

Andrew & Rizzpah Knight Gibbons
Mormon Pioneers



by Thomas Lee Palmer

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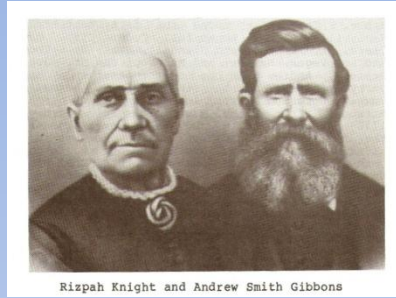
Who are Andrew and Rizpah to ME?

This pedigree chart should help you decide . . .



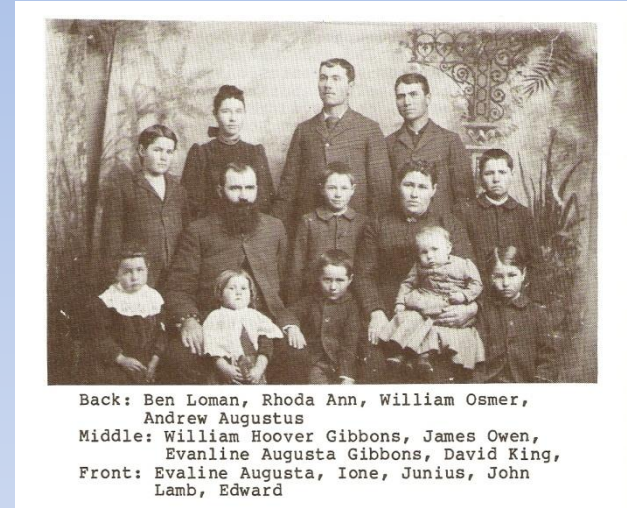
Photos

Andrew Smith Gibbons & Rizpah Knight Gibbons
1825-1886 1829-1895



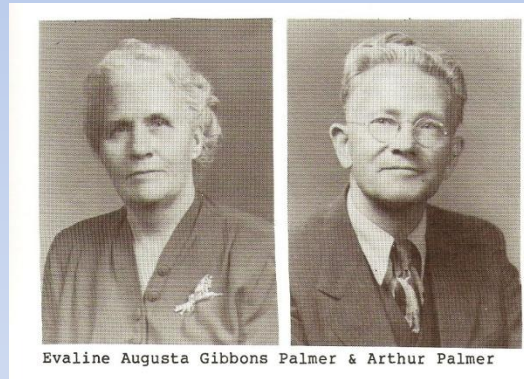
Rizpah Knight and Andrew Smith Gibbons

William Hoover Gibbons & Evaline Augusta Lamb Gibbons
1851 -1925 1855 – 1933



Back: Ben Loman, Rhoda Ann, William Osmer,
Andrew Augustus
Middle: William Hoover Gibbons, James Owen,
Evanline Augusta Gibbons, David King,
Front: Evaline Augusta, Ione, Junius, John
Lamb, Edward

Arthur Palmer 1890 -1963
&
Evaline Augusta Gibbons
Palmer 1888 – 1985



Evaline Augusta Gibbons Palmer & Arthur Palmer

Elwyn Gus Palmer
1919 –2013
& **Ruth Westover**
Palmer 1919 – 2011



Thomas Lee Palmer 1943 -



The Story of a Pioneer Family

Andrew Smith Gibbons and Rizzpah Knight Gibbons

Prepared by Thomas Lee Palmer (2013)

This presentation is an attempt to reflect the reality of being a Pioneer Family in the American West in the 1800s, and the faithfulness of Mormon Saints who helped colonize Utah and Arizona under the direction of the Prophet of the Lord. It is hoped that the presentation will help our children and grandchildren turn their hearts to their fathers as they come to know those who have gone before and that they will come to love the temple of the Lord that resulted from the sacrifice and service of their ancestors.

Sources for the information found in this presentation include:

- *Andrew Smith Gibbons: 1847 Pioneer* by Helen Bay Gibbons (2000)
- *Pioneer Pathways*, Volume 11, International Society Daughters of Utah Pioneers (2008)
- *Colonization on the Little Colorado*, Tanner and Richards (1977)
- *History of the Church*

Many of the photos used in the presentation are representative of Pioneer Life and are not necessarily photos of the persons they represent – when photos are in fact of the persons or places mentioned that will be noted.

Love, Sacrifice & Service

Andrew Smith Gibbons (20) and Rizpah Knight (16) were married in the Nauvoo Temple on 5 January 1846. The eternal journey they were embarking on is a story of love, sacrifice and service. They buried 8 of their 15 children when they were but little ones, lived in remote and difficult environments, moved many times, started over many times, suffered much, lost much, gave much, and always heeded the call of the Prophet of the Lord. Andrew was often on assignments alone, loved adventure, loved to ride and explore, but always cared for his family. Rizpah “kept the home fires burning” and nurtured their children to adulthood and instilled in them the same pioneer spirit.



Pioneer Woman

Rizpah never complained about the burdens she often carried alone – parenting children, burying her little ones, saying goodbye to Andrew again and again, doing without, living in half-finished shelters, teaching, loving, and serving. She was a dedicated wife and mother - a true *Pioneer Woman*.



Pioneer of the West

Andrew was a hunter, guide, interpreter and diplomat with the Indian tribes, explorer, adventurer, missionary, city planner, farmer, cattleman, miner, surveyor, legislator, leader, and friend. He was first a dedicated husband and father. As his story will tell, he was obedient to the call of a prophet and a *Pioneer* in every sense of the word. Few men ever spent more time in a saddle than Andrew Smith Gibbons - exploring, hunting, guiding, surveying, driving cattle and horses, and fulfilling calls from the Lord.

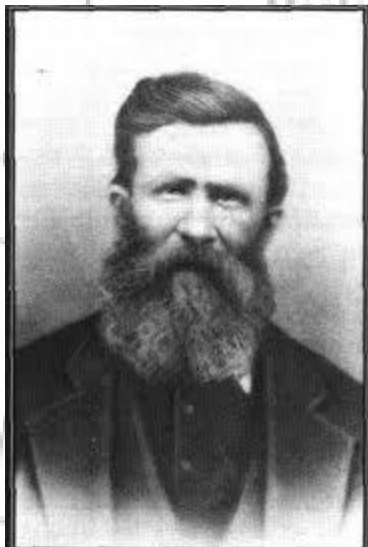


Andrew & Rizzpah Gibbons

NY and Ohio to St. Johns, Arizona - A Legacy of Service



Andrew & Rizzpah - pathway to temple



Andrew Smith Gibbons

In Nauvoo, Andrew at 15 was baptized and went to work on Miss. River boat. Vincent was bishop and Joshua Smith on high council. Following Prophet's martyrdom in 1844, both families sustained Brigham & 12. Joshua too was martyred. **Andrew** and **Rizzpah** were married in Nauvoo temple on January 5, 1846 and headed West with Saints in February 1846



Kirtland, Ohio

Rizzpah Knight
born May 13, 1829
Perrysburg, NY

1835

Andrew Gibbons

born Mar.21,1825

Hebron, Ohio

[Adopted by Joshua/Sarah Smith just following birth as Mother died]

1839

Nauvoo

1837

In Missouri

Vincent Knight was

- Bishop of Adam-ondi-Ahman ward
- Family was only a few miles from Hauns Mill Massacre in 1838



1839 Expulsion order left Saints leaving in cold of winter for Nauvoo (then Commerce, Ill.)



Rizzpah Knight Gibbons

Kirtland, Ohio

Seeking a new home – free from persecution – saints settled in Kirtland, Ohio and helped develop a beautiful city – a place of gathering.



It was in Kirtland, that Andrew(11) and Rizpah(7) likely first met.

In Kirtland, Andrew (11) was becoming a young man and probably did not pay much attention to Rizzpah (7, and his future bride). They might have been like those pictured below.



Andrew and Rízzpah in their youth were witness to or likely very aware of significant events in Church History

- **The march of Zion's Camp**
- **Kirtland Temple and manifestations therein**
- **The move to Missouri**
- **Prophecies concerning Adam-ondi-Ahman**
- **Hauns Mill Massacre**
- **Expulsion from Missouri**
- **Nauvoo and the temple**

Zion's Camp

A journey in 1834-35 of 1,800 miles from Kirtland, Ohio to Missouri and back prepared future leaders of the Church



Kirtland Temple

**Saints sacrificed and prepared a “House of the Lord” that His
“presence shall be there, for [He] will come into it, and all the pure
in heart that shall come into it shall see God.” (D&C 97: 8,16)**

And He came . . .



Kirtland Temple

Restoration of Keys

Restoration of keys continued in the Kirtland Temple



D&C 110 (1836) – Savior appeared to Joseph and Oliver, followed by the restoration of keys: Keys of gathering (Moses); Keys of Abrahamic covenant (Elias); Keys of family history and temple work (Elijah)

Joining Saints in Missouri to establish Zion

Adam-ondi-Ahman, Missouri

Rizpah's father, Vincent Knight, was Bishop of the Adam-ondi-Ahman Ward



Adam-ondi-Ahman, Missouri

“I saw Adam in the valley of Adam-ondi-Ahman. He called together his children and blessed them with a patriarchal blessing. The Lord appeared in their midst. . .”

Joseph Smith (History of the Church, Vol.3, p.388; D&C 107:53-55)



At that great gathering Adam offered sacrifices on an altar built for the purpose. **A remnant of that very altar remained on the spot down through the ages. On May 19, 1838, Joseph Smith and a number of his associates stood on the remainder of the pile of stones at a place called Spring Hill, Daviess County, Missouri.** There the Prophet taught them that Adam again would visit in the Valley of Adam-ondi-Ahman, holding a great council as a prelude to the great and dreadful day of the Lord. (*Mediation and Atonement* pp. 69-70.) At this council, all who have held keys of authority will give an accounting of their stewardship to Adam. Christ will then come, receive back the keys, and thus take one of the final steps preparatory to reigning personally upon the earth. (Dan. 7:9-14; Teachings, p. 157.) (*Mormon Doctrine*, by Bruce McConkie, p. 21)

Adam-ondi-Ahman, Missouri



Hauns Mill - On October 30, 1838 a group of Missouri Militia (240) stormed a defenseless Hauns Mill settlement, killing 18 (including a 9 and 10 year old boy). The remaining Saints fled to Far West for protection



Expulsion from Missouri

“The Mormons must be treated as enemies and must be exterminated or driven from the state. . .” Governor Lilburn Boggs
(October 27, 1838)



Petitions to the Missouri Legislature fell on deaf ears and Saints (including families of Andrew and Rizpah) left for Illinois in the cold of winter in early 1839.

