

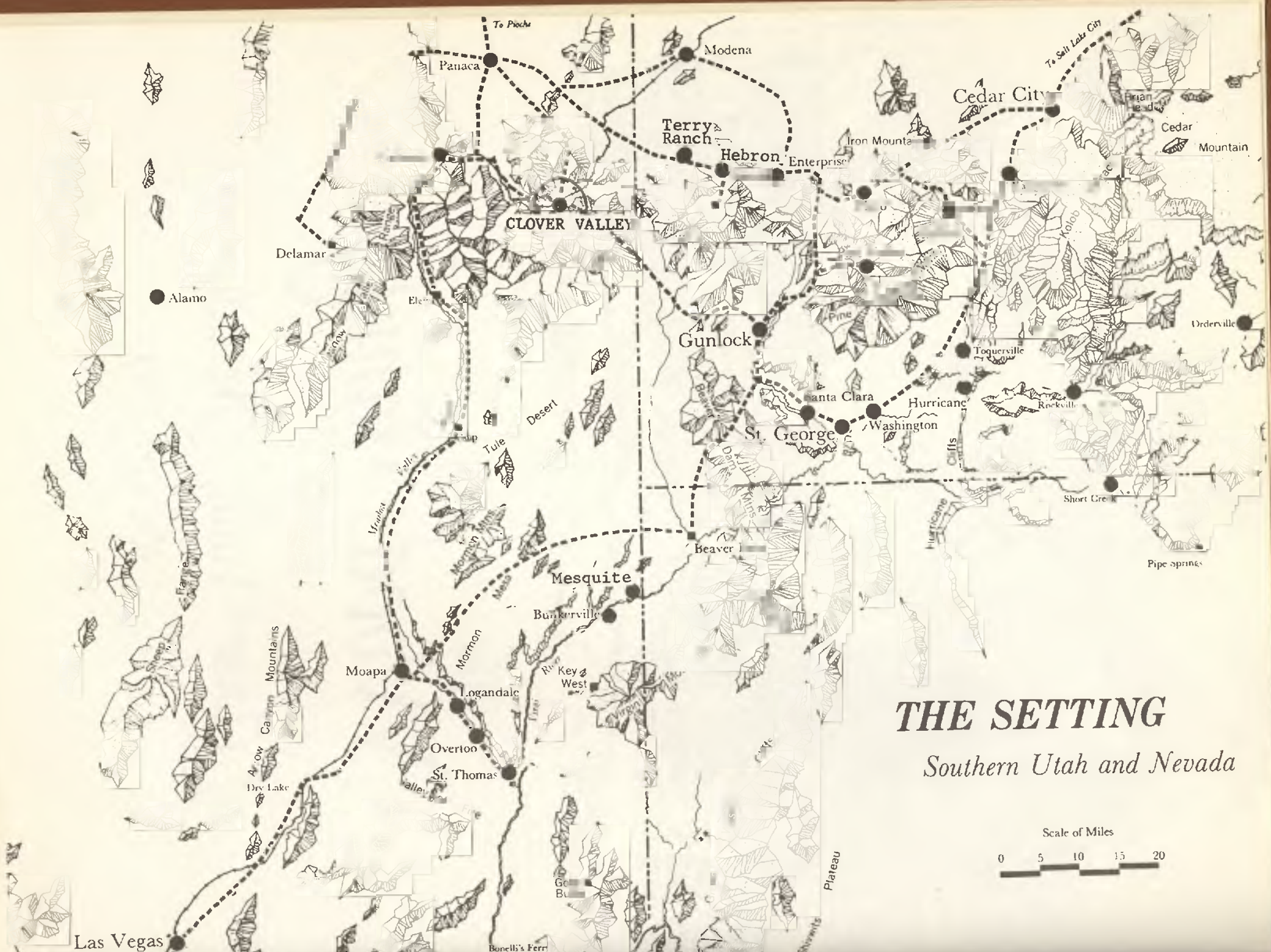
The
Woods Family
of Clover Valley, Nevada
1869-1979



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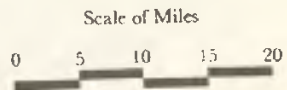
of Clover Valley, Nevada

1869-1979



THE SETTING

Southern Utah and Nevada



THE WOODS FAMILY
of
CLOVER VALLEY, NEVADA
1869 - 1979

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Lyman L. Woods descendants gather in the old Clover Valley school house in family reunion in 1950.
Left center - Aunt Roxa Terry, Uncle Lamond Woods, Aunt Malinda Terry, C. - Aunt Mattie Woods.

F O R E W O R D

As the Mormon migration of the mid 19th century began to fill the valleys and monopolize the resources of Northern Utah it became necessary to seek out new home sites and new resources for development to meet the needs of the growing population.

