



HERITAGE MATTERS

NEWS OF THE NATION'S DIVERSE CULTURAL HERITAGE

Hovenweep National Monument and Hopi Foundation Archeological Documentation and Preservation Workshop

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Eric J. Brunnemann
Southeast Utah Group, National Park Service

Beginning October 15, 2001 and continuing to November 9, 2001, Vanishing Treasures archeologists, masonry specialists, photographers, computer specialists, and the entire Hovenweep National Monument staff, participated in a workshop with Hopi masonry specialists from Greasewood, Coyote, and Reed Clans, under the guidance of Hopi Reed Clan Mother Eilene Randolph from Bacavi. This workshop marked the beginning of a mutual assistance program with the Hopi Foundation, Hopi Nation, and National Park Service. Three weeks of the workshop were devoted to documentation

and preservation. The fourth week was dedicated to meeting with Hopi tribal elders to review the program and tour the sites that were documented and stabilized.

The four-week long program of on-site documentation, stabilization, and consultation is the result of two parallel rehabilitation programs: the NPS Vanishing Treasures Initiative, and the Hopi Foundation Clan House Restoration Program. In early 2000, the parks and monuments of

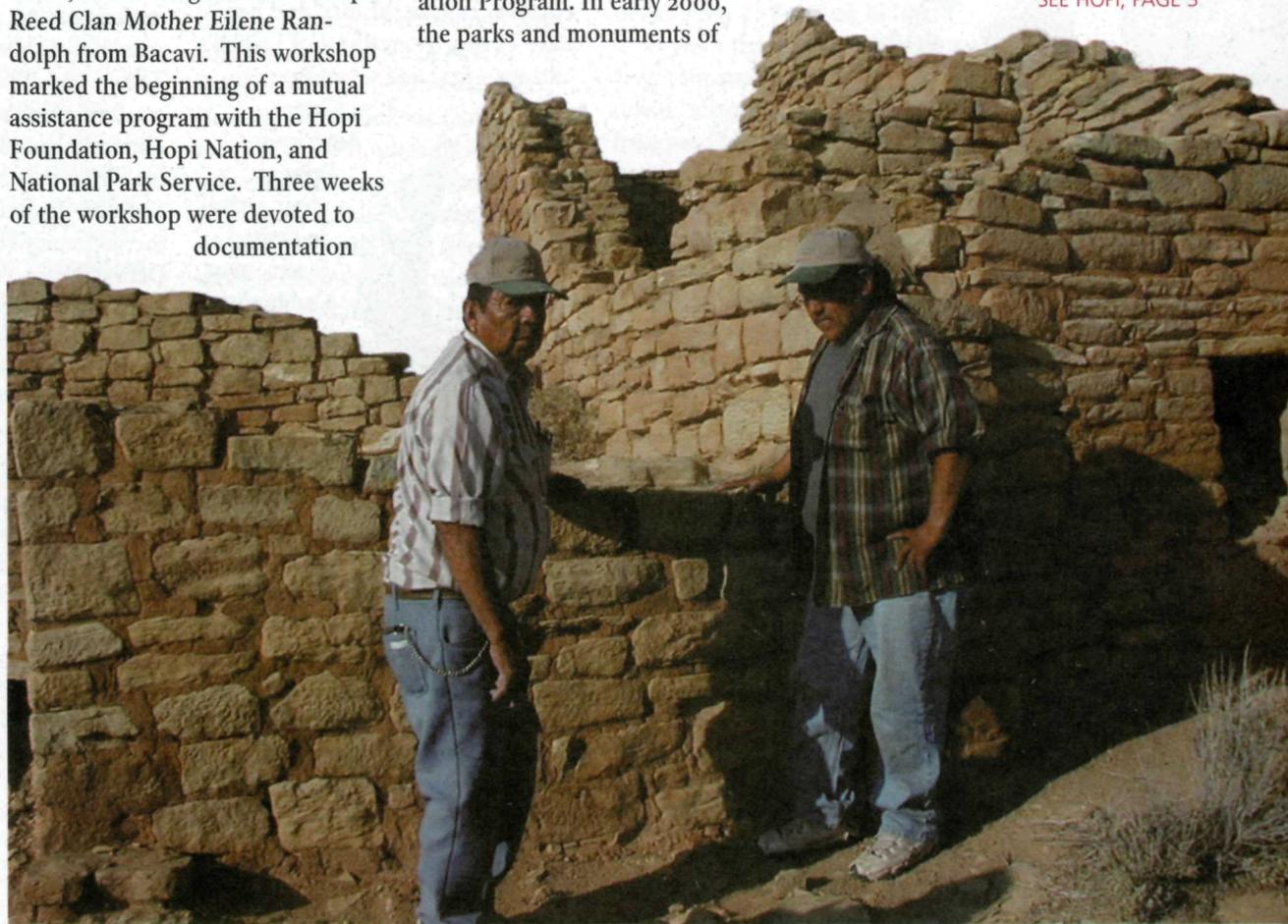
the Southeast Utah Group, which includes Hovenweep National Monument, entered into a Cooperative Agreement with the Hopi Foundation, a 501(c)(3) organization.

The Vanishing Treasures Initiative, "a grass-roots program designed to address both the devastating destruction of...irreplaceable historic and prehistoric structures as well as the impending loss of preservation expertise," was

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Find out more
about this logo
on page 5,
the National
Underground
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article.



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The structures at the Hovenweep National Monument will benefit from the traditional knowledge systems shared with park preservationists during the four-week Documentation and Preservation workshop. Dalton Taylor (left) with NPS Vanishing Treasures Conservator Lloyd Masayumptewa (right) confer on the Cajon Unit, Hovenweep Historical Monument. Photo courtesy of Eric J. Brunnemann.

NPS ACTIVITIES

Understanding and Preserving the Heritage of Cambodian Americans

Audrey Ambrosino
Lowell National Historical Park
Erin Sheehan
Lowell National Historical Park

Over the past year, staff members of Lowell National Historical Park in Lowell, Massachusetts, have been involved in an intensive program aimed at making new and deeper connections with members of Lowell's Cambodian community. In June 2001, a delegation from Lowell visited Cambodia. The group included civic, educational, business, and community leaders, including Lowell NHP Superintendent Patrick C. McCrary. The trip represented an effort by Lowell leaders to better understand the complex culture, history, and heritage of nearly one-third of Lowell's citizens—first and second generation

Khmer-Americans.

Prior to their arrival in United States, most Cambodian immigrants were subject to the barbarous rule of the Khmer Rouge and its leader Pol Pot.

Since the June 2001 trip, numerous meetings have taken place to plan educational and cultural exchange programs, economic development initiatives, and a possible museum or center detailing immigration based on human rights issues. According to Superintendent McCrary, such a center would be a place for Lowell's numerous ethnic groups and immigrant communities to share their history and

culture, as well as promote tolerance and understanding among people.

This past February, Lowell NHP sponsored a public forum to discuss the trip and the many resulting initiatives. Park, city, and state officials as well as educators, media, community activists and interested citizens filled the auditorium of the Park's visitor center to learn more about the trip and to discuss plans for the future. Superintendent Patrick McCrary and Lowell City Councilor Rithy Uong moderated the event. Uong, who immigrated 20 years ago, is the first Cambodian to hold public office in the United States.

All speakers touched on the importance of tolerance, cultural understanding, patience, pride, and sensitivity in the city of Lowell. They praised the park for its interest, level of involvement and commitment, and pledged their support for future collaborative ventures. Currently, the park offers space to the nationally recognized Angkor Dance Troupe, supports community events like the Southeast Asian Water Festival and the Lowell Folk Festival, and is currently hosting an exhibit documenting Southeast Asian Dance Traditions.

In April of 2002, Superintendent McCrary was presented with a Community Appreciation Award from the Cambodian American League of Lowell.

For more information, contact Audrey Ambrosino at audrey_ambrosino@nps.gov.

Young members of the Angkor Dance Troupe perform at the Lowell Folk Festival in July of 2001. Photo courtesy of Kevin Harkins.

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established in 1993. It is comprised of over 40 NPS units in the Southwest. The initiative has three primary purposes:

- 1) funding emergency stabilization projects to record and repair structures in immediate danger of destruction,
- 2) replacement of an aging workforce of stone masons and master carpenters whose architectural skills will be lost if not passed to a new generation of craft persons, and
- 3) moving the initiative from an emergency response to the loss of historic fabric, to a proactive preservation program.

The Hopi Foundation is a non-profit, grassroots Native American organization. The Foundation's mission is to foster self-reliance and a sense of pride, recognize ability, pass on learning, and give back to the community. Through various programs, the Foundation seeks to preserve and rehabilitate historical Hopi architecture. It also acknowledges that the traditional skills employed in architectural preservation are gradually being lost. This gradual loss of traditional building skills suggest that traditional activities, integral with such structures, might not be passing from generation to generation.

In the first week, Hopi participants toured regional archeological sites, and received information about the techniques, methods, and recording skills used by NPS archeologists to document architectural sites prior to preservation or treatment. Week two was devoted to data collection in the field. The third week was hands-on masonry stabilization.

In the final week, Hopi clan leaders, representatives from the

Hopi Cultural Preservation Office, and the Executive Director of the Hopi Foundation joined the Hopi masonry specialists at Hovenweep. National Park Service and Hopi members reviewed the program and then conducted site visits. Tribal elders visited springs and petroglyph sites throughout the monument and discussed clan affiliations and Hopi cultural prehistory.

Based on this workshop, tribal representatives from both the Hopi Foundation and the Hopi Cultural Preservation expressed their desire to see the program expand beyond Hovenweep National Monument and asked NPS to consider expanding the initiative to other ancestral Puebloan parks and monuments in the Southwest. There are plans underway for a 2002 program and suggestions of a formal visit to Hopi itself by NPS archeologists. Both agencies are considering reciprocal job opportunities in preservation as a venue for preserving ancestral Puebloan culture. As both NPS and Hopi become more acquainted with each other, it is anticipated that our mutual interests will continue to build strong relationships.

For more information about the Hopi Foundation, contact Barbara Poley at 928/734-2380, or visit their website, <http://www.hopifoundation.org/>. For more information about the Hopi Cultural Preservation Office, contact Leigh J. Kuwanwisiuma at 928/734-3000, or visit the website, <http://www.nau.edu/~hcopo-pl/>. For more information about the Southeast Utah, contact Eric Brunnemann at 435/719-2134, email: eric_brunneman@nps.gov. Visit the Vanishing Treasures Initiative webpage at <http://www.cr.nps.gov/aad/vt/vt.htm>.

