

## HERITAGE MATTERS

JUNE 2001

National Park Service Activities

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**The Tuskegee Airmen Oral History Project**

Todd Moyer, Southeast Regional Office

In 1998, President Clinton signed Public Law 105-355, establishing the Tuskegee Airmen National Historic Site at Moton Field in Tuskegee, AL, to commemorate the heroic actions of the Tuskegee Airmen during World War II. Two years later in 2000, the National Park Service initiated the Tuskegee Airmen Oral History Project. Today, five full-time oral history interviewers are interviewing participants in the Tuskegee Airmen experience throughout the country.

When opened to the public, the Tuskegee Airmen National Historic Site at Moton Field will contain a museum and interpretive programs at the historic complex at Moton Field. The new unit of the National Park System will address the training of the Tuskegee Airmen, their contributions to the U.S. World War II effort, their role in expanding the opportunities available to African Americans in the U.S. military, and the impact of their efforts on the

subsequent desegregation of the U.S. military and the ensuing civil rights movement.

The task of creating the Tuskegee Airmen NHS presents the National Park Service with a unique opportunity. Many of the people whose stories will be commemorated and interpreted at the new site are still alive. From the outset, it has been clear that an oral history project with the goal of interviewing as many participants in the Tuskegee Airmen experience as possible would be a crucial component of this effort.

Oral histories of the surviving Tuskegee Airmen will be used for three main purposes. Information from the interviews will guide the Park Service's rehabilitation and construction projects at Moton Field. Recordings of the interviews will be used in the NHS's interpretive programs, so that visitors will be able to learn about the Tuskegee Airmen experience from those who participated, in their own words. Finally, the interviews and their transcripts will be housed in an archive at the NHS and made available to researchers and the public.

The National Park Service has chosen to define a "Tuskegee Airman" in the broadest possible terms. Nearly 1,000 pilots successfully completed Army Air Corps flight training at Tuskegee between 1941 and 1946. These pilots have recently begun to win recognition for their excellent service in World War II, and justly so. But they made up only a fraction of the total number of people whose collective service was responsible for the success of the Tuskegee program. The Tuskegee Airmen Oral History Project is identifying and interviewing the thousands of people who served behind the scene—as mechanics, parachute packers, weather forecasters, radio operators, secretaries, etc.—in addition to those who flew the planes.

The goal is to interview a minimum of 1,500 participants in the Tuskegee Airmen experience. The staff of full-time interviewers is based in the Southeast Regional Office of the National Park Service, in Atlanta, GA.

If you know of anyone who should be considered for an interview, contact Todd Moyer at 404/562-3117 or [Todd\\_Moye@nps.gov](mailto:Todd_Moye@nps.gov).



**Moton Air Hanger No. 1.** In interpreting the story of the Tuskegee Airmen, NPS seeks to interview at least 1,500 participants in the Tuskegee Airmen experience.

Moton Field, Tuskegee, AL, 1999. Photo by Museum Management Program, NPS.



**This US Army Air Force Training war bond poster features a Tuskegee Airman pilot standing on the wing of a fighter airplane. The inscription reads "Back our attack buy your share of war bonds today. 5th war loan drive June 12–July 18."**

Owned by Tuskegee Airman Robert Glass, courtesy of Tuskegee Airmen National Historic Site, TUAJ 40

## **Ft. Sumter Ferry Facility Offers New Interpretation for Visitors**

Carlin Timmons, Fort Sumter National Monument

A dream 25 years in the making is about to become a reality in Charleston, SC. Fort Sumter National Monument's new ferry boat facility will be opening downtown at Liberty Square this summer. This project is significant in a number of ways. It is built on a reclaimed Super Fund site and is part of a broad based waterfront revitalization. On the ferry, visitors to Fort Sumter take part in interpretive programs that will help them appreciate the many meanings associated with Fort Sumter.

The challenge has been to greatly expand the story told at the fort's museum, which was renovated in 1995. Its emphasis is on the what happened at Sumter and the Charleston area during the Civil War. The new Liberty Square exhibits will place the events at Fort Sumter in the larger context of United States history. This context will extend back to the colonial roots of the conflict and events leading up to secession. The exhibits will bring the visitor up to the beginning of the Civil War in April 1861.

The exhibits will cover the causes of the war, the growth of sectionalism, slavery, the Constitution, and the greatest challenge that this country has ever faced. Visitors likely will include those whose great-great grandparents were born into slavery and others whose ancestors might have been Confederate generals.

Everyone who works in a Civil War park knows that staff and visitors come to these sites with their own past experiences and beliefs.

Fort Sumter National Monument is committed to telling a broader story about our history, including the voices of captured and enslaved Africans. These voices from the past are voices that we hope will provoke curiosity and interest in learning more about our shared heritage as United States citizens. Visitors should be able to connect with our exhibits with issues that are still relevant to who we are today—the role of the federal government, states' rights, and race relations.

For more information, contact Carlin Timmons, Ft Sumter National Monument; 843/883-3123, e-mail: Carlin\_Timmons@nps.gov.

## **Anacostia Park Brochure**

Moriba N. McDonald, Cultural Resources Diversity Initiative

The National Park Service is cooperating with the National Parks Conservation Association (NPCA) to produce a basic NPS brochure for Anacostia Park in Washington, DC. Located on both sides of the Anacostia River, Anacostia Park is a major natural, cultural, and recreational resource in the national capital city and an important part of the national park system in the Washington DC area. Anacostia Park is close to other NPS attractions, including the Frederick Douglass National Historic Site and Kenilworth Aquatic Gardens. City historic places, including the residential Anacostia Historic District and Anacostia High School, are near the park.

