Ammon Tenney

And His World

by R. Allen Hackworth



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Figure 1 Grafton, Utah. Photo by Author

Table of Contents

Introduction 10
1848 - The Trek West 12
1851 - Moving to California 13
1858 - The Family Returns to Utah 14
1858 - The Interpreter's Challenge 14
1858 - Autumn Mission to the Moqui Indians (Hopi) in Northern Arizona 15
1859 - Ammon's Parents Settle Grafton, Utah 20
1860 - Ammon Sent Home 20
1862 - The Winter of the Great Floods in Southern Utah 21
1864 - Expedition to the Moquis 24
1865 - Fighting the Navajos 27
1867 - Ammon Marries for the First Time 44
1870 - Ammon Joins the Hamblin/John Wesley Powell Expedition 47
1872 - Ammon Marries a Second Wife 53
1874 - Three Navajos Killed in Utah 54
1874 - Ammon and Jacob Leave for Fort Defiance 58
1874 - Ammon and Jacob Later Travel to Fort Defiance 61
1875 - Ammon Joins Dan Jones on a Mission to Mexico 62
1875 - Mission to Mexico and the Dan Jones Journal 63
1875 - More on the Mission to Mexico and the Dan Jones Journal 67
1876 - Ammon Returns to Teach the Zunis 74
1877 - Brigham Young Sends Ammon out Scouting 76
1878 - Ammon Presides over the Zuni Mission 77
1879 - Ammon Buys Land 77
1880 - January Weather Conditions in Northeastern Arizona 78
1880 - Apostle Lyman Reports 80
1880 - Ammon and Others Work for the Railroad 82
1880 - Hard Issues for Ammon 84
1881 - Ammon Leaves the Railroad Camp and Returns to St. Johns 88
1881 - Ammon and Joe McFate Remain Good Friends 88
1882 - Ammon Again Works on the Railroad 91
1882 - Ammon's Father, Nathan Cram Tenney, is Shot 92
1883 - Ammon Still in St. Johns 98
1884 - Four of Ammon's Children are Born in St. Johns 98
1884 - Polygamy Caused Much Strife 100
1886 - Ammon Returns to Apache County from Prison 101
1890 - Ammon Marries a Third Time 102
1894 - The Zuni Indians 103
1901 - Ammon Called to Mexico City as the Mission President 103
1907 - Journal Entry from the Colonies 107
1908 - References to Ammon's Wife, Eliza Udall 108
1909 - The Rumble of Revolution 108

1925 - Ammon Dies 109
Conclusion 111
Oases Have Grown in the Desert 111
Prosperity Has Succeeded Privation 112
Color-coded Text Connects Wives and Children 113
Relevant Gravestones 116

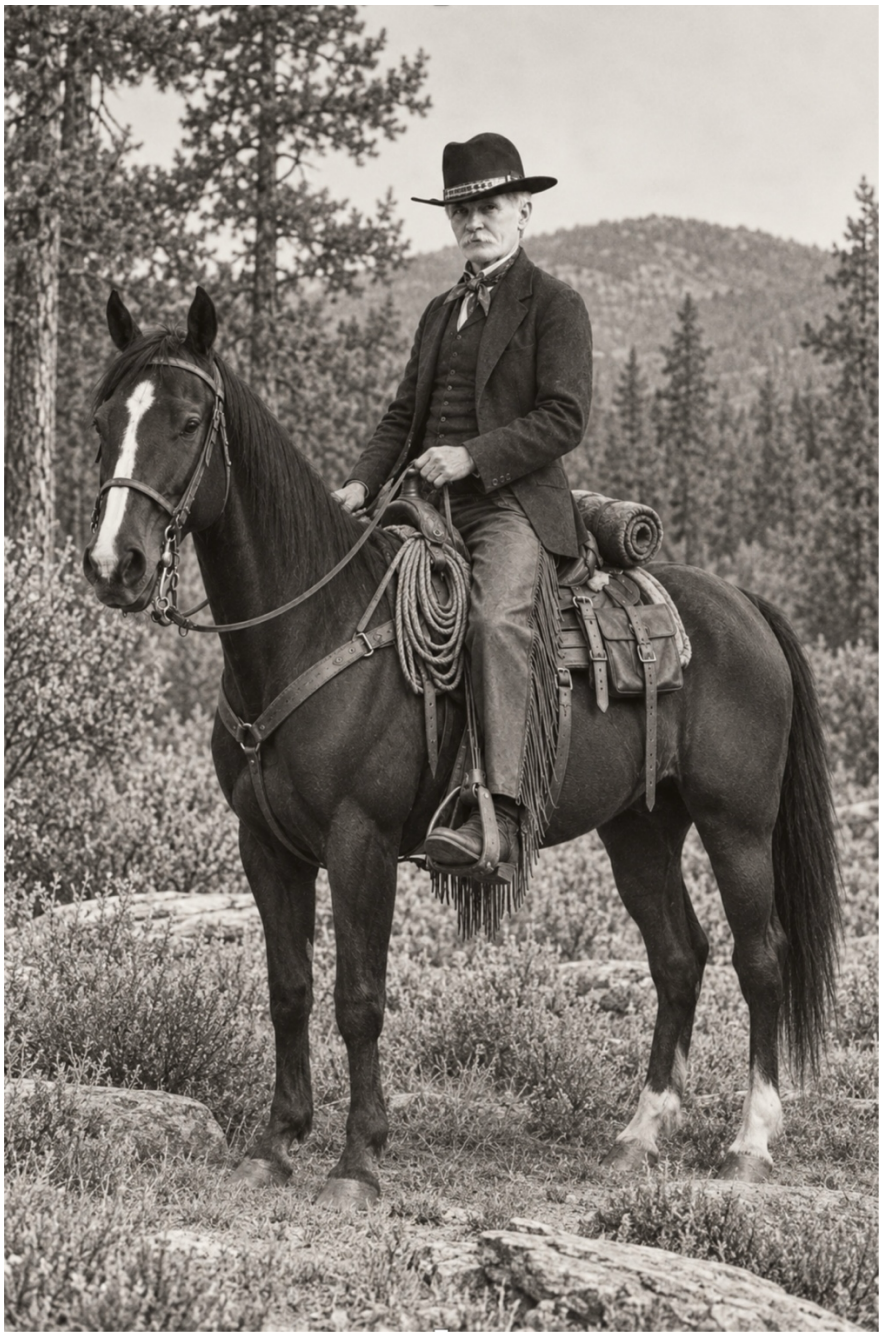
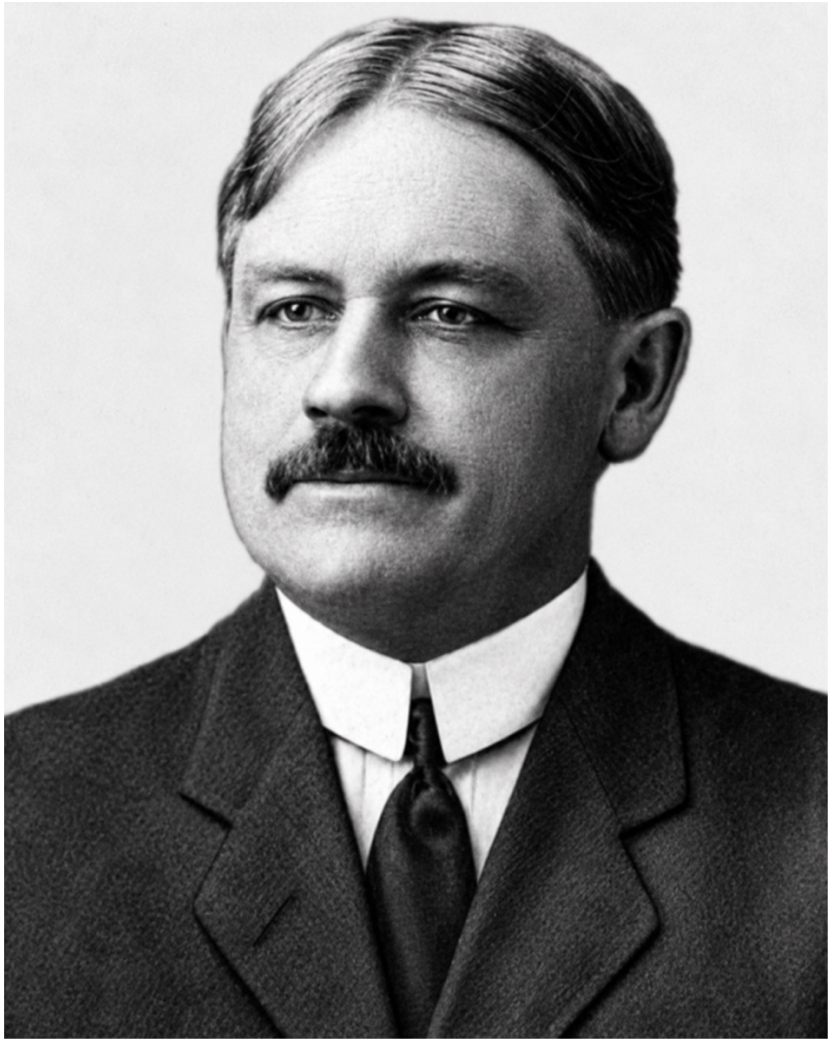


