

HAMBLIN, JACOB VERNON

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HAMBLIN, JACOB VERNON, born at Salem, Ashtabula County, Ohio, April 2, 1819; son of Isaiah and Daphne (Haynes) Hamblin; married, (1) Lucinda Taylor, at Spring Prairie, Wisconsin, April 30, 1839; children, Duane, Lyman Stoddard, Martha Adeline (Mrs. Elder Taylor) and Mary Magdaline (Mrs. John W. Young); (2) Rachael Judd in Iowa, September 30, 1849; children, Joseph, Benjamin, Ariminda, Lois (Mrs. Hubert R. Burk) and Rachael Tamer (Mrs. William T. Stewart); (3) Sarah Priscilla Leavitt at Salt Lake City, September 11, 1857; children, Jacob Jr., Jabez Dudley, Don Carlos, Lucy, Sarah Olive (Mrs. Abram L. Winsor), Melissa (Mrs. James E. Chesley), Ella Ann (Mrs. Warren M. Tenney), Mary Elizabeth (Mrs. Edward Beeler) and Clara Melvina (Mm. Azra P. Nicoll); (4) Louisa Bonelli at Salt Lake City, November 16, 1865; children, Walter Eugene, George Oscar, Willard Otto, Amarilla, Inez Louisa (Mrs. John David Lee) and Alice Edna (Mrs. Jared T. Brown).

Baptized as a Mormon in Wisconsin, March 3, 1842, and went to Nauvoo, Illinois; migrated to Pottawattamie County, Iowa, in 1847; left there for Utah in the spring of 1850, arriving at Salt Lake City with a number of his relatives on September 1; settled in Toode Valley where he resided until 1854 when he moved to Harmony in Washington County having been appointed to establish an Indian mission in southern Utah; to carry on that work he settled on the Santa Clara, a tributary of the Virgin River, where he made his home and headquarters until 1869.

By direction of President Brigham Young he went to visit the

Moqui (Hopi) Indians in the autumn of 1858; his companions were Dudley and Thomas Leasitt, Samuel Knight, Ira Hatch, Andrew Gibbons, Benjamin Knell, two of his brothers, Frederick and William Hamblin, Ammon M. Tenney (Spanish Interpreter) James Davis (Welsh interpreter) and Naraguts, an Indian Guide; the party left Santa Clara, October 28, went via Pipe Spring and crossed the Colorado River at Ute Ford (crossing of the Fathers); from there they went to the Hopi village of Walpi and later visited six other villages; Gibbons Leavitt, Knell and William Hamlin remained as missionaries when the rest of the party departed for Utah but themselves returned that winter; on October 20, 1859 he went with Marion J. Shelton, Thales Haskell, Taylor Crosby, Benjamin Knell, Ira Hatch and John W. Young for a second visit to the Hopis and arrived among them on November 6; Shelton and Haskell were left as missionaries until the next spring-and the rest of the party departed on November 10, arriving at Santa Clara, November 25.

His third trip to Arizona began at Santa Clara in October, 1860, with the following companions: Thales Haskell, George A. Smith, Jr., Jehiel McConnell, Ira Hatch, Isaac Riddle, Amos Thornton, Francis M. Hamblin, James Pierce, and an Indian called Enos; in the afternoon of the second day's travel south of the Colorado River they met four Navajos who told them that if they went on they would be killed; their animals being nearly famished from thirst they proceeded to a watering place; the next day, while seeking a stray horse, George A. Smith, Jr., was shot by a Navajo; the party turned back with the wounded man who

died that evening; they pushed on and arrived at Santa Clara twelve days later; that winter he returned with 20 men and recovered some of the bones of the young man taking them to Salt Lake City for burial.

In the autumn of 1862 he visited Arizona for the fourth time at the head of a company of 20 men; they went south from St. George to cross the Colorado River, then up a wash for about 30 miles to the top of the plateau and from there, after five days travel eastward, arrived at the foot of the San Francisco Mountain; two days more brought them to the Little Colorado and from there they traveled a little northwest to the Hopi Villages.

