

# Ranch and Refuge



Anson Winsor, first ranch manager, with his wife Emmeline.

Edwin D. Woolley (right, in suit) became ranch manager in 1885. From 1886 to 1891 his "plural" wife Flora (far left) and their children hid at Pipe Spring's polygamous underground.

## The Mormon Outpost

Brigham Young, president of the Church of Jesus Christ of Latter-day Saints, made Pipe Spring part of his vision for expansion. Members tithed (gave 10 percent to the church), often in the form of cattle, and the Arizona Strip offered both water sources and grazing space for the "tithing herds." Young bought the Pipe Spring claim from James Whitmore's widow and appointed Anson Perry Winsor as the first ranch manager of the Southern Utah Tithing Office.

In September 1870 Young and Winsor stepped off the rough outlines of a fortified ranch house, nicknamed Winsor Castle. Covering the main spring, its two sandstone-block buildings faced a courtyard enclosed by solid wooden gates. To connect remote Pipe Spring to other Mormon settlements and Salt Lake City, Utah, the church also established a station on the Deseret Telegraph line. It was the first telegraph office in Arizona territory.

From 1871 until 1879 the ranch prospered. Winsor made bimonthly deliveries of butter, cheese, and cattle to St. George, Utah, to feed the workers building a new Mormon temple there. But drought and overgrazing inevitably damaged the range. Although no longer able to support the large tithing herd—2,200 head of cattle in 1879—Pipe Spring continued to serve as a church ranch and way station.

The remote fort at Pipe Spring also became a hideout for polygamous wives. Federal laws passed in 1862, 1882, and 1887 made polygamy—the early Mormon practice of men having more than one wife—a felony. Several men hid their "plural" wives at Pipe Spring to avoid detection by federal marshals. In 1895, faced with confiscation of church property under anti-polygamy laws, the Mormon church sold Pipe Spring ranch. Its doors remained open to travelers of every stripe: cowboys, traders, salesmen,

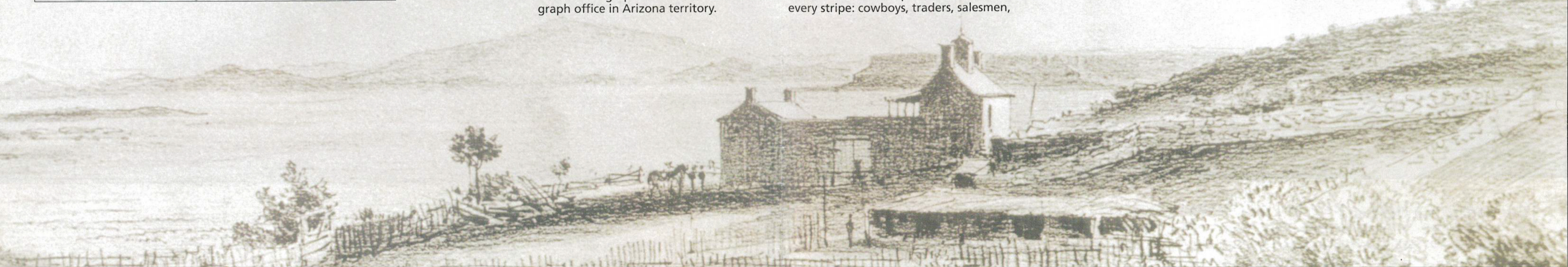
and neighbors. Maggie Cox Heaton, a self-described "hired girl," recalled: "I welcomed lots of strangers and made pies and cakes and bread for 'em . . . It was a busy place, a real busy place because of the cattle."

The Kaibab Band of Paiutes faced starvation and continued to struggle to survive as new settlements displaced them from their traditional lands, and as overgrazing by livestock reduced their native foods. The Kaibab Indian Reservation, formed in 1907, returned a small portion of their traditional lands. Pipe Spring remained a private ranch, surrounded by the reservation.

## Pipe Spring National Monument

Steven Mather, first director of the National Park Service (established 1916), paved the way for Pipe Spring to become a national monument. In the early 1920s he worked with the Utah Parks Company, which carried tourists by bus from Zion National Park to the North Rim of Grand Canyon, across the Arizona Strip's hot, dusty roads. Fascinated by the old fort and Pipe Spring's history, Mather realized its potential as a stopping place for weary park visitors. He proposed adding it to the National Park System, and on May 31, 1923 President Warren G. Harding proclaimed Pipe Spring a national monument.

In 1933 an order by the Secretary of the Interior resolved conflicts over water use by dividing the precious stream flow evenly among the National Park Service, the tribe, and private cattlemen.