Figure 2 Photo is AI Generated

Dedication 1



This biography is dedicated to James Harvey McClintock
Prolific, Honest, Fair, Objective, Competent Writer of History
Born 23 Feb 1864 in Sacramento, California. Died 10 May 1934

Arizona State Historian from 1919-1922
President of the Arizona Folklore Society
Secretary of the National Irrigation Congress
President of the Arizona Archaeological Society
Postmaster of Phoenix
President of the Phoenix Chamber of Commerce

Dedication 2

This biography is also dedicated to Joseph Fish.



Joseph Fish

From FamilySearch, (https://www.familysearch.org/) I downloaded a PDF file titled *The Autobiography of Joseph Fish*. Joseph Fish was one of Ammon's friends. Ammon's history will be enhanced if you know a few of his friends.

Joseph Fish's . . . life was among the early settlers of Iron County, Utah; Snowflake, Arizona; and the Mormon Colonies in Mexico. He was mostly self - educated, but well educated. He was a storekeeper, newspaper editor, school teacher, attorney, justice of the peace, sawyer, surveyor, territorial legislator, and historian. His writings have long been valuable resources for later historians and genealogists in researching life in the early days of white settlement of the West. Above all, he was a moral man with solid character.

His writings include History of the Eastern Arizona; History of Enterprise, Utah; A seven- volume work on the Pioneers of the Southwest and the Territory of Arizona.

He married four wives in polygamy: Spouses: Mary Campbell Steele Fish (1840-1874). Eliza Jane Lewis Fish (1853–1940). Adelaide Margaret Smith Fish (1857-1927). Julia Ann Reidhead Fish (1865-1951). And Joseph had 20 children.

Burial: Enterprise City Cemetery. Enterprise, Washington County, Utah



Dedication 3

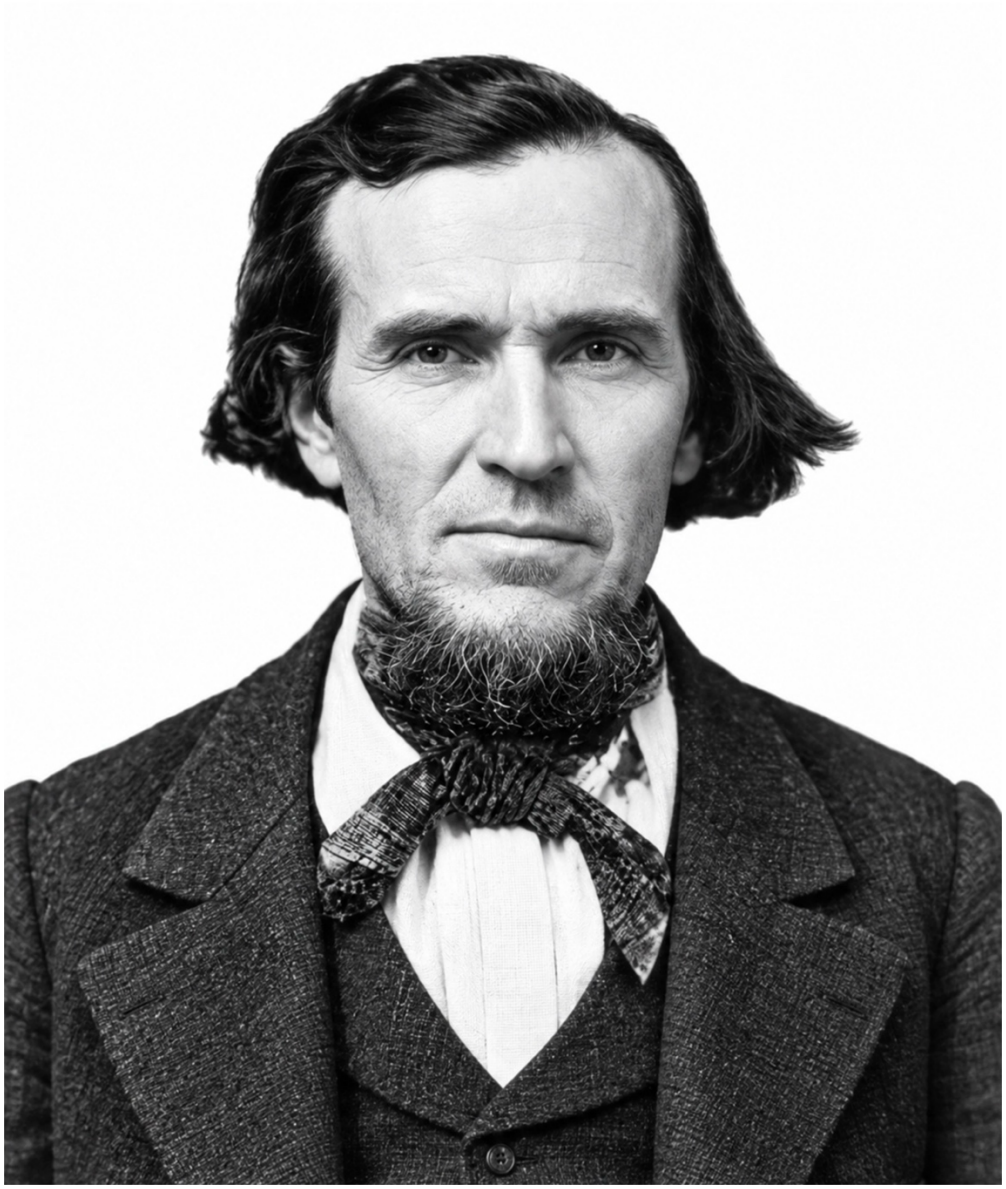


Figure 3 Jacob Hamblin

The brief story below relates to Jacob Hamblin. It gives you knowledge and a feeling about the world that surrounded Ammon Tenney. Jacob Hamblin was a treasured and helpful friend of Ammon Tenney. This short description not only tells about Jacob but also tells about one of Jacob's brothers, Frederick (Fred) Hamblin. The pioneer narrator makes some important points about learning from certain men from the past.