Nauvoo- the city beautiful

1839-1840 – The city of Nauvoo grew out of swamps and hard labor into a beautiful city on the bend of the Mississippi River. Andrew and Rizpah loved Nauvoo and joined with the Saints in gratitude for their freedom from persecution. Andrew began work on a riverboat in 1840 and was baptized that same year.



Nauvoo

Rizpah's father, **Vincent Knight**, was called as bishop of one of the wards and **Joshua Smith**, Andrew's foster father, was called to the High Council (along with another ancestor – Newell Knight). In July 1842 Vincent Knight died of a sudden illness – the Prophet Joseph wrote his obituary.

Vincent Knight was honored by the Lord

See D&C 124:74-76



Carthage, Illinois

**Joseph and Hyrum were murdered by a mob in
Carthage Jail on June 27, 1844**



Nauvoo Saints

The Saints of Nauvoo rallied behind President Brigham Young and the Quorum of the Twelve and the work on the temple continued. The Carthage militia continued their harassment of the Saints. They arrested Andrew's father, Joshua Smith, for carrying a knife and took him to Carthage. He was fed poisoned food by the militia and died on November 4, 1845 in Carthage. "he was a good man and his name will be registered among those who wear a martyr's crown." *History of the Church, Vol 7, p. 514*

Carthage



Andrew and Rizpah were both now without their fathers in mortality.

Nauvoo Temple

On November 30, 1845 part of the temple was dedicated and on December 10th holy ordinances were commenced.

Andrew Smith Gibbons and Rizpah Knight were married in the Nauvoo Temple on January 5, 1846.



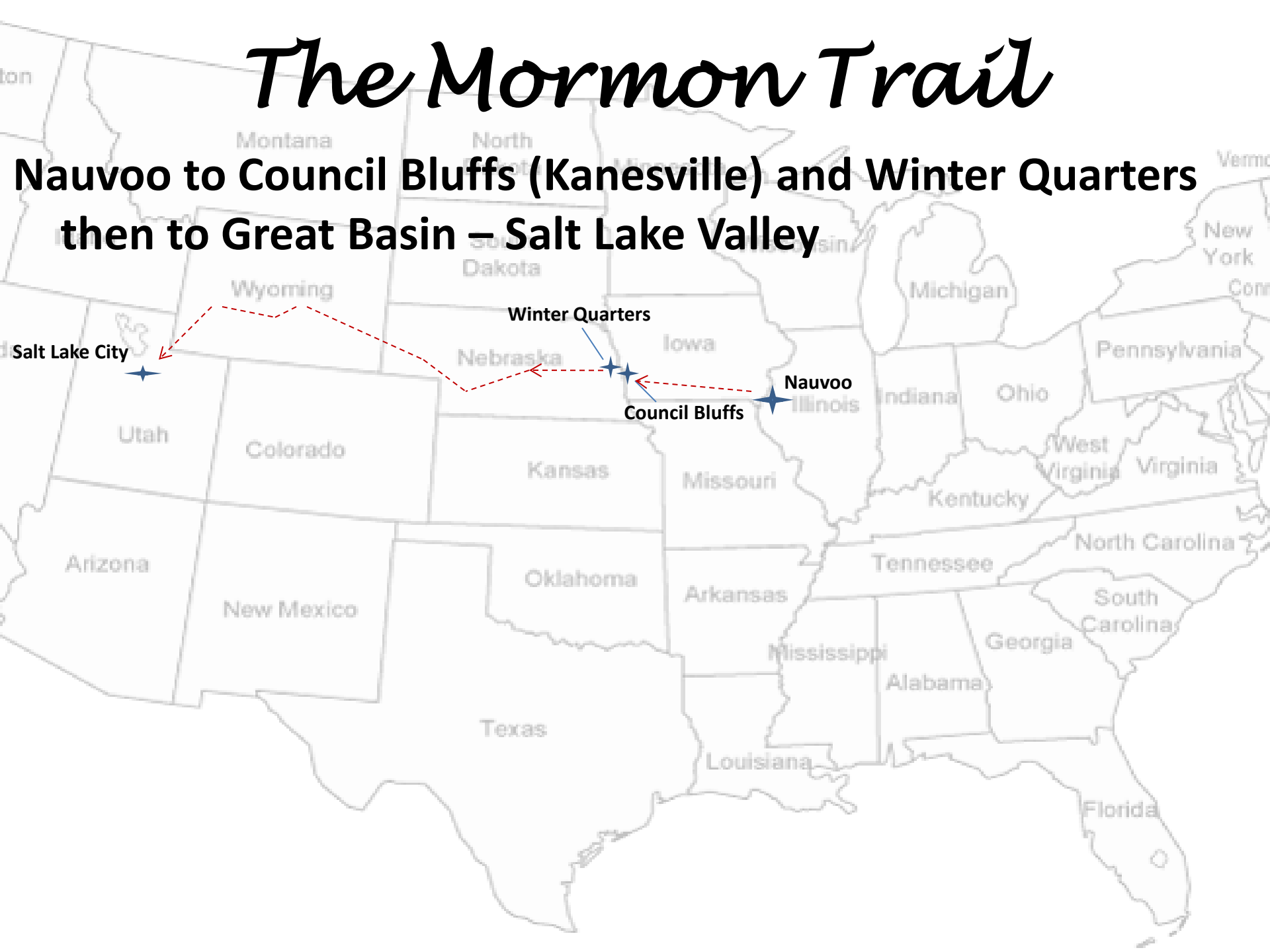
West across the Mississippi

Leaving their homes and the beautiful temple in February 1846, Andrew and Rizpah, with their widowed mothers and their children, and with Gilbert Belnap and Adeline (Rizpah's sister), crossed the icy Mississippi River and joined the Saints in their westward journey.



The Mormon Trail

**Nauvoo to Council Bluffs (Kanesville) and Winter Quarters
then to Great Basin – Salt Lake Valley**



Council Bluffs (Kanessville)

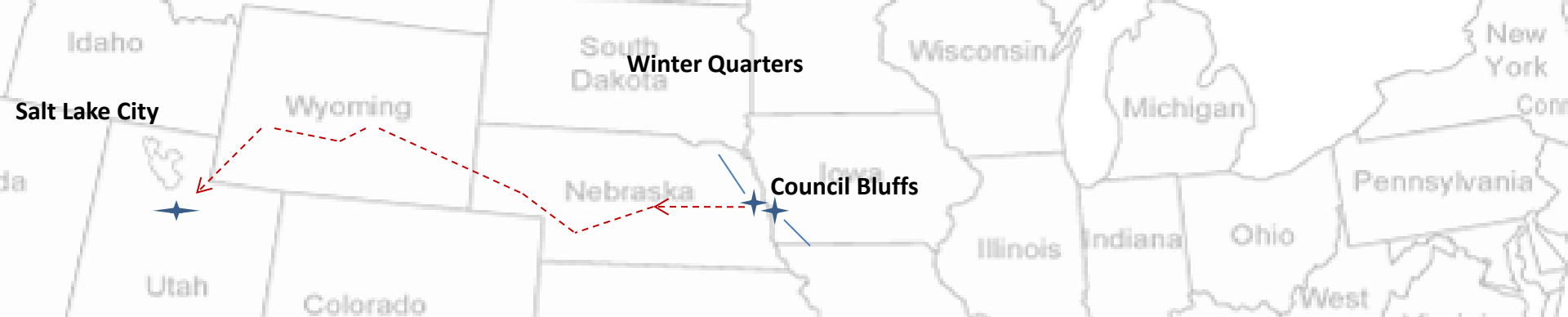
Andrew & company set up tents at Council Bluffs (located by permission on Pottawattamie tribal lands) in June 1846 and quickly built cabins - each with a sod fireplace and roof of willows, straw and earth. Andrew and Rizpah welcomed their first child, Martha Sarah (named after grandmothers), on December 26, 1846.



Entrance to Kanessville or Council Bluffs

Vanguard company to valley

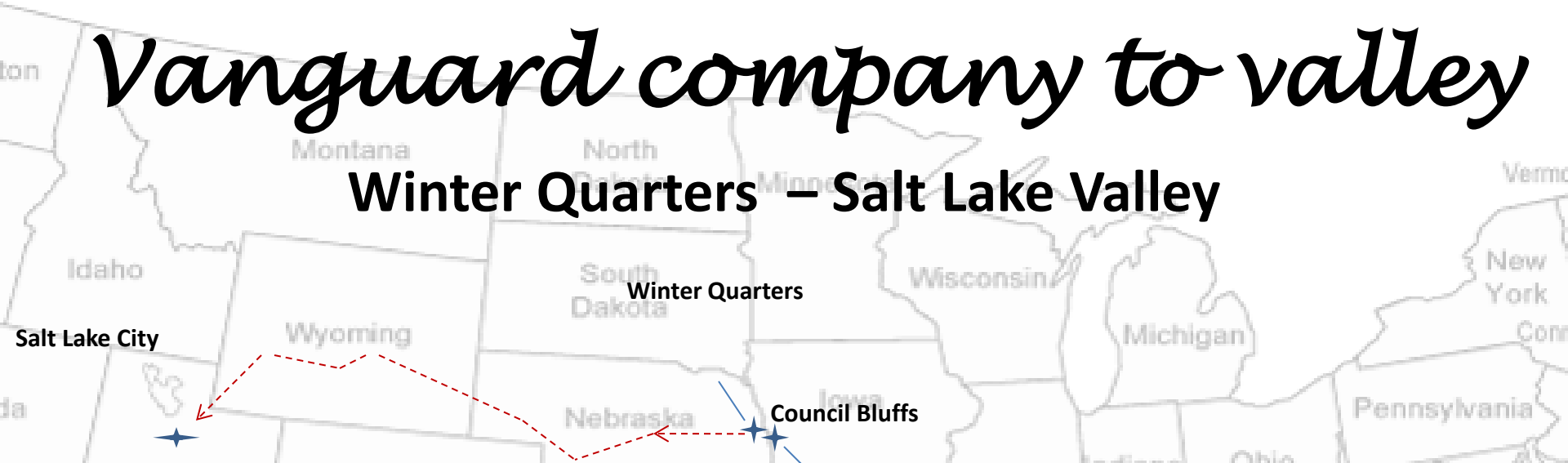
Winter Quarters – Salt Lake Valley



By a draw of the straw, Andrew was invited to accompany President Brigham Young and the vanguard company of Saints (143 men, 3 women, 2 children) to the Salt Lake Valley. He said goodbye to Rizpah and little Martha (who were left in the care of Gilbert Belnap and family) on April 5, 1847 and joined the westward journey with Heber C. Kimball's outfit. The company of Saints met Sam Brannan on the trail and President Young could not be persuaded to go onto California for he had seen in vision the valley. In early July many (including President Young) fell ill with Mountain Fever as they moved closer to their destination.

