

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 for individual properties and districts. See instructions in How to Complete the National Register of Historic Places Registration Form (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If any 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: Spirit Mountain (USGS)

Other names/site number:

26CK5392

2. Location

street & number N/A not for publication X  
city or town Laughlin vicinity X  
state Nevada code NV county Clark code 03 zip code N/A

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, 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 statewide X locally. ( See continuation sheet for additional comments.)

Signature of certifying official/Title

Date

Preservation Officer, Bureau of Land Management  
State or Federal agency and bureau

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

Signature of commenting or other official

Date

Nevada SHPO  
State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that this property is:

- X 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):

Signature of Keeper

Date of Action

United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Section number \_\_\_\_\_ Page \_\_\_\_\_ SPIRIT MOUNTAIN, CLARK COUNTY, NEVADA

---

3. State/Federal Agency Certification

=====

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this nomination 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 the National Register Criteria. I recommend that this property be considered significant \_\_\_\_\_ nationally \_\_\_\_\_ statewide ☒ locally. ( \_\_\_\_\_ See continuation sheet for additional comments.)

Ronald M. Greenberg for Stevenson 7-30-99  
Signature of certifying official Date

National Park Service  
State or Federal agency and bureau

Spirit Mountain Traditional Cultural Property  
Name of property

Clark County, NV  
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	Noncontributing
<input type="checkbox"/>	<input type="checkbox"/> buildings
<u>1</u>	<input type="checkbox"/> sites
<input type="checkbox"/>	<input type="checkbox"/> structures
<input type="checkbox"/>	<input type="checkbox"/> objects
<u>1</u>	<u>0</u> Total

Number of contributing resources previously listed in the National Register N/A

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

### 6. Function or Use

Historic Functions (Enter categories from instructions)

Cat: <u>Religion</u>	Sub: <u>Ceremonial site</u>
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>

Current Functions (Enter categories from instructions)

Cat: <u>Religion</u>	Sub: <u>Ceremonial site</u>
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>

### 7. Description

Architectural Classification (Enter categories from instructions)

N/A

Materials (Enter categories from instructions)

foundation ☐  
roof ☐  
walls ☐  
other ☐

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

See Attached Continuation Sheets

Spirit Mountain Traditional Cultural Property  
Name of property

Clark County, NV  
County and State

## 8. Statement of Significance

Applicable National Register Criteria (Mark "x" in one or more boxes 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" in all the boxes 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 a 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.

Areas of Significance (Enter categories from instructions)

Ethnic Heritage: Native American

Period of Significance Creation to present

Significant Dates Creation to present

Significant Person (Complete if Criterion B is marked above)

Cultural Affiliation Native American

Architect/Builder N/A

Narrative Statement of Significance (Explain the significance of the property on one or more continuation sheets.) See Attached Continuation Sheet Section 8, Significance

## 9. Major Bibliographical References

**Bibliography** (Cite books, articles, and other sources used in preparing this form on one or more continuation sheets See Attached Section 9)

**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

Name of repository: (See Continuation sheets)

Spirit Mountain Traditional Cultural Property  
Name of property

Clark County, NV  
County and State

#### 10. Geographical Data

Acreage of Property 2214 acres

UTM References (Place additional UTM references on a continuation sheet)

	Zone	Easting	Northing	Zone	Easting	Northing
1				3		
2				4		

X See continuation sheet.

Verbal Boundary Description (Describe the boundaries of the property on a continuation sheet.) See Attached Section 10)

Boundary Justification (Explain why the boundaries were selected on a continuation sheet. See Attached Section 10)

#### 11. Form Prepared By

name/title Cynthia Ellis, M.A. Native American Program Coordinator and  
Stanton Rolf, M.A. Heritage Resource Program Lead, Las Vegas Field Office  
organization Department of the Interior: Bureau of Land Management date May 30, 1999  
street & number Nevada State Office 1340 financial Blvd. telephone 775-861-6400  
city or town Reno state NV zip code 89502

#### 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 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

(Complete this item at the request of the SHPO or FPO.)

name Department of the Interior: Bureau of Land Management & National Park Service  
street & number \_\_\_\_\_ telephone \_\_\_\_\_  
city or town \_\_\_\_\_ state \_\_\_\_\_ zip code \_\_\_\_\_

**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 the 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 Project (1024-0018), Washington, DC 20503.

