

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 *How to Complete the National Register of Historic Places Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer to complete all items.

1. Name of Property

historic name Washakie LDS Ward Chapel

other names/site number _____

2. Location

street & number _____ N/A not for publication

city or town Washakie _____ N/A vicinity

state Utah code UT county Box Elder code 003 zip code 84331

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this X 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 X meets does not meet the National Register criteria. I recommend that this property be considered significant nationally X statewide locally. (See continuation sheet for additional comments.)

Walter Mat 4/30/98
Signature of certifying official/Title Date

Utah Division of State History, Office of Historic Preservation
State or Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria. (See continuation sheet for additional comments.)

Signature of certifying official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register.
 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): _____

Edson H. Beall 6-3-98
Signature of the Keeper Date of Action

Washakie LDS Ward Chapel
Name of Property

Washakie, Box Elder County, Utah
City, County, and State

5. Classification

Ownership of Property
(Check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

Category of Property
(Check only one box)

- building(s)
- district
- site
- structure
- object

Number of Resources within Property
(Do not include previously listed resources in the count.)

Contributing	Non-contributing	
<u>1</u>	<u>0</u>	buildings
_____	_____	sites
_____	_____	structures
_____	_____	objects
<u>1</u>	<u>0</u>	Total

Name of related multiple property listing
(Enter "N/A" if property is not part of a multiple property listing.)

N/A

Number of contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Functions
Current Functions
(Enter categories from instructions)

RELIGION: religious facility

(Enter categories from instructions)

Vacant/Not in Use

7. Description

Architectural Classification
(Enter categories from instructions)

Colonial Revival

Materials
(Enter categories from instructions)

foundation Concrete
walls Brick
roof Asphalt shingles
other _____

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets.)

X See continuation sheet(s) for Section No. 7

Washakie LDS Ward Chapel
Name of Property

Washakie, Box Elder County, Utah
City, County, and State

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" on one or more lines for the criteria qualifying the property for National Register listing.)

- A** Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B** Property is associated with the lives of persons significant in our past.
- C** Property embodies the distinctive characteristics of a type, period, or method of construction, or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D** Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" on all that apply.)

Property is:

- A** owned by a religious institution or used for religious purposes.
- B** removed from its original location.
- C** a birthplace or grave.
- D** a cemetery.
- E** a reconstructed building, object, or structure.
- F** a commemorative property.
- G** less than 50 years of age or achieved significance within the past 50 years.

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

See continuation sheet(s) for Section No. 8

9. Major Bibliographical References

Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

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 # _____

Areas of Significance

(Enter categories from instructions)

- Religion
- Ethnic Heritage: Native American
- _____
- _____
- _____

Period of Significance

- 1939--1945
- _____
- _____

Significant Dates

- 1939
- _____
- _____

Significant Person

(Complete if Criterion B is marked above)

- N/A

Cultural Affiliation

- N/A
- _____
- _____

Architect/Builder

- Anderson, Edward O. (probably) — architect
- _____
- _____

See continuation sheet(s) for Section No. 9

Washakie LDS Ward Chapel
Name of Property

Washakie, Box Elder County, Utah
City, County, and State

10. Geographical Data

Acreeage of property approximately 1 acre

UTM References

(Place additional UTM references on a continuation sheet.)

A 1/2 3/9/9/0/6/0 4/6/4/4/0/4/0 B 1 ////// //////
Zone Easting Northing Zone Easting Northing

C 1 ////// ////// D 1 ////// //////

Verbal Boundary Description

(Describe the boundaries of the property.)

The nominated property is only a small portion of the 349.41 acre ranch parcel, so it has no legal description of its own. It is described as an approximately 1-acre parcel surrounding the building and demarcated by wire fences on all sides. It is located in the SE/4 of the SW/4 of Section 17, Township 14 North, Range 3 West, Salt Lake Meridian.

Property Tax No.: 08-046-0002 (for the entire ranch parcel)

 See continuation sheet(s) for Section No. 10

Boundary Justification

(Explain why the boundaries were selected.)

