, Colorado, under Record Group 75, Records of the Bureau of Indian Affairs, Consolidated Ute Agency, Decimal Files 1879-1952. Original linen construction drawings, dated 7 August 1936, for the major rehabilitation of the boys' dormitory were provided for this documentation by the Albuquerque Area Office of the Bureau of Indian Affairs [see *Figures 5-10*; see *HABS Photos CO-176-A-32 through 37*]. These drawings will eventually be turned over to the Southern Ute Tribal Council as part of the transfer process for the building itself. Blueprints of drawings for the 1967 rehabilitation are located at the Southern Ute Tribal Council offices near Ignacio, Colorado. Historic photographs of the building before and after its major renovation in 1936 [see *HABS Photos CO-176-A-27 through 31*] have been located at the photographic collection of the Colorado Historical Society in Denver, Colorado, and the Southern Ute Agency BIA Offices near Ignacio, Colorado.

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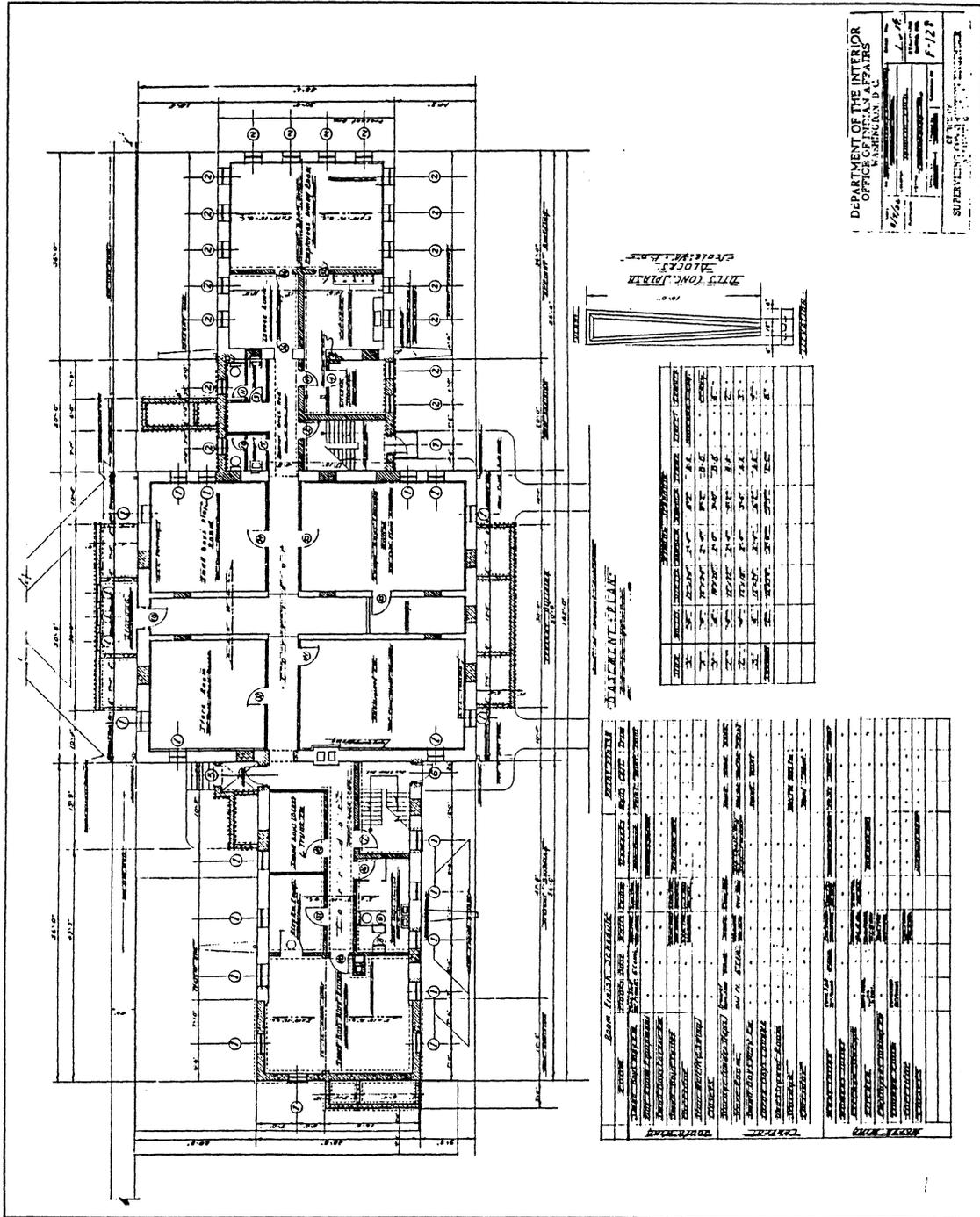
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Figure 5. Boys' Dormitory Remodeling, Basement Plan, by Office of Indian Affairs, 7 August 1936.