A very interesting little book entitled *Jacob Hamblin* was written by James A. Little of Kanab, Utah, some 40 years ago. It recently had a second edition. It, or one to take its place, should have many more. No young Mormon should grow up and not know of Jacob Hamblin. When James H. McClintock wrote his book about the Mormon settlement of Arizona, the New York Times, in its great book review, reviewed the book by publishing a picture of Jacob Hamblin and calling him the Mormon Leatherstocking.

It is some book that can get a book review in that paper and the character depicted must be worthwhile, too. Let me give you my own private opinion: Jacob Hamblin was one of the most useful men in the whole history of the west. When Arizona was settled, 6000 people lost their lives by Indian depredations. Utah settled faster and earlier, lost less than one - tenth as many, while thousands of emigrants went through the Mormon country in peace. Under the wise Utah policy the Indians were properly handled. It was under the leadership of Jacob Hamblin that it was done. Many a man got to Oregon with his life, or to California with his scalp, because of Brigham Young's and Jacob Hamblin's sane treatment of the red man.

If Apache County has one thing that will become a shrine, it is the grave of Jacob Hamblin up at Alpine where he is designated the Apostle to the Lamanites. There never was anyone in all the west more trusted by the Indians than was he.

Jacob Hamblin's brother, Fred, was a right interesting fellow too, and he spent more than 40 years in Apache County, living quietly up at Alpine. Fred never was in public life as his brother was, yet he was a right interesting character. His humor, of the dry sort and in a tone of voice that sounded rough to a stranger, was really worthwhile. I remember once when I was a boy I was at his place with a thresher, and I passed my plate for a second helping of turnips cooked in cream. I then went to talking to his daughter, Addie. 'Say when I have enough, George,' was the next thing I heard from Uncle Fred, and I had that plate heaped full of turnips.

During the fall of 1888 while out hunting and near a thicket, a grizzly bear attacked him. He had no time to shoot, but he hammered the bear with the butt of his gun and anything else he could get hold of and the bear boxed him with his paws until the bear got all he wanted and ran away, screaming with pain. Uncle Fred used to say when joked about the fight, 'And the bear got all he wanted of that fight.'

Did you people, especially you young ones, get to know Uncle Fred? Tell me you didn't? You missed one of the most interesting men in the county's history The old timers, they who made the West, are going. The world never saw such actors before; it will never again. Talk to them, let them tell you the story: of the past right from their own lips. They are characters worthwhile. The life deeds were worthwhile. In later life there is nothing you will cherish than that you knew them and heard tell of their life deeds.[1]

[1] I don't know who wrote these words. They were apparently published around 1920 in the *St. Johns Observer*.

Author's Introduction

In 2009 Garn Huntington and I used 4-wheelers to explore Gooseberry Mesa near Hurricane, Utah. I said, "Garn, while we are near, let's look at that old ghost town, Grafton." We did so, and I started learning some history associated with this often-photographed location.

After strolling the site, we later studied names in the pioneer cemetery. We noticed the graves and markers of a young married couple along with their friend, all of whom had been murdered by Indians. One item of interest led to another, and I soon started doing research on an early Grafton family, Nathan Cram Tenney and his wife, Olive Strong.

One fact that piqued my interest was the name the couple chose for one of their sons, Marvelous Flood Tenney. After writing a short biography about Nathan Cram Tenney, I became interested in another son, Ammon. I read a comment on the Tenney Family web page where someone wrote this idea, "My goodness, we don't
have much information on Ammon Tenney other than the references in the McClintock book."

And that is how this biography got started. I went looking for information that went beyond McClintock's wonderful work. For many years, old-west stories from the latter half of the 19th century have captured people's imaginations. Exploring this period, we watch western movies and read western novels. Contemporary western -clothing fashions follow patterns which match the styles we see in the western movies. Today men and women love their horses; some join modern-day posse which help with search and rescue as well as providing opportunities for rides in the mountains. Some clubs still practice quick-draw shooting skills, and in the West, some people like to beautify their yards with old wagons which look like the wagons used by the old cowboys and ranchers.

We associate the square dance with the old west, and again, the dancers' clothing matches what we think the old cowboys and cowgirls wore. Boots, saddles, guns, trail rides, mountain hunting trips, and camping all are inspired by our love of the cowboys' adventures which are part of our important local history.

Would you want a custom-made headband for your cowboy hat? How about one made from the skin of a rattle snake. Such a snake band would be right in style with the ranch hands playing cards in an old, 19th century, rustic cabin. Notice the hat band on Ammon's hat.

Still being performed, we listen to old-time "pure western music" which uses fiddles, harmonicas, and guitars to accompany ballads which tell stories of the old west. Today many authentic cowboys and cowgirls still live and work in Montana, Wyoming, Idaho, Utah, Colorado, Nevada, New Mexico, and Arizona (and of course, other states). They talk, move, walk, and think like cowboys. They are purebreds, and they are the children of the old west.

Why do we keep the old ways and stories alive? Because we consider the second half of the 19th century a highly exciting time. The period included events which capture our imaginations including: hard riding (present in our rodeos), Indian conflicts, hunting wild game for survival, six shooters and rifles, bears, cougars, raising cattle, breaking wild horses, exploring new territories, coping with outlaws, solving water issues and disputes, building cabins, and taming a wild country.

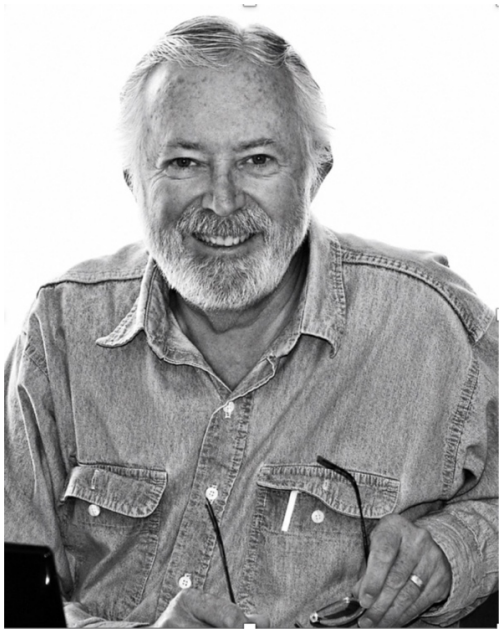
When one reads about the lives of the old pioneers, one gets the real thing. The pioneer missionaries did it all, and although they suffered many deprivations, my belief is that they had some good times as they lived their numerous adventures. Additionally, they had love, often of a polygamist variety, and the joys of their marriages led to the birth of many children.

Events in Ammon Tenney's life are worth reviewing and remembering. For Tenney and his companions, their few years on earth were only flashes of light, eye blinks, when compared to the earth's geologic history. But what bright, happy, admirable flashes they were.

Because primary sources are wanted, and because hearing the stories from the participants' own lips illuminates their truths, I have quoted Ammon and his friends frequently. Their actual words are as good as it gets when learning about Ammon's life. As you learn about Ammon and his world, the materials generally follow a chronological order. To help understand Ammon's world, information is given about a few of his relatives and comrades. Many efforts have been made to locate pictures and to display the pictures as they relate to the narrative. The many collected pictures make this short book unique. They get you connected to the people.

