

**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY - NOMINATION FORM**

(Type all entries - complete applicable sections)

STATE: Wyoming	
COUNTY: Fremont	
FOR NPS USE ONLY	
ENTRY NUMBER 716560002	DATE 6/21/71

1. NAME

COMMON:
St. Michael's Mission

AND/OR HISTORIC:
St. Michael's Mission

2. LOCATION

STREET AND NUMBER:

CITY OR TOWN:
Ethete

STATE: Wyoming CODE: 56 COUNTY: Fremont CODE: 013

3. CLASSIFICATION

CATEGORY (Check One)	OWNERSHIP	STATUS	ACCESSIBLE TO THE PUBLIC
<input checked="" type="checkbox"/> District <input type="checkbox"/> Building <input type="checkbox"/> Site <input type="checkbox"/> Structure <input type="checkbox"/> Object	<input type="checkbox"/> Public <input checked="" type="checkbox"/> Private <input type="checkbox"/> Both	Public Acquisition: <input type="checkbox"/> In Process <input type="checkbox"/> Being Considered	<input checked="" type="checkbox"/> Occupied <input type="checkbox"/> Unoccupied <input type="checkbox"/> Preservation work in progress
PRESENT USE (Check One or More as Appropriate)			
<input type="checkbox"/> Agricultural <input type="checkbox"/> Commercial <input checked="" type="checkbox"/> Educational <input type="checkbox"/> Entertainment	<input type="checkbox"/> Government <input type="checkbox"/> Industrial <input type="checkbox"/> Military <input checked="" type="checkbox"/> Museum	<input type="checkbox"/> Park <input type="checkbox"/> Private Residence <input checked="" type="checkbox"/> Religious <input type="checkbox"/> Scientific	<input type="checkbox"/> Transportation <input type="checkbox"/> Other (Specify) <input type="checkbox"/> Comments

4. OWNER OF PROPERTY

OWNER'S NAME:
Episcopal Diocese of Wyoming

STREET AND NUMBER:
310 University Avenue

CITY OR TOWN: Laramie STATE: Wyoming CODE: 56

5. LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC.:
Fremont County Courthouse

STREET AND NUMBER:

CITY OR TOWN: Lander STATE: Wyoming CODE: 56

6. REPRESENTATION IN EXISTING SURVEYS

TITLE OF SURVEY:
Wyoming Recreation Commission, Survey of Historical Sites, Markers & Mon.

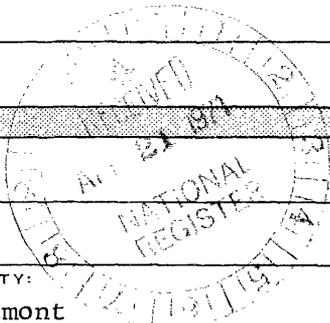
DATE OF SURVEY: Summer-Fall 1967 Federal State County Local

DEPOSITORY FOR SURVEY RECORDS:
Wyoming Recreation Commission, Historical Division

STREET AND NUMBER:
604 East 25th Street

CITY OR TOWN: Cheyenne STATE: Wyoming CODE: 56

SEE INSTRUCTIONS



STATE:
COUNTY:
FOR NPS USE ONLY
ENTRY NUMBER: 716560002
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7. DESCRIPTION

CONDITION	(Check One)					
	<input type="checkbox"/> Excellent	<input checked="" type="checkbox"/> Good	<input type="checkbox"/> Fair	<input type="checkbox"/> Deteriorated	<input type="checkbox"/> Ruins	<input type="checkbox"/> Unexposed
	(Check One)			(Check One)		
	<input type="checkbox"/> Altered	<input checked="" type="checkbox"/> Unaltered	<input type="checkbox"/> Moved	<input checked="" type="checkbox"/> Original Site		