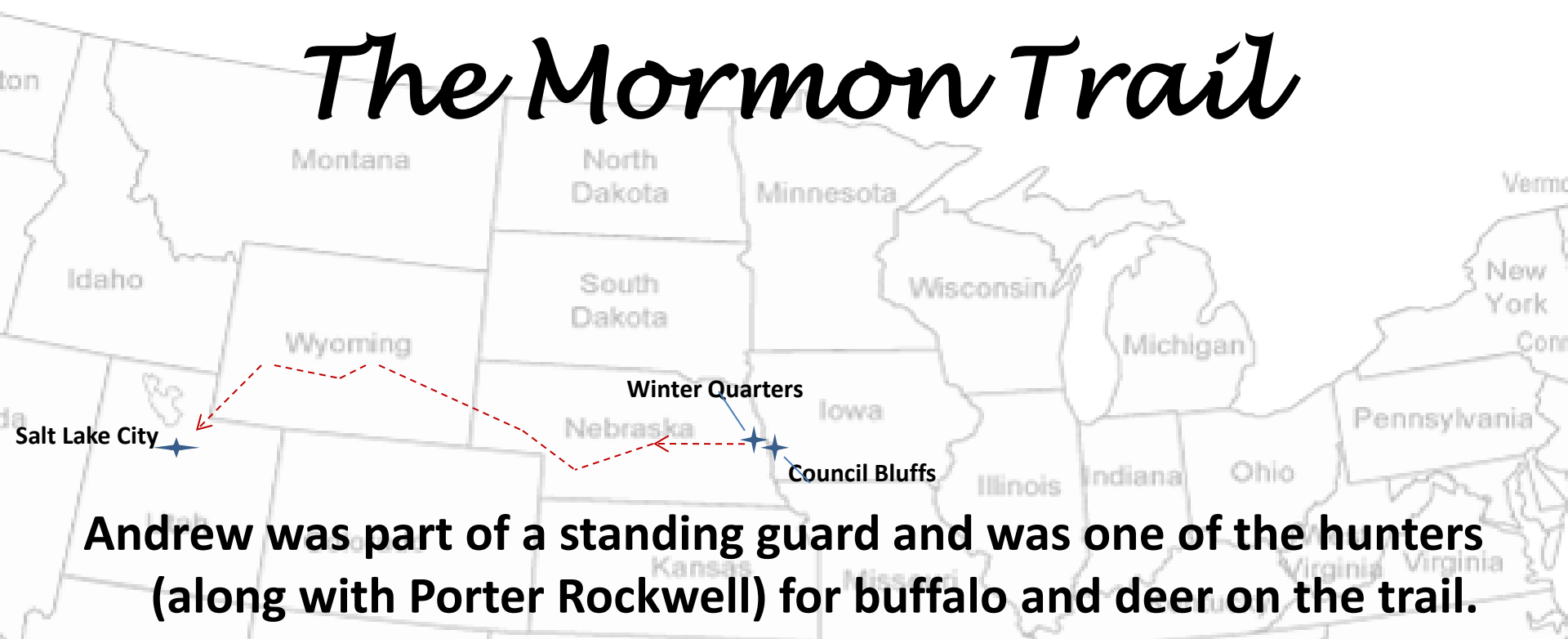
Vanguard company to valley

Winter Quarters – Salt Lake Valley



After a time, Brigham felt it expedient to challenge the brethren to a higher level of behavior. He expressed his disgust and disappointment in strong terms with the present spirit of the camp. This journey was meant to serve as an inspiration for generations to come. He declared he would not go one step further with them under such conditions. He then, blessed the brethren tenderly. They responded, and a general reformation seemed to take place. "No loud laughter was heard," Heber reported, "no swearing, no quarreling, no profane language, no hard speeches to man or beast, and it truly seemed as though the cloud had burst, and we had emerged into a new element, a new atmosphere, a new society and a new world." Wilford Woodruff described the effect the experience had upon him: "In the morning I shaved, cleansed my body, put on clean clothing, etc., read a chapter in the Book of Mormon, humbled myself before the Lord, and poured out my soul in prayer before Him, and His spirit descended upon me and I was blessed and prepared for the service of the day." They covered the 1031 miles of the trail in 111 days.

The Mormon Trail



Andrew was part of a standing guard and was one of the hunters (along with Porter Rockwell) for buffalo and deer on the trail.



“This is the right place”

Elder Woodruff recorded: “We came out of the canyon into full view of the valley. . . Pres. Young arose from his bed and took a survey of the country. . . He had seen the valley before in vision. . . He said, “. . . **This is the right place, drive on.**” July 24, 1847



A city is born

In one month the Saints had built a fort with 27 houses in the fort, crops were planted (84 acres), and piles of timber were made for future building. On August 26, 1847 President Young led most of the men in the vanguard company out of the valley to return to assist those at Winter Quarters. Andrew joined this company and remained in Council Bluffs with his family making preparations to move to Salt Lake Valley. While in Council Bluffs, Andrew and Rizpah welcomed two sons into their humble home: Andrew Vincent (A.V.), April 3, 1849, and William Hoover (my great grandfather), January 23, 1851. In the Spring of 1852, the family (Andrew, Rizpah, Martha, A.V. and William) moved westward.



Early Salt Lake City

A new home in Bountiful, Utah

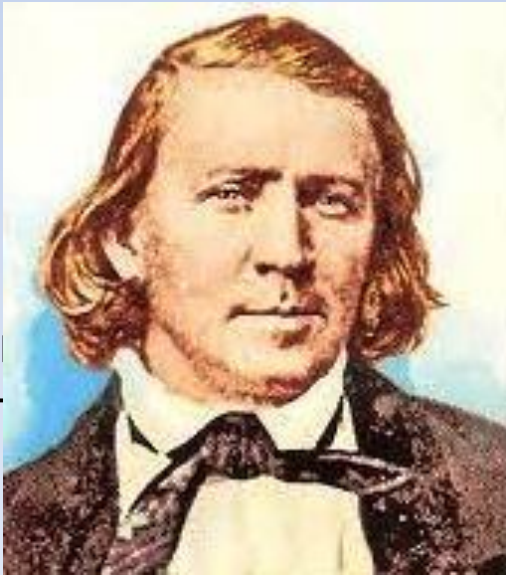
Andrew and family arrived in SLC on September 15, 1852. They wintered in an adobe cabin and in February 1853 Rizpah gave birth to Eliza. In the Spring of 1853 they sold their “assigned plot” in SLC (for two milk cows) and moved 15 miles north to Bountiful, where they built a beautiful cabin, and planted fields, gardens and orchards. Was this to be their permanent home in Zion?



A home in a setting like the one pictured above would be hard to leave

Colonization of the West

The Saints felt they had “arrived” at Zion – here they could at last be settled, free from persecution, and welcome others as they “gathered” with the Saints in the tops of the mountains. The Lord’s vision was much broader. The Saints were to colonize the West and go into the world to establish “Zion” where the pure in heart could gather, build the kingdom, and erect temples as “the mountain of the Lord’s house”. I have sensed strongly that the colonization was not just to provide places to establish homes, develop the land, build cities, and raise families, but rather it was to prepare for the building of temples as the Lord’s people have always done. The sacrifices of our ancestors in colonizing the West have not been in vain – their efforts,



their faith, and their obedience to calls prepared the way for temples in Kirtland, Nauvoo, Salt Lake City, St. George, Mesa, Snowflake, Gila Valley, and now Gilbert, Phoenix and Tucson – how they must rejoice as each new temple is announced in areas they sacrificed to established.

Colonization of Arizona



Mission Calls from the Lord

When the Lord called, Andrew and Rizzpah answered

Iron Mission – 1855

Santa Clara Indian Mission – 1856

Mission to the Hopis – 1858 (12 men)

Cotton Mission – 1862

Mission to explore South of Colorado

River Mar-May 1863 (9 men)

