

CHAPTER 1: EARLY HISTORY OF THE UINTA NATIONAL FOREST LANDS

The Uinta National Forest experienced widespread use before its designation as a Forest Reserve in 1897. From the first mammoth hunters 12,000 years ago to the European settlement 150 years ago, the Uinta National Forest and the lands surrounding it have always provided people with the resources necessary for survival. These include game animals, wild plant foods, clean water and timber for construction. The following is a brief account of the people that relied on the Forest lands prior to 1897.

NATIVE AMERICANS AND THE UINTA NATIONAL FOREST LANDS

Paleo-Indians: The First Forest Users 10,000 B.C. to 6500 B.C.

The first humans probably entered North America as early as 35,000 years ago as they followed populations of mammoth and other big game species from the Asian continent. By about 12,000 years ago, these people passed through Canada and into the southern half of the continent. They are known to us as the Paleo-Indians who spread rapidly throughout North America, a continent rich in diverse populations of plants and animals. But this was also a period of climatic change in North America and game followed changes in vegetation communities. As a result, the Paleo-Indians lived a highly mobile lifestyle, tracking the game year-round (Kelley and Todd 1988). Paleo-Indians followed

migrating big game into Utah and were probably the first humans to make use of resources in what is now the Uinta National Forest. At that time, the shore line of Lake Bonneville extended near or into the present day forest boundary and Paleo-Indians likely hunted mammoth and other big game species along the shoreline and into the Forest lands. Though no Paleo-Indian sites have been found on the Forest, the remains of large Ice Age mammals in Utah Valley attest to the diversity of game populations in the area.

Archaic Cultures: Expanded Hunting and Gathering 6500 B.C. to A.D. 400

By about 6500 B.C., the climate had become warmer and drier and the mammoth and other large mammals had disappeared. As a result, people took advantage of a broader selection of plants and smaller game such as mountain sheep. Though big game species were still important, these Archaic peoples hunted small mammals and collected plant foods on valley floors left dry by the receding waters of Lake Bonneville (Fagan 1991). In Utah and Juab Valleys, Archaic hunter-gatherers were tied closely to the highly abundant resources in the valley bottoms along the Wasatch Front. Wild raspberries, choke cherries, service berries and other plants located on Forest lands were essential foods, especially in the fall. Many big game species lived primarily in the higher elevations and Archaic hunters tracked big horn sheep, deer, elk and other animals across Forest lands. Seasonal camps were established and many Archaic people probably spent the late summer months on the Uinta.

Excavations have been conducted at

two temporary Archaic camps on the Uinta. American Fork Cave, in American Fork Canyon, contained mostly bone from big horn sheep. This suggests that groups of Archaic men were hunting in the canyon during the fall and returning with the meat to family camps in the valley (Janetski 1990). This contrasts somewhat with findings from Wolf Springs, a temporary camp along the Wolf Creek Highway on the Heber Ranger District. Here entire Archaic families were going into the mountains, for extended periods of time, to hunt, process hides, gather plants and make stone tools out of locally available quartzite. These people probably came from the valleys in the Uinta Basin or along the Wasatch Front (Reed 1994).

**Formative Culture: Utah's First Farmers
A.D. 400 to A.D. 1300**

About A.D. 400, farming began in the valleys along the Wasatch Front, a practice adopted from North American and Mexican cultures to the south. The Fremont, as these people are known, established scattered farmsteads and small villages in the valleys and on the benches around Forest lands. They cultivated corn, beans and squash, but continued to rely on wild plants and game as well (Madsen 1979). The Fremont continued to utilize resources in the higher elevations but probably spent less time on Forest lands than their predecessors. Around A.D. 1300, the weather became colder and drier which made the cultivation of corn very unreliable. The Fremont people abandoned their villages and moved out of the area or adopted hunting and gathering as their ancestors had done (Janetski 1991).

**Late Prehistoric:
Return of the Hunter-Gatherers
A.D. 1300 to A.D. 1800**

By A.D. 1300, a group of people known as the Numic spread out across the Great Basin from either southern California or northern Mexico. In northern and central Utah, they replaced the Fremont. The Numic continued a way of life based on hunting and gathering as the Archaic peoples had before them. They gathered roots, seeds and berries and hunted small game as well as deer, mountain sheep, bison and other large mammals. The Utes and Goshutes, two distinct groups of Numic people, settled the lands in and around the Uinta National Forest. For these people, like their Archaic predecessors, the lands of the Uinta provided resources important for survival (Fowler and Fowler 1971).

The Utes probably began calling the land around the present Uinta National Forest home around A.D. 1400. They populated areas from Utah Lake to western Colorado and from the High Uintas to northern New Mexico and Arizona. The Utes that occupied the lands of the Uinta are known as the Timpanogots (or Utah Valley Utes) and the Uintah Utes.

The Timpanogots inhabited Utah Valley, north central Utah, and frequented areas as far east as the Strawberry Valley region. Their territory was defined on the north by the Traverse Mountains that separate Utah and Salt Lake Valleys, and areas north of that boundary were used by Shoshone peoples. At the time of the first European contact, Ute villages were located on the rivers on the east side of Utah Valley. The people fished in Utah Lake, used marsh plants and animals and hunted for small game, deer, elk and bison in the valley. Timpanogots used the present

Forest lands to hunt deer, elk, bear and mountain sheep and gather wild strawberries, raspberries, service berries, choke cherries and black berries. Most of the food gathering that took place on Forest lands probably occurred late in the summer when temperatures were warm and upland berries were ripe (Janetski 1991).

The name Timpanogots translates as rock (*tumpi-*), water mouth or canyon (*panogos*) people (*ots*), perhaps referring to a rocky canyon, like Provo Canyon, from which a river flows (Steward 1938). The Timpanogots have also been referred to as the *Timpa-nuu-cii* which translates to mouth (*tipana*) people (*nucci*) (Smith 1974). Early explorers suggested that the Utah Valley Utes named themselves after Lake Timpanogos (Utah Lake).



Ute home in the Uinta Basin, 1873. National Anthropological Archives, Smithsonian Institution.

The Uintah Utes occupied the Uinta Basin of northeastern Utah, but they ranged as far west as the Wasatch Front. Because of this, they probably had a close relationship with the Timpanogots. One of the journal entries of the Dominguez-Escalante expedition noted that the Utes frequented Strawberry Valley: “The guide told us that in it [Strawberry Valley] there had dwelt a portion of Lagunas [Utes], who depended on the said river’s fishing for their more regular sustenance and who had moved out for fear of the Comanche, who were starting their incursions through this part of the sierra...” (Warner 1976:50).

