

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in *Guidelines for Completing National Register Forms* (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, styles, materials, and areas of significance, enter only the categories and subcategories listed in the Instructions. For additional space use continuation sheets (Form 10-900a). Type all entries.

1. Name of Property

historic name Parley Hunt House
other names/site number Neville Residence

2. Location

street & number Canal Street near Virgin Street not for publication
city, town Bunkerville vicinity
state Nevada code NV county Clark code 003 zip code 89007

3. Classification

Ownership of Property	Category of Property	Number of Resources within Property	
		Contributing	Noncontributing
<input checked="" type="checkbox"/> private	<input checked="" type="checkbox"/> building(s)	<u>1</u>	<u>3</u> buildings
<input type="checkbox"/> public-local	<input type="checkbox"/> district		<u> </u> sites
<input type="checkbox"/> public-State	<input type="checkbox"/> site		<u> </u> structures
<input type="checkbox"/> public-Federal	<input type="checkbox"/> structure		<u> </u> objects
	<input type="checkbox"/> object	<u>1</u>	<u>3</u> Total

Name of related multiple property listing: _____
Number of contributing resources previously listed in the National Register: _____

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register criteria. See continuation sheet.

[Signature] 7/26/91
Signature of certifying official Date
Division of Historic Preservation and Archeology
State or Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria. See continuation sheet.

Signature of commenting or other official Date

State or Federal agency and bureau

5. National Park Service Certification

I, hereby, certify that this property is:

entered in the National Register. Autawietts & Coe 11/14/91
 See continuation sheet.

determined eligible for the National Register. See continuation sheet.

determined not eligible for the National Register.

removed from the National Register.

other, (explain:) _____

for Signature of the Keeper Date of Action

6. Function or Use

Historic Functions (enter categories from instructions)

DOMESTIC/single dwelling

Current Functions (enter categories from instructions)

DOMESTIC/single dwelling

7. Description

Architectural Classification

(enter categories from instructions)

OTHER/Vernacular hall and parlor

Materials (enter categories from instructions)

foundation Rubble stonewalls Rubble stone

roof Composition shingleother

Describe present and historic physical appearance.

See continuation sheets.

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties:

nationally statewide locally

Applicable National Register Criteria A B C D

Criteria Considerations (Exceptions) A B C D E F G

Areas of Significance (enter categories from instructions)

Community Development _____

Religion _____

Architecture _____

Significant Person

Period of Significance

Significant Dates

1907

Cultural Affiliation

Architect/Builder

Parley Hunt, James Abbott, Abe Woodbury

State significance of property, and justify criteria, criteria considerations, and areas and periods of significance noted above.

See continuation sheets.

See continuation sheet

9. Major Bibliographical References

See continuation sheet.

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____

See continuation sheet

Primary location of additional data:

- State historic preservation office
- Other State agency
- Federal agency
- Local government
- University
- Other

Specify repository: _____

10. Geographical Data

Acreeage of property Less than one acre

UTM References

A

1	1
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7	5	7	3	3	5
---	---	---	---	---	---

4	0	7	3	6	7	0
---	---	---	---	---	---	---

 Zone Easting Northing

C

1	1
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7	5	7	3	7	5
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4	0	7	3	6	2	0
---	---	---	---	---	---	---

B

1	1
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7	5	7	3	7	5
---	---	---	---	---	---

4	0	7	3	7	0	5
---	---	---	---	---	---	---

 Zone Easting Northing

D

1	1
---	---

7	5	7	3	3	5
---	---	---	---	---	---

4	0	7	3	5	8	0
---	---	---	---	---	---	---

See continuation sheet

Verbal Boundary Description

The subject property is located on Canal Street, on tract 37 section 25 of the Bunkerville town plat. The site is .824 acres, comprising a four-sided irregular polygon. The southeast corner of the site lies 676 feet from the intersection of Canal and Virgin Streets. From this point, the boundary extends northeast along Canal street, 156.89', 311.41' north, 110.06' southwest, and 382.81' south to the point of origin.

See continuation sheet

Boundary Justification

This lot is what remains of the original parcel, which, according to surviving family members, also included land to the north and south.

See continuation sheet

11. Form Prepared By

name/title Nancy Goldenberg

organization _____ date June 19, 1991

street & number 32 Terra Vista, #4 telephone (415)567-9258

city or town San Francisco state CA zip code 94115

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The Parley Hunt House, built 1907, is a one-story stone dwelling built by Hunt for himself and his mother, Susan Naney Hunt. The building sits on a .824 acre site surrounded on three sides by a chain link fence. There are three non-contributing structures on the site. The residence is in good condition, but, because of extensive remodeling, retains only a moderate degree of integrity.