Frenchman Albert Tissandier sketched Pipe Spring in 1885, during a six-month journey across the United States.  
COURTESY UTAH MUSEUM OF FINE ARTS

*Pipe Spring is situated at the foot of . . . the Vermilion Cliffs, and is famous throughout southern Utah as a watering place. Its flow is copious and its water is the purest and best throughout that desolate region.*

—Clarence E. Dutton, *Tertiary History of the Grand Canyon District*, 1882



As early as 1877, Mormon couples from Arizona traveled the "Honeymoon Trail" past the Pipe Spring

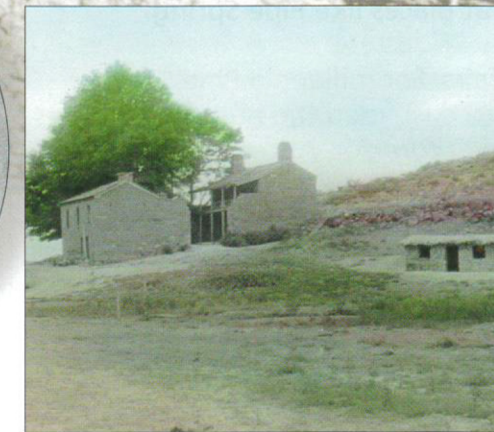
ranch, on their way to be married at the Mormon temple in St. George, Utah.



Eliza Luella Stewart, first telegraph operator at Pipe Spring.

Telegraph line insulator

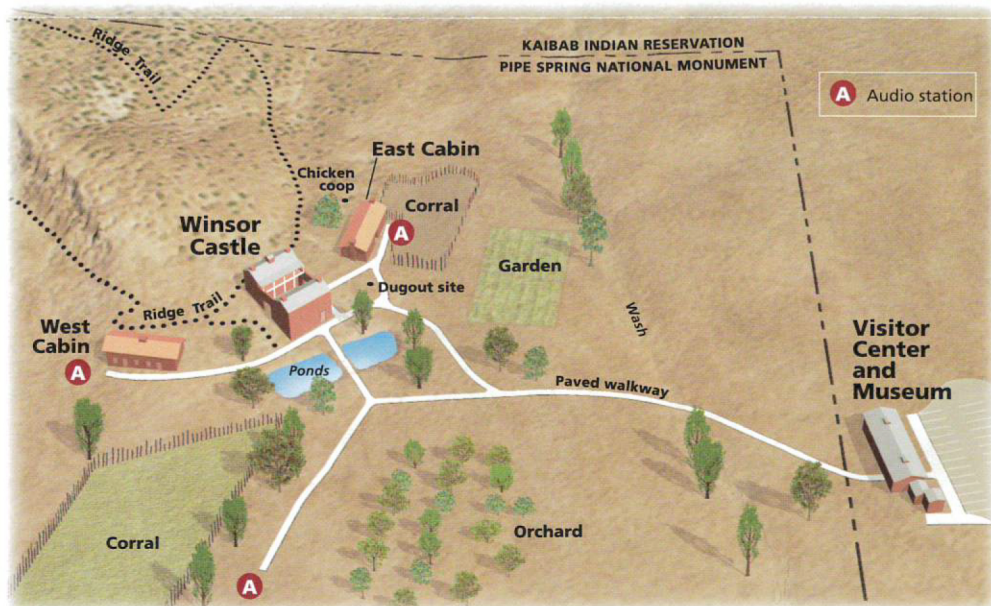
Telegraph key



Hand-colored glass slide of Winsor Castle and East Cabin, 1925.



Pipe Spring still feeds ponds, first dug in the 1870s, for watering the garden and orchard.



## Pipe Spring Today

Guided tours of Winsor Castle are offered every half hour, year-round. Self-guiding tours of the grounds include cabins, ponds, corrals, orchard, and garden.

The joint Tribal-National Park Service visitor center and museum offers information on the monument and other public lands. A 25-minute film introduces the history of the Kaibab Paiutes and the Mormon settlement. Ranger talks and cultural demonstrations occur seasonally. The half-mile-long Ridge Trail offers dramatic views of the Arizona Strip, Mount Trumbull, Kaibab Plateau, and Kanab Canyon.

The park is closed Thanksgiving, December 25, and January 1.