The name Uintah is derived from *U-int-a-nu-kwints*, which is the Ute name for the Uinta River (Fowler and Fowler 1971:178). Venita Taveaponts, a Ute linguist, states that the word Uinta, which is derived from the Ute word *Yoov-we-tueh*, means pine tree or pine forest. The Uintah Utes called themselves the *Pag-wa-nu-chi*, the Water-edge People (Calloway et al. 1986).

The Gosuite people inhabited the regions around Rush Valley, Skull Valley and adjacent areas, including lands within the present boundaries of the Vernon Management Area of the Wasatch-Cache National Forest which is managed by the Uinta National Forest. More widely distributed resources prevented the formation of large groups in any single area. Therefore, the Gosuites hunted and gathered in small bands of twenty-five to thirty people and lived in small, temporary camps. In the winter, several bands might combine into villages located in sheltered areas where water and wood were available. One of these areas was the north end of Rush Valley, along Vernon Creek. These people lived on a diet of plants,

roots, berries, pine nuts, seeds and greens. This diet was supplemented by game species that included rabbits, birds, mountain sheep, deer, bear and elk. Prior to contact with the Mormon settlers, the Gosuities had little contact with their Ute and Paiute neighbors to the south and east, though they did associate with the Western Shoshonis of Nevada (Allen and Warner 1971).

EUROPEAN AND AMERICAN EXPLORATION

The Escalante-Dominguez Expedition

The first documented European explorations into Forest lands occurred in 1776. Father Silvestre Velez de Escalante and Father Francisco Antanasio de Dominguez, two Franciscan Priests, were sent by the Spanish to find a direct route from Santa Fe, New Mexico, to Monterey, California (Isebell 1972). The priests and eight other men began their journey on August 1, 1776. Two Ute guides, Joaquin and Silvestre, later joined the party.

On September 20, the party left their camp near Red Creek and continued west, past present day Fruitland, past Currant Creek and set camp at a spring they called Ojo de Santa Lucia. The next morning, the party descended into Strawberry Valley.

On the 21st we set out from El Ojo de Santa Lucia toward the south west along the same narrow valley which we just ascended through a grove of white poplar [aspen], and after going a quarter league we swung west for a league and three-quarters, now over bothersome

sagebrush stretches, now through low, narrow valleys of very soft dirt and many small holes in which, because they lay hidden in the undergrowth, the mounts kept sinking and stumbling at every instant. Then we went down to a medium-sized river [Trout Creek] in which good trout breed in abundance, two of which Joaquin the Laquna killed with arrows and caught, and each one must have weighed more than two pounds. This river runs to the southeast along a very pleasant valley with good pasturages, many springs, and beautiful groves of not very tall or thick white poplars. In it there are



all the conveniences required for a settlement. We named it Valle de la Pruisima [present day Strawberry Valley] (Warner 1976: p.50).

The party continued on across Trout Creek, now under the northeast bay of Strawberry Reservoir, crossed the valley floor and entered Bryant's Fork. They climbed Bryant's Fork to Strawberry Ridge:

Along this ridge we went southwest for a quarter league and descended it, breaking through almost impenetrable swaths of choke cherry and scrub oak and passing through another poplar forest so thick that we doubted if the packs could get through unless they were first taken off (Warner 1976: p.51).

The party dropped into Sixth Water Creek and made camp.

The day of September 22, the party traveled down Diamond Fork and camped at the junction of Diamond Fork and Wanrhodes Canyon near the present site of Palmyra Campground. On the 23rd, the party followed Diamond Fork to its confluence with the Spanish Fork River and continued down Spanish Fork Canyon. Escalante noted how suitable the area would be for sheep herding. "After going west downstream for three-quarters of a league, we passed by three copious springs of hot water [Castilla Hot Springs] that we touched and tasted, and it is of the same sulphurous quality as the one adjacent to El Pueblo de San Diego of the Jemez Indians in New Mexico" (Warner 1976: p.53). They exited Spanish Fork Canyon, climbed a small hill, probably the bench at the

mouth of the canyon, and caught their first glimpse of Lake Timanogotzis (Utah Lake) and Nuestra Senora de la Merced of the Timpanogotzis, Our Lady of Mercy of the Timpanogotzis (Utah Valley). There, they encountered the Timpanogots, the Utah Valley Utes. Escalante and Dominguez noted the rich resources not only in the valley bottom but in the adjacent mountains as well. The Dominguez-Escalante Journal describes Utah Valley as having "plenty of firewood and timber in the adjacent sierra which surrounds it - many sheltered spots, waters, and pasturages, for raising cattle and sheep and horses. This applies along the north, the northeast, and the eastern and southeastern sides" (Warner 1976: p.60).

This exploration by Escalante's party led to a claim which established Utah first as part of the Spanish domain, and later as part of the Mexican Territory in 1821. In the 75 years that followed, the Spanish and Mexicans traded actively with the Utes southern Colorado, and the Timpanogots participated in this trade through their neighbors. Spanish miners also made prospecting trips into the area.

Mountain Men and the Fur Trade

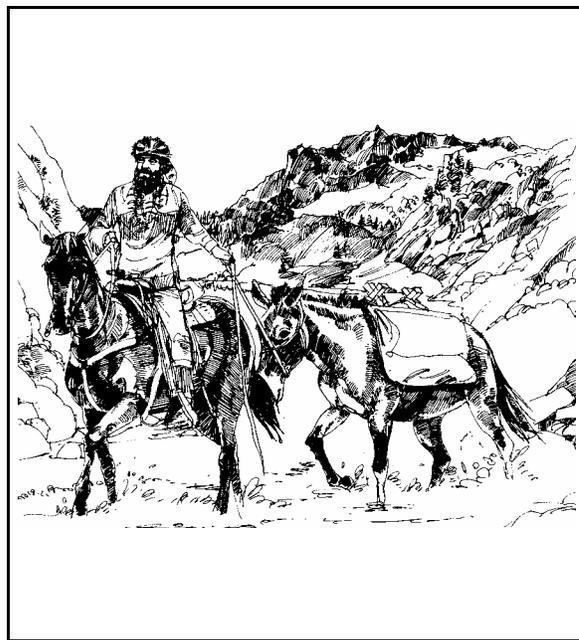
It wasn't until the 1820's that a new group of people entered these mountains and valleys. The mountain men, as they were called, were after beaver skins. Top hats made of beaver fur were high fashion for men in Europe and America and it took a rugged individual, like the mountain man, to cash in on the economic bonanza found in beaver pelts. American and British trappers had been competing for control of the western fur trade since 1808, and their entry into Utah was part of a three pronged convergence on the fur country located where Idaho, Utah and Wyoming meet.

