

THE UTES

UTE INGENUITY AS PERSONIFIED BY HISTORIC UTE LEADERS

TEACHER BACKGROUND

Your students may already be familiar with some Ute leaders from “The Ingenuity of the Utah Indian Leaders” lesson and *We Shall Remain: The Ute*. This lesson examines the lives of four important Ute leaders—Wakara, Black Hawk, Ouray, and Tabby-To-Kwanah. Each of these men guided their people through difficult periods in Ute history, and their examples of leadership lend insight into the struggle of the Ute people as non-Indians took over their land. The students will use the information they learn about each leader to fill in a timeline of Ute history. Doing so will help them understand the important roles Ute Indians have played in the history of Utah.

OBJECTIVE

The student will be able to identify major Ute leaders and explain their unique contributions to their tribes and the history of Utah.

TEACHER MATERIALS

At a Glance: The Evolution of Ute Leadership

Annotated Timeline of Ute History

We Shall Remain: The Ute (chapter 2, 5:25–11:00)

STUDENT MATERIALS

Timeline of Ute History

Ute Leaders Packet

TIME FRAME - VERSATILE

One-and-a-half standard class periods with homework

Two class periods

ADDITIONAL MATERIALS NEEDED

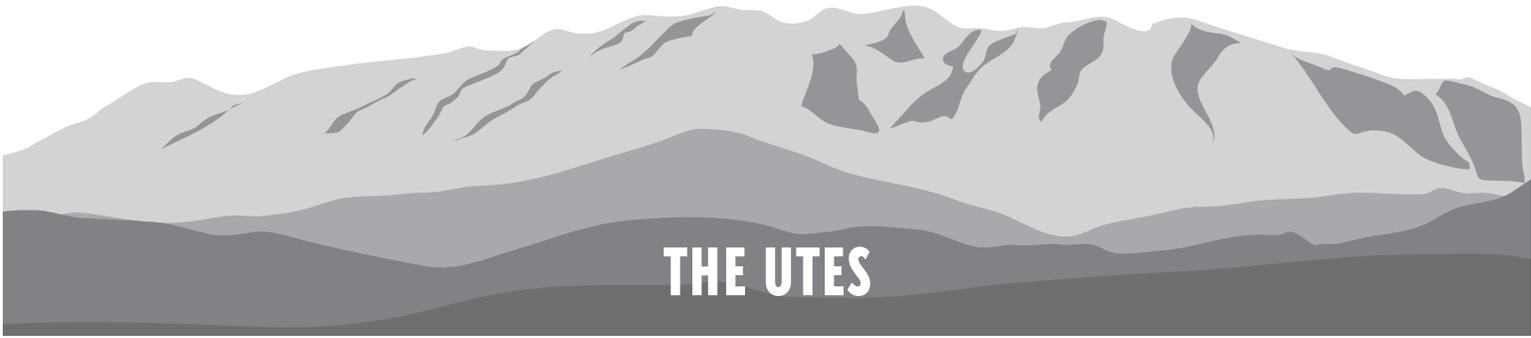
Arts and crafts supplies

PROCEDURE

Ask students to recall Indian leaders and leadership qualities from the earlier lessons and films. See if the students can recall which tribes the different leaders came from. Focus them on the Ute leaders from their previous knowledge.

Present the students with the Timeline of Utah History. Talk through the events of the timeline, using the Annotated Timeline of Ute History to help add depth to the discussion. Leave out the obvious holes to create a state of disequilibrium among the students.

Ask the students what is missing (if they haven’t already asked you). They will have realized that there are holes in the story you have told. Those holes represent the times when the Ute leaders from this lesson made an important impact on Utah history.



THE UTES

PROCEDURE (CONT.)

Have students fill in the holes in the timeline using their textbooks, film notes (if students have seen the film), trading cards, and the Ute Leaders Packet provided. Once students have a complete timeline filled in, have them transfer the information to an 11x17 sheet of paper and illustrate their timeline.