The boundaries include only the church and surrounding church yard, which is a small portion of the 349.41 acre ranch parcel. The church yard, approximately 1 acre in size, is clearly demarcated by fences. This small church-yard parcel has been associated historically with the church since its construction in 1939.

 See continuation sheet(s) for Section No. 10

11. Form Prepared By

name/title Kerry Brinkerhoff; Roger Roper, historic preservation coordinator

organization Utah SHPO date January 1998

street & number 769 S. 600 West; 300 Rio Grande telephone (801) 533-3561

city or town Tremonton; Salt Lake City state UT zip code 84337; 84101

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps: A **USGS map** (7.5 or 15 minute series) indicating the property's location.

A **Sketch map** for historic districts and/or properties having large acreage or numerous resources.

Photographs: Representative **black and white photographs** of the property.

Additional items (Check with the SHPO or FPO for any additional items.)

Property Owner

name Washakie Ranch c/o Daniel Kingston

street & number 624 N. 300 West telephone

city or town Salt Lake City state UT zip code 84103

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503.

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National Register of Historic Places Continuation Sheet

Section No. 7 Page 1

Washakie LDS Ward Chapel, Washakie, Box Elder County, UT

Narrative Description

Constructed in 1939, the Washakie LDS Ward Chapel is a one-story brick church with a concrete foundation and modest Colonial Revival stylistic features. It is located on a fenced lot in the heart of the small, unincorporated, mostly abandoned northern Utah town of Washakie. Though currently vacant and in disrepair, the building retains its historic integrity.

The primary facade of the building faces east, despite the fact that the road runs to the north. The east facade is dominated by a gable end wall with a tall, narrow, round-arched panel centered under the gable. The panel is slightly recessed and features a basket-weave brick pattern. The double-door entrance is set to the side of the gable under a lean-to like extension of the roof. It is slightly recessed from the plane of the gable end wall, allowing for clear definition of the south corner of the symmetrical gable end wall.

The brick exterior walls are laid in a common bond pattern, with every seventh course being a header course. A row of soldier bricks accents the bottom of the walls. Colonial Revival style features include multi-pane windows, symmetrical placement of windows, and a flared cornice effect on the gable ends created by corbeled brickwork. The roof consists of an east/west running gable over the chapel area on the north, intersected by a cross-gable that extends south over the classroom section.

The interior features a central hallway with a rectangular chapel area to the right and three classrooms/offices and a closet to the left (see enclosed floor plan sketch). At the west end of the hall is a steep stairway down to the furnace room in the basement. Most of the stairs in that stairway have been removed. The walls and ceiling appear to be plaster over metal lath (visible in deteriorated sections). The original stained wood trim and doors are still in place. The floors are covered primarily with what appears to be asbestos tile. Carpet (a later installation) covers the front (east) of the chapel and the raised platform or "stand" where church leaders conducted services. Leaks in the roof have caused water damage to several parts of the building, evidenced by stains, peeling paint, and even holes in a few areas of the ceiling.

The building sits near the middle of a large, fenced lot, and is accessed by a concrete sidewalk from the road on the north. Behind the church (to the west) is a grove of trees arranged in rows-- approximately 18 trees aligned in three rows. There are no other structures on the property.

__ See continuation sheet

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Washakie LDS Ward Chapel, Washakie, Box Elder County, UT