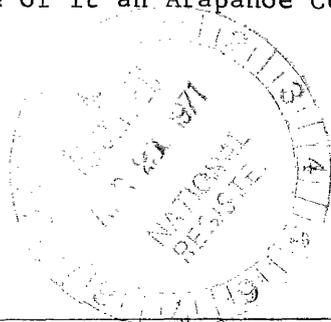
DESCRIBE THE PRESENT AND ORIGINAL (if known) PHYSICAL APPEARANCE

St. Michael's Mission is a group of missionary buildings built around an oval which is fringed by trees. The general scenic background and appearance of the mission complex itself is one that could only be found in the Rocky Mountain West---more particularly where plains and mountains meet. But, given the last circumstance and placing details of construction aside, the distant view is so normal to Wyoming that an uninformed traveler might mark St. Michael's down as just another prosperous ranching headquarters. That is, to commence with natural essentials and work forward to man's manipulations: there is first the river coming out of the mountains and starting a meandering course across sagebrush plains; the river has a valley but it also has a river bottom---perhaps two miles wide---which is the rich soil land; man has made canals to bring water to river bottom crops, the river bottom has then become his fields and his homesite; the homesite is a cluster of buildings---dwelling, barns, sheds and corrals---it may be on the riverbank and it may be set back beside a side creek, a spring or a well.

Except for different types of buildings, so stands Ethete, a Wyoming community and post office of which St. Michael's Mission is overwhelmingly the principal part. The river bottom location stands about a half mile back, to the south, from the Little Wind River itself. Another half mile to the south and sagebrush benchlands rise from the river; across the river to the north the same condition prevails. From Ethete, the river bottom is taken up by croplands and the scattered individual homes of Arapahoe and Shoshone ranchers. A paved county road, from Fort Washakie about six miles above to the City of Riverton about 20 miles below, follows the course of the Little Wind River and passes along the north side of the Mission. Another paved road, leading from Lander 15 miles to the south, extends on 10 miles to the north where, crossing the Big Wind River, it joins U. S. Highway 26. This road passes along the Mission's western flank. Thus St. Michael's and the surrounding community are served by a good road network, extending in the four cardinal directions and to all important surrounding attractions.

As previously stated, the Mission is built in the form of an oval around an inside driveway. The most important building, "The Church Of Our Father's House", stands on the oval's western side facing the rising sun. It is built of logs. The other buildings, extending to the left but most of them to the right, are all built from field rocks and smooth washed stones from the river. These include a school house; homes for staff members; two large homes, one for boys and one for girls, of the Child Care Center; a post office; and a bead shop. One building, named St. Martha's Cottage at the time of its construction during the early years of the 20th Century, is presently undergoing renovation to make of it an Arapahoe Cultural and Historic Center.

SEE INSTRUCTIONS



3. SIGNIFICANCE

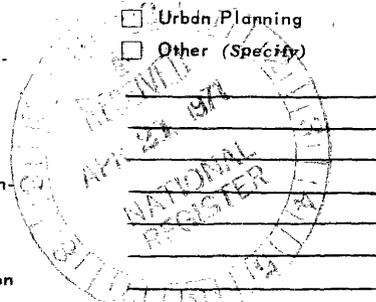
PERIOD (Check One or More as Appropriate)

- | | | | |
|--|---------------------------------------|--|--|
| <input type="checkbox"/> Pre-Columbian | <input type="checkbox"/> 16th Century | <input type="checkbox"/> 18th Century | <input checked="" type="checkbox"/> 20th Century |
| <input type="checkbox"/> 15th Century | <input type="checkbox"/> 17th Century | <input checked="" type="checkbox"/> 19th Century | |

SPECIFIC DATE(S) (If Applicable and Known)

AREAS OF SIGNIFICANCE (Check One or More as Appropriate)