**Safety, Accessibility, and Firearms** The park's livestock are not tame; keep a safe distance. Keep your distance from park wildlife, which includes rattlesnakes. • We strive to make our facilities, services, and programs accessible to all. Call or check our website. The visitor center, museum, gift shop, and walkways to all historic structures (but not interiors) are wheelchair-accessible. Winsor Castle, the grounds, and the museum are accessible by virtual tour on the park website and by touchscreen exhibit in the visitor center. • For firearms regulations check the park website.

**Directions** 15 miles west of Fredonia, AZ, via AZ 389; or 45 miles east of Hurricane, UT, via UT 59.

**More Information**  
Pipe Spring National Monument  
HC65 Box 5  
Fredonia, AZ 86022  
[www.nps.gov/pisp](http://www.nps.gov/pisp)  
928-643-7105

Pipe Spring National Monument is one of over 400 parks in the National Park System. To learn more about national parks, visit [www.nps.gov](http://www.nps.gov).



The Kaibab Indian Reservation includes 120,000 acres of plateau and desert grassland. Part of the Southern Paiute Nation, the Kaibab Band has around 250 members. Agriculture, tourism, and the tribal government sustain the economy. An active partner with the monument, the tribe offers occasional cultural programs and hiking tours. The tribe also operates a campground adjacent to the monument.

At the Kaibab Paiute Heritage Days every August, tribes compete in dances, songs, and games.

**National Park Foundation.**  
Join the park community.  
[www.nationalparks.org](http://www.nationalparks.org)

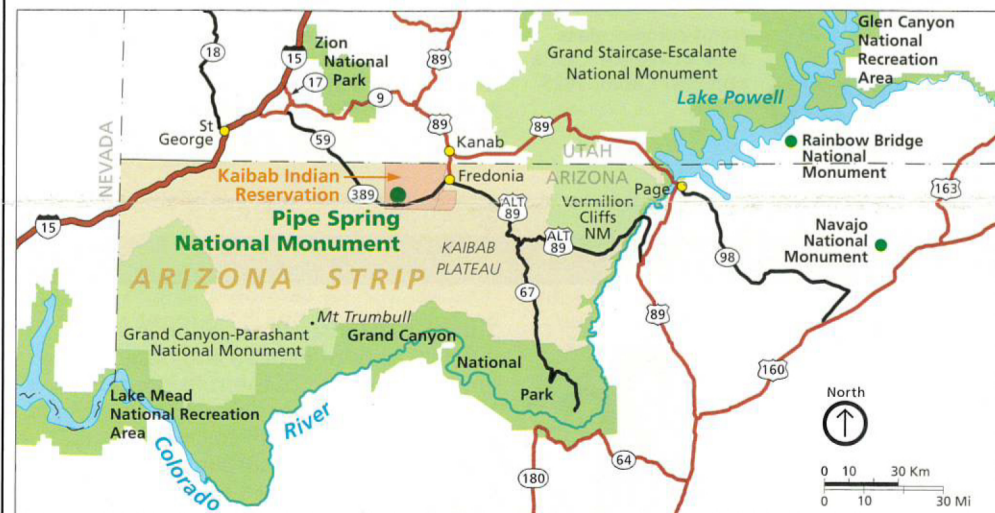


Winsor Castle at the Pipe Spring ranch  
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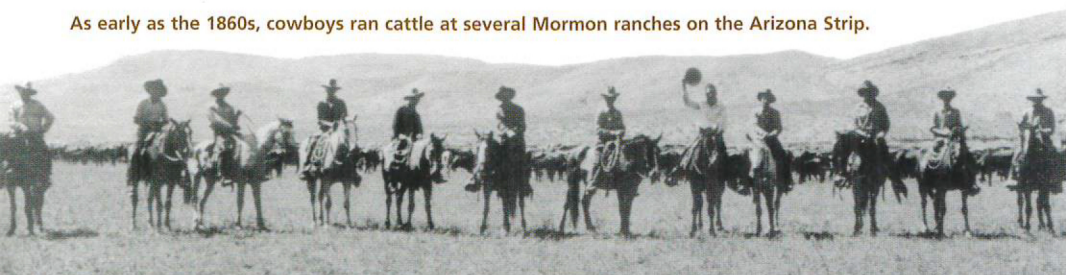
## Life Source in a Dry Land

Pipe Spring lies on the Arizona Strip, a vast high desert between the Grand Canyon and the Vermilion Cliffs of northern Arizona. It is a harsh and seemingly uninhabitable region, but hidden geological forces bring life-sustaining water to a few places. Permeable sandstone aquifers to the north hold water from rain and snowmelt. It slowly percolates down to impermeable layers, then flows south to the base of the Vermilion Cliffs, where it is forced to the surface at places like Pipe Spring.

