The Pacific Theater, 1941–45

CRM

CULTURAL RESOURCE MANAGEMENT
Information for Parks, Federal Agencies, Indian Tribes, States, Local Governments, and the Private Sector

VOLUME 18 NO. 6 1995

1941 – 1945
1991 – 1995

See *Point of View*

Supplements

Archeology and the National Register
Historical Research in the National Park Service
NCPTT Notes from the Center

U.S. DEPARTMENT OF THE INTERIOR
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Departments

POINT OF VIEW

1941 – 1945
1991 – 1995

Preserving American History—Past, Present, Future

Harry A. Butowsky

From a Memorial Day speech presented May 29, 1995, at the USS Arizona Memorial, Honolulu, Hawaii.

The USS Arizona Memorial holds a special place in the hearts and minds of the American people. It was at this very site that 1,167 United States sailors and marines fell and rest inside their ship. It was here that America entered World War II—an era of unparalleled sacrifice in American History.

The USS Arizona Memorial also holds a special place in the hearts and minds of those of us who are privileged to work for the National Park Service. More than any other site in the national park system, the USS Arizona Memorial illustrates the mission and role of the National Park Service to protect and manage buildings, structures, sites, districts, and objects of national significance. All parks in the national park system adhere to this concept of national significance. All parks illustrate national history and culture of the United States. This concept of preservation goes to the very core of our management philosophy. However, the preservation and protection of nationally-significant sites alone is not enough—we in the National Park Service are also charged with another, equally important mission. We preserve and protect the national parks and memorials so that we can interpret the importance of these sites to park visitors. We are educators and teachers. I like to think of the National Park Service as a vast American university with 367 branch campuses—the national parks, with each park illustrating a different period of history or type of geology, biology, or other science for the benefit of our students—the American people. At the USS Arizona Memorial we preserve and manage this resource to help our visitors understand this part of American History.

USS Cassin Young. Navy photo, 1944.

The National Park Service has a long and honorable tradition in managing and operating military parks, battle sites, battlefield parks, and national memorials such as the USS Arizona Memorial. These sites are some of the oldest and most numerous parks in the national park system. They have an ancient and proud lineage that began on August 19, 1890, when Congress created the first national military park, Chickamauga and Chattanooga, under the administration of the War Department. Other military parks followed, including several parks from World War II. From Guam to Boston, the wartime legacy of World War II is represented in many national parks and national historic landmarks. Every year, millions of people visit these sites—War in the Pacific National Historical Park in Guam, American Memorial Park on Saipan, Boston National Historic Park, and the newly established Manzanar National Historic Site in California. In countless other national parks such as the Sandy Hook unit of Gateway National Recreation Area in New Jersey and Cabrillo National Monument in San Diego, the National Park Service protects and interprets World War II fortifications, barracks, and even a destroyer—USS *Cassin Young* in Boston. Capt. Young was one of many sailors who fought at Pearl Harbor on December 7, 1941.

The USS Arizona Memorial is a special place—not necessarily more important than other World War II national parks, but cer-

tainly more exceptional. This park above everything else is a national memorial—a designation that Congress reserves for parks that are associated with some of the most important people and events in our history.

A national memorial designation predates even the founding of the National Park Service and even the birth of the United States in 1776. The first memorials in our history were authorized by the Continental Congress during the Revolutionary War—the very first memorial was authorized on January 25, 1776, to honor General Richard Montgomery who was killed during an assault on the heights of Quebec during an attack on the night of December 31, 1775. The Continental Congress and subsequently the Congress of the United States continued to authorize memorials to many other important Americans and foreigners significant in American history.

The death of George Washington on December 14, 1799, inspired Representative John Marshall to introduce a resolution providing for the most famous national memorial in America, a marble monument in Washington, DC, to commemorate the life of Washington—the Washington Monument.

Another famous memorial—the Statue of Liberty—was offered to the people of the United States by the people of France in 1876. Congress and the President approved the gift and the Statue of Liberty was dedicated on October 28, 1886.

The USS Arizona Memorial was established by the Congress of the United States in 1980 for two reasons—to recognize the events of December 7, 1941, the attack on Pearl Harbor, and to remember those Americans who died in the service of their country on that day.