- | | | | |
|--|--|---|--|
| <input type="checkbox"/> Aboriginal | <input checked="" type="checkbox"/> Education | <input type="checkbox"/> Political | <input type="checkbox"/> Urban Planning |
| <input type="checkbox"/> Prehistoric | <input type="checkbox"/> Engineering | <input checked="" type="checkbox"/> Religion/Philosophy | <input type="checkbox"/> Other (Specify) |
| <input checked="" type="checkbox"/> Historic | <input type="checkbox"/> Industry | <input type="checkbox"/> Science | |
| <input type="checkbox"/> Agriculture | <input type="checkbox"/> Invention | <input type="checkbox"/> Sculpture | |
| <input checked="" type="checkbox"/> Architecture | <input checked="" type="checkbox"/> Landscape Architecture | <input type="checkbox"/> Social/Humanitarian | |
| <input checked="" type="checkbox"/> Art | <input type="checkbox"/> Literature | <input type="checkbox"/> Theater | |
| <input type="checkbox"/> Commerce | <input type="checkbox"/> Military | <input type="checkbox"/> Transportation | |
| <input type="checkbox"/> Communications | <input type="checkbox"/> Music | | |
| <input type="checkbox"/> Conservation | | | |



STATEMENT OF SIGNIFICANCE

In order to understand the importance of St. Michael's Mission at Ethete, Wyoming some knowledge of the history of the Arapahoe Indians and of the Wind River Indian Reservation is necessary.

Seemingly, since long before the advent of historic time, the Arapahoes (making allowance for a nomadic existence covering a much vaster area) were frequent visitors to the locality which subsequently became the Wind River Indian Reservation. At least, in December of 1812 and not far distant from that Reservation's boundaries, an historically recorded incident involving Arapahoes may be found in Washington Irving's "Astoria". Robert Stuart and his homeward bound party of Astorians having barely completed a rough log cabin---the first known white man's edifice to be raised in Wyoming---were prompted to abandon that intended winter quarters following a visit payed by a group of Arapahoe young men.

Actually it appears, at least beginning with the Rocky Mountain Fur Trade---that is beginning with historic time, the valley of the Wind River (later site of the Reservation) was a part of both Shoshone and Crow homeland. Arapahoes did come here but they usually kept further east on drainages of the North Platte, Powder, Cheyenne and Belle Fourche Rivers.

Also as early as the commencement of historic time, the Arapahoes were tending to divide into North and South Branches. The later of these frequented the South Platte and Arkansas river drainages of present eastern Colorado. It was the Northern Arapahoes who continued to chiefly live in Wyoming and who eventually found a home on the Wind River Reservation.

But for a long time during the 1870 decade, when Federal policy was to induce western Indian tribes to take up reservation life, the future of the Northern Arapahoes was most uncertain. The government tendency was to move all High Plains Tribes to the Oklahoma Indian Territory but Sioux, Northern Cheyenne and the Northern Arapahoe determinedly resisted that idea. Meanwhile, indeed before 1870, the Shoshones, under wise Chief Washakie, had read the future and made their choice while a choice was available. Under a treaty made in 1868 the Shoshones received the Wind River Valley for their own Reservation.

SEE INSTRUCTIONS

9 MAJOR BIBLIOGRAPHICAL REFERENCES

Newspapers:

Riverton, Wyoming Ranger, Oct. 9, 1969.
 Casper Star-Tribune, 1967 Wyoming Annual Edition - "Ethete Chapel Wedded to Indian Culture" by Mary Helen Hendry.

History:

Hebard, "Washakie and Defense of Settlers of Northwest". Arthur H. Clarke Co., Cleveland, U.S.A., 1930.
 David, "Finn Burnett Frontiersman". Arthur H. Clarke Co., Glendale, California, U.S.A., 1937.