The Parley Hunt House is located in Bunkerville Nevada, a village of approximately 1000 people, 80 miles northeast of Las Vegas, near the Utah border. The house is on tract 37, section 25 of the Bunkerville plat. It is on Canal Street, named for the irrigation canal that runs alongside it. Neighboring structures include the one-story Nephi Hunt house to the east, built by Parley's brother Nephi c. 1900, and some mobile homes to the south. There is a cemetery to the west. The Hunt house is approached by a circular, asphalt-paved driveway from canal street, looping to the structure's main entrance. Non-contributing buildings consist of a small, one-story gable-roofed wood frame dwelling, c. 1980, to the east of the house, and two wooden sheds on the western boundary of the property. A trellised patio, c. 1990, is to the structure's east. There are two mature deciduous trees on the site (locally known as "salt trees"), one at the south west corner of the lot, and one to the rear of the house on the site's west boundary. There is a lawn and several young fruit trees to the north of the structure.

The Parley Hunt House is an "L" shaped uncoursed rubble building, one and one-half stories, with a crossed gable roof and shingled gable ends. There is no cellar. The inside corner of the "L" has been partially infilled with a frame addition. The shingled gable ends are the most character-defining existing features. These gable ends flare at the base, with rake moldings that die into the

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flared base. There is a window centered in each of the three gable ends.

The building has modern aluminum windows, a composition roof, a plastic "bubble" skylight and a modern interior. On the interior, there is a modern, concrete block fireplace between the two south, front rooms. A modern kitchen has been built in the southeast room. The rear, northwest room has been partitioned into bedroom, bath and corridor. The attic has been opened up over the south west room, and now consists of two loft bedrooms.

When Parley Hunt completed the house, it was composed of three rooms, with the room at the rear used for cooking. There was a large fireplace between the two front rooms, the larger of which served as a sitting room. A stove in the rear room connected to a second chimney.

Parley lived in the structure until 1915. The building changed hands at least three times before the 1950s, when a Mr. Freeman purchased and remodeled it. Freeman opened up the attic to create the loft rooms, partitioned the rear, northwest room as previously described, and infilled the porch at the crook of the building to create a utility room. The kitchen was also added at this time.

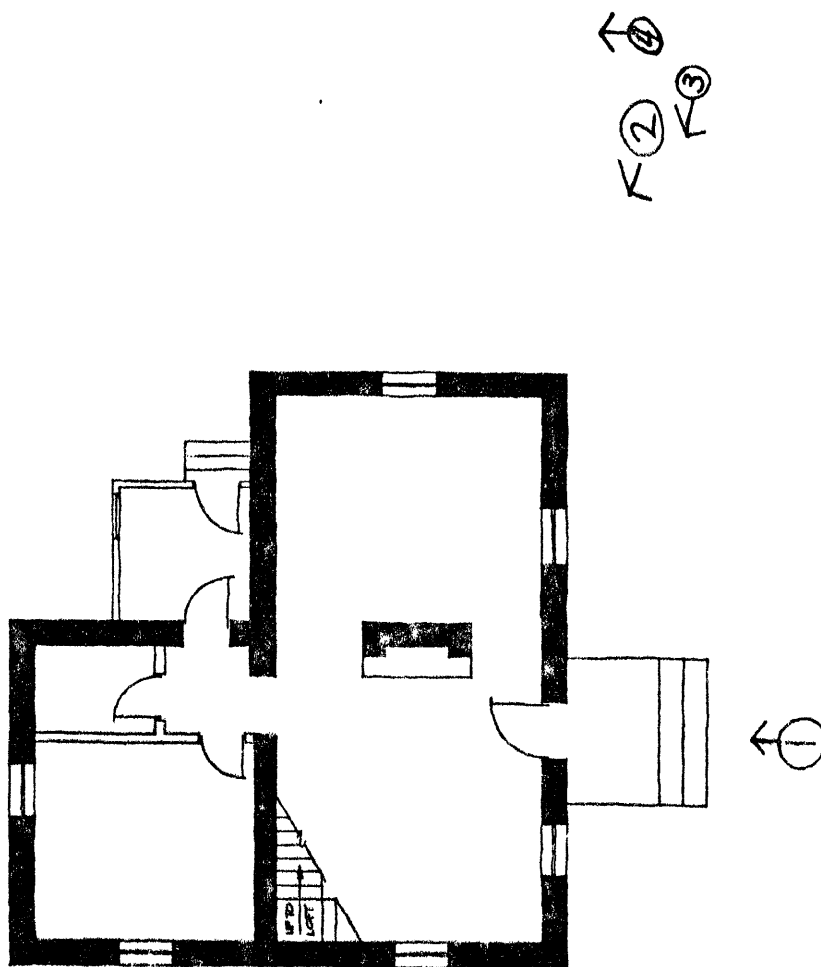
Two subsequent owners, Dan Eastman and Nick Bartlett, continued the remodeling process, possibly replacing the wood windows with aluminum and replacing the original fireplace with concrete block. The Bartlett's built the small dwelling structure to the east of the main building for their son. The current owners have added new insulation and gypsum board to walls and ceilings, replaced the roof, and installed a "bubble" skylight.¹