Biscayne National Park and the Stories that Lie Beneath

Alan Spears
National Parks Conservation Association

When Biscayne National Monument was expanded to 181,500 acres and designated a national park in 1980, the objective was to "protect a rare combination of terrestrial and undersea life... and to provide an outstanding spot for recreation and relaxation." To this day, Biscayne remains a vast harbor of clear blue waters, multi-textured coral, and a dazzlingly colorful array of fish. But as the majority of the park (96%) is underwater, so too is a large part of the story of Biscayne hidden from plain sight. Omitted, lost, or forgotten amidst the tributes naturalists, historians, and interpreters, have paid to the beauty of the reefs and keys, are the people of Biscayne, many of African descent, who populated the region and formed a rudimentary, hardscrabble existence for themselves.

To be a person of color in the United States is, often, to have a different sense of geography. Tangible things such as waterfalls and interstates are known entities, but sometimes less significant than the knowledge of safe harbors and places one "ought not go." Our national parklands too, are a part of this alternative landscape. Determining how some people of color have historically used and viewed these places can tell us volumes about our collective history as Americans—where we have been, where we are, and, perhaps, where we are going.

The story of Biscayne's early residents begins with the European arrival in the Americas, the displacement of indigenous peoples, and the enslavement and transport

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of Africans to the Western Hemisphere. Between 1565 and 1763, Florida was one province in Spain's vast "new world" empire. Although free Africans, such as the explorer Juan Garrido, accompanied early Spanish Conquistadors, the hard work of establishing a colony out of the swamps and woodlands of Florida called for the importation of large numbers of enslaved Africans. Contrary to popular belief, most of the Africans, brought directly from Africa, and later Cuba and other Spanish holding in the Caribbean, to Florida, were skilled laborers and artisans, as adept at shipbuilding as they were at constructing fortifications or growing crops.

Some of the first Africans to inhabit the keys were those who had survived the wreck of slave ships passing through the area. Men and women escaping from slavery on the mainland also made their way to the keys. Some settled in the area while others used the keys as a staging point on their way

to non-slave holding islands such as Andros in the Bahamas or Haiti.

Some of those settlers' stories were "lost," but others like Black Caesar and Parson Jones and his family illustrate how some sought to take advantage of their new home. Black Caesar, so the legend describes, is as an African leader who, after being tricked into the hold of a slave ship and transported to the Caribbean, made good his escape and became a pirate. Caesar Creek, located just to the southeast of the present day Adams Key Information Center, is thought to have been the location of Black Caesar's headquarters. The Jones family lived on Elliott Key where they grew limes and pineapples. Jones and his family spent several years hacking out a channel in the coral reefs around Elliot Key in order to create a way of transporting their produce to markets on the mainland. The cut, although no longer used, remains visible to the careful eye to this day. The last descendant of the family, Lancelot

Jones, remained on Elliott Key until Hurricane Andrew forced his evacuation and eventually destroyed his home.

The legend of Black Caesar and the limited historical record on Parson Jones hint at the wealth of information that potentially waits to be uncovered about Biscayne's "other history." Long regarded as a nature lover's paradise and a prime vacation/recreation destination, Biscayne had a very different appeal to the Africans, Afro-Caribbeans, and African Americans who made the Keys their home.

Historian George Santayana once wrote "all history is written wrong... and is therefore in need of rewriting." Uncovering these stories is a way to make Biscayne National Park (and by extension, the entire park system) more relevant to people of color.

For more information about Biscayne National Park, visit <http://www.nps.gov/bisc/resource/cultural>. Alan Spears can be reached at aspears@npca.org.

Adams Key is presumed to be the base of operation for the pirate Black Caesar, who conducted raids in and around the keys. Photo courtesy of Alan Spears.



School Desegregation Study Leads to Formal Recognition and Lesson Plan

John H. Sprinkle, Jr.
National Historic Landmarks Survey
National Park Service

In 1998, as part of the legislation establishing the Little Rock Central High School National Historic Site, Congress directed the Department of the Interior to prepare a National Historic Landmark theme study on racial desegregation. Prepared by the National Historic Landmarks Survey, the theme study provides a context for identifying and evaluating historic places that help us understand the school desegregation story. Published in 2000, the theme study is available on the world wide web at http://www.cr.nps.gov/history/online_books/nhl/school.htm. (See *Heritage Matters*, February 2000, for a related story on the desegregation study by Turkiya Lowe, a NPS Cultural Resources Diversity Internship Program intern.)

One of the little-known stories is found in New Kent County, Virginia and the pioneering efforts of its African-American citizens to realize the promise of the *Brown v. Board of Education* decisions. The 1968 *Green v. New Kent County* decision defined the standards by which the Court judged whether a violation of the U.S. Constitution had been remedied in school desegregation cases.

After *Green*, a decade of massive resistance to school desegregation in the South from 1955-1964, was replaced by an era of massive integration from 1968-1973, as the Court placed an affirmative duty on school boards to integrate schools. The *Green* decision is considered the most significant public school case decided by the Supreme Court since the *Brown* cases. The New

Kent and George W. Watkins schools illustrate the typical characteristics of a southern rural school system that achieved token desegregation following *Brown* and stand as a symbol to the modern Civil Rights Movement of 1954-1970 to expand the rights of black citizens in the United States.

Having identified the significance of the *Green* case, the National Park Service, in cooperation with the New Kent County Board of Education, nominated the New Kent and Watkins Schools as National Historic Landmarks. On August 3, 2001, the Secretary of the Interior designated them together as National Historic Landmarks. A copy of this nomination is available at <http://www.cr.nps.gov/nhl/designations/08-07-01/>.

National Park Service involvement in the recognition of these schools did not stop with preparing a nomination. Teaming with the New Kent County Board of Education and the Department of History at the College of William and Mary, the National Park Service successfully applied for a 2001 African American heritage mini grant from the Virginia Foundation for the Humanities and Public Policy. The purpose of the grant was to increase the level of public recognition for the *Green* case within Virginia and across the nation by preparing a *Teaching with Historic Places* (TwHP) lesson plan. Administered by the National Register of Historic Places, *Teaching with Historic Places* collects and distributes lesson plans for secondary school teachers and other educators. The lesson plan is currently in preparation for publishing on the Teaching with Historic Places web site, <http://www.cr.nps.gov/nr/twhp/>.

For more information, contact John Sprinkle at 202/343-8166, email: john_sprinkle@nps.gov.

Network to Freedom Program Adds 39 New Listings

Diane Miller
NPS UGRR Network to Freedom Program
National Park Service

The National Underground Railroad Network to Freedom Program preserves and commemorates the history of the Underground Railroad, a significant heritage related to resistance to enslavement and flight to freedom in the United States, Canada, Mexico, and the Caribbean. Recently the National Park Service announced that the National Underground Railroad Network to Freedom (Network to Freedom) has accepted 39 listings from the latest round of applications. There are 29 sites, eight programs, and two facilities. This increases the number of listings to 54, with 39 sites, 18 programs, and seven facilities.

Listing in the Network to Freedom provides national recognition to well-documented historic sites, programs, and facilities. Network to Freedom listings will be featured on the Program's web site (www.cr.nps.gov/ugrr). Sites, programs, and facilities that have been accepted in the Network will have the privilege to use and display the Network to Freedom logo. This validation of their Underground Railroad associations can be an important tool for site preservation and procurement of funding, whether through Network to Freedom grants or other sources.

As the Network to Freedom expands, information from the publicly accessible nominations will be available to assist researchers with gaining a new appreciation of the complexity of this rich tapestry illustrating the quest for freedom. For example, in

the Midwest, there is a cultural landscape, the Mary Meachum Crossing Site, Missouri, where a group of enslaved Africans seeking their freedom crossed the Mississippi River, just north of St. Louis. On the Illinois side, the party was met by a group of police and slave owners resulting in the death of one organizer, the arrest of the conductor Mary Meachum, and the sale of another escaping woman in the party. Further up the Mississippi River, north of Alton, Illinois, was an area known as Rocky Fork, now known as Camp Warren Levis. Here lies one of the first "Free" state stops for freedom seekers leaving Missouri. With many descendants in the area today, the community lasted long after 1865, holding on to oral traditions associated with the Underground Railroad.

The Network to Freedom acknowledges National Historic Landmarks (NHL), National Register sites, sites in national park units, and historical sites such as those not previously nationally recognized. The Gerrit Smith Estate in Peterboro, New York, a new NHL, was home to abolitionist Gerrit Smith and a major resting place for refugees from slavery. Fort Donelson National Battlefield, in Dover, Tennessee, is associated with the Underground Railroad,

The Underground Railroad Network to Freedom logo will be affixed to materials and publications distributed by sites and organizations listed as UGRR Network to Freedom members. Design courtesy of Shelley Harper.

because it was a site used by slaves escaping during the Civil War and was a recruiting center for the U.S. Colored Troops. A former railroad station in Baltimore, Maryland, President Street Station, listed in the National Register, shows the role of railroads as an escape route for such freedom seekers as Ellen and William Craft and Henry "Box" Brown.

Equal in importance to sites are the programs and facilities accepted into the Network to Freedom. Programs such as the Footsteps to Freedom Study Tour for educators in southern California and the living history-based "A Fugitive's Path—Escape on the Underground Railroad," in Bath, Ohio interpret Underground Railroad history to people of all ages and help to keep the memory alive. Similarly, facilities such as the River Road African American Museum and Gallery, located in Gonzales, Louisiana, help to tell the story of the origins of the Underground Railroad in the Deep South, where slavery was entrenched.

The Network to Freedom

Program encourages eligible Underground Railroad sites, programs, and facilities to apply by either the July 15 or January 15 deadlines.

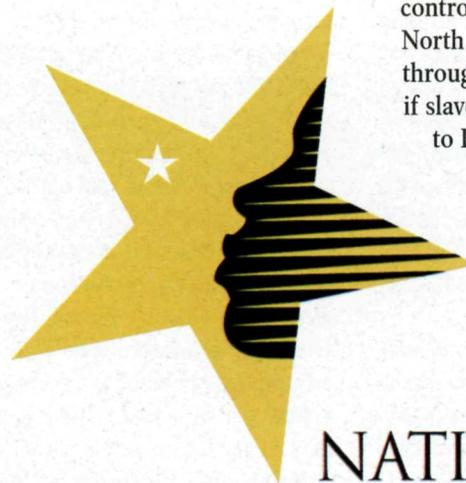
For more information, contact the regional coordinators via the website at www.cr.nps.gov/ugrr.