Spirit Mountain Traditional Cultural Property  
Name of property

Clark County, NV  
County and State

Spirit Mountain is [REDACTED]

[REDACTED]  
granitic outcrops located in the Newberry Mountains. The Newberry Mountains are within the lower Colorado River Valley. [REDACTED]

[REDACTED]  
As proposed here, the Spirit Mountain Traditional Cultural Property [REDACTED]

The view from the Spirit Mountain Traditional Cultural Property [REDACTED]

[REDACTED]. From this vantage point, Yuman religious practitioners could view their homeland. In turn, Spirit Mountain [REDACTED]

[REDACTED] a cultural icon for Yuman Peoples.

Spirit Mountain is the U. S. Geological Survey name for this peak in the Newberry Mountains. Historically, the mountain has been called Spirit Mountain, [REDACTED] by non-Indians, and Avikwame, Avi Kwa 'Ame, Wikame and various other pronunciations by Yuman speakers (Baksh 1994). Fort Mojave elder, Mr. Llewelyn Barrackman, related that, "Avi, means a rock or a mountain. 'Ame is mourning, or grieving. Our songs tell about life experiences, joy, life, and death. The Creator called the people who lived along the river: *pipa aha mahkav*." While Avi Kwa 'Ame is the Yuman traditional name for Spirit Mountain, traditional elders did not want it used to identify the Traditional Cultural Property. Therefore, for management purposes, this property is identified as the Spirit Mountain Traditional Cultural Property.

There are no known archaeological resources, or identified physical evidence of traditional religious use within the boundaries of the Traditional Cultural Property on Spirit Mountain. Archaeological sites have been identified in the Newberry Mountains near the Traditional Cultural Property boundary (Lake Mead National Recreation Area General Management Plan, BLM/NPS 1986). However, since traditional practitioners limited secular activities on the mountain, the absence of indigenous material remains highlights the significance of Avi Kwa 'Ame for Yuman-speaking people. The lack of archaeological resources [REDACTED]

[REDACTED] suggests that area within the Traditional Cultural Property boundary was used exclusively by Yuman-speaking people for religious purposes.

Spirit Mountain Traditional Cultural Property  
Name of property

Clark County, NV  
County and State

There are no modern intrusions within the Traditional Cultural Property. [REDACTED]

[REDACTED]

Majestic views from the Spirit Mountain Traditional Cultural Property contribute to the significance of the property. Tribal elders said that Avi-Kwa-'Ame' maintained its spiritual and cultural integrity in spite of nearby modern developments. Therefore, as described by traditional leaders, Spirit Mountain retains its integrity of setting, feeling, and association as one of the most sacred and important places in the traditional belief system of Yuman Peoples.

Lake Mead National Recreation Area. As described by Fox (1994), this area contains petroglyphs and archaeological sites consisting of lithic and ceramic scatters. [REDACTED]

[REDACTED]

These inventories did not locate any significant archaeological resources (Cultural Resources Reports on file, Bureau of Land Management, Las Vegas Field Office). There is no private land within or adjacent to the Traditional Cultural Property.

In addition, archaeological, historic, and ethnographic information has been compiled for [REDACTED], by Saksh (1995) and Schwartz (1983) and by the BLM, the Bureau of Reclamation, and for the NPS by Ezzo (1994). The [REDACTED]

Spirit Mountain Traditional Cultural Property  
Name of property

Clark County, NV  
County and State

## 8. Significance.

In 1995, BLM and NPS hosted the first of a series of meetings with representatives of the Ft. Mojave, Colorado River Indian Tribes, Quechan, Hopi, Hualapai, Yavapai, and Chemehuevi to elicit ethnographic information about the Spirit Mountain Traditional Cultural Property. Letters inviting comments on the nomination were sent to the Ft. Mojave Tribe, Colorado River Indian Tribes, Hualapai, Yavapai, Pima-Maricopa, Cocopah, Hopi, Havasupai, Moapa, Shivwits, and Southern Paiute (Las Vegas and Pahrump) Zuni and Quechan Tribes. Support for nominating Avi Kwa 'Ame to the National Register as the Spirit Mountain Traditional Cultural Property was unanimous among all groups contacted. Among indigenous traditionalists, Spirit Mountain is acknowledged as the most sacred place in the universe for the lower Colorado River Yuman-speaking tribes.

