



HERITAGE MATTERS

NEWS OF THE NATION'S DIVERSE CULTURAL HERITAGE

Kids' Culture Camps Reconnect Their Heritage: A 300-mile Trek into Lakota History and Other Tales of the Past

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Lynda Lantz

In December 2001, seven members of a public school horse club on the Standing Rock Reservation, aged 7 to 14, braved the South Dakota winter to join mostly adult riders from around the world as *Si Tonta Wokiksuye Kin* (Big Foot Memorial Riders). In its fifteenth year, the ride honors the Lakota who died at the Wounded Knee Massacre. Over the course of two weeks, the ride follows the almost 300-mile trek of the Big Foot and his people following the arrest and murder of Sitting Bull in December 1890.

In their personal journals, the

children described the cold, saddle sores, and falls from horses. However, when about 40 participants gathered in March for the Department of Housing and Urban Development's (HUD) workshop on implementing culture camps, they also heard first-hand how the trip boosted the riders' sense of competence and understanding of their heritage. The journals can be read on-line at <http://www.smee.k12.sd.us>, under "school groups."

Speaker Darrin Old Coyote of the Crow Agency Our Way of Life Culture Camp in Montana can attest to the transformative power of

culture as documented by the Lakota culture camp. Over the past three years, he has directed students to take on roles in a pageant that traces the history of the Crow people, from their creation story to a battle when the Crow defended itself against three attacking enemy tribes.

One young actor said, "If they hadn't survived, I wouldn't be here." At one time, such a crucial lesson would not have needed to be taught. Young people in Native communities learned by doing and listening. During ceremonies and activities of daily living, young people listened to

(SEE TREK, PAGE 7)



Chair detail from San Cristobal, one of the "Forts of Old San Juan" featured in TwHP lesson plans. See page 3 for program details.



These young Spirit Riders from Wakpala School Horse Club, South Dakota, traced the historic 300-mile route Big Foot had taken in 1890 from Standing Rock Reservation to Wounded Knee, following Sitting Bull's arrest and death. Students kept journals of their wintry journey. Photo illustration by Marcia Axtmann Smith based on photo by Mike Little Bear.



NPS ACTIVITIES

Teaching American Diversity

Michael Chin
Teaching with Historic Places,
National Register of Historic Places

With thousands of culturally significant sites ranging from historic mining districts to the birthplace of modern aviation, the National Register of Historic Places collection houses a wealth of information on American history and the American “identity.” Today, the concept of “American” connotes a richness of unprecedented cultural and ideological diversity, which is constantly changing and expanding.

Key to the survival of these concepts is the continued education of students on the importance of our nation’s diverse history. Focused not only on the incorporation of cultural resources into standard curricula, the Teaching with Historic Places program (TwHP) looks to address issues of diversity through its more than 90 classroom-ready lesson plans, available online at www.cr.nps.gov/nr/twhp. With approximately 40 plans covering issues of diversity, educators can pick from a range of lessons that explore the roles of African Americans, American Indians, Asian Americans, Hispanic Americans, and

Fortress San Cristobal retains a prominent position overlooking San Juan harbor. It is included in the TwHP lesson plan, “The Forts of Old San Juan: Guardians of the Caribbean.” Photos courtesy of Marcia Axtmann Smith

women as part of our nation’s history. TwHP lesson plans incorporate the significance of diversity into the larger historical experience, making the necessary connections between today’s cultural variety and historic sites of the past.

The TwHP staff has worked to bring new topics of historical cultural diversity to its online series of lesson plans (See *Heritage Matters*, October 2000 for an earlier article on diversity within TwHP). “Iron Hill School: An African-American One-Room School” tells the story of a Progressive Era push for the development of modern school buildings for African-American communities in rural Delaware. In turn, the lesson helps students to consider the educational concepts of the time, as well as, the impact of segregation on the quality of education.

TwHP also captures the influential nature of American Indians on our nation’s history. As seen in “Knife River: Early Village Life on the Plains,” the Mandan and Hidatsa peoples were important players in the economic and cultural history of the Midwest, participating in the fur trade in the early 19th century. “The Battle of Honey Springs: The Civil War Comes to Indian Territory” provides a unique look at American Indian history by examining the choices made by different tribes regarding their participation in the U.S. Civil War.

The many forms of historical diversity can easily overlap, as evidenced by American Indian and Hispanic-American cultures. “Gran

Quivara: A Blending of Cultures in a Pueblo Indian Village” brings the American Southwest into the classroom through the study of the indigenous people of Las Humanas. Playing an important role within society, Pueblo women show that historical diversity crosses gender lines as well. Furthermore, the lesson details the intricate relationships of Pueblos with foreigners, specifically the Spanish in the 16th century. “The Forts of Old San Juan: Guardians of the Caribbean” stresses the influential role of the Spanish on native societies. Establishing Puerto Rico as the bulwark for the defense of its colonial possessions, the Spanish irrevocably enmeshed American culture with their own.

Examining Asian-American history is integral to our understanding of America’s past. Highlighting the plight of West Coast Japanese-Americans during the 1940s, “The War Relocation Camps of WWII: When Fear was Stronger than Justice” tells of a nation at war and the unjust steps it took to assuage national anxiety. This lesson encourages students to think critically about compelling issues of cultural diversity and individual liberty, in addition to discussing the significance of the war.

TwHP continues to promote the diversity of American history, as embodied in historical sites, to students through its lesson plans.

Michael Chin, a junior at Pomona College, was an intern in the Summer 2002 NPS Cultural Resources Diversity Internship Program. For more information on Teaching with Historic Places, contact Beth Boland at 202/343-9545, e-mail: beth_boland@nps.gov

The Lowell Folk Festival: Celebrating and Preserving National Treasures

Audrey Ambrosino
Erin Sheehan
Lowell National Historical Park

Once a bustling textile center, Lowell, Massachusetts, has become a center for traditional culture. Since 1990, the streets of historic downtown Lowell come alive with the excitement of the annual Lowell Folk Festival, held the last weekend of July. The festival, with music and dance presented on six outdoor stages, craft demonstrations, parades, and ethnic foods prepared by local community groups, is a celebration of Lowell's cultural diversity and preservation of traditional arts.

The Lowell Folk Festival is more than just an isolated event. It recognizes Lowell's historic role in the Industrial Revolution and its impressive array of resources. The festival takes place in the shadow of the towering textile mills that once led Lowell to international prominence and along the 5.6 miles of canals that powered those mills. Most importantly, it is testimony to the will of individuals and communities who, often despite hardship and the pressures of contemporary culture, continue to celebrate, preserve, and share their heritage and traditions.

The Lowell Folk Festival grew out of the National Folk Festival, held in Lowell from 1987 to 1989. Organized by the National Council for the Traditional Arts in Silver Spring, Maryland, the National Folk Festival typically takes up residence in a location for three years, working hand-in-hand with the host community to launch the festival and to encourage its continuation beyond those three years. In Lowell's case, the festival's producing partners, Lowell National

Historical Park, the City of Lowell, the National Council for the Traditional Arts, and the Lowell Festival Foundation, have succeeded in making the event a permanent summer attraction. Dedication to the festival mission has resulted in 16 years of enthusiasm, cooperation, enjoyment, and patronage. Word has spread, crowds have grown, and the festival has become a highlight in the regional roster of summer events.

The mission of the Lowell Folk Festival is to present the finest in traditional music, dance, crafts, ethnic food, and the cultural treasures that make up our diverse nation. The key to the festival is its commitment to traditional arts. Traditional music and crafts are generally passed on informally. Since these skills are handed down through families or apprenticeships, traditional methods and designs are maintained through generations of artists producing the work. In addition, the cultural and regional values and beliefs that are associated with music and crafts are also evident. Traditional arts are generally not what you hear on the radio, or what you see on television. They are age-old methods of passing stories from generation to generation through dance, song, and artistic expression. Traditional arts, such as those seen at the Lowell Folk Festival, offer a glimpse into the history and culture of diverse groups of people.

Over the years, the festival has presented performers from a vast array of traditions including Native American, Bluegrass, Gospel, Armenian, Greek, French-Canadian, Blues, Puerto Rican, Hawaiian, Brazilian, Colombian, Cuban, Mexican, and Polish, among others. While nationally known artists such as Bluegrass legend Ralph Stanley and the Clinch Mountain Boys and Irish dancer Michael Flatley have played the festival, much of the festival's real beauty and success shines through its more intimate

moments—the whispers of a Native American storyteller, the intricate Cambodian blessing dance, and the songs of lost love from a Piedmont bluesman.