Pres. of Indian Mission (west of Muddy) – 1864

Trip to AZ Territorial Legislature – 1868

Muddy Settlement relocated to

Berryville (Glendale) – 1871

Guide for John Wesley Powell – 1872

Rescue party to Moenkopi - 1874

Indian Mission to Moenkopi – Nov 1874

Mission to explore for Little Colorado

River Settlements - 1875

Rescue of stolen Hopi horses - Moenkopi

to Salt River Valley and back - 1877

Chief Tuba and wife to St. George Temple

to be sealed - 1877

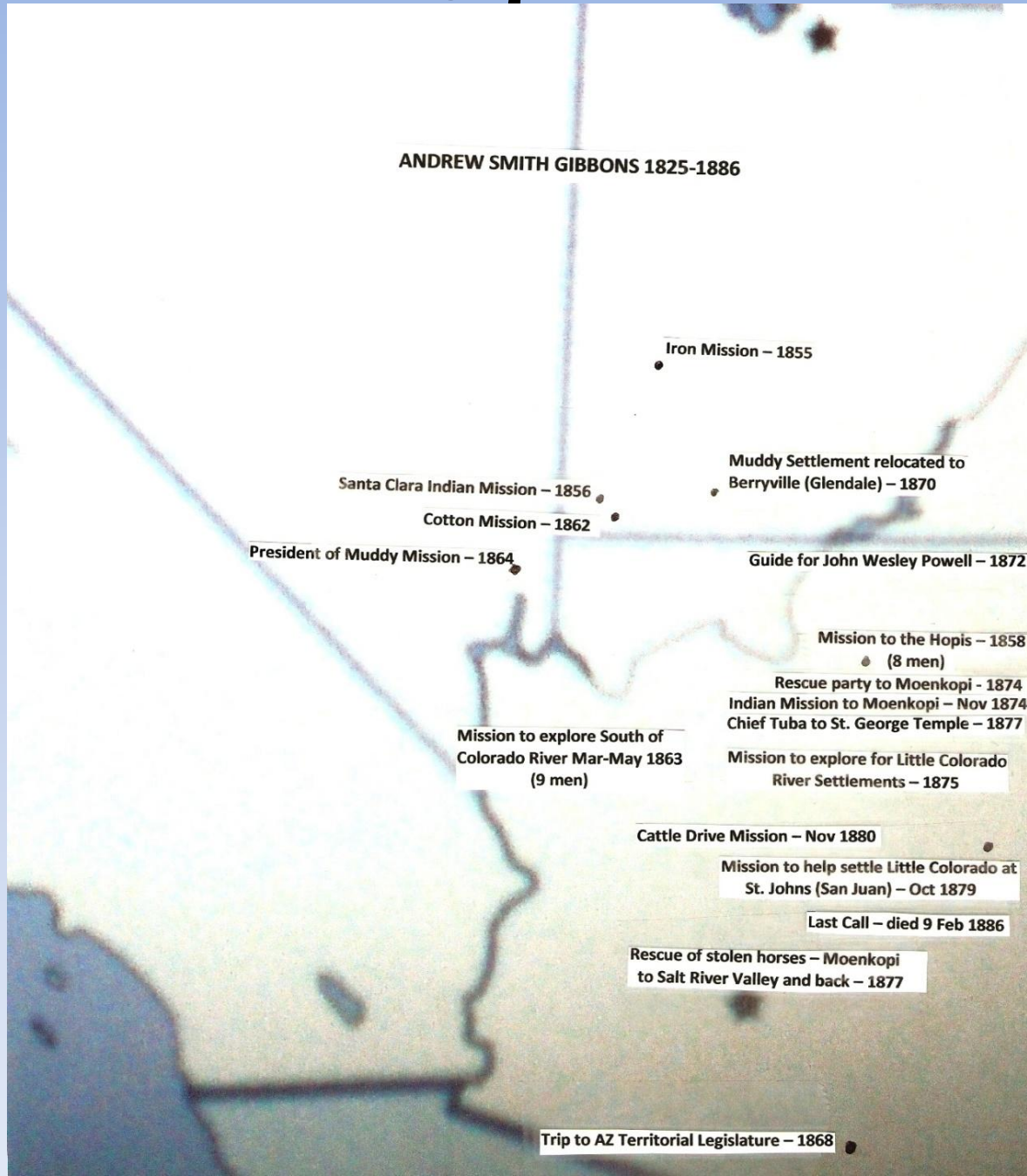
Mission to help settle Little Colorado at

St. Johns (San Juan) – Oct 1879

Cattle Drive – Nov 1880

Last Call – Andrew died 9 Feb 1886

Mission Calls from the Lord



The Iron Mission – Cedar City

Andrew was called by the prophet to help with the Iron Mission in Cedar City in April 1855, “to help strengthen the settlement in Cedar City.” His masonry, road building, and other skills were needed to help develop the 4 year old city to make it habitable by families. As winter set in, Andrew was able to saddle up and return 250 miles to his family in Bountiful in time for the birth of their fifth child, Almira, who died shortly after birth. He stayed with the family for three months and then returned in the spring to Cedar City.

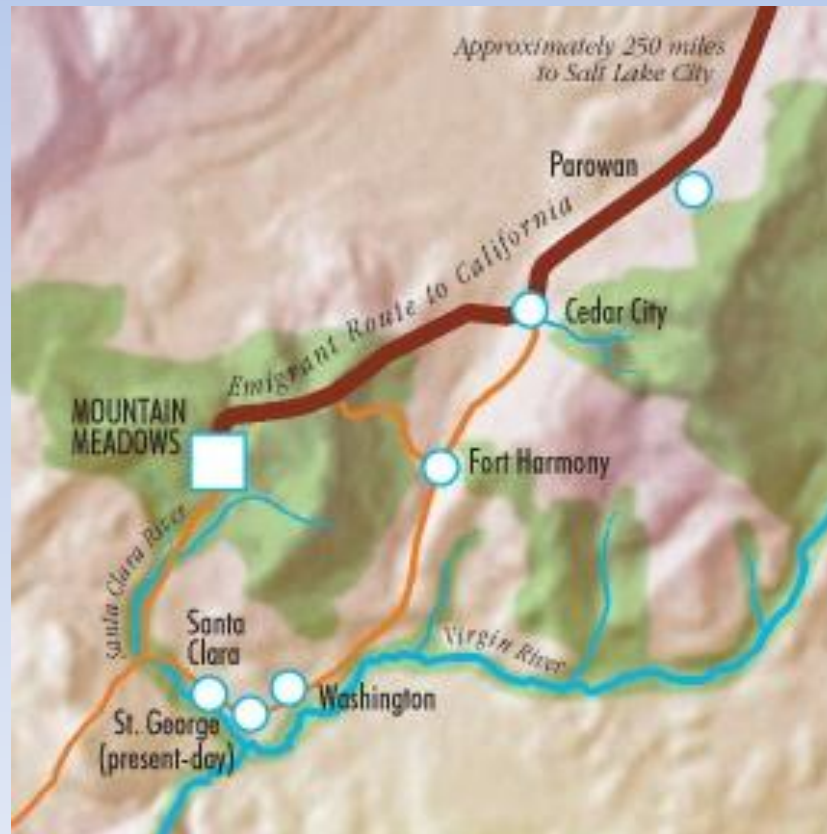
The Iron Mission

Andrew helped build bridges and homes, dug ditches, planted crops, and cared for the town's cattle. He was one of the Seventy and spoke at the quarterly conference in Cedar City in June 1856.



A new call - Santa Clara Indian Mission

In July, 1856, while in Cedar City, Andrew was called by Elder George A. Smith of the Twelve, acting for President Young, to join the Santa Clara Indian Mission – this would commence a twenty year period of service to the Indian people.



Santa Clara Fort

Andrew was excited about this call because it was a call for “families” – he would help complete the construction of the **Santa Clara Fort**, which would have 25 rooms – one for each of the mission’s families.



Santa Clara Fort (walls were three feet thick)

Santa Clara Indian Mission

Andrew helped complete the fort and immediately began learning the language and culture of the Indians whom he would serve. He developed an unusual ability to help settle difficulties that arose with the Indians – they developed an early trust in him. There were several Indian tribes in the area, but the principal Chief (a Paiute) was Tutsegavits, who befriended the Mormons and became the spokesman for most of the tribes.



**Paiute warriors
and Chief**



Rescue effort for 1856 handcart companies

In the Summer of 1856 grasshoppers destroyed many of the crops in Southern Utah leaving the Saints short on grain for flour. In spite of their desperate circumstances, upon hearing of the troubled handcart companies on the plains, the Saints at Cedar City sent horse and mule teams, 1400 pounds of flour, 16 bushels of wheat, corn and oats – other settlements responded in a similar fashion. The Saints felt their own burdens lighten as they felt the joy of serving their fellow Saints. They tackled their difficult tasks in the alkaline soil of Santa Clara with renewed energy. The pictures reflect activities they might have engaged in.



Return to Bountiful

In early Fall 1856 after the meager crop harvest at Santa Clara was in, Andrew got permission to go North to get his family. As he came in view of his cabin in Bountiful, Rizpah (joined by Martha, William, A.V., and Eliza) came running to greet him.

Rizpah was ill when Andrew arrived and did not recover quickly – Andrew had to return to Santa Clara without the family, who were left in the care of Rizpah’s mother. He would serve as called and pray for the day when his family could join with him.

Possible cabin site in Bountiful →



Santa Clara Indian Mission

Andrew returned to Santa Clara with fresh new seeds and peach pits to be planted. Fruit trees, vegetables and grapes seemed to thrive in this climate when water could be brought to them. The Saints even experimented with cotton – with the crop planted in 1855 the wives of Indian missionaries spun and wove twenty yards of cotton cloth. Some began to refer to this area as “Utah’s Dixie”.



1857 - A Year of Horror

Johnson's Army was on its way "to put down the Mormon rebellion".

There was no rebellion, but anti-Mormon activists had convinced President Buchanan there was a threat and the army was sent. The Saints throughout the territory braced for war. Some Saints, anxious to avoid another Missouri, over reacted to the Francher party from Arkansas crossing Utah, resulting in the tragic Mountain Meadow Massacre.



Johnson's Army



Mountain Meadows Massacre

Andrew returns to family

With Johnson's Army approaching, crops were critical, but Andrew was anxious to return to his family as he had received word that Rizpah was expecting another child and he was concerned about their safety with Johnson's Army approaching. He completed his work in Santa Clara as soon as possible and headed North for Bountiful. Rizpah had been very ill and gave birth on Oct 4, 1857 to Armintha, who died shortly after her birth.



Andrew arrived home a few days later to provide what comfort he could. Armintha, too perfect for this world, was buried next to Almira. The burial scene might have been as depicted above.

Family to Santa Clara

In the early Spring of 1858, Andrew took Rizpah and their four remaining children South to Santa Clara. Martha (11) was a big help with little Eliza (4). A.V. and William, now 9 and 7, were excited about the adventure. After their long hard journey they finally arrived at the Santa Clara fort and their modest home in the fort among the Indian Missionary families, now presided over by Jacob Hamblin. Rizpah was refreshed to be among other sisters and to share the load of pioneer life with them. They would likely have traveled as shown below.



1858 Summer as a family in Santa Clara

A Summer of work, play and meals as a family was a welcome blessing to the Gibbons family. It was a good life. All were excited about the expected arrival of a new child in the Fall. Andrew **always** accepted calls from the Lord and Rizpah **always** supported him in these calls, but the parting and time apart was difficult for all of them. The “good life” is reflected in the scenes below.



