

The Historians' Corner

Ronald W. Walker with Dean C. Jessee

This issue of the Historians' Corner prints three documents which shed light on the first relations between the Latter-day Saints and the Native Americans in the Great Basin.

The first document reports the conversation of Dimick B. Huntington with the legendary Ute chief Walker. The second is a letter from President Brigham Young, answering Walker's request for communication, and the third records the resulting council that took place between the Mormon and Ute leaders. Together, these documents introduce the reader to the personalities and themes that dominated Mormon-Indian relations during the first years of the pioneer period.

When the Mormons entered Utah in July 1847, they chose to make their first colonies on the southeast rim of the Great Salt Lake, fifty miles north of the most prized land, the fertile shoreline of the fresh-water, fish-laden Utah or Timpanogos Lake. The Mormons wisely shunned this land, fearing the Ute Indians there. Known variously as the Timpanogos, Timpany, or Timpanawach bands, these Native Americans had a reputation for aggressiveness with the white people who had preceded the Mormons into the region.

Within two years of the Mormons' arrival in the Great Basin, a Timpanogos band under the leadership of Kone, also known as Roman Nose, caused serious trouble. Kone and his family had found the Mormon cattle grazing at the southern end of the Salt Lake Valley to be an irresistible lure. After repeated warnings had failed to halt the band's thievery, the white men took action. With the aid of other Timpanogos Indians, the Mormons attacked and killed most of Kone's band at Battle Creek, now Pleasant Grove, Utah, in March 1849. But Big Elk or Parriats, who was a member of the Kone family

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and perhaps the most pugnacious warrior of the southerly clans, remained at large.

A few weeks after the Battle Creek affair, a Mormon colony was dispatched from Salt Lake City to Utah Valley, in part to conciliate and stabilize the Timpanogos. Dimick Huntington, who was a member of the settlement, would soon become the Mormons' chief Indian interpreter and liaison. It was within this context that Huntington made his oral report of conditions in Utah Valley, which Church secretary Thomas Bullock recorded in his customary abbreviated manner.

Born in 1808 in Jefferson County, New York, Huntington was first drawn to Indian affairs as a result of his religious profession. "God has shown to me that you have got to go among the Lamanites," Joseph Smith had solemnly told him in 1839.¹ Arriving in Utah eight years later, Huntington began to trade with the Indians and gained enough fluency in the Ute and Shoshoni dialects to speak with the Native Americans.

The documents also introduce Walker, the leading Timpanogos Ute of his time. Born about 1815 near the mouth of Spanish Fork River, Walker knew firsthand of his people's civil turmoil. His father had been murdered during one of the Timpanogos' civil struggles—shot in the back while smoking near his tent. After taking revenge on the killers, Walker fled to the Sanpete Valley, fifty miles to the south. There, the chieftain established one of his headquarters and gained ascendancy over his rivals by slave trading, raids on ranchero livestock in California, and claims of suzerainty over the growing commerce of the southern California trail. For all this, Walker's Timpanogos enemies remained a troubling thorn in his side, and he clearly welcomed the Mormons as a possible means of permanently ridding himself of them.

Report of Dimick Huntington on His Meeting with Chief Walker

[Written in the hand of Thomas Bullock. Located in Brigham Young Papers, LDS Archives.]

May 14. 1849. 9 a.m.

Dimick Huntington sd. on Thursday last² Walker with 20 lodges came to Utah [valley]. 20 lodges³ of Timpany Utes pulled up Stakes in this <Utah> Valley - Walker shook hands with me - his heart was warm - his bro[ther].⁴ came in Sunday previous - we smoked togr [together] - he made a medicine pile⁵ - told me his bro[ther]. was

