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Author

Pflüg, Melissa A.

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discussions of indigenous adaptations of the English language suggest the dynamic process of living cultures surviving assimilation efforts, making the language their own, and, in Armstrong's words, "constructing new ways to circumvent . . . [an] invasive imperialism upon my tongue" (p. 194).

Engaging and engaged, this collection makes a powerful contribution to a rich yet critically neglected dimension of Native American cultural expression, the personal essay. From at least the published works of William Apess in the 1820s through the essays of Zitkala-Sa (Gertrude Bonnin) and Charles Eastman to such recent collections as Elizabeth Cook-Lynn's *Why I Can't Read Wallace Stegner* or Janet Campbell Hale's *Bloodlines*, the personal essay has been a powerful vehicle for Native American voices. *Speaking for the Generations* continues this important tradition. As works of literature, the essays in Ortiz's collection stand on their own. As voices raised in resistance to ongoing efforts to subordinate Native Americans, these essays present a unified front. And for scholars of Native American literature, these essays provide vital insights from the literary makers themselves.

Ernest Stromberg
James Madison University, Virginia

The Ute Indians of Colorado in the Twentieth Century. By Richard K. Young. Norman and London: University of Oklahoma Press, 1997. 362 pages. \$29.95 cloth.

The Ute Indians of Colorado attempts to recount the impact of modernity on the Native peoples of Colorado and surrounding areas. In meticulous historical style, Richard K. Young illustrates how geographic location, economics, and especially politics (both internal and external) work to affect the ebb and flow of sociocultural dynamics. Young's contribution is twofold. First, he lends support to a thesis of many other scholars of American Indian Studies: that the sociocultural systems which many anthropologists tend to treat as being discrete (e.g., politics, economics, religion, and the like) are intertwined in the Utes' understanding of the world and one's place in it. Second, he illustrates how two separate Ute communities have responded to the forces of shifting federal and state Indian policies manifest in the twentieth century (implicitly suggesting they have done so with con-

structive intentionality and on their own terms). Beginning in the pre-reservation era and carrying us through to the 1990s, Young takes us on an exploration of the different adaptive strategies between the two southern groups that have come to be known as the Southern Ute and the Ute Mountain Ute tribes.

According to Young, during the nineteenth century, the Ute population ranged from a high of some 8,000 to a low of 6,000 by the late 1800s. Young underscores that these people never were a unified "tribe." Rather, the Utes were comprised of seven loosely constituted "bands" who shared a collective hunting range occupying all of what is known today as Colorado, most of Utah, the northeast corner of Arizona, and northern New Mexico south to Santa Fe. Within this immense territory, the relatively small population of Ute bands competed for subsistence with neighboring Indian groups that enjoyed much larger populations.

The presence of the Spanish and Anglo-Americans within the traditional territory of the Utes created a new tension in the system. Yet, despite the impact of the Spanish, chiefly through trade, and material evidence of a transformation of the eastern Ute bands to the lifestyle of the Great Plains peoples, the Ute generally remained Shoshonean with cultural ties to the Great Basin. While the majority of Ute bands resisted non-Indian interference, two Ute bands living south of the Gunnison River deliberately carved a close economic and social relationship between themselves and their Hispanic neighbors. In contrast, another band living south of the Gunnison adopted a rather isolationist strategy for cultural survival, resulting in two distinct southern groups. It is these two southern groups that Young primarily focuses on, especially their different yet also similar responses to non-Indian incursions.

By 1878 the United States government had established reservations for two groups that it artificially designated as the southern Ute and northern Ute tribes, despite the fact that each of the seven Ute bands traditionally identified itself as being associated either with eastern or western groups. Then, in 1878, governmental Indian policy changed. Essentially, the bands that the government had come to identify as southern Utes were given three choices: Move to the reservation with the northern Ute tribe, which the southern groups rejected; become farmers on individually allotted land; or relocate once again to a new reservation located in mountainous terrain—each alternative substantially impacting subsistence options.

Meanwhile, two northern Ute bands were even more distressed than the southern groups with the government's propositions regarding their reservation in the northwest part of Colorado. Tension ignited and resulted in what has come to be known as the "Meeker Massacre" of 1879. N. C. Meeker, an Anglo Coloradoan, was determined to implement the U.S. policy of relocation. Conflict developed between Meeker's followers and the Utes, and during several days of fighting, thirty-seven northern Utes and twelve U.S. Cavalry soldiers were killed.

Despite protests by members of the southern Ute bands, who were not involved in the massacre, several Ute leaders went to Washington and approved the government's relocation program and allotment policy. With this decision, the Utes no longer had collective custodianship of a contiguous block of land. The settlement, according to Young, had the greatest impact on the southern Utes, who as a consequence split into two groups, which they themselves eventually came to identify as separate tribes.

