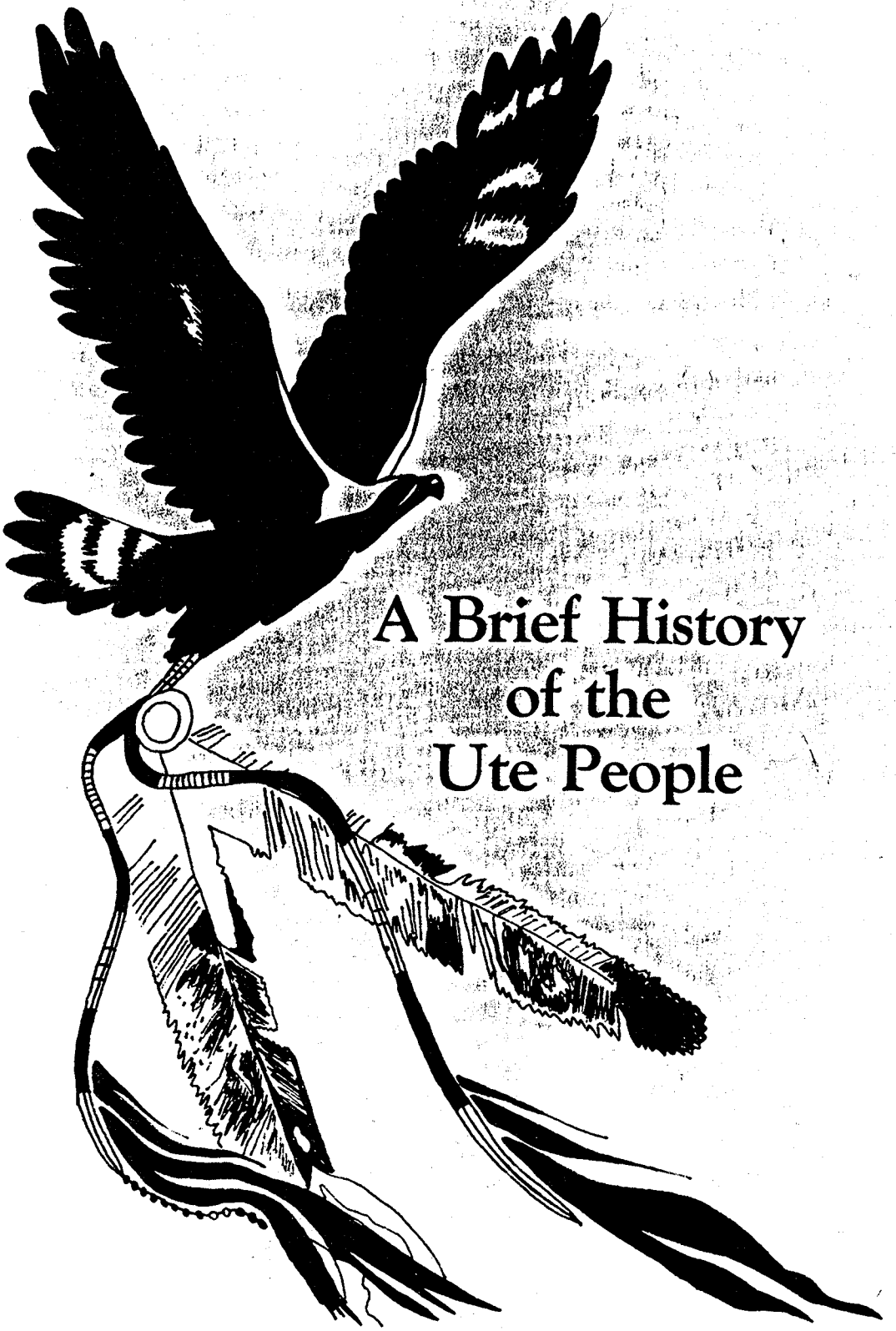


A Brief History of the Ute People

A Brief History of the Ute People

Published by the Uintah-Ouray Ute Tribe
Printed by the University of Utah Printing Service
Salt Lake City, Utah

No people's history can be conveyed in a scant thirty pages; this short over-view will give students only a brief introduction to the many facets of Ute culture and Ute history. Its four sections treat four central aspects of Ute life: the land, the use of resources, the structure of society, and the ways in which the people acquired and transmitted knowledge. Each section moves chronologically, from ancient legends to twentieth century documents. This history tries to use language and style which reflect Ute experiences and perspectives, to show students not only the events, but the attitudes which gave them meaning.

The workbook which follows the text contains exercises tailored to diverse aims. It includes problems and projects designed to strengthen basic skills: vocabulary; interpretation of charts, graphs, and maps; content retention; and mathematical problem-solving. Other exercises require the student to reorganize information, draw conclusions, and relate his reading to other contexts. Some ask students to work together to plan and execute larger projects. And finally, some questions will require both students and teachers to draw on the many people, archives, resources, places, and published works which expand the study of Ute history, including the geography packets, booklets, and other materials which are part of this general curriculum project.

The members of the Ute Indian Tribe Curriculum Development Committee and the project staff would like to express their appreciation to all who have contributed to this project. Special thanks go to the Tribal Business Committee, which endorsed the project; to the U.S. Office of Education, which provided financial support; to the American West Center, University of Utah, which provided technical assistance; to June Lyman, who reviewed the text for grade level; to the Tribal Education Committee, which supported the project; and to Hank LaRose, who drew the cover illustration. The greatest thanks, however, are extended to our elders and to our children, without whom this project would have been a meaningless task.

Ute Lands

Once the Ute people lived in a vast land. Their territory included approximately 225,000 square miles or 144,000,000 acres. This rich and varied homeland contained green mountain parks, rolling hills, jagged cliffs, smooth plateaus, forbidding deserts, and sheltered valleys. As Ute legends explained, the Creator had placed the people in this area and filled it with resources for them to use.

Each Ute group moved through its area in a regular pattern as the seasons changed. In the summer the people set up their tipis and brush homes in the higher elevations. This photograph shows a Ute tipi and a summer shade in the Uintah Basin at the turn of the century. (Photograph from the L.C. Thorne collection).

They spread throughout this land in family groups or bands. No single part of their territory could have supported all of them at once. Each group moved through its area in a regular pattern

as the seasons changed. In the winter the people lived in the more sheltered, temperate lowlands. As the snow melted, they moved to higher elevations to gather plants. During the hot summers, they moved to the high mountains where they could find abundant trout in the streams and plentiful game in the dense forests. When the weather grew colder, they returned to winter campsites in the plains, valleys, and deserts. Following this seasonal cycle, the people prospered.

From Wyoming to New Mexico, the Rocky Mountains marked the eastern boundary of Ute territory. Several Ute groups used this area. The *Yamparika* lived in the grassland valleys along the Yampa and White rivers in northwestern Colorado. The *Parianuche* lived further south, along the western slope of the Colorado Rockies between the Gunnison and Colorado rivers. The mountains of west-central Colorado sheltered the *Taviwach.*

The southern edge of Ute territory extended into Arizona and

Each group's land included a variety of resources. Pine, fir, aspen, and many kinds of berries and grasses grew in the mountains, foothills, and meadows. Fish filled mountain streams and lakes. Deer, antelope, and elk were abundant. (Photograph courtesy of the Ute Tribal Museum).

The warmer, drier lowlands contained different kinds of resources. Ground squirrels, rabbits, and other small animals lived among the rabbit brush, sagebrush, and grasses. (Photograph courtesy of the Ute Tribal Museum).

New Mexico. Three Ute groups shared this area. In the southeast, the *Moache* established camps near the Sangre de Cristo and Culebra mountains. The *Kapota* made their homes in the San Juan Mountains west of the *Moache.* The *Weeminuche* lived near the border of Utah and Colorado, in and around the Dolores River Valley.

Several groups lived in the area now known as Utah. The *Sheberetch,* who lived in the area near Moab, used the desert more than any other Ute group. The *Pah Vant* made their homes between the Sevier River and Sevier Lake along the western flank of the Pah Vant Mountains. The *San Pitch* lived in the San Pitch Valley near the town of Gunnison. The *Tumpanawach* established permanent camps in the Utah Lake region, one of Utah's most fertile areas. The *Cumumba* lived in the north along the Weber River. The *Uinta-ats* set up camps in the well-watered area between the Uintah and Duchesne rivers in Uintah Valley.

None of these boundaries were rigid. The bands shared hunting areas, traveled to each others' territories to trade, and met as often

as they could. When they obtained horses in the early seventeenth century, they expanded their territory. Mounted Ute people traveled from the high Rockies to the plains of eastern Colorado and western Kansas. When they returned to their mountain camps, they loaded their horses with buffalo meat, hides, and salt. With horses, they could travel further and more easily, use more land, gather in larger groups, and carry more supplies. This meant that the bands met more often, had more frequent contacts with other tribes, and adopted many new ways of life.

Spanish explorers had brought the horses which allowed these changes. The Ute people met some of the Spaniards who passed through their lands, including Dominguez and Escalante. As whites learned more about the area, trappers and traders came to find furs and skins. In 1829 the Old Spanish Trail crossed *Kapota, Weeminuche, Tumpanawach, Sheberetch,* and *Pah Vant* lands. Between the 1820s and the 1870s, a series of white explorers visited and described Ute lands. These men included Peter Skene Ogden, Captain B. L. E. Bonneville, Kit Carson, John C. Fremont, Captain Howard Stansbury, John W. Gunnison, and John Wesley Powell. Few of these white men remained in Ute territory, but others read their reports and decided to head west.

Unlike the trappers, traders, explorers, and surveyors, these travelers planned to establish permanent homes, farms, and towns. They wanted land. At first they by-passed Ute lands and settled further west. In 1847, however, Mormon settlers stopped in the Salt Lake Valley. The next year they sent groups south to establish colonies in the heart of *Tumpanawach* territory—the fertile Utah Valley. Ignoring the claims of the Ute people who already lived in these lands, the settlers began to build homes there.

