NPS Form 10-900
(Rev. 8-86)

OMB No. 1024-0018

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: Thomas Leavitt House
other names/site number: Jacobson Residence

2. Location

street & number: 160 South First West St. ☐ not for publication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
[X] private	[X] building(s)	2	3 buildings
[ ] public-local	[ ] district		sites
[ ] public-State	[ ] site		structures
[ ] public-Federal	[ ] structure		objects
	[ ] object	2	3 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 [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. [ ] See continuation sheet.

Ronald M. Jones — 9/12/91
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. [ ] See continuation sheet. — Entered in the National Register — 11/14/91
[ ] 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)	Current Functions (enter categories from instructions)
DOMESTIC/single dwelling	DOMESTIC/single dwelling

7. Description

Architectural Classification (enter categories from instructions)	Materials (enter categories from instructions)
OTHER/ Vernacular I-house	foundation rubble stone walls brick roof composition shingles other

Describe present and historic physical appearance.

See continuation sheets.

☒ See continuation sheet

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)	Period of Significance	Significant Dates
Community Development	c.1895	c.1895
Religion		
Architecture		

Cultural Affiliation

Significant Person	Architect/Builder
Thomas Dudley Leavitt	Thomas Dudley Leavitt

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.

☒ 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 # _____

Primary location of additional data:

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

Specify repository: _____

10. Geographical Data

Acreage of property Less than one acre

UTM References

	Zone	Easting	Northing
A	11	756420	4073125
B	11	756455	4073125
C	11	756455	4073085
D	11	756420	4073080

☐ See continuation sheet

Verbal Boundary Description

The nominated property is at 160 South First West Street, on the northeast corner of South First West and Second South Streets, on Lot 2 block 17 of the Bunkerville Town Plat. From the corner of South Firest West and Second South, proceed 165 feet east along Second South Street, 166½ feet north, 165 feet west, and 166½ feet south along South First West Street.

☐ See continuation sheet

Boundary Justification

This lot is what remains of the original parcel, which included a second lot to the east containing a house for Ada Leavitt and her children.

☐ 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

★U.S.GPO:1988-0-223-918

The Thomas D. Leavitt House, built c. 1896, is a two-story brick dwelling built by Leavitt for his first wife, Luella. The building sits on a .63 acre site enclosed by a wooden picket fence. There is one contributing ancillary structure on the site, a stone granary building now used for storage. The primary structure remains a residence, is in good condition, and retains a fairly high degree of integrity.

The Thomas Leavitt House is located in Bunkerville Nevada, a village of approximately 1000 people, 80 miles northeast of Las Vegas, near the Utah border. The house in on lot 2, block 17 of the Bunkerville town Plat, at the northeast corner of First West and Second South Streets. Neighboring structures include one-story ranch and bungalow residences, and the c. 1950 L.D.S. Mormon Temple to the north. The Thomas Leavitt House is the largest and best preserved residential structure in the vicinity. Landscaping consists of a lawn to the north and west, with several mature trees. There are two honey locust trees on the south side of the lot, approximately 75 years old. Forty to fifty year old cottonwood trees stand on the northwest corner of the lot, and on the south side. There are some young fruit trees--peach, apple, pear, almond and apricot--to the north of the house. The contributing out-building (approximately 20' X 15'), a one-story uncoursed rubble building, with a corrugated metal-clad gable roof, is located to the east of the house on Second South Street. Non-contributing buildings consist of three chicken coops located to the northeast of the house.

The Thomas Dudley Leavitt House is a two-story brick structure with an intersecting, composition shingled gable roof and random rubble

foundation. The plan of the building forms a "T", with the principle elevation parallel to the roof ridge of the principle block. The building has three brick chimneys, one at each gable end. The inside corners of the "T" have been infilled with two-story wood-framed shed-roofed structures. There is a full cellar under the rear wing of the building.

The principle elevation, on the west side of the building, consists of four bays. The two outer bays, on both floors, contain paired, double-hung wood windows with segmentally arched heads. The two inner bays each contain a transom-covered door, also in an arched opening. On the second floor, these doors open onto a wooden porch, which extends the entire length of the facade.

Windows on other elevations are single, unpaired. In addition to the paired entry doors on the front elevation, the ground floor has two outside doors, on the north and south facades, while the second floor has one additional door, on the north facade. Originally, there were six outside doors on each floor, or twelve doors total. Outside stairs descend from the front porch on the south elevation of the structure.

The interior is characterized by large, simple rooms. Walls are plaster. Moldings are simple, with fluted door surrounds and wide baseboards. A flat, zig-zag cresting over bull's-eye moldings are found at the top corners of doors and windows. There are pine board floors.