Despite the central location and large size of Anacostia Park, it is little known to many residents of the Washington, DC metropolitan area or to many visitors. A NPS brochure will provide the visitor with a map of the park. It identifies park boundaries, visitor facilities, ranger stations, and areas for recreational uses and summarizes the natural and cultural resources within and around the park. These brochures are provided to visitors, schools, and residents of nearby communities.

When completed in late 2001, NPS staff expects that this brochure will expand public understanding of, and appreciation for, the cultural, natural, and recreational resources within and close to the park. The brochure also can build support for interpretive programs, environmental and cultural resource education, and maintenance.

The NPS FY 2000 Challenge Cost Share Program (CCSP) provided seed money for the preparation of the brochure. NPCA matched the CCSP grant with grants from the Marpat Foundation and the Seraph Foundation, both of Washington, DC.

The Anacostia Brochure Project grew out of the Community Partners Program of the NPCA, and its efforts to engage minority communities in national parks and the work of the National Park Service. In addition, the Anacostia Brochure Project can be helpful to efforts of the District of Columbia government in revitalizing the historic Anacostia community.

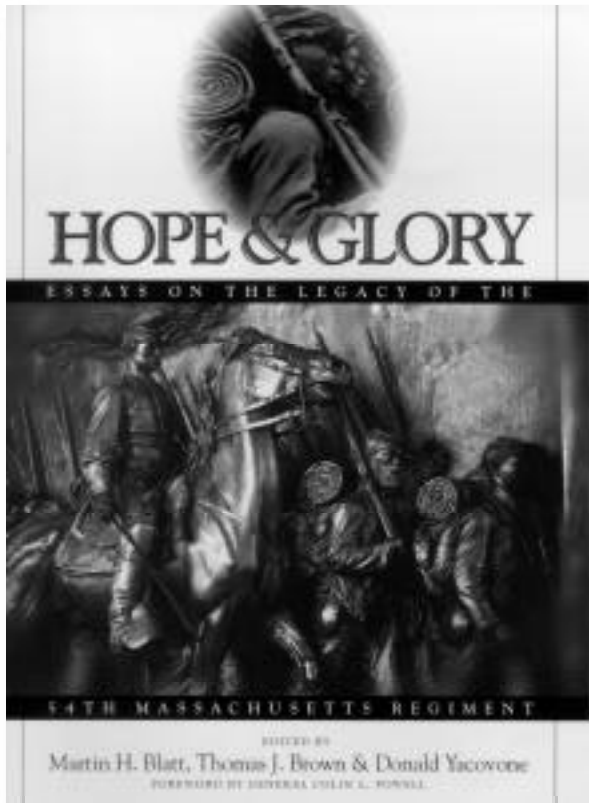
Moriba N. McDonald is a historian with the NPS Cultural Resources Diversity Initiative. For more information, contact Mr. McDonald at 202/343-2231, or by e-mail: moriba\_mcdonald@nps.gov.

## **Applied Anthropology's Unique Role in the National Park Service**

Alexa Roberts, Intermountain Region Support Office, and Jacilee Wray, Olympia National Park

Your park has completed a comprehensive archeological survey, and you know where all your archeological sites are. You have also inventoried all of your historic structures, cultural landscapes, and museum collections. You now know all that you need to know to protect and interpret your park's cultural resources. Or do you?

What do you know about that prominent hill in the southeast corner of the park that people who have always lived around here have a special name for? What about those cattails growing around the spring, or the place where that old cabin used to stand—where you still sometimes see people parked? Are you aware that these may be



**The story of the Massachusetts 54th**, the most celebrated black regiment to fight for the Union in the Civil War, is the subject of *Hope & Glory*.

Courtesy of University of Massachusetts Press.

ethnographic resources, to which neighboring communities may attach special cultural values? Do you know the community's names for these special places—and do you understand the community's concerns about how they are managed? And what happens if your park hasn't yet identified its culturally significant resources?

NPS's Applied Ethnography Program is a small service-wide group of cultural anthropologists based in regions, support offices, service centers, programs, and parks across the country. They focus on the relationships between Parks, NPS programs, and peoples whose customary ways of life affect, or

are affected by, NPS management activities. They also reach out to federal, state, tribal, and other partners beyond the NPS. Although ethnographic, cultural, and natural resources (including the landscapes of which they are a part) can be eligible for listing in the National Register of Historic Places, the true importance of these resources lies in the unique cultural value that they have to contemporary peoples and communities and the continuance of traditional practices.

NPS ethnographers can guide your basic ethnographic research, as you identify traditionally associated communities, and their uses of parklands

and resources. They facilitate consultations with tribes and other communities. They help park interpreters, and other staff learn about connections between parks and traditionally associated groups. They assist in the collection of oral histories, and in addressing tribal access and other issues. When the park proposes projects, they help communities document community responses, evaluate cultural impacts, and determine courses of action to resolve conflicts. And, they help you find your way through NPS policies and federal requirements, NAGPRA, EIS preparation, and regional implementation of the service-wide Ethnographic Resources Inventory database.

For more information, contact Ms. Roberts at [Alexa\\_Roberts@nps.gov](mailto:Alexa_Roberts@nps.gov), or Ms. Wray at [Jacilee\\_Wray@nps.gov](mailto:Jacilee_Wray@nps.gov).