In the words of a young visitor speaking for himself and his brother (from a letter written after attending the 2000 Festival), "We liked the Puerto Rican band and the Irish Music and the international food. But our favorite thing of all is that there is something for everyone. I liked the music, my brother liked the Indian canoe, and we all liked the historical part of Lowell. My mom has attended since she was my age. She and my aunt like everything."

For more information on the festival, visit the Lowell Folk Festival website at <http://www.lowell-folkfestival.org/home.htm>.

Cotter Award for Excellence in Park Archeology to Ken Wild for Cinnamon Bay Studies

Roger Kelly
Pacific Basin West Support Office

National Park Service archeologist Ken S. Wild was awarded the John L. Cotter Award for 2002. In 2001, Wild guided a multiyear project of archeological and supporting studies at Cinnamon Bay, St. Johns Island, Virgin Islands National Park. Beginning in 1998, the project focused on pre-contact native Taino culture (900-1500 AD) and an early 17th-century plantation village with a slave cemetery at Cinnamon Bay. Investigation of the Taino ritual and residential site was the first major scientific excavation in U.S. Virgin Islands of the native people who met Columbus.

Funded by the National Park

The Treme Brass Band, a traditional New Orleans parade band, performs at the 2002 Lowell Folk Festival. Photo courtesy of Audrey Ambrosino.

Service (NPS) and contributions generated by Friends of the Park, project volunteers and staff accessioned 50,000 archeological materials. Specialists from several natural resources disciplines, academic anthropologists from mainland universities, and Caribbean professional researchers assisted in the project. Hundreds of Virgin Island high school or grade school students, as well as students from eight mainland colleges and universities, volunteered thousands of hours to excavations, laboratory processing, and research.

Ken Wild, a 20-year NPS arche-

ologist, developed a project research design, coordinated fieldwork, guided an on-site laboratory, established volunteers' schedules, accommodated media coverage, and arranged for colleagues to assist with the project. His leadership of the Cinnamon Bay project has had a major impact on enhancing understanding of Caribbean archeology and local interest in island heritage resources.

The Cotter Award is an unofficial, non-monetary annual recognition of a park archeological project, guided by an NPS employee or partner, which is an exemplary effort, following the model of excellence

set by Dr. Cotter as a leading Park Service archeologist over many decades. The community of NPS archeologists makes the award each year. Nominations will be accepted until February 28, 2003.

For more information about the nomination process, contact Roger Kelly, Pacific West Region's Oakland Support Office at roger_kelly@nps.gov.

The Cultural Resources Diversity Internship Program, 2002/2003

Since 1999, the Cultural Resources Diversity Internship Program has

provided 47 interns with career exploration opportunities in historic preservation/cultural resources work. During the 10-week summer session in 2002, 13 interns were placed with National Park Service administrative offices and national parks, other federal agencies, state historic preservation offices, and private non-profit organizations.

Summer interns experienced an array of historic preservation/cultural resources work. For instance, Michael Chin worked on writing and editing lesson plans for the Teaching with Historic Places Program of the National Register of Historic Places in Washington, DC. (See his article, "Teaching American Diversity," in this issue.) Another intern, Ora Marek, who studies anthropology at Northern Arizona University, worked with the Federal Emergency Management Agency (FEMA) to assist with strategies to

improve tribal consultations on FEMA projects. Other intern projects included: assisting African-American non-profit organizations to become involved with the Rosenwald School Initiative in Charleston, South Carolina; archeological field excavations at the Harriet Tubman birthplace site on Maryland's Eastern Shore; and primary research on rare book collections at the Stone Library of Adams National Historical Park in Quincy, Massachusetts.

During the last week of the internship, all 13 interns were invited to Washington, DC, where they participated in a three-day Career Workshop. Interns were introduced to programs and institutions involving cultural resources work beyond their internship experience. During the three-day program, interns visited National Park Service cultural resources offices, met with professionals at the National Trust of

Historic Preservation, and toured the Smithsonian's Archives Center and the exhibition, "Within These Walls," at the National Museum of American History.

On the last day of the Career Workshop, interns participated in a career discussion panel with diverse professionals: Olivia Cadaval from the Smithsonian's Center for Folklife and Cultural Heritage; Susan Schreiber from the City Museum in Washington, DC; Louis Hicks from the Black Resources Center in Alexandria, Virginia; and Toni Lee, from the National Park Service. Interns had a unique opportunity to discuss their education and career development and to gain useful advice from established professionals in the field.

This year the Diversity Internship Program will continue into the fall and spring of 2002-2003 with five 15-week semester internships. Fall



2002 intern sponsors include the Banneker-Douglass Museum in Annapolis, Maryland; the Southeast Regional Office of the National Park Service in Atlanta, Georgia; and the Rock Creek Park in Washington, DC. The Statue of Liberty in New York City and the Texas Historical Commission in Austin will sponsor additional interns in the spring of 2003.

Intern sponsors were selected competitively based on the quality of the proposed project and on the opportunities for interns to complete a defined project while building their resumé. Another 12 to 13 summer interns will be placed in the summer of 2003, and five more in the fall 2003/spring 2004, with National Park Service administrative offices, park units, and partnership organizations.

We are now accepting project proposals from potential host intern sponsors for the summer of 2003 and the academic year 2003-2004. The deadline is December 16, 2002. The cost of a Diversity Intern is shared on a 50/50 basis between the National Park Service and the host intern sponsor.

For more details about the Cultural Resources Diversity Internship Program and how to apply, contact Michèle Gates Moresi at 202/354-2266, e-mail, michele_gates_moresi@contractor.nps.gov.

Summer 2002 Interns visit Union Station in Washington, DC during the three-day Career Workshop, August 7-9, 2002. Photo courtesy of Justin Chow, Student Conservation Association.

(TREK, FROM PAGE 1)

family members and community elders.

Assimilation policies—such as forced attendance in boarding schools, where the speaking of Native languages was forbidden, and voluntary relocation programs of the 1960s, which moved families to city centers—helped bring the transmission of culture to a critical low point. Many people, especially youth, had “lost understanding of what it means to be connected to ... mother earth and father sky,” as Henry Niese of the Eagle Voice Center put it. The presenters offered attendees models of multiple paths communities might take to keep the cultures vibrant and youth healthy.

As in many minority communities, the relationship between self-esteem, self-knowledge, and respect comes up repeatedly. To bridge that gap with high school students in Grass Lodge, Montana, Mr. Old Coyote set the students to studying the derivation of their own last names. Previously, students had been reluctant to speak their own language, but afterwards, he said, “[t]hey spoke easily. When they know where they come from, it’s easy for them to know where they want to go.”

Lois Dalke of the Oneida Nation of Wisconsin said, “I saw disrespect to culture in their actions.” The Oneida’s culture camp, Unity in Our Community Culture Camp, grew out of a successful summer session on fire, water, and other safety issues. Their week-long camp worked with teen-aged girls and boys, many of whom lived in group homes. The camp was a mix of intensive sessions on provocative contemporary topics and traditional cultural activities. The Oneida, as well as the Jicarilla Apache tribe of Dulce, New Mexico, designed their camps to discuss sensitive information among separated boys and girls groups.

The camps introduce fading tra-

ditions to new audiences with the hope that these skills, traditions, and arts will again grow strong. The camp organizers hope that the experience will not end when the camp participants—both elders or teachers and youth—leave camp, but will become part of their daily lives and inspire them to fulfill their potential as human beings and members of the community.

One way to make cultural traditions more a part of daily life is to expand camp activities over the entire year. At the Oneida Nation camp, the staff—including the two Oneida police officers—continued to mentor the youth once a month. The Sugar Island Camp of the Sault Ste. Marie Tribe of Chippewa Indians in Michigan is one of the oldest camps, with one of the most ambitious curriculums. Over the course of a year, youth, and at times their families, come out to this “primitive” camp to perform various traditional cultural tasks—from tapping maple syrup to constructing lodges and improving winter survival skills.

Although funding remains a persistent problem, the camp organizers were most concerned that the camps’ cultural and community purpose endure. Brian Vigil of the Jicarilla Apache Culture Camp urged participants to focus on keeping the entire community involved in the creation of the camp. As Sugar Island Camp Director Bud Biron stated: “If the money weren’t there, wouldn’t we still be Anishnabe people?” The purpose of the culture camps is to keep that statement a reality.