A "Safer Haven" on Roanoke Island: Freedman's Colony Monument Dedicated

Doug Stover
Cape Hatteras National Seashore

On September 14, 2001, the Freedmen's Colony Celebration Committee and the National Park Service dedicated a monument to the Freedmen's Colony of Roanoke Island, 1862-1867. Following the next day on September 15, 2001, descendants of the colonists and others gathered to remember their historic struggles and achievements.

In 1862, the beginning of American Civil War, Union forces under the command of General Ambrose E. Burnside defeated Confederate troops and took control of Roanoke Island, North Carolina. Word spread throughout North Carolina that if slaves could cross the creek to Roanoke Island, they could find "safer haven." Hundreds of free and runaway



NATIONAL UNDERGROUND RAILROAD NETWORK TO FREEDOM



Over the course of two days, descendants of the Freedmen's Colony participated in events commemorating its founding. The monument is located at the Fort Raleigh National Historic Site, Roanoke Island, North Carolina. Photo courtesy of Doug Stover.

slaves began arriving. By the end of 1862, over 1,000 freed men, women, and children found sanctuary on Roanoke Island. Able-bodied men were offered rations and employment to build a new fort on the north end of the island.

By May 1863, work on the new fort was completed, yet more freedmen were arriving each day and the federal government ordered a formal colony be established and work provided for the freedman. The Freedmen's Colony was to become the model for other colonies. It encompassed much of the island, from the present center of Manteo, North Carolina to the northern

shoreline, including most of what is today Fort Raleigh National Historic Site. Homes, a sawmill, and a school, which employed seven black female teachers, were established. In June 1863, the first state regiment of freedmen was formed. There troops became the First and Second North Carolina Colored Infantry.

After the fall of the Confederacy in April 1865, the Union government returned the property appropriated for the colony to the original owners, and the residents of the Freedmen's Colony were told to leave. Many of the freed people, after pleading their cases to the

Bureau of Refugees, Freedmen and Abandoned Lands, were allowed to remain on Roanoke Island. Other returned to the towns and cities from which they came, and still others settled throughout the Albemarle area, some of whose descendants remain in the area today.

For more information on the Freedmen's Colony at Roanoke Island, NC, visit <http://www.nps.gov/fora/freedmancol.htm>

Cultural Resources Diversity Internship Program for 2002-2003

For the year 2002-2003, the National Park Service Cultural Resources Diversity Internship Program will pair students from colleges and universities around the United States with cultural resources projects. Projects range from the development of Section 106 consultation strategies for the Federal Emergency Management Agency (FEMA) in Washington, DC to archeological investigations at the Harriet Tubman Birth Site on Maryland's Eastern Shore. During 2002-2003, the Cultural Resources Diversity Internship Program will sponsor 13 summer internships and five semester internships.

The Diversity Internship Program is part of the National Park Service (NPS) Cultural Resources Diversity Initiative, which is a comprehensive effort to diversify the cultural resources field. Funding for the 2002-2003 projects is provided by the Challenge Cost Share Program of the National Park Service, the National Center for

Cultural Resources of the National Park Service, and the intern sponsors. For three internship projects located in Washington, DC, the Everett Public Service Internship Program contributes additional financial support and educational activities.

2002-2003 is the fourth year for the Cultural Resources Diversity Internship Program. The purpose of the program is to introduce diverse undergraduate and graduate students to the historic preservation/cultural resources field. The Diversity Internship Program exposes students to the many ways they can adapt their educational backgrounds and interest in history to the work of historians, curators, interpreters, and archeologists employed in historic site administration, historic property surveys and research, and interpretive programs. The program is oriented around professional projects that assist students with building their resumes of professional work in this field.

For more information on the internship program, contact Toni Lee at 202/343-9561 or email: toni_lee@nps.gov. Student applications for internships should be directed to: 1800 N. Kent Street, Arlington, Virginia 22209 or visit the SCA website at www.sca-inc.org.

Patriots of Color: Native Americans and African Americans at Bunker Hill

Patricia Roeser
Boston National Historical Park

In October 1999, Boston National Historical Park, in collaboration with Minute Man National

Cuff Chambers, an African American participant in the Battle of Bunker Hill, was buried in Dead River Cemetery, Leeds, Maine. The gravestone and accompanying marker indicate his service to the country in the Revolutionary War. Photo courtesy of Sarah Quintel.

Historical Park, launched a research project designed to uncover the untold stories of African American and Native American combatants in the Battle of Bunker Hill and the conflict at Lexington and Concord. The parks hired Revolutionary War consultant George Quintal, Jr. to identify the patriots of color who participated in these first battles of the American Revolution.

After three years of extensive research, including the careful review of muster rolls and pensions, Quintal completed his research and his findings are available in a report entitled "Patriots of Color: African Americans and Native Americans at Battle Road and Bunker Hill." The findings of this groundbreaking report concluded that 103 patriots of color fought in the battle, more than five times the earlier estimate. Quintal's research also uncovered information about individual combatants including dates of birth, death, and marriage; placement on the battlefield; participation in other military campaigns; and life histories. According to Marty Blatt, Chief of Cultural Resources at Boston National Historical Park, these new facts and figures provide an intimate look into the lives of the combatants and change our understanding of these battles, especially the Battle of Bunker Hill.

Written records for African American and Native American soldiers of the American Revolution are often haphazard or missing, which caused unique problems for Quintal as he set out to uncover the untold stories of these men. Quintal read nearly the entire 2,670 roll archive of 80,000 Revolutionary War pension applications. Other sources of information included church and town records and anecdotal reports.



In conducting his research, Quintal separated all the men into three categories according to the type of documentation used to prove their involvement: primary, secondary, and "probable." Quintal uncovered a total of 21 names of patriots of color who participated in the conflict along Battle Road. Thirteen of those names were proven by primary sources and three by secondary. Of the 103 names identified for the Battle of Bunker Hill, 12 were proven by primary sources and 22 by secondary sources. According to Quintal five percent of the soldiers engaged in the campaign at Bunker Hill were patriots of color. That makes Bunker Hill second only to Monmouth for the number of African American and Native American combatants. Blatt says that he is comfortable with the numbers and believes that with additional research, more soldiers could be identified.

Quintal's report will be featured in a major new exhibit being developed by Boston National Historical Park, in cooperation with the Charlestown Historical Society. By uncovering the untold stories of these patriots of color, both Boston National Historical Park and Minute Man National Historical Park will be able to enhance the interpretation of African Americans and Native Americans.

Copies of the report are available from Boston National Historical Park. To request a copy contact Patricia Roeser at 617/242-5668 or email: patricia_oeser@nps.gov.

NHLs Benefit from Save America's Treasures Grants

For the year 2001, federal *Save America's Treasures* grants, administered by the National Park Service, awarded more than \$13 million to 55 projects in 27 states, the District

of Columbia and Puerto Rico. The grants are intended to assist with the restoration and on-going preservation of historic places of national significance to America. Of that \$13 million, 60% was given to designated National Historic Landmarks; the remainder was given to properties listed at the National Register at the national level of significance. Among these are several historic places of significance to diverse communities.

Examples of culturally diverse Save America's Treasures grantees include the Kaloko Fishpond, Kaloko-Honokahau National Historic Park, Hawaii; Madame Walker Theatre Center, Indianapolis, Indiana; the African Meeting House, Boston, Massachusetts; San Esteban Del Rey Mission, Acoma Pueblo, New Mexico; the Susan B. Anthony House, Rochester, New York; and the Robert Russa Moton High School Museum, Farmville, Virginia.

For more information on the Save America's Treasures Grant program, contact Joe Wallis at 202/343-9564, email: joe_wallis@nps.gov.

Federal Historic Rehabilitation Tax Credits Help Revitalize the Jackson Ward Historic District

Angela Shearer
Technical Preservation Services

For the last 25 years, the Federal Historic Tax Incentives Program has been an invaluable tool for revitalizing communities and stimulating private investment while preserving historic buildings.

Administered by the National Park Service in partnership with State Historic Preservation Offices and the Internal Revenue Service, this program offers a 20% Federal tax

credit for the cost of rehabilitating an income producing building. Properties may be commercial, industrial, agricultural, or rental residential, but owners' private residences are not eligible.

To qualify for the program, the building must be individually listed in the National Register of Historic Places or certified as contributing to a registered historic district and the project must meet the Secretary of the Interior's Standards for Rehabilitation. Rehabilitated historic properties under this program cover every period, size, style, and type of building reflecting the broad range of America's cultural and ethnic diversity. One community that exemplifies the positive effect the tax credit program has had on community revitalization is the Jackson Ward Historic District in Richmond, Virginia.

The Jackson Ward Historic District is a residential neighborhood encompassing approximately 42 city blocks in the center of Richmond. Although the neighborhood developed in the early 1820s, the area's greatest growth was from 1871-1905, when it was the center of African-American professional and entrepreneurial activities in the city as well as the state. The area gave rise to numerous African-American fraternal organizations, banks, insurance companies, and other commercial and social institutions. Many notable African-American figures lived and worked in Jackson Ward including Bill "Bojangles" Robinson, actor and dancer and Maggie L. Walker, the first woman in the United States to found and serve as president of a bank.

The historic neighborhood is characterized architecturally by the small-scale brick nineteenth-century Greek Revival and Italianate townhouses, two to three stories in height, with decorative porches. Commercial and social institutions

that were prevalent in the community echoed the small scale and character of the residential community. Jackson Ward was listed in the National Register of Historic Places in 1976 and due to its outstanding significance was designated a National Historic Landmark district in 1978.

Since 1950, highway construction and urban renewal programs have significantly contributed to the neighborhood's economic decline and disrepair. The National Trust for Historic Preservation listed Jackson Ward on its "America's 11 Most Endangered Places" list in 2001 to bring national attention to the plight of this historic neighborhood.

Today, the area is showing strong signs of new life because of the African-American owned development companies who have successfully utilized the Federal Tax Credit program in Jackson Ward. The majority of the adaptive reuse projects are converting vacant residential townhouses into rental residential properties. During the Fiscal Year 2001, \$1.6 million in rehabilitation costs were spent in the Jackson Ward historic district. When combined with Virginia's 25% State Rehabilitation Tax Credit and other tax abatement programs, the Federal Tax Credit program has provided Jackson Ward an effective tool for helping deteriorated businesses and residential properties. New investors utilizing various forms of financial incentives have provided an impetus to others seeking home ownership in this re-emerging center of African-American heritage.

