

- husband, the mind + will of the Lord concerning thee in all things for thou shalt behold the visions of the heavens + shall be enabled to rejoice in the Holy one of Israel, thy Name shall be written in the Lamb's book of life, + shall become a Queen + a Priestess to thy husband, + shall live on the earth as long as thou shalt desire life, + thy posterity shall become numerous on the earth, + to thy generations there shall be no end, for it shall

be given unto thee to remain on the earth till the Lord shall come to his Temple, for thou shalt be enabled to receive an Everlasting Inheritance when the Ancient of days shall sit, + shall have power to come forth in the morning of the first Resurrection, + shall be numbered with the sanctified before the Lord, + now sister I will call these blessings on thy head + thee up to all the Powers of Exaltation of Thrones + Dominions + Principalities + Powers + Eternal lives in the Name of Jesus Christ.

Amen.

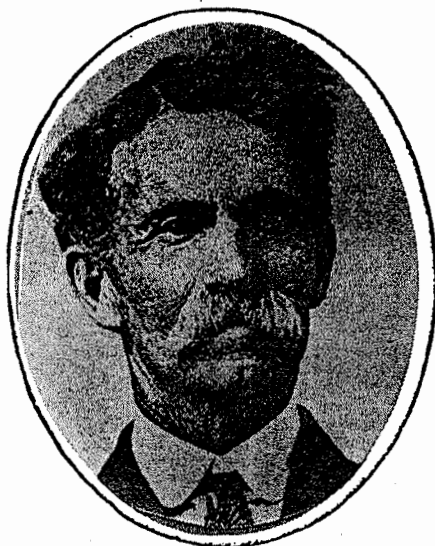
Thos. E. Daniels ^{San.} Ldk
H.

1877

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RECORDED IN BOOK

DICTIONARY
OF
Ute Indian Language



Compiled by
MORMON V. SELMAN,
PROVO, UTAH

For 22 years a Missionary and Teacher
Among the Ute Indians.

M. H. Graham Printing Co.
Provo, Utah

SELMAN, MORMON VERNON (son of Isaac Selman and Margaret Giles of Whitechurch, near Cardiff, Wales). Born July 4, 1855, Eath, Whitechurch, Wales. Came to Utah Oct. 2, 1866, Joseph Rawlins company.

Married Louisa Jane Daniels April 23, 1877, St. George, Utah (daughter of Thomas E. Daniels of Payson, Utah). Their child: Inez, m. Ernest Menlove.

Married Lavinia Elizabeth Williams Nov. 30, 1878, Salt Lake City (daughter of George Williams and Mary Baldwin of Birmingham, Eng., pioneers 1864, Captain Patterson company). She was born Feb. 16, 1859. Their children: Rachael Elizabeth, died; Martha Ann, m. Ephraim Jefferson; George Vernon, m. Alla Theria McEwan; Joseph Hiram, m. Maggie Roach; Levina Jane, m. John D. Park; Sophia, m. Edwin Ostler; Isaac Selman; Alma Giles, died; Robert William; Abner Oliver; Mary.

Elder 1879-1910; high priest; home missionary 22 years; missionary among Ute Indians at Indianola, Utah; Sunday school superintendent; ward clerk. Postmaster three years; justice of peace. Fruit grower.

Preface

The Ute Indian names and words were gotten up by Mormon V. Selman, who was a missionary among the Indians in Thistle Valley, Utah, 22 years. Taught school among them the winter of 1879-80. Had a school of twenty-five Indians and a number of white children, boys and girls, in the same classes. They learned to read, write and spell and add columns of figures without difficulty. Those Indians were some of the Sanpitch branch of the Ute Indians who were in the Indian wars of Utah: viz: Walker, Tintic and Black Hawk.

This little book will be useful to people who live among them and to those who do not. There may be mistakes, but I think that the names and words are as near correct as they can be gotten from sound, as it is not a written language.