As you look at the people in the pictures, remember that many of their adventures took place when they were young. For example, during an 1864 adventure, Jacob Hamblin, the oldest, was 45; William (Gunlock) Hamblin, Dudley Leavitt, and Isaac Riddle were 34; Thales Haskell was 30; Ira Hatch was 29; and Ammon Tenney was 20. Many of the historical photographs used in this book are in the public domain.

Meet the Author



I am a retired college teacher of English.
I greatly enjoyed being with the students.
Year by year, I got older, but the beautiful students
always stayed the same age for 33 years. What a delightful world.

Ammon Tenney

And His World

1848 – The Trek West

When one learns about the life of Ammon Tenney, one may be amazed at his several adventures. He traveled many miles; lived in numerous locations including Iowa, Illinois, Nebraska, California, Utah, New Mexico, Arizona, Texas, and Mexico; endured the hardships and privations associated with pioneer life; and accomplished good as a missionary to the Indians.

One may say, Ammon did a lot of living in his 81 years. One may also say of Ammon, he seemed old when he was young, and young when he was old. For example, as a teenager, he participated in an expedition to the Hopi Indians, and as an older man, he continued to father children with a young wife.

This hardy frontiersman was a friend and companion of some great, 19th century pioneers including Francis Lyman, Ira Hatch, Dudley Leavitt, John Wesley Powell, and Jacob Hamblin. One eminent historian, James H. McClintock, mentioned Tenney several times in his book, *Mormon Settlements in Arizona*. Although McClintock was not a member of the LDS church, his treatment of Ammon and the Mormons in Arizona is fair and balanced. This official historian for the state of Arizona gave Ammon a casual yet admirable compliment when he wrote, "Ammon M. Tenney, a scout of Mormondom second only to Jacob Hamblin,…"[2]

Ammon was the second child of Nathan Cram Tenney and Olive Strong. Ammon was born 16 November 1844 in Rand, Lee County, Iowa. About the same time as his birth, Ammon's mother and father joined the Church of Jesus Christ of Latter-day Saints. This was a turbulent period for the LDS church. This same year on June 27th, church leaders Joseph and Hyrum Smith were murdered.

After the murders of Joseph and Hyrum, the next two years were fairly calm, but about the time Brigham Young was selected as the new president of the church, the unrest and violence had regained its intensity. Criminals again started destructive raids. Earlier, for such mob actions, government officials gave nods of approval.[3] At this time in the United States, the Mormons had no constitutional protections of "life, liberty, and the pursuit of happiness."

In Nauvoo, because all possibilities for safety and tranquility faded, for survival sake, church leaders chose to move the Christ-centered, peace-loving church to remote lands in the West. Consequently,

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[2] James H. McClintock, Mormon Settlement in Arizona, (Bibliobazaar 2006. Original copyright 1921) 170. (McClintock, 1864 - 1934, was Arizona State Historian from 1919 - 1922. He personally interviewed Ammon M. Tenney).

[3] Rumors of atrocities existed on both sides. Earlier in Missouri, some harsh reports were given to Governor L. W. Boggs. This eventually led to his executive order which included this text: "The Mormons must be treated as enemies, and must be exterminated or driven from the state if necessary . . . "

on February 4, 1846, families began leaving Nauvoo. In freezing weather, the first wagons rolled out of the city and crossed the frozen Mississippi River.

From a nearby location, the Tenneys gathered with the saints in Iowa. By this time, Ammon was two years old. His parents were listed as members of the Mount Pisgah Branch, Union, Iowa[4], and they were also listed as two of the 7,478 residents staying at Winter Quarters in 1846.[5] (Some early documents spell Nathan's last name "Tenny." Current FamilySearch records use the name "Tenney.")

In the spring of 1847, the first group of saints left Winter Quarters for the Utah Territory; however, the Tenneys were not in this first group. They remained at Winter Quarters near Florence, Nebraska (now Omaha), likely needing to earn more money for trek provisions. The next year while still at Winter Quarters, a third child, Nathan Cram Jr., was born 4 April 1848. He died the same day. One month later, Ammon's six-year-old brother, George Alma, died on the 1st of May.

George Alma's grave site, number 304, is in the Winter Quarters Cemetery.[6] Two months after burying George Alma, the Tenneys moved out with the Willard Richards Company. Because the group was large with 526 people, the group was divided, and Amasa Lyman became the leader of the second group. Lyman's group left a couple of days before the Richard's Company. Departure dates were July 1 and July 3 and arrival dates were October 10 – 19.[7]

After an October 1848 arrival in Salt Lake City, the Tenney family moved near Big Cottonwood Canyon to make a home. The next year at Big Cottonwood, on 27 April 1849, Olive Eliza was born. The family stayed at Cottonwood for three years.[8]

1851 – Moving to California

In 1851, the Tenneys became part of a group going to California. Brigham requested that about twenty people go to San Bernardino and establish a settlement, but as it turned out, and much to President Young's disappointment, almost 500 pioneers enthusiastically volunteered. Ammon was five years old when his family moved to California.

Because of Ammon's youth, a natural time to learn a language, and because Ammon spent the next seven years living around Spanish people in San Bernardino, Ammon learned to speak Spanish. Plus, in California, his mother taught Spanish students in the school. While in California, Ammon gained three sisters and a brother although Nancy Ann and Phoebe Relief both died at birth. The next child,

---

[4] Iowa Branches Members Index 1829 - 1859, Volumes I and II, Ronald G. Watt, (Historical Department Church of Jesus Christ of Latter - day Saints 1991, Copyright LDS Church).

[5] http://winterquarters.byu.edu/Biographies.aspx

[6] http://winterquarters.byu.edu/pages/graves.aspx

[7] http://www.lds.org/churchhistory/library/pioneercompany/0,15797,4017 - 1 - 2,00.html

[8] Some histories say the family was at Little Cottonwood, most say Big Cottonwood. The LDS FamilySearch records say Big Cottonwood.

Abby Celestia, lived only for one year. But Ammon's brother, John Lowell, lived for the next 80 years. Eventually he died in Fruitland, New Mexico in 1936.

1858 – The Family Returns to Utah

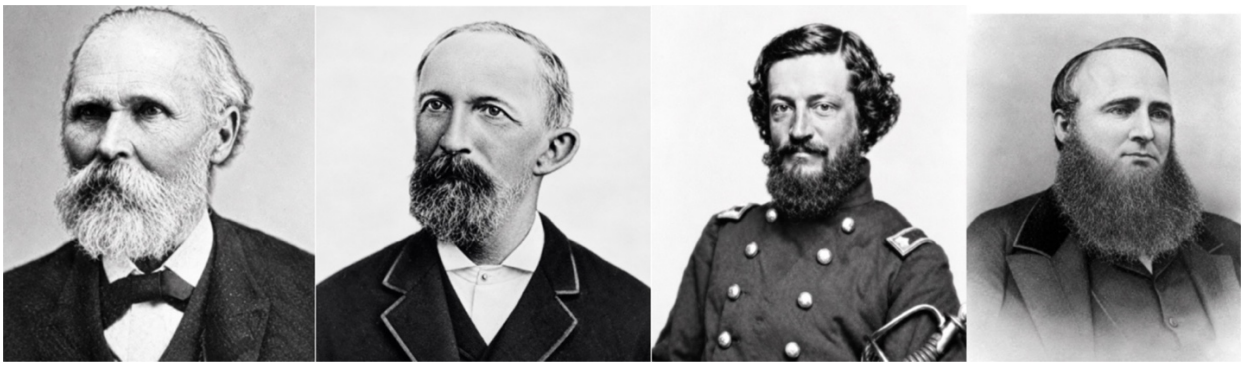
In January 1858, because of impending war, Ammon's father was asked to lead a small company of saints from San Bernardino back to Utah. Because of the war threat, in addition to the Tenney company, many San Bernardino groups returned to Utah. Ammon, age 13, traveled with his father's wagon train.[9] The published names for this company do not include the rest of the Tenney family. Yet it seems unlikely that Olive and the children would have been with a different wagon train other than her husband's. One way or another, most of the family returned to Utah, and on 29 July 1858, Ammon's brother, Samuel Benjamin Tenney, was born in Cedar City. (This child lived a long life, and eventually Samuel Benjamin died 23 May 1949 in Thatcher, Arizona).

