Over The Rim
Smart, William

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Over the Rim to Dixie

Wednesday, December 26, 1849

CAMPBELL: T 26 Beautiful morning. Parley hears my letters read sanctions & dictates another to the Presty. refer to letter Minutes &c for particulars done here. Matthews & Jennings start T 80 on Phelps bosom. Packers start at 12 1/2 P.M. all the Camp was turned out to catch Smiths mule “Camanche” R.C. volunteered to ride it, seeing Parley wanted to pack R.C’s riding pony, R.C. got on; with his legs tied he followed the others but about 3 miles a head he stumbled in a Gopher hole, & jumped clean out of his Saddle backwards, there being no crouper. pass over Big Creek 14 ft Wide 6 in deep, swift current. feed plenty here, Willows plenty. Go on 2 miles farther, find a Brindle 8 year old ox, white spotted on each side of his back & down the hind parts, whitest spade on his forehead, short horns. R.C. sent back on the “Camanche” to camp with it. Eats supper at camp a little after sundown then starts and make the forward camp by 8 P.M. at South Creek 8 ft Wide 6 in deep. plenty willows & some cotton wood Good feed up stream. T 32 at sundown. this creek runs down on a ridge, or the highest ground soil excellent 10 miles. comes out of the range of Mts East (Wasatch) flows down into the valley. Camp prayers & singing

BROWN: All things being ready the mail started for home and 20 of us, including bro. Pratt with pack animals started south to continue our explorations beyond the rim of the basin, leaving the camp in charge of David Fulmer counsellor and Capt Haight. Within five miles of camp We came to a pretty creek running parallel with the first, on which the soil appeared to be good and about five miles farther we came to another but not quite so large. Hear we encamped for the night; a company of Emigrants had left this place about 10 or 12 days previous they had lost some cattle and burnt up a wagon here.

Those chosen to go by horseback on to the Virgin included Parley P. Pratt, Nathan Tanner, Dan Jones, John D. Holladay, John H. Bankhead, Ephraim Green, William W. Phelps, William Brown, Robert Campbell, Madison Hambleton, John Brown, Homer

"Camanche" must have been quite a mule—wild enough it took the entire camp to catch him, high strung enough to jump out of his saddle when spooked, yet sound enough to be sent, with the embarrassingly thrown Campbell aboard, to take the found ox back to camp.

They are camped tonight on Summit Creek just north of the low ridge separating Parowan and Cedar Valleys.

Haight [in camp with the wagons]: Br. Pratt left us to go over the rim of the Basin with 20 men and 30 horses.

*Thursday, December 27*

Campbell: T 29 Beautiful morning. 9 A.M. Pass on 3 miles, good feed good soil. Packs come loose, some flour lost—beautiful place for a Settlement, rich feed, Plenty cedar easy of access, we now strike thro heavy sage all round—go on a mile or two to the South outlet of this valley which ushers us into a large extensive valley—Springs of water to the left of road, good meadow down to the right, beautiful thick grass. Mt range still continues to our left & if anything more thickly studded with cedar, can see in places up the kanyons either Fir or Pine T 50 we leave the road Wet and muddy walking in this big valley, strike road again then leave it & Camp on Muddy creek. Plenty cotton wood timber for 1 mile down, Large trees, Goodly number of them, & can see them scattering on Creek banks which run down Northerly for many miles. The Land here is a Red wash from these Mts on our left, this Muddy creek is [illegible] & comes out of passes on these Mts. some Cloudy. Boys this morning found 3 Wagon tires, the irons of a wagon, notice written on a board—"Capt'n Fly's Coy passed here 16th Decr 12 in deep of snow. M Beardsell of St. Louis left wagon here" signed by "Sand". Find here to night, a chain. Thousands of cedars on the Mts left, some good feed here, 12 miles to day T 30

The wagon tires and irons found this morning, the brindle ox and burned wagon found the day before, and the chain found near tonight's campsite probably belonged to the Jefferson Hunt wagon train or another large California-bound party with whom Pratt and his group will camp and trade near Mountain Meadows ten days later while returning from their exploration of the Virgin River country.
The springs to the left of the road are the springs at Enoch, a favorite campsite on the Spanish Trail. Though the springs are largely dried up today, Orville Pratt, traveling the trail in 1848, called them "one of the finest fountains and streams of water on the entire route." Here the Spanish Trail swung west through Cedar Valley, past the Three Peaks, which motorists on I-15 can see across the valley to the west, past Iron Springs, then into the Escalante Desert and on to Mountain Meadows. From where Parley's group first encountered it near Paragonah to the springs at Enoch, the wagon train of gold seekers Jefferson Hunt was guiding to California followed the Spanish Trail. But in the broad valley west of Enoch, Coal Creek loses itself in swampy ground easily traversed by the Spanish Trail's horses and mules but difficult for wagons. So the '49er wagon trains continued south to cross Coal Creek six miles north of present Cedar City, then turned west to rejoin the Spanish Trail near Iron Springs. Parley's mounted explorers followed the wagon road to Muddy (Coal) Creek, then continued on south to cross the Great Basin rim, exploring a shorter route to the Virgin where a more direct wagon road would later be made. Of the two groups, Parley's fared better. Riven by dissension and beguiled by a map that supposedly showed a five-hundred-mile shortcut to the goldfields, all but 6 of the 108 wagons in Hunt's party rebelled and separated. After days of suffering while finding the "shortcut" too difficult and too dry, some of the travelers returned to follow Hunt on the Spanish Trail. The rest pushed on west, with several perishing in the waterless wastes of southern Nevada and Death Valley.

The "Mt. Range" that Campbell said "continues to our left" is the Hurricane Cliffs, which begin here and extend two hundred miles deep into the Arizona Strip. The colorful cliffs, composed of Jurassic and Triassic rocks, mark the line of the major Hurricane Fault that separates the Colorado Plateau from the basin-and-range country to the west. Pratt and his explorers would follow along the base of these cliffs all the way to the Virgin River.

Camp this night on "Muddy creek"—now Coal Creek—is near the site of Cedar City, in the heart of Cedar Valley, which

73. Hafen and Hafen, Journals of Forty-Niners, 78.
74. Chronic, Roadside Geology, 243.
Parley's report to the legislature extolled as the "firstrate good' place we were sent to find as a location for our next Southern colony." His report was heeded. By December 1850, 118 men, thirty with families, called by Brigham Young were on the way south to establish the Iron Mission. They first established Parowan, where the wagon company had waited for return of Parley's mounted party exploring the Virgin River country. In 1851 a group left that infant settlement to build a fort at Cedar City, closer to the iron ore they had been sent to mine. The following year one hundred families, including skilled English, Scotch, and Welsh miners arrived to strengthen the enterprise. They built a crude blast furnace and in the summer of 1852 produced the first pig iron made west of the Missouri River. In 1853 an Indian uprising and a flood closed down the operation. It was resumed briefly in 1854. In 1868 another attempt to establish an iron industry succeeded in producing pig iron used to cast stoves, grates, pots and frying pans, flat irons, and other items. But completion of the transcontinental railroad brought cheaper and better products into the territory, and after fifteen unprofitable years the operation closed. The first financially successful use of southern Utah iron ore began in 1922 with Columbia Steel Company's construction of a blast furnace at Ironton, south of Provo. This was followed in 1941 by construction of the Geneva Steel plant on the shore of Utah Lake. That plant continued to use southern Utah ore until the mid-1990s, when market conditions reduced production. Geneva Steel retains its holdings there and is currently researching ways to remove the phosphorous with which southern Utah ore tends to coat the interior of blast furnaces. 75 Cedar City meanwhile thrives as a college town and tourist gateway to southern Utah's national parks.

