

INTERVIEWER:	Vernon Condie, Bryce Canyon National Park Ranger
INTERVIEW NUMBER:	1
DATE OF INTERVIEW:	January 14, 1964
PLACE OF INTERVIEW:	Henrieville, Utah
INTERVIEW WITH:	Bart Smith
SUBJECT OF INTERVIEW:	Early history of Henrieville
TRANSCRIBER:	Marsha Holland
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V.C. This is January 14<sup>th</sup> 1964. We are at the home of Mr. Bart Smith in Henrieville with the intention of obtaining some of the early history of this community and other areas related to this community here in the valleys below Bryce Canyon National Park. We'll turn the time over to Mr. Smith and let him tell us some of the things that might come to his mind concerning this history.

BS: This is the story of Allen Green Smithson, the first bishop of Pahrear. My mother, the daughter of Allen Green Smithson was one time called on to wash the dishes, her and her brother younger, and in their playing and the washing of the dishes, they broke some plates; they broke a plate. They were chastised by their mother for breaking up the dishes, or the one dish. And soon after this chastising was over, well they got together and had their good laugh. They said they had a plate each then because the old plate broke in half, in two and that made enough plates to go around. They were very happy with this because this made enough for each one in the family to have a plate. These and other stories have more or less interested me. I've always followed these things up and their mysteries, and things and the way they did.

Now, my mother's told me about how they burned the cottonwoods and saved the ashes and made their own lye from it for their sop, for their laundry. They took care of all of that. They never knew what the taste of sugar was. They made sweet and did all their fruit canning with, with molasses. They raised their own cane and made their own

molasses. And the few necessities that my grandfather would get would be in the line of baking powder and soda; soda, matches, and what not like that.

I've heard my mother tell the stories about when they would get up in the morning at Pahrear and they would look all around to see who had the smoke, who had a fire. And wherever they had the fire they would be all of them, running to that place with their so-called fire shovels to get some coals to bring back from the fire circle...[they were] so short of matches and flint rock and stuff like that.

Now my mother's told me the stories about my father having the old flintlock gun, and they made preparations for their fire and he fired the old flintlock gun to ignite the prepared paper, trash, and bark and what ever they had in the stove, see. So far they had mostly fireplaces at that time. [Inaudible section]

It was too expensive to do that all the time, that's why when they'd wake up in the morning and look all around to see if somebody had a fire then they'd go and get a shovel full of coals to start their fire.

Then, my grandfather, Thomas W. Smith was the second bishop ...on the Pahrear. And he ..... while at Pahrear was one of the cattle kings of Southern Utah. He came north up the Pahrear Creek to the place known as the Old Smith Ranch between now Henrieville and Escalante and purchased or traded with the Indians for that territory or that ranch for the headquarters to summer his cattle. He made a trade, a trade of a Pinto horse for the ground. Then, my father James Edwards Smith came through this place, traveled through back and forth. I can remember him telling us he used to camp long before there was ever a town here. (referring to Henrieville). It is my opinion that the first settlers here were people by the name of Thompson. The second were some of these Smiths that moved in here and when they began form ranches. These Thompson's then came in here and started claiming some of this ground, taking out water to use it. Then these Smiths came along. So from that time on they added ground, but most of the people were from the Pahrear section. We have the Kanarra Co-Op people. Kanarra

Co-op was brought here by Pat Willis which would be our second bishop in the ward (Henrieville) He was the foreman (Kanarra Co-op]

VC: Who was the first bishop?

BS: Samuel Goulding. And then Pat Willis and Moroni Savage I believe were his first counselors. Then after Daniels' death, Pat Willis became bishop and was here some thirty years or more.

VC: Tell us about your grandfather going to Salt Lake for supplies?

BS: Well, I'll tell you a story of my grandfather. Apparently the means of [a] storehouse that they had on Pahreear was run by my grandfather, Thomas Washington Smith, known in Southern Utah as Uncle Tommy. He had no means of getting that stuff in [except]only by a small team and in those days they didn't have such as even large saddle horses. They were small saddle ponies, on a buckboard, and go as far north as the towns [at the] point of the mountains to get his supplies of groceries or merchandise. And it would take him some thirty days to make the round trip, so he evidently wouldn't make more than two per year. And he couldn't possible handle more than a ton on each trip. One can readily see it would be a very little in the line of a supply for a community. And the community was a number of twenty-three families.

Now, I have another story I would like to tell you, again, that he was supposed to have been the cattle king of Southern Utah. He took my father and his brother (my uncle) to drive the cattle and he (grandfather) drove a buckboard and they took a whole herd of cattle down to the little town of Washington where the cloth factory was. And they traded that whole herd of cattle for cloth. And he loaded the cloth in his buckboard and hauled it back; for a whole herd of cattle. They sold these cows; fat, dry cows for \$12.00. And then that wasn't used as money; it was usually that in those days they didn't have but very

little money. No means of exchange, only their produce was what they had to use for exchange.