When the Nathan Cram Tenney wagon train passed through the Las Vegas area, apparently young Ammon decided to stay for a few months. This is according to McClintock who personally interviewed Ammon regarding his life.[10]

Consequently, the event described next was likely witnessed by Ammon during the winter of 1858. At any rate, the story is an example of the sometimes humorous requirements which were necessary to communicate with the Indians.

1858 – The Interpreter's Challenge

One hundred miles south of Santa Clara, Utah in the Nevada Muddy Valley, Ira Hatch had been sent by Jacob Hamblin to work with the Indians. Hatch was later joined by Thales Haskell and together they occupied a small fort through the winter. Mormon travelers from California to Utah would have stopped at the Hatch location. This event involved the Indians, Col. Thomas L. Kane, Ira Hatch, and Amasa M. Lyman, all converging in Southern Nevada where Ammon was said to be staying.



[9] http://www.lds.org/churchhistory/library/pioneercompany/0,15797,4017-1-447,00.html

[10] McClintock 110.

Ira Hatch Thales Haskell Col. Thomas L. Kane. Amasa Lyman

Regarding his English skills, Thomas Kane was sophisticated and formal. Ira Hatch, on the other hand, had lived among the Indians so long that his broken English was unintelligible to Kane. Although Hatch understood English, he could not make sense of Col. Kane's formal English. So communication followed this sequence:

The Indians spoke and Ira Hatch translated their words into his broken English. Amasa Lyman then translated Ira Hatch's broken English into formal English which Col. Kane could understand. Messages were sent back and forth in this way from Kane to the Indians.[11] The fun irony is that Ira Hatch is said to have known 13 Indian dialects.

1858 – Autumn Mission to the Moqui Indians (Hopi) in Northern Arizona

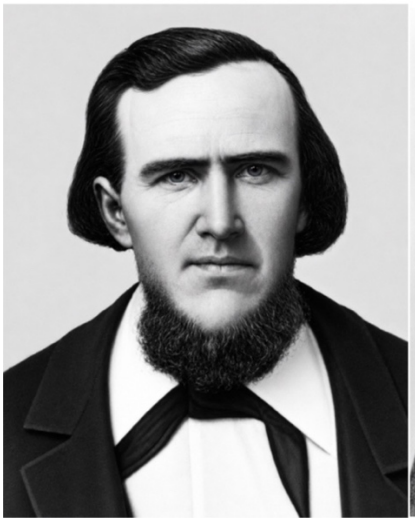
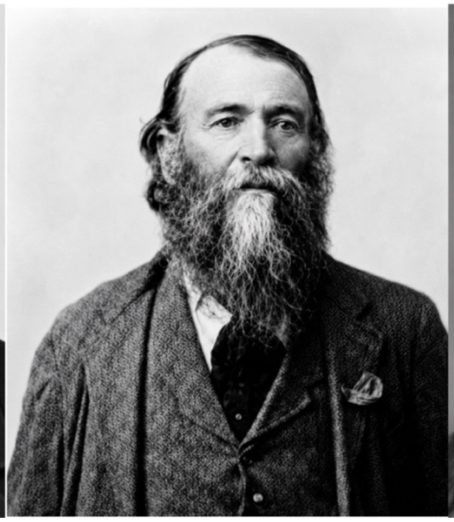
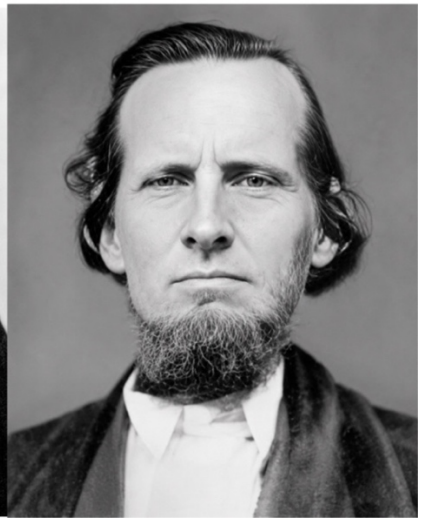
In Utah a story circulated which suggested that in the past the Moqui Indians associated with some ancient travelers from Wales, and that a few Welsh words infiltrated into the Moqui language. Brigham Young, always eager to discover new information, dispatched a fact - finding/missionary expedition to research this legend in Arizona. Speaking of this trip, Jacob Hamblin said, "In the autumn of this year, 1858, I received instructions from President Brigham Young to take a company of men and visit the Moquis, or town Indians, on the east side of the Colorado River."

"The object of this visit was to learn something of the character and condition of this people, and to take advantage of any opening there might be to preach the gospel to them and do them good. My companions for this trip were Brothers Dudley and Thomas Leavitt, two of my brothers, Frederick and William Hamblin, Samuel Knight, Ira Hatch, Andrew Gibbons, Benjamin Knell, Ammon M. Tenney (Spanish interpreter), James Davis (Welsh interpreter), and Naraguts, an Indian guide."[12]

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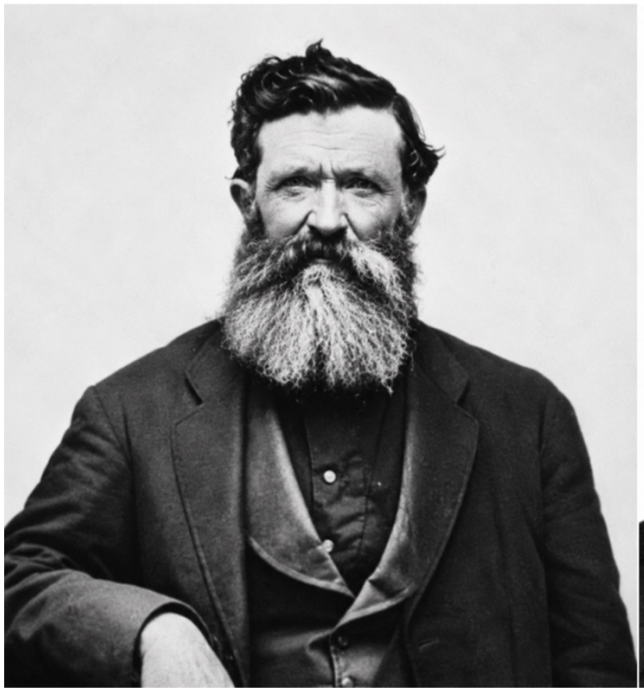
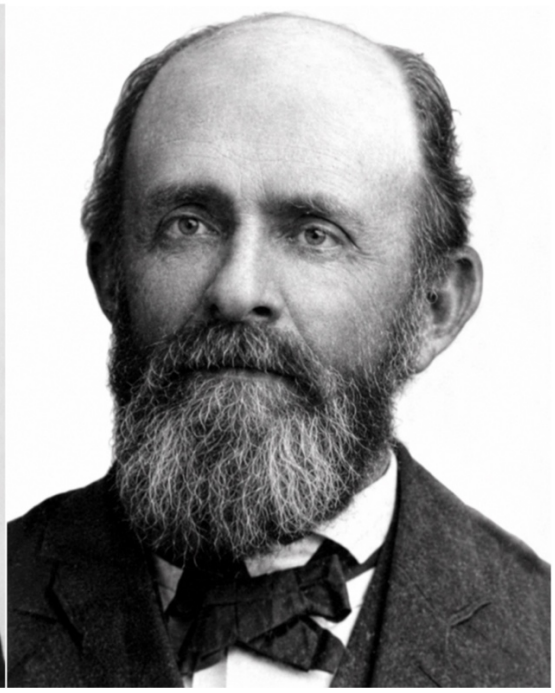
[11] McClintock, 110.