The house has undergone some changes in the approximately 100 years of its existence--minor on the exterior, and slightly more extensive on the interior. On the exterior, the two rear porches flanking the leg of the "T" have been infilled. The porch to the south is open on the ground floor and enclosed on the second, while the north porch is fully enclosed, containing bathrooms on both floors. This work was done in the 1940s or 1950s. Another exterior change is on the main facade, where brick has been replaced to approximately four feet up the wall. This was done in the 1980s, because the original soft, locally made bricks were beginning to spall. Finally, the original cedar shake roof has been replaced by composition roofing, also in the 1980s.[1]

Interior changes have included room partitioning, structural reinforcement and finish changes. During the Depression, the second floor east and northwest rooms were partitioned and rented out to CCC workers. Woodwork from these rooms, which is presently missing, may have been removed and sold at this time. The southwest bedroom, which now consists of two bedrooms, hall and closets, may also have been partitioned at this time. There were no closets or corridors in the original house.

During the 1940s and 1950s, the walls throughout the house were thickly plastered. All exterior door transoms were filled in. It was also at this time that the porches were filled in.

In the 1960s, Dixie Leavitt converted the building into a two-family house. It is unknown precisely what physical changes this generated. Perhaps it was at this time that some of the 1930s partitions on the second floor were removed. A second floor kitchen was also added, removed in the 1970s by subsequent owner Floyd Hurd.

In about 1980, the house was purchased by Carol and Nels Jacobson, the current owners. The Jacobsons replaced the roof on the house, as previously mentioned. New floor joists were installed below the kitchen (first floor, east room), sistered to the original joists. The tongue and groove ceiling over the stairs at the second floor was covered over and lowered to reduce heat loss. The rear outside door on the first floor, southwest room was filled in with a bookcase. Finally, a closet was added to the second floor, northwest room. On the granary, the roof was replaced with tin, and the planking from the roof was used to panel the west wall of the kitchen.

In the process of restoring the house, some early graffiti was uncovered by the present owner. "January 4, 1896" was found penciled onto a floor joist beneath the east room on the first floor. "Modena, Utah" was inscribed on a piece of wood trim on a door jamb in the northwest room on the first floor.

1. All information on building chronology is from an interview by the author with owner Carol Jacobson, April 11, 1991.

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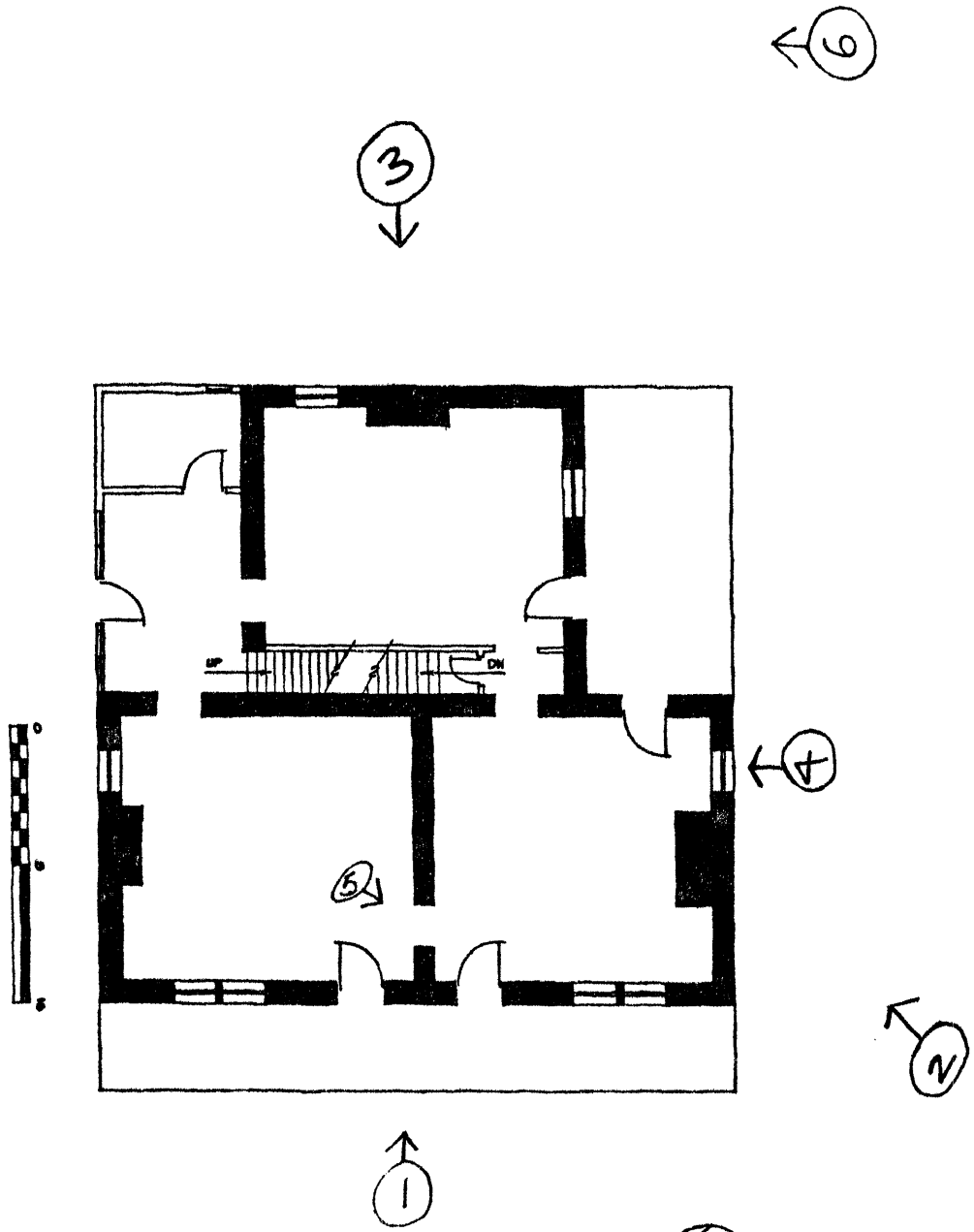