For more information on the Federal Tax Incentives Program, visit the web site at www2.cr.nps.gov/tps/tax/index.htm

STATE INITIATIVES

Michigan Tourism and Cultural Heritage

Nancy L. Mathews
Michigan Humanities Council-North

Michigan Humanities Council and the Michigan Council for Arts and Cultural Affairs launched their "Michigan's Great Outdoors Culture Tour" partnership project in summer 1998. When the partnership project started, the partners expected these arts and heritage programs about the state's north woods and Great Lakes would reach underserved audiences in northern Michigan, as well as summer visitors in popular vacation destinations. Today, five years after the award-winning project's beginnings, audiences and hosts eagerly await the six-week, 97-program series, while its musicians, storytellers, dancers, historical role players, and cultural interpreters research and polish new program material gleaned from earlier seasons' experience. Regional interest in cultural programming has also increased.

"Michigan's Great Outdoors Culture Tour" is a vehicle for capturing and preserving little-known historical footnotes and anecdotes about Michigan's more rural, isolated northland. Topics range from heroic maritime rescues, mysterious northern legends, and timber country adventures to the natural history of scenic coastlines and vast woodlands and enduring sagas of pioneers and Native Americans. Northern Michigan's earliest residents were the Ojibwa, Potawatomi, and Odawa peoples, joined over three centuries by a

diverse mix of ethnic immigrants—Norwegians, Swedish, Finnish, French, Cornish, Germans, Italians, Irish, Croatians, Dutch, and others—who worked in its woods, navigated its rivers and Great Lakes, dug its mines, and cleared and planted its farmlands. These diverse groups make up the story of Michigan, which the tour seeks to celebrate.

Inspired by a Civilian Conservation Corps site visited on tour, veteran presenter Michael Deren developed a CCC character as part of his "The Past in Person" interpretations of common people whose labors built Michigan and the country. He interviewed four Michigan alumni of Roosevelt's "tree army" that planted thousands of acres of pine seedlings on burned-over land to help him "accurately tell the story of the CCC." His "enrollee" brings to life an organization dedicated to "conserving national (young men) and natural (trees, etc.) resources" and helps audiences "understand, learn and value what these men did" and what they, in turn, gained.

Other Culture Tour presenters also encounter anecdotes on tour, which they research and turn into songs, stories, or narrative presentations. Great Lakes musician Lee Murdock, for example, developed two maritime songs after learning stories during Culture Tour travels. Now, "The Scottish Hero" about an ill-fated rescue attempt at Lake Superior's Pt. Iroquois Lighthouse and a ghostly legend of a lighthouse keeper and his family on "St. Martin Island" in Lake Michigan adjacent to Green Bay are part of his repertoire.

One-hour evening programs occur in northern Lower Michigan and the Upper Peninsula July 1-August 15, 2002, are free of charge in local, state, and National Parks, National Forest recreation areas, and small rural museums under a partnership that pools limited resources of hosts and sponsors. The Culture Tour received the Forest Service's "Window on the Past" 2000 heritage award and was among 24 "model" cultural tourism projects featured by the National Trust for Historic Preservation in a 2001 publication.

For more information on the Michigan Humanities Council, visit the web site at www.michiganhumanities.org/culturetour, or contact program coordinator Nancy Mathews at 906/789-9471, or email: paomihum@voyager.net.

Recent National Register Listings

Congregation Talmud Torah of Los Angeles

From 1915 until the mid-1980s, Congregation Talmud Torah served Eastern European Jewish immigrants in the culturally diverse neighborhood of Boyle Heights, described as "Los Angeles' Ellis Island." Los Angeles, according to the National Register nomination, has the third largest Jewish population outside of Israel and New York City. The site consists of two contributing structures: the brick synagogue and the wood framed school building, which housed the Los Angeles Jewish Academy, the first Jewish parochial elementary school in the city.

The Byzantine Revival structure housed the largest Jewish orthodox synagogue in the West. Congregation Talmud Torah, also known as Breed Street Shul, was listed in the National Register on November 4, 2001. Listing was based upon its architectural characteristics, associ-

ation with religious and educational activities, and connection to Los Angeles' social history.

American Beach Historic District

American Beach was developed as an ocean front resort for African Americans on the south end of Amelia Island, Florida, in 1935. The Pension Bureau of the Afro-American Life Insurance Company bought three parcels of just north of Franklinton, a black township, to create a beach and resort for African American use, and in response to segregation laws in Florida. According to the National Register nomination, American Beach was "the most ambitious and intact of

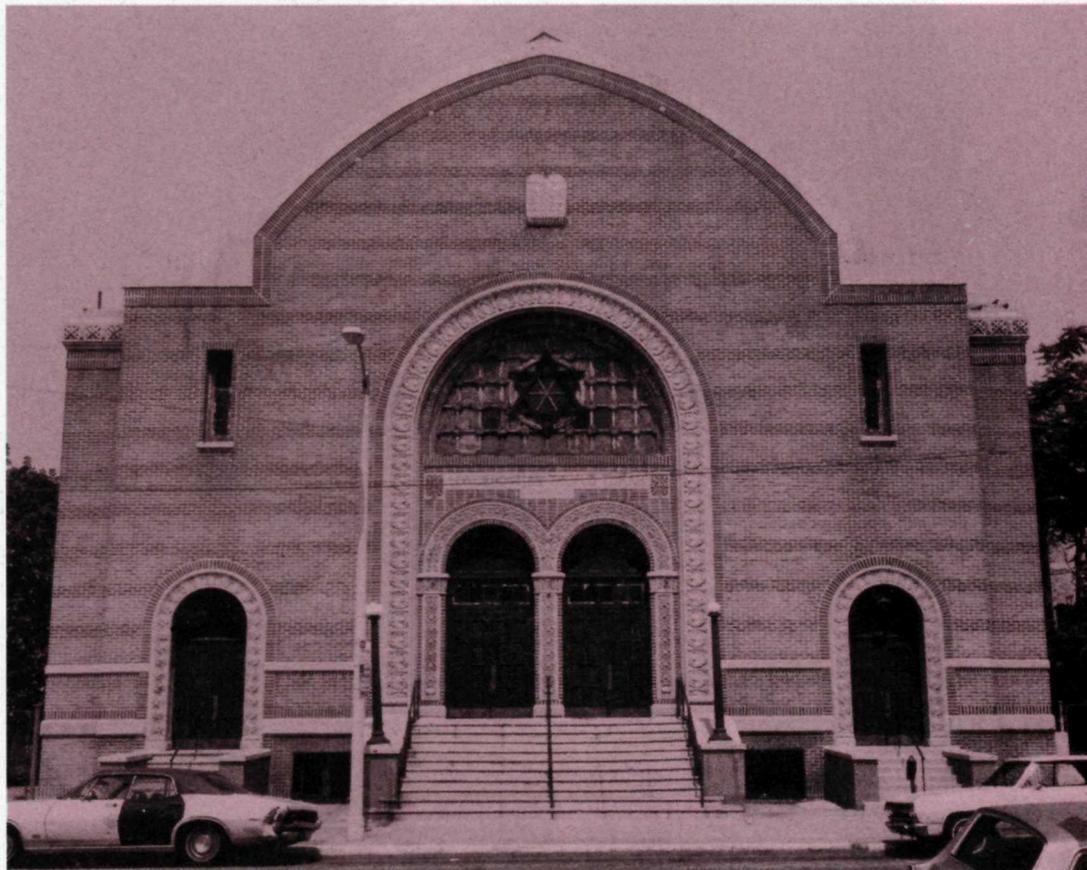
Florida's beach resorts developed by and for African Americans..."

The American Beach Historic District was the location of choice for African Americans from Jacksonville and Fernandina, Florida, as well as notables such as Cab Calloway and Joe Louis. The historic district was listed in the National Register on January 28, 2002 for its association with African American ethnic heritage and community planning and development.

First African Missionary Baptist Church

The Romanesque Revival-style church in Bainbridge, Georgia was listed in the National Register on

The Congregation Talmud Torah's impressive and massive façade led it to being known as "Queen of the Shuls," an icon of permanence to travel-weary immigrants. The site has fallen into disrepair, but plans are underway to rehabilitate Shul buildings as a community museum and cultural center. Photo courtesy of Bill Aron.



HERITAGE MATTERS

JUNE 2002



(above) *As premiere destination for African American vacationers from northern Florida, American Beach provided a place for leisure and relaxation. Area teachers and professionals, and officers and employees of the Pension Bureau of the Afro-American Life Insurance Company frequented the beach resort. American Beach was considered the most prominent of the Florida segregated beaches. Photo courtesy of Joel McEachin.*

(right) *Its sophisticated design and its relationship with the community merited First African Missionary Baptist's listing in the National Register. Photo courtesy of James R. Lockhart.*

(facing page, left) *Thomas Memorial A.M.E. Zion was listed in the National Register in recognition of its architecture, social history, and ethnic heritage. Photo courtesy of Lynn Garofalini.*

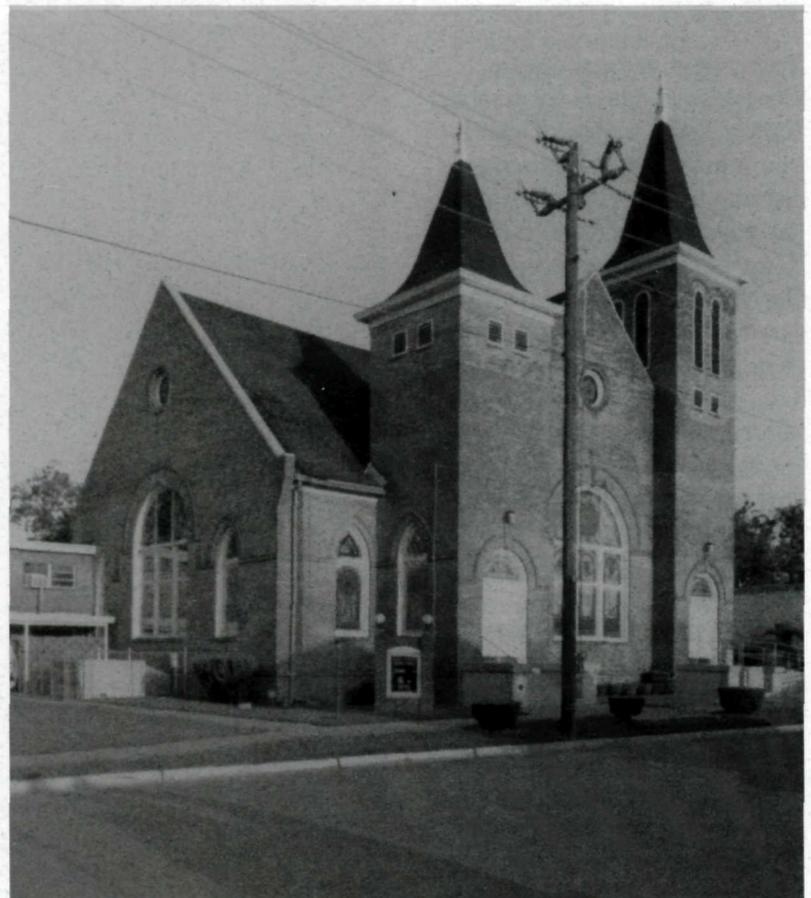
(facing page, right and above) *Chief John Ross was one of the Cherokee who survived the "Trail of Tears" to settle in Oklahoma. At his Ross Cemetery gravesite is a marker acknowledging his participation in the War of 1812. Photos courtesy of Lois E. Albert.*

January 28, 2002. Congregation member, Thomas Bynes, an architect trained at the Tuskegee Institute, designed the church. First African Missionary is a monumental structure, with ornate features and vaulted ceilings, and is of brick construction.