You may want to have them insert new events or dates from the textbook or other resources for a greater challenge.

ASSESSMENT / PRODUCTS

Discussion participation

Completed timelines

VARIATIONS / EXTENSION

Students may wish to incorporate the events or leaders from other tribes into their timelines.

Students can make new trading cards of these Ute leaders from their packets.

ADDITIONAL REFERENCES

Blackhawk, Ned. *Violence over the Land: Indians and Empires in the Early American West*. Cambridge, Mass.: Harvard University Press, 2006.

Conetah, Fred A. *A History of the Northern Ute People*. Ed. Katheryn L. MacKay and Floyd A O'Neil. Fort Duchesne and Salt Lake City, Utah: Uintah-Ouray Ute Tribe and University of Utah Printing Service, 1982.

Gottfredson, Peter. *History of Indian Depredations in Utah*. Salt Lake City: Skelton, 1919.

Krudwig, Vickie Leigh. *Searching for Chipeta*. Golden, Colo.: Fulcrum, 2004.

Lyman, June, and Norma Denver. *Ute People: An Historical Study*. 3d ed. Ed. Floyd A. O'Neil and John Sylvester. Salt Lake City: University of Utah, 1970.

Mortimer, William James, ed. *How Beautiful upon the Mountains, A Centennial History of Wasatch County*. Wasatch County: Daughters of the Utah Pioneers, 1963.

STANDARDS ADDRESSED

State Standards

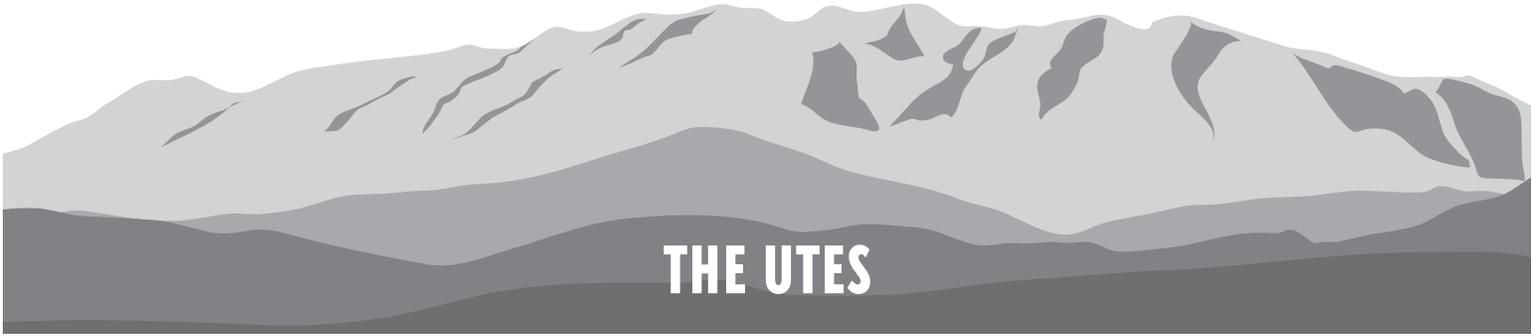
Seventh Grade Social Studies – Utah Studies: 2/1/d; 3/3/c; 5/2/a&c

Accreditation Competencies

Social and Civic Responsibility/Demonstrates an appreciation of diversity and interdependence of all people/Understands the history, people, and traditions that have shaped local communities, nations, and the world

NCSS Standards

Middle Grades: 1/a; 3/i; 5/a&g; 6/a



THE UTES

AT A GLANCE: THE EVOLUTION OF UTE LEADERSHIP

NOTE: This portion of the teacher materials addresses the evolution of Ute leadership models from the periods of pre-contact to Mormon settlement. For a description of the specific events covered in this lesson, see the Annotated Timeline of Ute History.