1. Information on construction chronology is from an interview by the author with Dorothy Waite, Parley Hunt's niece, and Theresa Neville, current owner, April 10, 1991.

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5



PARLEY HUNT HOUSE

NORTH

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The Parley Hunt House is significant under Criteria A and C. Under Criteria A, the house is important as it relates to the settlement and development of Bunkerville, which began as a utopian Mormon colony in 1877. Bunkerville is the only one of several Mormon settlement attempts in Nevada to survive to the present day. The structure is also significant as an example of a regional vernacular house type. This house type relates to similar structures in other Mormon settlements, such as St. George, Utah, and to other surviving early structures in Bunkerville. The Parley Hunt House remains a dwelling, is in good condition, but has been extensively altered. The period of significance is c. 1907, when the house was built.

Under Criteria A, the Parley Hunt House is significant as it relates to the settlement and early development of Bunkerville, which began in the 19th century as a Mormon Utopian community. Bunkerville is located in the southeast corner of Nevada, just west of the Utah-Nevada state border and south of the Virgin River. The Virgin River Valley previously had formed part of the "Old Spanish Trail", and then served as part of the "Mormon Corridor," both historic transportation corridors stretching from the interior of the Great Basin southwest to San Bernadino and toward the California coast.

The settlement of Bunkerville was part of a Mormon colonization movement that established many communities in Nevada. These colonization efforts were active in five periods in Nevada: 1855-1857, 1864-1871, 1877, 1898 and 1910. The present state of Nevada was once the western edge of the State of Deseret and the Utah territory.¹ It was thus seen by Brigham Young as available for colonization by his missionaries. Mormon colonization was

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implemented both by independent, unsanctioned (though not necessarily disapproved) settlements, and by church-organized missions. Bunkerville is an example of an independently-settled community that was encouraged, though not specifically "called" by Brigham Young.²

While Bunkerville followed several other Mormon settlements, including Mormon Station, Clover Valley, Muddy Mission and Overton, Bunkerville was the first community in Nevada to follow the United Order, an economic system based upon the principles of communal property ownership and a cooperative work ethic. These two principles were first proclaimed as a divine revelation by Joseph Smith, spiritual founder of the Mormon Church. The basis of Smith's philosophy was the belief that no man could be equal in Heavenly things if he were not first equal in things on earth. Further revelations followed over a period of time, clarifying how this socio-economic parity was to be achieved. These revelations, commonly referred to as the "United Order" or the "Order of Enoch" included the following principles:

- 1) The Earth belongs only to the Lord.
- 2) The people were not "owners," but rather custodians, or "stewards" of the Lord's property.
- 3) All property over and above what a steward needed was considered surplus and was to be donated, or "consecrated," to the local bishop and to be held in the bishop's storehouse.
- 4) The bishop, with the consent of the church faithful, was responsible for apportioning the storehouse inventory to those who needed it the most, as long as they remained in good standing with the church.³

The United Order was first implemented in the Kirtland, Ohio and Independence, Missouri settlements. These two experimental communities were soon to collapse, as a result of the economic Depression of 1837, harassment by neighboring gentiles, and a number of internal problems including a disparity of initial wealth among the settlers, and disagreements and divisions among the Church leaders.⁴

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After Smith's death in 1844, Brigham Young assumed leadership of the Mormon Church. Young was less enthusiastic than Smith about establishing the United Order and instead instituted a program of tithing. This policy was more popular with church membership and proved ultimately more economically successful.⁵

