

**Petition for Federal Acknowledgement of the
Affiliated Ute Citizens of the State of Utah**

Submitted by:

Dora Van
Tribal Chairwoman

On Behalf of:

The
Affiliated Ute Citizens of the State of Utah

February 2025

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Affiliated Ute Citizens of the State of Utah
(Also known as the Uinta Valley Shoshone Tribe of Utah Indians)
UINTA & OURAY AGENCY
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FORT DUCHESNE, UTAH 84026

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Email: administration@uintavalleyshoshone.com

Fax: 435-214-3535
Website: www.uintavalleyshoshone.com

Department of the Interior
Office of the Assistant Secretary—Indian Affairs
Attention: Office of Federal Acknowledgement
Mail Stop 4071 MIB
1849 C Street, NW
Washington, DC 20240

January 27, 2025

re: Certification of documented petition

Honorable Assistant Secretary – Indian Affairs:

This letter is to certify that this documented petition and claim of previous Federal Acknowledgement under 25 Code of Federal Regulations, Chapter 1, Subchapter F, Part 83 § 83.11 and 83.12, hereby submitted, contains data of and for the Petitioner, the Affiliated Ute Citizens of the State of Utah, an indigenous tribe as described in § 83.1. It is true and correct to the best of our knowledge that the Petitioner meets the definition of Previous Federal acknowledgement:

Below are the signatures of the leadership of the Tribal Councils, who approved this action at a council meeting held on November 1, 2024. Our petition for federal acknowledgement has been certified by all members of the Tribal Council, our governing body.

Sincerely,

Uinta Valley Shoshone Tribe of Utahs

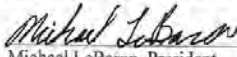
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Dora Van, Chairwoman

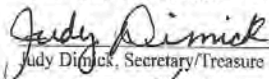

Tressa Jordan, Vice-Chairwoman


Leo LeBaron, Executive Director

Affiliated Ute Citizens of the State of Utah


Michael LeBaron, President


Benito Van, Vice-President


Judy Dimick, Secretary/Treasure


Troy Harris, Director


Dalena Christensen, Director



Affiliated Ute Citizens of the State of Utah
(Also known as the Uinta Valley Shoshone Tribe of Utah Indians)
UINTA & OURAY AGENCY
P.O. Box 836
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Fax: 435-214-3535
Website: www.uintavalleyshoshone.com

Department of the Interior
Office of the Assistant Secretary—Indian Affairs
Attention: Office of Federal Acknowledgement
Mail Stop 4071 MIB
1849 C Street, NW
Washington, DC 20240

January 27, 2025

re: Certification of membership

Honorable Assistant Secretary – Indian Affairs:

We the members of the governing bodies of the Affiliated Ute Citizens of the State of Utah and the Uinta Valley Shoshone Tribe of Utah Indians, through this letter, certify our current membership, as of January 27, 2025. We submit this current membership list to the Assistant Secretary – Indian Affairs through the Office of Federal Acknowledgement as part of the documented petition for Federal acknowledgement under Title 25, Code of Federal Regulations, Part 83, Procedures for Establishing That an American Indian Group Exists as an Indian Tribe (25 CFR Part 83).

This submission contains the complete, current membership list of the Affiliated Ute Citizens of the State of Utah and the Uinta Valley Shoshone Tribe of Utahs as required under 25 CFR Part 83. Section 83.7 requires each member's full name (including maiden name), date of birth, and current residual address.

Sincerely,

Uinta Valley Shoshone Tribe of Utahs

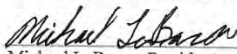
A handwritten signature in cursive script, appearing to read "Dora Van".

Dora Van, Chairwoman

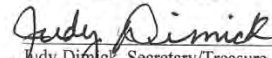

Tressa Jordan, Vice-Chairwoman

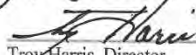

Leo LeBaron, Executive Director

Affiliated Ute Citizens of the State of Utah


Michael LeBaron, President


Benito Van, Vice-President


Judy Dimick, Secretary/Treasure


Troy Harris, Director


Dalena Christensen, Director

PART 1: INTRODUCTION

The following documents, articles, letters, maps, diaries, autobiographies, and records, etc., including a historical narrative which we have carefully researched and written constitutes the documented petition for federal acknowledgment of the Affiliated Ute Citizens of the State of Utah, which has been submitted for your review.

REDACTION: There is one redaction, Exhibit 41 first page, we have provided a hard copy of the document in full and also the redaction of the first page. We have also provided an electronic copy in the file labeled OFA Exhibits (under Exhibit 41), located on the portable drive provided. The redaction is for Court documents from the Utah Attorney General's Office to the Uinta Valley Shoshone Tribe of Utahs, regarding an enrolled minor child.

Current official name of the petitioner: Affiliated Ute Citizens of the State of Utah

Previous names:

Yutas

Utahs

Uinta Band (of Utahs)

Uinta Valley Shoshone Tribe of Utahs

NOTE: The Yutas, Utahs, Uinta Band (of Utahs), the Uinta Valley Shoshone Tribe of Utahs and the Affiliated Ute Citizens of the State of Utah are all the same people with a familial bloodline of ancestors born and raised in the Utah Territory and later on our Executive Order Reservation in the Uinta Basin in Northeastern Utah.

Our current corporate headquarters and tribal research center is located at the Affiliated Ute Citizens of the State of Utah and the Uinta Valley Shoshone Tribe of Utahs joint Offices in Fort Duchesne, Utah.

Our new research and genealogy center is under construction and will house our tribes historical, anthropological, archeological and genealogical documents. Tribal members will have access to do their own research and it is a step toward preserving our heritage; the planning committee estimates it will be in use by summer 2025.

Our Federal Acknowledgment Project mailing address is:

The Affiliated Ute Citizens of the State of Utah
P.O. Box 836
Fort Duchesne, Utah 84026

Office Phone: (435) 725-5340

Email: administration@uintavalleyshoshone.com

Our website is: www.uintavalleyshoshone.com

Facebook page: Uinta Valley Shoshone Tribe

Our physical address is: 5750 East 1000 North Fort Duchesne, UT 84026

The Affiliated Ute Citizens of the State of Utah and the Uinta Valley Shoshone Tribe of Utahs Council meetings are held jointly, on the first Friday each month, at the tribal Office in Fort Duchesne, Utah. The membership meetings are held quarterly, or as needed, and a mandatory yearly meeting is held in-person and/or via Zoom. The tribe and its offices are located on its Executive Order Reservation established on October 3, 1861 and confirmed by Congress on May 5, 1864 (13 Stat. 63).

Our leadership and tribal members have committed to presenting factual information regarding our tribe's historical records in this petition. Our Chairwoman and Vice Chairwoman have been instrumental in collecting

the vast amount of information that constitutes our tribal history, including an oral history that was passed down by our ancestors through the elders to our current membership.

Over 150 years of research has been collected to preserve our unique tribal history for our descendants. Our vision for future generations is to preserve our heritage, traditions, and to educate our children. Ensuring that our existence and language is protected and kept alive.

We seek to honor our ancestors by passing down their teachings, stories and culture. We want our children to know of their perseverance, difficult sacrifices and understand how their history shaped our people into who we are today.

Federal Acknowledgement Mission Statement: Our mission statement is to provide leadership for our people, to protect our way of life, the land and all our resources. We seek to enhance our people's lives and protect what the federal government provided to us on the Uinta Valley Reservation in Utah (aka Uinta(h) & Ouray Agency).

For our Federal Acknowledgment Project, Dora Van, Chairwoman was named by the Affiliated Ute Citizens of the State of Utah (petitioner) and the Uinta Valley Shoshone Tribe of Utah's leadership as the point of contact for the Federal Acknowledgment content in the Tribe's petition documents.

Dora Van, Chairwoman
Affiliated Ute Citizens of the State of Utah
P.O. Box 836
Fort Duchesne, UT 84026
Cell: (435)729-0706

Our physical address is: 5750 East 1000 North Fort Duchesne, UT 84026

Email: administration@uintavalleyshoshone.com

Should Dora Van for any reason cease to function as liaison to the Office of Federal Acknowledgment (OFA) and as an official spokesperson for the Tribe (petitioner) to the U.S. Government, Tressa Jordan, the Tribal Vice-Chairwoman, of the Uinta Valley Shoshone Tribe of Utahs shall assume liaison functions. Vice-Chairwoman Tressa Jordan's cell phone number is [REDACTED], should it be necessary to contact her.

Enrollment Manager, Judy Dimick is the point of contact for member records content and can be reached at (435) 725-5340.

Respectfully submitted,

The Affiliated Ute Citizens of the State of Utah and the Uinta Valley Shoshone Tribe of Utahs

Enclosure:

Petition and membership Certifications, signed by the Affiliated Ute Citizens of the State of Utah and the Uinta Valley Shoshone Tribe of Utahs leadership.

Number of Current Living Members (Adults and Minor Children)

As of February 2025, the number of current living members of the Affiliated Ute Citizens of the State of Utah (adults and minor children) are 1,022. The tribe's current membership list and explanation are submitted as **APPENDIX B, "Current Membership List and Explanation"**, and the membership files are submitted as **APPENDIX C "Membership Files"**. Included in the introduction is a copy of the membership certification signed by the Tribal Councils on January 27, 2025 to validate and certify these records.

Full Names of Current Officers and Members of Governing Bodies:

Uinta Valley Shoshone Tribe of Utahs

Dora Van, Chairwoman

Tressa Jordan, Vice-Chairwoman

Leo LeBaron, Executive Director

Affiliated Ute Citizens of Utah Indians

Mike LeBaron, President

Benito Van, Vice-President

Judy Dimick, Secretary/Treasurer

Troy Harris, Director

Dalena Christensen, Director

Names of Attorney(s) and Other Non-Members Authorized to Represent Group before the Department

Not applicable.

Statement of Basic Overall Claim for Federal Acknowledgment as an Indian Tribe

PREFACE

The history of the Affiliated Ute Citizens of the State of Utah and their bloodline began with the arrival of two ancient tribes in the 1100's from the west. By the 1300's they had split, becoming two separate tribes. The Shoshone tribes that resided north of present-day Salt Lake City, Utah and the Utahs who resided south of Salt Lake City, Utah.

The Affiliated Ute Citizens of the State of Utah are descendants of the original Uinta Band of Utahs, who came together as one when they moved to the Uinta Valley Reservation. Prior to that there were many bands in the Utah Territory, with their own chiefs and sub-chiefs. The bands of Utahs were the Uinta-Ats, Sahpeech, Cum-um-bahs, Yampapa, Pah-Utahs, Shib-e-ritches, Elk Mountain Utahs, Seuv-a-rits, Ko-sun-ats, Taos Utahs, Pahvants, Timpanogs, Pi-ka-kwa-na-rats, Tum-pan-u-wach, Shivwits and the Spanish Fork Utahs.

These numerous bands had been in continuous existence in the area, since they arrived. They encountered the Spanish Explorers in the 1700's and identified themselves as "Yutas". Later in the 1800's French trappers, explorer's and Latter-day Saints (Mormons) would encounter the Utahs, documenting their existence throughout the decades.

Through our genealogy research we are able to trace our native lineage back to the early 1700's, beginning with Chief Moonch (1720-1770) and his wife Bii (1730-1770) and Chief Moonch Fuchawana (1745-unknown) and his wife Bahaichi Fuchawana (1750-unknown). Their sons, Chief Turunianchi (1750-1800) and Chief Fuchawana (1762- unknown) were powerful leaders and so began our family lineage. We have provided a GEDCOM file of our genealogy on the portable drive provided and this

information can also be located on ancestry.com under the UVST Family Tree.

During the mid-1800's the Utah bands were led by a strong family of brothers, descended from Chief Old Uinta Moonch, who had four wives (Sister of Chief Fuchawana, Wadze-Peadze, Narme-Peadze and Tisham Igh Always Pretty daughter of Chief Fuchawana). His sons were Chiefs over many of the bands; Grosspeen, Tabby-To-Kwanah, Wah-ker Pan-a-kare Quirker, Siegneroach Arapeen, Ammon and Sanpitch. There were many other chiefs and sub-chiefs in our history and our people are direct descendants of these family clans. **(Documented in Section 2.3, "Oral History and Leadership".)**

Once the Uinta Valley Reservation was established in 1861 and ratified in 1864 (13 Stat. 63), the families of Utahs that came to the reservation merged together, lived on the same land, married, progenerated and became known as the Uinta Band of Utahs. The people lived their lives, raised their families, died, and were buried on our lands. This familial lifestyle formed the unique lineage which today is called the Affiliated Ute Citizens of the State of Utah.

PART 2: CLAIM OF HISTORICAL INDIAN TRIBE

2.1 Who are the Affiliated Ute Citizens of the State of Utah?

The Affiliated Ute Citizens of the State of Utah and the Uinta Valley Shoshone Tribe of Utahs are the same people. The name Affiliated Ute Citizens of the State of Utah is the name the United States Government assigned to us, along with a second federally approved constitution in 1956, when they separated and reorganized the Uinta Band of Utahs from the Confederated Utes of Colorado. Our people are a separate and distinct tribe and have no affiliation with the Confederated Utes of Colorado.

In 1881 The Confederated Utes of Colorado were placed on our reservation temporarily, until allotments could be found for them on State

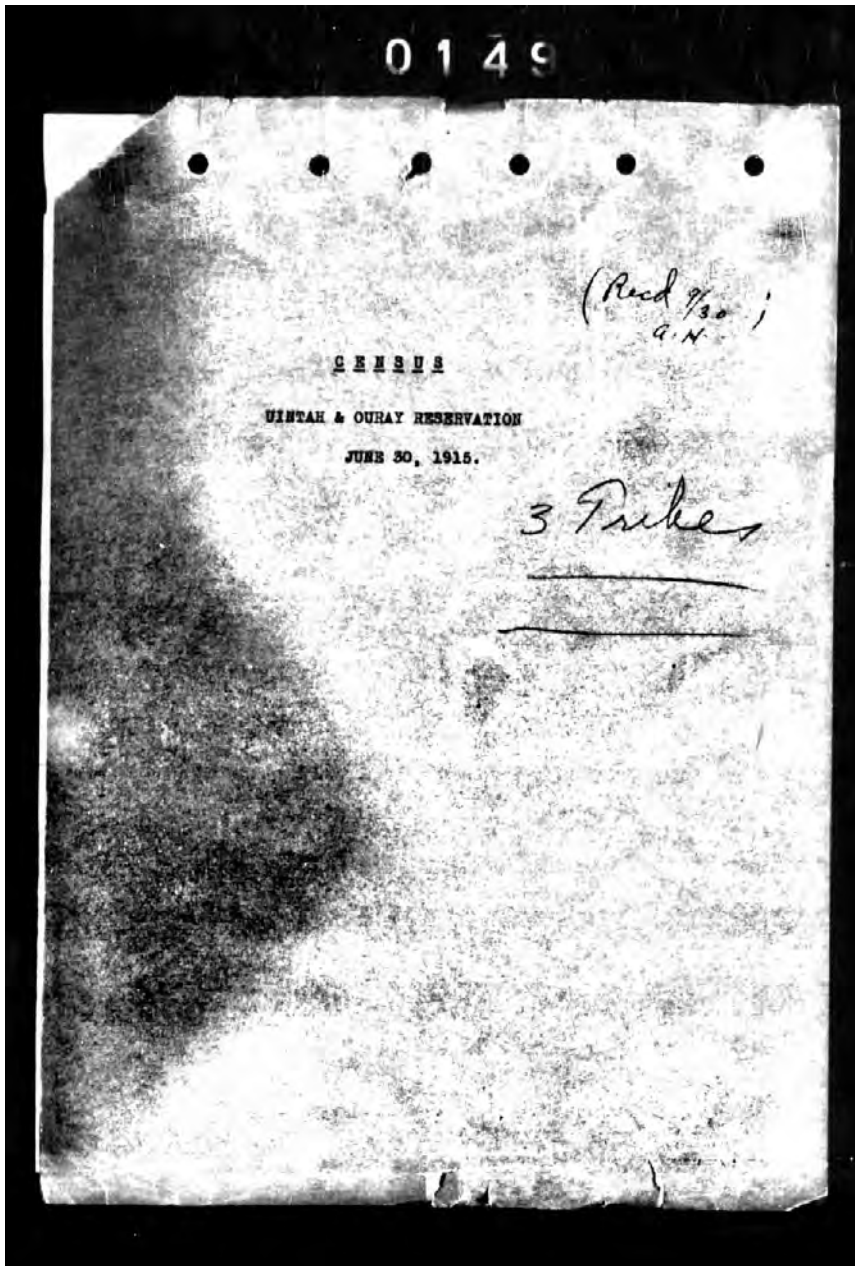
public lands. The government did not follow through and the Confederated Utes of Colorado remained on our reservation. Under their 1880 Agreement (Confederated Utes of Colorado 1880 Agreement - 21 Stat. 199, Sec. 4) (**Exhibit 1 in the documented petition**), they had ceded their lands in Colorado, but believed they had not been paid fully and filed a lawsuit against the United States Government in the Federal Court of Claims.

In 1913 the Superintendent, Commissioner of Indian Affairs, the Confederated Ute Attorney's and the Federal Court of Claims were aware that the Uinta Band of Utahs were not part of the Confederated Utes of Colorado, that we were a federal tribe and owners of the Executive Order Uinta Valley Reservation in Utah. Unfortunately, they did nothing to protect our people, land or assets.

On June 30, 1915 Superintendent Albert H. Kneale completed the Indian Census for the Uinta(h) & Ouray Agency and correctly identified our tribe separately from the Confederated Utes of Colorado, however he continued to use the incorrect name "Ute", our identity has always been Utahs.



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CENSUS of the Uintah Ute Indians of Uintah & Ouray Agency, Utah

on June 30, 1915, taken by Albert H. Kneale, Superintendent.

NUMBER.		INDIAN NAME	ENGLISH NAME	RELATIONSHIP	DATE OF BIRTH	SEX.
Last.	Present.					
1	1	Americanutes	Buchesne George		1861	M
2	2		Ankerpont	Hus	1840	M
3	3		" , Mocats	Wife	1855	F
4	4		Ankerpont, Maroni		1895	M
5	5		Anthony	Hus	1850	M
6	6		Zunguap	Wife	1854	F
7	7		Atwine, Grace(Orphan)		1906	F
8	8		Atwine, George		1882	M
9	9		Atwine, Bishop	Hus	1872	M
10	10		" , Katie	Wife	1867	F
11	11		" , Stella Nora	Dau	1899	F
12	12		" , Fred	Son	1902	M
13	13		" , Edith	Dau	1904	F
14	14		Atwine, Sidney		1892	M
17	15		Ankerpont, Maggie W.	Moth	1885	F
18	16		" , Mary	Dau.	1906	F
19	17		" , Rose	Dau.	1909	F

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On June 30, 1916 Superintendent Albert H. Kneale falsified the Indian Census for the Uinta(h) Band, indicating on the document that the “Uintahs belonging to the Confederated Bands of Utes”. This was incorrect, the Indian Agent and his superiors knew this to be false. This critical administrative error added more confusion and could have been easily fixed, since it was only done on paper. There was no legislation altering our federal status or identity at that time. Our people had no historical affiliation with the Confederated Utes of Colorado, who had been disbanded and were State citizens since 1880.



NATIONAL ARCHIVES MICROFILM PUBLICATIONS

Microcopy No. 595

INDIAN CENSUS ROLLS

1885-1940

Roll 611

Uintah and Ouray (Uintah, Uncompahgre, and
White River Ute Indians)

1912-20



**THE NATIONAL ARCHIVES
NATIONAL ARCHIVES AND RECORDS SERVICE
GENERAL SERVICES ADMINISTRATION**

Washington: 1965

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Uintah Indians ⁵⁻¹⁹⁸ of

CENSUS of the Conf. Bands of Utes Indians of Uintah & Ouray Agency,

on June 30, 1916, 19, taken by Albert H. Kneale, Supt. & S.B.A.

(Name.) (Official title.)

NUMBER.		INDIAN NAME	ENGLISH NAME	RELATION- SHIP.	DATE OF BIRTH.	SEX.
Last.	Present.					
1	1	Americanutes	Duchenne George		1861	M
2	2	Ankerpont, Moccas, Wife No. 2 who died 6-14-16			1835	F
4	3	Ankerpont, Maroni			1895	M
5	4	Anthony			1850	M
6	5	Sungquap		Wife	1854	F
7	6	Atwill, Grace, Orphan			1906	F
8	7	Atwine, George			1882	M
	8	Atwine, Eva (Omitted from 1915 Census)			1896	F
	9	" Vera		Dau.	1914	F
9	10	Atwine, Bishop			1872	M
10	11	" Katie,		Wife	1867	F
11	12	" Stella Nora		Dau	1899	F
12	13	" Fred M.		Son	1902	M
13	14	" Edith		Dau	1904	F
14	15	Atwine, Sindy			1892	M
	16	" Rose (Born Mar. 13, 1916)		Dau	1916	F

4-179

Since 1861 we had been called the Uinta Band of Utahs and were organized under §16 of the Indian Reorganization Act (IRA) of June 18, 1934. (Howard-Wheeler Act (Indian Reorganization Act), ch. 576, 48 Stat. 984, 1934) Once the act passed into law, it offered federal recognition to any organized tribe(s) that adopted the Act and organized as a Federal Corporation. The Uinta Band of Utahs voted and accepted the IRA in 1934 and expected to be federally recognized as promised. The *Haas Report* from the United States Indian Service (1947), identifies the Indian Tribes, Bands and Communities (under federal jurisdiction in 1934) that voted to accept or reject the terms of the Indian Reorganization Act, the dates when elections were held, and the votes cast. The *Haas Report* indicates by its numbers that only those designated as the Uinta Band made this vote. The voting results were listed as follows:

Ten Years of Tribal Government Under IRA by Theodore H. Haas, Chief Counsel, United States Indian Service (1947).

The Indian population was 1,251; the voting population was 634; 335 voted (yes); 21 voted (no) on December 15, 1934. (Exhibit 2)

Our Constitution was approved and issued on January 19, 1937 by the Secretary of the Interior under the “Corporate Charter of the Ute Indian Tribe of the Uintah and Ouray Reservation Utah” and the Charter was ratified on August 10, 1938. The Uinta Band of Utahs federally approved constitution was for them alone and did not include the Confederated Utes of Colorado, who were legislatively barred by their 1880 Agreement. (Exhibit 3)

The Uinta Band of Utahs are the original inhabitants and owners of the Uinta Valley Reservation (aka Uinta(h) & Ouray Agency), our original constitution is still intact and we have not been legislatively removed from it. The ratification of our Charter is evidence that the intent of

Congress was clear; the Uinta Band of Utahs was the federal tribe, the owners of the reservation and had a relationship with the federal government.

Chairwoman Dora Van's Father, Toopoo Alfonso Van was 21 years old when the Indian Reorganization (IRA) Act was voted on. Years later he would talk about how only the Uintas voted for the IRA. For the next twenty-two years we operated as a federal tribe under our constitution as the "Corporate Charter of the Ute Indian Tribe of the Uintah and Ouray Reservation Utah".

By the 1940's the Confederated Utes of Colorado had their lawsuit being heard in the Federal Court of Claims. On the reservation there were many councils being held, Chief Andrew Frank, Uinta Band of Utahs was in council with the Confederated Utes of Colorado leadership and declared that the Uinta Band would not participate in receiving money that did not belong to them. He made it very clear that the lands in Colorado were theirs. The Superintendent and the Federal Court of Claims were notified. (Exhibit 4)

In a letter dated February 25, 1940, the Superintendent, S. F. Stacher, at the Consolidated Ute Agency, Ignacio, Colorado, reports, "The exclusion of the Uintah [Colorado Utes] Indians was first brought to their attention by Mr. Orrin Curry, Northern Ute, [Uncompahgre] who stated that he had an agreement in writing from the Uinta [Uinta Band of Utahs] Indians that they did not care to participate in the division of the funds of the Confederated Bands of Utes, and that voluntarily the Uinta [Uinta Band of Utahs] Indians divided [separated] with his band, and they [Uncompahgre] would divide their share with the Uintah Ute Indians [Colorado Utes]." (Exhibit 5)

On April 27, 1943 Oran Curry, Chairman for the Confederated Utes Business Committee wrote a letter to John Collier, Commissioner of Indian Affairs stating the following:

“In 1913 Attorneys who prosecuted the Ute judgement claims discovered that the band named Uintahs mentioned in the treaty of 1868 and 1874 were not the party to these treaties but were Uintahs of Colorado, However the Utah Uintahs have derived benefit through the erroneous mistake made by the Government. All of these years our funds have been divided equally with the Whiterivers whose share being one-sixth and the Uintahs who are not the party in these treaties and have no funds, however we have made no protest.

If you will Mr. Collier realize the unfairness of the above mentioned you or Mr. Ickes should at least have this order modified in the way of some adjustment to settle these mistakes or at least state why this can not be done.

We the Uncompahgre are at the present time discussing the possibilities of separation in order to organize under our own status and still remain under the reorganization act.” (Exhibit 6)

The Uinta Band of Utahs has always been a separate and distinct tribe. The Confederated Utes of Colorado were legislatively barred from participating in the 1934 IRA, ceded all of their lands and were only to be placed temporarily on our reservation until allotments in severalty could be issued to them on State public lands.

The Federal Court of Claims judge acknowledged the Uinta Band of Utahs as a separate and distinct tribe and the original owners of the Uinta Valley Reservation. The Bureau of Indian Affairs also recognized that there had been errors and that the Confederated Utes had no rights, title or interest in our reservation lands or resources. However, not all of the federal agencies or the State of Utah had the same concern to keep the federal record straight and protect our people, land and assets. (Exhibit 7)

News

of January 1954

<https://www.newspapers.com/image/304438621/>

Vernal Express (Vernal, Utah) - Thu, Jun 17, 1954 - Page 9

Downloaded on Feb 5, 2025

Ute Indians in Washington



Attending hearings in Washington on program to divide Ute Indian assets between mixed and full-bloods were, standing, Russell Cuch and Conner Chapoose, full-blooded Ute delegates; Albert Harris, delegate for the mixed bloods; John S. Boyden, Salt Lake City attorney; R. O. Curry, Ute Tribal Business manager; Ralph Gelvin, Phoenix, Arizona, area Indian director, and Hap, Harry Gilmore, of the Uintah-Ouray Reservation. Seated are Rep. L. V. Harry, chairman of the House Indian Affairs Committee; Glenn L. Eason, commissioner of Indian Affairs; and Sen. Arthur V. Watkins, chairman of the Senate Indian Affairs Committee and hearing chairman.

-Courtesy Tribune

Bill to Divide Ute Indian Assets Passes Senate Indian Subcommittee

Legislation authorizing the division of tribal assets between the mixed-blood and full-blood Utes of Utah's Uintah and Ouray Reservation was approved Mon-

day by the Senate subcommittee on Indian affairs and Tuesday by the Senate Interior and Insular affairs committee.

Ute Indians went to Wash-

ington last week to describe their plan to partition their tribe between mixed and full-bloods and to initiate a program leading to eventual full citizenship for all 1800 Uintah Basin Utes.

No objections to the program were voiced when the hearing was held on the bill in Washington last week.

Attending the hearings from Utah were Russell Cuch, and Conner Chapoose, full-blooded Ute delegates, Albert Harris, delegate for the mixed bloods, John S. Boyden, Salt Lake City attorney, R. O. Curry, Ute Tribal Business manager; Ralph Gelvin, Phoenix, Arizona, area Indian director, and Harry Gilmore, superintendent of the Uintah-Ouray Reservation.

Sen. Arthur V. Watkins, chairman of the Senate Indian Affairs Committee, was hearing chairman.

Under the program the assets of the tribe would be divided equally between the 1,700 members, of which 450 are of mixed blood or less than 50 percent Indian. Early in the program there would be two tribal councils but gradually the council for the mixed-blood group would disappear as the mem-

bers are absorbed by the white community.

This newspaper article is from the Vernal Express dated June 17, 1954, page 9. The individuals listed are interesting, The Uinta(h) & Ouray Agency Superintendent, Phoenix Area Office representative, and John Boyden, Attorney for both parties (conflict of interest), knew that the Confederated Utes of Colorado did not have interests in our property. The other individuals went along with the narrative that would benefit the State of Utah and their State citizen Confederated Utes. Another important fact is that none of the Uinta Band of Utahs leadership or representatives were present, however, they are conducting business and passing Bills. Albert Harris was not our representative and was actually a Navajo from another reservation. For his participation in the fraud, he was awarded a government position

Newspapers
by Ancestry
<https://www.newspapers.com/image/596586564/>

Deseret News (Salt Lake City, Utah) · Wed, Apr 28, 1971 · Page 18
Downloaded on Dec 8, 2024

Albert H. Harris, State Aide, Dies

Albert H. Harris, 49, 409th East director of the State Indian Affairs Division, died April 28, 1971, at home.

Harris was appointed Utah's first full-time director of the Indian Affairs Division April 20, 1970. Before that time he was a realty specialist for the U.S. Bureau of Land Management in Monticello. He also served as a realty officer in Billings, Mont.

He was former director of the Palm Springs, Calif., office of the Bureau of Indian Affairs.

Harris had been executive secretary of the Affiliated Ute Citizens (mixed-bloods) and he also served as president of the corporation.

He was born May 16, 1921, at Ft. Duchesne. He married Lucille Davis Sanchez on Aug. 17, 1942 in Roosevelt.

He attended Roosevelt High School and has attended LDS Business College and completed on-the-job courses in business law and administration.

He served in the Air Force for four years and has held administrative positions with the Bureau of Indian Affairs, the Ute Tribe, Navajo Tribe and Klamath Indians.

His survivors include his widow; sons, daughters, Lacey, Provo; Mrs. Linda Marie Ferguson, Suzanne, John, Jim, all Salt Lake City; three grandchildren; and six sisters, H. & Eva Holmes, Mrs. Fern Burdick, Mrs. Elva Gardner, all Roosevelt; Mrs. Helen Wilkerson, Nepia, Duchesne County; Mrs. Erna Sutteer, Chandler, Ariz.; and Mrs. Norma Quinn, Roy.

The funeral services are pending from Olpin Mortuary, Roosevelt.



**Vintage Auto
Show At Mall**

The Veteran Motor Car Club Show will be held Friday and Saturday from 10 a.m. to 5 p.m. at the Valley Fair Mall in Granger.

Sponsored by the Utah Chan-

In 1956 the Bureau of Indian Affairs intent was to keep our federal status intact. They reorganized the Uinta Band of Utahs, changed our name to the Affiliated Ute Citizens of the State of Utah, and provided a second federally approved constitution signed by the Commissioner of Indian Affairs, Glenn L. Emmons on April 5, 1956. **(Exhibit 8)**

Under our second constitution our property was not protected and the Bureau of Indian Affairs erroneously divided our land and resources amongst the Confederated Utes of Colorado. There is no legislation approved and ratified by Congress authorizing the dissolution of our two federally approved Constitutions, the ratified Charter, or our reservation lands and resources from us.

The State citizen Confederated Utes of Colorado were erroneously included with our tribe, when they should have been removed from our federal lands long ago and placed on State public lands, as Congress intended.

Newspapers
by ancestry

<https://www.newspapers.com/image/545462197/>

The Uintah Basin Standard (Roosevelt, Utah) · Thu, Jul 7, 1955 · Page 1
Downloaded on Nov 14, 2024

Utes Planning For Tribe Split

A roll designating who is a full-blood Indian and who is a mixed-blood is the next thing being awaited by the Ute and Ouray Indian Reservation authorities.

The roll is being issued by the United States Department of Interior and is expected to be released in the very near future, according to Lorena D. Jorg, secretary at the tribal office. It is an accomplishment of the recent Tribal delegation that went to Washington, D. C. early in June. The principal object of the delegation's visit to the capitol was to talk to officials about the dividing of assets of the Ute tribe into two groups—mixed-bloods and full-bloods—and to eventually completely free all mixed-blood Indians from federal rule.

Those attending the conference in Washington were: Harry W. Gilmore, superintendent, Uintah Ouray agency; R. O. Curry, Tribal business manager; John S. Boyden, Tribal attorney; F. M. Haverland, area director, Phoenix, Ariz.

Also attending the confab was the six-member mixed-blood planning board. This board includes Albert H. Harris, chairman; Preston Allen, vice-chairman; Lorena D. Jorg, secretary; Lula H. Murdock, member; Sarah Blackford, member, and Juanita McClure, member.

Public Law 571, essentially states that it is to provide for the participation and distribution of the assets of the Ute Indian Tribe of the Uintah and Ouray Reservation between mixed-blood and full-blood members. Also the bill is to free mixed-bloods from federal rule by the end of seven years.

The trip to Washington by the group was made from June 4 to June 10. Some of the delegates went by train and the others by airplane.

The group met with Glen Emmons, commissioner of Indian Affairs, and his assistant, Rex Lee. The committee also conferred with Homer Jenkins and Carl Cornelius, in charge of planning on Indian services, and with the following offices of the Indian Affairs committee: solicitors office, programming office, welfare department, and the law and order office.

A Ten-Year Program
In August, 1951, a ten-year program to eventually improve the

(Continued on Back Page)

UTE TRIBE SPLIT
(Continued from page one)

standard of living among the peoples of the reservation was begun. During the first three years, which ended August of last year, several strides were made in changing the living conditions of the Indians. The last seven years of the program are designated to further improve conditions, and by the end of the period it is hoped that all of the mixed-blood members of the tribe will be freed, and on their own as common American citizens.

Objectives of the three-year program were to give relief to impoverished Utes, transfer Indian children to public schools, attempt to make Indians more dependent on themselves, encourage and promote recreational, religious, social and educational activities, and use the three-year period for observation purposes in judging the long-range future.

Many Changes Made

In the three-year period, many changes were made at the reservation. A large, well-rounded recreational system was formed. Activities in almost every type of sports were arranged; such cultural classes as arts and crafts, ceramics, music and drama were set up.

A total of almost six million dollars was authorized by the government to improve the reservation during the three years. During that time, each Ute received a total of \$3,535.00 for his own use. An office of realty assistant was set up to help the Utes start farming and owning property.

Findings at the end of the three-year period disclosed that the program had improved the conditions of the tribe greatly. The education system was greatly improved. Government loans aided the Indians in many cases. Most of the Indians now live in better homes.

The mixed-blood committee has drawn up a constitution known as the "constitution of the Affiliated Ute Citizens of the State of Utah." Approximately fifty full-blooded members of the tribe have applied to be included with the mixed-bloods. Whether these will be accepted with the mixed-blood group will be determined when the roll to be issued by the Department of Interior is made public.

The Bureau of Indian Affairs has never explained why we had to divide our assets with the Confederated Utes of Colorado. We were a separate and distinct federal tribe and owners of the Uinta Valley Reservation (aka Uinta(h) & Ouray Agency) and all its resources. The Confederated Utes of Colorado had no treaties, land base or assets in Utah. (**Confederated Utes of Colorado 1880 Agreement - 21 Stat. 199, Sec. 4**)

The Commissioner of Indian Affairs who approved and issued our second constitution as the Affiliated Ute Citizens of the State of Utah did not list that name on the Federally Recognized Tribe List. However, our first constitution under the name “Ute Indian Tribe of the Uintah & Ouray Reservation, Utah” was still active. The Confederated Utes of Colorado have been fraudulently using our original constitution and charter as their own, when the law and the intent of Congress forbids it.

The Uinta Band of Utahs was the legal federal tribe on the Uinta Valley Reservation (aka Uinta(h) & Ouray Agency), even with their name changed to the Affiliated Utes Citizens of the State of Utah, that legal status and all lands and resources go with them. We still have rights, title and interest in our reservation; which fraud does not take away, we received services as a federal tribe, had treasury accounts under the Uinta Band (of Utahs), the Affiliated Utes Citizens of the State of Utah and Individual Indian Money accounts for our original tribal members.

The State of Utah and the local Uinta(h) & Ouray Agency continued with misinformation, conjoining the Confederated Utes of Colorado with our tribe. The Bureau of Indian Affairs continued displacing us under different names, multiple constitutions and never correctly identified our people to ensure that we were protected under our federal relationship.

Ute Mixed Bloods Get Rock Creek Ranger Station

The Rock Creek ranger station is to be the property of the Ute Indian mixed bloods, who are now the Affiliated Ute Citizens of Utah. This statement was announced following a meeting by the governing bodies of the Ute Indians and the mixed bloods for settlement of some of the property belonging to the tribe.

The mixed bloods will take the ranger station at Rock Creek. All other buildings which include welfare buildings and community buildings are left for the full bloods. The station at Rock Creek is valued at \$300, and the other buildings have a valuation of \$406,454. The fact that the buildings which the full bloods will have are of greater value will be considered in the final settlement.

The mixed bloods will also have one jeep station wagon, one Chevrolet station wagon, 1 desk, 1 typewriter, three filing cabinets, an adding machine and a waste paper basket.

Utes Report Progress on Assets Liquidation

The task of liquidating assets of one large group of Utah Indians to consider equitably rights of full-blood and mixed-blood Utes for termination of federal wardship is progressing but far from being completed.

That was the report Tuesday of Reginold O. Curry, Roosevelt, business manager, Uintah-Ouray (full-blood) Tribal Council, and Mrs. Lulu Murdock, Duchesne, president, Affiliated Ute (mixed-blood) Citizens, to the National Congress of American Indians in convention at Newhouse Hotel.

GROUP ROLLS show 1,314 fullblood and 496 mixed-blood Utes entitled to a share of the proceeds, said Mr. Curry, who was critical of the many interpretations made of enabling legislation.

"The Ute tribe is going ahead with its planning, though a little at variance with the Bureau of Indian Affairs over various interpretations of the legislation,"

Mr. Curry said. "We still have to get around to a plan of dividing the land which is now being inventoried."

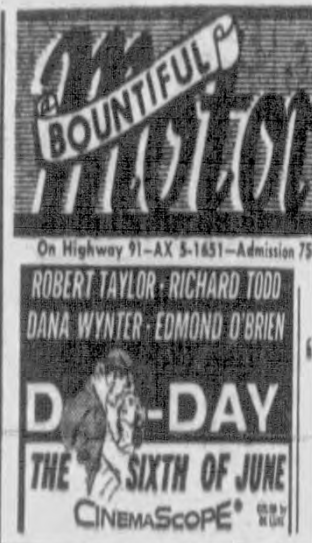
MRS. MURDOCK expressed "no doubt" that assest will be divided on a friendly basis. But, she said, "after division to the two groups is made, the assets will have to be divided among individuals, which may take years."

"Meantime, Affiliated Ute Citizens is trying to look forward to the day when its members will set forth as a new type pioneers' group," Mrs. Murdock said. "To others facing similar problems I would suggest a clause in your law protecting treaty (fishing and hunting) rights. And, if possible, keep your lands in trust status, because if we are not careful we will have all white men sitting on the board of directors doing business with the full-bloods."

OTHERS who made similar

reports included James G. Frechette, Wisconsin, chairman of the Menominee Advisory Council; Jesse L. Kirk, and Boyd J. Jackson, Oregon, members of the Klamath Executive Committee.

The Ute Tribe was host to the several hundred delegates at a picnic supper Tuesday at State Fair Grounds.



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THE SIXTH OF JUNE
CINEMA SCOPE®

Ute Mixed-Bloods Get Big Payments, Plan Independence

Monday was payday for the Affiliated Ute Citizens of Utah on the Uintah-Ouray reservation. Payments of up to \$4,500 per capita will be given as part of the plan to make the mixed-blood Utes independent and no longer wards of the federal government.

Some 490 individuals are eligible to receive this money if they do not already owe money to the tribe. They have the opportunity to purchase land or property which has been assigned to them.

During the past several weeks heads of families have been filling out questionnaires to determine their status for re-

Auto Hits Deer In Dry Fork Area, Wrecks Front End

Over \$350 damage was caused to Glen Merkley's 1955 Chev. when he struck a deer Friday evening near the Shindy bridge in Dry Fork canyon.

Mr. Merkley reported to the highway patrol that the buck jumped over a fence and he hit him broadside with the car. The force of the impact pushed the radiator into the fan. The buck was killed.

ceiving the money.

Arrangements are being made to take care of the money going to minors and it will be available for educational purposes or medical expenses, said Mrs. Lula Murdock, president of the Affiliated Ute Citizens of Utah.

The following tribal accounts in the care and protection of the United States Treasury Department under the management of the former Office of Special Trustee (OST), now the *Bureau of Trust Funds Administration*; provided stewardship of trust assets and accounted for the trust funds collected from the Indian Reservations that are then transferred from the U.S. Treasury to the Tribe that owns the property and/or its enrolled beneficiaries.

The following accounts belong to the Tribe of Affiliated Ute Citizens of the State of Utah, all of which are unaccounted for to this date of February 2025:

1956 – The share of Affiliated Ute Citizens in all of the Uintah & Ouray Agency Funds earning 4% interest and the interest on their funds will be credited to accounts 147178.1 and 147678.

Accounting Symbol:

147178.1 – Deposits, Proceeds of Labor – Affiliated Ute Citizens

147178.2 - Deposits, Proceeds of Labor – AUC – licenses under the Federal Powers Act

147179 - AUC – Ute Five Per Cent Fund, etc.

147971 - Deposits, interests and accruals on interest, Proceeds of Labor – AUC

147178 - Deposits, Proceeds of Labor

147678 - Deposits, interest and accruals on interest, Proceeds of Labor - AUC

1968 - 14X7170 - Proceeds of Labor – AUC

14X7178 - Proceeds of Labor – AUC

14X7678 - Interest and Accruals on Interest, Proceeds of Labor

14X7179 - AUC Five Per Cent Fund, etc.

14X7679 - Interest and Accruals on Interest – AUC – Five Per Cent Fund, etc.

The Affiliated Ute Citizens of the State of Utah (aka Uinta Band of Utahs) were not omitted from the 1938 §17 Chartered Corporation of the “Ute Indian Tribe of the Uintah & Ouray Reservation, Utah” and no tribe was listed under the federal Corporation name. The Federally Recognized Tribe List was intended to list actual tribes, not shell corporations. We have asked the United States Treasury for an accounting and who is receiving the money from our tribal and Individual Money Accounts for the past 71 years; we still do not have answers. **(Exhibit 9)**

Today, the accounts belonging to the tribe of Affiliated Ute Citizens, since 1956 should be held by that name in the U.S. Treasury along with the accounts belonging to 270 specifically identified individual members of said Tribe. Since 1961 the Affiliated Ute Citizens of the State of Utah have not received payments from their Treasury accounts (including the Uinta Band accounts that were in existence before 1954) and the individual members have also not received funds from their Individual Indian Money (IIM) accounts. The Bureau of Indian Affairs and the United States Treasury have been made aware of the discrepancies.

In 1958 the Ute Distribution Corporation (a Utah State Corporation) was created, for unknown reasons the government began re-routing the Affiliated Ute Citizens money, from reservation resources to them. **(Exhibit 10)**

Originally the corporation was to be set up for the Confederated Utes of Colorado to distribute their judgement funds to their living descendants. Distribution was to take 3 years and then the corporation would be dissolved. This did not happen and our tribal funds have been misappropriated to them since. The Affiliated Ute Citizens tribal members were told they would be running the corporation, but that was not completely true, eventually it was taken over by non-Indians and

some of the tribal funds are being paid to non-Indians today. The Ute Distribution Corporation issued stock shares to the members of the Affiliated Ute Citizen of the State of Utah, then told the people they were worthless and to sell them. Our people were not educated and didn't realize that they were not being told the truth, they trusted the United States Government, the appointed lawyers and those in charge of the Ute Distribution Corporation. The elders from that time have said that they didn't know what was happening and the lawyers were making decisions for them without the tribe's knowledge. (accounts from Sarah Van Hackford, Toopoo Alphonso "Doc" Van and Dora Van)

Today the Ute Distribution Corporation is still in existence, receiving our federal Indian funds from our reservation resources, many of the 270 original Uinta Band of Utahs and their Affiliated Ute Citizen descendants are continuing to receive payments as Indians, with some funds still be misappropriated to non-Indians. None of the federal agencies has explained why the Affiliated Ute Citizens of the State of Utah had to form the State Corporation or why they could not manage their own money for their people.

Throughout the 1960's the tribal leadership continued to oversee their remaining reservation lands, assets and their membership. In 1972 the Affiliated Ute Citizens of Utah Indians filed a court case against the United States Government (Affiliated Ute Citizens of Utah v. United States, 406 U.S. 128, 1972), for violations under the Securities Exchange Act for victimization of Indian Shareholders in their sales of Ute Distribution Corporation shares. **(Exhibit 11)**

This case relied heavily on 25 U.S.C. § 677, which had not been approved by Congress and did not list specific tribes. Also, the funds paid out were federal Indian money, the State issued stock shares were fraudulent and the tribal members did not need them to receive their funds.

In 2020 the tribal leadership filed a complaint with the Department of Justice, Bureau of Indian Affairs, White House Liaisons Office for Indian Affairs and the Select Committee on Indian Affairs requesting an investigation into Utah's 25 U.S.C. § 677 policy, Ute Distribution Corporations practices regarding our federal Indian money coming from our reservation resources and The Confederated Utes of Colorado, taking Indian lands, resources and money that belongs to another tribe. In 2024 a Civil Rights violations complaint was also filed by the Uinta Valley Shoshone Tribe of Utahs.

Since 2015 25 U.S.C. § 677 has been repealed; it is "omitted" in the U.S. Code, meaning it is no longer a valid legal provision due to a legislative act that removed it from the statute books. (**Exhibit 12**)

Act of Repeal:

- The repeal of 25 U.S.C. § 677 occurred through the "Act of August 27, 1954, ch. 1009, § 29" which provided for the repeal of inconsistent laws related to Indian affairs.
- **Current Status:**
When you look up 25 U.S.C. § 677 on legal databases, it will be listed as "omitted" from the Code and repealed as being of special and not general application. It is no longer in effect.

25 U.S.C. § 677 was unconstitutional in 1954 and this repeal will allow the federal government to restore our status, land, assets, money and management back to the Affiliated Ute Citizens of the State of Utah.

Throughout this period we were eligible and continued to receive services from the Indian Health Service (IHS), clinic at the Uinta Valley Reservation (aka Uinta(h) & Ouray Agency) in Utah. In 1983 Dr. Theodore J. Redding, Acting Chief Medical Officer, PAIHS received a response from Charles P. Gillet, Assistant Regional Attorney regarding 25 U.S.C. § 677 and the eligibility of the "mixed blood" Ute Indians.

The main concerns were the legality of the proposed termination, patient abandonment, eligibility of descendants and the legal adequacy of the proposed notice. The Assistant Regional Attorney provided his opinion and also stated that the matter was under review by the Secretary of the Interior.

In 1987 Dr. Theodore J. Redding, was now the Acting Deputy Area Director, he provided the following:

“IHS Manual, Part 2, Chapter 1.2, Item A. (5), which states that the Indian Health Services will provide services to a person of Indian descent. The decision was, therefore, that only those individuals specifically named in the in the Federal Register; (Thursday April 5, 1956) were terminated regarding federal health benefits and their descendants were eligible for services as any other person of Indian descent.” **(Exhibit 13)**

The discussion continued on through 1990, with the Phoenix Area Office determining they would need to establish procedures or a form letter for the descendants. It is unclear if this was ever done. On March 30, 1993 *LaBaron v. U.S.* in the United States Court of Appeals, Tenth Circuit, decided the following:

“We hold, however, that a hearing is required because of the nature of the Plaintiffs' right, even if the final result is a termination of benefits.”