As more and more farmers and ranchers took land in central Utah, they depleted the area's resources. They claimed choice Ute campsites, took over Ute trails, and forced the native people away from the streams and lakes. They cut down the trees, drove the game away, and allowed their stock to over-graze the pastures. Soon the Ute people reacted to this invasion by raiding the intruders' settlements and taking stock to replace the vanishing natural resources. Conflict grew, and in 1850 Mormon settlers attacked a *Tumpanawach* group led by Elk and Ope-Carry. Only thirteen

of the eighty Indians who fought in this battle survived. Three years later, the Mormons occupied a four-hundred-mile stretch along the Wasatch Mountains.

In 1853 the Ute people began another series of raids on these settlements. Wakara and his brother Arapeen led the raids successfully for ten months. The settlers, however, had more men, food, and supplies than the Utes. The outnumbered, isolated, and poorly supplied Ute group could not fight indefinitely. In May 1854 Wakara signed an agreement at Chicken Creek to end the Walker War.

At the same time, white settlers invaded Ute lands in New Mexico and Colorado. When the Mexican War ended in 1848, the United States government acquired jurisdiction over the area. Between 1851 and 1853, former Mexican citizens founded three towns in the San Luis Valley. The *Kapota* and *Moache,* who owned these lands, objected. They soon found their game driven off, their plants destroyed, and their lands occupied. Like their northwestern neighbors, they began to raid the settlements, but they could not match the settlers' abundant supplies and well-armed troops. In 1855 both bands signed peace treaties with the American government.

In 1859 white men discovered gold at Pikes Peak, in the midst of Ute hunting areas. The *Taviwach* and other Ute groups who used this land soon found it over-run with prospectors, miners, and traders. Settlers followed. These people pressured their government to remove the Utes from this rich land. In 1863 government officials brought some Colorado Ute people to Washington to negotiate a treaty. The *Weeminuche, Moache, Parianuche,* and *Yamparika* did not send representatives, and the *Kapotas* who attended refused to sign the agreement. Nonetheless, the officials negotiated with the *Taviwach* for all the land settled, claimed, and mined in Colorado. Five hundred soldiers gathered at the meeting; one Ute leader remarked that the President had "power to do what he wishes . . . ." So the *Taviwach* leaders signed the agreement, relinquishing lands they did not even occupy. According to the treaty, all of the Colorado Ute people were to move to a reservation in western Colorado.

Meanwhile, in Utah, members of the *Tumpanawach, Pah Vant, Parianuche,* and *Yamparika* bands held a council. They ob-

jected to white plans to remove them to a newly created reservation in the Uintah Valley in northeastern Utah. Led by Black Hawk, they intensified their raids on the Mormon communities in Summer 1863. This "Black Hawk War" cost the settlers over one million dollars, but its cost to the Utes was far greater. Black Hawk's men killed more than fifty Mormons and forced most to abandon their settlements. However, with their drained resources, the Ute people could not resist forever. Between 1865 and 1872, white soldiers killed more men than Black Hawk had originally organized. Gradually the Ute people moved to the new reservation. Some moved willingly, to comply with promises they had made in an 1865 treaty which was never ratified. Others went unwillingly, moving only because they could no longer support themselves in their homeland. Black Hawk agreed to stay on the reservation in 1867, and by 1869 Chief Tabby had led the main group of Utah Ute people there.

The Colorado Ute people also made one last, desperate protest. Like the Utah people, they had settled on a reservation, but they still traveled throughout their original lands to hunt and gather plants. At their reservation, the White River Agency, the promised supplies never arrived, crops failed, and the agents tried to impose a new and strange way of life on the Ute people. In 1879 the White River agent, Nathan Meeker, told them that they would have to plow their lands, shoot their beloved horses, and become farmers. This rash threat aggravated an already tense situation. Meeker asked for federal troops to control the Indians. Captain Jack, a Ute leader, watched Major Thornburgh lead the soldiers toward the agency. When the soldiers had come within forty-five miles of White River, an agency representative, the Ute leader Colorow, and other Utes met with Thornburgh. They asked the troops to camp in the area while they held a council.

However, the soldiers paid no attention to the request. The next day, Colorow warned Thornburgh that if they crossed reservation boundaries, the Indians would fight. Still the soldiers pushed ahead, into Red Canyon where the Ute men waited. There the battle began. The *Yamparika* (White River) group surrounded the soldiers. Some of them killed Meeker and other members of his staff. A week later, a detachment of soldiers relieved the besieged

whites. Meanwhile, the *Taviwach* (Uncompahgre) chief, Ouray, intervened to prevent further hostility. At his urging, the *Yamparikas* surrendered their prisoners and returned to the agency peacefully.

Throughout the state, settlers clamored for the removal of the Ute people. Although the Colorado Ute people had given up much of their land in treaties and agreements made in 1863, 1868, 1874, and 1878, they still controlled almost twelve million acres. The Meeker incident gave the settlers an excuse to seize this rich land. In 1880 officials brought a group of Colorado Ute leaders to Washington to sign an agreement giving up their lands. Although only twenty *Yamparikas* had organized the resistance, the entire band was sent to the Uintah Valley Reservation. Even the *Taviwach*, who had not fought in the battle and had helped restore the peace, were deprived of their lands and sent to Utah. When soldiers marched these people away from their homes, eager whites claimed their lands immediately.

Thus, through a series of agreements, treaties, and outright thefts, the settlers carved up Ute lands. In place of their rich, 144-million-acre homeland, Ute people were confined on a 2-million-acre reservation so bleak and arid that the Mormons had rejected it as unfit for settlement. In 1881 the 650 *Yamparikas* arrived to share this land with the Utah residents. The following year, 1,360 *Taviwach* were assigned a new reservation which stretched from the valleys of the White, Green, and Duchesne rivers to the Utah-Colorado border. Both reservations were largely barren and waste. However, white settlers trespassed on even this poor fragment of Ute lands.

In 1887 Congress passed the Dawes or Allotment Act, which was designed to encourage Indians to abandon their traditional lives and become farmers. This act allowed the government to survey Indian reservations, divide the land into 160-acre parcels, and distribute those plots to individual Indians. Any reservation land not allotted to individual Indians could then be opened to white settlers. Although the Utes strenuously opposed allotments, they had no voice in the decision. In 1898, before officials had even completed the preliminary survey, whites rushed to the Uintah and Ouray Reservation. Indian agents assigned land to the Ute people

hastily. Most of the land allotted to Uncompahgre people came from Uintah and White River territory. In addition, the Uncompahgres received plots as large as 160 acres, while the Uintahs and White Rivers were given widely scattered plots no larger than 80 acres. This unequal and unfair application of the already unpopular policy created friction among the Ute groups. Eventually Congress investigated the controversial allotments. However, those present at the hearing all opposed Ute interests, and Congress moved quickly to complete the allotments. By 1905 homesteaders, miners, and ranchers had taken over 1,000,000 acres of Ute land; the Ute people retained title to only 360,000 acres. In the following years, the Ute people lost another 111,000 acres to irrigation projects and settlement.

In less than a hundred years, the Ute people had lost the bulk of their lands and resources. What land they had left was so poor that experienced white farmers abandoned it as worthless. However, agents still urged the Ute people to farm these lands. The people had received almost nothing for the loss of their most valuable resources; the goods and supplies promised in the treaties rarely arrived.

Finally the government offered belated compensation for Ute lands. The United States Indian Court of Claims, established in 1946, allowed Indian tribes to present claims for lands taken from them illegally. The Ute people were the first to receive a settlement. The court awarded them thirty-two million dollars for their lands and resources. About half of this money went to Uintah and Ouray residents. With this settlement the government recognized that those who had taken and sold Ute lands had neither legal nor moral right to do so.

However, this compensation could not restore Ute lands and resources, and it offered only partial solutions to the problems that white intruders had created. Since the Ute way of life centered around the land, the loss of that land disrupted every aspect of the people's lives.

Ute Economy: The Use of Resources

Once, a Ute legend relates, the earth's surface had no varia tions. Then the Creator shot an arrow toward a target. The arrow glanced off the target and plowed across the face of the earth, cut ting deep gorges and gentle valleys, piling up steep mountains and jagged rocks. The people spread throughout this diverse land, each nation choosing a congenial home. Gradually the Ute people learned to use the resources of their land.

The abundant land provided many things. Trout swam in clear mountain streams. Wild game filled the uplands, and buffalo thundered over the plains. In the valleys, chokecherries, wild raspberries, pinyon trees, and hundreds of other plants grew. Al though the lands were rich and the Ute people relatively few, the people had to use these resources skillfully and carefully. They had to know when and where the nuts would ripen or the fish would spawn. To return to an area, they had to be able to read the stars and the changing features of the land. They had to prepare plants fish, and game so that these foods would keep throughout the winter, until new plants and animals appeared. They knew that if they abused nature's bounty, these materials would grow scarce Even in times of plenty, they took care not to waste their resources

The Ute way of life depended on accurate knowledge and care ful use of the land's resources. However, the white trappers, traders and settlers who arrived in the eighteenth and nineteenth centuries brought a foreign concept of land use. They believed that any man who was strong enough to take and hold the land could own it Anyone quick enough to exploit the resources, they thought, had the right to do so. They wanted not only what they needed for their own use; they also took resources to sell. To them, the abundant resources seemed inexhaustable and removable. They shot animals for sport or target practice. They allowed their stock to graze until an area was barren. They cut down the trees and cleared the land they plowed it and fenced it and set up farms. They sold the minerals, fur, and timber.

Unfortunately these strangers brought hardship to the Ute people, who depended upon the land. As the number of people in the area increased rapidly, the strain on the land grew ever greater. Trappers seeking fur and skins, farmers planting crops, miners extracting gold and silver, and ranchers feeding large herds of stock all whittled away the resources the Ute people had used. Soon the game was gone, the plants destroyed, the water polluted. At the same time, the settlements took more and more Ute land. This forced the Ute people to live on drastically reduced lands and resources.

Trade was the other aspect of the original Ute economy. The people gathered, made, and used many goods and materials. Since each area within Ute territory contained different resources, the people exchanged these items with other bands and tribes. Those nearest the plains had access to abundant buffalo, while those near lakes and rivers caught many fish. Other areas had salt deposits, pinyon groves, or plentiful small game. The bands met frequently to trade items they had in abundance for those they lacked. Ute traders also visited other tribes, including the Navajo and Pueblo peoples to the south. There they exchanged hides and pitch for woven blankets or cultivated plants like corn, beans, and squash. They learned to cook the new foods and brought home seeds to plant.