MORMON V. SELMAN,
The Author

786 North 3rd East, Provo, Utah



Mormon

J. E. Menlove

One—Soos.
Two—Wi-üne.
Three—Pi-üne.
Four—Wäts-ü-ēnē.
Five—Mān-i-gīn.
Six—Nāv-i-üne.
Seven—Nāv-i-kēvēn.
Eight—Wouts-ū-ēne.
Nine—Sur-rom-sū-ēne.
Ten—Tom-sū-ēne.
Eleven—Töm-sū-ēne-soos-spīnk-ko.
Twelve—Töm-sū-ēne-wiune-spīnk-ko.
Thirteen—Töm-sū-ēne-pi-une-spīnk-ko.
Fourteen—Töm-sū-ēne-wat-su-ene-spīnk-ko.
Fifteen—Töm-sū-ēne-mān-i-gīn-spīnk-ko.
Sixteen—Töm-sū-ēne-nāv-i-üne-spīnk-ko.
¹⁷ ¹⁶ Seventeen—Töm-sū-ēne-wouts-ū-ēne-spīnk-ko.
Nineteen—Töm-sū-ēne-sūr-rom-sū-ene-spīnk-ko.
Twenty—Wämp-sū-ēne.
Twenty one—Wämp-sū-ēne-soos-spīnk-ko.
Twenty two—Wämp-sū-ēne-wi-üne-spīnk-ko.
Twenty three—Wämp-sū-ēne-pi-üne-spīnk-ko.
Twenty four—Wämp-sū-ēne-wats-ü-ēne-spīnk-ko.
Twenty five—Wämp-sū-ēne-maḡ-i-gīn-spīnk-ko.
Twenty six—Wämp-sū-ēne-nav-i-üne-spīnk-ko.
Twenty seven—Wämp-sū-ēne-nav-i-keven-spīnk-ko.
Twenty eight—Wämp-sū-ēne-wauts-u-ene-spīnk-ko.
Twenty nine—Wämp-sū-ēne-sur-romp-su-ēne-spīnk-ko.
Thirty—Pamp-su-ēne.
Forty—Wats-u-ēne-tom-su-ēne.
Fifty—Mān-i-gīn-tom-sū-ēne.
Sixty—Nav-i-üne-tom-sū-ēne.
Seventy—Nāv-i-keven-tom-sū-ēne.
Eighty—Wouts-ū-ēne-tom-sū-ēne.
Ninety—Sur-romp-sū-ēne-tom-sū-ēne.
One Hundred—Soos-meh.
Two Hundred—Wiüne-meh.
Three Hundred—Pi-üne-meh.
Four Hundred—Wäts-u-ēne-meh.

BIOGRAPHY OF MORMON VERNON SELMAN

Compiled Jan. 1, 1939 by Mary Selman Scott from his records and knowledge I have of my Father.

Mormon Vernon Selman first saw the light of day July 4, 1855, at Heath Farm Whitchurch Parish, Glamorganshire, South Wales, near Cardiff. It was a day when all the United States were celebrating their independence from their mother country, England.

He was the youngest of eight children, five boys and three girls.

Isaac Selman, his father, was born in Wilts, Glochester, England, August 9, 1808. His mother, Margaret Giles, daughter of William and Catherine Fry Giles was born in Kingswood, Glochester, England, July 22, 1814.

She was medium sized woman with dark eyes and hair, very precise in her dress. She wore a little black bonnet that was worn by the elderly ladies of that day.

Grandfather Isaac worked in the tin and coal mines of England and Wales. He emigrated all his family, then last his wife and little son, Mormon, and was to come with them, but died before he got to come. He died April 6, 1864, at the age of 55 and was buried at Whitchurch graveyard. They all came to this Country for the Gospel which was preached to them in 1849.

Their early married life was spent in several of the cities and towns of the providences, Tedbury, Slourbirdge, and Aschrenians, (mining towns) where the older children were born. The older children were born before the parents moved to South Wales on the Heath Farm.

When Mormon was nine years old, in 1864, he was baptized in the Latter-day Saint Church.

George Stokes and other missionaries had been in the South Wales teaching the restoration of the Gospel by an angel, and the coming forth of the Book of Mormon.

This family were devout Christians and could see that more light was needed in religious beliefs, than they possessed. They were all baptized but Hyrum (1849) the eldest, but he did not reject it entirely.

It seemed in those days that no sooner had the people joined the Latter-day Saint Church than the spirit of gathering came upon them. A few at a time was all finance would allow to go to Zion.

A group of emigrants were leaving on 16 April, 1861 and Ann, Hanna, and Mary, the eldest were to have transportation. I can picture this good father and mother and brothers (Mormon, the youngest about 5 years old) holding his mother's hand, going over to Liverpool docks to say good-bye to their dear daughters and sisters, hoping and praying that they too soon would be able to follow them to Zion.

It took two months for the sailing vessel to make the trip across the Atlantic to New York, where these emigrants landed and at least two months more before word could get back home, but an abiding faith in the Lord that all would be well with their young daughters, Ann 24, Hanna 19, and Mary 16. What absolute faith in the Gospel these parents must have had to send three young girls to a new land.

On their sailing vessel there were several hundred converts of the faith from England, Wales, and Scotland.

There was a unity of faith, hopes, and desires, and also circumstances which brought them together, with all these things in common the trip did not seem so long. They had church services, parties, and dances, Ann met Evan Richards and Hanna met Berry Wride on the boat. Both couples were married before they landed. Mary, the youngest, stayed in New York and worked a while before continuing to the West. Here she met Robert Deakin and married him. They crossed the plains together and came to Wellsville, Cache County, Utah, about 1863.

Picture the surprise this mother had when the news came back to her. For she was especially interested in the welfare of her children almost to the extent of spoiling them, my father, especially for he was the youngest, but we all hold dearer to us what we have left when someone close is taken from us.

