

History of Nathaniel and Jane Jones Edmunds Written by their son, Thomas J. Edmunds

Nathaniel and Jane Jones Edmunds joined the Church of Jesus Christ of Latter-Day Saints, known as Mormons. [They] left their native land, Wales in April 1855. They were six weeks crossing the ocean [and] landed in Boston the last of May or first of June. The first hand-cart companies to cross the plains were led by Edmund Ellsworth [and] Daniel D. McArthur. [The] Ellsworth company number 266 souls [and] left Iowa City, June 9, 1856. McArthur [left] two days later with 220 souls. The third party, a smaller company, left on June 23, 1856. They were Welch saints. This company [was] under Edward Bunker's command.

Nathaniel and Jane Jones Edmunds were in this company of Welsh people, but it doesn't state the number of people. They left Iowa City, June 23, 1856. These companies pulled their handcarts a distance of thirteen hundred miles over a desert country crossing streams and mountains and endured many hardships.

My father and mother landed in Salt Lake City, Oct 2, 1856; two young people both strangers in the country without kin to meet them, without a home to go to, nor where to go. A stranger stepped up to them and asked where they were going to go. This man's name [was] William Jones of Spanish Fork. So he asked them to go to Spanish Fork with him which they did. He was very kind to them, but had no room in his home for them. So they hired themselves out to [a] man by the name of William Brear for their board, no wages. Father hauled wood all winter. Mother did the housework and waited on a sick woman as his wife was an invalid. They worked that winter. In the spring of 1857, they moved on to [a] city lot and built a home, such as it was a dugout as they called it.

By this time Johnson's army had arrived in Utah and settled at what was known as Camp Floyd. So father got work with [the] army to work on what they called Indian Farm for the summer and made a little means to live on. Later on, father moved to Wales in 1859 and helped built up the town of Wales.

After Father and Mother settled in Wales, I well remember there were more Indian people camped half a mile west of the little town of Wales. They would come to the few houses of the white people and beg flour, butter, eggs and cheese. The squaw did the begging with her papoose on her in pouch. The people plowed the ground up and planted it in grain for the Indians. Just south of Wales cemetery, there were three Indian brothers, who the white people settled there. Their names were Mose, Tabishon, and Pete. These three Indian brother's names were put on the three different canyons. New Canyon called Mose; Old Canyon called Tabishon; Pete Canyon called Pete. Those canyons are still called after [the Indian brothers]. At the mouth of new canyon [it] is called Little Hill. To the south mouth old canyon is called Tabishon hill. They are called those names today by the older residents of Wales.

Also there was another Indian well known by the white people. His name [was] Jim, I am pretty sure. He was the son of Mose. I well remember Indian Mose as I was a small boy [and] my brother and friend, T. Reese, went out to practice shooting with a bow and arrow. The Indian, Mose, showing us how to handle the bow and arrow. T. Reese was handling the bow and arrow under the Indian's instruction, but the arrow slipped out of Rees' hands [and] struck Mose in the foot. He sure got mad so that ended our target shooting with Mose. Those were the fire arms the Indians used in early days.

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I can well remember Mose and his wife [had] a sad experience [that] happened late... Mose got a spell of sickness and must of thought he was going to die. I have been told that [the Indians] think the wife and horse must be killed with them. So the squaw came down from their camp to Wales people for protection. The people hid the squaw in a cellar and locked the door so she was safe. Finally the Indian came looking for her and was very angry so they had to tie him up or put him where he could not hurt her, so they put him in a cow corral [and] locked the gate. This was built of cedar posts set close together. I can well remember Mose being put in the cow corral. He was crying [and] we boys were watching him, but finally he got out - kept shaking the posts finally he got out. The posts were set in the ground [in] this shape "L" This corral was built by the Wales people to protect cows from the Indians stealing them at night.

The last I can remember about those Indians, Mose's descendants, they were taken to Moroni town, put in jail, but broke out. Mose tried to get to Wales for protection but was shot, so I was told. I am pretty sure that Mose and his wife, Lehi was her name, I remember the name the white people called her, also Mose called her that when he came hunting her when the white people were hiding her in a cellar when he was talking of killing her when he had a sick spell and thought he was going to die, but did not at that time. His wife died later and was buried in the town of Wales in the south west corner. I can remember an Indian man called, Joe, I am pretty sure he was a kin to Mose and Jim and that tribe that was located on the hill above Wales. Joe went to Uintah Reservation when the government sent them.

I remember at the time the English company bought the coal mines and started making coke out of the coal and built coke ovens. Indian Joe came there very mad and said they had burned his father's body up in the fire, but Bishop John E. Rees was working there and told Joe that his father's grave was a little farther to the west and showed him the grave. I have seen the grave myself. It's just north of the crusher house where they crushed the coal. So Joe went away satisfied.

More about Indians that happened in the old town before moving to Moroni. The people of the town got very excited one evening about dusk [as] they heard Indians talking and saw a band of Indians coming out of the mouth of the canyon. They all ran to the church house where they all stayed at night for protection, but finally the scare was over as Indian Mose drove down with a bunch of dry cattle that had strayed off on top of the mountain. The old Indian brought them back. He was always good to those Welsh people.

I have heard my mother talk about this scare many times as she was milking the cows for the night, and got so excited when the alarm came to run for the Church house. She still had the milk buckets in hand when she passed me, and my sister, Mary Jane, cried out "Maw, take me with you." She was the baby then. There were no men in town that night, only one old man named Daniel Lewis, that lived with Bishop John E. Rees. All of his life he was never married and he was out in the wood pile with his old musket ready when Indian Mose drove up with the cattle [that] belonged to Wales.

Wales people still had more trouble then [with] the Indians. A man named Richard Orde located on a piece of land two miles north of Wales town, kept taking water, or I might say, stealing water, from the north spring. So the Wales people hired two men to guard and catch him, but they failed to catch him. Those men that were watching him were named Bill Chappel and Tom Richards. So later on Bishop John E. Reese called two boys to watch the spring to see what luck they would have. The names of these two boys were Thomas J. Edmunds [writer of this history] and Solomon Jensen. So they took their blankets that night and camped there [by the

spring]. The next morning about sunrise a man came up [and] turned the water down his ditch, so we showed up and caught the boy, Tom Orde. I held the boy while Jensen turned the water back in[to the] Wales ditch. So they had me arrested for holding the boy [and] took me to Freedom for a hearing. The attorney, Jake Johnson, changed the case to Moroni for a hearing. In making the change to Moroni, Jacob Johnson thought the Freedom justice was too much in favor of Dick Orde, which I believe they were, and the Draper families had located on the Freedom stream and had started to make a small town. The stream of water was called the West Field Company [and] was owned by Moroni people before the Draper families settled there. When they had the hearing in Moroni over the Wales water, Johnson appealed the case to Provo to the District Court. The case was tried in Provo in the District Court and the Wales people won the case. That ended the trouble with Mr. Orde as he moved away.

Some years after that, the Wales children were celebrating on the bottoms, one mile north of Wales on the 24th of July. Bishop John E. Rees was in charge of the celebration, so he called out three cheers for the 24th of July, also three cheers about other celebrations, so I spoke up and said three cheers for Richard Orde.

Note: This history is as near as we can make it due to the handwriting, lack of punctuation, and poor copy it was taken from.

THOMAS J. EDMUNDS

Edmunds Family

Eliza J. 1868, Sarah J. 1865, Charlotte Ann 1862, Mary Jane 1860,
 Thomas 1858, Jane Jones (Mother) 1832, Nathaniel (Father) 1827, John 1855