For more information, contact HUD’s Indian Housing Drug Elimination Information and Resource Center (IHDE-IRC), PO Box 14970, Silver Spring, MD 20911; phone: 800/839-5561, fax: 301/495-3178.

TRIBAL ACTIVITIES

New Registry Will Present Living Cultures

Alexis Bierman
National Museum of the American Indian

Presenting the living cultures of indigenous Americans is part of the mission of the Smithsonian Institution's National Museum of the American Indian (NMAI). Established by Act of Congress in 1989, NMAI is an institution of living cultures dedicated to the life, languages, literature, history, and arts of the native peoples of the Western Hemisphere. NMAI has four components: a center in New York

(the George Gustav Heye Center [GGHC]); a collections and research facility (the Cultural Resource Center in Suitland, Maryland); a pioneering museum on the National Mall in Washington D.C. (opening in the fall of 2004); and a permanent outreach presence in Indian Country ("The Fourth Museum," a museum-without-walls).

Although many efforts at each of these facilities present Native cultures to the public, staff at the DC site have begun a formal search and outreach effort to identify native tradition-bearers with the end goal of compiling a cultural registry.

This registry will provide a database of contact information for native artists, dancers, musicians, artisans, scholars, writers, poets, speakers, leaders, storytellers, and others who could be called upon for future museum programs. In addition, the information will be available to be shared with others interested in cultural resources throughout the field.

(below) NMAI will have a 300-seat theater designed to present many types of performances, including dance, both solo and ensemble music concerts, dialogues, and discussions.

(opposite) Watercolor rendering shows the eastern end of the National Museum of the American Indian, highlighting the building's natural landscape and dramatic east-facing entrance. Both renderings by Elizabeth Day.

City



With a primary mission of presenting programs in the native voice, the museum is committed to “grass roots” performers and resources as well as to well-established artists of all kinds. The DC staff takes its lead from program staff at the GGHC, where a myriad of programs have been offered over the last eight years. Programs being considered for the Mall facility include storytelling, author events, issues-oriented dialogue programs, demonstrations, community-based performances, and living arts performances (including music, dance, and theater). Programs will be designed for a variety of audiences, including families, school groups, teens, and adults, depending on

focus and program content. While the primary goal of NMAI is to serve the interests of native people, it is understood that the vast majority of museum visitors will be non-native, many with stereotyped images of Indians in mind. Therefore, an additional goal of these programs is to provide a real alternative to these stereotypes.

Anyone who would like to be listed in the registry or would like to know more about the registry is encouraged to visit the museum’s website (www.AmericanIndian.si.edu) where a basic registry form is downloadable, along with more information on the types of programs being planned for the new Mall facility.

Questions or comments on the registry or NMAI’s program plans can be directed to Howard Bass, Senior Public Programs Producer, at: The National Museum of the American Indian, P.O. Box 37012; 470 L’Enfant Plaza, Suite 7103; MRC 934; Washington, DC 20013-7012; e-mail: bassh@si.edu; fax: 202/287-3528; phone: 202/287-2020, x-137.



Current Listing of Tribal Historic Preservation Offices

As of October 31, 2002, the listing of Native American tribes with Tribal Historic Preservation Offices is as follows:

- Caddo Tribe (Oklahoma)
- 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)
- Passamaquoddy Tribe (Maine)
- Oneida Nation (Wisconsin)
- Poarch Band of Creek Indians (Alabama)
- Pueblo of Zuni (New Mexico)
- 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)
- Table Bluff-Wiyot Tribe (California)
- 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)

For more information on THPOs, contact H. Bryan Mitchell at 202/354-2078, e-mail: bryan_mitchell@nps.gov

STATE INITIATIVES

Recent National Register of Historic Places Listings

Rustin Quaide
Tangula Chambers
National Register of Historic Places

The Booker T. Washington High School and Auditorium

The Booker T. Washington High School and Auditorium, located on 1201 South Roman Street, New

Orleans, was listed in the National Register of Historic Places on July 17, 2002, for its significance as a milestone in the development of secondary public school education for African-Americans in New Orleans.

The Art Deco three-story high school and attached auditorium opened in 1942. It had state-of-the-art vocational educational facilities, and was the first public high school in the city built for African Americans. The Washington High School's opening was the result of decades of sustained activism from

African-American community leaders, working through civic, religious, and educational organizations, including the Colored Educational Alliance, the New Orleans NAACP, and the Federation of Civic Leagues. The auditorium became a municipal auditorium for the African-American community, and such entertainers as Paul Robeson, Louis Armstrong, Dizzy Gillespie and Mahalia Jackson performed there.

The Roosevelt School Auditorium and Classroom Addition

The Roosevelt School Auditorium and Classroom Addition, located in Mission, Hidalgo County, Texas, and listed on the National Register of Historic Places on July 1, 2002, is the only surviving element of Mission's once segregated school system and is significant for its contributions to the city's ethnic heritage and association with the Hispanic population. In 1921, the Mission Independent School District (ISD) built a separate school in South Mission for the purpose of educating Mexican-American children.

The School District added an auditorium to the campus in 1929 and a classroom addition in 1949. These additions are the only part of the original campus still standing and are, in fact, the district's only surviving historic school buildings. The Roosevelt School campus was used until 1968, when an accrediting team condemned the original 1921 building for safety reasons, and the main building was razed.



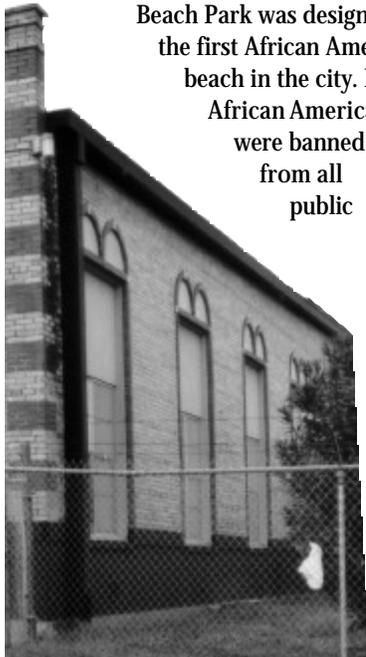
Lodge Boleslav Jablonsky No. 219

The Lodge Boleslav Jablonsky, No.219 in Poplar Grove Township, Minnesota, was listed in the National Register on September 10, 2002. The Czechs and other ethnic groups arriving in this region of Minnesota in the 1890s were intent on maintaining their identity and language by establishing churches and schools that maintained language and cultural traditions brought from their countries of origin. The Boleslav Jablonsky Lodge hall was built in 1916, although a local Czech organization had been in existence since 1914.

The lodge was named for Boleslav Jablonsky (1813-1881), a priest, poet, and Czech nationalist. The lodge hall has been in continuous use from 1916 to the present. Built by lodge members, the hall is a wood frame structure on a poured concrete foundation with no basement. It was listed because of its significance in the area of ethnic heritage and social history.

Virginia Key Beach Park

Located on a barrier island near Miami, Virginia Key Beach Park was designated as the first African American beach in the city. Because African Americans were banned from all public



beaches in the area, this park was set aside exclusively for blacks, and provided for their recreational needs as well as religious functions, such as picnics and baptisms.

Virginia Key Beach Park developed out of the protest in the summer of 1945 by a group of black men, led by Judge Lawson E. Thomas. The group staged a protest at the “whites-only” Baker’s Haulover Beach in northern Dade County against the segregation laws that prohibited black persons from using the public beaches of Miami and Dade County. In response to the protest, county officials established a public beach for the black

community on Virginia Key,

(bottom left) The Art Deco Booker T. Washington High School also served as a municipal auditorium for the African-American community, featuring national acts, such as Dizzy Gillespie. Photo courtesy of Donna Fricker.

(bottom middle) The Roosevelt school auditorium and addition were listed in the National Register in recognition of their significance to the city’s ethnic heritage. Photo courtesy of the Texas State Historical Commission.

(bottom right) The Lodge Boleslav Jablonsky assisted Czech immigrants in maintaining cultural identity after settling in Minnesota. Photo courtesy of David C. Anderson.

(above) As a stepping stone for the eventual desegregation of public facilities, Virginia Key Beach Park was the first African American in the city of Miami. Photo courtesy of Vicki L. Cole.

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which opened on August 1, 1945. This beach served as a stepping stone to desegregate other public facilities. This property was listed in the National Register of Historic Places on June 28, 2002, for its connection with African-American heritage and recreational progress.