coming - Walker came & sat down in my house - we smoked all round - then made a puding⁶ - they were satisfied - he traded a horse for a flint gun - in evening they felt happy, sung round the Fort⁷ - they slept round the Fire - Walker lay in my arms - at night we talked - he said I am their friend - he said their were lots of Indians coming⁸ - as the Mormons were friendly to them - he wants them to stop fighting⁹ - Walker is a smart sensible man - I told them of the Book of Mormon they must be our friends, & we yours - they said Tou (done) - after Walker left, Elk¹⁰ came - four of the Indian boys helped to drive the Cattle down to the Fort - Old Elk came with a pistol in belt - bowie knife in case - & gun on hand - we smoked - Mrs Orr hit old Elk a blow¹¹ with her fist & reeled him - Walker wanted his boy to learn our language & wants B[righam]. Y[oung]. to write him a l're [letter] what to do¹² - Walker sd it was good to kill the Timpany Utes¹³ & we ought to kill some more - Walker wants us to & settle a Co. [Company]¹⁴ in his valley - 200 miles South of this¹⁵ - I s'd if a few Mormons go there wont the Piutes steal our cattle [?] - he sd no he will watch them - the Wood, the Water & Soil is good - there is a mountain of Salt & a Spring of Blown salt.

The very day Dimick Huntington reported on Utah Valley conditions, the Mormon leadership met in council. Present were Brigham Young and Heber C. Kimball, members of the First Presidency; Newell K. Whitney, Presiding Bishop; Daniel H. Wells, soon to be appointed major-general of the Nauvoo Legion, the Mormon militia; and several other leading churchmen. Obviously, Huntington's report was viewed as an important matter requiring immediate discussion and action.¹⁶

During the meeting, President Young directed that Walker's request for a letter be acted on at once. The letter was perhaps dictated by Wells, who increasingly assumed charge of the day-to-day operations of Indian matters.

Letter from Brigham Young to Chief Walker

[Brigham Young to Walker, May 14, 1849, Ms. in hand of Thomas Bullock; located in Brigham Young Papers, LDS Archives.]

Great Salt Lake City

May 14, 1849

Mr Walker, Utah Chief

We have heard from you this morning by Dimic Huntington Interpreter of your desire to have our friendly feelings and to be at peace with us. and to have a letter¹⁷ from me - When you see this, you will learn that we want to be friends to you and will not do you or your people any hurt, we are the friends of the Indians,

and we want them to be at peace with us - if you hear any thing from any mountaineers¹⁸ bad news - you go straight to Dimic Huntington and he will always tell you the truth - When our people come in this fall¹⁹ we will trade²⁰ with you, if you and a few of your men will come down to this place. We have told Huntington all our feelings and he will tell you what they are -

If you want, we will send a company of our men down to your Valley²¹, to make a Settlement and raise grain, ~~as soon as we can,~~ perhaps <sell you cattle, supply you with seed and perhaps some clothing> it may be this fall, if not, it will be as soon as we can - but before we do so, we want to know from you that you and your people will not attempt to molest them or do them any injury. we want to make peace, and a good peace that will last for ever and we will do you good -

We have but very little ammunition but Mr. Huntington will sell you a little, that you may hunt and live till Fall, and then we may sell you more <when the companies come in,> or sell you grain for horses -

I am your friend

Brigham Young

A month after Young wrote Walker, the two men, along with their respective advisors, met in what would become the center of Salt Lake City. The minutes of meeting indicate that they met “near [the] Council House,” a two-story, forty-five-foot-square building that was located on the southwest corner of Main and South Temple streets. The Mormon-Indian council likely took place across the street to the northwest, on the land now occupied by Temple Square.

The account of the transaction provides an important view of the first phase of Mormon-Ute relations. It tells much of the planned Mormon-Indian cooperation, as well as providing a look into Native American ways and concerns.

1849 Meeting between Mormon Leaders and Chief Walker

[Brigham Young, report of meeting with Walker, June 14, 1849; located in Brigham Young Papers, LDS Archives.]

June 14 - 1849 - 4 P.M

Council met near Council House. [Present were] B[righam] Young. H[eber]. C Kimball - W[illard] Richards - John Smith, J[ohn]. Taylor - N. K. Whitney J[edediah]. M. Grant. I[saac]. Morley -

D[imick]. B. Huntington²² - Walker Utah Chief & 12 of his tribe. Walker asked for Tobacco - which Young gave.