Brown: We went about six miles and came into a larger valley from the south varying a little west of north, we camped on another creek the largest we have seen in this region. It ran in several channels to the north west and appeared to sink forming a vast meadow of several thousand acres of land. There had been a very deep snow but was now all melted which made the ground very soft and mirey. Leaving the road at this place we continued directly south through

a high wide pass, mostly covered with sage. About noon we crossed a small creek that formed a small lake. In the valley west of us and in the afternoon we crossed another, all coming out of the mountain on the east. This last creek is on the divide and runs into the basin but could be very easily turned. We camped in a dry cedar hollow on the south side of the rim here it snowed two inches deep.

Brown has compressed two days’ travel in this entry. His “small creek” is what Campbell in his journal the next day calls “Lake creek.”

Friday, December 28

CAMPBELL: T 32 Horses 3 1/2 miles on the Mts right [?] Left R. C. & others went for them, excellent feed, start about 9—Good morning. Pass over this Muddy creek where it flows in 2 considerable streams each about 12 feet wide, 5 or 6 in deep, down a little ways it flows apparently in about 40 or 50 streams overflowing all round, bringing down floodwood. Red wash, or alluvial & depositing it all over cedars abundant, & easy of access, leave the road & strike to the left, aiming to travel at the foot of the benches for this Red alluvial, clayey deposit, coming from the Redish Mts is miry & muddy, horses sink 3 & 4 inches every step. Pas over sage The valleys with this Red deposit is all made soil Parley finds some whitish flints, silver blossom, mountain (or mourning) crystal, good black streaks in it. reach Lake creek 2 1/2 feet Wide, Water flowing in it. this creek runs on a ridge, beautiful piece of farming land above & where we cross rash fed [rich feed?]. Red clay sandy soil, some soap masqual [agave or yucca], cedar abundant & plentiful all along the hills & Mts on the left. the Lake is about 3 miles down judge it to be nearly 1 1/2 miles long 1/4 broad. Plenty Willows on creek banks, the Soil or Clayey land apparently has never been froze. keep up pretty near the Mts had some very muddy walking hard on our animals. Clouds begin to be heavy & while passing over us [leave?] Some of their contents. cold—Ther 29 at noon, come up to where Parley calls it Summit Creek. Rock gate, not so high as Devils Gate the washes & floods from this creek apparently flow both ways in this long valley. looking South we can see no end to immensity. whether this is the rim out of the Basin or not cant tell, we have passed over so many rims, but this creek flows Northerly into the Lake just before described. Thunder. Good feed. Plenty fuel, Indian Wika ups see tracks of a man, valley continues Southward. Pass on a mile & camp in Dry cedar hollow where it comes out of a kanyon with pretty high Rocks at the Gate. Snow falling, Parley says we come 24 miles, nearly
all the Camp say 17 miles. But Parley told 13 yesterday & it was only put down 12, so this to day be 15 & therefore makes Parleys distances. animals tired going thro this clayey land. T 31. keeps snowing, get crotches, build Mormon wika ups [wickiups] with cedar carpeting, comfortable bed under. Parley & Dan takes shelter with us. Horses go up towards the cedars. Plenty fuel. Snow plenty

Campbell’s “Lake creek” is Shirts Creek, named for Peter Shirts, an early Mormon settler. It drains into Quichapa Lake, a Paiute name meaning “laxative waters,” either because of the antelope and bighorn sheep bedding ground through which Quichapa Creek flowed before entering the lake from the west, or because of the stagnant, brackish water of the lake itself.76 “Summit Creek” is today Kanarra Creek; at that time it may have flowed north into the lake, being about on the imperceptible rim of the basin, but now flows south to join Ash Creek and eventually the Virgin River. On this day the party passed the site of a present-day marker noting the passage of the Domínguez-Escalante exploring party of 1776, heading back to Santa Fe after abandoning its assigned task to reach California. From here to the Virgin River, Parley’s company will follow Escalante’s route, though, of course, no trace of that passage would remain.

Saturday, December 29

Campbell: T 28 cloudy morning South Wind, Jones dreams about the Indians coming to meet us. Thunder heard many times yesterday. Passed high Mts yesterday afternoon perpendicular. to day move on at 10 1/4 A.M. Snow considerable last night Strong Northerly Wind blowing down this valley which may here be 3 miles broad, a few hundred yards creek coming from Mts on the left, flowing over perpendicular rock. Travel near the base of these Red Clayey Mts rocky, studded thick with cedar—2 miles brings to large creek steep banks, flows down thro this valley Southward. 3 in of old snow. clayey walking—noon Cupola creek, 3 ft broad 3 in deep Pass in between the Mts or where the creek flows out of the Mts & see high Red cupolas their tops buried in clouds, but can see them when the clouds pass away, see about 80 miles a head, 1/4 to 1 P.M. Sun breaks thro. Waters still flowing over Rocks making hollows & a few dry ravines to cross. some packs required fixing again 1 P.M. cross Southern creek 12 ft wide 17 in deep. Cotton woods on banks, ascend hill 1 1/2

76. Van Cott, *Utah Place Names*, 307.
miles, snow having dissolved the animals would sink 6 & 7 in every step, save when they put their feet on rocks, which r thickly studded all along, miserable travelling. steep hill. mule gets thrown at the cedars with its pack, Parley finds it impracticable to travel farther so, & strikes to the left over creek again. Green grass, see Indians fire & tracks. rough steep Rocky hill to go down. My mule’s feet gets so deep in the clayey earth, throws itself twice to get out. cross southern creek again, which gathers many streams (from these high snowy Mts 2 or 3 miles to our left). in a short distance, travel down on the left hand of the creek nearly 2 miles, good going but rocky. Would be difficult (if possible) to bring a wagon down from 1st crossing of Southern creek. Camp on banks of creek. Plenty feed, some green at the roots. High bluffs or overhanging Mts 20 rods from the foot of which is our Camp, very high, Camped about sundown. Parley reckons 11 miles cold N Wind—T 34

Brown: After going about five miles we came to a creek about 1 1/2 ft deep and one rod wide running south it is a branch of the Rio Virgin and came from the North west; we crossed it at the head of a canon and ascended a low mountain that lay in our course. The north side was covered with snow but the summit and south side was bare and very mirey our horses went in to their knees every step right among the stones. The men had to dismount and some of the pack animals had to be relieved of their burdens. However we succeeded in getting over and camped on the creek below the canyon. We were now entirely out of the snow.

Campbell’s “large creek steep banks, flows down thro this valley Southward” is Ash Creek, whose course the party will follow, more or less, to the Virgin River. About where they reached Ash Creek, John D. Lee, Richard Woolsey, William R. Davis, and others in 1852 would establish Harmony, the first Mormon settlement “over the rim” and the county seat of Washington County until 1859. Missionaries arrived in 1854 to join Lee in teaching the Indians Mormon farming methods, and built Fort Harmony nearby. Here Lee was living at the time of his involvement in the 1857 Mountain Meadows massacre, and here the twenty-eight-day rainstorm of 1862 melted the adobe walls of the fort and his home, killing two of his children. Fleeing in midwinter with what food they could save, the settlers lived in tents and “Mormon wickiups” until the next spring when they started building the present town of New Harmony. Remains of the fort, including stone gate pillars on the south side and stone pillars marking each corner of the three-hundred-foot-square walls, can be seen
in a sagebrush flat a few hundred yards south of the road leading from I-15 to New Harmony.