Hurricane of 1928 African American Mass Grave

The Hurricane of 1928 African American Mass Burial site in West Palm Beach, Florida, is the burial site of approximately 674 victims, primarily African-American agricultural workers, who were killed in the hurricane of 1928 that devastated South Florida—one of the worst natural disasters in American history. Listed in the National Register of Historic Places on September 13, 2002, the catastrophe was a major event for the African-American community and was described by noted author Zora Neale Hurston. Well-known educator Mary

McLeod Bethune and 3,000 other mourners attended the memorial service at the mass grave.

The bodies were brought to West Palm Beach, Florida, and were delivered to two cemeteries. Sixty-nine bodies were buried in a mass grave intended for white victims at Woodlawn Cemetery, and 674 victims were buried in a mass grave intended for black victims in the city's pauper cemetery at 25th Street and Tamarind Avenue, although the burial site was never identified. In December 2000, the City of West Palm Beach reacquired the property of the burial ground and plans to memorialize this site in the history of the community.

Cine El Rey

The Cine El Rey ("The King Cinema") opened as a theater in downtown McAllen, Texas, in 1947 and served the city's Hispanic community for 40 years. The movie house was built to capitalize on the demand for Spanish-language

entertainment created by the influx of Mexican *Braceros* into the United States during the 1940s. The *Braceros* were named after the U.S.-Mexican *Bracero* program established at the end of World War II to help with a shortage of agricultural workers in the United States. More than 4.9 million Mexican workers were recruited to work on U.S. farms. Many of Mexico's greatest actors and actresses made personal appearances on the El Rey stage, including German Valdes, Pedro Infante, Pedro Armendariz, Sara Garcia, Antonio Aguilar, Tito Guizar, and Lucha Villa.

The Cine El Rey is a good example of a small-town, downtown movie theater in Texas in the 1940s. The building features a projecting neon marquee, neon and metal canopy, bold colors, geometric

pat-



terns, and enamel panels on the lower part of the front façade, all of which contribute to its Moderne design. Cine El Rey was listed in the National Register for its architectural and ethnic heritage significance.

Palo Homestead

The John and Justina Palo Homestead is an example of a Finnish homestead that was constructed when the northern Wisconsin “cutover” was settled in the late 1880s and early 1900s by immigrants from Finland. Located in the Township of Oulu, Bayfield County, Wisconsin, the house was built in 1910–1911. Listed in the National Register on September 14, 2002, the John and Justina Palo Homestead is a cluster of four buildings and includes a house, an outbuilding which is partitioned into a sauna, a woodshed, and a workshop.

The original house was a simple vernacular two-story log structure, which rests on a poured concrete foundation. The original house was a gabled “ell” design. An addition was constructed in the late 1920s or early 1930s that enclosed the entrance area. A pantry was located in this addition and the stairway to the second story was relocated here. The Palo Homestead is significant as it represents the settlement pattern of Finnish settlement in northern Wisconsin.

(left) The Moderne-style Cine El Rey was a center of ethnic heritage for the Mexican agricultural workers in Hidalgo County. Photo illustration by Marcia Axtmann Smith based on photo courtesy of Luis Muñoz.

(right) The Palo House, listed in the National Register on September 14, 2002, is representative of Finnish immigration to Wisconsin at the turn of the 20th century. Photo courtesy of the Wisconsin Historical Society.

Crisler Mounds

Crisler Mounds Site is a burial mound site overlooking the Ohio River. It is attributed to the Adena culture based on their size, shape, and topographic location. Adena culture is best known for its mortuary ritual system characterized by the construction of burial mounds. Located in Boone County, Kentucky, where other similar Adena burial mounds have been found, the Crisler Mounds site was listed in the National Register on April 11, 2002, based upon its potential to yield further information on prehistoric Indian peoples.

Sugar Hill Historic District

The Sugar Hill Historic District was the preeminent African American residential enclave during New York City’s Harlem Renaissance and afterwards. It was home to many famous African Americans, including Adam Clayton Powell, Sr., Thurgood Marshall, W.E.B. Du Bois,

and Duke Ellington. The historic district is made up of over 400 buildings of various late 19th and 20th century Revival styles—French Renaissance, Colonial, Tudor, as well as Art Deco and Moderne style buildings.

Sugar Hill housed an economically diverse population, but was the symbolic focus of African American achievement until the late 1960s. Sugar Hill Historic District was listed in the National Register on April 11, 2002, based on its architectural significance, social history, and community planning and development.

Heritage Trails in Iron County

Marcia Bernhardt
Iron County Historical and Museum Society

The Friends of Heritage Trail in Iron County, Michigan, have been working diligently to identify historic sites and provide appropriate signs for them. All are located either within or near the perimeter of the Ottawa



National Forest. The sites chosen for signage represent a range of cultural heritage sites, significant to the history of Michigan.

Initially thirteen sites were selected for signage. The first was Pentoga Park Indian Burial Grounds, where small wooden structures protect and mark individual Native American graves. It was followed by the Iron County Museum in Caspian. It is located on an 8.5-acre tract with 22 buildings, including a former mine site, whose headframe is listed on the National Register of Historic Places.

Three other sites have been dedicated, including the Iron County Courthouse in Crystal Falls; the Amasa Museum, located in the former township hall of Amasa; and Larson Park, located along U.S. 2. Three more sites—Apple Blossom Trail, the Harbour House, and Mansfield Location and Pioneer Church—are scheduled for dedication this year, with the other sites, such as Be-Wa-Bic State Park and Lake Ottawa Recreation Area to be dedicated in the near future.

The work of the Friends has developed much local interest and is responsible for a movement in other counties in the Upper of Peninsula of Michigan to carry out similar projects. As a result of the Friends' work, the Michigan Department of Transportation has designated U.S. 2 from Crystal Falls to Iron River a State Heritage Route.

For more information on the Friends of Heritage Trail in Iron County, visit their website at www.ironheritage.org/.

COMMUNITY INITIATIVES

Archeological Investigations at Gunston Hall Yields Information on Enslaved Population

Anne Worsley
National Register of Historic Places,
History and Education

Gunston Hall is a brick Georgian mansion completed in 1760 in Mason Neck, Virginia, by George Mason, father of the Virginia Bill of Rights, gentry man, and patriot. He was also a slave owner. Approximately 80 enslaved persons lived and worked at Gunston Hall. It was on the lives of these individuals that recent archeological investigations focused its excavations. In one of the few documents that describes the landscape surrounding Gunston Hall, George Mason's son John recounts in an 1830 journal entry:

"to the East [of the mansion] was a high paled yard, adjoining the House into which opened an outer door from the private front, within or connected with which yard were the kitchen, well, poultry Houses and other domestic arrangements; and beyond it on the same side were the corn house and grainery—servants house's (in them days called Negroe quarters)"

During the first week, excavations were focused in the yard east of the mansion. Two-foot-by-two-foot test units were laid out in 20-foot intervals. The soil layers, color, and composition varied greatly from unit to unit. One unit in the area described by Mason as slave quarters did present an exciting find, possible foundation stones. Further investigation into the east yard may determine the nature of these stones.

The kitchen yard, where enslaved African Americans would have lived

and worked, was also investigated. Remnants of pathways were found in two adjacent units, both 18th and 19th century, meaning that at least part of the kitchen yard was not disturbed by human occupation since George Mason's time. Artifacts were heavily concentrated in this area, from pottery (creamware, pearlware, stone-ware, and porcelain), to glass, animal bones, and nails. A fence post and series of postholes also were uncovered. A formal garden runs adjacent to the kitchen yard, and according to the findings, it was fenced during the 18th century. The fence line runs into the reconstructed kitchen yard. Future excavations planned hopefully will reveal more about how the buildings in the kitchen yard were situated in relation to the mansion, the formal garden, and the rest of Gunston Hall.

For more information on Gunston Hall, visit www.gunstonhall.org.