First African Missionary has served the African American community since 1904 as a place of worship, a center for social and charitable organizations, and a focus for civic and political activity. Its listing is based upon significance in areas of architecture and African American ethnic heritage.

Thomas Memorial A.M.E. Zion Church

This late Gothic Revival style edifice is the home of the first African American church in Watertown, New York. Named for the president



of the Board of Trustees, Frank Thomas, the membership of Thomas Memorial African Methodist A.M.E. Zion church was active in the Underground Railroad and anti-slavery fugitive activities. One of the church's early members of the Board of Trustees, Henry Barr, escaped to the North with the help of the Underground Railroad, prior to settling in Watertown in 1865.

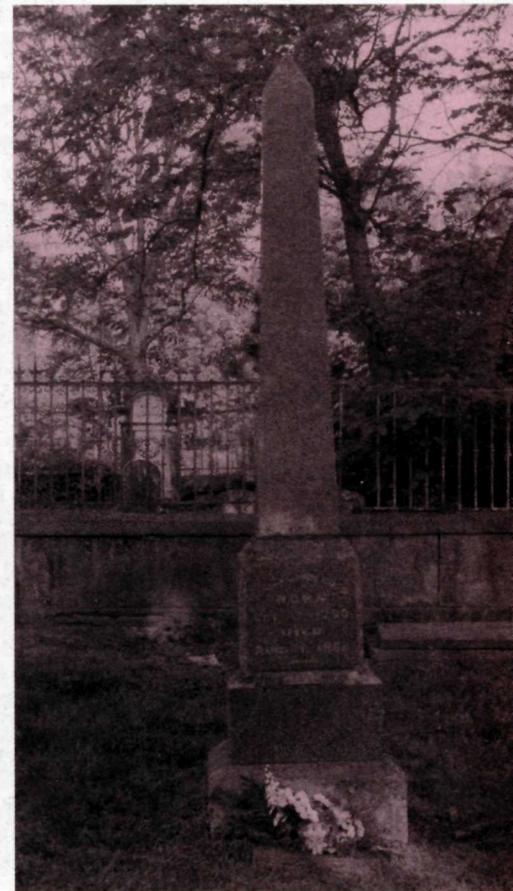
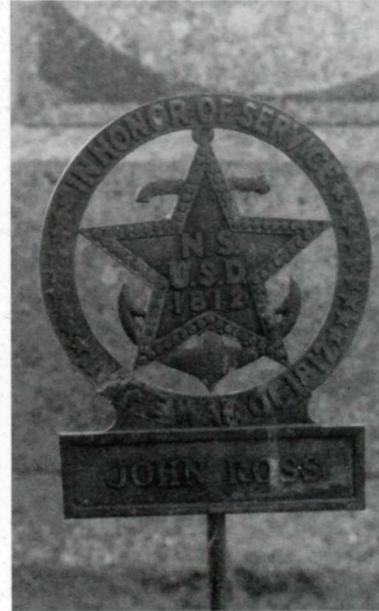
The church was established in 1878, meeting in a private home before the faux-stone building was constructed in 1909. The church edifice still serves the congregation as a place of worship and a center for cultural activities for the African American community. It was listed in the National Register on March 6, 2002 for its architectural merits and its association with African American ethnic heritage.

Ross Cemetery

Located in Cherokee County, Oklahoma, the Ross Cemetery is the only place associated with Chief John Ross in Oklahoma. Ross, Principal Chief of the Cherokee Nation from 1828-1866 and veteran of the War of 1812, and his family are interred in the cemetery. The cemetery is also significant to the Cherokee Nation as representative of the relocation to Indian Territory.

The forced removal of the Cherokee Nation on the "Trail of Tears" in 1838-1839 saw some 16,000 Cherokee traverse from Tennessee and Georgia to Oklahoma. Many of the individuals interred in Ross Cemetery, including Chief John, survived the migration. Several of those who made up the original governing body of the Indian Nation are buried there as well. The cemetery

sits just outside of Park Hill and four miles away from Tahlequah, capital city of the Cherokee Nation. Ross Cemetery was listed in the National Register on March 7, 2002.



COMMUNITY INITIATIVES

Sugar Hill: Thoughts on Cultural Conservation

Ned Kaufman

Recently, a panel discussion on preserving the heritage of Sugar Hill was held. The neighborhood had been important to the Harlem Renaissance and was a powerful symbol of achievement for many African Americans in the 1920s and later. Two discussants were long-time Harlem residents and civic activists: Michael Henry Adams, a preservation advocate, and John Reddick, an architect and urban designer. The discussion became particularly interesting when, turning a sharp corner, it unexpectedly confronted a disagreement that got into the very meaning of heritage.

Sugar Hill is a neighborhood rich in story and myth, but some of its aging rowhouses and apartment buildings are sliding into disrepair. Adams asserted that to preserve the area's heritage, it was imperative to restore and maintain the buildings. If that meant turning Sugar Hill into an expensive and largely white neighborhood, so be it: heritage must be preserved...by any means necessary, as one might say.

Reddick wanted just as passionately to preserve Sugar Hill's heritage, but countered that it would be lost, not saved, if the neighborhood became a well-heeled white enclave. Indeed, no amount of architectural restoration could preserve the area's heritage, if the community most intimately connected with its history were swept away. That community was Sugar Hill's heritage. Reddick's prescription: provide

housing and other forms of social assistance to sustain the existing, largely low-income, African American community.

This represents a puzzling situation, for both views seemed to contain profound, if unreconcilable truths. Yet both also seemed harsh. Adams was willing to sweep away a community in pursuit of preservation. Reddick wanted to exclude outsiders in pursuit of the same goal. Both positions were built upon surprisingly generous views of what heritage is.

It is easier to see the generosity in Reddick's proposal. For Reddick, heritage is not a musty relic of the past: it is a connection with history that people recreate through their lives. It is about continuity. If African Americans 50 or 60 years ago aspired to live in Sugar Hill and created a remarkable community there, then African Americans living there now, walking in their footsteps, are preserving their heritage by living it. Reddick's argument draws on a powerful vein of current thinking about cultural conservation, one relevant to Native Americans (and Hawaiians and Alaskans), to family farmers, Chesapeake Bay fisherman, and indeed to numerous residents of communities across the country.

Adams is generous too. If heritage is not something to be lived, it is something to be treasured and passed down. And Adams evidently believes that white people could preserve the heritage of an African American community. And if whites could be the loving stewards of black heritage, blacks could presumably do the same for Koreans,

Koreans for Jews, Jews for Irish, and perhaps even suburbanites for farmers, and farmers for Kiowas or Crows.

In New York, where constant change is celebrated—while imposing high social and personal costs—it seems that some degree of community stabilization, à la Reddick, is almost necessary. Alas, given the political realities, it might also be impossible. Adams' vision of race-blind heritage conservation seems equally impossible, yet just as necessary, for if people cannot cross social fences to care for each other's heritage, the preservation of any heritage in a place like New York could become difficult, to say the least.

All of which begs the question of what, exactly, heritage is. And here Adams and Reddick differ, though perhaps more subtly than it might seem. Both value architecture, and both value history. But for Adams, it seems that the stories live mainly in the buildings, whereas for Reddick they live mainly in people. Thus, for Reddick cultural conservation requires community conservation, while for Adams, it requires residents with disposable income.

It would be hard to pin political labels to these contrasting views: neither is exactly conservative or liberal. But their consequences are highly political indeed. One point of view is willing to direct social resources to shoring up a community sorely lacking in market power; the other to allow market forces to displace that community. Preference of one view, for example the use of shared resources to stabilize an existing community rather than see it swept away, for another may stem more from ones politics than any heritage theory.

The fact is heritage is always political. And preservationists should always be alert to the politics of what we do as heritage

professionals. That is not to prohibit compromise. But recognizing that our actions will have political consequences—whether or not we consciously intend them—may help us integrate our politics with our heritage practice. At the same time, if we let ourselves think politically, we may also recognize the limits of what heritage conservation can do. The campaign to save New York's African Burial Ground set out to push a new awareness of African Americans' historical presence into the foreground of New Yorkers' minds. It succeeded brilliantly: consciousness was truly changed. But it did not require the fight for economic, social, and political parity. How could it? Some battles can be fought on the grounds of cultural conservation. Others must be engaged on their own terms.

Ned Kaufman is a cultural resource consultant based on Yonkers, New York. Contact Ned Kaufman at 914/476-3045; email: nk290nk@aol.com.

AARCH Building in Frederick, MD

Arches hold up bridges, attach one spot to another, and catch your eye along the freeway letting you know food is just ahead. A group of museum and library professionals, academics, students, and a variety of community volunteers in Frederick, Maryland are using this image as an inspiration as they identify, document, and preserve African American resources in the community called AARCH, African American Resources-Cultural and Heritage.

Last March, a series of public meetings introduced the AARCH concept and attracted strong involvement Frederick City and County African American communities. More than 100 individuals attended meetings at Asbury United Methodist Church, a historically

African American, activist congregation. After the meetings, volunteers left with AARCH project "lead sheets" to begin to identify African American heritage community resources.