“Cupola creek” is Taylor Creek, flowing out of the Kolob section of Zion National Park. The “high Red cupolas” are the Kolob Fingers, beautifully sculpted and colorful ridges of Navajo sandstone jutting west from the Kolob Terrace. After the Mountain Meadows massacre, John D. Lee is said to have hidden out among these cliffs, looking down on his ranch at Harmony and watching for a signal of clothes hanging on the line telling him it was safe to come down for a visit.

Motorists going south on I-15 see to the left the gorge of Ash Creek cutting through the Black Ridge. Others, both before and after the Pratt party, noted the difficulty of travel in this section. Escalante in 1776 wrote of entering “a ridge—cut entirely of black lava rock which lies between two high sierras by way of a gap.” This was the entrance to Ash Creek Canyon. Here their Indian guides disappeared, and Escalante wrote, “Bereft of a guide, we continued south for a league with great hardship on account of so much rock.” And among the Mormon pioneers sent by Brigham to settle St. George in 1861, one disgruntled settler wrote home of the wagon road over the Black Ridge and down Ash Creek that there was only one bump on the road, but it was forty miles long. Parley’s camp this night was about at the present site of Pintura, a tiny fruit-growing town established in 1863.

Though they completely circumvented it in their travels from December 27 to January 6, the party’s journals strangely do not mention the Pine Valley Mountains, the most dominant geographic feature in southwest Utah, or Dixie, by which the area became known. From these mountains came the lava flows that made Parley’s travel so treacherous down the Ash Creek gorge. From them flow Ash Creek, which Parley followed into Dixie, and the Santa Clara up which he later traveled most of the way in returning to the Great Basin. The Pine Valley Mountains are said to be the largest known example of a laccolith—mountains formed by vast masses of magma forced upward from deep within the earth, pushing up and fracturing the overlying rock but never quite breaking through and becoming a volcano. That happened perhaps thirty

77. Chronic, Roadside Geology, 243–44.
78. Warner, The Dominguez-Escalante Journal, 77–78; Chronic, Roadside Geology, 244.
million years ago. Subsequent eons of erosion have washed away the overlying rock, leaving basalt peaks up to ten thousand feet high. The flows that formed the Black Ridge are much younger, less than two million years ago. This basalt is the same age and composition as that atop the Hurricane Cliffs, indicating they were part of the same lava flow. The difference in their elevation dramatizes the enormous displacement of the Hurricane Fault.  

**Sunday, December 30**

**CAMPBELL:** T 24 cold N Wind, Parley dreams about talking with the Indians down a little ways who grow corn. Sandy soil here. lots of Emery on this creek, 9 1/2 camp starts. Recross crick, Pass green grass 6 in high, Pass Prickly pears, Soap Maskal, & cactus also Tamimump, a weed the Indians use for Tobacco, Green leaves, branches feel like they were varnished. Pass thro’ scattering cedars Pass over a rugged stoney, sandy, almost indescribable country, thrown together in dreadful confusion, bad passes a wagon could scarcely ever be made to go thro there. The country reminds me of that near the South pass of the Sandys only a hundred times more so, follow a dry rivine, Winding to the left for 2 1/2 miles then strike on to hill, see three Indians, running apparently to head us. Parley stops on the hill till we all come up, conclude to go down & camp on the river 12 miles, go down Kanyon & camp on river banks. Plenty ash & cotton woods. 3 Indians come into camp, Dimic talks to them, say there’s no Water between here & Colorado to go South. Walker comes this way to go to California. say village one sleep from here. Plenty horses they 2 Pi Utes, called by the American Pi eads, have corn cut down. Navahoes have Wheat, they grow it don’t know anything about the White Indians. Smoke the pipe of peace. Dimic asks them to stay till morning, they say yes. They r fat, tolerably clad for this warm climate, one of them has a Cassimere coat. Black hair, no beard nor whiskers nor hair under their arm pits, all under the medium size, have bows made of Mt sheep horns, wound round with sinew of which their bowstring is. Their arrows have 3 large feather in the buts & piece cane break [?], then ash wood points, round the tip of the arrow, sinew is wound to prevent their arrows from splitting, some have arrow points of Iron. been warm day T 64 at night T 39 the Indians asked if Walker along with us. Dimic tells them we were Mormons not Americans. Horses feet sore with walking over the rocks, one of the Indians says he sold

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79. Chronic, *Roadside Geology*, 244.
his wife to Walker when he gets any its from a horse. They cry for
their companions to come, but they either don’t wish to come or r
afraid. 3 guarding the horses at a time & one guards the camp.
Plenty bunch grass, tho we have passed thro some barren land.

Brown: We continued down the creek which runs through another
canyon and we had to wind around through the hills and strike the
creek below again we camped on this creek the second time. Soon
after we camped three Indians came to us they were Pahutah and
were a little shy at first but soon got acquainted our interpreter
could talk with them in the Utah language We told them who we
were and what we wanted. They were almost naked, and they were
glad we had come into their country and wanted us to settle here
and teach them to farm and make clothing. They had heard of us
from the Utah Indians.

Here we find the first of several descriptions of southern Utah
flora unfamiliar to the exploring party. James E. Bowns, professor
of biology and range ecology at Southern Utah University, believes
Campbell’s “Soap Maskal” is *Yucca elata*, commonly known as soap­
tree yucca or Spanish dagger. Or it could be *Yucca angustissima* or
narrowleaf yucca. Yucca, he notes, is an important food source for
Indians in the Southwest. The plant looks like mescal, and its buds,
flowers, and emerging flower stalks and fruits are roasted like
mescal, which may be where Campbell got the name “maskal” or,
as he writes later, “masqual.” Yucca roots, known as amole, are used
as a sort of soap, as a laxative, in treatment of diabetes, sore joints,
and arthritis, and as an aid in childbirth. The fibers are used for
baskets, mats, cloth, rope, sandals, and dental floss. Of
“Tamimump,” Bowns writes that this is probably canaigre, or
Indian tobacco, both common names for *Rumex hymenosepalus*.
“This plant has bright green, smooth leaves, a slick, reddish stem,
and red flowers and fruits. The seeds have been used as a substi­
tute for tobacco, and are apparently a reasonably good substitute.
The ripe seeds are also ground-up and used as meal for bread and
mush. The tender leaves are eaten raw in salad, but they do con­
tain toxic alkaloids. The powdered roots are sometimes referred to
as ginseng.”

Campbell’s report of “bad passes [where] a wagon could
scarcely ever be made to go thro there” proved prophetic; none

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80. James E. Bowns to editors, April 17, 1998.
ever did. Seeing the difficulty, the first Mormon settlers swung to the right, away from Ash Creek. That route, through Anderson Ranch, Leeds, and Harrisburg, became the pioneer wagon road. The Arrowhead Highway built from Los Angeles to Salt Lake City in the century's second decade followed that route, as did Highway 91 later and finally I-15. Until I-15 bypassed it, Anderson Ranch, where Highway 17 exits I-15, became a favorite stopping place for lodging and the delicious fruit raised there. Parley's explorers, however, continued to struggle down or around Ash Creek, as had Escalante in 1776. But that route was so difficult, even for horses, that Jedediah Smith in 1826 abandoned it, finding another route over Black Ridge, possibly turning southwest from Ash Creek in the vicinity of present Anderson Junction, crossing Cedar Ridge and descending Quail Creek to the Virgin River.\footnote{Brooks, The Southwest Expedition of Jedediah S. Smith, 56, n50.} Parley's camp this night may have been in the vicinity of Toquerville, as Brown seems to indicate, or four miles downstream on the broad floodplain at the confluence of Ash and La Verkin Creeks with the Virgin, as Campbell's journal implies.