Narrative Statement of Significance

The Washakie LDS Ward Chapel, constructed in 1939, represents the zenith of the Washakie community, an American Indian farming settlement established in 1880 by the Church of Jesus Christ of Latter-day Saints (LDS or Mormon church) for a group of about 200 Shoshoni Mormons. Washakie was both a religious and social experiment. The Mormon church, by providing farmland, training in agriculture, and religious instruction, hoped to bolster the faith and the economic self-sufficiency of this group of Northwestern Shoshoni. Implicit in this plan was their adoption of "white" ways. The Shoshoni viewed Washakie as a haven where they could live together and practice their adopted religion. Washakie provided them a lifestyle preferable to reservation life, ongoing conflict with whites, or assimilation with the larger society. Coinciding with the completion of this new chapel in January 1939 was the appointment by Mormon church leaders of an all-Native American bishopric to lead the Washakie Ward--the first in the history of the church. This was the culmination of almost 60 years of effort to help Washakie residents achieve ecclesiastical and economic self-sufficiency. For the Shoshoni, it also symbolized their acceptance as equals by their Anglo Mormon neighbors. Church officials and residents alike viewed the events of 1939 as the beginning of a new era for the community. The success was short-lived however. The onset of World War II in 1941 drew away many Washakie residents to jobs related to the war effort. By 1945 the Washakie Ward once again had a non-Indian bishop, and by the late 1960s, after years of out-migration and a shift of emphasis by the Mormon church, the congregation was discontinued, the community virtually abandoned, and the property sold.

On Sunday, January 22, 1939, two significant events occurred in the small, northern Utah community of Washakie. First, the newly finished LDS ward chapel was dedicated by authorities from church headquarters in Salt Lake City. The older frame chapel it replaced was converted to a gymnasium (it has since been demolished). Construction of the new building had begun June 26, 1937.¹ Typical of the period, ward members with construction skills may have helped with some of the work. The completed building features "a commodious auditorium and class rooms for the holding of all Church services."² The residential-scale building is much smaller than typical ward houses, containing only 1,343 square feet of floor space. This is probably due to the small size of the potential congregation (approximately 125 at the time). The building was probably designed by Edward O. Anderson, who was listed as "Church engineer and architect" among the dignitaries at the dedication. George Albert

¹The project suffered an immediate setback. "On July 12, 1937, during a rain storm, a flood came down from the west hills destroying some crops and gardens. It also filled the basement of the new Meeting House under construction with mud and water which caused the basement walls to collapse. The flood also washed some of the building materials away, causing damages between \$400 and \$500." LDS Church Archives, "Washakie Ward Historical Report," LR 9928, Series 2.

²"A Visit With Indians at Washakie," *The Deseret News*, August 8, 1942, p. 1 (Weekly Church Edition).

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Washakie LDS Ward Chapel, Washakie, Box Elder County, UT

Smith, a member of the church's governing body the Council of the Twelve, was on hand to preside over the dedication services.³

The second event that day was the appointment of four "full blood Indians" to the bishopric (leadership) of the ward (congregation). From 1880 to 1939, the ward had been led by non-Indian men. Under the reorganization, Moroni Timbimboo was named bishop, Nephi Perdash and Jim John Neaman were appointed counselors, and Henry Woonsook was sustained as ward clerk. The local newspaper noted, "This was the first time in the [109-year] history of the L.D.S. church that an entire Indian bishopric will preside over a ward."⁴ Bishop Timbimboo not only served as head of the ward, but was also responsible for keeping up the condition of the meeting house.⁵

These events marked the culmination of over 90 years of Mormon/American Indian relations in Utah, and, more specifically, efforts by the Mormon church to convert American Indians and foster them in the faith. When members of the Church of Jesus Christ of Latter-day Saints (Mormon or LDS church) relocated to Utah in 1847 under the direction of church president Brigham Young, they found the territory inhabited by various Indian tribes: Ute, Shoshoni, Goshute, Paiute, and so forth. Brigham Young encouraged his followers to feed the Indians rather than fight them, though at the same time he directed the establishment of over 300 permanent settlements on land previously used or occupied by the local Indians.

The Northwestern Shoshoni have been residents of what is now northern Utah and southern Idaho since at least A.D. 1300. As hunter/gatherers, they moved around the area frequently, often favoring locations near the Bear River and its tributaries which flow from the north into the Great Salt Lake. The arrival of Mormon pioneers in 1847 brought the first permanent Anglo settlements to the area. Tens of thousands of other emigrants passed directly through Shoshoni country along the California and Oregon trails, and the completion of the transcontinental railroad north of the Great Salt Lake in 1869 attracted ever more people and enterprises.