10 GEOGRAPHICAL DATA

LATITUDE AND LONGITUDE COORDINATES DEFINING A RECTANGLE LOCATING THE PROPERTY				O R	LATITUDE AND LONGITUDE COORDINATES DEFINING THE CENTER POINT OF A PROPERTY OF LESS THAN TEN ACRES				
CORNER	LATITUDE		LONGITUDE		LATITUDE		LONGITUDE		
	Degrees	Minutes	Seconds	Degrees	Minutes	Seconds	Degrees	Minutes	Seconds
NW	°	'	"	°	'	"	43°	01'	30"
NE	°	'	"	°	'	"	108°	46'	22"
SE	°	'	"	°	'	"			
SW	°	'	"	°	'	"			

12/6.7 480
4765800

APPROXIMATE ACREAGE OF NOMINATED PROPERTY: **Four acres**

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE:	CODE	COUNTY	CODE
None		None	
STATE:	CODE	COUNTY:	CODE
STATE:	CODE	COUNTY:	CODE
STATE:	CODE	COUNTY:	CODE



SEE INSTRUCTIONS

11 FORM PREPARED BY

NAME AND TITLE:
Nedward M. Frost, Historian

ORGANIZATION: **Wyoming Recreation Commission** DATE: _____

STREET AND NUMBER:
604 East 25th Street

CITY OR TOWN: **Cheyenne** STATE: **Wyoming** CODE: **56**

12 STATE LIAISON OFFICER CERTIFICATION

NATIONAL REGISTER VERIFICATION

As the designated State Liaison Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service. The recommended level of significance of this nomination is:

National State Local

Name **Paul H. Frost**

Title **Director**

Date **4-7-71**

I hereby certify that this property is included in the National Register.

Ernest A. Connally
 Chief, Office of Archeology and Historic Preservation

JUN 21 1971

Date _____

ATTEST:
William M. Mudgett
 ... Keeper of The National Register

Date **MAY 27 1971**

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(Continuation Sheet)

STATE	
Wyoming	
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Statement of Significance -- page 2

As time went on reservations were established in Dakota for various branches of the Sioux. Southern Arapahoes and Cheyennes went to Oklahoma, although the Northern Cheyennes fled that territory and the government eventually allowed them a reservation in Southeastern Montana. The Northern Arapahoes didn't wish to live with the Sioux in Dakota and they wandered as far north as the Missouri in Montana---settling on the Fort Peck Reservation briefly with their relatives the Gros Ventres of the Prairies. But Wyoming was where they wanted the government to establish a reservation for themselves alone. They hoped this would be along the North Platte Valley. It was too late, however, to make such an arrangement; white citizens of the new Wyoming Territory were already settling the North Platte drainage. The government did allow the Arapahoes to return to Wyoming but only to take up temporary residence in the eastern section of the Wind River Reservation.

The Shoshones, being hereditary enemies (rather more so than less) of the Arapahoes, were naturally not too happy over this arrangement. But the U. S. Government usually achieves its will in such matters---if not by action, then by inaction. The Arapahoes' temporary location on the Wind River Reservation became an ever more extended one until, finally, it had to be recognized as a permanent situation. Certain adjustments have been made and recompenses to the Shoshones allowed, but the circumstance is that two Indian tribes instead of one occupy the Wind River Reservation today. A joint Tribal Council has been formed to consider overall Reservation affairs.

A reservation on the Wind River having been provided for in the treaty between the U. S. and the Shoshones signed at Fort Bridger on July 3, 1868, a site was chosen on the Popo Agie branch of the Wind River and a military post, Camp Augur, established there June 28, 1869. This presence of the military reflected no government uneasiness regarding conduct of the Shoshones, indeed soldiers were there for the exact opposite reason. When Washakie negotiated at the Fort Bridger treaty he had emphasized that, if he was to maintain a year around home for his tribe on the Wind River, he would need military assistance to hold off such powerful enemies as Sioux, Arapahoes, Cheyennes and Crows. The name Camp Augur was shortly changed to Camp Brown and a little later, June 26, 1871, a new site for the establishment was chosen. This site was near the junction of the North and South Forks of the Little Wind River, about fifteen miles north-northwest of the old location on the Popo Agie. By 1873 this new post was, (military establishment and Indian agency headquarters), ready for occupancy and the formal move was then made. A good share of the Shoshones took up residence in the immediate vicinity but many others located in various other parts of their reservation. Meanwhile a white man's settlement grew up around the old location and this became the city of Lander. In 1878, in honor of the Shoshone Chief, the

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71.6.56.0002	6/21/11

(Number all entries)

Statement of Significance - page 3

name Camp Brown was changed to Fort Washakie. This, then, was the general state of affairs when, in 1878, the government, looking for a home for the Northern Arapahoes, decided that the tribe should at least spend the winter on the Wind River Reservation. Now, in 1971, that is almost a century ago and the Arapahoes are still there.