In the 1870s, interest began to build in resurrecting the United Order. In 1873, the Zion's Mercantile Cooperative Institution (ZCMI) was founded as an attempt to regain control of the region's mercantile operations. Produce and goods were to be bought and sold exclusively through ZCMI warehouses, and gentile interests were to be boycotted. One month after the formation of ZCMI, Brigham Young said "This cooperative movement is only a stepping stone to the Order of Enoch". The Panic of 1873 also served as an impetus in reinstating United Order principles.⁶

Several existing communities attempted to adopt the communal philosophy of the United Order but were unsuccessful.⁷ In 1876, a member of one of these communities, Edward Bunker of Santa Clara, Utah, asked Brigham Young's permission to establish a new community based upon the Order. Young encouraged Bunker to establish his settlement anywhere to the south of St. George, the location of Young's winter and retirement home.⁸

On January 1, 1877, a company of 23 was organized for the new settlement. Eighteen set out to locate the community, leaving Bunker, Dudley Leavitt, Sr. and other company officers behind in Santa Clara for at least a year. On January 5, 1877 the company reached Mesquite Flats, beside the Virgin River. A site was selected just south of the river, approximately two and one-half miles east of the present location.⁹

For the first two years, the town was known as Mesquite, after the area's regional name, Mesquite Flats. The name was soon changed to Bunkerville, in honor of the founder and first Bishop. This name was made official in 1879, with the establishment of the first Post Office.¹⁰ After the collapse of the United Order, some of the settlers moved across the river to found the present community of Mesquite.¹¹

The young community was industrious, immediately beginning the tasks of clearing land and planting crops. By 1878, a system of

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irrigation canals was dug and a flour mill built.¹² A "crude lumber dining hall with long table" was constructed.¹³ In 1879, John Steele of Tocquerville made a full survey of Bunkerville, dividing each block into four lots.¹⁴

Although much progress was made under the United Order in Bunkerville's first three years, by 1880, a general dissatisfaction led to the dissolution of the United Order here.¹⁵ In her memoirs, Mary Luella Abbott Leavitt, one of the early settlers, relates that life under the United Order was "just like one large family...we...were as one, all united and interested in each other." When the order broke up, she states that she was surprised, but that the community "had got strong enough by this time to keep going."¹⁶

While the principles of the Order did not last, the community of Bunkerville survived and continued to grow. In 1881, the town had 15 families. The first school house was constructed of poles and willows, and a larger, more permanent building, to be used as a school, church and social hall, was begun.¹⁷ Bunkerville was settling into permanence, but there were many obstacles for the young community.

Flooding from the Virgin River was a constant problem. Drying to a trickle in the summer and fall, the river was prone to flash flooding by spring. The first flood was experienced by the settlers in 1878, a more serious flood was to strike in 1882, destroying crops, barns, homes, and damaging the all-important irrigation ditch. These floods were to occur frequently, until in 1957 the town built a permanent, concrete dam. Mosquitos were also a problem, and malaria was a common disease among the early settlers.¹⁸

Once the agricultural infrastructure was established, an irrigation canal dug, and a cotton gin and flour mill built, the town turned its attention to building more permanent homes for its settlers. A brick kiln was established close to town, as was a lime kiln for the production of mortar.¹⁹ Many of Bunkerville's homes, including the Parley Hunt house, were built in the period between 1880 and World War I.

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One of the more significant later events that was to change Bunkerville was the building of the Hoover Dam in the 1930s, which brought electricity to the town. The homes were to get running water shortly thereafter.²⁰

The development of Bunkerville has thus far been examined as a manifestation of the Mormon settlement movement, based in its early years upon the Utopian principles of the United Order. The history of a community can also be seen as a composite of the lives of its citizens. Parley Smith Hunt was typical of the early Bunkerville settlers in that he was a farmer and very active in the Mormon Church. Knowledge of Parley Hunt's life is also important to an understanding of the home he built.