A museum concept surfaced regularly during the initial phase of AARCH, and was the subject of a January 2002 planning retreat at Frederick Community College's conference center, hosted by the Catoctin Center for Regional Studies. The retreat began with panelists addressing the challenges of establishing a new museum. The panelists included Sandy Bellamy, Development Officer for the Maryland Museum of African-American History; Zora Felton, former Director of Education for the Smithsonian's Anacostia Museum; Barbara Franco, Executive Director of the Historical Society of Washington, D.C.; and Mary Alexander, Director of the Maryland Museum Assistance Program. Two informal discussion groups explored the museum idea and addressed possible AARCH projects.

Discussions suggested two piers for Frederick's AARCH, one that will address the feasibility of a museum facility. The other, "AARCHways" will pursue community projects such as oral histories, historical research, thematic tours, and others activities to build an audience or "set the stones" for the AARCH. "AARCHways" may be undertaken by museums and other partner organizations, as well as formal AARCH subcommittees. The first "AARCHway" is a self-guided African American tour. The brochure for the tour will be organized in two sections, the city of Frederick and Frederick County. The brochure is available at the Frederick Visitor Center, 19 East Church Street for \$.50.

The City of Frederick section of the tour will focus primarily on West All Saints Street, where a thriving African American community developed early in the twentieth century. Stops of interest include the Free Colored Men's Library and Asbury United Methodist Church. Most stops on this section tour are within walking distance. The Frederick County sites are widely dispersed and must be viewed as a driving tour. This section emphasizes late nineteenth century villages and churches founded by African Americans, some of whom had been slaves. The villages include Centerville, Greenfield, and Pleasant View.

Grants from the Community Foundation of Frederick County and the Freedom Summer Celebration will support the self-guided tour. Overall support for the AARCH project as been provided to the Frederick County Historic Sites Consortium by a grant from the Maryland Historical Trust's Museum Assistance Program.

For more information, contact Liz Shatto, Coordinator, Frederick Historic Sites Consortium at 301/644-4042.

DISCOVER DALLAS! A Survey of Dallas' Architectural, Cultural, and Historic Properties

Katherine Dyll
Preservation Dallas

Preservation Dallas, with help from residents and volunteers, is documenting Dallas' significant architectural, cultural, and historic properties. This multicultural grassroots effort is both innovative and precedent-setting; never has a city this size utilized volunteers to collect survey data. Properties include residential, commercial, institutional, and industrial buildings constructed before 1965 and



Students from Sunset High School participated in the documentation of buildings near their school, as a part of the Discover Dallas! Resource survey. Photo courtesy of Katherine Dyll.

within the Dallas city limits.

Preservation Dallas's board members conceptualized the survey two years ago when they became frustrated with Dallas's current architectural surveys. Scattered throughout the city's repositories, these surveys are inaccessible to the public. They are also out of date and use disparate methods in determining a property's significance. With Discover Dallas!, the user will be able to search the resultant database by address, architect/builder, date, and style, as well as local, state, or national significance. Users will also find location maps and neighborhood assessments using geographic information system (GIS) and property tax data.

This is an ambitious project in yet another respect. Neighborhoods play a prominent role because the project begins with them. Neighborhood by neighborhood, Preservation Dallas teaches residents to train their eyes so they can better understand the forms

that shape their environment. Residents record architectural details as well as note which buildings are most important to their community's culture and/or history.

In January 2002, the Leadership class from South Dallas' Sunset High School took part in Discover Dallas! by surveying the commercial buildings near their school. They began with an Art Deco building, today Tejano Mexican Restaurant and Club. A previous survey estimated a construction date of 1955; however, the students discovered an earlier construction date of 1939, when it opened as Wyatt's Cafeteria. Sunset student Stephanie Tackett remarked, "I could not believe all the histories behind [Tejano's.] Before now I didn't think anything about the buildings I pass by, but now...I look at them in a different way and find myself trying to determine different things about them." Knowing more about building history has made a remarkable difference in the way the students see

their neighborhood, not to mention expanded their understanding of South Dallas.

The benefits of the project include reinvestment in historic properties, building residential pride in the uniqueness of the neighborhood, and empowering residents in the development of their community. The project has won the support of city officials, preservationists, and volunteers who recognize the urgency in recording the city's resources.

For more information about Discover Dallas!, call 214/821-3290, or visit the Preservation Dallas website at www.preservationdallas.org.

New Orleans Celebrates Its Shotgun Houses, Seeks to Save Them

In March, 2002, New Orleans celebrated Shotgun House Month, with events intended to showcase the vernacular architecture that makes up a large percentage of the city's and the state's housing stock. The shotgun, a narrow structure with a front-facing gable and main door, can be found throughout the South, but is closely associated with Louisiana and its African American population. Over the course of the month, the Preservation Resource Center (PRC) of New Orleans held a Designers' Shotgun House Showcase, and presented lectures on the history of the house in New Orleans and how it relates to African Americans. The PRC offered a map for those interested in taking a driving tour of shotgun houses in one of five neighborhoods, and organized a walking tour of shotguns in Algiers. Most importantly, the PRC conducted a Shotgun Summit, on purchasing, maintaining and refurbishing shotgun houses.

James Perry of Operation Comeback, a program dedicated to neighborhood revitalization by helping people buy and renovate historic homes, gave attendees information on acquiring available homes using various methods including the Blighted Properties Removal Program. Operation Comeback is run through the New Orleans Redevelopment Authority (NORA) which acquires properties in and around the city, and offers them at auctions to prospective homeowners. The agency initiated its Real Estate and Landbanking Mechanism (REALM) in late 1999.

According to NORA Director Lisa Mazique, the strategy was

devised to achieve three results: "First we saw the need to make available for development a pool of properties in distressed neighborhoods. Second, we knew that up-front costs and risks were keeping some interested buyers out of the program, so we wanted to eliminate those impediments. And third, we wanted to strengthen our mechanism for matching buyers with available resources to facilitate the timely removal of blight from neighborhoods."

As a result of NORA's "land-banking" efforts, a menu of attractive properties, in addition to shotgun houses, in local historic districts under the jurisdiction of the Historic District Landmarks Commission are available for auction. The four sessions at the Shotgun Summit was part of Operation Comeback's efforts to educate the public, offer ideas about possible renovation plans, as well as financing, provide the history of the housing type, and note the many famous New Orleanians who have lived in shotguns.

For information on New Orleans' Shotgun House Month, Operation Comeback, or the PRC, contact Mary Fitzpatrick at 504/581-7032, email: prc@prcno.org.

Preservation and Transformation in San Francisco: Friends of 1800

Gerry Takano
Friends of 1800

Like so many fledgling organizations, the San Francisco based Friends of 1800 evolved through the vigilant activism of uninitiated neighborhood preservationists. Dedicated to save the Fallon, a Victorian building at 1800 Market Street, the group's opposition to demolition threatened to divide an already politicized gay-lesbian-

bisexual-transgender (GLBT) community: gay preservationists were pitted against other gays.

The Fallon has a colorful history, more than a century old. It was built by Carmel Fallon, granddaughter of General Joaquin Castro—the namesake of Castro Street—who was once married to Commander Thomas Fallon, former mayor of San Jose. A commercial and residential building, it eventually passed to Carmel's daughter, Anita, a well-known stage actress. The Fallon survived the 1906 and 1989 earthquakes, and was a home to gays, artists, and stage performers during the 1970s and 1980s. The announcement to raze the Fallon for a new GLBT Community Center ignited a major local preservation campaign. While thousands of signatures were collected in the Castro district to save the building, more seasoned activists presented compelling options to revitalize the Fallon. For several months, representatives from both sides began assessing the feasibility of maintaining the Fallon as part of the Center.

Finally, after much debate and discussion, the Board of the Community Center reversed its decision in favor of preservation. In early March 2002, the new GLBT Community Center, including the renovated Fallon and its modernist addition, was dedicated with gala events and highly publicized fanfare.

A singular issue such as the Fallon, however, could not sustain the organization's development. The Friends of 1800 Board set forth on new constructive and provocative preservation projects throughout San Francisco. The organization promoted the landmarking of various sites such as the Harvey Milk Camera Shop and initiated revisions to local landmarks regulations.

In addition, the Friends held an international conference during June 2001 entitled, "Looking Back and Forward, an exploration of the identification and assessment of significant GLBT sites." Attendees experienced alternative GLBT interpretations of the San Francisco City Hall with a focus on the day Harvey Milk, the first openly gay City Supervisor, and Mayor George Moscone, were assassinated during the years of new GLBT political awareness and presence. The emerging GLBT geography of San Francisco's Tenderloin, Polk, and the Castro districts were also discussed.

Today, the Friends of 1800 organization is strongly allied with local mainstream preservation organizations, such as the San Francisco Architectural Heritage and the GLBT Historical Society of Northern California. The organization addresses a range of projects and promotes numerous local advocacy issues. A long ranged involvement with the City and County of San Francisco is a survey of hundreds of sites in the Castro, Noe Valley, and Western Addition neighborhoods.

Extending beyond San Francisco, the Friends of 1800 also provides outreach assistance to other organizations interested in the built environment. In Honolulu, Hawaii, for example, the Friends assists local groups in the interpretation and identification of GLBT sites, past and present.

For more information, visit the Friends website at friendsof1800.org. Gerry Takano can be reached at gertkno@aol.com.

TRIBAL ACTIVITIES

Shinnecock Nation Cultural Center and Museum

Helga Christine Morpurgo

Two decades ago, a group of Shinnecock natives began the process of creating a cultural center that would allow them to preserve and recreate their own heritage, a culture that dates back almost 10,000 years. "Everyone has been telling our story but us," said Elizabeth Haile Thunder Bird, echoing a belief held by other tribe members. The Shinnecock Nation Cultural Center and Museum in Southampton, New York is the end result of their efforts.

The 5,400 sq. ft. cultural center and museum, which opened its doors to the public on June 16, 2001, is of spiritual significance to Native Americans because it was built using traditional methods, with logs of white pine without the use of nails or mortar. The logs are fitted one atop the other and held in place by wooden pegs. A curved stairwell of halved pine logs leads to a lower level, transported in one piece from Oneida, New York where the structure was built by Obomsawin artisans.

The murals of native Shinnecock artist and historian David Bunn Martine complement the engineering of the construction. Martine's work recreates aspects of communal life during the course of Indian history, dating as far back as the Paleolithic era and as far forward as present day portraits of living tribal members. The larger-than-life paintings show authentic historic details that depict the evolution of terrain

under the effects of climate changes.