As pointed out, the Shoshones pretty well occupied the immediate vicinity of Fort Washakie and those who preferred more elbow room had mostly kept to the western, more mountainous parts of the reservation. The Arapahoes, therefore, largely settled further east, many along the Little Wind River starting several miles below Fort Washakie.

During the later part of the 19th Century it was government policy to divide Indian missionary work among the several churches that carried on such services. Both the Catholic Church and the Episcopal Church were invited to commence such labors on the Wind River Reservation and both Churches made provisions to serve both the Shoshone and the Arapahoe tribes.

A most remarkable man, the Reverend John Roberts, came as an Episcopal Missionary to Fort Washakie in 1883. He was to spend a long life time administering to Arapahoe and Shoshone. But the first establishments of both schools and churches by both Catholics and Episcopalians were in and nearby Fort Washakie. The Catholic Church also started an early mission, St. Stephen's, some twenty odd miles down the Little Wind River, near its junction with the Big Wind River.

About 1887 at a location east of Fort Washakie, some six or seven miles down the Little Wind River, the Reverend Roberts started a small mission to serve the Arapahoes. This mission was given the name St. Michael's but the post office and community are called Ethete. The story is that the Bishop and Reverend Roberts came to the Chief and asked for permission to build a church here. The Chief went to consult with his people, when he returned he said: "Ethete". Ethete can be translated to the English "good" or "O.K."

Complete records of construction of individual buildings at St. Michael's Mission have not yet been located. Sometime after the Chief had given his approval by saying "ethete", probably about 1900, the Episcopal Church built a small log church at a site some three miles removed from the present Mission location. Then, in 1910, Mrs. Baird Cooper set up a generous endowment which made establishment of the Mission a reality. The Arapahoe Tribe provided a half section of good farm land. In the next seven years, that is between 1910 and 1917, the buildings around the oval were built and in 1920 the then twenty years old church was moved to its present commanding site and enlarged. In 1926 a gymnasium was added. The school house was burned down in 1953, and was not rebuilt due to the development of public schools on the Reservation.

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(Continuation Sheet)

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Wyoming	
COUNTY	
Fremont	
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ENTRY NUMBER	DATE
71.6.56.0002	6/2/71