D. B. H[untington]. [Walker] wanted us to go down to his land & make Settle[men]t. - he wanted to no how many Moons bef[ore]. we go & build at his place - & he will do what we want him to do - coming down yesterday by American Fork²³ he said the Piedes²⁴ sd. that Americans & Mormons wod. come in their midst. Walker manifests a very friendly feeling towards us & his p[eo]ple, -they [ha]v more idea of God than I was aware of - their tradition is God cut a man in two - the upper part was man, the lower part made woman -²⁵

When Walker had filled his pipe - they offered the Lord the first smoke - pointing the pipe staf towards the Sun²⁶ - he then smoked it - & passed it round by the right hand round the ring to H[eber]. C. K[imball] - who smoked - then passed by the left & to B[righam]. Y[oung]. W[illard] R[ichards] - J[ohn]. Smith - D[aniel]. H. Wells. I[saac]. Morley - J[edediah]. M Grant N[ewel]. K Whitney - G[eorge]. D. Grant - D. Spencer, L[orenzo]. Snow - J[ohn]. Taylor - D[imick]. B. Huntington & on to Indians -²⁷

Walker says he is now friendly with the Snakes,²⁸ they r at peace & he can go among them - a few of the Snakes & Timpenny Utes wont hear²⁹ - he never killed a White man & sd. he was always friendly with the Mormons - he hears what the Mormons say & he rem[em]bers it - it is good to live wt Mormons & their chil[dren] - he dont care about the Land but wants the Mormons to go & settle it -

B.Y[oung]. we shall want some of his men to come & pilot thro' some of our men to his place this fall - we will school his Children here³⁰ - in 6 moons we will go to his place with a co.³¹ - we av our understanding with Goship & Wanship about this place³² - its not good to fight the Indians - & tell his Indians not to steal³³ - we want to be friendly with him - we r poor now - but in a few years we shall be rich - we will trade cattle with him

Walker thats good

B.Y. Well build a house for him & teach him to build houses themselves - he can pay us his own pay -³⁴

Walker His land is good - no stones - big hi timber & plenty of it -

B. Y. Well raise grain for him, till they raise - well find them ammunitn. to hunt till they raise grain - will take sheep & teach his women how to make blankets - we want some of them to learn to read the B[ook] of M[ormon] that they ma know of their forefathers -

Walker - all the Utes want the Mormons to go [among them] - they all love them - but a few here³⁵ - here there is lots of Snow - but there he once saw it white -³⁶ but they av no game now -³⁷

B.Y. they must raise cattle for game -

D. B. H[untington]. they live on thistle tops now -³⁸

B.Y. they must raise all they want in cattle - Sheep & hogs - we will teach them that in a few yrs they can av plenty -

Walker Do you want to trade cattle for horses now -

B.Y. I wod. give him a bull, if his was not alive

Walker It his [is] alive & does good bus[iness] -³⁹

B. Y. In 6 moons we'll send men to look out the ground - probably 3 or 4 moons - we want to go where there is no Snow

Walker that does me good -

B.Y. enquired about the Gulf - & Country -⁴⁰

Walker he has been to Cal[ifornia] - if you go S[outh]. there is no grass it is best abt. the Salt Mountain⁴¹ - from my house not a stalk -

B. Y. we want to settle by Little Salt Lake⁴²

W[alker]. beyond the mountain plenty of Streams - from Salt Spring⁴³ over a mountain - lots of Timber - then next sleep good land plenty of timber & good grass - all his land clear - the Timpenny Utes killed his Patr. 4 yrs ago⁴⁴ - he wants the Mormons to go down where there is no Snow - he hates to have us stay on this land if they come on my land they shall not steal your cattle nor whip them & wants the Mormon Chil[dren] to be with his - he hates us to be on such poor land - when Passawitt heard the Mormons killed his bro⁴⁵ - he had told them to stop - he is not mad but glad⁴⁶ - it is not good to fight - makes women & chil cry - but let women & chil play togr. he told the Pienes a great while ago to stop fighting & stealing - but they av no ears-⁴⁷