### **Hope and Glory: The Story of the Fifty-Fourth Massachusetts Regiment**

Marty Blatt, Chief of Cultural Resources/Historian at Boston National Historical Park, is the co-editor of the new book, *Hope and Glory: Essays on the Legacy of the 54th Massachusetts Regiment*, published by University of Massachusetts Press. Secretary of State Colin Powell wrote the foreword.

Contributors examine the media of history, memory, art, literature, music, and film regarding the 54th, the most celebrated black regiment to fight for the Union in the Civil War. Blatt wrote an essay entitled "Glory: Hollywood History, Popular Culture and the Fifty-fourth Massachusetts Regiment."

This book originated in the 1997 centennial celebration of the Augustus Saint-Gaudens Monument to Robert Gould Shaw and the 54th. The National Park Service played a central role in planning this program. Not since the Civil War has Boston or any city in the United States witnessed such an outpouring of admiration for the African-American soldiers and their white brethren who together risked their lives so that others might be free.

### Fort Lewis College Starts Undergraduate Heritage Preservation Program

Deborah Uroda, Fort Lewis College

Stored within the collections of a new museum at Fort Lewis College in Durango, CO, is a small baby's blanket that, by itself, doesn't have much value, but whose story is priceless. The blanket had belonged to a Navajo man born at Fort Sumner, New Mexico, in the early 1860s following the Diné Long Walk from Canyon de Chelly in Arizona. More than 3,000 died during the death march and subsequent incarceration. With its story, the weaving has become a powerful symbol of a people's history that should never be forgotten.

The blanket is one of thousands of historic and prehistoric artifacts, oral histories, rare books, maps, and historical photographs now available to the public through the college's new \$8 million Center of Southwest Studies, a museum, archives, research library, and home to the institution's award-winning Southwest Studies and Anthropology degree programs.

Although originally established in 1964, it is the country's oldest center that is focused solely on Southwest history and cultures. The center had been hidden away on the third floor of the college's library, and trying to access its collections was akin to engaging in an archaeological dig. That is, until now.

Built with private donations and funds from the state of Colorado, the three-story, 48,500-square-foot facility will offer unprecedented opportunities for researchers to explore the cultural heritage of the Southwest, says Center Director Andrew Gulliford. For example, the center is home to the one-of-a-kind Durango Collection, a selection of 160 textiles that spans eight centuries of Southwestern weaving. Donated by the Richard and Mary Lyn Ballantine family of Durango and the Mark and Lerin Winter family of Pagosa Springs, the collection includes an Ancestral Puebloan shawl dating from the

thirteenth century, an Incan shirt, rare Saltillo serapes woven by Navajo slaves for colonial Spanish gentlemen, and other rare weavings.

The world-renowned collection will be on permanent rotating display in the center's 4,400-square-foot main exhibit gallery. It also will be used to train students through the college's new Heritage Preservation Program, established with the center's opening, to train students for careers in cultural tourism, museum work, historic preservation and historical interpretation.

"Located as we are in the Four Corners Region with Mesa Verde National Park, the various Indian tribes and the many archaeological and historical sites the can be found in the area, we can offer our students numerous opportunities for internships. We'll be able to provide trained professionals for the growing ecotourism, cultural tourism, and tribal museum facilities," Gulliford added.

For more information about the Center of Southwest Studies at Fort Lewis College, contact Andrew Gulliford at 970/247-7494, e-mail: gulliford\_a@fortlewis.edu, web site: swcenter.fortlewis.edu.

### Assumption of SHPO Duties by Five Tribes

As of October 27, 2000, the following tribes have officially assumed State Historic Preservation Officer (SHPO) functions within the exterior boundaries of their respective reservations, bringing the number to 27 tribes that have assumed SHPO duties, pursuant to Section 101(d)(2) of the National Historic Preservation Act:

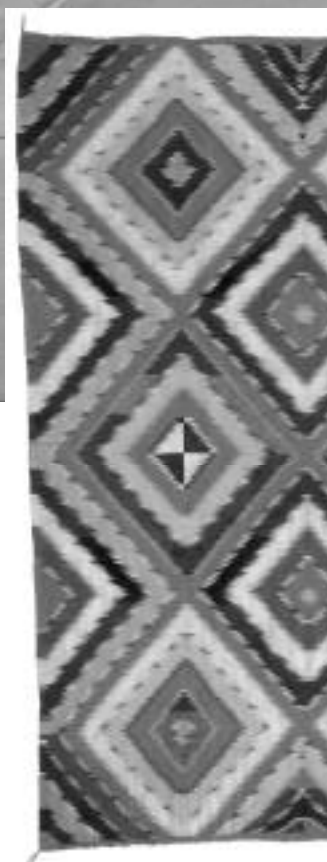
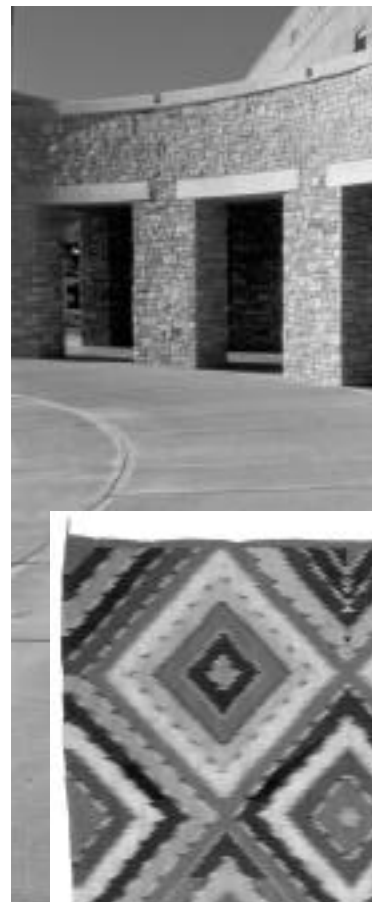
Catawba Indian Nation, South Carolina

Lac Courte Oreilles Band of Lake of Superior, Wisconsin

Makah Tribe, Washington

Seneca Nation of Indians, New York

Skokomish Indian Tribe, Washington





**Fort Lewis College** alumna Candace Becenti, a Navajo from Fort Defiance, AZ, wears a Navajo Woman's Serape from The Durango Collection outside the new \$8 million Center of Southwest Studies.