In 1985 Boma Johnson, of the Yuma Field Office of the BLM, compiled literary and ethnographic information about the sacred nature of Spirit Mountain. In his account, he noted that the Kumeyaay and Mojave (of California) accounts are similar:

"The most sacred place in all creation accounts, along the river, is the mountain known as Avi Kwa ame, or Spirit Mountain. On this mountain is where the creator God, Mustamho, stood to perform his various acts of creation (Hinton and Watahomigie, 1984). All Yuman tribes trace their origin to this sacred place. They know that today Mustamho and all the first people, plus their own dead, continue to live on the various mountain summits along the river, especially Avi Kwa ame. [In ancient times] on top of Avi Kwa ame, stood a sacred house known as Aha-avulypo, or the Great House. Here the Yuman people sought spiritual renewal. It was customary for people to travel to the base of the mountain to seek dreams of power and renewal from Mustamho. According to traditions, only the most spiritual shamans were permitted to journey to the peak."

Today, as in the past, the Quechan make treks from the Yuma area to Avi Kwa ame via the sacred "first trail to the homeland." This

  
Kwa ame (Johnson 1985).

Southern Yuman and Numic-speaking groups who hold Avi Kwa 'Ame sacred were identified through ethnographic accounts, as the indigenous people who lived in and around the Newberry Mountains, relying on a wide variety of resources. The Yuman-speaking groups include the Mojave, Quechan, Hualapai, Havasupai, Yavapai, Kumeyaay, Maricopa, Halchidhoma, Cocopah, and Paipai (Baksh 1994). The Chemehuevi, who also recognize Spirit Mountain as a hallowed site, are Numic speakers. This suggests that the mountain's significance spreads beyond Yuman-speakers. In the consultations for this nomination, Tribal members stressed that they had not been removed from their traditional lands,



Spirit Mountain Traditional Cultural Property  
Name of property

Clark County, NV  
County and State

and are still living and practicing their traditional ways as handed down through generations in their original homeland. This means that Avi Kwa 'Ame remains important for maintaining tribal identity and that contemporary elders are uniquely qualified to assist in defining its significance for management purposes.

In the first regional in-depth ethnographic accounts, collected in the 1920s by anthropologist Alfred Kroeber, informants said that Avi Kwa 'Ame, figures prominently in the system of traditional beliefs of the groups discussed here. The following is a Mojave account he recorded:

[Mastamho] took his followers upstream to the northern end of what was to be the Mojave country. Here he heaped up the great pointed peak Avikwame -- or more exactly Avikwa'ame -- Newberry [REDACTED] call it, where he too built himself a house. It is of this house that Shamans dream, for here their shadows were as little boys in the face of Mastamho, and received from him ordained powers (Kroeber 1925:771).

Later, Kenneth Stewart documented the importance of Avi Kwa 'Ame to the Mojave:

"Following the death of the deity *Matavile*], a younger deity and [Supreme Being], *Mastamho*, assumed leadership and proceeded to put the land into shape, making the Colorado River and heaping up the sacred mountain *Avi-Kwa-'Ame*, where he conferred upon the newborn souls the powers, of which they would later dream. *Mastamho*, taught the people to speak, to get food, to cook in pottery. He also began the clan system and separated the various tribes. With this work completed *Mastamho*, transformed himself into a fish eagle and flew away (Stewart 1983:65)."

The ideology of the Quechan involves Avi Kwa 'Ame as well. Leaders, warriors, singers, and religious practitioners acquired power through dreams. Dreams included visits to Spirit Mountain (Knack 1981:65) where holy spirits dwell. The Quechan spiritual entity, *Kumastamxo*, resided at Avi Kwa 'Ame after leaving *Axavolpo*. To the Quechan, Avi kwa ame as a source of power is comparable to the beliefs held by the Mojave.