Parley Smith Hunt, born in 1868 in Kentucky, was the second child of Jonathan and Susan Naney Hunt. When Parley was seven, Jonathan moved his family to Ogden, Utah, where his Mormon brothers and mother lived.²¹ The family was baptized into the Mormon church there. Jonathan moved his family to Hebron and then to Gunlock in southern Utah, where he died of tuberculosis in 1881.²²

After living briefly in Leeds, Utah, the family moved to Nevada in the mid 1880s, first settling in Mesquite. After about one and one-half years, the Hunts moved to Bunkerville, buying a few acres from Bishop Edward Bunker, Stephen Bunker, and Orange Leavitt. The land included a small, one room wood frame shack.²³

In the mid 1890s, Parley went to work in the mines, after hearing that the pay was very good.²⁴ In 1897, he was called to a Mission in the Southern States, spending about two and one-half years in Kentucky. In 1900, Parley returned to his family in Bunkerville.²⁵

When Parley's younger brother Nephi was called to Mission in 1907, Parley took full responsibility for his family. He finished building the brick house Nephi had begun, moved the family in, and then began work on a house next door for himself and his mother. The house was built of "native rock with mortar of clay and sand and home-kilned lime." Lumber was hauled from Parawan, 150 miles away. Parley worked for James S. Abbott and Abe Woodbury long enough to pay them for doing carpentry on the house.²⁶

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When Parley's brother George's wife died in 1915, Parley and his mother moved in with them. Susan Hunt died in 1919. Parley, who never married, continued to live with George and help him rear his children.²⁷ After leading an active life farming and in the church--he was called on two more missions, in 1928 and 1940--Parley Hunt died in 1953, at age 85.²⁸

The Parley Hunt House has thus far been examined in relation to the settlement and early development of Bunkerville by the Mormons. The architectural context of this building will now be discussed.

The typical Bunkerville house of the 1890-WWI period, based upon those still standing, was a side-gabled L or T, one, one and one-half or two stories. The primary facade was three or four bays wide, with one or two main entrances, centrally located on the facade. Walls were constructed of brick or stone. Ornamentation, if used at all, was very simple and confined to limited areas, such as gable ends. The houses were variants of a common American vernacular form, built with available materials and adapted to the needs of the settlers.

The first white settlers in Bunkerville built crude, makeshift shelters, from whatever materials they found at hand. Dug out and crude homes of willow were the colonists first homes, along with a communal dining hall described as "a make shift board shack."²⁹

One of the problems facing the settlers was a lack of building materials, particularly of lumber. One early settler, Luella Leavitt, remembers her husband going to Mt. Trumble for lumber to build a house in 1881.³⁰ Mount Trumble is in northwestern Arizona, approximately 60 miles from Bunkerville. The first wood frame house was built in 1878 by Edward Bunker, Jr. Other frame houses followed. In November, 1878 Myron Abbott built the town's first adobe house.³¹

In the 1880s, the community began to build from brick and stone. A brick kiln was built near town at this time, as was a lime kiln for producing mortar. The use of these materials may be due in part to the difficulty in getting lumber. It also may be attributed to a recommendation of Brigham Young's, who believed that brick and stone should be used for all construction, since these materials are more permanent and enduring.³² Many of

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Bunkerville's citizens were no doubt familiar with Young's own retirement home in nearby St. George, Utah. This two-story brick gable-roofed structure was built c. 1870.

In form, the homes of Bunkerville were built in a simple vernacular style, one defined by Virginia and Lee McAlester in A Field Guide to American Houses as "National."³³ This style is broken down into several variants. The Parley Hunt House most closely fits the one-story hall and parlor house type. One room wide and one room deep, often with a rear wing forming an "L", these houses are based upon a traditional British folk form. The two story, I-house type, two rooms wide and one deep, were also found in Bunkerville, particularly with a rear wing forming an "L" or "T". These houses all have side gabled entries and porches.

Within this vernacular type are features that appear to be typical of these Bunkerville houses. These include chimneys, kitchen placement, doors, and ornamentation. These houses had two or three chimneys. While the Thomas Leavitt house has two end chimneys on its primary block, the Parley Hunt and other houses have a central chimney, sometimes coming from a double fireplace. The Parley Hunt House may also have originally had a second chimney, at the rear gable end. This rear room was originally used as a kitchen, and a chimney would have been needed for the stove. Both the Dudley Leavitt, Jr. House and the Thomas Leavitt House have rear gable end chimneys rising from the kitchen similarly located at the rear of the structure.

Another characteristic feature of these houses is the great number of outside doors. This house has three original outside doors for a three room house. Other houses, such as the Thomas Leavitt House, with 12 doors for a six room house, had even more. These were small houses, built without corridors. The many doors served to preserve at least a degree of privacy for the large families that typically lived in these houses.

The ornamentation of the Parley Hunt House, as well as other Bunkerville houses of the same period, is a very simple "carpenter's vernacular," with traces of Queen Anne detailing. No original interior trim remains. The exterior is almost devoid of ornamental trim, which is confined to gable ends. These areas feature shingles, flared eaves and decorative rake moldings. This

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treatment links the structure, loosely, with the Queen Anne style, which featured gable roofs, a combination of shingling with masonry, and the concentration of ornament at the gable ends. The Queen Anne style was popular from about 1880 to 1910.