This ever expanding need, together with the interruption in the flow of commerce from eastern United States, and particularly the shortage of textiles and cotton goods occasioned by the Civil War, created interest in the development of the lands of Southern Utah and present Southern Nevada for the production of cotton.

The hot summers and the long growing seasons of the lower latitudes and elevations were particularly attractive for this purpose. However, as new colonists infiltrated the southern lands and especially the Southern Nevada regions along the Muddy River, they found the area most unfriendly. The isolation of the Lower Virgin River drainage area, the poor and sterile soil conditions, hostile and thieving Indians, hordes of insects, malaria infested swamps, flash floods and the intense and oppressive summer heat all added to make the Muddy Mission one of the most difficult and discouraging in all of Deseret. So difficult was the mission that many failed to respond to the call and many others gave up and abandoned their mission after a few months of the extremes of discomfort.

Of those called only the staunchest and most faithful would remain to tame the wilderness and transform it into productive fields and gardens, and provide a noble heritage to become a permanent fountain of encouragement and inspiration for an ever growing posterity.

The valiant efforts of even the most faithful, however, were to come to naught. Action taken by Congress in 1866, extending the boundaries of the State of Nevada to include portions of western Utah northwestern Arizona Territories within that state, led to the general abandonment of the settlements on the Muddy and the exodus from the State of Nevada early in 1871.

Among the very few originally called to serve on the Muddy Mission, and who were to remain and wrest a home from the unfriendly environment in Southeast Nevada, were Lyman L. and Maribah Ann Bird Woods.

P R E F A C E

In undertaking a revision of Sketches of the Lives of Lyman Lafayette Woods and Maribah Ann Bird Woods by O. W. Hafen and A. K. Hafen, as published in 1953, the authors and editors of this work have been faced with many problems and the need to make many decisions.

The continuing and accelerating growth of the Woods posterity has called for an increase in the size of the production, and an increase in the amount of research, checking and proofing to be done. At the same time the ever growing number of Woods descendants merit as much detailed information of their ancestors and heritage, and of the historic influences these factors have had on their own lives, as it is possible to give them. In pursuit of these goals, and in spite of increasing costs, we have felt justified in producing a record that will serve as a permanent memorial to those ancestors who gave their lives to serve as directed in the service of their God and their fellowmen, and as a source of inspiration to all who trace their origins to them.

We have also responded to a felt need for a more comprehensive knowledge and background of the contributions of the individual members of Lyman's and Maribah's family. We express our appreciation to those who have submitted material for this section. We are also grateful to all who have so willingly submitted family records for the very significant genealogy section.

We only regret the work could not be more complete and more perfect, and free of any mistakes for which, however, we assume full responsibility. We only hope that family members will find the work fulfilling of their needs and of the goals for which we have worked.

Orilla Hafen
Mary Edwards
Elbert Edwards.



LYMAN LAFAYETTE AND MARIBAH ANN BIRD WOODS

of

CLOVER VALLEY NEVADA

1869 - 1917

Lyman was the tenth and youngest child of Levi Farnsworth and Roxanna Cresson Woods. He was born July 23, 1833 in Fredonia, Chautauqua County, New York. His older brothers and sisters were Melinda Evelyn, Charlotte, Roxanna, Carlos Cresson, Clarissa, Clarinda, Aaron Lyon, Armelia and Minerva Orilla.

Lyman had only very faint memories of his father. Family tradition recounts that Levi Farnsworth Woods became very embittered when his wife joined the Mormon Church. Following a particularly intense argument he walked out of the house and out of the lives of his family. None of them were ever to see him again.

Following the disappearance of his father, Lyman with his mother and the other members of the family, followed the church in its move to Kirtland, Ohio.

Lyman's mother died in 1839, when he was only seven years of age. He lived with his older sister Charlotte for two years, and was then assigned to the care of a family named Rockwood, whose name he assumed while he lived with them. His foster home was probably comparable with

many of the time, place and circumstances of a rigorous pioneer life that was subject to the continual threat of religious persecution. The young orphan was often hungry, but this was a condition that was shared by the entire household. The memory of those difficult times stayed with Lyman, and as an old man he liked to tell of his experiences. He recounted that on one occasion, when he had gone to bed hungry, he dreamed of hunting in the surrounding neighborhood. He had carefully approached a small lake and saw three ducks feeding along the bank. He shot and killed all three birds. Then on his way home he flushed two rabbits from the brier patches along the trail. These he also added to his game bag.