A mission call to the Hopi

The Paiutes told the missionaries about the Hopi Indians (initially erroneously called by the Saints the “Moqui” Indians) who lived South of the treacherous Colorado River – they were a peace-loving, industrious, progressive people. In September 1858 at a conference in Santa Clara, President Hamblin announced the call of eight men to accompany him across the Colorado to the Hopi villages. President Young had approved this special mission. Andrew’s name was read along with two Leavitt brothers, Ira Hatch, Benjamin Knell, Samuel Knight and two Hamblin brothers – all were seasoned frontiersmen. President Hamblin then announced that 5 would be asked to stay and teach the Hopi and the remainder would return. Rizpah was worried about them venturing South across the river where no white man had ever gone (except Father Escalante’s crossing in 1776), but to stay among the Indians raised additional fears. Andrew was to be set apart to stay with the Indian villages for a time along with four others – three, including Andrew were also set apart to work with the war-loving Navajo. Rizpah, as always sustained Andrew in the new call, but was filled with much concern for his welfare. Included in the party to the Hopi villages would be Ammon Tenney (a fifteen year old who knew Spanish), Durias Davis (a Welshman), and Naraguts (a Paiute Indian guide). Andrew and Rizpah’s seventh child, Richard was born six days before the party left for the Hopi villages – Rizpah was very ill and fragile following the birth and only a call from the Lord would pull Andrew away.

Leaving home . . . again

Andrew and Rizpah's seventh child, Richard, was born six days before the party left for the Hopis – Rizpah was very ill and fragile following the birth and only a call from the Lord would pull Andrew away. Andrew's leaving took faith like that of Brigham and Heber as they departed for missions in England in 1839. Brigham Young was prepared to leave on 14 September, just shortly after his wife, Mary Ann had given birth to a daughter. When he left Montrose, however, he was so ill that he could not walk the five hundred feet to the river unaided. Three days later, Mary Ann, still weak from childbirth, arranged to cross the river and care for her husband who was staying at the home of Heber C. Kimball in Nauvoo. On 18 September, Brigham and Heber decided it was time to start on their appointed mission. Both men were so ill that they had to be helped into a wagon. All of the Kimball household were bedridden except four-year-old Heber.

As the men drove off, Heber said he felt that "my very inmost parts would melt within me at leaving my family in such a condition, as it were almost in the arms of death. I felt as though I could not endure it. I asked the teamster to stop, and said to Brother Brigham, 'This is pretty tough, isn't it; let's rise up and give them a cheer.' We arose, and swinging our hats three times over our heads, shouted: 'Hurrah, hurrah for Israel.' Vilate, hearing the noise, arose from her bed and came to the door. She had a smile on her face. Vilate and Mary Anne Young cried out to us: 'Goodbye, God bless you.'



Brigham and Heber

To the Hopi

The Hamblin party traveled by way of Pipe Springs and then to the “Crossing of the Fathers” where they crossed the Colorado River. [The Franciscan priests Dominguez and Escalante and their ten companions crossed at this point almost 82 years before and experienced two of the most difficult challenges among many along the 1,800 miles of their epic journey from the Spanish presidio at Santa Fe, New Mexico to Utah Lake and return. The first white men to enter what is now "Lake Powell Country" the explorer-priests made an all but impossible ascent of the Paria River gorge via Dominguez Pass, then descended into Wahweap Basin and Padre Canyon where they discovered Ute Ford. Sick, starving, and desperate, they crossed the Colorado River in Glen Canyon on November 7, 1776. The ford, later known as "The Crossing of the Fathers," is now beneath the waters of Lake Powell in Padre Bay.]



To Oraibi

The missionary party traveled through feared Navajo country, and were without food for three days before finally reaching the mesa on top of which rested the **village of Oraibi** – They were unaware of the total rejection by the Hopis of many attempts by Spanish Catholic missionaries to convert them (including a revolt in 1680 that left those missionaries dead – four Franciscan Fathers among them, and an ultimate rejection in 1780).



Old Oraibi



Welcome by Chief Tuvi (Tuba)



Chief Tuvi standing (in white shirt)

Our fathers told us . . .

The Hopi village showed excitement at the arrival of the missionaries and at length one whose bearing suggested authority (Chief Tuba) approached them. Thru their interpreter the missionaries explained their purpose: “We are Mormons. Our Father in heaven has directed us to your villages. We come in peace, as brothers, to tell you of your forefathers and to bring you blessings.” Chief Tuba responded: “I am Tuba, son of Nunnu Rinwah and Quwonghoningway. . . We have been waiting for you. **Our fathers told us you would someday come from the west.**” The missionaries were then provided with stewed mutton and beans and “piki” bread.

Teaching the Hopi

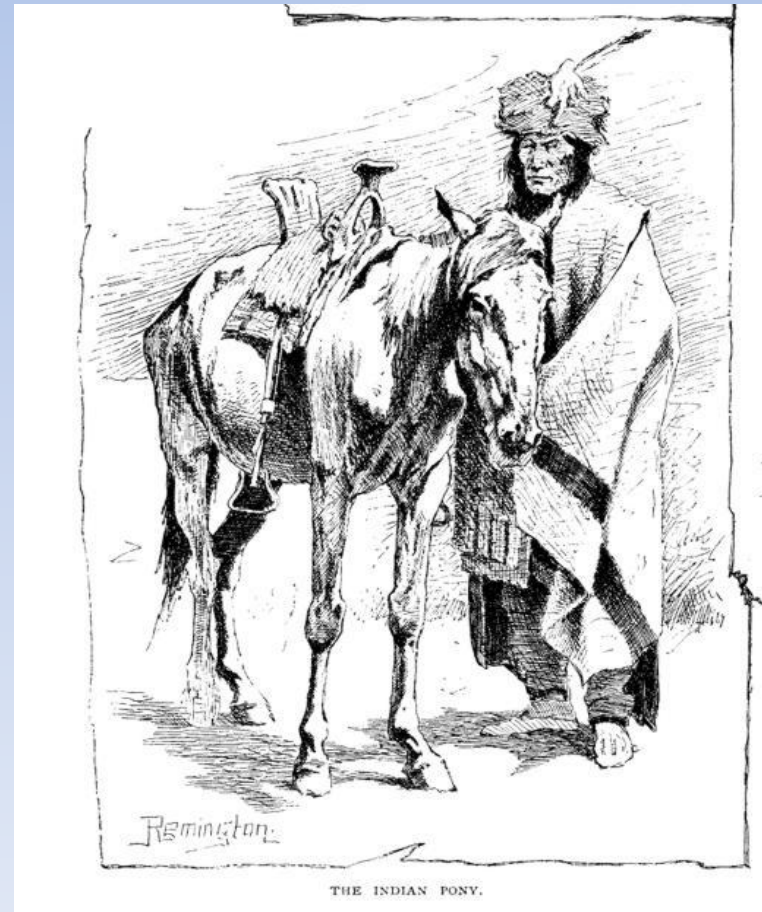
Following Chief Tuba's advice, the missionaries did not go to the Navajos at this time, but four (Andrew Gibbons, William Hamblin, Thomas Leavitt and Benjamin Knell) remained among the Hopi to teach them the Gospel. The remainder of the missionary party returned to Santa Clara. The four worked with the Hopis, learned of their language and culture, and taught them the gospel. As winter set in with snow, cold and wind, food became scarce and the four missionaries felt they were a burden to the Hopis who themselves were with little food.

Return in the cold of winter

On the 8th of December, 1858, the four missionaries were ready to return home. They had traded guns and tools for food and provisions. The Hopis (in the face of starvation themselves) gathered a sack full of piki bread from among the villagers and offered it to the missionaries.

Their generosity did not end here – Chief Tuba gave to them a small pony in exchange for a mare that was not fit for the trip home.

Ben Knell said to the other grateful missionaries, “I see the hand of the Lord in it.” A lasting friendship with the Hopis had been established.



A difficult winter journey



After five days travel thru snow drifts, they arrived at Cottonwood Creek near the Colorado crossing. Their horses were weak from lack of food and one slipped going down the cliff and was injured along with Andrew whose knee was badly hurt.

Crossing the icy Colorado

They crossed the icy Colorado on December 15th – Andrew rode across due to his injured knee and the others walked thru the icy water carrying the clothes to keep them dry, welcoming the roaring fire Andrew had built to provide some relief to them. After recovering, they pressed onward – now in a race against starvation. The only wildlife they found was a crow, which they ate causing them severe cramps. As they climbed away from the river to higher altitudes the nights became even colder.



Blessed by kindness of Paiutes

On the night of December 18th they found an old Indian lodge that provided welcome shelter. friendly Paiutes came and themselves kindly shared that saved the lives of the and gave them strength to



They fired shots and though hungry grass-seed cakes four missionaries move on. As they



to follow. Another band of friendly Indians found them near starvation and fatigue and shared two small rabbits with them. For eight days now the horses



had traveled without water to drink and with little or nothing to eat.

A Christmas to remember

On December 23rd they killed the horse injured in the fall near the river and ate a “sumptuous supper” – the remainder of the meat was prepared for future use and the four men and two horses continued their journey through deep snow on a trail identified only by frontiersman intuition. By noon on Christmas Day 1858 the meat was gone, but they were now in familiar territory – only a day’s hard ride to Washington on the Virgin River. Tom Leavitt took the best horse and rode for help – the other three walked another 5 or 6 miles in the snow before darkness fell. In the night they suffered greatly from the intense cold and awoke with a two-foot blanket of new snow. They doggedly moved on, too weak to even speak. After a few miserable miles they reached the top of a bluff overlooking the Virgin River Valley.

effort
miles.
battle
to the
not rise
creek.



The sight inspired them to greater effort and they stumbled on for 3 or 4 more miles. Finally reaching the limits of their battle with hunger and cold, they stumbled to the frozen ground one by one and could not rise. Andrew finally dragged himself to the creek.

The miraculous power of God

“As [Andrew] splashed the icy water on his face, he thought he heard a strange sound. . . It was . . .the music of hoof beats and men’s voices.”

He hollered hoarsely and hearing his call the rescuing party found them. Andrew later wrote of that moment: “The feelings that pervaded our bosoms is much easier felt than described. When the brethren came up and shook hands with us, we could not refrain from shedding tears of joy.” Andrew was ill with a high fever and after returning to his family at the Santa Clara Fort he relived the ordeal in feverish delirium for several days and was eventually nursed back to health by Rizpah and their children. On December 27, 1858, all four men signed the closing entry in Andrew’s journal: “Arrived at Fort Clara after a journey of 19 days in the dead of winter, traveling a distance of 350 miles through a section [of] country little known to white man. We all feel to acknowledge the miraculous power of God being made manifest in our deliverance from the many dangers that we were exposed to.”

