

WA  
900  
AUS  
957

Indians in Utah.

Total Indian population June 1, 1890 (The self-supporting Indians taxed are included in the general census)	<u>3,456</u>
Reservation Indians, not taxed (not counted in the general census)	2,847
Indian in prison, not otherwise enumerated	1
Indians off reservations, self-supporting and taxed (counted in the general census)	608

Uintah and Ouray Agency.

The Uncompahgre Utes have been at Ouray 10 years, the Uintah Utes at Uintah about 30 years, and the White River Utes at Uintah 10 years.

Mr. Head, in 1867, gave the estimated numbers and the local names of the tribes in Utah as follows:

The tribes speaking the Uintah tongue are in name and numbers: Uintahs 1,000; Timpanogs 800; Sanpitches 400; Yam Pah Utes 500; Fish Utes 400; Goshen Utes 400; Pah Vants 1,500; Pah Edes 5,000; Pah Utes 1,600; Pah Ranagats 700; total, 11,300.

Those speaking the Shoshone: the Northern, Eastern, and Western Shoshones, numbering 5,800.

The Cumumbahs, composed of Utah and Shoshone bands mixed, 650; Gosha Utes 1,100; Bannocks and Shoshones 2,400; total 4,150, and a total of all Indians of 21,250.

~~Many of the above tribes and bands, losing their identity, have been absorbed into the Shoshone or Wind River tribes, the Fort Hall Shoshones, and others, but the greater proportion have dwindled into the present 2 tribes on the Uintah Valley reservation, called locally Uintahs, and numbering about 500.~~

The Utes of Utah in early times were looked upon as almost hopeless. They are now (1890) progressive. The Shoshones, who roamed much with the Utes, now at Fort Hall agency, Idaho, are among the most industrious of the reservation Indians.

There is no regular or prescribed form of marriage among the Utes farther than mutual consent and cohabitation. Prostitution is not uncommon among some Indians, and little or no disgrace is attached to the offense. It is rare, however, that Ute women yield to white men.

The ancient custom of the Utes, like that of many other Indians, was to burn the house, clothes, and all personal belongings of the deceased and to kill all his horses. This custom of killing horses has been prohibited of late by the government, much against the Indians' protest and prejudices.

The natural mental capacity of the Utes is fully equal to that of most tribes.

The general appearance of the Ute Indians as to physical development is excellent. While they all have the peculiar complexion and facial characteristics of the North American aborigines, their stature, bearing, and intelligence stamp them as much superior to many of their red brethren. The men have adopted more or less the white man's dress, though the blanket still serves as their principal article of raiment, and there are but few who entirely discard this ancient custom of their fathers.

Judged from the white man's standpoint, most of the Utes are very poor, but their wants are few and simple and it takes but little to make them rich in satisfaction. There are a few among them, however, who may be called well off, raising a good stock of horses, cattle, and sheep, some counting their cattle by the hundreds. Money is freely circulated among the Indians, and they fully understand its value, whether in greenbacks or coin. Their credit is good at the Indian traders' stores and with citizens generally. The houses occupied by the Utes are poor, rude, and uncomfortable buildings, particularly those built by the government.

#### Uncompahgre Reservation.

Physically those in this tribe appear better developed and more active than those in the White River or Uintah band. In general appearance they possess the common Indian characteristics, though there are a few Uncompahgres who possess beards and mustaches, of which they are exceedingly proud. They are also quick mentally, seeming to comprehend all questions that affect their condition, and ready to assert their claims with no small amount of Indian eloquence, in which their shrewdness and native logic are well shown.

#### General Remarks.

The time has arrived when it would be much better as a civilizing means to cease dealing out rations to the Indians, and commute the same and pay the Indians, each one personally and promptly, the equivalent in cash. The allotment of their lands in severalty would go far toward making men and women of them, increasing their self-respect and reliance on their own efforts for support. The renting of grazing lands on their reservations to white citizens is the cause of a good deal of strife, anxiety, and loss to the Indians, and should be prohibited.

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