

Fort Chambers / Poor Farm Comment Compendium

Questionnaire Comments – Short Response

1. Restoring farm buildings is a waste of resources.
2. This area should not be a place for joyful rec.
3. I'm concerned about the costs associated with plan
4. connect to sawhill for better access please
5. Entry and interpretive sign site #2
6. we broke EVERY Treaty, and the earth itself.
7. This land belongs to the N. Cheyenne and N. Arapah
8. Knew of the Massacre; did not know Fort Chambers
9. 50 characters! that is an insult!
10. limit to walk/hike IF good bike parking
11. Consistent with local rural lands
12. Give the land back to the Arapaho people
13. strictly non-GMO crops + pollinators
14. Let the people bike. Cars are bad.
15. I feel that it is good to be educated about hx.
16. Not enough info to answer 5-8. 50 chars = too smol
17. Give me more info if you want my opinion
18. I really do not know what an indigenous plant is.
19. Cost of proposal
20. Put the markers by parking, not by road
21. Indigenous communities can flourish. Social community efforts and sustainability
22. ask the the displaced descendants/successors
23. I'd like to see the agricultural history and the Poor House buildings included in the plan.
24. Bring youth of the Arapahoe and Cheyenne Nations to participate in open events.(some in DVR)
25. So appreciate including indigenous perspectives and participation
26. This is a valuable project for everyone. It won't right wrongs but it is a big step to recognize itt
27. Great idea, and obviously long overdue
28. Distribute fresh produce to food banks and tribes
29. Immediate, better care and use for the Queen Anne home & Ag buildings is high concern.
30. Making reparations to Indigenous people
31. I support cultural healing efforts related to the sand creek massacre
32. Not interested in restoring farm house (unless it was indigenous-owned). Not ecological, expensive.
33. I empathize with those whose elders were slaughtered because my family members were also slaughtered
34. Educational, land and cultural awareness
35. concern: OSMP should not pay for house restoration
36. Apoyo esta iniciativa siempre que incluya la participación y beneficio de las comunidades indígenas

37. Indigenous people have too long been ignored in this state and the country.
38. I would like to know how this will be connected to furthering Tribal presence and livelihood in BoCo
39. No evidence Ft Chambers here; encourages victim mindset; needs ag worker housing + better ag access
40. Visualizing our collective future begins with understanding our collective history.
41. Interested in who the Tribal representatives are and their qualifications for selection.
42. Hopeful this will happen
43. I am not sure about limiting the use. What about biking and horseback riding?
44. I believe it should be the cheyenne and Arapaho member that should be the ones to distrust any soil.
45. Is it possible for the Arapaho & Cheyenne Nations to eventually have the land returned to them.
46. I don't know much about h the historic house & am not sure it is important to restore for this
47. I would like an explanation as to the experience of the soldiers as to why they did such a thing.
48. If it's OSMP, then it should stay OSMP with educational and use allowances for the Native Nations.
49. Justice for Indian removal and massacre is long over-due. Thanks to Open Space Department.
50. Plan for large commemorative events. Rebuild the fort and the poor houses. Add more parking.
51. As a person who uses jay rd often my only concern is increased traffic, no need for a bathroom
52. with reverence for the ancestors and descendents of the Massacre, promote truth and healing
53. I would like to know more about who would be farming the land and exactly how the house would be use
54. My ancestor was Chief White Antelope.
55. Telling the history of ft Chambers. Good and bad will help all of us know and respect those who cam
56. I was born & raised in Boulder along with the knowledge that my father was 1/2 Native American
57. Now's the time to do this, but most particularly in collaboration with tribal governments.
58. An archaeological survey/excavation should happen before continued agricultural cultivation.
59. I encourage you to incorporate and involve Tribal perspectives and leadership to your fullest extent
60. Honor the indigenous first peoples and heal the land
61. As descendant of a Colorado homesteader, I am grateful to honor the true ancestors of this land.
62. I support any project designed by or with the Indigenous Peoples of these lands.
63. The past is right where it belongs...in the past. Instead of reflecting on the negative. Look beyond
64. Support the consultative process with tribal leaders. Endorse whatever they have endorsed.
65. One crucial thing is to allow this site to be used by the First Nations community to gather, visit

66. Ecological restoration should be the primary focus followed by education. Recreation should not focus
67. Excellent survey.
68. I might support if there is a clear involvement of indigenous people in the planning.
69. It's important to follow the leadership of indigenous people
70. I oppose due to city hypocrisy. Saying nothing about Gaza and building a little trail misses the point
71. Please model the walking path after that of Pipestone Natl Monument. Contemplative.
72. Indigenous sovereignty, decolonization, and for solutions to ongoing erasure of Indigenous presence
73. Just let the tribes do what they want. It's their land.
74. There should be no support for grazing/growing animal feed. European honeybees should be excluded.
75. Input from native people - imp't to share their perspectives / they should write interpretive panels.
76. Need always to maximize the input and control of the people from whom land was stolen in violation of
77. Why is farming still being done? Where do the ag products go? secondary use for learning is awesome
78. include the opportunity for tribal people to convene meetings, camps, education, erect teepees etc
79. This land should be co-stewarded with the tribes with funding from City Parks Dept.
80. I like to ride my bicycle out there, would be nice to be able to ride the paths too. Otherwise YES!
81. We need local agriculture, please support the farmers who steward this land.
82. Tribal Representatives' input should always be given highest priority over other community concerns
83. Give the native stakeholders the greatest say in how this land is developed and managed. I
84. I'd prefer the agricultural space (aside for buildings) be restored for wildlife and habitat
85. the story of this land is a beautiful complex painful one that very much points to who we are, i do
86. i have believed in Native American indigenous rights and beliefs since i was a child; can i help
87. Restoring this property and ensuring agriculture is permitted is a good step forward. I am tired of
88. I would prefer a native prairie grassland instead of the hay fields.
89. Collaboration with indigenous tribes is vital. Avoid industry use. Educate locals about history!
90. Reparation needs to happen and this is a good start.
91. I couldn't open the plan but I support the Indigenous representatives and the tribes' desires, as we
92. I've spent time at the Sand Creek Massacre site. It's well done and important educationally.
93. the restoration of the home if it was open to the public or used for housing for the farmers on the
94. The greater Boulder community will benefit from access to this historic area.

95. Any way we can move toward healing trauma is necessary and commendable.
96. It's important for us to understand and remember the history of the native people and Boulder.
97. An amazing collaboration between the Native American peoples and Boulder to address its history.
98. I think it extremely important to resurrect 1959 marker as an educational tool!
99. Keep it dog free
100. I greatly respect and admire the City's care and thoughtfulness in developing this plan.
101. We need to give Indigenous land back.
102. Great opportunity to preserve and educate about this area of Boulder County.
103. Focus entirely on indigenous needs/reparations, not agriculture, unless all food goes to tribes.
104. I strongly support healing programs for Indigenous People
105. This is a divisive guilt trip. We are all Americans.
106. My family has been in Boulder for over 100 yrs I am interested in restoration of the house, voluntee
107. Test
108. I would like to see more existing structures or roads and bike trail. SorryThe context is not clear.
109. If these several steps are not undertaken, the property AND structures will certainly begin to decay
110. I've biked and run by the site knowing the history for thirty+ yrs, and this plan is well-reasoned.
111. cost
112. I am sending an email to Katie Knapp. Those comments should be included in this official survey.
113. Native people should benefit from the harvest on the Poor Farm property.
114. I support acknowledging past mistakes, but to say indigenous people still suffer trauma from happeni
115. This is an incredibly valuable educational opportunity.
116. I think this is a long overdue plan. White people must understand what happened. It's time.
117. I feel it's important to create opportunities for local residents and visitors to learn the TRUTH!
118. I love the plan! Going forward, I hope that the tribes are consulted at every stage in the process.
119. Agree with Mosqueda the original marker should return, but only along with education and new one.
120. I am having a hard time with "oral history" only perspectives and this "healing" thing is OLD !!!
121. Strongly support the continued collaboration between the county and Tribal members
122. My greatest concern is for expansive education and ceremony over the 10 year implementation.
123. I support there was supposed to be a bike path near the property that would connect with Arapaho
124. Problem: Do the tribes benefit from the farming.- is money generated for beneficial programs?
125. Please add bathrooms
126. I would more native plants/native animal habitat than what is shown by planting native hedgerows.

127. I commend the city for working with tribal representatives, and urge the city to defer to them.
128. Nice to see Boulder bringing in the voice and decisions of descendants of 1st nations having a say
129. I also support options that financially benefit Arapaho nation members & other tribal people.
130. If there is currently agriculture existing on the property I would oppose changing the nature of it.
131. Boulder's habitat for wildlife is shrinking, like everywhere. This plans espouses good supports bad
132. Thank you for taking action
133. Support returning as much as possible to natural state, limit chance of too many people at once
134. I support what the Tribal people want and need, including if they want the land back.
135. Are the perspectives of Indigenous people actually integrated into the final product? Or talk only.
136. Wonderful plan. Hopefully, the structures can be developed into a Boulder County Agriculture Museum
137. this whole project is long overdue. The site could be, should be, welcoming to all who come to learn
138. Could the Queen Anne house be a museum?
139. Should we use water to grow hay for wealthy people's horses? I question propped up agriculture here.
140. I support ag only if TEK and sustainable methods are used. Consider agrivoltaics as well!
141. Because it
142. Great model for reparations of other sites in CO, US; inclusive processes to arrive at the plan.
143. Should recognize the Arapahoe teepee circles on the land north of CO72 at Coal Creek Canyon . Rename
144. Some of the facts in City literature don't appear to be accurate and I suggest review for accuracy
145. u should provide more feedback time \$ space & make the Fort physically visible as indiginous recomme
146. It's good to know the truth & history of the area & house.
147. please follow the preferences and requests of the local indigenous people.
148. We all need a place to heal. Bravo!
149. Don't understand connection with the restoration of the Queen Anne style home?
150. I think this is a great idea, on whole. My one apprehension is that it will become performative.
151. Include the Indian actions that closed supply lines to Boulder as part of the Healing Concept.
152. I am the first generation of my lineage to reclaim our native roots here in Colorado.
153. City can be the part of hosting group but not main leader of this. It is too traumatic for native.
154. At First Cong. We are researching our churches connections to Ft. Chambers and how we can help heal.
155. The treaty remains violated. return the land. just another recreational site is just Boulder.
156. I am a member of the Advisory Board of the Sand Creek Masacre Foundation. I also represent tribes.
157. healing of interpersonal/interethnic/interracial relationships

158. This plan, if led by the Tribes, could be a model for other areas relevant to S.C. Massacre
159. What took so long?
160. A walker/hiker and grew up in Boulder. Educating the community, preserving the history/land, great!
161. Give the land back to the Arapahoe and Cheyenne
162. I support this restorative effort to the extent that it follows what is desired by indigenous folks.
163. This ridiculous push survey is a perfect example of why I don't trust Bldr govt ideologues.
164. I support just collaboration between the city of boulder and indigenous leaders.
165. Food systems heal us.
166. I do not support agriculttture for non-human uses (like hay). I only support for direct human consump
167. This is not a place of honor but rather a camp where a shameful plan started.
168. I would love to hear about conversations about giving the land to the Cheyenne and Arapaho instead
169. Could the agricultural land be used for Indigenous people to support local Indigenous community?
170. I think we need to reduce the agricultural footprint and restore more land to natives.
171. Increased awareness of the cultural significance of the land. Resilience through indigenous practice
172. Having visited the Sand Creek Massacre site, I support a site plan that connects these 2 places
173. It seems there is support for "heal the land" is there more being planned for the "heal the people"
174. Hay for cattle is a poor use for open space, support prairie instead, continue close work with tribe
175. Been in Boulder County for 30 years and never knew this till today. Inexcusable.
176. The stolen land and home should be given back to Indigenous people with no strings attached.
177. I support the concept plan for agriculture and ecological restoration but it is vague about details
178. I feel this recognition of indigenous knowledge is important for the climate initiative program.
179. I am an enrolled member of the Cheyenne & recognized survivor of the Sand Creek Massacre.
180. Working agriculture should either be regenerative or historical in nature.
181. Knowing history helps to not repeat it.
182. I encourage OSMP to not merely "collaborate" with the Cheyenne & Arapahoe, but perhaps full FPIC
183. I believe OSMP should contact Indigenous people who live in Boulder Valley for their feedback.
184. use of more mass transportation to limit impact to the ecology of the site
185. I want it to be a plan that will actually address pain, not just performative activism.
186. It is not clear what part of this plan is from the tribal communities and I want to support them.
187. Prioritize free, prior, and informed consent from Indigenous communities, beyond mere collaboration!
188. Elevate perspective and values of tribes in closer consultation w. Cheyenne and Arapahoe.

189. Stree the original purpose Fort Chambers was built - by local families for protection !!!!!
190. Please do more robust consultation with the Tribes than just "collaboration."
191. I strongly agree with honoring our First Nation family
192. It is unclear who would operate the farm and how the Nations would benefit.
193. Mark and memorialize the location of the fort. Restore house for Native use lodging.
194. See my additional comments about the inclusion of a fort site and a healing activity for visitors.
195. I support making amends to indigenous peoples. Consider sharing other Open Space areas also.
196. It's a start but true healing would come in the form of land back and sovereignty restored.
197. I support giving more land to the Healing Trail for healing purposes.
198. Leland holds the trauma that has occurred, so healing practices are very important.
199. It would be great if your agricultural operations actually integrated TEK and not default to western
200. Full support. Thank you!!! I'm so happy to hear about this
201. Return this land to its natural state for ecological balance for native animals/plants organically.
202. I work with Wildlands Restoration Volunteers. This project aligns with WRV's mission and goals.
203. All of the proposals are Boulder White Liberal Hippie fantasies without regard to tribal values.
204. Any work on the restoration of the house should come only AFTER all cultural/historic interpretation
205. Integrating Indigenous perspectives into land management by the County at any and all levels
206. My support is for how the tribes feel like it would be the best to proceed forward.
207. Consider having a preference for a agricultural tenant that is Native American
208. We will never take away the intergenerational indigenous suffering, but these are necessary steps.
209. good people have put a lot of energy into it
210. Although it looks good in print, I'm not sure OSMP is being responsive to the requests of the tribes
211. We need to stop the continued destruction of Boulder's history AND honor those that came before us!!
212. Please provide a visual representation of Fort Chambers so we don't forget what happened there
213. I have gone to that site many times to paint (I am an artist) and love the site and the area...
214. I support anything that protects open space, agriculture, and local history.
215. interest
216. Thank you for honoring the indigenous people of this land.
217. I strongly support healing through knowledge and information about our history in Boulder and Colo
218. Please listen more to Tribal representatives and ensure the fort and history of the area are shown.
219. call the governor, get yourselves some wolves!
220. I strongly support anything we can do to support the original Inhabitats of this land.

221. In my opinion, resources should be mostly applied to the historical aspects of the site
222. What tax is Boulder county going to impose to make this happen?
223. Will the restoration and maintenance be done in the most respectful + environmentally friendly ways?
224. I would like the Indigenous peoples voice to be louder than the white man's voice.
225. Love support of current uses and introducing healing uses to a landscape and community who need it.
226. The City and County should work across the board with tribes. Thank you.
227. Is this what Tribal Nations want? Or is it a compromise? SandCreek should be FROM their perspective!
228. It is the time for indigenous people's to teach us how to heal the land our Mother once more!!!
YES!
229. Understanding history is very important. Well done project will have great value.
230. The degree of collaboration, consultation, and intentionality by the City is impressive.
231. I worry OSMP voice will overshadow the perspectives of Arapahoe/Cheyenne communities despite intent
232. Please make sure it's handicapped accessible and also interesting for kids
233. Integrate school programs for life skills and state history. Bring kids out to learn and plant trees
234. Need 20 spaces. Locking restrooms. Ranger & museum house. Water station.er
235. Consultation with the Tribes has lacked FPIC and overlooks their concerns about the fort itself
236. Learning the TRUE history of our state and local areas is fundamental to informed decisions.
237. Would support use of agricultural land more if it went to a good cause, like food bank
238. PLEASE DO NOT BUILD MORE LUXURY APARTMENTS THERE! NO BUILDING! PRESERVE THE OPEN SPACE, AG, HOUSE.
239. It's the right thing to do
240. I think this is a great idea overall, and the city could also ask for volunteers to help when able.
241. Sounds a little too woke to me...
242. Project is a bandaid. The killers at Sand Crk were insane.
243. 61st/Andrus/63rd can't take more traffic without the county making significant improvements
244. I welcome a healing plan coming from native peoples to address past injustices.
245. Already too much traffic in 63rd. All of bldr was involved in settlement. Put marker in bldr
246. Very disappointed that this is so far along WITHOUT the involvement of the Valmont community!!!!!!!!!!
247. I oppose land use for agriculture related to farmed animals: (hay, alfalfa, grazing, feed crops)
248. Please continue to work with and listen with tribal leaders and consider land back at other sites
249. I support the plan to the extent that it truly represents the wishes of the original stewards
250. With our fractured world, this becomes a good example.
251. I think Indigenous folx ought to get land that doesn't have history of people plotting their murder.
252. I would like dogs to be allowed
253. Please meaningfully include the Arapaho and Cheyenne people in this process.

Fort Chambers / Poor Farm Comment Compendium

Project Webpage Comments – Long Response

I rejoiced when OSMP bought this property. Thanks for involving the indigenous people in the decision making process.

Please continue to hear their voices and give them real decision making power - e.g. let them design or write the interpretive materials if they want. Perhaps let them re-name the property?

Please restore that gorgeous old house.

No bikes, please - the visitor area should be for peaceful reflection. It is an historic site of national importance and should be treated with reverence.

Restoration with native plants - get rid of Russian olives and crack willows!! Consider putting a couple of wildlife islands into the gravel ponds.

Options for Northern leopard frog habitat?

Consider some native plant pollinator landscaping on the site where visitors will see it.

Consider improvements to the creek that will result in more natural flow pattern and a more natural flood plain.

Concept for the visitor area looks excellent.

Are the tribal reps interested in allowing for some form of sacred site use e.g. a sweat lodge on the property or some other facility that would be primarily for tribal use? A mourning area just for tribal use? I don't know what the tribes would consider appropriate, but please have this discussion and listen to them and be willing to think outside the box to accommodate them. It's their land after all. There may be some lessons from what has worked at the Sand Creek and Little Bighorn sites.

I would welcome some interp info about the tribes as they are today - where they live, what they are doing, present tense stuff, etc. Often indigenous peoples are interpreted as something that existed in the past, as if they are extinct now like fossils, and that's just not true. Maybe even something that celebrates the process of how this was an intercultural effort that involved tribal planners.

I would rather see the money spent by and for the tribes. There is too much focus on white history in this plan. I am not interested in Boulder's me too guilt moment reflected in this plan.

Thank you to all participants involved in the development of this plan. As a Boulder resident and recent first-time visitor to the Sand Creek Massacre site, I feel it is of the utmost importance to follow this Fort Chambers-Poor Farm plan through to completion. The concept centered on healing the people, healing the land is inspiring and comforting. If and when there is a way for the public to provide support, I would like to make a contribution and I hope to be an early visitor.

With an additional agricultural focus, I am concerned that the current plan doesn't put reparations work and the needs/desires of the tribes as primary. I would like to see Fred's Mosqueda's request be a central theme: "Mosqueda said he still hopes the city will put the marker back up because it is part of Boulder's history. "The marker showed evidence that ...(people) still believed there was an uprising, and there was no uprising ...'Let's straighten this out. Let's tell the true story of what was going on in Boulder." I would feel more supportive of the agricultural aspect if all the food grown went directly back to the tribes; and any buildings restored be in service to the tribes...for their vision and use.

I strongly feel that the location of Ft. Chambers should be found and marked so that the community is forced to reckon with its existence and historical function. See this link

<https://localhistory.boulderlibrary.org/islandora/object/islandora%3A66325>

Also truth and reconciliation meetings with Indigenous People, as they desire, could/should be held on this property.

It is essential that this property become a true homage to the peoples that lived here and tended this land. What was done needs to be landmarked, and this site should be completely given over to indigenous markers.

Anything short of this is a continued persecution. When Native American leaders ask for something, they should not be put off (as we all know this is what actually is happening).

I have been in Boulder since 1975 and have rarely seen any truthelling on the part of this city. The time is NOW.

I will be disappointed if there is anything less than a full tribute to Ute, Arapaho and Cheyenne people. Especially Arapaho as they were so brutally kicked off this land and massacred. It is time to take responsibility.

Please do your part. Act now.

This is long overdue. I was at the Sand Creek Massacre site, and it is profoundly disturbing. Involving the tribes in the plan can't fix what happened historically, but it is the right thing to do.

Paul Brunson
Boulder Valley Unitarian Universalist Fellowship

I appreciate very much the ideas of allowing the land of the Fort Chambers site to heal, however, I feel the most important part of the project should be to designate space for indigenous people to gather and heal, and to clearly convey the history of what happened at Fort Chambers and the impact on Indigenous people. I think land restoration and agriculture should be secondary to these goals. And Cheyenne and Arapahoe representatives should be co-creators all along the way. I also think the actual site of Fort Chambers should be designated to make it more of a reality to visitors. We need to convey how Boulder's prosperity partly rests on treaty violations and on the murder of Indigenous people.

Hello! I just wanted to make Boulder aware of the new Sovereign-to-Sovereign Cooperative Agreements resource provided by the University of Washington's Law Library. This website serves as a repository of co-management and co-stewardship agreements between Tribal Nations and U.S. government agencies to specifically care for public lands. I am not sure if there's any sort of written agreement already in place with the Cheyenne and Arapaho Nations with respect to this open space site, but it could be an additional step Boulder could take to formalize its commitment to collaborating with these tribes to co-manage this site.

<https://lib.law.uw.edu/cooperative/agreements>

Hello, I have read the plan and know the history of Boulder, CU and today's current landscape that prevents Native people from being able to afford living in Boulder Valley, return to their home, have self-sovereignty and governance, self-determination and how they are forgotten in policy and decisions- on their own homelands. I've heard that many folk want to give Native people their land back but are unable to do that due to bureaucratic layers that don't make it easy to return land that was wrongfully acquired through violence, racism and extreme oppression against Native people's.

As I work and offer guidance in equity, I'm curious around why the survey was designed in a way that seeks feedback from all people? In order to genuinely uplift what Cheyenne and Arapaho communities want, you must center them and what they are asking for. There is a large misunderstanding of equity when governments think that all people should have a say or vote on an issue of a community that the government has racialized, displaced, oppressed and marginalized. Equity in this case is not to have an open call for all people to vote on the rights or issues of the most impacted community: Cheyenne and Arapaho people. There are some serious power dynamics, privilege and general lack of education on the Sand Creek Massacre by many people in Boulder. This is why it isn't truly equitable to ask all of Boulder to decide on an issue that disproportionately impacts Native people. If the City is genuinely wanting to Heal the Land and Heal the People and other reparations efforts, what is most appropriate is that you genuinely listen, center, apply and fund what the Native people want. Period. The City of Boulder and OSMP have enough control the lands of Native people. If the tribes want this and other lands back, give it back. Whatever it is that they want, fund and support that while simultaneously returning them their rights to self-governance and autonomy over their own homelands. That is the most equitable and correct pathways to take to truly return the land to its stewards and truly heal the land and people. It's well beyond time for the City to return land, right massive wrongs and center the healing of Native people.

I appreciate your work on this but hope there will more information about Fort Chambers. This is such a dark part of our history which must be clearly represented and acknowledged in order to help with the healing that is still needed to this day. Some type of visual representation could help the remembrance and healing still so needed. Thank you.

Glad to see that there will be a path that may be used in a contemplative way to honor the indigenous peoples who lived here for thousands of years. It seems like it would be good to have some representation of the Fort as well to provide a location for education about the history of the army's role in the Sand Creek Massacre.

I frequently visit my home state and continue to see changes in Boulder County from population growth. Seeing changes such as proposed here are very emotionally positive for me. I carry a guilt of descending from homesteaders who came after the killings, even though they didn't take part. The land was stolen and owners were killed or runned off.

YES!!! This is a proper healing for generations. I love this coming together for everyone. Peace will follow collaboration.

Thank you for the opportunity to comment on the plan. First, the parameters governing the comment period are insufficient, bordering on insulting. It is especially important for Indigenous people who live in the Boulder Valley to be able to comment on this plan, and ensuring their participation should have been the determining factor guiding these parameters. Specifically, 1) The 2 week comment period is too short, especially because one of those weeks was spring break. 2) The 100 character limit on comments within the questionnaire is unreasonable and clearly inadequate to facilitate meaningful comments.

Second, the location of the Fort itself must be identified clearly in any future plan and interpretation of the area. Without physical representation of the fort on this property, it's just another nice piece of OSMP land. The fort is what makes this property 1) unique as open space relevant to the Boulder area and the people of Boulder (past, present, and future), and 2) significant to the Arapaho and Cheyenne people whose ancestors were murdered at Sand Creek. Further, the fort is what the people of Boulder need to see in order to come face to face with the fact that our city was built in violation of a treaty, that 111 of our Boulder forebears trained at this fort and set out from here to murder innocent Cheyenne and Arapaho people at Sand Creek, that our city's prosperity is built on these crimes, that we all continue to benefit from them, and that we must acknowledge this in order to meet the Cheyenne and Arapaho in a space for healing. As the current residents of Boulder, this is a critical opportunity to honestly and appropriately reckon with our nation's crimes of racism, genocide, and colonization is happening in many places around the country. We should set a good example for others to follow.

Finally, what percentage of this 113 acre property will be devoted to agriculture and ecological restoration, and how much of it to acknowledging the history of Fort Chambers and a space for Indigenous people to gather for healing? The latter should be the focus of this space; the others are extremely well-covered on the rest of the OSMP system.

Hello! The Sand Creek Massacre Foundation is deeply appreciative of the City of Boulder's collaboration with the Arapaho and Cheyenne tribes on this historically and culturally significant project. The Foundation's mission is to support education and lifelong learning about the Sand Creek Massacre. "By supporting initiatives that encourage exploration of its relevance to our contemporary world, we seek to minimize the chances of similar atrocities from ever happening again. Our work honors the legacy of those who were lost, those who seek healing, and those who continue to be affected by this and other atrocities." The Fort Chambers project aligns with these goals in many important ways and we are happy to support your efforts however possible. Thank you for seeking comments; we will be anxious to follow the project's progress and to walk the trails in the near future! Please do not hesitate to let us know if there is any way in which we may be able to be of assistance. On behalf of the Board of Directors, Alexa Roberts, Interim Chair.

In response to the recent Daily Camera article about the Fort Chambers-Poor Farm article, I wish to share my opinions. I wholeheartedly believe the Indigenous people who live in Boulder Valley should take the lead in determining the outcome. This property/all property in Boulder Valley and all land in this country was stolen from Indigenous peoples.

The Arapaho and Cheyenne people should determine how the Sand Creek Massacre is portrayed. How do they wish to have that horrific day taught to groups (students and others) who would come to visit this site and learn of Sand Creek and Boulder's involvement? We should not allow our own "guilt" or fear of our children's "guilt" to whitewash the horrendous historical facts. Although it was our ancestors who broke the treaty and killed the innocents and "protected persons", I believe the Arapaho and Cheyenne should be somehow repaid for what happened to their ancestors. We should acknowledge, apologize and make amends as best we can to those who have been wronged by our ancestors so that we can stop the current harm from continuing in today's world.

To begin the "healing", fairness dictates that the Arapaho and Cheyenne in Boulder Valley must make the final decisions about this issue. Funds should be made available to the Arapaho and Cheyenne people in lieu of having their land back, if that is what they wish. If they want their land back, this small amount of land in the City of Boulder's Open Space holdings should be returned to them, at the very least. That, to me, is paramount to any hope of a "healing".

As a longtime Boulder resident, I have long known that Chief Left Hand and the Arapaho were very peaceful people. Chief Left Hand was a proud man who knew in his heart that this land would be overrun by the white people and that there would be nothing he could do about that situation. Sadly, he had excellent insight.

In conclusion, please give the Arapaho and Cheyenne people of Boulder Valley the right to decide what will be done with their land, i.e., to put the fort back, to have "healing trails", what should be taught to visitors and whether this portion of their land should be restored to them or whether they prefer monetary reparations made to them for this grave injustice.

There must be a physical representation of Fort Chambers at what is known to be the site of it. Boulder played a part in the vicious murder of innocent native American men, women and children. 111 boulder men participated in the Sandcreek Massacre, then returned to Denver parading victims' bodyparts as trophies!

We need a replica, sculpture or a memorial structure (ideally a replica) to remind us of the part the Boulder played in this shameful historic event.

Construct a representation of Fort Chambers.
We can honor the Cheyenne and Arapahoe peoples.

I agree there should be a structure or statue of Fort Chamber.
Why remove the inaccurate stone marker? Alongside the wrong "Chambers Indian War" marker there should have been an accurate marker depicting the truth.
People need a place to come together and heal and learn about the true history of this area.

I would love to see a reconstruction of the old sod fort.
I think people would make contributions to that effort.

Tom Powers

I share the concern of Paula Palmer, Jerilyn DeCoteau, and the three tribal consultants that the plan's maps show no location or representation of Fort Chambers.

The April 5, 2024, Daily Camera editorial by Palmer and DeCoteau explains that solid evidence of the fort's location exists in the form of Paul Hummel's account with photo in the Daily Camera in 1967.

A visual representation of Fort Chambers is necessary for visitors to understand its significance to the Cheyenne and Arapaho people and the people of Boulder. Boulder residents built the fort after gold was discovered. The settlers wanted the gold for themselves and the Indians had to be wiped out. So, 111 Boulder men answered the governor's call to massacre the Indians.

OSMP has done a commendable job in preparing an inspiring site plan with the goal of healing past injustice. What is missing is visual representation of the fort. Such representation is needed if the injustice is to be fully and clearly understood so that true healing can take place.

As an integral ecologist, interior designer, shamanic practitioner, and Graduate Student in Ecology, Spirituality and Religion, I am very interested in participating in the ecological and indigenous persons restoration of the "Heal the Land, Heal the People" Fort Chambers project. Please reach out so that I can understand how I might be of service. Thank you, Tami

1. Thanks for doing this.
2. Do restorative agriculture to set example for global climate change problem.
3. Take land back to a natural grassland with the possibility of adding a few buffalo.
4. Most important of all make sure Native American people can be on site to educate so we can all work toward connecting, learning from each other and becoming a we instead of us and them.

I believe the Fort Chambers plan is inadequate to accomplish the healing that is listed as a goal of the plan. A simple trail and interpretive signage will not be sufficient to inform visitors of the truth of Boulder's founding and participation in the Sand Creek Massacre. Most importantly, we stole the land from the Cheyenne and Arapaho. How miserly and greedy are we that there cannot be a portion of this open space dedicated to their use. The absence of such a reserved parcel reflects the ongoing continuation of attitudes from which we all need healing.