These Indians, the first encountered in the Virgin River basin, were from the small band of Paiutes led by Chief Toquer, from whom Toquerville got its name. Both names refer to the black lava rock so abundant in the area.\footnote{Van Cott, Utah Place Names, 373.} Campbell's is the first and most complete Mormon description of the appearance and weapons of these Indians. The account of one Indian willingly selling his wife to Chief Walker raises a question. The Paiutes occasionally obtained a horse (which they usually ate) by selling children—or a wife—to Ute or Mexican traders, but whether the Indian's statement that "when he gets any its from a horse" refers to a method of sexual release or to further trading is unclear.

Chief Toquer persisted in the invitation to settle there, and Toquerville became the third settlement in the Virgin River basin, after Santa Clara and Washington, when families from Harmony moved there in 1858. Finding that grapes flourished in the warm, dry climate, Brigham Young encouraged wine making and sent John C. Naegle, a convert who had been a vintner in his native Germany, to get it started. Naegle also became a prosperous cattleman and built an imposing two-story stone home housing his large
polygamous family, with a winery in the basement. The wine was to be used for the Mormon sacrament and as a cash crop to sell to outsiders, but when Brigham learned how the locals were also enjoying it, he put a stop to Dixie wine making as an industry. The Naegle home is now on the National Historic Register. For a time, between 1869 and 1880, Toquerville was the Kane County seat, but conditions were spartan as evidenced by the Jail Rock, a large lava stone with a chain bolted to it, where, lacking a jail, prisoners were handcuffed to the rock while awaiting trial.\footnote{Lavoid Leavitt, longtime resident of St. George and guide to historic trails, on-site interview by editors.}

\textit{Monday, December 31}

\textbf{Campbell}: Indians cry for their companions one old man comes into camp, says he was afraid of us, little while other 4 come say they were afraid. T 23 cold, sun rises, beautiful morning, 10 start, cross the Rio Virgin. Pass a small garden spot with some stacks of corn & many semalins & some grape vines. C. Hopkins sees 3 flocks of Quails, cross a large branch of the Rio Virgin 18 yards wide 1 foot deep. Rocky bottom. Indians guide us but Dimic don’t understand them well, some of them talk too much Pi Ute. Pass over a large track of barren, some Greasewood & sage, cactus, & Soap Mesquit strike on to the Virgin again & cross it. Camp on bottom on the (other) river. Good bottom feed, Watch horses closely 3 on guard at a time all leave but one Indian whom we detain in camp. T 50 Some cotton wood on banks & Willows, broken, barren land some places on the bottoms might be farmed come 12 miles, beautiful night T 38

\textbf{Brown}: Six more Indians came into camp and we gave them something to eat, two of them went to show us the trail that led down to the Rio Virgin we saw many little Indian plantations where they raise corn they varied in size from a few rods and up to an acre, having their irrigation ditches &c. We camped on the river two of the Indians yet with us, soon after we eat supper one of them said he wanted a blanket to sleep on one of the brethren gave him his saddle blanket he wrapped it around his shoulders and after a while stepped out to one side and was seen no more taking the blanket with him leaving his bow and arrow in camp. The other one stayed all night.

Of the “semalins” Campbell found growing in garden plots, James Bowns writes: “There is no doubt in my mind that he is referring to \textit{Curcurbita foetidissima}. This plant has common names of
Buffalo-gourd, calabazilla, stinking gourd, stinking cucumber, and coyote gourd. This plant is native and grows wild in Washington and San Juan Counties.” Anthropologist Mark Stuart agrees and reports that the ancient Anasazi as well as the Paiutes ate both the seeds and the pulp, and used the shells as containers, some of which have been found in Anasazi dwellings and middens.84

Guided by the Indians, the explorers learned that shortly below the confluence of Ash and La Verkin Creeks with the Virgin the river enters a narrow, precipitous gorge, so they crossed the river near the confluence, climbed the bluff to the south, and found themselves on the present site of Hurricane. Escalante had crossed here three-quarters of a century earlier, naming the river Rio Sulfureo because of the hot, sulfurous water pouring into the river from the hot springs just upstream, now the site of the Pah Tempe resort. Escalante climbed the bluff to the site of Hurricane as Pratt did but continued south over Sand Mountain, into Warner Valley, and on into the Arizona Strip.

Hurricane was not settled until 1906, after water had been brought to the bench by the Hurricane Canal. The building of this canal was one of Mormondom’s heroic epics. For eleven years settlers labored with primitive tools to carve an eight-mile canal along the cliffs of Timpoweap Canyon where the Virgin has cut a gorge through the Hurricane Fault. The task required building trestles and extensive rock work along the cliff faces to support flumes. Nine tunnels were cut through solid rock. The canal, now listed on the National Historic Register, brought the first water to the bench in 1904. After nearly a century as a quiet Mormon town surrounded by orchards and fields, Hurricane has exploded into one of the nation’s fastest-growing communities. The “large track of barren, some Greasewood & sage, cactus, & Soap Mesquit” Campbell described as they headed west now contains million-dollar homes surrounding Sky Mountain golf course.

After traveling south of the Virgin most of the day, the party crossed it and camped at or near the present site of Washington, the second Mormon settlement in Dixie. Only seven years after the Pratt expedition, Brigham sent colonists, most of them from the south, here to raise cotton. Survival in the early years was a terrible ordeal, best described in Andrew Karl Larson’s Red Hills of

84. Bows to editors; Mark Stuart, on-site interview by editors.
November. Malaria sapped the colony's strength. So did hunger, since much land was planted to cotton instead of food crops. Worst was the struggle to control the unruly Virgin River. Floods washed out dam after dam, silted up the canals, washed away whole fields. Tired of the annual washouts, the community labored three years to build a dam that would last. They called it the "pile dam" for the pilings driven deep into the river bed. It washed out the first year. Not until 1890, at a site two miles upstream where a rocky reef provided a solid foundation, did they manage to build a dam that would hold.

In 1865, construction began under Brigham's direction on a massive three-story stone building housing a factory to process Dixie cotton into textiles, clothing, and blankets. It did so for thirty years, but never very profitably. By 1910, the industry was finished, the machinery sold off, and the building little used, until its rebirth in the mid-1990s as a reception center. Mill Creek, which furnished the factory's water power, is now chiefly known as one of the natural hazards on another of the area's golf courses, Green Springs.

Tuesday, January 1, 1850

CAMPBELL: T 38 cloudy morning Rainy, 9 1/2 start Raining Pass over broken rugged country red sand, cross the Virgin which is a swift, rocky stream, recross Virgin strike on to a large bottom. Parley said before we crossed it would make a good Settlement. Sandy soil, Plenty greasewoods, & cane break. Cotton wood & some ash timber on the creek strike a knoll where lots of hard earthenware, streaked. strike stream come down from the right. Lots of willows on banks and cotton woods. Indians tell Parley & Dimic about the land ahead, road &c. Go right a head & cross stream, very bad crossing, & strike up to the right 2 miles & camp, 10 miles to day. Raining the most of the time. Indians accompany us from where they met Phelps alone, when the rest of us had gone down on the bottom, then Phelps being alone they jumped up from the sage, come with him & talk to Dimic, said afraid, did not know whether came in peace or war, mean, dirty almost naked creatures—many come into camp. Rain so hard I had to hurry and now stop writing. Parley calls on R.C. to sing, gather round & sing, all the Indians join & try to sing with us—say they have no families died in sickness about 17 of them, move some of the animals, 2 rods from camp Hopkins finds corn stalks 11 feet long, some Pumpkin & squash vines Indians say (& Ward said) if we go down the Virgin we must go round many
kanyons, Red Knolls, high Red bluffs perpendicular like Mts no timber, for a long way South East nothing but barren land. Indians say they willing we should come & live with them, this stream we r camped on to night well timbered. Indians, all talk at once, rude, dirty mean & filthy. they see we r prepared for them guard them closely wanted us to feed them which we have done always when we eat ourselves. But now they wish us to make beds for them, seeing it Rains so say Walker is a good Indian, they have not killed any American cattle this year, they adhere to Walker, love what he says, the land is all ours if we come & settle among them, glad to av us.

