NEW MEXICO HISTORIC SITES

NEW MEXICO DEPARTMENT OF CULTURAL AFFAIRS

BOSQUE REDONDO MEMORIAL | FORT SUMNER HISTORIC SITE

Junior Ranger

ACTIVITY BOOKLET





Junior Ranger Pledge

I pledge to: appreciate and protect all of New Mexico's Historic Sites, strive to continue to learn about the history of those sites, and promote awareness for our diverse and complex backgrounds in history by sharing what I learn with friends and family.

Welcome to Bosque Redondo Memorial at Fort Sumner Historic Site.

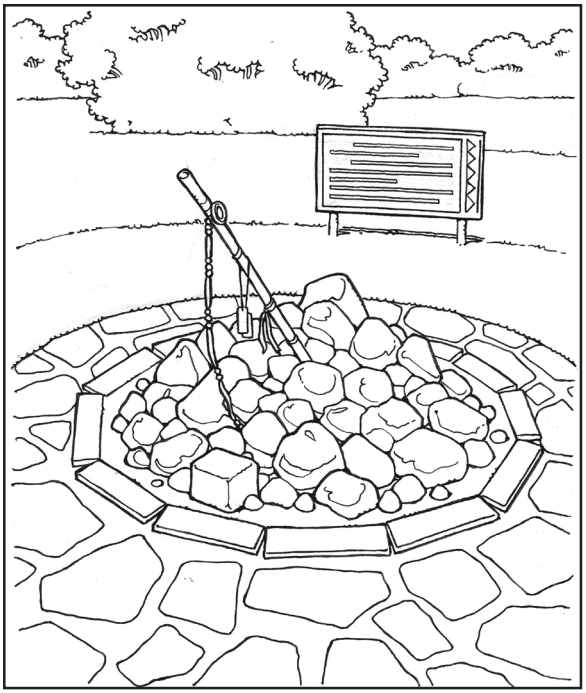
We're so glad you are here. We have a few things to keep in mind during your visit.

Please stay on the trails and keep an eye out for snakes and tripping hazards.

Keep a respectful distance from any wild animals. You can look at the sheep but stay outside their pens at all times. Do not climb the sheep fences.

Please leave any historic items such as beads, buttons, glass, pottery, or bits of metal where you find them. It's the law! And it ensures that other visitors enjoy them too.

Watch out for approaching storms. If you hear thunder, take cover by returning to the visitor center.



As a memorial, it is important to always be respectful. Be mindful of noise so as not to disturb other visitors experiencing the memorial and do not climb on structures.

This site has a Diné traveler shrine and an Ndé circle. You are welcome to visit them, but please no photos and do not remove anything from the shrine.

What is a New Mexico Historic Sites Junior Ranger?

A New Mexico Historic Sites Junior Ranger is someone who learns about a New Mexico Historic Site and takes an oath to protect the site, its buildings, trails, and exhibits for future generations. They also share their knowledge with family and friends to help preserve important places and the history of New Mexico.

A Junior Ranger is encouraged to visit other Historic Sites to learn more about New Mexico history and encourages others to do the same. We here at New Mexico Historic Sites hope that Junior Rangers will become advocates for the heritage of New Mexico and the precious resources and knowledge that these sites have to offer.

How do you become a Junior Ranger?

Anyone can become a Junior Ranger. There is no age limit. All you need to do is complete activities in this activity booklet based upon your age.

- ❑ **If you are 6 years old or younger, complete 4 activities and check this box.**
- ❑ **If you are 7-10 years old, complete 7 activities and check this box.**
- ❑ **If you are 10 years old or older, complete all activities and check this box.**

You are encouraged to explore the site, our exhibits, take a guided tour, and walk the trails to find inspiration for some of the activities and find the answers. If you want to work as a team, or if you need help from family and friends, that's okay. When in doubt, ask a ranger for help. When you are done with your booklet, take it to the visitor's center. Your booklet will be reviewed, your certificate will be signed and stamped, and your badge will be given to you. Or you can take it home and complete it (just follow the directions on the back page on how to receive your Junior Ranger Badge!)

Glossary of Terms

Armyworm: a moth larvae that can damage and destroy crops

Assimilate: to make a person or group become like another person or group, sometimes by force.

Commemorate: To remember or mark as a place of memory.

Diné: The Navajo Tribe.

Dinétah: The Navajo Homeland.

Endure: to stay strong through suffering or bad events, to survive.

Hardship: something that causes suffering; something difficult.

Human Rights: rights that belong to all people, like the right to be free or not to be hurt by others.