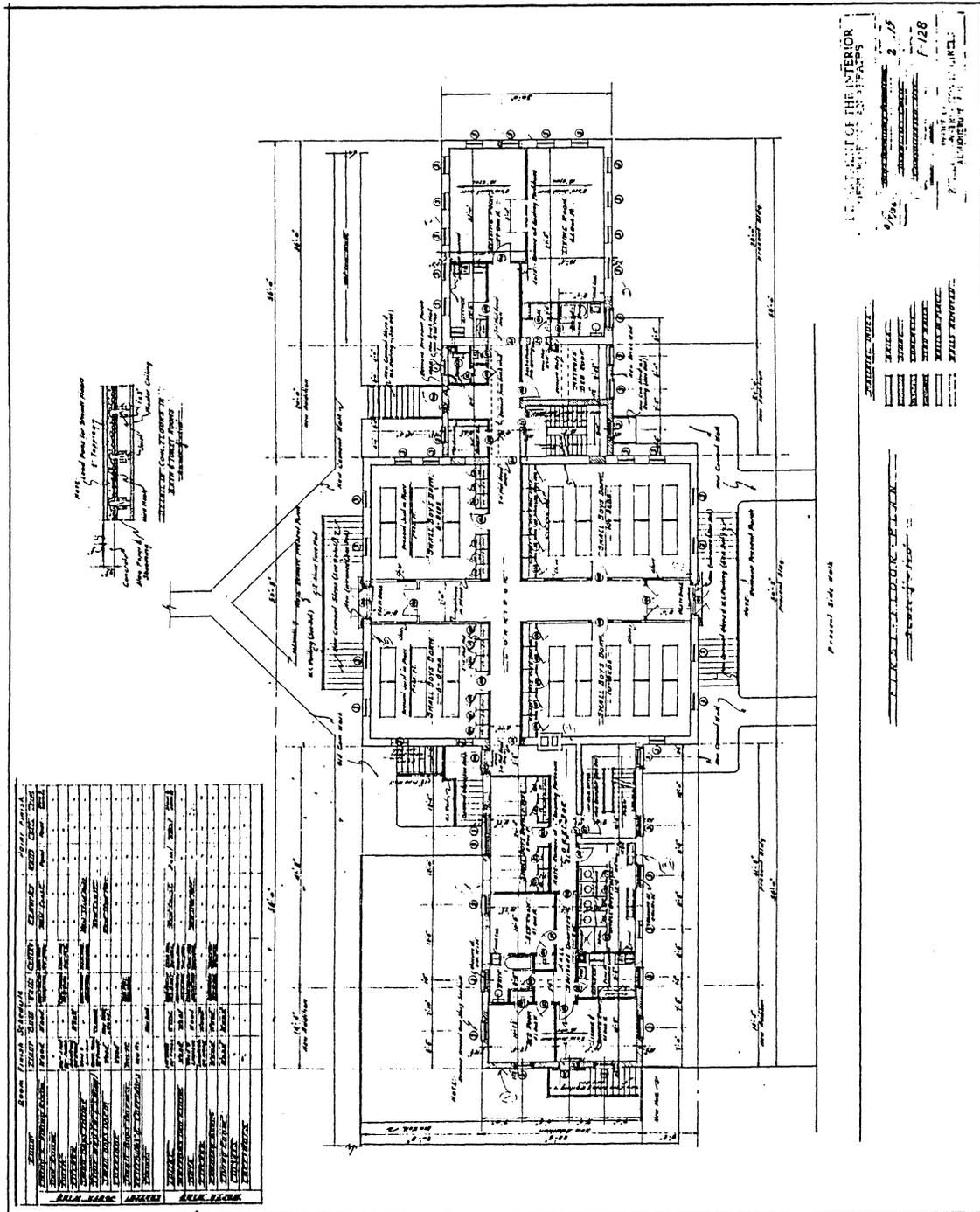


Figure 6. Boys' Dormitory Remodelling, First Floor Plan, by Office of Indian Affairs, 7 August 1936.