Though the Mormons practiced their "feed rather than fight" policy, conflicts between the Shoshoni and both their Mormon and non-Mormon neighbors were inevitable. The most notable altercation occurred in January 1863, when U.S. Army troops led by Col. Patrick E. Connor attacked a band of Shoshoni camped along the Bear River just across the Utah/Idaho border. Approximately 200-250 Shoshoni were killed, including most of the male population of this particular band. The entire population of the Northwestern Shoshoni numbered only about 1,500 at the time, divided among ten bands, so the loss of life was especially devastating. Though Col. Connor and his troops from Fort Douglas in Salt Lake City received praise at the time, history has since deemed their attack an unwarranted massacre--one

³LDS Church Archives, "Washakie Ward Historical Report," LR 9928, Series 2.

⁴"Washakie Ward Has All Indian Bishopric," *Bear River Valley Leader*, Feb. 2, 1939.

⁵"A Visit With Indians at Washakie," *The Deseret News*, August 8, 1942, p. 4 (Weekly Church Edition).

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Washakie LDS Ward Chapel, Washakie, Box Elder County, UT

of the most severe in U.S. history.⁶ One of about 20 Shoshoni males to survive the Bear River massacre was Chief Sagwitch Timbimboo, who, in the 1870s, led the conversion of large numbers of Shoshoni to Mormonism. His grandson, Moroni Timbimboo, would become bishop of the Washakie Ward in 1939.

The Treaty of Box Elder in July 1863 brought an end to Shoshoni warfare, but did little to help them establish a stable lifestyle. Government assistance was inadequate, and without land of their own they became a "lost tribe," wandering the Utah/Idaho border and relying heavily on Mormon communities in the area for their subsistence.

The Mormon church felt a special affinity toward American Indians, viewing them as a lost and benighted branch of the biblical "Twelve Tribes of Israel." According to Mormon scripture, *The Book of Mormon*, American Indians are descended from Israelites who fled the Old World and settled in the Americas beginning around 600 B.C. Internecine warfare wiped out the last of the "believers" around 400 A.D., leaving only the non-believers--the ancestors of the American Indian--on the American continents.

One method used by the Mormon church in working with American Indians was to teach them "white" agriculture techniques and try to convert them to Mormonism. The church established "Indian farms" at various locations in Utah and assigned missionaries to help teach the Indians to farm, raise livestock, construct buildings, and so forth. In 1873, the church assigned missionaries to the Northwestern Shoshoni for this dual purpose.⁷ After moving the location of the farm a couple of times, they finally settled on a site in 1880 in northern Utah near the Idaho border for a group of over 200 members of the Shoshoni tribe. The farm community was called Washakie, in honor of a respected Shoshoni chief.

Within a few years the community seemed well on its way to fulfilling the church's long-range program of helping the Shoshoni become self-sustaining members of Mormon and American society.⁸ The 1,800 acre farm boasted 1,500 sheep, 150 acres of irrigated land, 450 acres of dry farm, a cooperative store, a school, a church, and a 14-mile canal to provide water to the farms. In addition, some of the Indians started filing homestead claims for themselves. A newspaper correspondent in 1886 noted that the 250 Indians at Washakie owned their property in common, stayed on their farms year around, and were "a temperate and industrious people." Over 25 years later, the community was still receiving positive reviews. A 1912 report filed by an agent with the federal government's Office of Indian Affairs

⁶Brigham D. Madsen, *The Shoshoni Frontier and the Bear River Massacre*, pp. 6-8, 20-22. The estimated 250 Indian deaths at this battle is almost double that of several much better known massacres, including Sand Creek (130 killed), Washita (103 killed), and Wounded Knee (146 killed).

⁷Madsen, *The Northern Shoshoni*, p. 96.

⁸Madsen, *The Northern Shoshoni*, pp. 99-102.