For many Americans living today the events that occurred here on the morning of December 7, 1941, are as fresh as yesterday. These Americans are from the generation that fought the war and won the peace. These Americans know that at this place the United States of America entered World War II—the greatest cataclysm in the history of the world. They know that World War II was fought across the globe and touched the lives of countless millions. They know that all of us still live in the shadow of the war.

However, for more and more Americans these events are just history—as distant as the American Civil War or the landing of Christopher Columbus in the new world in 1492. All too often, young children and even adults visit this lovely memorial and ask the question—what happened here? These visitors have no first- hand knowledge of World War II. The events of this period in our history may have been incompletely learned in school or may have not even been discussed at all. What is then that Americans learn when they visit the USS Arizona Memorial?

First of all they learn that this is a place of war. On December 7, 1941, American sailors and marines stood here and fought for the United States. They pointed their weapons at other men and killed and were killed. Some died here and are entombed here. At the USS Arizona Memorial visitors see a commemorative site that honors the men who died at Pearl Harbor. On this site we come together as a nation to pay our respects and give our thanks to these men. The USS Arizona Memorial is a commemorative site that we have set aside to remember and honor these men.

Second, they learn about our history and our collective national memory. The USS Arizona Memorial tells us that while the full scope of the loss of life and ships would not be known for several months—this was a turning point for all Americans alive on that fateful Sunday. After December 7, 1941, Americans were united—isolationists and interventionists alike burned in anger at Japan's attack. With one blow Japan had united the American people in the war against the Axis powers. For Japan, retribution was to be complete. The nation that had foolishly arrayed itself against a coalition of Western powers and had believed that the United States would fight a limited war was mistaken. The Japanese had misjudged the American character and sense of fair play. In the words of the famous naval histo-

Cemetery monument (above) and military police post (below), Manzanar National Historic Site. Photos by Jefferey F. Burton, NPS.

rian, Samuel Eliot Morrison, "One can search military history in vain for an operation more fatal to the aggressor."

After visiting the Memorial and the visitor center Americans know that with the immobilizing of the American fleet at Pearl Harbor and its Pacific air power at Clark AFB in the Philippines the same day, the tide of Japanese conquest would wax for six months until crushed at the Battle of Midway—with the loss of four of the six Japanese carriers that had attacked Pearl Harbor. Over the course of the War in the Pacific the reach of Japan's Empire would wane until those fateful days in August 1945 when two American airplanes—*Enola Gay* and *Bockscar*—dropped two atomic bombs on Japan ending World War II.

And so the USS Arizona Memorial continues to live and teach and influence Americans as a special place. The USS Arizona Memorial also has a special place for the postwar generation of Americans. The USS Arizona Memorial is a site to be visited and discussed so that the meaning and lessons of World War II will never be lost. It is a place to remember or learn anew this history. It is a place where we come together to consider the implications of the events of December 7, 1941 and think about our lives and future. By visiting the USS Arizona Memorial each generation once again learns the lessons and events of that day—events and a common history that bind us together as a nation and people and remind us to give thanks to the veterans of World War II and of all American Wars who have given so much, that all may be free.

Harry Butowsky is a historian in the History Division of the National Park Service, Washington, DC.

Since December 1991, *CRM* has contained a number of articles on topics relating to World War II, to commemorate the 50th anniversary of the U.S. involvement in the war. Here is a list of those articles, by volume number (the issue number appears in parentheses).

Vol. 14, 1991

"Why We Preserve—How We Preserve: Commemorating the 50th Anniversary of World War II" (thematic issue), James H. Charleton, editor (8).

Vol. 15, 1992

"Early Warnings: The Mystery of Radar in Hawaii," by Harry A. Butowsky (8)

"Commemorating the 50th Anniversary of World War II—One Year Later" (8)

"Remembering the Day: The 50th Anniversary Pearl Harbor Attack Symposiums," by Daniel A. Martinez (8)

Vol. 16, 1993

"Wolf Ridge After Pearl Harbor: Waiting for the Enemy Who Never Came," by Stephen A. Haller (7)

Vol. 17, 1994

"The Roving National Historic Landmark—Jeremiah O'Brian: A Successful Public-Private Partnership," by Kevin J. Foster (5)