The Hualapai, whose ancestral homelands included all of the Northwestern corner of Arizona, also recognize Avi Kwa 'Ame as their place of origin. In 1920, Gordon MacGregor recorded the following account given by a Hualapai informant. The passage illuminates the importance of Spirit Mountain in Hualapai beliefs:

"In the west there is a mountain, *Wikame'*, which stands all alone It has little peaks at the top and deep gullies at the bottom. *Wikame'* was made when the water dried up through a hole in the ground, and left all the mounds of mud called *mataha'iatum*. From under *Wikame'* the two gods appeared and climbed to the top and sat there. The

Spirit Mountain Traditional Cultural Property  
Name of property

Clark County, NV  
County and State

younger one said to the older, 'Do you know all things?' But the older one answered, 'I am too old, I know nothing. You are young, you must take up and rule the world.' Tudjupa (the younger one) said, 'Since you don't know anything, I shall rule.'

Tudjupa took a piece of cane, or reed, and broke it into pieces. He called the longest strip "the Mojave," and the next longest, 'the Walapai.' He cut the third one shorter and called it 'the Havasupai' (people of the blue water). The fourth he made the Hopi, the fifth Chemehuevi, and the sixth, the Yavapai.

He made the cane pieces into a bundle and took them to the east and laid them down. When they came alive, they called that time 'day.' All the people came back and lived around *Wikame* (MacGregor 1935:12)."

The Hualapai documented the importance of Spirit Mountain in *Spirit Mountain: An Anthology of Story and Song* (Hinton and Watahomigie 1984). Baksh (1994) points out that Douglas Schwartz's 1983 description of the Havasupai beliefs does not include references to Spirit Mountain. Baksh suggested that, because of the close affiliation between the Havasupai and the Hualapai, their accounts would be similar.

The Yavapai recognize several sacred mountains including the Sedona Red Rocks Mountains, Granite Mountain near Prescott, Four Peaks, Superstition Mountains, and the McDowell Mountains. Ezzo (1994) and Baksh (1994) have suggested that although Edward W. Gifford's research (1933) does not report an affiliation of the Yavapai with Spirit Mountain in accounts of their creation, their affiliation with the mountain is reflected in early Havasupai, Hualapai, Yuma, and Mojave legends. In addition to reviewing the information compiled by, and for, federal agencies, and accounts given to early ethnographers by Mojave people, tribal elders and tribal members who have specific and detailed knowledge of the site, were consulted for this nomination.

Tribal members shared information on the significance of the Spirit Mountain Traditional Cultural Property with the understanding that they could not provide detailed information because of its extreme religious sensitivity. Therefore, that the lack of detailed traditional use information in this nomination does not imply a lack of such information among the tribes. Instead, the ethnographic information supporting this nomination is a tribal compromise to document the significance of the Traditional Cultural Property without revealing sensitive traditional information. Within these constraints, tribal participants provided information about their beliefs, practices, and traditions about the mountain, which continue to this day.

Spirit Mountain Traditional Cultural Property  
Name of property

Clark County, NV  
County and State

Mrs. Elda Butler, a Mojave elder, says that Avi Kwa 'Ame is the center of the Mojave's creation and figures prominently in the Tribe's spiritual ideology. Mrs. Butler relates the sacredness of the mountain to a church or temple in the Judeo-Christian tradition. Today pilgrimages take place as they have for centuries. This long history of use is supported by observing the network of trails leading to Avi Kwa 'Ame from every direction. According to Mrs. Butler, *Mustamho*, son of the Creator, designated each Yuman-speaking group its permanent homeland (along the lower Colorado River and Arizona). It was *Mustamho's* intention that the Mojave remain on those lands as stewards and caretakers. Avi Kwa 'Ame is the emergence site of the People and all earthly life and the most sacred place within their aboriginal homelands.

Ezzo's consultations with tribal members in 1994 illustrate the conflict tribal members feel when asked to document the sacredness of Avi Kwa 'Ame. Mojave Tribal members told Ezzo that traditional knowledge, especially, traditional accounts, practices and relationships between people has been, and continues to be lost with every succeeding generation. Some elders said they are not comfortable passing on some sacred knowledge to younger tribal members because the elders fear it will be misappropriated. Tribal participants stated that there is much about Avi Kwa 'Ame that is not appropriate to divulge to non-tribal members. To do so can cause harm to both the informant and to the uninitiated receiving the information.