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noted that the Washakie residents were "indeed well off" in comparison with groups at other locations in Utah.⁹

However, "All was not perfect in the little Zion," notes historian Brigham D. Madsen. "The missionaries met a lot of frustrations in their attempt to make the Indians into carbon copies of themselves." Indian agents were also concerned that the Washakie Shoshoni were not performing entirely as they saw fit. Problems noted by the Indian agents during the 1920s and '30s included the lack of tribal organization (church organization had taken precedence), the need for home management training to the women, inadequate school facilities, and the need for local courts to take responsibility "to preserve proper order in this community." Despite these minor problems, Washakie continued to prosper.

By the 1920s, the population of Washakie had stabilized at about 125, less than half the number that had started with the community 40 years earlier. In addition to attrition from death, some had moved to the reservation at Fort Hall, Idaho, and some had merged into the white culture. Those who remained were, with few exceptions, active Mormons.

As the twentieth century progressed, the Mormon church continued to direct the community. It still assigned a non-Indian bishop to head the ward, though by at least 1923 two Indian counselors (Moroni Timbimboo and Quegembitch) were assisting him. In 1935, two Indian men were called to serve as short-term missionaries to the Fort Peck Reservation in Montana to gain converts.¹⁰ The church also continued to own the 1,800 acres of farmland and the community itself. The issue of property ownership would become a substantial problem after the 1940s, when families who thought they owned their homes were displaced. Most of the homesteads (29 of 40) filed on surrounding land by Washakie residents were lost either because of nonpayment of taxes or "through fraud or other irregular means" to white men.¹¹ This left the community almost entirely dependent on the church-owned lands.

Beginning in the late 1930s, the church renewed its efforts to improve the viability of the Washakie farm so it would better fulfill the needs of the town's residents. They improved the irrigation system, purchased new machinery, upgraded and expanded the livestock herd, and experimented with various crops to find the most productive use of the land. For example, raising wheat proved quite profitable

⁹Madsen, *The Northern Shoshoni*, p. 100

¹⁰Madsen, *The Northern Shoshoni*, p. 100

¹¹Madsen, *The Northern Shoshoni*, p. 104

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Washakie LDS Ward Chapel, Washakie, Box Elder County, UT

around World War II.¹² According to one ecclesiastical leader at the time, these efforts “proved to be very beneficial and very helpful for the whole of the property.”¹³

The completion of the new brick ward house and appointment of the all-Indian bishopric in 1939 were a culmination of these renewed efforts at Washakie. They also marked “the beginning of a new era for these Indians,” according to the Mormon-church published *Deseret News*. The community had apparently reached a point of religious self-sufficiency, having already achieved a level of economic stability.¹⁴ The occasion also launched the beginning of a new initiative in the community: the improvement of living and sanitary conditions. The newspaper noted that “this Indian community has made great forward strides intellectually and spiritually, but their temporal advancement, noted by their homes and living conditions, has not kept in step.

The Washakie Project Committee, comprised, ironically, entirely of non-Indian Mormon men, was appointed by church leaders to direct the effort.¹⁵ By 1942, improvements were already being noted: “Many things have been accomplished in the past two years. Electricity has been brought to the homes. The new chapel has been built. Three new homes were constructed. . . . A large barn has been rebuilt and fences erected. . . .” While the Washakie project “presents many varied problems and discouragements,” the article noted that it “gives promise of a happy completion in the years to come.”¹⁶

Whatever momentum the Washakie Ward and community had gained during this new era was lost during World War II. Better-paying war related jobs in nearby Brigham City and in the Ogden and Salt Lake City areas drew away many. In addition, a number of young men who returned from the war decided to take advantage of the schooling they were entitled to through their military service. According to Samuel Hendricks, stake president at the time, “It seemed that the things that we were trying to do [at Washakie] was in competition with the government and with the schools.” Eventually, Hendricks noted, “it got so the old ladies, the young folks’ grandmothers or somebody who were taking care of babies was about all that was left in Washakie.”¹⁷ By 1945 a white man was once again bishop

¹²Samuel A. Hendricks interview, pp.5-7, 12-13. Mr. Hendricks was a counselor in the LDS church’s Malad Stake presidency from 1936 to 1946 and president from 1946 to 1953. He was given responsibility for the Washakie project during that period.