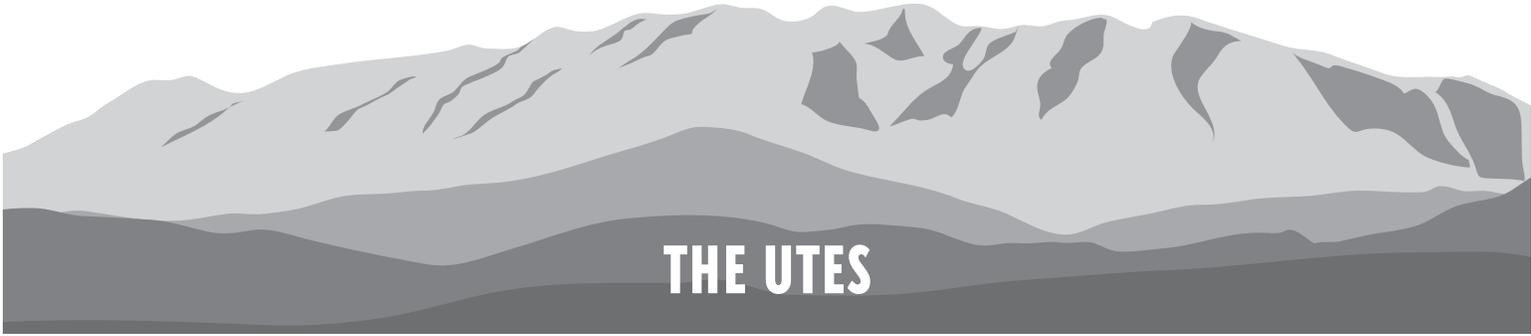
Before the Ute tribe acquired the horse they lived very much like the other tribes in region: they traveled with the seasons in small family groups, meeting up with larger bands for hunting and celebrations. This way of life necessitated a dispersed form of government. Each small group was responsible for meeting its own needs, and the larger family groupings and bands would have a leader to handle specific needs or events. For example, there may have been a leader for the rabbit or antelope drives and a leader for buffalo hunts. Some bands also may have had a spiritual guide or a healer. All of these people led using their gifts and skills, and the legitimacy of their leadership was based on their respected position in the community. Though the people of Ute tribe recognized themselves as distinct from other tribes, they were not ruled over by one tribal “chief.”

The introduction of the horse to Ute culture allowed larger groups to travel together over greater distances. As the number of people living together grew, so did the need for leadership. Bands started to look to those they respected for guidance on more diverse issues. Someone with a gift of power was called a shaman or “Poowagudt.” The Poowagudt was a leader who could serve his or her people by bringing them good health, good luck in hunting, and safety. Other leaders were looked to for their hunting skills, intelligence, or ability to negotiate with others. Better leaders acquired larger groups of followers, not through any political dealings or shows of force but because people chose to follow them.

As non-Indians began to enter Ute territory, the Utes required different skills in a leader. For example, the ability to speak multiple languages became a valuable skill, and the Ute people looked to leaders who could translate their needs and concerns to European and American newcomers. As conflict grew between the Utes and non-Indian groups, courage in battle and intelligence in planning attacks also became useful leadership skills. However, as non-Indians came in greater numbers and (often with the backing of the U.S. military) took over more and more territory, some Utes turned to leaders who could negotiate peace. Indeed, some former war leaders became negotiators and signed peace treaties. Ute leaders were sent to Washington D.C. to negotiate with the federal government. Eventually the Utes had been militarily overpowered by the Utah settlers and federal government, and they negotiated for reservation territories, some of which were later taken away by the federal government and some of which they still occupy today (for more information on the dispossession of Ute territory, see the “Ute Sovereignty and the Competition over Resources on the Uintah-Ouray Reservation” lesson plan).

Modern Ute leadership is based on elections and appointments to positions that are established through a constitution. Modern leaders are elected or appointed to different positions based on the respect they have earned among their people. They serve the people for limited terms and may serve in many different positions over the course of their lifetimes. The changing circumstances of Ute life over time have led to their changing ideals of leadership and the uniquely skilled and gifted people who have served them.