The upper level will display many native artifacts, such as a small organ that had resided in the Reservation's Small Church when the church was still in existence. It also contains a hand-caned chair that had belonged to an ancestor who everyone on the Reservation had once known, a 400 year-old birch bark canoe, tools from every period of Indian history, an antique skin drying stand, and many other historic artifacts. Wampum, sewing tools, and other artifacts found during the construction of new homes in the Southampton area have been given to the Reservation.

The Museum contains a photograph gallery, an archive room for videos and recordings of verbal history, a kitchen facility, offices, and a storage area. There are plans for an amphitheater to serve as a setting for spiritual ceremonies, festivals, lectures, traditional dancing, demonstrations, drumming, and flute and vocal concerts.

The Shinnecock Museum is open by appointment for lectures and tours and Saturdays from 11 a.m. to 4 p.m.

For scheduling and information, call the Shinnecock Museum at 631/287-4923.

Outside the Boundaries

Gregg L. Bruff
Pictured Rocks National Lakeshore

National Park Service staff is occasionally involved in special opportunities to contribute to cultural heritage projects outside of park boundaries. In 1996, *The Face In The Rock* was published by Loren R. Graham,

a Professor of the History of Science at Massachusetts Institute of Technology. Publication of the book was the culmination of a collaborative project between the author and local Anishinabeg tribal elders. Once the book was in print, elders then began working to increase awareness of both local and regional visitors of the story related by the book. This includes the historic rock carving of Powers of the Air, a Grand Island Ojibwa who helped guide the Lewis Cass Expedition on Lake Superior in 1820.

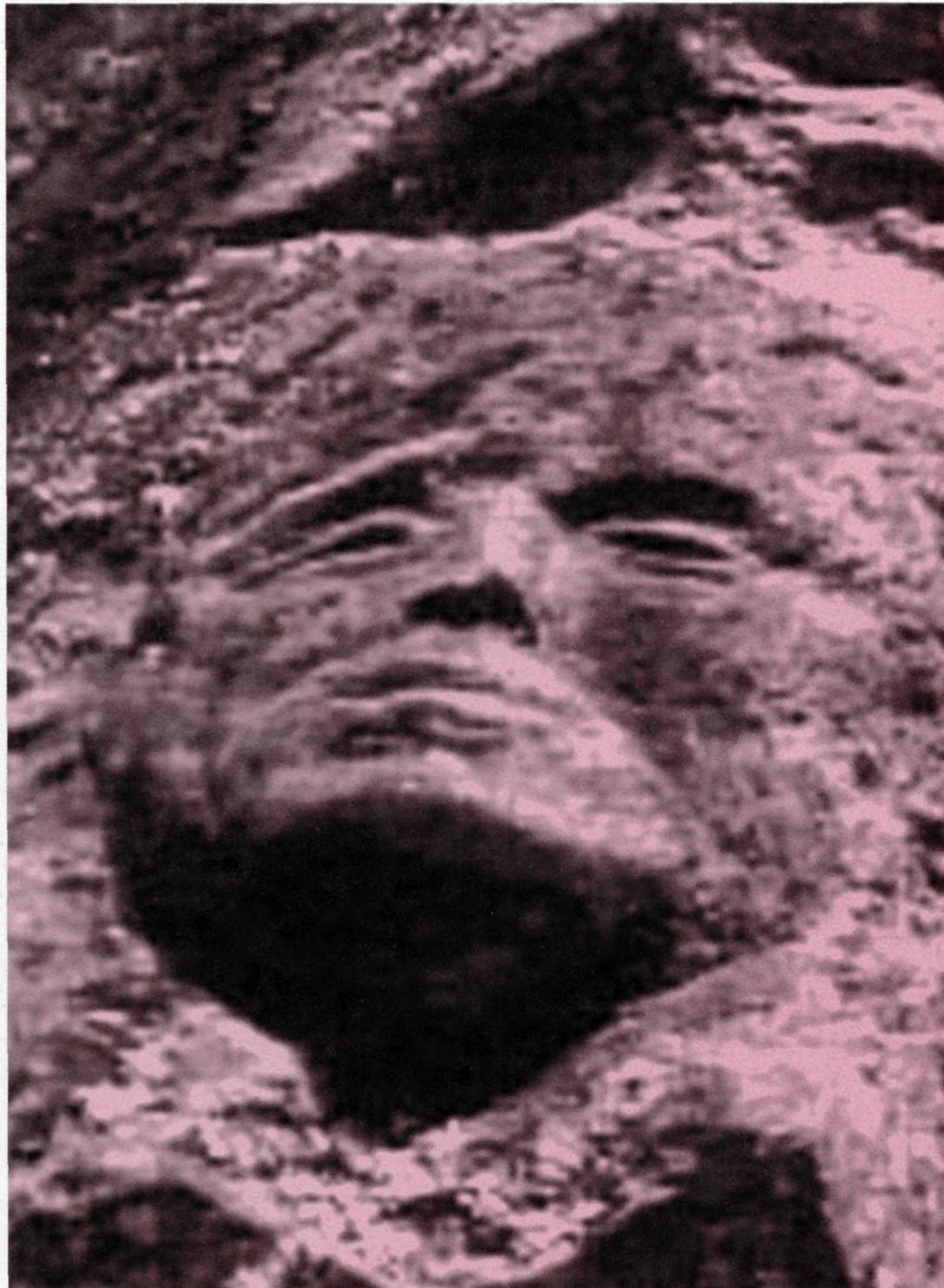
Eroded by the vagaries of Lake Superior weather, much of the foot-high carved sandstone image is still visible, though most local residents do not know its location or the story behind it. In 1996 local tribal elder, Dolores Leveque decided to change that, and began working on a project that would tell the story.

Funded by a Michigan Department of Transportation (DOT) grant, Leveque and Pictured Rocks National Lakeshore Park Ranger Gregg Bruff developed plans and a production schedule for a large viewing deck and two wayside exhibits at the Rathfoot State DOT wayside, near Au Train, Michigan on Michigan highway M-28. The viewing deck will provide disabled access to the scenic beach area on Lake Superior. The pair of exhibits will focus on the Anishinabeg history of the region and the story of the Cass expedition which also included Henry R. Schoolcraft, who later became Indian Agent at Sault St. Marie. One exhibit will include a three dimensional replica of the rock carving which will provide an alternative to accessing the carving by walking on shifting beach sands.

Construction of the viewing platform and installation of the exhibits will take place during the summer of 2002.

For more information, contact Greg L. Bruff at greg_bruff@nps.gov.

The A Face in the Rock project has allowed the Anishinabeg tribe to inform the surrounding community of its history on Grand Island. The sculpture is of Powers of the Air, a Chippewa Indian warrior. Photo courtesy of Gregg Bruff.



**White Mountain
Apache Tribe
Nominates Lower
Cibecue Lutheran
Mission to National
Register of Historic
Places**

Rustin Quaide
National Register of Historic Places

On February 5, 2002, the Lower Cibecue Lutheran Mission in Navajo County, Arizona, on the White Mountain Apache tribe lands, was listed in the National Register of Historic Places. National Park Service Director Fran P. Mainella said, “[t]he Lower Cibecue Lutheran Mission was nominated by the White Mountain

Apache Tribe Preservation Office after a grassroots preservation effort emerged to work toward the preservation and revitalized use of the building, culminating in the 1997-1998 restoration of the Mission.” This represents the first officially recognized listing nominated by a Tribal Preservation Office (TPO).

The White Mountain Apache Tribe is one of 31 tribes that constitute the National Association of Tribal Historic Preservation Officers. In 1992 the U.S. Congress adopted amendments to the National Historic Preservation Act that allowed federally recognized Indian tribes take on more formal responsibility for the preservation of significant historic properties on tribal lands. “The community is

using this recognition as a catalyst for further preservation efforts,” said White Mountain Apache Tribe Tribal Historic Preservation Officer John Welch.

Cibecue, referred to in the Apache language as Deschibikoh (“elongated red valley”), is a rural community of approximately 1,500 people of Western Apache heritage. The Lower Cibecue Lutheran Mission is today located near the southern edge of the community, approximately three miles south of the more recently constructed Lutheran Mission. The original Lutheran Mission represents the initial entry of non-American Indian architectural forms into the western side of the Fort Apache Indian Reservation. Development of the Lower Cibecue Mission

The Mission Chapel is indicative of a hybrid vernacular architectural style that was used for buildings at the Lower Cibecue Lutheran Mission. Photo courtesy of John Welch.



complex, which began with the construction of the chapel in 1911, also included school facilities, a teacherage, and a parsonage. The Cibecue area is now home to an important matrilineal clan, the Deshidin (“Red Rock People”), who trace their ancestry to territory now within the Navajo Nation. The White Mountain Indian Reservation was established by Executive Order by President Ulysses S. Grant on November 9, 1871.

The Lower Cibecue Lutheran Mission site represents the earliest and most substantial Christian missionary activity in the Cibecue area. Lutheran missionaries were active among Apache communities sur-

rounding San Carlos and on the eastern side of the Fort Apache Reservation for two decades prior to the mission establishment at Cibecue.

The Lower Cibecue Lutheran Mission is truly an architectural hybrid, incorporating elements of both Sonoran and Anglo Traditional styles. While the Mission School and Mission Teacherage are today in various states of ruin, the Mission Chapel survives. The style of the building has been determined as “local vernacular.” This determination is based on a harmonious and unusual association of form, function, materials, and workmanship. The

general form of the Mission Chapel, based on a simple square plan, one-story wall height, and pyramidal roof, is that of a small community-gathering place. The interior surface of the adobe wall has a thin coat of mud plaster. The wood flooring is made of Douglas fir, and the five large windows in the main Chapel room are four-over-four, single-hung wood windows.

The building’s survival and rehabilitation is testimony to its workmanship and positive integration into the Cibecue community, and the active work of the community to preserve it.

For more information, contact John Welch at 520/338-4625, email:JohnWelch@bia.gov.