God's hand was in it . . .

Francis Webster, a member of the Martin [Handcart] Company, stated, “Everyone of us came through with the absolute knowledge that God lives for we became acquainted with him in our extremities.”

Andrew and his fellow missionaries likewise became acquainted with God in their extremities. Their lives had literally been preserved by the hand of God.



Southern Utah - 1858 - 1861

After 5 years of settlement, the villages of the Virgin River Basin consisted of hardly more than 100 families (this included Toquerville, Washington, Tonaquint, Harrisburg, and Santa Clara). The future city of St. George did not yet exist. The Saints were plagued with malaria and challenges with the Indians.

The Saints lived among the Paiute Indians and on occasion witnessed their native rites and ceremonies and at times intervened in tribal customs that seemed too brutal.

On at least two occasions Andrew found himself caught in the middle of such customs and he felt moved to intervene. One day in 1858 President Anthony W. Ivins and Andrew witnessed a battle between two chiefs of neighboring bands in which they fought with fists for the right to a pretty young Indian girl. As the fight waxed hot both went for their guns. Andrew jumped between them, grabbed them both by the hair “and bumped their heads together until there was no more fight in them.”

Squaw Fight

Three years later in 1861 Andrew, Thales Haskell, and John R. Young, rode over to “Three-mile Place” just west of Santa Clara Fort to investigate a commotion among a large gathering of Indians. Chief Tutsegavits explained that there was a “**squaw fight**”. Two warriors would fight for a young beautiful girl. Her “accepted lover” was of her own tribe, but was young and slightly built. His challenger was a proven warrior with a muscular build. The two tribes agreed to allow twenty men from each tribe to fight one another for rights to the young maiden. They went to battle and had to pin and do an imaginary scalping of their victim which left that warrior “vanquished”.

Tribal Traditions

It became apparent that the dispute was not to be readily settled after the battle raged on for at least an hour. Tribal tradition provided an alternative means of settlement – a tug-of-war. Fifteen young warriors from each side formed a line with the young maiden in the center. The



winner was the group who could pull the young maiden across their goal line. Andrew and the others were sick as they observed the terrible spectacle witnessing the trembling maiden quivering under the strain. The entire group gravitated to the edge of a creek and then all fell into the creek up to their necks with the girl completely immersed – she was drowning and the warriors seemed totally unaware. Andrew could wait no longer and flung himself onto the bank of the creek, grabbed her hair and raised her head above the water. Immediately all of the warriors broke their hold and the large muscular challenging warrior demanded that Andrew fight him for intervening.

A brother's desperate love

Andrew did not hesitate for he felt such a barbaric custom had been taken too far. He stepped into the arena and faced the warrior. Three times in a row Andrew threw him to the sand. Filled with hate and fury the warrior came again and this time got in close and they struggled until Andrew pinned him long enough for an imaginary scalping. They both arose and the warrior went to the maiden, took her by the hand and led her to Andrew for his bridal trophy. Andrew led her to the young warrior of her own tribe. Suddenly an outcry was heard as the warriors went for their guns – only the victor on the battle field could claim the maiden. Thales Haskell convinced them to put the guns down, but Chief Tutsegavits commanded the father of the maiden to lead her to the center of the field. He ordered the tug-of-war to resume until the sun set – if by then neither had won, the girl would be released. All knew this would be a sure death sentence for the girl – she too knew she could not survive the brutal tugging at her wrists. Suddenly a young boy sprang to her side and plunged his knife into the girl declaring “I loved my sister too well to see her suffer more”. He then turned to the warriors and declared that if any felt he had done wrong they could plunge the knife into his heart and he would join her. No one challenged him, but the loveliest maiden of the tribe lay dead. The Paiutes promised the Mormon missionaries that they would discontinue the barbaric custom of “squaw fighting”.

The Cotton Mission

President Brigham Young visited the Southern Utah settlements in May of 1861 and prophesied that a city with spires, towers, steeples and homes would soon be in this area – St. George would soon be established. In October 1861 he called 309 men to build a city in Utah's Dixie (St. George) and to establish the Cotton Mission. Most would leave newly built homes and travel to what they felt would be desolation. Robert Gardner recorded how he felt when he received his call: "I looked and spit, took off my hat and scratched my head and thought and said all right."

In December 1861, as the new St. George Valley was being settled a fierce winter rain storm hit the valley and the older residents of Santa Clara (including Andrew and family) found themselves reduced to the same poverty-stricken state as the new Swiss settlers of St. George. Homes, orchards and crops were gone. Andrew and Rizpah joined the Cotton missionaries.

St. George is born

After days of heavy rain, J.W. Crosby wrote from St. George to the Deseret News on January 20, 1862 that the camp of “90 tents, several hundred wagons and about 800 souls” were in general in good health and hopes and expected to move onto their city lots soon. On March 22, 1862 at a special conference St. George was organized into four wards. Andrew rushed to build an adobe home to welcome their new son, Joshua Smith Gibbons, born on May 9, 1862. Still an Indian missionary, Andrew was appointed sheriff of Washington County. As the Saints became more settled, neighboring Paiutes became restless and threatened war. A group of St. George men planned to move west with the militia to protect their towns.

Andrew and Jacob Hamblin intervened and said they would go unarmed. . . just the two of them. . . with a peace offering in hopes of reducing the hostility and inviting peace among the Paiutes who had been displaced, were starving, and saw no hope. After hours in council, the peace pipe was shared and peace restored.



Mission to explore South of Colorado River

In 1863, President Young directed Jacob Hamblin to explore south of the Colorado River with a view to finding possible sites for settlement. He invited Andrew to accompany him and 9 men left St. George and went south – crossing the Colorado River at what is now known as “Pearce’s Ferry”.



Pearce’s Ferry on Colorado

They traveled east and went to what is now Peach Springs (legend has it that Mormon missionaries planted peach trees here and thus the name “Peach Springs” – it is fair to assume that Andrew was instrumental in that planting due to his desire to plant orchards every where he went). They crossed Havasupai canyon where they were treated well by the Havasupai and then proceeded east going north of the San Francisco Peaks and then on to Oraibi. They renewed friendships with Chief Tuba and others and headed back on April 15, 1863 to explore the area around the San Francisco Peaks.

Beal Road and San Francisco Peaks

On their return home, Andrew and company explored the Old Beale Wagon Road constructed in 1857 by E.F. Beale by commission from the government. In much of the survey of the road, camels shipped in from Egypt, Tunis and Smyrna were used to carry supplies.



Beale Wagon Road



Andrew and his party found the old wagon road about 6 miles west of Leroux Springs and then followed the road west for more than a week arriving at Seep Springs after several days with no water. Just out of Seep Springs the Walapais stole several of their horses (including Andrew's work team) leaving them with only 8 horses, five of which had to carry packs. Andrew and several others had to walk the remaining 180 miles home to St. George – arriving 13 May 1863.

Muddy Mission

Following the exploration journey South of the Colorado River, Andrew had much to do to earn funds to replace his team of horses, serve as an Indian missionary, and continue as Sheriff of Washington county. In March of 1864 he resigned as Sheriff and in October received a call from President Young, extended by Erastus Snow, to be the President of the Indian Mission west of the Muddy River, to be an interpreter and guide for the 50-60 families that had been called to settle there under the direction of Thomas S. Smith. On 17 November 1864, Rizpah (at 36 years of age) bore their tenth child, Benjamin – he died shortly after a very difficult birth. Andrew was now 39 and their oldest, Martha (18), was married to John Carter. They still had 5 children at home to care for. In early January, 1865, Andrew led the saints into the area that would become the “Muddy Mission”. He lived with others and built a home for his family, who joined him in St. Thomas in the autumn of 1865.

Muddy Mission Settlements

The Muddy Mission settlements of St. Thomas, Callville, Overton, and St. Joseph (now Logandale) were along the Muddy River (actually a very clear river that was later named Moapa River). Some of the settlements are now covered by the waters of Lake Mead.



Making Muddy River Country “home”

The saints surveyed and established a settlement covering 600 acres, including a 3 mile canal and irrigation of the land. Soon the settlements included fruit trees, “Mormon” poplars, fields of oats, wheat and barley, and vegetable gardens – truly a green oasis in the desert.



Challenges on the Muddy

The Saints on the Muddy experienced many challenges: heat, malaria, measles, threats from Indians, isolation from other settlements, shortage of food and building materials. St. Thomas had 129 saints in their settlement in 1866. Rizpah gave birth to Charles on 15 June 1866.



St. Thomas is now at least partially covered by Lake Mead

Andrew served as interpreter and diplomat (both with the Indian tribes and with miners in the area), a missionary as well as a member of the bishopric. Raids from Navajo, Ute and Paiute Indians became increasingly serious. Andrew was often called to settle disputes or to negotiate terms – he both knew the languages and had won their trust.



Arizona Territorial Legislature

In October, 1868 Andrew was elected (along with Octavius Gass) to represent the settlements in the infant Territorial Legislature of Arizona. The Legislature convened on 10 November so Andrew and Octavius took a 14 foot boat and traveled from the converge of the Muddy and Virgin Rivers to the Colorado River and down to Yuma.



From Ft. Yuma they traveled by stage coach to Tucson, arriving on 16 November to join the legislative session 6 days late. After the session, Andrew purchased a Spanish horse and saddle and rode 500 miles home alone – Gass remained in Tucson.