I've studied Boulder history extensively and the history of Ft. Chambers and am against focusing all the attention on the Fort. Relatively speaking, it played a very small role in the Sand Creek Massacre. Troops were only there for 10 days and not much was accomplished. Yes, it's a specific place that is easy to focus on and it's easy to blame the military and volunteers, but to me that misses the point. It was a long series of events from the Treaty of Ft. Laramie of 1851, to the Aikins/Brookfield Party camping on and then refusing to move from Arapahoe land and soon forming the Boulder City Town Company.

All who live in Boulder are a part of a tragic history, so why do we absolve ourselves of that history and just focus on a relative few who volunteered and went to an inconsequential sod fort that didn't last long? Let's own our cities part and not blame it on a few. Let's talk about the fear that was aroused in Boulderites that made them so fearful they were digging trenches on 12th and 13th streets in preparation for attack.

Let's learn about what happens when we are fearful, demonize another, and then act out in panic. How could your average citizen act in such ways? What makes us think we would act any differently if we were that scared and believed a disinformation campaign that was spread by our government?

Putting all the blame on Company D volunteers and focusing only on Ft. Chambers misses a BIG part of what happened.

First, I believe that OSMP is making a good faith effort to include Tribal perspectives in the site management plan. Still, I have heard from connections in the Native community that "collaboration" thus far has been insufficient in their view, and that statements on the planning site indicating full support of the Tribes thus far may be somewhat inflated. Further, certain plans for the site don't seem to make sense with the goal of honoring Sand Creek and supporting Tribal views on the issue. For example, it is unclear what a farm and restored Victorian home have to do with Tribal perspectives. I understand that OSMP may not be able to provide Tribes with a full FPIC "veto" over the site plan. Still, I feel that a higher degree of Tribal involvement is important - anything less risks continuing the harms of the past, with the site potentially harming, rather than helping, and representing just another empty promise.

So many people in government power (Florida is a prime example) try to hide the truth of America's past, often on the topic of African American and Native American history. Please do not do the same. The Tribal representatives want the fort's location to be a visual reminder of the 1864 Sand Creek Massacre. To ignore their request is shameful. Admit our crimes by honoring their perspective.

Your questionnaire form on Fort Chambers/ poor house is very misleading - or is lead to go to support a specific idea. Granted that the Sand Creek massacre was horrific, but the purpose that Fort Chambers was built is the protection of local families and they are the ones that built the fort. There was no organized militia at that time and the soldiers, -as they were were volunteer miners, farmers, etc. Fort Chambers is not a tie in to the Sand Creek massacre any more that was Julesburg, Denver, Boulder or any other place that assisted or provided men for the the purpose of 'destroying' the Indian. There were so very many horrific deeds preformed by the settlers that they should all be condemned. As to Fort Chambers. My wife's great grandfather John Davis, was one of the builders of the Fort, and the Fort was built for the protection of the locals. As long as that is stressed then the city's plan seems okay, but the whole history of the Fort needs to be presented and not just a short time usage.

Jim Arndt, Loveland, Colorado

I agree with the conceptual planning at this stage. However, it is essential to have the public directly involved in discussions as the concept elements planning becomes more specific. There are financial considerations which must be openly addressed by taxpayers before any final plans are developed.

Thank you,
Tom Lennon

I have been aware of this project from the beginning. I appreciate the consultation with the tribes. I do feel that we as a community and our community institutions should care about the proposed plan and comment in our own/their own rights. Fort Chambers in particular is an important part of Boulder's history. It is important to have some sort of marker and educational information about the fort .

I think it was Fred Mosqueda who was reported in the Camera to have said that he hopes the City will put the marker back up because it is part of Boulder's history. The Fort can be approximately located from historical materials and should be located on the site and some sort of representation made so that all can understand the significance of this site and have the understanding needed to start the healing that is still needed. The name of the plan "Healing the People, Healing the Land" is a good one. Don't overlook this opportunity to start the healing in the exact place that the pain and injury to the Cheyenne, Arapahoe and people of Boulder began.

My only other comment is to express disappointment that the house or dormitories won't be restored to provide housing for Cheyenne and Arapaho and or Native students attending CU or other post secondary schools in the area, or to create a Native American Knowledge Center. I would hope that at least a portion of the restored house can be devoted to information and educational materials about Native Americans.

Thank you for allowing me to provide my comments.

Dear OSMP people,

Thanks, for your welcoming public comment on this sensitive matter of Fort Chambers. I read the Daily Camera 4/9/24 comment by - Robert Bernthal, Boulder and am in agreement and appreciative of his comments. I will be quoting some of them below.

I have been learning and working in this arena of local Indigenous matters with Right Relationship Boulder for 7 years. What I miss most are the Native people themselves in Boulder -- high rents, historical and other realities have pushed them out! Getting the Fort Chambers site "right" by the Arapaho and Cheyenne is therefore a high priority; along with bringing Native people into visible participation, voice, with paid positions in Boulder.

My suggestions and comments:

First my agreement with Robert B: "OSMP has worked in collaboration with four Cheyenne and Arapaho leaders, but has not always been responsive to their wishes regarding the Fort Chambers site. The Plan does not include any physical representation of the actual fort. The tribal representatives have asked for the fort's location to be represented on the site. It is important for Boulder's citizens to be able to see and feel"and understand the white supremacist history, disregard of friendships and treaties, and actual Sand Creek Massacre of 230 Cheyenne and Arapaho people--all that perpetrated by founders and predecessors of Boulder as part of this city's founding.

We are unfortunate inheritors of that history and need to stand in healing responsiveness to it. There is much specific healing that needs to take place. It begins with education and awareness! So this site can go beyond acknowledgment and become both educational and healing in this process.

I recommend that if the approximate positioning of the fort is marked: that it could be done with partial re-creation of pieces of the old walls left instead of a whole "intact" wall. Inside the area I would like to see a small fountain, maybe 2.5' circumference which could run during good weather months and preferably from mid-April or Earth Day through Sand Creek Massacre anniversary Nov. 29. There would be a mound of small stones in a container and a small sign suggesting that people take a small stone in their hand and imagine an ancestor or a descendant. They can send healing energy to them and place the stone in the water as a representation of them for further healing. That gives people something positive to do, an active contribution.

On the healing trail, and also in a sign as people leave the fountain area, could be suggestions written and with a QR code of what the Arapaho and Cheyenne people would like as further contributive actions from the people of Boulder.

I also think it might be helpful to record the voices, eg. of Fred Mosqueda, Ava Hamilton, with them saying of whom they are descendants so people could also listen via QR codes or online. And record a message they'd like to give people of Boulder. Hearing the voices of Native people descendants of those who were once here, is so important. And give reference to the wonderful 2022 (?) recorded Healing gathering on Indigenous Peoples Day at the Dairy Center when Sand Creek massacre descendants told their stories. Also a link to further Resources for Learning about Indigenous People and Colorado history (which can be found on <https://rightrelationshipboulder.org/resources/>).

It would be good for OSMP to also coordinate with the people of the Visitors Bureau in Boulder to give high visibility to this site once completed and make possible visits by 4th graders of BVSchool District.

from Robert Bernthal: "Boulder has become a very prosperous community on land taken from the original inhabitants of this beautiful valley. We should not hesitate to restore whatever we can to the land's rightful owners and give an honest representation of Fort Chambers, its history and its purpose."

Thanks for our efforts to do so.
Bonnie Sundance, PO BOX 4054, Boulder, CO 80306

Expanding upon my short comment, Wildlands Restoration Volunteers is a nonprofit focused on ecological restoration and trail construction. We began in Boulder in 1999 and now have offices in Longmont and Fort Collins. If WRV can help expand the capacity/ funding needed to complete these plans, we would love to do so.

The map indicated that restoration would be coordinated with CPW. We have partnered with CPW on restoration projects for years and would be honored to help engage the WRV community in any way to bring this plan to fruition.

Thank you for working with Tribal Representatives on this plan and opening it to public comment.

Develop it. It is not historically significant.

The Fort Chambers Management Plan indicates that Boulder OSMP has collaborated with Cheyenne and Arapaho tribal leaders. This is somewhat misleading because, while consultation has happened, OSMP has often been unresponsive to the wishes of the tribes.

The tribes specifically requested that the fort's location be represented on the site. A physical representation of the fort is important so people can see and feel the racist acts that were perpetrated by our predecessors in Boulder, including many "upstanding citizens". Without a physical representation of the fort, this is just another lovely piece of open space land. It will not serve the purpose of teaching the history that people need to learn.

It also seems that any signage along the "Healing Trail" should be designed by the Cheyenne & Arapaho tribes if we truly want healing to happen.

Fred Mosqueda (S. Arapaho) has also asked that the marker that was placed in 1959, citing the "Indian uprising", be replaced along with signage stating the the "Uprising" was a fabrication to allow the fort to be built and the 100-day militia to be fomed. People need to know that the citizens of Boulder still believed there was an "uprising" in 1959 and many years after that. Please be responsive to the tribes' requests.

I don't understand the nosey sociological questions. Does my opinion count more if I'm trans, or Hispanic, or female? Non of your business.

Please help correct the terrible treatment of the Native Americas. A replica of Fort Chambers could help people in this area know of it's true history. We could repair some of the damage that was done, but honoring the people who lived on the land before white settlers took over.

Debbie Lane

I acknowledge that I walk, dance and live upon traditional land stewarded by the Arapahoe, Ute, Sioux and Cheyenne People who still consider this their homeland.

I fully support the following:

"Tribal Representatives stressed that staff should not focus only on Fort Chambers but also communicate important historical events that took place before and after the massacre. Representatives also said it is critical to reflect Indigenous perspectives in how the events and stories are told."

"Prioritizing future stewardship on ecological restoration and exploring opportunities for indigenous plantings and harvesting by Tribal members." --Love the idea of food sovereignty for indigenous peoples. There is huge dignity in helping people grow the food and medicine of their people. Also would really like to have educational plaques that list indigenous names for plants, animals, land, and pronunciation guides. Also support removal of invasive species.

"Acknowledging its connection to the Sand Creek Massacre through education and interpretation."

"Providing space for healing, such as a "healing trail" and areas for reflection and offerings."

"Tribal Representatives supported continuing agricultural uses on the property and using the Queen-Anne style house, which is listed on the National Register of Historic Places, to support agricultural operations. There was interest in exploring potential educational uses as well." -- Is there any reason why the house/farm can't be both operational and educational?

"The city recognizes the "Fort Chambers / Poor Farm" name is not consistent with the new vision of creating a healing and welcoming place for all."

A request for better communication with neighbors: I'm the pastor's spouse at Valmont Community Presbyterian Church (est. 1863), currently at 61st and Valmont, and I will attest that congregants of VCPC are uninformed that this opportunity for activism and reconciliation is in their backyard. The keepers of this history in our church are elders Joy Keeter (Sawhill; Keeter Trucking) and Ella Travis (<https://localhistory.boulderlibrary.org/islandora/object/islandora:496>). I would like to see them invited to participate in this process of reconciliation, along with VCPC as a whole. Thank you!

We request that all requirements of the National Historic Preservation Act be adhered to in any undertaking on the Chambers/Fort Chambers/ Poor Farm/Hummel/Wells property, including but not limited to:

Restoration of the Fort Chambers marker owned by the Chambers family to its original base.

Intrepretive displays honoring, respecting, and telling the accurate story of all peoples history who are connected to the site.

Protection of all cultural and archaeological resources on the property including Native American and European American burials.

Stewardship of all the buildings, preventative maintenance, preservation of historic fabric, following the Secretary of Interiors standards.

Appropriate use , repair and restoration as appropriate and as determined by the city, the tribes, and the descendants of the property , including Valmont historians.

I just completed the other questionnaire that felt very limited in what was being asked and how it was shaped. I feel like we've waited a long time for this action to be happening and there's a super short and narrow window for feedback to be happening.

My main concern with this plan is that it links the offerings of visibility of Indigenous peoples here with settler colonial atrocities so it continues to center white folk even while doing some inclusion of Indigenous place names.

Give the Indigenous people involved here an area that the land doesn't need to be healed and doesn't have the memories of people plotting their murder.

There needs to be a stronger landback effort and shared management models with displaced Indigenous nations in addition to partnership with local Indigenous knowledge holders.

Other concerns I have are that the fort needs to be presented in some way. Tim Harmon and others at Right Relationship Boulder have done extensive research on this topic and has information about where the fort was located. I'm not seeing representation in the materials you've provided that correspond to what Tim has found.

I think there needs to be a clear site location of Fort Chambers with obvious signage. It's also important to have a physical presence otherwise it can stay theoretical that people from Boulder were part of the Sand Creek Massacre.

It's also important to acknowledge that all this land is stolen and by treaty belongs to the Arapaho and Cheyenne but even more, there needs to be acknowledgment of the problematic nature of these sorts of treaties themselves and how they were often signed in coercion, often misrepresented, and didn't include everyone involved.

It's great that there's been some input from Arapaho and Cheyenne representatives and I'd ask that they be compensated for their input and truly be co-creators in the plan, the signage and of what gets placed on the site.

In addition, there needs to be land that is not connected to the planning of a massacre that is gifted to and/or maintained for Arapaho and Cheyenne where overnight lodging can be available as peoples travel between Oklahoma and Wyoming.

Finally, there needs to be a concerted effort at supporting the Truth, Restoration, and Education Commission efforts of the People of the Sacred Land, and action taken to respond with some degree of landback. Landback can look a lot of different ways - land can be gifted to each of the different tribal nations with ties to this land, shared land management models exist, land taxes that go to the different tribes, comprehensive history taught in schools, and/or many other possibilities.

This is the moment to make sure the people of this area know the history and grapple with it so we can create a more equitable and just future.

Thanks for reading these comments and those of others. Thank you for extending the time for comments.

With hope that the value of historical archaeology will be considered
to expand context and concept.

You have my age; I'd like to volunteer, if you can use "a little old lady in
tennis shoes."

Environmental Commission
Historical Commission
Municipal Conservancy

Antiques Columnist (NJ), The New York Times
Published, Rutgers University Press

I see things that aren't there, but can be!

Good morning,
I'd love to be involved with this vision. Currently I'm on the Board and volunteer for food and
community nonprofits; and absolutely love the vision to not only offer the healing land to heal,
education and grow food; but more importantly, acknowledge and honor the lanfs' Native American
roots
Cheers
Deb

Please understand the significance of the Sand Creek Masaacre. It is important to have the old fort
represented so future generations can learn from the past.

I'm the American Indian Chair for the Arapahoe Chapter National Society Daughters of the American
Revolution. I personally and with my committee are interested in being involved with this program. If
you can add me to your email list for updates and meetings, I will share this information with my
committee and chapter. We are very interested and if we can assist in some way, please let me know.
Kind Regards,
Jodie Holder
352.302.2036

My American Indian Committee would like to possibly attend your meetings. We are interested in this
property preservation and the planned use mentioned in your site.
We are members of the Arapahoe Chapter Daughters of the American Revolution. Our chapter is also
interested in Historic Preservation, and I have sent the chair of that committee information regarding
the Wells house.
Can you please include me on your email list. I will share information you send with my committee.
We would like to attend your meetings depending on place and time.
Do you have a person who could speak at one of our meetings, updating us on the project?
I will look forward to hearing from your committee.
Regards,
Jodie Trace Holder
Chairman American Indian Committee, Arapahoe Chapter NSDAR, Boulder, CO

352.302.2036
tracejodie2@gmail.com

May my name and Email address be included to receive updates about meetings and plans as they are scheduled?

thank you,

V. Bryan
303-444-6765

Hi,

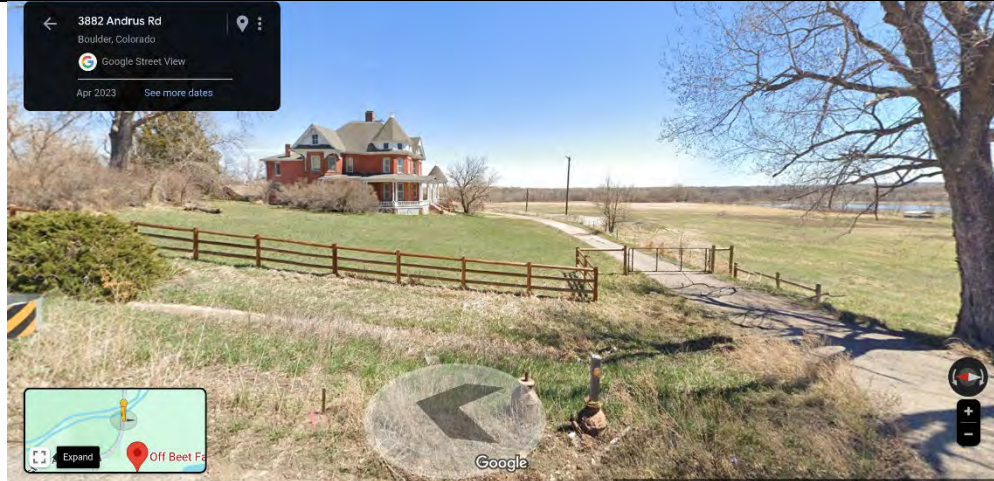
I would be interested in learning more about this project. If there are opportunities for members of the general public to help, please let me know. Thank you.

-David O.

Fort Chambers / Poor Farm Comment Compendium

Email Correspondence

Date	Email content
Received 2024-03-15	<p data-bbox="407 350 505 380">Hi Katie,</p> <p data-bbox="407 422 1398 520">My name is George and I am reaching out with Control Group Productions. I left you a voicemail earlier today, and wanted to follow up with an email to give you some more information.</p> <p data-bbox="407 562 1393 768">We are in the process of putting together <i>Breathing Healing into the Banks of Sandcreek</i>, an embodied historical bus tour about the Sandcreek Massacre. I am reaching out because one of the start/end locations we are planning to gather audience members for the tour is at Fort Chambers. Our activities are to remain under informal use and therefore we are not looking for a permit. Our activities will include:</p> <ul data-bbox="483 814 1409 1163" style="list-style-type: none">• 30 minutes onsite (checking in participants & performance of one historical scene)• The bus parked for 30 minutes only• Person holding sign to guide/flag audience• Sandwich board by driveway• Live music (fiddle and drum) during audience arrival• Verbal Presentation (unamplified) by 2 staff• NO furniture set up or amplification• Audience cars parked in driveway for up to 2.5 hours (generally 6:15-8:45pm, earlier for Sunday's show) <p data-bbox="407 1205 1398 1411">We are scheduled to have our shows start/end at Fort Chambers May 16-19. Below I have a screenshot of where we are hoping to get access. If possible to get access to this driveway, we would park the bus outside the redbrick building, and potentially audience cars as well. We are not looking to get any access inside the building, just want to visit the site outside with participants while giving them background on the historical significance of Ft Chambers.</p>



Our main questions for you are:

- Would we be able to get access to this driveway May 16-19? And have our bus parked there for 30 mins?
- Could we also have audience park cars in the driveway for the duration of the tour? We expect 15-20 cars each tour and the tour lasting around 2.5 hours.

For a bit more background, Bill Tall Bull (Cheyenne and Arapaho, Historian) & Cinnamon Kills First (Cheyenne, Writer) are primary collaborators for this show. They recently sent out a letter of support for Cheyenne and Arapaho tribes to sign off on, and if my memory is serving me right, both northern and southern Arapaho have signed off already, we are just waiting to hear back from the Cheyenne tribal council.

Thank you so much for your time, and I look forward to hearing back from you. Feel free to give me a call at 303.641.9750.

All the best,
George Delaney (he/him)

Date	Email content
Received 2024-03-27	<p>good afternoon Katie and Kacey,</p> <p>i am very intrigued about having a plan in the works that is focused on healing .. i wonder if there are recordings of meetings that include the indigenous people? And if you might reach out to them to see if they would be interested in having a conversation with me? I am an architect in Boulder, i am currently on Planning Board, and I am especially interested in place-based equity in this case with its umbrella goal of healing.</p> <p>i am taking the survey online and look forward to getting more involved; also wondering if there a public presentation involved in the initial concept planning?</p>

	<p>kind regards,</p> <p>ml Robles, Architect LEED AP necopass@gmail.com</p>
<p>Sent 2024-03-29</p>	<p>Dear ML Robles,</p> <p>Thank you for your interest in the Fort Chambers/Poor Farm project and your service to the Boulder community. We are excited about the shared vision to create a healing place for all and hope you find the following resources helpful.</p> <p>Tribal Representatives joined Open Space and Mountain Parks (OSMP) staff on March 13, 2024 to present the draft Concept Plan to the Open Space Board of Trustees (OSBT). The presentation is available to view and you can also read the OSBT memo.</p> <p>The planning process has included several meetings between city staff and Tribal Representatives. As common with government-to-government consultations, the City-Tribal consultations are typically closed sessions and may include sensitive topics. Meeting recordings are not available, however, a summary of our city-Tribal collaboration is posted on the project website.</p> <p>As standard practice when asked for contacts for Tribal Representatives, we provide contact information provided by the Colorado Commission of Indian Affairs and a list of Tribal Nations that collaborate with the city.</p> <p>You might also be interested in this resource: Key Characteristics of Forest Therapy Trails: A Guided, Integrative Approach US Forest Service Research and Development (usda.gov)</p> <p>Thanks, Katie Katie Knapp Principal Planner</p>
<p>Received 2024-03-29</p>	<p>thank you Katie - i have watched that meeting, thank you for pointing it out. i guess my reasons for getting more involved aside from responding to the very curtailed survey (there were no options for any broader inputs) .. this is a pretty important project and I do not see the overarching goal of healing manifesting in the proposed design, i also heard some very profound input from the tribal leaders at that meeting and I am concerned they will not make it into the planning, for example: i quote from the recording: "our knowledge doesn't make any sense without spirituality" "we haven't told our stories" they also reminded that they are a 'travel' nation I have not seen any public participation aside from the limited survey... this is a pivotal project for Boulder to step up to the equity focus we have established in addition to the actual input these incredibly generous tribal leaders have provided. It</p>

	<p>would be unfortunate to not take a deeper dive into what is being said and what could be possible.</p> <p>kind regards, ml Robles,</p>
<p>Sent 2024-03-29</p>	<p>Dear ML Robles,</p> <p>Thank you for highlighting your concerns about the Fort Chambers Poor Farm project. The current plan is at the concept phase and was designed in close collaboration with Tribal Representatives – we are now gaging overall community support for this planning approach and the concept plan we co-developed. The questionnaire was designed to provide high-level input on broad, “concept plan” type themes and not detailed design information.</p> <p>For people to share additional information or longer comments, there is a comment box on the project website: Comment on the Fort Chambers / Poor Farm Site Management Plan City of Boulder (bouldercolorado.gov). This link is also included on the questionnaire. Comments submitted through this form will be included in the feedback compendium and comment analysis.</p> <p>Thanks,</p> <p>Katie</p>

Date	Email content
<p>Received 2024-03-28</p>	<p>I am typing with one finger after an operation on my right shoulder. I filled in the entire questionnaire and before the submit button I clicked the last link first and the entire effort was erased. I clicked that last link because I wanted to complain about the 100 character limit in the final comment box. I had a lot to say and poof, all gone.</p> <p>My first comment was that a memorial needs to be included for Silas Soule. He was at the massacre but tried to stop it and when he returned to Denver he reported the truth. He was shortly after assassinated. He is buried at Riverside Cemetery in Denver.</p> <p>Second, the agriculture should be only for native perennial plants and the seeds distributed free. Not for commercial food. I have already done something similar at the Ann Armstrong pocket park at North and Alpine in Boulder. My favorite is Liatris punctate. I am a botanist/plant ecologist.</p> <p>Also, some of your options in the survey are too many and too large to fit on the screen without scrolling. Fix that.</p> <p>Thanks</p> <p>Patrick Murphy 1554 North Street Boulder, CO 80304</p>

	<p>303-444-4358</p> 
<p>Received 2024-03-28</p>	<p>Also, the URL was way too long it could have been shortened toHeal</p>

Date	Email content
<p>Received 2024-03-29</p>	<p>This email is in place of the "comments" section of the feedback questionnaire regarding the Ft Chambers Concept Plan. The 100 characters allowed on the survey for comments is totally inadequate to allow any constructive feedback to the planners, and should be expanded to at least 1000 characters. Also, the comment period should be extended at least another 2 weeks to allow more citizens' input.</p> <p>It is crucial that the plan implement any recommendations from the tribal representatives, and we must fully understand what they would like this site to include. This should include a physical representation of the fort, based on whatever information we have about its size, design and location. This could be (for example) a 2 ft high wall depicting the fort's size and layout, with interpretive displays to make clear the atrocious history that took place here, leading to the Sand Creek Massacre. Viewers must have a physical view of what was built here by our and our neighbors' ancestors, to train and plan for the massacre of innocent Native Americans. This should not be only a "feel-good" place with a healing path and ecological restoration (each of which is a good thing, they are just not enough to tell the story of this place). Boulderites and other visitors need to "feel bad" about what happened here and question why our ancestors committed these racist crimes, and consider what we must do to make right our relationship with our Native American neighbors today. This re-creation of the fort site may require sacrificing a portion of agricultural land on the property, a small sacrifice for an important history lesson. Also, if the tribes would like to use this property for any of their ceremonies, they should be given this right. We should also drop the "Poor House" label on the name for the site. Although this is interesting history and could be included in displays at the house, it detracts from the overall significance of the site.</p> <p>Boulder is a very prosperous community because of what we have taken from the original inhabitants of our beautiful valley. We should not hesitate to restore whatever we can to the land's rightful owners. Please share this message with whoever would compile the "comments" at the end of the survey. And thanks for considering these suggestions. Robert Bernthal</p>

Date	Email content
<p>Received 2024-03-29</p>	<p>Hi, Katie - I already filled out your new online questionnaire, but I understand you're also in charge of receiving additional feedback re: the site use plan for Boulder's Fort Chambers/Poor Farm property.</p> <p>I'm a fourth-generation Coloradan. In 1892, my great-grandfather Andrew Stengel arrived in Boulder to farm with his half brothers on land just south of 75th and Arapahoe. My grandfather John Stengel grew up in Boulder and worked for Public Service, and my late mother Shirley Ann Stengel Dormish grew up in Boulder in a log cabin off Folsom and Arapahoe and attended Mt. St. Gertrude Academy. I was born and raised in Denver and now reside in Broomfield, where I help run an advocacy group working toward a Sister Cities relationship with the Cheyenne and Arapaho Tribes of Oklahoma.</p> <p>I recently helped facilitate two "Remembrances" at Fort Chambers (during the pandemic) — https://everydaypics.com/2021/09/20/fort-remembrance-2-0/ — and served on the panel of the third, held at the Dairy Arts Center in 2022.</p> <p>In light of all that, I'm writing to ask you and your team to please make it a priority to officially determine and recognize the actual site of Fort Chambers. There is significant existing evidence to do so — from aerial photographs, historical details relating to the marker removed from the site last year, and especially photographic evidence taken from the porch of the Victorian "Poor House." All of the above can facilitate a very close determination of the fort's exact location, along with the use of modern telephoto lenses and cameras, all without having to resort to archaeological surveys or other means that would disturb current operations on the land. (Although I would love to see a full archaeological review of the site, I suspect it would be easier and more expedient all around to avoid one at this point.)</p> <p>In my opinion as an advocate and a descendant of an early Boulder settler, it's crucial to the success of this site plan to know the exact location of the fort. Helpful signage and markers already refer to the boundaries of other historical sod forts from the same era at places like Fort Junction outside Firestone and Fort St. Vrain near Platteville. And appropriate signage/historical markers placed at the site will go a long way toward helping facilitate reflection and engagement with the site's history. Most importantly, our Arapaho and Cheyenne partners have requested formal identification and recognition of the literal site, and I believe their requests should be honored.</p> <p>Thanks for your consideration, Katie, and for soliciting feedback from local and area residents and advocates on this important project.</p> <p>Sincerely, Marrton Dormish</p>
<p>Sent 2024-03-29</p>	<p>Hi Marrton,</p> <p>Thank you for providing comments on the Fort Chambers / Poor Farm planning project. Your comments have been received by OSMP staff, are being considered,</p>

and have been added to the compendium of comments which will be made publicly available. We appreciate your input.

Also, please note that we have a comment form set-up for longer length comments. [Comment on the Fort Chambers / Poor Farm Site Management Plan | City of Boulder \(bouldercolorado.gov\)](#) This link has also been added to the questionnaire.

I appreciate the email and I entered your comments into the form above. I also appreciate your work for the community and that you are sharing the perspectives you have heard from Arapaho and Cheyenne partners. Please understand that we are also partnering with Arapaho and Cheyenne Tribal Representatives; their guidance is most influential, but we welcome all respectful input and hope you will also consider helping us spread the word about this project: If possible, please share the [Concept Plan](#) and the online [questionnaire](#).

Thank you and have a great weekend!

Katie

Katie Knapp
Principal Planner

Date	Email content
Received 2024-03-29	<p>Hi Katie and Tim,</p> <p>Re. Input from the Local Community re. the Fort Chambers project, I'm sure you both know reps from People of the Sacred Land, all the universities, schools; all the churches, synagogues, mosques etc.</p> <p>And that the great majority of enrolled Tribal Nation members live off-reservation in communities such as ours.</p> <p>An especially beloved, respected and knowledgeable leader in the Local Community is Ava Hamilton, Arapaho woman, independent filmmaker, living in Boulder for the last 50 years. She is a Community Connector in Residence with the City of Boulder and descendant of Arapahos who still call Colorado home.</p> <p>Ava can provide the kind of strength needed for this project. If you would like to talk with her, she is out of town at moment where her cell phone service may sometimes be a bit erratic, and expects to be back home on <u>April 4</u>.</p> <p>Her phone number is 303-818-9194.</p> <p>We are all colonized; we are all traumatized. We are all trying to "Heal the Land, Heal the People". And only we can do that, all together - everyone.</p>

	<p>Thank you for your Good Work for Planet Earth and her People.</p> <p>Have a Blessed Day.</p> <p>layana</p>
<p>Sent 2024-03-29</p>	<p>layana,</p> <p>Thank you for the great conversation yesterday and the help asking for input on the draft Concept Plan we developed with Arapaho and Cheyenne Representatives.</p> <p>I also appreciate the introduction to Ava Hamilton, who I quietly admire. I have not reached out previously because I understand and respect Ms. Hamilton’s choice not to become directly involved with the Fort Chambers/Poor Farm project. I would welcome an opportunity to meet in person sometime (over coffee or a walk?) to become acquainted and discuss anything/everything of interest.</p> <p>Thank you, be well and have a wonderful weekend!</p> <p>Katie</p> <p><i>Katie Knapp</i> <i>Principal Planner</i></p>

Date	Email content
<p>Received 2024-03-30</p>	<p>We Americans, like the Germans, are guilty of massively evil treatment of our fellow humans beings.</p> <p>The Germans have admitted their guilt and shame. They have paid reparations and have made memorials of the concentration camps, teaching German children and foreign visitors alike, about their violent and unfortunate history.</p> <p>Do we want be adults, like the Germans, admitting to our treatment of Native Americans, and creating places that educate our children and the public. Or do we want to be like Ron deSantos who wants to tell Florida children that slavery was like a training program form which they benefitted.</p> <p>Build Fort Chambers. Educate the public.</p> <p>Andra Beach</p>
<p>Sent 2024-04-01</p>	<p>Dear Andra Beach,</p> <p>Thank you for providing comments on the Fort Chambers / Poor Farm planning project. Your comments have been received by OSMP staff, are being considered, and have been added to the compendium of comments which will be made publicly available. We appreciate your input. Also, please note that we have a comment form set-up for longer length comments. https://bouldercolorado.gov/comment-fort-</p>

[chambers-poor-farm-site-management-plan](#). This link has been added to the questionnaire and I entered your comments into the form above.