Internment: being imprisoned or held captive, especially during a war.

Ndé: The Mescalero Apache Tribe.

Preserve: to keep something alive or away from damage or harm; to keep something safe for a long time.

Sovereign Nation: a state or country that is independent and not under the control of another nation.



This booklet strives to teach younger children about this dark chapter in U.S. and Indigenous history in a way that is age appropriate, engaging, and honest.

In the 1860's Manifest Destiny was the mainstream belief— America had a God-given right to expand coast to coast. After the Mexican American War in 1848, Americans began moving into the territory. They were often in conflict with the Native Americans who lived in the area.

Fort Sumner was built in 1862 and led by General James H. Carleton who wanted to move the Ndé and Diné to the fort to stop the fighting and open more land for the Americans moving west. By 1863, the fort and surrounding one-million-acre Bosque Redondo Indian Reservation were used to intern first the band of Ndé (500) and then the Diné (9,000). Colonel Christopher "Kit" Carson was given the order to kill Indigenous men and bring women and children to a fort.

At the Bosque Redondo Indian Reservation, the conditions were terrible. The Diné call this place Hwéeldi, meaning place of suffering. The Diné had to build brush shelters while the Ndé lived in damaged teepees. Both tribes were forced to build the fort, plant crops, and walk many miles for wood. There wasn't much food to eat, and the military gave them rations which included flour, coffee beans, some meat, and sometimes sugar. Often the food was spoiled. This food was not familiar to the Native Americans and many became very sick. The Pecos River was very salty and made people sick when they drank it. Every year that the Native Americans planted crops, the crops failed. As many as 3,000 people died from the round ups, forced marches, and the conditions they experienced while at the reservation.

The Ndé escaped in November of 1865. Most were not found. The Diné stayed for several more years until finally General William T. Sherman and Samuel Tappan, as part of the Peace Commission, signed a treaty so the Diné were able to go home. They began their journey home on June 18, 1868.

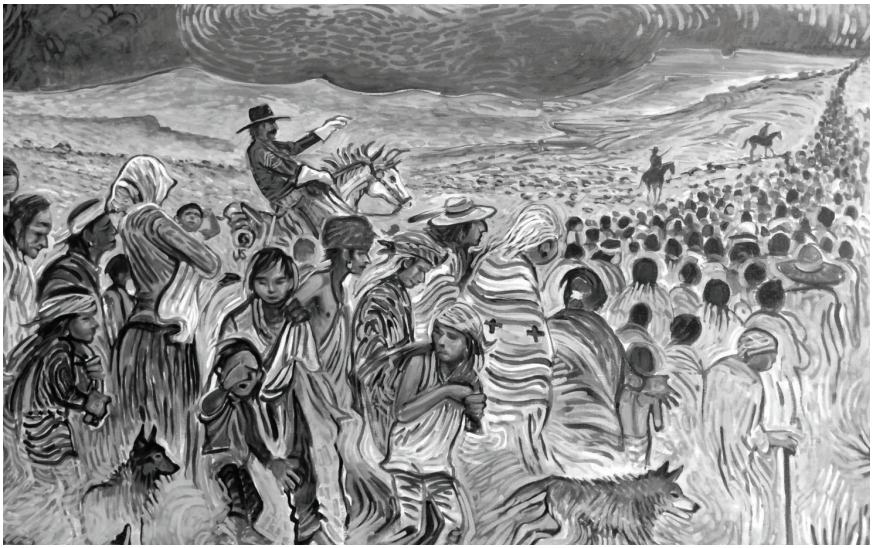
What is a Memorial and a Site of Conscience?

Memorials and Sites of Conscience are different from museums, though a museum can be a part of both. Museums are places where artifacts such as art, furniture, tools, and clothing of people from the past are kept, studied, and displayed. Memorials commemorate or remember people or events from the past. Oklahoma City National Memorial and the New York City 9/11 Memorial and Museum are two such memorials. A Site of Conscience is also a place of memory that provides a space to remember and preserve even the most traumatic events and help visitors make connections with the past and human rights. The Bosque Redondo Memorial is also a Site of Conscience. The Memorial helps people remember and mark what happened to the Diné and Ndé here during the 1860s.

Shawn Price (Diné), explains why it is important we learn about and remember this part of history. He said:

> *We today, the Navajo people, reflect on Fort Sumner and we look at Fort Sumner as a reminder, that this place and moment in our history, we hope is a lesson to humanity. That there will be no more future Fort Sumners, no more future Long Walks.*

The Long Walk by Shonto Begay (Diné)



SECTION ONE:

A PLACE OF SUFFERING...