More about the Utes!



THE UTES

ANNOTATED TIMELINE OF UTE HISTORY

Ute lifeways changed so significantly with the introduction of the horse that it is a natural starting point to tell this chapter of Ute history.

1630–1640 UTES EXPERIENCE FIRST CONTACT WITH THE SPANISH (INTRODUCTION OF THE HORSE)

When Christopher Columbus arrived in the Caribbean Sea in 1492, he opened the floodgates for the European invasion of the Americas, and with European expansion came new animals, goods, and diseases. The Spanish who settled and explored the American Southwest brought their horses with them, and this new animal dramatically transformed the Utes' economy, culture, and political structures. The Utes gained horses through trade, and adopting the horse for transportation meant that they could travel over greater distances and gain access to more resources. The Spanish moved further into Ute territory as they searched for gold and people to convert to Catholicism.

1829 OLD SPANISH TRAIL OPENS

The Old Spanish Trail connected Santa Fe, New Mexico, to Los Angeles, California. The travelers using the trail brought new trade goods to the Utes, but the increasing numbers of non-Indian people traveling through the Ute homeland also led to change. One important impact of the Old Spanish Trail was that it escalated the Indian slave trade in the Great Basin. The Utes were sometimes victims of the slave trade, but they also raided neighboring tribes and traded with Mexican slavers.

1833 U.S. MILITARY ESTABLISHES FORT KIT CARSON

Kit Carson established a winter fort near the Ute village at White Rocks.

1630

1776 ESCALANTE'S EXPEDITION TRAVELS THROUGH THE UINTA BASIN

Franciscan friars Dominguez and Escalante entered Ute territory while exploring a northern route from Santa Fe, New Mexico, to Monterey, California. Though communication was difficult, they relied on Ute guides for part of their journey. They turned back before reaching Monterey, but the records of their journey introduced the world to the Ute people.

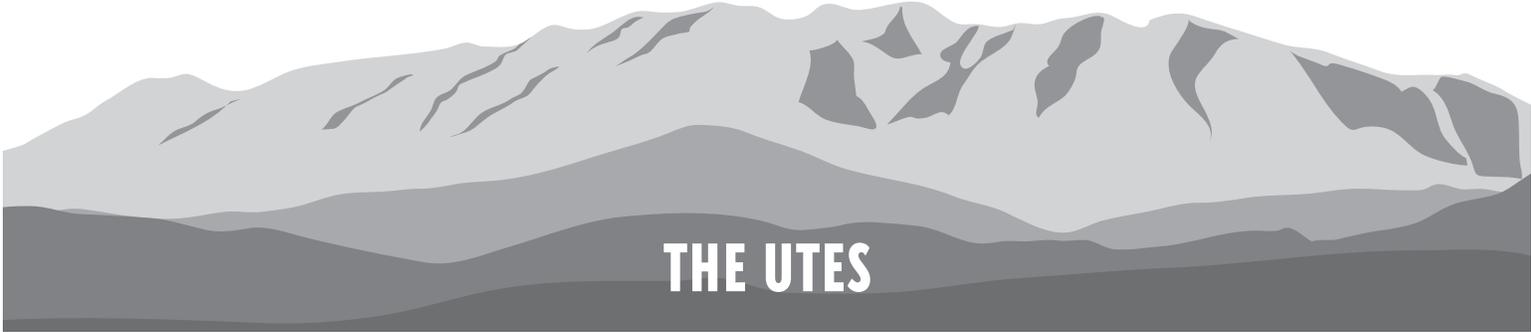
1825 ASHLEY EXPLORES THE UINTA BASIN

William H. Ashley sent a crew of mountain men into Ute territory in search of beavers for the fur trade. In 1825 he came to Ute territory himself to bring supplies and plan a rendezvous. Ashley explored much of what would become Utah and continued to send mountain men through Ute territory and to sponsor rendezvous in the area. The fur trade would bring many more Europeans into the formerly isolated lands held by the Ute people.