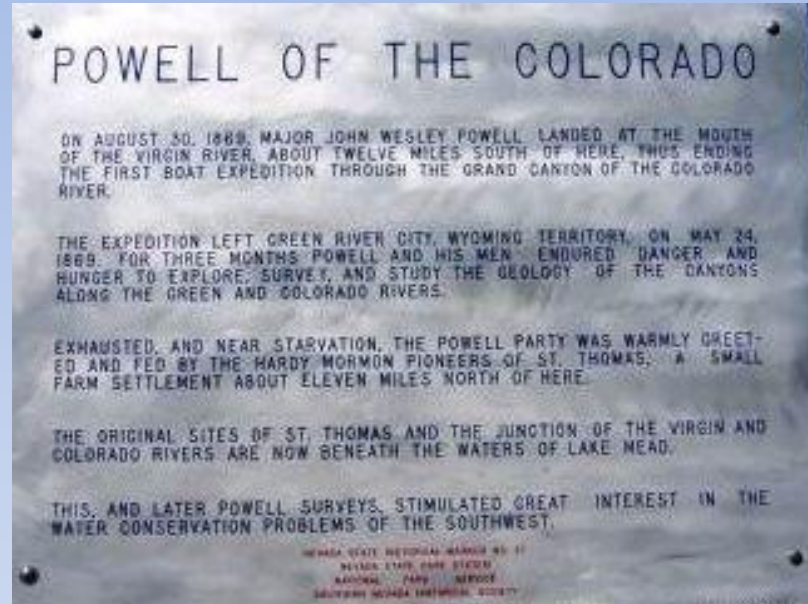


John Wesley Powell

In 1869, Andrew and others would provide assistance to Major John Wesley Powell.



Powell with Paiute



Marker near Overton, Nev.

Andrew would later provide guide and other services to Powell.



2nd Powell Expedition

Life on the Muddy

Rizpah was pleased with life on the Muddy. She, like Andrew, befriended the Indians and Rizpah worked with them side-by-side in the home and in the garden. The St. Thomas school was a blessing to the children and life was hard, but good. Cotton and food crops were being successfully grown. On May 4, 1869 Andrew and Rizpah welcomed twin girls to the family – Evaline and Adeline. St. Thomas had grown to about 231 people and St. Joseph about the same.

A letter from President Brigham Young received on 20 December 1870 informed the saints on the Muddy that the U.S. Government had determined that their settlements were now in the State of Nevada, who would exact 5 times their present tax rate and require it in gold – not in crops. Almost unanimously the 600 saints in the settlements voted to abandon the Muddy and relocate to other settlements. The Muddy Mission came to an end.

Relocating to Long Valley

With the approval of Church leaders, Andrew and others made a quick trip to Long Valley, Utah to explore possible relocation there – the assessment was very favorable and Erastus Snow gave approval for them to relocate in Long Valley after giving the original owners (who left after the Berry family were killed in a Navajo raid) a chance to reclaim their land. By 1 February 1871 the saints of the Muddy Mission were on their way and arrived in Long Valley on the 1st of March.



Long Valley, Utah

Death strikes again

Some of the saints settled in what is now Orderville and others, including Andrew and family, moved on to Berryville (modern day Glendale). Measles hit the settlement and within days Andrew and Rizpah buried Charles and their twin daughters and Martha buried two of her babies also. They are buried in a common grave in Glendale, Utah.



Family Reunion & new boy

Once the ill recovered and some of the loneliness and grief was dimmed by the passage of time, Andrew felt the family needed a lift – he asked Rizpah: “How would you like to see your family?” She had not seen her mother, Martha McBride Knight Kimball, since the spring of 1858 when she joined Andrew at Santa Clara Fort. The family headed north to Hooper (just north of SLC) and enjoyed a wonderful reunion with her mother and with Adeline Belnap (Rizpah’s sister) and their families. The family returned to Glendale at summer’s end with renewed faith and optimism and joy was felt again in the Gibbons cabin a year later when on 4 September 1872, Rizpah gave birth to another son, Leroy.

Older children were now forming their own families: William married Augusta Lamb in February 1871, Eliza married Will Holgate on June 30, 1872, and A.V. married Nancy Harris. In 1872 Andrew & Rizpah Gibbon’s children at home were: Richard (14), Joshua (10) and Leroy.

Glendale, Utah

Glendale, Utah became home for the Andrew Gibbons family for several years. Andrew served in the bishopric from 1871 to 1874. Andrew enjoyed cultivating the land, laying out the town, planting orchards, and time with his family – this was a healing time for Andrew and Rizpah, who had laid in the grave so many of their little ones.



The peaceful interlude was interrupted in the winter of 1873-4 by increasing challenges with Navajo relationships and he was once again called upon to help Jacob Hamblin settle serious disputes.

Rescue Party to Moenkopi

In early 1874 in Moenkopi, Ira Hatch and John Blythe and others living there received serious threats from the Navajos. By the time Andrew headed out with his son, William, and 33 others in a rescue party to Moenkopi, Hatch and Blythe had been taken hostage with a threat that the Navajos were going to massacre the entire village.



Andrew's rescue party met Jacob Hamblin at Lee's Ferry and learned that a temporary delay had been obtained, but Hatch and Blythe remained hostages.

The rescue party pressed on and arrived just two days before the date of the threatened massacre – their show of strength brought about an immediate release of the hostages.



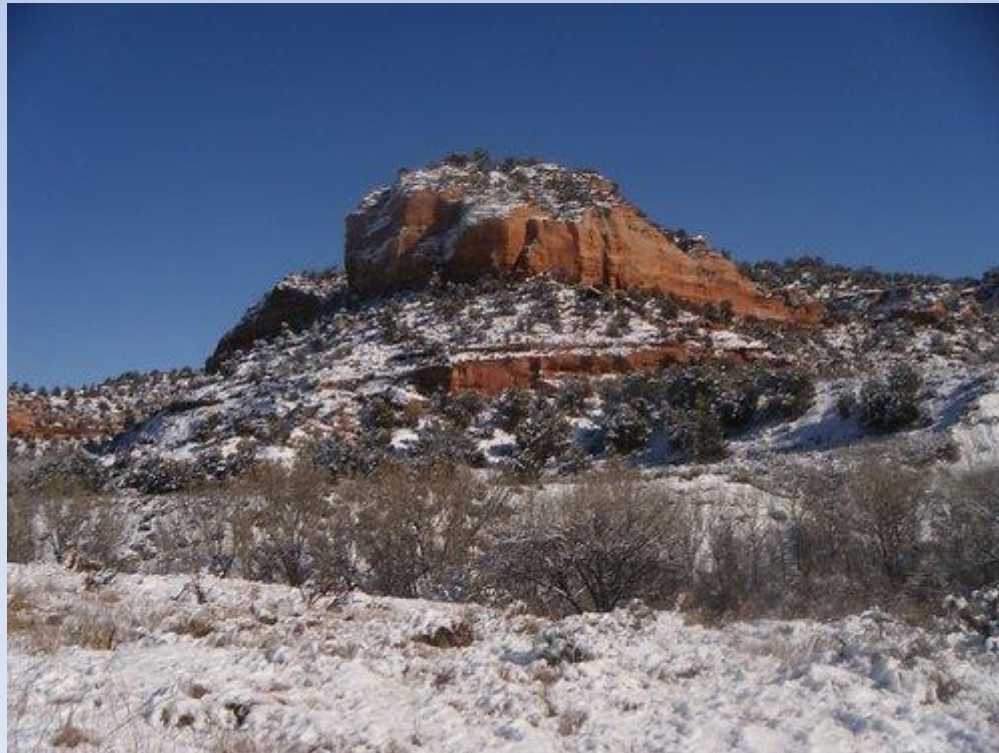
A Mission call to the Hopi

A few saints, including Blythe, remained at Moenkopi and the others returned to help keep watch for relationships with the Navajo remained unsettled. Andrew was called on often in 1874 to provide services as interpreter and diplomat in an attempt to keep the peace. Rizpah gave birth to their 15th child, Lola May, in 1874 – she was healthy and happy.

In November, 1874, Andrew and others were called as missionaries to the Hopi. Andrew would spend more time away than at home during the next few years. Chief Tuba was a man of faith – the Hopi valued spiritual truths and were industrious, honest, and peaceful. Andrew and the others developed a true brotherhood with those in the village of Moenkopi – their message of the restored gospel was received well by the Hopi and Chief Tuba viewed them as messengers from the Father. They worked together in the fields during the day and shared the gospel in the evenings.

Chief Tuba visits Utah

During the winter of 1875-6 Chief Tuba and his wife, Pulaskinimki, crossed the forbidden Colorado River in a reverent ceremony, and after visiting settlements in Southern Utah, they spent the winter in Kanab, Utah. After returning to Moenkopi, Chief Tuba was taught further and on March 25, 1876 he was baptized.



Exploring Little Colorado River Country

Andrew's missionary service to the Hopis was interrupted by another call from President Brigham Young – a call to help survey the Little Colorado River valleys for possible settlement. An earlier expedition led by Horton Haight had reported that the Little Colorado River country was “**barren and forbidding**, although doubtless the Lord had a purpose in view when He made it so.”



President Young was certain the land was habitable and James S. Brown (an experienced leader who had lost one leg in a gun accident) was called in September 1875 to survey the land for possible settlement. Brown was told to prepare a list of “good men”, which he did. President Young personally added to that list several men, including Andrew Gibbons and his son, William – they were called on October 9, 1875 and arrived in Moenkopi on December 3, 1875.

Exploring Little Colorado River Country

Brown and four others rode the Little Colorado River South and East from 9 December to 29 December and finding a land worthy of settlement, he returned with (William Gibbon's assistance) to SLC on 14 January 1876 after 1300 miles – mostly on horseback. After receiving Brown's favorable report President Young that same month called 4 companies of 50 men with their families to move to Arizona and establish settlements there.

The leaders of the four companies were:

Lot Smith

Jesse O. Ballenger

George Lake

William C. Allen

Little Colorado River Settlements

The four companies followed the Little Colorado River in March, 1876, passing Grand Falls.