Timeline of History for the Region

For hundreds of years before the Spanish came to New Mexico, the Diné and Ndé lived in their homelands

Spanish arrived in **1540** and claimed the area for Spain

1821 – Mexico becomes independent from Spain

1848 – The Treaty of Guadalupe Hidalgo is signed, ending the war between the U.S. and Mexico, Mexico gives up a large amount of territory, including the Territory of New Mexico

1862 – General Order #94 establishes Fort Sumner

1862 – Colonel Carson attacks the Ndé

1863 – First Ndé, then Diné, are interned at Fort Sumner and begin planting crops and building the fort

1864 – Carson invades Canyon de Chelly in northeast Arizona

1864 – Acequia madre built; people on half rations; crops failed because of armyworm

1865 – President Lincoln assassinated & Civil War ends. Dolittle Commission investigates corruption, terrible living conditions, and high costs of fort. The Ndé escape the reservation

1868 – Indian Peace Commission negotiates treaty with Diné; Diné go back to their homeland

1881 – Billy the Kid shot and killed at Fort Sumner

1912 – New Mexico becomes the 47th state

1968 – 100 years since Treaty of 1868; Fort Sumner State Monument established

2005 – Dedication of Bosque Redondo Memorial, designed by architect David Sloan (Diné)

2018 – 150th commemoration of the signing of the Treaty of 1868 held at Bosque Redondo Memorial

2022 – Grand reopening of the Memorial with new permanent exhibit

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True or False?

Read the statements below and compare them to the facts above to decide if the statement is true or false.

T or **F** Spanish arrived in 1640

T or **F** In 1862 General Order #94 established Fort Sumner

T or **F** In 2018 the Memorial commemorated the 150-year anniversary of the Treaty

T or **F** In 1964, Colonel Carson invades Canyon de Chelly

T or **F** The Ndé escaped in 1865

T or **F** In 1865 the American Civil War ends

T or **F** In 1864, crops failed because of armyworm

T or **F** The Diné go back to their homeland in 1912

T or **F** New Mexico becomes the 47th state

T or **F** The building for Bosque Redondo Memorial was dedicated in 2015

Scavenger Hunt

See if you can use the clues to find the answers. These clues are found inside the memorial and throughout the grounds.

Inside the Memorial....

1. What two tribes were interned at Bosque Redondo?
_____ and _____

2. What is the name of the homes of the Ndé?
_____

3. The _____ was a river the Diné had to cross on the journey to Bosque Redondo.

4. What was the date that the Ndé escaped from Bosque Redondo?
_____

5. Name two people who signed the Treaty
_____ and _____.

Outside the Memorial....

6. What is the name of the river that flows through the site?
_____

7. Diné refer to the reservation as _____ meaning a place of suffering.

8. From the sheep pens, when was there a reduction in numbers of horses, sheep, mules, and goats? _____

Forced Marches

Oral histories are a way that events of the past are shared with future generations. Unlike history books, these events were spoken instead of written down. Oral histories are an important way we can understand events of the past, especially from the point of view of people who we often don't hear from in official writings.

Read these oral histories about The Long Walk and think about what it tells you about the past, then answer each question.

> *The wagon train was long, with some people traveling on foot. Goats and sheep were put in wagons with small children and elderly people.*
> – Mary Jim Charley

What are some dangers or hardships people might have faced on their journey?

_____

_____

_____

_____

> *There was a time that the United States Army rounded up Navajos and marched them to Hwéeldi (Fort Sumner). Many Navajos died on the way.* – Jane Hasteen

What other times or events in history are similar to this?

_____

_____

_____

_____

Bonus Activity—Math Twist:

How long did it take? There were four routes, and they traveled about 12 miles per day. See if you can tell how long each route took: *Hint: Time = Distance divided by rate.*

1. Fort Union Route = 498 miles
2. Santa Fe Route = 432 miles
3. Mountain Route = 426 miles
4. Cañon Blanco Route = 372 miles

> *My grandmother journeyed down to Hwéeldi when she was just a baby. Her mother was killed along the way by the enemies.* – Norma Keesonnie

What things might the family have done to take care of the baby after her mother died? What does this tell us about the way people helped each other during this difficult journey?

_____

_____

_____

_____

> *When they (Navajo) left, they were given sheep and horses already hitched to a wagon for the trip back to Tsé hootsooi (Fort Defiance).* – Mary Chee Boyd

What hopes or worries might people have had about going back to their homeland after the destruction caused by the war and so many years away?