Preservation and Protection of the New Philadelphia Site

Vibert L. White
New Philadelphia Project

In 2000, the University of Illinois stumbled upon one of the most intriguing stories in American history. New Philadelphia, a community that is known only by a few people outside of Pike County, Illinois, is recognized as the first incorporated African-American town in the United States. Unlike Chicago, which was first discovered by a black explorer, the New Philadelphia site was located, purchased, founded, and governed by a former enslaved man named Free Frank McWorthy. New Philadelphia, as McWorthy

named the village, was created in 1831 as an enclave that attracted freedmen and women and scores of white Americans who made the village their home between 1831 and 1888. In the late 1850s the village reached its pinnacle with a post office, boarding house, and several businesses. It became one of the most significant communities in western Illinois. Moreover, it established itself as a cradle for black pride and self-determinism, as well as racial cooperation. The demise of the town started in the 1870s when the village leaders could not influence the railroad system to route its tracks through the black town. Without the railroad, New Philadelphia rapidly declined as villagers moved to more prosperous areas. By 1888, the black community had virtually become a ghost town.

The University of Illinois has begun the task of historical and archeological research to preserve and present the story of New Philadelphia to the American public. Through the efforts of the African-American Studies Program, the Lincoln Institute, and the community-based New Philadelphia Association, the University is laying the foundation for the protection and preservation of the New Philadelphia site. In the fall of 2002, Professor Vibert White, Chair of the African-American Studies Program and Director of the New Philadelphia Initiative, will lead a group of archeologists in a land survey and archeological investigations. Documentation will also be submitted for nominating New Philadelphia to the National Register of Historic Places.

For more information, visit the website at <http://newphiladelphia.uis.edu/>

NARA Symposium on Asian Americans and Pacific Islanders

On Saturday, May 4, 2002, the

PARTNERSHIP INITIATIVES

National Archives and Records Administration-Pacific Region (NARA), in conjunction with the White House Initiative on Asian Americans and Pacific Islanders, and 12 major historical organizations, hosted "Reclaiming the Legacy: Asian Americans and Pacific Islanders in U.S. History." A capacity crowd of nearly 400 attended an all-day public conference at the University of San Francisco's Lone Mountain Conference Center.

According to Daniel Nealand, NARA-San Francisco Regional Archives Director, "Reclaiming the Legacy' was the first and largest public event of its kind, bringing together historical insights, issues, performances, and art by and about Americans with 'roots' in China, Japan, the Philippines, Korea, Vietnam, India, Hawaii, and American Samoa."

Following the opening Taiko Drum ceremony and morning keynote address by Congressman Tom Lantos, attendees chose among 40 presentations and four subject tracks featuring acclaimed authors and historians, award-winning filmmakers, performing artists, genealogists, and museum and archival resources experts. Twenty-two presentations stemmed from National Archives research. The afternoon keynote address featured Helen Zia, former executive and current contributing editor to *Ms. Magazine*, journalist, and author of *Asian American Dreams: The Emergence of an American People*. At the conference closing reception, John Tsu, Chair of the White House Commission on Asian American and Pacific Islanders, read a Presidential Proclamation on Asian Pacific Heritage Month.

The conference is a result of the

efforts to use the President's executive powers on behalf of Asian Americans and Pacific Islanders (AAPI). In June 1999, President Clinton issued Executive Order 13216, directing the agencies of the Federal government to use their resources to improve the quality of life of these populations. The Executive Order established both an external Advisory Commission on Asian Americans and Pacific Islanders and an Interagency Working Group.

One decision of the Interagency Working Group was to develop and inventory of existing Federal programs and services designated for

Taiko drummers open the AAPI conference in San Francisco. Photo illustration by Marcia Axtmann Smith based on photo courtesy of NARA.

the AAPI community. Most participants assumed that the inventory would list typical social services and grant programs. However, since the cultural resources agencies of the Federal government were included in the Interagency Working Group, the inventory contained a surprising breadth of topics, including an inventory of cultural services to the target population.

The inventory pulled together all the AAPI cultural resources available across the Federal government. NARA saw the potential for new initiatives in these resources. It prepared a list of its archival resources relating to the AAPI community: immigrant ship rosters, files relating to the implementation of exclusionary laws, photographs, and census reports. The various agencies realized that despite the wealth of AAPI historical and cultural resources in their possession, the AAPI story was largely missing in history textbooks and in the memory of the greater population.

The result of all of these events was "Reclaiming the Legacy." Participating agencies included NARA, the White House Initiative on Asian Americans and Pacific Islanders, Angel Island Immigration Station Foundation, the Chinese Historical Society of America, Filipino American National Historical Society, National Japanese American Historical Society, San Francisco State University Asian American Studies Department, University of San Francisco Religion and Immigration Project, and the Center for the Pacific Rim.

The conference contributed to "reclaiming the legacy" of Asian Americans and Pacific Islanders in the United States, and demonstrated the positive role Federal agencies can play as a catalyst for such activities.

For more information, contact Kevin Green at kevin.green@archives.gov.

Association of African American Museums 2002 Annual Conference

Michele Gates-Moresi
National Park Service

The Association of African American Museums (AAAM) held its annual meeting entitled, "A Sacred Trust: Interpreting Our Past, Preserving Our Future," August 21-24, 2002, in Washington, DC. The Smithsonian's Anacostia Museum and Center for African American History and Culture hosted the conference. The conference offered an array of paper presentations, panel discussions, local tours, and events that stimulated conversations and facilitated institutional cooperation. The conference was an opportunity to learn about other colleagues' activities, various museum programs, and the latest trends in the field.

The conference saw its best attendance number ever and gained unprecedented coverage in the media. Some sessions were televised by C-Span, including the first session of African-American museum pioneers. AAAM conference proceedings were covered in part by National Public Radio. This media attention reflects the growing number of people working in African-American cultural institutions as well as an increasing interest from the mainstream museum community in African-American issues.

Distinguished keynote speakers were Professors John Hope Franklin of Duke University and Deborah Newman-Ham of Morgan State University. Professor Franklin offered humble and inspiring words by describing aspects of his career through a series of encounters with giants in the field: Mary McLeod Bethune, W.E.B. Du Bois, and Theodore Shirley Currier. His presence throughout the conference was a unique opportunity for all partici-

pants to see and hear in person this prolific and honored scholar. Professor Newman-Ham used endearing stories of discussing history with children, including her own, to point out the need to better educate students in history to ensure the future of the museum field.

Conference sessions stayed true to the theme of looking backward, pondering the present, and thinking ahead. The first sessions, "Reflections: History of the African American Museums From its Pioneers," allowed the audience to hear from Margaret T. Burroughs, who was involved in the founding of the AAAM and founder of the DuSable Museum in Chicago, and from Joan Maynard, who pioneered local African-American historic preservation in her work to found the Society for the Preservation of Weeksville and Bedford-Stuyvesant in New York, among others in the field. The panel moderator, Professor Gabriel Tenabe of Morgan State University, pointed out that while so many had been busy founding museums and programs to preserve and disseminate black history and culture, they had overlooked recording the story of their own struggles. Thus, he had been inspired to assemble the panel and start a dialogue between the old generation and the new.

Other sessions ranged from presentations on Gullah traditions and culture to marketing and fundraising issues in the context of a post-9/11 economic climate. In addition to the tours and events familiarizing attendees with local history, a panel session on black architects illustrated their impact on the architectural landscape of Washington, DC.

A significant event of the conference was the plenary session, "Toward a National African American Museum," in which speakers offered insight about past efforts to establish a museum that first began in 1916. The session described the current state of the Presidential

Commission for the National Museum of African American History and Culture (NMAAHC), and heard concerns and ideas from the African-American museum community. Panel speakers included Commission members, historians, a representative from the Smithsonian secretary's office, and AAAM president, William Gwaltney.

The plenary session was an opportunity for commission members to hear the opinions of African-American museum professionals. Several individuals expressed their concerns, indicating a high-level of engagement and emotional ties to the Commission's endeavor. Comments included: young people need to be a part of the process; a national conversation about slavery must be at the core of the museum's program; local stories should not be forgotten; and the Commission needs to make a serious effort to listen to the concerns of everyone, especially those who know and practice their own history. The Commission plans to hold a series of "Town Hall Meetings" throughout the country intended to solicit the public views.

The next AAAM annual conference will be held in Chattanooga, Tennessee at the Marriott Convention Center during Aug 20-23, 2003. The conference theme will be announced in November.

For more information on the conference, visit the website at www.blackmuseums.org, or contact William Billingsley, 937/376-4944, ext. 123; e-mail: wbillingsley@ohiohistory.org. For more information on NMAAHC, visit the website at planning.den.nps.gov/nmaaahc, or contact the staff for the Commission at 202/208-4227.

