

A Brief History of
Shoal Creek, Hebron
and Enterprise

From 1862 to 1922

By
ORSON W. HUNTSMAN
Enterprise, Utah

Published in connection with the History Department of the
Dixie College, St. George, Utah

1929

FREQUENTLY I am called upon by the school children and others to give them a little history of the settlement of this country, the reason for, and by whom it was first settled. For their benefit I have selected the following incidents from my own record.

About the year 1861 the town of St. George was surveyed and laid off by President Brigham Young and his party. A large number of families from Salt Lake and other parts of the country were called to go there and make homes; to raise cotton and other crops that could not be raised in the north. Apostles Orson Pratt and Erastus Snow were appointed to preside over this, the Dixie Mission. Brother Pratt remained only a year or two, then returned to Salt Lake, leaving the mission with President Snow.

As Dixie was not adapted to stock raising, President Snow called on John and William Pulsipher to gather up all of the surplus cattle and horses in the country and find a range for them where they could live on grass. President Snow gave the Pulsipher Brothers this work of looking after the stock as their mission, so early in the spring of 1862 they started north with their herd. They traveled about twelve miles and camped a few days in a little valley which they named Dameron Valley, as they found a man there by that name, who was herding a small band of horses. They found the springs at Dameron Valley too small to water their herd, so they moved on about

twelve miles north to the Clara Creek, now known as Chadburn's ranch. Here they built a log cabin and moved their families up from St. George. This journey made the first wagon track over the rock and sand from St. George to this point on the Clara Creek. They found that the feed here would not last such a herd very long, so they began to look for a better location. On inquiring of the Indians they were told of a place about one day's travel farther north where there was plenty of grass. Nephi Johnston also told them of a place he called Shoal Creek, so named because it was very shallow, sinking in the sand, and rising and sinking again. Mr. Johnston and his party had traveled through this place in about 1854 in quest of the irons from the wagons which Indians had robbed and burned from a company of emigrants en route to California, the first to try to make their way through the trackless country. (These wagons were burned at a point about seventeen miles west of Enterprise, a place now known as White Rock Wash.

Therefore, in the fore part of May, 1862, the Pulsipher Brothers moved their herd from the Santa Clara Creek to Shoal Creek, and settled near its mouth by some springs, now known as Joseph Holt's ranch. Here they found beautiful green grass on a thousand hills, and in the valleys; in fact, the whole face of the land was covered with green grass. Up and down the creek, and around the springs, the

grass was heavy and stood from four to eight feet high. A man riding into it on horseback could hardly be seen in some places. There was nothing to eat this grass except a few jackrabbits, a few deer in the hills and also antelope from the big valley or the desert as it was called; not a desert for vegetation, but a desert for water, it being entirely dry except in time of snow or rain. There they built, also, a small rock house called a fort, which they could all get into if the Indians attacked them. There were many Indians living on the creek who were all friendly with their white neighbors. The chief of this band of Piute Indians they named Moroni, and he was very proud of this name.

A year and a half or more after settling on the creek they discovered quite a herd of wild cattle ranging in the hills fifteen or twenty miles southwest of them, over the summit on the southern slope. On account of those wild cattle they called that part of the country Bull valley, although there was no valley there; only steep rugged hills and canyons. They also found wild horses on the range northwest of them. These horses in the winter time ranged along the north foot hills of the big valley or desert. Where the wild stock came from, no one knows, but it is supposed that they drifted from the company of emigrants that were massacred in the Mountain Meadows in 1857. *See Huntsman ANNALS*

About Christmas time, the following winter, Zera

Very incorrect

Pulsipher and family, the father and mother of the boys, came from Salt Lake City to live with them, so there were now three families on Shoal Creek.

The following May, 1863, Thomas S. Terry and family were called by President Snow to settle on Shoal Creek and assist the Pulsipher Brothers with the stock, Terry having arrived in St. George from Salt Lake on New Year's day, 1862. Wilson Lund and others came in later, but moved back to St. George for the winter, leaving the four families.