Courtesy of Deborah Uroda.

**This Germantown Eyedazzler**, a Navajo weaving from the 1870s, is one of 160 weavings found in The Durango Collection, a collection that illustrates eight centuries of weaving traditions in the Southwest. It is one of the most famous collections in the Center of Southwest Studies at Fort Lewis College in Durango, CO.

Courtesy of Deborah Uroda.

### **National Center for the Preservation of Democracy Established at Japanese American National Museum**

On October 17, 2000, the Japanese American National Museum and the Chairman of its Board of Governors, Senator Daniel K. Inouye (D-HI), announced the appropriation of \$20 million in federal funds to establish the National Center for the Preservation of Democracy. This Center will be affiliated with and housed at the National Museum in Los Angeles. The purpose of the National Center is to examine the rights and freedoms of all Americans through the lessons learned from the Japanese American experience.

In making the announcement, Senator Inouye stated, "The Japanese Americans' story celebrates the triumphs of American democracy. I am proud to be able to announce that the National Center for the Preservation of Democracy will be affiliated with the Japanese American National Museum, which is an institution that is dedicated to the study, preservation, and interpretation of democratic issues. The National Center's development of nationwide programs about the issues of democracy and its education and public programs examining democracy in action will be a natural complement to the important work being done by the National Museum."

The National Center will provide a wide array of educational programming that includes exhibitions, media arts presentation, public programs, conferences, and civic dialogue/public forums. The educational programming will be multi-faceted, using Japanese American history as the lens to look at U.S. constitutional and civil rights issues and the experiences of a broad range of ethnic and racial groups.

George Takei, Chairman of the Board of Trustees for the Japanese American National Museum, cited the appropri-

ateness of the National Museum's historic building—a National Historic Landmark as designated by the Secretary of the Interior. The building has been a focal point of American history, serving as a U.S. government assembly point where Japanese Americans were ordered to report before their unconstitutional World War II incarceration. As Takei stated, "What better place to learn the lessons of American democracy than at this historic site?"

For more information, contact Chris Komai, the National Center for the Preservation of Democracy, 213/830-5648.

### **Engaging a Descendent Community in Interpreting the Past**

Donald K. Creveling, Archaeology Program, Maryland-National Capital Park and Planning Commission

Many public archaeology projects offer volunteers and students the opportunity to participate in an excavation. Most people are fascinated with the discovery of artifacts from the past, whether they are stone tools from thousands of years ago, or shreds of pottery, glass, or buttons from our more recent past. One such project is the archaeology project being conducted at the Northampton Slave Quarters and Archaeological Park in Prince George's County, MD. This unique African American site is located in a one-half acre park within a town-house development in suburban Maryland, less than ten miles from Washington, DC.

The archaeology project at the Northampton Slave Quarters and Archaeological Park is taking public archaeology one step further. The descendants of Elizabeth Hawkins, an African American who was born at Northampton Plantation in the mid-nineteenth century, are helping to excavate the ruins of two slave quarters, where their ancestors were enslaved.

Descendants of Elizabeth Hawkins are doing more than just participating in the excavations. Several Hawkins family descendants have provided informal oral histories and family genealogies of the seven Hawkins family lines who trace their ancestry to the slave quarters at Northampton. Family members are also taking a proactive role in helping to obtain funding and to encourage community support for the project.

Excavations of the two slave quarters have been completed. Historical research and artifact analyses are now being conducted via a grant from the Maryland Historical Trust. The foundation of one of the quarters has been reconstructed as a permanent exhibit. Upon entering the park, an asphalt path directs the visitor past the reconstructed foundation of an 1840s duplex quarter, to a sitting area with two benches. A sign includes text, graphics, and photographs, which offer an interpretation of the site.

Among the brief narratives on the sign is the following statement by the descendants of Elizabeth Hawkins: "There are five living generations of descendants of the Hawkinses, the family that resided on this farm here in Prince George's County. We total in excess of 400 people, and more than three-fourths of those folks make their home within a 20-mile radius of the location of the slave cabins in Lake Arbor. Its significance to this family is tremendous; it has been like a tie that binds us together.... We the descendants of Robert and Lizzie Hawkins remember the Northampton Plantation."

Through the Hawkins' family's active participation in the planning and interpretation of the Northampton Slave Quarters and Archaeological Park, the Maryland-National Capital Park and Planning Commission believes this project can serve as a model for engaging communities in the interpretation of their past.

For more information, contact Donald Creveling at 301/218-9651; e-mail: dcreveli@pgparks.com.



**The brush arbors** provided a safe place for religious meetings, and are connected to the development of Zion Poplars Baptist Church in Gloucester, VA.

Photo courtesy of Natalie S. Robertson.