Thank you,

Katie Knapp
Principal Planner

Date	Email content
<p>Received 2024-03-30</p>	<p>Dear Katie Knapp,</p> <p>Thank you for this opportunity to make a comment regarding the Open Space property upon which Ft. Chambers once stood.</p> <p>I admit to being an amateur historian and as such have studied our local history over the 43 years I have lived in Boulder. I want to thank you and the city for being interested in it as well. The Fort Chambers project is a wonderful opportunity to make a step towards acknowledging the role the city and its leaders and citizens played in taking everything from the indiginous inhabitants. Such a sad chapter in our American history and one that we are thankfully trying to ome to grips with. It is hard to look at our shadow, our terrible crimes , but I am proud that as a city we are going to take a step in this direction.</p> <p>I know that the indiginous leaders are concerned to locate the actual fort...likely in the hay field. I would like to add to this that the enviromental neighborhood of Ft. Chambers is also significant.</p> <p>An important context is that the Chamber's property is adjacent to the Butte (Valmont) that the indiginous people used for prayers, ceremony, and burials. It was sacred land for countless generations. Anthropologists have established this and many articles have been written about it. At the time the white settlers drove off the indiginous people that Butte would have had ceremonial objects and graves. That the leaders and citizens of early Boulder would have built a fort and prepared to murder the Arapahoe and Cheyenne within a stones throw of a place of prayers and grieving is a part of the Ft. Chambers context. Please include this in the history.</p> <p>I hope that the spirit of this project is to really educate the public about the true depth of the crime commited against innocent people who had lived and hunted, prayed and played in this very environs. Looking at the entire environmental context of Ft. Chambers makes this act even more arrogant and disrespectful and in need of healing.</p> <p>I would also like to add that I hope this history and healing project will have space so that the tribal people can use it for ceremonies, meet ups, and cultural rebuilding. Might they even have demonstration and teaching opportunities for themselves and perhaps others if they wish.</p>

	<p>Thank you so much for all of your efforts to bring this project to fruititon. Boulder could become a leader in reconciliation and reintegration if we stay the course with integrity and generosity towards the people our ancestors robbed and killed.</p> <p>I look forward to the meeting next Wed.and appreciate the city’s effort to listen well.</p> <p>respectfully, Torkin Wakefield</p>
<p>Sent 2024-04-01</p>	<p>Dear Torkin Wakefield,</p> <p>Thank you for providing comments on the Fort Chambers / Poor Farm planning project. Your comments have been received by OSMP staff, are being considered, and have been added to the compendium of comments which will be made publicly available. We appreciate your input. Also, please note that we have a comment form set-up for longer length comments. https://bouldercolorado.gov/comment-fort-chambers-poor-farm-site-management-plan. This link has been added to the questionnaire and I entered your comments into the form above.</p> <p>Thank you,</p> <p>Katie Knapp Principal Planner</p>

Date	Email content
<p>Received 2024-03-31</p>	<p>Dear Kacey,</p> <p>I heard from Cathy Zimmerman and Paula Palmer who met with you last week.</p> <p>Thank you for your work on this Fort Chambers feedback project.</p> <p>I am preparing a monthly newsletter, Indigenous an Climate/Earth Matters, for April which will go out April 1st in the evening to 400 people in our Boulder County community. We also prepare a Right Relationship Boulder newsletter which goes out to 800 people.</p> <p>I am concerned that the April 7 deadline we announce in those newsletters doesn't give working people much time to respond to the questionnaire. I hope you will extend that time and PLEASE LET ME KNOW by 5 pm April 1st if you extend and the date, as I will include it in my April newsletter.</p> <p>I am also troubled by the 100 character limit on the open comments, since those of us working in this area have MUCH more to say about direction/intention/inclusion and would appreciate a more generous offering of space.</p> <p>Again thank you for including the public and for the work you are doing on this project.</p>

	Blessings, Bonnie
Received 2024-03-31	FYI I just tried this phone # Phone 720-564-2081 posted on https://www.beheardboulder.org/fort-chambers-poor-farm-site-planning and was told it was disconnected. I was trying to leave you a message about the email.
Sent 2024-04-01	Hi Bonnie, Thank you for the interest in the Fort Chambers / Poor Farm project. We appreciate you helping us spread the word and sharing the Concept Plan and the online questionnaire in your newsletters. We are extending the questionnaire deadline to April 14 th and hope this is helpful. Also, please note that we have a comment form set-up for longer length comments. Comment on the Fort Chambers / Poor Farm Site Management Plan City of Boulder (bouldercolorado.gov) . This link has also been added to the questionnaire. Thanks, Katie

Date	Email content
Received 2024-03-31	Katie and Kacey, At first I was not going to say anything about the plan for Fort Chambers. However, after consulting with others who have a significant stake in these plans, I feel it is important to speak. My name is Rick Williams. This is a letter of formal introduction, my name is Richard Williams, Oglala Lakota and Cheyenne, and I am the CEO of the People of the Sacred Land. The People of the Sacred Land (PSL) is a 501(c)(3) nonprofit organization of Native leaders, elders, and concerned citizens who want to learn the truth about the American Indian people who gave up their land in Colorado. Two years ago, we started on a quest for the Truth about the history of Indians in Colorado. We outlined several thought-provoking questions regarding the truth about the history of American Indians in Colorado: <ul style="list-style-type: none"> · How and why did the transfers of land happen? · Who was responsible for the policies, treaties, and laws that harmed Indians? · What can be done about the actions of the past? · What are the solutions to resolve the past? The People of the Sacred Land was formed when Native communities began to learn about the lies and untold stories of the history of Colorado. PSL is seeking to uncover the truth, create equity, research, and provide restoration and reconciliation for the

past. In addition, the current work also focuses on the Native Nations who had ceded treaty lands in Colorado.

Truth, Restoration & Education Commission (TREC): Understanding the History of the Colorado American Indian Nations that ceded land in Colorado

PSL has worked collectively as The Truth, Restoration, and Education Commission (TREC). The TREC Commission is a privately funded Commission composed of Native leaders whose mission is to represent the Native Nations in Colorado that ceded land via treaties. Each Native Nation who ceded land in Colorado has a different story about the TRUTH, and the whole story may never be told. Our work analyzed the seven Nations that ceded land in Colorado via treaties. Our work presented the facts based on the available research for a selected time frame. We recognized that each Nation has a distinct legal and political history and tried to distinguish that in our work.

TREC has conducted an exploratory set of investigative narratives that traced the legal and political history of the American Indian people of Colorado. We used the "Royce Maps" as a guide to determine which Indian Nations ceded land and how that happened. These maps present "ceded lands" and are part of the compilation of Indian Land Cessions in the United States compiled by Charles C Royce at the end of the 19th century.

For almost every Nation, we evaluated the political and legal history of the Tribe, including the Indian Claims Commission (ICC) reports, to learn the underpinnings of removal or dispossession. The information is a rare look at how unjust and discriminatory the treatment of the Indian Nations was even up to the 1960's. In every claim, the land was the issue, and yet not a single acre of land found its way back into the possession of Indian Nations. This is contrary and discriminatory in a Nation where every other land case that was won, the land was returned, except for American Indians.

Last fall, we completed a study entitled the Historic Economic Loss Assessment (HELA). The study has been embargoed and will be included in our final report. The final report will be released within two months.

We have finished our research, and the TREC Commissioners are finalizing the resolutions that will be a part of the final report. As these resolutions are constructed, the TREC Commissioners desire the Tribe's input.

In some cases, our findings are controversial as we identified areas of land within the Colorado state boundaries that were never ceded by the respective tribes. In other cases, we have found numerous towns where titles were illegally issued. We will show how the invasion of Colorado, by illegal immigrants was ignored despite congressional statutes preventing the occupation. We note that the United States government had a legal responsibility to remove and fine anyone not authorized to be in the territory, and fined \$1000. We will also note numerous violations of the 1861 Organic Act that created the Colorado Territory.

The critical issue today is, whose land is it? Fort Chambers land title, if it had one, was illegally transferred before 1864. The land in question could not have been transferred because the two tribes who held title refused to sign the Fort Wise Treaty of 1861. Article 6 of the Treaty was put into that treaty specifically because the two tribes did not want to give up their land. The government had 1 year to get the

	<p>signatures and they did get even one. The federal government via the Indian Affairs Commissioner Dole and the corrupt territorial governor Evans tried to manipulate the process. We have numerous primary source documents supporting this contention. At best the land may have been transferred in 1868 but that is speculative. It is not just Fort Chambers, it is all of the land north of the South Platte, along the continental divide up to Casper Wyoming and back down the North Platte to the confluence with the South Platte.</p> <p>The government knew about the issue and never adequately dealt with it. The rightful owners of the Fort Chambers land is NOT Boulder County, it belongs to the Northern Cheyenne Tribal Government and Northern Arapaho Tribal Government. I do not believe that they have passed resolutions sanctioning giving this land away.</p> <p>I challenge you to do a title search before you go ahead with any plans. You need to know the TRUTH. The correct thing for Boulder County to do is a title search to see how the land was acquired and then find ways to return it to its rightful owners. Please consider letting American Indian Nations whose land it is dictate its future. Those days of others telling us what is best for us are long gone, thank God.</p> <p>I am willing to come to Boulder to show the legal documents and provide the truth. I am not a fly by night busy body injecting myself into others business or plans, I am a man of integrity and when I say something I can prove. Check out our website peopleofthesacredland.org and google my name (include American Indian). And if anything I say cannot be proved I will publicly apologize.</p> <p>I remain respectfully yours, In a good way, Rick</p> <p>Richard B. Williams People of the Sacred Land Consultant 720.724.6453 rbw.consult@gmail.com</p>
Sent 2024-04-01	<p>Dear Mr. Williams,</p> <p>Thank you for providing comments on the Fort Chambers / Poor Farm planning project. Your comments have been received by OSMP staff, are being considered, and have been added to the compendium of comments which will be made publicly available. We appreciate your input.</p> <p>Also, please note that we have a comment form set-up for longer length comments. Comment on the Fort Chambers / Poor Farm Site Management Plan City of Boulder (bouldercolorado.gov) This link has been added to the questionnaire and I entered your comments into the form above.</p> <p>I appreciate you reaching out. Please understand that we are also partnering with Arapaho and Cheyenne Tribal Representatives; their guidance is most influential, and we are honored and grateful to be working together. We welcome all respectful</p>

	<p>input and hope you will also consider helping us spread the word about this project: If possible, please share the Concept Plan and the online questionnaire.</p> <p>Thank you,</p> <p>Katie</p>
<p>Received 2024-04-01</p>	<p>Katie,</p> <p>I am not asking a lot. Please provide the title information on how this land was originally obtained from the Northern Cheyenne and Northern Arapahoe. Surely the county can provide the documents that show how and when the land was aquired from the Tribes. Every one needs to know the TRUTH.</p> <p>Rick</p>
<p>Sent 2024-04-04</p>	<p>Dear Mr. Williams,</p> <p>The City of Boulder acknowledges the City of Boulder is on the ancestral homelands and unceded territory of Indigenous Peoples. A staff land acknowledgment was developed to recognize this fact.</p> <p>As part of the Fort Chambers / Poor Farm planning process, we discussed the Tribes desired relationship with the site and they preferred to be long-term partners on the stewardship of the land over ownership of the property.</p> <p>We have also researched the history of the Fort Chambers / Poor Farm property. It is our understanding that under the 1851 Treaty of Fort Laramie, in 1862 the Denver area and the Boulder Valley were legally part of the territory of the Arapaho People, and settlement by Euro-Americans was prohibited. The Euro-American historical component of the site originates with the purchase of a patent for a property situated north of Valmont, Colorado consisting of the east half and the southwest quarter of the southwest quarter (ESW & SWSW) of Section 14, and the northeast quarter of the northwest quarter of Section 23 in Township(T) 1 North(N), Range(R) 71 West(W) by George W. Chambers (Bureau of Land Management (BLM) 2019 [1866]: Accession (Acc) MW-0233-128). In 1862, Chambers purchased the land claim from another individual under the 1855 Scrip Warrant Act. Chambers homesteaded on the property and established a farm and ranch there (Boulder County Clerk and Recorder (BCC&R) 2023 [1862]: Reception Number 80002054).</p> <p>Beyond this project, we recognize the land conversation is important, but complex. The city currently invites 16 different Tribal Nations with different cultures, traditions and histories to consultations and we are implementing a new Memorandum of Understanding that seeks to support ongoing collaboration with Tribal Nations.</p> <p>Thanks,</p> <p>Katie</p>

<p>Received 2024-04-04</p>	<p>Katie, Thank you. As you can see from the dates, the land could not have been legally transferred. The land in question was all about Article 6 of the Fort Wise 1861 Treaty. Two Tribes (and only two Tribes) have legal title to the land. Please Google and read Prelude to War by William Unrau. It provides the details.</p> <p>The earliest the title could have been transferred was 1868 but that involves Article 2 of that treaty and there are major problems with the failure to comply with the location of the reservations specified in the Article.</p> <p>The legal issue that no treaty ever released the land specifically. This will be at the center of what happens in the future. I am meeting with the leadership of the Tribes to discuss how they will proceed with the information.</p> <p>To be accurate the land acknowledgement needs to be more exact. Indigenous is a generic term and can mean anyone who originates from a place. Name the Tribes they are the ones who the land belongs to.</p> <p>I am impressed with your response. GOOD job.</p> <p>Rick</p>
--------------------------------	---

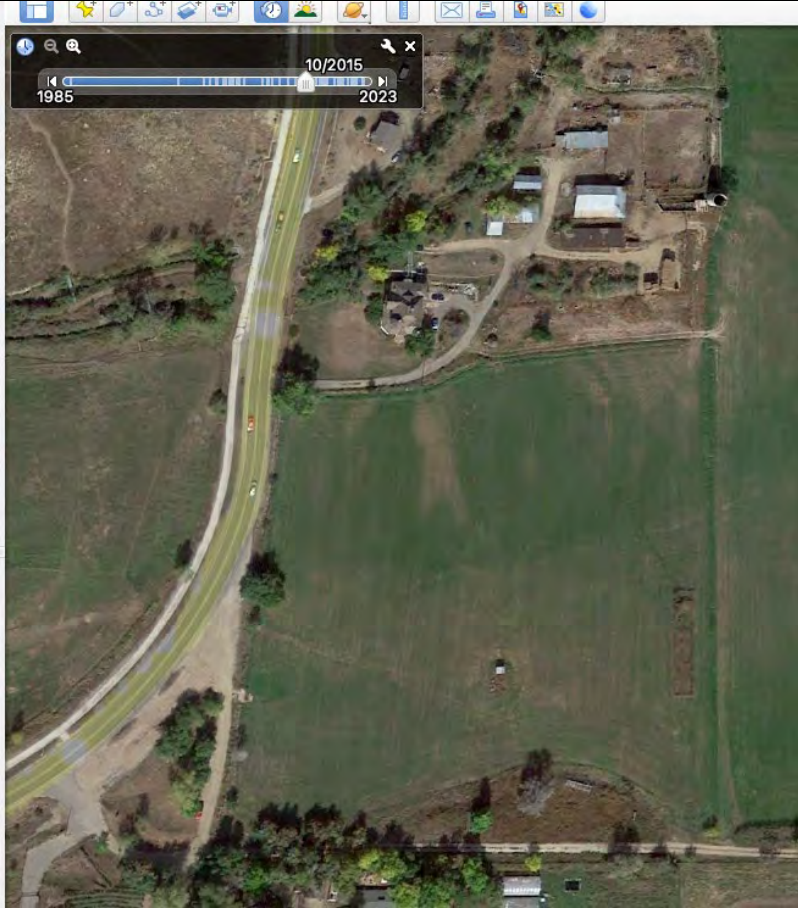
Date	Email content
<p>Sent 2024-04-02</p>	<p>Hi Paula.</p> <p>Thank you for the interest in the Fort Chambers / Poor Farm project. We appreciate you helping us spread the word and sharing the Concept Plan and the online questionnaire in your newsletters. I wanted to make sure you knew that we are extended the questionnaire deadline to April 14th and hope this is helpful.</p> <p>Also, please note that a comment form is set-up for longer length comments. Comment on the Fort Chambers / Poor Farm Site Management Plan City of Boulder (bouldercolorado.gov). This link has also been added to the questionnaire.</p> <p>Thanks,</p> <p>Katie</p>
<p>Received 2024-04-02</p>	<p>Thank you for responding to our requests to extend the deadline and offer more space for comments, Katie. -- Paula</p>

Date	Email content
<p>Received 2024-04-02</p>	<p>Dear Kacey and Katie,</p> <p>I recently learned about your work on the former Ft. Chamber site. I am happy to hear about the effort and what seems to be the direction towards right relationship with the tribes. I am the co-chair of the Racial Justice Ministry at First Congregational Church. This year we are focused on learning about the massacre and the history of the tribes who were victimized. We also will be doing research to try to understand our churches relationship with Ft. Chambers. If we can assist in this process please</p>

	<p>let me know. We are happy to share our building as a meeting space or we can gather a group to show support or do volunteer labor as needed too. Please let me know if and how we can be useful.</p> <p>Gratefully, Matt Hess</p>
Sent 2024-04-04	<p>Dear Matt Hess,</p> <p>Thank you for sharing the work of your church and offering to help support the city's Fort Chambers / Poor Farm project. We appreciate the offer. We are asking for feedback on the project through April 14th and would appreciate any assistance in spreading the word. If possible, please share the Concept Plan and the online questionnaire with your network.</p> <p>I will also keep your offer in mind for future events and volunteer opportunities.</p> <p>Thank you,</p> <p>Katie</p> <p>Katie Knapp Principal Planner</p>

Date	Email content
Received 2024-04-03	<p>Katie</p> <p>Having looked into the history of Ft. Chambers with some of the RRB people, I became very curious about the mysterious rectangular area that shows up in all the aerial photos of the site.</p> <p>Apparently, the area has been too disturbed for plants to grow well.</p> <p>It is in the mostly likely area for the fort, and might have some items of interest.</p> <p>Has anyone with archaeological experience checked out this area?</p> <p>The rectangle is in the lower right of the attached aerial photos. These are just two of more aerial photos on Google Earth.</p> <p>Jim</p>





Sent
2024-04-04

Hi Jim,

Thank you for reaching out about the Fort Chambers / Poor Farm property. I believe the rectangle you are referencing is the sewage outfall for the house. The house does not currently have a proper septic system. Archeologic investigations to date have not located the fort, but we continue to look for evidence and appreciate you sending along this information.

Thanks,

Katie

Katie Knapp
Principal Planner

Date	Email content
Received 2024-04-02	<p>Dear Ms. Knapp:</p> <p>I have followed and previously commented on the several-year progress of the City's and OSMP's consultation with tribal governments and your efforts to work with tribal representatives on the Ft. Chambers open space site. I believe you are committed to achieving a meaningful evocation of the tragedy initiated there and addressing the</p>

hopes of the Arapaho and Cheyenne people, as well as those of Boulder citizens, for healing. I know your efforts have been sustained and believe you are anxious to bring this long planning process to fruition. While I commend your work, I believe there are serious shortcomings in your most recent request for citizen input.

Please consider these comments an extension of the comments I previously provided in your online survey form.

First, as to the questionnaire and its structure.

Many of the questions seemed designed to ascertain how much the respondents know about the Sand Creek Massacre. While I don't doubt this is useful information, I would have thought questions about respondents' attitudes towards this essential effort at truth-telling and reconciliation would also be important.

A comment limitation of 100 characters is practically laughable and frankly insulting on an issue of this emotional, historical and relational complexity. I am at a loss to understand your motives in providing such a short period. In my 100 characters, I simply urged that the city give priority to the tribes' requests.

Similarly, the short timeframe for responding on issues of this complexity is not likely to give you the input you need. It's not clear to me whether this will be the last opportunity for public comment before the concept is implemented. If so, all the more reason to provide for a fuller comment period.

It is especially important for the Indigenous people living in the Boulder Valley to have an opportunity to comment on the concept plan. How has the city reached out to them? I would think that an explicit and concerted effort would be appropriate and necessary.

Second, some further comments on the substance:

It is my understanding that the tribal consultants are insisting that the site contain a clear demarcation of the location of the site of the fort in as historically accurate position as is ascertainable. I understand that the city is reluctant to do that because the exact site of the fort is difficult to determine. Without some physical location/representation of the fort on this property, it's just another nice piece of open space land. The fort is what makes this property significant to the Arapaho and Cheyenne people whose ancestors were murdered at Sand Creek. The fort is what the people of Boulder need to see, and the full truth about its history told, in order to come face to face with the facts that our city was built in violation of a treaty, that 111 of our Boulder forebears trained at this fort and set out from here to murder innocent Cheyenne and Arapaho people at Sand Creek, that our city's prosperity is built on these crimes, that we all continue to benefit from them, and that we must acknowledge this in order to meet the Cheyenne and Arapaho in a space for healing. This is Boulder's opportunity to participate in the racial reconciliation and healing that is occurring in many places in our country.

	<p>Moreover, without some way of physically and kinesthetically anchoring the horror begun on the site, it is too easy to slip into a gauzy feeling about the past and focus on healing in the future. I know it is not your intention to understate the horror. I just urge you to accept the tribal consultants' position. If one visits the German death camps where millions of Jews were slaughtered, standing in the barracks (or some representation of their construction) has an entirely different emotional impact than being pointed to a field and told that is where the barracks once stood. While it may no longer be feasible to locate the site of the fort with complete precision, I would not make the perfect the enemy of the good.</p> <p>Similarly, it is my understanding that at least some of the tribal representatives favor restoring the now-removed false marker characterizing the massacre at Sand Creek as a response to an "Indian uprising." Showing the marker would make explicit the lies that the people of Boulder told ourselves throughout the 20th century about the true nature of the attack.</p> <p>What percentage of this 113-acre property will be devoted to agriculture and ecological restoration, and what percentage to acknowledging the history of Fort Chambers and a space for Indigenous people to gather for healing? While agriculture and ecological restoration are important objectives, the history of the site and opportunities for healing must be given adequate space. Again, I would entirely defer to the tribal representatives' position on this issue.</p> <p>I am not aware of community resistance to what I consider an essential effort to tell the truth about Boulder's past history and to provide some measure of reconciliation to the people we so wronged. I have been deeply troubled and frankly taken aback, though, at the resistance to telling the truth about how our nation benefited from the centuries of enslavement of Black Americans. If there is similar resistance in Boulder to this project, I would like to know of it and be prepared to respond.</p> <p>Thank you for consideration of my comments. I look forward seeing how you address these and others and the next steps in your implementation plan.</p> <p>Margaret Porter Member, Right Relationship Boulder 303-565-0941</p>
<p>Received 2024-04-08</p>	<p>Hi, Katie (I hope it's OK to call you that). Thanks for our conversation last Thursday April 4th. I appreciate your taking the time to listen thoughtfully to my comments. I came away impressed with how seriously you are taking both the responsibility and the opportunity to play a major role in helping to right a terrible wrong our community committed and from which it has benefited, playing a part in the necessary national reconciliation process. I'm not sure I understand why the desires of the tribal representatives with respect to finding the location of the fort and memorializing it have not been entirely clear. I hope you are able to resolve that issue. I am glad you are working with the Boulder History Museum on the issues of the location of the fort. They have both the mandate and expertise in historical preservation. Thanks too for letting me explore the various ways in which you have</p>

	<p>attempted to reach out to the Indigenous people of Boulder Valley. This is, of course, not the typical OSMP’s outreach effort. I look forward to following your progress and hope the comments on your concept plan support your moving to the next phase.</p> <p>Thanks again, Margaret Porter 303-565-0941</p>
Sent 2024-04-11	<p>Hi Margaret, yes – please call me Katie, that is my preference. Thank you for following-up with this email. I appreciate the kind words and understanding.</p> <p>Katie</p>

Date	Email content
Received 2024-04-05	Hi Katie – I recommend construction of a model of Fort Chambers to honor the Cheyenne and Arapaho peoples. Laura Backus

Date	Email content
Received 2024-04-04 <i>Attachment included on next page</i>	<p>Greetings Katie:</p> <p>Thanks for the opportunity to comment on the proposed management plan for the Fort Chambers property. Historic Boulder Inc. has written a letter to express our ideas on the plan and I have attached it fyi. Please contact me if you have any questions or comments.</p> <p>Regards.....</p> <p>.....Leonard</p>



4 April 2024

Katie Knapp
City of Boulder
Open Space and Mountain Parks Department

Re: Open Space Plan for the Fort Chambers Property

Hello Katie:

Historic Boulder Inc., the preservation advocacy organization, supports the idea to broaden the scope of the newly proposed OSMP plan for the Fort Chambers property. The goal would be to provide the public with more ways to understand the complex histories that have taken place there.

Historic Boulder Inc. has been in contact with representatives of Indigenous Tribes about the historical importance of this property. We support their idea to have the actual fort represented in some manner to educate the public about the complex and important history on the property. Without physical representation of the fort on this property, the land is rather generic as another piece of open agricultural prairie. We also support the idea for the tribes to have access to this property so they can have periodic visits.

As you know this land also had an important history as a shelter for poor people. In 1902 the Fort Chambers property was purchased to use as the 'Poor Farm', where long term care for the county's indigent was provided through 1918. Historic Boulder Inc. recommends that the remaining structures from this period be maintained, restored, and identified with informational signage that explains their history.

Historic Boulder Inc. is supportive of a more meaningful inclusion of these histories than what is currently in the proposed OSMP management plan. In this way, there will be more educational lessons for people today and in the future.

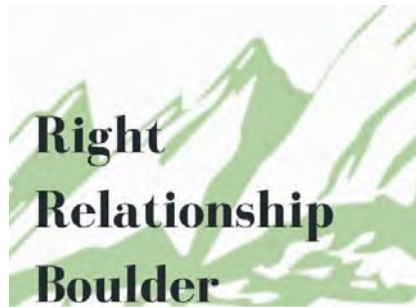
Respectfully,

A handwritten signature in dark ink, appearing to read "Leonard Segel", written in a cursive style.

Leonard Segel

Executive Director, Historic Boulder Inc.

Date	Email content
<p>Received 2024-04-08</p> <p><i>Attachment included on next page</i></p>	<p>Katie:</p> <p>I am hoping that you will seriously consider the request from the Land Group of Right Relationship Boulder to include a representation of the Fort.</p> <p>Thank you for your time and consideration.</p> <p>Christie</p>
<p>Sent 2024-04-11</p>	<p>Dear Christine Yoshinaga-Itano,</p> <p>Thank you for providing comments on the Fort Chambers / Poor Farm planning project. I appreciate that you also submitted your comments through the online comment form – thank you.</p> <p>Your comments have been received by OSMP staff, are being considered, and have been added to the compendium of comments which will be made publicly available. We appreciate your input.</p> <p>Thank you,</p> <p>Katie</p> <p><i>Katie Knapp</i> <i>Principal Planner</i></p>



43 Silver Spruce Boulder, CO 80302

April 8, 2024

Katie Knapp
OSMP
2520 55th Street

Dear Katie:

I am writing on behalf of the Land Group of Right Relationship Boulder regarding the proposed plan for the Fort Chambers property. First, I appreciate all of the work that has gone into the development of this plan and know that the trail with historic markers has been one of the desires of the tribal representatives that we have been in communication with throughout this process.

The trail will provide a wonderful opportunity for the people of Boulder to learn about and to remember the history of this place that played such a tragic role ultimately culminating in the massacre at Sand Creek. I have heard the tribal representatives talk about the importance of the site as well as the pain that they experience when they visit the site. In all of the conversations that we have had with Ben Ridgley, Fred Mosqueda and Chester Whiteman, they have all emphasized how important a representation of the Fort is if the people of Boulder are to truly begin to learn and understand the significance of the site.

I understand from conversations with a number of RRB members that you have had quite a few responses to the plan but that only a minority of these responses included a request for a representation of the Fort. I am hoping that OSMP will consider not just what the people of Boulder will gain from the plans for Fort Chamber but also what we have heard from the tribal representatives.

It does not appear that much healing can actually occur if the focus is mostly focused on the benefits to the people of Boulder without acknowledging how the tribes will benefit from the plans for this property. The parking area is very small. The property has been designated predominantly for agriculture with the exception of the trail.

I am hoping that OSMP will consider that a small representation of a Fort – delineation of the boundaries, perhaps, not necessarily a rebuilding of the Fort, would mean a great deal to the tribes and would be an indication to them that their desires are being considered.

I have no idea whether the lack of some representation of the Fort would result in the tribes not approving the plan, but I think this is more about what kind of an effort OSMP will make to consider the true desires of the tribal representatives regardless of whether OSMP feels that they have expressed this desire as a necessity.

There has been a relatively long history of distrust between tribes and Boulder. Former consultations resulted in promises that the tribes have repeatedly told us were not kept, especially with respect to the protection of their sacred sites.

I may be naïve about what it would take to assure that there is a representation of where the Fort actually was, but since it was a sod fort, it seems like this would not be either expensive or would require significant change in the current plans. Currently, the location of the Fort is still a hayfield. Or are there OSMP plans to further expand the agricultural part of the property?

Though the tribes have even said that they have the equipment necessary to do LIDAR scans it appears that they are fine with the historical statements of the previous owners about the location of the Fort.

I am hoping that OSMP will consider the desires of the tribes to have a physical representation of the Fort in their future plans for Fort Chambers. The Land Group of Right Relationship Boulder consists of about 40 members.

Thank you for your time and consideration.

Sincerely,

A handwritten signature in cursive script that reads "Christine Yoshinaga-Itano". The signature is written in black ink and is positioned below the word "Sincerely,".

Christine Yoshinaga-Itano
Coordinator of the Land Group, Right Relationship Boulder

Date	Email content
<p>Received 2024-04-04</p> <p><i>Attachment included on next page</i></p>	<p>Good morning Katie,</p> <p>Thank you for hosting the discussion yesterday.</p> <p>Please find attached a document which I have prepared with relevant information and oral history accounts of Fort Chambers from people who were alive when the fort was constructed and used.</p> <p>Please post this on the website with the other historical information.</p> <p>I believe the map drawn by Marshall Chambers offers the most detailed accurate information and dates of the fort being under construction during 1862 and 1863.</p> <p>I might add the information you mentioned that was shared with you by someone from the Hays family if you tell me more about that.</p> <p>Please let me know if you have questions. I look forward to meeting the staff person you mentioned.</p> <p>We will have more information to submit. Please confirm that the deadline has been extended to April 14th.</p> <p>Thank you, Carol Affleck 720-378-0304</p>

Historic Context: Fort Chambers, Boulder County, Colorado

Documentation by Carol Affleck, edited by Eric Newcombe

General Description of Fort Chambers:

Fort Chambers was built by the settlers as a place of shelter and safety for families to gather in times of danger. The fort was built on the homestead of George Chambers. Chambers received his 160 acres of land March 10, 1866 by patent from the United States of America by the President: Andrew Johnson. The Chambers property is northeast of the early Townsite of Valmont, platted in 1865. The property is in Boulder County, Colorado. (Source 1) Boulder Creek flows through the Chambers property. The creek provided a water source for the property and the fort. (Source 7)

The fort was built by men from the Valmont area and the Burlington Home Guard. The size of the fort, the thickness and height of the walls, built from 24" square blocks cut from sod, speaks to the great efforts made by the local men to create a safe shelter for the families of the pioneer settlers.