One band, the Weeminuche, remained unallotted and retained a contiguous reserve at the west end of the government's reservation. Living in the relatively isolated southwest corner of Colorado, they became known as the Ute Mountain Ute tribe. The Mouache and Capote bands of southern Utes lived in the eastern section of the reservation, now on allotted parcels per the consequence of the government's Dawes Act. These two bands came to be known as the Southern Ute or Ignatio tribe. These Southern Utes purposely maintained interaction with Hispanic and Anglo-American neighbors. The Ute Mountain Ute did not engage such acculturation; according to Young, they consciously resisted such interchange, so they became culturally as well as geographically isolated.

The Southern Utes had greater exposure to and experience with "cultural others" and their ways of doing things than the Ute Mountain Utes. Over time, the problem for the Southern Utes was lack of water for individually allotted lands and lack of farming equipment. The Ute Mountain Utes, with no individually allotted houses or farms, strove to retain an existence that more closely resembled pre-reservation life. Although hunting-gathering continued as it had in the past, their traditional semi-nomadic existence now largely was dictated by the need to find adequate seasonal grazing for their livestock, upon which their survival depended. So the original southern reservation created by the U.S. government essentially was

divided into allotted and unallotted halves.

Young not only outlines the problems faced by the Ute peoples, but also suggests many creative ways in which Native peoples respond to pressures for social change. In the twentieth century, both southern Ute groups shared common concerns. These concerns were multifaceted: reservation formation, which included issues of geography, local ecology, and government supervision; sovereignty versus government supervision; debates about the retention of land, language, and traditions; the promotion of Euro-American-based education and traditionally based education; the struggle to maintain a self-sufficient economy or one tied to the larger American-Hispanic economic systems; the struggle to maintain tribal (band) unity and resultant factionalism; and, most recently, the pressures of tourism, gaming, and the associated drive for economic development versus dialogue with poverty and associated illnesses such as diabetes and alcoholism.

Although each southern Ute group scribed differing answers to these pressures, Young pointedly reminds us that it is not so simple to frame their responses as either accommodation or resistance, "progressive" or "conservative." He makes clear that each group, given drastically divergent ecological and socio-geographic situations, carved its own constructive adjustments. Young admirably lets his Ute colleagues and friends voice the needs for making these adjustments and their proposals for accomplishing them. The work, therefore, is rich in ethnographic detail.

It is with his (mostly unbiased) separation of voices between the two southern Ute groups, and between them and the non-Indian political voices, that Young makes his most significant contribution. He strives for a historical reconstruction that is commendable in its sensitivity to the concerns and interests of Native participants, as well as those of Indian peoples and non-Native scholars in a larger sense.

Despite the above comment, however, one must be aware of the many works in print that have offered similar input in their respective cultural contexts. Although Young provides base descriptive information about the Ute that is not provided elsewhere, his work lends no theoretical contribution to Native American Studies. And as scholars in this field, we must take seriously the many ways in which studies such as this one continue to be used against Native interests, despite the intentions of the author.

The above comment is not so much to criticize Young's work as to say that we need to get beyond group by group, "tribe" by "tribe," historiography that is painstakingly politically correct, but able to be used in many ways for various political agendas. If Young were at the center of the field of American Indian Studies, he would know the types of critical questioning being engaged in by Native and non-Native scholars, and the directional as well as theoretical differences being debated. Works such as Deloria's, Morrison's, Detwiler's, Irwin's, Tinker's, and Pflüg's take scholars to a much greater plain of understanding of American Indian peoples' answers to the many issues they continue to face. This is not to diminish Young's work, for he has offered us a pleasant base upon which to continue future historical research and contemporary dialogue.

Melissa A. Pflüg
Wayne State University

Wild Justice: The People of Geronimo vs. the United States.
By Michael Lieder and Jake Page. New York: Random House, 1997. 318 pages. \$25.95 cloth.

Never in the annals of federal government-Native American relations has there been inflicted upon an American Indian tribal entity a more egregious episode of injustice than that experienced by those Chiricahuas who, for an unconscionable period of twenty-seven years—of which the latter twenty were spent at Fort Sill, Oklahoma—were held as prisoners of war. At the close of the final Geronimo hostilities in September 1886, approximately four hundred noncombatant Chiricahuas, innocent of any belligerencies against Arizona's populace, were, for reasons of political, military, and economic expediency, uprooted from the San Carlos Reservation and exiled to St. Augustine, Florida, where they were held at Fort Marion. They were subsequently relocated in April 1887 to Mount Vernon Barracks, Alabama—though not before many of their number succumbed to disease. One measure of an ungrateful government's perfidy in this affair is that those Chiricahua scouts, without whose aid Geronimo would never have been induced to surrender, suffered the same fate as their noncombatant confreres.

Too, there is the sordid matter of the Fort Sill years of con-