At first the foreign traders did not disrupt this part of the Ute economic system. Instead, the Spaniards extended the existing trade relations. The Utes traveled to Spanish trade fairs in Taos each year. Southern Ute representatives and Spanish officials met to establish trade regulations in 1752. Spaniards also came to Ute territory to trade. Although it involved different goods, this trade followed familiar patterns. The Ute people exchanged hides, furs, and captives for Spanish goods. In this way, the Ute people acquired some iron utensils, knives, guns, and, most important, horses.

At the same time, traders from other countries also ventured into Ute lands. Trappers like Ashley, Robidoux, Chouteau, DeMun, Becknell, Bridger, Ogden, and Provost came to find beaver, otter, and other skins. Each summer between 1825 and 1840, these trappers held a rendezvous within Ute land. The Utes came to exchange pelts and skins for weapons, ammunition, tools, and other

goods. In the 1830s the trappers established four forts in Utah t handle the extensive Ute trade: Fort Kit Carson (near Ouray Fort Uncompahgre (near the junction of the Gunnison and U compahgre rivers), Fort Robidoux or Fort Uintah (northwest Ouray), and Fort Davy Crockett (on the Green River). Five for east of the Rockies in Colorado were also within Ute territory. Th mountains and streams of northern Utah and western Colora provided a rich source of furs for the trappers. Ute traders foun ready markets for horses, slaves, and other goods. Wakara, *Tumpanawach* leader and trader, became so powerful that h exacted tribute from the caravans which passed over the O Spanish Trail through Ute lands.

However, this period of prosperity was short-lived. In the 184 demand for furs declined in the east, prices fell, and the trappe began to leave. Suddenly the Ute people lost their markets an their bargaining power. Between the time when the Spaniards a rived and the time when the trappers left, Ute-white trade relation had generally been peaceful, profitable, and mutually benefici Each side had something to offer the other; the intruders expande the existing Ute trade systems without disrupting Ute economy.

The settlers who followed the trappers to Ute lands, howeve brought a different economic system. The Utes soon found th they had little place in that system. The farmers and ranche wanted land, water, timber, and minerals, but they did not inter to trade for them. Instead they simply took the resources. This di rupted Ute economy in several ways. First, the people had few resources for food, clothing, and shelter. As a result, they had le to trade with other peoples. Equally important, the settlers denie the Ute people a place in their economic system.

The farmers brought an economy based on land ownershi agriculture, and money. As a result, their trade relations with th Utes were one-sided. The settlers took the land without compens tion, leaving the native people without resources. At the same tim they offered no alternative. The Ute people did not want to b farmers; if they had, they lacked the tools, training, and resourc to farm. Shut out of the dominant economic system, they struggle to preserve their own.

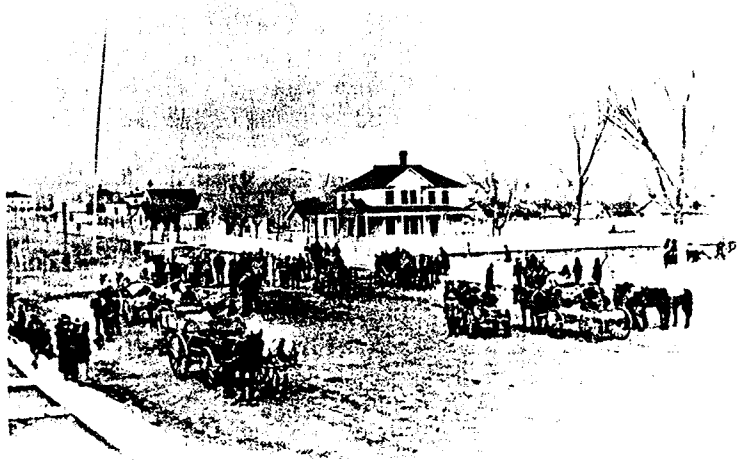
Soon it became evident that that was not possible. Anoth

means of subsistence had to replace the destroyed Ute economy. Government agents, Mormon leaders, and other settlers encouraged the Indians to become farmers. In both Colorado and Utah, officials began to provide supplies and rations to replace the vanishing game, plants, and fish. The treaty negotiated in Utah in 1865, and those made in Colorado in 1863, 1868, and 1880, promised tools, training, stock, and support to the Ute people. Unfortunately the promised

Ute economy, like other aspects of Ute life, was based on the land and the family. The people knew the land well and used it carefully, so that they did not deplete its fragile resources. This photograph, taken in 1874 in the Uintah Valley, shows the home of Sai-ar, a member of the Uinta-ats group. (Photograph by J. K. Hillers, from the Peabody Museum, Harvard University).

food and equipment often failed to arrive or came too late. Inefficient agents, governmental confusion, and unscrupulous traders compounded the problems. Even the most dedicated and capable agents, like Critchlow in Utah and Curtis in Colorado, faced insurmountable problems. With inadequate supplies and few assistants, they were expected to teach people who considered farming demeaning to raise crops on barren land. Crop failures, insects, and bad weather also hampered their efforts.

When the *Yamparikas* and the *Taviwach* reached the Uintah and Ouray reservations in 1881 and 1882, the problem grew critical. This land, which had not produced enough food for the Utah Utes, now had to supply the Colorado people as well. The first agent at the new Ouray Reservation reported that the land could not be farmed without irrigation. He added that it would be almost impossible to divert water from either the Green or the White River. Succeeding agents echoed those bleak reports. Some Ute people, like



When white settlers disrupted the traditional Ute economy, the Ute people had to find new means of subsistence. Hunting, fishing, gathering, and trading could no longer support the Ute people, who began to depend on government rations. This photograph shows ration day at Whiterocks in 191. Several important buildings stood on the plaza: the Indian Boarding School (far left), the agent's house (center), and the doctor's house (far right). (Photograph by Walter S. Marimon, from Ralph W. Lloyd).

Colorow, tried to hunt and gather foods as they traditionally had. When Colorow's group returned to the northwestern Colorado mountains in 1887, however, ranchers accused them of poaching and attacked them. Ten years later, another posse attacked a peaceful Ute group camped on the Snake River in Colorado. Neither the traditional methods nor the modern ones provided subsistence for the Ute people.

The allotment system, designed to make individual Indians small landowners and successful farmers, failed miserably. When the reservation was opened to settlers in 1905, the Ute people were left with small parcels of land. Trained agency personnel had not been able to farm these lands profitably. White farmers and ranchers who took the best of these lands often went bankrupt. However, the individual Utes were expected to succeed without money, tools, equipment, or organization. Between 1906 and 1908, despite Ute objections, the government built irrigation canals with Indian funds. These canals benefited non-Indian farmers, not Ute people. In 1909 the Strawberry Reservoir project used the right of "eminent domain" to take fifty-six thousand acres of Ute land. During this time, many Ute people began to sell or lease their lands to obtain some small income. Many had to sell their treasured horses because they could no longer maintain them. Most of the people had to rely on federal programs for subsistence.

Today, as more Ute people acquire the education, capital, and resources that they need to develop their own economy, that situation is changing. Unemployment remains high, since the people must compete for the few jobs available in small neighboring communities. Small farming and ranching operations have grown less and less profitable, and many reservation residents must depend on income from mineral leases and legal settlements. However, federal agencies have begun to work in cooperation with the Ute people to plan projects which will provide employment and income while developing tribal resources. The tribe owns lands rich in minerals: gas, oil, coal, and oil shale. The people have water rights, hunting and fishing rights, timber, and range land. Their beautiful land attracts tourists. For the first time in a century, the Ute people have the opportunity to regain a place in the economic system and the power to decide for themselves how they will use their resources.

Ute Social Structure

The family has always been the center of Ute society. As conditions changed within their lands, and as outsiders introduced new materials, the people developed broader organizational patterns but the family remained the basic unit. Ute legends, which describ a long-past time when animals spoke and acted like people, often refer to family life.

The Ute family included grandparents, aunts and uncles, and cousins, as well as parents and children. Within this group each member had specific responsibilities. The oldest members shared their wisdom and experience, advising and teaching the others. Younger adults provided for the group's physical needs—food, clothing, and shelter. Women gathered plants and prepared food, made and repaired clothing, cared for young children, and supervised the campsites. Men caught fish and shot or trapped game, made most of the tools and weapons, and defended the group from attackers. All family members joined in many activities. They worked together to erect a tipi or build a brush home. The whole family cared for, taught, and amused young children. Often they gathered to play games, relax, and listen to stories.

These family groups had no official leaders. Family members respected the decisions and advice of the older people, who had more experience. When several groups joined together, individuals followed the judgment of men they respected. Someone with a special skill would lead a particular activity, like an antelope drive or rabbit hunt. Others had special powers to cure illness or knowledge to lead a religious ceremony or talent to sing songs and tell stories. Some displayed prowess in hunting; others defended the people well in time of war.

Before they acquired horses, the Ute people met occasionally to trade and hunt. Each spring they gathered near Utah Lake to celebrate the Bear Dance. Young people often courted and married members of other bands. The horse allowed the people to meet each other more often. Mounted, the Ute people could travel in larger groups

Despite many changes, the family has remained the center of Ute life. The young learn the legends, ways, and beliefs of the people from the older members of the family. In this way, Ute wisdom passes from one generation to the next. This photograph, taken about 1900, shows Little Jim and his grandson. (Photograph by Leo Thorne, from the L.C. Thorne collection).

At the same time, many of the groups began to choose more permanent leaders. However, those leaders still depended on the people's support; their authority vanished the moment that their followers left them.

Everyone had a place in the Ute family. Throughout his life, each person received the care that he needed. In return, he shared his knowledge, talents and possessions with others. Young girls, like the child in this 1910 photograph, learned from their sisters, cousins, mothers, aunts, and grandmothers. Later, when they became adults, they taught the children and cared for the sick and helpless. (Photograph from the Tiny Wilkins collection).