_____

_____

_____

_____

On the way to Hwéeldi, the Diné had little food. They took mostly blue corn for bread that was baked in fire-ash ground and deer meat. – Annie Succo

What impact would having so little food have on the people?

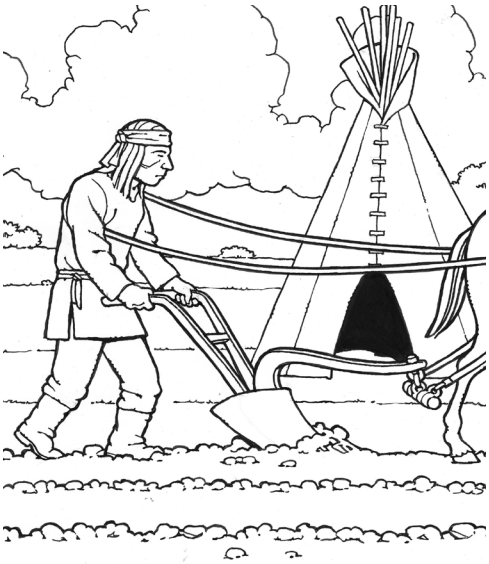
_____

_____

_____

_____

Crops & Water



While at Fort Sumner, the Native Americans were expected to plant crops. The idea was that if they could grow crops and use water from the Pecos River, the people would have enough to eat. However, at Fort Sumner, every year the crops failed because of armyworm, drought, hail, or the salty water from the Pecos River.

The Ndé were not farmers. They mainly hunted for food and gathered edible plants that grew naturally or traded for other food they needed. The Ndé earned the name "Mescalero Apache" from the Spanish for their love of the mescal plant. In their homeland, every year they would harvest the hearts of the plant and baked them in large pits or ovens in the ground. They would eat freshly baked mescal, which was syrupy and sweet, and dry whatever was left over for the winter months.

The Diné had grown crops in their homeland, but it was not possible to raise enough at Fort Sumner. **Unscramble the words below to find out what crops the Diné grew before they came to Fort Sumner.**

1. **ecpah** _____ (Hint: fruit tree)

2. **oncr** _____(Hint: grows on the cob)

3. **ansbe** _____ (Hint: there are many different kinds including green)

Rations

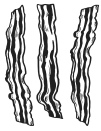
When the crops failed, the only food available were military rations. This was normally a small amount of flour or cornmeal, bacon or beef, and sometimes salt, sugar, and coffee. Because there was not enough, people often only received half rations. Even the food they were given was usually spoiled. To collect food, they had to turn in a ration token that was given. To keep from starving, the Diné made fake copies of this token. After leaving Bosque Redondo, many of the ration items, like coffee, flour, and bacon were added to traditional foods like corn, beans, and squash.

Can you figure out what the Diné call these ration items? Circle the correct answer.

Hints: **1)** The Diné word for coffee begins with G
2) The Diné word for bacon begins with B
3) The Diné word for flour begins with A
4) The Diné word for frybread begins with D



A) Ak'áán
B) Gohwéé́h
C) Bisóodi



A) Gohwéé́h
B) Bisóodi
C) Ak'áán



A) Bisóodi
B) Ak'áán
C) Dah diniighaazh



A) Gohwéé́h
B) Dah diniighaazh
C) Bisóodi

Navajo Churro Sheep

Churro sheep were very prized by the Diné for their wool and milk. The wool was woven into blankets and clothes by Diné women. The blankets that the women wove were used to cover brush structures and for warmth in the cold winter months. Many sheep were killed during the war. At Fort Sumner in 1864, there were nearly 7,000 sheep and 3,000 goats. By 1867 that number dropped to 940 sheep and 1,000 goats. If you want to see the sheep or learn more, you can visit the sheep pens at the site.

S J A E L X T U Q W I O A Y A H
X W C L O S N L C T R C S E O B
P E N H L U A M B E O J L R W A
M A G I K I V L I M L A S O O P
S V A T G O A T Z G T E A L O S
J E S L X D J X A D K D G E I M
W R N O B S O D C Y T F A F A N
A R S T L H P F S E H S Z N K J
J V H M A L A L O I C H U R R O
S L U U N R N E B N S E K G O R
P S T C K D X E U G T E I L L A
I K T O E T Q C I O H P D N I Y
N E L M T N A E E P W A G J K M
D W E B P L Z N M V W A R P K S
L A H E P H C L I R V D A K X A
E U L U B A W O O L I A H W E J

BLANKET
CHURRO
COMB
DYEING
FLEECE
GOAT
HORSE
LOOM
MILK
NAVAJO
SHEEP
SHUTTLE
SPINDLE
WARP
WEAVER
WOOL

Crack the Code for Peace

General Carleton's reservation was a terrible failure. The people were hungry and sick, the crops failed, the Ndé escaped, and the cost to run the reservation was very high. Finally, Carleton was removed and the government decided that the reservation had to close.