When Ft. Yuma Quechan Tribal Elders discussed the nomination of Spirit Mountain they told of many traditional lifeways that have been disrupted. Mr. Lorey Cachora explained: "The First Spiritual Leader instructed us to be cremated using Cottonwood as fuel. Pollution and encroachment have destroyed the Cottonwoods and now we must substitute Tamarisk. How will we be received in the next world? Will we be accepted? We don't know."

The Quechan have many concerns about the continuation of their traditional lifeways and are working with Native American and other advocacy groups to preserve and protect their culture. One elder commented that he did not know how to go about protecting some of their cultural sites and he had prayed for a long time about it. He said that maybe the nomination was a place to start, a beginning to protect other areas and resources. Mr. Cachora explained:

"There is a reason for everything that the creator put on this earth, from small insects to the huge Cottonwood. The Creator/First Spiritual Leader came to them and revealed the right way to be. Their early ancestors learned what plants were nutritious and which ones were poisonous."

Another Quechan elder provided this anecdote:

"There are trails that run from the Quechan area to Avi Kwa 'Ame. They are [known as] the Medicine and the Spiritual trail. The smaller mountains around here (Yuma) go over [form a chain] to Avi Kwa 'Ame. We

Spirit Mountain Traditional Cultural Property  
Name of property

Clark County, NV  
County and State

recently joined in a trek toward Avi Kwa 'Ame to oppose the Ward Valley nuclear dump. During this trek individuals prayed for answers. For a long time we have prayed for answers. Preserving the mountain is probably part of our answer. If we preserve this area, in turn, we might get something better. So maybe that was the whole plan."

All Native American participants who were involved in drafting this nomination wanted Avi Kwa 'Ame to be preserved. A Colorado River Indian Tribal Elder commented that she feels a sense of urgency to finalize the nomination because of the growing commitment to protect the mountain in the face of encroaching development from surrounding communities in Nevada, California and Arizona. In spite of the Spirit Mountain's remote location it continues to be used by contemporary Native American groups. In accordance with tribal proscriptions on revealing sacred information about ceremonies and religious observances, informants declined to provide specifics about such activities.

We may deduce from their comments, however, that the mountain continues to serve as a sacred and ceremonial site. Today the mountain is recognized as a link to the tribes' cultural history and their religious traditions. Many informants drew comparisons between Christian religious values and those they hold for Avi Kwa 'Ame.

Listing the Spirit Mountain Traditional Cultural Property will provide non-Indians with an opportunity to recognize the significance and importance of Avi Kwa 'Ame as a site that is sacred to Native American users for spiritual purposes. Without divulging the sacred, sensitive knowledge held by Native Americans, it is possible to understand how important this place is to them and to their traditional beliefs. The site transcends pure scientific study of archaeological resources and fosters an appreciation for cultural diversity that advances the public's awareness and appreciation of Native American culture. Understanding the importance of Avi Kwa 'Ame provides an opportunity to understand the unique human experiences of Native Americans. Like all people, Native Americans hold inherent truths about their origins and place in the scheme of living things.

Throughout the world cultures build monuments and temples to honor their respective Creator and important historical figures. Avi Kwa 'Ame represents a religious and spiritual monument of sacred power and cultural identity to the Yuman-speaking people and deserves appropriate recognition, preservation and protection by including it on the National Register of Historic Places under Criteria A and B.

Spirit Mountain Traditional Cultural Property  
Name of property

Clark County, NV  
County and State

---

## 9. Bibliography

Name of repository:

Bureau of Land Management: Nevada State Office, 1340 Financial Blvd.  
Reno, NV 89502

Bureau of Land Management Las Vegas Field Office, 4765 W. Vegas Drive  
Las Vegas, NV 89108-0569