National Trust's National Preservation Conference

Brian D. Joyner
National Park Service

The National Trust for Historic Preservation held its annual confer-

ence on October 8-13, 2002, in Cleveland, Ohio. Over 1,500 people attended the conference and were introduced to a range of preservation activities in the Cleveland metropolitan area, from the outlying counties, to the pastoral setting of the Cuyahoga Valley, and the broad avenues and towering buildings of its downtown. This year's theme, "Cities, Suburbs & Countryside," addressed the concerns of preservationists in dealing with a region as diverse—in its landscape, ethnicities, and economic opportunities—as Northeast Ohio.

The opening plenary session featured Fran Mainella, Director of the National Park Service; Cleveland Mayor Jane Campbell; Richard Moe, President of the Trust; Bishop Anthony M. Pilla; and Cleveland native, Rodney J. Reynolds, publisher of *American Legacy Magazine*. Each addressed the need for the historic preservation to reflect all of American society. Mr. Reynolds was later presented with the Southeast Regional African American Preservation Alliance's "Triangle of Service Award" for his magazine's efforts on behalf of African-American historic preservation.

Among the conference highlights was the session "Broadening Diversity in the Preservation Movement." National Trust Board of Advisors members Elmo Baca (New Mexico), Janese Chapman (Michigan), Sue Fawn Chung (Nevada), Arleen Pabón (Puerto Rico), and independent consultants William Colburn and Rudy Lamarr, engaged in conversations regarding contemporary cultural diversity issues. By asking several advisors three questions—"How and why does historic preservation resonate with you?, What barriers have you personally experienced and/or witnessed?, and What suggestions do you have for making preservation more welcoming to more people?"—the session tried to shed light on

current preservation perspectives. Pabón suggested that preservationists needed to "question traditional historic preservation perceptions and interpretations and, most importantly, its current philosophical paradigms that, in some cases, have remained unchanged for more than forty years," to determine their relevance in the modern preservation movement.

The result of the "Broadening Diversity" session was a four-part recommendation, as articulated by Pabón: 1) examining and understanding what it is we call American culture, 2) trying not to trivialize or 'sacramentalize' what we do as preservationists, 3) recognizing and accepting the difficulties of preservation in an American society rooted in materialism and change, and 4) constantly question ourselves by asking, "Why are we doing this?" The task for preservationists is a complex one: preserving not the private heritage of a few enlightened souls but the heritage of humanity.

The National Trust's annual National Preservation Honor Award ceremony at Severance Music Hall saw a number of diverse projects honored. Included among the honorees was the Hamilton Hotel in Laredo, Texas, once a cultural and social hub for the Latino community in North and South America, now renovated to serve the elderly community; the restored Temple of Kwan Tai, a Buddhist temple in Mendocino, California; and, the refurbished Wabash YMCA in the Bronzeville section of Chicago, Illinois. In addition, the *Hartford Courant*, America's longest continuously published newspaper, received an award for its efforts on behalf of historic preservation (a special edition of the *Courant's* Sunday magazine, *Northeast*, is featured in this issue of *Heritage Matters*, under "Conferences, Publications, and Announcements").

Each conference session, tour, or



workshop highlighted preservation activities and issues addressing one of the five focus areas: advocacy, cultural diversity, federal and state stewardship of historic sites, heritage tourism, and international preservation. Sessions were interlaced with walking tours, such as a tour of Cleveland's ethnic enclaves, and workshops, such as one on historic rehabilitation tax credits. The Cleveland conference sessions illustrated the range of new preservation issues being addressed by preservationists throughout the country. Next year's National Trust meeting will be held in Denver, Colorado, September 30-October 5.

For more information, contact the National Trust at 800/944-6847, or visit their website at <http://www.nthpconference.org/>. Arleen Pabón also contributed to the writing of this article.

California's Latino Legacy

Refugio I. Rochin
University of Notre Dame

From the time of California's first sighting in 1542 by the navigator Juan Rodriguez Cabrillo, to the time of Manifest Destiny and the end of

(left) The influence of Spanish culture on American architecture is abundantly evident at Scotty's Castle, a National Register-listed property in Death Valley, California. Photo by Jack Boucher for the Historic American Buildings Survey.

(opposite) This sign marks the coordinates used to denote what was then known as Indian Territory, now Oklahoma. Photo courtesy of Flisa Stevenson.

the U.S. War with Mexico in 1848, Latinos laid a remarkable foundation in California.

Before Cabrillo's voyage the name California was given in a

POINTS OF VIEW

California's Latino Legacy

Refugio I. Rochin
University of Notre Dame

From the time of California's first sighting in 1542 by the navigator Juan Rodriguez Cabrillo, to the time of Manifest Destiny and the end of the U.S. War with Mexico in 1848, Latinos laid a remarkable foundation in California.

Before Cabrillo's voyage the name California was given in a Spanish novel of 1510. It was described as a mythical island "very close to the paradise on earth," with pearls, rich salt deposits, gold, and silver.

For nearly 200 years the Spanish Crown mistakenly thought that California was an island. Once its peninsular nature was established and the Pacific Coast was claimed by Spain, General Jose de Galvez utilized three institutions to carry out the occupation of California: mission, presidio, and pueblo. Two original civil pueblos, San Jose (1777) and Los Angeles (1781) and four presidios were established: San Diego (1769), Monterey (1770), San Francisco (1776), and Santa Barbara (1782). The colonizers and descendants of these efforts became known as the "Californios."

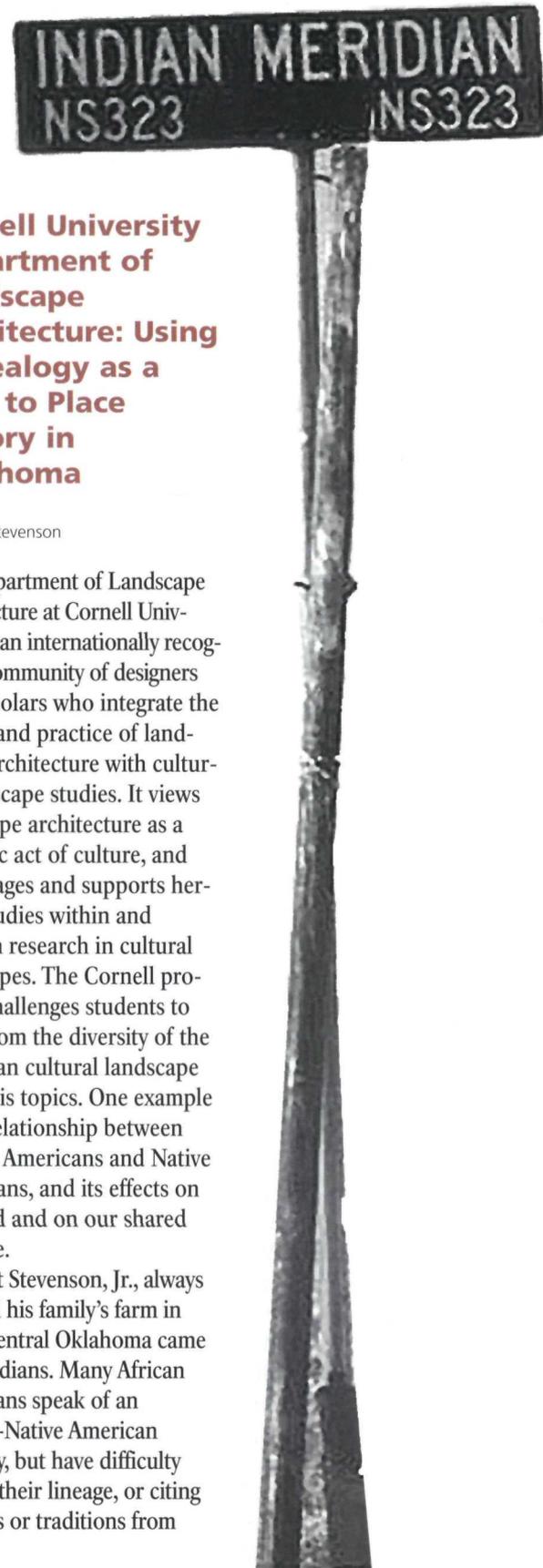
The Franciscan friar Junipero Serra established the first mission at San Diego in 1769. Over a span of 50 years, 22 missions were added. Local farms would grow into extensive cattle and horse ranches, some totaling tens of thousands of acres each. The *vaquero* or cowboy was born on this land.

El Camino Real, an important highway for the expansion of New Spain, linked San Francisco to Mexico City, connecting the missions and presidios. In one sense, El Camino Real was a military road, a supply line to presidios. Today, El Camino Real is Highway 101.