III. The Ute Termination Act

“Plaintiffs also raise several equal protection challenges to the Ute Termination Act. Because we have decided that the Plaintiffs are entitled to a hearing and may be able to establish eligibility for health benefits, this argument is premature.”

REVERSED.

We did not receive that hearing and our tribes Indian Health Services ended without due process in 1995. (Exhibit 14)

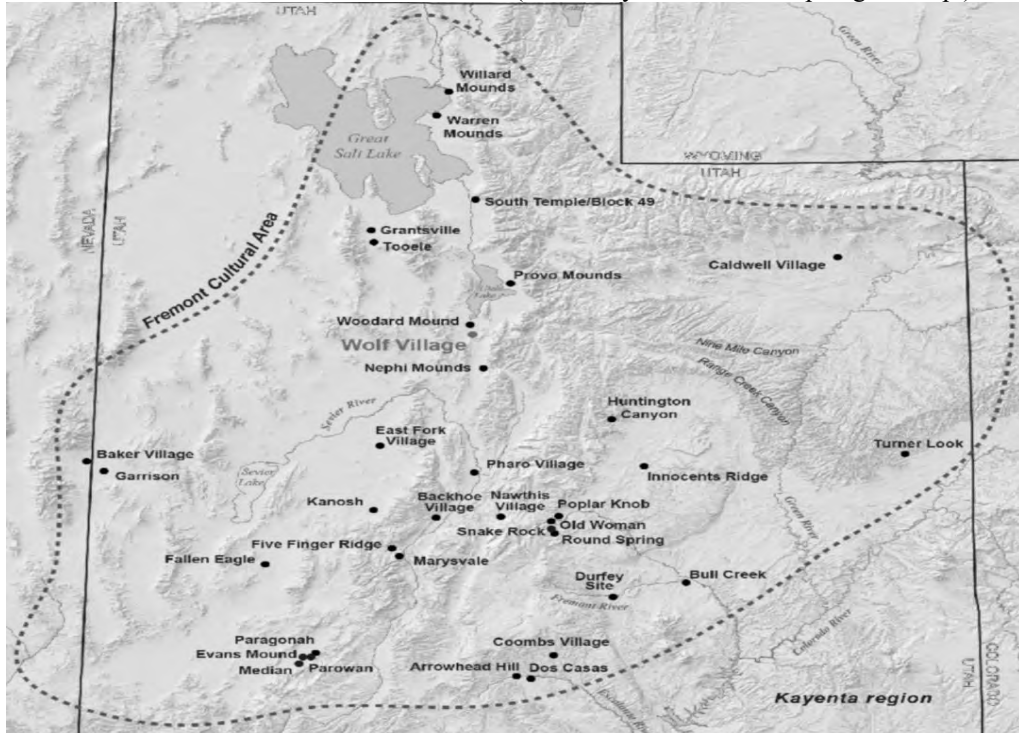
With 25 U.S.C. § 677 being repealed in its entirety, we have asked the United States Government to correct all of the administrative errors that pertain to our tribe. In order to assist them, we feel that restoring our federal recognition, would be an important step.

The Affiliated Ute Citizens of the State of Utah continue to be the owners of the reservation and all its resources. We have been given two federally approved Constitutions and continue to be a separate and distinct tribe.

2.2 Uinta Band of Utahs Ancestors

The Affiliated Ute Citizens of the State of Utah are descendants of the Uinta Band of Utahs and they are descendants from the ancient tribes of the Fremont Culture. This important cultural diversity was introduced into Utah about 500 A.D. when a form of the agricultural Basket Maker Culture appeared. Clearly identifiable remains of this culture are found throughout the territory from eastern Nevada to western Colorado, and from Southern Utah to Southern Idaho and Wyoming. Fremont roots go back 2,000 years and by 1350 A.D., the Fremont culture was gone from the Great Basin and northern Colorado Plateau. (Metcalf, Michael. "Fremont Culture." *Colorado Encyclopedia* <https://coloradoencyclopedia.org/article/fremont-culture>. Accessed 18 November 2020.), (Ambler, J. Richard "Caldwell Village." *Department of Anthropology University of Utah* Number 84 December 1966.)

Area of the Fremont Culture sites in Utah (University of Utah Anthropological Dept)

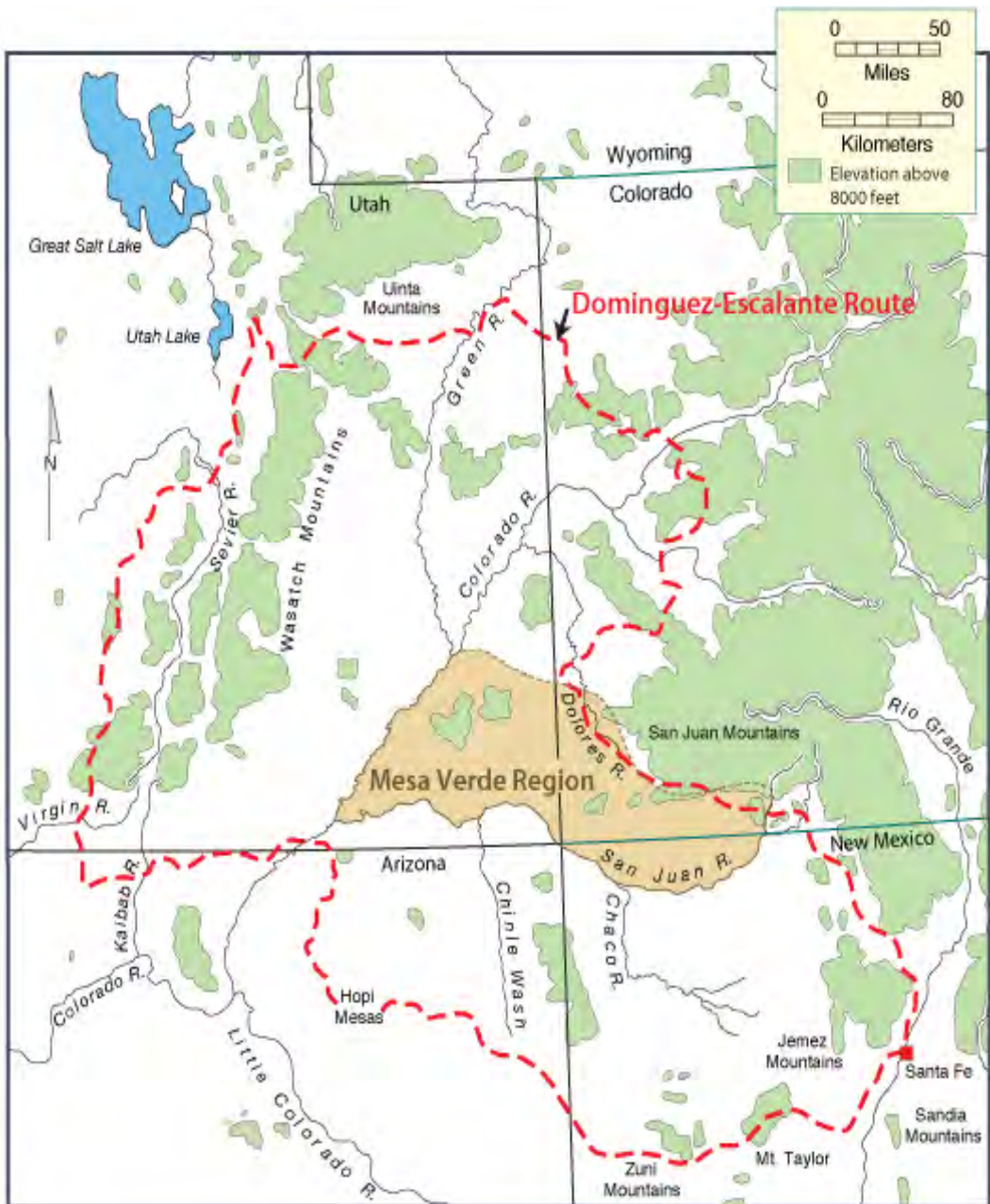


In 1776 Franciscan priests Francisco Atanasio Dominguez and Silvestre Velez de Escalante traveled to find an overland route from Santa Fe, New Mexico, to their Roman Catholic mission in Monterey, on the coast of modern-day central California. They came north through country inhabited by Utah Indians who called themselves ‘*Yutas*’ in Western Colorado and crossed the Green River into the Uinta River Valley Basin in what is now Northeastern Utah, where they stayed for several weeks to rest and graze their horses. The Catholic Fathers found more bands of “*Yutas*” (a Uinta-Ats word for *mountain dwellers*). There they met the Uinta-At Bands of ‘Yuta’ who have lived in the Uinta River Valley Basin at the foot of the Uinta Mountains, since before the 1100’s, the people had horses and traveled throughout the Utah Territory.

The expedition traveled west across the Uinta Basin to the Timpanogos Mountains located on the west side of the Salt Lake Valley in what is now Heber City; down Provo Canyon, and into the Utah Lake Area where they came into contact with the Timpanogos Band of “Yuta” Indians who lived at the mouth of the canyon entering the Salt Lake Valley and what is now commonly called the Wasatch Front. They also met up with many other bands and family clans of ‘Yuta’ Indians led by a headman or chief who were scattered throughout the West’s Great Basin.

The journals kept by the Fathers was the first written description of the ‘Yuta’ Indian lands and of the people residing throughout the West and in the Great Basin. (The Dominguez-Escalante Journal: Their Expedition Through Colorado, Utah, Arizona, and New Mexico in 1776 By: Ted J. Warner. Published By Brigham Young University Press 1976)

Dominguez-Escalante 1776 Route through “Yuta” territory.



ORIGIN STORY:

Our oral story passed down through the family clans says that two ancient tribes, joined together and traveled from the west. They settled in the Great Basin and were one tribe, living and hunting together. After some time, there was a dispute between two leaders, part of the tribe stayed north with one leader becoming the Shoshone and the other part came south with the other leader, becoming the Utahs. *(Elder story from Rachael Wanzit Murray to Maggie Van, Grandmother to Toopoo Alphonso Van, he told the story to his daughter, Dora Van when she was a child.)*

Territory under Mexico 1833



Although the Indian tribes of Utah were at this period very numerous, the word 'Utahs' was commonly applied to those south of the Great Salt Lake, and 'Shoshone' or 'Snakes' to those north and west of the lake, especially in the valley of the Humboldt River. The Snakes and Utahs were both Shoshone Tribes. (The Works of Hubert Howe Bancroft, Volume XXVI History of Utah 1540-1886, San Francisco: The History Company, Publishers 1889, page 471.)

Utah Territorial Map 1850



Pierre Louis Vasquez and Jim Bridger established the first trading post on the Black Forks of the Green River in 1843, in what is now Fort Bridger, Wyoming in Uinta County. They knew the native inhabitants and portions of their history. These men were early fur traders for the American Fur Company and had traded with the native for many years. From their knowledge they had expressed that the Utahs say they had always been on the lands, as far back as they can remember. **(Exhibit 15)**

Horsemanship had been obtained by the Uinta-Ats in northeastern, Utah since the 1700's, through the development of trade routes with the Spanish. By the 1840's the Utahs had an extensive herd of horses, Chief Wah-kara's horse pasture extended from the lands of the Pahvant band on the lower Sevier River to the crossing of the Green River along the Old Spanish Trail west of Grand Junction, Colorado. Chief Wah-kara and his band traveled from California to Mexico trading goods, horses and captured Indian children throughout the 1840's. During one of his raiding campaigns to California, he stole hundreds of horses and drove them back to his homeland, what became known as the Utah Territory. He then sold those horses to settlers heading to Oregon and California and traded some in Mexico. The Northern Shoshones had a falling out with Chief Wah-kara, they enlisted the help of Brigham Young, Governor and Indian Agent, to establish trade with the Chief. On August 6, 1852 the parties met in Salt Lake City, Utah to discuss trading and peace among their people. Through much discussion, Chief Washakie and Chief Wah-kara agreed to peace and future trading. Brigham Young reported the meeting in his report to the Commissioner of Indian Affairs. **(Exhibit 16)** The Utahs were established and well known among the tribes of the western territories.

John C. Fremont explored the Uinta Basin and provided his reports to the United States Government, Chief of the Corps of Topographical Engineers, Col. J.J. Abert. On May 5, 1844 he wrote *"In the darkness of the night we had made a very bad encampment, our fires being commanded by a rocky bluff within 50 yards; but, notwithstanding, we had the river and small thickets of willows on the other side. Several times during the day the camp was insulted by the Indians; but peace being our object, I kept simply on the defensive. Some of the Indians were*

on the bottoms, and others were haranguing us from the bluffs; and they were scattered in every direction over the hills. Their language being probably a dialect of Utah, with the aid of signs some of our people could comprehend them very well. They were the same people who had murdered the Mexicans; and towards us their disposition was evidently hostile, nor were we well disposed towards them. They were barefooted and nearly naked; their hair gathered up into a knot behind; and with his bow, each man carried a quiver with thirty or forty arrows partially drawn out. Besides these, each held in his hand two or three arrows for instant service. Their arrows are barbed with a very clear translucent stone, a species of opal, nearly as hard as a diamond; and, shot from their long bow, are almost as effective as a gunshot.

A man who appeared to be a chief, with two or three others, forced himself into camp, bringing with him his arms, in spite of my orders to the contrary. When shown our weapons, he bored his ear with his fingers, and said he could not hear. "Why," said he, "there are none of you." Counting the people around the camp, and including in the number a mule which was being shod, he made out 22. "So many," said he, showing the number, "and we-we are a great many;" and he pointed to the hills and mountains round about. "If you have your arms," said he, twanging his bow, "we have these." I had some difficulty in restraining the people, particularly Carson, who felt an insult of this kind as much as if it had been given by a more responsible being."

(John C. Fremont's Report of the Exploring Expedition to Oregon and North California in the years 1843-1844, Pages 266-267, reprinted by the Smithsonian Institution in 1988)

On May 13, 1844 he wrote "We travelled for several days in this direction, within the rim of the Great Basin, crossing little streams which bore to the left for Sevier Lake; and plainly seeing, by the changed aspect of the country, that we were entirely clear of the desert, and approaching the regions which appertained to the system of the Rocky Mountains. We met, in this traverse, a few mounted Utah Indians, in advance of their main body, watching the approach of the great caravan."

(John C. Fremont's Report of the Exploring Expedition to Oregon and North California in the years 1843-1844, Page 271, reprinted by the Smithsonian Institution in 1988)

On May 20, 1844 he wrote *"We met a band of Utah Indians, headed by a well known chief, who had obtained the American or English name Walker, by which he is quoted and well known. They were all mounted, armed with rifles, and use their rifles well. The chief had a fusee, which he had carried slung, in addition to his rifle. They were journeying slowly towards the Spanish trail, to levy their usual tribute upon the great California caravan. They were robbers of a higher order than those of the desert. They conducted their depredations with form, and under the color of trade, and toll for passing through their country. Instead of attacking and killing, they affect to purchase – taking the horses they like, and giving something nominal in return. The chief was quite civil to me. He was personally acquainted with his namesake, our guide, who made my name known to him. He knew of my expedition in 1842; and, as tokens of friendship, and proof that we had met, proposed an interchange of presents. We had no great store to choose out of; so he gave me a Mexican blanket, and I gave him a very fine one which I had obtained at Vancouver."*

(John C. Fremont's Report of the Exploring Expedition to Oregon and North California in the years 1843-1844, Page 272, reprinted by the Smithsonian Institution in 1988)

On May 23, 1844 he wrote *"Crossing the next day a slight ridge along the river, we entered a handsome mountain valley covered with finer grass, and directed our course towards a high snowy peak, at the foot of which lay the Utah lake. On our right was a bed of high mountains, their summits covered with snow, constituting the dividing ridge between the Basin waters and those of the Colorado. At noon we fell in with a party of Utah Indians coming out of the mountain, and in the afternoon encamped on a tributary to the lake, which is separated from the waters of the Sevier by very slight dividing grounds. Early the next day we came in sight of the lake; and, as we descended to the broad bottoms of the Spanish Fork, three horsemen were seen galloping towards us, who*

proved to be Utah Indians- scouts from a village, which was encamped near the mouth of the river. They were armed with rifles, and their horses were in good condition. We encamped near them, on the Spanish Fork, which is one of the principal tributaries to the lake."

"A few miles below us was another village of Indians, from which we obtained some fish- among them a few salmon trout, which were very much inferior in size to those along the California mountains. The season for taking them had not yet arrived; but the Indians were daily expecting them to come up out of the lake."

"We had now accomplished an object we had in view when leaving the Dalles of the Columbia in November last: we had reached the Utah lake; but by a route very different from what we had intended, and without sufficient time remaining to make the examinations which were desired. It is a lake of note in this country, under the dominion of the Utahs, who resort to it for fish."

"It is almost entirely surrounded by mountains, walled on the north and east by a high and snowy range, which supplies to it a fan of tributary streams. Among these, the principal river is the Timpan-ogo signifying Rock River – a name which the rocky grandeur of its scenery, remarkable even in this country of rugged mountains, has obtained for it from the Indians. In the Utah language, og-wah-be, the term for river, when coupled with other words in common conversation, is usually abbreviated to ogo; timpan signifying rock. It is probable that this river furnished the name which on the older maps has been generally applied to the Great Salt Lake; but for this I have preferred a name which will be regarded as highly characteristic, restricting to the river the descriptive term Timpan-ogo, and leaving for the lake into which it flows the name of the people who reside on its shores, and by which it is known throughout the country."

(John C. Fremont's Report of the Exploring Expedition to Oregon and North California in the years 1843-1844, Pages 272-274, reprinted by the Smithsonian Institution in 1988)

The Latter-day Saints arrived in the Salt Lake Valley in 1847 and experienced many encounters with the Utahs. The new arrivals didn't understand the native people, their customs or way of life. Through their misguided observations, they began misidentifying the native tribes in the area and their wealth based on their own standards. Those with horses were considered wealthy, those who didn't have horses were poor and they referred to those bands as digger Indians, a derogatory term. By the late 1860's they also began calling the Utahs "Utes", which is incorrect and an insult. Its origin is from the early Spanish explorers and means unknown Indian or tribe in Castilian Spanish. The Utahs were not unknown to the Latter-Day Saints and they as a people never referred to themselves as "Utes". However, the misinformation caught on and you began seeing the term used in the Commissioner of Indian Affairs Reports and correspondence.

In 1848 the United States and the Republic of Mexico went to war over the territorial rights to the Western Empire claimed by the Republic of Mexico. The dispute that ensued resulted in the Mexican-American War of 1848. Mexico was defeated and the United States took possession of the empire from Mexico pursuant to the Treaty of Guadalupe Hidalgo whereby the Utahs Nation and the Latter-day Saint settlers came under the jurisdiction of the United States. (Stat. 922, 930; Treaties 108)

In 1849 the United States Government had acquired new lands under the Guadalupe Hildago Treaty from Mexico. Their plan was to divide the vast land into separate territories, the Utah Territory was established in 1850 and named after the Utahs Indian nation.

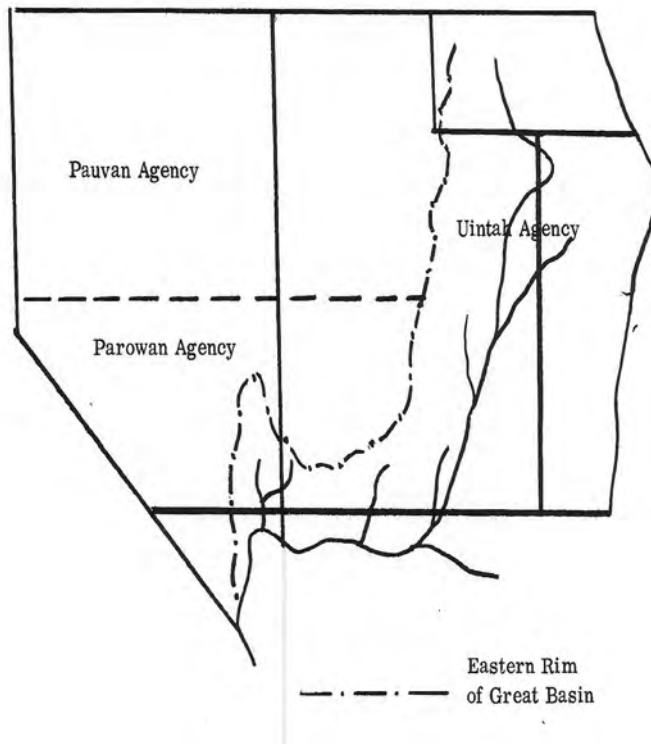
INDIAN FIGHT.

July 1st. we received a long letter from, John W. Jones. Capt. of the Oquawka, (Ill) co. of emigrants; giving the *particulars* of an Indian fight, at yellow creek, about eleven miles west of Bear river, on the morning of the 27th. of June. We have not room for the particulars, but the principal facts have since been corroborated by Mr. A. Williams of Utah, who says that the Utah Chief, Walker, told him that he had burned six lodges of the Snakes, eleven miles west of Bear River; killed seven, men, and four squaws; and taken five prisoners, and forty horses, in revenge for the Snakes having previously killed some of his Indians. While the captors were contending about the division, they killed all the horses. The prisoners were for sale. Walker's Statement is doubtless correct, and agrees with capt Jones, except in length, and particulars. The supposed Fight, near Weber, the following day, we think a mistake, for the above.

In 1851 Brigham Young, Latter-Day Saints (Mormon) church leader was appointed as the Utah Territorial Governor and Indian Agent. His early interactions with the tribes, bands and their leaders documented their struggles and daily lives.

The Uinta Band of Utahs was originally many bands with their own chiefs and sub-chiefs. There were the Uinta-Ats, Sahpeech, Cum-um-bahs, Yampapa, Pah-Utahs, Shib-e-ritches, Elk Mountain Utahs, Seuv-arits, Ko-sun-ats, Toas Utahs, Pahvants, Timpanogs, Pi-ka-kwa-na-rats, Tum-pan-u-wach, Shivwits and the Spanish Fork Utahs. All residing in what became known as the Utah Territory.

One of Brigham Young's first duties as Indian Agent was to establish Indian agencies, by proclamation dated Sep 9, 1850, Brigham Young, divided the territory into three agencies; the Parvan Agency, Uinta Agency and the Parowan Agency. The *"Uinta Agency to include all of the Snakes or Shoshones within said Territory, the Uinta, and Yampah, and all other tribes, south, within said Territory, and east of the eastern rim of the Great Basin."*



Indian Agency boundaries established by Brigham Young, Governor of the Utah Territory and Indian Agent (1851).

**PROCLAMATION,
TO ALL WHOM IT MAY CONCERN.**

WHEREAS, the law of Congress, entitled "An Act to establish a Territorial Government for Utah, approved Sept. 9, 1850, devolves the duties of Superintendent of Indian Affairs within said Territory, upon the Governor of said Territory; and,

Whereas, there have been appointed by the United States Government one Indian Agent, and two Sub Agents for this Territory:

Now, therefore, by virtue of said authority, and to advance the purposes of the Government, for the benefit of the Indians, I do hereby order and direct that this Territory be divided into three Agencies, as follows: to wit—

The first, or Parvan Indian Agency, to include all within the limits of the Territory, west of the Shoshone nation, and north of the south line of the Parvan Valley.

The second, or Uinta Agency, to include all of the Snakes or Shoshones within said Territory, the Uinta, and Yampa, & all other tribes, south, within said Territory, and east of the eastern rim of the Great Basin.

The third, or Parowan Agency, to include all the country lying west of the eastern rim of the Great Basin; and south of the south line of the Parvan Valley, to the western bounds of the Territory.

Henry R. Day and Stephen B. Rose, the Sub Agents having arrived, and being ready to enter upon the discharge of their respective duties, are hereby temporarily, and until further directions, assigned to their respective agencies, as follows: to wit—Henry R. Day to the first or Parvan agency; and Stephen B. Rose to the second, or Uinta agency.

BRIGHAM YOUNG,
Governor of Utah Territory, and
Superintendent of Indian Affairs.

G. S. L. City, July 21, 1851.

Once the Indian Agencies had been established the push to keep the Utahs on less land and roaming began. This did not set well with the nomadic bands who understood the lands life cycle; by staying in one place in large numbers for too long depleted the animals, plants and water. A resistance began among the bands and any perceived insult or dispute required a retribution. Chief Wah-ker Pan-a-kare Quirker (the white people called him Walker) was the head chief of the Utahs in the early 1850's, his band traveled long distances trading in California and Mexico. He was a fearless leader and could be dangerous when provoked, however he was friendly with the white settlers and brought them news and trade goods.

Newspapers
by Ancestry

<https://www.newspapers.com/image/286220722/>

The Deseret News (Salt Lake City, Utah) · Sat, Apr 17, 1852 · Page 1
Downloaded on Nov 16, 2024

Extracts of a Letter from J. D. Lee.
PAROWAN, Iron Co., March 13, 1852.

DR. WILLARD RICHARDS:—

DEAR BRO: Walker, the Utah Chief, on his return from the Moquich, Navihoes, and Welsh Indians, stopped with us two days; from him we had an interesting account of those tribes, and more especially of the country; he says that they live in houses, and farm, raise sheep, and manufacture clothes; their women tie up their hair like ours, and some of them have light hair and blue eyes; he says they speak the Spanish language, and have a knowledge of us from Walker, and want us to come and trade with them and see their country.

Two of the Piesles killed an ox for Bro. S. Johnson; some 8 or 10 men pursued them; 4 of the number took them prisoners; (they had some of the beef with them) brought them near the settlements, when they tried to make their escape; one of them was killed, and the other wounded; the natives were much offended, and showed signs of hostility. Some sheep and horses were taken; one horse was mortally wounded; the sheep were killed; they also shot at the herdman.

At their conduct Walker appeared displeased; took from their Chief a pony by force, and would have killed the Chief Quonarah, had not bro. J. L. Smith and myself prevented them; after the two chiefs took a knock-down, Walker preached to them, and told them of their meanness, and said he would tell the Big Captain (Gov. Young) of their conduct. Walker and his braves were so enraged, that they shot the pony that they had taken, for revenge. We kept them apart, and privately slipped old Quonarah, the Piele Chief, away; this we did, not believing him guilty.

Walker left us this morning, with friendly feelings; he is intending to visit your valley and city, and says he will return again at harvest, to go with a company to the Welsh Indians.

This little fracas, I verily believe, will result in good for us. We also learned from Walker, that uncle Sam had a fort and troops stationed on the Colorado river, and that they had made a treaty with the Navihoes.

JOHN D. LEE.

Chief Walkara in an interview with interpreter M. S. Martinas 1853.
“Walkara said that he had always been opposed to the whites settling on the Indian lands, particularly that portion which he claims; and on which his band resides and on which they have resided since his childhood, and his parents before him. The Mormons, when they first commenced the settlement of Salt Lake Valley, was friendly, and promised them many comforts, and lasting friendship—that they continued friendly for a short time, until they became strong in numbers, then their conduct and treatment towards the Indians changed—they were not only treated unkindly, but many were much abused and this course has been pursued up to the present—sometimes they have been treated with much severity—they have been driven by this population from place to place—settlements have been made on all their hunting grounds in the valleys, and the graves of their fathers have been torn up by the whites.”

(STATEMENT, M. S. MARTENAS, INTERPRETER Great Salt Lake City, July 6, 1853 Brigham Young Papers, MS 1234, Box 58, Folder 14 LDS Archives - Will Bagley Transcription.)

A. Peterson describes his point of view of the time:

Latter-day Saints considered themselves in a state of open warfare. They built scores of forts and deserted dozens of settlements while hundreds of Mormon Militia chased their illusive [sic] adversaries through the wilderness with little success. Requests for federal troops went unheeded for eight years. Unable to distinguish differences between tribesmen, frustrated Mormons indiscriminately killed Indians, including women and children”.

("Utah History of the Black Hawk War". Official Web Site for the State of Utah. Archived from the original on March 3, 2008. "Black Hawk War". Utah History Encyclopedia. University of Utah Press).

Great Salt Lake City, May 1853.

Mr. Editor, Sir;—I was called upon by his Excellency, Superintendent of Indian Affairs, April 1st to go to Iron County to settle a misunderstanding between the whites and the Indians, (namely Walker.) I found Peteetnele and his band on the Spanish Fork; they were all friendly. I saw several bands all friendly. On my arrival at Fillmore City I found the Pahvants somewhat excited on the report of Walker; I soon reconciled them. On arriving at Parowan I found Walker had fled, on hearing that there had an express gone to the Superintendent; he had taken the Spanish Trail over the Wasatch mountains and left word he was going to Sampach, I sent a Piede after him who came back and said Walker had run so fast he could not overtake him. I found the Pieves all friendly and many have gone to live with the whites; some are learning trades, others farming, and are a great help in building up the place, more especially at Harmony, Major John D. Lee's settlement. They can cut and set pickets as well as whites. Brother Lee has them under good contrall. Capt. Wall, company A., of the Nauvoo Legion, reconnoitering the country south put the Indians into a panic, I never saw a more scared set in my life. The Governor ordering out Capt. Wall's Company is the best thing that has ever happened to the nation. It is the best teaching that they ever heard, and if they continue to hearken to it, will be their salvation. On our return to Fillmore, I found the Pahvants in possession of 10 acres of wheat, corn, and potatoes, put in by the Mormons on Corn Creek. On my arrival at Spanish Fork, I found Peteetnele had gone with all his band up Provo Canyon to wait and see how the battle went. I arrived on May 12th, and suffice it to say, I found a good spirit among all the settlements that I visited.

Yours respectfully,
D. B. HUNTINGTON.

Mr. Huntington is a general interpreter for the tribes in this region, and shares largely the confidence of the Indians, as well as the Department.

August 19, 1853

TERRITORY OF UTAH.

PROCLAMATION BY THE GOVERNOR.

—D3—

WHEREAS, the Utah Indians of this Territory have been for some time, and still are in a state of open and declared war with the white settlers, committing injuries upon them at every opportunity, killing them, driving off their stock, and burning their mills, and dwellings; and,

WHEREAS, numerous responsible affidavits are lodged in the office of the United States District Court for Utah Territory, setting forth, that certain white inhabitants of this Territory, in defiance of all law, justice, and humanity, have trafficked, and do still traffic with the said hostile Indians, selling them Powder, Lead, and Guns, and threaten to continue to do so; and

WHEREAS, such conduct tends directly to augment burdens which are already exceedingly onerous:

Therefore, to promote the public safety, and preserve the property and lives of the people from hostile Indians;

I, BRIGHAM YOUNG, Governor and Ex-officio Superintendent of Indian Affairs of the said Territory of Utah, do hereby order, and direct, as follows, to wit:

1st. Let all the forces be in readiness to march to any point at a moment's notice, and when not in service, remain in their various locations, using all diligence to completely secure sufficient hay, and all the crops, and keeping strict guard upon stock, and all exposed property, and prosecuting the completion of their defenses with all possible speed.

2nd. Let every person be prepared to defend himself, and to aid others by personal service, or with supplies, whenever required.

3rd. Every person, whether resident, or non-resident, is hereby strictly forbidden to give, trade, or in any way voluntarily put in possession of any Utah Indian, any Powder, Lead, Gun, Sword, Knife, or any weapon, or munition of war whatever; or to give, or in any manner render to any Utah Indian, any aid, shelter, food, or comfort, either directly or indirectly, unless by permission or license from the Superintendent of Indian Affairs, the Indian Agent, or Sub-agent; and every license to trade with the Indians in this Territory, is hereby revoked; and every person to whom the opportunity offers, is required to notify passing emigrants and non-residents, of this Proclamation, so far as trading with, or aiding Indians is concerned, and forthwith report to the nearest civil or military officer, every case of departure from the most rigid compliance with this prohibition and revocation.

4th. As small and large war parties of Indians, are constantly prowling about, watching for unguarded points, let all, who go into canyons, or any retired places, go armed, and in sufficient numbers to be safe; and all are required to be constantly on the alert, and all officers must preserve order, and carry out the orders, and regulations, which have been, and may hereafter be given, since the commencement of Indian hostilities, and enforce the same when necessary.

5th. Heavy expenses have already been incurred by the inhabitants of this Territory, in defending themselves against hostile Indians, and much property has been lost and destroyed, and such will continue to be the case, until hostilities cease;

Therefore, Officers of every grade, when on duty, are required to keep an accurate account of all services performed, and expenses incurred under their commands, on account of hostile Indians, or other evil disposed persons, whether residents or non-residents, and promptly forward the same to the Office of the Governor and Superintendent of Indian Affairs.



In testimony whereof, I have hereunto set my hand, and caused the seal, of said Territory to be affixed, at Great Salt Lake City, this nineteenth day of August, in the year of our Lord one thousand eight hundred and fifty three, and of the Independence of the United States of America, the seventy-eighth.

By the Governor,

BRIGHAM YOUNG,

WILLIAM RICHARDS, Sec'y pro tem.

Appointed by the Governor.

The Walker War 1853-1854

On July 17, 1853 there was a dispute while trading goods at a white settlement near Springville, Utah; the Indians believed they were being cheated. A white settler killed one of the Indians during a struggle, this incident angered the Utahs and Chief Wah-ker Pan-a-kare Quirker (Walker) demanded one of their lives for the death of his Indian relative. The settlers refused, Chiefs Arapeen and Wanship were also present and opposed any compromise. On the early morning of October 26, 1853, Capt. John W. Gunnison of the Corps of Topographical Engineers and a party of seven were camped on the lower Sevier River in Pahvant territory, all were killed as retaliation for Indian deaths. Other skirmishes occurred, cattle and horses were stolen and people on both sides were killed. Chief Wah-ker Pan-a-kare Quirker (Walker) and his band knew the canyon country well and out maneuvered the Mormon Militia and were never caught. In the spring of 1854 Utah leaders, Chief Ammon and Chief Nooyoowat Noat Migo (once he came to the Uinta Valley Reservation, he was called Alec Wanzitz), said they were ready to lay down their arms and offered terms for peace. Chief Wah-ker Pan-a-kare Quirker (Walker), who had since returned from Navajo country, petitioned Brigham Young for peace and met for negotiations at Chicken Creek in Juab County, Utah. (*Walkara – Storm Testament VII* By: Lee Nelson Council Press, 401 W. Maple Street, Mapleton, Utah 84664 Published: 1990) **(Exhibit 17)**

Their meeting ended the conflict, but it did not solve the underlying issue that the Mormons were trespassing on Utahs lands and were taking everything that was needed for them to survive.

The Tintic War 1856

In February of 1856, a sub-chief named Tintic and his small band stole cattle and horses throughout the Cedar Valley west of Utah Lake. These skirmishes became known as the Tintic War. The Utahs were starving, there was a drought and Tintic and his followers began taking cattle from the settlers. His brother-in-Law Chief Nooyoowat Noat Migo (Alec

Wanzitz), did not support his raids and left Tintic to make his own way. There were many skirmishes and deaths on both sides. Without the support from the other Utah bands, the Tintic War ended without a peace treaty. Tintic lost his status as sub-chief and eventually retreated to the Uinta Valley by late 1856. (Exhibit 18)

NewsPapers
by Ancestry

<https://www.newspapers.com/image/286294152/>

The Deseret News (Salt Lake City, Utah) · Wed, Oct 29, 1856 · Page 5

Downloaded on Nov 17, 2024

KA-NOSH AND TIN-TIC.—Br. D. B. Hantington informs us that Ka-nosh, the Corn creek Chief, has a good house and household furniture, out-buildings, horses, cattle, wagons, 70 bushels of wheat thrashed and stored, and a plenty of vegetables with the exception of potatoes, which the worms destroyed.

Ka-nosh's rapid advancement in the scale of civilization is due, in addition to his own inherent energy, intelligence and anxiety to improve, to the pacific policy so wisely advocated by the Hon. G. W. Manypenny Commissioner of Indian Affairs, and so ably counseled and carried out by his Excellency Brigham Young, Governor, and Ex-officio Superintendent. And it proves the efficacy of the patience and good example exercised by the whites, accompanied with timely encouragement, good usage and reasonable assistance.

Tintic is poor and alone, but still disaffected and threatening, and has gone to Uinta valley. Kind treatment seems to be wasted upon his savage disposition, and he is probably too old and hardened to be induced to lay aside his blood-thirsty feelings.

After the Tintic War ended in 1856, Indian Agent Garland Hurt established three Indian farms, the Spanish Fork, the Corn Creek and the San Pete, to teach the Utahs agriculture and an attempt to “civilize” them. He requested money and farm implements for these farms, but very little was given, to the endeavor. These farms were referred to as reservations, however, they were not established by the United States Government or approved by Congress. (Exhibit 19) (Exhibit 20)

Newspapers
by  ancestry

The Mountaineer (Salt Lake City, Utah) - 12 May 1860, Sat - Page 2

Printed on Sep 6, 2021

INDIAN NEWS.—An-terro Vye-a-hoo, a Yampah Ute, and Tabby, son of old Euinta, have been in this city a few days. They say that in about two moons, there is going to be a great treaty between the Ute and Snake nations. To complete the treaty the Utes are to meet Wash-a-keek and his tribe at Yellow Creek, near the place where Walker and the Snakes fought a number of years ago. Anterro says that five white men, who were engaged in prospecting for gold, have been killed the past winter by the Tao: Utes. A large encampment of the Yampah Utes is just below the government camp at Camp Floyd and on the same creek. Saw-ey-ott and band are encamped at the mouth of Spanish Fork Canyon.

Spanish Fork Farm

The Spanish Fork Indian Farm was established in 1856 for the Spanish Fork Utahs. It was located at the mouth of the Spanish Fork River. This area had been the permanent home of Chief Peteetneet and his band.

The Corn Creek Farm

The Corn Creek Indian Farm was established in 1855 for the Pahvant Utahs on Corn Creek in Millard, Utah. It was located just downstream from the Pahvant village of Chief Kanosh.

San Pete Farm

The San Pete Indian Farm was established in 1856 for the San Pitch (Sah Peech) Utahs under Chief Arapeen. It was located on Twelve-mile Creek in San Pete County, Utah.

In 1859 A. Humphries, Indian Agent for Utah reported that a grasshopper plague had destroyed the crops on the Corn Creek farm, and operations were suspended there by order of the Superintendent.

Due to the removal of Superintendent Jacob Forney in 1859, that office of the Utah Indian Agency was left vacant for over a year and in debt. The farms fell into neglect. Humphries, put in charge provisionally, was forced to dispense with the Government farmers services, and sell off the stock and farming implements on the Indian Farms to help pay the debt and with what was left attempt to clothe and feed the impoverished Utah Indians dependent on the agency in the winter of 1861.

In April 1866, the Pahvants began taking apart their village and farm at Corn Creek, burning their corrals and fences around their fields, in preparation for their move to the Uinta Valley Reservation, agreed to in the 1865 Spanish Fork Treaty with the Utahs. Between 1866 and 1870 most of the Pahvants moved to the Uinta Valley Reservation, only about 100 remained at their new settlement at the springs.

The farm projects failed miserably and all were eventually abandoned.

In 1859 J. Forney was Superintendent for the Utah Territory, he had spoken to old mountaineers to learn more about the various Utah bands living within his area.

“The Indians, claiming a home in Utah Territory, are evidently the offspring of two nations who migrated west of the Rocky Mountains from the northwest many years ago. It is probable that most of the descendants of those nations are now within the boundary of this territory. They have greatly decreased in numbers, and proportionately in their mental and physical condition, during the past thirty years. Their degeneracy in the mode of living and comforts has been more manifest during that period. This I learn from old mountaineers who have lived among them, corroborated by Indian testimony. The descendants of the two nations above alluded to are now called Shoshone or Snake and Utahs or Ute.”
(Exhibit 21)

Hardship and suffering continued for the Utahs, the winter of 1859 many of the people died from disease, starvation and exposure. It was a common circumstance to find them frozen to death. Indian Agent A. Humphreys made frequent appeals to the superintendent. He refused to release any food or blankets, even though he had \$5,000 to \$6,000 worth of Indian goods in his possession. Agent Humphreys was witness to much of the suffering and the deaths of many, he had no money, provisions or clothing to help them. He stated in his report that on several occasions he parted with his own blankets to bury them in. (Exhibit 22)

The tensions between the Utahs and the white settlers continued, the Utahs became more desperate for food and lands for their families. The governments solution was to establish an Indian Reservation, in the territory for the Utahs. Brigham Young spoke with Chief Antero-ve-yea-hoo, (Chief of the Yampapa and Taos Utahs), he suggested lands in the northeastern portion of the territory where there were no white settlers. Chief Antero described the area and agreed to take his people to the Reservation if it was in the Uinta Basin. (Exhibit 23)

In 1861 President Abraham Lincoln established the Uinta Valley Reservation by an Executive Order for the bands of Utahs, Congress ratified the Order in 1864 (13 Stat. 63). The Uinta Valley Reservation included all lands from mountain top to mountain top within the Utah Territory. The reservation was created prior to Colorado becoming a State and the United States government had no other ratified treaties with the Utahs. (Exhibit 24) (Exhibit 25)

1861 Executive Order Lands

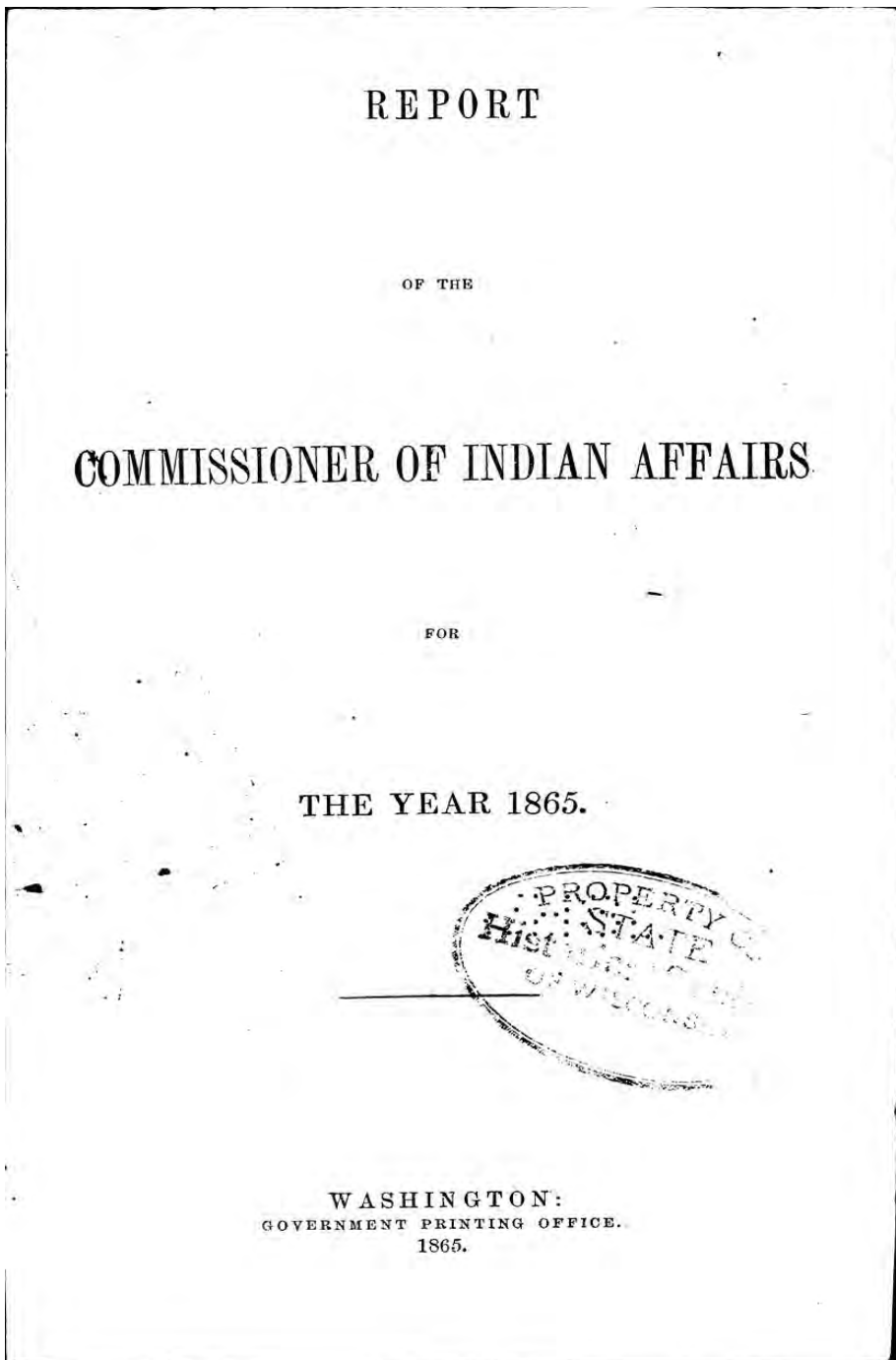


In the 1862 Commissioner of Indian Affairs Report, Indian Agent T.W. Hatch reported that within his agency proper there were five different tribes of Indians: Utahs, Shoshones, Goshee Utes, Par Vans, and Pie Edes, and each is divided into several bands, with chiefs, besides several

small bands with sub-chiefs. The Utahs are divided into six bands, of which Sowyett (Chief Sowiette), White Eye, Tabby (Chief Tabby-To-Kwanah), Anthrow (Chief Antero), Jo, and Kibe are their Chiefs. Kibe's (Kaib or mountain) band is the only one that makes their permanent residence at this reservation, who are the remains of the two once powerful bands of Warker (Chief Wah-kara) and Pee-tee-neete. (Exhibit 26)

Those two once powerful bands were the Sah peeche and the remnants of the Timpanog Utahs.

During this time the Utahs were mis-identified by the Latter-Day Saints who started calling all Indians "Utes". The Castilian Spanish word "Ute" was commonly used by the early Spanish explorers, its meaning is an unknown Indian or tribe. A story has been passed down that during the late 1860's Mexican traders revitalized the word and the Latter-Day Saints heard it and began using it; not knowing its origins or meaning. This misuse eventually carried over to the writings of the Indian Agents, Indian Commissions and general population. Today the word is still misused.



STATISTICAL TABLES.

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Table showing the population of the various Indian tribes by superintendencies and agencies as corrected from the reports in the Appendix.