BROWN: Our Indian traveled with us a short distance this morning and disappeared but we were not long alone as four others came to us pretty soon they traveled with us and served as guides. It was very muddy owing to the late rains. We camped on the Santa Clara a little above its mouth in a little grass bottom. Some of our animals mired down in getting to camp it had rained through the day and at intervals all night. Here we had 27 Indians in camp until ten P.M. They then disappeared in different directions but where they went we never knew for we saw no lodges or wickiups except some old ones.

The explorers this day passed through the heart of what is now the greater St. George metropolitan area, reaching the confluence of the Virgin and Santa Clara Rivers in the area now covered by St. George’s new convention center and an extensive public park. Two miles up the Santa Clara, where Campbell says they camped, would be about halfway between Southgate golf course and the Green Valley subdivision. Where Brown says, “Some of our animals mired down in getting to camp,” or where Campbell, the next day, reports mules had to be lifted out of the mire, may have been in the wetlands area now containing the Tonaquint nature preserve.

Parley’s report to the legislature speaks of two fertile valleys divided by a range of hills, the two containing “3 or 4000 acres of very desirable land.” This refers to the valleys now occupied by Washington and St. George, divided by the Black Ridge whose skyline is now marred by luxury homes. In 1857 Brigham Young visited the area and noted the miserable conditions of the struggling settlement of Washington. Typically, instead of abandoning the effort, he expanded it. In the October 1861 LDS general conference he called three hundred men and their families to settle in the St. George Valley in an expanded Cotton Mission. Response to the call was typically Mormon. Elizah Averett, for example,
recalled his father’s response. Learning of his call after a hard day in his prospering fields, he “dropped in his chair and said: ‘I’ll be damned if I’ll go!’ After sitting a few minutes with head in hands, he stood up, stretched, and said, ‘Well, if we are going to Dixie, we had better start to get ready.’”\textsuperscript{85} Arrival in Dixie stirred little optimism. Robert Gardner’s journal records that when he saw the malaria-stricken residents of Washington, “This tried me more than anything I had seen in my Mormon experience, thinking that my wives and children . . . would have to look as sickly as those around me.”\textsuperscript{86}

But they stayed, naming the infant settlement of St. George for LDS apostle George A. Smith, a leader in settlement of southern Utah. They completed, in 1877, Utah’s first Mormon temple, using a lead-filled cannon barrel to pound hundreds of tons of lava rock into the swampy ground to provide a firm foundation and hauling huge ponderosa pine timbers eighty miles from Mount Trumbull near the rim of the Grand Canyon. During the same period, while still struggling to survive, they built a tabernacle and a county courthouse, both of beautifully cut native sandstone. It was an epic feat that led to fulfilment of Brigham’s prophecy, when he visited the unpromising site in 1861, that “there will yet be built, between these volcanic ridges, a city, with spires, towers and steeples, with homes containing many inhabitants.”\textsuperscript{87}

\textit{Wednesday, January 2}

\textbf{Campbell:} Raining T 39 Cloudy, strike up to the right start at 9 A.M. Miry bad going. Some mules mire down Breth lifting them out with their packs on, cross this stream, 2 mules with packs get mired crossing. Flour not hurt any. Indians pilot Dimic. Pass wika ups, corn patches see one corn stalk 11 feet long, the top of which was broke up Grape vines. Pass cinder Rock 50 yards square on the left & nearly as large on the right. Stream well timbered Cotton woods & ash, Pass a bottom 1 1/2 miles long 1/4 Wide would be a good farm, Red sandy soil, grass green belly weed, kinds of Sage & Greasewood, Rabbitt wood &c. Plenty timber all along banks of


creek. Indian Wika ups, sun breaks thro, rain stops. Sandy soil good going. Kanyons on this creek, Rocky & Steep, strike round & avoid them, see creek again, Plenty cotton wood timber, Pass up stream, or creek, which is in places rapid current 15 ft Wide, 1 foot deep, clear water, narrow going over Rocks, & steep ascents & descents Indian trail (they suppose we can go with our horses, where they go on foot) Red bluffs, rise like a fortifications 5 or 600 ft high. 2 miles long, we r going to day W & N West over barren land, sandy, Pass Pebble rocks, good building Rock, & thousands of huge piles of Mts hills, rugged declivities, Rocks, petrified wood steep bluffs, caverns, see ahead of us West, very high Mountains, covered with snow. T at noon 74 very warm Indians about 20 all men, run along side of us, Camp on stream, on a Pi Ute garden patch, plenty semlin vines & semlines on them, 3 P.M. 13 miles see their water furrows or rows between their corn Pass Grass green, nice common Prairie Grass, blades 2 inches & 3 high near bunches of Weeds, &c. T 40 rained about 9 P.M.

BROWN: They [Indians] were back next morning by day light had no women no children they said they had sold them to the Spaniards. We were now about 85 miles from Little Salt Lake. This whole country is a dreary waste of table mountains and barren hills destitute of timber, soil or grass nothing to be seen but rocks, clay and sand there is some cottonwood timber and willows on the river and some grass in the bottoms but they are very small, some of which the Indians cultivate, they grow corn, pumpkins and squash I bought about a gallon of corn from an Indian and gave him some flour for it—we also gave them some presents

Indians the previous day had advised not to go down the Virgin because of the “many kanyons . . . high red bluffs perpendicular . . . no timber,” etc. They referred to the Virgin River Gorge, impassable even to horses, as Jedediah Smith had learned seventy-five years earlier on his first expedition to California. Not until recent years, when I-15 was blasted through at the greatest per-mile cost of any in the interstate system, was travel possible through the gorge. With that advice about the useless country ahead and with their horses giving out, Parley’s explorers decided to go home. They traveled up the Santa Clara River and over Utah Hill, as Jedediah Smith had done on his second expedition and as did other pre-I-15 travelers on what became the Old Mormon Road, the Arrowhead Highway, and ultimately, in 1930, Highway 91. Parley’s route passed through what is now Sunbrook Golf Course and on to Santa Clara.
The Santa Clara settlement, the first in Dixie, was established in 1854 with the arrival of Jacob Hamblin and other missionaries who had been called to teach the Paiutes to farm the Mormon way. Among them was Rufus Allen, who would have passed that way four years earlier with Parley had he not been assigned to stay with the wagons at Little Salt Lake. The original Santa Clara settlement was destroyed in the devastating flood of 1862, and the town was built on higher ground. Here Jacob Hamblin, who narrowly escaped drowning in the flood, built the two-story stone house that today houses a small museum. Visitors standing between the front stoop and a huge cottonwood that shades the house may reflect they are standing squarely on the route of the Old Mormon Road and the Arrowhead Highway—and perhaps in the footsteps of Parley himself.  