The British sent expeditions out of the northwest, independent trappers worked out of Taos, New Mexico, and American companies sent expeditions from St. Louis.

The first American Fur Trapper known to enter lands of the Uinta National Forest was Etienne Provost. In August of 1824, Provost left Taos and entered Utah in search of beaver, probably following the same route Escalante and Dominguez had followed almost fifty years before. In October, Provost and a party of approximately fifteen men entered Strawberry Valley. Very little regarding Provost's expedition into this area is recorded and where the party went from Strawberry Valley is uncertain. They either crossed over Daniels Summit into Heber Valley and followed the Provo River into Utah Valley or they crossed the Wasatch into Kamas Valley and followed the Weber into Salt Lake Valley. While traveling north along the Jordan River from Utah Lake, Provost and his men were attacked by a group of Shoshone braves and at least half of Provost's men were killed (Tykal 1989:48-50). The Provo River and Provo City are named after him.

In the spring of 1825, William Henry Ashley entered the area and described the Wasatch Mountains as "fertile and closely timbered with pine, cedar, quaking-asp, and a dwarfish growth of oak; a great number of beautiful streams issue from them on each side, running through fertile valleys richly clothed with grass" (Dale 1941: 148). In August of 1826, Jedediah Strong Smith traveled along the Wasatch Front from the Great Salt Lake through Utah Valley in search of new areas to trap beaver. There he traded knives, tobacco, lead, black powder and other items with the Utes in Utah Valley (Morgan

1964). In 1827, Smith returned to the Wasatch backtracking along Ashley's route down Provo Canyon and into Utah Valley. Morgan's (1964:237) account of the event is as follows: "Here he found a large band of Utes encamped, the same with which he had made a treaty the year before. The Utes told him that in the spring some white men had come up from the south and turned east in the direction of Taos; these men were nearly starved to death. What had been an unknown land only a year before was already being transformed into a crossroads." In February of 1842, a trapper by the name of Osborne Russel entered Utah Valley. Like Ashley, he was struck by the resources available in the



area. He wrote: "This is a beautiful and fertile Valley intersected by large numbers of fine springs which flow from the mountain to the Lake and could with little labor and expense [be] made to irrigate the whole Valley" (Russel 1984:120).

Early Expeditions through the West

In May of 1844, John C. Fremont, acting as a lieutenant for the Bureau of Topographical Engineers, led an expedition through the Wasatch, the second of five expeditions he would lead through the West. This was part of a growing movement by the U.S. government to explore the northern portions of Mexican territory. In passing through Utah Valley, Fremont mistakenly assumed Utah Lake was the southern arm of the Great Salt Lake. From Utah Valley, the expedition climbed Spanish Fork Canyon, taking note of the variety of fossil shells present in the limestone escarpments. The party crossed Soldier Summit and headed east toward the Uintah Basin and Antoine Robidoux's Fort Uintah to purchase supplies. In October of 1845, Fremont led his third expedition along the Provo River (which Fremont referred to as the Timpanogos River), through Heber Valley and down Provo Canyon. From Utah Valley, the party turned north into Salt Lake Valley (Egan 1977). The entire area soon came under limited U.S. control at the end of the Mexican War in 1848. In the mean time, Fremont's text (as well as the verbal accounts by trappers and other explorers) provided the first detailed information about the Uinta National Forest area for the rest of the United States. This information strongly influenced the next major event in the Forest's history.

MORMON SETTLEMENT AND RESOURCE USE

Members of the Church of Jesus Christ of Latter-Day Saints (the Mormons) were the first Europeans to settle in Utah Valley. These people left their homes in



"Pioneer Camp," a lithograph by John Hafen. Utah State Historical Society.

Kirtland, Ohio, in Missouri, and Nauvoo, Illinois to escape religious persecution. The first group arrived in Salt Lake Valley on July 24, 1847. By the end of the year, 17,000 had migrated to the State of Deseret, as Utah was first known. Soon thereafter, Provo, Heber, Nephi and other towns were established along the critical boundary between the fertile valleys and resource rich mountains. Mormon settlement was unique in that their use of both sets of resources was done as a community.

Water

After settling in Utah, Mormon leaders realized that the nearest industry and agricultural markets were several hundred miles and many months away. No time was wasted as they geared their people for survival. Water was needed to plant crops for winter food. Without water, the crops would burn up and attempts at colonization would be futile. Mormon frontiersman O.B. Huntington and others were sent to Utah Valley to look for suitable farm lands and water sources. He tells in his diary about the naming of

Hobble Creek:

...went on 18 miles and crossed the Provo river, the bottom lands of which are covered with large cottonwoods, boxelder, ash, oak and maple. Five or six miles from there, south, we came to a small creek which had no name until we stayed there over night and I lost a pair of iron hobbles used for fastening the forefeet of horses together. We called it Hobble Creek and afterwards it went by that name... (Huntington 1942: p.48).

All Utah Valley settlement developed along the streams that flowed out of the adjacent mountains.

Timber

Their next basic need was the acquisition of timber for the construction of shelter for homes and livestock, and to provide fuel. William Gardner, another settler, explored the headwaters of the Weber and Provo Rivers in September 1852, and his description of the region highlights the settler's interest in acquiring timber:

...the Provo River is as handsome a stream for floating purposes as could be desired, it is not as rapid as the Weber River and the channel is deeper, but it's pretty rough at the mouth of the canyon, which is the best canyon for a road that I have ever seen, having fine narrow valleys with rich soil and good pasture....the streams can also be utilized pretty well for floating down timber (U.S. Department of

Agriculture 1972).

Readily accessible sources of firewood disappeared quickly along the mountain-valley margins, and the work of obtaining firewood grew. Joseph Rawlin's diary gives us a glimpse of the labor-consuming effort:

One of the severe tasks that faced the settlers each fall was the securing of the winter's fuel supply of brush and wood, since coal of course was not available....the start for the canyon would be made early in the morning and the return with the load of wood took place in the afternoon of the next day.