they passed the pipe again -

W. one of these days Sowiet⁴⁸ his [is] coming - he wants the Mormons to go among them -⁴⁹

B. Y. I want him to come - I dont want to kill anotr. Indian - but they dared us to do it -⁵⁰

W. he want you to hunt Passanetts wife -⁵¹

B. Y. I wrote to Wanship & Smith⁵² - both of them -

W. Wants the bre[thre]n to give 40 charges for a heavy buck skin -⁵³

B. Y. Grant⁵⁴ has given 10 or 12. Bridger to 25. 30 is enough as scarce as it [ammunition] is here now -

W. from 10 to 12 - then big heavy ones up to 30 & 40 -

B. Y. we shod. make most by giving 10 for small - 15 & 20 larger - 30 for good ones & 40 for big bucks Skins -

B. Y. We will give for the biggest & 10 to 15 for small ones

W. Good -

B. Y. We ought to buy all - do they want hats -⁵⁵

W. They all want hats -

B. Y. When they r ready to go - Peace a good peace go with them -if we settle the land we want good peace, that our chil[dren] can play togr. -

W. Good -

They then adjourned - B. Y. went & gave them half an ox -

NOTES

Documents and sources located in the Archives Division, Church Historical Department, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, are used by permission.

¹ Oliver Boardman Huntington, *Diary and Reminiscences*, 129, Library-Archives, Historical Department, The Church of Jesus Christ of Latter-day Saints, Salt Lake City (hereafter cited as LDS Archives).

² *on Thursday last*. May 10, 1849.

³ *20 lodges*. Counting adults and children, a Ute lodge usually consisted of about four or five people. Thus, Walker's entourage probably totaled eighty to one hundred Native Americans.

⁴ Walker's brother is not identified but likely was Arapeen, his closest advisor and war chief.

⁵ *a medicine pile*. According to Huntington's brother, Oliver, another Timpanogos warrior commonly fashioned dirt between his legs into a small, round pyramid as part of his ceremonial smoking: "This he does to shield him from the shots of his enemies, and that he may always have good luck whenever he shoots. Called 'making good medicine' for himself" (Huntington, *Diary and Reminiscences*, 51).

⁶ *a puding*. Perhaps another ceremonial pyramid.

⁷ *sung around the Fort*. A Native American atonal chant, performed outside or "around" the Mormon "Fort Utah" bastion. Brigham Young required each new colony to build a rectangular, high-walled fort, which was supposed to serve both for defense and living quarters for the settlers during their first years in a new land.

⁸ *lots of Indians coming*. As the Mormons were considered friendly, their presence was not expected to hinder the annual gathering of Native Americans for the prodigious fish run from Utah Lake. Said one settler, "We soon found out that [the] Provo River region was the great place of gathering of all Ute tribes of central Utah valleys, too, on account of the wonderful supply of fish moving up the stream from the lake to their spawning grounds every spring" (George W. Bean, *Autobiography of G. W. Bean, a Utah Pioneer of 1847* (Salt Lake City: Utah Printing, 1845), 51). Four days after making his oral report, Huntington, now back in Utah valley, wrote to President Young confirming the Native Americans in the valley were "very numerous" as they were "coming in from all quarters" (History of Brigham Young, May 18, 1849, 78, LDS Archives).

⁹ *he wants them to stop fighting*. Walker expressed the hope that the Timpanogos strife might come to an end.

¹⁰ *Elk*. During the best of times, the heavily armed Big Elk or Parriats was feared and mistrusted by white and red men alike. And at the time, his temper must have

been set on edge by the widespread disease raging among his people, likely white man's measles or perhaps smallpox.

¹¹ *Mrs Orr hit old Elk a blow.* Apparently disarmed and allowed in the fort, Big Elk soon earned himself a doughty woman's rebuke.

¹² During their first meeting in the fall 1848, President Young and Chief Walker likely agreed to meet the following year. Walker now seeks information on when and where they should meet.

¹³ *good to kill the Timpany Utes.* Walker no doubt wished the killing of his Timpanogos enemies.

¹⁴ *settle a Co. [Company].* The chief hoped to prosper from the Mormon trade, while at the same time learn Mormon, white-man ways.

¹⁵ *in his valley - 200 miles South of this.* The nomadic Walker had various "valleys," or annually used campsites. Most likely his invitation was to the Little Salt Lake Valley in present-day Iron County where the Chief sometimes wintered. The area became the first Mormon settlement built in southern Utah, occupied by the white men in January 1851. Southern Paiute bands had long lived on these lands, though Walker now asserted his "ownership" on the basis of his superior arms and culture.