“During the Indian uprisings of 1864 the settlers on Boulder Creek and the St. Vrain Valley felt the need for a “gathering place” in case of Indian raids. The Boulder Home Guards assisted by the Burlington Home Guards built a 100 ft. by 150 ft. structure on The George W. Chambers homestead. The walls were 2 feet thick and the sod blocks were 24” by 24”. During several “scares” the families in the area repaired within its shelter for one or two days. The building no longer stands.” (Source 3)

A pencil drawing by Marshall Chambers (Figure 2), a son of George Chambers is titled “Old Fort in Valmont”. The drawing notes that the fort was built in “62-63”, referring to 1862 and 1863. The drawing shows the fort facing south with one gate on the south side of the structure.

The drawing indicates a building for women and children in the southeast corner of the interior of the fort. The drawing appears to show a log roof over the building.

Openings in the walls were provided for defense of the fort and the families sheltering within. The Marshall Chambers drawing exhibits pencil drawn arrows with the notation “Arrows indicate ways in which guns might have been fired to defend fort.”

Pencil notations on the drawing include information regarding the construction of the structure.

“Wall hight (original spelling) about 10’

Thickness about 6’ at base

Thickness about 4’ at top

Yard in middle of fort” (Source 6)

Location of Fort Chambers

The exact location of Fort Chambers is unknown. The information below provides the most accurate information available in the historic record regarding the location of Fort Chambers.

Providing information on the location of Fort Chambers, Jewel Maret Jenkins wrote:

“Indian troubles were still a part of pioneer life when the De Backers settled near South Boulder creek. On one occasion John De Backer rode horseback from South Boulder to Ft. Collins to check on a rumor that the redskins were on the warpath. It was during this

time that the people of the Valmont area built the fortress on the Chambers ranch east of the hill but far enough for safety from arrows. Many of the people of the south Boulder area panicked and moved out when the Indian rumors reached the country. But the De Backers, convinced from John's reconnoitering ride that the danger was not too imminent, remained where they were." (Source 9)

Foy Smith also wrote, in a letter to Mary Wells dated January 5, 1982, that the fort was built far enough from the mesa north of the Chambers property so that arrows shot from the mesa would not reach the fort. (Source 14)

Seletha Brown notes in her Inventory Data Form for the Chambers property 5BL.577 that "Mr. Parsons, who grew up in Boulder says the fort was built on the plateau overlooking the river, east of the Chambers." (Source 3)

Figure 1: Map drawn by Henry Drumm/ Noted in hand printing "County Poor House", "Ruins of old Indian Fort", "Boulder Creek".

Primary and Secondary Source Accounts of Fort Chambers:

Augusta Hauck Block wrote of the reason the pioneer settlers worked together on the construction of Fort Chambers:

"During the time of the War between the States, and the strenuous Indian troubles between 1864 and 1869, the pioneer settlers of the upper St. Vrain and Left Hand valleys and the inhabitants of Burlington organized a company of men known as the 'Burlington Home Guards.' ...The Indians, not having been successful in stemming the great influx of wagon trains coming to their hunting grounds, began to destroy the trains and kill settlers in the valleys. By June, 1864 many people had been massacred, so the various Home Guard companies built sod forts for the protection of their folk in times of Indian attacks.

When the word came to the little settlement on the St. Vrain that the Boulder City Home Guards were to build a fort on Chambers' homestead, a few miles northeast of their town, immediate plans were made to offer the assistance of the Burlington Home Guard Company. Their offer was accepted, and in return, the settlers from the Burlington district were granted the privilege to come to the fort for safety. Fort Chambers, as it was named, was built of sod blocks 24 by 24 inches. Walls were two feet thick, and the structure was 100 by 150 feet in size and made similar to other forts in the Territory." (Source 2)

Earnest Pease recalls his family hiding their precious belongings and traveling to stay at Fort Chambers, fearing that the Indians would burn their house. Settlers on Boulder Creek and the St. Vrain and Left Hand creeks were using the fort as a safe gathering place in case of Indian raids.

"...It was not until 1863 that the trouble with the Indians began again; they at first attacking the trains and in mid-summer the settlements along the base of the mountains. From early November 1864 until March 1865 the coaches running from the Missouri River to Denver ceased running on account of the hostility of the Indians. The settlers were for the time practically cut off from the rest of the world, except for the limited telegraph service on the single line coming into Denver.

In August of 1864 the Third Colorado Volunteer Cavalry was mustered into service and I remember my Uncle Henry Foster leaving home in full uniform for the service, riding a large fine-looking horse, and I also remember seeing the soldiers practicing their maneuvers at Valmont. A little after this a fort was made of sod, adobe fashion, just beyond Valmont in the field of our friends, the Chambers. I remember the preparations made for leaving home for the fort. Two great holes were dug in the ground beyond the stable and a large dry-goods box was placed in each. In these bedding and things of value were placed, covered with earth and all smoothed over so as not to attract attention. We thought quite likely that the Indians would come and set fire to the house. Just before starting on our first trip to the fort I remember that my mother, who had forgotten to do anything with our precious clock, came out of the house with it in her arms and carrying it to the nearby cornfield left it where she thought the Indians would never find it. The life in the fort was exciting. Families from all around had gathered there. There seemed to be so many people there and all living in such close quarters. There was a band that played wonderful music, but the whole thing left only hazy impression---nothing stands out distinctly. It seems that we stayed there for some time, I have no idea how long, and also for a while we went home in the daytime and came back at night. I recall a sense of fear on going to the fort one night after dark, as I lay in the bottom of the wagon on the straw. For some reason I thought the Indians might get us before we reached the fort. I remember much more vividly playing "hide and seek" some years afterward with the Chambers children in the fort, when the walls were settling and going to ruin. In time they flattened out of sight and the field was cultivated as if no fort had ever existed there.

...Among the soldiers, seven were killed and forty wounded. Of the two from Boulder county who were killed, one was my Uncle Henry Foster. He was hit in the stomach by a rifle ball and on turning to a companion with the remark "I am shot," an arrow struck him in the neck and he died immediately. Among the things that were brought home, a pocket comb was given to me as a keepsake." (Source 10)

Another account of early settlers rushing to the fort for safety is found in the article Incidents in My Life as a Pioneer by Eileen Coffin Pennock.

"During the summer of '64, we'd hear more and more of Indian troubles. We knew if there was a general outbreak we'd be in great trouble. We would hear of deprivations down the Platte coming nearer and nearer until the danger was on every hand. Finally, volunteers for 100 days were called to fight the Indians. Many of our boys on the creek responded. There were not men enough left on the creek to care for the crops or to have protected our homes if Indians came.

One day, we received word from the Fort at Valmont that we must hasten there at once as the Indians were coming that night to kill all the settlers on the St. Vrain and Left Hand Creeks. A Frenchman who had an Indian wife who knew all their plans had warned the whites.

Porter jumped on a horse to ride with haste down the creek to warn others while I, nearly wild with terror, made ready to leave. And this is the way I did it:

I took a large dry goods box we had, and packed in it everything I thought the Indians would be apt to burn or carry off, bedding, clothing, books, etc., until the box was full. This was to be taken to the fort! Mary advised our carrying things out of the house and

hiding them in a dense thicket of Sunflowers nearby... We went at it and lugged and tugged everything we could lift out in the very center of that thicket. The stove, table, and empty bedsteads were about all that was left in the house. We even emptied the pans of milk out on the ground to hide the pans... It was nearly dark and we girls were in a great mental terror for fear the Indians would come before we could away...

It was sundown when we drove away over the bluff to the Old Gunbarrel Road on our way to the fort. The corral was full of un milked cows, and we questioned if we'd ever see the little home again. We reached the fort about midnight, and crowded in with others. The inside was filled with women and children, while soldiers and our men were outside." (Source 11)

Mrs. Gallagher was a descendant of George Chambers. Mrs. Gallagher's obituary reads:

"A graveside service will be held for Millie Lee Chambers Gallagher Saturday afternoon at 2 in the Valmont Cemetery. Mrs. Gallagher, descendant of a pioneer Boulder County family ... was born Sept. 21, 1886 in Boulder County into the James Melville Chambers family. George Chambers, father of 'Mel' Chambers had homesteaded in the Valmont area. Fort Chambers which was built during the Civil War as a defense against possible Indian troubles, was named for this family." (Source 13)

An article titled Boulder County Farmers Built Fort to Ward Off Indians, written by Jane Barker, Sunday, November 26, 1957 in the Daily Camera's FOCUS reads:

"Paul Hummel, who purchased the 'Chambers' land in the spring of 1920, recalls that in those days the walls of the fort were clearly discernable. Mr. Hummel used that portion of land on which the fort had stood as a hay field.

Referring to previous owners of the land, Hummel says, 'I must have plowed deeper than the others had. One day I hooked onto a couple of pieces of metal, and when I pulled them up I could tell they were gate posts from the old fort. I thought that other people might be interested in seeing them so I gave them to the Pioneer Museum. (Unfortunately, these items were destroyed in a fire a number of years ago.)

Throughout the 47 years he has lived on his farm, Hummel has found other interesting items at the site of the fort, such as oxen shoes and a blackened 1857 penny," (Source 7)

Additional Information: Fort Chambers Marker

An historic marker created from basalt stone from the nearby Valmont Butte, was purchased and installed in approximately 1959 by Arthur and Millie Gallagher, descendants of George Chambers.

A letter of October 3, 1958 from H.N. McConnell, V.P. Boulder Historical Society, written to Mr. Maurice Frink, Exec. Director, State Historical Society, Denver, Colorado inquired regarding information about putting a marker at the Chambers' fort site at Valmont.

"We are reporting back to the donor as to what lettering they wish to put on. The inscription will probably be brief which will hold the cost down.

Site is one fourth mile from the road and the property owner informed me that the D.A.R. wanted marker placed at the actual spot which is not too definite. This now is in middle

of an alfalfa field with no access road for visitors even if they cared to detour to a site with only sentimental interest. The Land Owner is willing to co-operate if it is placed on road where it can be seen and read. The elevation of road is the same and a clear view of the site.” (Source 10)

The following news article of November 23, 1959 in the Camera notes details regarding the marker. Monument Marking Site of Fort Chambers Moved to Hummel Farm.

“A monument to mark the location of Fort Chambers, which was erected by Boulder Valley farmers in the early sixties as a place of refuge in case of an Indian attack, has been erected on the Paul Hummel farm, northeast of Valmont. Hummel owns the farm, which was originally homesteaded by George W. Chambers, a 59er to Gold Hill, who donated the site and did much of the work of erecting the fortification.

The stone on which the inscription has been placed was moved to the Hummel farm from the Valmont Buttes by H.N. McConnell of Boulder, E.D. Wells of Lafayette, with the assistance of other historically-minded citizens. Expense of moving and erecting the stone was paid by Mrs. Arthur G. (Millie) Gallagher...She is a granddaughter of George W. Chambers, a daughter of James Melville and Lizzie Cary Chambers.

Dedication Planned.

The inscription on the stone, which weighs an estimated 1.800 pounds, reads ‘Site of Old Fort Chambers, one quarter of a mile east. Built on the farm of George W. Chambers in 1864 and used during the Indian Uprising.’ A dedication is planned by the Boulder Historical Society, which Mrs. Gallagher and her husband, the late Arthur Gallagher, have supported...

It was at Fort Chambers that 100 men who answered the call of Col. F.M. Chivington were mustered into service on Aug. 28, 1864 to help other volunteers in opening and defending the Platte river wagon road, as far down as Julesburg, when the hostile Cheyennes were on the warpath. The wagon road was the life line for supplies...

With the danger of Indian attacks vanishing, the Fort, which was made of sod, was allowed to disintegrate...

It has long been an ambition of both the Daughters of the American Revolution and the Historical society to mark the site...” (Source 5)

Note: The description of the Fort Chambers Marker, feature 25 in the original National Register nomination, is provided in section 7, page 14, of the original National Register nomination.

In 2018, a portion of the 160 acres homesteaded by George Chambers, including all of the historic buildings associated with the Boulder County Poor Farm District, was purchased by the City of Boulder.

Bibliography

- Abstract of Title to south half (S1/2) of the southwest quarter (SW ¼) section fourteen (14) and the northeast Quarter (NE ¼) of the northwest (NW 1/4) of section twenty three (23) situate in Township One (1) north, of range seventy (70) west, Boulder County, Colorado. Provided by Mary Wells to Carol Affleck personal files.
- Block, Augusta Hauck Old Burlington, Colorado Magazine, Vol 19, Denver, CO January 1942 Number 1. Carnegie Library, Boulder, Colorado.
- Brown, Seletha A. Inventory Data Form 5GL77 Feb. 11, 1974, Historic Sites Inventory: Boulder, Longmont, Lyons. Carnegie Library, Boulder, Colorado.
- Camera June 8, 1932 Drawing of Historic Fort Chambers Given to the Camera by Mrs. Gallagher. Carnegie Library Boulder, Colorado.
- Camera November 23, 1959 Monument Marking Site of Fort Chambers Moved to Hummel Farm, Carnegie Library, Boulder, Colorado.
- Chambers, Marshall Pencil drawing of “old Fort in Valmont”. Carnegie Library, Boulder, Colorado.
- Daily Camera FOCUS Jane Barker November 26, 1967 Boulder County Farmers Built Fort to Ward Off Indians, Carnegie Library, Boulder, Colorado.
- Drumm, Henry Map drawn by Drumm. “County Poor House”, “Ruins of Old Indian Fort”, “Boulder Creek” Drumm Map Collection, Carnegie Library, Boulder, Colorado.
- Jenkins, Jewel Maret Early Day Valmont Grist Mill Was Built by Belgian Millwright, Carnegie Library, Boulder, Colorado.
- McConnel, H.N. letter to Mr. Maurice Frink October 3, 1958, Historic Sites Inventory: Boulder, Longmont, Lyons. Brown, Seletha A. Inventory Data Form 5GL77 Feb. 11, 1974. Carnegie Library, Boulder, Colorado.
- Pease, Earnest Mondell A Boyhood of Earnest M. Pease Autobiography. Carnegie Library, Boulder, Colorado.
- Pennock, Eileen Coffin Incidents in My Life as a Pioneer, Colorado Magazine Vol XXX Denver, CO April 1953 Number 2. Carnegie Library, Boulder, Colorado.
- Schaller, Shirley Millie Gallagher obituary, personal family collection.
- Smith, Foy letter to Fort Chambers Ranch, Mr. and Mrs. Willard Wells, January 5, 1982. Mary Wells personal family collection.
- Wells, Willard and Mary, personal interview with Carol Affleck at the Chambers, Poor Farm property at 3902 North 63rd Street, Boulder.

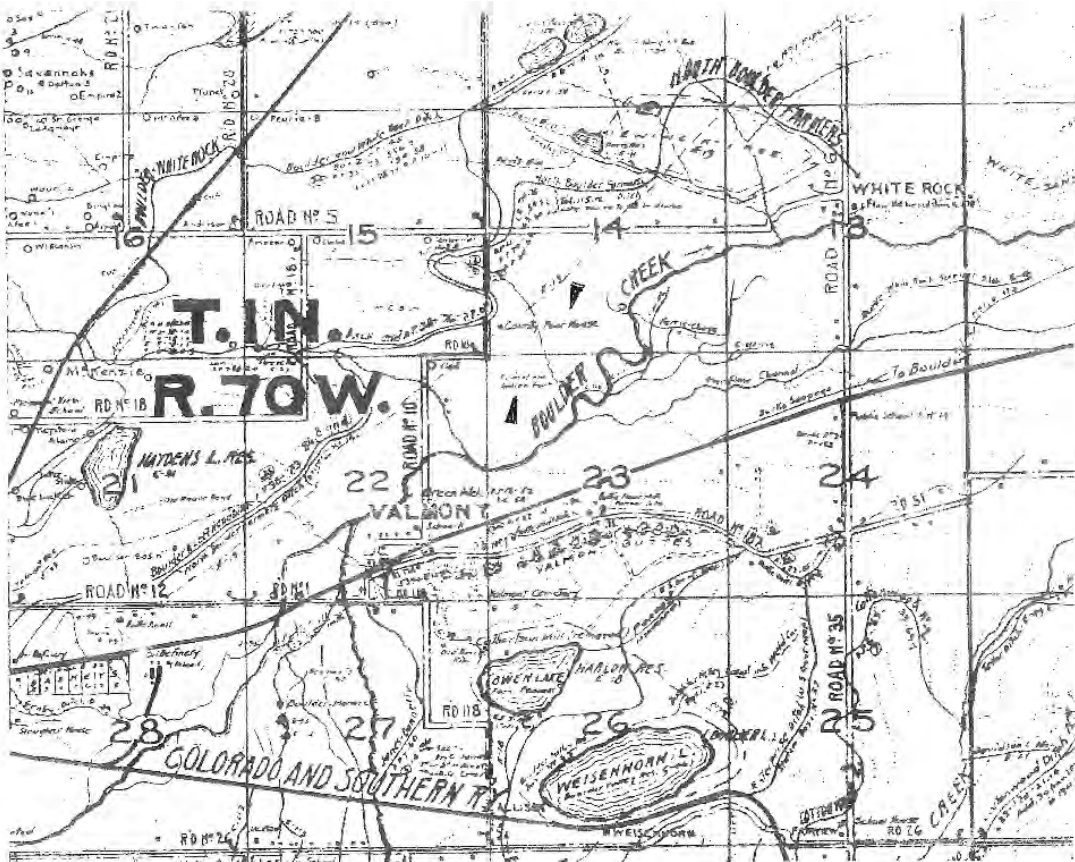


Figure 1 Map with Henry Drumm's notes.

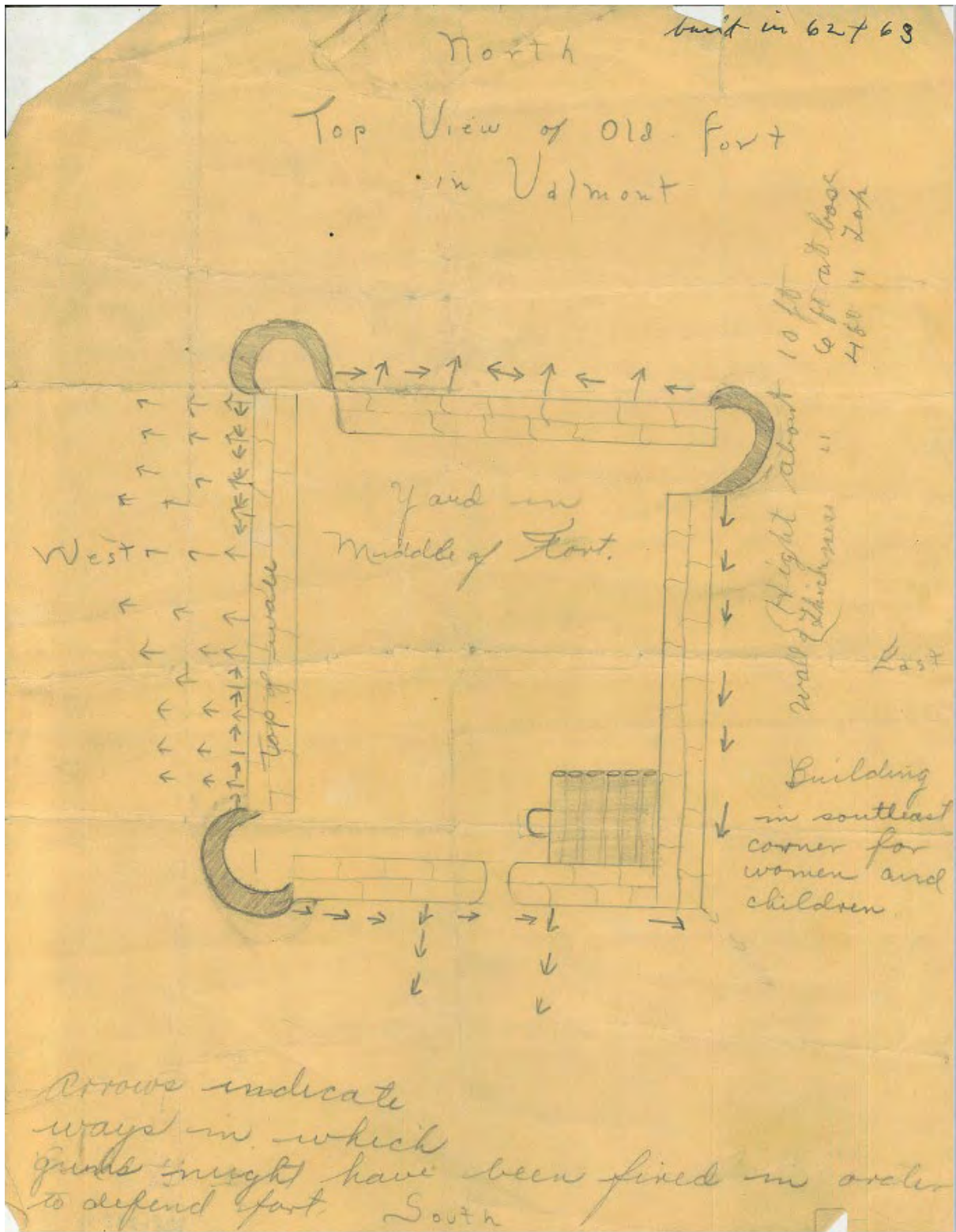


Figure 2 Pencil drawing by Marshall Chambers.

<p>Received 2024-04-08</p>	<p>Good afternoon Katie and Dan, I am again forwarding my document Historic Context of Fort Chambers. I have received more information which I will be adding as an addendum to this document. I would like to include the information that you mentioned was shared with you during the City Open Space discussion forum regarding a use of the fort after the troops trained there. Please provide me with the information and the name of the person who shared it. We are very concerned regarding the article in the paper regarding finding the location of the fort and possible creating a representation of some form. Is the city supporting this? You mentioned that I would be able to talk to your historian staff person. Please let me know how to do that. Do you have a report on the effort made to locate the fort so far? Do you have an archaeologist on staff, or as a consultant? We absolutely need to submit more information before April 14th. Please let me know the answers to our questions as soon as possible. Thank you. Carol Affleck Shirley Schaller</p>
<p>Received 2024-04-10</p>	<p>Good afternoon Dan and Katie, We are resending our previous email PLEASE CONSIDER THIS EMAIL AND RESPOND ASAP. We need to know that you received the document Historic Context” Fort Chambers” Please answer our questions. We are preparing comments due before April 14th. Thank you. Carol Affleck Shirley Schaller</p>
<p>Sent 2024-04-11</p>	<p>Hi Carol, Yes – your email and document has been received. Please understand that I am not able to provide you with contact information from other members of the community. After the comment period ends, all feedback will be reviewed and considered. If you would like to meet with me and OSMP’s Archeologist, Christian Driver, we could set-up a phone call tomorrow, April 12th – please let me know if that might work for you. He has conducted a Class 3 inventory, and a report is being prepared. The public comment period will end on Sunday, April 14th. Thanks, Katie</p>

Date	Email content
<p>Received 2024-04-08</p> <p><i>Attachment included on next page</i></p>	<p>Dear Katie and Kacey,</p> <p>Thank you for inviting comments about the Fort Chambers property and for all the work that has gone into it.</p> <p>My comments are attached. Please feel free to let me know if you have any questions.</p> <p>Thank you, Emily</p> <p>_____</p> <p>Emily Zinn Director of Education</p> <p>Museum of Boulder at Tebo Center</p>
<p>Sent 2024-04-11</p>	<p>Dear Emily Zinn,</p> <p>Thank you for providing comments on the Fort Chambers / Poor Farm planning project. Your comments have been received by OSMP staff, are being considered, and have been added to the compendium of comments which will be made publicly available. We appreciate your input. Also, please note that we have a comment form set-up for longer length comments. https://bouldercolorado.gov/comment-fort-chambers-poor-farm-site-management-plan. This link has been added to the questionnaire and I entered your comments into the form.</p> <p>Thank you,</p> <p>Katie</p> <p><i>Katie Knapp</i> <i>Principal Planner</i></p>



History happens here

Dear OSMP Team,

Thank you for the request for public comment regarding the Fort Chambers site.

I am a lifelong resident of Boulder who was educated in BVSD and Director of Education at the Museum of Boulder where I am the longest-standing staff member and the Project Manager for Proclaiming Colorado's Black History. I am also the regional advisor to the America 250 - Colorado 150 Commission representing Boulder and Broomfield Counties' contributions to the joint anniversaries of the state and the nation in 2026.

I am proud that Boulder has been facing our histories, including the ones that are the most difficult to confront. Doing so has built bridges between members of the displaced tribes of the Boulder Valley and Boulder officials and Boulder residents. At a screening of his PBS film at Chautauqua, the recent Northern Arapaho Chairman, Jordan Dresser, told the audience that thanks to these ongoing relationships, coming to Boulder feels like coming back home.

Thank you to the Open Space and Mountain Parks team for taking the time and spending the resources to develop a co-management plan for an historic site that represents a transformative chapter in our nation's history. Colorado's Company D mustering in at Fort Chambers for the 100-day Cavalry that ultimately committed the Sand Creek Massacre not only changed the trajectory of Cheyenne and Arapaho history, it played a pivotal role in all of American history.

This collaborative work between Boulder, Northern Arapaho, Northern Cheyenne, and Cheyenne and Arapaho Tribes of Oklahoma governments to build relationships while facing the violent history that the site of Fort Chambers represents has been a project I have been proud to showcase for the America 250 - Colorado 150 Commission. I have shared it in the hopes that it will inspire communities around Colorado to work in partnership with Indigenous leaders and use the opportunity for dialogue about our history as a vehicle to bridge divides.

One of the many outcomes of the history of displacement and massacre of our historic tribes is that Indigenous people often don't have a seat at the table and don't have a dominant voice in making decisions that impact their lives. One of the consequences of white historians interpreting Native American history instead of tribal members themselves is that many Americans have developed a strong bias that Native people were killed off, which can even translate to a literal belief that Native Americans are not living today. A Cheyenne artist we had brought in for an exhibit told me that a third grade student in Golden looked him in the eye and said "I thought you were all dead," and then another student added "you're a ghost." He said to me "what are they teaching in your schools?" I say that to illustrate that our children have



History happens here

learned biases because of how history is presented to them. Whose perspective it is told through shapes those biases. The sad fact is that often when working with tribal members to tell their histories one of the main themes they express wanting Boulder residents to know is simply that Cheyenne and Arapaho people are still here.

By preserving this site and telling this history we have the opportunity to create spaces where Cheyenne and Arapaho people can frame their histories themselves. My desire as a museum professional is for that to be the priority for this site. I hope that this site will be a nationwide example of authentic co-management in which Cheyenne and Arapaho priorities take precedence over Boulder residents' priorities. Furthermore, I hope that this site will be a place where Boulder residents can gather with Cheyenne and Arapaho leaders to continue to build relationships and understanding.

In writing this letter I wish to express my desire that Cheyenne and Arapaho perspectives have been prioritized in the site preservation, and will continue to be prioritized in the future. I particularly hope that as tribal representatives change and the requests for the site change the interpretation of the site can adapt to changing desires. It is my understanding that some Cheyenne and Arapaho delegates would like there to be some sort of representation of the fort or its location on this property, in which case I support that in order to prioritize their desires.

Thank you for valuing this property and the care that must be shown in its commemoration.

Sincerely,
Emily Zinn

A handwritten signature in black ink, appearing to read "Emily Zinn", written in a cursive style.

Director of Education, Museum of Boulder
Project Manager, Proclaiming Colorado's Black History
Advisory Panel member, America 250 - Colorado 150 Commission

Date	Email content
Received 2024-04-09 <i>Attachment included on next page</i>	Dear Ms. Knapp, Please see the attached letter from the Museum of Boulder regarding the Fort Chambers property. I have also submitted the text through the City of Boulder comment portal. Thank you for your attention to this important matter. Sincerely, Cynthia Schmidt Chair, Board of Directors Museum of Boulder



History happens here

April 5, 2024

Dear Ms. Knapp,

Thank you for the request from Boulder's Open Space and Mountain Parks to comment on the Fort Chambers/Poor Farm site plan.

This letter represents the official position of the Museum of Boulder, the repository, preserver and educational arm of so much of Boulder's history and a central cultural institution of the larger Boulder community.

We at the Museum of Boulder have been following the process of the development of the Fort Chambers site plan and providing information to the public about the Sand Creek Massacre site and its historical significance. In June, 2016, Arapaho tribal representatives traveled from meetings at the Museum to visit the Sand Creek Massacre National Historic Site. The City's 2018 purchase of the Fort Chambers property as Open Space then offered an opportunity for our citizens to learn about Boulder's history related to the massacre, and for the City to deepen relationships with the Arapaho and Cheyenne people.

We appreciate that Boulder officials have engaged in a lengthy consultation process with tribe representatives culminating in the site plan offered for public comment. This collaboration between Boulder governments and the governments of our displaced tribes is commendable and will build relationships with the tribes that benefit the entire Boulder community -- Native and non-Native alike.

The museum's official position is that Cheyenne and Arapaho desires always be prioritized in preserving the Fort Chambers site and telling its history. We hope that the site will be a place where Boulder residents can gather with Cheyenne and Arapaho people to continue to build connections. In addition, we would like to see that Cheyenne and Arapaho tribal members will have the ability to have private, healing time at the site. We support the tribes' desire to have the location of Fort Chambers identified in the plan and we believe a visual marker must be provided so that all will remember the significance of this property.

Thank you for valuing this property and taking the care that must be shown in its commemoration. Please do not hesitate to call on us if the museum's knowledge and educational experience can be of assistance.

Sincerely,

A handwritten signature in blue ink, appearing to read "C. N. Sch...", is written over a horizontal line.

Chair, Museum of Boulder Board of Directors

Date	Email content
<p>Received 2024-04-09</p> <p><i>Attachment included on next page</i></p>	<p>Katie and Kacey, First, I want to thank you for your hard work on this project. I appreciated you sitting with Paula Palmer, Cathy Hill, Paula's brother, Bob, and myself at the Survey on March 27th.</p> <p>I am writing today to send you letters the 4th grade classes at Heatherwood Elementary wrote about Fort Chambers. We have been studying Indigenous Peoples all year and are preparing for our presentation on May 15th. Sand Creek is one of our topics and has become very important to the students. When I talked to them about our meeting they were excited to share with you their feelings and thoughts about the future use of the land. We did this as a lesson on opinion writing so some of the wording is from the model we made with the class. However, most students put their own ideas and thoughts into this in order to be advocates and allies for the Arapaho and Cheyenne people. The pictures are especially wonderful.</p> <p>I hope that you are able to read them and share them with the Fort Chambers Committee and any other relevant stakeholders. These students really felt empowered and wanted their thoughts heard. We appreciate your time and effort.</p> <p>Warm regards, Cathy Zimmerman and Nella Flaim Fourth Grade Team</p> <p><u>Set 2- Heatherwood Fourth Grade Letters</u> <u>Set 1-Heatherwood Fourth Grade Letters</u></p> <p>-- Cathy Zimmerman, MA Ed, NBCT, MSW 4th Grade Heatherwood Elementary</p>

Name: Lara



Dear OSMP,

Did you know that most 4th graders don't learn anything about The Sand Creek Massacre? In order to heal from our past, our community needs to know & learn about all Colorado history. By knowing our past, we can change everybody's future.