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## The Sapelo Preservation Project

On one of Georgia's protected sea islands, an abandoned, century-old church has gained new life through the Sapelo Preservation Project. Students and faculty of the Savannah College of Art and Design over the past year joined forces with the Sapelo Island Cultural Revitalization Society and with the state's Department of Natural Resources to save the First African Baptist Church. The church revitalization has preserved one of the most significant monuments of the island's Gullah-Geechee culture.

Located amid the haunting beauty of the island's maritime forest and nearby shore, the century-old First African Baptist Church is testimony to the strong faith and traditions of a culture, which is one of America's living treasures. Deserted for almost 40 years, the wooden Gothic style church was rededicated this past December by Governor Roy Barnes and college President Paula S. Wallace to become a place to celebrate special community events and give island visitors a glimpse of a restored heritage.

The restoration program called for stabilization of foundations, roof replacement, sensitive addition of conventional electric lighting, and climate control as well as rebuilding the church steeple

which had collapsed in the 1960s and was rebuilt based on existing photos. The preservation philosophy which governed the decision making process for this project required the conservation and reuse of historic materials, the use of period materials where necessary, and the replication of moldings, fixtures and elements as needed.

Unique to this project was the barging over of materials and the ferrying of workers to the barrier island. Students gained firsthand knowledge and experience undertaking all phases of the documentation, construction and restoration process while working hand in hand with residents of the island. The Sapelo Preservation Project has preserved an important element of an island heritage and created a legacy for a growing audience that has come to appreciate the traditions and lore of the Gullah-Geechee community.

For more information on this project or Historic Preservation at the college, contact Maureen Burke or Robert Dickensheets at the Savannah College of Art and Design, P.O. Box 3146, Savannah, GA. 31402-3146, Phone: 912/525-5200; email: [smburke@scad.edu](mailto:smburke@scad.edu) or [rdickens@scad.edu](mailto:rdickens@scad.edu).

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## Zion Poplars Baptist Church, Rooted in 135 of History and Culture

Natalie S. Robertson, Hampton University

In 1999, the magnificent edifice known as Zion Poplars Baptist Church, located in Gloucester, VA, was placed on the Virginia Historic Landmarks Register, as well as the National Register of Historic Places. Built in 1894, the church is rendered in the mid-nineteenth century gothic revival architectural style with vernacular detailing. The spectacular interior of the church exhibits the creative craftsmanship of Frank Braxton, a former slave. Braxton, early congregants, their descendants, and Civil War veterans are interred in the old cemetery.

One of the oldest African American congregations in Gloucester County,

Zion Poplars is connected to broad patterns of our nation's history. Before 1865, and for some time afterwards, blacks were prohibited by law from gathering in large numbers for the purpose of educational or religious instruction. Consequently, blacks held "brush arbors," or clandestine religious meetings in wooded areas. However, brush arbors held significance beyond their function as safe havens for worshipping God.

Brush arbors represented appropriate sanctuaries because, according to some west African religious beliefs, spirits reside in the brush. Zion Poplars developed out of this west African-influenced tradition when, in 1866, its founding mothers and fathers chose seven poplar trees as their sanctuary. These trees, four of which are extant on church grounds, unite to form one base. In the African-Baptist worldview, Mount Zion was the sacred place where God met with his people. The seven united poplar trees constituted a kind of "Zion," or sacred place, indicated by the inclusion of the word Zion in the name of the church. Therefore, the history and culture of Zion Poplars Baptist Church are "rooted" in the seven united poplar trees.

Observing the tradition of most independent black churches that were established during the Reconstruction Era, Zion Poplars was a multi-functional institution that served the spiritual, educational, and economic needs of its congregants and community members. In that regard, Zion Poplars provided blacks with many resources that the larger society refused to grant. Mutual-aid is one of Zion Poplar's cherished legacies, fostered by the communal and indomitable spirit of its members and their ancestors. For its service to the congregants, its architectural style, and its west African cultural influences, Zion Poplars Baptist Church is a local, state, and national treasure.

For more information, contact Natalie S. Robertson, 757/727-5749. Dr. Robertson is an assistant professor at Hampton University.

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## The Spanish Caribbean Colonies as Stepping Stones in the North American Colonization

Luis F. Olivieri-Robert, University of Puerto Rico-Carolina

As early as the sixteenth century, both Cuba and Puerto Rico were stepping-stones for the early Spanish colonization of the North American lands. Cuba was a departure port for the exploration of Florida by Hernando De Soto, while Puerto Rico was the departure site for Juan Ponce de Leon's attempt in the early quarter of the same century.

This history dealt with the pirates and buccaneers that made the Caribbean Sea, the Gulf of Mexico, and the Atlantic coast their performing scenario. The underground economy sponsored and promoted by these outlaws was strong. Monitoring of, and participation in, the illegal trade of tobacco, slaves, sugar, leather, or other goods was one of the non-written duties of the colonial governor. There are well-documented testimonies of New York, Pennsylvania, and Puerto Rico governors as active participants in this economy as early as the sixteenth century, and up to the days of the American Revolution in the eighteenth century.

The famous William Kidd used Vieques and Mona islands (in Puerto Rico) as trading posts for his smuggled goods. In the same way William Symms, from Boston, MA, was well known in the Caribbean maritime routes. The commerce between New York and Puerto Rico was very lucrative up to 1769 due to the Caribbean need for flour and the American colonial need for rum. During the Revolutionary period (1776–1783) pirates and corsaries from the revolutionized colonies traveled through the Antilles, in violation of the British laws, and in favor of the Spanish policy of exclusivism, which made the Cuban and Puerto Rican colonial economies eventually more dependent of the North American.