I remember the steep roads and the wild nature of the canyon. The wagon would be taken as far as possible to the camping place and then the horses, with single-trees



and drag chains, would be led up some steep ravine on a drag road, the pine timber felled, and arranged in piles in the dragway. To these the horses were attached by means of chains and thus the timber was dragged to the wagon, usually about the time darkness was settling upon the scene....The succeeding morning after breakfast the logs were cut to suitable lengths, lifted upon the wagon, bound with log chains and ready for the start tomorrow. About twenty such trips were required to lay in the necessary supply of wood for the winter (Rawlins 1956).

The canyons on Mt. Nebo were one of the areas which produced building materials. In Salt Creek, east of Nephi, a sawmill was located where Bear Canyon Campground exists today and logs from Bear Canyon were floated to the mill in a flume. In 1851, Morris Phelps established one of the first saw mills in the north end of Utah Valley. He built the mill above Alpine at the mouth of a canyon known today as Phelps Canyon. Timber from these canyons supplied the people of Mountainville [Alpine] and other nearby communities with building materials. That same year, Isaac Houston and James Preston built a saw mill in American Fork Canyon (Wild 1982). In the years that followed, saw mills would be constructed in nearly every canyon along the valley front.

Demand for timber continued to increase and the need for timber management was soon recognized by early Mormon leaders. In the 1850's, Brigham Young, Parley P. Pratt and George A. Smith were given control over important

canyons and associated resources by territorial legislative grants. This form of timber regulation worked well during the initial stages of colonization when the emphasis was on subsistence and property rights were not well established. But, by the time communities were established, stewardship gave way to free enterprise as many settlers took advantage of timber resources for a profit, despite efforts to control resource utilization by Mormon leaders. By the 1880's, timber resources along the Wasatch Front had been reduced to the point that timber was being brought in from the Sierra Nevadas and Chicago (Peterson and Speth 1980).

Grazing

Cattle provided early settlers with transportation, meat, milk and clothing. Cattle were grazed in the mountains of the Uinta from the time of initial settlement onward. Sheep were also important to the settlers as a source of clothing and meat. The sheep were summered on present day Forest lands and wintered in the valleys. By 1860, the population of Utah had risen to 40,273. The number of cattle was also on the upswing, 34,094 head.

With the surge in numbers of livestock on rangelands, it soon became necessary to enact laws that managed grazing for the benefit of both the livestock owner and the range. Before 1870, there was very little conflict over range. Settlers were more inclined to buy out a competitor or share grazing lands with him. Early legislation in Utah favored a controlled disposition of the public domain, and between 1855 and 1857, more than 30 pieces of legislation were passed granting herd grounds on the public domain to private citizens and the Mormon Church.

Some of this legislation authorized county courts to regulate local grazing lands (Peterson 1964).

In 1874, the Animals-at-Large Act repealed earlier acts authorizing county courts to designate herd grounds and prevent nonresidents from grazing in certain areas. With the passing of local control, disputes over grazing areas grew more acute. Officials in Utah soon realized that livestock owners needed some kind of secure title through ownership or lease to avoid grazing disputes and maintain a productive range. Contributing to conflict over range was the idea that cattle and horses could not be grazed on lands that sheep had grazed on. In 1888, legislation was passed that sought to establish legal title to range areas on the basis of prior use, but this failed in its intent.

By 1886, legislation was passed to deal with the increased problem of livestock theft. Stricter guidelines were introduced in the areas of branding and sale and the theft of livestock was made a felony, punishable by 10 years imprisonment and a \$5,000 fine. The success of these laws is not clear, but in 1890, many of the requirements introduced by the legislation were dropped. With the great demand placed upon the mountains' natural resources through grazing, a new problem faced the settlers - floods. Church leaders became concerned with overgrazing and the resultant flooding. Orson Hyde spoke from the pulpit at a Church Conference on October 7, 1865, saying:

I find the longer we live in these valleys that the range is becoming more and more destitute of grass; the grass is not only eaten up by the great amount of stock that

feed upon it, but they tramp it out by the very roots; and where grass once grew luxuriantly there is now nothing but desert weed, and hardly a spear of grass is to be seen...Being cut short of our range in the way we have been, and accumulating stock as we are, we have nothing to feed them with in the winter and they perish. There is no profit in this, neither it pleasing in the sight of God our Heavenly Father that we should continue a course of life like unto this (U.S. Department of Agriculture 1972

Mining

During the 1849 California gold rush, Brigham Young and other Church leaders took a definite stand against Mormons carrying on the occupation of gold and silver mining. They realized this stand against mining would be considered as a "great oppression in Utah," but they held firm to their beliefs. The Church leaders felt that: (1) Agriculture and home industry were more important to survival than prospecting for precious metals; (2) without capital, mining technology or cheap means of transportation, such as the railroad, mining would not prove profitable; (3) the influx of miners and other outsiders would bring into the Territory an element that would tend to be antagonistic to the Church. However, there were some Mormon leaders who pursued mining with the intent of enriching the churches coffers (Holmes 1990). Regardless, because of the combination of Brigham Young's anti-mining sentiment and the lack of railroads available to transport ore, the mountains of the Wasatch were spared the effects of extensive mining

until the 1870's.

Recreation

The forests offered the early settlers recreational opportunities as well. Outdoor recreation was recommended by Brigham Young as far back as 1855, when he stated in a talk:

I am going to explore in the mountains, and I invite you too. Take your wives, but not your babies, unless you take a cradle to keep them quiet. The out-door air is what the people need for health, it is good for them to camp out (U.S. Department of Agriculture 1972).

Joseph Rawlins gives us a glimpse of what camping was like in 1884 from the record he kept in his diary. His family, with those of Dr. Heber J. Richards, Adelbert Roundy and guests from the Dr. John R. Park family went into the Uinta Mountains to camp in the wilderness during the summer. He writes:

...This (camp) was then far in the wilderness, and trout in the streams, prairie chickens along the creeks and deer in the woods or hiding in the brush in the canyons, were plentiful. Bear and mountain lion might occasionally be seen...No setting, accordingly, could have been more perfect for a summer vacation, or more picturesque. Mountains clothed with untouched groves of fir, pine and quaking aspen, rose up majestically above us. The open spaces were brilliant with many wild flowers, the pure air was filled with perfumes and the

scent of pines. It seemed to me that the stars shone brighter there than any other place in the world. Then again the occasional fierce winds would sway the trees mightily, lightning would play fiercely and grandly about the peaks and the hills would reverberate and echo with thunder. But we would be snug in our tents, and if caught outdoors, there was always wide branched trees under which we could take shelter (U.S. Department of Agriculture 1972).