1831 ANTOINNE ROBIDOUX OPENS A TRADING POST THE UINTA BASIN

By setting up a trading post in the northern end of the Uinta Basin, Robidoux drew more Europeans into Ute lands. The trading post also had a reputation for encouraging bad behavior amongst the non-Indian people who frequented it. The fort brought increased access to guns and alcohol, and some Indian women and children were captured into prostitution and slavery. When Robidoux left town in 1844, the Utes burned his trading post to the ground, possibly in retaliation for his attempts to cheat the Indians and the harm that his post had done.

1833



THE UTES

1847 MEMBERS OF THE LDS CHURCH BEGIN TO SETTLE ON UTE LANDS

The presence of permanent settlers displaced important Ute campsites, disrupted hunting trails, drove out wild game, and put serious stress on the resources of the Ute homeland. This competition over resources and threat to their livelihoods led some Utes to raid settlers' livestock, and eventually armed conflicts broke out between the two groups.

1849 MOACHE UTES NEGOTIATE A TREATY WITH THE U.S.

This treaty was negotiated between leaders of the Moache band and Indian agent Calhoun but written to apply to all Ute people. Under this treaty the Moache agreed (for all Utes, without the authority to do so) to live under the jurisdiction of the government, return any captives, abide by trade laws, and keep the peace.

1861 PRESIDENT LINCOLN CREATES UINTA RESERVATION

LDS leader Brigham Young sent a survey party to the Uintah Basin in 1860 to see if the area could be settled. The party concluded that the lands were "entirely unsuitable for farming purposes, . . . one vast contiguity of waste, and measurably valueless. . . ." Being of no use to the Mormons, Young recommended that the area be turned into an Indian reservation (confining the Utes to a reservation would free up more Indian land for Mormon settlement). By executive order, President Lincoln established the Uinta Valley Reservation in 1861.

1865 (JUNE 6) UTES AND BRIGHAM YOUNG SIGN TREATY AT SPANISH FORK RESERVATION

Although many Utes spoke out against the agreement, at the advice of Brigham Young, Ute leaders signed this treaty, giving up Ute lands in central Utah in exchange for an annual annuity. Congress did not ratify this treaty, so the Utes never received payment. Nonetheless, most were removed to the Uintah Valley Reservation.

1847

1848 U.S. AND MEXICO SIGN THE TREATY OF GUADALUPE-HIDALGO

The Treaty of Guadalupe-Hidalgo ended the U.S.-Mexican War. In the agreement, the United States took California and the nearby territory. Without the consent of the Ute people, their land was divided into territories of the United States, and the federal government began to establish local agencies in the territory to "civilize" the Indians.

1853-1854 WALKER WAR

In the summer of 1853 a Ute was killed by a settler, and anger at this action led Wakara to conduct raids on Mormon settlements. Peace was arranged in under a year.