These vernacular house types, sometimes incorporating features from the Queen Anne or Shingle Style, remained in use until World War I. After the war, the Bungalow form became popular, supplanting the older vernacular forms, and finally, the one-story "ranch". In many cases, older houses were remodeled and re-shaped to conform to these newer styles. Today, the mobile home appears to be the most popular house type.

The Parley Hunt House is significant architecturally as an example of an early Bunkerville house type, a variant of an early vernacular style that can be defined as "National." The house is also significant historically as a survival of Bunkerville's early period of development.

1. Rebecca Bernstein, "Mormons," draft context statement, Nevada Comprehensive Preservation Plan, p. 1.
2. Rebecca Bernstein, p. 14. The term "call" refers to the Mormon colonizing mission process, where the church would designate or "call" people with a wide variety of skills to populate a particular area. Bernstein, p. 2.
3. Richard Bernstein "Utopian Communities in Nevada," pp. 3-4.
4. Richard Bernstein, p. 4.
5. Richard Bernstein, pp. 4-5.
6. Richard Bernstein, pp. 6-7.
7. Rebecca Bernstein, pp. 3-14.
8. Richard Bernstein, p. 9.

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9. Richard Bernstein, p. 9.
10. Richard Bernstein, pp. 10-11.
11. Rebecca Bernstein, p. 16.
12. Richard Bernstein, pp. 10-11.
13. Harriet Leavitt Black, "History of Bunkerville, Nevada", p. 2.
14. Richard Bernstein, p. 13.
15. Richard Bernstein, p. 13.
16. Mary Luella Abbot Leavitt, "A Sketch of My Life," p. 10.
17. Black, p. 6.
18. Black, pp. 11-12.
19. The Tom and Cull Lime Kiln provided mortar, and the Dobbin brothers provided brick. Information from an interview with Merle Wittwer by the author, April 11, 1991.
20. Black, p. 12.
21. "The Life of Parley Smith Hunt," p. 1.
22. "Parley Smith Hunt," p. 2.
23. "Parley Smith Hunt," p. 5.
24. "Parley Smith Hunt," p. 8.
25. "Parley Smith Hunt," pp. 9-15.
26. "Parley Smith Hunt," p. 15.
27. "Parley Smith Hunt," p. 16.
28. "Parley Smith Hunt," pp. 16-18.

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29. James Smith Abbott, "The Life Sketch of James Smith Abbott,"
p. 3.
30. Leavitt, p. 10.
31. Richard Bernstein, p. 10.
32. Richard Bernstein, p. 16.
33. Virginia and Lee McAlester, A Field Guide to American Houses,
pp. 94-97.

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Abbott, James Smith, "The Life Sketch of James Smith Abbott." Unpublished Manuscript. Carson City, Nevada State Historic Preservation Office, 1932.

Anonymous. "The Life of Parley Smith Hunt." Unpublished Manuscript. Carson City, Nevada SHPO.

Bernstein, Rebecca. "Mormons" (Draft Context Statement), Nevada Comprehensive Preservation Plan. Carson City, Nevada SHPO, 1990.

Bernstein, Richard. "Utopian Communities in Nevada," Nevada Comprehensive Preservation Plan. Carson City, Nevada SHPO.

Black, Harriet Leavitt. "History of Bunkerville, Nevada." Unpublished Manuscript. Carson City, Nevada SHPO.

Leavitt, Mary Luella Abbott. "A Sketch of My Life." Unpublished Manuscript. Carson City, Nevada SHPO.

McAlester, Virginia and Lee. A Field Guide to American Houses. New York, Alfred A. Knopf, 1984.

Neville, Theresa. Interview by the author, 10 April 1991.

Waite, Dorothy. Interview by the author, 10 April 1991.

Wittwer, Merle. Interview by the author, 11 April 1991.

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SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 91001652 Date Listed: 11/14/91

Parley Hunt House
Property Name

Clark NV
County State

N/A
Multiple Name

This property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation.

Autawicth A Lee
for Signature of the Keeper

11/26/91
Date of Action

=====
Amended Items in Nomination:

Statement of Significance: The Period of Significance reads:
1907-1941.

This information was confirmed with Michelle McFadden of the Nevada State historic preservation office.

DISTRIBUTION:
National Register property file
Nominating Authority (without nomination attachment)