Superintendency and agency.	Tribes.	Population.	Totals.
Washington	Tulalip	1,900	14,800
	Skokomish	1,500	
	Makah	1,400	
	Puyallup	2,000	
	Quinalt	600	
	Yakama	3,000	
	Fort Colville	3,400	
Oregon	Umatilla	759	10,471
	Warm Springs	1,070	
	Grande Ronde	1,144	
	Aben	530	
	Siletz	2,068	
	Klamath	2,000	
	Snakes	2,000	
	Other Indians	900	
California	Pitt Rivers, Wyalackies, Ukies, &c.	1,310	33,810
	Humboldt	400	
	Various bands	600	
	Humboldt and Wyalackies	700	
	Owen's River and Tule River	800	
	Other Indians	30,000	
Arizona	Papagos	12,000	34,500
	Papagos, 5,000; and Pimos and Maricopas, 7,500	1,500	
	Also the Yumas	8,000	
	Mohaves	10,000	
	Apaches	2,500	
	Moquis		
Nevada	Humboldt, Carson Valley, Pai-Utes, &c.	8,500	18,400
Utah	Fort Bridger	4,000	
	Spanish Fork	1,500	
	Goshipa	800	
	Weber Utes	800	
	Utahs, Timpanogs, 300; Uintah Valleys, 3,000; Pah-Vants, 1,500; San Pitehes, 500	5,300	
	Pi-Edes	6,000	
New Mexico	Cimarron, &c.	7,500	24,500
	Abiquiu	3,000	
	Pueblos	7,000	
	Bosque Redondo	7,000	
	Navajos		
Colorado	Conejos	4,500	10,100
	Middle Park	2,500	
	Upper Arkansas	3,100	
Dakota	Yaneton	2,530	
	Poncas	1,100	
	Crow Creek	1,043	
	Upper Missouri Sioux	11,690	
			25,643
Idaho	Nez Percés	4,500	
	Also the Cœur d'Alenes, Kootenais, &c., 2,000; the Boisé Shoshonees, 1,000; and Kammas Prairie Shoshonees, 2,000	5,000	
Montana	Blackfeet	8,270	
	Flathead	1,732	
Southern	Seminole	2,000	10,002
	Cherokee	14,000	
	Creeks	14,396	
	Choctaw and Chickasaw	17,000	

In the 1865 Commissioner of Indian Affairs Report, Superintendent O.H. Irish reported that the Utahs were composed of several bands, the most important being known as the Tim-pa-nogs, Uintahs, Pah-Vants, and San-pitches. The first, controlled by Chief An-Kar-tewets (Red Bay), range through Utah Valley and the mountains adjoining the valley on the east, and number about 300. The second, the Uintahs, the principal band of the Utahs, are under the immediate control of Chief Saw-e-set (Chief Sowiette), and Sub-Chiefs Tabby (the Sun), and To-quo-ne (Black Mountain Lion) and range through Uintah Valley and the Green River country, and number about three thousand. Third, the Pah-Vants, are controlled by Kon-osh (Man of white hair) and several small sub-chiefs. They range through Pah Vant and Sevier Valley and west to the White Mountains. The San-pitches (Sah Peech), numbering about five hundred, are controlled by Sow-ok-soo-bet (Arrow Feather) and range through the San-pitch Valley and Creek and on the Sevier River. (Exhibit 27)

Many of our people knew that in order to survive, the family clans would need to leave their homelands and go to the Uinta Valley Reservation. Chief Tabby-To-kwanah, along with his four wife's (Unca-Towie-Tabby, Anne Aro-u-ats Parriette Tabby, Peadze Tabby and Nettie West) and their many children, led the remaining families to the Uinta Valley Reservation by 1867.

Throughout the early history of the Territory the Aboriginal Utah Indians existence was documented, their bands and leadership acknowledged and the family clans that's came to the Uinta Valley Reservation became known as the Uinta Band.

The establishment of the reservation did not stop white settlers from trespassing on Indian lands, stealing water or grazing their cattle on reservation prairie. The Uinta Valley Reservation had a revolving door of Indian Agents some

would look the other way and others would seek permission from the Commissioner of Indian Affairs to establish a militia to remove the white settlers from the reservation. The Agents never received that permission.

In 1865 the white settlers continued to trespass on reservation lands, violating the 1861 Executive Order boundaries and squatting on Utah lands. The problem was so prolific that the Indian Affairs Superintendent, O. H. Irish had the following Presidential Order printed throughout the territorial newspapers, telling the white settlers to leave the Uinta Valley Reservation.

Newspapers
by ancestry

<https://www.newspapers.com/image/291292932/>

Daily Union Vedette (Camp Douglas, Utah) - Sat, Jan 28, 1865 - Page 3
Downloaded on Nov 18, 2024

SUPERINTENDENCY OF INDIAN AFFAIRS,
GREAT SALT LAKE CITY, U. T.,
January 25, 1865.

NOTICE is hereby given, that under an order of the President of the United States, dated October 3rd, 1861, the "Entire portion of the Valley of the Uintah River within Utah Territory, extending off both sides of said river to the crest of the first range of contiguous mountains on each side," was directed to be set apart as an Indian Reservation.

That by the provisions of an Act of Congress, approved May 5th, 1864, (see chapter 77 of the laws of 1864, pamphlet ed., page 63) the Uintah Valley Reservation is "Set apart for the permanent settlement and exclusive occupation of such of the different tribes of Indians of Utah Territory as may be induced to inhabit the same."

Therefore, notice is hereby given, under instructions of the Department of the Interior transmitted to me through the Commissioner of Indian Affairs, "That all white settlers must forthwith remove from the Uintah Reservation," and that on the opening of spring "all persons found therein unlawfully," that is, without a license to trade, a passport, or permission of the proper Indian authorities, will be removed," and that the laws of the United States, applicable to Indian Reservations, will be enforced.

O. H. IRISH,
Jan 25-1w Sup't Ind. Affairs.

On February 23, 1865 Congress approved an act to extinguish the Indian title to lands in the Territory of Utah.

Commissioner William P. Dole, instructed Superintendent O.H. Irish to immediately make plans to treat with the Utahs. (Exhibit 28)

“I have further to suggest, that inasmuch as it has not been the policy of government to acknowledge the full title of these Indians to the lands claimed by them, the treaties should be so framed that the Indians shall relinquish the right of occupancy of the lands included within defined boundaries, and agree to remove to and occupy the lands reserved for their use.”

William P. Dole, Commissioner March 28, 1865

Superintendent O.H. Irish made plans for the negotiations and believed it would be dangerous if he delayed. He contacted Ex-Governor Brigham Young and discussed his plans, inviting him to accompany the commission to the meeting. Brigham Young was to be there as a witness only, however, he did advise the Indians to sign the treaty and remove themselves to the Uinta Valley Reservation within a year. (Exhibit 29)

The Spanish Fork Treaty (Unratified)

On June 6, 1865 Superintendent, O.H. Irish and his party met with the invited tribal chiefs for preliminary talks and reading of the treaty. (Exhibit 30)

The preamble stated:

Articles of Agreement and Convention made and concluded at Spanish Fork Indian Farm, in the Territory of Utah, this eighth day of June, eighteen hundred and sixty-five by O.H. Irish, Superintendent of Indian Affairs for Said Territory Comm., on the part of the U.S. and the undersigned chiefs, ...on behalf of said Indians and duly authorized by them.

At a council of the Utah Indians, held at Spanish Fork Indian Reservation, commencing on the seventh of June 1865 at so which the said Indians were represented by the following chiefs:

Sow-e-ett (Nearly Starved) Chief Yampah Utes (and the Uinta-Ats)

Kanosh (Man of white hair) – Chief Pah-Vants

Tabby (The Sun) Chief Yampah Utes (Utahs)

To-quo-ne (Black Mountain Lion) Chief Yampah Utes (Utahs)

Sow-ok-soo-bet (Arrow Feather) Chief San Pitch Utes (Utahs)

An-kar-tew-its (Red Boy) Chief Timpa-nogs Utes (Utahs)

Kibets (Mountain) Chief Spanish Fork Utes (Utahs)

Am-oosh - Chief Cum-um-bahs

An-kar-an-keg (Red Rifle) – Sub-Chief Pah-Vants

Namp-peades (Foot Mother) – Sub-Chief Timpa-nogs Utes

Pam-sook (Otter) – Sub-Chief Utes (Utahs)

Pean-up (Big Foot) – Sub-Chief Pah-Vants

Eah-gand (Shot to Pieces) – Sub-Chief Pah-Vants

Nar-i-ent (Powerful) – Sub-Chief Pah-Vants

Quo-o-gand (Bear) – Sub-Chief Utes (Utahs)

San Pitch (Bull Rush) – Chief Utahs

The treaty would require the Indians to cede all of their lands in the Salt Lake and Utah Valley's on the Wasatch Front and the Ashley Valley on the Uinta Valley Reservation. The Indians did not want to give up their lands and the chiefs voiced their opinions.

“If the talk is for us to trade the land in order to get the presents, I do not want any blankets or any clothing. I would rather go without than to give up my title to the land I occupy.”

Chief San Pitch
1865 Spanish Fork minutes, National Archives

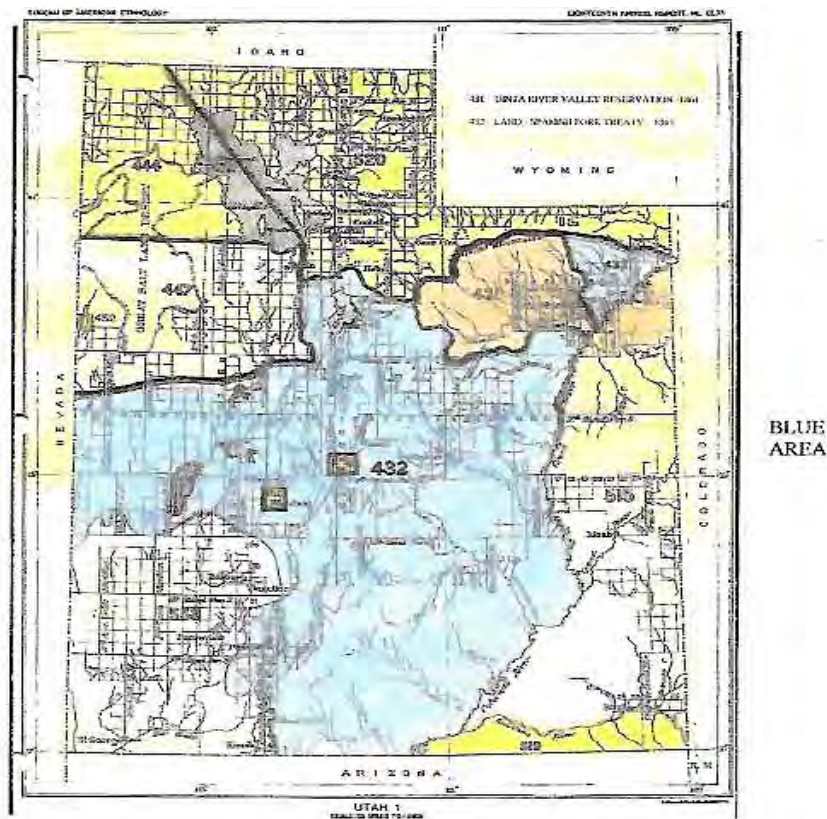
“The hearts of the Indians are full; they want to think, wait until tomorrow; let us go back to our lodges and talk and smoke over what has been said today. The Indians are not ready now to give up the land; they never thought of such a thing.”

Chief Tabby-To-Kwanah
1865 Spanish Fork minutes, National Archives

(Exerts from the original minutes preserved in the unratified treaties file, Spanish Fork Treaty, 1865, National Archives). **(included in exhibit 30)**

The area in orange (431) is part of the Uinta Valley Reservation. The Blue area (432) are the lands listed in the 1865 unratified Spanish Fork Treaty with the various bands of Utahs.

Spanish Fork Treaty Lands 1865 (not ratified)



The Spanish Fork Treaty had reached the Senate on 6 March 1866, where it was referred to the committee on Indian Affairs. Three years later, in February 1869, Senator James Harlan, chairman of that committee, submitted it to O.H. Browning, Secretary of the Interior, with an inquiry as to whether he would recommend ratification. The Secretary referred Harlan's inquiry to Commissioner of Indian Affairs A.G. Taylor, who replied on 18 February 1869:

"The ratification of the treaty with the Utah Tribes has been repeatedly urged by this office, as under its provisions, measures could be adopted for the concentration of the Indians of the Territory upon the ample reservation set apart for their use and occupancy, and the necessary means afforded for their support and improvement. It is possible that a better treaty can be made under present circumstances and relations of these Indians and I suggest that it would be as well, perhaps, that the Senate, do not advise the ratification of the pending treaty – in which event, I would recommend that early steps be taken to negotiate a new one". (Record Group 48 – Letters received, Secretary of the Interior. File January to April, 1869 – Box 23, National Archives)

On 11 March 1869, Senator Harlan reported to the Senate. The result was the adoption of a resolution *"that the Senate does not advise and consent to the ratification of said treaties."* The resolution was forwarded to the President. Only to be returned to the Commissioner's office and buried in the unratified treaty files now located in the National Archives. (Executive Journal, Vol. 17, 1869-71, p. 7)

Even though the treaty was not ratified the Utah Bands migrated out of the Salt Lake and Utah Valley's, keeping their promise and not understanding that the treaty had not been ratified by Congress. **(Exhibit 31)**

To this day the Utahs continue to be entitled to their aboriginal lands along the Wasatch Front and their original boundaries on the Reservation.

Not all of the Utah bands moved to the Uinta Valley Reservation immediately. The Uinta Mountains and surrounding valley was the aboriginal lands of the Uinta-Ats under Chief Sowiette and the eastern portion of the reservation west of the Rockies is the aboriginal lands of the Yampapa and Taos Utahs, under Chief Antero. The other bands from the Salt Lake and Utah Valley's traveled to the reservation during the next six years. By 1867 Chief Tabby-To-Kwana, Head Chief of the Utahs moved to the Uinta Valley Reservation with his family and many of the remaining bands of Utahs. This was a big contrast to their way of life, the Utah bands customarily roamed the entire Utah Territory visiting family and would gather together at various times to hunt, socialize and find spouses. (Exhibit 32)

Life on the reservation created many challenges for the Utahs, in the early years there were many deaths from starvation and disease and it was no longer acceptable to roam over their lands freely. They now had reservation boundaries and were expected to become farmers. The Indian agents in the 1860's had a difficult time converting the Indian beliefs from hunting and gathering to agriculture, let alone living in homes as they continued their tradition of living in teepees and summer shelters.

By 1870 the Uintas had become proficient farmers with herds of cattle, sheep and horses. They were industrious and established a hauling company, shipping goods by wagons to the Salt Lake and Utah Valley's. They were able to provide for their family clans and worked for everything they needed. Any money they received from the Indian Agent was from their own earnings. They were not under treaty stipulations, as the United States Government had never successfully negotiated or ratified an agreement with them.

The families from the various bands of Utahs, that had come to the Uinta Valley Reservation, had been at a great disadvantage, but by working together, they persevered the hardships and were able to survive. With their great leaders, Head Chief Tabby-To-Kwanah, Chief Sowiette, Chief Antero V Yeaho, Chief Nooyooowat Noat Migo (Alec Wanzitz), Chief

Charles No-Winch Wanrodes and their sub-chiefs they kept the peace and promoted hard work and farming.

Black Hawk War 1865-1868

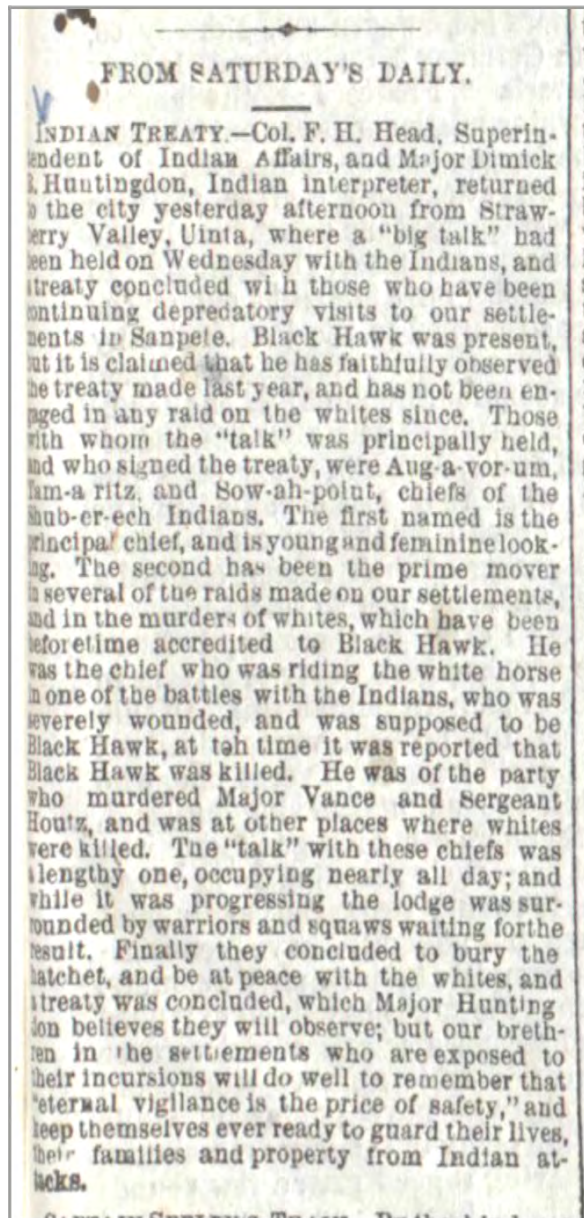
By 1865 the tensions between the Mormons and the Utahs had been mounting for years. On April 9, 1865 in Manti, Utah a disagreement arose over cattle that had been killed by a Utah band to feed their starving people. A Mormon settler became angry and jerked a Utah off of his horse. This action insulted the Utah delegation and Nunch Antonga (Mormons called him Black Hawk), gathered members from his band of Shib-e-ritches and retaliated by stealing hundreds of cattle and killing five Mormons. There were many other skirmishes and lives lost on both sides. Through these actions Nunch Antonga was declared a war chief, however he did not have the support of all the Utahs or his Uncle Chief Sowiette, who would not declare war with him. In 1867 Nunch Antonga made peace with the Mormons and came to the Uinta Valley Reservation and a peace treaty was signed in 1868. His followers eventually went back to their bands or came to the reservation. Nunch Antonga died on September 26, 1870 near Richfield, Utah. (*Utah's Black Hawk War* by John Alton Peterson, Published by University of Utah Press 1999)

Newspapers
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<https://www.newspapers.com/image/286336262/>

The Deseret News (Salt Lake City, Utah) · Wed, Aug 28, 1867 · Page 5
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BLACK HAWK.—We had the pleasure of meeting Superintendent Head on Wednesday evening, who had arrived from Uinta Reservation, where he had met and had a talk with the notorious Black Hawk, who came there with his family, unattended by his warriors. Black Hawk said he has 25 lodges under his sole control; and that he is assisted by 3 Elk Mountain chiefs, who have each 10 or 12 lodges with them. These Indians are scattered along the settlements, he avers, from the north of Sanpete County to the southern settlements, watching opportunities to make raids. He expressed a desire for peace; said he could control and would be answerable for his band; and believed he could get the others with him, as they all looked to him as the head chief. He would try and get them all together at some point, perhaps Uinta, to have a talk with Col. Head; but it would take some time to do this, as they are so scattered. As an earnest of his sincerity, he stated that he had made a covenant, when he commenced to fight, that he would not have his hair cut, and he had talked strong of Tabby and Kan-osh who had theirs cut like white men; but now that he was going to have peace, he wished to have it cut, and requested the Superintendent to shorten his locks for him, which was done after finding that he was anxious to have it so. The savage was saucy at the opening of their interview, but finally toned down, and talked reasonable before they got through.



PAR-VANTS.—Mus-so-quibe, An-kar-tah and Scar-up, with twelve of their men and a herd of ponies are in our city on their way to pay a parting visit to Wash-i-kee, of the Snakes, who is in the vicinity of Bridger. The Par-vants want robes, and Wash-i-kee ponies to move his people north into Canada. Having sold his old home to the Government, he now seeks another where there is more game, and greater seclusion from wicked whites, who he says have not only debased themselves but have corrupted the Indian women, in consequence of which disease is thinning his band very fast, and causing a far greater loss than the blankets and other gifts are worth. The Par-vants had planted quite a breadth of grain at their late home that looked well at the time they left.

"BLACK HAWK" IN THE CITY.—Major Dymock B. Huntington, Indian Interpreter, informs us that, on the evening of Friday last, he had a visit from the notorious Chief, "Black Hawk," who has been the prime mover in the Indian disturbances for the last few years in the southern portion of this Territory. "Black Hawk" said he was sent by the Pi-edes, who live on Gunnison's trail and the Spanish trail, west of Green River. They want peace, and "Black Hawk" said he would have them all,—men, women, and children in Gunnison in one moon, so that the Indian Superintendent, Col. Head, and he, Dymock, might go and have a talk with them. He says they will not want to come to Gunnison, because they have nothing but horses they have stolen from the "Mormons" to ride on; they would rather meet a distance from the settlement. However, as "Black Hawk" has kept his promise to keep the peace, given two years ago, it is very likely that he will bring them. The Pi-edes see what presents the Shilb-reech Indians, living north of Spanish trail and west of Green River, have got by being peaceful, and they are anxious to reap similar benefits themselves.

"Black Hawk" says Tab-by-Uner has lately stolen six horses from the vicinity of Payson and taken them East to trade them off; and he thinks more vigilance is necessary in that neighborhood.

Newspapers

by ancestry

<https://www.newspapers.com/image/354092286/>

Deseret News (Salt Lake City, Utah) · Tue, Sep 27, 1870 · Page 3

Downloaded on Nov 16, 2024

BLACK HAWK.—We have received the following dispatch per Deseret Telegraph Line:

"PAYSON, Sept. 27.
Black Hawk died at the Indian camp, three miles south of here, last night.
[JOHN SPENCER, Interpreter.]"

The Utah Nation respected territorial boundaries between the other tribes and would gain permission, before passing through their lands. The Utah bands had close ties with the Northern Shoshone Tribes and many had intermarried. Every year the Utahs and the Shoshones would gather as family clans near the Bear Lake Valley to socialize and for religious purposes. The Northern Shoshone would also gather in the Utahs Territory for hunting and gathering in the Uinta Mountains.

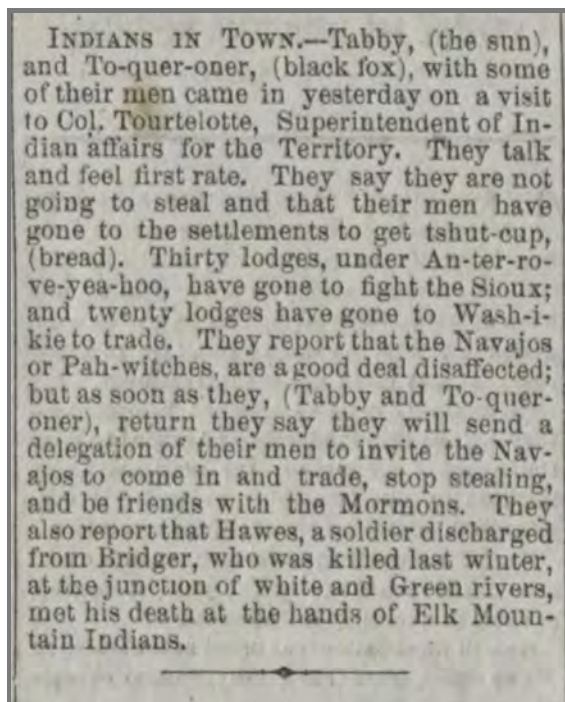
Newspapers
by ancestry

The Deseret News (Salt Lake City, Utah) · 1 Jun 1870, Wed · Page 1

Downloaded on Nov 24, 2021

INDIANS. — We learn from Mr. M. J. Shelton, Government Interpreter for Uinta, in from the Indian reservation, Uinta Valley, that the Tabbywatts, Piemps, and Yampy-Utes from the White River country, and the Uinta-Utes, Goshu-Utes, Snakes, Bannacks, and other northern tribes of Indians are now assembling in the Bannack country, about fifty miles east of Bear Lake Valley, to engage in their traditionary religious rites. Lest the people in that northern country should become alarmed at so many Indians assembling, they wish it understood that they mean peace; and that after getting through with their religious service, they will again disperse. Mr. Shelton will return immediately to the reservation.

In 1870 the Superintendent, J.E. Tourtellotte reported that the Timpanoge Indians that formerly resided about the Spanish Fork reservation (Farm), were now scattered among other bands and do not now exist as a separate tribe. Most of these Indians had moved to the Uinta Valley Reservation and were numbered with the Indians of that agency. On January 31, 1850 Brigham Young had issued an Indian Extermination Order and called for an expedition to “go out and kill them.” (Church of Latter-Day Saints records: Minutes from a council meeting held on January 31, 1850) The Mormon war council voted to sustain Brigham Young’s action. This order was inflicted on all the Utahs, but the Timpanog Indians were the hardest impacted, due to the Latter-Day Saints (Mormons) wanting their lands around Utah Lake. By 1870 their numbers had been so depleted they merged with the other family bands in order to survive. (Exhibit 33)



In 1871 J.J. Critchlow became the Indian Agent for the Uinta Agency, he reported discrepancies in the ledgers and realized his predecessors had not provided the food and clothing to the Indians. Overall, his assessment was the Uinta Agency had been mismanaged for years. Upon his arrival he did meet with Chief Tabby-To-Kwanah and other leaders, assuring them that they would have their partial rations once he received them. The majority of the Uinta's were away from the agency hunting, he learned that they had been surviving by providing for themselves. This was a reoccurring theme on the Uinta Valley Reservation, since our people were never under treaty stipulations, they had not received full food rations, money, schools, a doctor or other services up to this time. **(Exhibit 34)**

In 1872 there was a disturbance on the reservation, two bands of Confederated Utes belonging to the reservation at White River, in Colorado, arrived at the Uinta Valley Reservation. The Superintendent was concerned that they were away from their reservation and for the safety of his staff.

The Uinta's were alarmed by the trespassing and were ready to fight to protect their lands. The Confederated Utes were ordered back to their reservation, if they were not willing to go, the military would ensure they were removed. General Morrow, Army, Commandant at Camp Douglas (Utah Territory) suggested that a company of troops be stationed at the Uinta Valley Reservation for a period of time to keep the peace. The Confederated Utes of Colorado were enemies of the Uinta Band of Utahs, it didn't help matters when the government formed the new tribe in 1868 and placed them on lands in Colorado, that belonged to the Utahs. **(Exhibit 35)**

News
by Ancestry

The Ogden Junction (Ogden, Utah) · 15 Oct 1873, Wed · Page 5

Downloaded on Jul 24, 2021

Tabby, head chief of the Utes, Wander-odes, Mountain, Pete, Tabbi-oo-na, Pe-Ke-ats and Richard Koomas, are at Salt Lake on business connected with the unconfirmed treaty of Spanish Fork. The Indians are held to its terms, but the Government does not recognize it. Richard is an educated Indian, having been to Lincoln University, in Pennsylvania, and he is much interested in the affairs of his tribe. He will doubtless make a mark in their history.

President B. Young and Geo. A. Smith with Elders Wilford, Woodruff and Geo. Q. Cannon, have gone to Provo to hold a two-days meeting.

Id., by tribes and their respective agencies—Continued.[illegible]

(b) This number reported by agent for two years, but believed to be overestimated.

pg. 90

By 1874 Agent Critchlow had opened a day school and approximately 25 boys attended. His future plans were to educate both girls and boys, and include teaching them skills that would be useful to them as they assimilated. He also planned to add an additional building to be used as a dormitory to house students permanently. The Indian boarding school era would occur in the distant future.

SCHOOL.

The school alluded to in my last report has been in operation since October last. The house for its accommodation, then in process of erection, has been so far completed as to be comparatively comfortable, though not ceiled or plastered. A portion of it is fitted up for the residence of the agent and his family, the balance for school purposes; and for present demands, so far as instruction is concerned, is all that is required. With slight interruption the school has been open during the year, and though it has not fully met our anticipations, it has perhaps accomplished as much as could reasonably have been expected. It has steadily grown in favor among the Indians, and those who have availed themselves of its advantages have, considering their irregular attendance, made commendable progress. The whole number of Indian boys attending more or less during the year is twenty-five. The number seems small among so many, but when it is considered that the children are under no kind of restraint or compulsion, but are left free, except in a very few cases, to come or stay away, it will not appear so strange that so few attend; and especially when it is remembered that the farms and lodges are located from three to six miles from the agency, and, further, that when the Indians leave to hunt or visit, their children must be taken along. No girls have hitherto been induced to attend, older Indians laughing at the idea of educating girls. They, as an evidence of their interest in the school, sometimes propose to leave their boys with us, but we have no way of caring for them at present, and of course decline to take them. In order to secure the best results from our school, we must have another building for boarding and lodging purposes, with separate apartments for boys and girls; also apartments for a matron, who should be employed to take charge of the establishment. The children should be instructed not only in ordinary school-studies, but also in those matters which are calculated to fit them for providing for their own comfort and support in future.

The adoption of this plan with us would require additional means; but I am satisfied it is the only way in which Indian schools can be made to produce the best results. I therefore earnestly recommend that we be enabled to adopt the plan above indicated. For a more detailed account of the operations of the school, I refer you to the teacher's report herewith.

Commissioner of Indian Affairs Annual Report 1875, Reports of Agents in Utah, page 358
Report dated September 10, 1875 from J.J. Critchlow, United States Indian Agent.

By 1877 Indian Agent Critchlow had been at the Uinta Agency for six years, many of his plans for improvement had been accomplished and the Uinta Band of Utahs were industrious and willing to learn. Chief Tabby-To-Kwana was still the head chief and the majority of those on the reservation followed his leadership. (Exhibit 36)

In 1879 the Confederated Utes of Colorado engaged in the “Meeker Massacre”. The Incident took place from September 29–October 5, 1879 at the White River Indian Agency on the Confederated Ute Reservation in present-day Rio Blanco County, Colorado. Tensions had been building on the reservation for months as Indian Agent Nathan Meeker attempted to force the White Rivers to change their traditional ways of life. On September 29, the Utes revolted, killing Meeker and ten others, and taking Meeker’s family hostage. The violence ended on October 5, when US cavalry pinned down by Confederated Ute gunfire at nearby Milk Creek were killed. The Meeker Incident became the catalyst for the Confederated Utes’ expulsion from Colorado. The federal government complied, ratifying the 1880 Agreement (21 Stat. 199, Sec. 4), legislated by Congress. The Confederated Utes agreed to disband, cede all of their lands and each was to be given individual allotments on public lands. Thereafter, be subject to the civil and criminal laws of the State “*in which they may reside.*” Forever. Through misguided practices, the United States Government “temporarily” placed the Confederated Utes on the Uinta Valley Reservation, beginning in 1881.

The following years were challenging for the Uinta people; they worked hard to farm, create new trade and keep their hauling business running. United States Indian Agent J.J. Critchelow was impressed with the Uintas work ethic and success. He reported that the department furnished 25 freight wagons the previous fall and an additional 7 this year. Agent Critchelow intended to have the Uintas transport their own annuity goods and supplies from Salt Lake City to the agency, a distance of 200 miles. The Agent also organized an Indian Police force and recruited 10 Uintas to keep the peace among their people. (Exhibit 37)



Uinta Band of Utahs Police

J.J. Critchelow may have had good intentions, but his determination to combine the Uinta Band of Utahs and the disbanded Confederated Utes of Colorado was misguided.

“It is my firm conviction, and in this opinion I am supported by the gentlemen of the commission, that the Uintahs and White Rivers, if they are to remain together, must be treated with equal liberality. Their issues must be made in common; they must be looked upon as members of the same tribe. It will be my earnest endeavor to bring about a consolidation of those two tribes, for upon this in my opinion, depends the future success of Indian Affairs at this agency.”

The White Rivers were under the Confederated Ute 1880 Agreement and were receiving stipulations. The Uinta Band of Utahs had title to their Executive Order Reservation, but there were no other ratified treaties or stipulations. The White Rivers were to be on the reservation temporarily and lease the land they would occupy. Agent Critchelow could not legally

consolidate these two separate Tribes or share the White Rivers money's they received. (Exhibit 38)

Unfortunately, in 1883 the incoming Indian Agent, Elisha W. Davis had the same ideas:

"I find that it would be more satisfactory to the Indians and save the agent much trouble if these two tribes could be consolidated. The White River Utes receive more subsistence, supplies, and more annuity goods than the Uintahs. These two tribes come to the same agency and are treated differently in the presence of each other." (Exhibit 39)

There is no legislation approved by Congress consolidating these two separate tribes, it would not be possible, The Uinta Band of Utahs were the federal tribe and the White Rivers were disbanded. The best solution would have been for the White Rivers to acquire a lease for land and pay for it. However, this was not done and under Agent Critchelow, the Confederated Utes money began being misappropriated.

".....also under the ruling and direction of the department paid the Uintahs their proportion of the Ute 4 per cent."

The government's decision to misappropriate Confederated Ute money was an accounting nightmare and confusion would arise in the future. As time went by the department, Indian agents and superintendents began to make other administrative errors that would prove disastrous for the Uinta Band of Utahs.

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REPORTS OF AGENTS IN UTAH.

A careful census of these Indians was taken early in January, which has been changed as births and deaths occurred. The complete census is as follows:

White River Utes:		
Men over 18 years.....	149	
Women over 14 years.....	160	
Boys between 6 and 16 years.....	76	
Girls between 6 and 16 years.....	59	
Boys under 6 years.....	43	
Girls under 6 years.....	44	
		531
Uintah Utes:		
Men over 18 years.....	143	
Women over 14 years.....	157	
Boys between 6 and 16 years.....	71	
Girls between 6 and 16 years.....	54	
Boys under 6 years.....	55	
Girls under 6 years.....	48	
		528
Total.....		1,059

Annual Report of the Commissioner of Indian Affairs to the Secretary of the Interior for the year 1884, Report of Agent in Utah, page 156, Elisha W. Davis, Indian Agent. Per Frank Pierce, Clerk in Charge. Uinta(h) population census.

By 1885 Indian Agent, Elisha W. Davis began providing false information in his Commissioner Reports regarding the White Rivers money and what the Uinta Band of Utahs was entitled too. There was no agreement or the required legislation for land exchanges or misappropriation of funds. The Uinta Valley Reservation lands are still intact per the Bureau of Indian Affairs. (Exhibit 40)

On July 1, 1886 by an act of Congress the two Indian agencies (Uinta Agency and the Ouray Agency) were consolidated. The Ouray Agency being reduced to a sub-agency and the Uinta Agency being designated as the headquarters. The legal name of the reservation remained the Uinta Valley Reservation, however, throughout the years the reservation has had other alias's (Uinta & Ouray Agency and Uinta(h) & Ouray Reservation), all are incorrect and were used to fraudulently depict that a disbanded group had any rights, title or interest in our reservation lands and resources.

In 1887 Jason Wheeler became the new Indian Agent, at the Uinta Agency. His Commissioner of Indian Affairs Report for 1887, gives misleading information about the tribes. The Uinta Band of Utahs are not

Ute, we are an ancient tribe of the Utah Nation. The Uinta Band of Utahs was a separate and distinct tribe, under federal supervision. These errors made by the Indian Agents have had negative repercussions for our people. Throughout the years we have provided documents to the government regarding our reservation and its people, showing that their administrative record was incorrect. Many requests were made by our leadership to the government to review and correct the history on file for our reservation, finally in 2022 the Bureau of Indian Affairs began a project to review and index all of the records in three National Archives regarding this reservation and its inhabitants. The administrative record is in the process of being corrected.

ANNUAL REPORT
OF THE
COMMISSIONER OF INDIAN AFFAIRS
TO THE
SECRETARY OF THE INTERIOR
FOR
THE YEAR 1887.



WASHINGTON:
GOVERNMENT PRINTING OFFICE.
8375 1 A 1887.

UINTAH AND OURAY AGENCY, UTAH,
September 20, 1887.

SIR: I herewith transmit my first annual report of these agencies with the accompanying statistics.

These agencies were consolidated July 1, 1886. The Uintah agency, the headquarters of these agencies, is situated on the Uintah River, about 100 miles north of Price, a station on the Denver and Rio Grande Railroad, about 170 miles east of Salt Lake City. The reservation contains over two million acres of land, which is well watered by the Uintah and Du Chesne Rivers and their tributaries, and contains large acreage of fertile lands, more than sufficient for the wants of the Indians.

This reservation is occupied by two tribes of the Ute Nation, known as the Uintah Utes and White River Utes. This reservation was originally set apart for the Uintah Utes and was occupied by them many years ago. The White Rivers were brought here in 1880, after the Meeker massacre. The Indians occupying this reservation are Uintahs, 428; White Rivers, 406; most of whom are located within a radius of 12 miles of the agency. Tabby, chief of the Uintahs, with a band of 15 lodges, is located on the Upper Du Chesne, about 50 miles from the agency.

These Indians are known as "blanket" Indians, and still retain in a great degree their ancient habits and customs. They have shown in the past but little disposition for work, most of their time being spent in gambling, horse-racing, and the chase. They draw weekly supplies from the commissary of flour, beef, sugar, coffee, etc., which amounts to about a half ration. They receive annuity goods, consisting of clothing, blankets, agricultural implements, etc. They also receive an annuity payment in cash. The payment this year took place in August; it was made in specie. Each man, woman, and child of the Uintahs received \$14.36, and each of the White Rivers received but \$6.53, moneys for the Meeker pension fund having been deducted from their cash allowance.

Annual Report of the Commissioner of Indian Affairs to the Secretary of the Interior for the year 1887, Report of Agents in Utah, page 199. T. A. Byrnes, U.S. Indian Agent.

In his Commissioner of Indian Affairs Report of 1891 Robert Waugh, U.S. Indian Agent talked about Chief Tabby-To-Kwanah, as being the greatest Chief of all the tribes. He lived quite a distance from the agency and due to his years and being blind he did not visit the agency as often.

SIXTIETH ANNUAL REPORT

OF THE

COMMISSIONER OF INDIAN AFFAIRS

TO THE

SECRETARY OF THE INTERIOR.

1891.

WASHINGTON:
GOVERNMENT PRINTING OFFICE,
1891.

REPORT OF AGENT IN UTAH.

REPORT OF UINTAH AGENCY.

UINTAH AGENCY, UTAH, *August 21, 1891.*

SIR: In compliance with office circular of July 1, 1891, I have the honor to herewith submit this, my second annual report.

UINTAH AGENCY AND RESERVATION.

Having been in charge of this agency a little over one year, I trust I can speak advisedly upon some of the leading characteristics of these Indians, and must say that they, as a tribe, are yet low in the scale of civilization. This may be accounted for, not by any unusual inaptitude of their natures, but by the fact that no missionary efforts have ever been made among them, nor have the schools heretofore maintained been conducted with or been given any distinctive religious character. This I hope to change under the present superintendent. A Sabbath school has been regularly maintained since last December.

The common Indian superstitions cling to them with dogged pertinacity—such as the abandonment or destruction of property at the death of any member of a family, and the shooting of ponies at the graves. They love the dance and the horse race. The burning of houses I have strictly forbidden and warned my police to prevent it, which they have done with the exception of one case that I am aware of, and that house was an old and rather worthless one, burned after my police had guarded it for two days. Such is their deep-seated superstition in that regard that they will plead in extenuation of their action that the house was worthless, or that the horse killed at the grave was blind or otherwise useless; others will remove those whom they expect to die to some temporary home, in order that they may not have to destroy their houses. But to prevent them from abandoning their houses when a death occurs is, as yet, impossible. They will just gather up their effects and go to some other locality on the reserve, while their houses stand unoccupied.

Location.—This reservation is located in the beautiful Uintah Valley, and was set apart as such by Executive order, under authority of Congress, and is occupied by two tribes—Uintah and White River Utes. The former tribe came here from various parts of Utah, from 1861 to 1863; the latter came in 1881, by direction of commissioners, who executed a treaty with all the Ute tribes of Colorado just after the Meeker massacre, in 1879, settling the White Rivers at Uintah, the Uncompahgres at Ouray, and the Southern Utes in the southwest corner of Colorado.

The Uintahs are the more industrious and more inclined to send children to school. There is considerable tribal jealousy between the two tribes, which has resulted in causing many of the more industrious and independent of Uintahs to withdraw to more distant portions of the reserve. About 150 of those are located on the Upper Duchesne, along with old Chief "Tabby," the greatest chief of all the tribes, now quite old and totally blind. He seldom visits the agency, having been here only three times in the past year. He is very conservative, always talks for peace, and is promptly at hand if any subject comes up that he considers vital to the interests of his tribe. The above-mentioned camp is about 65 miles from the agency. Many others are located on farms at intermediate points, while a majority are located near—from 2 to 6 miles from the agency.

Statistics.—

Uintahs:	
Males over 18 years	128
Females over 14 years	134
School children 6 to 16 years	135

REPORT OF AGENT IN UTAH.		437
Statistics—Continued.		
Uintahs—Continued.		
Males.....	245	
Females.....	213	
Total.....	458	
White Rivers:		
Males over 18 years.....	113	
Females over 14 years.....	111	
School children 6 to 16 years.....	90	
Males.....	209	
Females.....	173	
Total.....	382	

Very respectfully, your obedient servant,

ROBERT WAUGH.
U. S. Indian Agent.

THE COMMISSIONER OF INDIAN AFFAIRS.

Sixtieth Annual Report of the Commissioner of Indian Affairs to the Secretary of the Interior 1891, Report of Agents in Utah, pages 436-437. Robert Waugh, U.S. Indian Agent

From the time of Agent Critchelow and throughout the 1890's many of the Uinta Band of Utahs married into the Confederated Utes of Colorado, choosing to switch their tribal affiliation. They went over as individuals, not taking land or assets with them. They were willing to sever ties with their tribe due to the Confederated Utes were receiving treaty stipulation money and they wanted some too. The Indian Agents allowed this and altered the agency records. The main body of the Uinta Band of Utahs stayed intact as the tribe, they were a separate federal tribe and held all the lands and assets of the Uinta Valley Reservation.

The pressure was mounting for the Uinta Band of Utahs to cede their lands to the government. Commissions came and went; Indian Agents did not look out for their best interests, but they still managed to overcome the adversity and retain their lands.

Newspapers^{com}
by Ancestry

<https://www.newspapers.com/image/80024264>

The Salt Lake Herald (Salt Lake City, Utah) · Tue, Jun 29, 1897 · Page 5

Printed on Jan 13, 2021

The cornerstone of the Brigham Young monument will be laid Thursday with appropriate ceremonies.

The names of the Indian chiefs who were were friendly to the pioneers have been collated by Chairman Clawson and will be placed in a conspicuous place on the facade of the hall of relics. The names are Antero, Appenoose, Arapeen, Black Hawk, Kanosh, Sanpitch, Sogwitch, Walker, Washakie and Tabby. Washakie and Tabby are the only survivors.

News
by Ancestry

The Salt Lake Tribune (Salt Lake City, Utah) · 19 Sep 1897, Sun · Page 4

Printed on Mar 5, 2022

THE UINTAHS.

The third tribe or band of this region is the Uintahs, upon whose reservation the White Rivers have already been dumped, and where the authorities propose dumping the Uncompahgres. They are a good, industrious, sensible people, but the unwholesome leaven that their near neighbors, the White Rivers, pour into their ears may, someday, bear fruit in the shape of an outbreak. However, this is much more of a possibility than a probability, as the steadiness of these same fellows has always asserted itself in the past and ought to continue to influence them in the direction of their best interests in the future.

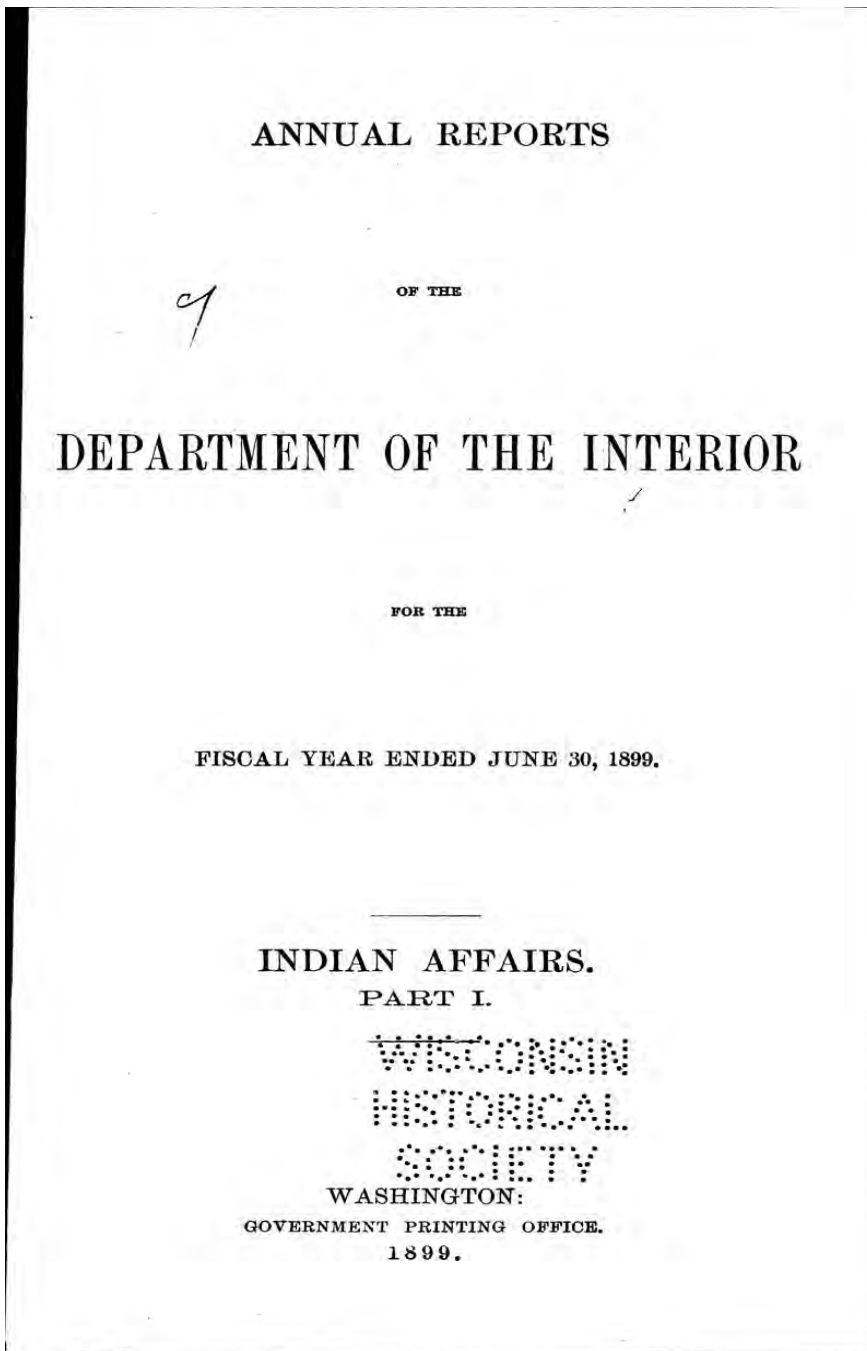
None of these bands, except the Uncompahgres, will be affected by the proposed allotment except that, as stated above, the Government will allow the Uintah reservation to be utilized for the allotting of the Uncompahgres. The Uintahs have been located on their individual places on the White Rocks, Uintah and Duchesne rivers, for many years past, and many already have farms in good condition and Congress has appropriated considerable sums of money (their own, by the way) annually, for the digging and overseeing of irrigation ditches. The White Rivers will not accept, excepting in rare instances, individual allotment.

Apropos of the statements regarding the Uintahs as farmers may be shown part of the 1896 annual report of Col. Randlett, the ex-agent. He says: "The Uintah Utes have made fine progress in farming. The plan of locating heads of families upon lands with the intention of eventually having the same assigned to them under provisions of the allotment laws has become well understood by this band. They are unanimously in favor of this plan and eagerly interested in having it consummated. The Uintahs will accept and improve upon any advantages that are provided to enable them to live in ways of civilization."

(Special to The Herald.)

Washington, Nov. 24.—In his annual report today the secretary of the interior says that congress directed that the Uncompahgres should receive allotments, so far as possible, on their own reservation, and the remainder on the adjoining Uintah reservation, or elsewhere in Utah. Agreement was made by the Crow, Flathead, Cheyenne and Uintah commission with the Uintahs to receive such Uncompahgres under said agreement. Two hundred and eight allotments have already been made. There are 300 yet unallotted. The agreement has not been ratified, in order that work may be promptly completed.