[12] Jacob Hamblin and James A. Little, Jacob Hamblin, A Narrative of his Personal Experiences as a Frontiersman, Missionary to the Indians and Explorer, (Salt Lake City: Deseret News, 1909), 62 - 63.

Jacob Hamblin Frederick (Fred) Hamblin. William (Gunlock) Hamblin

By this time, Ammon had returned to Utah from his short stay near Las Vegas. Although Ammon was only 13 (soon to be 14 in a few weeks), he was invited on the Moqui trip so he could translate Spanish. Again, Durias Davis went because he spoke Welsh.[13] A few weeks before leaving Santa Clara, the men met to plan the excursion. Horses were shod, appropriate food supplies were prepared by the wives, and blankets, canteens, guns, ammunition, and picks and shovels were gathered.

[13] McClintock, 71.

The challenge of leaving home and family was felt by all the missionaries, but for young Ammon and his parents, the separation was especially worrisome and painful. Ammon said about his departure from Southern Utah:

> The effulgent rays of a warming sun shone and my loving parents arose early from a sleepless night, their hearts had been swollen with emotions over my departure. . . for I was only fourteen years old, this coupled with the perils that they knew would be strewn at every turn of my pathway. . . . Our journey was tended with many hardships which for me were grievous to bear. I was required to take part in the labors and guarding of our animals at night. Owing to my tenderness in health and the kindness that had been given me at home I was unusually sensitive and my feelings were often lacerated or wounded but I have some friends in the company, especially Jacob, who fully appreciated my labors and his defense for me was often given in the following language, 'This little man has been our ears and tongue.'[14]

For all of the men, except Chief Naraguts, this would be their first time traveling this route. The group, including 13 men, 13 horses, and three pack animals, left 28 October 1858. The route proved to be physically challenging and dangerous because of walls, cliffs, narrow ledges, deep gullies, and dead - end canyons. The route included Pipe Spring, and this location was named at this time. Here Jacob's brother, William Hamblin, shot the bottom out of the bowl of a tobacco pipe.

[14] Winn Whiting Smiley, "Ammon M. Tenney: Mormon Missionary to the Indians," The Journal of Arizona History, Vol 13, Issue 2, Summer 1972, 86.



Figure 4 The fort shown here was later constructed at Pipe Springs.

The next camp was at the foot of the Buckskin Mountains. Some Indians joined the Hamblin camp and provided the missionaries with a dinner of roasted rabbit. The Indians had been hunting for a couple of days, and their rabbit supply was plentiful.

Soon the party reached the Colorado River. Ammon wrote about the crossing:

> We were accompanied by Naraguts, the chief, who acted as a guide, and with nineteen warriors assisted us across what was known as the 'Crossing of the Fathers.' We were in the water about one mile wide; those twenty warriors grasped each other's hands and stretched out in a line side by side, so they could aid and help to hold up the one or more who found it hard to swim in the water. We remained behind this 100 - foot line and would turn toward those that were seventy - five yards ahead who were in the shallowest water and by so doing we maneuvered our horses when they did not swim. Our suspense was lowered a little on reaching the eastern bank, though we were now on no - man's land; to the land that had not been blessed and dedicated by the servants of our Heavenly Father. I was only a child as yet, still I remembered the teachings of my mother. I felt lonely and that longing that always follows home - sickness. It proved that the entire country talked Spanish and I was mouth and ears for our little band and could hear and answer all they said.[15]

[15] Pearson H. Corbet, Jacob Hamblin: Peacemaker (Salt Lake City: Deseret Book Company, 1976), 154 - 155.



This historic photo shows the location of the Crossing of the Fathers. This location is now covered with the waters of Lake Powell. According to W. L. Rusho, The Dominquez-Escalante Expedition, on November 7, 1776, cut steps for their horses into Padre Creek (lower right), then followed the creek to the Colorado River. Mormon missionaries to the Hopi Indians crossed the river here in 1858, 1859, and 1860.[16]

After crossing the Colorado River, the group traveled at night and avoided making fires because they did not want to attract the attention of the Navajos who were ready for a fight.

One serious challenge en route was the runaway of two pack animals. The mules bolted with supplies still loaded on their backs. Two men stayed behind to recover the animals, and the rest of the group moved ahead. Only one mule was found so they lost a portion of the needed, carefully - selected supplies.

The men were well treated by the Moqui, and the Mormons were impressed with the Moqui people because of their industry and orderly way of life. The Indians lived in stone, terraced, apartment-like

[16] W. L. Rusho, Lee's Ferry: Desert River Crossing, (Salt Lake City: Tower Productions, 2003), 14.

houses. They were a clean people. They grew crops and raised sheep. They respected life, and they appreciated the Mormons for not violating their women. Regarding the Welsh-Moqui language question, the explorers found no evidence of a connection.

After a few weeks, some of the men returned to their homes on November 18, 1858, and some of the missionaries remained. Ammon returned to his home, anxious to tell his family about his adventures with Jacob Hamblin and the Moqui. The missionaries who stayed were William (Gunlock) Hamblin, Thomas Leavitt, Andrew S. Gibbons and Benjamin Knell.

Because of cold, wet weather, the group suffered greatly on the return trip. Heavy snows obscured their way as they tramped through knee - deep snow. Because of starvation, they had to kill one of their horses. The men reported that the meat was the best they had ever eaten. This conclusion was reached, no doubt, because the men were starving. Later in the winter, the rest of the missionaries returned to Southern Utah.