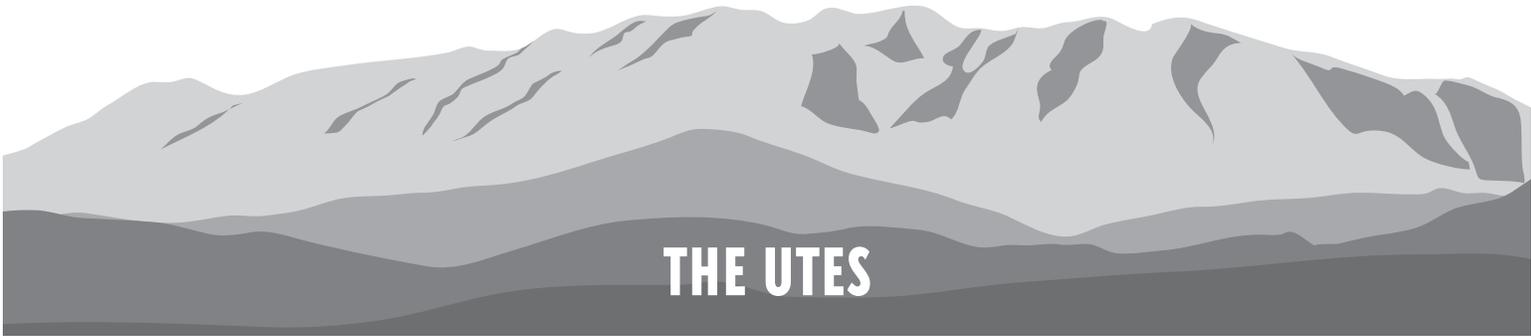
1864 (MAY 5) CONGRESS RATIFIES LINCOLN'S ORDER AND ENACTS STATUTE 64, SETTING APART LAND FOR PERMANENT SETTLEMENT BY INDIANS

Though the Uinta Reservation had been created by executive order and ratified by Congress, the Ute people were not all moving peacefully to their new government-appointed home. Mormon settlers became frustrated that the Utes were not abandoning their traditional territory to resettle on the reservation. This led to conflicts.

1864 MORMONS ASK FOR UTES TO BE REMOVED TO SANPETE AND THE UINTA VALLEY

As whites began to occupy the Uintah Basin and game became increasingly scarce, the Utes found themselves struggling for survival. After his people suffered a smallpox epidemic and famine in the winter of 1864-65, Black Hawk was named a war chief. He and the surviving Utes of the Manti area decide to attack the settlers, whom they believe brought the smallpox epidemic that decimated their numbers.

1865



THE UTES

1865–1872 BLACK HAWK WAR

Ute leader Black Hawk intensified raiding of nearby Mormon settlements, seizing livestock and supplies. Mormon requests for federal aid were initially refused, and fighting frequently broke out between the settlers and the Utes and their Paiute and Navajo allies.

1868 OURAY SIGNS “KIT CARSON” TREATY

This treaty promised seven bands of Utes 1,500,000 acres of land in Colorado for their “absolute and undisturbed use and occupation.” The new reservation was headquartered at the White River Agency. In spite of the treaty’s promise of permanency, the Brunot Agreement of 1874 took this land away.

1868 WHITEROCKS AGENCY ESTABLISHED ON THE UINTA RESERVATION

The Uinta Reservation is one part of the modern Uintah-Ouray Reservation that the Northern Utes of Utah now own. The nearby Uncompahgre (later renamed Ouray) Reservation was established in 1882 for the Uncompahgre Utes. The reservations were consolidated in 1886, and the headquarters was moved to Fort Duchesne in 1912.

1880 TREATY SIGNED AND RATIFIED FORCING REMOVAL OF UTES FROM COLORADO

After the Meeker incident, anti-Ute sentiment was strong in Colorado. The Uncompahgre Utes had not taken part in the fighting, and Ouray attempted to reestablish peace with the federal government so that his people could remain in Colorado. His efforts failed, and U.S. troops forcibly removed the Uncompahgre Utes to Utah in 1881.

1865

1865 (JUNE 6) UTES AND BRIGHAM YOUNG SIGN TREATY AT SPANISH FORK RESERVATION

Although many Utes spoke out against the agreement, at the advice of Brigham Young, Ute leaders signed this treaty, giving up Ute lands in central Utah in exchange for an annual annuity. Congress did not ratify this treaty, so the Utes never received payment. Nonetheless, most were removed to the Uintah Valley Reservation.

1869 TABBY-TO-KWANAH LEADS HIS PEOPLE TO THE UINTA RESERVATION, ONLY TO LEAD THEM FROM IT THREE YEARS LATER

Following a trusted leader, hoping for peace, and having been promised payment for the land they were leaving, many Utes (primarily of the Uintah and White River bands) went peacefully to the Uintah Reservation from their homes in eastern Utah.