I believe that OSMP should listen to the Cheyenne & Arapaho tribes because Fort Chambers takes a part in Colorado History. By learning our past, we all can

change the future. In order for people to learn about The Sand Creek Massacre & Colorado's History, people need a visual & physical place to learn & heal. Most importantly, the Cheyenne & Arapaho need a historical structure to acknowledge what happened to their people & for our community to learn their true story & begin to have relationships with each other.

In conclusion, I think that OSMP should recreate a structure that represents Fort Chambers because everybody should know the Native Americans true history & that this is a chance to heal from the trauma that has happened to them.

Sincerely, Lara

Name: Donatella♥



Dear OSMP,

We are Fourth graders writing this note to you and were learning all about Colorado history, yet there is barely ONE page in our text books about the Sand Creek. In order to learn about history it would be easier if we could see at least some of it.

By being able to see our past, we are free to be able to change the future: For us as students to learn about the Boulder past even more entirely, I think the OSMP should make a structure that represents the Fort Chambers role in Colorado history.

In order for us to learn about history,

I need some thing to see to learn and hear.
The Cheyenne and Arapaho want a structure
to show what happened to their people
and for the community to learn the true
story.

Finally for us fourth graders to learn
about the past more entirely I think that
the OSMP a structure that shows the
Fort Chambers.

Sincerely, Donatella

Name: Abigail



Dear OSMP,
Did you know almost everything in history books are not true stories? Lots of people don't know anything about the Native Americans. To heal from what happened in the past, people need to learn and realize what actually happened. Knowing what happened in the past can change the future. For people to learn about Boulder History and Native Americans, I feel like going to Fort Chambers to learn would teach everyone about what happened.

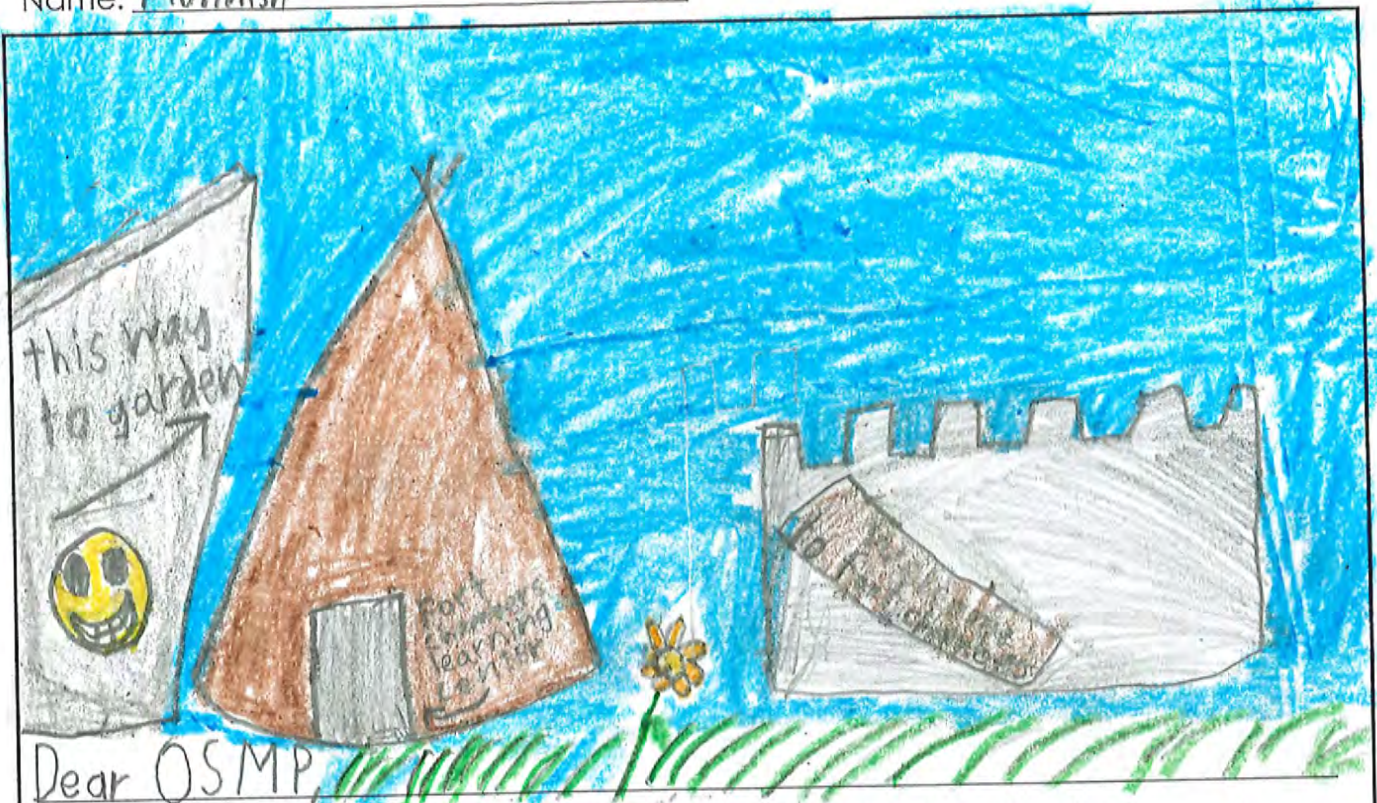
In order to heal from the past, the Arapaho and the Cheyenne have asked for a structure to remember the past and everyone to learn the true story.

I feel like the Arapaho and the Cheyenne should be able to come and grieve and be together with other tribes. And it is their land.

In conclusion, I hope we do what the Arapaho and the Cheyenne need to heal from what happened to their ancestors. It is also a good place for everyone to learn.

Sincerely,
Abigail

Name: Mohnish



Dear OSMP,

Did you know that most people didn't study anything about Native Americans or their key events?! To recover from the past, everyone needs to learn the history of Indigenous peoples. By knowing our history we can change the future. That is why I think OSMP should have a place where people of all ages can learn about our history.

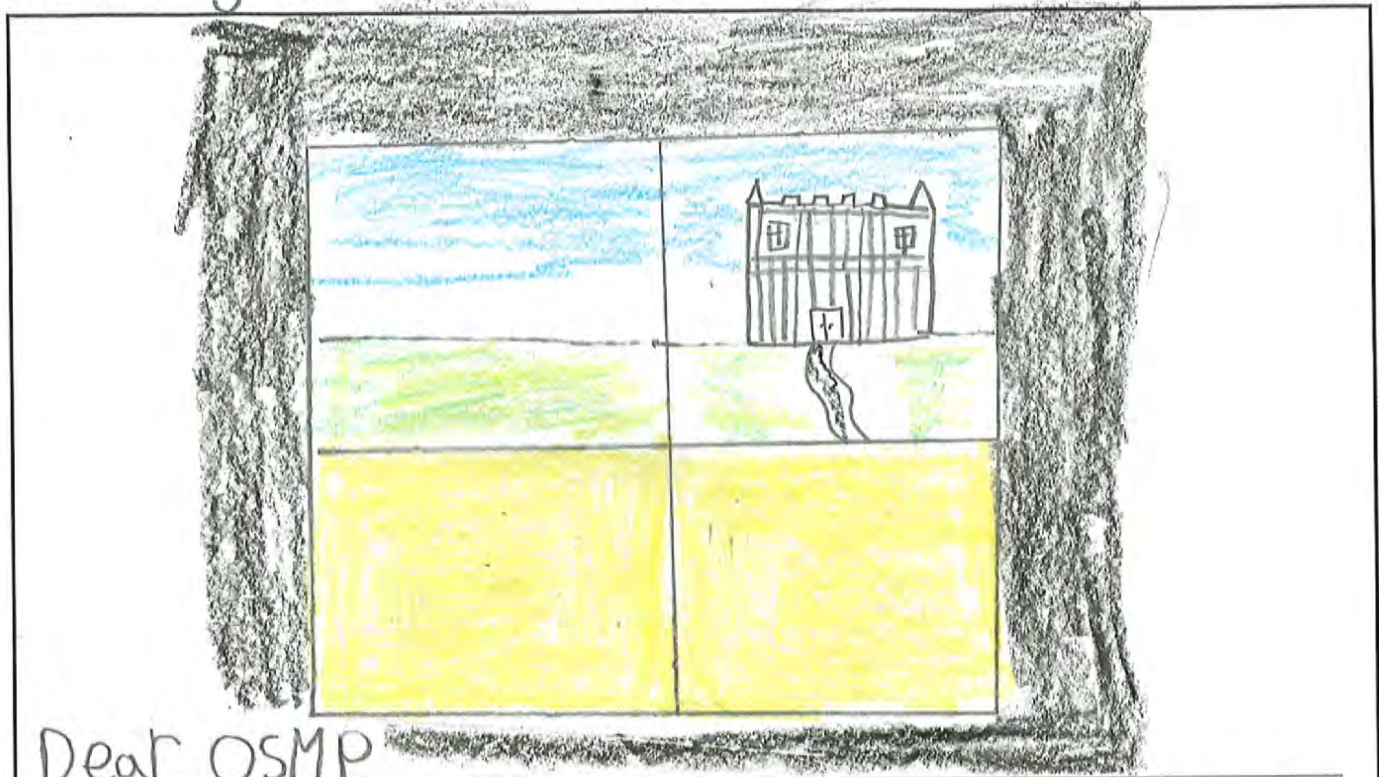
In order to learn this history, people need a place to learn. Importantly, the Cheyenne & Arapaho need a structure to honor everyone that died, and the community can uncover what really happened.

In conclusion, as I stated before, I am asking

you to make a place where people can learn what happened to the Native Americans that lived/live in Colorado. Then, hopefully, we can build a friendship with them.

Sincerely,
Mohnish

Name: Augie



Dear OSMP,

In 4th grade at Heather Wood we do a lot of research on the indigenous Peoples and there is barely one page in the books that we can use. We had to do most of our research on our crowbooks. If we don't know all history we are doomed to repeat it. In other words if we are not well educated on history we will repeat the past. I think it would be really cool to have a physical place to learn more. It would teach history first hand.

In order to change the future we must know the past the good and the bad in and out of our history books. We must not only see one side of the Fort Chambers part in history. Then, we can start the

healing PROCESS. Knowing what I know makes me want the cheyenne and Arapaho to get every single^{ly} thing they want on this land.

Finally, I think that to change the future we must know all of the past on what we plan to change. There needs to be a place to go see and learn more about Fort Chambers and the tragedy of Sand Creek with the cheyenne and Arapaho and most of this need to be a healing place for these tribes.

from Augie

Name: Peter



Dear Osmo,

Most fourth graders learn about native Americans. But they don't learn about Sand Creek Massacre but in American history books there is only one paragraph so less and less people can know and learn enough. In order to recover from the past our community and schools need to teach and learn about Sand Creek. If we do we can change the future. I think that Osmo should make a fort that will help people know what Fort Chambers did in colonial history.

In order for the people to learn this history people need to know about this history and they need something to see and feel. Foremost, the Cheyenne and Arapaho need a structure to represent what happened to their people and at the same time teach the history of what happened we need the community to learn the true story.

In the end as I stated before we need to build a structure so the Cheyenne and Arapaho feel like they are being heard.

sincerely,
peter

Name: Evellette



Dear OSMP,

Did you know that most of Colorado's history text books only have 1 page of the sand creek massacre. In order to learn more about the sand creek massacre and all the parts of history people need to collaborate with the Cheyenne and the Arapaho and get with them and add more history to the text books. We need to give them what they lost and what they need. In order to do that we need to collaborate to get and to give peace for the Arapaho and the Cheyenne. We need to give them the strascher.

I know that they need help
and help and we will help the
Arapaho and Cheyenne, to give what
they lost so I will do my best to
help with the Fort Chamber.

We will add more in
for Mashin about the Sand Creek -
massacre, for Popai who went to
know about the Sand Creek massacre.

Sincerely

Evelllette

Name: Sylvie



Dear OSMP,

Fourth graders learn a lot about Colorado History but in our history books theres actually only ONE page about the Sand Creek. In order to heal from our History our community definitely needs to learn about all of the History. By being sure of our past, we are empowered to change the future. I believe and hope that OSMP will and want to have a structure that acknowledge Fort Chambers role in Colorado History.

In order for people to know about this history people need a visual space and physical space to know and heal for the trauma of what happened. Foremost, the Cheyenne and Arapaho need a structure to acknowledge to know what happened to their people also for everybody, to know the right story.

I
In conclusion, for students to be able to know about Boulder Colorado history more completely it would be very, very helpful for students to see Fort Chambers.

Sincerely

Sylvie

Name: Everly



Dear OSM,

Did you know that 4th graders learn all about Colorado history but in our text book theres only ONE page on Sand Creek? In order to heal from our past our town needs to be educated about all history. I believe OSM should try to recreate a structure that represents Fort Chambers because it plays a huge role in Colorado history in class we are learning

about the Native Americans and we want to see the history to help us learn. Fort Chambers was where Chivington's troops trained we want to symbolize the place where it began.

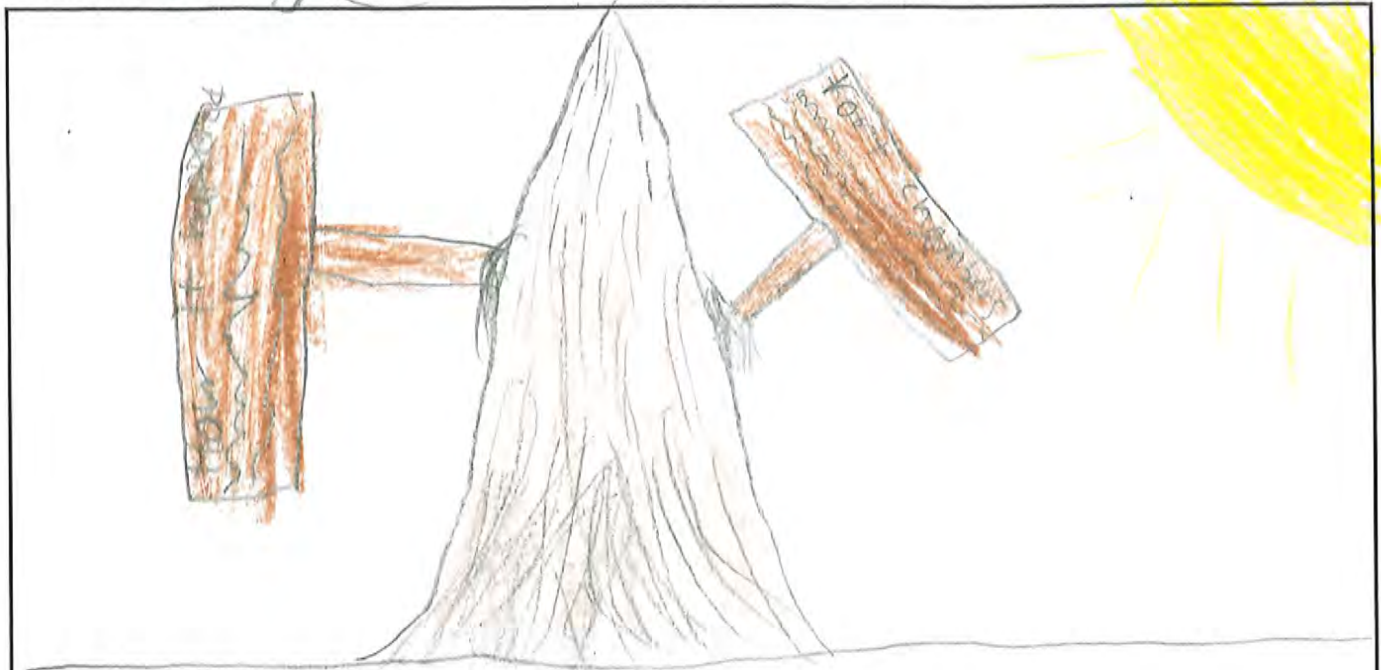
In
In order for students, teachers and all people to learn the truth about Native Americans history, people need a visual and physical space to be taught and heal. Most important, the Cheyenne and Arapaho need a place to be aware of what happened to their people and for the town to learn the true story.

In conclusion I think
OSMP should try to recreate a
structure that represents Fort Chambers
to teach everybody about what
the Cheyenne and Arapaho have
gone through and to help in there
healing.

Sincerely,

Everly

Name: Ridge



Dear OSMP

Did you know that most people don't learn about the Sand Creek Massacre. In order for people to heal from what has happened in the past and to change the future. I think that OSMP should make a building that acknowledges Fort Chambers place in Colorado history.

In order for everyone to learn about this event or history people need to see

and feel to learn
and heal. overall the
Cheyenne and Arapaho would
like a building to be aware
of what happened to their
people and for every one
to learn the right story

In conclusion I believe
OSMMP should have a building
to remind people of Fort
Chambers' place in Colorado's
history. Thank you for considering
my letter

Sincerely,
Ridge

Name: Claike



Dear OSMP,

Did you know that lots of kids do not know about the Sald Creek Massacre? Our history books only have ~~one~~ page about Sald Creek! If there was something to memorialize this event maybe that could ^{create} change.

I believe that OSMP should create something that acknowledges Fort Chambers. I love history and it would be nice if people could hear, see and touch real history in order for people to learn about this history, people need a visual and physical space to learn and heal. For most, the Cheyenne and Arapaho need a structure to help express what happened to their people and for the community to learn the true story.

Finally, having some listen to what
the Cheyenne and Arapaho people need to
heal from the trauma. I hope that
a structure could be built on Fort Chamberlain
so kids and the community can be
aware of the traumatic event that
happened. If we don't know our history
we are bound to repeat it.

Sincerely, Claire

Name: Oliver



Dear OSMP,

Do you know that the Sand Creek Massacre volunteers that Governor Evans called "Indian fighters" that trained at Fort Chambers in Boulder Colorado? In order to heal from the past, Boulder citizens should know the history. I believe OSMP should have: structure that reminds us about Fort Chambers to know the history of Boulder. So we know about the Sand Creek Massacre.

In order for people learn the past, people need a visual and physical space

to learn and heal. Fore most, the
Cheyenne and Arapaho need
a structure representing Fort Chambers
to acknowledging what happened
to their ancestors, so people know
the true story.

In conclusion, I hope the Cheyenne
and Arapaho find healing.

Sincerely Oliver

Name: Declan



Dear OSMP

Did you know most people in Boulder don't know about the Sand Creek massacre and much less about Fort Chambers. It would be nice for people in Boulder that want to learn about the Sand Creek massacre to have a structure that represents Fort Chambers. It would be good to have a place for people to learn history that's not in most history books.

So we can learn about this
history we need a place where we
can see and touch things and feel
the sadness of the Ahapaho and
the Cheyenne and help them heal.

In the end
we need a place that represents
fort chambers and so we can
know the true story

Sincerely
Declan

Name: Juli



Dear OSMP,

Fourth grade students learn a lot about Colorado's history yet we don't have a lot of info of the Sand Creek... We have ONE Page in our text books. It would be great to have a structure on the property near the school for us to learn more about Sand Creek.

In order for everyone to learn about the past, they need a view and matter to learn and heal. And for most, the Cheyenne and

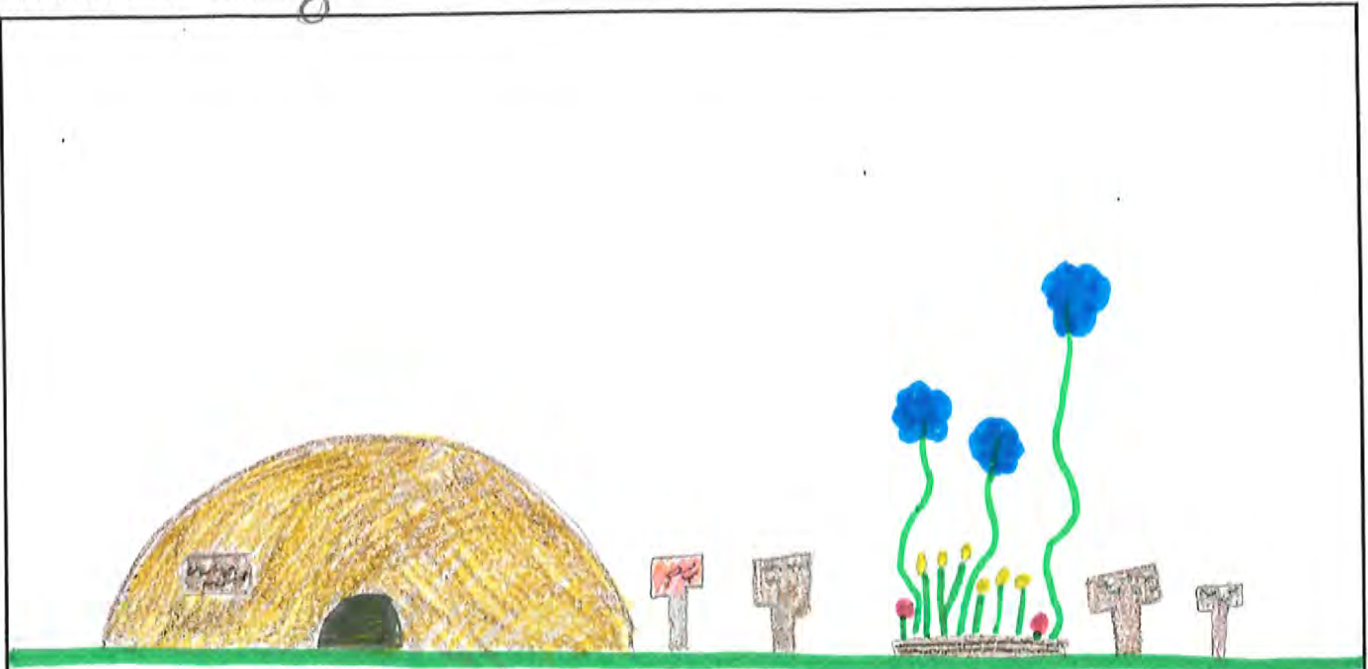
Arapaho need a structure to honor what happend to their people and for the community to know the REAL Story.

In conclusion, I wanted to say, thank you for all the work you've done. So I wanted to also say that the work you do is AMAZING, Seeing animals, enjoy the essence of nature and looking at beautiful plants I bet it's amazing.

Thanks for your work!!

Sincerely, Julianna

Name: Zoey



Dear OSMP,

Did you know that most or all history books about Colorado do not or only have one page about the Sand Creek Massacre? In order to recover from the past and make the future a better place. We need to learn about the past and all stories. I think that OSMP should have a structure that acknowledges Fort Chambers role in history. In order for students and me to learn about Boulder history more completely there should be a structure with signs

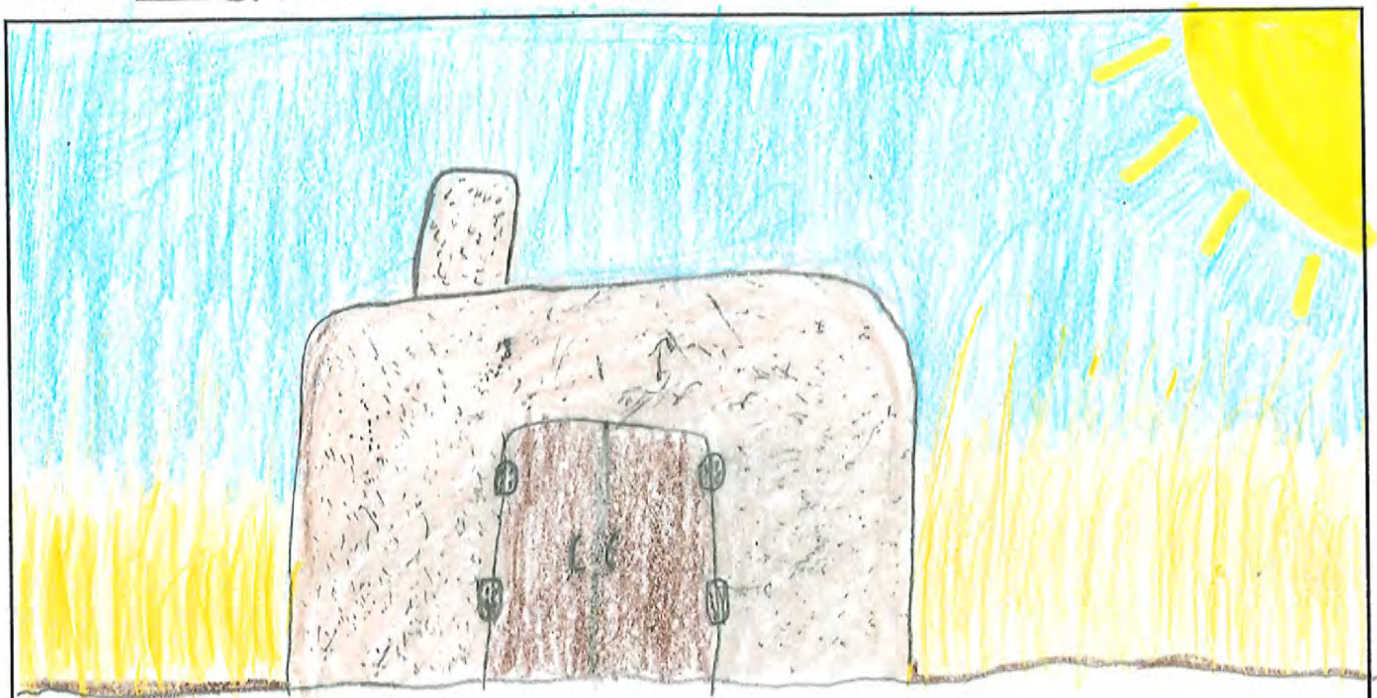
and pictures that tell about Fort Chambers.

In order for people to learn and know about this history, students and people need a physical place to heed. Most importantly the Cheyenne and Arapaho NEED a structure that show what happened to them. The people of Boulder need to know the truth!

In the end,
I'm saying that OSMP needs to build a structure that acknowledges Fort Chambers role in history. I hope that students can learn about the Sand Creek Massacre.

sincerely,
zoey

Name: Maddie



Dear OSMP,

Did you know most kids did not learn about the SandCreek Massacre? I'm excited to hear that OSMP is working with Cheyenne and Arapaho representatives to help the trauma for their ancestor. I think OSMP should have a structure in fort chambers place to represent what happens in Colorado history.

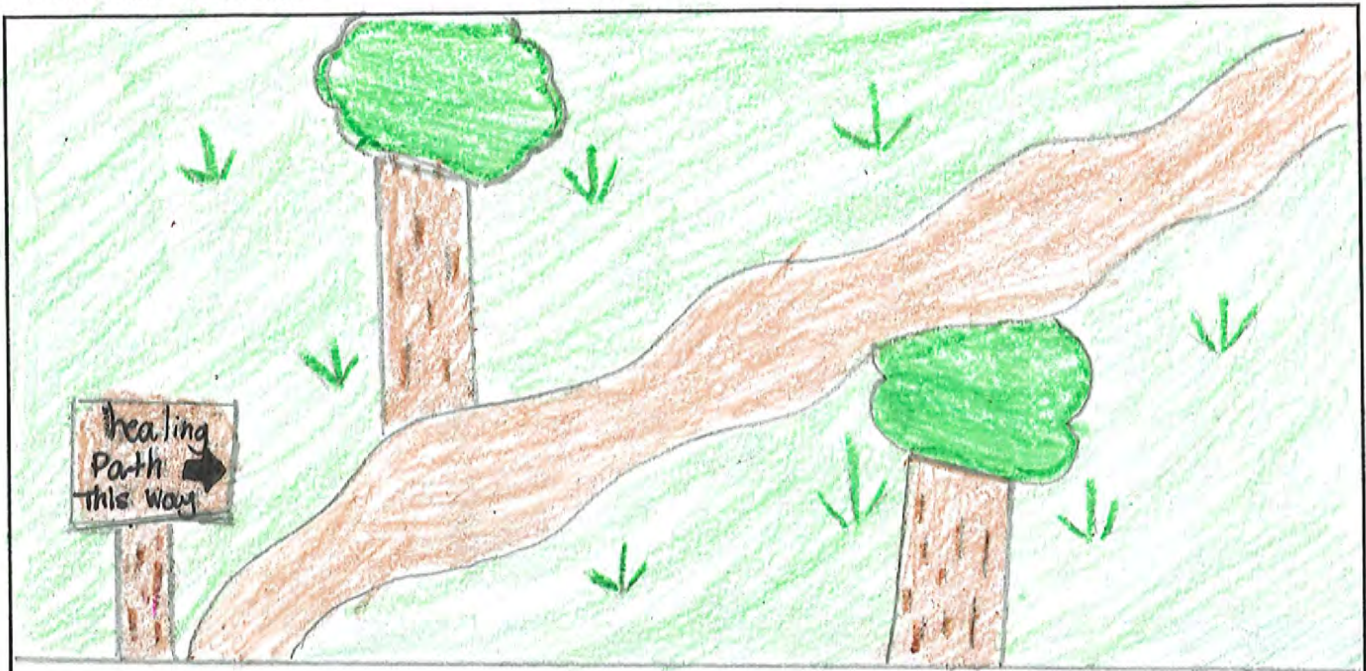
In order to make it easy for people to learn about the true Colorado history, people need a physical and visual space to learn and heal. Most of

all the Cheyenne and Arapaho need
a structure to acknowledge what
happened to their ancestors during
the SandCreek Massacre, and for the
community and the next generation
to learn the true story of the
SandCreek Massacre.

In the end,
I think OSMP should have
a structure to acknowledge and
to learn about Boulder's history and
the SandCreek Massacre.

Sincerely,
Maddie

Name: Annie



Dear OSMP,

A lot of fourth graders in Colorado don't learn about the Sand Creek Massacre and also in our Colorado textbooks there is only one page that teaches you about the Sand Creek Massacre. For all students to get to learn more about the Fort Chambers and the Bolder History, it would be very helpful to get to see and touch Fort Chambers. I think that OSMP needs to make sure to have a structure that acknowledges Fort Chambers part in the History of Colorado.

for all people to learn about the colorado History, everone needs a visual area to heal and learn. Most importintly, the cheyenne and arapaho should have a structure to acknowledge what happened to their people also for our community to learn what really happend to the cheyenne and arapaho people.

In conclusion, I think OSMP should remake a Bilding that represents fort Chambers.