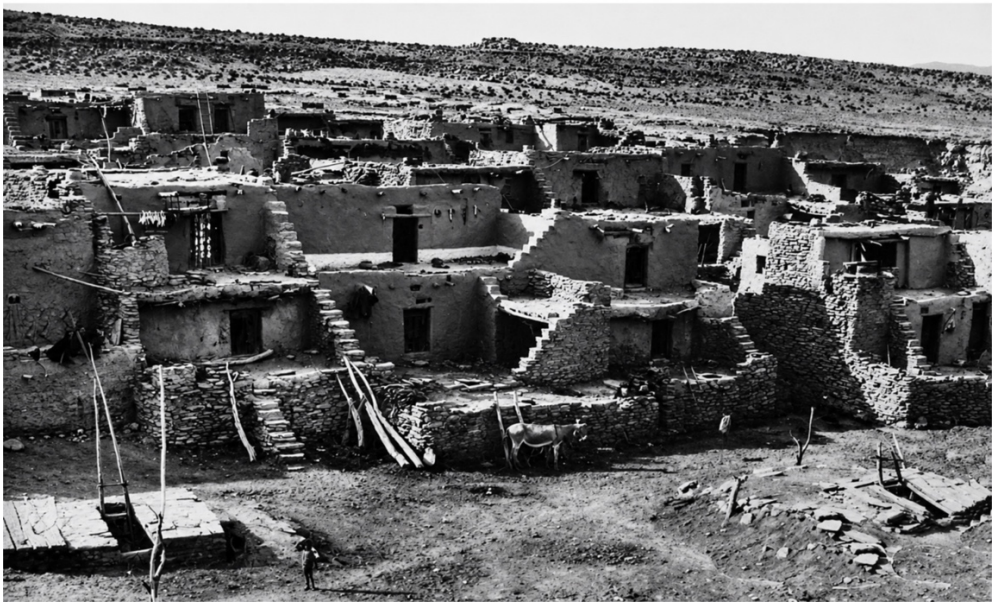


Figure 5 Villages in Northern Arizona. Photo from the Museum of Northern Arizona.

1859 – Ammon's Parents Settle Grafton, Utah

In 1859, moving from Cedar City, Ammon's parents were called to settle in Dixie, and they selected an area which they named Grafton. They made the move in December.[17] Their new picturesque location was near what is now Zion National Park. The family lived near the Rio Virgin for three years. Also, the Barney, Davies, James McFate, Platt, and Shirts families joined the small community. As will be seen, the son of James McFate, Joseph, married Ammon's sister, Olive Eliza.

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[17] Andrew Karl Larson, *I Was Called to Dixie* (St. George, Utah: Dixie College, 1992), 95.

1860 – Ammon Sent Home

In 1860 church leaders requested another Indian mission to the Hopi Indians. Included for this trip were: Jacob Hamblin, George A. Smith Jr., Thales Haskell, Jehiel McConnell, Ira Hatch, Isaac Riddle, Amos G. Thornton, Francis (Frank) M. Hamblin, James Pearce, and Indian guide, Enos. Jacob also invited Ammon, but later young Ammon Tenney was sent home, probably to Grafton. This was done because Jacob feared the expedition would be dangerous.[18] And Jacob was right.

On this expedition George A. Smith Jr. was shot and killed by an Indian using George's own gun. This event discouraged the missionaries, and they all returned home.[19] As hard as Jacob Hamblin tried to preserve the peace, conflicts between the settlers and the Indians festered and erupted. Consequently, the saints formed a militia to help protect their cattle and sheep.

Ammon was a member of the militia, and on one occasion, he helped protect a captured Indian. Ammon's journal reveals his good nature and the high regard he had for fair play.

> Once upon a time, we the militia of southern Utah held as prisoner, a young Paiute, and this poor man was so awfully scared that he would swoon away and remain unconscious for thirty to forty minutes. While thus unconscious the boys and men in that part of the camp justified some of the crowd in rolling coals of fire against his flesh for they said he was only 'possiuming.'
>
> I would push the coals of fire away and thus defend this poor mortal until it created such enmity toward me that they were about to beat my head with pistols and said that this Indian helped murder Doc Whitmore and Bud Moody, and that I was no better if I defended him while I took grounds that he was entitled to good treatment as long as he was a prisoner but this argument had no weight in their minds and it raged on account of my persistence whereupon the officers put a stop to it, exonerating me.[20]

During this same general time period, when Ammon was young and unmarried, Captain James Andrus went to Toquerville to solicit Ammon's aide in a campaign against the Navajos. Indians had shot and wounded Mosiah Hancock of Pine Valley, and they stole cattle and horses at the same time. Ammon was sick in bed, and his mother pleaded with Captain Andrus to leave her son alone and let him recover. The Captain would not be silenced in his request for Ammon's help. He said that Ammon was going even if he had to be carried in a wagon because Ammon was the only one who knew the locations of the passes and water holes. Ammon went with the men and later wrote about this event:

> When the fighting began the warriors took shelter in the crooked wash they had camped in. They were soon dislodged and they retreated up a low elevation. We saw

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[18] McClintock, 73.

[19] Smiley, 88.

[20] Smiley, 88.

> one who secreted himself in the broken crevice of the wash in the hope of not being seen but the . . . camp retreating around him frightened him. He sprang forth and ran for his life. Instantly, Captain Andrus called out an order to Mr. Warren to shoot that Indian. He was a new man in our country generally called up to this time a tenderfoot because he had not fired a gun, but just seemed dazed gazing with consternation at the awful deal of death and carnage around him. It was evident that he shot the man between the hip joints from the fact that the Indian slapped both his hands on his wound and continued to retreat. Mr. Warren having observed this gesture turned to the Captain and said, 'Do you think he meant to insult me?' The warriors who had reached this level top turned and faced eighty - four well - armed men. . . . As they were only thirteen warriors this has ever been the most courageous and brave feat I have ever witnessed in all my experience. Captain Andrus and company followed the Indians for days and eventually killed one of the Navajos.

1862 – The Winter of the Great Floods in Southern Utah

In the winter of 1862, Nathan Cram Tenney and family had been in Grafton for three years. This year it rained every day for over a month. As a result, high water in the Rio Virgin completely destroyed Old Grafton, washing away trees, cabins, and precious soil. Building too near the now - raging river, suffering in the never - ending rain, Ammon's mother, Olive Strong Tenney, was ripe for delivery of a new baby. After moving from her flooded cabin, her temporary protection was a wagon box.

The cold, January storms and Olive's labor pains converged. The wagon box was too close to the swollen river, and Olive's life was in danger. During the wild storms, with ground giving way each day to the boiling, rushing waters, to save the birthing mother's life, a group of men picked up the box with Olive inside and moved her to higher ground. Because of the circumstances of the birth of their new son, the Tenneys named Ammon's brother, Marvelous Flood Tenney. (The child, called Marv, only lived for three years.) At the end of the storms, Old Grafton was gone, so the Saints moved a mile up river and started New Grafton.

By this time, Ammon's parents had lost five of their 10 children. These included: George Alma, Nathan Cram Jr., Nancy Ann, Phoebe Relief, and Abby Celestia. During the 1862 flood, it is not known if 18 - year - old Ammon was in Grafton. However, at the time of the flood, Olive Eliza was 13, John Lowell was 6, Samuel Benjamin was 4, and Marvelous Flood was an infant. This flood event was described a little differently by adult Sam Tenney who was only four at the time, but obviously, he heard the story repeated many times as he grew up:

> It was in the year of 1862, when the Rio Virgin went on a rampage and overflowed its banks, and the little town of Grafton was entirely washed away, swooping their homes and everything they had in its courses. Grandmother [Mother] Tenney was about to give birth to a baby. She was carried out of her home on a bed to a hillside, by Grandfather [Father] Tenney, Henry Barney, J. Riley, and Joe [McFate]. Then Joe went back for the baby clothes which were in the little leather bound China trunk. It was at that moment that a mighty wave turned the house down the river; but Joe seized the trunk with a grip that did not turn loose and soon he was seen (with his muscular form

bobbing up and down) with the trunk on his head and shoulders. Mighty cheers from the flood-stricken people went up when he landed safe on their side.[21]

The reference "Joe" in the above quote refers to Joseph Smith McFate. The James McFate family moved to Toquerville, Utah in October 1858 when Joe was 13. During the following years, the McFates and Tenneys became friends. Joe and Ammon were only a year apart, and it is natural that Joe McFate had many opportunities to get to know Ammon's sister, Eliza. In time, a natural, easy love developed between Eliza and Joe.