- ▣ Southern Ute Boarding School, Boys' Dormitory
- ▣ (Southern Ute Boarding School, Building 68)
- ▣ HABS No. CO-176-A
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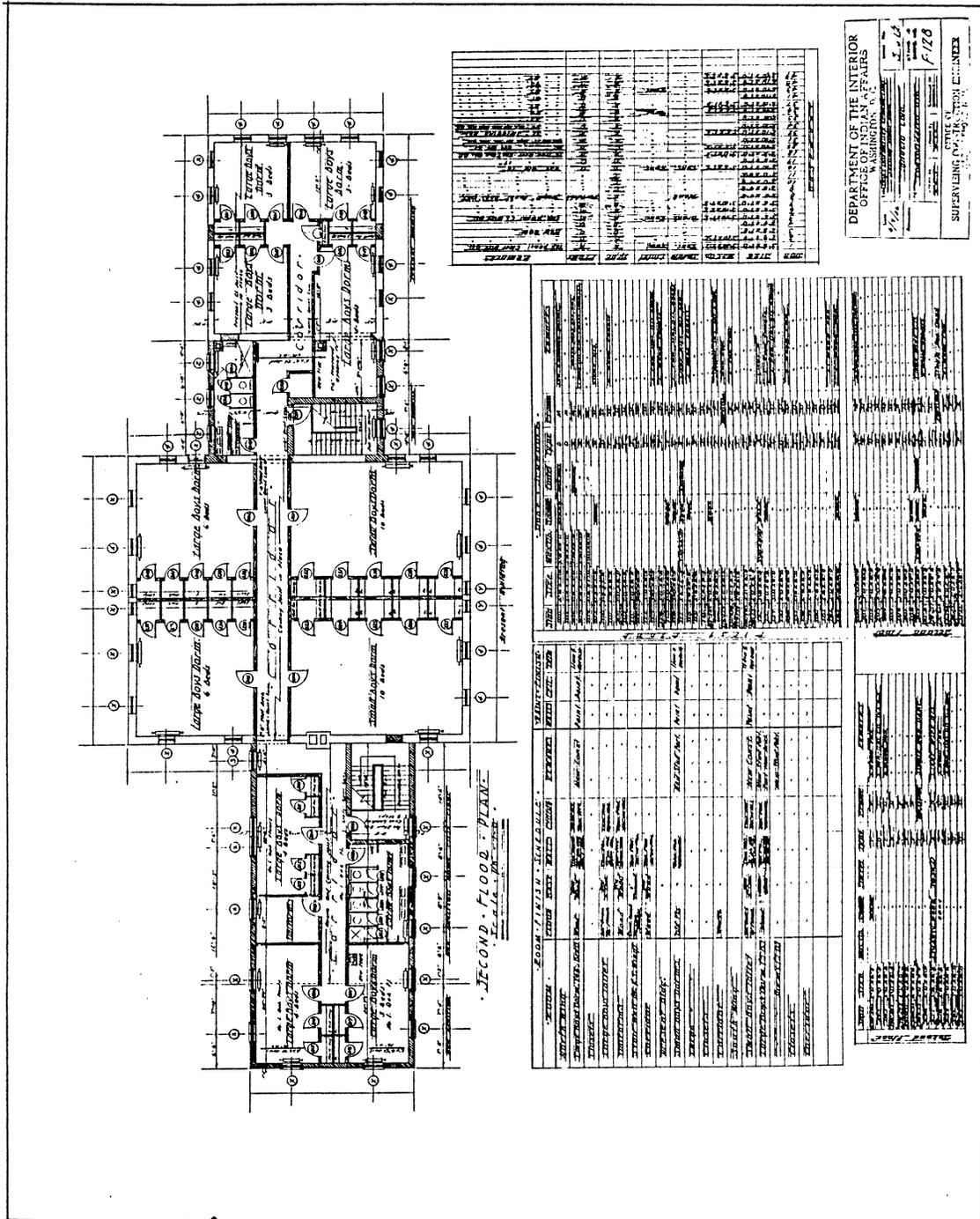


Figure 7. Boys' Dormitory Remodeling, Second Floor Plan, by Office of Indian Affairs, 7 August 1936.