1878–1879 UTES AT WHITE RIVER AGENCY IN COLORADO HAVE PROBLEMS WITH INDIAN AGENT NATHAN MEEKER

Although he had little prior experience or contact with Native Americans, Nathan Meeker was appointed Indian agent at White River. He saw the Utes as savages and wanted to “civilize” them by creating a farm on the reservation, and he infuriated the Utes by telling them that they would have to become farmers or lose their land. With no understanding of horses’ importance to Ute culture, he banned horse-racing and converted the best pastures to farmland. He even suggested killing some of the Utes’ horses and plowed up part of a horse-racing track to send a message. The Utes were infuriated, and Meeker, fearing for his safety, sent for federal troops to protect him. In 1879, troops from Fort Steele, Wyoming, came to the reservation and did battle with Indians assembled at reservation border. While some Utes held off the troops, others attacked the agency, killing Meeker. After the incident, the White River Utes were removed to Utah.

1880

TIMELINE OF UTE HISTORY

NAME: _____ DATE: _____

- 1630–1640 Utes experience first contact with the Spanish (introduction of the horse)
- 1776 Escalante’s expedition travels through the Uinta Basin
- 1825 Ashley explores the Uinta Basin
- 1829 Old Spanish Trail opens
- 1831 Antoine Robidoux opens a trading post in the Uinta Basin
- 1833 U.S. military establishes Fort Kit Carson
- 1847 Members of the LDS Church begin to settle on Ute lands
- 1848 U.S. and Mexico sign the Treaty of Guadalupe-Hidalgo
- 1849 Moache Utes negotiate a treaty with the U.S.
- 1853–1854 _____ War
- 1861 President Lincoln creates the Uinta Reservation
- 1864 May 5 Congress ratifies Lincoln’s order and enacts Statute 64, setting apart land for permanent settlement by Indians 1864
- Mormons ask for Utes to be removed to Sanpete and the Uinta Valley
- 1865–1872 _____ War
- 1865 June 6 Utes and Brigham Young sign treaty at Spanish Fork Reservation
- 1868 _____ signs “Kit Carson” Treaty
- 1868 Whiterocks Agency established on the Uinta Reservation
- 1869 _____ leads his people to the Uinta Reservation, only to lead them from it three years later
- 1878–1879 Utes at White River Agency in Colorado have problems with Indian agent Nathan Meeker
- 1880 Treaty signed and ratified forcing removal of Utes from Colorado

UTE LEADERS



Tabby-To-Kwanah

TABBY-TO-KWANAH

Tabby-To-Kwanah led the Utes who lived around the Uintah Mountains and Basin. He was respected by Indians and white settlers alike. He was known as a wise and considerate leader. He fought for peace during the Black Hawk War.

On the promise of payment for the lands they were leaving, Chief Tabby signed the Treaty of Spanish Fork. The government broke its promise and did not pay, so some of the Ute people raided Mormon settlements for food. However, Tabby-To-Kwanah's people remained peacefully in the Uintah Basin.

Recognizing Chief Tabby as a respected leader, Captain Wall of the Wasatch Militia came to him to negotiate in 1867. Tabby-To-Kwanah felt betrayed by the whites after the last treaty had been ignored. He came with warriors in case things did not go well. Eventually he was able to work things out with Wall and accepted

gifts of cattle and supplies for his people. Chief Tabby calmed down the battle-ready warriors and achieved peace, at least for a while.

In 1867 the Ute people led by Tabby-To-Kwanah and the townspeople of Heber City came together to eat and celebrate the peace. After the celebration, raids stopped almost entirely in that part of Utah. By 1869 the Black Hawk War was over, and most Utes were living on the reservation.