In 1868, the Indian Peace Commission, which included General Sherman and Samuel Tappan, came to Fort Sumner and negotiated a peace treaty with the Diné. There was one big problem. The Diné spoke Diné bizaad (the Navajo language) and the Peace commissioners spoke English. There was one man, Jesus Arviso, who could speak Diné bizaad as he was raised by the Diné. He could also speak Spanish. The peace commission found a man, James Sutherland, who could speak Spanish and English. So, the Diné leaders would speak and Jesus Arviso would translate to Spanish, and James Sutherland would translate to English.

For three days, the men spoke and negotiated a peace treaty. The Diné and the U.S. Government wanted different terms. They had to work together to decide what each side could work for. **Use the code cracker below to find out what each side wanted on the peace treaty. Complete the codes on the next page.**

A 12	**J** 100	**S** 10
B 20	**K** 24	**T** 28
C 15	**L** 27	**U** 22
D 36	**M** 21	**V** 81
E 16	**N** 14	**W** 49
F 25	**O** 18	**X** 35
G 42	**P** 30	**Y** 40
H 64	**Q** 50	**Z** 72
I 9	**R** 8	

What the Navajo Wanted:

64, 18, 21, 16, 27, 12, 14, 36 _____

64, 22, 14, 28, 9, 14, 42 _____

10, 27, 12, 81, 16, 10 Freed _____

25, 12, 8, 21, 9, 14, 42 _____

Raise 10, 64, 16, 16, 30 _____

What the Government wanted:

8, 16, 10, 16, 8, 81, 12, 28, 9, 18, 14 _____

Stop 8, 12, 9, 36, 9, 14, 42 _____

8, 12, 9, 27, 8, 18, 12, 36 _____

Westward 28, 8, 12, 81, 16, 27 _____

10, 15, 64, 18, 18, 27 _____

Bonus question: *Which side do you think had an advantage during negotiations and why?*