¹³Hendricks interview, p. 13.

¹⁴“New Era Dawns for Indian Ward,” *Deseret News*, February 18, 1939, p.3 (Church Department).

¹⁵“New Era Dawns for Indian Ward,” *Deseret News*, February 18, 1939, p.3 (Church Department).

¹⁶“A Visit With Indians at Washakie,” *The Deseret News*, August 8, 1942, pp. 1, 4 (Weekly Church Edition).

¹⁷Hendricks interview, p. 8.

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of the Washakie Ward. The ward was downgraded to a branch in 1960, and in 1966 was discontinued. The few remaining members were transferred to the ward in the nearby town of Portage.¹⁸

At some point during this decline, the LDS church apparently decided to abandon the Washakie project. According to property records, the church was the owner of all the property; the residents of the town were simply tenants. Clearing the land for other purposes became the church's new priority. Accordingly, many of the vacant homes were burned, much to the shock and chagrin of their former occupants when they returned. Some received compensation from the church for personal property that had been destroyed. Those who refused to leave their houses received eviction notices. The church helped relocate some of those who remained, but it was a sad and confusing time for many. Some felt betrayed by the church. Though most of the residents had moved elsewhere, their roots and sentiments were in Washakie.¹⁹ The identity of the band was also tied to the community. Eventually 184 acres of property, including their burial site located west of town, were returned to the tribe by the church.²⁰ The remainder of the property was sold to a private party and is currently operated as a ranch.

Washakie's success was mixed. Its longevity, over 80 years of existence, indicates the community achieved a substantial measure of stability and viability. This is countered by the dwindling population into the 20th century and, of course, the eventual demise of the town. Samuel Hendricks, offering his opinion as a white Mormon church official on Washakie's success, observed that "there were times when it was good and times when it wasn't." While the community enjoyed some success as a segregated Indian community, he felt "that the integration and the mixing in and the training for the amalgamation process [with the larger society] is the way to go. . . , but I think you have got to give a certain amount of respect for their history, for their culture and their beliefs, their ideals. . . . We haven't done too good a job on that."²¹

The small brick chapel is the most notable of the few structures remaining from Washakie's historic period. The Craftsman bungalow style school, located south of the church, is still standing, but has been altered on the exterior. At least one of the c.1940 concrete-block houses is also extant; it is located on the north side of the road into town. A canal, apparently the historic canal, is located directly west of the church property. Other historic features of the community probably exist as well, including cultural landscape features (fields, ditches, cemetery, etc.). These features may be dealt with

¹⁸Madsen, *The Northern Shoshoni*, p. 101.

¹⁹"Testimony of Indians Related to the Burning of Houses at Washakie, Utah," unpublished manuscript, June, 1974. This includes transcribed interviews with ten former residents of Washakie. Copy available in National Register file, Utah State Historical Society.

²⁰Kerry Brinkerhoff, "Short History of the Northwestern Band of the (So-So-Goi) Shoshoni Nation," unpublished manuscript, July 1997. Copy available at Utah State Historical Society.

²¹Hendricks interview, p. 14.

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in the future as part of a more comprehensive study, but for now only the church is being considered for National Register designation.

X See continuation sheet

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Washakie LDS Chapel, Washakie, Box Elder County, UT

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Section No. PHOTOS Page 10

Washakie LDS Ward Chapel, Washakie, Box Elder County, UT

Common Label Information:

1. Washakie LDS Ward Chapel
2. Washakie, Box Elder County, Utah
3. Photographer: Roger Roper
4. Date: September 16, 1997
5. Negative on file at Utah SHPO.