THOMAS LEAVITT HOUSE

NORTH

This building is significant under Criteria A, B, and C. Under Criteria A, it is significant 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. Under Criteria B, the building is significant because of its association with Thomas Dudley Leavitt, one of Bunkerville's original 23 settlers. The structure is also significant under Criteria C 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 period of significance is c. 1896, when the house was built.

Under Criteria A, the Thomas D. Leavitt 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 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]

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 persons, including the 22 year old Thomas Dudley Leavitt, was organized for the new settlement. Eighteen set out to locate the community, leaving Bunker, Dudley Leavitt and other company officers (probably including Lemuel Leavitt, Thomas' father) 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 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, Thomas' first wife, 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 Thomas Dudley Leavitt house, were built in the period between 1880 and World War I.

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. Thomas D. Leavitt was especially important to this community. Twenty-two years old in 1877, he was one of Bunkerville's original settlers. The father of 22 children, many of Bunkerville's present-day citizens are his descendants. A religious man, Leavitt fervently believed in and practiced polygamy. A hard working man, Leavitt was very active in his community and church. An understanding of Thomas Leavitt's life is crucial to an understanding of the home he built and lived in for forty years.

Thomas Leavitt was born in Utah in December 1855,[21] the son of Lemuel Leavitt. Lemuel, like his brother Dudley Leavitt, was one of Bunkerville's original Counselors. After moving to Bunkerville with its original group of settlers, Thomas married his first wife, Mary Luella Abbott, in 1881. Thomas was 26 and Luella 16.[22] On the same day, Luella's brother, Myron Abbott, married Thomas Leavitt's sister Mary.[23] Thomas and Luella's first home was "at the head of the fields," three miles from town. Orange Leavitt, Thomas' brother and partner, lived with the newlywed couple. The brothers remained business partners until Orange married, and then divided the property.[24]

In 1886 Thomas built a small house on the lot where the brick house now stands. In 1887, Thomas married his second wife, Ada. While Luella was at first very jealous, the union was accepted after much prayer.[25] In her memoirs, Luella discusses family life at this time:

> We ate together at the same table and lived together until there were 16 of us. Then we built the brick house I am living in now and intended to still live together, but there were too many of us. We bought Aunt Ada a house on the same block.[26]

A Plat map of Bunkerville dated 1902 shows the two houses standing side by side.[27]

Between the two wives, Thomas had 22 children. Each wife had 11--Luella had seven boys and four girls, and Ada had four boys and seven girls. Vincen Leavitt, one of Luella's son's and the first child born in the brick house, remembers life in this polygamous family. According to Leavitt, the two families existed as one--he could as easily have a meal at one house as the other.[28]

Typical of Bunkerville's male citizens of the time, Thomas was a farmer, raising crops and cattle in his fields surrounding the town. He also owned a threshing machine, on which he threshed grain for the community, "going from Beaver Dam to Moapa Valley for several years. He also made molasses for the public."[29] Thomas was also active in the Mormon church. "When a young man, (Tom was) counselor to Stephen Bunker in mutual, and a counselor in Sunday School, and president in mutual."[30]

In April 1931, the Leavitt's held their Golden Wedding Anniversary--50 years of marriage for Thomas and Luella, and 44 for Thomas and Ada. In attendance were 21 of the 22 children, 75 grandchildren, and 6 great-grandchildren. Ada died the following month, and Thomas did not long outlive her.[31]

Thomas D. Leavitt died August 25, 1933. He was 78 years old. Luella was to remain in the brick house until her own death in the late 1940s.[32]

Two contextual themes for the Thomas Leavitt House have thus far been examined: the settlement and development of Bunkerville by the Mormons; and the life of Thomas Dudley Leavitt. 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. A star and fleur-de-lys pattern was found at the window heads of some houses, including the Thomas Leavitt House.