William came in 1864. Next, Father, Mother, and Mormon were to come. They could hardly wait until they could earn enough money to reunite them (their family) together again.

The father worked very hard and things had shaped themselves into readiness to sail when he took ill and died suddenly on April 6, 1864, soon after his son, William had gotten to Utah. In 1866 the mother and Mormon

my father, came with a crowd of emigrants from Wales and England, on board the sailing vessel Arkwright. They left Liverpool May 31, 1966.

They traveled by train to Wyoming, Nebraska, where the emigrant wagons were being prepared for the long journey across the rolling plains and mountains to Salt Lake City. Father writes, "We arrived in Salt Lake City, Oct. 2, 1866, and then went to Wellsville, Cache County, Utah, where my sister and her husband, Robert Deakin lived. He was a painter and cabinet maker. I worked with him as an apprentice and learned the trade. He also kept the post office. We received our mail by team and sleigh from Brigham City. At that time all the mail for Cache, Bear Lake and Rich counties was sorted in our post office, while the mail driver waited to take it on to Franklin, the end of the route. Later on when the Utah Northern Narrow Gauge was built to Mendon, we received our mail from there.

Robert Deakin died in 1874. I was twelve years old and Mother worked out and earned money to send back to bring Hyrum to Zion, but Hyrum had a family and his wife was not a member of the L.D.S. Church and would not come. So Charles was given the transportation. He also had a wife and son. She would not come nor allow her son to leave, so Charles came and left her there. He never could get trace of her or the boy again.

I heard Martin Harris bear his last testimony in Wellsville shortly before he died, to the authenticity of the Book of Mormon.

I was called on a mission to St. George to work on the temple (paint, etc.) with three young men from Wellsville: John B. Hill, Leurs, and Alexander Spence. We left Wellsville, November 6, 1874, with two teams and wagons loaded with flour and bedding. We camped at different tithing offices enroute, and arrived at St. George in the later part of Nov. 1874.

Charles married Mary Ann Francom and reared a large family. Opportunity came to them to homestead a large tract of land in Alberta, Canada. He died there in 1929. His wife died there in 1938. Many of their decedents are there now. They had twelve children, mostly girls.

William married Emma Richmond of Payson, to them were born 14 or 15 children, several died in infancy. Their home was on a farm just north-east of Payson. Ann and Evan Richards lived in Salt Lake City and raised no family. Later he died and she raised a family by Parsons.

After I got through with the temple work at St. George I came to Payson and built a home for Mother and I, on the same lot where my sister, Hanna Wride, lived." (End quote).

Mormon V. Selman was medium tall, about 150 lbs., brown eyes, dark brown, curly hair, and a pleasant looking face. It was in Payson that he met and married Louisa Jane Daniels. She was neat in person, artistic in nature and had grey eyes, dark brown hair. She had a Normal Diploma from the B.Y. Academy and was teaching school and dress making. She had just been chosen the first president of Woman's Intrenchment Society, now T.W.M.I.A. with Mattie Fairbanks (Keeler) first counselor.

In March 1877, they journeyed to St. George and were among the first couples to be married in that temple.

In those days the early spring rains made the trip slow and strenuous through the ungraveled roads with their covered wagon. How many of us would appreciate that sort of a honeymoon trip? That sort of a thing was a part of pioneer life.

Not long after Mormon was married he was called to take his partner of life and go live among the Ute Indians and teach them the Book of Mormon, also to farm and live a peaceful life.

He took his young wife with him and two other families, built a mud hut to live in, tilled the soil along with the Indians at Indianola, Sanpete County, Utah. The first summer was spent in breaking the ground and digging canals to carry the water on the ground. The Indians were peaceful, but not very fond of work. They soon learned that missionaries had come among them as helpers, not to crowd them off their lands. The early part of the winter of 1877 Jane went back to Payson where she could have care and help for her approaching motherhood.

These were hard times for young people to get a start and especially when father was pioneering among the Indians. Jane taught school the following winter in the old rock school house on the Peteenette Creek. They had two rooms in a relative's house across the street. Jane's mother took care of the baby, Inez, and brought her to nurse at recess.

In Nov. 29, 1878, Mormon took livinia Elizabeth Williams as a Plural wife. She went to Indianola with him and they lived in a dougout. Later they had a log room for some years until Father built more room for his fast growing family, my mother's children.

Jane was much grieved over her husband so got a separation. She went from house to house sewing in the summer to support herself and Inez. Then taught

school in the winter. An epidemic of typhoid in Payson in 1881 took a large toll. Jane had been out to help the sick and took the disease and died with the toll of the church bells. She had given her child to her mother and father to raise.

It was three months before Father heard of her death, as no trail was broken through the snow in the canyon. He wanted the child but the court had given adoption papers to the grandparents for Inez. They raised her.

OTHER STARKS