_____

_____

_____

_____

_____

_____

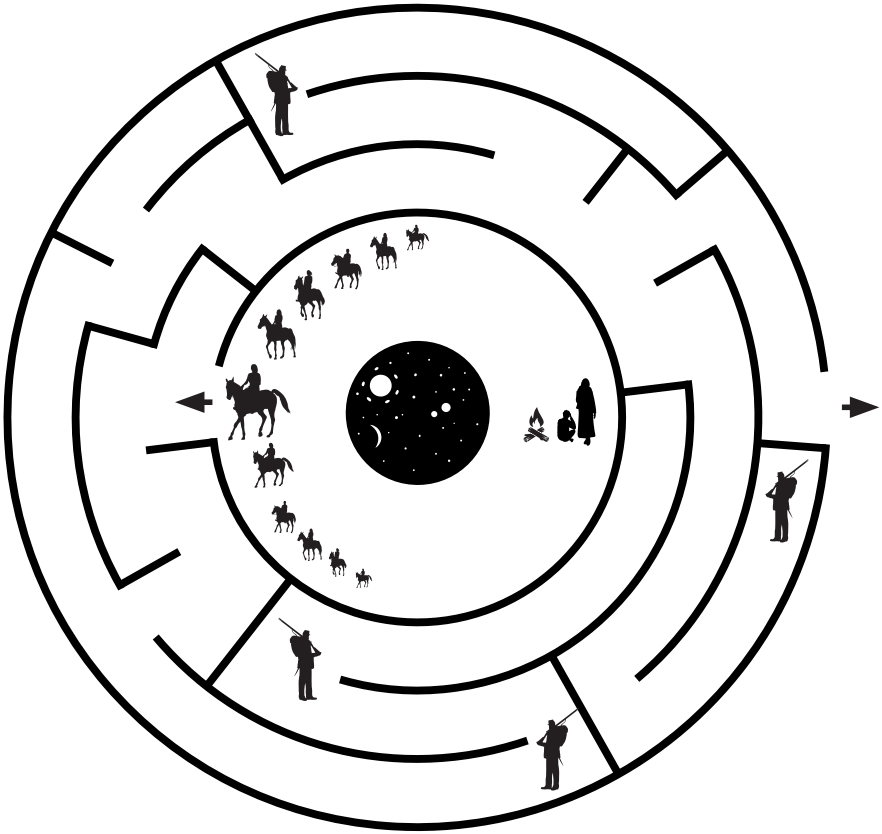
_____

_____

_____

A Daring Escape

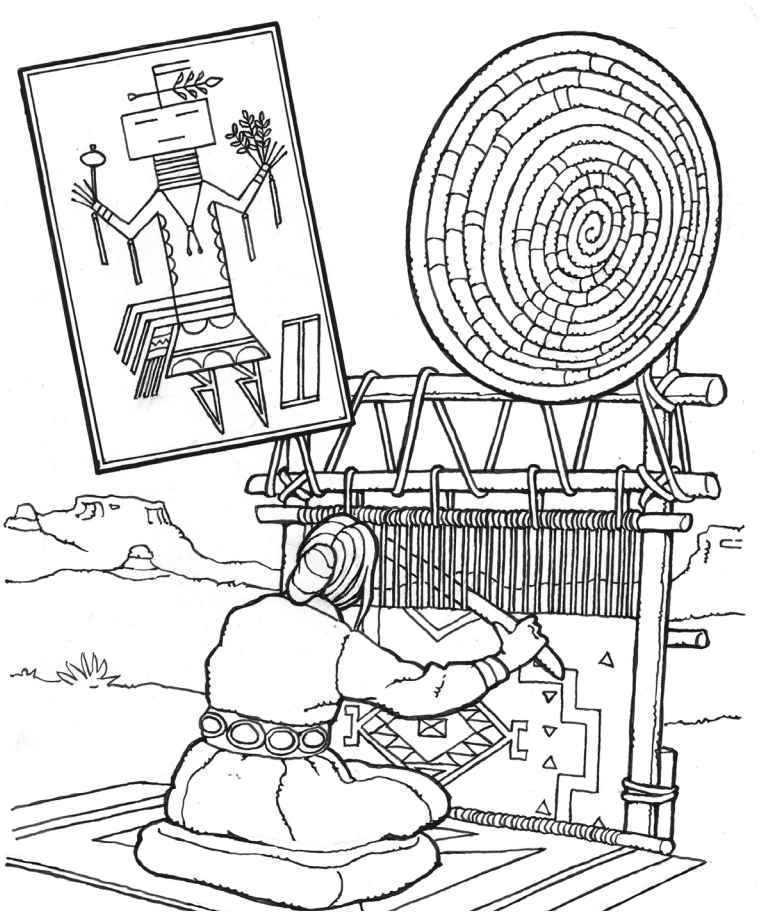
In November of 1865, the Ndé escaped from the reservation. They picked a night with a full moon so they could see where they were going and escape quickly. The Ndé took their own horses as well as some of those belonging to the Diné and the soldiers to make their escape. They had to be careful not to alert the soldiers, so some stayed behind to keep the campfires burning. **Navigate through the maze to make an escape.**



SECTION TWO:

...A PLACE OF SURVIVAL

Between 1863 and 1868, the U.S. government tried to assimilate the Ndé and the Diné and erase their cultures. The experiment at Bosque Redondo failed and people were able to return to their homelands. The strength of the Ndé and Diné who endured the Long Walk and Bosque Redondo laid the foundation for today's sovereign nations. If you visit the Mescalero Apache homeland and the Navajo Nation today, you can experience their strong cultural traditions, including food, language, art, farming, weaving, and stories.



Diné Bizaad: Navajo Language

Color in the dots and ask a Ranger for help with learning to pronounce these words in Navajo and the words in Apache. Practice writing the names of the colors next to the correct dot.



Ch'ilgo Dootł'izh—Green *(pronounce ch as in cheese, slight pause then ilgo like ill go. Doot like dote, ł' is like cl in clue without the c, izh like like ish but z instead of s sound)*

Łichii' – Red *(pronounce Ł like the cl in clue without the c, i like it and ch like in cheese and then both i's like in chicken)*

Łitso – Yellow *(pronounce Ł like cl in clue without the c)*

Yágo Dootł'izh – Sky Blue *(pronounce Ya like in yahoo, Doot like dote, ł' is like clue without the c, izh like ish but z instead of s sound)*

Łizhin – Black *(pronounce Ł like cl in clue without the c, i in it, zh like the ge in age)*

Dibéłchii – Brown *(pronounce di like did and béł as in beth breathy with an l sound at the the end, chi like in chicken and then end with another l as in it sound)*

Ndé Bizaad: Mescalero Apache Language

The Apache language has several varieties—Western Apache and Eastern Apache. Mescalero Apache speak Western Apache with some regional differences. For example, the word "two" is slightly different depending upon if spoken by Jicarilla (naakii) or Mescalero (naaki) or Western Apache (naki).