The Ute people who set up more permanent villages also developed a more extensive government. In areas like Utah Lake, the lower Sevier River, the San Pete Valley, and the Colorado mountain parks, abundant resources allowed the people to settle in one area. Instead of traveling in a wide circle throughout their territory, they gathered food from locations near their camps. Often the villages had a leader who told the people where they could find food, urged them to cooperate, and recommended moving the camp or sending out an expedition when necessary.

White settlers threatened this structure in two ways. They made massive changes in the environment, which in turn disrupted the foundations of Ute society. By depriving the Ute bands of their lands and resources and then relocating them on small, barren reservations, the settlers destroyed the orderly cycle of Ute activities and created conflicts among the Ute groups. They introduced diseases to which the Ute people had no resistance.

Within a few years, disease, hunger, violence, and exposure reduced the Ute population drastically. In Utah it fell from 4,500 in 1859 to 800 in 1879. In Colorado the Uncompahgre and White River population dropped from 3,800 in 1872 to 2,025 in 1880. By 1910 the total population on the Uintah-Ouray Reservation had fallen to 1,180. Some groups, like the *Sheberetch,* lost so many members that they disappeared entirely. Whites gave the groups the names of the agencies which served them, eliminating the original band distinctions: the *Pah Vant, Tumpanawach, Cumumba,* and *Uinta-ats* at the Uintah Valley agency became known as the Uintah band; the *Parianuche* and *Yamparika* were named the White River band; and the *Taviwach* were called Uncompahgre. All of these changes weakened the family and social structure that the Ute people had developed. Most of these changes, which occurred before the groups were confined on the Uintah reservation, were by-products of the settlers' actions.

On the reservation, however, white officials made conscious, deliberate attempts to eradicate Ute ways. Government policy imposed a new and arbitrary organization on the Indian people. The men who enforced this policy, though often well-meaning, rarely considered the beliefs, traditions, and wishes of the native people. Instead, they tried to make the Ute people into successful white men.

First, they hoped to make the Indians farmers, who would acquire the money and possessions valued in white society. They encouraged the people to build permanent homes of wood or brick, to compete for success, and to adopt white clothing, attitudes, and religions. All of these things contradicted traditional Ute values. To many Utes, farming was a demeaning occupation, staying in one place led to disaster, and keeping possessions that could not be easily discarded or moved was impractical. The youngest children learned to share whatever they had, whether or not they had a surplus.

Enthusiastic white officials, hoping to speed this transformation, caused serious disruptions in Ute society. They found it too difficult to deal with respected Ute leaders, so they chose other Ute people, usually those who spoke English or Spanish, to represent the bands. These appointed "chiefs" received presents, salaries, houses, trips to Washington, and much attention from the agents, commissioners, and investigators. In exchange, they often signed treaties, made agreements, and gave up land—without any authority from the Ute people. Just as white settlers by-passed the Ute economy, government officials ignored the true leadership when it was convenient to do so. Many Ute leaders, both appointed and traditional, traveled to Washington to appeal for justice. However, the delegations who met with officials in 1863, 1868, 1872, 1881, 1886, 1898, and 1905 all returned home with empty promises, trinkets, and no tangible results. Instead of dealing openly with Ute leaders, the government treated them to displays of military force, technological development, and ceremonial pomp.

On the reservations, teachers and missionaries tried to persuade, force, and induce the Ute people to abandon their traditional beliefs. By concentrating their efforts on the children, they threatened the continuity and stability of Ute society. The allotment process was to be the most serious, organized assault on the traditional Ute social structure. Proponents hoped that, as individual farmers with small plots of land, the Indians would act and think like white homesteaders.

Not surprisingly, many Ute people opposed these attempts strongly and consistently. They refused to send their children to the schools, fought against the allotments, and remained unwilling to farm, dig irrigation ditches, and plow their lands. Many, like Colo

row's group, maintained a traditional life, traveling to ancient hunting and gathering areas. In 1906 almost four hundred White River people traveled to South Dakota, hoping to form an alliance with the Sioux and other northern tribes. Red Cap led the people to the Cheyenne River Reservation, accompanied by an escort of nervous federal troops. There they realized that the alliance was not possible and that they could not muster enough force to put pressure on the government. Two years later they returned to Utah, where disease, hunger, and diminished resources all contributed to tribal disintegration. They faced continual conflicts over land and water, attempts to suppress native religions, prejudice, and virtually no prospect of employment.

Finally a federal program offered them the opportunity to rebuild their own society. The Wheeler-Howard or Indian Reorganization Act passed in 1934 gave Indian tribes limited authority over their own affairs. The plan had a number of drawbacks. Like previous attempts, it followed patterns established in white, not Indian, traditions. It called for a democratic government made up of elected officials, not a council of respected men. Too often the final decisions required approval from the Bureau of Indian Affairs or federal officials. However, the act halted allotments, offered some recognition to native traditions, gave the Ute people an opportunity to control their own affairs, and provided a legal foundation for tribal self-government.

Ute Knowledge and Education

Throughout the years, the older people, the wisest members Ute society, taught each new generation the ways of their people. Tl Ute bands shared a land, a way of living, and a way of looking at tl world around them. This united them, made them one people.

Like other cultures, the Utes accumulated a vast body of inform tion and data about the physical universe. They learned which plar could be made into medicines to cure a cold or soothe a burn. O serving the sun, moon, and stars, they could judge the time of da calculate their location, and predict the changing seasons. With their 225,000-square-mile area, they could find the exact spot whe pinyon nuts ripened and arrive there at just the right time to harve them. They learned to design portable homes which were warm ar well-ventilated. They could make secure, comfortable dwellin from scanty desert resources. They distinguished between edible ar poisonous plants, and they knew many ways to prepare foods f winter storage. Using intricate traps made from rocks, twigs, ar stones, they caught birds and small animals. They wove fine-me baskets to winnow grain, containers to transport food, and traps catch fish. They transformed hides and skins into warm robes ar blankets.

As children grew, their relatives taught them how to perfo these tasks. Mothers and grandmothers showed young girls how gather plants, tan hides, and make baskets. Fathers and grandfath taught young boys to catch fish, track animals, make arrowhea and navigate through the territory. The children acquired these sk gradually. First they observed the things of nature and watched th relatives work. Then, coached by their elders, they began with simp tasks. A young boy might learn to hunt by catching jackrabbi later he would pursue larger game. A young girl did chores arou the camp; as a woman, she might be responsible for a campsite

But the elders passed on far more than facts and skills. Listeni to the legends, the children learned to respect the people's valu They heard about the boy who forgot his father's instructions a

was killed by enemy warriors. They learned that Skunk grew to smell so bad because he refused to settle a dispute with Chipmunk. Watching those around them, they learned to show respect for their elders by waiting to speak until an older person addressed them. They learned that everything on earth had a purpose, and everyone had a place in life. They learned to share what they had with others, but to respect anyone else's personal possessions. They discovered that an open door invited anyone to come in, but that visitors had to stand politely before a closed door, announce themselves, and wait for an invitation to enter. Their elders rarely punished them. Instead, children learned by watching, listening, and doing.

Religious belief formed the core of Ute wisdom. The elders told the children that Senawahv, the Creator, had made their land, filled it with plants and animals, and placed them in it. The earth was the center of creation; the sun, moon, and stars traveled around it. Each day when the morning star rose, it told all living things that the light of the Great Spirit would soon arrive. All living things awoke to greet this light.

Although the world was abundant and beautiful, evil forces threatened it. They could cause illness, accidents, harsh weather, scarcity, and death. Some people received special powers to control the evil forces. However, power was not given to an individual for his own selfish use. Those who had been gifted had a responsibility to use their knowledge and ability for the good of the community. Once, as the legends tell, a young hunter had a vision. Following that vision, he went to the mountains. There he met a bear coming out of hibernation. The bear told this young man how to perform the Bear Dance and assured him that if he followed the instructions, Ute hunters would always enjoy success. Each spring the people met to perform this dance for the tribe's well-being. The most valuable knowledge and experience was that which benefited the community and preserved the environment. As the people listened to the legends around a campfire on a long winter evening, the children came to understand their relation to the universe, as well as the specific tasks they might perform.

The white men brought strange clothing, foods, machines, tools, customs, and attitudes. They spoke a different language and behaved according to other standards. They stored their greatest wisdom, not

in the minds of their oldest people, but in written records. These me wanted the Ute people to adopt every aspect of their culture. Th Ute people quickly learned to use tools which gave them greate flexibility. Horses, knives, guns, and iron pots allowed them to pe form their tasks more easily, meet each other more often, and gathe store, and transport more food. Ute women welcomed decorativ beads and cloth which they could use to make festive clothing. The could integrate all of these things into their own belief structure.

However, the white men wanted to replace Ute beliefs as wel Escalante, like other religious men who entered Ute lands, hoped t convert the people to his religion. Since he considered animal name "demeaning," he renamed all the Ute people he met. Mormons an other Christians who followed him also dismissed Ute wisdom a "superstition" and tried to convert the Ute people. Settlers as well a missionaries planned to change Ute life. They wanted the people t farm, speak the English language, live in wood or brick houses, an wear European-style clothing. Few of these people tried to learn th Ute language, follow Ute customs, or understand Ute beliefs. Th native people, who accepted new tools willingly, refused to exchang their values and ways of life for those of the white settlers.

However, when the settlers confined the people to reservation they established agencies to teach the Indians to live as they did. Th unratified Utah treaty of 1865 committed the government to pro vide schools and teachers for the Utes. In the early reservation year the rapid turnover of agents, the critical shortages of supplies, an the desperate conditions of reservation life prevented the establish ment of schools. Few Ute children attended the unsuccessful da schools begun in 1874, 1875, 1880, and 1881. Colorado reservatio schools fared no better. In the late nineteenth century, officials bui the first boarding schools on the reservation. The Uintah or Whit rocks boarding school began in 1885, with additions in 1890 an 1891. In 1890 the Ouray boarding school opened at Leland (Ran lett). The Utes were not eager to send their children to schools whic taught them to discard their own culture, values, and language. N did they want to send their children off the reservation to schoo as distant as Virginia or Pennsylvania.