Photo No. 1:

6. Northeast elevation of building. Camera facing southwest.

Photo No. 2:

6. Southeast elevation of building. Camera facing northwest.

Photo No. 3:

6. Northwest elevation of building. Camera facing southeast.

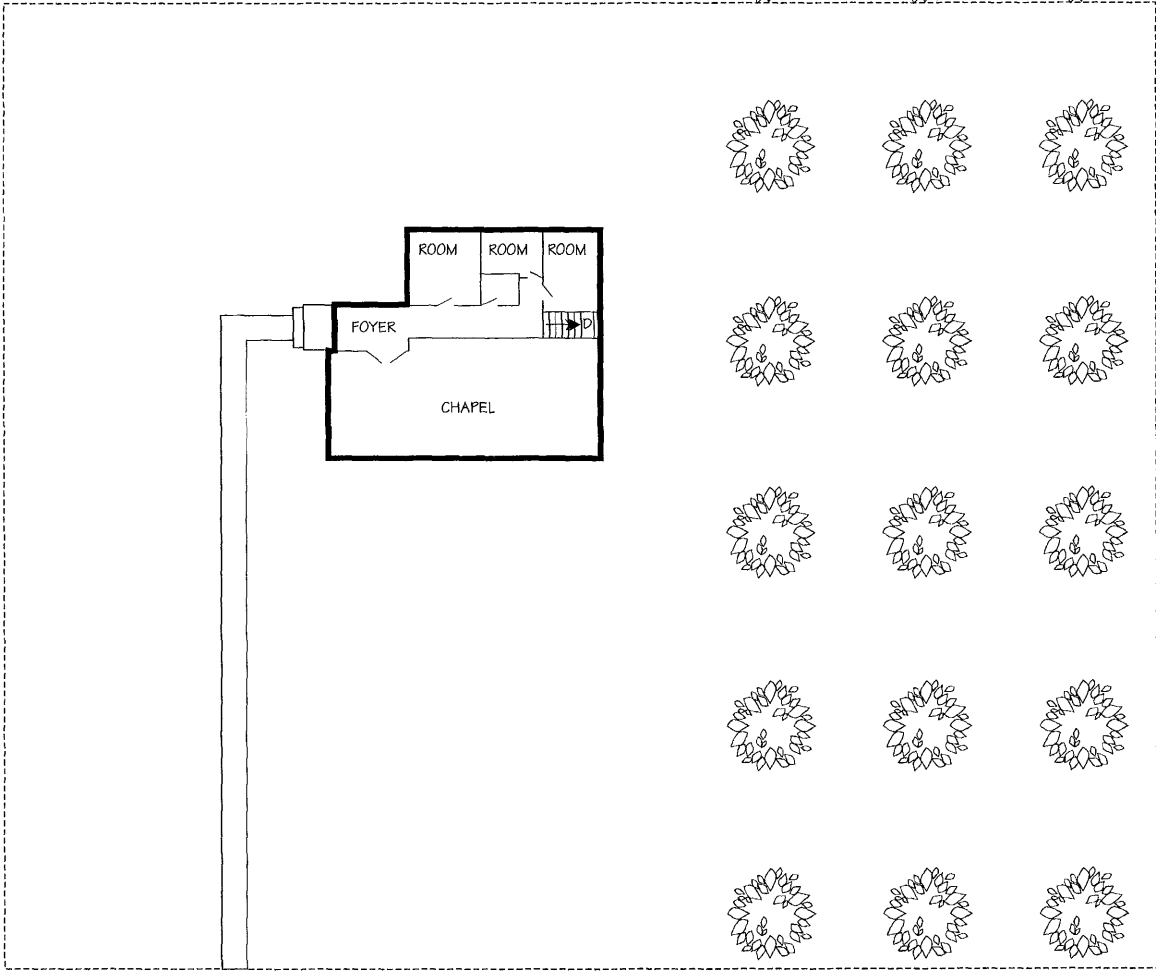
Photo No. 4:

6. Southwest elevation of building. Camera facing northeast.

WASHAKIE LDS WARD CHAPEL
WASHAKIE, BOX ELDER COUNTY, UTAH



WIRE FENCE



ROAD