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."[33] Thomas and Luella Leavitt's first home was "a brush shed with brush around the sides."[34] One of the problems facing the settlers was a lack of building materials, particularly of lumber. Luella remembers her husband going to Mt. Trumble for lumber to build a house in 1881.[35] 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.[36]

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.[37] Many of 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."[38] This style is broken down into several variants. The Thomas Leavitt House most closely fits the two-story I-house type. Two rooms wide and one room deep, sometimes with a rear wing, these houses are based upon a traditional British folk form. The one-story, "hall and parlor" houses, two rooms wide and one deep, were also popular in Bunkerville, particularly with a rear wing forming an "L". These houses all have side gabled entries, and usually a porch.

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, other houses have a central chimney, sometimes coming from a double fireplace. A third chimney at the rear, gable end, occurs on the Thomas Leavitt House and on many others. Apparently, the rear "L" or "T" wing on these dwellings originally housed the kitchen.

Another characteristic feature is the great number of outside doors on these houses--both upstairs and down. Many, like the Thomas Leavitt House, have two main entrances, side by side. One theory is that in polygamous families, each wife had her own entry. This may have been the case here, since this building was intended to house both wives and their children. Another explanation is that the many doors were provided for privacy. In general, these houses were small and the families very large. There were no interior corridors. Instead of using other rooms for circulation, each room had its own direct outdoor access--sometimes more than one. This was, most likely, the only way that 13 people could co-exist in a six room house.

The ornamentation on the Thomas Leavitt House, as well as other Bunkerville houses of the same period, is a very simple "carpenter's vernacular." On the interior, door and window trim consist of fluted moldings with rosettes at the corners, topped by a jagged, three-cornered cresting. The exterior is almost devoid of ornamental trim. The porch, the strongest visual element, is constructed of simple rectangular wood members, unadorned. The only decorative feature on the exterior is a star and fleur-de-lys cut out at the window heads. These may have functioned as a crude ventilation device.

Later houses incorporated scaled-down stylistic features from architectural styles popular at the time, such as Queen Anne and Shingle Style. These features appeared as trim or garnishes on the same vernacular house forms we have already described. After World War I, 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 new house type.

The Thomas D. Leavitt House, the largest and best-preserved of the period, is significant architecturally as an example of an early Bunkerville house type, a variant of a vernacular style that can be defined as "National." The house is unique in Bunkerville because of its size, and because it has survived, relatively unaltered, to the present day.

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.

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. Black, p. 12.

22. Leavitt, p. 10. The ages given here are based upon census information--Leavitt's account states that Thomas was 23 and she was 15.

23. Leavitt, p. 13.

24. Leavitt, pp. 10-11.

25. Leavitt, p. 11.

26. Leavitt, p. 13.

27. "Plat map of Bunkerville about 1902."

28. Author interview of Vincen Leavitt, April 11, 1991.

29. Leavitt, p. 11.

30. Leavitt, p. 19.

31. Leavitt, p. 19.

32. Leavitt, p. 21.

33. James Smith Abbott, "The Life Sketch of James Smith Abbott," p. 3.

34. Leavitt, p. 10.

35. Leavitt, p. 10.

36. Richard Bernstein, p. 10.

37. Richard Bernstein, p. 16.

38. Virginia and Lee McAlester, A Field Guide to American Houses, pp. 94-97.

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

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.

Hardy, Grant. "History of Bunkerville." Unpublished Manuscript. Carson City, Nevada SHPO. Includes "Plat of Bunkerville about 1902."

Jacobsen, Carol. Interview by the author, 11 April 1991.

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

Leavitt, Vincen. Interview by the author, 11 April 1991.

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

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

NPS Form 10-900-a
(8-86)

OMB Approval No. 1024-0018

United States Department of the Interior
National Park Service

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SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 91001653 Date Listed: 11/14/91

Thomas Leavitt 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.

Antoinette J. Lee
for Signature of the Keeper

11/26/91
Date of Action

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Amended Items in Nomination:

Statement of Significance: The Period of Significance reads: c1895-1933.

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

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