After a day of negotiating the rocky canyons of the Santa Clara or scrambling over the lava flows that form the canyons, Pratt’s group camped “on a Pi Ute garden patch” at what is now Shivwits on the Paiute Indian Reservation. These cornfields were well known to travelers on the Spanish Trail; Orville Pratt called them “the Piute cornfields,” and noted, “The Piutes at this place are said to be the worst on the rute. Bought some corn of them & made them some presents.” Cornfields along the Santa Clara were so numerous that Jedediah Smith named the stream Corn Creek. The “plenty semlin vines & semlines on them” are the same as the gourds grown there by Paiutes today. The “very high Mountains, covered with snow” are the Beaver Dam Mountains.

Brown’s comment about the pathetic condition of a Paiute band that had sold off its women and children reflects the devastating effect of the slave trade along the Spanish Trail. Daniel W. Jones (not the Dan Jones of the Pratt expedition) describes how the trade worked. New Mexican traders setting out for California, pack trails loaded with woollens, would also carry a few trade goods with which they would buy horses from the Utes or Navajos. “These used up horses were brought through and traded to the poorer Indians [the Paiutes] for children,” Jones wrote. “The horses were often used for food. This trading was continued into

88. Leavitt, interview.
90. Brooks, The Southwest Expedition of Jedediah S. Smith, 60.
Lower California, where the children bought on the down trip would be traded to the Mexican-Californians for other horses, goods or cash. . . . All children bought on the return trip would be taken back to New Mexico and then sold, boys fetching on an average $100, girls from $150 to $200.“91 Brigham Young’s opposition to this practice, including a law passed by the 1852 Legislature forbidding it, infuriated the Utes and helped bring on the Walker War.

*Thursday, January 3*

CAMPBELL: T 40 beautiful morning, sun breaks thro Warm. Indians left last night, don’t make their appearances this morn 9 1/2 A.M. Start. Pass semlins, mule gets mired. Cotton woods & bushes plenty on banks of creek. Pass many engravings on Rocks, come up the bottom of this creek. Indian trail, cross it, going Westward, & strike road. Mts Westward high & covered with snow. Cotton wood timber continues plenty, come to Rocks overhanging, large cave about 6 or 7 feet high 50 feet long, cross the creek (Santa Clara) frequently, swift stream, Rocky bottom. 14 feet Wide 1 foot [deep], some of the crossings very steep, strike to the left up Mt to avoid, kanyon, very steep, Go along. Indians hollows out & comes & meets us, tolerable good looking fellow. The creek here forks, take the left hand fork, on the bottom before the creek forks, East side of the river, a Pi Ute farm a long irrigation furrow, creek dam’d up not the best land however. Corn seems to be small, Hopkins sees this, who walks afoot every day since we left the wagons 12 miles large Prickly pears, he also sees 5 flocks of Quails, have seen crows almost every day for 2 weeks indeed very frequently since we left the city. Some Willows and stumps in the way, see encampments & writing of Date Decr 20th T 29 Camp near forks 15 miles 3 P.M.

BROWN: We now bent our course up the Santa Clara in a north westerly direction there is a great many Hieroglyphics out in the rocks on this river also pieces of broken crockery scattered around going up this stream about 16 miles we came to the California road here we concluded to go home.

Where Campbell reports they “strike road” they again reached what was first the Spanish Trail for horses and mules and later became the wagon road to California. Here the Santa Clara bends

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91. Daniel W. Jones, *Forty Years among the Indians* (Salt Lake City: Juvenile Instructor, 1890; reprint, Salt Lake City: Bookcraft, 1960).
sharply north, and the party followed it all that day, past what is now Gunlock Reservoir and the town of Gunlock, established in 1857 by Will Hamblin, Jacob's brother, who was nicknamed "Gunlock" because he kept his guns in such good condition.92

Pressing on, they reached the confluence of the Santa Clara and Magotsu Creek, where they camped.

Friday, January 4

Campbell: T 28 Horses guarded on the Mt. Some bunch grass, traveled good hard rate yesterday about 5 1/2 hours. Tho we had many crossings, but mostly good road (Parley called it 12 miles) start to day at 1/4 9 A.M. 2 Indians come into Camp. Some Hawks, Madison shot one on New Years day with a rifle at the Indians request Cotton wood timber, & poles on the Santa Clara which now is but a small stream. Willows in the road & good many stumps, but tolerable good Sandy road about 8 miles then ascend & leave the [Santa] Clara, Steep going up, thro cedars, reach small run of water where the road turns to the right, round a hill where some wagons have gone over. excellent green grass on the hill, 6 miles to this small run of water from the Santa Clara, cold day. Snow drifted, chilling breeze, very cold, animals weak, ascend steep & go 5 miles on the rim, strike up to the left in Valley up to the cedars & camp, come about 19 miles—build good bowers, or houses in cedars, snowy cold, cloudy day, Mts manufacturing snow from the clouds on their bosoms, Camp at 3 1/4 P.M. No water. Plenty old snow. Mt. feed. snowing.

Brown: We passed over the rim of the basin and camped in the pass. Here it snowed on us three or four inches.

The "Mts manufacturing snow from the clouds on their bosoms" refers to the ten-thousand-foot laccolithic Pine Valley Mountains east of the trail. John C. Frémont on his 1844 expedition wrote of these mountains: They "showed out handsomely—high and rugged with precipices, and covered with snow for about two thousand feet from their summits down."93

If they followed the Spanish Trail, travel this day was not, as Campbell indicates, up the Santa Clara to the northeast but north up Magotsu Creek until it is pinched up by impassable cliffs. They

92. Van Cott, Utah Place Names, 170.
93. Frémont, The Exploring Expedition to the Rocky Mountains, 270.
there turned right and climbed up through cedars, which are still much in evidence, to the vicinity of Central, on Highway 18. The "small run of water" six miles from where they left the Magotsu is probably Kane Springs, named for Thomas L. Kane, a longtime and valuable friend of the Mormons. He traveled through southern Utah with his wife, whose journal of the trip is a delightful description of the life and times of early Utah Mormons. Parley's expedition camped this night on the southern edge of Mountain Meadows, a favorite campsite for travelers on the Spanish Trail and California Road to rest and fatten horses before tackling or after emerging from the desert wastes to the southwest. Here, in 1857, would occur the darkest, most shameful tragedy of Mormon history—the massacre of 120 California-bound travelers by Indians and Mormons. Tensions leading to the tragedy, the event itself, and its aftermath are best detailed by Juanita Brooks in her book *The Mountain Meadows Massacre*. After decades of bitterness, a closure of sorts was achieved when descendants of the victims cooperated with the LDS Church in 1990 to erect a monument on the hill overlooking the site.

*Saturday, January 5*

**Campbell:** T 29 Snowing, start at 19 min before 10 A.M. Strike to the road. Snow a foot deep, for 4 or 5 miles Animals walk on the top of the snow, sometimes sink in. come to crossing of creek. Snow bridge over it good water Springs apparently to the right over crossing, passed a wagon left in the snow—2 miles back from this water, find Purbelow & 4 or 5 wagons encamped near here in the snow this water flows North, snowing large flakes cedars on the hills. Passed a good valley with lots of dry feed Pass over ridges upon ridges, plenty cedars, get into a large valley, some good feed to the left, can't see the extent of this valley, Clouds so dense & snowing come to Kanyon creek, good little stream, Plenty cedars at the right, beautiful feed up the kanyon. Capt's Fly, Owen & large Coy with families encamped here. Pass on 1/4 mile past creek up to cedars & Camp at 3 1/2, clears up ceases snowing, find Iron ore 3/4 rich, heavy—15 miles. Fly's Coy 84 men, 25 wagons, many families T 34

**Brown:** We arose and shook off the snow and shoved on we soon came to a small company of gold diggers and 10 miles farther we came to a large company of about 50 wagons we camped near them they had a rodometer by which we learned we were 319 miles from G.S.L. City this company had been here recruiting their animals and shoeing their cattle, they had specimens of iron ore which they
had obtained near their camp and 34 miles farther we found more
of the same kind of ore which was said to be first rate.