Congress, at its last session, instructed the department to send a commission to the Uintahs to treat with them for the sale of all of their lands, so that all not needed for allotment might be offered for sale. The terms specified by such agreement were not acceptable to the tribe, and the commissioners have reported that no agreement can be made. The Uintahs own their reservation and their decision to hold their lands cannot be controlled.



REPORTS OF AGENCIES IN UTAH.

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REPORT CONCERNING INDIANS IN UTAH.

REPORT OF AGENT FOR UINTAH AND OURAY AGENCY.

UINTAH AND OURAY AGENCY,
White Rocks, Utah, August 21, 1899.

SIR: In compliance with your instructions, I have the honor to submit my first annual report as agent of the Uintah and Ouray Agency, Utah.

I assumed charge of this agency October 1, 1898, relieving Capt. (now Major) George A. Cornish, of the Fifteenth United States Infantry.

In the way of farming I found these Indians all anxious to get something for nothing; i. e., they all want farms assigned to them, then they want the white men to farm for them, they to receive a share of the crops and do nothing. I have stopped that, and do not allow the Indians to have any share of the crop unless they work. White men are farming about 400 acres on the reservation, but it is all new ground, and it required considerable work to clear the same of sagebrush and to level it. The Indians do not get any share of this crop. In addition to the extra work on the land, the white men will give the agent enough grain to seed the land next year. This grain will then be loaned to the Indians with the understanding that they are to return like quantity each fall and borrow it again the next spring. These few white men farming among the Indians is a good object lesson, and shows them what can be done on their reservation.

I believe the Indians under my charge are improving in their desires to be self-supporting. A number of them have large alfalfa fields, and in every case I make them hire other Indians to help put the hay in the stack. I think the amount of grain raised by the Indians on the reservation will be more than double what it was last year. The hay will be about the same.

These Indians are very anxious to have their reservation improved by having more irrigation ditches, houses, fences, etc., and in order to do this they want me to ask your Department to release \$100,000 of their money now on interest, and to spend it on the reservation for the purpose above stated. I think this money would do them much more good, if spent this way, provided that none but Indian labor be employed, and I recommend that their request be granted.

I would recommend that small farms, or some way of making a living, be provided for every graduate of the Eastern Indian schools that returns to the reservation. Nothing is more pitiful to see than a bright, educated young Indian come to a reservation without money or any way of making a living. In many cases they become the worst Indians, when they might be saved if some of their own money was properly used for them.

When I first took charge as agent, the Indians seemed to be able to obtain all the alcohol and whisky they could find money to purchase. I immediately endeavored to secure evidence against the people who sold it to them, and, with the assistance of the officers, have succeeded in sending two to the penitentiary, and have warrants out for three more, and have evidence on which I think a number of others could be convicted; but they have all left the country, and I do not believe there is anyone now selling liquor to any of the Indians under my charge. The notorious "Strip," where most of the liquor was sold to the Indians, has been completely broken up, and the buildings are all deserted and fast going to ruin.

I wish to reiterate all that my predecessor, Major Cornish, said about these Indians being entitled to receive pay for their Colorado land, now in the forest reserve in that State. As the Government never expects to sell this land, the Indians should have pay for it, and they should be permitted to employ an attorney to present their case to Congress.

If the consent of the Indians is necessary to be obtained in order to open the Uintah Reservation, it will be useless for Congress to pass any more laws or spend any more money for that purpose, for I do not believe there is an Indian on the reservation who is willing or favors selling any part of their land. They look with favor on leasing when they can be assured that it will not bring too many white men among them and that they will not be cheated.

I think the Uncompahgre Indians have been treated very badly. They have always been good Indians; their chief, Charley Shavanaux, is exceptionally so; his advice is always good. They feel very badly that Washington will neither pay them for their Colorado land nor permit them to hire a lawyer to present their case to Congress. Their reservation in Utah was taken from them seventeen months ago and thrown open for settlement. In doing this the Indians were injured and the whites

were not benefited; for I do not believe a single entry has been made on any land embraced in the former Uncompahgre Reservation. The land is fit only for Indians, and they should have been permitted to keep it. As Congress has opened the worthless part of the reservation—the part which no one wants, except Indians—they should either give that land back to the Indians or open the balance of it and permit mining claims to be filed on the gilsonite land, which is very valuable.

As to irrigation, I refer you to the reports of the two superintendents of irrigation which have been forwarded to you.

The two schools at this agency have done fairly well, but we hope to have them do better next year. I wish to say that each and every employee of the two schools is doing his full duty, and that James E. Kirk, superintendent of the Uintah school, and John M. Commons, superintendent of the Ouray school, are both well fitted for the places they fill, and that they are doing as well as anyone could possibly do in their places.

The school and agency buildings at the Uintah Agency are in much danger of fire. With one exception, the buildings are of pine wood, and it would be almost impossible to save them if a fire were to start. We have plenty of water here with a fall of 100 feet to the mile, and a good system of water works could be established at a very small expense. We should at least have a large tank at the agency and one at the school to be used in case of fire.

The Episcopal Church is doing much good among the Indians. The work at the Ouray Agency is under the charge of Rev. Mr. Hersey, and Miss Carter has charge of the work at the Uintah Agency. Both are bright, intelligent people and are well liked by the Indians. No better selections could have been made for this work.

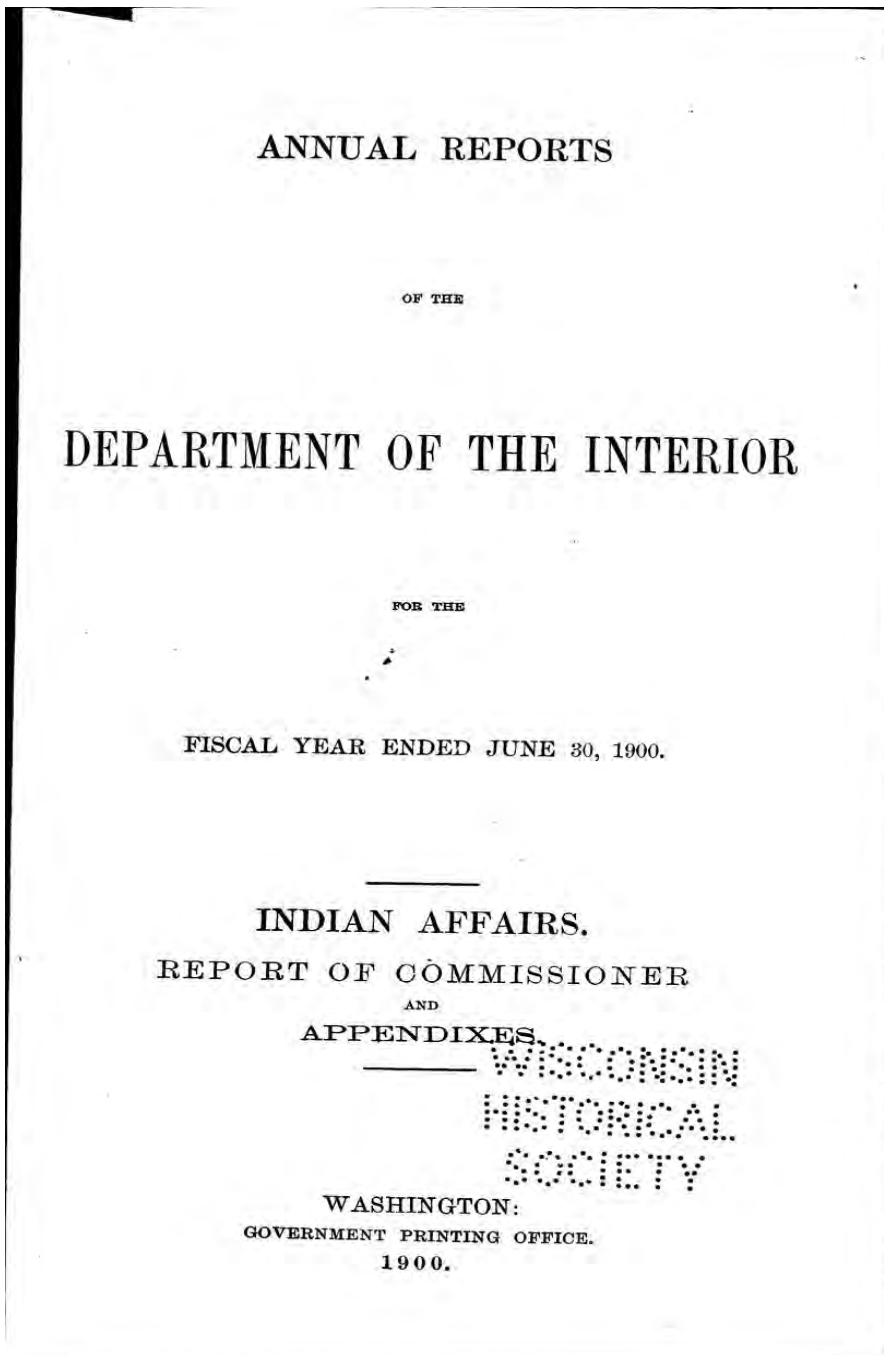
The White River Indians have for the last six months been threatening to go to Colorado; but, with the assistance of Special Agent E. R. Harper, I now have them quieted down, and they promise to stay on the reservation and be good Indians.

In conclusion, I wish to thank the Department for kind and courteous treatment I have always received.

Very respectfully,

H. P. MYTON,
United States Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS.



NAMES OF INDIAN TRIBES AND BANDS.

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NAMES OF INDIAN TRIBES AND BANDS.

The spelling of the names of Indian tribes bands, etc., contained in the following list has been agreed upon by the Bureau of American Ethnology and the Indian Bureau. So far as practicable the names are spelled phonetically, but it has been found advisable in several instances to retain, unchanged, names of foreign origin and those that have long been used as geographic terms. Except in the few instances noted, the same form should be used for both singular and plural. Where a cross reference is given, the spelling referred to is the one adopted.

Absaroka, see Crow	Hidatsa	Nambe	Sia
Acoma	Hoh	Natchez	Sichumovi (Hopi vil-
Aionai	Hoopa, see Hupa	Navaho	lage)
Algonquian (stock)	Hopi ¹	Nespelem	Siletz
Algonkin (tribe)	Hualapai, see Walapai	Nestucca	Sioux
Aisla	Humtuplip	Nez Percé (pl. Nez	Sixes, see Kwatami
Anadarko	Hunkpapa	Percés	Sisseton
Apache	Hupa	Nisqualli	Skalliam
Arapaho	Huron, see Wyandot	Nomelaki	Skokomish
Arikara	Ioni, see Aionai.	Nooksak	Spokane
Assiniboin	Iowa	Oglala	Squaxon
Bannock	Iroquois	Ojibwa, see Chippewa	Stockbridge
Blackfoot (pl. Blackfeet)	Isleta	Okinagan	Supai, see Havasupai
Blood (pl. Bloods)	Jemez	Omaha	Swinomish
Bois Fort Chippewa	Jicarilla	Onida	Tabaquache
Brulé	Joshua	Onondaga	Taos
Caddo	Kaibab	Osage	Tenino
Cahuilla, see Kawia.	Kalapuya	Orabi (Hopi village)	Tesuque
Calapooya, see Kala-	Kalispel	Oto	Ileton
pyya	Kansa	Ottawa	Tillamook
Callispel, see Kalispel	Kaskaskia	Ozette	Tonawanda
Capote	Kaw, see Kansa	Paguete (Laguna vil-	Tonkawa
Cayuga	Kaweah, see Kawia	lage)	Tonto Apache
Cayuse	Kawia	Palute	Tootootna, see Tututni
Chastacosta	Kickapoo	Paloos	Towakoni
Chelalis	Kiowa	Panaca	Tukuarika ("Sheep-
Chemehuevi	Klamath	Papago	ester")
Cherokee	Klikitat	Paraje (Laguna village)	Tulalip
Chetco	Kootenai, see Kutenai	Pawnee	Tuscarora
Cheyenne	Kutenai	Paviotso	Tututni
Chickasaw	Kwapaw, see Quapaw	Uchco, see Yuchi	Uinta
Chilkat	Kwatami	Pennacook	Ukrie, see Yuki
Chinook	Lac Courte Oreille	Peoria	Umatilla
Chippewa	Laguna	Peuris	Umpqua
Chiricahua	Lake Indians	Piegau	Uncompahgre
Choctaw	Lakmiut	Plankashaw	Unkpapa, see Hunkpapa
Clackamas (singular	L'Anse	Pima	Ute
and plural)	Lipan	Pisquow	Vieux Désert, Chippewa
Clallam	Luckamute, see Lak-	Pit River Indians	Waco
Clatsop	miut	Pojoaque	Walpeton
Clickatat, see Klikitat	Lummi	Polacco, see Polakakai	Wallaki
Cochiti	Mac qua noot na, see	Polakakai	Walapai
Coshuilla, see Kawia	Mikonotuni	Ponca	Wallawalla
Cocoino, see Havasu-	Mahican	Potawatomi	Walpi (Hopi village)
pai	Makah	Pueblo	Wasco
Cocopa	Mandan	Puyallup	Washaki
Cœur d'Alène	Maricopa	Quaitso	Washo
Colville	Mdewakanton	Quapaw	Washazhe
Comanche	Menominee	Quinalet	Wea
Concow	Mescalero	Quileute	Wenatchi
Coos	Methow	Queet, see Quaitso	Wichita
Coquille	Miami	Rce, see Arikara	Wichumni
Cowlitz	Mikonotuni	Sac, see Sank	Wimnuche
Coyotero	Mimbreno	Salish	Winnebago
Cree	Miniconjou	Sans Arcs (sing. and pl.)	Winibigoshish
Creek, or Muskogee (pl.	Minitaree, see Hidatsa	Sandia	Wyandot
Creeks)	Mishongnovi (Hopi vil-	Sanpoll	Wyjacki, see Wallaki
Crow (pl. Crows)	lage)	Santee	Yakima
Dakota	Missouri	Sank	Yaqui
Delaware (pl. Dela-	Moache	Seminole	Yakutna
wares)	Modoc	Seneca	Yanktonai
Dwamish	Mogollon	Shawnee	Yankton
Euchee, see Yuchi	Mohave	Shabit, see Shivwits	Yavapai
Flathead (pl. Flatheads)	Mohawk	Sheepeater, see Tuku-	Yava Supai, see Hava-
Fox (pl. Foxes)	Mohican, see Mahican	arika	supai
Gila Apache	Moki, see Hopi ¹	Shpaulovi (Hopi vil-	Yuchi
Goship	Molala	lage)	Yuki
Gosiute	Montauk	Shivwits	Yuma
Grosventure (pl. Gros-	Moupi, see Hopi	Shoshoni	Zia, see Sia
ventres)	Muckleshoot	Shumopovi (Hopi vil-	Zufi
Hano (Hopi village)	Munsee	lage)	
Havasupai	Muskogee (or Creek)		

¹ Hopi is the proper tribal name, Moki being an opprobrious nickname.

REPORT
OF THE
COMMISSIONER OF INDIAN AFFAIRS
TO THE
SECRETARY OF THE INTERIOR

FOR THE FISCAL YEAR
ENDED JUNE 30
1912



WASH.

WASHINGTON : GOVERNMENT PRINTING OFFICE : 1912

Report of the Commissioner of Indian Affairs to the Secretary of the Interior for the fiscal year ended June 30, 1912, page 320. Table 69 Income of Indians. The Uinta Band of Utahs was not receiving treaty stipulations, they earned their money from farming and their hauling company.

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COMMISSIONER OF INDIAN AFFAIRS.

TABLE 69.—*Incomes of Indian tribes from all sources for the fiscal year ended June 30, 1912—Continued.*

Tribes.	Interest on trust fund.	Treaty and agreement obligations.	Gratuities.	Indian money, proceeds of labor, and miscellaneous.	Proceeds of lands.	Total.
Osage.....	\$426,204.89			\$664,757.34	\$1,021.07	\$1,091,983.30
Oto and Missouri.....	22,951.29					22,951.29
Pawnee.....	19,596.15	\$47,100.00				66,696.15
Pima.....				2,866.65		2,866.65
Potawatomi, Kansas.....	8,235.13			290.00		8,525.13
Potawatomi of Kansas and Wisconsin.....	9,037.90					9,037.90
Puyallup.....	7,391.06				9,373.40	16,764.46
Quapaw.....	11.62	1,500.00				1,511.62
Quinalt and Quileute.....			\$1,000.00			1,000.00
Round Valley Indians, California.....					1,509.30	1,509.30
Sac and Fox of the Mississippi, Iowa.....	20,018.51			2,065.36		22,083.87
Sac and Fox of the Mississippi, Oklahoma.....	30,760.44					30,760.44
Sac and Fox of the Missouri.....	219.04	200.00				419.04
Seminole, Oklahoma.....	102,982.49			934.32	6,266.88	110,183.69
Seminole, Florida.....			10,000.00			10,000.00
Seneca, Oklahoma.....					6,935.00	6,935.00
Seneca and Shawnee.....	78.26					78.26
Seneca, Tonawanda Band.....	2,987.02					2,987.02
Seneca of New York.....	326.70	6,000.00				6,326.70
Shoshoni and Bannock.....	274.12				690.00	964.12
Shoshoni in Wyoming.....		6,000.00	12,000.00	5,844.54		23,844.54
Siletz.....	839.00			32.00		871.00
Sioux of—						
Different tribes.....		362,000.00	288,000.00			650,000.00
Cheyenne River.....	27,407.08			30,432.43	157,825.96	215,665.47
Crow Creek.....	9,272.12			370.00		9,642.12
Devils Lake.....	17.15		5,000.00		7,486.53	12,503.68
Flandreau.....	89.85					89.85
Lower Brule.....	2,365.40			7,878.56	3,165.60	13,409.56
Pine Ridge.....	48,742.29			4,444.81	3,269.02	56,456.12
Ponca.....	3,406.81		8,000.00			11,406.81
Rosebud.....	71,299.59			228.40	606,053.41	677,581.40
Santee.....	171.83					171.83
Standing Rock.....	32,073.91			7,398.61	122,285.27	161,757.79
Tongue River.....	2,403.76			20,344.56		22,748.32
Yankton.....	14,931.17		15,000.00			29,931.17
Sisseton and Wahpeton.....	30,586.61					30,586.61
Six Nations of New York.....		4,500.00				4,500.00
Southern Ute.....				3,696.70	5,789.30	9,486.00
Spokan.....		1,000.00			7,338.21	8,338.21
Stockbridge.....	3,577.26			15.00		3,592.26
Tonkawa.....	203.78					203.78
Truxton Canyon Indians.....				8,119.85		8,119.85
Tule River Indians.....				1,283.72		1,283.72
Uintah, etc., Utes.....	938.65			9,688.71	78,349.98	88,977.34
Ute, Confederate Bands.....	23,439.92	38,740.00	15,000.00			77,179.92
Walla Walla, Cayuse and Umatilla.....	13,604.28		3,000.00	629.00	5,579.16	22,812.44
Warm Springs Indians.....			4,000.00	2,551.85		6,551.85
Western Shoshoni.....			8,000.00	5,713.75		13,713.75
Wichita and Affiliated Bands.....			5,000.00		5,096.14	10,096.14
Winnebago.....	43,964.34			1,434.25		45,398.59
Yakima and other tribes.....			3,000.00	16,534.71		19,534.71
Total.....	1,740,296.27	594,560.00	969,000.00	1,694,081.95	4,475,489.24	9,473,427.46

REPORT
OF THE
COMMISSIONER OF INDIAN AFFAIRS
TO THE
SECRETARY OF THE INTERIOR
FOR THE FISCAL YEAR
ENDED JUNE 30
1914



WASH.

WASHINGTON : GOVERNMENT PRINTING OFFICE : 1914

Report of the Commissioner of Indian Affairs to the Secretary of the Interior for the fiscal year ended June 30, 1914, page 87, Table 3, Indians under Federal supervision.

COMMISSIONER INDIAN AFFAIRS.

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TABLE 3.—Indians under Federal supervision—Unallotted and holding trust and fee patents, June 30, 1914—Continued.

States and superintendencies.	Unallotted.	Allotted.				Total Indians under Federal super- vision.
		Holding trust patents.	Holding fee patents for—		Total allotted.	
			Part of allot- ment.	Entire allot- ment.		
Oregon:						
Klamath.....	560	561			561	1,121
Roseburg.....	6,000	1,986		14	2,000	8,000
Siletz.....	212	115	7	92	214	426
Umatilla.....	545	390		175	565	1,110
Warm Springs.....	321	418		3	421	742
Total.....	7,638	3,470	7	284	3,761	11,399
South Dakota:						
Cheyenne River.....	364	2,266	24	37	2,327	2,691
Crow Creek.....	180	748	5	30	783	963
Flandreau.....	280					280
Lower Brule.....		425	8	45	478	478
Pine Ridge.....	1,344	5,345	292	78	5,715	7,059
Rosebud.....	200	5,004	27	241	5,272	5,472
Sisseton.....	979	691	337	58	1,086	2,065
Yankton.....	939	655	128	83	866	1,805
Total.....	4,286	15,134	821	572	16,527	20,813
Utah:						
Shivwits.....	133					133
Uintah.....	275	894	1	2	897	1,172
Salt Lake, special agent.....	500					500
Total.....	908	894	1	2	897	1,805
Washington:						
Colville.....	40	2,370		15	2,385	2,425
Cushman.....	614	2,428	4	5	2,437	3,051
Neah Bay.....	390	303			303	693
Spokane.....	49	560	4	11	575	624
Tulalip.....	1,031	198	1	9	208	1,239
Yakima.....		3,059	20	70	3,059	3,059
Total.....	2,124	8,918	29	110	9,057	11,181
Wisconsin:						
Carter.....	313					313
Hayward.....	535	715		2	717	1,252
Keshena.....	1,721	606			606	2,327
Lac du Flambeau.....	348	355		4	359	707
La Pointe.....	(²)	(²)	(²)	7	7	1,222
Oneida.....	1,514	134	78	725	937	2,451
Red Cliff.....	380	126		1	127	507
Tomah.....	(²)	(²)	(²)	(²)	(²)	1,274
Total.....	4,205	1,936	78	739	2,713	10,013
Wyoming: Shoshone.....	224	1,436		15	1,411	1,705
Grand total.....	121,333	74,014	1,643	109,018	184,675	307,891

COMPARISON.

Total 1913.....	121,233	72,411	1,420	109,911	183,742	307,433
Total 1912.....	120,876	103,417	1,926	70,904	177,126	300,930
Total 1911.....	120,780	88,182		² 76,033	164,215	296,320
Total 1901.....					14,813	247,122
Total 1890.....					15,166	230,437

¹ 5,000 of these Indians in California.

² Unknown.

³ Includes fee patents for part of their allotment.

⁴ Only items reported.

DEPARTMENT OF THE INTERIOR

REPORT
OF THE
COMMISSIONER OF INDIAN AFFAIRS
TO THE
SECRETARY OF THE INTERIOR

FOR THE FISCAL YEAR
ENDED JUNE 30
1915



W-101

WASHINGTON : GOVERNMENT PRINTING OFFICE : 1915

Thomas E. Brents, a special officer of our service, whom I had detailed to assist in the search. On his first trial the jury disagreed. While again being tried in November, 1914, Ashley escaped from the custody of the deputy sheriff. He was retaken by the same special officer February 24, 1915, and on April 4 was found guilty of murder and sentenced to be hanged by a judge presiding over the State district court at Miami, Fla. In this trial, for the first time in the history of the Florida Seminoles a member of that tribe appeared as a witness in the white man's court. The Seminole Indians are now said to have more confidence in the friendship of the Government than ever before.

The other case was that of Juan Chacon, a Mexican herdsman, who on March 30, 1914, was found murdered on the Ute Mountain Reservation in Colorado. Everett Hatch, or Tse-ne-gat, was arrested on a United States warrant charged with the commission of the crime. Being supported by his father, Old Polk, and a number of other Indians, he declined to surrender and fled to Utah. Much excitement prevailed in that section of the country when, after arming themselves, they fled into a canyon and defied the authorities. During the conflict several white men and Indians were killed. Seeking to bring about a peaceful surrender, Maj. Gen. Hugh L. Scott, United States Army, was requested to act as an intermediary. Gen. Scott arrived at Bluff, Colo., on March 11, and 10 days later Tse-ne-gat and his associates surrendered. The officers of the Federal court released all of the Indians except Tse-ne-gat, who was put upon trial for murder and acquitted.

HISTORICAL WORK.

The historical societies of Illinois and Wisconsin have in the past half year taken photostatic copies of over 14,000 papers from our old files, embracing the period from 1797 to 1841, inclusive. Later periods will be taken up during the winter. The valuable old files have also been consulted by historic investigators from the Central and South West States and from North Carolina and Louisiana.

UTE JUDGMENT FUND.

Systematic plans were formulated during the year for the expenditure of the interest and a part of the principal of the \$3,000,000 "Ute judgment fund," as appropriated each year by Congress, for the benefit of the Indians under the three Ute jurisdictions, particularly at Uintah and Ouray, where the situation with respect to the water rights demanded immediate attention. This situation was brought about by the fact that the State laws have been made applicable to the operation of the irrigation project on that reserva-

COMMISSIONER OF INDIAN AFFAIRS.

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tion, which was constructed at an estimated cost of \$862,260.78, about 82,112 acres of land being under ditch. Up to December 1, 1914, the Indians had brought under cultivation 6,147 acres and lessees had cultivated 8,113 acres, or a total of 13,260 acres, thus leaving 63,852 acres of land actually under ditch but not cultivated. Under the State laws this land must be brought under cultivation and beneficial use made of the water by July, 1919, under penalty of forfeiture of the water rights.

After a careful investigation the conclusion was reached that the best solution of the difficulty was by leasing to white settlers on such terms as to accomplish the desired results. On March 24, 1915, a comprehensive plan was announced involving the leasing of this land for five years and such liberal terms as to invite white tenants. While detailed figures are not yet at hand, preliminary reports show that this plan has produced the most gratifying results, and that approximately 20,000 acres of the lands under this jurisdiction have been leased or otherwise placed under cultivation, and the water rights thereby saved.

Continuance of work approaching the progress now being made will insure full protection to the water rights of the Uintah Reservation Utes, and it is our purpose to make every possible effort to accomplish the best results obtainable.

As an indication of what we are doing and hope to do in an industrial way for all of the Utes, the following editorial from the Ignacio (Colo.) Chieftain is here reproduced:

UTES ARE PROGRESSING.

It seems that at last the Indian is coming to understand the truth of the saying, "By the sweat of thy brow thou shall eat bread," and are taking hold of their farm work this season with a vim and energy that is astonishing to the white brethren who have known the red man mainly for his laziness. It is indeed surprising to one to get out for a day and cover as much of the valley as possible to see just what they have accomplished in the brief time since spring opened.

To get the Indians on a self-supporting footing is the end toward which the Government officials and employees in the service are now working. Heretofore, either because of lax and inefficient administration of affairs or the lack of necessary incentive, but few of them have made more than a desultory, half-hearted attempt at farming, and a scattering few have gone into stock raising on a small scale, and as to actually earning a living on an allotment, those who attained this state of civilization could be counted on the fingers of one hand. The allotted Indian land comprises nearly all of the best farming land in the Pine River Valley, and for this to lie in waste has been shameful. So the change is surely a welcome one.

More than 700 acres of new land have been cleared and put into various crops, nearly double the acreage farmed previously; 1,500 acres have been fenced and 400 acres more will be fenced this summer and fall; several new houses have been built and many other improvements are under way.

After 1916 the Superintendent's and government agencies continuously misidentified our people, the only two groups on our reservation lands were the Uinta Band of Utahs, the owners and the Confederated Utes of Colorado, who had been disbanded and were State citizens. Over time the government and its agencies continued to incorrectly combine the Confederated Utes with our people on paper, which lead to the creation of the fictitious "Ute Indian Tribe", in 1934 under the Indian Reorganization Act.

To this day we are a separate and distinct tribe from the Confederated Utes of Colorado. For 71 years, the Confederated Utes of Colorado have been impersonating as owners of our reservation and resources. In the early years the Superintendent's, Indian Affairs Commissioners and the State of Utah were responsible for keeping accurate records, not falsifying them. The Confederated Utes of Colorado are also responsible for their actions, defrauding the government and impersonating a tribe. Prior to 1868 the U.S. Cavalry had gathered up many small renegade bands from the Plains, Texas and New Mexico (Comanche, Arapaho, Blackfoot, Kiowa, Apache etc.), these small bands were away from their main tribes and were stealing from white settlers. In 1868 the government's solution was to gather them together, sign a treaty, and place them on a reservation in Colorado. This group was disbanded by Congress in 1880, after they murdered their Indian Agent, agency employees and a military unit that had responded to the uprising. These citizens were only to be on our reservation temporarily, there is no ratified agreement with the Uinta Band of Utahs allowing them to remain permanently.

Since the Bureau of Indian Affairs had completed their review of the National Archives documents for this reservation and its inhabitants, we have seen many good changes and their efforts to correct our administrative history is very much appreciated.

2.3 Oral History and Leadership

The following oral history and leadership of the Affiliated Ute Citizens of the State of Utah was passed down through our elders and also documented by the local settlers of the time. In the 1960's the Doris Duke Oral History Project recorded our families talking about reservation life, old stories and traditions. These interviews have preserved the elder's knowledge in their own voices. We continue to pass on our oral history and also share the project recordings with our children. The elders lived their entire lives on the same land as our ancestors lived and died on. The elders who are currently living have verified the facts provided and continue to pass their knowledge onto the younger generations.

Leadership before the Reservation

2.3.1 Chief Moonch (1720-1770)

Chief Moonch was born and passed in the Utah Valley. He was Chief of the Timpanog Utahs that roamed the area surrounding Utah Lake, he is considered an ancient one amongst our people. His son was Chief Turunianchi.

2.3.2 Chief Moonch Fuchawana (1745-Unknown)

Chief Moonch Fuchawana was born and passed in the Uinta Basin, he was Chief of the ancient band of Uinta-At Utahs, he is considered an ancient and his people were among those Utahs (Yutas) who were documented in the early Spanish Explorer journals.

2.3.3 Chief Fuchawana (1762-Unknown)

Chief Fuchawana was born in the Uinta Basin, Utah and is buried near Spirit Lake, in the Uinta Mountains, Utah. He is the son of Chief Moonch Fuchawana and became chief of the Uinta-At Utahs when his father passed.

2.3.4 Chief Turunianchi (1750-1800)

Chief Turunianchi was born and passed in the Utah Valley. He is the son of Chief Moonch and became the principal chief of the Timpanog Band of Utahs, after his father passed. His band roamed the area surrounding Utah Lake. The Timpanog were first discovered in what became known as the Utah Territory by Spanish explorers Juan Rivera in 1765 and later by Dominguez and Escalante in 1776.

The Dominguez-Escalante Expedition described coming in contact with “the bearded ones,” the Eutahs, who spoke the language of the Snake-Shoshone and called themselves “Timpanogostzis.” They lived by a lake (Utah Lake) they named Timpanogos. The Timpanogs were called “fish eaters” by the Catholoc Father’s and their group was provided shelter and many fish to eat. It’s told that Chief Turunianchi was a diplomatic leader, he provided guides to the Dominguez-Escalante Expedition to continue their journey and the Catholic Father’s traded gifts with the Chief for dried fish. Chief Turunianchi also offered land to build houses for other Spaniards who wished to join the Catholic Father’s on their return trip. His welcoming nature left a good impression with the expedition. They named the area “El Valle de Nuestra Señora de la Merced de Los Timpanogos” (translation: The valley of our Lady of Mercy of the Timpanogos). (Source: “Dominguez Escalante Journal, Their Expedition Through Colorado Utah, Arizona and New Mexico in 1776,” by Ted J. Warner, published July 1, 1976 by Brigham Young University Press).

2.3.5 Old Uinta Moonch (1785-1843)

Old Uinta Moonch was born in the Utah Valley and passed near Spanish Fork, Utah. He is the son of Chief Turunianchi (Timpanog Utahs), he married Tisham Igh Always Pretty, whose father was Chief Fuchawana of the Uinta-At Utahs (Uinta Basin). He became head chief of the Utahs Nation. His bands roamed throughout what became known as the Utah Territory.

2.3.6 Chief San Pitch, the Elder (1752-1815)

Chief San Pitch, the Elder was born in present-day Green River, Utah and passed in the Uinta Mountains, Utah. He was the son of Chief Turunianchi and became the principal Chief of the Yampahpah Utahs. His band roamed in and around present-day Western Colorado. Chief San Pitch, The Elder was known to keep the peace among the bands and with other tribes.

2.3.7 Chief Old Tenaciono San Pitch (1780-After 1854)

Chief Old Tenaciono San Pitch was born in the Utah Valley And passed in the Thistle Valley, Utah. He was the son of Chief Turunianchi and the brother to Chief San Pitch, the Elder. He became the principal Chief of the Sahpeech Utahs and was married to Tanarohwitch. Our family stories say he talked with Chief Wah-ker Pan-a-kare Quirker about ending the Walker War and was behind the meeting at Chicken Creek with Brigham Young, to talk peace. Chief Old San Pitch was described as “aged and infirm” and “whose eyes were dim and whose hand trembled” as he recalled grievances against the whites, particularly the “Americats” responsible for killing his his wife and son. This elderly leader may have passed not long after this meeting for his name fades from surviving records covering that time.

2.3.8 Chief Peteetneet (1785-December 23, 1861)

Chief Peteetneet was born in the Utah Valley and passed in Cedar Valley, Utah. He was the son of Chief Turunianchi and the brother to Chief San Pitch, the Elder and Chief Old Tenaciono San Pitch. He became Chief of the Timpanog Utahs after his father passed. On February of 1854, during the Walker War (1853-1854), Captain Charles B. Hancock of Payson, captured two Indians, one of the captured individuals was the grandson of

Chief Peteetneet (No-Winch Charles Wanrodes). Captain Hancock held the chief's grandson as a hostage and sent the other Indian to the tribe with a message that No-Winch was being held captive. The following morning, Chief Peteetneet visited Fort Utah, a negotiation was held, the Chief offered fourteen head of stolen cattle as a peace token. His grandson was released. Chief Peteetneet died on December 23, 1861, under somewhat mysterious circumstances in Cedar Valley, Utah, near the recently abandoned Fort Crittenden (Camp Floyd). When Peteetneet died, it was said, he had been shot by his wife. He was buried on the mountainside in Cedar Valley by members of his band. His wife, who was killed on his express deathbed orders by an axe-wielding woman in his band, was buried in the valley below his grave in order to accompany him into the afterlife. He was succeeded at the time of his death in 1862 by a near kinsman named Ponnewats (Pa-ni-wa-tsi, meaning "Little Master of Our Water".) Brigham Young made this statement, "Chief Peteetneet, a chief who lives near Utah Lake, is perfect, and I do not believe a better man lives on the earth. He will do good all the time and will not do evil if he knows it." (General Church minutes, 31 August, 1854)

Source citation for 1850 May 6th Letter to Wahker, Peteetneet etc.

Citation details

Associated facts

Media

Citation information

Detail
Brigham Young office files, 1832-1878 (bulk 1844-1877); General Correspondence, Outgoing, 1843-1876; 1850 May-December; Church History Library, <https://catalog.churchofjesuschrist.org/assets/90776598-0a2f-42ce-a3c0-e7b819bc8a78/0/1> (accessed: June 30, 2021)

Web address
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Source information

Title
1850 May 6th Letter to Wahker, Peteetneet etc.

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Yt Salt Lake City, May 6th 1850.
To the late, Maltin, Son of the, Black Hawk, Sabee and other good
Indian chiefs.

Friends. The big Mormon Chief sends you his big war chief,
Captain Wells, to talk to you, and do you good. I know the difference
between good Indians and bad Indians. There was some bad Indians.
They killed our cattle, and shot at white men, and I sent and talked to
them, but they would not hear. They had no ears, and kept killing
and shooting. They were deaf and bad, and I sent my war Captain and
killed some of them. We cannot live with bad Indians. We can live
with good Indians, and will do them good. The winter has been hard, and
the Indians could not hunt, and they have no bread. I send you some
powder and lead for good Indians to hunt with, and kill Deer, antelope
and Bear, but you must not let bad Indians have any of it, for they
will kill white men and cattle. I give you the powder and lead to give good
Indians, and you must look to them, and not let them give it away at a
market, and waste it, but kill Deer. You have been friends and we want
to do you good, and your good Indians. You will learn good Indians to raise
Corns. You must buy Cows, and raise cattle. We will swap Cows, and game,
for Horses and skins. We will give you bread for skins when it grows. We have
got but little Corn now, so we give you powder, that good Indians can use
till Corn grows. All Mormon chiefs work, and I want you to work and
be a good example to your Indians, and learn them to work, and you will have
bread when snow is deep. Deer are few, and you must make Corn this
year, and learn to work like white men. When you want guns
mended, go to the Fort at Utah, and pay in skins. If you want guns for
good Indians, buy some, with Horses. Mind you, if bad Indians kill our cattle
you must punish them, and make them pay for the cattle.

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1850 May-December

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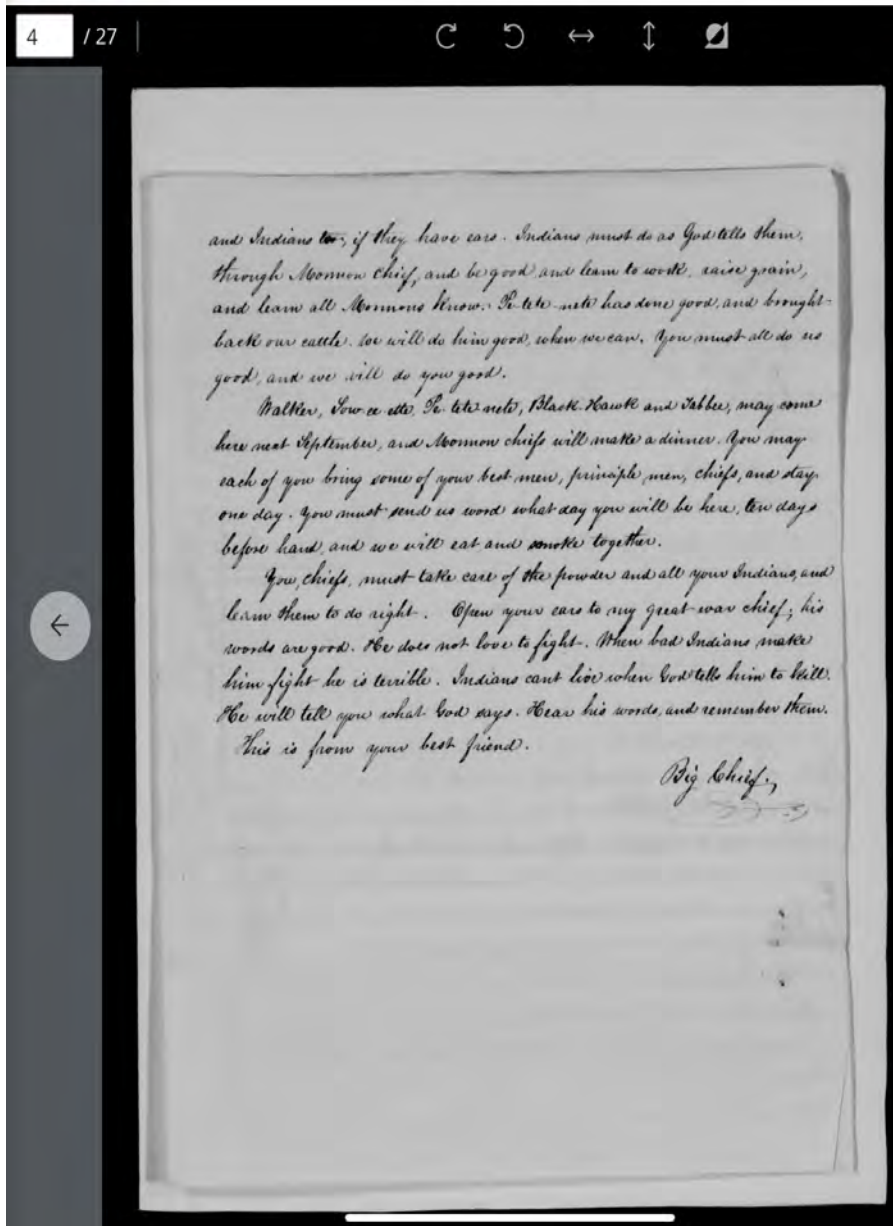
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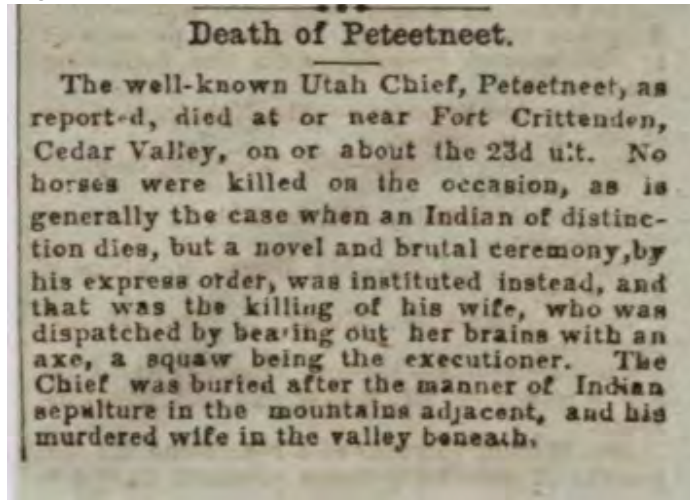
You must take care of your own Indians, and govern them. If bad Indians kill
white men, you must kill them, or bring them to us and let us kill them. Those
are the Indians who killed Baker. We do not know all the Indians. You know them.
You must attend to these things: you know who they are. We shall look to
you to take care of your own bad Indians, for you know them. Indians must
not fight. Mormons must not fight. They must kill nobody but bad men,
red or white. Bad men are not fit to live, they kill. The Great Spirit says
we must kill bad men who kill others. We will swap clothing for
skins. We will trade with you for all your skins. You need not go away
to trade. I give you this powder and lead. Mormons must not trade powder
and lead to Indians. I don't want Indians to try to swap skins with Mormons
for powder. Mormons must not trade in powder, and Indians need not ask
them. I cannot do Indians good if they don't hear me. I want to do you good.
You need not leave this land, good Indians can stay in peace. The Great
Spirit gave land for all his children. Enough for red children. Enough for
white children. All can have as much as they need. They need not leave
this land. We like good Indians to stay and learn to work, to raise
grain and cattle. There is room for all good men. The Great Spirit loves
his good red children, and good white children, and wants them to live
in peace. All Indians must live in peace with each other. The Great
Spirit loves peace. Tell all Indians, every where, to stop fighting and be good.
Sometimes Mormons sold Indians powder, and sometimes they would not
sell, and Indians complain. Indians must not complain. Sometimes the
Great Spirit (God) sends rain, and then he don't send rain. Sometimes he
sends high water, and sometimes he dries up the cattle. Sometimes God
sent Buffalo, now he has taken them away. All things belong to God.
Mormons do as God bids, and when Mormons no swap powder, Indians
must not say, God talks to Mormon chief, and he will tell it to Mormons

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Death of Peteetneet, Deseret News (Salt Lake City, Utah), Wed, Jan 1, 1862,
Page 1.



2.3.9 Chief Kaib Mountain (1819-1895)

Chief Kaib Mountain was born in Spanish Fork, Utah and passed at the Whiterocks Indian Village on the Uinta Valley Reservation, Utah. He was the son of Chief Old Tenaciono San Pitch and became Chief of the Sah peeche and the last remaining survivors of the Timpanog Utahs in 1866; he moved his bands to the reservation, shortly after. Chief Kaib Mountain was one of the signers on the unratified Spanish Fork Treaty in 1865.

2.3.10 Chief Unduyuk George Washington Mountain (1846-Feb 2, 1912)



Chief Unduyuk George Washington Mountain was born in the Utah Valley and passed at the Whiterocks Indian Village on the Uinta Valley Reservation, Utah. He was the son of Chief Kaib Mountain and a sub-chief of the Spanish Fork Utahs. After moving to the Uinta Valley Reservation, he became a sub-chief under Chief Tabby-To-Kwanah after his father passed.

2.3.11 Chief Opecarry Feather Stick in the Head Wanrodes (1800-Before 1885)



Chief Opecarry Feather Stick in the Head Wanrodes was born in the Utah Valley and passed at the Whiterocks Indian Village on the Uinta Valley Reservation, Utah. He was the son of Chief Peteetneet, he was said to be more volatile and would fight for his people. Opecarry Feather Stick in the Head Wanrodes became chief of the Pi-ka-kwa-na-rats Utahs. His band roamed the Wasatch Valley in the Utah Territory.

Indian War Reminiscence.

In looking over some old papers I found the following:

Memo on the last days of December, 1840, the Walker Indians led by Stick-on-the-Head warriors numbering 110, had the settlers corralled in the fort on Provo river. Word came to Governor Young. He ordered Captain George D. Grant, with company A, life guards out. Post haste, snow deep and crusted. When there, united forces with the Provo military. The first days of January, 1850. The Indians opened fire on us at 5 o'clock a. m. Thursday, fought until 8 p. m. Cold ranging from 30 to 40. Snow crusted, would nearly hold our cavalry horses up. Fought Friday from 5 a. m. until 8 p. m. under a world of disadvantage. Saturday met the same open fire on us. Three shelling batteries were improvised. Men of crack shots were put in them to cover the charge. Then Col. Andrew Lytle and Drevet Major G. D. Grant ordered Lieut. William H. Kimball, with 15 picked men to charge and take the headquarters, a log house. The Indians taunted them. To all appearance a smooth plain was before us; to our surprise a stream was bridged over with snow. Men and horses went out of sight. I ordered a file from the right. H. T. Burton led. Lot Smith next. They rode into the house, took it with their horses, the rest of the horses in single file charged. Eleven killed, the others badly wounded. Isaac Flynn wounded. Two men coming to our aid were wounded, James Ivey, Major Noman, both of Provo.

We had during the campaign one man killed, nine severely wounded, three slightly wounded. 11 horses killed, 2 wounded. We killed 101 Indians. To end the campaign 97 prisoners were taken. Thirty-three days out all told.

Here comes the 15 names: Lieut. William H. Kimball, Robert T. Burton, Lewis Robinson, Barney Ward, A. J. Pendleton, Jno. V. Green, Geo. Clawson, Isaac Flynn, Lot Smith, Thomas Blackhorn, Joseph Rawlins, Sr., John B. Mardock, Oron Whitney, William Walker, Hanson Walker.

Stick-on-the-Head, with his eight survivors came over the mountains, where he had been with Wanship's band returned to their king, Chief Walker. Walker in April sent to Gov. Young for treaty and trade. April 8, 1850, Gov. Young named the treaty party to treat with the Walker Indians.

Geo. D. Grant, Wm. H. Kimball, N. V. Jones, James Fergusson, Robt. T. Burton, Dan McArthur, Rodney Badger, John Wakeley, Albert F. Miles, Hanson Walker.

The trade was so heavy Gov. Young and Heber C. Kimball, with 50 volunteers, went with us, made a successful treaty and trade at that time.