Sincerely,

Annie

Name: Hillary



Dear OSMP,

Did you know that a lot of people in my grade are trying to learn the truth about what happened in the Sand Creek Massacre, but it is really hard when there is only ONE page in our textbooks. Our community needs to know the full truth about what happened in the past. Learning about the past can help us make a brighter future. I am learning about the Cheyenne and Arapahoe and I have learned so much, and I think you should include a structure for Fort Chambers so that people like me can learn more.

in their order for the people to understand or learn about all the history they need a place to learn and heal.

Formost, the cheyenne and Arapohoe need a place or structure to understand what happened to their people and the community to learn what truly happened in sand creek.

In Conclusion, I believe that the cheyenne and Arapohoe should be given fort chambers as a place to heal.

Name: Harper



Dear OSMP,

In 4th grade, Colorado history textbooks only have a single page about Sand Creek, even though we study Colorado history in 4th grade! Our community needs to know the full truth of what happened in the past. Learning about the past can help us make a brighter future. In order for our community to do that, we as students believe that we need a structure to represent Fort Chambers, and that way, we can build a better future.

People need a physical and visual space to help us learn and heal in order to understand Colorado's history. Most importantly, the Arapaho and Cheyenne need a structure so the community can learn the true story and to acknowledge what happened to their people.

In conclusion, we need a structure representation of Fort Chambers so we can heal the land and people, and let everyone know their states true story.

Signed,
Harper

Name: Ivy



Dear OSMP,

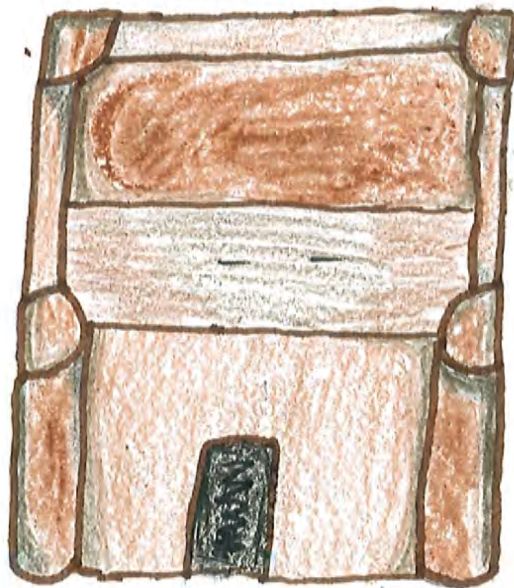
Did you know that some of the fourth graders in Colorado do not learn about the Sand Creek Massacre? It is important to learn about the past and history so we can be allies with the Cheyenne & Arapaho. In order to be allies with the Cheyenne & Arapaho, we need to know about Sand Creek, & in order to know about the Sand Creek massacre, and how it started, we need to know about Fort Chambers and its history.

In conclusion, in order to heal the land and people, we need to know about the past.

Sincerely,

Ivy

Name: Gwendolyn



What
fort-chambers
might
have looked
like

Dear O.S.M.P.,

you might have known this, but it is still very shocking. In our text books, we only have one page on the Sand-creek Massacre. Every day, we are becoming more and more curious about Sand-creek, and it would help us if there was something for us to experience using our senses. It is very important for us to learn about Colorado history, and what life was like back then, so that we don't repeat it. Finally, we the fourth-grade students and teachers believe that O.S.M.P. should include a structure that shows fort-chambers' impacting role on our Colorado history. Everyone has a different point-of-view on Colorado history, and now we have the chance to heal, and to show not a single story, but every story. In conclusion, we need a place to remember the terrible day of the Sand-creek massacre, instead of forgetting it. We need to teach it, and make changes to heal.

Sincerely: Gwendolyn

Name: _____



Dear OSMP,

Do you know how interesting Sand Creek is? Many Fourth graders don't have an opportunity to learn about it. I think that OSMP should have a structure that teaches students in Colorado about our past. In my opinion it helps kids to learn by smelling, touching and seeing artifacts better than just reading about them. I think that for the Cheyenne and

Arapaho to heal from the past it would be helpful to have a visual place to remind us of Fort Chambers.

In conclusion, many kids don't have an chance to learn about Sand Creek so OSMP should have a structure where kids and adults to learn about it.

Sincerely,
Scarlett

Name: Ava



Dear OSMP,

I imagine you are walking through a field, and someone is telling you about a structure that used to be there, but had no photograph proof? Neither would I. Even if they did I would enjoy it even more if there was physical proof. I believe OSMP should add a structure to the Fort Chambers site. Some people even in this day still don't know about the tragic event. I find it more enjoyable and informative. The Cheyenne and Arapaho people need a physical

structure to acknowledge the event that brought traumatic to their ancestors lives. More people need to learn about the past so history does not repeat itself. In conclusion, I think adding a physical structure would make the Fort Chambers site more educational and healing.

Sincerely, A
Ava

Name: Florence



Dear OSMP

Did you know most fourth graders do not learn anything about the Sand creek Massacre? In order to heal from the past, our whole community needs to learn about all Colorado history. By being knowledgeable of our past we are empowered to change the future. So, I think OSMP should have a structure showing Fort Chambers' role in the history of Colorado.

Sincerely,
Florence ♡

Name: Xander



Dear OSM P,

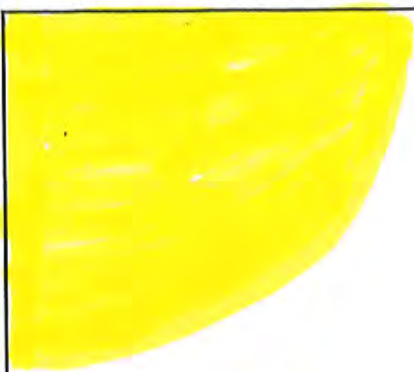
Did you know students can't study the full history of Boulder without knowing about Sand Creek Massacre? To heal from the past 4th graders have to learn all history. If we know our past then we can change the future. Students will be able to learn more about Boulder history if they can see Fort Chambers.

In order for people to learn about this history, people need a visual and physical space to learn and heal. Fore most, the Cheyenne and Arapaho need a structure to acknowledge what happened to their people and for the community to learn the true story.

In conclusion, we should pay more attention to the Cheyenne and Arapaho more often.

sincerely,
xander

Name: Bronson



Dear OSMP,

For me and my class to learn more about our Colorado history, it would be good to go to Fort Chambers. I also think that OSMP should note Fort Chambers. Some 4th graders don't even learn about Colorado history.

In order for people to learn about this history, people need a visual and physical space to learn and heal. Also, the Cheyenne and Arapaho need a structure to notest what happened to their people and for the community to learn the true story.

IN CONCLUSION, Fort Chambers would be a good place for me and my class to learn more about our history.

Sincerely Bronson

Name: Deet



Dear Osm,

did you know that the san
creek Massacre happend in colorado.

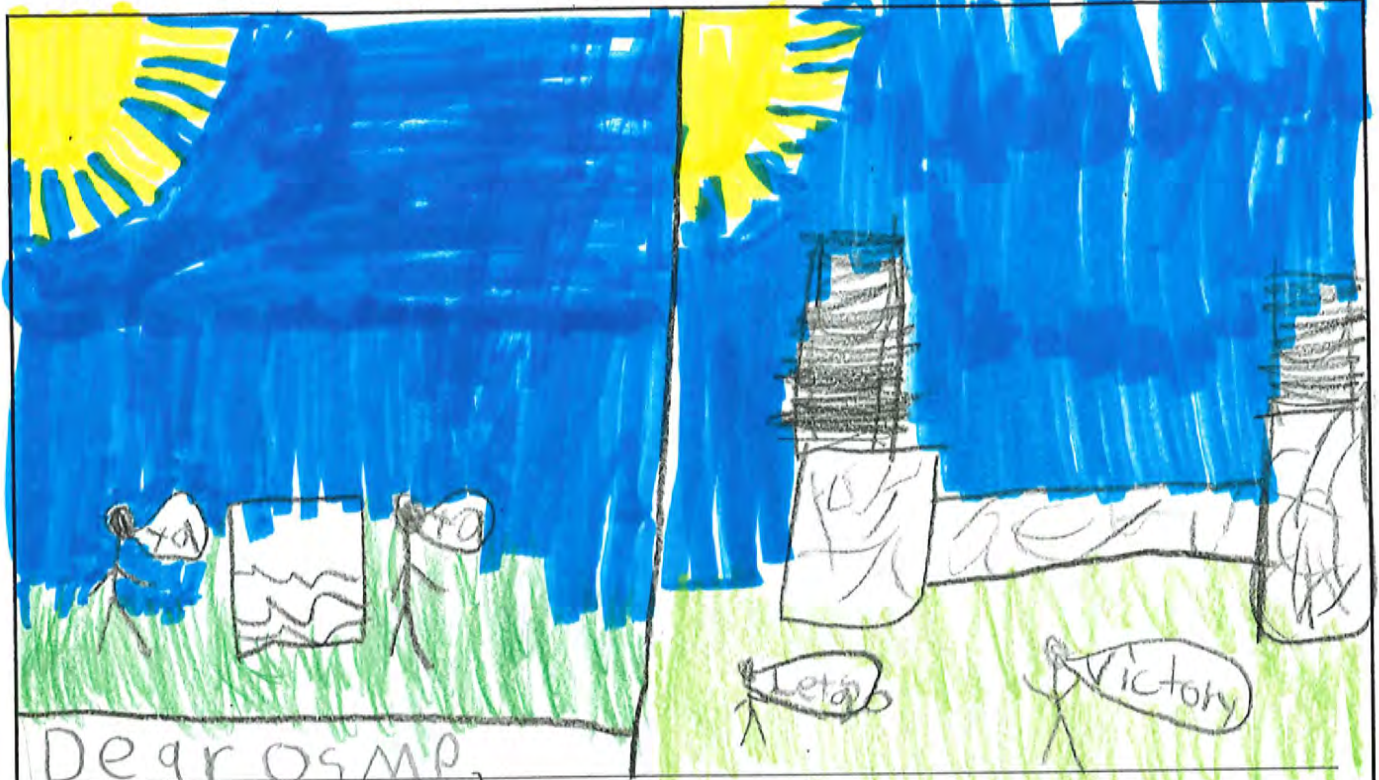
The fort chamber plays a big role
in colorado history and us students
only have a small paragraph of
the fort chamber in books.

And both cheyenne and arapho
have asked for it to be taught,
and I beilve all students would
want to have this structure
to be taught to.

In conclusion, I want
to be allise with
the cheyenne and
Araphaho and have this
fort chamber in our
community. You guys
bought the land and
both tribes want
this to be dignolaged
on your land.

from, fourth grader
Derek

Name: Teddy



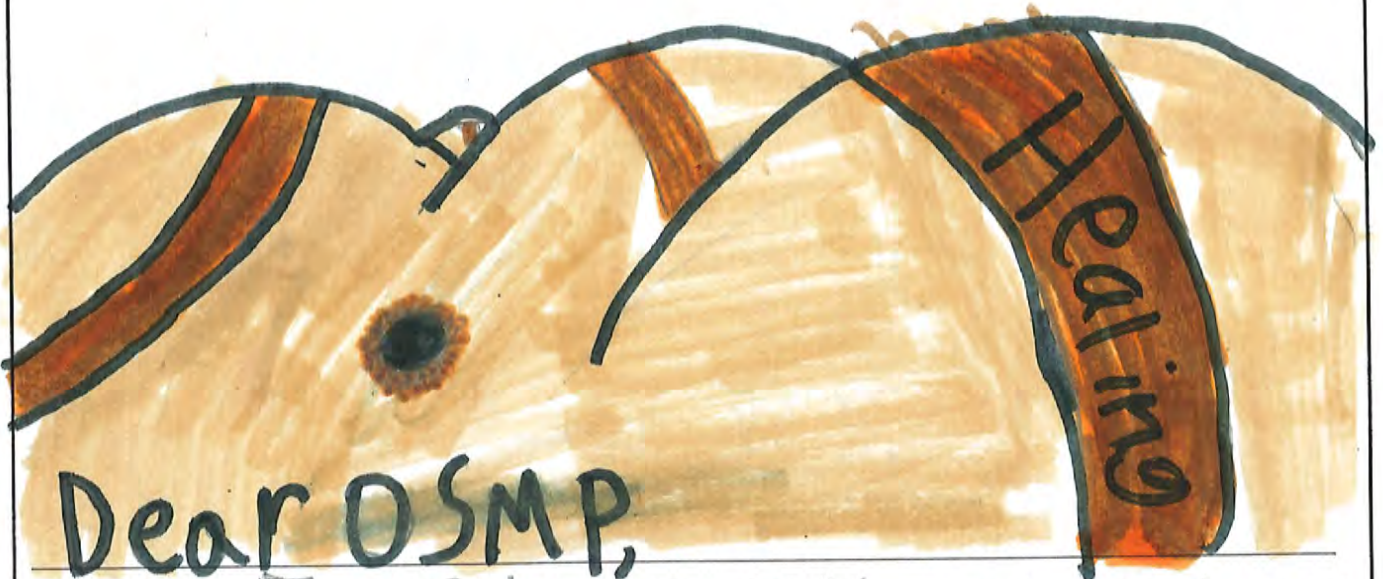
Dear OSM,

Did you know that we only know a little bit about the Sand Creek Massacre and the information is false. We need Fort Chambers or a landmark. To learn about the Fort and to remember what happened. Because there are very important events that happened there. And we need to know about it.

I think we need that for the tribes who were impacted. So they feel heard and respected. Sincerely Teddy

Name: _____

Layla



Dear OSMP,

Fourth graders get to learn a lot about Colorado history, but don't learn enough about Sand-Creek. To help the people of our past we should have more information so we give more proof. I think that students should have the ability to learn and see more about Fort Chambers. In order for people to learn about this history people need a visual and physical space to learn and heal. Foremost, the Cheyenne

and arapho need a structure to acknowledge what happened to their people and for the community to learn the true story.

In conclusion there should be a structure for fort chambers so people can learn more.

- Layla

Name: Josie



Dear OSMP,

Did you know most 4th graders in Colorado don't know about the Sand Creek Massacre? For students to learn more and know a lot of Boulders history, students should get to see an idea of what Fort Chambers was. I believe that OSMP should know the role that Fort Chambers played. We are learning about Cheyenne and Arapaho and more native American history, and we have been really excited to have a place to go and learn about. For most Cheyenne and Arapaho need to have a structure to show what happened to their people, so others know their story.

In conclusion, Fort Chambers was a big part of our history and I think we need an idea of what it was.

Sincerely,
Josie.

Received 2024-04-09	Curry and Juanita, I thought of you and Juanita when I sent this to Katie and Kacey about Fort Chambers. The students wrote letters advocating for a structure on the Fort Chambers site. I thought you would enjoy seeing them. I hope all is going well for you both. Warm regards, Cathy
Sent 2024-04-09	Cathy, Thank you for sharing these beautiful student letters! I look forward to reading through them. I am so glad to hear you and students participated in this community engagement opportunity. We appreciate you for all you do to lift youth voice in important city planning processes. We hope to continue collaborations with you and your students. Will you be teaching next year? (fingers crossed!) My best, Curry Curry Rosato Pronouns: She/Her/Hers What's This? Education Manager
Sent 2024-04-30	Hi Cathy, I am thrilled to hear you will be teaching again next year! We hope to see you and your students on a Colorado Ecosystems (formerly CO Landscapes) field trip at Gunbarrel Hill/Wood Brothers. I am reaching out to ask if you would be willing share the model/sentence stem you used with students as part of this letter writing lesson. This will be helpful to our education team as we prepare project informational materials. As a reminder, the OSMP Ft. Chambers project website is full of information about the site and project. Please visit this or reach out to us if you have questions or would like additional information. We'd love to be a resource for you and your students. Thank you, Curry Curry Rosato Pronouns: She/Her/Hers What's This? Education Manager

Date	Email content
Received 2024-04-29	Dear Katie and Kacey, I'm a current Historic Boulder member who specialized in historic archaeology for my graduate work and wrote ethnohistory sections for Phase 1 Archaeological Mitigation reports in New York before moving to Boulder in 1981. I've been very

	<p>interested in the Poor House/Fort Chambers project since Historic Boulder did a presentation on it in 2020. If I had known the city was making any effort to do any sort of archaeological investigation of Fort Chambers, I would have gotten involved a long time ago. However, I'm generally very busy because my wife is in bad health. My current research which is about the killing of William Tull in 1867, who had an Arapahoe wife was delayed because both my wife and I had covid in January. I'm convinced the sheriff had Tull executed because of his Sand Creek mentality, and then he gave the incident a whitewash that it was a "lynching" as it is now known today.</p> <p>If it's possible that you could please help answer some questions for me about the work which was done on Fort Chambers?:</p> <p>a) There's no mention of an archaeologist in the results of the OGMS magnetometer studies. Was anyone involved with a professional background in historical archaeology? The person with whom I'm familiar with who's the most knowledgeable about Valmont is Michael S. Biurney, who mainly did prehistoric archaeology but now he lives in Taos. I expect that anything that the Colorado Archaeological Society did in Valmont was limited but they may have had some volunteers on the magnetometer crew.</p> <p>b) Was there any sort of separate Phase 1 (or later) archaeological mitigation report apart from what's already online which would have been prepared for the State Historic Preservation Office that I could access and read?</p> <p>c) Would it be possible for me to receive permission to do a walkover of the fields where Fort Chambers was built?</p> <p>d) If I would like to make any comments or suggestions is there any deadline other than the one for the questionnaire on April 14th?</p> <p>I'm considering adding either an appendix on Fort Chambers to my work or a separate file apart from the results of my William Tull research which is going into Carnegie and MOB. It will put Fort Chambers into historical context with other period sod forts in our area. So far, I've made some notes on the design of it which no one has ever analyzed. I haven't had time to track down the 1914 Daily Camera article on the fort. Being from New York state, it was impossible to avoid seeing and visiting many old forts from early childhood, so I have a fairly good familiarity with them. I did my last archaeological excavation inside Fort Ontario in Oswego NY in 1981.</p> <p>Kacey probably knows me indirectly because I gave Suzanne Michot an historical interpretation of the little stone cabin below Woods Quarry, based on the materials used, during one of her tours a couple years ago.</p> <p>Thank you for any and all help, Michael Dombrowski</p>
<p>Sent 2024-04-11</p>	<p>Hi Michael,</p> <p>Thank you for reaching out about the Fort Chambers / Poor Farm project. We appreciate the interest. I would like to provide answers to your questions:</p> <p>a) Yes, a Historic Archeologist has been leading a Class 3 inventory which included field walks.</p> <p>b) A report is currently being prepared.</p>

	<p>c) The site is currently closed to the public and we are not able to accommodate requests for site visits.</p> <p>d) April 14th is the deadline for providing comments. In addition to the questionnaire, we have a comment form set-up for longer length comments: https://bouldercolorado.gov/comment-fort-chambers-poor-farm-site-management-plan.</p> <p>Thanks,</p> <p>Katie</p> <p>Katie Knapp Principal Planner</p>
--	---

Date	Email content
Received 2024-04-11	<p>Good morning, Katie – I saw in the news today the reminder for community input for the Fort Chambers management plan. As I understand it, the project is still in conceptual phase anticipating plan adoption perhaps in the next few months. I’ve looked through the resources provided but was curious if you see this moving forward with an RFP for design services. Either way, would love to learn more about this opportunity and what the County has envisioned.</p> <p>Please feel free to reach out at your convenience –</p> <p>Kindest, Blake</p> <p>CIVITAS</p> <p>BLAKE BOOTH JORDAN PRINCIPAL</p>
Sent 2024-04-11	<p>Hi Blake,</p> <p>Thank you for the interest in the Fort Chambers / Poor Farm project. At this time, we are not soliciting proposals for design services, although there may be opportunities in the future, as you mentioned, after we complete the planning phase of the project. We are currently soliciting feedback from the community and will be busy for several weeks reviewing and considering the various comments and opinions on the project. I encourage you to review the project webpage and site information to learn more about this site.</p> <p>Thanks,</p> <p>Katie</p>

Date	Email content
<p>Received 2024-04-15</p> <p><i>Attachment included on next page</i></p>	<p>Dear City of Boulder Officials,</p> <p>Please see the attached letter from Right Relationship Boulder's Coordinating Council to the City's Open Space and Mountain Parks department staff, concerning the Site Plan for the Fort Chambers OSMP property. We appreciate your interest in planning for this site which concerns all Boulder residents as well as the Indigenous people who live here and those whose ancestors were violently removed from this area.</p> <p>Thank you, -- Paula</p> <p>--</p> <p>Paula Palmer Toward Right Relationship with Native Peoples</p>
<p>Sent 2024-04-17</p>	<p>Dear Paula Palmer and Right Relationship Boulder,</p> <p>Thank you for taking the time to send us your comments and concerns about the Fort Chambers / Poor Farm site planning process. Members of Boulder City Council and the Open Space Board of Trustees have received your correspondence, and you may hear directly from one or more of them.</p> <p>We are grateful to be working directly with Tribal Representatives from the Cheyenne and Arapaho Tribes, the Northern Arapaho Tribe and the Northern Cheyenne Tribe. From their input, received through multiple in person consultations, site visits, and virtual meeting sessions over the past two years, arose the shared vision of “Heal the Land; Heal the People” and the corresponding draft Concept Plan. Together OSMP staff and Tribal Representatives presented the shared vision and draft concept plan to the Open Space Board of Trustees (3-13-24 Open Space Board of Trustees Meeting (youtube.com)). Tribal Representatives attended in person and spoke directly to the board about the site, pain, healing, and our meaningful collaboration. It was a powerful meeting and the OSBT and staff appreciated the opportunity to hear directly from Tribal Representatives.</p> <p>The focus of this phase of the planning process is to create a high-level conceptual plan to gain a shared understanding as to the future of the site. Our partnership with the Tribal Representatives will continue beyond this phase and once the conceptual plan is finalized, we will turn our collective attention towards finer scale planning. It is during this next phase where discussions and decisions on how best to convey the truth, indigenous history, site/settler history, and supporting interpretive materials/elements (e.g. art, sculpture, reflective spaces) along the healing trail will occur. The suggestions and feedback we received from hundreds of community members, including Right Relationship Boulder, will help inform future conversations about this upcoming phase of the project.</p> <p>As for immediate next steps, staff will review all of the community input and together with Tribal Representatives, consider the feedback received. Community feedback will be compiled, analyzed and presented to the Open Space Board of Trustees this summer.</p> <p>Thank you, again, for your interest in the Fort Chambers / Poor Farm project.</p> <p>Katie</p>



April 14, 2024

Dear OSMP Friends,

Right Relationship Boulder is pleased that OSMP has carried out consultations with the Arapaho and Cheyenne tribes to develop a Site Plan for the Fort Chambers property. As you know, RRB has been concerned about how the Fort Chambers site would be protected and developed ever since the City purchased the property. We took the first group of Northern and Southern Arapahos to view the site in the summer of 2018, and we have visited the property with other groups of Arapaho and Cheyenne several times since. We arranged meetings for Arapaho and Cheyenne people with City of Boulder officials and the OSMP director and staff both before and during the official consultation process.

We have had many people-to-people discussions with Indigenous people who live here and those whose ancestors were driven from the Boulder Valley, paralleling the City's government-to-government consultations. What we have heard from them does not entirely match what the Site Plan shows and what OSMP principal planner Katie Knapp has told us.

We want to bring to your attention several areas of concern:

1. The Site Plan does not show the location of the fort or any representation of it.

In conversations during the last two weeks with the Northern Arapaho, Southern Cheyenne, and Southern Arapaho tribal representatives involved in the consultation, they told us that since their first meeting with OSMP, they have been asking where the fort was. At first they were told the location is unknown. They persisted in asking, and eventually they said OSMP director Dan Burke told them the fort was probably underwater in the ponds. After that, the Southern Arapaho representative Fred Mosqueda said, "We gave up. It was clear they didn't want to tell us." At the meeting of the OSMP board of trustees on March 14, Mr. Mosqueda said a trustee asked whether the location is being investigated and was told by OSMP planner Katie Knapp that no, they are not actively looking for the site.

The three tribal representatives we spoke with are united in insisting that the location of the fort should be made public and represented physically on the site. Southern Cheyenne representative Chester Whiteman said, “The fort is the bottom line.” The three representatives agree that there is sufficient evidence to place the fort in the hayfield to the south/southeast of the Queen Anne-style house. OSMP has long had this evidence from files in the Carnegie library so it is unnecessary to review it here. The Cheyenne and Arapaho Tribe has conducted its own investigation and they came to the same conclusion: the fort was in the hayfield in the area that is now the agricultural section of the property. The Tribes’ representatives told us they do not demand an “exact” determination of the location based on archeological evidence. They want the fort to be physically represented in the hayfield so that the true history of this site is seen.

“We are a visual society,” Mr. Whiteman told us. “If they don’t see something, people will say it doesn’t exist. If the fort isn’t there, folks will say it didn’t happen.” Northern Arapaho representative Ben Ridgely said, “The truth: that is what we want. Tell the truth. Show the people of Boulder the truth. The fort was there. Men came there to get ready to kill us. This is history.”

We had interesting discussions about how the fort could be represented on the site. We talked about memorial sites in other parts of the country that address violent racist history, for example slavery and the Civil Rights movement. The Tribes’ representatives said they were especially moved by the Vietnam Memorial in Washington D.C. which has a wall bearing the names of all the US soldiers killed. They showed us a photo of a monument that the Cheyenne and Arapaho tribe made to be installed at the Sand Creek Massacre site, bearing the names of their ancestors who died there. One vision of a Fort Chambers memorial that emerged in our conversations was a wall representing a wall of the fort, with the names of the Boulder men who mustered there as “Indian fighters” and carried out the Sand Creek Massacre, as well as the names of the Cheyenne and Arapaho people whom they murdered at Buffalo Spring and Sand Creek. “We have great sculptors and artists who could design a memorial that could bring this story out through art,” Mr. Mosqueda told us.

Right Relationship Boulder endorses this vision and urges the City to commission the construction of a memorial that represents the truth about the fort, the Boulder men who mustered and drilled there, and the racist settler/miner mentality that drove them to commit mass murder. At the same time it must honor the Arapaho and Cheyenne whose treaty rights were violated with the founding of Boulder and whose people were murdered and mutilated by Boulder men who set out from Fort Chambers. In order to feel the weight of this history and reflect on its meaning for us today, the people of Boulder need to “see” the fort.

The Tribes’ representatives emphasize that two stories need to be told at the Fort Chambers’ site: the Indigenous peoples’ history, and the settler history. Right Relationship Boulder

believes that the Indigenous history should be authored by Indigenous people and organizations, and it should acknowledge at least 13,000 years of Indigenous presence in the Boulder Valley; the life of the Arapaho, Cheyenne, and other tribes here prior to the Euro-American invasion; their expulsion from the Boulder Valley; the Buffalo Springs and Sand Creek Massacres; their expulsion from the state of Colorado; and their lives today in Oklahoma, Wyoming, and Montana.

Similarly, the settler side of the story should reveal who the settlers in the Boulder Valley were, where they came from, what beliefs and ideologies drove them to violate treaties and to support and commit mass murder of Indian people. The settler narrative needs to probe the question “why?” as well as “what” and “how.” It will be important to engage the people of Boulder in an introspective process, looking into our own minds and hearts, our own laws and institutions, and asking what justice demands of us as a community today. We urge the City to enlist the professional help of the Museum of Boulder, Historic Boulder, Right Relationship Boulder, History Colorado, and the University of Colorado to tell the settler story.

This history belongs to all of us. “It is a bitter history,” said Mr. Whiteman. “Everyone needs to heal from it so we can be sure these things don’t happen again. This could be a starting point, but first we need to see the story from both sides of the fence. Then, when the whole truth comes out, we can cut the fence.”

2. Proportionality: Whom is this site for?

In its publicity about the Site Plan, OSMP emphasizes the collaboration with the Cheyenne and Arapaho tribes, but how much of the site is dedicated to anything involving the tribes? About 35 percent of the land is designated for agriculture and about 50 percent for ecological restoration. About 10 percent of the property is designated a “healing trail.” The Site Plan says that the Queen Anne house can be remodeled to serve as housing for the agricultural workers. Mr. Mosqueda told us that OSMP staff said that the first floor of the Queen Anne house can be remodeled to provide space for educational exhibits, but the Site Plan does not mention educational displays in the house. Also, the OSMP maps do not show public access to the house.

It is unclear to us where the two stories – Indigenous and settler – will be told.

We also wonder who will most benefit from “healing” on the Healing Trail. The three Tribes’ representatives all told us that the Fort Chambers site is “not a good place” for them (Mr. Mosqueda). Mr. Ridgely said, “We still have feelings and sensitivities about this place to overcome. This is where they came to train to do the massacre. There was a lot of hatred here. I pray about it.” As we listened, we could feel how terribly sad and painful this site is for the Cheyenne and Arapaho people.

Mr. Whiteman said the Healing Trail “could become a place to pray, meditate, walk – a good location, depending on how it is presented and if they design it with their hearts, not their heads.” Mr. Mosqueda said it can become a place of beauty: “It’s a nice place. There are lots of plants and wildlife there. If you sit quiet, the land will talk to you. It can put your soul to rest.” The Cheyenne and Arapaho people will be able to visit this space, but in reality the trail will mostly be used and enjoyed by the people who live here.

OSMP’s publicity about the Site Plan seems to give the impression that the development of the site is a gift and a benefit to the Cheyenne and Arapaho people, that the City is offering them “healing.” Right Relationship Boulder believes that the Fort Chambers site is mostly about “us” – the Boulder settler community. It is mostly an opportunity (a much needed one) for us to look honestly at our history and ourselves. We need to take in these words from Mr. Ridgely:

“Our people lived on this land for centuries before the settlers came and built this fort. The fort is not our history. It is a reminder of a terrible time for us. We need other land here that doesn’t remind us of atrocities.”

The Fort Chambers site needs to truthfully memorialize a terrible event so that we can learn its lessons and begin to build relationships based on respect and justice.

To welcome the Arapaho and Cheyenne and other tribes home to the Boulder Valley with integrity, we urge the City to provide land where they can feel at home and be at home. Together, the City and the County “own” 145,000 acres of open space land. As former City Manager Jane Brautigam said at an OSMP workshop, “surely some of this land can be returned to the people we stole it from.” Former mayor Elise Jones and current mayor Aaron Brockett have made similar public statements. When will Boulder put these words into actions?

3. The Community Consultation Process

The tribal representatives urged OSMP to ask the people of Boulder what they would like to see happen on the Fort Chambers property, and OSMP responded by developing a

questionnaire. With multiple choice questions, it asks respondents to indicate their levels of knowledge about Fort Chambers and the Sand Creek Massacre and how much they do or don't approve of specific aspects of the plan (the ecological restoration, the agricultural piece, the healing trail). Respondents are offered one space to submit written comments, but they are limited to 100 CHARACTERS. (Note: That last sentence alone is 100 characters). OSMP provided a public comment period of only two weeks, plus two two-hour open houses at OSMP headquarters for in-person conversation with staff.