Travel the first part of this day was through the snow-covered
Mountain Meadows, on the divide between the Colorado drainage
and the Great Basin. Magotsu Creek, up which they have traveled,
flows south to the Santa Clara, Virgin, and Colorado Rivers. Spring
Creek, which they now cross and follow through historic Holt
Canyon, flows north and loses itself in the Escalante Desert.
Purbelow with his four or five wagons is apparently the same horse-
stealing mountain man in pursuit of whom, on November 28, ten
of the Pratt explorers had joined Colonel John Scott’s posse. That
Campbell here makes no mention of the chase or of stolen horses
is probably due to the fact that, almost three hundred snow-cov-
ered miles from the nearest law officer or courthouse, nothing
could be done about it short of administering frontier justice at
the end of a rope.

Kanyon Creek, the “good little stream,” is today named Pinto
Creek and emerges from the mountains at the site of Newcastle, at
the south end of the Escalante Desert. Its name probably comes
from a Paiute band, the Pintiata, who lived along the creek.94 The
large company they found camped there was undoubtedly that of
the Pomeroy brothers, freighters from Missouri, with a number of
California-bound gold-seekers who joined them. According to
LeRoy and Ann Hafen’s definitive book, Journals of the Forty-Niners,
that fall only two wagon trains followed the road cut a few weeks
earlier by Jefferson Hunt and the 108 wagons he was guiding to
California.95 One was a small group with three wagons, led by the
Mormon scout Howard Egan. The other was the Pomeroy com-
pany, comprised of about fifty wagons, which left Salt Lake City
November 3, 1849. None of the accounts written by members of
the company mention either a Captain Fly or Owen, but there can
be little question this was the group.

The samples of iron ore found both by the emigrants and the
explorers led within the year to Brigham Young’s call to colonize
Parowan and Cedar City and establish the Iron Mission. Only eight
miles up Little Pinto Creek from the January 5 campsite are the

94. Van Cott, Utah Place Names, 296.
95. Hafen and Hafen, Journals of Forty-Niners, 43.
ruins of Old Iron-town. On nearby Iron Mountain is the Columbia Mine that has provided ore to the Geneva Steel mill on the shore of Utah Lake.

Off a dirt road six miles southwest of Newcastle a small monument marks the place where on November 3 all but a few of the five hundred people following Jefferson Hunt rejected his guidance and, despite Hunt's warning that "I believe you will get into the jaws of hell," struck out on their ill-fated "shortcut" to California. Leader of the defecters was a Captain O. K. Smith. David Seeley Sketch of the Pomeroy company recalled: "at Iron Springs in Cole [Iron] County Utah we picked up nine men that had at one time formed part of the Company that suffered and perished in Death Valley, Nevada. They was trying to get back to Salt Lake they had experienced such suffering for want of food and shoes we brought them safe to California." If that account is accurate, Smith and his companions were with the company Pratt found camped on Pinto Creek. Edwin Pettit of the Pomeroy company later wrote of the O.K. Smith rescue: "They reached the Muddy Desert just at the time that we did—ragged, starved, and almost perished."

The name "Muddy Desert" for the Escalante Desert is apt, as Escalante himself had discovered three-quarters of a century earlier. Bogged down in the desert by a snowstorm, Escalante wrote: "On the 7th [of October] we could not depart ... although we were in great distress, without firewood and extremely cold, for with so much snow and water the ground, which was soft here, was unfit for travel." And on the next day: "We travel only three leagues [nine miles] with great difficulty, because it was so soft and miry everywhere that many pack animals and mounts, and even those that were loose, either fell down or became stuck altogether." That day, the goal of establishing a trail from Santa Fe to Monterey, California, was abandoned. Three days later, at a site twenty miles northeast of the Pratt campsite, the decision was confirmed after seeking God's will by casting of lots. From here Escalante's party headed south through Cedar Valley. In the vicinity of the Three Peaks their trail crossed at right angles what would become the Spanish Trail, the only spot in Utah where the two trails would touch.

96. Ibid., 296.
97. Ibid., 294.
98. Warner, Escalante Journal, 70.
Sunday, January 6

Campbell: Beautiful morning T 31 exhibit beautiful iron ore, got in the Mt South of creek, Plenty thousands of it so says Flys [Pomeroy] Coy. Bre sell a little Flour at 20 cents per lb, several Mormons in the Coy. They write off a table of distances from the Southern rim of the Basin to Utah, measured by Church's roadometer, been laying bye 2 weeks shoeing cattle, intended to start middle of week. 10 A.M. start, look NW to the eye can see no farther, very extensive valley good deal larger than Salt Lake & Utah vallies stream apparently heads in the Mts West or N.W. travel round a curve, large Mound out in the valley which from the North would hide from the eye the extent of the valley, sage & greasewood. Rabitts any quantity of them, Indians say the Deer go away N..W. to Winter, Walkers [band] comes & runs them in these valleys in Spring, make. Pass Willow Springs without striking to the right to them, & Go on to creek, cross it, & Camp at foot of hills under a cedar, few yards past crossing, nearly Dark come 25 miles, thousands of cedars, easy of access to the right & left, Good day. T noon about 40 no snow. Judge Phelps & Bro Green gets in 2 hours after dark, Judges Mule slow, & Greens horse about given out T 29 Matson gets drunk, boys bring him in on Hollidays horse

Campbell's reference to the "Church's roadometer" in possession of the Pomeroy company is intriguing. The first Mormon odometer was made on the journey of the Pioneer Company of 1847 and first installed on a wagon between Council Bluffs and Fort Laramie. William Clayton, assigned by Brigham Young to keep track of mileage, grew weary of counting the revolutions of a wagon wheel; he proposed a mechanical instrument to do the job. Orson Pratt, a scientist and mathematician, got the job to design such an instrument. His journal records:

For several days past, Mr. Clayton and several others have been thinking upon the best method of attaching some machinery to a wagon, to indicate the number of miles daily traveled. I was requested this forenoon, by Mr. B. Young, to give this subject some attention; accordingly, this afternoon, I proposed the following method:—Let a wagon wheel be of such a circumference, that 360 revolutions make one mile (It happens that one of the requisite dimensions [Heber C. Kimball's wagon] is now in camp.) Let this wheel act upon a screw, in such a manner, that six revolutions of the wagon wheel shall give the screw one revolution. Let the threads of
this screw act upon a wheel of sixty cogs, which will evidently perform one revolution per mile. Let this wheel of sixty cogs be the head of another screw, acting upon another wheel of thirty cogs. It is evident that in the movement of this second wheel, each cog will represent one mile. Now, if the cogs were numbered from 0 to 30, the number of miles traveled will be indicated during every part of the day. Let every sixth cog, of the first wheel, be numbered from 0 to 10, and this division will indicate the fractional parts of a mile, or tenths; while if anyone should be desirous to ascertain still smaller divisional fractions, each cog between this division, will give five and one-third rods.99

The task of actually creating a somewhat simplified version of the instrument fell to Appleton Milo Harmon, a skilled woodworker. In just five days, while the company continued its journey, he completed the job. His granddaughter wrote: "Appleton Milo Harmon constructed the iron and wheel work and attached it to the wagon wheel. Since the pioneers had few tools and little material, Appleton Milo Harmon took a wooden feed box and some scraps of iron and by using his pocket-knife, a hammer, and other simple tools fashioned the crude instrument which was the first speedometer to pass over the great Plains and the Rockies."100

Other odometers were soon made. Assigned to resurvey the route to Winter Quarters, William Clayton had a second instrument made by William A. King in August 1847. Clayton's Latter-day Saints Emigrants Guide resulted from his resurvey. Peter Derr of the Gruwell-Derr wagon train to Los Angeles in 1849 wrote that the company had three odometers,101 probably purchased from the Mormons in Salt Lake City. Parley’s list of expenditures for his expedition contains the item: "Willard Snow for rodometer—$00.25," clearly an important instrument in making their mileage measurements so accurate. So what was the Pomeroy company's "Church roadometer?" The fate of the original "roadometer" has never been known; the one exhibited in the church museum was made eighteen years later by Thomas G. Lowe while on a Mormon

mission to the Oraibi Indians in Arizona. Is it possible the instrument created on the plains by Harmon could have fallen into the hands of the Pomeroy brothers?