Mexico became independent from Spain in 1821, and its mission properties were parceled out as land grants by the Mexican government in 1833-40. In 1848, Mexico ceded California to the United States, after losing its War with the U.S.

Today California has nearly 11 million Latinos, more than in the entire populations of 40 states of the union. The cultural legacy of Latinos is alive and well, especially in this California. In fact, it is prospering. And after all is said and written, Americans today are witness to the role of Latino Heritage in California: the geographic patterns of Mexican land estates, Spanish named places, historic missions, El Camino Real, and the legacy of "California" itself. Latino heritage is as rich as the newcomers who enter daily. And because of this richness, California is today an island of sorts, a land of wealth and great strength, and very close to the paradise on earth.

Rochin I. Refugio is a Senior Fellow, Institute for Latino Studies, at the University of Notre Dame. For more information, contact Rochin Refugio at 219/631-3672, e-mail: rochin.1@nd.edu.



INDIAN MERIDIAN
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Cornell University Department of Landscape Architecture: Using Genealogy as a Path to Place History in Oklahoma

Fleta M. Stevenson

The Department of Landscape Architecture at Cornell University is an internationally recognized community of designers and scholars who integrate the theory and practice of landscape architecture with cultural landscape studies. It views landscape architecture as a dynamic act of culture, and encourages and supports heritage studies within and through research in cultural landscapes. The Cornell program challenges students to draw from the diversity of the American cultural landscape for thesis topics. One example is the relationship between African Americans and Native Americans, and its effects on the land and on our shared heritage.

Fleta Stevenson, Jr., always claimed his family's farm in south central Oklahoma came from Indians. Many African Americans speak of an African-Native American ancestry, but have difficulty tracing their lineage, or citing customs or traditions from

Wildhorse Creek runs along the south boundary of the Stevenson farmstead. Photo courtesy of Flisa Stevenson.

someone new in their community, “Who are your people?”

When the Federal government expelled the so-called Five Civilized Tribes from their traditional homes in the eastern United States, they took the enslaved Africans they owned with them to new lands in the West. Indian Territory, which was carved out of lands acquired in the Louisiana Purchase, roughly consisted of the eastern half of present day Oklahoma. This forced migration to the government-established Indian Territory provides a wealth of documentary evidence, including census data, field reports, and land allotment records produced by the United States government.

The Chickasaw Indians were among the Five Civilized Tribes, and were slaveholders. When the Civil War ended, it took another treaty (the Treaty of 1866) to free the enslaved within Indian Territory. Among the stipulations was to free the Africans held in bondage in all tribes and adopt them as citizens with full rights in their respective nations. However, the Chickasaw did not want the freedmen living among them and asked the United States to remove the freedmen from their nation. Chickasaw freedmen found themselves a people disenfranchised in the nation of their birth.

The native-born freedmen did not want to leave the land that was their homeland for several decades. They had bonded with the land, and for the most part identified with the Chickasaw customs and lifeways in which they had been raised. By 1882, many black Chickasaw had been born free, but the elder freedmen were born in the Chickasaw Nation after removal to Indian Territory. Despite attempts by the Chickasaw to oust them, the freedmen tena-



ciously held their position in the Chickasaw country, until they became citizens of the United States in 1907.

Fleet Stevenson, Jr., grew up on a farmstead in former Chickasaw country, near Wildhorse Creek, until 1954. He has always said his family’s land came from Indians. A review of historical records indicates that his great-grandfather, Dave Stevenson, was a freedmen descendant of Lanie Stevenson, a slave and half-blood Chickasaw in Mississippi. Her sons Dick, Joe, and Dave Stevenson settled in Indian Territory near Wildhorse Creek. Several generations of Stevensons were born and raised in this area. Thus, the Stevensons’ claim to African-Native American heritage was substantiated.

Although the built environment has the capacity to serve as a repository of our collective and individual history and memory, following the genealogy trail through a place acknowledges the presence of the intangible, the interweaving of memory and experience, to reveal the people who contributed to its making.

Understanding Wildhorse Creek, and other places related to African American-Native American commingled heritage, requires address-

ing the gap in historical knowledge concerning Native Americans as slaveholders, and African Americans’ relationship to land. Exploring issues of spatial identity, using the genealogy trail gave focus to the documentary evidence. The personal histories expressed by the members of this black frontier society, shaping space in the land they were born to, called home and struggled to keep, give it significance.

Flisa M. Stevenson is a MLA candidate at Cornell University. For more information about the Cornell University Department of Landscape Architecture, visit the website at www.landscape.cornell.edu.

Conferences

Protecting Our Diverse Heritage: The Role of Parks, Protected Areas, and Cultural Sites, GWS/CR2003 Joint Conference

On April 14-18, 2003, the George Wright Society (GWS) and the National Park Service (NPS) will hold a joint conference of natural and cultural resource professionals in San Diego, California. “Protecting Our Diverse Heritage” incorporates two conferences on parks and cultural resources. The GWS Biennial Conference is the largest interdisciplinary conference on research and resource management on protected

CONFERENCES, PUBLICATIONS, AND ANNOUNCEMENTS

Publications

Teaching Materials: Cultural Heritage Preservation Course Outline

The course outline for "Teaching Cultural Heritage Preservation" is now available from the National Center for Cultural Resources, National Park Service. This course outline developed from the meeting of the Curriculum Forum in Baltimore, Maryland, in April 2001. The forum members developed this outline as a model for an undergraduate course that could be taught at minority colleges and universities. The course outline is arranged in three units: 1) Place and Culture, 2) Power and Politics, and 3) Process and Profession. Learning Objectives, Learning Activities, and Learning Resources are provided for each unit.

The purpose of the course is to introduce diverse students to the cultural heritage preservation field; increase the number of diverse individuals in cultural heritage work; and increase the number of professional historians, curators, historical architects, archeologists, etc., in this area of work who reflect the diverse and multicultural character of 21st century America. This course outline was a cooperative project of Coppin State University, Goucher College, and Morgan State University, all of Baltimore, Maryland, and the National Park Service.

Copies of the course outline are available from: Michele Gates Moresi, 202/354-2266, e-mail: michele_gates_moresi@contractor.nps.gov. It also is available on the website for the Cultural Resources Diversity Program: www.cr.nps.gov/crdi, click: "Colleges and Universities."

Sento at Sixth and Main: Preserving Landmarks of Japanese American Heritage

Combining in-depth research on historic places, personal memories

areas in the nation. NPS "Cultural Resources 2003: A Conference for the National Park Service and its Partners" is the second in a series of nationwide forums for discussing how to increase awareness of the value of cultural resources and strengthen communication among NPS cultural resources staff and NPS partners.

Proposals for papers, posters, concurrent sessions, workshops, side/affinity meetings, computer demos, and exhibits are being accepted. Complete details are available through the joint conference website at <http://www.georgewright.org/2003.html>.

For more information, call 906/487-9722, or e-mail: info@georgewright.org.

20th International Conference on the History of Cartography

The biennial International Conferences on the History of Cartography (ICHC), under the auspices of *Imago Mundi: International Journal for the History of Cartography*, will take place June 15-20, 2003, at Harvard University, in Cambridge, Massachusetts, and the University of Southern Maine, in Portland, Maine. The conference will be held June 15-17, 2003, in the Harvard Map Collection at Harvard University, and June 18-20, in the Osher Map Library at the University of Southern Maine.

Conference themes are as follows: cartography, states, and empires; cartographic literacy and culture; cartography and commerce; and other topics in the history of cartography. ICHC 2003 will also include three workshops on issues

relating to the history of cartography, several associated cartographic exhibitions, an extensive social program, and activities for accompanying persons.

Persons interested in submitting a paper, poster, or session idea can send the proposal, via e-mail to oml@usm.maine.edu, or on disk to ICHC 2003 Program Committee, c/o Osher Map Library, University of Southern Maine, Portland, ME 04104-9301. Full details of conference activities, together with registration forms, are available at www.ichc2003.org.