Right Relationship Boulder believes this is an utterly insufficient way of hearing from Boulder residents on a project that has been four years in the planning. At our urging, OSMP extended the comment period to three weeks and added a note at the very bottom of the questionnaire that longer comments could be submitted on a separate webpage. But the vast majority of respondents will only complete the questionnaire. OSMP staff have told RRB members that over 300 questionnaires have been received and they are overwhelmingly positive, so OSMP expects the project to move into the design phase. When asked, OSMP planner Katie Knapp said there is no plan to solicit further public comment.

What's missing from the questionnaire? The fort is missing. There is no question for the Boulder public about whether and how the fort should be visibly represented at the site. OSMP will not learn from the questionnaire whether and how the people of Boulder want the fort to be made evident on the site – because they didn't ask.

The questionnaire and the OSMP webpages about the Site Plan emphasize the collaboration and guidance given by the Cheyenne and Arapaho people to such an extent that respondents will not question it. It is only by talking with the Tribes' representatives ourselves that Right Relationship Boulder has learned that their primary concern has been ignored. As Mr. Whiteman said, "The fort is the bottom line."

4. Request for a meeting

Right Relationship Boulder would like to have an opportunity to meet with OSMP and the City Manager's staff to discuss these issues.

With gratitude for your attention to our concerns and for your service to our community,

Jerilyn DeCoteau (Turtle Mountain Chippewa), Paula Palmer, Sallie Robinson Ward,
Laurie Rugenstein, Saydie Sago (Zuni Pueblo/Mescalero Apache), Bonnie Sundance, and
Christine Yoshinaga-Itano
Coordinating Council of Right Relationship Boulder

Cc: Fred Mosqueda, Southern Arapaho Representative

Ben Ridgely, Northern Arapaho Representative
Chester Whiteman, Southern Cheyenne Representative
Ernest House Jr, (Ute Mountain Ute), Consultant to the City of Boulder
Boulder City Council
Nuria Rivera-Vandermyde, City Manager
Board of Trustees, City Open Space and Mountain Parks
Bob Yates, Museum of Boulder
Leonard Segel, Historic Boulder

Date	Email content
Received 2024-04-14	<p>Here's some input on your 'Heal the land' project:</p> <p>The 'poor farm' was so long ago AND No one is 100% sure that location was ever the fort. Plus, this is ignored but It was the Wells farm property for 100 years!</p> <p>Beyond all that, you never asked any of the neighbors in Valmont Valley for their input, or any of the other history of this Valley. There's a lot of knowledge you've ignored.</p> <p>Additionally You haven't looked at what this will do to the already ridiculous traffic on narrow busy roads with varying speed limits and hundreds of cyclists (61st/Andrus/63rd) which has become a main route from Gunbarrel to Boulder.</p> <p>It seems this is a done deal and there has been no input from or regard for the neighbors of this property. Typical.</p> <p>Debi Garrity 3454 61st St. +B52E51C52:E53B51:E53E51C52:E53A51:E53A50:E53A51:E53B51:E53B50:E53B49:E53B51:E53B50:E53C50:E53B50:E53</p>

Date	Email content
Received 2024-04-14	<p><u>Comments regarding the Poor Farm Management Plan and Survey</u> Re: Boulder County Poor Farm/Chambers, George W. Homestead; Fort Chambers Ranch; 5BL378 Please see National Register of Historic Places listing of this property with the National Park Service, including the Fort Chambers Historical Marker</p> <p>We request that all regulations of the National Historic Preservation Act be implemented by the City of Boulder Open Space as owner of the site 5BL378.</p> <p>We ask that City Open Space establish an equitable and inclusive consultation process as plans move forward on the Site Concept and Management Plan. We request a process similar to the process that was convened in 2005 by the city to study Native American and European American cultural resources and history on the Valmont Butte property. The committee would include Native American Tribal representatives and European American stakeholder parties, including ourselves, as well as city staff representatives.</p> <p>We request that the following issues be addressed as part of the Chambers/Poor Farm Management Plan.</p>

1. Consultation and resolution regarding the removal by the city of the Fort Chambers Butte rock Marker listed on the National Register of Historic Places by the National Park Service. Immediate negotiation of a plan to restore and reinstall the marker on its original base, to be funded by City of Boulder Open Space. Conversation/consultation regarding another future marker to be placed by Tribes if desired.
2. We appreciate that the city has respectfully consulted with Tribes for a future Management Plan for the Chambers/Poor Farm property, including honoring Native American history and cultural resources. We understand from information on the Poor Farm Management Plan website that the Tribes do not desire to own the property and that agricultural uses will continue.
3. We request that appropriate agricultural practices be implemented to provide good stewardship of the existing land, including the hay field, appropriate irrigation, mowing weeds around the historic farm buildings and mowing and watering the farmhouse lawns and the existing plantings and trees around the house.
4. We request that all of the historic farm structures and the farmhouse be assessed for preventative maintenance of the historic fabric of the structures. We request to be a part of a consultation regarding a professional restoration of the historic house which includes the early Chambers home and the front addition of the brick Victorian. We request that the City obtain an Historic Structures Assessment of the house before any restoration. We request to be included in any consultation regarding future use of the Chambers/Williams house. We request that the Secretary of Interior's Standards for preservation will be applied to any restoration of the house and the outbuildings. We are concerned regarding the statement in the plan regarding "Improving" the agricultural structures. An Historic Structures Assessment will be required for alteration or restoration of the outbuildings. We request that security be provided for the built structures and the entire property.
5. We do not support a physical recreation of Fort Chambers on the property.
6. We note that the city commits to provide cultural resource evaluation for the known or presumed Native American cultural resources. Any Native American unmarked burials will have protection under NAGPRA. We request that the city provide equal evaluation and respectful recognition of the European American cultural history and evaluation of any European American cultural resources at the Chambers/Poor Farm property. We request that any European American marked or unmarked burials be respectfully honored and protected by all applicable laws. During the years of operation of the Poor Farm by Boulder County, it is presumed to be likely that there were marked or unmarked burials made on the property. We request to be notified of any discovery of European American cultural resources or unmarked burials. We request an equitable exchange of

information with the city, ourselves and our expert consultants. We each serve as board members on the Valmont School District No. 4 Cemetery Association. The Association manages our historic, private, still active Valmont Cemetery. We have an accurate database of burials in the cemetery which was deeded in 1873. Rural Historic Valmont is our local preservation entity.

7. We request that the city include Shirley Schaller, George Chamber's descendant, and owner of the Fort Chambers marker, and Carol Affleck, Valmont Historian and author of the National Register of Historic places listing document of the Poor Farm in any future consultation regarding interpretive signage to be placed at the property. We note that signage is proposed for Tribal history interpretation and reflection. We request that there also be signage interpreting the European American history of stewardship of the site including the Chambers stewardship, the Williams, successive others, and uses of the property including the Poor Farm, and the history of the excellent stewardship of the property by Paul Hummel and Mary and Willard Wells in their many years of agricultural and ranching use of the property.

We request to be a part of any consultation regarding a proposed renaming of Site 5BL378. We do not support erasing the names of the former European Americans who have stewarded the land.

Please include the document submitted to Katie Knapp and Don Burke "Historic Context: Fort Chambers" researched and written by Carol Affleck. Edited by Eric Newcomb. We are submitting an addendum of further discovered information.

We believe that to understand who are today, we must look to our past. We believe ALL past peoples history must be considered and remembered as you prepare a Management Plan for the future of this important cultural and historical property, which exhibits an intact farmstead of historical structures and features, and includes both Native American and European American cultural resources.

We are looking forward to working together with the city and participating in consultation regarding the coming phases of the Poor Farm Management Plan.

Respectfully,

Carol Affleck
Shirley Schaller

Received
2024-04-20

*Attachment
included on
next page*

Hi Katie,
Please see attachments herewith. I will be forwarding my Original document
Historic Context: Fort Chambers which I formerly forwarded to you in a separate
email. Please forward that on to Christian Driver.
Looking forward to your response.
Carol Affleck

April 20,2024

Christian Driver
Katie Knapp
Dan Burke

Thank you for the opportunity to share information on a phone conversation
regarding the City of Boulder Open Space and Mountain Parks ongoing Site
Management Plan for Site 5BL378.

I offered to send further documentation regarding Fort Chambers when we
talked. I am forwarding the information in an email with this letter. I previously
sent my document Historic Context: Fort Chambers. I will be integrating my
latest documentation and future information into the Historic Context: Fort
Chambers document at a later date. I hope that you have a copy of the National
Register of Historic Places 2001 listing document that I authored regarding the
site.

I need to have another conversation with Christian Driver. I have, and will
continue to receive, more information to share and to discuss. I need to meet
with Christian Driver for an onsite field visit. I would like to have a dialogue
whereby Christian and I could share information and sources. For example, I
would like his source regarding troops building the Fort . I would also like the list
of inmates living at the poor farm that Christian mentioned. I am a member of the
private Valmont School District No. 4 Cemetery Board. I am concerned
regarding any European American burials at the Poor Farm site.

I look forward to hearing from you and sharing information directly with Christian
relative to Christian Driver's preparation of the Historic Background section of
his Class III report.

Please forward this letter and my email attachments herewith directly to
Christian.

Respectfully,
Carol Affleck 720-378-0304

Attached:

Word documents :

Fort Chambers: Historic Context - Additional Information

Fort Chambers: Historic Context

Photos of Valmont Flood 1921 from Carnegie Library

Cc: Michael S. Burney, Consulting Archaeologist, Rural Historic Valmont

Historic Context Fort Chambers – Additional Information

Accounts from a early Valmont family :

“ ‘Honey ‘ was the daughter of Samuel Hays Sr. and Elizabeth Chambers. Her father and grandfather, George Chambers, along with other neighbors including the Goulds, the Davises of this text, the Platts, the Cornahans, the Housels, the Donnellyys, the Wallaces built Chambers’ Fort at Valmont. The U.S. Army drilled at Chambers’ Fort in 1864 and then went to fight Indians above Julesburg, Colorado on the Platte River. The Army “mustered out” the same year, Dec. 1864. The Fort at Valmont was not recognized by the U.S. government because the army did not build it. The Fort no longer stands, the last remains destroyed by flood.”

Page 5, DAVIS FAMILY - Family archives

“Lucy had ridden her bicycle to Prep at times and would sometimes ride her bike and all on the train into Boulder from Valmont. She drove a horse and buggy to school sometimes and eventually had a room near Prep. She told of seeing the foundation of the Chambers’ Fort in the bottom land on her way to school The flood at the turn of the century washed this foundation of sandbags away.”

Page 13, DAVIS FAMILY - Family archives

“Lucy was born 28 Jan 1884 in a cabin on 63rd St in Boulder.” (Valmont?) “Lucy attended Prep School in Boulder, riding her bicycle from Valmont to Boulder. Other times, she took her bicycle on the train with her or drove a horse and buggy.”

Page 159. COLORADO FAMILIES: A TERRITORIAL HERITAGE Compiled and Published by The Colorado Genealogical Society, Inc. Denver, Colorado 1981

Carnegie Library

“Frank W. Davis , born in 1855, married Elizabeth Jane ‘Honey’ Hayes May 1878...The Chambers had come in the same wagon train as the DeBackers in 1859, George Chambers and his neighbors, including the Davises, the Goulds and others, built Chambers Fort at Valmont, where they could get water from Boulder Cr and be out of reach of Indian arrows from the hill. The US Army drilled at Chambers’ Fort in 1864 and then went to fight Indians near Julesburg; the soldiers were mustered out in Dec. The Fort at Valmont was not recognized by the govt because the Army did not build it. Lucy Davis told of seeing the foundations as she walked to school, before they were destroyed by floods around the turn of the century.”

Page 160. COLORADO FAMILIES: A TERRITORIAL HERITAGE Compiled and Published by The Colorado Genealogical Society, Inc. Denver, Colorado 1981

Carnegie Library

Sent
2024-04-22

Hi Carol,
Thanks for the information you provided in your most recent emails and during our call the other day. My responses to what you provided are below:

- I believe I found the dashed line on the 1915 Drumm map that you were referring during our call to that passes to the east of the house. The line in question is marked "E-19" in the area of the Chamber's property, however, further to the northeast, it is marked "Ewing No. 1 pipeline" and although it does extend to the old road over Gunbarrel, I believe it is an irrigation pipeline as there is an "Ewing No1 Res." Noted on the map to the west of the White Rock mill. I am not even sure if such a structure was ever built or if Drumm's depiction of it is merely speculative.

If I recall correctly, I think you mentioned another road extending from Boulder Creek and passing to the east of the house that intersects with the dashed line. That is in-fact a drainage that is marked on the 1902 USGS topographic map of the area which Drumm used as the base layer for his later map (at least as far as contours and hydrology is concerned).

- Unfortunately, the images that you provided of the 1921 flood only include rough indications of where they were taken from. Two include identifiable landmarks (the north face of the butte), but it is unclear from where they were taken and judging the northern limit of the flooding from them is difficult as a result. However, I did take a look at the current floodplain map which shows that the 100 and 500 year floodplains do cover the area approximately 1/4mi from the former marker location, so it is possible those areas could have flooded historically (keeping in mind that the current floodplains have been altered by gravel mining).

I think the fact that the area could have potentially flooded historically actually makes me feel more confident in the negative results of the magnetometry survey. Had the area flooded in 1921, any sedimentation would have enhanced the preservation of the fort structure and, had it been within our survey area, I am confident that we would have seen it in the data. I still think it most likely that the fort was graveled out in the late 1960s.

- I have several sources on the construction of the fort. Below are some extracts from my historical background about the fort with citations. I have also attached my larger references cited for that section of the report thus far:

"...two militias were organized in Boulder and Burlington under the authority of "An Act to Organize the Militia of the Colorado Territory" which was passed by the Territorial Legislature on October 18, 1861 (Cirfasi 2015: 134; Coffin 1914; Fetter 1983: 29-30; Nankivell 1935: 445-446; O.L. Baskin & Co 1880: 380, 398; Brown 1953).

In Boulder City, the "Boulder County Mounted Rifles" were organized on October 24, 1862, and were officered by prominent Boulder and Valmont area men including Thomas Aikins, Thomas J. Jones, Luther C. Wellman, and George Chambers (Block 1939; Coffin 1907a; Nankivell 1935: 445). The "Evans Guards" (Also known as the "Burlington Home Guards") were established at Burlington on June 20, 1863, and

were also led by prominent men from that area such as Andrew J. Pennock, Alfred Cushman, Robert J. Woodward, Lewis H. Dickson and one or both Coffin brothers. Of the militia officers listed above, only one, Thomas Aikins, had previous military experience as he had served as an Army Captain during the 1832 Black Hawk War. Andrew Pennock was presumably the next most qualified person to serve as an officer as he had previously served as the City Marshal for Rockford, Illinois (O.L. Baskin & Co 1880: 605, 673).

According to federal government records, the Evans Guard and Boulder County Mounted rifles were armed by the War Department with outdated and non-standard "Garibaldi and Mississippi rifles" (Block 1942; Campbell 2006; Dawson Nd.; Nankivell 1935: 446). No additional equipment was furnished by the territorial or federal governments, and it is presumed that militia members otherwise provided for their own needs as necessary. Training appears to have been minimal as Morse Coffin reports that members of the Evan Guard met only twice a month to drill (Coffin 1907a). No evidence has been located to suggest that any of these militias conducted formal defensive or offensive operations in the Boulder, Valmont, or Burlington areas prior to 1864.

A second militia or home guard may also have been established in Burlington in 1864 under the name of the "Lower Boulder and St. Vrain Valley Home Guards". This unit reportedly included both George and Morse Coffin (Block 1939). However, the existence of a unit by that name is unlikely for several reasons. Firstly, the militia is not documented in other sources, including a March 1864 report to the territorial legislature about the status of militias in the territory at that time (Nankivell 1935:445-446). Secondly, of the 58 members, only the Coffin brothers are verified to have joined Company D of the Third Colorado Cavalry in August 1864 (Colorado State Archives 1864a). Thirdly, the account states that the Federal government provided "...a cap and ball six-shooter and a cap and ball rifle to each member of the company." which would have been a substantial increase in Federal government support compared to the outdated arms previously provided to the other eight militias including the Boulder County Mounted Rifles and Evans Guards (Block 1939; Nankivell 1935:446). Lastly, other historical writings by the amateur historian who documented this militia's existence have been previously verified to include inaccuracies, including some that are clearly intended to enhance the prominence of author's family in the history of the Euro-American settlement of the Boulder Valley (Meier 1993: Endnote #58). As a result, it is likely that the account of the Lower Boulder and St. Vrain Valley Home Guards is either a fabrication or a misattribution of the Evans Guard (Block 1942; Coffin 1879, 1907a; Nankivell 1935: 445-446)."

"On August 11, 1864, Territorial Governor Evans called for volunteers to raise a "...100 Day Cavalry to go in pursuit of all hostile Indians on the plains..." (Cirfasi 2015: 134). In Boulder, recruitment began for what would become Company D of the Third Colorado Cavalry. According to Morse Coffin, the Evans Guard (and likely by extension the Boulder County Mounted Rifles) "went dead" when Company D was raised as many members of the militias joined Company D (Block 1939; Coffin 1907a). On August 17th, Henry Blake, a friend of George Chambers, joined Company D in

	<p><i>Boulder City. Blake was appointed as quartermaster and spent the next few days recruiting other volunteers in Boulder City and Ward (Ellison 1988).</i></p> <p><i>Company D was officially mustered in on August 28th and the unit was put under the command of Captain David H. Nichols, First Lieutenant Andrew J. Pennock, Second Lieutenant Lewis H. Dickson, and Sergeants Morse Coffin and Thomas Aikins, and other officers (Ellison 1988; O.L. Baskin & Co 1880: 398). Likely because the pre-existing militias were integrated into Company D, a new "Home Guard" was reportedly formed in Boulder City under the command of Captain Marinus G. Smith and Lieutenants Alfred A. Brookfield and Frederick A Squires. This Home Guard may have been involved in the aborted evacuation of Boulder during the panic referenced above (Stryker 1953; Zingg 1935).</i></p> <p><i>Sometime in summer 1864, the "Boulder City Home Guards" (possibly the Home Guards under the command of Marinus Smith) constructed a fort on George Chambers' land north of Valmont (Block 1942). The Boulder Home Guards were reportedly joined in this effort by members of the Burlington Home Guards and, as a result, their families were also permitted to use the fort (Block 1939; O.L. Baskin & Co 1880: 398). An 1898 biography of Lemmuel McIntosh claims that he, Reverend Charles M. Campbell, and Judge Peter Housel "among others" were responsible for building the fort, implying that they were also members of the Boulder Home Guards (Chapman Publishing Co. 1898: 690). Construction had already begun by August 19th when Captain Nichols received an order from headquarters to "Render assistance in the completion of the fortification now under construction at Boulder or vicinity" (Colorado State Archives 1864b). The fortification was named "Fort Chambers" and was likely completed by August 21st (Ellison 1988; Block 1939; O.L. Baskin & Co 1880: 398)."</i></p> <ul style="list-style-type: none"> • Regarding your request to meet on site, was there something in particular that we need to be there to discuss and/or see? As I'm sure Katie has mentioned before, we are currently limiting access to the site and I try to stay off of it unless I am actively conducting fieldwork. <p>Thanks, Christian</p>
<p>Received 2024-04-26</p> <p><i>Attachment included on next page</i></p>	<p>Good morning Katie, Please forward the attached letter to Christian Driver. I am sending a second email with a map for his review. Thank you. Carol</p>

April 26, 2024

Hi Christian,

Thank you for your letter of April 22, 2024. I appreciate your comments regarding our conversation. Thank you for sharing your extensive list of sources.

I would like to have a conversation with you regarding the following topics:

The road that provided access to Fort Chambers.

Families were traveling to the fort, some at night, in horse drawn wagons filled with their hastily collected belongings. Where was the "Old Gunbarrel Road" in relationship to the Fort itself? Were the wagons loaded with family belongings driven into the Fort from the road nearby? Was the Fort close to the road? Was the Fort east of the road?

"It was sundown when we drove away over the bluff to the Old Gunbarrel Road on our way to the fort...We reached the fort about midnight and crowded in with others. The inside was filled with women and children, while soldiers and our men were outside."

Incidents in My Life as a Pioneer by Eileen Coffin Pennock.

"It seems that we stayed there for some time, I have no idea how long, and also for a while we went home in the daytime and came back at night. I recall a sense of fear on going to the fort one night after dark, as I lay in the bottom of the wagon on the straw,"

A Boyhood of Earnest M. Pease Autobiography

The Chambers house that we see today, incorporated into the back of the Williams house, was not present in 1862 – 1864. In those years, there is documentation that the Davis family north of the property Chambers was homesteading, was living in a log cabin. Likewise, the King family south of the Chambers, was living in a log cabin. It is likely that the Chambers were also living in a log cabin. Families were travelling on horseback, and horse-drawn wagons on early wagon roads. Valmont had a stagecoach stop.

You mention in your comments the dashed line on the 1915 map. I see that it is noted as a pipeline. The pipeline would not have been there in 1863 – 1864. Might the pipeline, installed years later, have followed the road configuration? I am forwarding a map of Road 10 in a separate email. If you scroll down to the bottom of the map, there is a notation by several early residents of the area. There is a dotted line extending north from the Valmont townsite. There is also mention of an old wagon road. The yellow line apparently indicates an early road east of the Chambers house.

How did you determine where to locate the magnetometry survey to try to locate the fort? Is the described location on the historic marker of ¼ mile east exactly accurate? East of the roadside in

1959/1960, the fence, Or? Did you discover any compaction of soil that would indicate a wagon road accessing the fort or crossing the property?

The flood.

I would be available to meet you at Valmont to identify the landmark of the Hixson bridge that is identified on the back of one of the photos. Paul Hummel stated in the news article that he could see the foundations of the Fort when he purchased the property. That was in 1920. The flood was in 1921. I could also show you the location of the flour mill that was built on the east side of 75th street.

Construction of the Fort

I appreciate the information that you included regarding the construction of the Fort. There are also the historical accounts by the Valmont families which I provided. In your last paragraph, you mention Rev. Charles Campbell and Judge Peter Housel as others responsible for building the fort. Both were Valmont men. Peter Housel and DeBaker built the flour mill on Valmont Road. Housel and George Chambers were among the founding members of the Valmont Church. The Boulder Valley Presbyterian Church was organized on September 5, 1863. Rev. Charles Campbell is said to have arrived July 20, 1864. He was minister at the Valmont Church three different times.

Burials on the property

May we please discuss this topic?

I am looking forward to further discussion. I am available to meet with you in Valmont or in Boulder.

Thank you,

Carol Affleck 720-378-0304

Cc: Michael Burney

<p>Received 2024-04-30</p>	<p>Good afternoon Katie, Dan and Christian Driver,</p> <p>I have done further research on Fort Chambers and discovered more information.</p> <p>I am looking forward to a reply from Christian regarding the letter that I sent on 4/26, 2024.</p> <p>I would like to talk further with Christian. I also would like to meet for a site visit.</p> <p>Just to clarify, I request that I will be given full credit for any and all oral or written information that I have provided or will provide.</p> <p>Looking forward to further discussion.</p> <p>Thank you, Carol Affleck</p>
<p>Sent 2024-04-30</p> <p><i>Attachment included on next page</i></p>	<p>Hi Carol,</p> <p>Your email has been forwarded to Christian. I also received a reply from Christian – please see attached.</p> <p>Thanks,</p> <p>Katie</p>

04302024

Hello Carol. Thanks for your last letter. My responses in red below.

Christian

April 26, 2024

Hi Christian,

Thank you for your letter of April 22, 2024. I appreciate your comments regarding our conversation. Thank you for sharing your extensive list of sources.

I would like to have a conversation with you regarding the following topics:

The road that provided access to Fort Chambers.

Families were traveling to the fort, some at night, in horse drawn wagons filled with their hastily collected belongings. Where was the "Old Gunbarrel Road" in relationship to the Fort itself? Were the wagons loaded with family belongings driven into the Fort from the road nearby? Was the Fort close to the road? Was the Fort east of the road?

"It was sundown when we drove away over the bluff to the Old Gunbarrel Road on our way to the fort...We reached the fort about midnight and crowded in with others. The inside was filled with women and children, while soldiers and our men were outside."

Incidents in My Life as a Pioneer by Eileen Coffin Pennock.

"It seems that we stayed there for some time, I have no idea how long, and also for a while we went home in the daytime and came back at night. I recall a sense of fear on going to the fort one night after dark, as I lay in the bottom of the wagon on the straw,"

A Boyhood of Earnest M. Pease Autobiography

The Chambers house that we see today, incorporated into the back of the Williams house, was not present in 1862 – 1864. In those years, there is documentation that the Davis family north of the property Chambers was homesteading, was living in a log cabin. Likewise, the King family south of the Chambers, was living in a log cabin. It is likely that the Chambers were also living in a log cabin.

Families were travelling on horseback, and horse-drawn wagons on early wagon roads. Valmont had a stagecoach stop.

You mention in your comments the dashed line on the 1915 map. I see that it is noted as a pipeline. The pipeline would not have been there in 1863 – 1864. Might the pipeline, installed years later, have followed the road configuration? I am forwarding a map of Road 10 in a separate email. If you scroll down to the bottom of the map, there is a notation by several early residents of the area. There is a dotted line extending north from the Valmont townsite. There is also mention of an old wagon road. The yellow line apparently indicates an early road east of the Chambers house.

You raise a good point about road access to the fort location. In order for it to be accessible via wagon for people in Boulder and Burlington (and to some extent Valmont) it would indeed have been necessary for it to be located near to a transportation route. Your hypothesis about a relationship to the early road to Gunbarrel also appears to be correct. In-fact, [the 1863 GLO survey map plat image](#) shows a road cutting diagonally ne-sw through Section 14. Although I had noted the presence of this road in my research before, it is not specified as a named road in the survey notes and given that I did not encounter any physical remnants in the field, I had not investigated further. However, considering it in the light of our previous conversations, it is very likely that the road depicted on the survey plat is indeed the southwestern extension of the road over Gunbarrel Hill. As for it's relationship to the pipeline, the mapped lines deviate from each other outside of section 14, so a direct relationship between them cannot be fully substantiated. I will include information about the road and access in my historical writeup, however, with no physical remnants it will not be documented as a separate cultural resource.

Thanks also for the page from the County Road Book that you sent which (sidenote: where does one access the county road books? Are they at Carnegie?). Based on that map, some portion of the road on the southern edge of the property may be the remnants of the vacated Road #10 (orange line), however, the eastern extent of the road is unclear as the map does not provide measurements for it. The information from this map will be included in the writeup of the road on the southern edge of the property as a feature. Road 10 will not be documented as a separate cultural resource based on OAHp's current [guidance for the recording of linear resources](#) as it is not a particularly significant route.

How did you determine where to locate the magnetometry survey to try to locate the fort? Is the described location on the historic marker of ¼ mile east exactly accurate? East of the roadside in 1959/1960, the fence, Or? Did you discover any compaction of soil that would indicate a wagon road accessing the fort or crossing the property?

The first survey area was delineated based on the photograph taken for the 1970s focus article towards the SE from the Wells house porch. Paul Hummel indicated that the fort location was in that direction. That ground level photo was correlated with a 1966 aerial image as the edge of the gravel mine can be identified in both the aerial and ground level images. The gravel mine reached its maximum extent (i.e. the tree line at the eastern edge of the field) in 1970 and the survey area was placed within the viewshed of the ground level photo in the field to the west of the former gravel pit that was not disturbed.

The first survey was performed in 2021 by Dr. Larry Conyers and identified an anomalous curvilinear feature in the southwestern corner of the grid that was thought to perhaps represent the northeastern bastion of the fort as depicted in Marshall Chamber's drawing. A follow-up magnetometry and resistivity survey was conducted in 2022 by Andy Creekmore who knows Larry and works out of CU. The new survey area overlapped the western edge of the first survey and extended west to the north-south field road on the property. The second survey relocated the anomaly, however, the anomaly was determined to be part of a feature that is the wrong size and shape to be the fort. The current interpretation of the feature is that is a concentration of organic matter that may be associated with drainage patterns on the property. It is also possible that the feature may be the remnants of former (ancient) stream channels.

The flood.

I would be available to meet you at Valmont to identify the landmark of the Hixson bridge that is identified on the back of one of the photos. Paul Hummel stated in the news article that he could see the foundations of the Fort when he purchased the property. That was in 1920. The flood was in 1921. I could also show you the location of the flour mill that was built on the east side of 75th street.

Are you able to identify the location of the Hixson bridge on a map? That would make it easier to check it against other historical information. As for the flour mill, are you referring to the White Rock mill depicted on Drumm's map? if so, I am aware of the location which is on the Kaufman property parcel that we manage, however, there is a carve-out there for a private property. Do you know the exact location of the mill building(s) or is it more of a general area?

Construction of the Fort

I appreciate the information that you included regarding the construction of the Fort. There are also the historical accounts by the Valmont families which I provided. In your last paragraph, you mention Rev. Charles Campbell and Judge Peter Housel as others responsible for building the fort. Both were Valmont men. Peter Housel and DeBaker built the flour mill on Valmont Road. Housel and George Chambers were among the founding members of the Valmont Church. The Boulder Valley Presbyterian Church was organized on September 5, 1863. Rev. Charles Campbell is said to have arrived July 20, 1864. He was minister at the Valmont Church three different times.

Thanks for the Valmont family histories that you provided. I would like to integrate that information into my historical writeup. Do you happen to have the Carnegie call number for "COLORADO FAMILIES: A TERRITORIAL HERITAGE"? I cannot find a listing for it on Carnegie's website. Also, are the Davis Family archives that you reference held by the family themselves?

Burials on the property

May we please discuss this topic?

I am looking forward to further discussion. I am available to meet with you in Valmont or in Boulder.

I am happy to meet you at our office in Boulder to further discuss the burials. Can you give me an idea about what you would like to discuss further so I can prepare? As we discussed before, I plan on monitoring any ground disturbing activity on the property and I believe that will be sufficient for identifying any burials that may be present on the property.

Thank you,

Carol Affleck 720-378-0304

Cc: Michael Burney

<p>Received 2024-05-01</p> <p><i>Attachment included on next page</i></p>	<p>Hi Katie, Thank you for forwarding my email to Christian Driver and forwarding Christian Driver's reply back to me. Please forward my attached May 1, 2024 reply letter to Christian Driver. Thank you. Carol Affleck</p>
--	--

May 1, 2024

Christian Driver

Hello Christian,

Thank you for your responses to my comments.

May we arrange a time to meet and discuss your responses to my letter?

I have maps that I would like to look over with you, including a map that shows the Old Gunbarrel Road. I would also like to discuss further information regarding Fort Chambers.

Do I remember correctly that in our first conversation you mentioned that you had a list of people who lived at the Poor Farm? I would like to compare your list to known burials in our Valmont Cemetery. I have further information regarding burials.


When might you be available to meet for a discussion?

Thank you.