- ▣ Southern Ute Boarding School, Boys' Dormitory (Southern Ute Boarding School, Building 68)
- ▣ HABS No. CO-176-A
- ▣ page 53

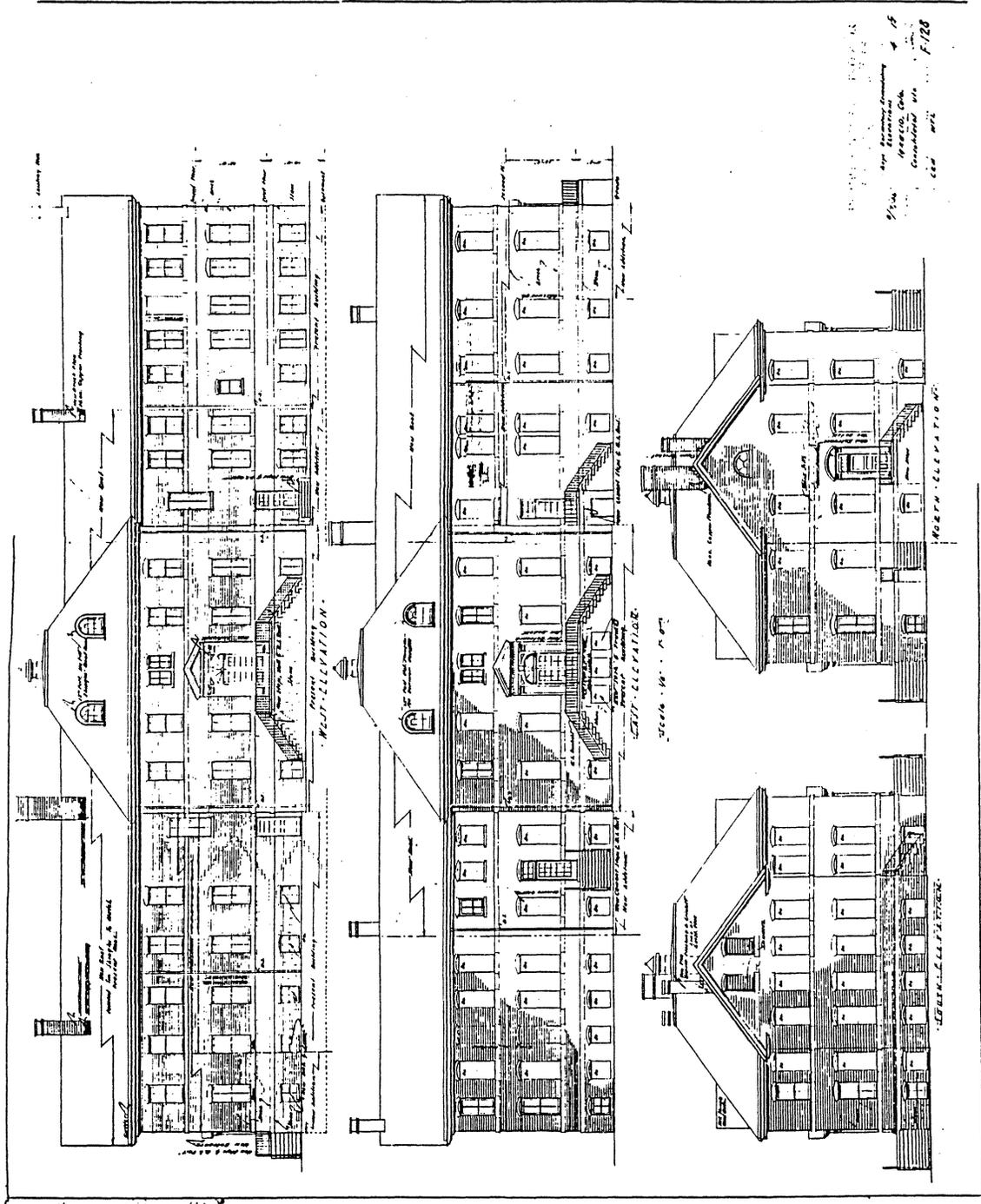