"Lost Heritage: WWII Battlegrounds in the Pacific," by J. Steven Moore (8)

"Commemoration and Controversy: Without Warning," by Edwin C. Bearss (9)

"Commemorating 20th Century Wars," by Mary E. Franza and Ronald W. Johnson (9)

Vol. 18, 1995

"Commemoration and Controversy," by Martin Blatt (4–Point of View)

"Can Museums Achieve a Balance Between Memory and History?," by Edward T. Linenthal (4–Point of View)

Historical Interpretation and Historical Responsibility

Pat O'Brien

"An orthodox history seems to me a contradiction in terms."[1]
—F.W. Maitland

Why do historians work in public history? Are public historians' agendas the same as those of historians in academia? What is public history, and how is it used?

As historians, we seldom stop to make such inquiries. What is it that we study and what is it that we do? All students of history know that history is action happening in time. It occurs at the dynamic and ever-moving flashpoint between past and future. The analysis of historical phenomena involves the interpretation of people's stories and their surroundings, their change through time and the consequences of that change. Sometimes it focuses on a story or record of an individual's actions; sometimes the stories of entire communities are examined. From time immemorial, historians, philosophers, and chroniclers have interpreted humanity's history and acknowledged its power. Oral historical traditions have remained powerful, from the shannachies of Ireland to the griots of West Africa. Until this century, historical inquiry generally remained the purview of males in many world civilizations; men controlled its interpretation and communication just as they attempted to dominate those events that prompted historical recordation and analysis.

Historical interpretation in western European culture has developed over time into an intellectual profession of academic inquiry. As with other modern professions, methodologies and techniques for interpreting historical evidence developed in the academy as the discipline evolved, par-

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Features

Paul M. Bray

The Riverspark Story

Partnerships Making a Real Place into a Living Park

Riverspark is a locally-created and state-designated urban cultural park encompassing seven neighboring cities, towns, and villages. The park has been called a "live-in, learn-in park" and a "partnership park." Situated at the confluence of the Hudson and Mohawk Rivers, Riverspark's natural and cultural features are associated with the story of industrialization and the American worker, including the conflicts which spawned the American labor movement in the 19th century. It also speaks of the de-industrialization of America. As the park notion has broadened to encompass inhabited special places—including the concept of partnership parks—partnerships have become integral to all aspects of park development and management.

Riverspark had its origins in the early 1970s, when a local preservation organization, the Hudson-Mohawk Industrial Gateway, made studies and sponsored lectures and tours to bring to light the rich 19th-century industrial history of the area. The Gateway recognized that protection of the natural and cultural resources of the multi-community area depended upon enlisting the support of the local governments.

Harmony Manufacturing Co. Mill No.3, central block, west face; quoins are cast iron. Photo by Jack E. Boucher.

In 1977, the mayor of the city of Cohoes forged a partnership with three other mayors, one town supervisor, and a city manager to establish the inter-municipal Hudson-Mohawk Urban Cultural Park (HMUCP) Commission and designated the overall grouping of communities to be an urban cultural park—a new idea of park. A seventh municipality, the town of Colonie, was added later.

Former Mayor Canestrari, today a state assemblyman, set in motion a process to recognize, celebrate, and capitalize on a unique American cultural treasure. He began the institutionalization of a living or inhabited park and the building of a widening circle of partnerships that continues to grow.

Riverspark represents almost two decades of park- and partnership- making. A milestone for Riverspark, the popular name for the Hudson-Mohawk Urban Cultural Park Commission, came in 1982 when the statewide Heritage Area System was established. Riverspark was the model for the System which today has 15 units. In New York State, the names heritage area and urban cultural park are used interchangeably.

The New York State Heritage Area System is a partnership between the state and locally-created state-designated heritage areas. For Riverspark, the partnership brings state recognition, technical assistance, linkage with other state-designated heritage areas, and eligibility for both capital projects and program grants. A feature of the System is a mechanism to foster coordination and consistency between a wide range of state programs including transportation, tourism, and education, and the goals and activities of heritage areas like Riverspark.