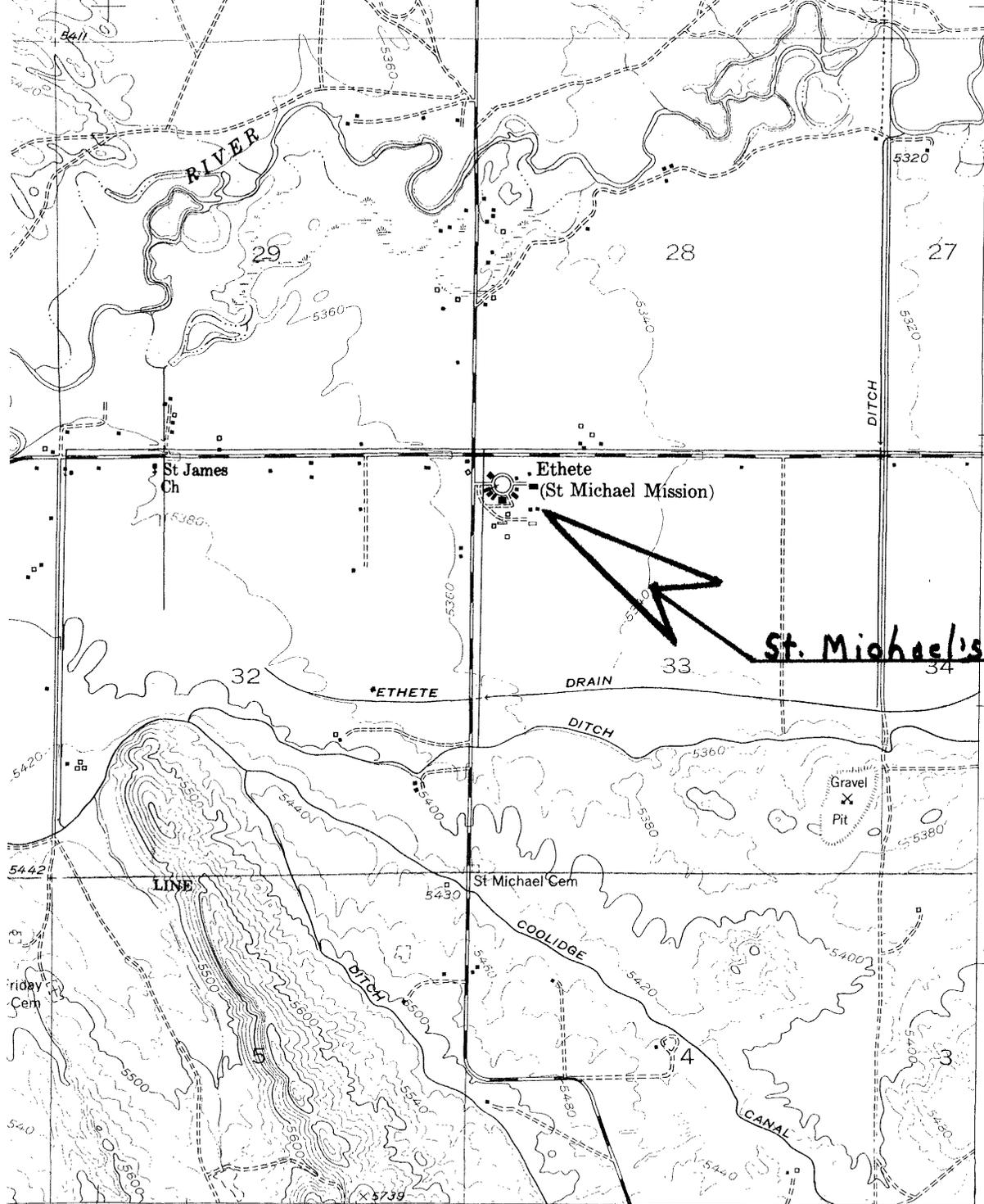
(Number all entries)

Statement of Significance - page 4

Although the Mission is entitled St. Michael's, the church itself is named Church of Our Father's House---this being the English approximation of the Arapahoes' medium to denote God and a place of worship. A descriptive map of building locations and uses is included in Property Photograph Form No. 4, occupying both front and reverse sides.

Over the course of St. Michael's Mission history a valuable collection of Arapahoe cultural, religious and artifactual material has been assembled. Also an understanding has been retained concerning ancient tribal traditions, beliefs and customs. A building on the Mission Circle, St. Martha's Cottage, has been designated an Arapahoe cultural and historic center and, in 1971, certain members of the Tribe are occupied in the valuable work of thus chronicling a prehistory and an historic record of the Arapahoe Nation.





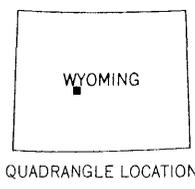
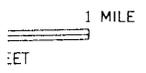
APPROVED
 APR 21 1971
 NATIONAL REGISTER

St. Michael's Mission

T. 1 N.
 T. 1 S.
 4764000m. N.

INTERIOR- GEOLOGICAL SURVEY, WASHINGTON, D. C. 1961
 MR 5347 LANDER 13 MI. 683000m. E.

43°00'
 108°45'
 (LANDER NW)



ROAD CLASSIFICATION

Medium-duty ——— Light-duty - - - - -

Unimproved dirt

ETHETE, WYO.
 N4300-W10845/7.5

1959