The "very extensive valley good deal larger than Salt Lake & Utah vallies" is the Escalante Desert, which extends nearly one hundred miles to the north. Following the Spanish Trail, the explorers circled to the north of the Antelope Range and camped just beyond Iron Springs, on the western edge of Cedar Valley. George B. Matson's inebriated condition indicates the nature of some of the trading done with the Pomeroy company. The well-known Mormon prohibition of drinking liquor originated with an 1833 revelation to Joseph Smith, given originally "not by commandment or constraint, but by revelation and the word of wisdom." Adherence to the Word of Wisdom, as the revelation came to be known, was spotty in the early days of the church. Brigham Young strongly preached obedience to its principles, declaring: "I know that some say the revelations upon these points are not given by way of commandment. Very well, but we are commanded to observe every word that proceeds from the mouth of God." But this emphasis came later in his ministry. Not until 1930, in the presidency of Heber J. Grant, had obedience to the Word of Wisdom become a commandment in the sense that it was a test of worthiness to enter a Mormon temple.

Monday, January 7

CAMPBELL: T 28 Boys find Iron ore with Silver I can see little of it 10 1/2 Camp starts. Pass up the creek, which gets to be a Dry creek, strike to the left leave road, & pass thro' an extensive beautiful bottom, rich in feed, hundreds of acres on the bottom, sandy knolls dug up by Gophers, wire grass dense & thick, excellent bottom. Dry hollows apparently have been water furrows. Indians 20 or 30 come & look at us, no families sickness taken them away, said Mormons over North East, they our friends never knew them till now gave us lots of presents, Dimic tells them we r also Mormons they say Mormons coming to live among them & help them to raise corn

103. Doctrine and Covenants, section 89, verses 2ff.
104. Brigham Young, Discourses of Brigham Young, selected and arranged by John A. Widtsoe (Salt Lake City: Deseret Book Company, 1925), 13:3.
want we should come give us all the land round here for a knife, accompany us to Camp (4 of them) see lots of Rabbitts & a sage hen, very extensive bottom Dense good feed. Camp at springs on the hill, excellent feed on the hills near, beautiful feed on the bottoms below, Sage & Greasewood, there r many Springs here, 2 or 3 good Springs or runs of water. on the Mt or hill west of us there is thousands of cedar, easy of access, from this knoll to these cedars across the bottom may be nearly 10 miles. Plenty cedars on the Mts 3 miles East & a few scattering cedars on the hills near us. mild day, go thru a swampy place where muddy loses itself as a consolidated stream we av cut off a good many miles by not going up to the road. Great many large cotton woods near the crossing of Muddy extend a mile & half down the margin of the creek. Parley & Jones after we camp, ask permission from Captn Brown to go to the wagons to night they start with Jones' two horses. stop about 3 P.M. Phelps & Green comes in 1 1/2 hours after, mild sunny day. we have passed thru no snow to day. Indians have all black hair, no guns among them, tell Dimic they could understand him, could not the other Mormons only they knew they were coming to raise corn, They pack us 4 large loads of wood, we feed them liberally, good set of Indians apparently. T 26 Camp prayers & singing the boys express their desires to stay a while & explore in this region 19 miles

The area of “extensive beautiful bottom, rich in feed” the Indians offer to sell for a knife is the heart of Cedar Valley, generally northwest of Cedar City. The “muddy,” which here “loses itself as a consolidated stream” in the “swampy place” is Coal Creek, which comes out of the Markagunt Plateau down Cedar Canyon, through Cedar City, and here disappears in Cedar Valley. Pratt’s mounted party could follow the Spanish Trail through this area, allowing Campbell to report “we av cut off a good many miles by not going up to the road” that Jefferson Hunt’s wagon train cut higher up across Coal Creek to avoid the “swampy place.” After traveling fourteen miles this day through this pleasant, level valley, they camp at the springs just below I-15 at Enoch, well known to travelers on the Spanish Trail. The name given the springs by those travelers is reflected on Frémont’s map of 1845, which labels them “Ojo de San Jose.”

The “thousands of cedar, easy of access” Campbell sees looking from the Enoch springs ten miles west across Cedar Valley are the Utah juniper (*Juniperus osteosperma*). If there is a signature tree

106. “Map of an Exploring Expedition.”
of the Great Basin, surely it is this one. As naturalist Donald Culross Peattie writes, in the vast land between the Rockies on the east and the Sierra Nevada and Cascade ranges on the west "this tree is likely to be the most abundant, as it is the most widely distributed. . . . It dots the mesas, descends the canyons, climbs the mountains. In its namesake state of Utah it is as characteristic a settler as the Mormons, and in its venerable age sometimes reminds you of an old patriarch of the sect—rugged and weathered and twisted by hardship, but hard too to discourage or kill. . . . No other tree it seems is so well fitted as this one to endure the arid, wind-blown, sand-swept land of Deseret."¹⁰⁷

This is the tree that until recent years federal land managers were intent to uproot by huge tractor-dragged chain to improve grazing for cattle. The Pratt explorers also viewed the vast juniper forests through practical economic eyes. In the official report to the legislature (printed in full in the final chapter of this volume), writing of Cedar Valley, Parley reported: "But the best of all remains to be told, near the large body of good land on the Southwestern borders are thousands of acres of cedar contributing an almost inexhaustible supply of fuel which makes excellent coal. In the centre of these forests rises a hill of the richest Iron ore." Indeed, the juniper was the fuel of choice for the crude early pioneer blast furnaces.

For the native peoples of the Great Basin, the juniper has, from ancient times, played a more central role. Peattie writes that ancient Fremont peoples used juniper bark for cordage, that they strengthened their unfired clay pottery with juniper bark, carried their infants in juniper bark cradles bound with yucca fibers, used the bark as a thatch under their earthen roofs, covered their walls with juniper bark mats, used it in sandals, and wove it into bags. Among the Havasupai and other remote peoples today, Peattie writes, the juniper figures from babyhood to the grave.

When the child is born he is covered with juniper bark which his mother has rubbed very soft for his tender skin, then swaddled in a blanket and placed in a juniper cradle. From the bark are fashioned the dolls with which he first plays, and he sleeps on an oval mat of the bark. When he is weaned, he begins to eat the berries. . . . When

he marries, the young Havasupai brings his wife to a bed of juniper bark. . . . If wounded, he uses juniper gum as a protective membrane over the sore. . . . When a Navajo dies the two men who attended him to the last back carefully away from the grave, sweeping their tracks with juniper bough so that deathliness shall not follow them from the grave.\textsuperscript{108}

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\textsuperscript{108} Peattie, 265–66.
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