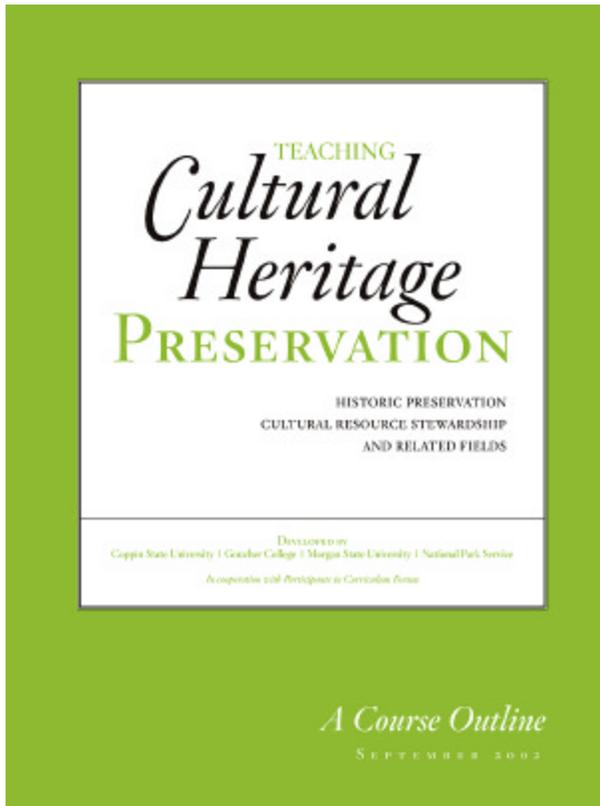
For any additional questions regarding the conference, contact info@ichc2003.org.

Association for the Study of African American Life and History 88th National Meeting

The Association for the Study of African American Life and History (ASALH) will host its annual meeting September 23-28, 2003, in Milwaukee, Wisconsin. The theme will be "The Souls of Black Folks," to commemorate the 100th anniversary of W.E.B. Du Bois's book. It will feature the latest scholarship on African American history, culture, politics, and society.

Meeting organizers are currently accepting paper proposals that explore aspects of the theme of Du Bois's seminal work and of the meeting. Proposals must include session participants, paper titles, and an abstract of the presentation. The deadline for proposals is January 31, 2003.

For more information on proposals, contact Dr. Fancille Rusan Wilson, c/o ASALH, 7961 Eastern Avenue, Suite 301, Silver Spring, MD 20910; or e-mail: asalh2003@aasp.umd.edu.



The Teaching Cultural Heritage Preservation Course Outline is available through the National Park Service.

drawn from oral histories of Japanese Americans, and striking vintage photographs, *Sento at Sixth and Main: Preserving Landmarks of Japanese American Heritage* explores the previously undocumented built environment and cultural landscape associated with once familiar aspects of Japanese American life—community halls, farms, lumber camps, temples, schools, hospitals, midwiferies, bowling alleys, and the Japanese-style public bathhouses known as *sento*.

By calling attention to ten places significant in Japanese American heritage on the West Coast, and presenting evidence of the vast array of resources that await further study, *Sento at Sixth and Main* makes a case for protecting the remaining landmarks. *Sento at Sixth and Main*

was written by Gail Dubrow, an Associate Professor in the College of Architecture and Urban Planning at the University of Washington, and Donna Graves, a writer and cultural planner.

The Heritage and Culture of African Americans in Virginia: A Guide to the Sites

Every other year, the Virginia Tourism Corporation publishes a comprehensive inventory of sites of importance to African American heritage throughout the state. *The Heritage and Culture of African Americans in Virginia: A Guide to the Sites* contains suggested itineraries and descriptions of historical sites, museums, and churches, as well as maps of the state's eight regions.

A directory to the African American Heritage Theme Tours through several cities is included in the guide. The guide contains a short history of African Americans in Virginia written by Edgar A. Toppin, retired dean of Virginia State University's Graduate Program and author of books on African Americans in the United States. Copies are available through the Virginia Tourism Corporation.

Contact Bruce Twyman at 804/371-8234, e-mail: btwyman@virginia.org.

Slavery in Connecticut

The *Hartford Courant's* Sunday magazine, *Northeast Magazine*, published a special issue September 29, 2002, called, "Complicity: How Connecticut Chained Itself to Slavery." A series of essays, totaling 80 pages, explore the state's slave past, a little-known yet significant aspect of the region's history. Responding to comments that local, well-established companies had connections to slavery, the editors consulted with scholars and the

Gilder Lehrman Institute of American History in New York to learn more about the broader context of slavery in the 17th and 18th centuries and the economic links between Connecticut industries and slavery well into the 19th century.

The essays in "Complicity" cover a range of topics including: ongoing archeological and museum research projects, ivory businesses that flourished in the late 19th century, runaway slave advertisements, and how prominent leaders of the state benefited from the slave economy and helped to preserve slavery in the south. The result is an unflinching examination of slave labor in Connecticut, an area rarely associated with slavery and usually considered a "free state."

The *Hartford Courant* is the nation's longest continuously published newspaper. It has long been an advocate for historic preservation, and was recognized with an award for its efforts by the National Trust for Historic Places at its annual meeting in Cleveland. The special issue is available on the newspaper website (www.ctnow.com) at: <http://www.ctnow.com/news/local/northeast/hc-slavery.special>.

African Reflections on the American Landscape: Identifying and Interpreting Africanisms

African Reflections on the American Landscape: Identifying and Interpreting Africanisms highlights West and Central African cultural contributions to the nation's built environment that has been documented and recognized in the cultural resources programs of the National Park Service (NPS). This guide to Africanisms forms part of the larger effort of NPS and its partners to increase awareness of the role of various cultural groups in shaping the American landscape.

This publication is intended to support historic preservation and cultural resources stewardship efforts of organizations and individuals within their communities. It is designed for the general reader,

without a background in Africanisms or West and Central African history and cultural practices. This document includes: an introductory essay that summarizes Africanisms and their origins; an annotated discussion of historic properties listed in the National Register of Historic Places, designated as National Historic Landmarks, and documented by the Historic American Buildings Survey and the Historic American Engineering Record (all programs of the National Park Service); examples of historic sites where African cultural heritage is interpreted; a bibliography of well-known publications on the topic; and more complete list of historic properties documented by National Park Service cultural resources programs, arranged by program and state.

African Reflections on the American Landscape will be available in early winter of 2003. For copies, please contact Brian Joyner at 202/354-2276, e-mail: brian_joyner@nps.gov.

Announcements

2003 Preservation Technology and Training Grants

The National Center for Preservation Technology and Training (NCPTT) announces its 2003 Preservation Technology and Training Grants in historic preservation. NCPTT is a National Park Service initiative to advance the practice of historic preservation in the fields of archeology, architecture, landscape architecture, and materials conservation. Proposals will be considered that address critical challenges to the preservation of our nation's cultural heritage through the innovative application of advances in science and technology.

Grants will be awarded on a competitive basis, pending the avail-

ability of funds.

The proposal deadline is February 1, 2003. The complete 2003 PTTGrants Call for Proposals—including instructions on how to prepare and submit applications—is available via NCPTT's website at <http://www.ncptt.nps.gov>, or by contacting NCPTT at 645 College Avenue, Natchitoches, LA, 71457; phone: 318/356-7444.

Growing Up in Washington Receives Two Awards

The Historical Society of Washington, DC is the recipient of two awards for the *Growing Up in Washington* exhibit and book. Both the exhibit and the book focus on and record the similarities and differences of childhood experiences and the importance of place among the diverse population of the nation's capital over the course of a century.

Growing Up in Washington was awarded the American Association of State and Local History's (AASLH) Certificate of Commendation and the Oral History Association's Elizabeth B. Mason Project Award, in 2002. The book is available through Arcadia Publishing.

For more information, visit the Historical Society of Washington, DC website at www.hswdc.org.

El Río Opening in February 2003

The Smithsonian Institution's Center for Folklife and Cultural Heritage announces the opening of *El Río*—a traveling exhibition that explores the complex relationship between local culture and sustainable environment in the Río Grande/Río Bravo Basin. This area extends from Colorado to New Mexico and Texas and into five Mexican states. *El Río* is designed with and for grassroots communities

and groups to provide the public with an interactive experience and encourage a better understanding of the ecosystem in this diverse region.

The exhibit opens February 6, 2003, in Washington, DC, and will travel to museums and cultural centers throughout the project area for the next four years. Dates and locations for Mexican sites are still being negotiated. It will feature regional music and performances, and offer public programming with traditional practitioners and artists.

For more information, contact Olivia Cadaval at cadavalo@si.edu or visit the website at www.folklife.si.edu.



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See page 15, *Symposium on Asian Americans and Pacific Islanders*

HERITAGE MATTERS

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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