Chief Tabby continued to look after the needs of the Ute people. When they again faced a lack of food in 1872, he led them off of the reservation to hunt and hold important dances. His act of non-violent defiance got the attention of the federal government, and they sent representatives to negotiate. Tabby-To-Kwanah explained that there were not enough resources on the reservation for his people to survive there. The government promised to send the needed supplies, so Chief Tabby led the Utes back to the reservation and continued to serve them until his death.

UTE LEADERS



Ouray

OURAY

Ouray was born in New Mexico and grew up speaking Spanish and English. He later learned the Ute and Apache languages. As a child, Ouray's father and stepmother left him with Spanish ranchers in Taos to gain a white education. He lived as a shepherd until the age of eighteen. Then he joined the Tabeguache band of Utes in the Pikes Peak area. His mother was from this area and his father had become the leader of that band. Upon his father's death in 1860, Ouray became a leader of the Uncompahgre Utes who lived in Colorado. The Utes had come to depend on Ouray because of his ability to communicate with the Spanish- and English-speaking government agents.

Ouray grew to become a great leader among the Utes, known for his diplomacy and ability to negotiate peacefully. His desire to keep the peace led him to sign many treaties on behalf of the Utes, including one with Kit Carson.

Ouray went to Washington D.C. and met President Hayes, who was impressed with his great intelligence. He also met President Grant on one of his visits. The government called upon Ouray to negotiate the release of the hostages after the "Meeker Incident." Against the forces that were trying to push his people onto a reservation, Ouray fought for peaceful coexistence.

BLACK HAWK

Black Hawk became known to the white settlers of Utah by being in the wrong place at the wrong time. He has become an integral part of Utah's history because of the leadership skills he exhibited in the events that followed.

In 1865 Black Hawk and a group of Utes went to Manti to settle an argument with a group of Mormon frontiersmen. The conversation did not go well, and a drunk settler knocked one of the Ute chieftains off his horse. The Utes left, threatening retaliation for the insult. Within days, Black Hawk had proven himself a man of action, and the Utes had stolen hundreds of cattle. Black Hawk was able to feed many Utes with the stolen beef and was named a war chief. Unfortunately, five settlers were killed in the cattle raids.

In the next year, Blackhawk and his followers stole more than two thousand more cows and killed two dozen more white settlers. Blackhawk had followers from many different Ute bands, and he also gained support of some Paiutes and Navajos for his raids. This time has come to be known as the Black Hawk War.

Some Mormons requested troops from the federal government to protect their lives and cattle. Their requests for help were ignored for eight years, so the settlers took matters into their own hands. Because they did not distinguish between friendly Indians and raiders, the settlers killed many Indians in these years.

In 1867 Black Hawk signed a peace treaty with the Mormons, but different groups of Indians continued to raid the settlements. Federal troops arrived in 1872 and brought most of the attacks to an end.

UTE LEADERS



Wakara

WAKARA

Even as a child, Wakara was a respected hunter. Because he spoke Ute, Spanish, and English, he became a successful trader. He also negotiated between his people and the non-Indians who entered Utah.

At first, Wakara believed that the members of the Church of Jesus Christ of Latter-day Saints who entered the Salt Lake Valley in 1847 would be useful trading partners, and he kept the peace between the settlers and the Utes for many years. Tensions between the Utes and the settlers grew for many reasons. The Mormons, like other non-Indians who entered the Great Basin, carried diseases for which the Utes had no immunities. The towns that the settlers built disrupted the habitat of the plants and animals that the Utes depended on for food. Also, the Utah territorial government passed laws against horse and slave trading; this was a problem for Wakara because he and

his followers made a great deal of money in those businesses.

In 1853, with relations already strained, an argument escalated to violence, and one of Wakara's followers was killed. Wakara demanded to have the killer brought before him and was refused. Wakara and his brother Arapeen responded with a series of raids on Mormon settlements that came to be called the Walker War.

Both sides realized that the Walker War needed to end and a peace was arranged. Wakara agreed to peace and lived up to the treaty he had signed, though the federal government never formally recognized it. Wakara died of pneumonia on January 28, 1855.