Now match the words with the part of the face.

Shichįh – Chin *(pronounce shi like in ship, chih like chee)*

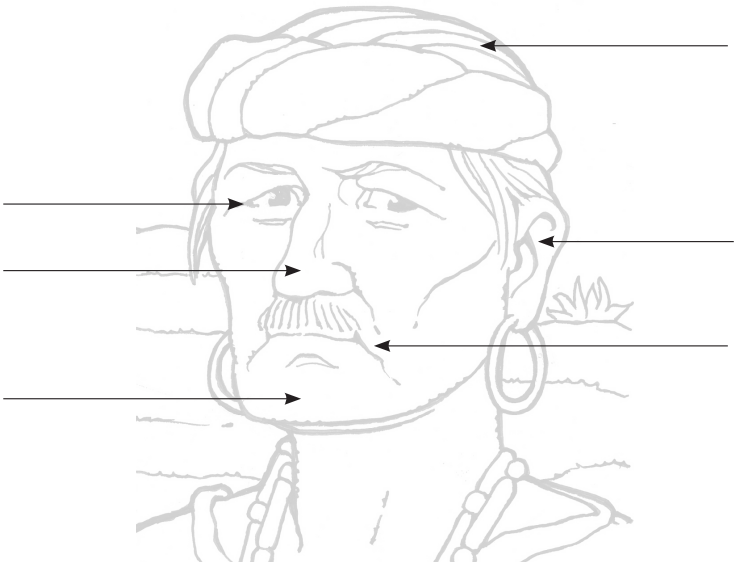
Shijaa' – Ear *(pronounce shi like in ship and jaa like jaw with emphasis)*

Shiyedaa' – Hair *(pronounce shi like in ship, ye like see and daa' much like go as in goth)*

Shidáá – Eye *(pronounce like shin dah)*

Shinítdį' – Nose *(pronounce like sit chee with emphasis on the e sound at the end)*

Shizé – Mouth (*pronounce like shi in ship and zé like saw with a z sound and emphasis on the last sound)*



Ndé Basket Making

The Ndé have a rich history of making tools, weapons, and other items with amazing skill and craft that they have preserved over the centuries. An example of an item they still make today that can be seen in the museum is a burden basket, designed to be carried on the back for transporting food, wood, and personal belongings.

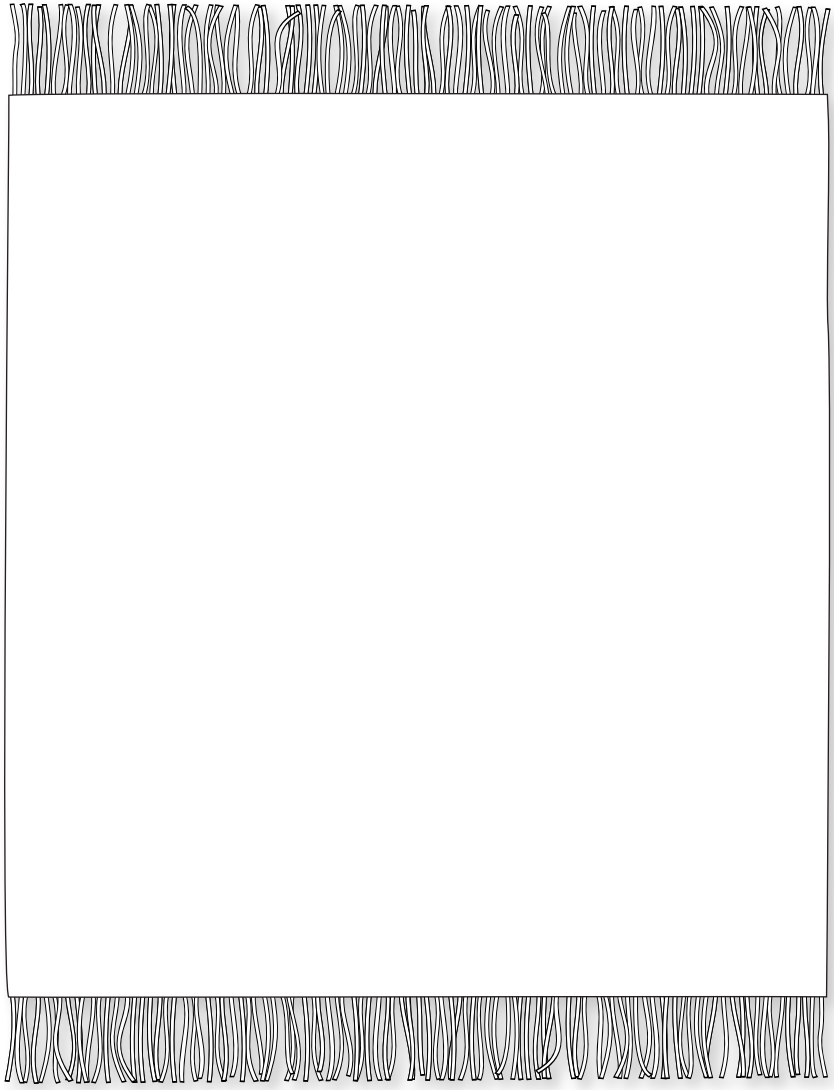
Draw and color your own burden basket below.