**Interview stops and the resumes**

BS: Well, yes we have the story. It's in the life of Jacob Hamblin, where my father was one and my mother's brother were the two men that went with Jacob Hamblin to secure or bring back the stock they (Indians) stole from Pahrear. The Indians came in there and seemed to be- the Rabbit Valley situation. Some of them got killed and one of them, the Chief's son crawled back. He was shot and he crawled back and he swam that river (Colorado) shot through. And he told the story about this killing up here and those Navajo Indians were very hostile. They did come across to Pahrear and took- rounded up everything, I mean everything and took them and hiked them back. Well, Jacob Hamblin was notified and he came over and got some help. This help was my father and Nephi Smithson. Nephi Smithson, that's my name, Smithson, see, when she got married she didn't have to change her name altogether. She just dropped the 'son'.

VC: I have read that story but there is no mention of two Smith brothers, but it said they were not members of the church (Latter Day Saints).

BS: Yes, yes, well now we have or my brother that did the writing and talked with the Hamblin boys in Kanab, the sons of Jacob Hamblin, about this particular story. And he wrote it up for history's sake our version of the correction there. And those fellows (Hamblin boys) they said it would be fine and dandy to add that in. So if somebody wanted to get- we didn't mean to hurt them. They didn't mean to hurt any part of him and us [by] adding on this correction. But they were four men chosen to go down there. First, was my father, James Edward Smith and Nephi Smithson. Now they two started with Jacob Hamblin. On their way out they met up with two men; they were Smiths and happened to be that one of them was a Jim Smith like my father, went by the name of Jim, and these fellows was apparently trappers. There weren't members of the church. And on their time over there, they had quite a time, but they did secure their stock and bring them back. My father has told me these stories and it has been so interesting to me that that I hope I

never will forget them. Then my mother and my brother Tom were a little bit talented on the writing line and my mother would tell these stories. And she knew these and they made this from those stories. While we don't say that Jacob Hamblin was wrong, but we can record that he was an old man and he thought back years and years back in telling these stories. And this was only one of his missions. And he had many of them. So there's a chance that he could be wrong. And the place that he was wrong was on these Smiths. My father wasn't hardly mentioned and I don't believe Nephi Smithson [either], and they were his first two choices. But they got these men (other Smiths) to go because they had some fat horses. They had good horses these fellows that was out here by the name of Smiths. Now, where they originated from or who they were, why we just don't know. Well, they had some great experiences there, in that time.

VC: Can you tell us something about Johnny Kitchen that had a lot of cattle down here?

BS: He was the king after my grandfather started to go down in the cattle business, then this man (Kitchen) became the cattle king in Southern Utah. And this man I was telling you about was his son, Johnny Kitchen who was on the Pahrear working at the time and he said he lived in that town when the town of Pahrear was twenty-three families there. Then there is the old Kitchen Ranch just above the Pahrear Creek that seemed to be their headquarters and the nearest town in would be Pahrear so I suppose they would pull into Pahrear for school time.

VC: Do you remember any stories about Adairville or Rockhouse?

BC: They were just in below there. but I don't know of anything that I might add to those.

VC: (Asked of any notable improvements.)

BC: Mom, what was the date that the water was put in here? '42? Up to that date they had hauled their water in barrels.

VC: From the creek?

BC: Hauled it up from the creek. They made a little sleigh and they'd have to hook horses on to this sleigh that would be wide enough to set a barrel on top of it. Then you would build a frame right around the little sleigh to hold the barrel and they dragged that barrel down to the creek, filled it, and brought it back. Now we had it pretty well figured out that they could get by here with three barrels a week per family. Then our lights came into town in what?... '30, nineteen and thirty-nine we got our power. And well, I don't know. We people, we felt like we had crawled of a hole. I don't know, as I think back, of just how we did it. We have reared quite a family. We have nine children, eight of them married. We have one left, our baby girl. She just returned home from a mission down among the Indians. And she is in Logan now going to school.

**Interview ends**

This interview was part of a project that Mr. Vernon A. Condie worked on in the early 1960s when he was a park ranger for Bryce Canyon National Park. The purpose of Mr. Condie's project was to collect local oral histories and enhance archival material for Bryce Canyon National Park. Through collaboration with Mr. Condie, this interview was copied from the original transcription and taped interview, both currently in Mr. Condie's possession and made available to the Southern Utah Oral History Project, Bryce Canyon National Park and the Smith family.