Riverspark is guided by an extensive state approved management plan which includes a nat-

Detail of life-size bronze statue of Harmony's principal developer, Thomas Garner. Photo by Jack E. Boucher.

ural and cultural resource inventory, designation of a 26-mile heritage trail linking most of its resources, theme attractions like the Watervliet Arsenal Museum and the Erie Canal Lock #2 Park, interpretive and recreational elements, and a preservation strategy. Significant historic sites and districts are protected by local preservation ordinances. Two visitor centers have been opened, one each in Troy and Cohoes. The original Commission, now a public benefit corporation, is the planning and programming entity while the member communities and private entities are responsible for individual Riverspark facilities.

The development and operation of Riverspark is an ongoing tale of partnerships. For example, the Riverspark Visitor Center in Troy was the result of a partnership of many property owners doing facade restoration projects on Troy's main street with the city making streetscape improvements. Riverspark was able to package this project in a manner that got a 10% matching grant from the State Heritage Area Program. This grant was for $800,000, the total cost of developing the Riverspark Visitor Center in Troy.

Riverspark partners have included the corporations who help underwrite the cost of Riverspark festivals like the annual Canalfest and non-profit museums and preservation organizations for which Riverspark has been able to obtain state grants. The aforementioned Gateway was designated to be Riverspark's tour organizer. A shared vision and thoughtful planning connect many diverse partners with Riverspark's intersecting goals of preservation, education, recreation, and economic development. In recent years, the Commission, in partnership with entities like the New York State AFL-CIO, has undertaken a long-term effort to commemorate, celebrate, and encourage the story of working life within the seven communities of Riverspark.

The history of Riverspark is in many ways a reflection of the agricultural and industrial heritage of America and the changing relationships between employers and workers. On the west shore of the Hudson River, the city of Troy was a breeding ground of union activity. The Troy union of iron molders was the largest local in America at one time and the Trojan laundry workers organized the first female union in the nation. "Troy is the banner city of Americans upon the trade union sentiment...," declared William Sylvis, National Labor Union President in 1866.

A short distance to the north on the east shore of the Hudson River, the Harmony Mills Complex, America's largest complete cotton mill, made the city of Cohoes into a company town. In his book on Troy and Cohoes, *Worker City, Company Town*, historian Daniel Walkowitz points out that "Harmony Mills paternalism was distinguished by its thoroughness, pervading almost every aspect of working-class life." The company employed all 4,808 cotton workers in Cohoes in 1880, and owned 800 tenements available for mill workers at reduced rents, boarding houses, and a company store. Its managers frequently doubled as bank directors and even as mayor of Cohoes. However, its control over its workers unraveled in the decades preceding a major strike in 1880 after Irish and French Canadian workers had time to develop associations on the job and in the community that were necessary to sustain an extended strike. The story of workers in Riverspark was one of first decline and then rebirth after 1900.

De-industrialization occurred because of labor problems, the Depression, changing sources of raw materials and consumer patterns, and decline in the water and rail transportation network that once had made Riverspark a strategic location at the head of navigation on the Hudson

View of both turbine units at Harmony Manufacturing Company Mill No. 3. Photo by Jack E. Boucher.

River. The Harmony Mills as a textile mill and many of the Troy collar shops ceased operation during the 1930s, and the Burden Iron Works—which made the horse shoes for the Union Army during the Civil War and developed the machinery for making spikes for railroad ties—was in receivership in 1934.

Yet, other industries and institutions whose origins were in the 19th century continued to contribute to the economy of the Riverspark communities. The Watervliet Arsenal begun in 1813 has continuously produced ordinance, cannon, and weapons for the U.S. Army in every national conflict except for the Revolutionary War. A cast iron building at the working Arsenal is used as a museum. Rensselear Polytechnic Institute was founded in 1824 "for teaching the physical sciences with their application to the arts of life." The first engineering school in the nation continues its long tradition of providing leadership and technical expertise for industries at the local and national level.

Much of the 19th-century physical fabric of Riverspark has survived in a remarkably well-preserved condition. The Harmony Mills Complex stands intact with a variety of economic uses taking place in the mill structures and the worker housing continues to be used as residences. Sites where workers congregated and formulated strike plans like Druids Hall in Troy are in excellent condition. The Iron Molders International Union met there beginning in 1865. The Kate Mullaney residence in Troy was the home of the leader of the nation's first women's labor organization. This house is in a neighborhood that retains the working class character of the 1860s and 1870s.