The experience of children who did attend government schoo did not encourage parents. Often the students died from diseases lik

Ute children who attended government boarding schools, like the Whiterocks school shown in this 1912 photograph, found an environment very different from the warm family atmosphere that they had known. To succeed in these schools, the children had to reject their own language, backgrounds, and beliefs. (Photograph from Ralph W. Lloyd).

measles and small pox to which they had no resistance. Many died from loneliness, mistreatment, and homesickness, as well as disease. Instead of the warm family atmosphere they had known, pupils found rigid military discipline. To succeed in these schools, Ute children had to reject their own backgrounds and beliefs. They had to listen while teachers labeled their heritage "savage" and "uncivilized." Even those who mastered the foreign concepts often found that white society had no place for them. At best, their education trained them only in manual skills and vocations.

Although Ute children did not want to attend the schools, and most parents were unwilling to send them, government workers found ways to enroll them. Often they bribed or blackmailed parents. They even kidnapped children. They threatened to take away the peoples' rations if they refused to send their children to the schools.

This kind of education offered the Ute people little help in coping with the massive changes imposed on their way of life. Instead,

it contributed to the disorientation they faced. Belatedly, governme
policy has begun to recognize the value of traditional Ute wisd
and has tried to integrate something of that wisdom into forn
education. As confidence in the inevitable progress of the wh
society has ebbed, educators have grown more willing to explore i
answers proposed by other cultures. Seeing once-clear streams gr
clogged and polluted, watching erosion destroy over-grazed la
and realizing that once-abundant game has all but vanished, ma
people have started to seek other solutions. Looking more clos
at their own past, they have begun to hear the words of Ute eld
At the same time, the Ute people recognize that they can use i
written records, the scientific discoveries, and the tools of technol
to restore their own society and values. As it begins the task of
building, a new generation draws upon both the wisdom of the p
and the tools of the present.

Ute Life: Changes and Continuity

Two hundred years have passed since the first white men entered Ute lands. In that short time, the Ute people have experienced massive and devastating changes. In the eighteenth century, they were a powerful, independent people with ample resources. Today they retain only a fraction of those resources. The intruders destroyed a flourishing economic system. The Ute people have only partially gained the opportunity to participate as equals in the country's economic system. Government policy tried to eradicate their beliefs, traditions, and ways of life, without substituting adequate resources, tools, or values. However, despite these losses, and despite the many hardships they faced, the Ute people have preserved those things which make them a people. And they have never forgotten that the Creator said of them, "This small tribe of people will be very brave. They will be called Ute, and they will never be defeated."

Important Dates in Ute History

1600-40	Ute people acquire horses.
1776	Escalante-Dominguez expedition travels through U lands.
1820-70	Various explorers pass through Ute territory.
1824-44	Trappers seek fur and trade in Ute lands.
1830	The Old Spanish Trail crosses *Kapota, Weeminuch Tumpanawach, Sheberetch,* and *Pah Vant* territory.
1837	Antoine Robidoux establishes Fort Robidoux in t Uintah Basin.
1844	Ute people burn Fort Robidoux as fur market declin and trappers leave the area.
1847	Mormon settlers reach Salt Lake Valley.
1848	The Treaty of Guadalupe Hidalgo ends the Mexic War and enlarges U.S. territory to include all Ute lan
1849	Agent Calhoun negotiates a treaty with Ute peopl Abiquiu, New Mexico.
1850	Mormon militia attacks a Ute group near Fort Utah "chastize" the Indians for raids on white settlements.
1851-53	Whites found three towns in the San Luis Valley ar
1853-54	Wakara (Walker) leads the Utah Utes in a series raids on white settlements known as the Walker W
1854	Wakara signs an agreement with Brigham Young Chicken Creek, ending the Walker War.
1855	*Kapota* and *Moache* sign peace treaties (never ratifie
1856	Indian Agent Garland Hurt establishes Indian farms Corn Creek, Twelve Mile Creek, and Spanish Fork.

1858 Federal troops arrive in Utah to resolve rising tensions between Mormons and the United States government. Indian Agent Jacob Forney accompanies the troops.

1859 Miners discover gold at Pikes Peak.

1861 President Lincoln sets Uintah Valley land aside as a Ute reservation.

1863 *Tumpanawach, Pah Vant, Parianuche,* and *Yamparika* Utes meet in central Utah. Black Hawk leads a series of raids known as the Black Hawk War.

After skirmishes between *Taviwach* and white prospectors in Middle Park, government officials try to make treaties with the Colorado Utes. The *Taviwach* alone sign a treaty relinquishing Colorado territory and mineral rights (ratified March 25, 1864).

1864 Act of Congress, May 5, sets aside Uintah Valley Reservation, as proposed in 1861.

1865 Sixteen Utah Ute leaders sign a treaty at Spanish Fork, relinquishing all Utah land except the Uintah Valley (never ratified).

1866 Indians fight the militia at Gravelly Ford.

Circleville residents arrest and kill all the adult Utes at a nearby camp.

1867 Black Hawk settles on the Uintah Reservation, many Utah Utes move there, and raids on white settlements decline.

1868 A treaty establishes two agencies for the Colorado Ute people, one at White River and another at Rio de los Pinos (ratified July 25, 1868).

1869 Chief Tabby leads a large Utah Ute group to the Uintah Reservation.

1873 The Brunot Agreement deprives the Ute people of San Juan Mountain land and gold deposits (ratified April 29, 1874).

Government officials appoint Ouray as "head chief of the Ute people."

1879 Indians at the White River agency clash with Agent Nathan Meeker and federal troops.

1880 As a result of the Meeker incident, officials force the Colorado Utes to sign an agreement which removes the *Yamparika* and *Taviwach* people to Utah (ratified June 15, 1880).

1881 *Yamparika* (White River) Utes remove to Uintah Reservation.

1882 Government assigns the *Taviwach* (Uncompahgre) to the newly-formed Uncompahgre Reservation.

1885 Uintah or Whiterocks Boarding School opens.
Miners discover gilsonite on Ute lands.

1886 Uintah and Ouray agencies consolidate.

1887 President Cleveland sets aside a military reservation for Fort Duchesne near the agency on the Uintah Reservation.

Congress passes the Dawes or Allotment Act.

Colorow leads a Ute group back to the northwestern Colorado mountains.

1888 Act provides for survey and allotments on the Uintah Reservation.

1890 Ouray Boarding School opens at Leland (Randlett).

1897 The Uncompahgres receive allotments on Uncompahgre Reservation (83) and on Uintah and White River land (232).

Posse attacks Utes camped on the Snake River in Colorado.

1898 Uintah and White River Utes sell land to Uncompahgre Utes.

Allotments made on the Uintah Reservation as white settlers rush to the area.

1902	Congressional hearing considers Uintah Reservation allotments.
1905	Despite Ute objections, officials complete allotments and open the reservation to settlers.
	President Roosevelt sets aside over one million acres for the Uintah National Forest.
1906	Uintah Irrigation Project begins.
	Led by Red Cap, almost four hundred White River Utes travel to South Dakota, escorted by federal troops.
1908	Ute group returns from South Dakota.
1909	By "right of eminent domain," the Strawberry Valley Reclamation Project appropriates 56,000 acres of Ute land.
1924	Indian Citizenship Act passes.
1937-38	Ute people establish a tribal business committee under the provisions of the Indian Reorganization Act.
1939	Colorado and Utah Ute tribes initiate claims against the government.
1939-45	Additional lands acquired.
1947	The Utes win claims settlement for lands and resources taken illegally in Colorado and Utah.
1948	Hill Creek Extension added to Uintah and Ouray Reservation.
1951	The Utes receive claims settlement.

Workbook

Fill in the Blanks

Use these words to complete the sentences.

Then use each of the words in a sentence of your own.

disorientation	flourishing	isolated
demeaning	enrolled	festive
gorges	eradicate	depleted
ventured	pelts	negotiated
belated	posse	resisted

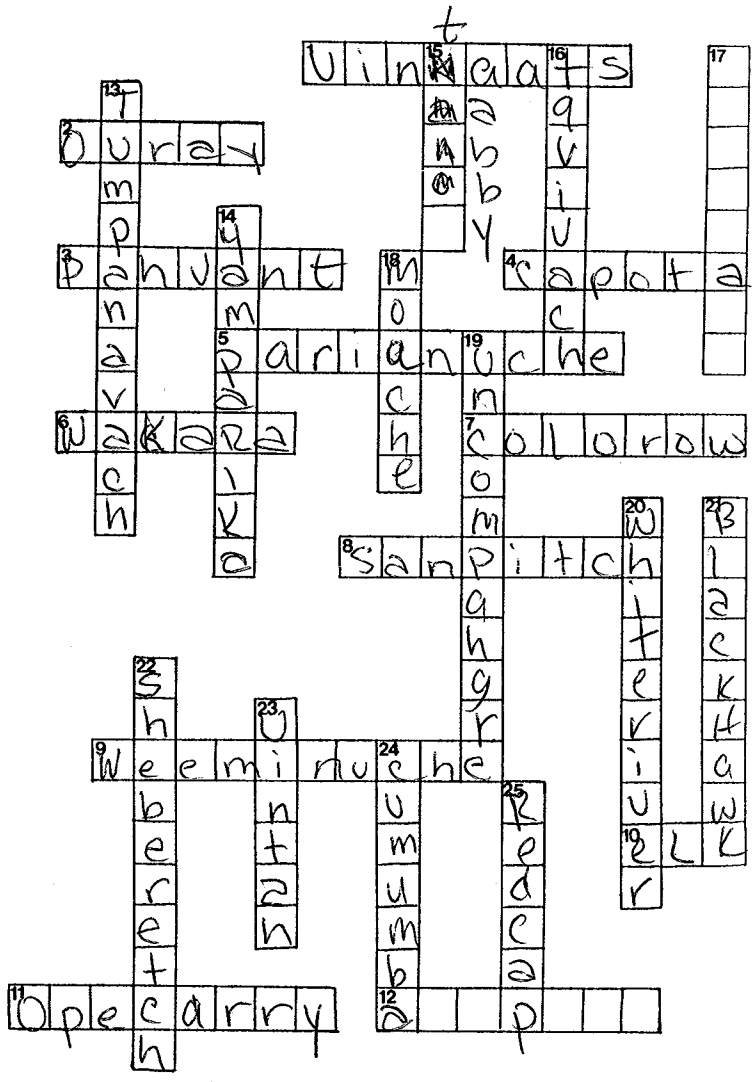
1. The settlers exhausted or _____ the area's resource
2. The _____ warriors could not contact other Ut groups.
3. Many years after the land was taken, the government offere _____ recognition of Ute rights.
4. Few children _____ at the reservation schools.
5. For many Utes, farming was a _____occupation.
6. On _____ occasions, Ute people wore fancy beade clothing.
7. The massive changes brought _____ to the Ut people, who found that many of their traditional ways of lif were no longer possible.
8. Many whites tried to _____ Ute beliefs and tradition
9. The Utes _____ a number of treaties which Congres never ratified.
10. Their land had jagged cliffs and deep _____
11. A _____ attacked a Ute group in northwestern Col rado in 1897.