Three of the brethren were left to labor among the Indians and the remainder of the company returned to Utah via the Ute crossing accompanied by three Hopis, thus completing the first circumtour of the Grand Canyon; they reached Kanab Creek on January 7, 1863, and later took the three Hopis to Salt Lake City; to return them to their homes he left St. George on March 18, 1863, with five other white men, and again went south to the Colorado River at a place later known as Pierce's Ferry, about 5 miles above his previous crossing place; here they were overtaken by Lewis Greeley, a nephew of Horace Greeley of the New York Tribune; after crossing the river the party traveled eastward to Seep Springs and thence down a steep trail into Cataract Canyon; after visiting with the Havasu Indians they went up another difficult trail via what is now known as Lee Canyon reaching the top April 7; two days later they reached the Little Colorado and arrived among the Hopis on April 12.

On the 15th they began the return journey taking with them the three Mormon missionaries who had been with the Hopis since December; their route was around the north side of the San Francisco mountain until they struck the Beal trail six miles west of Leroux Spring which they followed for four days; they then headed for Seep Springs and had been without water for 56 hours when they arrived there; three nights later Walapai Indians stole 10 of their 18 horses; five of the animals were packed leaving but three to ride and, as there were 10 men in the party, they walked most of the time arriving at the Colorado River with blistered feet; from Pierce's Ferry they went on to St. George, arriving May 13, 1863.

Early in 1865 he went for the sixth time into Arizona in the hope of recovering some horses stolen at Kanab by Navajos but was unsuccessful in contacting the Indians who had taken them; he again visited Oraibi before returning to Utah; that fall he made a trip with Dr. J. M. Whitmore to Cottonwood Island in the Colorado River and visited with the Mohave Indians.

In 1869 he moved with his family from Santa Clara to Kanab, Utah, and in October of that year was again called to visit the Hopi country "to learn, if possible, whether there were other Indians besides the Navajoes raiding our borders"; twenty Mormons and twenty Piute Indians went with him as far as the Hopi villages where but little information was gained and on the return trip they unfortunately failed to intercept a band of Navajos who had driven off from southern Utah between twelve and fifteen hundred head of livestock, among them many valuable horses

and mules; he gave the following account of his subsequent experience in the Navajo war:

I slept out many cold nights in the winter of 1869-70, watching and guarding with the Piutes. One Navajoe was shot when two or three hundred yards ahead of his company, which was driving out a small band of horses. The raiders were much frightened, threw down their luggage and wanted the Piutes to let them go home. The Piutes consented to let the Navajoes go if they would leave what they had. They gladly accepted the terms. This took place in the Pahreah Pass, about twenty miles east of Kanab.

The Navajoe that was shot was only wounded. I followed his trail the next day, to see what had become of him. I found where he had been picked up by his friends and carried two or three miles. Near him was another camp of raiders, resting.

One of the Piutes who was with me at the time, and had been told in a dream to go with me, whet two of this company, scalped one of them and said that the other had sandy hair, and he dare not scalp him for he seemed too much like a white man.

At another time, when Captain James Andrus, with a company of men from St. George was with us, a few animals passed us in the night. We supposed there were three Navajoes with them.

We followed them one day. By taking a circuitous route we came within range of them unobserved. Some of the company fired before the others were ready. Two of the raiders fell; the others, quick as thought, drove the horses upon a sharp point of rocks, where they took shelter in such a way that they could guard their horses without exposing themselves.

We endeavored to approach them to advantage, but without success. I was fired at several times, as also were several of the other brethren. Once, as I was secreted behind a cedar tree, a Navajoe crawled up behind a sand draft, fired at me, and the bullet just missed my head.

Finding that the Indians had the advantage of us, we left them, only getting one of the horses. The Navajoes secured ten horses and lost three of their men.