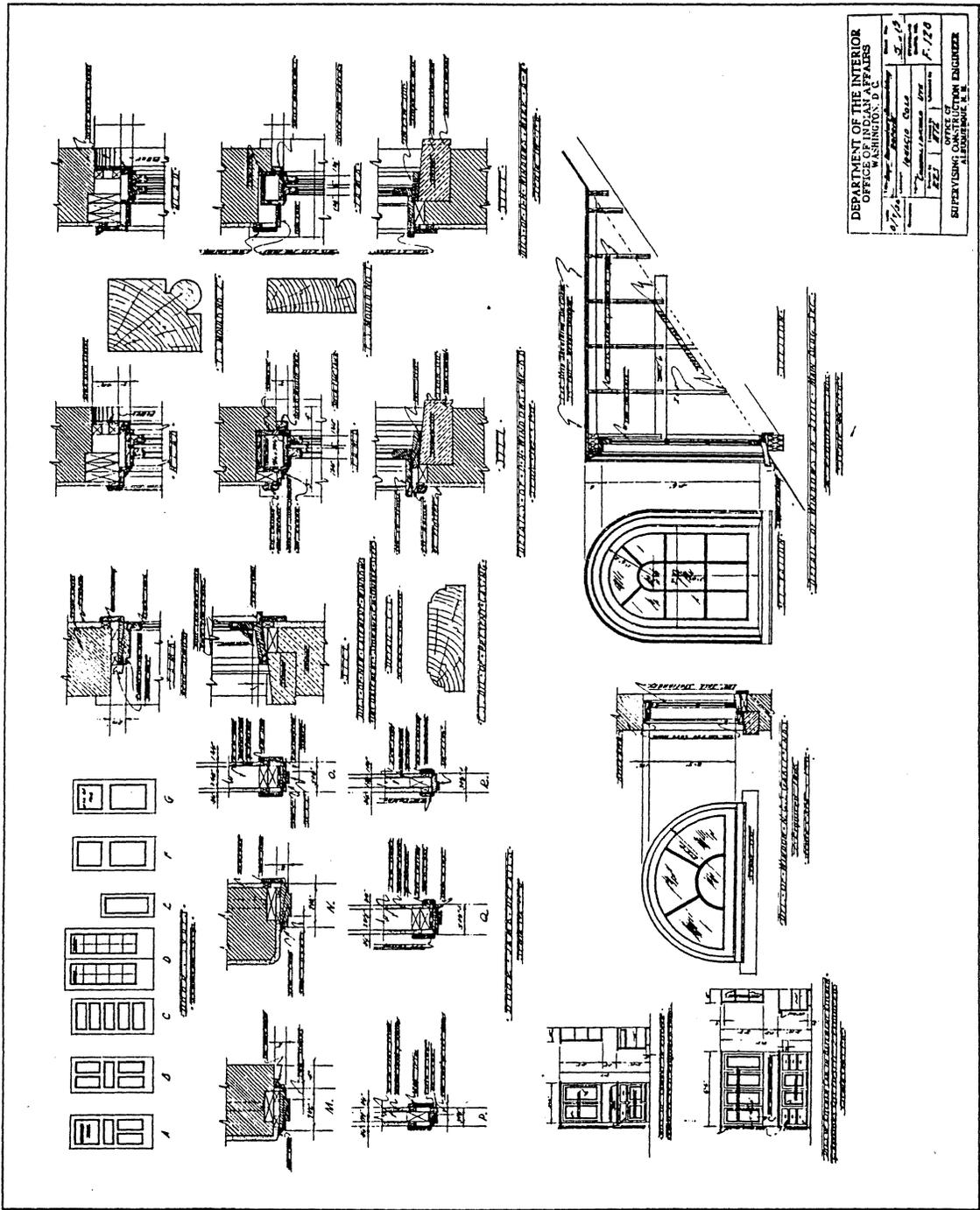
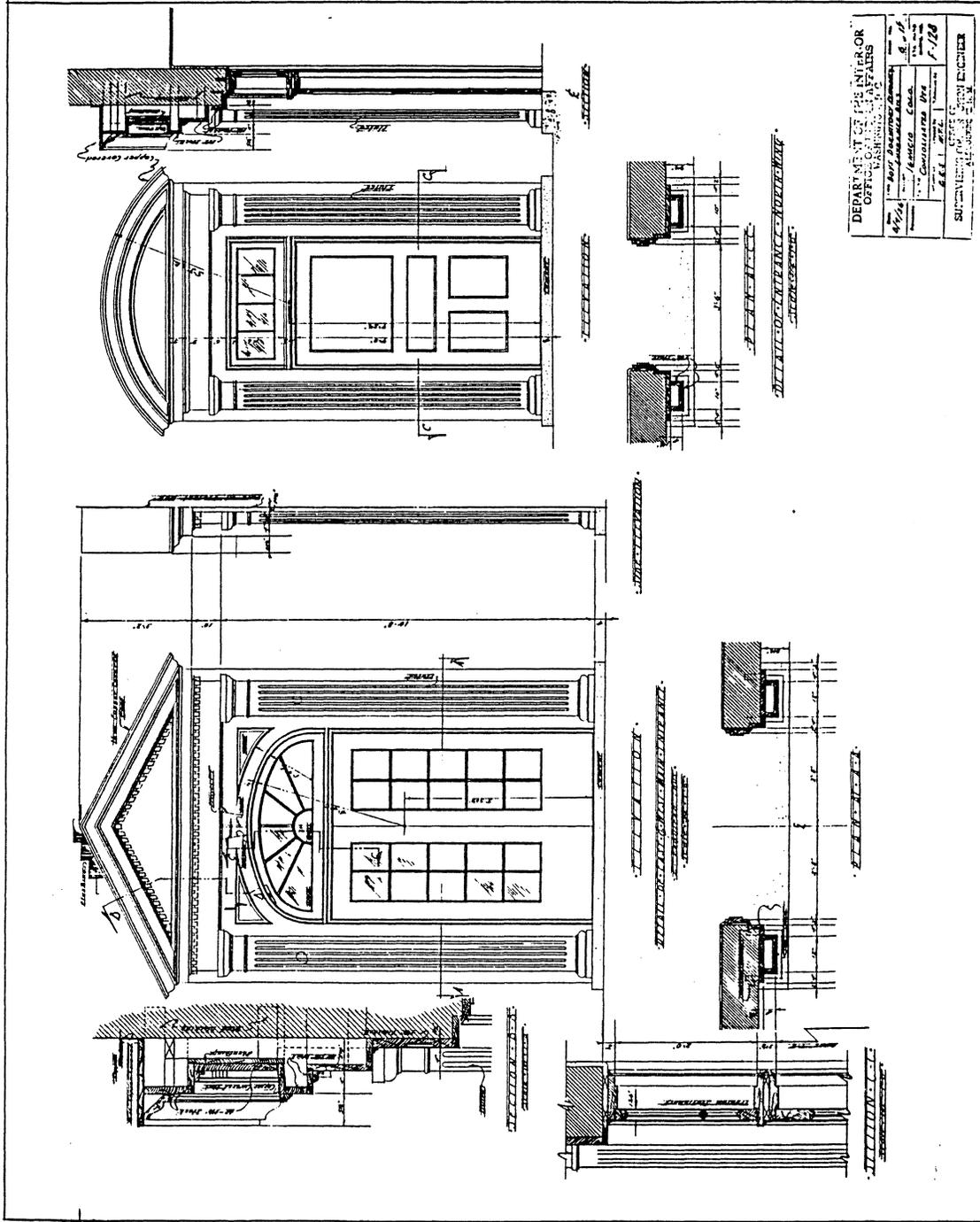


Figure 8. Boys' Dormitory Remodeling, Elevations, by Office of Indian Affairs, 7 August 1936.



■ Figure 9. Boys' Dormitory Remodeling, Details, by Office of Indian Affairs, 7 August 1936.



■ Figure 10. Boys' Dormitory Remodeling, Entrance Details, by Office of Indian Affairs, 7 August 1936.