In Puerto Rico, places like Fort “El Morro,” under the purview of the National Park Service, were vital to the military history of the Caribbean

basin. A building like “La Fortaleza,” the governor's mansion since the 1540s, is a good example of the presence of late Gothic military architecture combined with baroque and Neoclassical decorative trends. At this present moment, “La Fortaleza” in San Juan and the “Armstrong-Poventud” mansion are asking for urgent attention concerning its preservation and conservation.

Luis Oliveira-Robert is a professor at the University of Puerto Rico-Carolina.

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## Sites of Conflict and Collaboration: New Developments from the West

Ned Kaufman

Preservationists are finding common ground with environmentalists in a new appreciation of the cultural heritage of place: all over the West, people are working together in new ways to protect environmental values and traditions. It's happening in Bozeman, MT, where a group of ranchers recently got together to place their land under conservation easements. It's happening in Missoula, where the O'Connor Center for the Rocky Mountain West is studying ways for local ranchers, and others, to gain greater responsibility for managing public lands; in Steamboat Springs, CO, where the City Council, helped by the Orton Family Foundation, just opened a civic hall where planning meetings can be truly public; and at Heart Mountain, WY, where efforts to preserve a World War II internment camp are bringing together the State Historic Preservation Office with local business interests and Japanese Americans.

It's happening throughout the West, where groups like the Northern Lights Institute and the Sonoran Institute are developing new techniques of collaborative conservation, bringing residents, environmentalists, business interests, and officials together to solve the thorniest problems of conservation and development. In each example, people have come to value cultural heritage as part of their environment.

One story is especially relevant to our concern with ethnic heritage, because

it shows how to turn conflict into a cause for collaboration, while pointing to new understandings of the meaning of place. In 1864, American soldiers massacred an encampment of Cheyenne and Arapaho Indians by the banks of Sand Creek, CO.

135 years later, at the prompting of Senator Ben Nighthorse Campbell, the National Park Service joined forces with four Indian tribes, local landowners, and the State of Colorado to protect and commemorate the site. The first challenge was to find it. Indian tradition placed it in one location, while documentary evidence and archeology raised the possibility of a nearby place. In the end, the boundaries of the Sand Creek Massacre National Historic Site were drawn to include both sites.

Sand Creek offers several lessons. First, it shows how we can stretch the bounds of collaboration beyond the limits typically set by government agencies. Second, it demonstrates the special power of sites associated with conflict and grief. Such sites enable us to carry on a public conversation about painful and unresolved episodes in our national history. The debates themselves can create a new public consciousness of history.

Finally, Sand Creek poses a question about what we mean by place. All participants agreed that it was important to find the site and protect it. In the end, they also agreed to differ in where they thought it was. That is no trivial disagreement, yet neither need it become a crippling one. We need different things from a site. While the scientific mind may crave the certainty of saying “it happened precisely here,” others seek a spot where they can commune with memory, observe some personal or communal ritual. For them, the site's authenticity may not depend on a test boring. Shovels might even diminish its aura.

As preservationists, we need to create collaboration out of conflict, make peace between research and reflection, create space for ceremony as well as science. Sand Creek shows that it can be done.



**Bohemian Hall** in Astoria, NY, was listed in the National Register of Historic Places as a traditional cultural property.

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## Bohemian Hall added to the National Register

Bohemian Hall, in Astoria, NY, was listed in the National Register of Historic Places on March 23, 2001 as a traditional cultural property. Bohemian Hall has served the Czech community, and other ethnically diverse groups seeking a place to congress in Queens for 90 years. Completed in 1911, the two-story, Neo-Classical Revival style hall is used not only for “public assembly,” but also as a Czech language school, and presently houses a Greek senior center and the Emerald Society of Irish policemen. Behind it is the beer garden, added in the 1930s, the last one built in New York. Bohemian Hall is a place representing the ethnic heritage of one of the many enclaves of immigrants to the United States. It serves as a social, educational, and heritage center for the Czech community.

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Ned Kaufman is a cultural heritage consultant based in Yonkers, New York and founder of Place Matters, a non-profit program in New York City. Contact Mr. Kaufman at 914/476-3045; email: NK290nk@aol.com.



### Colorado Annual Conference Emphasizes Diverse Cultural Heritage

Antoinette J. Lee, National Park Service  
 “Preserving Diverse Cultural Heritage” was the theme for the annual meeting of Colorado Preservation, Inc. (CPI). Held February 1–3, 2001, the conference attracted approximately 600 attendees. The conference featured plenary sessions by Senator Ben Nighthorse Campbell, Congressman Mark Udall, and State Senate President Stan Matsunaka. Speakers included representatives from national, state, regional, and local preservation organizations and agencies.

Among the highlights of the conference were the sessions that addressed the new Sand Creek Massacre National Historic Site. Senator Campbell was a driving force behind the project that studied of the location of the massacre of 1864, where 700 soldiers, led by Col. John M. Chivington, attacked a village of 500 Cheyenne and Arapaho people. At least 150 people, including women and children, were killed. In order to identify the location and extent of the massacre, the Sand Creek Massacre Project staff consulted with Indian tribes, undertook research on written records, studied archeological sites, and conducted aerial photography analyses.