¹⁶ Journal History of The Church of Jesus Christ of Latter-day Saints, May 14, 1849, LDS Archives (hereafter cited as Journal History).

¹⁷ Once this letter was delivered to Walker, the chief and his tribesmen carefully preserved it, presumably as evidence of their good standing with the Mormons. When the Mormons made their Iron County settlement, Walker brandished it before them (George A. Smith to Walker, March 1851, George A. Smith Papers, LDS Archives).

¹⁸ *mountaineers.* Nineteenth-century usage for mountain men. Brigham Young had received a report that these men were trying to stir up the Native Americans against the Mormons, apparently in the hope of maintaining their old trading monopoly (Louis Vasques to Brigham Young, May 8, 1849, Incoming Correspondence, Brigham Young Papers, LDS Archives).

¹⁹ *When our people come in this fall.* Mormon emigrants due to arrive during the late summer and early fall will replenish the Saints' supplies and permit trade.

²⁰ *trade.* There were still other items in Huntington's report that were not placed in the written summary. President Young reveals here that Chief Walker wants to trade with the Mormons, probably for hard-to-get guns and ammunition.

²¹ Jim Bridger and others had told Brigham Young of the advantages of settling in the Little Salt Lake Valley situated in present-day Iron County, Utah, and the Mormon leader clearly wished to pursue this option.

²² Those Mormon leaders attending the negotiation (some of whom are not here listed) included Heber C. Kimball and Willard Richards, President Young's counselors in the First Presidency; Newell K. Whitney, the Church's Presiding Bishop; John Taylor, a member of the Quorum of Twelve Apostles; Jedediah M. Grant, one of the seven presidents of the Seventy, later Salt Lake City's mayor and a member of the First Presidency; John Smith, Presiding Patriarch of the Church; and finally early Mormon convert Isaac Morley, soon to be charged with the leadership of the Sanpete county settlements.

²³ *coming down yesterday by American Fork.* Traveling to Salt Lake City, Walker apparently followed the American Fork River through the Wasatch mountains. Later the Mormons built a community by the same name in the area. Huntington accompanied Walker on at least the last leg of the journey and now relates some of their conversation.

²⁴*Piedes*. Generally the word designated in a general way the Southern Paiutes, who lived in southwest Utah. However, sometimes the settlers used the term to mean a particular subband of the several southern Paiute peoples. Walker appears to suggest that the Piedes acquiesced or at least expected a Mormon settlement.

²⁵Why Huntington should view this concept as similar to Mormon or Christian thought is unclear. Perhaps he saw it as a variation of the Adam and Eve “rib” account.

²⁶The Sun, or *Tarp*, was seen by many of the Great Basin tribesmen as embodying, or perhaps personifying, the Great Spirit. Many modern commentators have claimed the Utes lacked religious ceremonialism, but Walker here clearly observes proper Native American ritual and reveals a religious feeling.

²⁷Still other Mormon leaders who were present for the occasion are identified. George D. Grant, Jedediah’s brother, was a prominent Mormon lawman, militiaman, and legislator. Daniel Spencer was called as Salt Lake Stake President in 1849 and presided over the local congregations of the city. Lorenzo Snow and John Taylor were members of the Twelve Apostles and future Church Presidents.

²⁸The *Snakes* or Shoshoni Indians roamed to the north and northwest of present-day Salt Lake City and were Walker’s inveterate enemies.

²⁹*a few of the Snakes & Timpenny Utes wont hear*. The Mormons urged the Native Americans to be at peace with one another, and perhaps Walker wishes to ingratiate himself by declaring his conciliation with the Shoshoni—despite some Natives among both groups who, he says, will not “hear” the message of peace. If Walker achieved a temporary truce, it was not long lasting.

³⁰Brigham declares his willingness to organize a school for the youth of Walker’s band in Salt Lake City. Brigham’s plan was twofold. While “domesticating” the young Native Americans to white ways, he could at the same time supervise and control them.

³¹President Young promises that the white men will settle on Walker’s land in six months, or shortly after the harvesting of crops and the arrival of the expected tide of new emigrants.