I would like to hear from survivors and widows of these comrades, as we have a friend in Washington ready to work for us without money or price, Senator Thomas Kearns of Utah.

Address then Wm. H. Kimball, Coalville, Summit Co., Utah.

Leadership after the establishment of the Reservation



Charles R. Savage and George M. Ottinger print of Chief Kanosh (seated, second from right) and a group

Back row: Chief Opecarry Feather Stick in the Head Wanrodes, Tobio (The Clouds), Ammon, unknown. Seated: Chief Tabby-To-kwanah, Chief San Pitch, Chief Kanosh, Chief Nooyoowat Noat Alec Wanzitz (Migo) (circa 1860's)

2.3.12 Chief Sowiette (1780-After 1869)

Chief Sowiette was born in the Uinta Mountains and passed at the Whiterocks Indian Village on the Uinta Valley Reservation, Utah. He was the son of Chief Turunianchi and the brother to Chief San Pitch, the elder, Chief Old Tenaciono San Pitch, Chief Peteetneet and Chief Old Uinta Moonch. He became chief of the Uinta-Ats after his brother Chief Old Uinta Moonch passed in 1843 and head chief over all the Utahs after the bands began coming to the Uinta Valley Reservation, beginning in 1861. He was known as a great speaker, a wise leader of his people and was respected by all.

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Letterbook, v. 2, 1855 February 28-1856 August 19

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J. S. L. By
April 24th 1856.
See letter a ship of Utah.

Tutco has been here and says that he has come from you and is going back to you again in the winter, and he says that he wants me to send a letter to you, and he will carry or send it to you.

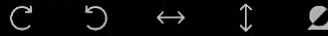
You have heard of the difficulties which has happened with Tutco, and a few of his band, they have been quite ugly, and been killing some men and cattle, and have driven off a good many head all the rest of the Indians are friendly and we hope will remain so. They do not like the way that Tutco has done.

Peteet-neet Arrowpoon Ammon San. pete and in fact nearly all of them are friendly and have no difficulty with us if you would like to come here you can do so as we never hold any Indians responsible for the bad acts of others. You must remember that we are friends to you and always have been we want to you good and all good Indians I heard that the Utahs and Shoshones were mad and were threatening to kill each other but I hope that you and they will make

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peace and not kill each other any more
When you came in last year
you did not come to see me, but when
you come again I want you should
come and see me, we hope to have a
good harvest this year, so if you come
in about that time we shall have
food for you and your band to eat
while you stay and we will have
a good talk together.

I pray the Lord always
to bless you and all good
Indians. and remember
white. eye Antero and your
two boys and several more
of your band whose names
I have forgotten.

I am your brother as ever

Brigham Young

2.3.13 Chief Antero-ve-yea-hoo (1812-1897)

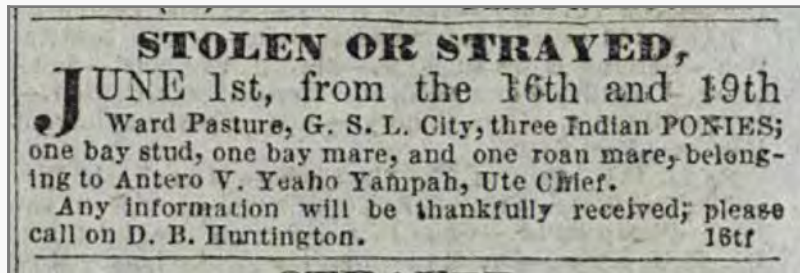


Chief Antero-ve-yea-hoo (Graceful Walker) was born in the Utah Territory and passed at the Whiterocks Indian Village on the Uinta Valley Reservation, Utah. He was Chief of the Yampahpah and Taos Utahs, his people roamed in present-day western Colorado and the Uinta Basin. When he was young, he was a fierce war chief, as he grew older, he was known as a great leader and a proponent for peace. He made several trips to Washington D.C. to negotiate for our people. It has been passed down that when the Utahs began coming to the Uinta Valley Reservation the Uinta-Ats recognized Chief Sowiette as their chief and the Yampahpah and Taos Utahs recognized Antero. After Chief Sowiette passed in 1869, all the bands recognized a common allegiance to Chief Tabby-To-Kwanah. Over time the family clans were able to come together as one tribe called the Uinta Band of Utahs.

Newspapers
by Ancestry

<https://www.newspapers.com/image/286299835/>

The Deseret News (Salt Lake City, Utah) · Wed, Jul 1, 1857 · Page 7
Downloaded on Nov 17, 2024



2.3.14 Chief Wah-ker Pan-a-kare Quirker (1815-Jan 28, 1855)



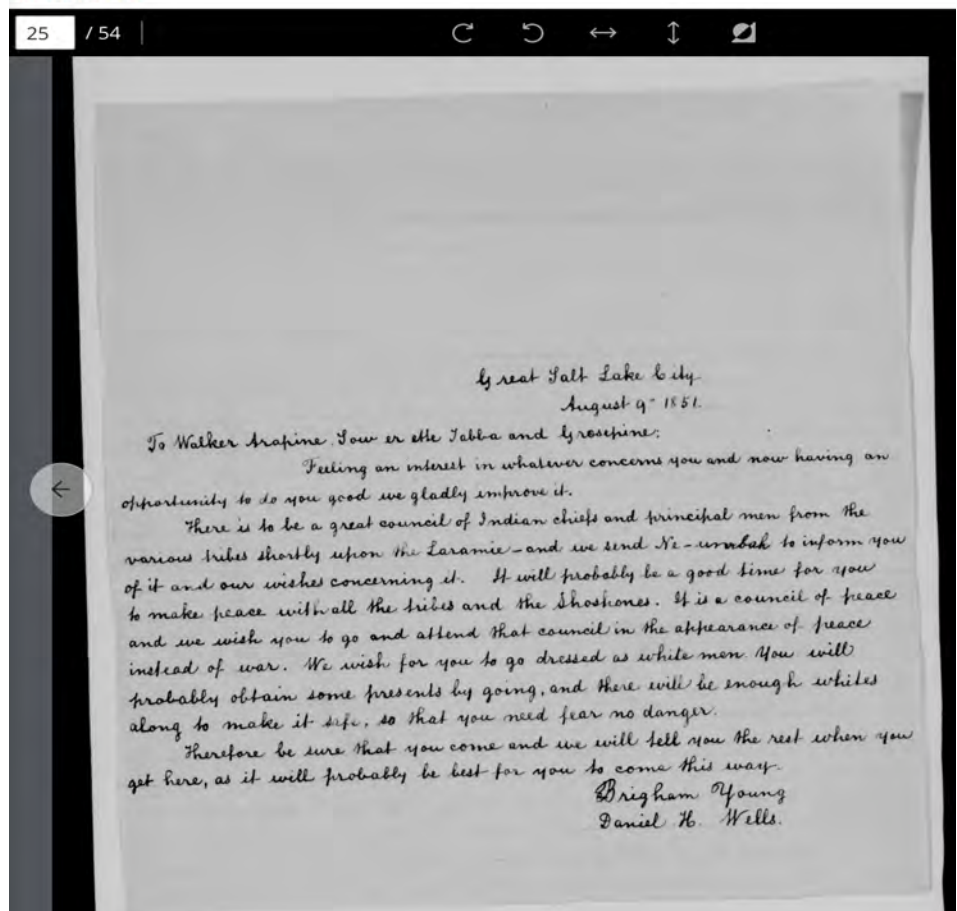
Chief Wah-ker Pan-a-kare Quirker was born in the Utah Valley and passed at Meadow Creek in the Utah Valley. He was the son of Chief Old Uinta Moonch and Tisham Igh (Always Pretty), and head-chief of the Utahs Nation when the Latter-day Saints (Mormons) arrived in 1847. He was known to be ruthless when trading and would gather horses and sell them on his excursions to Mexico and California. he was an exceptional leader and roamed all over the Utah Territory to California. He spoke several native languages, Spanish and his English was good enough to be understood. At the end of the Walker War (1853-1854), Utah leaders Chief Wah-ker Pan-a-kare Quirker, Chief Siegneroach

Arapeen and Chief Nooyoowat Noat Alec Wanzitz (Migo), said they were ready to lay down their arms. Chief Wah-ker Pan-a-kare Quirker negotiated for food, guns and ammunition. Even though the conflict was over that did not solve the underlying issues.

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Web address
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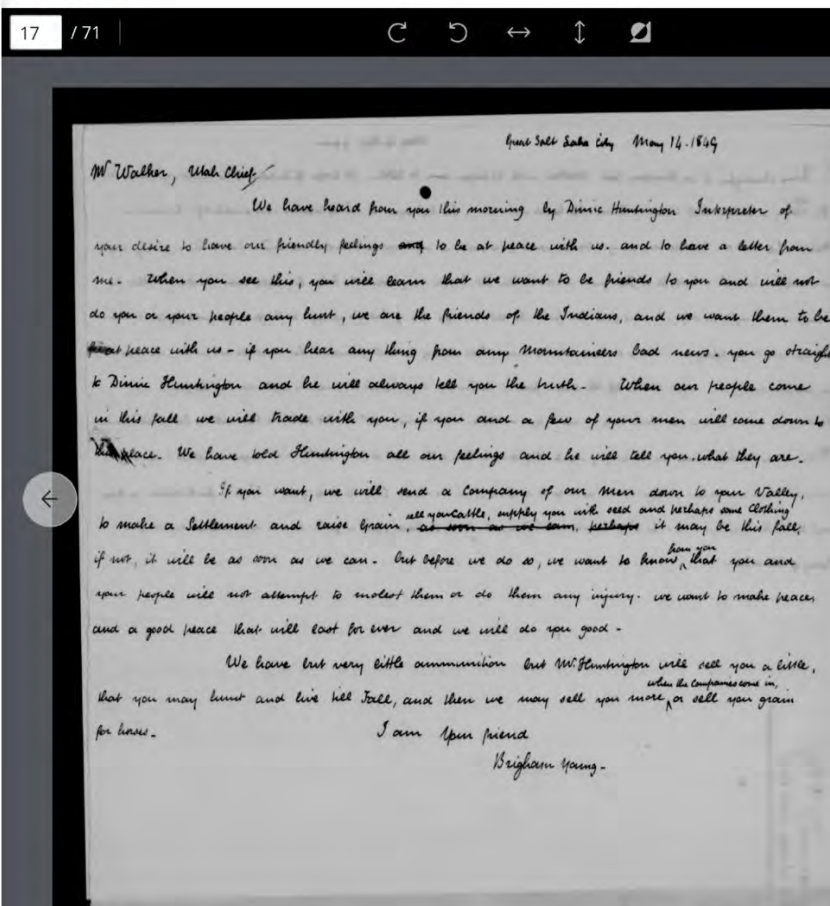
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7 DEC 1849

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The emigrants generally had obtained employment.

The Exploring Company started at 20 minutes to 9 a. m.

Snowed a little the past night. Cloudy, cold day. Snowing in the afterpart. As the wagons started, Captain Walker and another Indian rode into camp. They said they were glad to see the brethren. Walker said he knew he would see them soon, for he had dreamed that he would. He said he had lots of trade. He wished the company to go back down the Savies about a mile, where there was good feed. Parley P. Pratt wished him to go ahead with the company. He said there was no feed, whereupon Parley P. Pratt sent a messenger after the wagons, to tell them to return to the place Walker would show them. Accordingly, the wagons, which had gone on nearly a mile, returned and camped a mile and a half below last night's encampment (165 $\frac{1}{2}$ m.). Parley P. Pratt read a letter from Brigham to Captain Walker, and D. E. Huntington interpreted it, telling about the sack of flour for him. Walker would make no answer till he had seen his brother Arragon, but told Parley P. Pratt not to pass over the mountains southeast, as there was no good country over there. (Append 7)

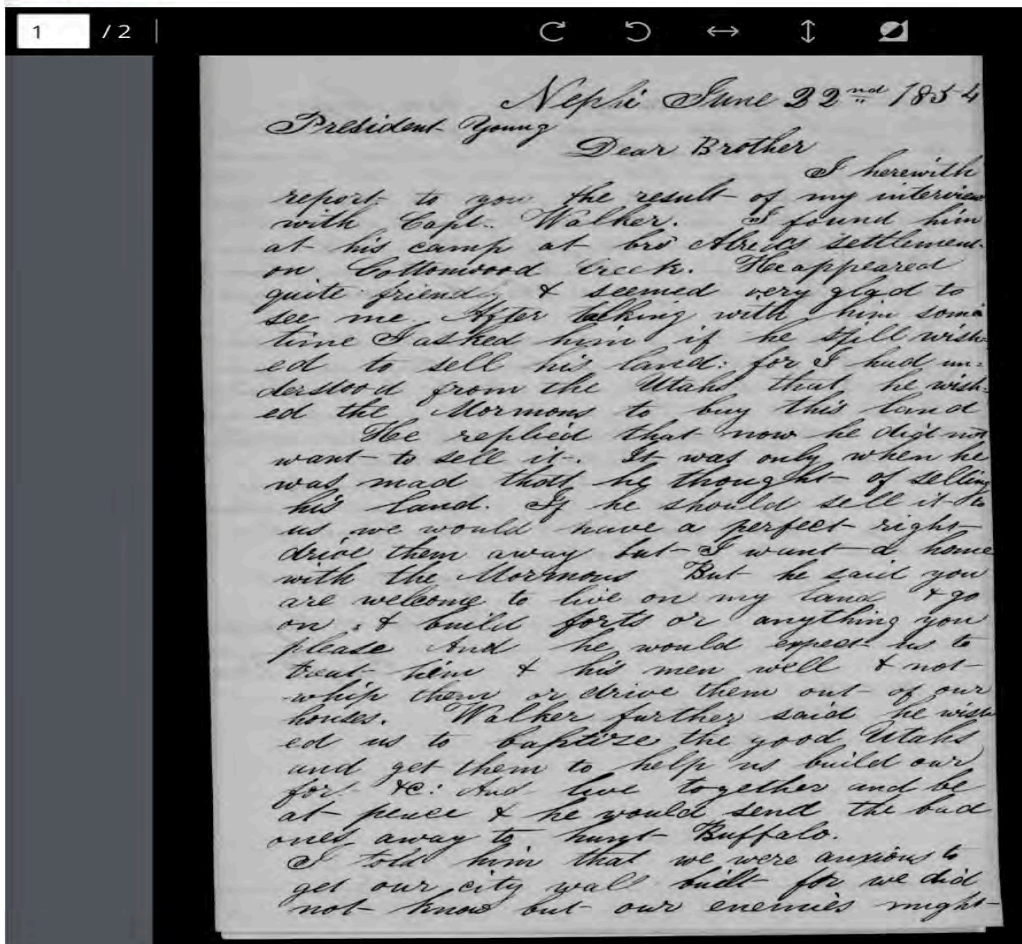
Source citation for 1854 June 22 George W. Bradley letter Interview With Wahker Near Allred Settlement

Citation details	Citation information
Associated facts	Detail Brigham Young office files, 1832-1878 (bulk 1844-1877); General Correspondence, Incoming, 1840-1877; General Letters, 1840-1877; Ba-Bri, 1854; George W. Bradley letter, Church History Library, https://catalog.churchhistory.org/ba-sens/9b58b6d8-4d40-4
Media	Web address https://catalog.churchhistory.org/ba-sens/9b58b6d8-4d40-4
	Source information Title 1854 June 22 George W. Bradley letter Interview With Wahker Near Allred Settlement
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George W. Bradley letter

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 George W. Bradley letter

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2

/ 2

come to fight us as they had before
 he replied go ahead & get the Uteahs
 to help. & said if the Americans came to
 drive us away tell them that this Walker
 land & they had no right to drive us off
 for we were his friends. & for us to send & let
 him know he would fight them in the moun-
 tains. & said the Uteahs would never know
 that they had given the Americans enough
 He also requested me to write to the other set-
 tlements & tell them to build themselves good
 forts & get the Uteahs to help build
 the forts so that they could have an interest in
 them & treat the Uteahs well & not rob
 them but be brethren together
 He wished the people at Spanish
 Fork to build old Pictetown a house
 there & have him live with them for
 that was his land

With great respect
 I am,

Your Brother in the gospel

George W. Bradley

P. P. Bro's James Alfred &
 William Hololan were
 my interpreters. G. W. B.

Source citation for Walker's death, 1855 January

Citation details

Associated facts

Media

Citation information

Detail
Historian's Office collected historical documents, circa 1851-1869; Walker's death, 1855 January. Church History Library. <https://catalog.churchofjesuschrist.org/assets/a93a0165-bbdc-4eda-88c4-a9a3908340e2/0/0/> (accessed: June 24, 2021)

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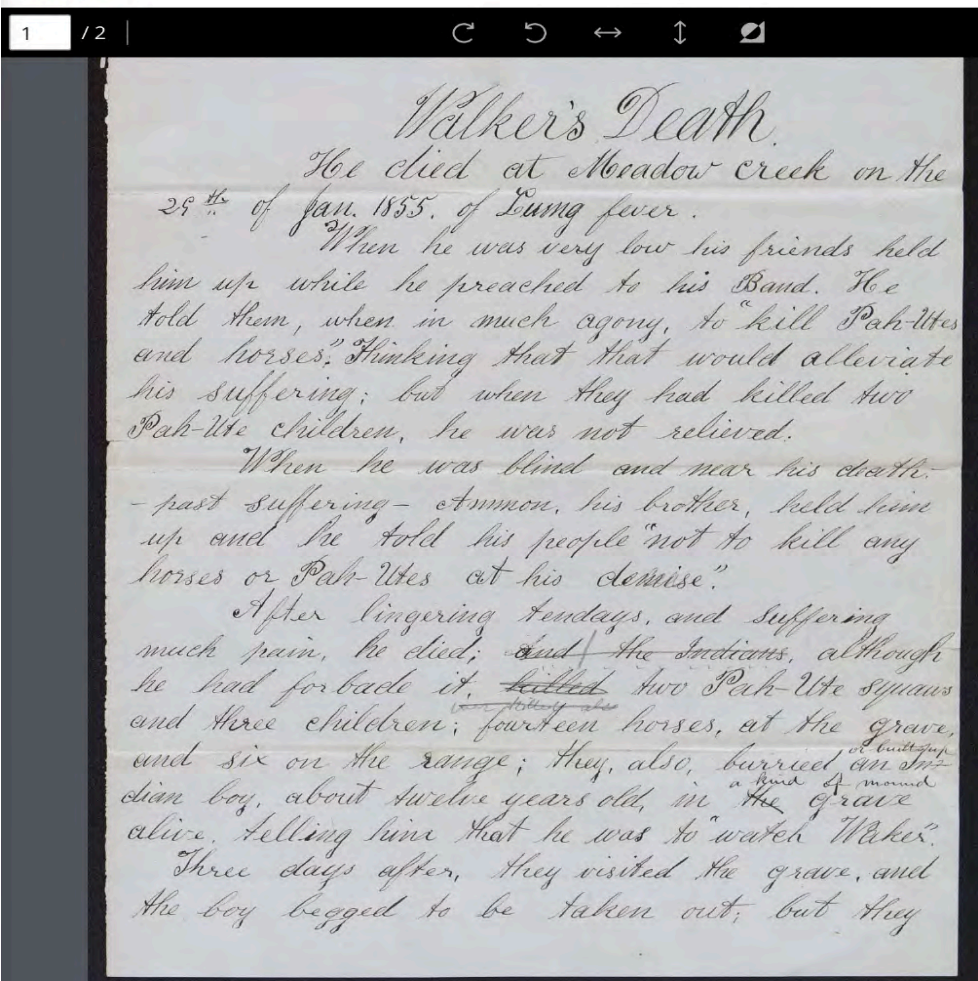
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Walker's death, 1855 January

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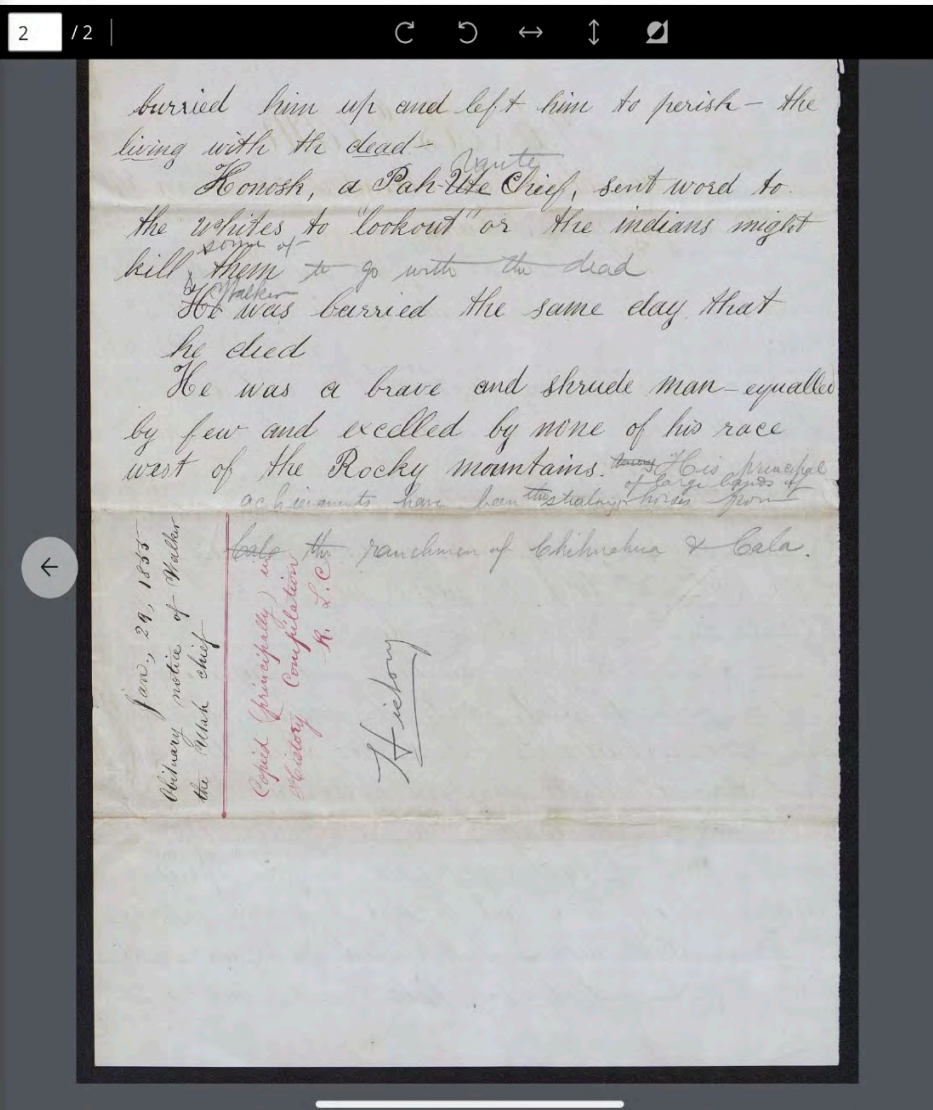
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Walker's death, 1855 January

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Death of Indian Walker.

FILLMORE CITY, January 29th, 1855.

PRESIDENT BRIGHAM YOUNG:—

DEAR BROTHER—I improve this the earliest opportunity to inform you of the Death of Captain Walker, the Utah Chief after a sickness of 10 days; he died on the 29th inst., at Meadow Creek, about 6 miles from Fillmore. His complaint seemed to be a cold settled on his lungs.

I arrived at Fillmore on the 28th inst., and started next morning for Walker's lodge, and met the Utahs coming with Walker, and supporting him on a horse. He held out his hand, and shook hands, and seemed very glad to see me. He asked me if Brigham talked good and if I was going with him to the Navajoos. I told him that Br. Brigham talked very good, and perhaps I would go with him. I showed him the letter you sent to him, and I gave him all the articles you sent to him. He seemed greatly pleased with them, and wanted me to come next morning to Meadow Creek, and read the letter for him. On the next morning, before day, the Pauvans came running into the Fort, and said that Walker was dead, and the Utahs were mad; that they had killed two squaws, and two Piedo children. Ka-no-she, the Pauvan Chief, sent us word to drive up all our horses, and cattle, and keep out of the kanyons; that the Utahs intended to kill two Pauvans and two Mormons, and a great many cattle.

About eighteen of our people went out in the morning, and found that the Utahs had killed two Squaws, Piedo prisoners, and two Piedo children, and about twelve, or fifteen of Walker's best horses; (The Pauvans said twenty horses.) They had buried Walker with the letter, and all the articles you sent to him.

Yours as ever, in the Gospel of Christ,

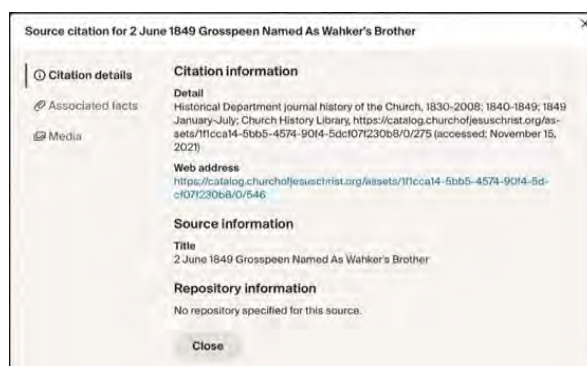
DAVID LEWIS.

P. S.—Walker's last words to his people were not to kill the Mormon's cattle, nor steal from them. I was with him until he was struck with death. He was in his senses, and greatly desired to live. He possessed a good spirit and shook hands twice with me. As I was starting for the Fort he pressed my hand, and said 'come and see me again to-morrow, for I wish to have a long talk with you, but am too sick to talk now.'

2.3.15 Chief Siegneroach Arrapeen (1817-Dec 4, 1860)



Chief Siegneroach Arrapeen was born in Spanish Fork and passed at Fish Lake, Sanpete Utah. He was the son of Chief Old Uinta Moonch and Tisham Igh (Always Pretty) and became the head chief of the Utahs after Chief Walkara died. He was a powerful leader and an effective story teller, with a reputation for being daring, cruel, and excitable. Chief Siegneroach Arrapeen was the first of the chiefs to wage war against the Latter-day Saints (Mormons), because the grieving warrior believed the whites had used evil spirits to murder his father, Chief Old Uinta Moonch. His father died of smallpox caused by settlers who brought the disease with them to Utah. A story that is told, when he got mad at his wife, he burned her with a cast iron pan handle; she went to the nearest settlement and the white women took care of her injury until she recovered.



2 JUN 1849

INDEXED
Pres Young

Saturday, June 2. Dimick B Huntington called to see me, with three Indians: Grosspeen, brother to Walker; Tobiob (the clouds), a Ute, brother to Walker; and Antaro, delegate from Big White Eye, chief of all the Utes between Uintah and Taos.

Huntington said the Yampa Utes and Arrepanoes were at war.

Pres Young stated that we would let them have some cattle by and by in trade. We were glad to see them in peace. We would be their brothers and we wanted them to be our brothers. Antaro said, "Good".

Huntington remarked that Walker said the waters were his, and he and his Indians wanted to acknowledge me as their father, and did not want me to throw them away. They were going to hunt skins and then trade with us. The snow had killed Sowiett's ho/ses. It was three feet deep. In one day's ride there was plenty of antelope.

Pres Young met with the council. A petition of Archibald and Robert Gardner, for the privilege of building a sawmill near the forks of Mall Creek, was granted, reserving the right of way for all persons and teams into and out of the Canyon. X

The council resolved that John Barnard, sen. S Willis J C Sly Dr. Morse, and Dr. Ezekiel Lee should go to the south pass to examine for gold.

John Albiston, Patriarch, died of a fourth stroke of palsy, at Ashton-under-Lyne, England. He was ordained a Patriarch April 6, 1841, at Manchester, under the hands of several of the Twelve. *ingham young*
being ^{of} mouty. The last few years of his life are described as one scene of poverty and crosses, and trials of an afflicting nature which he bore with the greatest patience and resignation. To the last, he bore a faithful testimony to the truth.

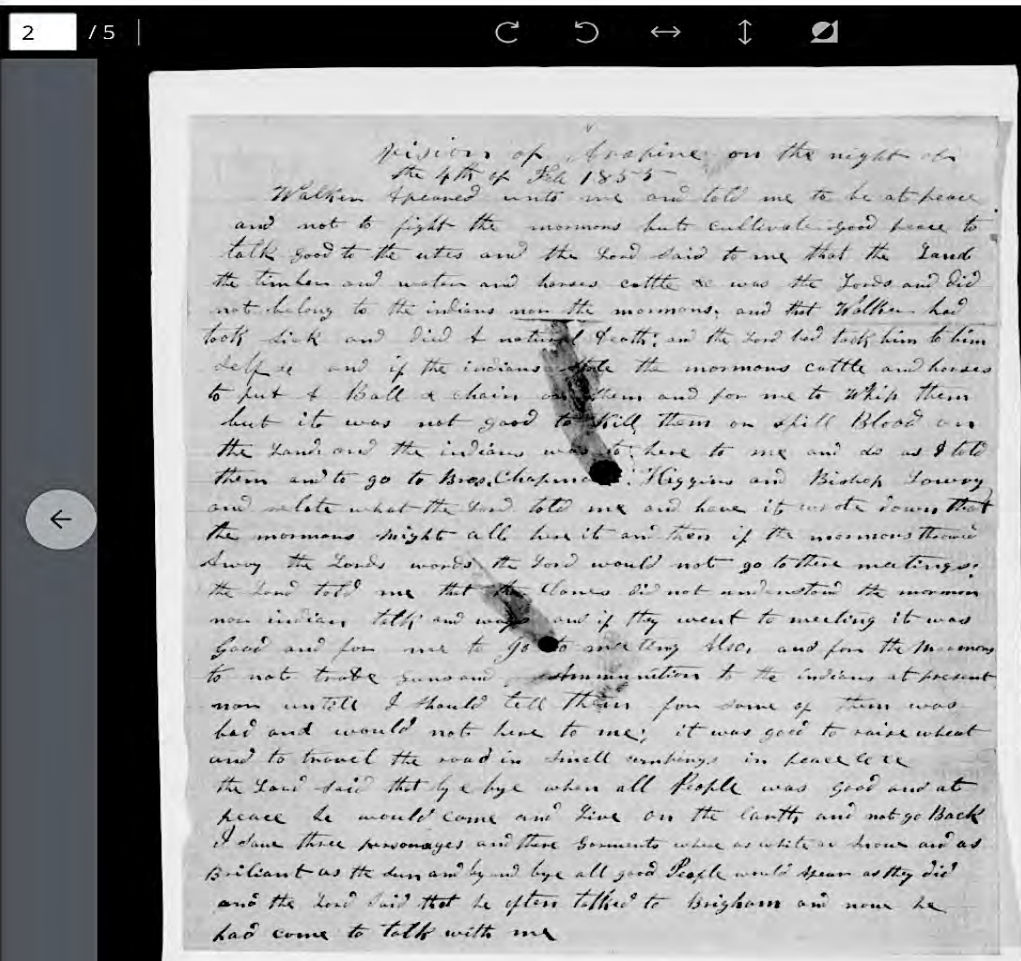
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Source citation for Vision of Arapene, 1855 February 4

Citation details	Citation information
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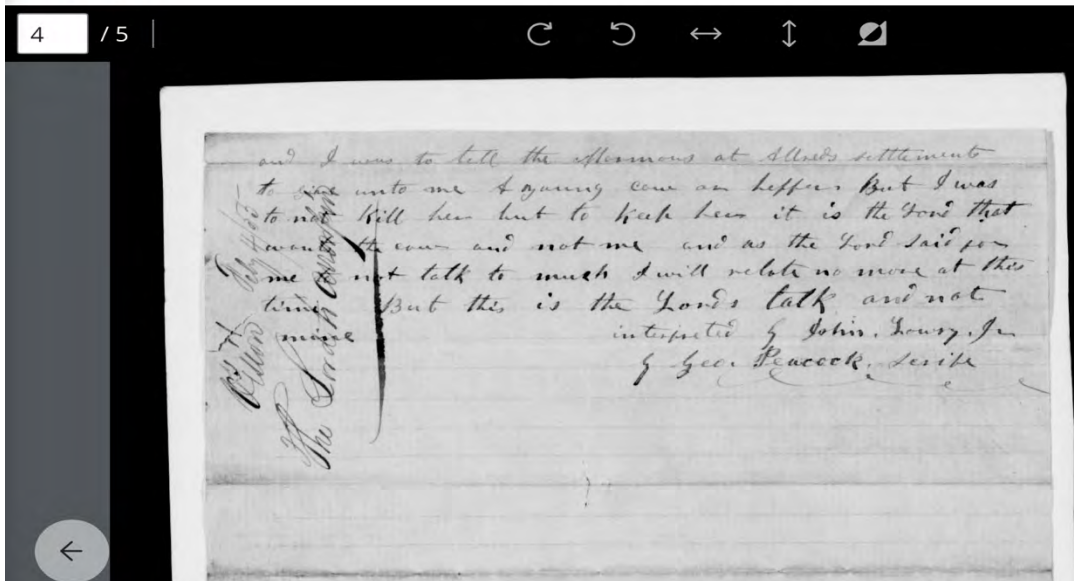
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The Deseret News (Salt Lake City, Utah) - Wed, Feb 8, 1860 - Page 4
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Later from San Pete County.

By letter from Manti, dated Jan. 22d, we are informed that the disease which has prevailed among cattle there during the winter had not abated, and they were dying off as fast as ever.

Arapene, the Utah Chief, is reported as being very ill and not expected to recover.

The aborigines in this part of the Territory seem to be wasting away very fast, and the band, which under Walker, their former chief, was the terror of the surrounding tribes and of Lower California and New Mexico, has dwindled down to a mere handful of warriors.

Newspapers

- 11/11/2025

<https://www.newspapers.com/image/1139642308/>

The Mountaineer (Salt Lake City, Utah) - Sat, Dec 15, 1860 - Page 2

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DEATH OF THE GREAT CHIEF.—On the 4th inst. Arrapeen, the chief of all the Utes, departed this life. He had been on a visit to the Navajoes, and during his whole journey he was afflicted with consumption. Being apprehensive of his approaching dissolution, he gave instructions that no white man should be killed at his death, as had been their custom. Pursuant to this instruction his brother, San Pitch, who now takes the command of the tribe, had four horses killed and, it is said, five head of cattle to accompany Arrapeen to his anticipated hunting grounds. He died sixty miles south of Manti. In the days of the great chief Walker, Arrapeen was said to be the greatest brave of all the Utes.

2.3.16 Chief Ammon (1820-June 12, 1861)

Chief Ammon was born in Spanish Fork, Utah and passed in Bingham Canyon, Salt Lake City, Utah. He was the son of Chief Old Uinta Moonch and Wadze-Peadze; half-brother to Chief's Wah-kara, Arrapeen, Sanpitch and Tabby-To-Kwanah; he became the head chief after Chief Arrapeen died. He was influential and had been the personal emissary of Chief Wah-kara. He was known to be intelligent, friendly and cheerful; always appreciating a good story. The following news article was more likely Ammon's doing, he could be a jokester and would have requested the settlers dancing for the amusement of Chief Wah-ker.

Deseret Weekly (Salt Lake City, Utah) Chief Walker's Doings, Sat, Feb 6, 1897, Page 18.

CHIEF WALKER'S DOINGS

Tuscon, Arizona, Jan. 29, 1897.

Not long after the settlement of Parowan, Walker came with his band one Sunday about meeting time and was invited with Ammon to the stand. He spoke a while in Utah dialect, which Ammon, his brother, interpreted, but at the close he made a very strange request, almost as a command. He said he had heard the Mormons could dance very well, and he wanted to see it. And as he was going away soon he wanted the congregation to go outside and dance for his men, and to go at once.

As it was thought best to humor him, the meeting soon closed and all went outside, selected a level place on the sandy ground and danced several cotillions. It was a hot summer day, the ground was very dusty, clouds of dust arose, which, as it settled on perspiring faces and hands, was anything but ornamental. As Walker and his men did not seem much impressed, our dancers redoubled their agility and displayed their best steps. Suddenly Walker stopped it; said we were like papooses and did not know how to dance, and that those who had told him the Mormons could do so had lied. He would show us how to dance.

As we stepped to one side crestfallen and disgraced, about sixty warriors formed a perfectly accurate circle, facing inwards, and a couple of old men began clapping their hands and singing "A-yah! a-yah! a-yah!" in a monotonous chant in which all the dancers joined, singing and stepping with the most perfect union. At first they circled slowly to the left for a few minutes; then at a given signal all circled in the other direction, changing thus time after time for about half an hour; and all without the slightest jar or break in the time. Having ceased he said to us, "Don't dance like little children any more; you have seen how men dance; learn to dance like Ute men and then you will not be ashamed." In truth we were filled with amazement at the perfection of movement and time in their dancing. It seemed the movement of a machine rather than that of sixty separate individuals, with a perfect unity of motion which I have never seen equaled.

Some years later, Walker, with a party of his band, lay near Parowan awaiting the return from southern California of a war party he had sent to steal horses. His men at length arrived, but with only about three hundred horses. They said they had taken about twelve hundred head; had traveled with them three days and nights without stopping to camp, and then, thinking they were safe from pursuit had stopped to rest themselves and their horses. Suddenly they found their Mexican pursuers upon them, and in the fight and confusion which ensued the Mexicans recaptured most of their animals, the Utes escaping with difficulty with the few they retained.

Words would feebly express Walker's fury. His whole frame shook and his eyes fairly shot fire. He called the unlucky raiders squaws—not men—not warriors—only papooses! He would take away their guns—they should have only bows and arrows and go with the little boys! To be overtaken at all was

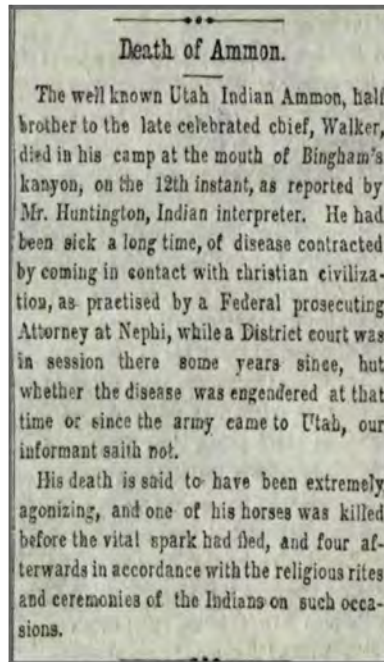
a disgrace, but to be caught asleep! They all ought to be shot! Didn't know enough to steal horses and get away with them! He himself would go and show them how to steal horses, but he would take men with him, not boys! They should remain with the squaws, old men and papooses until he got back!

With great difficulty and after many hours of persuasion, Col. W. H. Dame finally dissuaded him from his purpose, but Walker felt that the professional honor of his tribe had suffered greatly. Thus, although southern Californians never knew it, the Mormons in Utah saved them from heavy loss of stock and perhaps life.

One thing more relative to this famous chief. Upon his return once from a raid upon the Colorado river Indians I met him one day in Parowan, and being well known to him he stopped me in the street and showed me two pieces of metal, asking me if they were money; adding that if they were, he knew where there was a plenty more. He had found them in a cave near the Colorado river. I examined them very carefully being much astonished at what I saw. One weighed, as I thought, a little more than an ounce; the other about half as much. They were unmistakably metallic, though discolored by time, and resembled bronze, but when I took my knife to scrape and expose their true color he would not permit me, and hastily and carefully put them away. They were covered with clearly formed hieroglyphics, not cut into the surface, but standing up in bold relief, all things indicating that the metal had been melted and cast in a mould.

I believed then and do now that they were money of the ancient Nephites, carried into the cave where they were found by some hunted Nephite who fled there for refuge at the time of their last mournful and tragic retreat northward before their Lamanitish foes, a retreat which ended only at the hill Cumorah. Many times since then I have wished that I had realized more fully the worth of those ancient works of art; for even if not old coins they were of great value as curiosities—mementoes of an ancient race whose remains today puzzle the antiquaries of all the Gentile world.

J. H. MARTINEAU.



2.3.17 Chief Sanpitch (1820-April 18, 1866)



Chief Sanpitch was born in Spanish Fork, Utah and passed in Birch Canyon near Fountain Green, Sanpete, Utah. He was the son of Chief Old Uinta Moonch and Tisham Igh (Always Pretty)

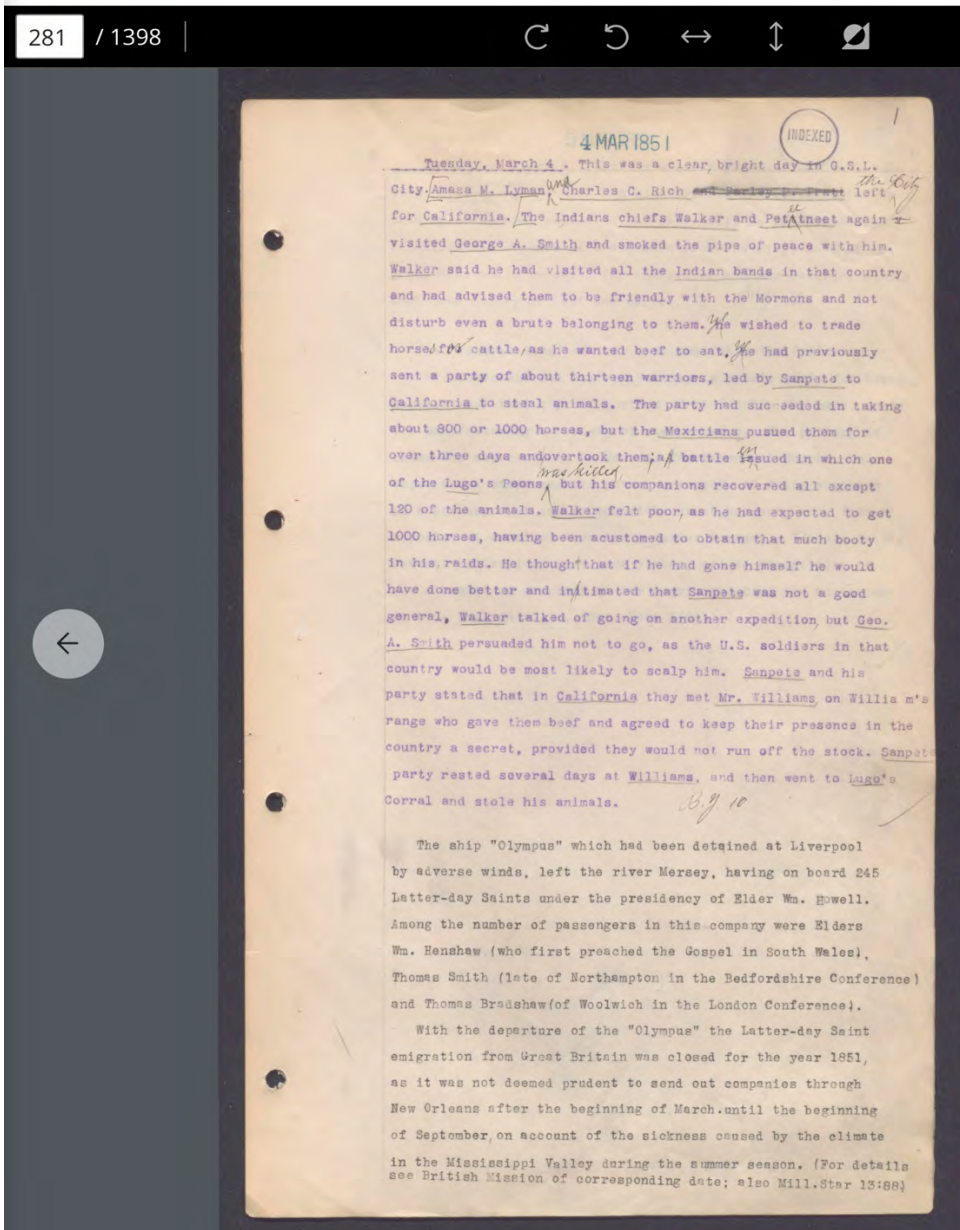
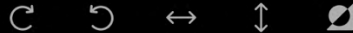
By the time he became the principal chief of the Sahppeech, the majority of the Timpanogs had been extinguished by Latter-Day Saints Church leader Brigham Young's Extermination Order. Those few that were alive gathered with their family clans within the Sahppeech band of Utahs. Chief Sanpitch was known to have a temper and did not accept the major changes and hostilities toward his people and ancestral lands. He was known to have considerable influence with the other sub-chiefs during the Black Hawk war. In the Spring of 1866, as a ploy to get Black Hawk to bargain, the Mormon leader, Brigham Young, had Chief Sanpitch incarcerated along with other tribal chiefs in the Manti jail. A few chiefs were able to escape, including Sanpitch, who was shot and wounded. He was later found by a local posse near Fountain Green where he sat alone, defenseless atop a boulder in Birch Creek Canyon. It is said that he pleaded for his life but was killed regardless. From oral history Chief Sanpitch was under pressure to move his people to the Uinta Valley Reservation, Sanpitch stated, *"This is my land. I shall stay here on this land till I get ready to go away, and then I shall go to the Snakes or somewhere else."* Chief Sanpitch did not go to the Reservation and died on his lands.



Historical Department journal history of the Church, 1830-2008 /
1850-1859 /
1851

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Short Sketch Of Indian Chief Sanpitch

(Continued from last week.)

Walker was succeeded by his brother Arapene. Arapene became friendly with the pioneers, he met with them in different towns and strove to bring friendly relations among different tribes of Indians.

One day Arapene appeared before the people of Manti and said he believed there was room for all the people, Indians and Whites. Feeling that he was the rightful owner as chief of the Utes, of all the land in this region, he deeded Sanpete County to the Church of Jesus Christ of Latter-day Saints. The original copy of this deed can be found in the Manti Courthouse.

Arapene remained at the head of his tribe until his death in the early part of December, 1860.

Arapene's brother, Sanpitch was made leader of the band.

Chief Sanpitch admired the success that had come to Black Hawk and so joined with him in his war on the whites. Stories are told of Black Hawk visiting the homes of the pioneers. He and his families enjoyed the hospitality of the pioneers of Sanpete, Sevier and many other counties, but he was a born fighter and had an impulsive and unforgiving spirit that led him on in his depredations against the settlers. It was while he was with Black Hawk that Sanpitch was taken

a prisoner in Nephi in April of 1866. He was placed in the Manti jail from which he escaped later. A posse went in pursuit and he was killed between Moroni and Fountain Green.

The last battle of Black Hawk was with the citizens of Millard County, aided by a detachment from Utah County under the command of Colonel Pace. He and his braves had killed two people in Fillmore, rounded up between 300 and 500 cattle and started toward Salina Canyon.

It is said Black Hawk was mounted on a stallion, belonging to James Ivie. Pace's cavalrymen gave chase and Black Hawk's horse fell, but he hid behind it and continued firing until he was wounded by a bullet. He made a hurried retreat and was carried to Emery County by his followers. He did not recover from his wound and finally died of tuberculosis, but when he was aware that his death was near he traveled from town to town, from Cedar City to Payson where he had wronged the people, trying to make peace in order that he might meet the Great Spirit, knowing there was no ill feeling between him and the settlers. Death came to him in his wigwam at Spring Lake about 1869 or 1870. He was buried on the foothills east of Spring Lake, near Sanpaulin, in Utah County.