The Commission undertook a feasibility study in 1989, *Champions of Labor*, which identified the resources chronicling worker life in Riverspark and recommending National Park Service designation of worker landmarks. It also called for creation of a Labor Study Center to be located in Riverspark. The New York State AFL-CIO then passed a resolution recognizing that Riverspark was "uniquely rich in the history of organized labor and working-class culture" and endorsed the recommendation of a Labor Study Center.

Another outgrowth of the feasibility study was the enactment of Public Law 102-101 calling for the Department of the Interior to do a labor theme study identifying nationally-significant places in American labor history. This law was sponsored by Congressman Michael McNulty, the

Urban Parks such as Riverspark carry a vast educational potential to interpret and bring before the American people the subject of labor history. Riverspark reminds us that while previous generations of American workers accepted the Industrial Revolution, they did not necessarily accept the harsh conditions and lack of human dignity brought on by employment in the mills and factories of America. The men and women who worked in the textile mills of Troy and Cohoes, New York were deeply committed to their vision of an industrial America in which technology was harnessed for human needs and the American ideals of democracy and freedom were guaranteed for all to enjoy. Riverspark commemorates not only a chapter in the American labor history but also illustrates the continuing American struggle for human rights.

The history of the textile mills of Riverspark, and of the men and women who worked in the mills, is an important story that should generate self-esteem in these communities and pride for the nation. Textile mills were central to the development of the industrial might of the United States. The struggle of the mill workers for union recognition, decent wages, and safe working conditions was reflective of the desire of the American worker for social justice, equality, and economic opportunity. The men and women who came to the mills of Troy and Cohoes, New York were seeking a part of the American dream. They wanted high-paying jobs and the opportunity to work and support their families. The mills gave them this opportunity. In the struggle to unionize they changed the industry and re-defined the American dream.

Through the implementation of the *Labor History National Historic Landmark Theme Study*, Congress intended that concerned groups working with the National Park Service should begin discussions with leaders from local communities to develop strategies to assist these communities in the preservation and interpretation of their locally-based but nationally-significant labor history resources. It is the intention of the National Park Service to see that this is done in a manner that will acknowledge the national significance of the labor history inherent in these sites and respect other issues involving local pride, and the nature of our federal and state form of government. The resources associated with the textile mills in New York offer an insight as to what is possible. The challenges are great but rewards resulting from the preservation and interpretation of these sites are worth the effort.

—Harry A. Butowsky

former mayor of the village of Green Island and Riverspark commissioner, and Senator Patrick Moynihan.

This study has led to National Historic Landmark nominations for the Harmony Mills Complex and the Kate Mullaney House. The Commission is considering the creation of three interpretive districts: the Harmony Mills areas to focus on the company town experience; the area around the Mullaney House to focus on the story of the only "bona fide female union in the country" and the related movement to create a cooperative laundry; and South Troy to focus on the iron molders. Much of the physical fabric from the 19th century has survived in these areas where people continue to live and work.

The Commission is looking forward to broadening its circle of partners to include the National Park Service in its efforts to preserve and interpret the resources associated with worker history. Models for partnership approaches like the National Heritage Corridor as well as Riverspark's own unique experiences with partnerships can be used in providing a partnership approach for national recognition for the nationally-significant resources in Riverspark.

Riverspark's experience with partnerships reveals the park as a focal point for an ongoing process where everyone with a stake in its resources can benefit by participating and thereby advance the common good. This experience shows no precise formula for partnership parks other than the value of applying a lot of thought, planning, and commitment to the resources that make a special place special.