Diné Weaving

The Diné have a long tradition of weaving beautiful clothing and blankets. Originally, they would dye the wool using plants and other items found in nature, but later, as artificial dyes became available, their weaving included brighter colors and new patterns alongside the traditional ones.

Draw a pattern and color in the woven blanket below.



SECTION THREE:
...A PLACE OF REMEMBRANCE

What am I experiencing?

Memorials often ask us to bear witness or have reactions to a tragedy that happened. Bosque Redondo Memorial does so by asking you, the visitor, questions about what the people experienced here. This is your chance to write how you feel. You can draw a picture or write out your answers to these questions.

1. Where do you consider to be your homeland?

_____

_____

2. If you had to leave your home, what would you be willing to do to get back home?

_____

_____

3. Have you heard of other people around the world who have had to leave their homes today like the people on the Long Walk?

_____

_____

4. If someone in your family was sent to a place like Bosque Redondo, how would you feel towards the memorial?

_____

_____

5. What stood out to you about the memorial?

_____

_____

In Your Own Words

Sometimes when visitors come to Bosque Redondo Memorial, they create pictures on clay tiles about their experience and how they feel for the Diné and Ndé. Here is your chance to create your own picture about how you feel about the memorial and all that you saw today.

Draw a picture below.

Making a Difference

Read the letter written by Diné students to the historic site in 1990.

> *June 27, 1990*
>
> *We the young generation of the Diné (Navajo) were here on June 27, 1990 at 7:30PM. We find Fort Sumner's Historical Site discriminating and not telling the true history behind what really happened to our ancestors in 1864-1868.*
>
> *It seems to us there is more information on "Billy the Kid" which has no significance to the years 1864-1868. We therefore declare that the museum show and tell the true history of the Navajos and the United States Military.*
>
> *We are a concern(ed) young generation of Navajos for the future.*

This letter led to the building of the memorial. Based on this, write your own letter to a friend or family member explaining the purpose of this memorial, how you feel about the students writing the letter in 1990, and what stood out to you the most during your visit.

Last Thing Last

What are three thoughts or feelings that you have when you think of Bosque Redondo Memorial?

1. _____

2. _____

3. _____

Don't forget to drop off your completed booklet at the Visitor Center. You will get a badge and be on your way to becoming a New Mexico Historic Sites Junior Ranger!

Need more time to work on your booklet? Just mail it to us (with your return address) when you are finished and we will send you your badge. Please mail your booklet to:

New Mexico Historic Sites
725 Camino Lejo
Santa Fe, NM 87505

Thank you for visiting our site...please come back soon.

BOSQUE REDONDO MEMORIAL | FORT SUMNER HISTORIC SITE

Junior Ranger

THIS CERTIFICATE OF ACHIEVEMENT IS PRESENTED TO

_____

FOR THEIR COMPLETION OF THE JUNIOR RANGER PROGRAM AT BOSQUE REDONDO MEMORIAL AT FORT SUMNER HISTORIC SITE AND TAKING THE OATH OF NEW MEXICO'S HISTORIC SITES JUNIOR RANGER PROGRAM.

_____ RANGER'S SIGNATURE

_____ DATE



BOSQUE REDONDO MEMORIAL | FORT SUMNER HISTORIC SITE

3647 Billy the Kid Road | Fort Sumner, NM 88119
(575) 355-2573 | nmhistoricsites.org/bosque-redondo

HOURS:
Wednesday through Sunday; 10:00 am to 4:00 pm

ADMISSION:
$7 for adults; Free for children 16 years and younger