Carol Affleck 720-378-0304

Cc: Michael Burney

Date	Email content
Received 2024-04-30	<p>Hi Katie and Dan, When will the results of your survey regarding the Fort Chambers/Poor Farm property be available? Best, Carol Affleck</p>
Sent 2024-05-07	<p>Hi Carol,</p> <p>We posted preliminary results from the questionnaire on the project webpage and are working on an update for the Open Space Board of Trustees for June that will include more detailed information.</p> <p>Thanks,</p> <p>Katie</p>
Received 2024-05-08	<p>Hi Katie,</p> <p>Thank you for your response directing us to the website with the survey results. We have studied the results.</p> <p>How will our letter of response to the survey, that we emailed to you, be included in your more detailed information for the Open Space Board of Trustees? Will the comments from the public information sessions that your department hosted be included as well?</p> <p>What will next steps be after you present more detailed information to the Open Space Board? We look forward to working with you.</p> <p>Best, Carol Affleck Shirley Schaller</p>
Sent 2024-05-17	<p>Hi Carol,</p> <p>I understand you have a meeting scheduled with Christian next week. I plant to join you, so let's discuss your questions when we meet.</p> <p>Thanks,</p> <p>Katie</p>

Date	Email content
<p>Received 2024-05-08</p>	<p>DEAR OSMP,</p> <p>I have lived in the mountains in Boulder County since 1997. Here "Peace Chief Lefthand" is known and revered. One of the first things i learned on coming here is to raise my hand in respect to him every time I pass the massive rock jutting out over Lefthand Canyon close to Ward that locals say is a representation of his face.</p> <p>I was formed and am governed by Anishinaabe waters-rocks-land-more-than-humans-subterreanean earth in the mouth of the Great Lakes, where Arapaho and Cheyenne people lived before they came to these plains.</p> <p>Since 2019, with many others I have been holding witness to the inestimable historical, spiritual, political, cultural, economic, ecological gravitas of the Fort Chambers site that invokes the murder of Chief Nawath and his family and people. The difficulty of this work cannot be expressed in words.</p> <p>My body could not bear the timing, delivery and content of the survey so am submitting the enclosed draft, to be refined over time by anyone who cares.</p> <p>In love and respect,</p> <p> layana T Rael, with support of</p> <p><i>Tess Eckert (born and raised in Boulder, currently living on Widjabul-Wiabul lands of the Bundjalung Nation in Australia, original member of Remembrance Planning Circle, that co-produced the public memorial and reflection titled: "Re-membering 1864: From Fort Chambers to Sand Creek...The Future is NOW: with Arapaho and Cheyenne survivors and descendants at the Dairy Centre for the Arts in October, 2022.)</i></p> <p><i>After spending dedicated time learning about and building relationship to the true history of Ft. Chambers, the Sand Creek Massacre, and the illegal founding of Boulder, Colorado through many historic documents, site-visits, and first-hand oral accounts from living descendants of survivors of Sand Creek Massacre, I wholeheartedly endorse the concepts, values, and recommendations laid out by layana in this document, which are informed by the spirit of the land and deep listening to Arapaho elders with whom she has built trusted relationships over many years. Appropriate actions towards restitution, justice and healing require common memory, as well as decolonizing our ways of thinking, being, and relating, which include deep listening (to self, other, the land, and more than human world), and embodying Indigenous value systems, which emphasise relationality, respect, responsibility, rights, resonance, reciprocity, resilience. layana has outlined a valuable framework to support OSMP and Boulder residents to develop a model of understanding, thinking and relating that can truly be of service to healing and justice in Boulder Colorado and beyond. I hope her wisdom and input on the matter of Ft. Chambers' and Boulder Valley's future will be engaged with as a gift and considered seriously.</i></p>

**Attachments
included on
next page**

These are the core values from the Culturally Integrated Trauma Healing Approach (CITHA) model developed by Dr. Judy Atkinson of We-Al-Li, inspired by many diverse Indigenous Australian Tribal nations. Within the context of Turtle Island, a similar set of core values is shared across many Tribes, one example being the 7 Grandfather Teachings of the Anishinaabe peoples, which include stories and lessons about humility, bravery, honesty, wisdom, truth, respect and love. <https://unitingthreefiresagainstviolence.org/the-7-grandfathers-teachin/>

Respectfully,

Tess Eckert

On Widjabul-Wiabul lands of the Bundjalung Nation in Australia

INFORMATION SHEET

1

Culturally Informed Trauma Integrated Healing Approach (CITIHA) - Framework

A CITIHA is a strengths based service delivery model that is rooted in an understanding of and responsiveness to the impact of trauma on culture, community and country that emphasises physical, psychological and emotional safety for both the people we walk alongside and staff.

It is an approach that:

- Understands that personal AND professional development are interrelated and integral to the successful implementation/integration of the CITIHA Framework.
- Understands that Indigenous approaches to education places a strong emphasis on enhancing self and community learning. It is the process of becoming aware of self and others, which underpins purposeful personal development and healing as a cornerstone to education training and skill enhancement.
- Creates safe, calm and respectful physical and emotional environments.
- Provides culturally safe/fit services, which support positive social and emotional wellbeing (SEWB) principles and recognises the importance of culture, country and identity as strengths in recovery from trauma.
- Understands listening as a key ingredient for developing healing, hopeful, honest and trusting relationships, which are valued within the organisational culture for both clients and staff.
- Acknowledges the power of mapping and listening to stories as important in understanding the experiences that may comprise of multiple victimisations, while also documenting strengths and resiliency.
- Ensures services are culturally respectful as they promote clients' voices, preferences and perspectives as highly valued and integral to both the present and vision for the future.
- Respects men, woman and children's choices and control while minimising re-victimisation.
- Delivers trauma specific services through collaborating with non-mainstream and expanded community supports (such as faith communities, friends and families, etc.)
- Builds a workforce and leadership team with knowledge and skills to support the vision and understands the importance of CITIHA as integral to the mission of all services.

A CITIHA is based on the recognition that many beliefs and behaviours expressed by survivors of family violence and/or sexual assault are directly related to their traumatic experiences.

ways

conceptualize-think-guide

- meta-views invoke
 - right 'order' (*time*)
- colonial/neo-colonial isms: recognize/erase/transform
 - re-spect geographic/sociopolitical scope
- clarity-simplicity via honesty & complexity (inclusion of everything related) to avoid unintentional harm/pitfalls/future obstacles
- human agency = self-response-ability-courage-honesty-faith in self thus choice of creativity over destructiveness
 - tending-mending psychological landmines
 - justice actions making good relations
 - First Nations are founders
 - for the 99%
 - Land is boss. Nobody "owns" the landⁱ
 - Spiritⁱⁱ leads

forms

study/-liaise-formalize

- inner/interface learning/capacity development
 - Charter revision, First Peoples as founders
- OSMP Master Plan revision, First Peoples as Founders
- correction of Gov. Evans tributes/descriptions State archives etc.
 - IPOZ/IPLUC and historical overlays implemented
- International Site of Conscience - National Heritage Area
 - good land back to Tribes during FC process
- good land back for & active relating with Local Indigenous *now*

gifts

make/offer

- community gatherings
- in-depth media coverage
- OSMP input open 24/7 ongoing interactive website
 - artworks during process inspire design evolution
- languages - Arapaho, Cheyenne, Ute and??? publicized during design evolution

places

design/implement

- whole place dedicated to historical present and future identities
 - meditative - "natural" - distinct
- art & installations commemorating FC-SCM, names??/descendants
 - designated Power, Equality, Peace (PEP) station/pad/site"?
- agricultural cultivation via indigenous science methods (see text endnotes)
 - gathering/convoⁱⁱⁱ spots - transformable small & larger
- connected with surrounding cultural-economic-historic-geographical landscape
 - awareness of area as "one"
- The Butte restored to a 'praying place' with whatever colonial structures need to stay



- no BERT near Valmont Butte land. Valmont St. 61st-75th becomes bike path. Or _____

FORT CHAMBERS (FC) CONCEPT PLAN INPUT

What is this project?

Re-specting^{iv} the past

Honouring TIME and what we do in it. Memorializing the ANCESTORS: Their Crimes and their Demise coming up with DESIGNS for Living different, better Lives

Please read this as inter-weaving inter-relating patterns & dynamics in a whole cloth.

WAYS^v *conceive-think-pray*

Heal the Land: Heal the People is one dynamic circle, requiring decolonization of the mind and land. Healing of land or human cannot happen in linear, separative-thinking, colonial/neo-colonial context, since land and humans are dynamic complex inextricably interactive systems within themselves and in interaction with each other

In this text, "land" means soil, trees, plants, water, rocks, air, more-than-human world of animals, bacteria, subterranean earth and all the interactions therein.

In this text "decolonization" refers to an erasing of notions and action of *power over* among humans and between humans and land, and rests on faith in individual and collective human agency to act in the interest of all. Since we are all colonized, no one fully knows how to do this, so the honest intent to be doing this needs to be part of the process. [Tuck & Yang article "Decolonisation is not a metaphor"](#)

Gravitas

FC is not a project parallel with other OSMP projects; it relates directly to the future of Colorado and beyond. It requires distinct methodology of attention appropriate to the site's identity and potential power for constructive social and ecological health.

Meta-view:

For thousands of millenia what settlers call Valmont Butte, at 61st and Valmont, was a sacred praying place for original peoples. On the north side of Valmont west of Indian road are a sacred meadow, 2 bird sanctuaries, the old colonial railroad tracks (ghastly symbol of genocide and expansion) and historic Tommy Jones Stage Stop. On the east side of 61st is the historic colonial schoolhouse and on the west, the Valmont Community Presbyterian Church founded by George W. Chambers within X feet of 'his' fort is now a "praying church" with a beautiful lake and bird sanctuary. This area is a



gateway to the FC site. Here Indigenous and settler folk alike still hear Ancestral drumming and singing. To respect past, present and future, everything possible must be done to restore and protect this area. Historic Boulder recognizes this meta-view <https://drive.google.com/file/d/1dx4Ohm0YIVcQ4f4cjQOGWyMWDbdg7x3o/view?usp=sharing>; City and County's BERT (Boulde-Erie regional trail) plan will destroy the sacred ambience of this foundational landscape. (click icon to right to hear Fred Mosqueda speak the Hinono'ei name of VB)



"Boulder is designed as a magnet for the 1%" said a person hearing about the survey. "We need something for the 99%. Equality is the baseline". Mountain people revere Chief Nawath (Lefthand), "the peace Chief"; the ones i spoke with said the FC site could honor him by being a crucible for reflection on and constructive transformation of US and global domestic and foreign action resolving into better futures for everyone.

Respecting 'right order' in time, we avoid getting bogged down, knowing that "Being aware has no time. In a single moment of awareness, the whole universe is awakened."^{vi}

De-fraught (unload)^{vii} *Create space/time for self-understanding, conversation^{viii}, dialogue, education. Novel contortions of well-meaning intention into harm in race relations are infinitely recurring^{ix}. Well-known patterns of denial and "moves to innocence"^{Tuck&Yang} among settlers may mask something deeper. Well-intentioned folks, rather than looking inward to their own unconscious fears and need to heal, sometimes focus on an "other", wanting to help them, rather than feeling and attending to their own unconscious neo-colonial thinking/emotions/actions. Perhaps underlying these patterns is unconscious lack of faith^x in the self? This is the ground to start on. "I don't want to feel it. I don't want to learn; I choose not to learn because I don't know how to work with grief and sorrow. If I can work with grief and sorrow I can do this"^{xi}Pedro Silva .^{xii}Clint Carrol*

Clarity and Simplicity: The primary healing required at this site is for settler descendants. Victim descendants have been attending to their own education and recovery since 1864; they are not responsible for settler healing. Separate initiatives by settler descendants^{xiii} have occurred outside Boulder; Boulder is finally starting - THIS IS GOOD. FC site could be a catalyst for coalescence of these efforts and various educational and constructive-futures planning.

Distinction of First Nations as Founders: ANY initiative towards Indigenous people historically and presently connected to this land requires rooting in the foundational identity of Indigenous people as cultural founders in this region. First Nations people are not one in a list of parallel minority groups vise-à-vis dominant settler governance. As has been said since its publication, the beautiful OSMF Master Plan and City Charter need to be revised to incorporate this simple fact.

Land as Authority/Power Land comes first. As City website attests, the land Boulder claims was illegally genocidally appropriated from First Nations. The City does not have legal or moral jurisdiction over Boulder valley land. Seeing the land as one, humans



note the marks they make on her as human marks, and follow *her* directions, guided by Spirit.

FORMS *study-liaise-formalize-record-document*

Dedication to honesty, transformation, new learning, new procedures

Time&Space of planning process:

Had attempts to launch community-wide education re. FC and local history in 2019 ignited, the timing of the survey release would have been relevant. Now, a good two years of deep, wide, transparent community dialogue should precede further decision-making. Therefore:

City FC website needs to be open for input 24-7. The quantity of people who know the history of the founding of Boulder, why and how they can be here now, the legacy of FC and SCM (Sand Creek massacre), must be expanded exponentially. This is a search into response-ability, not blame, calling for inner and collective space that can only unfurl with time.

Corrections of Past Actions

Charter rewrite: When what humans wrote down is well-meaning and also not quite right, humans, in their agency, rewrite. City charter shall name, center and embed the First Nations peoples of this area at time of contact as the founding peoples, recognizing linear order of occupier arrival.

Records correction: Records at State and other sites glorifying Gov. Evans shall be corrected.

Land Title Restoration^{xiv}. "Right relations" in any context rests on correction of past wrongs, i.e. justice, not 'just' smiles words and presents. Rather than collaboration on the FC site, FN people asked for some of their good land back. OSMP says return of good uncontaminated land is an OSMP priority. This can be done while giving Fort Chambers the long-wide-range planning it merits. This must include Indigenous People currently living locally and on reservation^{xv}.

Overlay Zones

As a way of 'land back', implementing Indigenous Peoples Overlay Zone proposal received re. potential regional application by Michelle Krezek Boulder County Nov. 2020, from Morey Bean, is a useful instrument. The Valmont Butte to Fort Chambers historical founding area should be an historic overlay zone.

Formal Designations: As well as a 'peace and power' meditation/reflection/brainstorming hub, FC as a National Heritage Area and an International Site of Conscience has been proposed. Given time, other ideas will arise.



<https://www.nps.gov/articles/national-heritage-areas-faqs.htm>.
<https://www.sitesofconscience.org>

GIFTS *make, offer*

- *time* for learning the truth of the past, its actions, beliefs, dynamics, world locus
- *time* for learning how to face our/one's own true agency/ability to deal with shame, grief, pain
- *time* for learning how to converse i.e. "turn with" others, to deepen, not shred, relation
- public history-sharing gatherings, zooms- major Media coverage - religious, educational institutions, groups etc.
- new text, film/video etc. resources. Or at least a compilation of existing resources.
- artwork ongoing for brainstorming site design
- artwork on the land if and where appropriate
- consider National Heritage Area designation?
- liaison with current military entities, families, folk
- and - and - and - and -- *please fill in here*

PLACES *design-implement*

Entire Site: This site beckons special attention: eg. a 4-pronged dedication to:
a) clear bold acknowledgement of historical founding of Boulder - as already present on City website. b) honest documentation of Fort Chambers and Sand Creek massacre, c) commemoration of participants and honoring of descendants, d) terrain for inner reflection-transformation and futures planning.

Hiking trail: NONE. Inappropriate due to the gravitas of the site in context of Boulder valley, state, USA, planet. Boulder abounds with hiking trails!

Queen Anne house: Suitable for neither private residency nor private-public hybrid function. Suitable for public displays re. history, socio-political dynamics, futures planning etc. What other options are there for this critical component? Small children and others could do activities or nap in the top floor.

Farmhouse - what plans exist for renovation/use of the farmhouse?

Agriculture: NO ROWS!! Rows symbolize separative linear colonial mindset and ways, and do not produce BEAUTY. A few sources to consider:

* Clint Carroll: <https://www.colorado.edu/ethnicstudies/people/core-faculty/clint-carroll>;

* Vena A'dae Romero-Briones, FNDC Longmont. A First Nations Perspective on Food First Nations Food systems, World Food Policy Center <https://wfpc.sanford.duke.edu/resources/a-first-nations-perspective-on-food-adae-romero-briones/>; <https://bioneers.org/decolonizing-regenerative-agriculture-indigenous-perspective/>; <https://www.firstnations.org/our-programs/nourishing-native-foods-health/>

* Jerome Osentowski <https://crmpi.org>;

* Enrique Salmon: <https://www.csueastbay.edu/directory/profiles/es/salmonenrique.html>.

* Kalani Quiocho: [Green America](https://www.greenamerica.org/native-growers-decolonize-regenerative-); <https://www.greenamerica.org/native-growers-decolonize-regenerative->



<p>Sent 2024-05-08</p>	<p>Dear layana,</p> <p>Thank you for sending your thoughts and comments about the Fort Chambers / Poor Farm project. Your comments have been received by OSMP staff, are being considered and will be added to the compendium of comments which will be made publicly available. We appreciate your input.</p> <p>Thank you,</p> <p>Katie</p> <p>Katie Knapp Principal Planner</p>
<p>Received 2024-05-08</p>	<p>Thanks Katie.</p> <p>When putting in Tess’s message i forgot to put in my normal taglines so I’ll do that here:</p> <p style="padding-left: 40px;">Written at 8000-9400 ft. on Ute lands traditionally also visited by Cheyenne, Arapaho and Many Indigenous Peoples</p> <p style="padding-left: 40px;"><i>The lands wait for those who can discern their rhythms.</i> Vine DeLoria Jr.</p> <p style="padding-left: 40px;"><i>"There is a language of the land and it has the vibration of those original sounds that created us. When you hear the language of the land, you will know that language, because all humanity comes from sound. First of all, we are the land and then after that we are whatever we make of ourselves. English and other modern languages are derivatives that have gotten away from those original sounds. English is a language of technology. Indigenous languages that have been used for millennia by people living close to the land carry the original vibration of the language of the land.</i> Tsluu te koy ay Joseph Rael, Tiwa/Southern Ute.</p> <p>Have a great day. layana</p>

Date	Email content
<p>Received 2024-05-22</p>	<p>Dear Katie Knapp,</p> <p>My name is Cinnamon Kills First and I am a direct descendant of Sand Creek Massacre survivors. I recently collaborated with Control Group Productions (Lakewood) in creating a mobile, immersive theater experience designed to bring healing to the descendants of Colorado's colonizers. One of our start locations was the old Fort Chambers site. I stood before four audiences and spoke about how the land beneath our very feet was used as a gathering place for White soldiers to train</p>

	<p>before they rode out to slaughter my ancestors while they slept, peacefully in their tipis.</p> <p>Boulder's history is dark and violent, but its future can be transformed - you have a part in bringing justice to the generations yet to come. One way you can do that is by acknowledging that your very prosperous community is on stolen Cheyenne and Arapaho land. My ancestors were forcibly removed and massacred so you and yours could live here today. You need to restore what you can to the land's rightful owners and give an honest representation of Fort Chambers, its history, and its purpose.</p> <p>You need to act with integrity when collaborating with the Tribal Representatives on your Concept Plan: "Heal the Land, Heal the People" for the Fort Chambers site. The Tribes have made clear and direct asks that you can honor, including:</p> <ol style="list-style-type: none">1. Showing the location of the fort and creating an appropriate memorial for my Cheyenne and Arapaho people.2. Enact land back with a large piece of Open Space and Mountain Parks land, other than the Fort Chambers site, for our private use. We need space in our traditional homeland to hold gatherings, conduct ceremonies, gather traditional plants & medicines, and raise buffalo.3. Put up the old, racist Fort Chambers marker that was removed in 2023 and include most honest signage indicating that in 1959, when the marker was originally erected, there was still reference to the "Indian Uprising". Such an uprising did not exist, and it's important for people to know that this falsehood was still being perpetuated as recently as 1959. <p>For generations across Indian Country, White people have been known as "forked-tongues" - you say one thing, but do another. I ask you not to act in the same manner as your ancestors and predecessors. Do not frustrate or manipulate the process of Tribal Consultation. You have a chance to use your power and privilege to honor the Tribes' requests and to heal the history of this land.</p> <p>On behalf of all of our descendants, I urge you to act wisely and courageously.</p> <p>Nea'ese, Cinnamon Kills First</p>
Sent 2024-05-24	<p>Dear Cinnamon Kills First,</p> <p>Thank you for your email sharing your thoughts. I appreciate the information you shared and suggestions for the site and future collaboration. Your email will be added to the compendium of comments which will be made publicly available. We appreciate your input.</p> <p>Thank you,</p> <p>Katie</p>

Date	Email content
Received 2024-05-30 <i>Attachments included on next page</i>	OH DEAR I think this one is right, sorry. It should be 6 pages, not 7. So sorry! layana

ways

conceptualize-think-guide

- meta-views invoke
 - right 'order' (*time*)
- colonial/neo-colonial isms: recognize/erase/transform
 - re-spect geographic/sociopolitical scope
- clarity-simplicity via honesty & complexity (inclusion of everything related) to avoid unintentional harm/pitfalls/future obstacles
- human agency = self-response-ability-courage-honesty-faith in self thus choice of creativity over destructiveness
 - tending-mending psychological landmines
 - justice actions making good relations
 - First Nations are founders
 - for the 99%
 - Land is boss. Nobody "owns" the landⁱ
 - Spiritⁱⁱ leads

forms

study/-liaise-formalize

- inner/interface learning/capacity development
 - Charter revision, First Peoples as founders
- OSMP Master Plan revision, First Peoples as Founders
- correction of Gov. Evans tributes/descriptions State archives etc.
 - IPOZ/IPLUC and historical overlays implemented
- International Site of Conscience - National Heritage Area
 - good land back to Tribes during FC process
- good land back for & active relating with Local Indigenous *now*

gifts

make/offer

- community gatherings
- in-depth media coverage
- OSMP input open 24/7 ongoing interactive website
 - artworks during process inspire design evolution
- languages - Arapaho, Cheyenne, Ute and??? publicized during design evolution

places

design/implement

- whole place dedicated to historical present and future identities
 - meditative - "natural" - distinct
- art & installations commemorating FC-SCM, names??/descendants
 - designated Power, Equality, Peace (PEP) station/pad/site"?
- agricultural cultivation via indigenous science methods (see text endnotes)
 - gathering/convoⁱⁱⁱ spots - transformable small & larger
- connected with surrounding cultural-economic-historic-geographical landscape
 - awareness of area as "one"
- The Butte restored to a 'praying place' with whatever colonial structures need to stay



- no BERT near Valmont Butte land. Valmont St. 61st-75th becomes bike path. Or _____

FORT CHAMBERS (FC) CONCEPT PLAN INPUT

What is this project?

Re-specting^{iv} the past

***Honouring TIME and what we do in it.
Memorializing the ANCESTORS: Their Crimes and their Demise
coming up with DESIGNS for Living different, better Lives***

Please read this as inter-weaving inter-relating patterns & dynamics in a whole cloth.

WAYS^v *conceive-think-pray*

Heal the Land: Heal the People is one dynamic circle, requiring decolonization of the mind and land. Healing of land or human cannot happen in linear, separative-thinking, colonial/neo-colonial context, since land and humans are dynamic complex inextricably interactive systems within themselves and in interaction with each other

In this text, "land" means soil, trees, plants, water, rocks, air, more-than-human world of animals, bacteria, subterranean earth and all the interactions therein.

In this text "decolonization" refers to an erasing of notions and action of *power over* among humans and between humans and land, and rests on faith in individual and collective human agency to act in the interest of all. Since we are all colonized, no one fully knows how to do this, so the honest intent to be doing this needs to be part of the process. [Tuck & Yang article "Decolonisation is not a metaphor"](#)

Gravitas

FC is not a project parallel with other OSMP projects; it relates directly to the future of Colorado and beyond. It requires distinct methodology of attention appropriate to the site's identity and potential power for constructive social and ecological health.

Meta-view:

For thousands of millenia what settlers call Valmont Butte, at 61st and Valmont, was a sacred praying place for original peoples. On the north side of Valmont west of Indian road are a sacred meadow, 2 bird sanctuaries, the old colonial railroad tracks (ghastly symbol of genocide and expansion) and historic Tommy Jones Stage Stop. On the east side of 61st is the historic colonial schoolhouse and on the west, the Valmont Community Presbyterian Church founded by George W. Chambers within X feet of 'his' fort is now a "praying church" with a beautiful lake and bird sanctuary. This area is a

gateway to the FC site. Here Indigenous and settler folk alike still hear Ancestral drumming and singing. To respect past, present and future, everything possible must be done to restore and protect this area. Historic Boulder recognizes this meta-view <https://drive.google.com/file/d/1dx4Ohm0YIVcQ4f4cjqOGWyMWDbdg7x3o/view?usp=sharing>; City and County's BERT (Boulde-Erie regional trail) plan will destroy the sacred ambience of this foundational landscape. (click icon to right to hear Fred Mosqueda speak the Hinono'ei name of VB)



"Boulder is designed as a magnet for the 1%" said a person hearing about the survey. "We need something for the 99%. Equality is the baseline". Mountain people revere Chief Nawath (Lefthand), "the peace Chief"; the ones i spoke with said the FC site could honor him by being a crucible for reflection on and constructive transformation of US and global domestic and foreign action resolving into better futures for everyone.

Respecting 'right order' in time, we avoid getting bogged down, knowing that "Being aware has no time. In a single moment of awareness, the whole universe is awakened."^{vi}

De-fraught (unload)^{vii} *Create space/time for self-understanding, conversation^{viii}, dialogue, education. Novel contortions of well-meaning intention into harm in race relations are infinitely recurring^{ix}. Well-known patterns of denial and "moves to innocence"^{Tuck&Yang} among settlers may mask something deeper. Well-intentioned folks, rather than looking inward to their own unconscious fears and need to heal, sometimes focus on an "other", wanting to help them, rather than feeling and attending to their own unconscious neo-colonial thinking/emotions/actions. Perhaps underlying these patterns is unconscious lack of faith^x in the self? This is the ground to start on. "I don't want to feel it. I don't want to learn; I choose not to learn because I don't know how to work with grief and sorrow. If I can work with grief and sorrow I can do this"^{xi}Pedro Silva ^{xii}Clint Carrol*

Clarity and Simplicity: The primary healing required at this site is for settler descendants. Victim descendants have been attending to their own education and recovery since 1864; they are not responsible for settler healing. Separate initiatives by settler descendants^{xiii} have occurred outside Boulder; Boulder is finally starting - THIS IS GOOD. FC site could be a catalyst for coalescence of these efforts and various educational and constructive-futures planning.

Distinction of First Nations as Founders: ANY initiative towards Indigenous people historically and presently connected to this land requires rooting in the foundational identity of Indigenous people as cultural founders in this region. First Nations people are not one in a list of parallel minority groups vise-à-vis dominant settler governance. As has been said since its publication, the beautiful OSMP Master Plan and City Charter need to be revised to incorporate this simple fact.

Land as Authority/Power Land comes first. As City website attests, the land Boulder claims was illegally genocidally appropriated from First Nations. The City does not have legal or moral jurisdiction over Boulder valley land. Seeing the land as one, humans

note the marks they make on her as human marks, and follow *her* directions, guided by Spirit.

FORMS ***study-liaise-formalize-record-document***

Dedication to honesty, transformation, new learning, new procedures

Time&Space of planning process:

Had attempts to launch community-wide education re. FC and local history in 2019 ignited, the timing of the survey release would have been relevant. Now, a good two years of deep, wide, transparent community dialogue should precede further decision-making. Therefore:

City FC website needs to be open for input 24-7. The quantity of people who know the history of the founding of Boulder, why and how they can be here now, the legacy of FC and SCM (Sand Creek massacre), must be expanded exponentially. This is a search into response-ability, not blame, calling for inner and collective space that can only unfurl with time.

Corrections of Past Actions

Charter rewrite: When what humans wrote down is well-meaning and also not quite right, humans, in their agency, rewrite. City charter shall name, center and embed the First Nations peoples of this area at time of contact as the founding peoples, recognizing linear order of occupier arrival.

Records correction: Records at State and other sites glorifying Gov. Evans shall be corrected.

Land Title Restoration^{xiv}. "Right relations" in any context rests on correction of past wrongs, i.e. justice, not 'just' smiles words and presents. Rather than collaboration on the FC site, FN people asked for some of their good land back. OSMP says return of good uncontaminated land is an OSMP priority. This can be done while giving Fort Chambers the long-wide-range planning it merits. This must include Indigenous People currently living locally and on reservation^{xv}.

Overlay Zones

As a way of 'land back', implementing Indigenous Peoples Overlay Zone proposal received re. potential regional application by Michelle Krezek Boulder County Nov. 2020, from Morey Bean, is a useful instrument. The Valmont Butte to Fort Chambers historical founding area should be an historic overlay zone.

Formal Designations: As well as a 'peace and power' meditation/reflection/brainstorming hub, FC as a National Heritage Area and an International Site of Conscience has been proposed. Given time, other ideas will arise.

<https://www.nps.gov/articles/national-heritage-areas-faqs.htm>.
<https://www.sitesofconscience.org>

GIFTS *make, offer*

- *time* for learning the truth of the past, its actions, beliefs, dynamics, world locus
- *time* for learning how to face our/one's own true agency/ability to deal with shame, grief, pain
- *time* for learning how to converse i.e. "turn with" others, to deepen, not shred, relation
- public history-sharing gatherings, zooms- major Media coverage - religious, educational institutions, groups etc.
- new text, film/video etc. resources. Or at least a compilation of existing resources.
- artwork ongoing for brainstorming site design
- artwork on the land if and where appropriate
- consider National Heritage Area designation?
- liaise with current military entities, families, folk
- and - and - and - and -- *please fill in here*

PLACES *design-implement*

Entire Site: This site beckons special attention: eg. a 4-pronged dedication to:
a) clear bold acknowledgement of historical founding of Boulder - as already present on City website. b) honest documentation of Fort Chambers and Sand Creek massacre, c) commemoration of participants and honoring of descendants, d) terrain for inner reflection-transformation and futures planning.

Hiking trail: NONE. Inappropriate due to the gravitas of the site in context of Boulder valley, state, USA, planet. Boulder abounds with hiking trails!

Queen Anne house: Suitable for neither private residency nor private-public hybrid function. Suitable for public displays re. history, socio-political dynamics, futures planning etc. What other options are there for this critical component? Small children and others could do activities or nap in the top floor.

Farmhouse - what plans exist for renovation/use of the farmhouse?

Agriculture: NO ROWS!! Rows symbolize separative linear colonial mindset and ways, and do not produce BEAUTY. A few sources to consider:

* Clint Carroll: <https://www.colorado.edu/ethnicstudies/people/core-faculty/clint-carroll>;

* Vena A'dae Romero-Briones, FNDC Longmont. A First Nations Perspective on Food First Nations Food systems, World Food Policy Center <https://wfpc.sanford.duke.edu/resources/a-first-nations-perspective-on-food-adae-romero-briones/>; <https://bioneers.org/decolonizing-regenerative-agriculture-indigenous-perspective/>; <https://www.firstnations.org/our-programs/nourishing-native-foods-health/>

* Jerome Osentowski <https://crmpi.org>;

* Enrique Salmon: <https://www.csueastbay.edu/directory/profiles/es/salmonenrique.html>.

* Kalani Quiocho: [Green America](https://www.greenamerica.org/native-growers-decolonize-regenerative-); <https://www.greenamerica.org/native-growers-decolonize-regenerative->