Paul M. Bray participated in the founding of Riverspark and is Special Advisor to the HMUCP Commission. He is an attorney, writes a monthly column for the Albany Times Union *on architecture, parks, preservation and planning, and teaches a course on environmental heritage planning at the State University at Albany.*

Cheryl Brown Henderson

Landmark Decision
Remembering the Struggle for Equal Education

In December 1993, the Trust for Public Land transferred Monroe Elementary School in Topeka, Kansas, to the National Park Service for the new Brown v. Board of Education National Historic Site. This first unit of the national park system to be named after a famous court case will commemorate the landmark 1954 U.S. Supreme Court decision that outlawed racial school segregation in the United States. The Monroe School, which was closed in 1975 as a result of declining enrollment, will be refurbished with plans to reopen the building to the public in 1998 with exhibits that interpret its significance in the struggle for civil rights. In the following article Cheryl Brown Henderson reflects on the history and meaning of the new park — both to the nation and, more personally, to her family, for whom the court case is named. Henderson is president of the Brown Foundation for Educational Equity, Excellence, and Research, established as a living tribute to the attorneys and plaintiffs of the Brown case. The foundation provides scholarships to future teachers, programs on multicultural understanding, and support for research in educational equity.

Nearly three quarters of a century after it was built, a two-story red-brick school building in Topeka, Kansas, has come to symbolize the triumph of the human spirit. The work that brought this site from obscurity into the consciousness of the American people has been a labor of love for the family of the Reverend Oliver L. Brown and other longtime Topeka residents. My mother began school at Monroe as a first-grader in 1927. My sisters, Linda and Terry, attended Monroe, as did their children after them. Finally, in 1972, I began my own teaching career there, a few years before the school closed due to declining enrollment.

Each member of our family has his or her own memories of Monroe. Mother remembers days begun with a pledge of allegiance and a morning prayer. Linda and Terry recall an atmosphere in which no less than your best was

expected each day, and their children fondly remember classroom friendships. My own memories are of a time of transition, with parents, students, and teachers concerned with the impending school closure. Now we all hope that the halls of the old school will once again ring with the voices of children, teachers, and other visitors. The National Park Service plans to turn Monroe Elementary School into a interpretive center for the new Brown v. Board of Education National Historic Site, to explain how past generations worked to ensure a free and inclusive America.

"We conclude that in the field of public education the doctrine of 'Separate but Equal' has no place. Separate educational facilities are inherently unequal."

—Chief Justice Earl Warren for a unanimous United States Supreme Court, May 17, 1954

Kansas may seem like an unusual place for a historic site commemorating the civil rights movement. In fact, the state has a rich history of freedom and justice. Since the early 19th century, its borders have been open to all without regard to race, creed, or color. Education was also available to all in Kansas. Even prior to statehood, the prevailing belief was that an uneducated person was a dangerous person and could not be a productive citizen.

Before the Civil War the few African American children in Kansas were educated in privately financed charity schools. But as the state's African American population increased after the war, private schools could not accommodate the rising demand. Even Kansans who supported public schools for African Americans had little interest in shared facilities. In the late 19th century the Kansas legislature passed a law allowing cities of over 15,000 to operate separate public schools for African Americans and whites. In response to this law, boards of education in cities like Topeka created a dual system of racially segregated schools. On July 13, 1868, the Topeka Board of Education purchased land on Monroe Street to construct one of the four elementary schools for its African American students.

Oliver L. Brown. Photo courtesy Brown Family Collection.

The case that became known as *Brown v. Board of Education of Topeka* was one of a long line of cases that sought equal education as a tool for social equality. For many years segregated schooling was sanctioned by the 1896 U.S. Supreme Court decision in the case of *Plessy v. Ferguson*, which permitted separate-but-equal classrooms for African American children. In 1950, attorneys for the National Association for the Advancement of Colored People (NAACP) chose Topeka as one of the places in which to challenge that decision. The final documents were filed in behalf of 13 African American families for their 20 children. As fate would have it, Oliver L. Brown headed the list of plaintiffs and my family's name became forever linked to this case.

The circumstances for each of the families in the case were similar. My father agreed to participate because my oldest sister, Linda, and the other African American children in our integrated neighborhood had to walk through a railroad switching yard, cross a busy boulevard, and await a rickety school bus—sometimes for an hour in all types of weather—to travel the nearly two miles to Monroe School. This was despite the fact that we lived only four blocks from Sumner Elementary School, which served the neighborhood's white children. During the case, much was made of the fact that the board of education provided bus service for African American children and not for white children. But that was so much window dressing, since white children almost always lived within walking distance of their neighborhood schools.