A unique dance hall was established by the Mormon settlers in American Fork Canyon and provided a novel place to gather out of the hot valley sun. Dance Hall Cave was established by Alva A. Green Sr. in the early 1880's. A platform was constructed for the dance floor and an orchestra sat on one of the cave's ledges. The cave was not used as a dance hall for very long due to the difficulty in accessing it and poor lighting, but it is still known today as Dance Hall Cave (Stauffer 1971:20).

COMPETITION FOR RESOURCES BETWEEN THE MORMONS, UTES AND GOSUITES

The valleys that were the focus of Mormon settlement, as well as the mountainous areas that would later become part of the Uinta National Forest, had provided the Utes with game to hunt and clean water to fish in for centuries before the settlers came to Utah. The loss of these areas to Mormon settlement was disastrous and led to a period of conflict between the settlers and the Native Americans in and

around what are now Forest lands. In some cases, the mountains of the Uinta provided the Utes with a refuge from Mormon expansion and occasional hostility.

In March of 1849, competition for the resources of the valleys and mountains on the Wasatch Front led to bloodshed above what is now Pleasant Grove. A band of Utes led by Little Chief had stolen horses and killed cattle owned by the settlers in Salt Lake Valley. Brigham Young dispatched a company of the Salt Lake Militia to pursue the band and on March 5, the Utes were surrounded in a small canyon. The call for surrender was refused and the militia opened fire, killing four braves and taking the women and children prisoner. The canyon later became known as Battle Creek Canyon (Christy 1978).

On March 18, 1849, Brigham Young and other Mormon leaders sent 150 people to settle Utah Valley. In November of the same year, 224 people were sent to San Pitch (Sanpete) Valley to settle the area south of Utah Valley. Tension grew with the expanding settlement as the Ute people found themselves in direct competition with the settlers for the lands that they had long claimed as their own. Raids were organized by the Utes in Utah Valley to steal cattle and horses. In January 1850, a Ute man was shot by three settlers, apparently for the theft of a shirt. The result was an increase in threats toward the Utah Valley settlers and theft of livestock. Convinced of the need for action, Brigham Young ordered a selective extermination program to be carried out against the hostile Utes in Utah Valley (Christy 1978).

On February 8, 1850, a force made up of militiamen from Salt Lake and Utah Valleys supported by a canon laid siege to a

band of Utes near the Provo River. After two days of fighting which left eight Utes and one militia man dead, the wounded and sick Utes retreated into Rock Canyon with the main body of the Ute band retreating toward the Spanish Fork River. Three weeks of skirmishes between the militia and the Utes followed in Utah Valley, Rock Canyon and Peteetneet Creek leaving seven more Utes dead. The conflict finally came to a close with a truce in late February (Christy 1978).

The Walker War

The tension again mounted in 1853 as a result of continued food, clothing and shelter shortages among the Utes, and an effort mounted by Mormon officials to put an end to the trade in slaves between the Utes and Mexicans. Violence broke out on July 17 of that year while several Utes were trading with James Ivie and his wife in Springville. A scuffle erupted and Mr. Ivie killed a Ute man. After hearing the news, Chief Wahcarrah, or Chief Walker as he would come to be known, and the already enraged Utes held a council of war. Chief Walker moved his camp from Hobbler Creek to Walker Flat in Payson Canyon and prepared to avenge the man's death. On July 18, two Utes rode into the fort at Peteetneet (Payson), shot one of the posted guards, Alexander Keele, and rode back into Payson Canyon. In the days that followed, the saw mill operated by Pardon Webb in Payson Canyon and the settlements of Pleasant Creek (Mt. Pleasant) and Nephi were all fired on by Chief Walker's men. Ute raids and Mormon militia excursions in Utah, Juab, San Juan, Sanpete, Millard, Summit and Iron Counties continued during the summer of 1853 and into 1854 leaving at least 27

Utes and 10 settlers dead. In May of 1854, Brigham Young, after continued efforts to end the hostilities, visited the village of Chief Walker and peace was negotiated (Christy 1979).

The Black Hawk War

In 1854, in response to the Walker War, Brigham Young established Indian farms in several locations in an attempt to pacify the Utes for lost land and resource depletion. Brigham Young's policy stated that it was "cheaper to feed the Indians than to fight them." One of these farms was located in Spanish Fork and was meant to encourage a settled lifestyle for the Utes and provide a stable food source. These farms were operated and maintained by Mormon settlers for the benefit of the Ute people. Within a few years, however, the settlers lost interest in maintaining them and the farms fell into a state of disrepair. With the outbreak of the Civil War, the Federal Government was not able to provide the Utes with the assistance they needed either. The farms were abandoned and the Utes moved to traditional hunting areas in the mountains (Metcalf 1989).

Unfortunately, Mormon hunting and grazing had taken its toll on game populations in the mountains as well as the valleys, and what followed was a period of hunger and starvation. To survive the Utes were forced to beg for food or steal it. During the winter of 1864-65, a band of Utes wintering at Gunnison experienced a smallpox epidemic and many died. The Mormons were blamed for the deaths and, in the spring of 1865, a council between the Mormons and the Utes was arranged in Manti. A scuffle between a Mormon interpreter, John Lowry, and a young Ute named Yenewood erupted and the Utes left

the meeting enraged. The Ute band, led by Black Hawk, rode away and killed some workers in an isolated canyon. As a result of the building unrest and anger among the Utes, this relatively small incident resulted in a series of conflicts that would become known as the Black Hawk War (Metcalf 1989).

On May 16, Christian Larsen was killed by Black Hawk's men while herding cattle on the east bench above Spanish Fork. Ten days later, the Given family was attacked in Thistle Valley and all six members of the family were killed. In response, the settlers gathered militia members from Salt Lake, under the command of Heber Kimball, and Utah Valley, under the command of A.G. Conover, to join others from south-central Utah. Black Hawk's men continued the raids, killing seven in Ephraim and four in Circleville. In Salina, so many cattle were driven off by Black Hawks men that the settlers were forced to abandon the settlement (Dixon 1983).