Eliza Tenney
Joe McFate's Wife



An actual picture of one of Joe's violins.

[21] Roy McFate, "Joseph S. McFate, 1845 to 1930," 1970,
http://familytreemaker.genealogy.com/users/m/c/p/John - B - McPhate/FILE/0004text.txt

Regarding the friendship between Joe McFate and the Tenneys, one situation revolved around a violin. Joe made himself a violin and learned to play it. Nathan Tenney paid Joe with a mare to make a violin for Ammon. Joe did so. The boys continued to practice until they could play their instruments for some of the dances.[22]

At the time of the flood, Joe McFate was 17. After the flood, Joe helped Ammon's father rebuild one mile upstream. The next year, Ammon's 14 - year - old sister, Eliza, married Joseph Smith McFate. Such an early marriage for Eliza was not wanted by Nathan and Olive, but the parents finally agreed under the following
conditions:

> Mormon immigrants coming to Utah had to have transportation across the plains, and Brigham took it on himself to see that the Church furnished it. Joe was called on to make that trip and bring back a load of women. Because of the fact that he would be absent for a year, maybe more, the parents consented to their marriage on condition that they didn't live together until his return from the east. Since he would be leaving immediately that part of the bargain was easy. So, on March the first, 1863, they were married in Rockville, Utah; he being 18 and she 14 years of age.
>
> Joe's trip, which started later in April, was with the Daniel McArthur Company. He drove a team of six oxen. They arrived in Florence, Nebraska in early June, but since they had to wait there for their passengers to arrive, Joe found work on a farm until they came. It was the sixth of August when they started on their return trip. The train consisted of 75 wagons. Joe's wagon was loaded with women, and when he arrived in Salt Lake City there was enough men there to take the women off his hands within the hour.
>
> The train arrived in Salt Lake City on October 3rd, and Joe's wife was there to meet him. She had gone up to the October conference with her father in a light wagon pulled by a span of mules, but she chose to go back with her husband even though it was in a slow moving wagon behind a yoke of oxen.[23]

Two years after the marriage day, Joe and Eliza had their first child, Lucy Olive, but the baby only lived about two weeks. A second mother, Mrs. Hobson, died at the same time, so Eliza nursed and raised her baby. Joe and Eliza eventually had 13 children of their own.

> Another fun incident shows the spunky character of Ammon's sister, Eliza, and his brother - in - law, Joe McFate. (Joe and Ammon later worked together in Arizona on the railroad.) A celebration was taking place in one of the communities, and one of the Danites challenged anyone to a horse race. He was riding one of the stallions that came out of the Mountain Meadow Stock. Joe and Olive got their heads together and

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[22] Roy McFate.

[23] Roy McFate.

accepted the challenge. Olive rode Joe's little race mare, and she threw dust in the Danite's face from the first jump to the finish line.

The Danite's pride was a little upset at having a girl - "A damn silly little girl take advantage of him that way." He popped off a little more than Joe thought was necessary, and he told him so. That led to an altercation which lead to a challenge to a fist fight where only two strikes were struck: Joe hit the Danite and the Danite hit the ground. That could and no doubt would have been more serious except for Jimmy Jackson who was an officer. He stepped in and told other friends of the Danite to keep away and let them settle it by themselves. It stopped there and the celebrations went on.[24]



Figure 6 Eliza, Ammon's sister, beats the race. AI generated photo.

1864 – Expedition to the Moquis

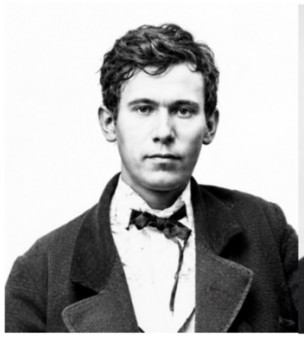
The Tenney family probably stayed in Grafton for a few more months, but records show they next moved to nearby Toquerville. In the fall of 1864, Ammon was again involved with Jacob Hamblin on a trip to the Moqui villages. The trip was not announced, and few knew about it. Jacob felt a need to try harder to teach these Indians the doctrines of Jesus Christ. Jacob hand - picked the best suited scouts and missionaries he could muster for the expedition. His plan was to live with the Indians for at least six months. This trip developed because of Jacob's initiative.

Usually trips were requested by church leaders, but not this time. The men selected to go were: Isaac Riddle, Thales Haskell, Andrew Gibbons, Dudley Leavitt, William (Gunlock) Hamblin, Ammon Tenney, and Ira Hatch.[25] I have repeated some pictures here for your convenience.

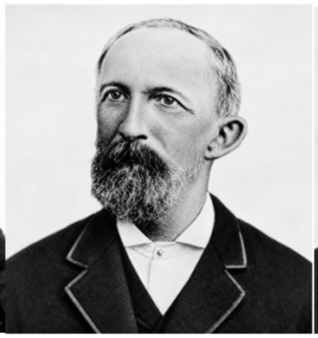
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[24] Roy McFate

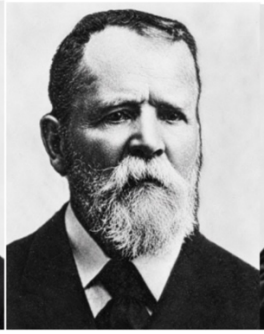
[25] Corbett, 243



Ammon Tenney



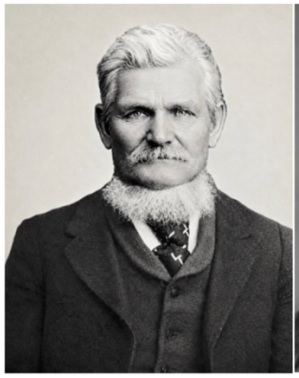
Thales Haskell



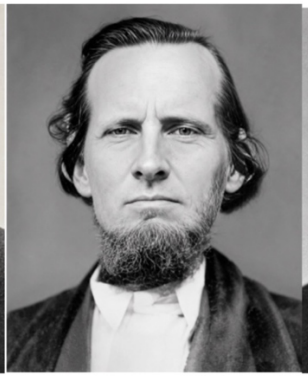
Isaac Riddle



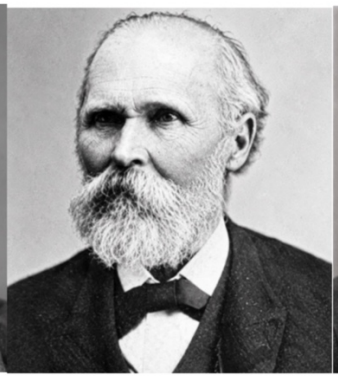
Andrew Gibbons



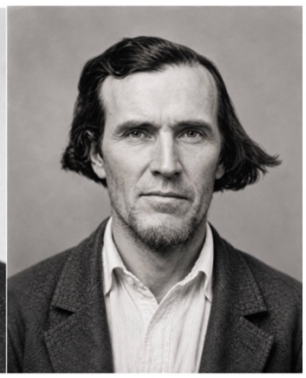
Dudley Leavitt



Gunlock Hamblin



Ira Hatch.



Jacob Hamblin