2.3.18 Chief Tintic (1820- April 15, 1859)

Sub-Chief Tintic was born in Sanpete, Utah and passed in Cedar Valley. He was a sub-chief of the Cedar Valley Utahs. The Tintic War (1856) was of short duration and was due to conflict with the Latter-day Saints (Mormons) and the stealing of their livestock. By the fall of 1856, Chief Tintic was poor and alone, but still threatening. He had gone to the Uinta Valley to live with another family clan, but later returned to the Cedar Valley. Tintic died on March 15, 1859 near Manti, Utah. Chief Arapeen (Tintic's brother in-law), Chief Peteetnete (Arapeen's uncle) and Chief Sanpitch (Tintic's brother in-law), along with their bands gathered for his last journey.

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The Deseret News (Salt Lake City, Utah) · Wed, Apr 6, 1859 · Page 7
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Letter from Manti.

EDITOR DESERET NEWS:—

Thinking perhaps that a few items relative to matters and things in this part of the Territory might be acceptable I submit the following for your consideration.

The weather here, during the winter, has been very cold, tho' there has not been much snow and cattle have wintered well on the range, with little or no loss to their owners.

As spring is now near at hand, our farmers are engaged in manuring their lands, and getting them ready for the plow, and very extensive preparations are being made for grain raising the coming season.

Two new settlements have been commenced in this county, one on Pleasant Creek, the other on the San Pich river on the road to Salt Creek, 18 miles north of this place, and 25 miles south east of Nephi. This is an excellent place for a settlement, as the land is good for farming or grazing purposes, with plenty of water, fine wood and timber and stone coal in abundance.

Coal mining will be carried on hereafter, more extensively than heretofore, and a sufficient amount will be kept on hand to supply the demand, which is yearly increasing; price \$5 per ton. Persons wishing to engage in farming cannot do better than to locate at this point.

The spirit of enterprise and improvement is on the increase throughout the county. Three new saw mills and one flouring mill, are under contract for erection. Our streets and roads are not forgotten. Two substantial arched stone bridges are in progress of erection, and will soon be finished, the first I have seen in the Territory.

Tintic the notorious Ute chief died on the morning of the 15th inst. The Indians had a big pow-wow on the occasion, and killed eight horses to accompany him to the world of spirits. The citizens of this Territory who have been acquainted with his history will not much deplore his death.

Arapeen, Peteetnete and Sanpitch with a large number of Indians are encamped four miles south of this place, they are a heavy tax upon the people as they are destitute of food, and have to be fed by the citizens; they are waiting for the superintendent, Dr. Forney, to visit them, but hope that his coming will not be prolonged, and that he will do something to relieve their necessities.

The United States troops that have been quartered at Ephraim have been ordered to other points. It is a general time of health, peace and prosperity in this and the other settlements in this county.

G. P.

2.3.19 Chief Tabby-To-Kwanah (1814-Nov 22, 1903)



Chief Tabby-To-Kwanah (Child of the sun) was born in Spanish Fork, Utah and passed at the Whiterocks Indian Village on the Uinta Valley Reservation, Utah. He was sub-chief of the Yampah and Taos Utahs in western Colorado under Chief Antero and later became a Head Chief over all the Utahs, leading many bands from the Utah Valley to the Uinta Valley Reservation during the late 1860's. He made several trips to Washington D.C. to negotiate for his people, he was known to want peace and preserve his people's way of life. He hoped that moving to the Reservation would provide that, but the teachings past down from him were disappointment, he never understood why the government never fulfilled their promises, when he brought his people to the reservation. He didn't understand that the 1865 Spanish Fork Treaty had not been ratified and that the Utahs were not under any stipulations.

Another story told is that Chief Tabby-To-Kwanah's son, Tom Tabby died in a hunting accident in 1867, near Heber City, Utah. The Chief carried his dead son in his arms to the town hoping that the boy could be buried there. According to a plaque at the cemetery Joseph Stacy Murdock consented to conduct a Christian burial service. Following the funeral Chief Tabby-To-Kwanah said, *"My son has been buried in the white man's custom, now he will be honored in the Indian fashion."* The Indians laid cedar logs on the grave, led the boy's favorite pony to the logs and killed it, then set the grave on fire. When the blaze had died to

embers, the saddened chief mounted his horse and with his companions rode east to the reservation.

Tabby-To-Kwanah was not one to sit idly by and watch his people starve when the agents failed to provide necessities. In the spring of 1872, when provisions were inadequate and his people were hungry and frustrated, Tabby, as a sign of protest, led them off the reservation into Thistle Valley in Sanpete County on a hunting trip and to hold their ritual dances. The large group of Utahs made the settlers uneasy, but the move got the attention Tabby wanted to make his grievances known. Dan Jones and Dimick Huntington, who were sympathetic with the Utes, convinced Agent Critchlow, Colonel Morrow from Camp Douglas, and local community leaders to meet with the Indians. Tabby explained his people's dissatisfaction with conditions and lack of supplies on the reservation. He said that they would "as soon die fighting as starve." Federal officials assured the Utahs that supplies would be sent, and they returned to the reservation. Luckily, for once the promised supplies did arrive. For many years, Tabby continued as an effective leader, serving his people, working for their rights, and maintaining peace. Chief Tabby-To-Kwanah passed on Nov 22, 1903.

Report from H.P. Myton 1903

FIFTY PONIES KILLED OVER GRAVE OF CHIEF TABBY

Agent Myton Gives at Interesting Description of the Funeral of the Famous Uintah Warrior.

Maj. H. P. Myton, Indian agent at Fort Duchesne, brings from the reservation confirmation of the news of the death of Tabby, the famous old Uintah chief, which occurred there some days ago. Tabby was more than 100 years of age, and had been blind for the past ten years. In the old chief's possession were letters from Brigham Young and various Government officials of high standing, thanking him for keeping his braves off the warpath at various times in the old days, when the bucks had their dander up and were thirsting for the white man's gore.

Chief Tabby's funeral was one of the most elaborate ever held on the reservation, and had he been alive he would have doubtless felt that he was having the time of his life. Hundreds of dollars' worth of expensive blankets were placed in his grave, and fifty ponies were killed over the spot where he was laid to rest.

Chief Tabby was one of the few good Indians, and always had a high regard for the whites, with a natural antipathy to war and bloodshed, and it was these characteristics that made him famous. The white people who knew and respected the old chief will all join in the hope that the happy hunting grounds will fulfill his most sanguine expectations.

2.3.20 Chief Nooyoowat Noat Migo (Alec Wanzitz) (1832-Aug 27, 1902)



Chief Nooyoowat Noat Alec Wanzitz (Migo) was born in Spanish Fork, Utah and passed at Rock Creek, Utah on the Uinta Valley Reservation. He was the Chief of the Spanish Fork, Utahs and

was instrumental along with Chief Ammon and Chief Wah-ker to negotiate with the settlers for peace ending the Walker war. His daughter Rachael Wanzitz was kidnapped by Latter-day Saints (Mormons) at Fort Ephraim when she was about 10 years old and made a house servant. When she would leave the house to get water, her Mother Toopins Lucela Copperfield, would meet her by the river to visit. Rachael never forgot her family or culture and passed on her stories to her daughters. The Latter-Day Saints (Mormons) married her off to a white man and he agreed to take her back to her family on the Uinta Valley Reservation. Her many descendants live on the reservation and continue to tell her stories.

2.3.21 Chief No-Winch Charles Wanrodes (1840-Feb 17, 1922)



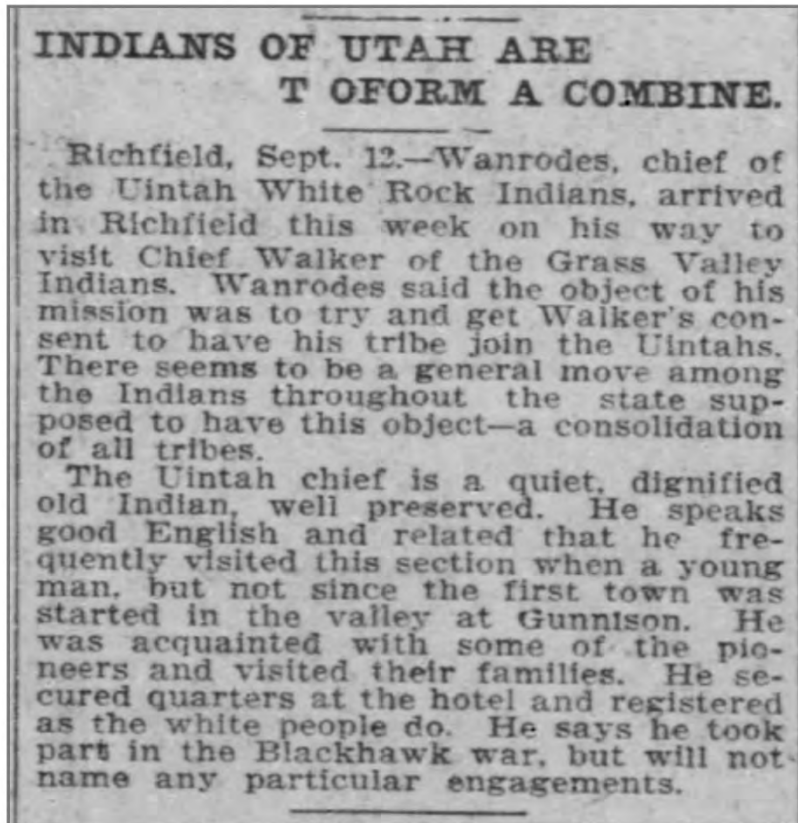
Chief No-Winch Charles Wanrodes was born in the Wasatch Valley and passed at Hill Creek Duchesne, Utah. He was a sub-chief of the Pi-ka-kwa-na-rats Utahs under his Father, Chief Opecarry Feather Stick in the Head Wanrodes. After his Father's death he became chief of the Pi-ka-kwa-na-rats Utahs and made several trips to Washington D.C. to negotiate for his people. Throughout the 1870's he continued to bring the family clans to the reservation. John Wesley Powell visited the Uinta Valley Reservation in 1873, where Chief No-Winch Charles Wanrodes assisted him in writing down the Uinta-At language. He was known to be an intelligent man, spoke well and was able to be

diplomatic when dealing with the government. He passed on Feb 17, 1922 at Hill Creek, Utah.

Newspapers
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The Salt Lake Herald (Salt Lake City, Utah) · Fri, Sep 13, 1901 · Page 5
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2.3.22 Chief Tahvahgunt Andrew Frank (1878-Dec 10, 1951)



Chief Tahvahgunt Andrew Frank was born in the Uinta Mountains, Utah and passed in Salt Lake City, Utah. He was head Chief over all the Uinta Band of Utahs and was known as a strong leader, fair and loved his horses. Chief Tahvahgunt Andrew Frank was a story teller and many of his stories are passed down today. During the 1940's and up to his passing, he kept the Uinta Band of Utahs together, voiced his decision that we would not be participating in the Confederated Ute of Colorado judgment funds and tried to do the right thing for his people. He passed on Dec 10, 1951, not knowing that all he did to protect the people was in vain.

Stories by Chief Tahvahgunt Andrew Frank:

Mountain Lion Wrestles with Bear

Mountain lion went out to hunt and left his wife at home. Soon bear came along to the camp, and said to mountain lion's wife, "Let's go!" "No", said she, "he may kill you". But bear said, "No, I will beat him". Then he took her away and they camped out.

Mountain lion came back home and found his wife gone. He looked around, found their tracks and followed them to their camp. He hid himself, and when his wife and Bear sat down, he began to crawl closer. His wife looked "Now", she said, "he's coming, throw him down". Then mountain lion and bear began to wrestle. Bear threw him once, but mountain lion was only fooling him. After a while he threw bear down on a big rock and broke his back. Then he took his wife home. Bear was dead.

Coyote's Horses

Coyote made fine horses out of trees. He rode one to town and met a white man, who said "Let's have a horse race!" "My horse can't run," said coyote, "but all right! How far shall we run?" "Oh, way down there; I can't tell how far," replied the white man. Then coyote made green backs from the long leaves of rabbit plantain, he put up a big pile of the money, and they started to race. Coyote's horse was behind at first. Then he came close and passed the other horse and beat him. Coyote put the good money in his pocket, but the leaf greenbacks he threw away. The white man went around the horse and looked at him. "What do you want for your race horse?" Coyote said, "I don't want to sell him." "But I will give you so much money," said the white man. "All right," said coyote, and he took the money. The man took the horse home and put him in the stable, in the morning, he went to see him. He saw something like a twig; it was only a tree standing in the stable with a halter hanging on one end. He said, "That man fooled me! I will hunt for him."

Coyote had changed his face. He had changed himself all over, so that the man could not find him. The white man met him, and said, "Have you seen that coyote?" "I haven't seen him. I just came from way back there."

Coyote changed himself again and went to town. He met a rabbit and made a race horse out of him and led him to town. He made twelve sacks full of greenbacks out of plantain leaves and put these behind his saddle. A white man came along on a horse and looked at coyote's horse. "How much do you want for that horse," asked he. "Oh, this horse can't run," replied coyote. "Let's have a race!" said the white man, "All right," said coyote. "Let us put up our money!" They put up their money and started to race. Coyotes horse started to run behind, but soon caught up and won. Then the white man said, "How much do you want for your horse; I'll give you money." "All right," said coyote. The white man took the horse and put him in the stable and visited him every hour to brush and care for him. He could not sleep that night, but thought of the horse all the time. He got up early in the morning and went to the stable. Then he saw that the horse was gone, but the door was locked. "Which way did he go!" he thought. Then he saw a little hole down in the corner. There were rabbit tracks into the hole.



1950 Jim Atwine (81 years old) and Andrew Frank (73 years old) examining buffalo hides.

2.3.23 Chief Jim Atwine (Apr 13, 1892 – July 7, 1981)

Once Chief Tahvahgunt Andrew Frank passed, Jim Atwine became chief of the Uinta Band of Utahs. Long ago, he had married a Confederated Ute of Colorado and all of his children and their descendants became members of the Confederated Utes of Colorado. Once the Uinta Band of Utahs were separated from the Uinta(h) Agency rolls in 1954, he chose to stay with them, so he could continue to receive a portion of their treaty stipulations and their 1950's judgement funds. To this day Jim Atwine is not spoken of, he turned his back on the Uinta Band of Utahs, our people say Chief Tahvahgunt Andrew Frank was the last Uinta Band of Utahs Chief.

Jim Atwine (Circa early1900's)



News

<https://www.newspapers.com/image/17032945/>The Salt Lake Tribune (Salt Lake City, Utah) - Wed, Jun 19, 1963 - Page 30
Downloaded on Jan 18, 2025

Jim Atwine
NEOLA, Duchesne County — Jim Atwine, oldest member of the Uintah Band of the Ute Tribe, died Saturday at 11 p.m. at his home of causes incident to age.

Born 1876, son of Atwine and Cheek-Puck. Married Tavlan Wopsock. She died in October, 1950. Former chief of Uintah Band. Worked on a surveying crew, Policeman. Farmed at Neola.

Survivors: son, Charles, Neola; six grandchildren; nine great-grandchildren.

Funeral services, Friday, 1 p.m. Neola Ward Chapel, Church of Jesus Christ of Latter-day Saints. Friends may call at the family home Thursday evening and Friday prior to services. Burial in Neola Cemetery.



2.3.24 Oral History Summary

Our people came to the Uinta Valley Reservation (Uinta(h) & Ouray Agency), to protect their families and to keep their word, even though they did not have a ratified treaty with the United States Government. Their word meant something and they didn't understand that Congress

must ratify all agreements made with the Indians. Generations have lived their lives on our Reservation lands and after 1861 our chiefs are buried here. Our Elders have passed down the stories of our tribe and our people have continued to pass them on. It is time for our people to reveal the truth and tell the story of our people.

NOTE: The Yutas, Utahs, Uinta Band of Utahs, the Uinta Valley Shoshone Tribe of Utah Indians and the Affiliated Ute Citizens of the State of Utah are all the same people, with a familial bloodline of ancestors born and raised in the Utah Territory. Their descendants continue to reside on their Executive Order Reservation in the Uinta Basin in Northeastern Utah.

PART 3: THE AFFILIATED UTE CITIZENS OF THE STATE OF UTAH MEETS THE MANDATORY CRITERIA

The leaders and members of Uinta Valley Tribe of Utahs respectfully submit evidence that supports our request for federal acknowledgment. Part 3 of our petition document lists the required evidence to explain how the Uinta Valley Shoshone meets each of the criteria in 25 CFR 83.11, paragraphs (a) through (g).

All contact and correspondence regarding this Documented Petition should be directed to Dora Van, the Tribe's liaison to the Office of Federal Acknowledgment:

Dora Van, Chairwoman
Uinta Valley Tribe of Utahs
P.O. Box 836
Fort Duchesne, UT 84026
Cell: (435)729-0706
Email: administration@uintavalleyshoshone.com

3.1 Criterion #1: Indian Entity Identification (25 CFR 83.11(a))

In accordance with 25 CFR 83.11(a), the information provided below contains evidence that the Uinta Valley Tribe of Utahs has been identified as an American Indian entity on a substantially continuous basis since 1900.

3.1.1 Identification as an Indian entity by Federal authorities (25 CFR 83.11(a)(1))

Overview:

- Since 1850, our historical tribal leaders and their bands have been Acknowledged and their existence recorded through government sponsored topographical expeditions, Territorial Governor Reports, Military documents, Indian Agents reports and the Commissioner of Indian Affairs. (See **Part 2: “Claim of Historical Indian Tribe”**)
- On October 3, 1861 the Uinta Valley Indian Reservation was established by an Executive Order signed by President Abraham Lincoln; for the Bands of Utahs. The President of the United States and other federal entities acknowledged the Uinta Band of Utahs as an autonomous tribe and gave them a land base for their Utahs nation. (**Exhibit 24**)
- Act of May 5, 1864 (13 Stat. 63) CHAP. LXXVII – Congress ratified the Uinta Valley Indian Reservation, creating a federal relationship between the Bands of Utahs and the United States government. This ratification is evidence that the intent of Congress was to give our people title to their lands and have them be held in federal trust. Congress also acknowledged the Bands of Utahs as a tribe with rights, title and interest in their reservation lands. (**Exhibit 24**)
- June 8, 1865 Unratified Spanish Fork Treaty, Washington D.C. National Archives. Even though this treaty was not ratified it is evidence that the federal government recognized the Bands of

Utahs as a tribe and that they had rights, title and interest in their aboriginal lands throughout the Salt Lake Valley. (**Exhibit 30**)

The Commissioner of Indian Affairs Reports for the Utah Territory 1849 – 1895 and the Commissioner of Indian Affairs Reports for the State of Utah 1896 – 1920 are the official records for the United States regarding Indian Affairs. The Bands of Utahs are documented throughout; as the original inhabitants of the Utah Territory and were recognized as an Indian nation; hence the territory was named after them. (See **Part 2: “*Claim of Historical Indian Tribe*”**)

- 1885 Uinta Agency Indian Census for the Uinta Band of Utahs on the Uinta Valley Reservation, Utah Territory. (See **APPENDIX H – Historical Membership Lists and Explanations**)
- 1888 Uinta Agency Indian Census for the Uinta Band of Utahs on the Uinta Valley Reservation, Utah Territory. (See **APPENDIX H – Historical Membership Lists and Explanations**)
- 1891 Uinta Agency Indian Census for the Uinta Band of Utahs on the Uinta Valley Reservation, Utah Territory. (See **APPENDIX H – Historical Membership Lists and Explanations**)
- 1913 Uinta Agency Indian Census for the Uinta Band of Utahs on the Uinta Valley Reservation, Utah Territory. (See **APPENDIX H – Historical Membership Lists and Explanations**)
- The Commissioner of Indian Affairs Report to the Secretary of the Interior for the fiscal year ended June 30, 1914, page 87, Table 3 Indians under Federal supervision. (See **Page 99 of this documented petition**)
- 1918 Uinta Agency Indian Census for the Uinta Band of Utahs on the Uinta Valley Reservation, Utah Territory. (See **APPENDIX H – Historical Membership Lists and Explanations**)

- 1929 Uinta Agency Indian Census for the Uinta Band of Utahs on the Uinta Valley Reservation, Utah Territory. See **APPENDIX H – Historical Membership Lists and Explanations**)
- The Uinta(h) Band of Utahs were the federal tribe on the Uinta Valley Reservation (aka Uinta(h) & Ouray Agency) and eligible to vote for and approve the 1934 Indian Reorganization Act (IRA). **(Exhibit 2)**

The Confederated Utes of Colorado were not eligible to participate and were legislatively barred since 1880. They were not to be included with our tribe. **(Exhibit 1)**

- 1944 Uinta Agency Indian Census for the Uinta Band of Utahs on the Uinta Valley Reservation, Utah Territory. (See **APPENDIX H – Historical Membership Lists and Explanations**)
- The Haas Report by Theodore H. Haas, Chief Counsel, United States Indian Service (1947) page 19, Shows the Uinta(h) Band of Utahs voted for and approved the Indian Reorganization Act (48 Stat. 984) in 1934. On page 27 the table shows our Constitution was approved on Jan 19, 1937 by the Secretary of the Interior, under the name “The Ute Indian Tribe” of the Uinta(h) and Ouray reservation, Utah. On Aug 10, 1938 our Bylaws were ratified by Congress. **(Exhibit 2)**
- 1950 Census Indian Reservation Schedule for the Uinta Band of Utahs at the Uinta & Ouray Agency, Utah. (See **APPENDIX H – Historical Membership Lists and Explanations**)
- 1956 Constitution and Bylaws of the Affiliated Ute Citizens of the State of Utah, Approved April 5, 1956 by the Commissioner of Indian Affairs (68 Stat. 870). **(Exhibit 8)**

The federal government acknowledged our people as Indian and set up the Uinta Day School on the Reservation near the Whiterocks Indian Village in the late 1870’s under Indian Agent J.J. Critchelow. By 1881 it had become a boarding school and many of our people, as children, were

forced to live there away from their families. These children were mistreated, starved, had their hair cut and were dressed in non-Indian attire. Children were taken from their homes at around 7 years old, were not allowed to speak their language and were mandated to take on Christian names. Many of our elders were sent to the Uinta Indian Boarding School in Whiterocks, Utah, until it closed in 1952.



The Uinta Indian Boarding School administration building, the school and the dormitory with outbuildings in the background, in 1912 (Whiterocks, Utah).



Uinta(h) Boarding School in Whiterocks, Utah from the early 1900's.

February 2025

[illegible]

1910 Federal Census – Indian Population, Uinta(h) Boarding School students

National Archives and Records Administration

Utah, Uintah, White Rocks, 0244

Page 5

[illegible]

1910 Federal Census – Indian Population, Uinta(h) Boarding School students

National Archives and Records Administration

Utah, Uintah, White Rocks, 0244

Page 7

TO RECHRISTEN INDIANS.

Their Picturesque and Unpronounceable Names to Be Changed.

The Indian bureau has decided on a policy which will probably cause as much indignation and excitement among the red men as did the now famous order of Commissioner Jones, since revoked, instituting compulsory haircutting among the nation's wards. This policy contemplates a rechristening of all the Indians in the United States, substituting for their usually unpronounceable and remarkable titles ordinary names selected by the officers of the Indian bureau. The Indians will not be consulted. Commissioner Jones explains that the revision will be of great advantage, as it will eliminate not only the unpronounceable, but the vulgar Indian names, as well, and substitute permanent names that will show family relationship and thus enable titles and allotments to be left clear on the government records. Instead of the Indian equivalents of such names as Rain-in-the-Face, Jumping Bear, Young-Man-Fond-of-His-Dog, Chief-Who-Beats His-Mother-in-law, Two-Tails, Eagle-Heart and the like, the records will show a nomenclature of which John Brown, William Smith, James Jones, Henry Green and Thomas White are fair examples.

Commissioner Jones and the other officers of his bureau believe that Lo won't care what he is called on the government rolls as long as he gets his land allotment and rations, but others who have studied the Indian characteristics think there will be more excitement on the reservations when the new christening is over than that which followed the "Get-your-hair-cut" order.

**Measles Cause Closing
of Whiterocks School**

WHITEROCKS, Utah, Feb. 9.—The Indian boarding school here has been closed. There are forty cases of "red measles" and several cases of German measles. The place is under quarantine.

Uintah Indian School

Whiterocks, Utah

Perhaps the most outstanding event in the history of the Uintah Indian school was brought about last fall when Superintendent Page initiated a new policy for educating the Uintah and Ouray Indians. In the past it has been the policy for Indian children to attend the boarding school created especially for them. In this Indian boarding school the Indian child lives entirely apart from the whites. In his home background there is no understanding of a modern world and how to get along in it and little of this is gained in the institutional school. When a child enters boarding school his parents are relieved of all responsibility and left free to roam from place to place. Then when the young Indian emerges from such a school he is not nearly as able to get along in a world dominated by whites as he would be if he had been in contact with them for ten or twelve years in public schools.

Under the new policy it is the plan to place as many Indian children in local public schools as possible. In those schools he will come constantly in contact with white children and learn much of their ways and philosophy of life. He will learn how to get along as a member of the dominant civilization. When his education is completed he should be as ready as is the white boy to go out into the world and make a living. Of particular advantage is the attendance at public schools by Indian children in neighborhoods where their parents live and have lived for years and where children themselves will likely live when they reach maturity. In very few instances does any community object to the admission of Indian children into its schools or make discriminations against them.

The boarding school at Whiterocks is to be maintained for not to exceed 100 children of the reservation who will live in isolated all-Indian communities who cannot be accommodated in public schools. At this school, however, the effort will be made to increase the contact with whites, to teach the boys and girls how to make a living as members of their communities and to aid them to

get money earning places when they have finished school. A plan is now under way to build up at the boarding school a day school for the children of the reservation within reasonable reach of the school. This plan calls for four additional classrooms and eight grades with some vocational course offered. The public school policy is making progress to date there are enrolled in the various public schools, 130 Indian children compared with 67 a year ago.

Roy Adams has been appointed supervising principal under Superintendent Page, responsible for the educational program of the Uintah and Ouray jurisdiction. In this capacity Mr. Adams has been instructed to give advice and direction to the development of boarding school and day school programs, to the rational organization and supervision of teaching staffs and to act as the agent of the Indian children in public schools where they may have equal advantages and opportunities with white children in the schools. He is now engaged in making a complete survey of the jurisdiction to determine actual conditions there in health, industry, education and social living.

During the summer months considerable improvements were made to the physical plant. The board walks in front of the buildings have been replaced with new concrete walks. Two employees' cottages have been completely remodeled and practically all of the buildings received a coat of paint inside and out. Many modern conveniences were added to the dormitories and school kitchen. New laundry equipment has just arrived and the laundry will be up to date as soon as it can be installed. Much consideration has been given for the comfort of government employees and Superintendent Page is to be highly commended for the improvements he has made in so short a time.



Christmas
Greetings

by

Telephone!

No greeting is
as personal, as
sincere, as one
from your own
lips

MRS. T. W. KELSEY
Expert Dry Cleaning
Relining and Remodeling
Fur Cleaning
(Address) Roosevelt
Or Phone 19-E



WILL BUY FAT—
Beef, Veal, Porks, Lambs
and Chickens
At Highest Market Price

Louis Laris
Phone 431R P. O. Box 127
ROOSEVELT, - UTAH

The following records are from the Uinta(h) Indian Boarding School in Whiterocks, Utah from 1933 to 1940, our tribal members are indicated by a red mark by their names. These records were located at the following website: <https://local.sltrib.com/ute-boarding-schools/boarding-schools-records.html>

December 31, 1933

<p>5-246</p> <p>Unitah _____</p> <p>Boarding _____ School, _____</p> <p>(Boarding or Day)</p> <p>Located at <u>Spitrocke,</u> _____</p> <p>State _____</p> <p>Unitah & Caray _____ Agency,</p> <p>FOR THE _____</p> <p>Year ended <u>December 31, 1933</u></p> <p>Semiannual Boarding School Report</p> <p>(Boarding or Day)</p>	<p style="text-align: center;">TEACHER'S CERTIFICATE</p> <p><i>I hereby certify on honor that the within semiannual report of attendance is true and correct.</i></p> <p><u>December 31, 1933</u></p> <p style="text-align: right;"><i>Ray Adams</i> _____ (Principal)</p> <p style="text-align: center;">PHYSICIAN'S CERTIFICATE</p> <p><i>I hereby certify that I have examined all pupils who entered the _____</i></p> <p style="text-align: right;"><i>School during this period and find them in good health and</i></p> <p><i>satisfactory physical condition.</i></p> <p style="text-align: right;"><u>19</u> <i>R. D. Rogers</i> M. D.</p> <p style="text-align: center;">SUPERINTENDENT'S CERTIFICATE</p> <p><i>I have carefully examined the within semiannual report, and hereby certify on honor that it</i></p> <p><i>is true and correct.</i></p> <p style="text-align: right;"><u>19</u> _____, Supt.</p> <p style="text-align: center;">GENERAL INSTRUCTIONS</p> <p>This report is for all schools—boarding, day, Government, or contract, public schools. It must be prepared and forwarded to the Indian Office immediately after December 31 and June 30 of each year. A duplicate will be retained at the school or agency.</p> <p>The names of all boys must be grouped at the beginning of the report in alphabetical order, and then followed by the girls similarly grouped. The information called for under each heading must be supplied in every case. If for any exhibit there is nothing to report, the word "None" should be substituted.</p> <p>The principal of each school must prepare this report and sign the "Teacher's Certificate." During vacation or temporary suspension of a school, reports must be made stating the fact. Whenever required the physician's certificate must be executed.</p> <p>The superintendent must carefully examine this report and see that it is a correct statement of pupils and attendance, and forward one copy to the Commissioner of Indian Affairs.</p>
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5-2433
U. S. GOVERNMENT PRINTING OFFICE, 1931

9-5374a (Rev. Sept. 1-1-35) (10-11-35)		Winter Session (commencing in Jan.)		SCHOOL		REPORT OF ATTENDANCE, Period ending <u>December 31, 1935</u>														
Roll	Name	Age	Time	Absences or Excuses	Amount and Nature of Penalties or Sanctions, Forfeiture of Privilege	Acts of Extraordinary Merit	Comments of Parents	Remarks of School Authorities	"Parent" Signature of School Authorities	In No. of Weeks or Tenures Discontinued during Year or Years ending in 1935	In No. of Weeks Discontinued during Year or Years ending in 1935	Discontinued during Year or Years ending in 1935	Discontinued during Year or Years ending in 1935	Discontinued during Year or Years ending in 1935	Discontinued during Year or Years ending in 1935	Discontinued during Year or Years ending in 1935	Discontinued during Year or Years ending in 1935	Discontinued during Year or Years ending in 1935	Discontinued during Year or Years ending in 1935	Discontinued during Year or Years ending in 1935
1																				

ALL SHEETS MUST BE NUMBERED.

Utah Boarding SCHOOL REPORT OF ATTENDANCE, Period ending December 31, 1955

No.	Name	Age	Sex	Disability or Special Condition	Address and Registration, if not Boarding in Institution, Full Name of Family	Date of Birth	Date of Entry into School	Months in School Attendance at all times	Total Months Attendance at all times	In what Trade or Language Instruction given and Grades	In what Grade	Exemption or report	Remarks	No.	
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Utah Boarding SCHOOL REPORT OF ATTENDANCE, Period ending Dec 31, 1955

No.	Name	Age	Sex	Disability or Special Condition	Address and Registration, if not Boarding in Institution, Full Name of Family	Date of Birth	Date of Entry into School	Months in School Attendance at all times	Total Months Attendance at all times	In what Trade or Language Instruction given and Grades	In what Grade	Exemption or report	Remarks	No.
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Utah Boarding School

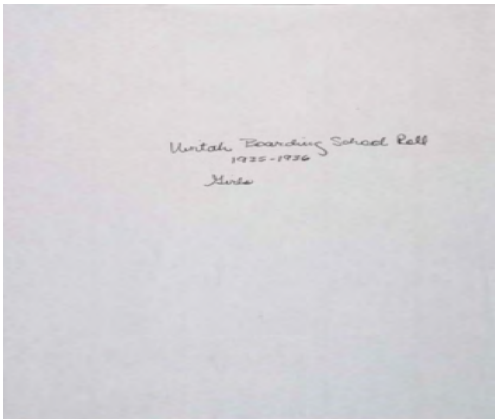
REPORT OF ATTENDANCE, Period ending Dec 31, 1933

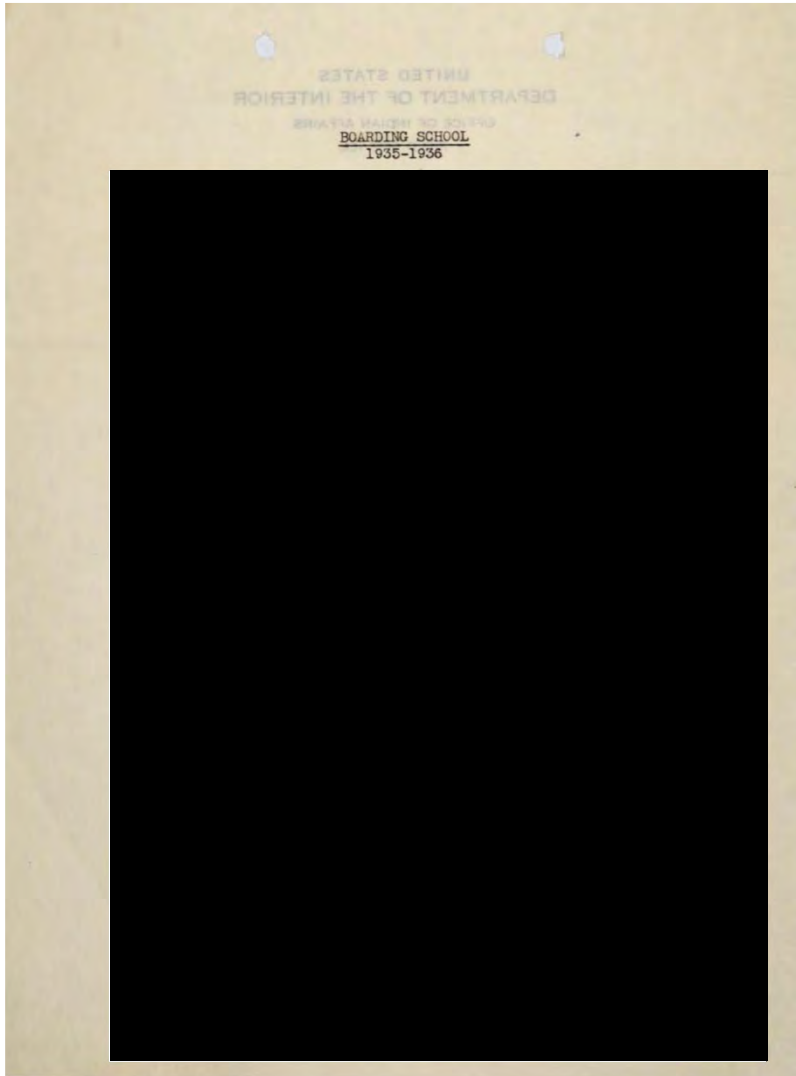
No.	NAME	AGE	TIME	STATUS OF STUDENT	ADDRESS AND WHERE BORN, IF NOT BORN IN U.S.A., Give name of parent	DATE OF ENTRY INTO SCHOOL	DATE OF LEAVING SCHOOL	Months in school before entry into school	Total Months Attendance in all schools	IN WHAT TERM OR TERMS ENROLLED? (Specify term and school)	IN WHAT GRADE	Distance in miles from school to place of residence	Remarks (Temporarily absent, leaving, dropped, on sick leave, special privileges for excused, etc.)	No.

CARRIED FORWARD 720 8556

ALL SHEETS MUST BE NUMBERED.

Whiterocks Boarding
School Student List
1935-1936





Whiterocks Boarding School Student List December 31, 1937

5-346
(Revised 1935)

UNITED STATES
DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

TEACHER'S CERTIFICATE

I hereby certify on honor that the within quarterly report of attendance is true and correct.

December 31, 1937, 19

Roy Adams
Roy Adams, Principal
(Teacher or principal)

PHYSICIAN'S CERTIFICATE

I hereby certify that I have examined all pupils who entered the

Uintah Day School, School during this period and find them in good health and satisfactory physical condition.

December 31, 1937, 19

C. D. Brown, M. D.

SUPERINTENDENT'S CERTIFICATE

I have carefully examined the within quarterly report, and hereby certify on honor that it is true and correct.

JAN - 1 1938, 19

C. D. Brown, Supt.

GENERAL INSTRUCTIONS

This report is for all schools—boarding, day, Government, or contract except public schools. It must be prepared for each school and forwarded to the Indian Office immediately after June 30, September 30, December 31, and March 31 of each year. A duplicate will be retained at the school or agency.

The principal of each school must prepare this report and sign the "Teacher's Certificate." During vacation or temporary suspension of a school, reports must show this fact.

The physician's certificate must be executed.

The superintendent must carefully examine this report and see that it is a correct statement of pupils and attendance, and forward one copy to the Commissioner of Indian Affairs.

STATISTICS

U. S. GOVERNMENT PRINTING OFFICE

Quarterly Day School Report
(Boarding or day)

Uintah Day School
(Boarding or day)
Located at Whiterocks, Utah

Uintah & Ouray Agency, Agency,
FOR THE
Quarter ended December 31, 1937, 19

RECEIVED
JAN 11 1938
OFFICE OF INDIAN AFFAIRS

Uintah Day School
(Name) (Boarding or day) SCHOOL

NO.	NAMES OF PUPILS DROPPED FROM ROLL DURING THE QUARTER	AGE	TIME	DEGREE OF INDIAN BLOOD	DATE DROPPED	CAUSE (State specifically the cause of dropping the pupil, and, if transferred, state to what school)
9						
10						
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12						
13						
14						
15						

SPECIAL COMMENT

The open deer season in Utah was from October 20 to 30, inclusive. This is an important event for the Indians and the majority of the families along to care for the meat. The children are usually out of school three or four weeks each season while hunting.

Whiterocks Boarding School Student List 1936-1937

UINTAH BOARDING SCHOOL 1936-1937			
NAME OF PUPIL	AGE	GRADE	DEGREE OF BLOOD

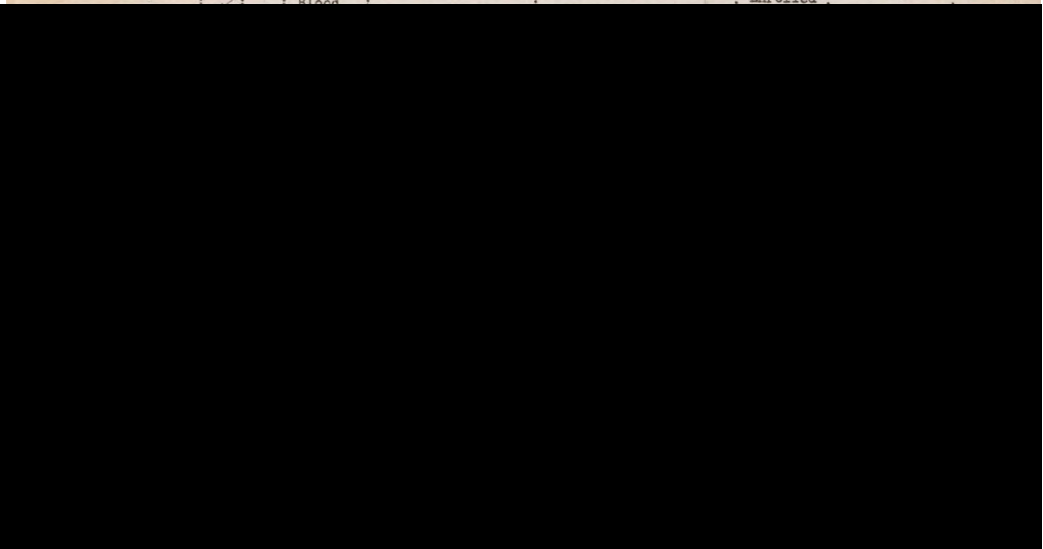
Whiterocks Boarding School Student List 1936-1937

BOARDING SCHOOL 1939 & 1940			
<u>NAME OF STUDENT</u>	<u>AGE</u>	<u>GRADE</u>	<u>DEGREE OF BLOOD</u>

Sherman Institute Indian Boarding School Riverside, CA 1932-1933

35 40 45 95 97 110 125

I 1932 - 33 *Hinder*

Name	: Age: Gr.	: Degree :	Remarks	: Home Address	: Date Enrolled	: Agency	: Church
							

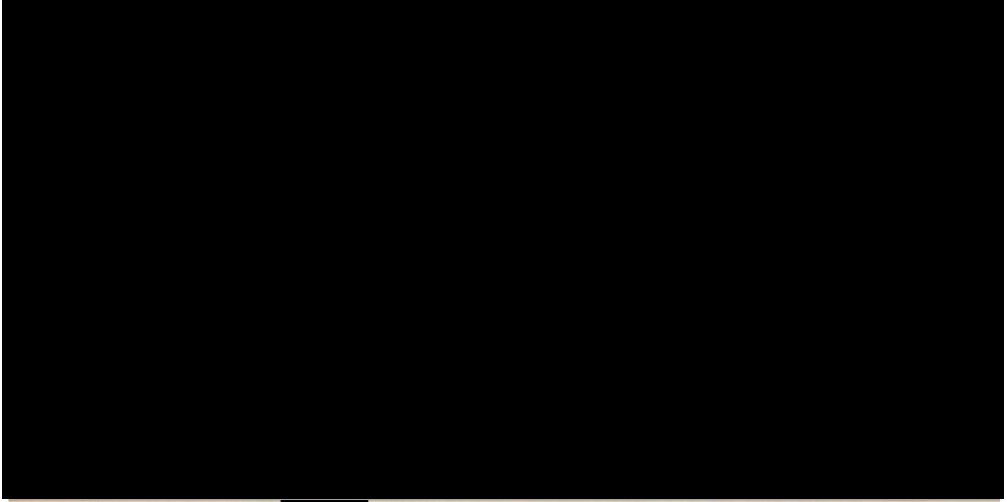
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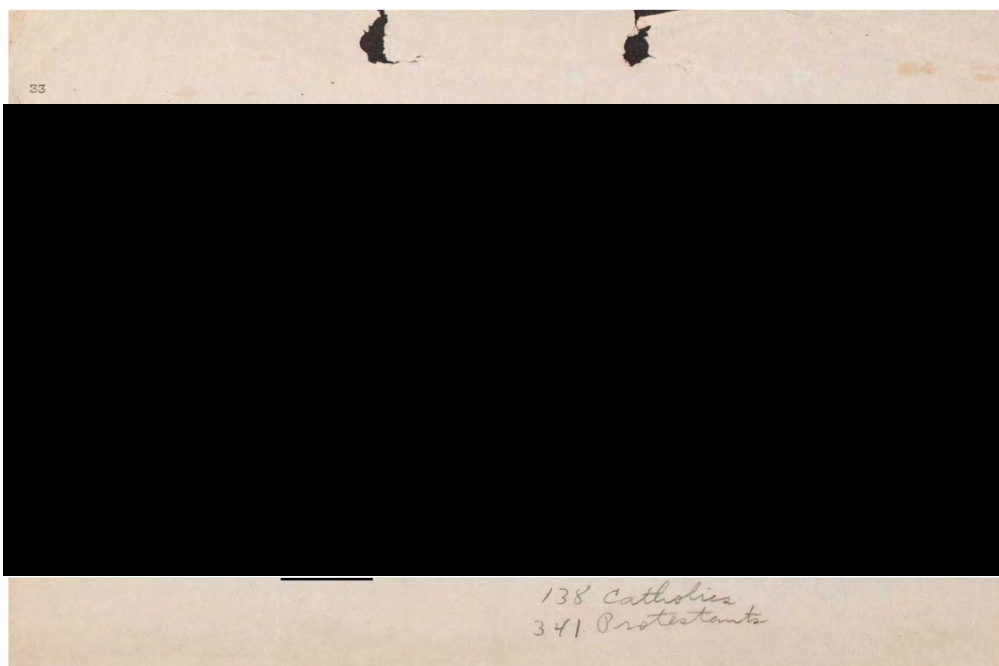


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1

Name	Age	Gr.	Degree	Indian	Remarks	Home Address	Date	Agency	Church
				Blood			Enrolled		
									



In 1956 the federal government reorganized our people and changed our tribes name to the Affiliated Ute Citizens of the State of Utah. There was no explanation why we could not keep our historical name “Uinta Band of Utahs” or why the 34 Confederated Utes and the 186 people from the other tribes were included with us. The government officials involved had knowledge that the Confederated Utes of Colorado had no affiliation with our tribe. However, the federal agencies recognized our status as Indians and issued us a second federally approved constitution, signed by Superintendent Glenn A. Emmons. (Exhibit 8)

Newspapers
by Ancestry
<https://www.newspapers.com/image/304482831/>

Vernal Express (Vernal, Utah) · Thu, Jun 14, 1956 · Page 14
Downloaded on Nov 26, 2024



The Yutas, Utahs, Uinta Band (of Utahs), the Uinta Valley Shoshone Tribe of Utahs and the Affiliated Ute Citizens of the State of Utah are all the same people with a familial bloodline of ancestors born and raised in the Utah Territory and later on our Executive Order Reservation in the Uinta Basin in Northeastern Utah.

The tribe has been identified as an Indian entity by U.S. Federal authorities continuously before 1900s, to the present. Documents and references cited provide the evidence that the Affiliated Ute Citizens of the State of Utah meets this criterion.

(See the electronic files located on the portable drive that has been provided. Part 2 “Claim of Historical Indian Tribe”, APPENDIX D “Governing Documents” and APPENDIX H “Historical Membership Lists and Explanations”)

3.1.2 Relationships with State governments based on identification of the group as Indian (25 CFR 83.11(a)(2))

In 1849 the United States signed the Guadalupe Hildago Treaty with Mexico and claimed all of the western lands in North America as part of the United States. The Utah Territory was established on September 9, 1850 and the first Governor was Brigham Young, his appointment ran from February 3, 1851 to April 12, 1858. Since 1847, before he became governor, Brigham Young acknowledged the Utahs as an Indian tribe by documenting encounters in Latter-Day Saints church records, his personal diaries and in the local newspaper (Deseret News began on June 15, 1850). As the Territorial Governor, he acknowledged us in his official position through territorial documents and correspondence to the Federal Government. A few months after his appointment the Federal Government recognized the need for a separate Superintendency of Indian Affairs in the newly formed territory. In February 1851, Brigham Young was informed that Congress was extending the Intercourse Act over Utah, and that he was appointed ex-officio Superintendent of Indian Affairs. Through his position he documented his dealing with the Utahs in his personal papers, church records, newspaper articles, journals and reports sent to the Commissioner of Indian Affairs in Washington D.C.

Brigham Young also documented distribution of annuity goods to the Utahs and had many interactions with the various Utah Chiefs. Utah officially became a State on January 4, 1896 making it the 45th state. Our petition relies on territorial government records, as well as, State government records. Utah recognizes our people and the aboriginal lands they resided upon. Throughout the State, they have erected monuments and markers commemorating our ancestors. These markers and monuments identify our tribal leaders and historical events acknowledging our continuous existence.