In June of 1865, the Superintendent of Indian Affairs attempted to curb the unrest present within the Ute tribe by negotiating the Spanish Fork Treaty. It promised the Utes 1.1 million dollars to be paid over sixty years in exchange for land claims in Utah and Sanpete Valleys and the relocation of the Utes to the Uintah Valley Reservation. The Utes refused the offer until Brigham Young spoke to them. They reconsidered and most agreed to the treaty. One notable exception was Chief San Pitch, present at the incident in Manti and leader of the band to which Black Hawk belonged (Metcalf 1989).

In the months following the negotiation of the Spanish Fork Treaty, the various Ute bands relocated to the Uintah

Valley but the government failed to deliver the promised benefits. Conditions on the Uintah Reservation became so dire that some Utes died during the winter. The poor conditions greatly increased Black Hawks stature among the Utes, and in June of 1866, many departed the Reservation to join Black Hawk's warriors (Metcalf 1989).

Black Hawk's raids continued. In Millard County Henry Wright was wounded and James Ivie was killed, the same man involved in the scuffle that set off the Walker War in 1853. In June of 1866, a raid was mounted on the settlement of Scipio. Two settlers were shot and a large herd of cattle was driven away. Militia units followed the band to Gravely Ford, on the Sevier River. The Utes ambushed the militia and the Battle of Gravely Ford ensued. During this engagement, Black Hawk was wounded by a militia sniper named James Snow. The militia was reinforced and the Utes were forced to retreat (Dixon 1983).

The Ute raids and engagements with the militia continued until the summer of 1867 when Black Hawk suddenly appeared on the Uintah Reservation and sued for peace. Ill with tuberculosis and suffering from the wound he had received at Gravely Ford, Black Hawk no longer wanted trouble with the settlers and returned to Spring Lake, near Payson, to live out the rest of his days. On August 19, 1868, in Strawberry Valley, another treaty was agreed upon between the settlers and Chief Sow-ah-point who had led many of the later raids (Wild 1982). In 1870, Black Hawk toured many of the settlements between Payson and Cedar City, speaking to Mormon congregations and asking for forgiveness. Black Hawk explained to the settlers that the raids were necessitated by

the starvation of his people (Metcalf 1989).

All told, the Black Hawk War resulted in the activation of about 2,500 militiamen, the loss of approximately 5,000 head of cattle, the deaths of as many as ninety settlers and militiamen, and untold numbers of Utes dead or wounded (Metcalf 1989).

Expanding Settlement and the Gosuites

In the vicinity of the Vernon Management Area, Mormon settlement had been steadily encroaching on traditional Gosuite lands and the native people were being forced to change their way of life. They did not easily adapt to farming practices introduced by the settlers and in the early 1860's many were destitute. In a letter sent to the Commissioner of Indian Affairs in December of 1862, Amos Reed complained that much of the tillable portion of the dry country had been occupied by settlers and game populations had been driven off or destroyed. Reed wrote that "it is really a matter of necessity with these Indians that they starve or steal - unless they receive assistance." The Gosuites were forced to raid the livestock and supplies of the settlers. They also attacked Overland Mail Stations, killing three people during the winter of 1862 to 1863 (Allen and Warner 1971).

In 1863, the Federal government concluded a series of treaties and the Gosuites agreed to end hostilities, adopt a life of herding and agriculture, allow travel along several routes through their land, allow the installation of military posts and mail stations, and mines. They also agreed that mills and ranches could be established by European settlers. The treaties also allowed for unrestricted timber harvesting. By 1870, most of the Gosuite bands had

settled down in an effort to make the agricultural lifestyle a success. At the same time, settlers continued to encroach onto land farmed by the Gosuites and pressure was being brought by the government to move them out of the area completely. Indeed, by 1873, a commissioned report by John W. Powell and George W. Ingalls established the Gosuites as a class of wandering beggars and recommended that collecting them onto the Uintah Reservation or Ft. Hall was the best way to serve them (Allen and Warner 1971).

The Gosuites refused to move and continued to farm and graze despite continued competition with growing populations of outside settlers. The issue was dropped until 1912 when President William H. Taft set aside eighty acres in Skull Valley for the exclusive use of the Gosuites. In 1919, President Woodrow Wilson enlarged the reservation by 17,920 acres.

FEDERAL TROOPS COME TO UTAH

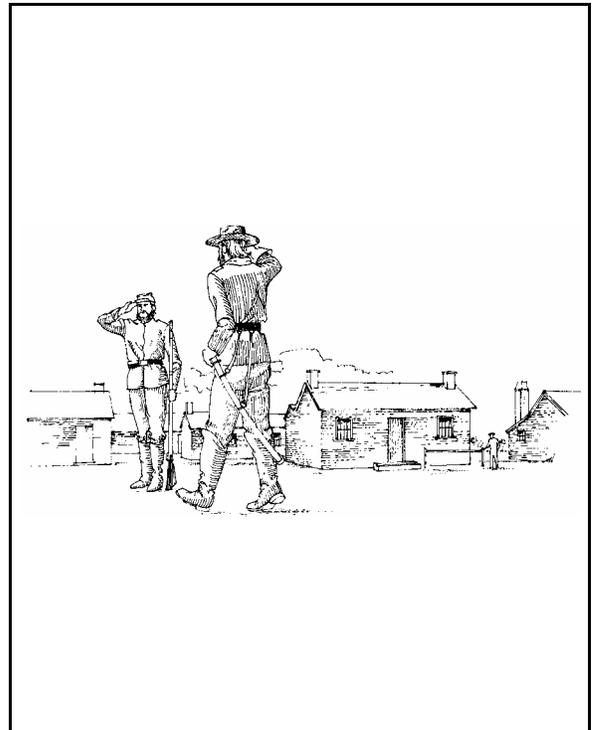
Johnston's Army

In the spring of 1857 W.W. Drummond, Justice of the Utah Territory resigned citing the Mormon's lack of respect for Federal law and the lack of separation of church and state as the reason. He recommended the presence of Federal troops in Utah and the installation of non-Mormon officials to correct these problems. President Buchanan and the Secretary of War, John Floyd, sent 2,500 troops to Utah in July of 1857. This body of troops became known to people in Utah as Johnston's Army.