Early in the spring of 1864 the people of the church were again called on by its leaders to fit up teams to go back to the Missouri river and bring in the poor immigrant Saints who would arrive there in June or July from Europe on their way to Zion, but could not come farther without help. The people of Utah had been sending teams every spring to help the poor. This spring the call came to the poor, way off people of Shoal Creek to assist as they could. Zera Pulsipher furnished one yoke oxen; John furnished two yoke; William one yoke; and Thomas Terry furnished a wagon, bows and cover. William Lytle of St. George drove this four-yoke ox team. He was gone about six months, traveling about 2600 miles. This shows the loyalty of those four families to their church and the poor that could not gather to Zion without help.

In the summer of 1864, William Pulsipher and his father Zera moved west eight miles to some springs

which they called Moroni Springs, named after the Indian chief. Ten years later Thomas S. Terry became the owner. Since that time it has been called Terry's ranch. This same summer a small colony led by Bishop Edward Bunker, of the town of Santa Clara, settled in Clover Valley. A few others also settled in Meadow Valley, later called Panaca, an Indian name for mineral. Those valleys and that part of the country, were, at that time, part of Utah. When the territory of Nevada was created by Congress, in about 1863, it took much of the western part of Utah. In 1866 another strip about twelve miles wide, was added to Nevada, taking Clover Valley and Meadow Valley in Nevada.

About the same time that those valleys were settled, John Pato, Thales Haskel, and Benjamin Knell, settled on a creek which they called Pato Creek. The name soon changed to Pinto Creek, which is now known as the town of Pinto.

About this time Pine Valley was settled by Eli Whipple, Burgess Brothers, and a few others. So Shoal Creek was being surrounded by settlements, although they were twenty miles and more away. At the time Shoal Creek was settled, the town of Harmony was its nearest neighbor.

In 1865 the Indian war broke out through the land, especially in Southern Utah. President Young advised people who were living in a scattered condition to

More in N. San Peet

move together, or into a larger town so that they could protect themselves, so those on the creek moved together. Clover Valley was abandoned, and ten families from there moved in with them and all settled at what they called the big Willow Patch, at the main bend of Shoal Creek. Soon a few more families came in from other places making twenty families in all. They built their houses of pine and cedar logs and some of rock. The houses were joined to each other with all the doors and windows facing the inside, and all were covered with dirt. They dug a well twenty feet deep in the center of the fort from which they all carried water. In the west end of the fort they built a pine log house 18x28 feet, covered with lumber and dirt, in which they held school and public gatherings. The house was warmed by a large rock fireplace; lighted by tallow candles fastened in different places on the walls, and by a wooden chandelier hung from the ceiling by rawhide. Firewood was plentiful. A man could get two good loads of either cedar or pine wood in a day.

In the fall of 1867, at a meeting called for the purpose, a committee was appointed to divide all the land. Meadow land and that suitable for farming was to be divided into lots of two to three acres, and each lot was numbered. Then the men were to select their land by drawing for it. No one was allowed to have more than three acres, as land and water were very scarce. Men with small families were allowed

two acres; men with larger families two and one-half acres, and so on. During the winter and spring the land was fenced with cedar fencing, called bull or rip-gut fence. Ditches were also made, the water being taken out of Shoal Creek at a point known as Marbel Hill, perhaps two miles south of the fort. This ditch cost seven hundred dollars, all in labor.

The people commenced farming. Some planted about one-fourth of an acre, some one-half, and others nearly an acre. But their crops were almost a failure, as the ditch was new and the stream very small. When warm weather came, the first cow out in the morning would drink up all the water. With all these drawbacks, however, some garden produce, such as corn and potatoes, was raised.

In the same spring, 1867, Sister Elizabeth Hunt, wife of James W. Hunt, taught school, but in a short time turned it over to Miss Mary Ann Terry, a young woman of eighteen. As the people had no money to pay her for teaching, she accepted new milk, which she made into cheese and sent to Salt Lake. This was the first school taught on the creek, and it was not a high school. In passing, I will just say that cheese making then was not as simple as it is today. Rennet was unobtainable only as it was taken from the beef when it was killed.

The people lived in the fort from that fall, 1866, until the fall of 1868, when the Indian trouble seemed about over.