³²Goship and Wanship were Timpanogos Indians who left their Utah Lake homeland for the Salt Lake valley, where they assumed the leadership of several Shoshoni bands. President Young informs Chief Walker that the Mormons have made an accommodation with each, though he provides no details. When first arriving in the Basin, the white men had explicitly refused to treat for Native American land. Their informal agreement with Goship and Wanship probably offered surplus food and commodities in exchange for the Natives’ willingness to tolerate the newcomers.

³³For his part, President Young disclaims any desire to fight the Native Americans. In return, he asks Chief Walker to prevent the stealing of the whites’ livestock.

³⁴The new colony will build a house for Walker and teach Walker’s band white man’s domestication.

³⁵*but a few here*. Only a few of Timpanogos, perhaps the remnants of the Kone band, have antipathy for the white men.

³⁶*once saw it white*. Walker continues his fulsome view of his southern lands, saying he has only once seen the ground covered with snow. He employs the exaggeration of a nineteenth-century land agent.

³⁷*they av no game now*. Even prior to widespread white settlement, the Native Americans repeatedly complained of the passing of their game resources. Several factors may have played a role in this diminution, including the possibility of recent climate change, new European-introduced animal microbes, the ecological

devastation brought about by the white trapper, and, even more likely, the deadly efficiency of the Natives' new horse and gun culture, which made the killing of large animals much easier. Whatever the cause, the Indian met the white settler with continual complaints of hunger and poverty.

³⁸ *live on thistle tops now*. The Native American had skillfully adapted to the Great Basin environment, learning to prepare and eat what nature's limited bounty provided. But with very few exceptions, the white man wanted none of it. Here Huntington disparages a native traditional staple, suggesting only hunger could drive a man or woman to eat it.

³⁹ *does good bus[iness]*. Brigham has heard of Walker's bull, and the latter confirms its existence and productivity. Unlike most of the Great Basin Native Americans, whose condition could only be described as marginal, Walker had prospered, as his performing bull evidenced. The chief's entourage was often considerable, one pioneer counting in his train "23 men and about 25 squaws, 120 head of horses[,] some sheep[,] some cows & oxen[,] about 20 head [of cattle,] & some goats." See John Steele to George A. Smith, November 7, 1854, George A. Smith Papers, LDS Archives.

⁴⁰ *Gulf- & Country*. The President seeks information about country lying west, including the California Gulf. At some point, perhaps as early as this conversation, Brigham hoped to bring goods via the Gulf and the Colorado River to his budding inland empire. Walker knew this country well. Several California travelers testified of his knowledge and assistance during their journeys west. See for instance William Lewis Manley, *Death Valley in '49* (San Jose, Calif.: Pacific Tree and Vine Company, 1894; reprint, Ann Arbor, Mich.: University Microfilms, 1966), 86.

⁴¹ An unidentified peak, Salt Mountain may have been near present-day Salt Creek canyon, about three miles northwest of Cedar City, Utah.

⁴² *Little Salt Lake*. A small, seasonal sink lying north of present-day Parowan, Utah; the Southern Paiutes called it "Paragoon," meaning vile water. Later generations have identified it as Parowan Lake. "Little Salt Lake" was in contradistinction to the larger body of water near the Mormons' first settlement.

⁴³ *Salt Spring*. This spring was probably located in today's Iron County, Utah.

⁴⁴ In the middle of speaking about other matters, Walker strangely interposes details of the death of his father by hand of his Timpanogos neighbors. Obviously the matter weighed on him.

⁴⁵ *Passawitt heard the Mormons killed his bro*. Walker's likely reference is to Timpanogos Indian Patsowiet. Patsowiet's brother apparently had been killed in the Battle Creek engagement, spawning the surviving sibling's enduring enmity for the Mormons. Patsowiet played a leading role in the Fort Utah battle in February 1850 and after escaping capture by the militia, continued his depredations during the following spring. Captured while visiting Brigham Young's Salt Lake City office, he was given a summary trial and was executed on the outskirts of the city. See Juanita Brooks, ed., *On the Mormon Frontier: The Diary of Hosea Stout, 1844-1861*, 2 vols. (Salt Lake City: University of Utah Press, 1964), 2:368.