Lake Mead National Recreation Area, 601 Nevada Highway, Boulder City,  
NV 89005

Aha Makav Cultural Society, 1909 Smokestack Dr. Needles, CA 92363

Ft. Yuma Quechan Tribal Cultural Committee, P.O. Box 392 Winterhaven,  
CA 89041

Ft. Mojave Indian Tribe, 500 Merriman, Needles, CA 92363

Hualapai Indian Tribe, Peach Springs, AZ 86434

Colorado River Indian Tribes, Rt. 1, Box 23-B, Parker, AZ 85344

Salt River Pima-Maricopa Tribe, 1005 E. Osborne, Scottsdale, AZ 85256

Chemehuevi Indian Tribe, P.O. Box 1976, Chemehuevi Valley, CA 92363

Gila River Pima-Maricopa, Indian Community P.O. Box E Sacatone, AZ  
85247

Yavapai-Prescott Tribe, 530 East Merritt, Prescott, AZ 86301

Havasupai Tribe, P.O. Box 10, Supai, AZ 86435

Hopi Tribe, P.O. Box 123 Kykotsmovi, AZ 86039

Spirit Mountain Traditional Cultural Property  
Name of property

Clark County, NV  
County and State

---

## 9. Major Bibliographical References

Baksh, Michael

1994 *Ethnography and Ethnohistory*. In Joseph A. Ezzo, Ed., *On the Trail to Avi Kwa 'Ame: Results of a Non-collection Class III Cultural Resources Survey of Quien Sabe/Big Maria Terrace, Riverside County, California*. Statistical Research Technical Series No. 49.

Ezzo, Joseph A.

1994 *On the Trail to Avi Kwa 'Ame: Results of a Non-collection Class III Cultural Resources Survey of Quien Sabe/Big Maria Terrace, Riverside County, California*. Statistical Research Technical Series No. 49. Submitted to the Bureau of Reclamation, Lower Colorado Region, Boulder City, Nevada. Contract No. 1425-3-CS-30-09800.

Fox, Gregory L.

1994 *Newberry Mountains Archaeological Inventory 1993-1994: A Section 110 Planning Survey and Site Assessment, Lake Mead National Recreation Area, Clark County, Nevada*. Report Prepared by the Western Archaeological and Conservation Center, National Park Service: Tucson.

Gifford, Edward W.

1933 *The Cocopah*. *University of California Publications in American Archaeology and Ethnology* 31(5):257-334. University of California: Berkeley.

Hinton, Leanne and Lucille J. Watahomigie, Eds.

1984 *Spirit Mountain: An Anthology of Yuman Story and Song*. University of Arizona Press: Tucson.

Johnson, Boma

1985 *Earth Figures of the Lower Colorado and Gila River Deserts: A Functional Analysis*. Cultural Resources Technical Report on file with the Bureau of Land Management: Yuma District Office.

Knack, Martha

1981 *Ethnology*. In Elizabeth von Till Warren, et. al., Eds., *A Cultural Resource Overview of the Colorado Units*. California Bureau of Land Management, Cultural Resources Publications, Anthropology and History. Bureau of Land Management: Riverside.

Kroeber, Alfred L.

1925 *Handbook of the Indians of California*. Bureau of American Ethnology Bulletin 78. Bureau of American Ethnology: Washington DC.

MacGregor, Gordon

1935 *Origin Myth*. In Fred B. Kniffen, et. al., Eds., *Walapai Ethnography*. *Memoirs of the American Anthropological Association*, Kenosha, Wisconsin

Continuation Sheet Section 9 Page 10

Spirit Mountain Traditional Cultural Property  
Name of property

Clark County, NV  
County and State

---

Schwartz, Douglas R.

1983 Havasupai. In Alfonso Ortiz, Ed., *Southwest. Handbook of North American Indians* 10. Smithsonian Institution, Washington, D.C.

BLM/NPS

1986 *Final EIS and Management Plan, Lake Mead National Recreation Area*, Volumes 1-2. National Park Service: Denver Service Center.

United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Section number \_\_\_\_\_ Page \_\_\_\_\_

SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 99001083

Date Listed: 9/8/99

Spirit Mountain  
Property Name

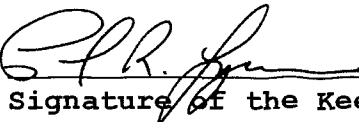
Clark  
County

NV  
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.



Signature of the Keeper

9/8/99

Date of Action

=====

Amended Items in Nomination:

Significant Person:

The significant person block is amended to read: Mastamho

-----

DISTRIBUTION:

National Register property file

Nominating Authority (without nomination attachment)