Water is a powerful force in human affairs. For millennia Pipe Spring has drawn a succession of peoples. It first sustained the hunter-gatherers and traders who used the Strip as a travel corridor. Ancestral Puebloan peoples arrived around 300 BCE, followed by related Southern Paiute tribes who live here still. In the 1700s, Spanish missionaries and explorers passed through. Members of the Church of Jesus Christ of Latter-day Saints (Mormons), seeking grazing lands, came to the Arizona Strip and settled at water sources, like Pipe Spring, in the mid-1800s. Conflict over water and land use began.



As early as the 1860s, cowboys ran cattle at several Mormon ranches on the Arizona Strip.



## Ancestral Puebloans

The earliest ancestral Puebloan peoples lived in pit house villages. They initially gather plants, ground seeds with snap stones, wove baskets, and traded for salt, turquoise, and seashells. Over time they turned to farming, began making pottery, created more sophisticated stone tools, and built aboveground pueblos.

Between 1000 and 1250 their culture gradually faded from the Arizona Strip. Perhaps because of prolonged drought, the land could no longer support their concentrated population. Semimobile Southern Paiute bands, better able to glean the region's resources than the sedentary Puebloans, may have melded with the earlier peoples.

HISTORICAL PHOTOGRAPHS NPS



A Kaibab Paiute woman and her basketwork, 1873.

## Paiutes

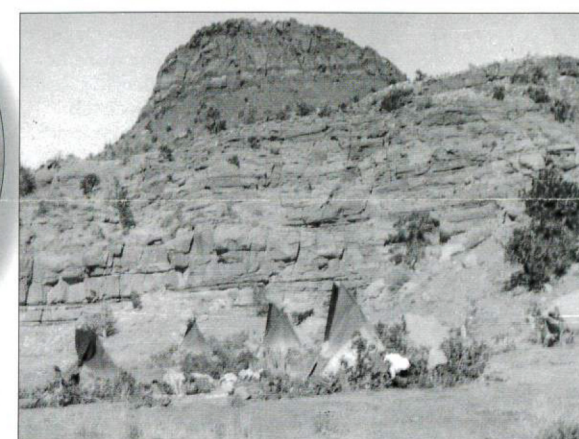
Superbly adapted to their harsh environment, the Kaibab Paiutes lived in natural and brush. They moved seasonally to hunt deer, pronghorn, rabbits, and lizards, and gathered grass seed, pinyon nuts, roots, and cactus fruit—but also cultivated maize and beans. From hemp dogbane fiber they wove nets to trap rabbits for pelts to make robes.

The Paiutes met many needs with exquisite basketry. They wove baskets for harvesting and winnowing, as well as seed gruel bowls, pitch-coated water jugs, and women's hats. Some baskets were woven so tightly that they were used for cooking.

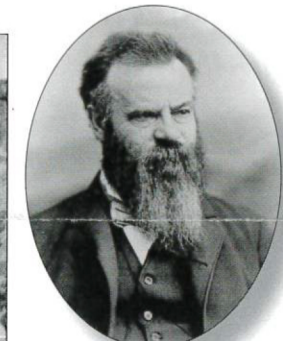
European diseases introduced to the Americas in the 1500s, combined with Navajo and Ute slaving raids, reduced Kaibab numbers to around 1,200 by the 1860s.



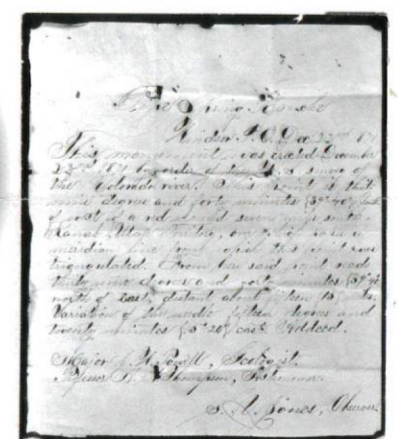
James M. Whitmore, first Mormon to settle at Pipe Spring, brought livestock and built a dugout.



By the early 1900s many Paiutes favored tipis as shelter, over the traditional brush-and-branch kahns.



Explorer John Wesley Powell first visited Pipe Spring between trips down the Colorado River.



The official survey note for the Pipe Spring area, written by Powell's survey crew in 1871, was found buried in an old can in 1935.



Pit house

Dugout

Coffee grinder

Kahn

Seed-grinding stones

Mormon pottery and Indian pottery shards

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