Utah Historical Society - Markers & Monuments (A Division of the Utah Department of Cultural & Community Engagement)

<https://history.utah.gov/markers-and-monuments/>

- The First Indian Agency, called the Uinta Agency was located near Tabiona and a stone historical marker was placed where the agency was erected on 6/22/1950.
- Fort Duchesne where the U.S. Cavalry was stationed, their assignment was to keep the peace on the Reservation. The stone monument was erected in 1965.
- The first trading post in Fort Duchesne was Fort Robidoux and was located near the Whiterocks Indian Village. The stone monument was erected in 1937.
- The route where Spanish explorers Dominguez-Escalante took through the Uinta Basin is commemorated with a polished granite Marker erected on July 4, 1928 Jensen, Utah and another at Musket Shot Springs in 1976. Continuing their route west Dominguez-Escalante traveled to Provo, Utah and a monument was erected on September 25, 1931.
- A monument was erected on October 1, 1949 in Ephraim, Utah to commemorate the Black Hawk War (1865-1872) and another erected in Spring Lake, Utah. Chief Nunch Antonga was known

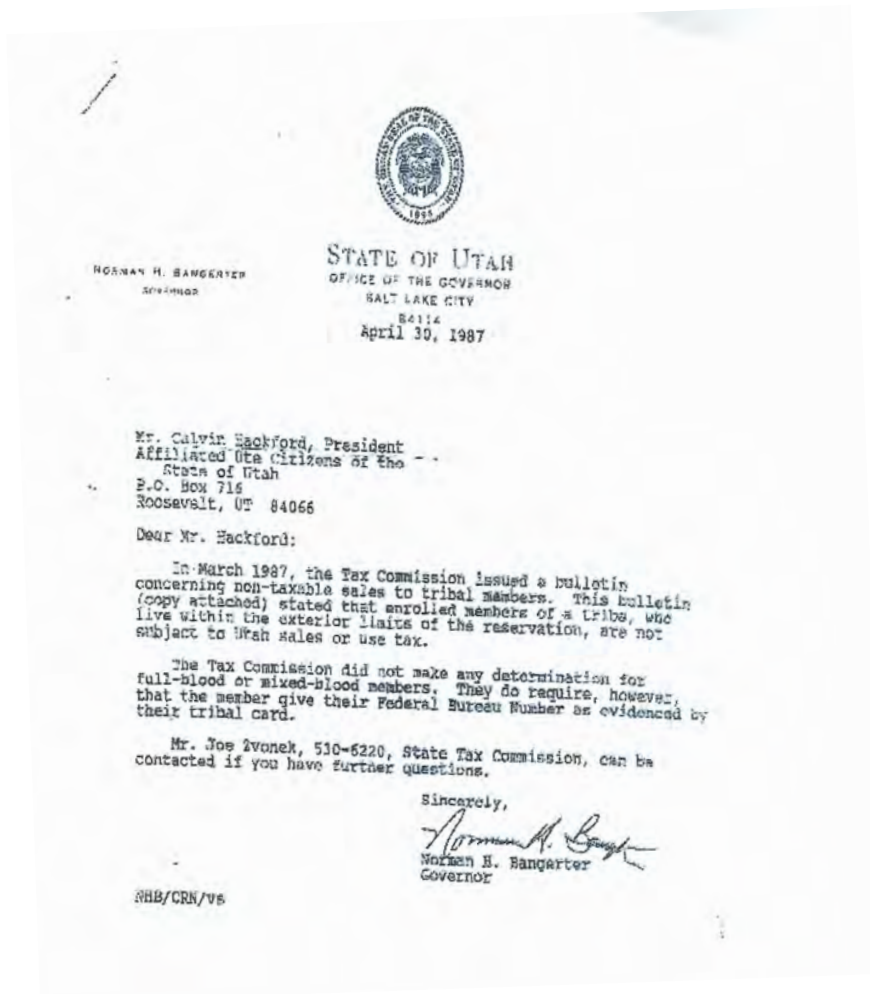
as Black Hawk by the Latter-Day Saints (Mormons), he was the son of Old Sanpitch (1782-After 1854) and Kwee Sanpitch (1790-1854).

- Peace Treaty – Blackhawk War monument was erected in Heber City, Utah in 2008.
- Battle at Fort Utah (1850) located in Provo, Utah erected on August 30, 1937.
- Grave site of Chief Walkara – His grave was located up Dry Canyon, the first canyon north of Corn Creek. It is presumed the grave was robbed in 1909 by the Latter-Day Saints (Mormons) who would rob Native American graves and sell what they found. A monument, with a picture of him and an engraved metal plaque upon a 5’x5’ lava rock boulder, was placed in 1973 Millard, Utah.
- Commemoration of Utah’s First Indian Battle – Battle Creek War located in Pleasant Grove, Utah on September 13, 1935. Another monument commemorating the battle is located in Midway, Utah.
- Indian Peace Treaty erected in Heber City, Utah on September 1, 1939.
- Little Diamond Battle – Battle of Diamond Fork was erected in Spanish Fork Canyon on June 25, 2008.
- The Salt Creek Canyon Massacre – the monument was erected in Nephi, Utah on June 4, 1936.
- Spanish Fork Indian Farms located in Spanish Fork, Utah was erected on June 1, 1935.

- The Walkara War (1853-1854) was commemorated with a gray brick monument in Levan, Utah in 1973. Tension erupted into what is known as The Walker War. In July of 1853 settlers in the area of Springfield, Utah Valley and several Shoshone band members committed mutual hostilities and confrontations resulted in several deaths. By May of 1854, The Walkara War ended through negotiations between the Latter-Day Saint (Mormon) leader, Brigham Young and Chief Walkara.
- Mountain Meadows Massacre located in Washington County, Utah on September 10, 1856. Another was erected in Washington County on September 1, 1990.
- Gunnison Massacre occurred in Hinckley, Utah a monument was erected in 1927.
- Reed Trading Post was established in 1828 and was located at the junction of the Uinta and Whiterocks Rivers in the Uinta Basin, where the Uinta-At Utahs resided. They provided the trading post with furs in exchange for goods.
- Antoine Robidoux purchased the Fort in 1832 from William Reed and it became known as Fort Robidoux or Fort Wintya (varied spelling of Uinta) after the local Uinta-At Utahs, under Chief Sowiette. The Utahs continued to provide the trading post with furs. By 1844, the Uinta-ats had become disgruntled with Robidoux and felt they had been cheated, they burned down the trading post and it was never rebuilt. Today there is a marker at the site in Whiterocks, Utah commemorating the Reed and Robidoux Trading Post and their history among the Utahs.
- The Uinta Basin has many Fremont sites, the Utahs are descendants from these ancient people and continued to live on

the same homelands. There are markers at many of the locations, some can be visited, while others are still being excavated by anthropologist and archeologists from Brigham Young University and the University of Utah.

We continue to receive our Utah sales and use tax exemption as an Indian tribe through the Utah Tax Commission and Governor Norman H. Bangerter provided a letter to the Affiliated Ute Citizens of the State of Utah documenting our status.



Utah State Tax Commission
160 East Third South
Salt Lake City, Utah 84134
(801) 530-4848 or 1-800-662-4335

Tax Bulletin 1-87

Tax Bulletin

TO: Vendors operating within or approximate to the borders of Utah
Indian Reservations
Enrolled members of Utah Indian Tribes

DATE: March 9, 1987

RE: Non-taxable Sales to Tribal Members

As a result of a recent U.S. Supreme Court decision, taxation of sales of goods or commodities to members of Indian tribes needs to be clarified. It is now recognized that Indians who are enrolled members of the tribe and who live within the exterior limits of the reservation are not subject to Utah sales or use tax under the following conditions.

On-reservation purchases: e.g., Roosevelt, Duchesne and other areas within a reservation.

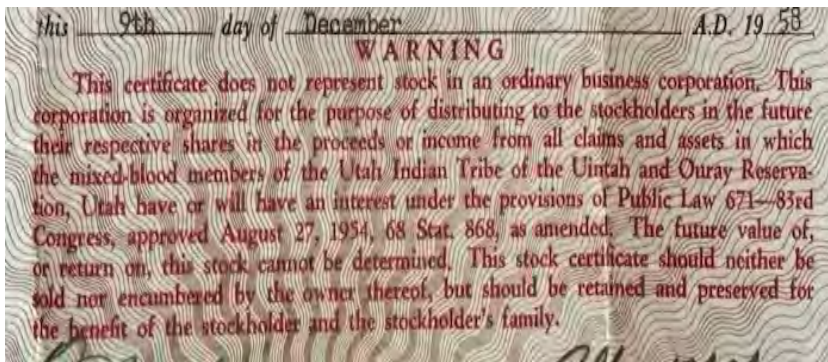
The purchaser must be an enrolled member of the tribe and living on the reservation as evidenced by a tribal card. The card must be presented to the vendor at the time of the purchase. The vendor must keep a record of these non-taxable sales. This record must include the following: name of customer, date of sale, Federal Bureau Number, and amount of sale. A facsimile of an acceptable record is attached. (See Tax Bulletin 1a-87.)

Off-reservation purchases to be delivered on the reservation: e.g., Vernal, Jensen, Mooser, Salt Lake City, etc.

The purchaser must be an enrolled member of the tribe and living on the reservation as evidenced by a tribal card. The card must be presented to the vendor at the time of the purchase, and the purchased item must be delivered to the reservation. The vendor must provide proof of delivery to the reservation, such as by licensed common carrier. This proof may include a freight bill, a bill of lading, receiving copy of invoice, etc., or a completed certificate. A facsimile of an acceptable certificate is attached. (See Tax Bulletin 1b-87.)

Questions regarding sales and use tax should be directed to the Utah State Tax Commission, Taxpayer Services, 160 East Third South, Salt Lake City, Utah 84134, telephone (801) 530-4848 or 1-800-662-4335.

The Ute Distribution Corporation was created by the Affiliated Ute Citizens of the State of Utah on Dec 9, 1958 to distribute our tribal funds from our reservation resources. It was established by the tribe, with the approval of the Corporations Office of the State of Utah. The State of Utah recognized the corporation as Indian owned, that received federal funds from our tribal assets and acknowledged us as Indians. The State issued stock shares are very clear, this below caption is written on the front of the stock certificate as being Indian funds from our reservation in Utah.



This entity is still active (Entity No. 577604-0140) and its incorporation is current through Dec 31, 2025. This evidence shows that we are a tribe, with a federal reservation and receive federal funds. **(Exhibit 10)**

Title 25 – Indians §677 was repealed in 2015 and omitted in 2022 as being special and not general. It is no longer in affect. This Public Law was never approved by Congress, it was an administrative amendment sponsored by the State of Utah on behalf of the Confederated Utes of Colorado. **(See APPENDIX D – “Governing Documents”)**



The Utah Attorney General's Office of the State of Utah acknowledges the Affiliated Ute Citizens of the State of Utah in regards to any cases involving our enrolled children. (Exhibit 41)

(See Part 2 of this petition, "Claim of Historical Indian Tribe" and Attachment 1: Timeline from 1900 to 2025)

The Affiliated Ute Citizens of the State of Utah and their ancestors are identified as an Indian entity by State authorities. Documents and references cited provide the evidence that the Affiliated Ute Citizens of the State of Utah meets this criterion.

3.1.3 Dealings with a county, parish, or other local government in a relationship based on the group's Indian identity (25 CFR 83.11(a)(3))

The Uinta, Duchesne and Grand counties recognize us as Native Americans, we receive tax exemption from many of the businesses registered with their Chamber of Commerce. On the Uinta Valley Reservation (aka Uinta(h) & Ouray Agency) we also continue to receive our tax exemption as Native Americans.

The Ute Distribution Corporation was created by the Affiliated Ute Citizens of the State of Utah on Dec 9, 1958 to distribute our tribal funds from our reservation resources. It is still active and incorporated in the State of Utah through Dec 31, 2025, its office is located at 94 North Main Street 200 East, Roosevelt, Utah 84066 phone No. 435-722-2922. The counties recognize the corporation as Indian owned, receiving federal Indian income from our tribal assets and acknowledge us as Indians.

Newspapers<https://www.newspapers.com/image/681986177/>The Uintah Basin Standard (Roosevelt, Utah) · Thu, Oct 4, 1962 · Page 2
Downloaded on Dec 5, 2024

Ute Corporation tax bill passed in senate

President Kennedy Tuesday signed a bill by Senator Frank E. Moss (D-Utah) which provides that stock in the Ute Distribution Corporation shall not be subject to mortgage pledge, execution, or similar process.

Senator Moss said: "My bill pertains to the corporation organized by the Ute Tribe whose

home is the Uintah and Ouray Reservation in Duchesne, Uintah, and Grand Counties.

"The corporation's primary purpose is to distribute to the stockholders the income received from the undivided tribal property.

"The purpose of the bill is to protect the Tribe against loss of the control of the stock by its being pledged for relatively minor debts."

Indian money adds to Uintah Basin economy

Almost every day throughout the year the Uintah and Ouray Agency receives income, principally from the oil and gas industry, for distribution to individual Indians and the Ute Indian Tribe.

During the past year over \$1,550,000

was receipted for as rent, royalties and bonus on oil and gas leases, with \$1,350,000 going to the Ute Indian Tribe and the Ute Distribution Corporation and \$200,000 to individual enrolled members of the Ute Tribe, or of other tribes who have interests in local allotted lands.

The Ute Tribe and the Ute Distribution Corporation, as joint managers of the Ute Mineral Estate, have entered into a 1982 Indian Minerals Development Act Agreement with Sego Resources and Petroglyph Energy, Inc. (Sego/Petroglyph) for the purpose of developing the oil and gas resources of the Ouray Field on the Uintah and Ouray Indian reservation.

The Uinta Band held an Indian fair and parade since 1935 at Fort Duchesne, Utah. Duchesne County had its own celebration called Uinta Basin in Celebration (UBIC). In 1937 the county decided to combine their event with the Indian fair and begin holding the UBIC celebration at Fort Duchesne, Utah. The UBIC celebration was discontinued in 1940, the following year in 1941, the first Indians Days show was held on September 26 in Roosevelt, Utah. This event continued every year until 1950.

Newspapers
by ancestry

<https://www.newspapers.com/image/289884396/>

The Uintah Basin Standard (Roosevelt, Utah) · Fri, Sep 11, 1936 · Page

1

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Huge Indian Parade Will Climax Event

(By M. J. Diehl, Extension
Agent and Manager).

Bright and early Thursday,
September 17th, the pages of history
will be turned back for
Uintah Indians and the pioneers
of the Uintah basin, when the
second annual Uintah-Couray fair
will be held at Fort Duchesne.

Hundreds of small white columns of smoke (Indian, he burn dry wood, make small smoke — white man, he damn fool, burn green wood, make big smoke) will be seen to spiral into thin air and disappear as the Indian women of the village quietly go about the work of preparing the early morning meal for five hundred braves. Stolidly, the braves will be seen sitting or standing at the door of their "wickiups" anticipating three full days of entertainment and hilarity, and in the quiet spells, the older Indians will reminisce for the benefit of the younger.

Indian Village

The Indian village which will compose a concentrated camp of all Utes will be located on the old historic Fort Duchesne grounds, in the exact place where Uncle Sam's soldiers drilled in time past, to impress the crafty Indian braves concealed behind the sparse vegetation on the distant hills.

The Indian Fair board is sparing no effort to make a full program.

There will be squaw shinny games, games on horseback, novelty races by Indian men and maidens, Indian maiden milking contest, baseball games, and in the evenings, Indian dances and costume display and a "Big" Indian 4-H club program directed by an Indian woman leader. A dance for the Indians and "pale-faces" will be staged each of the three days.

Indian Parade

On the last day, those attending will view the largest scale Indian parade ever staged in the historic setting.

In the exhibit halls may be seen an extensive display of ancient art and crafts, many of which are family heirlooms handed down through the years and are of inestimable value to the owners. Indian women will perform the ancient art of weaving and bead work.

Agricultural and livestock exhibits in great numbers will be on display to bring one back to the realization that it is the year 1936.

UBIC And Indian Fair Will Be An Outstanding Event of the Fall Season

Committee Machinery Is Once Again Getting Into
Operation For Uintah Basin's Greatest Social
And Educational Convention

Twelve Indians Are Made Members Of Various Committees

At a recent meeting of committee members, plans were submitted and passed upon which will make this year's convention outstanding in many ways. Combining the annual U. B. I. C. and the Indian Fair should result in many added features and make a bigger and better event than ever before. Because the celebrations have been combined, the date has been advanced to August 30, 31 and September 1. This will allow for agricultural exhibits to be in readiness and will also be early enough for children to attend the event before school opens. It has been rumored that admission will be charged at the gate, but this is not so. The entire celebration will be free to all citizens of the country, as usual.

Our Uinta Band Chief, Andrew Frank was recognized by the State and the Counties as the head leader of the Uinta Band of Utahs.

Newspapers
by ancestry

<https://www.newspapers.com/image/288223374/>

The Roosevelt Standard (Roosevelt, Utah) · Thu, Apr 20, 1950 · Page 8
Downloaded on Dec 4, 2024

Andrew Frank Plods Ahead After 70 Years

Andrew Frank, traditional leader of the Uintas, Mrs. Frank, and James E. Bacon, president of the Uintah Basin Indian mission, were dinner guests Friday, April 14, of President and Mrs. Hollis G. Hullinger and family.

After spending a jovial half-hour at the table, Mr. Frank smiled his approval of the dinner, and with his hand on his stomach, said, "I sure feel good now."

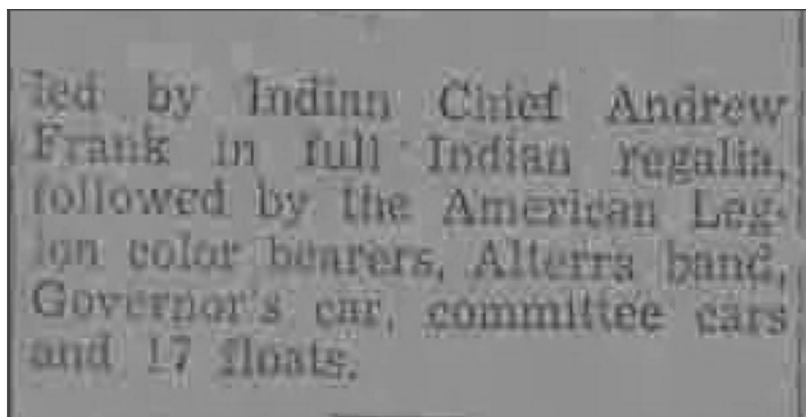
Mr. Frank says he was born in the Uintah Basin 71 years ago, when there were few white men in the territory. Antelope and sage hen were in abundance where Roosevelt now stands.

Mr. Frank has worked as a steam engineer and as a blacksmith; but at the present time he is living on his 40-acre farm near Whiterocks, where he raises hay, grain, and keeps a large garden. His plans this year call for a better garden, and the addition of ten acres of wheat to his crops. "Maybe hard times next winter," is his explanation.

Newspapers
by Ancestry

<https://www.newspapers.com/image/288227729/>

The Roosevelt Standard (Roosevelt, Utah) · Thu, Oct 15, 1953 · Page 4
Downloaded on Dec 4, 2024



The Uintah Basin Indian Mission was established on October 25, 1949 and was sponsored by the Church of Jesus Christ of Latter-Day Saints. James E. Bacon, of Roosevelt was President. The mission provided services, officiated at weddings, funerals, blessings and baptisms for the Uinta Band of Utahs. The church leadership locally and in Salt Lake City, Utah identified our people as Indians.

Church Leaders To Address Indian Mission Conference

The Uintah Basin Indian Mission, which is sponsored by the Church of Jesus Christ of Latter-day Saints, will convene in a

To Address Group



S. DILWORTH YOUNG, member of the First Council of Seventy, Church of Jesus Christ of Latter-day Saints, will preside over and address a special conference of the Uintah Basin Indian Mission at the Roosevelt Stake House Friday, June 20, at 8 p. m.

special conference at the Roosevelt Stake House on Friday, June 20, at 8 p. m., is an announcement made by James E. Bacon, mission president.

Representing the general authorities of the church will be S. Dilworth Young, member of the First Council of Seventy, and Gordon B. Hinckley, chairman of the church committee on mission literature and audio-visual aids. A special invitation has been extended to Roosevelt Stake missionaries to attend the conference.

In addition to addresses by President Young and Mr. Hinckley, an all-Indian program is to be presented by investigators from various sections of the mission, which includes all of four stakes, Roosevelt, Uintah, Duchesne, and Moon Lake.

Colored slides depicting Indian history will be featured in the addresses by the visiting church officials.

Following the meeting, the various MIA dances that were featured in the recent June convention at the University Stadium in Salt Lake will be given by the Montwel Ward, assisted by Mr. and Mrs. Dwain Buchanan. This demonstration will be followed by ballroom dancing to an all-Indian orchestra, under the direction of Julius Murray.

Refreshments will be served and a nursery is being provided where mothers may leave their babies.

3.1.4 Identification as an Indian entity by anthropologists, historians, and/or other scholars (25 CFR 83.11(a)(4))

The Utah Historical Society archives contain journals and documents identifying our ancestors as Indians. Our current membership directly ties their lineage back to the historical Utahs that roamed throughout the Utah Territory. The University of Utah, Brigham Young University, National Park Service and others have completed extensive historical, anthropological and archeological studies throughout the Utahs indigenous lands. All entities have extensive labs, research and collections of artifacts left behind by our ancestors. A select list of anthropologists, historians and scholars documenting our ancestors is provided below.

Gunnerson, James H. “*An Archeological Survey of the Fremont Area*,” (1957). University of Utah Anthropological Papers No. 28, 165 pages. Salt Lake City, Utah.

Sisson, Edward B. “*Survey and Evaluation of Archeological and Historical Resources Central Utah Project, 1977*”, Chapter IV-History of the Uinta Basin, pages 39-54; Chapter V-Previous Archeological Research in the Uinta Basin, pages 55-64; Chapter VIII-Artifacts, pages 149-158; Chapter IX-Rock Art, pages 159-198; Chapter XI-Contributions to the Pre-History of the Uinta Basin, pages 209-214.

BYU Library Digital Collections:

<https://cdm15999.contentdm.oclc.org/digital/collection/WesternWatersProject/id/7923>

Truesdale, James A. and National Park Service, "Archeological Investigations at Two Sites in Dinosaur National Monument: 42UN1724 and 5MF2645" (1993). *All U.S. Government Documents (Utah Regional Depository)*. Paper 547.
<https://digitalcommons.usu.edu/govdocs/547>

Ambler, J. R., “*Caldwell Village*” (1966). University of Utah Anthropological Papers, No. 84. Salt Lake City, Utah.

Beckwith, Frank, “*Some Interesting Pictographs in Nine Mile Canyon, Utah.*” (1931) El Palacio, Vol. 31, No. 4, pages 216-222. Santa Fe, New Mexico.

Beckwith, Frank, “*Serpent Petroglyph in Nine Mile Canyon.*” (1932) El Palacio, Vol. 33, No. 15-16, pages 147-149. Santa Fe, New Mexico.

Beckwith, Frank, “*Ancient Indian Petroglyphs of Utah.*” (1935) El Palacio, Vol. 38, No. 6, 7, 8, pages 33-40. Santa Fe, New Mexico.

Day, K. C., “*Thorne Cave, Northeastern Utah: Archaeology*.” American Antiquity, Vol. 30, No. 1, pages 50-59. Salt Lake City, Utah.

Day, K. C., “*Archaeological survey of the Uinta Basin, Northeastern Utah*.” (1965) Special Report prepared in connection with NSF Grant GS-652 (Mimeographed). Department of Anthropology, University of Utah, Salt Lake City, Utah.

Morgan, D. L., “*The Administration of Indian Affairs in Utah 1851-1868*.” (1948) Pacific Historical Review, Vol. 17, No. 4.

Reagan, A. B., “*Archaeological Finds in the Uinta Basin*.” (1931) Reports, Archaeological Field Work in North America During 1931(c). Committee on State Archaeological Surveys, page 41. Ann Arbor, Michigan.

Reagan, A.B., “*Anciently Inhabited Caves of the Vernal, Utah District with Some Additional Notes on Nine Mile Canyon, Northeast Utah*.” (1933) (a) Transactions, Kansas Academy of Science, Vol. 34, No. 3, page 505. Washington.

Fremont, John C., “*The Exploring Expedition to the Rocky Mountains*” (1845) Reprinted in 1988 by the Smithsonian Institute, pages 124-127, 271-275.

Hittman, Michael, “*The Great Basin Indians, An Encyclopedic History*.” (2013) University of Nevada Press, pages 124, 162-163, 333-334. Reno, Nevada.

Powell, John Wesley, “*Anthropology of the Numa: John Wesley Powell’s Manuscripts on the Numic Peoples of Western North America, 1868-1880*.” (1971) United States Government Printing Office, pages 7, 10-11, 12, 22, 27-28, 100-101, 103-104, 110-112, 116, 178. Washington D.C.

Hodge, Frederick W., “*Handbook of American Indians, North of Mexico – Volume 2*” (1959) Smithsonian Institution Bureau of American Ethnology, Bulletin 30. Page 863. Washington D.C.

(See Part 2, “Claim of Historical Indian Tribe” and Attachment 1 “Timeline from 1900 to 2025.”)

Part 2 of this petition and the reference documents cited provide the evidence that the Affiliated Ute Citizens of the State of Utah meets this criterion.

3.1.5 Identification as an Indian entity in newspapers and books (25 CFR 83.11(a)(5))

This information is documented in newspaper articles and books cited in this petition. Other newspaper articles that document the existence of the tribe is available in the reference documents.

(See Part 2 “Claim of Historical Indian Tribe” and Attachment 1, “Timeline from 1900 to 2025.”)

Part 2 of this petition and the reference documents cited provide the evidence that the Affiliated Ute Citizens of the State of Utah meets this criterion.

3.1.6 Identification as an Indian entity in relationships with Indian tribes or with national, regional, or state Indian organizations (25 CFR 83.11(a)(6))

The Affiliated Ute Citizens of the State of Utah are located in a remote portion of the State, however with modern communication methods we are able to connect with other Indian entities more easily. Our leadership comes from a varied background and each has unique experiences. Vice-Chairwoman, Tressa Jordan, while on active duty, participated in the Native American honor guard presenting the United States flag at Native American functions throughout the State. After being discharged, she participated in the Native American Veterans Honor Guard for Pow Wow’s at the Urban Indian Center in Salt Lake City Utah. While employed with the Veterans Administration, she participated in the Veterans Honor Guard, assisted Native American Veterans with applying for benefits and was a supporter of Native American alternative healing within the Salt Lake City, Utah Veterans Administration Medical Center.

Dora Van, Chairwoman established the Native Civil Rights Project (NCRP), to assist our people and other natives, in similar situations, gain

access to attorneys, research specialists and how to locate documents in the National Archives, Law libraries and State Archives.

The Affiliated Ute Citizens of the State of Utah hosted the National Congress of American Indians 13th annual convention in Salt Lake City, Utah on September 24-28, 1956.

The Roosevelt Standard (Roosevelt, Utah) · 20 Sep 1956,

Thu, Sep 20, 1956. Page 4

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4441956 1956. P 4

American Indians Plan Convention For Sept. 24 to 28

The 13th annual convention of the National Congress of American Indians will convene at the Newhouse Hotel, Salt Lake City, from September 24-28. Official hosts for this all Indian meeting which draws some 350 delegates representing approximately 100 tribes from United States and Alaska are the Ute Indian Tribe and the Affiliated Ute Citizens of Utah of the Uintah and Ouray Reservation, Fort Duchesne, Utah.

Leading a team of hard working Utes handling the program, public relations, publicity and the other preparations are Mrs. Lorena Jorg and Henry Cuch, members of the Executive Committee of the N.C.A.I.

Joseph Garry of Plummer, Ida., and a member of the Couer D' Alene Tribe, who is the president of the American Indian's own national organization, announced that Governor J. Bracken Lee will proclaim Sept. 24-28 as American Indian week in the State of Utah. Governor Lee is also slated to welcome the delegates during the first business session on Monday, Sept. 24, along with city fathers of Salt Lake City.

Wilkinson To Speak
Convention business sessions will be highlighted by an address on Indian Education Wednesday morning, Sept. 26, by Ernest Wilkinson, president of the Brigham Young University. John S. Boyden attorney for the Ute Tribes, will also address the gathering.

The aims and purposes of the National Congress of American Indians are to secure to Indians and their descendents the rights the rights and benefits to which they are entitled under the laws of the United States and to enlighten the public toward a better understanding of the Indian race, its culture and traditions. It also seeks to secure and preserve rights under Indian treaties with the United States and to bring about early settlement of Indian claims.

In recent years the National Indian organization has been instrumental in getting the voting franchise for the Indians in states where they were denied this privilege and has aided in the abolishment and repeal of many discriminatory laws. In line with its policies the annual meeting will feature reports by Executive Director Mrs. Helen L. Peterson and other officers of the organization, discussions of Indian claims, water rights and Federal policy. Commissioner of Indian Affairs Glenn L. Emmons and other officials of the Indian Bureau have been invited to attend.

Kiwanians, Lions Shown Film On Ruining Of Lands

The Affiliated Ute Citizens of the State of Utah (aka Uinta Valley Shoshone Tribe of Utah Indians) has continued to be members of the National Congress of American Indians. Participating in break-out sessions, Regional Caucuses and net working with other tribes. Our tribes Vice-Chairwoman, Tressa Jordan takes pride in being a veteran and participates in honoring the United States flag at every NCAI opening ceremonies she attends.



2023 NCAI Conference



We have always had gatherings as a tribe before 1956 and have continued this tradition. We have our annual gathering on the reservation in June either in a conference center or at the base of our Uinta Mountains. This year the gathering will be for several days, so we can socialize,

participate in traditional activities and hold a general meeting to update the membership on tribal business.

During the spring and fall tribal members gather in the community to help the elderly with yard clean up, house cleaning or maintenance that may need to be done.

We have protested as a tribe against the State illegally selling gas and oil leases on our reservation lands. Providing documents and legal views to the Federal Bureau of Land Management.

Our people identify as Native Americans with other tribes, Native organizations, Indian education programs at their Universities and with their places of employment.

Part 2 of this petition and the reference documents cited provide the evidence that the Affiliated Ute Citizens of the State of Utah meets this criterion.

3.1.7 Identification as an Indian entity by the petitioner itself (25 CFR 83.11(a)(7))

The Affiliated Ute Citizens of the State of Utah consists of the collective Utah bands who moved from the Salt Lake and Utah Valley's and settled on the Uinta Valley Reservation, becoming the Uinta Band of Utahs. Where they maintained an autonomous tribal leadership, self-identity, heritage and distinction as a tribe.

Our members identify as Native American on census records, birth certificates, college applications and military enlistments. They gather as a tribe, learn from our elders and keep our cultural practices alive.

Our ancestors have traditionally married back into the tribe, keeping our ancient bloodlines strong. By the 1930's, with the Indian relocation programs and CC Work Camps, many Indians from around the country came to the Uinta Valley Reservation for work. This arrangement had

some of our people marry into other tribes. Another factor that affected the Uinta Basin, was the Church of Latter-Day Saints put out an edict to their membership that they needed to marry as many Indian men and women as possible, in order to take claim to our reservation lands; some of our membership had begun to marry non-Indians. Today Our enrollment requirements are as follows:

- An enrollee must be one of the original 270 Uinta Band of Utahs listed on the 1956 Affiliated Ute Citizens of the State of Utah rolls or be a direct descendant.
- Be listed on the 1944 Uinta(h) & Ouray Agency Indian Census, as an Uinta Band member or be a direct descendant. This does not include those listed with the Confederated Utes of Colorado.
- Tribal affiliation and participation in our community.

An enrollee must meet these requirements to become enrolled. We hope our practices will return our people to a traditional path of marrying back into the tribe or into another Utahs band that shares the same blood lines (example: Paiutes and Goshutes).

(See APPENDIX D “Governing Documents”)

Our existence has not always been an easy path and our people have had to overcome many obstacles. A major opponent is the Confederated Utes of Colorado, they have attempted to undermine our management and authority since 1881, when they were placed on our reservation lands without our people’s approval. This animosity continued and in 1954, the Confederated Utes of Colorado and the State of Utah convinced the Bureau of Indian Affairs that we needed to go and allow the Confederated Utes to appear as the federal tribe.

In 1977 the American Indian Policy Review Commission, final Report. Submitted to Congress on May 17, 1977, Volumes 1 and 2. Was a compilation of information involving Indian tribes, programs and policies under the government throughout Indian country. Senator James

Abourezk, South Dakota was Chairman of the Commission, their recommendation was that “mix bloods” be returned to a recognized federal status. The Confederated Utes of Colorado, became aware of the recommendations to Congress and adamantly protested through letters to Senator Abourezk. The “mix bloods” were not Confederated Utes and had been reorganized with a federally approved Constitution in 1956. There is no Congressional legislation specifically listing the Uinta Band of Utahs or the Affiliated Ute Citizens of Utahs as terminated. The State of Utah and the Confederated Utes concocted Public Law 677 using the term “mix bloods”, without ever clarifying who they were, what tribe did they belong to and who were the owners of the Uinta Valley Reservation. Through our efforts to have the Public Law reviewed for civil rights violations, fraud, illegal takings of federal services, reservations lands and assets; we were successful and Public Law 677 was repealed in 2015 and omitted as being special and not general in 2022. Over all it was unconstitutional and the irreparable damage that was done to our tribe was permitted by the Bureau of Indian Affairs. **(Exhibit 12) (Exhibit 42) (Exhibit 43)**

This level of discrimination is difficult to accept, but it is the truth. Now the Confederated Utes of Colorado are being scrutinized in the Federal Courts, they have not been able to prove title to our reservation and they are being required to comply with their 1880 Agreement; which was the intent of Congress. **(Exhibit 1)**

Our work will continue, as we seek to regain all of our property, assets and reestablish our Federal Acknowledgment status. Eventually the Confederated Utes of Colorado will return to the dust.

(See Part 2 “Claim of Historical Indian Tribe” and Attachment 1, “Timeline from 1900 to 2025.”)

Part 2 of this petition and the reference documents cited provide the evidence that the Affiliated Ute Citizens of the State of Utah meets this criterion.

3.2 CRITERION #2: DISTINCT COMMUNITY (25 CFR 83.11(B))

In accordance with 25 CFR 83.11(b), the Affiliated Ute Citizens of the State of Utah comprises a distinct community and can demonstrate that it has existed as a community from 1900 until the present. Part 2, “Claim of Historical Indian Tribe” of this petition document describes the history of the Uinta Valley Shoshone people and their strong family connections.

(See Part 2 “Claim of Historical Indian Tribe” and Attachment 1, “Timeline from 1900 to 2025.”)

Part 2 of this documented petition and Attachment 1, Timeline from 1900 to 2025, provides the evidence that the Affiliated Ute Citizens of the State of Utah meets this criterion.

Today through the use of social media the Affiliated Ute Citizens of the State of Utah has reliable communication connections with our members and provides information and our history on our website:

www.uintavalleyshoshone.com

and also on Facebook:

<https://www.facebook.com/share/zYx7vDUhvpwLs11g/?mibextid=LQQJ4d>

3.2.1 Distinct Community Evidence (25 CFR 83.11(b)(1))

The Affiliated Ute Citizens of the State of Utah is a distinct community from historical to the present. We have an Executive Order Reservation specifically designated for the Utah Bands. We have the 1865 Spanish Fork Treaty, even though it was not ratified, it is evidence that the federal government acknowledged us as bands of Utahs. Our ancestors are documented in newspaper clippings, war department documents and in Indian agent reports, before and after the reservation was established.

Our membership list shows that more than half of our membership population lives on the Uinta Valley Reservation (Uinta(h) & Ouray Agency) or on our aboriginal lands in Utah.

Our membership list and genealogy are provided with this petition to document our family ties and their descendancy from the historic tribe of Utahs.

(SEE APPENDIX B “Membership Lists and Explanations and APPENDIX E “Supporting Documents”)

Attachment 1, “Timeline from 1900 to 2025,” of this narrative provides a timeline in 10-year segments that describes the Affiliated Ute Citizens of the State of Utah history. We are a family, all members are related to each other, family ancestral charts and documents are being submitted to provide evidence of these blood links.

(SEE APPENDIX C “Membership Files.” and Attachment 1, “Timeline from 1900 to 2025”)

Our ancestors, leadership and members have participated In Indian projects on our reservation, from farming, hauling, construction, brick laying, rock work and logging throughout its existence. There were many CC Camp projects on our reservation during the 1930’s, there were 72 camps set up for forest conservation (Roosevelt reforestation program) under the supervision of the Indian Service of the Interior Department alone.

Margaret Murray Van worked in the CC Camp kitchen, as the main cook for the camp at the Uinta(h) & Ouray Agency. Maggie was well known for her cooking, especially her breads and pastries. When wild berries were in season, she would add them to her frybread dough and make dumplings for her soups and stews. Her grandson, Toopoo Alphonso Van also worked in the kitchens as a cook and his pies were always sought after. Later he began working as a laborer in the camp with the

other men. Our people have always worked together as a community as documented in the Commissioner of Indian Affairs Reports.



Margaret Murray
Van

Alfonso Van

We hold seasonal gatherings in the spring, summer and fall so family clans can come together for several days, we socialize, cook, dance and sing. Teaching our younger generations our culture, keeping traditions alive and having the elders and others pass on our stories. These gatherings are held, on familial lands on the Reservation and at sacred sites. Our last gathering was in September 2024, before winter set in. We taught our younger members how to set up a teepee, told the story of its creation and its importance to our people.



Uinta Valley Shoshone Tribal Gathering
September 20 - 22
Bacon Park Campground
Whiterocks

RV's and Camping Welcome Family Fun
Dancing Games Traditional Food
Elders Stories Drum Circle

Bacon Park will be open on Friday Sep 20th at 12:00pm to begin
set up if camping, all other activities will begin on Saturday.
Open to tribal members and their families
Please call the office if you need additional information.
435-725-5340



Many of our people served in the United States Military, we encourage our young men to follow their warrior path. The training and discipline they receive instills a sense of dedication to protect our nation. This responsibility reinforces their duty to our tribe and produces future leaders.



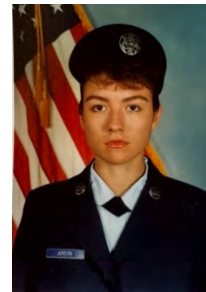
James Jordan, Sr
U.S. Army



James Jordan, Jr
U.S. Army

NewsSource
The Roosevelt Standard (Roosevelt, Utah) Thu, Nov 18, 1948 Page 12
Downloaded on Jan 17, 2025
<https://www.newspapers.com/image/26822246/>

ORVID D. RUSSELL
Graveside services were conducted Saturday, Nov. 13 at the Roosevelt City cemetery for Pvt. Orvid D. Russell, son of Mrs. Ora Murdock, of Whiterocks, who died at the Osaka Prison Camp, Japan, Feb. 4, 1945 after being taken prisoner at the fall of the Philippines in 1942.
Invocation was offered by Mervin Bolton; vocal duet "My Redeemer Lives," Mervin Bolton and Delpha Long. Speakers were John Bolton, Albert Norton and Rev. Joseph H. Hogben. Bishop Horrocks dedicated the grave.



Tressa Jordan
U.S. Air Force

With the changing times we also encourage our young women to join the military. We see it as an opportunity for an education and gaining job skills that will benefit them and our tribe in the future. We are progressive and want our young women to be in leadership rolls and set an example for other girls in the community.

We are gatherers and collect edibles and medicinal plants and promote a holistic healing when appropriate. We come together as families to celebrate life and death, enjoining the new life into the tribe and releasing the passing.

Our people are spiritual and have strong beliefs. Ceremonies are part of our culture; we respect those practices and pass them onto our children. We have family sweats to cleanse our mind and bodies, we sing the songs of healing and pray for strength and guidance for all of our people.

The sunrise ceremony is a time of reflection, praying to the east, giving thanks to our grandfather for another day. Our gatherings are sacred, we honor our ancestors and ask for their guidance and wisdom. We teach our young people the story of smudging white sage and where to gather it in our Uinta Mountains.

Our men have experienced the sun dance. Making personal sacrifices on behalf of the community, some seeking their spiritual purpose and others for healing. This is a community event, however only the male dancers can enter the circle. The ceremony lasts three to four days, while the men fast and take in the scent from sage bundles. When the time has passed, the families gather for a big feast.

We have many other rituals and practices among our people, these examples are a few practices we wish to share to meet OFA requirements.

3.2.2 Cultural Patterns, Land, and Political Influence

What is known as the Utah Territory has been the home of the Utahs since the 1100's. The family bands of Utahs that roamed throughout the area were given an Executive Order Reservation on Oct 3, 1861 and it was ratified by Congress on May 5, 1864. Once the bands moved to the reservation, they combined, becoming the Uinta Band of Utahs. In 1937 the Secretary of the Interior approved our federal constitution and our charter was ratified in 1938 as the "Ute Indian Tribe of the Uinta(h) and Ouray Reservation, Utah". In 1956 the Bureau of Indian Affairs reorganized our people, changing our name to the Affiliated Ute Citizens

of the State of Utah, with a second federally approved constitution. Through the many changes our tribe has existed for more than 50 years.

Our cultural patterns differ significantly from non-Indian people, our customs, beliefs and ceremonies are not in line with their modern thinking. We have close ties to the earth and see ourselves as a part of its life cycle. Our ancestors did not mention the deceased by name and would burn their lodging and possessions once they passed, not wanting the spirit to return. Even up to the 1950's, the elders at the time, would not talk about a person's death, but would tell stories of their life.

Our medicine men provide blessings and ask for healing, they follow a strict practice and have the respect of the people. They are called upon in all aspects of the community from weddings, funerals, spirituality to preparing the mind and body for the next journey. We also have medicine women, who treat issues of child bearing, women and children's illness's, blessings, a baby's first ceremony and provide herbal remedies. Our continued use of herbal remedies goes back centuries. As gatherers we frequently harvest edibles like chokecherry's, elderberries, wild onion, wild garlic, asparagus, tubers and mushrooms. The medicinal plants we gather are wild dandelions found high in the Uinta Mountains, seep them into a tea to cleanse the liver and kidneys. We collect bear root for colds, pneumonia or the flu, take a small piece and seep it into a tea. This herb would not be used for someone who is pregnant. We also collect mint, sage, rabbit grass, honey, marshmallow, comfrey and wild ginseng found in the western side of the Uinta Mountains.

Many of our members enjoy making buckskin dresses, moccasins, leggings, baskets, drums and jewelry. We use these items in our ceremonies, sell them at pow wow's or give as gifts or giveaways.



sweet grass and birch baskets
made by Tressa Jordan



Dora Van's painting



Buckskin dress made for
a traditional wedding



Children's buckskin dresses with beadwork made by Dora Van.

At least 50 percent of our members maintain distinct cultural patterns, including language, kinship, religious and ceremonial beliefs. We continue observing our traditional clan system of familial relationships and organized private ceremonies for our people. These ceremonies include but are not limited to conducting marriages, planning funerals and memorials and celebrating the birth of a child. Over 50 percent of our members publicly demonstrate their Indian cultural patterns in their public employment spheres, including their self-disclosed identity as members of the Affiliated Ute Citizens of the State of Utah. They wear clothing, make jewelry, and gather our traditional plants and herbs.



Wedding



Funeral service



Pow Wow



Ceremonial

INDIANS OF UINTAH WRITHE IN DANCES OF WEIRD SUN RITE

Three-day Ritual Is Begun
at Whiterocks; Water
and Food Banned in
Tom-Tom Din.

Special to The Tribune.

MYTON, July 21.—Not to be outdone by the Shoshone and Bannock tribesmen of Idaho, the Uintah Indians residing on the basin reservation have staged a three-day sun dance, which opened with elaborate ceremonies at Whiterocks at 3 o'clock this afternoon.

The dance will be conducted along similar lines to those that marked the weird ritual just closed at Fort Hall, Idaho, and the braves will dance for three days without either food or water.

Music for the dance is being furnished by squaws on tomtoms and the medicine man of the tribe will be present at all times to render any assistance that may be required and to give encouragement to the dancers when they are being overcome by fatigue.

Hundreds of white people from all parts of the reservation were in attendance at the opening of the dance today and thousands will view the ceremony during the remaining two days.

UTES GATHER AT WHITE- ROCKS FOR SUN-DANCE

For days the Ute Indian has been gathering to participate in the one ancient religious ceremony left to them, the Sun dance, which started Tuesday at Whiterocks and closes tonight (Thursday).

Among the jungle like growth of trees and shrubbery where many small streams of clear mountain water flow from all directions, the site near Whiterocks seems ideal, and at once inspires a feeling of mystery. The corral has been built of new green boughs. Only pine trees may be used to mark off the stalls, the trunks painted bright colors. Each participant has a stall. His body is painted in fantastic marks and colorings. A beaded apron of elaborate design running from neck to knees is the usual dress; a colored eagle feather or two in the hair completes the costume. About thirty Indians dance. The weird chanting and drums seem continuous. Starting at his stall the dancer advances in step to the music. In his mouth is an eagle bone whistle which at each step adds to the music. His eyes are glued to a painted disk on a center pole and back and fourth the dancer continues, nor must he lag, for the master of ceremonies carries a buggy whip and uses it. For three days and nights the dance continues and neither food nor drink is allowed the participant. Many fall from exhaustion and are dragged to their stall, there to revive without aid as best they can. The Sun dance is the medicine dance of the Ute and many ills are cured thereby. One may dance for a relative or friend and many do.

A tribal feast on the third day completes the ceremony which by the way is fast losing its ancient meaning and significance through education of the younger generation with the whites.

Sun Dance Starts On Reservation

WHITE ROCKS, July 31.—The annual sun dance of the Uinta Indians, staged at the site of the Uintah Reservation agency school started Friday morning and will continue until Sunday.

This dance, wherein the braves weave in and back from center pole for two days, to the beating of tomtoms and Indian "violins," accompanied by the chanting of the squaws is a primitive method of driving away the devil and ill.

Two sun dances are held each year in the Uintah basin, one at Ouray, and one at White Rocks, while several bear dances are held, more now for commercial than religious reasons. The bear dance is a welcoming of springtime, when bruin is supposed to emerge from his winter's hibernation. At this time, the young, unmarried squaws pick their future mates, in a sort of Indian "leap year."

Our unique leadership throughout our history is distinct, our bands had chiefs and many subchiefs, with an overall head chief. These leaders were family and when chiefs changed due to death, the next in line, could come from brothers or sons.

Today through the use of social media, our website, emails, zoom calls and in person the Affiliated Ute Citizens of the State of Utah has reliable communications with our members. On our website we provide community information, up-coming activities and our history for our people.

www.uintavalleyshosone.com

Facebook: <https://www.facebook.com/me/>

See Part 2, “Claim of Historical Indian Tribe” and Section 2.3 “Oral History and Leadership”

The reference documents cited provide the evidence that the Affiliated Ute Citizens of the State of Utah meets this criterion.

**3.3 CRITERION #3: POLITICAL INFLUENCE OR AUTHORITY
(25 CFR 83.11(C))**

3.3.1 Political Influence

There has been no break in the Uinta Valley Shoshone Tribe of Utahs leadership since before 1800, and definitely no break in leadership since 1900. The chief and sub-chiefs were chosen by the family clans. History of the chiefs were recorded through documents, newspaper clippings and oral history passed down from the elders.

(See Section 2.3, “Oral History and Leadership.”)

Today, council meetings are held monthly to discuss tribal issues within the Affiliated Ute Citizens of the State of Utah. Issues that arise from our membership are resolved during these meetings or as they are presented at the tribal office. Members respect the decisions made by their council leaders and the heads of the clans decimate information to their families. Members that need guidance or information will seek out the leadership at the tribal office. Our council leaders represent the Affiliated Ute Citizens of the State of Utah locally, within the State and to other external entities outside the State. Our chairwoman is respected as the head of our governing authority.