The Special Resource Study for the Sand Creek Massacre site concluded that the site possessed exceptional value in illustrating and interpreting the history of U.S.-Indian relations in the American West. The massacre was a major turning point in the relationship between whites and Indians and succeeding Indian and army conflicts were tied in some way to the massacre. Today, the site's high degree of physical integrity and its isolated setting give visitors an opportunity to comprehend the tragedy that took place there.

During the conference, CPI announced the properties on its “most endangered places list” for 2001. Historic properties associated with diverse cultural groups included Camp Amache in Powers

County, a relocation camp that housed thousands of Japanese Americans during World War II. Today, the Camp Amache site is threatened by neglect and vandalism. Another property is the 1895 San Rafael Church in Conejos County, which represents a religious clash between Anglo and Hispanic missionaries. Dating from 1200 A.D., the Shield Rock Art Site in Rio Blanco County is located in an area that has some of the oldest Native American pictographs and petroglyphs in the state.

Conference sessions reinforced the major conference theme. Topics included historical archeology and cultural diversity, redefining cultural heritage for the twenty-first century, historic Jewish sites in the Denver area, diverse communities and historic preservation, and current issues in preserving Native American heritage.

The 2001 CPI annual conference offered Colorado preservationists an important opportunity to tie their programs with the state's and the nation's increasingly diverse population. In addition, the conference invited diverse community members to make connections between their priorities and available preservation tools and approaches.

Antoinette J. Lee is Special Projects Manager, National Center for Cultural Resources, National Park Service.

### Your Town: Mississippi Delta Focuses on African American Community Planning

Shelley S. Mastran, *Your Town: Designing Its Future*, and Shannon Criss, *Small Town Center*, Mississippi State University

In mid-November 2000, a special workshop was held at the Center for Community Development, Delta State University, in Cleveland, MS, focused on planning and design for rural African American communities of the Delta. Coordinated by the Small Town Center of Mississippi State University, and the Mississippi Department of Archives and History, the workshop was a special initiative of the *Your Town: Designing Its Future* program, funded by the National

Endowment for the Arts, and administered by the National Trust for Historic Preservation and the Faculty of Landscape Architecture at SUNY Syracuse. *Your Town* workshops bring together rural community leaders to engage in community design problems. This Delta workshop was the first one devoted to African American community issues.

Fifty five participants convened in Cleveland to discuss a range of planning, development, and design issues. At the core of the workshop was a four-hour field trip along Highway 61 to visit Mound Bayou, an exclusively African American town founded in 1867; Jonestown, a tiny African American community; and Clarksdale, home of the Delta Blues Museum. Participants worked on design problems for these communities, including rehabilitating and re-using historic structures, enhancing community spaces, and maintaining cultural identity in the context of limited resources and high unemployment.

Mark Robbins, Director of Design at the National Endowment for the Arts, believes strongly that rural African American communities, generally underserved in access to design, preservation, and planning assistance, are entitled to the same level of design expertise that other communities receive. The *Your Town* workshop brought nationally known African American speakers to the Delta, to offer their experience and expertise.

For more information, contact Shannon Criss, 662/525-2207; Michelle Weaver-Jones, 662/325-2520; or, Shelley Mastran 703/734-1742.

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### Scholarship Funds Offered for 2001 National Preservation Conference

The National Trust for Historic Preservation encourages culturally diverse community activists and college students to apply for scholarships to the National Preservation Conference 2001, which will be held in Providence, RI, Oct. 16–21, and is considered the country's premier preservation event. The scholarship deadline is June 15, 2001.

Since 1992, the Emerging Preservation Leaders Scholarship Program has provided financial assistance to more than 780 preservationists from diverse racial, ethnic and cultural backgrounds. The National Trust is seeking applicants whose attendance at the conference will benefit their communities, whose commitment to historic preservation will be strengthened by their participation, and who will contribute valuable perspectives to conference dialogue. Awards will help pay registration, transportation, and accommodation costs.

The conference theme is "Preserving the Spirit of Place." The conference will offer tools to strengthen the commitment and effectiveness to preserve historic places and revitalize communities. Participants will learn through plenary and educational sessions, field sessions, discussion groups and tours of Providence and surrounding areas.

For an application, contact the National Trust's Southern Office, 456 King Street, Charleston, SC, 29403, or call 843/722-8552; e-mail, [scholarships@nthp.org](mailto:scholarships@nthp.org). Applications are also available through the National Trust fax service at 202/588-6444, document #9006, or online at <http://www.nthpconference.org/>.

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### Formation of AASLH Diversity Task Force

The American Association of State and Local History has assembled a special task force to develop strategies for improving the persistent problem of the low number of minority professionals in the field. The committee has identified two goals. The first is to increase the number of minority professionals in the field. The second is to create a dia-

logue with history institutions regarding the general lack of ethnic diversity in their collections and interpretation programs.

For more information, contact Lauren E. Batte and Natalie Norris of AASLH, at 615/320-3203, e-mail, [history@asslh.org](mailto:history@asslh.org).

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### The Wheel Reinvented in Spanish

Cindy Olsen, National Task Force on Emergency Response, Heritage Preservation

A Spanish language version of the Emergency Response and Salvage Wheel is now in progress. This popular resource is an interactive slide chart that makes accurate information on protecting and salvaging collections easily accessible. The wheel was originally produced in 1997 by the National Task Force on Emergency Response, an initiative of Heritage Preservation, the Federal Emergency Management Agency, and the Getty Conservation Institute. Today, nearly 65,000 wheels are in circulation.