Little Colorado River

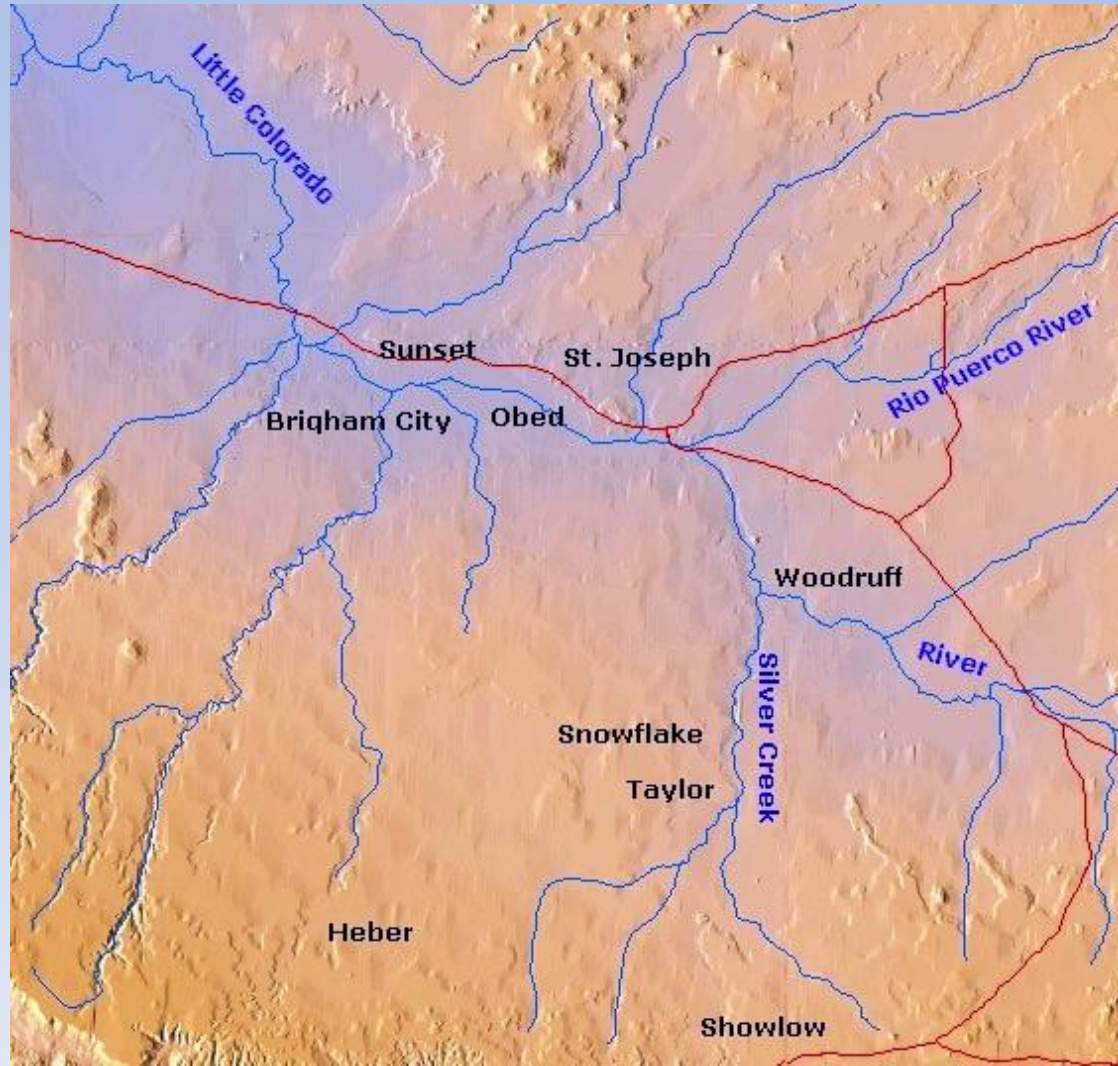


Grand Falls

In late March the companies arrived in the valley where their settlements would be established.

Little Colorado River Settlements

The four companies established the following settlements: Sunset, Allen's Camp (St. Joseph), Obed and Brigham City.

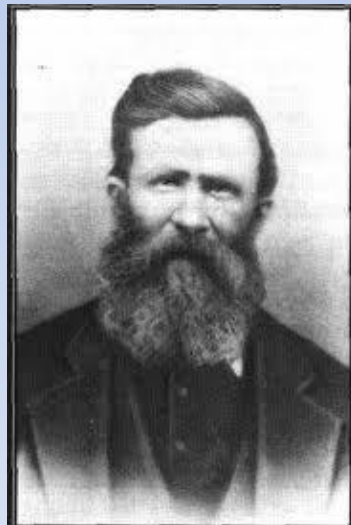


Little Colorado Stake

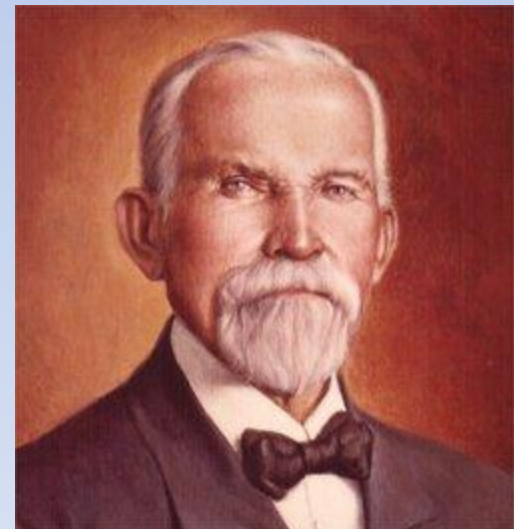
On 27 January 1878 the Little Colorado Stake was organized with Lot Smith as Stake President. Andrew was sustained as a member of the High Council and also served as Presiding Elder of the Moenkopi Branch, where he continued to live and serve. John Bushman was sustained as bishop of the St. Joseph Ward.



Lot Smith



Andrew Gibbons



John Bushman

A TEMPLE in the West!

Early in 1877, the saints at Moenkopi received word that the St. George Temple was finished and would be dedicated. Chief Tuba asked Andrew if he would accompany him to see this holy place. On 15 March 1877, Andrew with his sons, William and Richard, and Chief Tuba with his second wife, Coehenumon, left for St. George. The party was met at the Colorado River by a friend who bore sorrowful news for Andrew – little Lola May had just passed away. The party reached Glendale on 22 March and Rizpah joined them as they followed the Virgin River and went to St. George.



Dedication of St. George Temple

At the 47th Annual General Conference of the Church on April 6, 1877, the St. George Temple was dedicated by President Brigham Young.

Chief Tuba and his wife were endowed. Andrew accompanied them back across the Colorado River to their homes and returned to serve in the temple with Rizpah for their deceased relatives. They remained until May 22nd and then returned to Glendale to be together as a family for almost 2 months before Andrew had to return to Moenkopi, arriving on July 11th. Andrew and Tuba visited several Hopi villages and some of the Little Colorado settlements – they were invited to speak at one – Chief Tuba told of his temple experience and Andrew and William both spoke and “felt a goodly degree of the Spirit.”

On December 8-9, 1877, stake conference was held in Kanab and President Erastus Snow appointed Andrew to take charge of the Indian Mission at Moenkopi – he would be Presiding Elder.

Horse Rescue

In 1878 a party going south to settle the Salt River Valley took 4 of the horses belonging to the Moenkopi saints – the horses were critical for survival. Andrew made a 2 month trip (always anxious for another adventure) to Salt River Valley (going down via Oak Creek Canyon and returning up East Verde, Clear Creek and the Little Colorado rivers) to secure the horses – he returned with one of the horses and payment for the other three.



Glendale to Moenkopi to St. Johns

Andrew moved Rizpah and children in the spring of 1879 to a home he had built in Moenkopi, only to receive a call from the First Presidency in October conference of 1879 to take his family and help settle St. Johns on the upper Little Colorado River. Leaving Moenkopi, where Andrew was truly a brother to these wonderful saints, had to be one of Andrew's most difficult moves. Their son, William, and his family joined them in the journey to St. Johns (then called San Juan) in the late fall of 1879.



Purchase of land at San Juan

On November 18, 1879, the Barth brothers agreed to sell all of their land and water rights to the Mormon settlers for 770 American cows to be delivered within one year.



Bishop of St. Johns Ward

On October 6, 1880, David King Udall (who had been called to serve as bishop of the new settlement) arrived in St. Johns. His journal reads:

“We reached St. Johns October 6, 1880, having traveled four hundred miles through a wilderness inhabited mostly by jackrabbits, prairie dogs, and roaming Indians. The Indians were friendly, due largely to the missionary work of Jacob Hamblin, Anthony W. Ivins, Ammon M. Tenney, Andrew S. Gibbons (Utah Pioneer of 1847) and his sons, Ira Hatch, Thales Haskell, and others. Most of the country through which we passed was desolate beyond description . . . terrible remoteness.”

The new ward consisted of about 50 families. Under the direction of President Jesse N. Smith of Eastern Arizona Stake, Bishop Udall was sustained by the saints and Andrew Gibbons, C.I. Kempe, and Bishop Udall were appointed to lay out the new townsite. William Gibbons was elected constable.

Cattle Drive

To complete the payment of cattle to the Barth brothers an additional 450 cows was needed and they were not available in the Little Colorado and surrounding settlements. A delegation consisting of Bishop Udall, Andrew Gibbons and James Ramsey was elected to go to SLC to seek help from Church leadership. Andrew took the supply wagon and remained at Glendale, Ramsey stayed at Panguitch and Bishop Udall rode on to SLC. The Presiding Bishop of the Church gave Bishop Udall an order for 450 head of cattle from the Canaan herd near Pipe Springs. Church cattlemen helped them get the cows to the Colorado River crossing. The river was frozen over, making the crossing much easier. The three men, with the help of a boy who helped part of the way, brought the animals home to St. Johns, arriving in mid-February (William Gibbons came to help the last part of the way). It was a long, hard, cold, and miraculous journey that literally “saved the town”.



The Last Call

The call to St. Johns was just one of many opportunities for Andrew Smith Gibbons to accept a call from the Lord to establish His kingdom. He built a home, planted orchards and food crops, and helped establish the church in this new settlement, as did his son William Hoover Gibbons, along with their families. During the winter of 1885-6 Andrew went out into the cold to help on a widow's home. He returned home ill and on 9 February 1886 he died quietly.



1825-1886

WHY?

Some may wonder **WHY** so many suffered, sacrificed and labored to establish settlements in what many viewed as desolate wild country.

The **Lord** answered the question by providing to the saints in 2002 a beautiful temple of the Lord in response to the establishment of the Church from Moenkopi to St. Johns and from Flagstaff to Eagar – now with 11 Stakes of Zion. The Snowflake Arizona Temple was dedicated on 3 March 2002.



The Snowflake Arizona Temple stands as a symbol of gratitude for those who went before. In the dedicatory prayer for the temple, President Hinckley expressed that gratitude: **“We are thankful for those who laid the foundations of this and other nearby communities. They struggled so desperately for so long against adversities of many kinds. Now their posterity enjoy the sweet fruits of their efforts, and crowning all is this magnificent and beautiful temple.”**