- ▨ Southern Ute Boarding School, Boys' Dormitory
- ▨ (Southern Ute Boarding School, Building 68)
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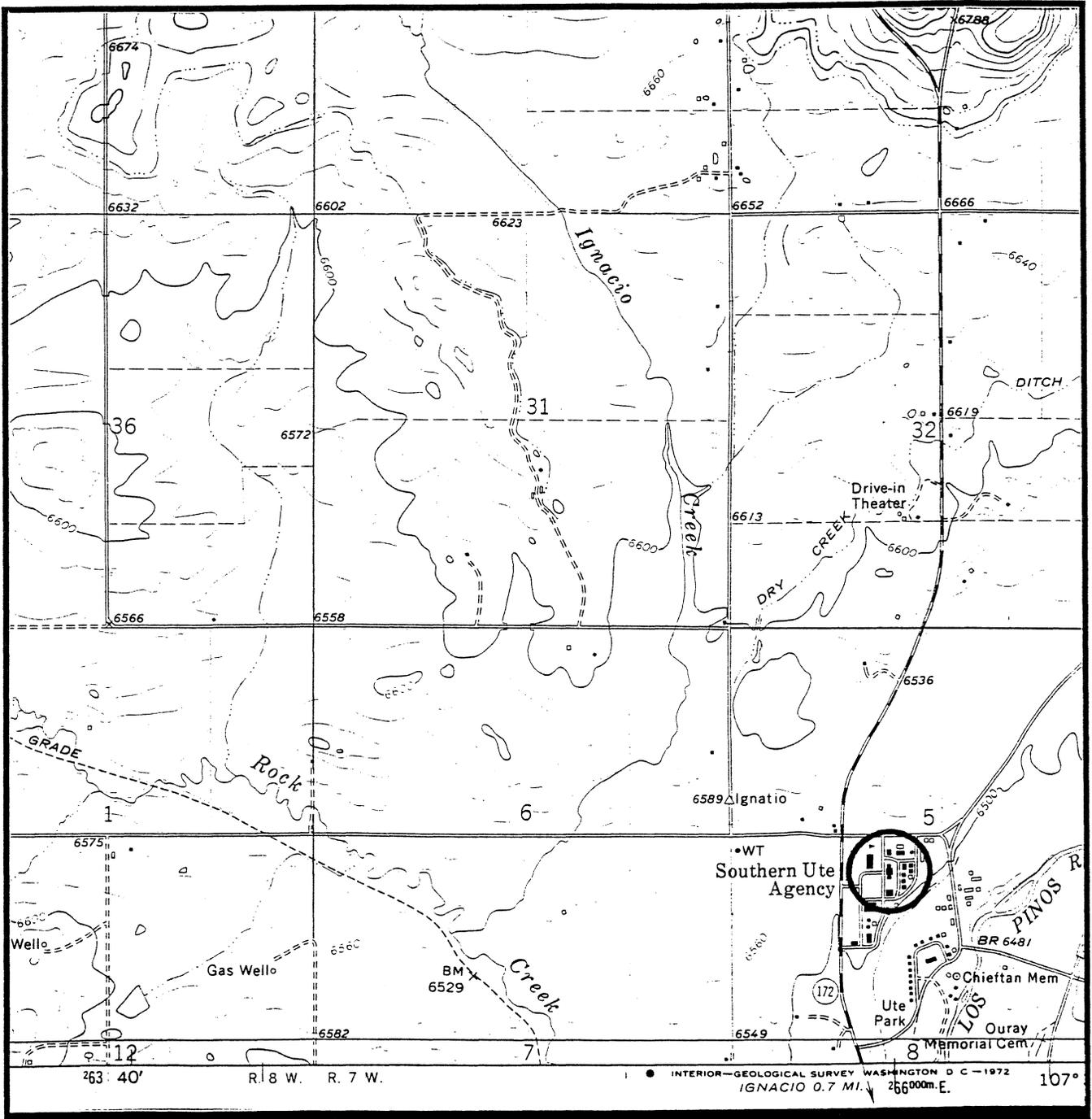


Figure 11. Location Map, from Gem City, Colorado, USGS Quadrangle Map (7½ Minute Series, 1968).