⁴⁶ Walker claims to have told members of the Kone, or Roman Nose, band to stop their thievery of Mormon cattle. He is not "mad" about their suppression, but "glad."

⁴⁷ Walker shifts the discussion to the Paiutes of southern Utah. He claims that they, like the Timpanogos, do their share of "fighting & stealing." Some of these bands had been outraged by their treatment by John C. Frémont's troops during the Pathfinder's 1844 exploration. Believing the white men to be their enemies, they

proved a continual scourge to travelers on the Old Spanish Trail to California. For conflicting views of the raiding Paiutes, see George A. Smith, "History of the Settling of Southern Utah," October 17, 1861, *Journal History*; Charles Preuss, *Exploring with Frémont: The Private Diaries of Charles Preuss*, ed. and trans. Erwin G. and Elisabeth K. Gudde (Norman: University of Oklahoma Press, 1958), 130; and John C. Frémont, *Report of the Exploring Expedition to the Rocky Mountains* (Readex Microprint Corporation, 1966), 267.

⁴⁸ *Sowiet*. While Walker's exploits on the Old Spanish Trail and in California earned him considerable notoriety in the American and English press, among the Native Americans themselves no Utah Ute rivaled the prestige of Uintah chief Sowiette. Esteemed for his good judgment, good nature, and high principles, Sowiette was already an old man when the first white settlers came into the region. In 1868 he declared himself to be 132 years old. See F. H. Head, "Office of Superintendent of Indians Affairs Utah, Salt Lake City, September 16, 1868," in *Report of the Commissioner of Indian Affairs, 1868* (Washington: Government Printing Office, 1869), 610. Sowiette had visited the Saints' Salt Lake City settlement with Walker the year before.

⁴⁹ *to go among them*. Like Walker, Sowiette wants the Mormons to expand their settlements into his high country, Uintah domain.

⁵⁰ *they dared us to do it*. Brigham justifies the Mormon Battle Creek expedition. The Kone, or Roman Nose, clan were warned several times to stop their depredations but apparently believed their concealed camp gave them protection from Mormon retribution.

⁵¹ *he want you to hunt Passanetts wife*. Chief Walker wants President Young to use his good offices to secure the missing Timpanogos wives, including Patsowiet's.

⁵² *Wanship & Smith*. No copy of either of these letters survives. However President Young's office journal documents that a letter was issued, May 14, 1849, to Thomas L. Smith, a friendly mountain man then living in the Bear River valley, asking him to "hunt up Patsowett's squaw." See *Journal History*, May 14, 1849.

⁵³ *40 charges for a heavy buck skin*. A consummate trader, Walker begins his bartering with a high bid. He seeks forty ammunition charges for a prime buckskin. Young, himself no novice at such transactions, responds by noting that other traders such as Grant and Bridger are reportedly offering no more than twenty-five charges. He counters with a bid of thirty and offers less for smaller and lesser grades of skins.

⁵⁴ Possibly mountain man Richard Grant.

⁵⁵ Brigham Young offers to buy all the skins that Walker's clan can secure and ends the negotiation by giving the Native Americans some hats, which he promises will be ready when the Natives leave their camp.

“Oh, how our world needs statesmen! And we ask again with George Bernard Shaw, ‘Why not?’ We have the raw material, we have the facilities, we can excel in training. We have the spiritual climate. We must train statesmen, not demagogues; men of integrity, not weaklings who for a mess of pottage will sell their birthright. We must develop these precious youth to know the art of statesmanship, to know people and conditions, to know situations and problems, but men who will be trained so thoroughly in the arts of their future work and in the basic honesties and integrities and spiritual concepts that there will be no compromise of principle.

“For years I have been waiting for someone to do justice in recording in song and story and painting and sculpture the story of the Restoration, the reestablishment of the kingdom of God on earth, the struggles and frustrations; the apostasies and inner revolutions and counter-revolutions of those first decades; of the exodus; of the counter-reactions; of the transitions; of the persecution days; of the miracle man, Joseph Smith, of whom we sing ‘Oh, what rapture filled his bosom, For he saw the living God’ (Hymns, no. 136); and of the giant colonizer and builder, Brigham Young.”

Spencer W. Kimball

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