Current Listing of Tribal Historic Preservation Officers

As of March 30, 2002, the Native American tribes with officially-recognized Tribal Historic Preservation Offices include:

- * Catawba Indian Nation (South Carolina)
- * Cheyenne River Sioux Tribe (South Dakota)
- * Confederated Tribes of the Colville Reservation (Washington)
- * Eastern Band of Cherokee Indians (North Carolina)
- * Hualapai Tribe (Arizona)
- * Lac Courte Oreilles Band of Lake Superior Chippewa Indians of Wisconsin (Wisconsin)
- * Lac du Flambeau Band of Lake Superior Chippewa Indians (Wisconsin)
- * Leech Lake Band of Chippewa Indians (Minnesota)
- * Makah Tribe (Washington)
- * Menominee Indian Tribe of Wisconsin (Wisconsin)
- * Mescalero Apache Tribe (New Mexico)
- * Mille Lacs Band of Ojibwe Indians (Minnesota)
- * Narragansett Indian Tribe (Rhode Island)
- * Navajo Nation (Arizona)
- * Poarch Band of Creek Indians (Alabama)
- * Red Cliff Band of Lake Superior Chippewas (Wisconsin)
- * Confederated Salish and Kootenai Tribes of the Flathead Nation (Montana)
- * Seneca Nation of Indians (New York)
- * Skokomish Indian Tribe (Washington)
- * Spokane Tribe of Indians (Washington)
- * Squaxin Island Tribe (Washington)
- * Standing Rock Sioux Tribe (North Dakota)
- * Timbisha Shoshone Tribe (California)
- * Tunica-Biloxi Indians of Louisiana (Louisiana)
- * Turtle Mountain Band of Chippewa (North Dakota)
- * Confederated Tribes of the Umatilla Reservation (Oregon)
- * Wampanoag Tribe of Gay Head (Aquinnah, Massachusetts)
- * Confederated Tribes of the Warm Springs Reservation in Oregon (Oregon)
- * White Mountain Apache Tribe (Arizona)
- * Yurok Tribe (California)
- * Pueblo of Zuni (New Mexico)

For more information on THPOs, contact H. Bryan Mitchell at 202/343-9558, email: bryan_mitchell@nps.gov

PUBLICATIONS, CONFERENCES, NOTICES, AND RESEARCH

Publications

Latinos in Public History

Under different circumstances, the United States as we know it could be called New Spain, or Aztlan, as the Southwestern portion of it once was. A look at a map shows Hispanic, or Latino, place-names dotting the landscape from Florida to California. Coming forward to the present, there are significant Latino populations throughout the nation. There is a long-standing presence of peoples from Mexico, the Caribbean, Central, and South America in the United States, in the Southwest, the West, and in the large urban enclaves of New York, Miami, and Chicago. New Latino communities are established in areas such as Boston; Lancaster and Harrisburg, Pennsylvania; and Atlanta.

Despite the fact that Latinos represent 12% of the total U.S. population, the Latino presence is underrepresented in the field of public history. Crossing color lines and linguistic boundaries, Latino communities exhibit a complexity that has eluded traditional historical methodology. Folk expressions and local events play prominent roles in the shaping of community identity. Their role in creating a community identity does not correspond with the models most professionals are familiar with, although several programs and organizations across the country are addressing the matter.

The periodical of the National Council for Public History, *The Public Historian* published a special issue dedicated to Latino Public History in the fall of 2001. Edited

by Antonio Ríos-Bustamante and María Cristina García, "Latino Public History" addresses a wide range of topics concerning cultural heritage and identity.

Contributor L. Stephen Velasquez documents the Smithsonian Institution's self-evaluation and move toward representing Latinos in the programs and the staff with "The Theodore Vidal Collection: Crating Space for Latinos at the National Museum of American History." Three of the essays look at markers of cultural identity using public history programs with "Where's the 'Mexican' in 'New Mexican'?" by Sarah Horton, "Preserving Hispanic Lifeways," by John Hunner, and "Black Behind the Ears"—and Up Front Too? Dominicans in the Black Mosaic" by Ginetta E. B. Candelario.

The political nature of cultural heritage is examined in, "Our Voices in the Nation's Capital: Creating the Latino Community Heritage Center of Washington, D.C.," by Olivia Cadaval and Brian Finnegan. "Chicano Park and the Chicano Park Murals: Barrio Logan, City of San Diego, California," by Martin D. Rosen and James Fisher addresses similar concerns. "The Browncoats are Coming: Latino Public History in Boston," by Felix Matos-Rodríguez looks at "younger" Latino communities and inclusion into traditional historical accounts.

The Public Historian is published quarterly by the University of California Press. For a copy of the "Latino Public History" issue, contact Journals Division, University of California Press, Berkeley, CA, 94720. For more information, contact The Public Historian at 805/893-3667, email: lreed@descartes.ucsb.edu

Civil Rights in America: A Framework for Identifying Significant Sites

The National Historic Landmark Survey program conducted a civil rights framework study that was designed to assist the National Park Service with identifying and prioritizing those areas of history significant in illustrating the civil rights story. Authorized by Congress in 1999, the framework study will assist planners in evaluating proposals by Congress and others for additions to the park system, historic trails, and heritage areas. The report is available through the National Register of Historic Places, 1849 C Street, NW, NC 400, Washington, DC 20240.

For more information contact John Sprinkle at 202/343-8166, email: john_sprinkle@nps.gov.

Archeology at the Banneker Homestead

The Maryland Historical Trust Press announces the release of a new publication on the archeology and history of Benjamin Banneker and the African American experience in Maryland, *The Discovery and Archeological Investigation of the Benjamin Banneker Homestead (18BA282)*, Baltimore County, Maryland by Robert J. Hurry.

Archeological discoveries reveal tangible evidence of Banneker's homestead and yield new insights into the life and times of this important figure.

Copies of the publication may be attained by contacting Bernadette Pruitt of the Maryland Historical Trust at 410/514-7650, or by email, Pruitt@dhcd.state.md.us. Order may be placed online by visiting the Maryland Historic Trust's website at www.marylandhistorictrust.net, under "MHT Press."

Conferences

Reclaiming the Legacy: Asian Americans and Pacific Islanders in United States History

The National Archives and Records Administration-Pacific Region held the conference on Asian Pacific American Heritage on May 4, 2002, at the University of San Francisco, Lone Mountain Conference Center. Tours included Angel Island Immigration Station, the Chinese Historical Society of America Museum, National Archives and Records Administration, and the National Japanese American Historical Society.

For more information, contact the National Archives and Records Administration-Pacific Region at 650/876-9249.

Mosaic In Motion 2002: Connecting People of Color to America's National Parks

On July 7-10, 2002, National Parks Conservation Association, in conjunction with Georgia-Pacific Corporation, the William and Flora Hewlett Foundation, Home Depot, National Park Service, Pitney Bowes Inc., and the Wilderness Society will hold a three-day conference. The conference will address the issue of the underrepresentation of people of color as visitors to national parks, subjects of interpretation, employees, and contractors. This third Mosaic conference will feature Congressman John Lewis as keynote speaker. It will be held at the Evergreen Conference Center in Stone Mountain, Georgia.

For conference program and sponsorship information, visit the website at www.npca.org or call Alicia Seyler at 202/223-6722.

The Association of African American Museums Conference

On August 21-25, 2002, the Association of African American Museums will hold its annual conference in Washington, DC. The host organization will be the Smithsonian Institution's Anacostia Museum and Center for African American History and Culture.

For more information, contact the Association of African American Museums, c/o William Billingsley at 937/376-4944, or wbillingsley@ohiohistory.org, Association of African American Museums, P.O. Box 427, Wilberforce, OH 45384.

Fourth Annual Graduate Student Conference in African American History

The Fourth Annual Graduate Student Conference in African American History will be held October 18-20, 2002, at the University of Memphis. Graduate students are invited to submit a curriculum vita and one-page abstract on any topic in African America history by June 1, 2001. Participants will be notified of acceptance of their abstract by July 1, 2002; completed papers must be received no later than August 31, 2002 to secure program placement.

Information is available at <http://www.people.memphis.edu/~history>, email the program committee at AfAmHistConf@yahoo.com. Submissions may be sent to: Program Committee, Graduate Student Conference in African American History, 100 Mitchell Hall, Department of History, University of Memphis, Memphis, TN 38152.

Research

African Americans and the Struggle to Claim Space in the United States.

Given the recent research on place-making and attempts to claim space, a collection of essays relating to the African American experience is being edited. Among other topics, this collection will address the

establishment of historically black colleges and the creation of autonomous black communities in New York City. Anyone interested in or engaged in research exploring black institution building, place-making, or other attempts to claim public space, should contact Leslie Alexander at alexander.282@osu.edu, or Angel David Nieves at angel.nieves@colorado.edu.

Notices

New Website for University of Maryland's Center for Heritage Resource Studies

The Center for Heritage Resource Studies at the University of Maryland—College Park has a new website. Founded in December 2000, the Center was established to bring together scholars and practitioners to support a comprehensive approach to the study of heritage. The Center's new website can be found at www.heritage.umd.edu.

New Location for OPEI/African Burial Ground Project

Due to the destruction of its offices near the World Trade Center on September 11, 2001, the General Service Administration's Office of Public Education and Interpretation (OPEI), African Burial Ground Project, has moved.

The new address is 201 Varick Street, Rm. 1021, New York, NY 10014. Office hours are 10:00 a.m. to 4:00 p.m. daily. OPEI, which administers the African Burial Ground Project, has resumed tours of the Burial Ground site.

For more information, contact Sherrill D. Wilson at 212/432-5707, email: nyabg@worldnet.att.net.



National Park Service
1849 C Street, NW, Suite NC-350
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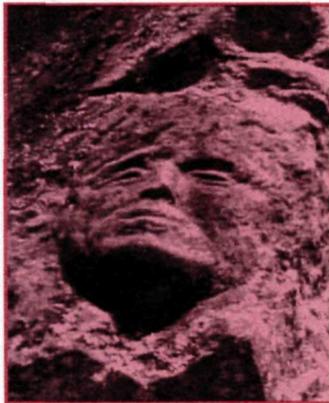
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Mission of the National Park Service

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.

Heritage Matters, sponsored by the Cultural Resources Programs of the National Park Service, is published twice-a-year and is free of charge. Readers are invited to submit short articles and notices for inclusion. (Limit submissions to fewer than 600 words and include author's name and affiliation. Black and white photographs or slides are welcome.) Please submit newsletter items in writing or electronically to: Brian D. Joyner, Editor, Heritage Matters, DOI/National Park Service, 1849 C Street, NW, Suite NC-350, Washington, DC 20240. Phone: 202/343-1000, email: brian_joyner@nps.gov.

Visit the Web site for the NPS Cultural Resources Diversity Initiative:
www.cr.nps.gov/crdi