The winter of 1869-70 was one of great hardship for the few brethren who, with the Piutes, watched the frontier. They suffered with the cold, and passed many sleepless nights. We crossed the Buckskin, or Kibab, Mountain several times, with the snow in some places waist deep.

Employed as interpreter by J. W. Powell of the U.S. Geological Survey and went with him in September, 1870, to near Mount Trumbull, A.T., where they talked with the Shivirts Indians who killed Seneca and O. G. Howland and William H. Dunn who left the first Grand Canyon expedition at Separation Rapids on August 28, 1869; in October, 1870, he went with Major Powell and eight other men to a new crossing of the Colorado River later known as Lee's Ferry and thence via the Hopi towns to Fort Defiance; at the Fort on November 2 he addressed a council of Navajo chiefs for about an hour pleading for peace between the Mormons and the Navajos with good effect; on the return trip to Utah in December he was accompanied by Tuba, a Hopi chief and his wife, Pulaskanimki; they remained in southern Utah until September, 1871, when Jacob and three other Mormons went with them to their home and then returned to Kanab.

Late in 1872 he was sent to locate a route for a wagon-road from Lee's Ferry to the Little Colorado and in May, 1873, piloted the leaders of about 100 wagons as far as Moencopi; the settlers went on to the Little Colorado but became discouraged and returned to Utah that summer; he remained at Moencopi until that winter when the killing of three Navajos by Gentiles at Grass Valley, Utah, broke the peace which he had negotiated at Fort Defiance; the Navajos were furious when he went to talk to them in January, 1874, and threatened him with torture and death but he remained unafraid, finally convincing them that the Mormons were not responsible for the killings; his

friend Hastele, a Navajo chief, visited Utah and verified that Jacob had told the truth; with A. M. Tenny he went to Fort Defiance where at a meeting held on August 24 peace between the Mormons and the Navajos was fully restored; that winter he asserted in carrying on trade with the Navajos at Lee's Ferry and in 1875 located a road from St. George, Utah, to the Colorado River via Grand Wash.

In May, 1876, he acted as guide for Apostles Daniel H. Wells, Erastus Snow and other leading officials of the Church on visit to the Mormon settlements in northern Arizona; he was in a boat which overturned in crossing the Colorado at Lee's Ferry on the 28th when he nearly lost his life and Lorenzo Roundy was drowned; he testified for the prosecution at the trial of John D. Lee at Beaver City, Utah in September, 1876.

At St. George on December 3, 1876, he was ordained by Brigham Young as Apostle to the Lamanites (Indians) and by his directions left there on the 13th with five companions on December 3 to locate a road from Pierce's Ferry to Sunset on the Little Colorado; the route went eastward through Walapai Valley to Stevenson's mining camp and thence along the emigrant route south of the San Francisco Peaks to Sunset; on the return trip heavy snows on the Coconino plateau caused them to go via Camp Verde where W. S. Head, the Post Trader, sold them on credit without previous acquaintance because they were Mormons, supplies enough to last them to Pierce's Ferry; returning to St. George he met Brigham Young and received his blessing; his last round trip into Arizona was in August, 1877, in an unsuccessful pursuit of an escaped criminal via Lee's Ferry and the Hopi towns, where he joined the Indians in successful

prayers for rain, and thence to Fort Defiance.

In 1878 he moved with part of his-family from Kanab, Utah, to near Amity (now Eagar) Apache County, A.T., the rest of the family following in 1881; became Councilor to the State President and Bishop of Round Valley Ward, in the fall of 1882 he removed to Pleasanton, Socorro County, New Mexico, where he died on August 31, 1886, aged 67; about two years later his remains were removed to Alpine, Apache County, Arizona, where a monument was erected to his memory which describes him as "Peacemaker in the Camp of the Lamanites, Herald of Truth to the House of the Lord"; Jacob Lake in the Kaibab Forest and Hamblin Creek, a tributary of Moencopi Wash, named for him.

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