12. In the trapper era, the Utes had a _____ trade; they exchanged _____ for knives, guns, ammunition, and utensils.

13. Traders from many countries _____ into Ute lands.

14. The White River Utes _____ when white soldiers crossed reservation boundaries.

UTE BANDS AND LEADERS: A CROSSWORD PUZZLE



Ute Bands and Leaders: A Crossword Puzzle

ACROSS

1. Band which lived in northern Utah, between the Uintah and Duchesne rivers
2. Ute leader who helped stop the fighting at the White River agency in 1879
3. Band which lived between the Sevier River and Sevier Lake (two words)
4. Band which lived in the southern part of Ute land, in the San Juan Mountains
5. Band which lived in Colorado, along the western slope of the Rockies between the Gunnison and Colorado rivers
6. Ute leader who led the resistance to white settlement in the 1850s; also known as Walker
7. Ute leader who warned Thornburgh's troops not to enter the reservation in 1879 and later led a Ute group back to north-western Colorado mountains
8. Band which lived in a valley near the town of Gunnison in Utah (two words)
9. Southern Ute band which lived in and around the Dolores River Valley, near the Utah-Colorado border
10. One of the first Ute leaders involved in a battle with settlers
11. Another leader of the *Tumpanawach* group which was attacked in 1850
12. Wakara's brother, who helped lead the raids on white settlements

DOWN

13. Band which lived in the fertile Utah Lake area
14. Band which lived along the Yampa and White rivers in north-western Colorado
15. Leader who brought the main group of Utah Utes to the Uintah Valley Reservation in 1869
16. Band which lived in the mountains of west-central Colorado, south of the *Parianuche*
17. Ute leader who watched Thornburgh's troops approach (two words; first word abbreviated)
18. Southern Ute group which lived near the Sangre de Cristo and Culebra mountains
19. Name by which the *Taviwach* were later known
20. Name by which the *Parianuche* and *Yamparika* were later known (two words)
21. Utah Ute leader who conducted a series of raids in the 1860s (two words)
22. Utah Ute band which lived near Moab
23. Name given to all of the Utah Ute groups at the Uintah Valley agency
24. Band which lived in northern Utah along the Weber River
25. Ute leader who took almost four hundred White River people to South Dakota in 1906 (two words)

Matching

Each of these words has at least two meanings. Match each word to one definition in column A and one in column B.

confine	adopt	whittle	relieve
extend	poach	detachment	intervene
divert	aggravate	application	exact
	ebb	provide	

A.

1. to acquire something and use it as your own
2. to make something worse than it was
3. a group of soldiers
4. to come to the aid of
5. to act as a mediator or negotiator
6. putting something to use
7. to remove or destroy something piece by piece
8. to prolong and enlarge something
9. to demand and obtain something
10. to deflect a river or stream from its natural course
11. to take game or fish illegally
12. to supply the material needs of a group
13. to limit or restrict
14. to go from better to worse, or fall from high to low

B.

1. to ease, help, or solve something
2. a request, or a form used to make a request
3. to recede from a flood
4. to cut chips from a piece of wood
5. to fall between two points in time or space
6. to assume responsibility for a child
7. precise
8. to cook something in liquid
9. to rouse someone to anger
10. to imprison
11. to reach
12. to stipulate
13. indifference or aloofness
14. to distract

ECONOMIC DATA: UINTAH RESERVATION, 1867-69

from statistics in the Annual Report of the Commissioner of Indian Affairs 1867, 1868, and 1869

CASH VALUE OF RESERVATION CROPS (in dollars)

	wheat	corn	potatoes	turnips	hay	oats	vegetables
1867	2,800	0	800	2,000	1,000	0	0
1868	5,100	1,500	1,000	500	1,000	0	1,450
1869	10,500	6,000	6,000	6,000	0	480	1,000

LIVESTOCK OWNED BY INDIANS

	Horses		Cattle		Goats	
	#	value per head	#	value per head	#	value per head
1867	1,345	$ 30	0		0	
1868	1,445	$ 30	107	$ 40	67	$ 3
1869	1,430	$ 30	214	$ 40	81	$ 4

VALUE OF FURS AND SKINS SOLD BY INDIANS

1867..... $ 7,000
1868..... $ 8,000
1869..... $ 9,000

Economic Conditions on the Uintah Reservation, 1867-1869

QUESTIONS:

Use the charts to answer the following questions:

1. How much money did the Utes receive for their farm products in each of the three years?
2. What crop was most valuable over the three-year period?
3. How much were Ute horses, cattle, and goats worth in each of the three years?
4. What was the total value of farm products, animals, and furs and skins on the Uintah Reservation each year?
5. Which year shows the highest total value?
6. In 1871 the new agent, J. J. Critchlow, wrote: "The fact is that this amount of tillable land and its vast products never existed on this agency, except on paper and in the fertile imagination of those who penned those reports." In his own annual report, he made the following estimates:

total value of crops	$ 2,310.00	
horses	13,500.00	(450 horses)
cattle	4,500.00	(150 head)
goats	300.00	(100 goats)
pelts and furs	2,000.00	

What are the differences between Critchlow's figures and those in the 1869 report?

Discuss the possible causes of the differences between the reports. Why might an agent have given figures larger than the actual value? Consider the problems involved in collecting statistics. Did the prices of any of these products change? Talk about the agent's position in government bureaucracy.

7. During this time, about eight hundred Utes lived on the Uintah Reservation. If the total value of crops, stock, and pelts had been divided evenly among these people, how much would each individual have made each year?
8. How important were traditional occupations—hunting, fishing, and gathering—to the Utes at this time? What Ute resources were not included in the annual report?
9. List the areas and resources the Utes had lost to white settlers in Utah by this time.
10. Ten years later, over two thousand Colorado Utes moved to Utah. Discuss the effects this had on farming, stockraising, and hunting in the Uintah Basin.

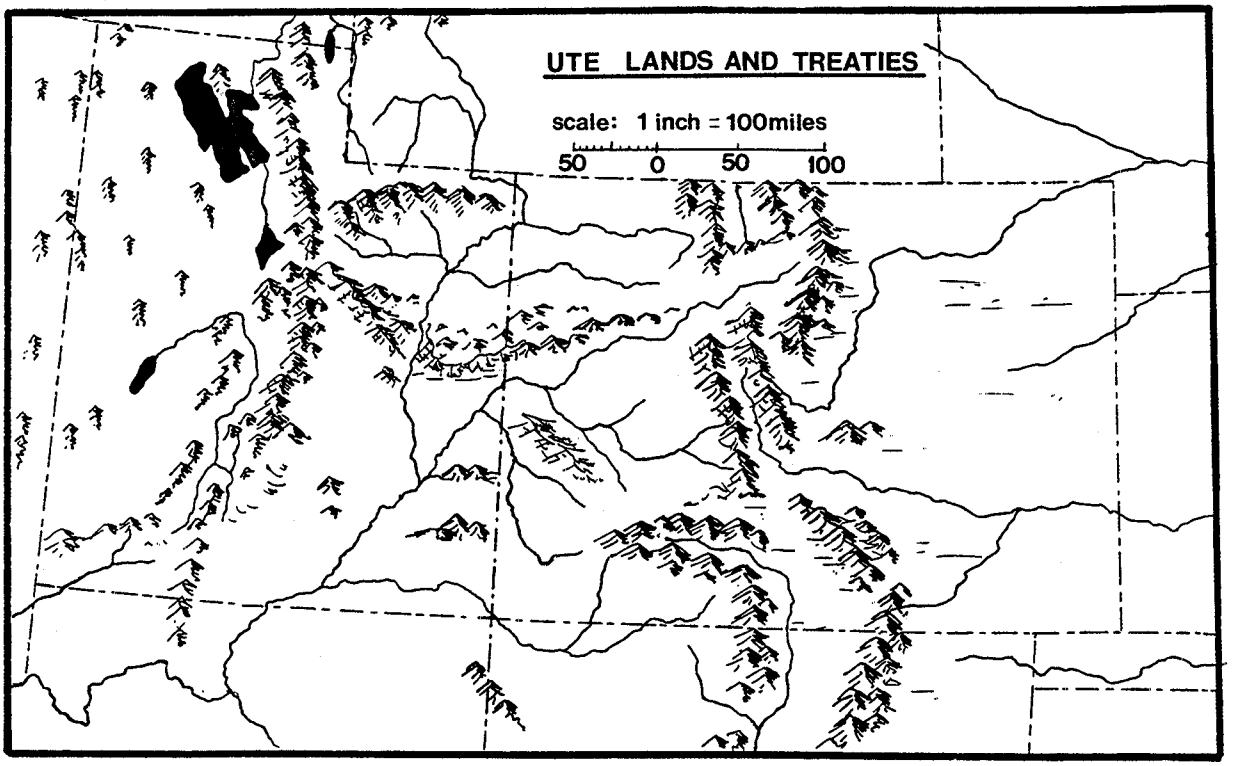
Ute Lands and Treaties

Fill in the original boundaries of Ute land.