The dream was so vivid and realistic he awakened, got dressed, took his gun and started to leave the house. Mother Rockwood, awakened by his movements, inquired about his plans, and sent him back to bed with the observation that it was not yet midnight. He went to sleep again only to have the dream repeated in every detail. Again he got up to pursue the hunt. Again he was sent back to bed. A third time he dreamed of the successful hunt, and the third time he got up. It was now approaching daylight, and he was not to be deterred in his mission. He went to the lake of which he had dreamed, found the ducks, shot them, and on the way home shot two rabbits just as he had dreamed. The family ate well that day.

Another incident that was indelibly burned into his memory, and which serves to highlight some of the hardships of his youth, was his experience with an insane man that Father Rockwood had been engaged to care for. The man was so violent it was necessary to keep him chained. On one occasion he got loose, attacked Father Rockwood and was choking him. In desperation Lyman struck him over the head with a club, knocking him out, following which he was again chained. On repeated occasions the man tried to get his hands on the young boy. Lyman, however, was fearful of him and exercised great caution in his dealing with him. When assigned to carry food to the man he pushed the plate forward with a long stick. On one occasion, when all the family was away from home, the crazed man again broke loose, set the house on fire and disappeared. Mother Rockwood sensed something was wrong at home, and she and Lyman hurried back and were able to extinguish the fire before too much damage was done. Threats made against his life by the man kept Lyman fearful. One night he woke with a start and thought he saw the crazed man standing outside the window with a knife in one hand and trying to open the window with the other. When Lyman's foster sister Ellen brought a light to check on the young lad he saw that the man with a knife was really several skeins of yarn hung in the window to dry, while the hand that moved back and forth on the window sill was a trapped mouse. Lyman thereon resolved never to be panicked by fear until he knew definitely that fear was justified.

On a later occasion he had reason to regret this resolve. With a group of his peers he was returning home from a hike in the woods after dark. They saw something white on a fence rail. The boys immediately labeled it a ghost. Lyman, however, was not to be stampeded. Taking a stick he walked up to it and with a hefty swing knocked it off the fence.



Family members and descendants of Levi Farnsworth and Roxana Woods:
(Circa 1887)

L. to R. Joseph Kelting (Son-in-law), Minerva Orilla Woods Kelting,
Roxa Woods Guest, Maribah Ann Bird Woods, Lyman Lafayette Woods,
Lafayette Woods, Jr. (Grandson), Charlotte Woods Higbee.

He was right. It was not a ghost. It was a skunk.

Among the choice memories of his youth that Lyman retained throughout his life, and which he dearly enjoyed passing along to his children and grandchildren, were those of his association with the Prophet Joseph Smith. Lyman knew from first hand experience that Joseph Smith was a great man and a Prophet of God. Having lived as a child in the towns where the Prophet had his headquarters he had the privilege to personally associate with him. He enjoyed telling of the love and concern Joseph had for him and the other children of the community, and of how the Prophet would take time out and relax by playing marbles with him and his friends. In one of his public talks Lyman is quoted as saying:

. . . Once he put his hand on my head and blessed me.
I have seen him wrestle with the young men on the green.
He was quick as a squirrel and strong as a mountain lion,
but he was gentle as a lamb. I have seen him on a white
horse wearing the uniform of a general.

Most impressive among his memories were those of the events surrounding and related to the martyrdom of the Prophet. Of this he said: Throughout my entire life I have never forgotten the excitement that prevailed in Kirtland and Nauvoo the day the Prophet Joseph was killed."

Lyman was also present at the conference of the Church where a successor to the Prophet Joseph was to be chosen. He recounted how there was no general agreement on who should be the new President until Brigham Young rose to address the congregation. He then told how it appeared that Brigham spoke with the voice of Joseph, and how the face of Joseph seemed to show in the countenance of Brigham; that the mantle of Joseph had fallen on Brigham. After that Lyman was always ready to respond to any call from President Young, and to do everything requested.

Following the martyrdom of Joseph Smith and the forced evacuation of the Saints from Nauvoo, the responsibility of the heavy work of moving the Rockwood family across the plains and over the mountains now devolved on Lyman. Father Rockwood was away on a mission during this period of time and Lyman replaced him as teamster and in all heavy duty work. He with foster Mother Rockwood and foster sister Ellen, were part of a company of one hundred wagons in the trek from Illinois to the Salt Lake Valley, arriving there in 1848. Although only a teenager he carried the responsibility of an adult as a member of the traveling company. He stood guard over the company and the camp a part of each night while on the trek, took care of the oxen and made camp. Every precaution was made against possible contact with hostile natives, but only once during the long trek was the company bothered. On this occasion a small party of Indians dashed nearby the camp and stampeded the animals that were feeding outside the confines of the circled wagons. All of the animals were recovered however.

It was customary for the company to travel five days of the week,