The march from Leavenworth, Kansas, to Utah took longer than expected, partially due to the guerilla tactics used by

Mormon scouts to slow the force down, and Johnston's army was forced to winter near Ft. Bridger. During the spring of 1858, envoys from Johnston's Army worked out a compromise and that summer the force was able to march into Salt Lake City without incident. Johnston's Army continued south into Cedar Valley and established a military post named after the Secretary of War, Camp Floyd. Johnston's Army remained stationed at Camp Floyd for three years with as many as three thousand soldiers stationed there at one time. Camp Floyd was closed in July of 1861 with the outbreak of the Civil War.

During their stay in Utah, the army engineers explored, mapped and constructed roads throughout the area. One of these routes was constructed in 1859 to allow the army access to Wyoming without having to pass through Salt Lake City. The road was constructed along an existing





Members of the Ninth Cavalry at the Strawberry Valley Camp of Instruction, 1888. Charles W. Carter Collection, Church Archives, The Church of Jesus Christ of Latter Day Saints.

Mormon trail in Provo Canyon and continued on through Kamas Valley. This road became important to the settlement of Heber Valley by Mormon farmers one year later.

Fort Douglas

In October of 1862, Col. Patrick E. Connor established Camp Douglas above Salt Lake City to provide protection for the Overland Mail Route between Carson Valley, Nevada, and Fort Laramie, Wyoming. With him were seven companies from the Second and Third California Volunteers. Camp Douglas was located on the east bench above Salt Lake City for several reasons. The previously established Camp Floyd was in ruins and unsuitable for troops, the Wasatch Front provided plenty of timber and could produce hay, and the bench afforded Col. Connor a position in

the valley from which he could keep an eye on the Mormons, whom he greatly distrusted. Connor believed the Mormons constituted a community of fanatics who sought to establish an order that superseded that of the Federal Government. Fort Douglas, as it was known after 1876, soon became a strategic point from which to mount campaigns against Native American groups considered hostile (Arrington and Alexander 1965).

Prospecting by the Military

On September 17, 1863, silver bearing ore was discovered in Bingham Canyon. Under Col. Connor's direction a claim was filed, and the West Mountain Quartz Mining District was established, the first mining claim in the Utah Territory (Arrington and Alexander 1965). Connor saw the development of mining as an

opportunity to solve the “Mormon problem” by attracting non-Mormons to the mines...

acting in concert with the now oppressed but dissatisfied saints, will peacefully revolutionize the odious system of church domination which has so long bound down a deluded and ignorant community and threatened the peace and welfare of the people and country (Connor 1864).

Connor instructed his officers to lead patrols into various areas to prospect for precious minerals across Utah, including areas on the Uinta. In 1864, soldiers were sent to prospect in the Uintah Basin and it is during this time that troops from Fort Douglas may have first passed through Strawberry Valley.

The Overland Mail Route

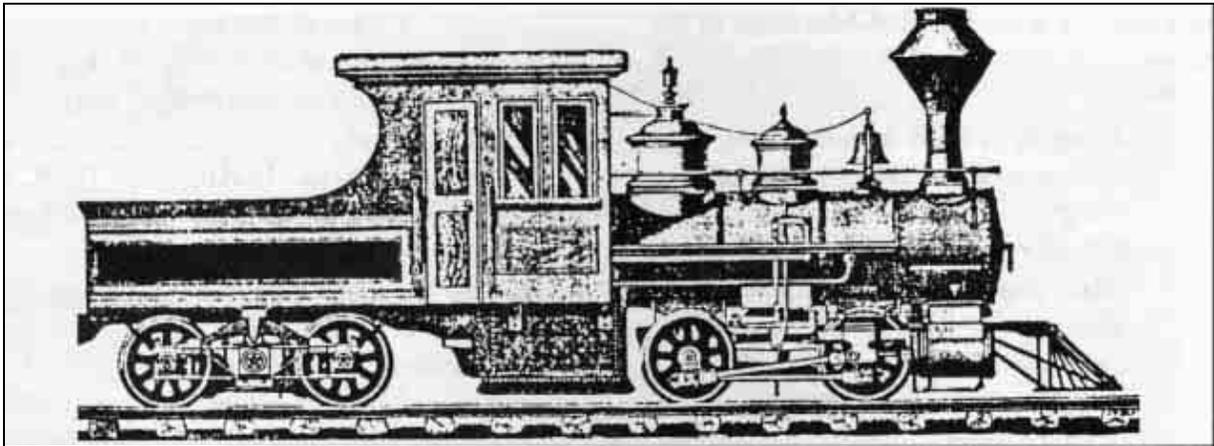
In 1865, an effort was made to build an overland mail route to Denver. The route climbed the left fork of Hobbler Creek Canyon, across Soldier Bench, past the base of Strawberry Peak and along the ridge until it dropped into Strawberry Valley. A battalion of Col. Connor’s soldiers were to provide protection for the workers constructing the route and provide a reasonable amount of assistance. A mail station was erected in the left fork just above Bartholomew Canyon, but the route into Denver was never completed (Isbell 1972). Regardless, the route became an important access into Strawberry Valley and the Uinta Basin for stockmen and homesteaders alike.

The Strawberry Valley Camp of Instruction

In 1885, the order was given to establish “Camps of Instruction” for the purpose of giving the soldiers some realistic training in the field. In August of 1888, a Camp of Instruction at Strawberry Valley was organized. About 650 men were to participate: Companies of the Sixteenth Infantry, the Twenty First Infantry and the Fifth Artillery from Fort Douglas, Companies of the Fourteenth Infantry and the Twenty First Infantry from Fort Bridger and Companies of the Ninth Cavalry and the Sixteenth Infantry from Fort Duchesne. The Ninth Cavalry was one of two African-American regiments in the Western Army during the later 1800’s. The “Buffalo Soldiers,” as they were known, were noted for their professionalism and bravery. These maneuvers allowed men from the scattered regiments, who would be expected to go to battle together, to first train together. Troops from Fort Douglas used the valley for training sporadically between 1887 and 1905. They also monitored settlers moving into the Uintah Basin from temporary garrisons set up in the valley between 1903 and 1905.