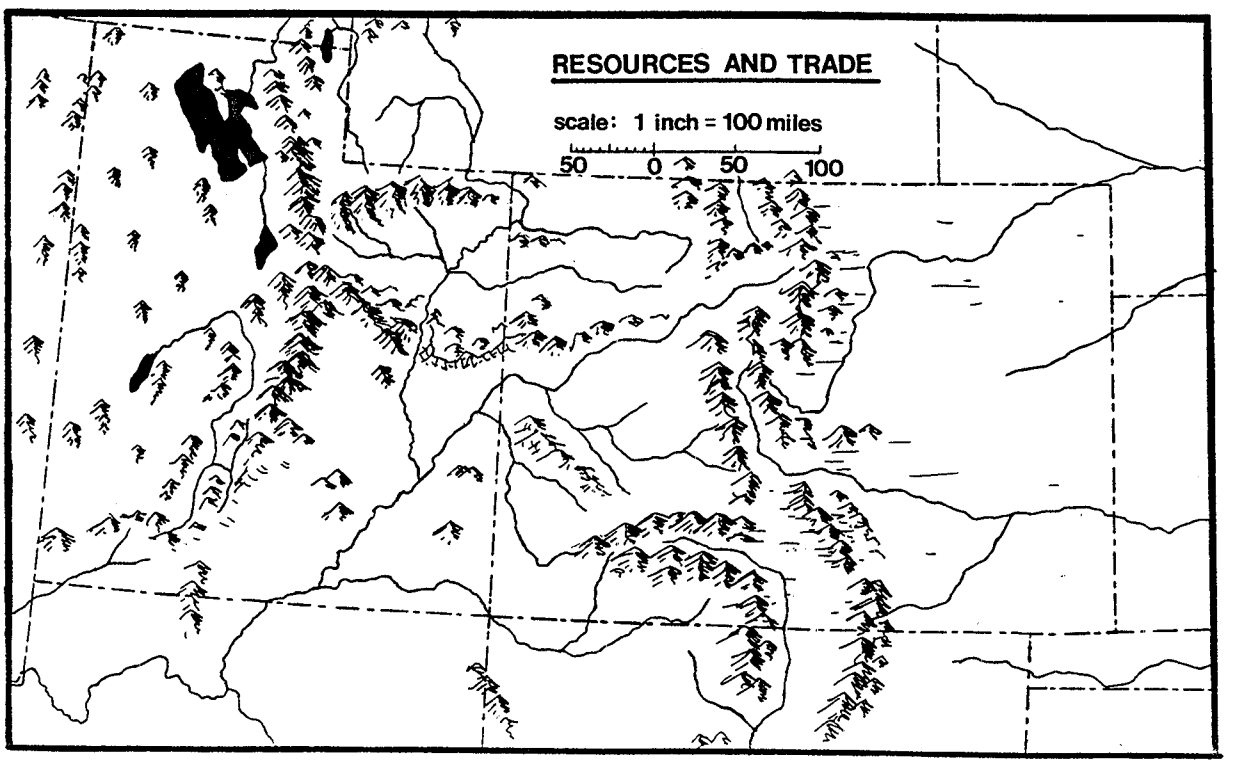
In different colors, add the boundaries drawn by each of the following treaties, agreements, and executive orders: The Tabeguache Treaty of 1863; the founding of the Uintah reservation in 1864; the Kit Carson Treaty of 1868; the Brunot Agreement of 1874; and the agreement of 1880.

QUESTIONS:

1. What were the most valuable resources in the lands that the Utes lost in each of these agreements? to the Utes? to the settlers?
2. Why did the Utes sign each of these treaties? What did they get in exchange for their land? What were they promised? What pressure did the whites exert to force or induce them to sign the treaties? Who signed the treaties?
3. In which treaties did the Utes lose the most land?


UTE LANDS AND TREATIES
scale: 1 inch = 100 miles
50 0 50 100

42


RESOURCES AND TRADE
scale: 1 inch = 100 miles
50 0 50 100

43

Resources and Trade

Fill in the most important resources in original Ute lands. Show the major areas where Ute traders exchanged goods with other peoples and indicate the goods that they traded.

Then, using clear plastic or tracing paper, make an overlay map to show the early white trading routes through the area. Include the fur-trapping forts, the Old Spanish Trail, and the Spanish trade centers.

QUESTIONS:

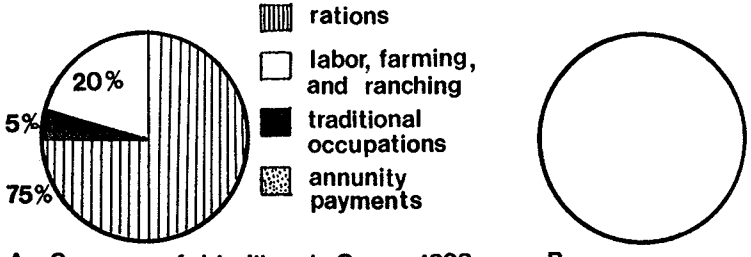
1. How did the new trade routes affect Ute trade patterns? What areas did they visit to trade with whites where they had not carried on trade with other native peoples? Where were the white traders located? Which bands would they have had most contact with? least?
2. What were the major resources in each of the trade areas?

Sources of Livelihood: Uintah and Ouray Reservation, 1898

Statistics in the *Annual Report of the Commissioner of Indian Affairs, 1898,* show the important means of subsistence on the reservation at the time. They list four divisions: labor at "civilized pursuits" (including farming); traditional economy (hunting, fishing, and gathering); government rations; and annuity payments.

	Uintah and White River Utes at Uintah	Uncompahgre and White River Utes at Ouray
labor, farming, and ranching	20%	20%
traditional occupations	10%	5%
rations	65%	75%
annuity payments	5%	0%

I. Graph A shows the figures for Ouray. Complete Graph B to show the figures for Uintah.



A. Sources of Livelihood, Ouray, 1898 B.

II. The statistics include the following populations for each group:

Uintah Ute at Uintah	470
White River Ute at Uintah	366
Uncompahgre Ute at Ouray	851
White River Ute at Ouray	24

Using these figures, calculate the number of people in each group who depended on each of the four major means of subsistence.

QUESTIONS:

1. What was the most important means of livelihood? List factors which made this so important.
2. By 1898 traditional occupations played a small part in Ute economy. Discuss the reasons for this change.
3. Find out why the Uintah Utes and the White River Utes at Uintah received annuity payments, but the Uncompahgre and White River Utes at Ouray did not.
4. Discuss the importance of rations in Ute life. Why did government officials threaten to withhold rations if parents would not send their children to school?

Chronology

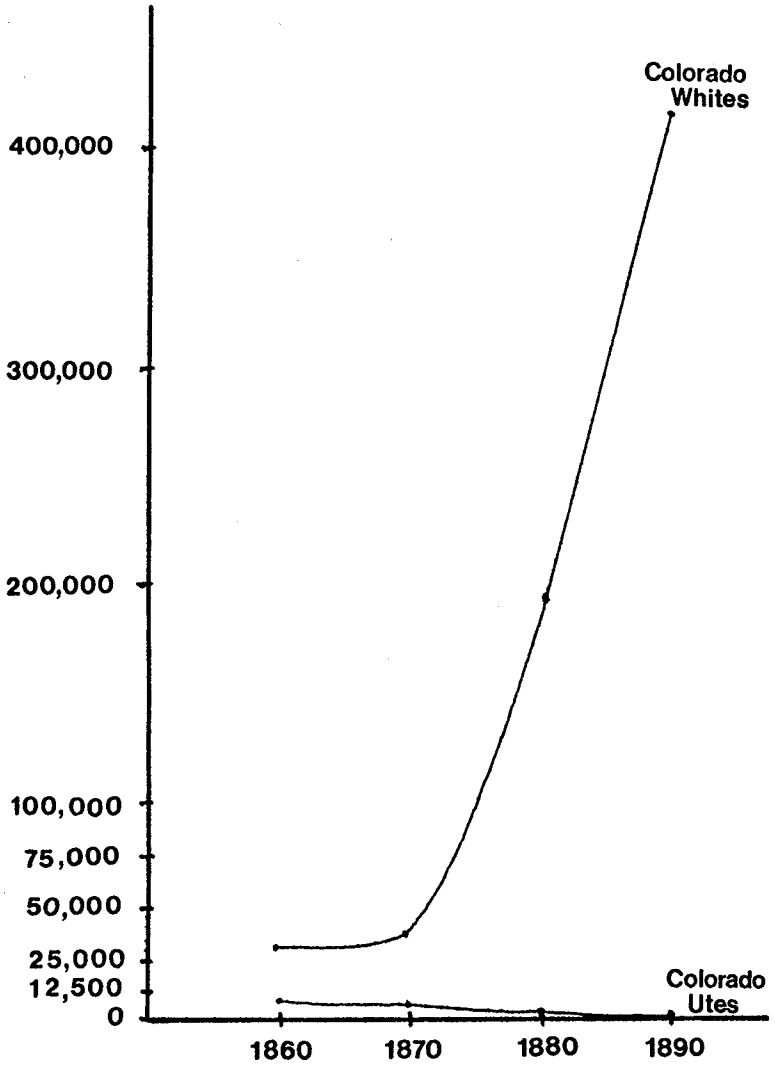
1. List five major events in each period in both Ute history and United States history:

	UTE	U.S.
1700-1850		
1850-1875		
1875-1890		
1890-1910		
1910-1951		

2. How were these events related? What events in Ute history changed United States history? What events in United States history changed Ute history?
3. Which had more effect on the other? Why?

4. How did each group keep a record of its history? What are the advantages of each of these methods?
5. Pick one or more of these events and write an essay showing how history would have been different if that event had not happened, or had happened differently.
6. How do different people report the same event? Pick one of these events, describe someone who was alive at the time (real or imaginary), and retell the event from his point of view.

POPULATION CHANGES IN UTAH AND COLORADO, 1860–1890



Population Changes in Utah and Colorado 1860-1890

The following figures show Ute and white populations in Utah and Colorado:

	COLORADO		UTAH	
	white	Uncompahgre and White River Ute	white	Ute
1860	34,277	5,000?	40,273	4,500
1870	39,864	3,800	86,786	800
1880	194,327	2,025	143,963	800
1882		0		2,825
1890	413,249	0	207,905	1,854

Data from Joseph C. Jorgensen, *The Sun Dance Religion* (Chicago: University of Chicago Press, 1972); *Utah—Resources and Activities* (Salt Lake City: Department of Public Instruction, 1933); and *Ute Indians*, I and II (New York: Garland Publishing, 1974).