Last year, the National Endowment for the Humanities made a grant to Heritage Preservation for the partial costs of producing and distributing 25,000 free copies of the *Rueda de Salvamento y de Respuesta a Emergencias*. Private sector funds have been sought to complete the project. The current goal is to launch the Spanish-language wheel with a mass mailing of more than 15,000 copies near the beginning of the 2001 hurricane season.

The project will target archives, libraries, historic sites, collecting institutions, and other cultural resources in areas where the Spanish-speaking populations are the largest: California, Florida, New Mexico, Texas, Puerto Rico, parts of Arizona and Colorado, and the metropolitan areas of New York City, Philadelphia, and Chicago. The remaining wheels will be distributed free by request.

For more information call 888/979-2233, e-mail: [spanishwheel@heritagepreservation.org](mailto:spanishwheel@heritagepreservation.org), or [colsen@heritagepreservation.org](mailto:colsen@heritagepreservation.org), or visit the Web site for National Task Force on Emergency Response at [www.heritagepreservation.org/programs/taskfer.htm](http://www.heritagepreservation.org/programs/taskfer.htm).

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### Asian American Comparative Collection Seeks to Interpret Asian Material Culture Piece-by-Piece

There has been an increase in studies of people of Asian ancestry, primarily of Chinese and Japanese descent, who immigrated to the West during the nineteenth and early twentieth centuries. Archaeological excavations conducted on a variety of sites have recovered everyday objects that were made in China and Japan. The need to understand these artifacts, their uses, and the people who owned them led to the establishment of the Asian American Comparative Collection in 1982.

Priscilla Wegars is the volunteer Curator and founder of the Asian American Comparative Collection (AACC), at the University of Idaho Laboratory of Anthropology. According to the website, their charge is "to obtain an actual example, or photograph, of every representative object of Asian manufacture that has been, or is likely to be, found in an archaeological context in the western United States and elsewhere," since 1982.

In addition to the collection, AACC serves as a clearinghouse of information for individuals conducting research. Students, researchers, museum curators, have consulted the collection. AACC also publishes a quarterly newsletter, the *Asian American Comparative Collection* newsletter, with information on recent publications.

For more information, contact Priscilla Wegars at 208/885-7075 or 208/885-6723, e-mail: [pwegars@uidaho.edu](mailto:pwegars@uidaho.edu). Visit the website at <http://www.uidaho.edu/LS/AACC>.

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### Call for Information and Papers:

#### *Biographical Dictionary of African American Architects*

A Biographical Dictionary of African American Architects, 1865–1945, to be published by Routledge Press in 2002, seeks contributors. This reference work will profile approximately 250 black architects who practiced throughout the

US from the Civil War through the end of WWII. The editor welcomes recommendations of subjects to be covered. To be included, architects need not have been licensed; they may have trained through a correspondence course, apprenticed with an architect, or attended an art school, vocational institute, college, or university. Contributors must be willing to undertake primary research and write individual biographies of 250–1000 words in length. Contributing authors will receive attribution for their entries and a free copy of the published dictionary.

If you would like to suggest architects for inclusion or if you are interested in contributing, contact: Dreck Wilson, Editor, 202/726-2101; e-mail: [Dwi5928417@aol.com](mailto:Dwi5928417@aol.com).

#### *Photographic Histories of African American Communities*

Arcadia Publishing, the nation's leading publisher of local and regional photographic histories is currently looking for authors to work with on photographic histories of African American communities throughout the Midwest. Arcadia is in search of any community historian, or another individual interested in a collaboration. Arcadia assumes costs of publication, and pays royalties on every book sold.

For more information, contact Brendan McKenna, acquisitions editor, Arcadia Publishing, at [bmckenna@mailhost.chi.ameritech.net](mailto:bmckenna@mailhost.chi.ameritech.net).

#### *Conference on Slave Narratives*

"Consolidating Our Gains; Strategizing for the Twenty-first Century: The Second Wilberforce International Conference on Slave Narratives," Wilberforce Ohio, will be held October 11–13, 2001. This conference will cover slave narrative (authors, works, genres, the slave family, theories, themes, history, pedagogy, slavery in contemporary Africa and the diaspora; slavery in the 21st century, etc).

For more information, contact Olabisi Gwamna, convener, Wilberforce International conference on Slave Narratives, Wilberforce University, P.O. Box 1001, Wilberforce, OH 45384, 937/708-5615; [ogwamna@wilberforce.edu](mailto:ogwamna@wilberforce.edu).

#### *Conference on African American History*

The University of Memphis Department of History and the Graduate History Association announced the Third Annual Graduate Student Conference in African American History, October 19–20, 2001. Graduate students wishing to present a paper on original research on any topic in African American history are invited to submit a curriculum vitae and a one-page abstract, which discusses the paper's thesis, sources, and conclusions. Abstracts should be directed to: Graduate Student Conference in African American History, Program Committee, 100 Mitchell Hall, University of Memphis, Memphis, TN 38152.

E-mail inquiries to: Program committee, [UMGradConf@aol.com](mailto:UMGradConf@aol.com). Additional information will be available at <http://www.people.memphis.edu/~history>.

JUNE 2001

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**Mission of the  
National Park Service**

The National Park Service is dedicated to conserving unimpaired the natural and cultural resources and the values of the National Park System for the enjoyment, education and inspiration of this and future generations. The Service also cooperates with partners to extend the benefits of natural and cultural resource conservation and outdoor recreation throughout this country and the world.

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Visit the Web site for the NPS  
Cultural Resources Diversity  
Initiative: [www.cr.nps.gov/crdi](http://www.cr.nps.gov/crdi)