THE RAILROAD AND EARLY MINING

In the 1860’s, mining was a costly venture in Utah. The costs of transport made mining barely feasible. In 1869, with the completion of the Transcontinental Railroad and the North-South Railroad Lines, the cost-effective transport of ore became a reality. Col. Connor’s prospecting patrols had aided in the discovery of precious metals along the Wasatch Range, and the mining industry in



A sketch of the American Fork, which operated in American Fork Canyon between 1872 and 1874. The Salt Lake Daily Herald: June 1 and August 4, 6 and 21, 1872.

the mountains of the Uinta exploded. Mines appeared on almost every mountain along the Wasatch Range, including, but not limited to, Santaquin Canyon, Mt. Nebo, Spanish Fork Canyon, Provo Canyon, Rock Canyon and, most notably, American Fork Canyon.

The American Fork Mining District

Early mining in the American Fork Mining District had a great effect on land management in American Fork Canyon today. Early mining claims resulted in the checkerboard of public and private property in the canyon, a pattern of ownership that complicates right-of-ways and ecological land management aspects.

Among the first mines established in American Fork Canyon was the Pittsburgh Mine just south of Alta. It was discovered by soldiers from Fort Douglas and officially located by them in 1870. A flurry of activity followed and the American Fork Mining District was formed in July of 1870. Soon thereafter, Jacob and William Miller found rich ore deposits on what would become known as Miller

Hill. The following year, they sold their claim to the Aspinwall Steamship Company of New York City. Aspinwall had the capital to develop the mines and soon they became the leading producer in the canyon and a catalyst for the development of transportation systems there (Stauffer 1971).

The American Fork Railroad Company was established in April of 1872 by the Aspinwall Steamship Company in order to haul ore from the Miller Hill mines to American Fork City. The railroad was to end at the Sultana Smelter at Forest City at the mouth of Mary Ellen Gulch which was near the head of American Fork Canyon.

A grade was completed all the way up to Forest City but a proposed trestle to climb the "Z" Dugway near Major Evans Gulch would have been too steep. The decision was made to terminate the railroad at a large flat near Deer Creek, the site of present day Tibble Fork Reservoir. The little town that sprang up there to service the railroad was known as Deer Creek City. Deer Creek produced charcoal in ten

large kilns to provide fuel for the train and a lime kiln processed lime for the Sultana Smelter at Forest City. There was also a large boarding house and a mining district recorder's office. A small cemetery was established on a small flat to the north of Deer Creek City (Stauffer 1971). The grade constructed to the Sultana Smelter was used by wagons to haul the ore to Deer Creek, and it continues to be used today to access the head of American Fork Canyon.

Two locomotives operated on this line, an 0-4-4 named the "American Fork", which operated until 1873, and an 0-6-0 which operated from 1874 to 1878. These locomotives hauled not only ore, but lumber for use in and around American Fork City. Records indicate that horses or mules were sometimes used to pull the flat cars up the canyon and "...going down was no problem at all, it being possible to get from Deer Creek to American Fork on a flatcar by judicious use of the brakes" (Pitchard 1987)! In "Histories of American Fork Canyon," Alan Stauffer mentions an injury occurring while coasting a flatcar down canyon: "John Chadwick was one of the first brakemen. On November 24, 1873, he fell off his speeding car and was injured, causing him to miss five days of work. Pay was \$3 per day (Stauffer 1971)." No mention is made about what happened to the unmanned car.

In 1876, the ore bodies on Miller Hill began to give out and mining activity in the American Fork Mining District began to decline. The Sultana Smelter was dismantled and Forest City was never again as large or as important. Several of the larger mines were leased to smaller operators and a few local operators continued their own mining operations.

Due to the decline in mining

activity, the cost of operating the railroad became prohibitive. To help cover the operating costs, the train was made available for sight seeing trips into the canyon. By 1878, revenue could not cover operating costs and the railroad was discontinued. The associated hardware, including the track was sold. By June of 1878, all that remained of the railroad was an abandoned grade. As a result, the



Locomotive at Hanging Rock in American Fork Canyon, 1870's. Utah State Historical Society..

remaining mines in the canyon experienced a transportation crisis until the formation of the American Fork Wagon Road Company, which established a toll road over the former railroad grade (Crosland and Thompson 1994).

Though mining continued in the canyon, the years between 1872-76 saw the most productive period in the American



The Sultana Smelter which was located at the head of Mary Ellen Gulch as it appeared in 1872. Privately published drawing; Aspinwall Mining Co., New York.

Fork Mining District, in which over \$2,000,000 worth of gold, silver and lead was recovered. Less than half this amount was recovered in any other decade of mining in the district. Mining activity did surge again after the turn of the century when George Tyng relocated the rich ore bodies in Miller Hill that had brought the mining district to life in the first place. There was also a resurgence during World War I, when many world metal sources were cut off from U.S. markets. Even creative attempts by miners at the Yankee in Mary Ellen Gulch in the 1930's to reduce ore transport costs were not enough to keep canyon mining alive. Towers from their four and a half mile long tramway still stand in the canyons, a testament to grim determination. Mining in American Fork Canyon came to a close, for the most part,

by 1950 (Crosland and Thompson 1994).

The Railroad in Spanish Fork Canyon

The railroad in Spanish Fork Canyon was constructed in the 1870's to more easily extract coal from deposits discovered near Pleasant Valley (present day Scofield). As early as 1872, Milan Packard of Springville projected and began work on the Utah and Pleasant Valley Railroad. The line began in Springville at the Utah Central Railroad yards. By midsummer of 1872, the track had been placed to the mouth of Spanish Fork Canyon and by the fall, rails were laid to a construction camp name Thistle. In 1875, a road and sawmill were completed into Mill Fork to provide ties for the railroad. Timber was taken off of Uinta lands and used not only in Spanish Fork Canyon, but



The American Fork Canyon Railroad. Church Archives, The Church of Jesus Christ of Latter Day Saints.

on railroads all over Utah. The railroad, when complete, extended to Tucker, turned south up Starvation Canyon and eventually entered Pleasant Valley. In 1880, the company was sold to The Rio Grande Western Railroad. They dismantled the railroad between Tucker and Pleasant Valley and relaid it toward the summit in Spanish Fork Canyon. The summit known at that time as Soldier Pass was renamed by the railroad as Soldier Summit. In 1881, the line connected with the Denver and Rio Grande Railroad and became the major line between Denver and Ogden.



Miners in American Fork Canyon in the 1870's. Utah State Historical Society.