Chief Tahvahgunt Andrew Frank (1878 – Dec 10, 1951) was the head Chief of the Uinta Band of Utahs, when he passed in 1951 Jim Atwine (April 13, 1892 – July 7, 1981) took his place.

Chief Atwine was in place until 1956, when the Bureau of Indian Affairs reorganized the Uinta Band of Utahs and changed their name to the Affiliated Ute Citizens of the State of Utah, with a second federally approved constitution, signed by Glenn A. Emmons, Commissioner of Indian Affairs.

Those Uinta's you were not listed on the Affiliated Ute Citizens of the State of Utah rolls were part of the Confederated Utes of Colorado. The choices that they made enabled them to receive a portion of the Confederated Ute treaty stipulation money and funds from their Indian Court of Claims case in the 1950's. Those individuals ended their tribal affiliation with the Uinta Band of Utahs, more than 12 generations ago, and have no rights, title or interest in the Uinta Valley Reservation or its resources. The Affiliated Ute Citizens of the State of Utah and their descendants are the owners of the Uinta Valley Reservation and its (aka Uinta(h) & Ouray Agency).

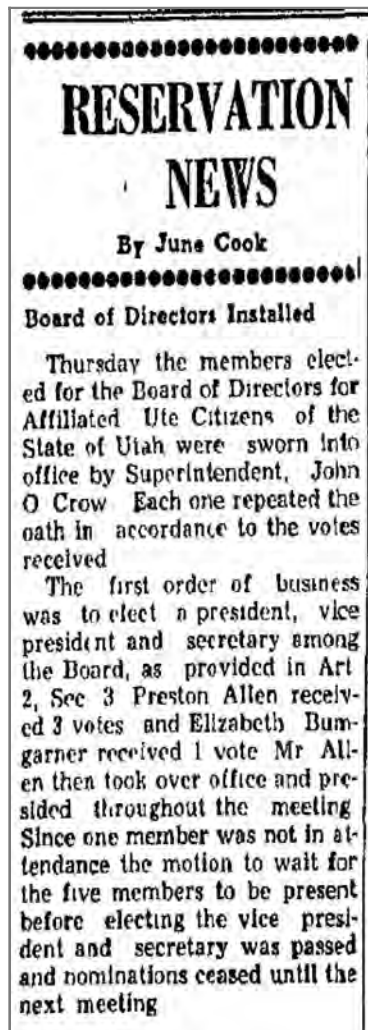
In June 1956 the Affiliated Ute Citizens of Utah Indians held elections. The new board was sworn into office by Superintendent, John O. Crow.

The new tribal leaders were, Lula Murdock, President and Preston Allen, Vice-President. The board consisted of the President, Vice-President, Secretary/Treasurer and several Directors. In our documented petition we have listed only the elected President and Vice-President.

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by  **ancestry**[™]

<https://www.newspapers.com/image/304482831/>

Vernal Express (Vernal, Utah) · Thu, Jun 14, 1956 · Page 14
Downloaded on Nov 26, 2024



Reservation News . . .

About The
UINTAH-OURAY INDIAN RESERVATION

BOARD OF DIRECTORS FILL VACANCY

The Board of Directors announced this week that William C. Reed has refused to fill and serve on the Board and that they appointed Henry Wopsock to fill the vacancy as Albert Daniels Jr. was unable to serve due to being a Government employee. The Board of Directors also elected officers with Lula Murdock, president; Preston Allen, vice-president; and Elizabeth Bumgarner, secretary. The office of Treasurer has not been filled as yet. The General Council meeting to be held for the Affiliated Ute Citizens of the State of Utah has been scheduled for July 14 in accordance with the Constitution and By-Laws of the Affiliated Utes. Notice of general meetings must be sent 30 days in advance. The purpose of the meeting is to approve the annual budget for 1956-57, to discuss what to do on legal advise, such as a lawyer, the proposed program (Supplemental) Law and Order, to amend the Constitution and By-Laws, and any other business that may come before the Board.

Affiliated Ute Citizens of the State of Utah tribal leadership from 1956 to the present:

1956-1957:	Lula Murdock, President Preston Allen, Vice-President
1957-1958:	Preston Allen, President Albert Harris, Vice-President
1958-1960	Elmer Hackford, President Lula Murdock, Vice-President
1960-1962:	Preston Allen, President Joseph Workman, Vice-President
1962-1964:	Elizabeth Baumgarner, President Elmer Hackford, Vice-President
1964-1966:	Elmer Hackford, President Joseph Workman, Vice-President
1966-1970:	Richard Curry, President Juanita Workman, Vice-President
1970-1972:	Preston Allen, President Ezelda Hendricks, Vice-President
1972-1976:	Cal Hackford, President Richard Curry, Vice-President
1976-1980:	Cal Hackford, President Oranna Felter, Vice-President
1980-1986:	Cal Hackford, President Colleen Gardner, Vice-President
1986-1994:	Cal Hackford, President Glenn Mac Murdock, Vice-President

1994-1996:	Dora Van, President Jim Sutteer, Vice-President
1996-2000	Dora Van, President Margaret Reed, Vice-President
2000 -2004	Dora Van, President Tressa Jordan, Vice-President
2004-2006	Dora Van, President Sonny Van, Vice-President
2006-2010:	Dora Van, President Arlene Gardner, Vice-President
2010-2020:	Dora Van, President Tressa Jordan, Vice-President

Elections have been held throughout the years and since 2010 the membership has voted to keep the same president and vice-president in place.

Elections were held in June 2020 and the membership voted in the new Affiliated Ute Citizens of Utah Indians board.

2020 to present:	Mike Lebaron, President Benito Van, Vice-President
------------------	---

In 2012 the Affiliated Ute Citizens of Utah Indians determined they needed an executive board to oversee their budgets, legal and the pursuit of Federal Acknowledgement. The name chosen was the Uinta Valley Shoshone Tribe of Utahs, the membership voted and approved the name in June of 2012. The President and Vice-President of the Affiliated Ute Citizens of the State of Utah were on both boards in the beginning. The two boards have since then acquired a separate leadership, but continue to work together to accomplish the tribe's objectives. The Uinta Valley Shoshone Tribe of Utahs Executive Board handles all business aspects and the Affiliated Ute Citizens of Utah I

Indians handles all services related to the membership. We are the original and descendants of the Uinta Band of Utahs.

2012 - to present Dora Van, President

2012- to present Tressa Jordan, Vice -President

Elections have been held for both boards, with the exception during COVID, we suspended them keeping the leadership in place. Elections will be held in June 2025 at our annual meeting.

Chairwoman, Dora Van has been re-elected by the people many times. Her leadership has been strong and steady for over 30 years, she is an elder and an original Uinta Band of Utahs member. Many seek her guidance and wisdom, she has passed down the stories that were told to her as a child, and continues to teach the younger generations.

Some of our ancestors started out as interpreters, Richard Komas was a member of the Uinta-At Band of Utahs and grew up in the Uinta Basin. He was an interpreter for Major Wesley Powell when he travelled through the area in 1874. Major Powell was so impressed with him, he sent him back east to be educated at Lincoln College in Pennsylvania and later hired him as a clerk in his Washington D.C. office.

Richard Komas 1872 (www.collections.lib.utah.edu)



Boco White was a member of the Uinta Band of Utahs and became an actor. He provided input and translations for Edwin Milton Royle's comedy drama "Squaw Man". The play was performed in the United States and Australia, newspapers stated "*The lines of Tabywana, chief of the Utes, a part played by Theodore Roberts, are spoken in the Ute tongue, and then translated into English by Boco White, Roberts has been working for several weeks ago with Boco White, learning to speak his Ute lines.*"

Boco White 1905 (www.collections.lib.utah.edu)



Newspapers
by Ancestry

<https://www.newspapers.com/image/1014570725/>

The Courier-Mail (Brisbane, Queensland, Australia) · Sat, Mar 30, 1907 ·

Page 2

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ENTERTAINMENTS.

HIS MAJESTY'S THEATRE.

Under the Direction of J. C. WILLIAMSON,
Business Manager, Mr. Harold Ashton. Treasurer, Mr. J. B. Moulton.

TO-NIGHT, TO-NIGHT, TO-NIGHT.

J. C. Williamson will Present to Brisbane Theatregoers
"THE TRIUMPH OF THE THEATRICAL YEAR."
E. Milton Royle's Sensational Melo-Comedy-Drama, in Four Acts.

"THE SQUAW MAN."

(By Arrangement with Charles Frohman.)

CHARACTERS HEADED BY
MR. CHARLES WALDRON
AND
MISS OLA JANE HUMPHREY,

Captain James Wynnegate	Mr. Charles Waldron.	Nick	Mr. Dwight Danforth.
Earl of Kerhill	Mr. Leonard Willey.	McSorley	Mr. Charles Hanson.
Rev. Chiswick	Mr. Frank Sterling.	Parker	Mr. Dallas Cairns.
Malcolm Petrie	Mr. George P. Carey.	Pete	Mr. R. Greig.
Sir John Applegate	Mr. Cyril Mackay.	Parson	Mr. George Chisholm.
Bishop of Exter	Mr. H. Halley.	Punk	Mr. J. Hutchins.
Sir Charles Majoribanks	Mr. Arthur Lisart.	Mr. Hiram Doolittle	Mr. John Mason.
Big Bill	Mr. Rayley Holmes.	Bud Hardy	Mr. F. Cambello.
Shorty	Mr. E. M. Beresford.	Lady Wynnegate	Mrs. G. B. Lewis.
Andy	Mr. Edwin Lester.	Lady Mabel	Miss Hope Mayne.
Crouch	Mr. George Chalmers.	Mrs. Chichester Jones	Miss Ada Sterling.
Boco White	Mr. Utah White.	Naz-U-Rich	Miss Florence Gleeson.
Tabywana	Mr. Hardee Kirkland.	Little Hal	Baby French.
Cash Hawkins	Mr. George Bryant.	Mrs. Hiram Doolittle	Miss Katie Towere.
		Countess of Kerhill	Miss Ola J. Humphrey.

SPECIAL NOTICE.

The Box Plan will be kept at
HIS MAJESTY'S THEATRE TO-DAY AND MONDAY.
And will be Open from 10 a.m. to 1 p.m.

ADMISSION: Dress Circle and Reserved Stalls, 5s.; Stalls, 3s.; Family Circle, 1s. Early Door to Family Circle, 1s. Extra. Early Door Tickets to Family Circle can now be obtained at the MARBLE BAR, opposite Theatre.

On

William Faversham, who comes here just now with Edwin Milton Royle's comedy drama, "The Squaw Man," will play before one of the most unusual audiences he has ever faced, when the notable gathering at Harpers' (Wednesday) evening. A large part of his audience will be made up of Indians from the Carlisle school.

The peculiar interest of the Indians in the play is due to the presence in the cast of Blue-Whites, a full-blooded Ute, who is a Carlisle graduate, and a former star of the Indiana football team, is not merely a dilettante in the piece, but has an important part.

The play of "The Squaw Man" is gone in for realism, and all Stock Company's later success, "The Wilderness" John Drew's "Tremor of Youth" never before promoted in Cincinnati. "The Country Girl," "The Little Minister," "Alimony," "The Man," "Sign of the Cross," the skinner's version of "Fanny in Elmer," "The Rafflesley, the Governor," "The Love of the King" and "The Eternal City."

One of the most attractions at the Grand will be George Ade's "The College Widow," which has just completed a six weeks' S. H. run in Chicago.

Henrietta Crossman, in her new role success, "Marry, Marry, Quilt Country," will be the attraction.

SCENE FROM "THE SQUAW MAN"

Jim Carleton (Wm. Faversham), Na-wah-shi (Hazel Horton), Little Bai (Kivlyn Wright).

The story of Fanny's chief of the Ute, a part played by Theodore Hoffer, are spoken in the Ute tongue, and then translated into English by Mrs. White. The story has been working for several weeks ago from White, turning to speak his Ute lines.

The management of the Walnut is preparing for a remarkable business next week, when the attraction will be playing one of the Ute story, in their remarkable play of last season, "Down the River."

Pauline Hall will be the headliner of another bill at the Walnut this next week, which, all papers look to be the agent of the week's highest attraction.

Manager George Fisk, of the Faversham Stock Company, who has secured the rights to several additional plays, which will be produced at Faversham's in the future. The list includes "The Country Girl," "The Little Minister," "The Man," "Sign of the Cross," the skinner's version of "Fanny in Elmer," "The Rafflesley, the Governor," "The Love of the King" and "The Eternal City."

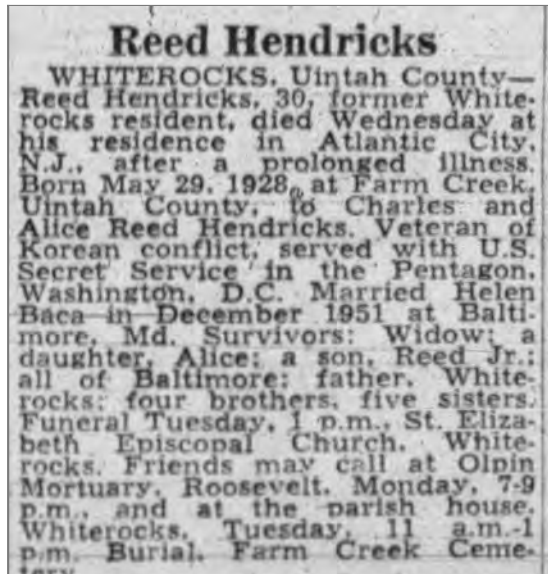
"Her Wedding Day," a heart-rending drama, will be next week's offering at Faversham's, while the Lyceum will present a drama of the same title, "The Love of the King," "The Country Girl," "The Little Minister," "The Man," "Sign of the Cross," the skinner's version of "Fanny in Elmer," "The Rafflesley, the Governor," "The Love of the King" and "The Eternal City."

"The Train-Attendant,"

Others achieved positions in the United States Government.

Newspapers
by ancestry
<https://www.newspapers.com/image/598669074/>

The Salt Lake Tribune (Salt Lake City, Utah) · Sun, Jan 11, 1959 · Page 45
Downloaded on Jan 17, 2025



Our leadership made a huge impact for the rights of all natives in Utah. Women in Utah were the first to vote in the nation, but the state has an unfortunate track record with Native American voting rights. A Utah law, passed shortly after statehood, prohibited Native Americans who resided on a reservation from voting. The law remained in place until 1957. Preston Allen, Vice-President of the Affiliated Ute Citizens of the State of Utah, living on the Uinta Valley Reservation (Uinta(h) & Ouray Agency) challenged the Utah law as violating the Fourteenth and Fifteenth Amendments of the U.S. Constitution. The Utah Supreme Court ruled against Allen, distinguishing Native Americans living on reservations from other citizens. The case was appealed to the U.S. Supreme Court; however, before the Court could act, the Utah Legislature removed the prohibitory language from the state code in 1957. Preston Allen's perseverance enabled all Native Americans in the State of Utah the right to vote.

Supreme Court to Consider Utah Indian Vote Test Case

Tribune Washington Bureau

WASHINGTON, Nov. 5 — The U. S. Supreme Court agreed Monday to consider the voting test case for Utah reservation Indians.

No action was taken, however, on the petition before the court to order the impounding of Duchesne County's ballots at today's general election until the case was settled.

The action was initiated by Preston Allen, a World War II veteran, Altonah stockman and vice president of the Affiliated Ute Citizens of Utah.

Purpose of the suit was to test the constitutionality of a Utah state law prohibiting Indians residing on reservations from voting if they have not established a residence elsewhere in the state.

Robert W. Barker of the law firm of Wilkinson, Cragun, Barker and Hawkins, who is representing Mr. Allen, said the action affected between 700 and 1,000 Utah Indians. He estimated it would be sometime in January before the Supreme Court would get around to consideration of the Utah case.

Court Rules On Indian Voting

SALT LAKE CITY (AP) — The Utah Supreme Court issued a unanimous opinion holding that Indians on reservations in Utah do not have the right to vote under present state laws.

The opinion was based on an appeal to the court by Preston Allen for the primary and general elections this fall. The state Supreme Court ruled peremptorily then against Allen.

The ruling was promptly appealed to the U.S. Supreme Court which granted a writ of review but has made no ruling as yet.

In its written opinion, the Utah high court held that:

1. Indian tribes, having considerably autonomy, operate independently of state government.
2. The federal government provides most health, education, welfare and other services without taxation.
3. Reservation Indians are largely non-English speaking and, because of their isolation, are uninformed.

Wants Ruling On Indian Voting Rights

SALT LAKE CITY (UP)—A clarification of changes in Utah laws pertaining to voting on Indian and military reservations and absentee balloting was sought today by Salt Lake County Clerk Alvin Keddington.

Keddington said he wants to find out whether counties can set up registration and voting facilities on reservations without getting federal sanction. Keddington also said it was a question whether residents of military reservations should be allowed to register and vote when they cannot legally qualify as a state resident.

The official said he would also seek a clarification on absentee balloting by servicemen, missionaries and other Utahns out of the state.

The 1957 Utah Legislature amended state laws to permit voting by residents on government reservations.

Since 1897 the State of Utah has attempted to take our Uinta Valley Reservation (aka Uinta(h) & Ouray Agency) lands. Per the Bureau of Indian Affairs our reservation is still intact and the lands have never been taken out of trust. The State of Utah has been issuing State warranty deeds to non-Indians for at least 80 years on Indian Trust Lands. The State Enabling Act has barred them from encroaching on our reservation forever. In an attempt to stop them, The Affiliated Ute Citizens of the State of Utah (aka Uinta Valley Shoshone Tribe of Utah Indians) has filed complaints with the Bureau of Indian Affairs, Senate Committee on Indian Affairs and federal entities over the years. In 2012 our leadership decided that a legal action needed to be taken to stop all of the illegal counties that are on or within the boundaries of the Uinta Valley Reservation (Uinta(h) & Ouray Agency) from recording the illegal State Warranty Deeds. The Uinta Valley Shoshone Tribe of Utah Indians filed a lien for the Uinta Valley Reservation lands, in order to stop the State, Counties and non-Indians from buying/selling them.

We have included the legal opinion published by USFN, a non-profit 501(c)6 trade association founded over 30 years ago to represent America's Mortgage Banking Attorney's. The lien is still active and the State, Counties, Realtors and Title Companies do not disclose the lien during closings.

The screenshot displays the 'RECORDER'S ENTRYBOOK' software interface. The window title is 'ENTRYBOOK'. The main title is 'RECORDER'S ENTRYBOOK' with a 'VIEW DOCUMENT' button. The interface is divided into several sections:

- RECORDING INFORMATION:** Contains fields for Receipt (129162), Entry # (2012011127), Rec Date (12-DEC-12), Time (11:20), KOI (N1), Fees (1010.00), Rec #, Book (1308), Pages (833), Exo Date (11-DEC-12), Consid, Pfx, Mine/Military Book, Line/Military Page, and Date Corrected.
- GRANTOR INFORMATION:** Includes a note '(Use Arrow Key to View Additional)'. Fields for Comp/Pers (C), Name (UINTA VALLEY SHOSHONE TRIBE OF UTAH INDIANS), Suffix, Pct of Ownership, and Error Flag.
- GRANTEE INFORMATION:** Includes a note '(Use Arrow Key to View Additional)'. Fields for Comp/Pers (C), Name (UINTA VALLEY AND OURAY RESERVATION), Suffix, Pct of Ownership, and Error Flag.
- RECORDING PARTY:** Fields for Comp/Pers (C), Name (UINTA VALLEY SHOSHONE TRIBE), and Suffix.

At the bottom, there are navigation buttons: '<<', '<', '>', '>>', 'Query', and 'Exit'.

250 Pp

AFTER RECORDING PLEASE RETURN TO:

Utah Valley Shoshone Tribe
 Ute & Owey Agency
 P.O. Box 836
 Fort Duchesne, Utah 84026

Ent 454268 B 1652 B 1
 Date: 07-JAN-2013 3:20:25PM
 Fee: \$ -
 Filed By: ERY
 JOHN THE HANSEN, Recorder
 BRADSHAW COUNTY CORPORATION
 FOR: UTAH VALLEY SHOSHONE TRIBE

NOTICE OF CLAIM OF INTEREST
REAL PROPERTY

Ent 504274 B 790 B 164-515
 Date: 13-DEC-2012 2:18:31PM
 Fee: \$ -
 Filed By: ID
 JOHN ALAN LUTHER, Recorder
 BRADSHAW COUNTY CORPORATION
 FOR: UTAH VALLEY SHOSHONE TRIBE

Ent 304273 B 1042 B 1703-2042
 Date: 12-DEC-2012 3:20:25PM
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 Filed By: JP
 ELIZABETH PALMER, Recorder
 BRADSHAW COUNTY CORPORATION
 FOR: SHOSHONE INDIAN TRIBE

Entry 20120117
 Book 1308 Page 833
 12-DEC-12 11:20
 RANNEY STYRING
 RECORDER, BRADSHAW COUNTY, UTAH
 UTAH VALLEY SHOSHONE TRIBE
 PO BOX 836 FT DUCHESNE, UT 84026
 REC BY: LORRAINE ANN DEPUTY

Native American Notice of Claim on Properties in Certain Counties in Utah

Posted By **USFN**, Friday, October 4, 2013
Updated: Monday, November 23, 2015

October 4, 2013

by Scott Lundberg
Lundberg & Associates – USFN Member (Utah)

In January 2013, the Uinta Valley Shoshone Tribe (the Tribe) recorded a "Notice of Claim of Interest Real Property" (the Notice) with the Duchesne County Recorder's office. In the Notice, the Tribe claims an interest in the real property (including all water, gas, oil, and mineral rights) in the Uinta Valley & Ouray Reservation in Utah.

Title underwriters in Utah have instructed their agents to identify this claim on title reports and policies issued for property within the area claimed — encompassing most of Duchesne and Uintah counties and parts of adjacent counties. Though recorded subsequently to the deeds of trust currently being foreclosed, the underwriters are treating this notice as senior in priority to those deeds of trust. They have advised that post-foreclosure title work will continue to reflect the notice of claim.

For all loans made prior to January 7, 2013, this notice is a post-closing item and is not covered by lenders' policies of title insurance.

The Notice reflects a long-running legal battle by "Mixed Blood Uintas" against federal and state governments and private landowners based upon their claim that their tribal status and entitlement to the property was unlawfully terminated in the past. Further information can be found on the Tribe's website: www.undeclaredutes.net.





Servicers with Utah loans secured by properties in the affected counties should make note that foreclosures of those loans will result in title subject to the Notice. Removal of reference to the Notice in post-foreclosure title policies, according to the major title insurance underwriters, will require a court order quieting title on the foreclosure property against the claim evidenced by the Notice. Such litigation, if contested by the Tribe, would be extensive, expensive (likely in excess of \$100,000) and lengthy because it would entail litigating the ongoing dispute between the Tribe and the federal and state governments and private landowners.

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October e-Update

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3.3.2 Authority

We hold elections to determine our governing leadership, these people have earned the respect and trust of our community. These tribal leaders are sought as advisors, but continue our traditional ways of reaching out to our elders for guidance. The bands of the Utahs were the original people that resided on the lands before and after the Utah Territory was established. They were family clans that gathered and intermarried.

In 1861 our reservation was created by an Executive Order, signed by President Abraham Lincoln, for the bands of Utahs. The family clans that moved to the Uinta Valley Reservation (aka Uinta(h) & Ouray Agency), consolidated as the Uinta Band of Utahs. Our people continue to reside on our reservation, were recognized as the federal tribe and had title to our lands that were held in trust by the United States Government.

The Uinta Band of Utahs subsequently adopted the IRA in 1934. The *Haas Report (Ten Years of Tribal Government Under IRA* by Theodore H. Haas, Chief Counsel, United States Indian Service 1947), identifies the Indian Tribes, Bands and Communities (under federal authority in 1934) that voted to accept the terms of the Indian Reorganization Act. The Uinta Band of Utahs was the federal tribe on the Uinta Valley Reservation and voted/approved the IRA.

In 1956 the Bureau of Indian Affairs separated the Uinta Band of Utahs from the disbanded Confederated Utes of Colorado and reorganized them under the Indian Reorganization Act. Changing their name to the Affiliated Ute Citizens of the State of Utah issuing a second federally approved constitution, signed by Glenn L Emmons, Commissioner of Indian Affairs.

We have the full support of our membership to seek reaffirmation of our federal status as Indians. Many of our members have widespread

knowledge, communication and involvement in the steps we have taken over the years to have the Bureau of Indian Affairs investigate our circumstances. Our people volunteer to help in research projects, they come together to collect genealogy and tribal lineage data and they reach out to other members to keep them informed on tribal issues and the latest updates. Our governing body has monthly meetings to discuss tribal business and issues, meets with the membership as needed and holds an annual meeting yearly (in person and through Zoom), to provide the latest tribal news. We also utilize, social media, phone calls, sending emails, newsletters and our website to communicate with our people.

Today, council meetings are held to discuss tribal issues and are resolved during the meetings or within the tribal office. The Affiliated Ute Citizens of the State of Utah members respect the decisions made by their council leaders. Head members of the clans that need information or a decision made will seek out the leadership for input or assistance. The council represents the Affiliated Ute Citizens of the State of Utah to external entities and is respected as the governing authority.

There has been no break in the Uinta bands leadership since before the 1800's. Our people are family and the leadership has always been chosen by the people. Our history is about our family, their struggles, the leader's ability to keep them alive and how they governed. Our people have resilience and or leadership has maintained their authority throughout.

See Part 2 “Claim of a Historical Indian Tribe” and Section 2.3, “Oral History and Leadership.”

The reference documents cited provide the evidence that the Affiliated Ute Citizens of the State of Utah meets this criterion.

3.4 CRITERION #4: GOVERNING DOCUMENT (25 CFR 83.11(2)(D))

In 1934, we voted for the Indian Reorganization Act and received our constitution in 1937 from the Secretary of the Interior as the “Ute Indian Tribe of the Uinta(h) and Ouray Reservation, Utah); our charter was ratified in 1938. Due to an administrative error the Confederated Utes of Colorado were included as part of our tribe, even though they were legislatively barred. (Exhibit 3)

In 1956 we received a second Constitution under the Affiliated Ute Citizens of Utah Indians, approved by the Bureau of Indian Affairs and signed by Superintendent Emmons. (Exhibit 8)

The Constitution the government provided was basic and in order to keep up with current times we have expanded its content over the years. Our supplemented document is listed as the Supplemental Constitution and Bylaws of the Affiliated Ute Citizens of the State of Utah of the Uinta Valley Indian Reservation, Utah (aka Uinta(h)& Ouray Agency). We have provided a portable drive containing our governing documents and the membership criteria.

(See APPENDIX D “Governing Documents APPENDIX B “Current Membership List and Explanation)

The reference documents cited provide the evidence that the Affiliated Ute Citizens of the State of Utah meets this criterion.

3.5 CRITERION #5: DESCENT (25 CFR 83.11(E))

The petitioner presents its current membership roll of 1,320 members. The membership list includes the members name, maiden name if applicable, date of birth and physical address. The membership files include the members application, birth certificate if living and their genealogy.

All documents have all been digitized and are located on the portable drive that has been provided.

The Affiliated Ute Citizens of the State of Utah are listed or descend from 270 individuals who were included on the Bureau of Indian Affairs roll in 1956; that had Uinta band of Utah blood or from the 1944 Uinta(h) & Ouray Agency Census; with Uinta Band of Utah blood.

The Uinta Valley Reservation was established for the bands of Utahs, that resided in the Uinta Basin, the Salt Lake and Utah Valley's; they were the Uinta-Ats, Sahpeeche, Cum-um-bahs, Yampapa, Pah-Utahs, Shib-e-ritches, Elk Mountain Utahs, Seuv-a-rits, Ko-sun-ats, Taos Utahs, Pahvants, Timpanogs, Pi-ka-kwa-na-rats, Tum-pan-u-wach, Shivwits and the Spanish Fork Utahs. Once these bands of Utahs came to the reservation they collectively became known as the Uinta Band of Utahs.

Our ancestors were also signers on the unratified June 8, 1865 Spanish Fork Treaty (**Exhibit 30**). This treaty was sanctioned by the Commissioner of Indian Affairs to have our people cede their aboriginal lands in the Salt Lake and Utah Valley's and a portion of the Uinta Basin; it was never ratified.

Indian Agents and other federal officials reported prior lists and rolls of our ancestors and leadership dating back to 1885, when the Uinta Indian Agency began recording individual Indians by name. Since then our ancestors have been recorded on every Indian Census for the Uinta Indian Agency up to the 1950's. Then in 1954, 490 people were separated from the agency rolls, and would not be participating in any monies from the Confederated Utes of Colorado judgment funds awarded in their 1950's Court of Federal Claims case. The 490 were not one tribe, 34 individuals were members of the Confederated Utes of Colorado, eventually they returned back to their roll, 186 individuals were from other tribes (Mission, Navajo, Winnebago, Cherokee, Bannock and others) and did not have any Uinta Band of Utah bloodlines.

Many of those individuals returned back to their respective tribes. The remaining 270 individuals were descendants from the original Uinta Band of Utahs and owners of the reservation.

The reference documents cited provide the evidence that the Affiliated Ute Citizens of the State of Utah meets this criterion.

(See APPENDIX B “Current Membership List and Explanations, APPENDIX C “Membership Files” and APPENDIX H “Historical Membership Lists and Explanations”, the GEDCOM file provided and ancestry.com/UVST Family Tree. All information is located on the portable drive that has been provided.)

CIRCUMSTANCES SURROUNDING THE PREPARATION OF THE MEMBERSHIP

Our membership consists of the 270 people that were separated from the Uinta Agency rolls in 1954, by the Bureau of Indian Affairs, that had Uinta Band of Utahs blood or were listed on the 1944 Uinta(h) & Ouray Agency Indian Census, this includes their descendants with direct lineage. Our people descend from the historical Utahs that roamed the Utah Territory and they descend from the ancient peoples of the Fremont Culture period. In 2014 our leadership and the enrollment office determined that we needed to formalize our membership rolls, complete our tribal genealogy and thoroughly research our tribal history for our own historical record and in preparation to submit our petition for federal acknowledgement.

Tressa Jordan, Chairwoman gathered volunteers, consisting of tribal members, they each committed their time to this project. The volunteers were divided up into committees and worked on the different areas of research. The enrollment office and their committee revamped the application process, each member must complete an application, a genealogy sheet, provide a copy of their birth certificate, a copy of their social security card and marriage or divorce decrees or any other documents when their legal name has been changed. Members in the enrollment office review each application packet for accuracy, lineage, required documents and that the application is completed. The basis for

enrollment is in the tribe's governing documents. An applicant's ancestry is verified through family surnames, archival records, personal interviews and our tribal genealogy. DNA records are only required when paternity is in question and which may affect the members eligibility to be enrolled. Our enrollment office and the committee assigned continue to ensure that our membership requirements are met and that the membership files are accurate.

Our membership files are organized numerically. We keep a database of all members mailing and physical addresses, date of birth and death (if applicable), emails, phone numbers and maiden names (if applicable). The members are given a tribal ID card for sales and use tax exemption. All historical research, genealogy records and membership files are kept in the Tribal office located at 5750 E 1000 N Fort Duchesne, Utah 84026.

3.6 CRITERION #6: UNIQUE MEMBERSHIP (25 CFR 83.11(F))

The membership of the Affiliated Ute Citizens of the State of Utah are not members of any other federally recognized Indian tribe. We are descendants of the ancient tribe of Utahs, who resided, over the entire Utah Territory. We were given an Executive Order Reservation signed by President Lincoln in 1861 and Congress ratified the Order in 1864, for the Bands of Utahs. **(Exhibit 24)**

We were parties to the 1865 Spanish Fork Treaty signing, and even though it was not ratified, it shows the governments acknowledgement of our people as a tribe and their intent to establish a federal relationship with our leadership. **(Exhibit 30)**

These documents and the establishment of lands for our use are evidence that the U.S. Government acknowledged our ancestral leaders and their people. Therefore, the Tribe and its members are legally considered to be a previously acknowledged tribe. However, we are seeking federal acknowledgement as an Indian tribe under current Federal Acknowledgement Policy.

The Affiliated Ute Citizens of the State of Utah is petitioning for federal recognition with the submission of this petition document. In accordance with the documentation for 25 CFR 83.11(b) and (c) above, the Affiliated Ute Citizens of the State of Utah has functioned as a separate, politically autonomous community.

The reference documents cited provide the evidence that the Affiliated Ute Citizens of the State of Utah meets this criterion.

3.6.1 Separate Politically Autonomous Community (25 CFR 83.11(f)(1))

The Affiliated Ute Citizens of the State of Utah are not members of any other federally recognized Indian tribe. Our membership consists of the 270 people that were separated from the Uinta(h) & Ouray Agency rolls in 1954, by the Bureau of Indian Affairs, that had Uinta Band of Utahs blood or were listed on the 1944 Uinta(h) & Ouray Agency Indian Census, this includes their descendants with direct lineage. Our people descend from the historical Utahs that roamed the Utah Territory and they descend from the ancient peoples of the Fremont Culture period.

An Executive Order Reservation was established for our bands of Utahs in 1861 and ratified in 1864, evidence that a federal relationship had been the intent. The Indian Agent O.H. Irish met with the Utahs leadership in Spanish Fork, Utah in 1865 to negotiate for their aboriginal lands in the Salt Lake Valley. Indian Agent Irish recognized the Utahs as an Indian tribe and their ownership and authority over their territory. The Spanish Fork Treaty was never ratified; however, it is evidence that the federal government intended to have a relationship with the Utahs and that they were a separate politically autonomous community.

See Part 2 “Claim of a Historical Indian Tribe”

The Affiliated Ute Citizens of the State of Utah meets this criterion.

3.6.2 Members Written Confirmation of Membership (25 CFR 83.11(f)(2))

The members have provided written confirmation of their membership in the tribe through the completed and signed applications for enrollment as required by our membership criteria.

**(See APPENDIX B “Membership List and Explanations”,
APPENDIX C, “Membership Files”)**

A portable drive has been submitted with this petition. It contains all submitted materials for federal acknowledgement.

3.7 CRITERION #7: CONGRESSIONAL TERMINATION (25 CFR 83.11(G))

The Yutas, Utahs, Uinta Band (of Utahs), the Uinta Valley Shoshone Tribe of Utahs and the Affiliated Ute Citizens of the State of Utah are not listed on the Federally Terminated Tribe List or been the subject of congressional legislation that specifically identified the tribe as terminated.

The 270 Uinta Band of Utahs that were separated from the Uinta(h) & Ouray Agency in 1954 were not terminated by Congress. Title 25 U.S.C. § 677 was a sham proposed by the State of Utah and the Confederate Utes of Colorado, to get rid of the federal tribe who were the owners of the reservation.

The Uinta Band of Utahs was the federal tribe to vote for the Indian Reorganization Act in 1934, on the Uinta Valley Reservation. Receiving a federally approved constitution in 1937 as the “Ute Indian Tribe of the Uintah and Ouray Reservation, Utah”. We also were provided a second federally approved Constitution, signed by Glenn L. Emmons in 1956 for the “Affiliated Ute Citizens of the State of Utah”, retaining our federal status.

Since 2015 25 U.S.C. § 677 has been repealed; it is "omitted" in the U.S. Code, meaning it is no longer a valid legal provision due to a legislative act that removed it from the statute books. (Exhibit 12)

Act of Repeal:

- The repeal of 25 U.S.C. § 677 occurred through the "Act of August 27, 1954, ch. 1009, § 29" which provided for the repeal of inconsistent laws related to Indian affairs.
- **Current Status:**
When you look up 25 U.S.C. § 677 on legal databases, it will be listed as "omitted" from the Code as being of special and not general application. It is no longer in effect.

25 U.S.C. § 677 was unconstitutional in 1954 and this repeal allows the federal government to restore our status, land, assets, money and management back to the Affiliated Ute Citizens of the State of Utah.

Previously Federally Recognized

§ 83.12 What are the criteria for a previously federally acknowledged petitioner?

- (a) The petitioner may prove it was previously acknowledged as a federally recognized Indian tribe, or is a portion that evolved out of a previously federally recognized Indian tribe, by providing substantial evidence of unambiguous Federal acknowledgment, meaning that the United States Government recognized the petitioner as an Indian tribe eligible for the special programs and services provided by the United States to Indians because of their status as Indians with which the United States carried on a relationship at some prior date including, but not limited to, evidence that the petitioner had:

(1) Treaty relations with the United States;

- Unratified Spanish Fork Treaty, June 8, 1865, Washington D.C. National Archives. **(Exhibit 30)**

(2) Been denominated a tribe by act of Congress or Executive Order;

- On May 5, 1864 (13 Stat. 63, CHAP. LXXVII) Congress ratified our Executive Order Reservation specifically for the Bands of Utahs and denominated our people as a tribe. **(Exhibit 24)**

- The 1914 Commissioner of Indian Affairs Report shows that the Uinta(h) Band of Utahs were a federal tribe.

(See Report of the Commissioner of Indian Affairs to the Secretary of the Interior for the fiscal year ended June 30, 1914, page 87, Table 3 Indians under Federal supervision, Page 99 in documented petition)

- The Haas Report by Theodore H. Haas, Chief Counsel, United States Indian Service (1947) page 19, Shows the Uinta(h) Band of Utahs voted for and approved the Indian Reorganization Act (48 Stat. 984) in 1934. On page 27 the table shows our Constitution was approved on Jan 19, 1937 by the Secretary of the Interior, under the name “The Ute Indian Tribe” of the Uinta(h) and Ouray reservation, Utah. On Aug 10, 1938 our Charter was ratified by Congress. **(Exhibit 2)**
- The Uinta Band of Utahs received Indian Health Services for our people before 1954 after that as the Affiliated Ute Citizens of the State of Utah we continued to receive Indian Health Services through 1993, when IHS discontinued our services without due process. **(Exhibits 13, 14)**
- The repeal of 25 U.S.C. § 677 in 2015 and its omission in 2022 by Congress. **(Exhibit 12)**

(3) Been treated by the Federal Government as having collective rights in tribal lands or funds; or

- The Uinta(h) Band of Utahs was the federal tribe on the Uinta Valley Reservation (aka Uinta(h) & Ouray Agency) that qualified as a tribe and was eligible to vote for and approve the 1934 Indian Reorganization Act (IRA). We owned our reservation and its resources in its entirety. **(Exhibit 2)**

The Confederated Utes of Colorado were not eligible and could not be included, they were barred by Congressional legislation and ratification of their 1880 Agreement (21 Stat. 199, Sec. 4). **(Exhibit 1)**

- The Uinta Band of Utahs, received their federally approved Constitution on Jan 19, 1937 from the Secretary of the Interior under the name “Ute Indian Tribe” of the Uinta(h) & Ouray Agency and their Congressionally ratified Bylaws on Aug 10 1938. **(Exhibit 3)**

We were the owners of our reservation lands its resources and all income derived from it, our title is still held in trust by the United States government for our people.

- The Affiliated Ute Citizens of Utah Indians have a second federally approved Constitution signed by E.L. Emmons in 1956 (68 Stat. 870). We have management and income interests on our reservation currently and receive monies from our United States Treasury Trusts Accounts, through the Ute Distribution Corporation. **(Exhibits 8, 9, 10)**
- Ute Distribution Corporation was created in 1958 by the tribal members of the Affiliated Ute Citizens of Utah Indians, to distribute federal Indian funds received from our United States

Treasury Trust Accounts. These funds are derived from our undivided assets on our reservation and are paid to the Affiliated Ute Citizens of Utah Indians membership and their descendants through stock shares. These monies are derived from our resources on the Uinta Valley Reservation (aka Uintah(h) & Ouray Agency) in Utah. (Exhibit 10, 11)

(4) Land held for it or its collective ancestors by the United States.

- Executive Order establishing the Uinta Valley Reservation dated October 3, 1861 and the Act of May 5, 1864 (13 Stat. 63) CHAP. LXXVII – Ratifying the Uinta Valley Reservation for the Bands of Utahs. (Exhibit 24)

(b) Once the petitioner establishes that it was previously acknowledged, it must demonstrate that it meets:

(1) At present, the Community Criterion; and

The Affiliated Ute Citizens of the State of Utah is a distinct community that has a continuous existence from historical times to the present. We have an unratified treaty that acknowledged us as Bands of Utahs. Historians and anthropologists have documented our ancients and sacred sites. An Executive Order Reservation was created for the Bands of Utahs, that resided throughout the Utah Territory, those Utah bands that came to the Uinta Valley Reservation became known collectively as the Uinta Band of Utahs; named for our sacred Uinta Mountains.

(See Part 2: “Claim of Historical Indian Tribe” in this documented petition)

Our reservations primary use was for agriculture and raising livestock. Today our people still collectively farm, have shared gardens and raise cattle and sheep for market. We have always worked together as a community. Our people have a strong connection to our lands, we have

continued to reside on them since the 1100's. The Uinta Basin has always been a traditional hunting and gathering place for all of our family clans. We care for our lands and take only what is needed, securing a place for our future generations.

Throughout the year we gather as a community, teaching our tribal traditions and culture to our children, passing on the old stories, socializing and sharing our native foods. These gatherings are held, on familial lands on the Reservation and at sacred sites. Our members are reviving the language through oral communication, repairing the past oppression from boarding schools, public schools and the non-Indian population that has encroached into the Uinta Basin.

Our community is about our family clans, their history as a people, our struggles and the leadership's ability to protect our lands and resources. Our people have resilience and are fully committed to restoring our federal recognition.

(See Attachment 1, "Timeline from 1900 to 2025")

(2) Since the time of previous federal acknowledgment or 1900, whichever is later, the Indian Entity Identification Criterion and Political Authority Criterion.

Indian Entity Identification Criterion:

Overview:

- In 1934 the Uinta Band of Utahs voted for and accepted the Indian Reorganization Act (IRA) (Exhibit 2)

- 1937 The Uinta Band of Utahs received their Constitution as the “Ute Indian Tribe” of the Uinta(h) & Ouray Agency from the Secretary of the Interior on Jan 19, 1937. **(Exhibits 2, 3)**
- 1938 The “Ute Indian Tribe” of the Uinta(h) & Ouray Agency Bylaws were ratified by congress on Aug 10, 1938. **(Exhibit 2)**
- 1944 Census Indian Reservation Schedule for the Uinta Band of Utahs at the Uinta(h) & Ouray Agency, Utah. Our 268 original Uinta Band of Utahs are listed on the tribal rolls.

(See APPENDIX H – Historical Membership Lists and Explanations)

- 1950 Census Indian Reservation Schedule for the Uinta Band of Utahs at the Uinta & Ouray Agency, Utah. Our 270 original Uinta Band of Utahs are listed on the tribal rolls.

(See APPENDIX H – Historical Membership Lists and Explanations)

- 1954 The Bureau of Indian Affairs separated 490 individuals from the Uinta(h) & Ouray Agency rolls, because they would not be participating in the Confederated Utes of Colorado judgement funds, they were awarded in their 1950 Court of Claims decision. The Bureau of Indian Affairs administrative error, left the Confederated Utes of Colorado, who were State citizens, in place, to use our federally approved Constitution and Bylaws as the “Ute Indian Tribe of the Uinta(h) & Ouray Agency”. The Uinta Band of Utahs were then given a second federally approved Constitution under the name “Affiliated Ute Citizens of the State of Utah”, Approved April 5, 1956 by the Commissioner of Indian Affairs, Glenn L. Emmons. (68 Stat. 869, Sec 6, August 27 1954). **(Exhibits 4, 5, 6, 8)**

We were never legislatively removed from our original Constitution and Bylaws, that were approved and ratified by Congress,

specifically for the Uinta(h) Band of Utahs. Our second federally approved and ratified Constitution are also intact and we have not been legislatively removed from them either. We have retained our federal status before 1934 and after, when we voted and approved the Indian Reorganization Act. Through no fault of our own, the disbanded Confederated Utes of Colorado, who have been State citizens since 1880, were left on our reservation and allowed to take our identity, land and resources.

The Confederated Utes are legally bound by their 1880 Agreement, they ceded all of their lands in Colorado and were placed “temporarily” on our Uinta Valley Reservation lands. The intent of Congress was to disband them and they were to become State citizens wherever they may reside. They were legislatively barred from the 1934 Indian Reorganization Act, and could not qualify for a federally approved Constitution and Bylaws on their own merits.

Political Authority Criterion:

There has been no break in leadership for the Uinta bands of Utahs, or the Affiliated Ute Citizens of the State of Utah since before the 1800’s, as documented. Our people are family and the leadership has always been chosen by the people. We hold elections to determine our governing leadership, these people have earned the respect and trust of our community. The tribal leaders are sought as advisors, but we also continue our traditional ways of reaching out to our elders for guidance. Today, council meetings are held monthly to discuss tribal issues within the Affiliated Ute Citizens of the State of Utah. Issues that arise from our membership are resolved during these meetings or as they are presented at the tribal office. Members respect the decisions made by their council leaders and the heads of the clans decimate information to their families.

In 2014 the Affiliated Ute Citizens of the State of Utah determined they needed an executive board to oversee their budgets, research and the pursuit of Federal Acknowledgement. The name chosen was the Uinta Valley Shoshone Tribe of Utahs, the membership voted and approved the name in June of 2014. The two boards have since then worked together to accomplish the tribe's objectives. The Uinta Valley Shoshone Tribe of Utahs Executive Board handles all business aspects and the Affiliated Ute Citizens of Utah Indians handles all services related to the membership. We are the original and descendants of the Uinta Band of Utahs.

Our Authority comes from our Executive Order reservation documents and their ratification specifically for our Bands of Utahs. This evidence shows that Congress acknowledged us as a tribe and gave us title to lands held in trust by the United States government, creating a federal relationship.

Our authority also comes from the Federally approved Constitution voted for and approved by the Uinta(h) Band of Utahs for the 1934 Indian Reorganization Act. The Secretary of the Interior issued our approved Constitution under the name "Ute Indian Tribe of the Uinta(h) & Ouray agency" on Jan 19, 1937. **(Exhibits 2, 3)**

And

Our federally approved Bylaws were ratified by Congress on Aug 10, 1938. **(Exhibit 2)**

Both documents are evidence, of the intent of Congress, the Uinta(h) Band of Utahs were the federal tribe on the Uinta Valley Reservation (aka Uinta(h) & Ouray Agency).

Our authority has continued under our second federally approved Constitution that were issued to the Affiliated Ute Citizens of the State of Utah, by Glenn L. Emmons in 1956 (68 Stat. 870).

(Exhibits 8)

Finally, with the repeal of Title 25 U.S.C. § 677 in 2015 and its omission in 2022, the State of Utah and the Confederated Utes of Colorado can no longer use this unconstitutional administrative amendment, that was not approved by Congress, as a tool for deception.

The Affiliated Ute Citizens of the State of Utah council represents the tribe to external entities and is respected as the governing authority.

APPENDIX

APPENDIX A – Exhibit List and Exhibits

APPENDIX B – Current Membership List and Explanation

APPENDIX C – Membership Files

APPENDIX D – Governing Documents

APPENDIX E – Supporting Documents

APPENDIX F – Language

APPENDIX G - Audio & Transcripts

APPENDIX H – Historical Membership Lists and Explanations

*A portable drive has been provided for all electronic documentation for this petition.

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