The Colorado population figures have already been plotted on the graph. Using a different color, plot the Utah figures. Then answer the following questions:

1. Compare the Utah and Colorado graphs. Which state had the greater white population in 1860? 1870? 1880? 1890? In which state did the white population increase most rapidly during a ten-year period? What historical events are related to these increases?
2. In which periods did Ute population fall in each state? What happened in 1882? What historical events are related to these decreases?
3. Why did the Ute population in Utah decline between 1882 and 1890?
4. Discuss ways that vast and rapid population increase affected land use and economy in the two states.

5. a. The area of Utah is 84,916 square miles. The area of Colorado is 104,247 square miles. Calculate the population density (people per square mile) for each state in each ten-year period.

   b. Which state had more people per square mile in each period? Discuss historical events which might have contributed to the differences.

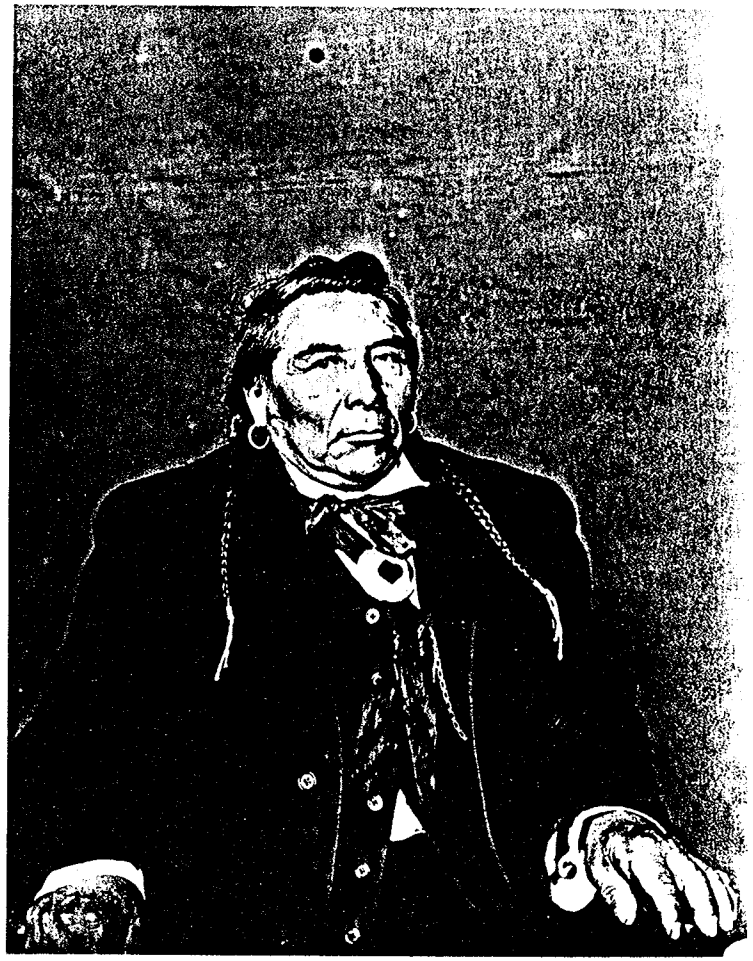
   c. How does population density affect an area's resources and the ways in which people live?

   d. Ute population before white settlers moved into the area has been estimated at about 8,000. Calculate the population density in original Ute lands. How was this related to the ways that the Utes used the land?

   e. Make a map or a series of maps showing Ute and white population density in Utah and Colorado.

This undated photograph, copied in 1869, shows Kanosh, a Utah Ute leader. He and his group stayed at Corn Creek, a farm established by Brigham Young for the Utah Utes; after the Uintah reservation opened, Kanosh and his group remained at Corn Creek, refusing to move to the reservation. In 1872 Kanosh joined a delegation which went to Washington. Three other Utah Ute leaders —Antero (Graceful Walker), Wahnrodes (Shining Brass or Yellow Flower) and Tabiona—also accompanied the delegation. (Photograph copied by A. Zeno Shindler, from the Smithsonian Institution National Anthropological Archives).

Chipeta McCook, who was the wife of the famous Taviwach chief Ouray and the sister of the leader McCook, was an important Ute herself. Unlike other Ute women at the time, she was often invited to participate in council meetings. This 1907 photograph shows her displaying traditional Ute baskets. (Photograph from the Thorne Studio).



Charley Mack or Siats, a White River leader, also served as an interpreter and a sergeant in the Indian police force. He signed several agreements as a Ute "headman." This picture was taken in 1905, when a Ute delegation traveled to Washington, D.C., for the final negotiations on the opening of the Uintah-Ouray Reservation. (Photograph by DeLancey Gill, from the Smithsonian Institution National Anthropological Archives).

Correcante, an Uncompahgre leader from the Montrose area, wears a large peace medal, which shows that he had participated in treaty negotiations in Washington, D.C. In this photograph, taken about 1868, he is shown with two unknown Ute women. (Photograph from the Smithsonian Institution National Anthropological Archives).

This photograph shows four of the Ute leaders who went to Washington, D.C., in 1868 for the Kit Carson Treaty. Left to right: Green Leaf (also known as Ute Jack, Captain Jack, and Nicaagat), a White River leader who later met with Major Thornburgh before the white soldiers crossed reservation boundaries; Always Riding (also known as Chippen); Suruipe, Lodge Pole's Son; and Black Tail Deer, a nephew of Nevava. (Photograph by Zeno Shindler, from the Smithsonian Institution National Anthropological Archives).

This photograph shows Jakey Redfoot, a White River leader, and his family in 1909. (Photograph from the Tiny Wilkins collection).

Ute Leaders

1. Explain what each of these Ute leaders did. Give the approximate time span of his leadership, the group or groups of people that he led, the activities he headed, treaties or agreements he signed, and any information you know about his life.
2. Discuss the differences among these leaders: What activities were they most prominent in? What were their attitudes on major issues? How successful were they? What problems did they face? What contacts did they have with other Ute leaders?
3. Compare each of these leaders to Ute leadership patterns before the white man arrived. How much did they share with traditional leaders? What changes in leadership concepts do they show? What circumstances and events brought about these changes?
4. Compare these leaders to white leaders in the area at about the same time. What things were important to each? What system of government did each represent? What powers and responsibilities did they have? How did they secure followers?
5. Ute leaders traveled to Washington, D.C., and to the Black Hills of South Dakota. What were the purposes of these journeys? What did they find when they arrived? What did they learn on the trips?

Things to do

1. Read a book, story, or article which deals with Ute culture and history. Prepare a report on the book. First give a summary of what you have read. Then discuss the time when the piece was written. Find out who the author was and why he was writing the material you read. Discuss the assumptions he makes. Does his purpose affect what he says? Look at the words he uses. What do they tell you about his attitude toward his topic?

2. Prepare a short report on some aspect of modern Ute economy.
3. Visit the tribal museum and archives. Then give a presentation on an artifact or a document there which adds to your knowledge of Ute history.
4. Visit a Ute storyteller. Learn all that you can about the stories he tells. When were they told? Who told them? How old are they? Have they been taped or printed? If so, where can you find them?
5. Take photographs which illustrate Ute life: economy, important places, leaders and important people, schools, and activities. Use your pictures to set up a display.
6. Do research on one of the Ute reservation agents. Find out where he came from, how long he worked on the reservation, what he did there, and how he treated the Ute people. Find out what the Ute people thought about him. Then write his biography.
7. What is wisdom? Find out how different people have defined it, or talk with people and learn their definitions. Then write your own definition.
8. Learn about the Ute family structure. Why was the family the basic unit of Ute society? Who belonged to the family? What responsibilities did each member have? Discuss the different roles the family plays in different societies. What makes a family? Is the Ute family different from other family groups?
9. Choose one of the natural resources in Ute lands. Find out how long it has existed there. Show the ways that people have used it through history, the ways that they use it today, and other ways in which it might be used in the future. Discuss the advantages and disadvantages of each way of using that resource. Who decides how a resource will be used? How does this affect the decision? What effects do these decisions have on the future? How do past decisions about the use of the resource you have chosen affect us today? Why do we consider something a resource? Do people always agree on what their resources are? List resources which are lost or depleted in the area today.

10. Listen to tapes made of Ute people telling Ute legends or recalling Ute history. Both the tribal archives and the Duke Oral History Collection (University of Utah) have Ute tapes. Find out about the speakers. Who were they? When were they born? You may want to invite some of them to speak to your class. Discuss the ways that hearing someone tell a story is different from reading the same story.

11. Find out about allotments. When did they become government policy? Why did the government want to break up Indian reservations? What happened to Indian land in the United States after the Allotment Act? Why did the Utes oppose allotment?

12. a. Describe the different types of land within original Ute lands. Make a chart showing the typical climate, rainfall, elevation, and resources in each type of land. List the areas of original Ute lands in which each of these types can be found.

    b. Discuss the ways in which people have used each of these types of land and the resources within them. Do some of these uses conflict? How and why?

    c. What causes one kind of land to change into another? How long do each of these changes take?

    d. How has Ute land changed since 1700? What factors caused these changes? Discuss ways in which the land is changing today.

Group Projects

1. Plan a traditional Ute feast. Talk with Ute cooks and learn to prepare Ute foods. Arrange for Ute music, dancing, and games. Invite storytellers and leaders to speak.

2. Write a play about some event in Ute history.

3. Set up a Ute bulletin board or display case. Change the exhibits regularly. Include traditional arts and crafts, historical photographs, drawings, maps, charts, and recent pictures. You might

invite Ute artists to display their work or ask collectors to share their collections. Sponsor a contest for drawings, essays, stories, songs, or photographs about Ute history and Ute life. Display some of the entries.

4. Publish a newspaper or magazine dealing with important Ute events, past and present. Interview important and knowledgeable people in the tribe. Cover important tribal events and activities.

5. Divide the class into several groups and have each group research one of the Utes' neighbors. Present your information to the class.