In August 1951, a three-judge federal panel found against my father and the other plaintiffs. The decision acknowledged that segregation had a detrimental effect on Topeka's African American children, but found that is was not illegal, since school facilities and programs were equal to those of white students. The NAACP appealed to the U.S. Supreme Court, where the Kansas case was joined with similar cases from Delaware, the District of Columbia, Virginia, and South Carolina. Because *Brown v. Board of Education of Topeka*

Monroe School. Illustration by Denise A. Hopkins.

was first on the list, all of the cases eventually became associated with its name.

It was an important case because it was not from a southern state and because it delineated the issue so well. It was acknowledged that in most ways Topeka's white and African American schools were equal. To overturn the lower court's decision the Supreme Court would have to strike down the separate-but-equal doctrine.

On May 17, 1954, at 12:52 p.m., the Supreme Court announced its decision that "separate educational facilities are inherently unequal." The decision effectively denied the legal basis for segregation in Kansas and 20 other states with segregated classrooms and would forever change race relations in this country.

Ironically, the decision came too late to affect the children of some of the case's plaintiffs, including my sister Linda. That fall these children would enter junior high school, and since only elementary school had been segregated in Kansas, they were already scheduled to begin their first integrated schooling. In 1959 our family left Topeka because our father had accepted a new parish. Two years later, my father died at the age of 42. My family returned to our old Topeka neighborhood, where, in the fall of 1961, I enrolled at the by-then integrated Sumner Elementary School. Each day, with the other African American children in our neighborhood, I would walk those short four blocks to the school my sister had not been able to attend a decade before.

Reactions to the *Brown* case were mixed around the country. In the fall of 1954, Kansas public schools quietly ended years of segregated education. In the southern states, however, reaction was more extreme. In 1957, nine African American students attempted to attend Central High School in Little Rock, Arkansas, and Governor Orval Faubus closed all public schools in that community for one year. Similarly, in Prince Edward County, Virginia, officials closed public schools for four years rather than allow racial integration. In both instances, private schools sprang up to serve white students, but because some white families could not afford them, white children, too, felt the sting of discrimination.

The Brown v. Board of Education National Historic Site will forever symbolize both the harsh realities of segregation and the promise of equality embodied in the Fourteenth Amendment of the Constitution. It is a welcome addition to our system of National Historic Landmarks and National Historic Sites, less than 5% of which currently relate to the role of African American citizens in U.S. history. The new historic site is a result of a long effort by local volunteers, the Kansas congressional delegation, and the Trust for Public Land. It demonstrates a commitment to a more representative national park system in which Americans of all racial and ethnic backgrounds can take pride.

Reprinted courtesy of the Trust for Public Land, *Land and People* magazine. For more information about the Trust for Public Land, please call 1-800-714-LAND.

CRM *Thematic Issue*
African American History and the Struggle for Civil Rights

The establishment of the Brown v. Board of Education National Historic Site provides the National Park Service with a unique opportunity to interpret one of the most important constitutional questions to come before the Supreme Court in the history of this nation. The interpretive themes available at this new park span the entire reach of American history and much of early European legal and constitutional history as well as the specific history of the African-American community in the years after the Civil War.

In honor of African American History Month *CRM* will publish a special thematic issue in February 1996 discussing African American history and the struggle for civil rights. This issue will bring the latest scholarship in the field of civil rights history together with the National Park Service and other related institutions to examine common interpretive linkages between sites associated with civil rights.

If you have any questions or suggestions for articles concerning this issue, please contact either of the following guest editors:

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Diane Vogt-O'Connor

Cultural Tourism and the Landmark Trust

The door into 7 St. Michael Street, Oxford, premiere Landmark Trust Property in the heart of historic Oxford that sleeps only two tenants. Photograph courtesy of Hugh A. O'Connor

Exterior of Clytha Castle, a Landmark Trust 18th century castellated folly in Gwent, near the scenic Brecon Becon mountains of Wales. Clytha boasts gothic arched windows, linen fold paneling, impressive fireplaces, bedrooms with very high ceilings in the towers, and a ha ha and cattle guard on the grounds. This Landmark sleeps six. Photo courtesy of Susan Vogt-Brown.

Travelers now have a cultural alternative to the lures of ecotourism. For those interested in renting historic holiday houses in the United Kingdom, England's Landmark Trust, celebrating its 30th anniversary this year, is an excellent choice. The Landmark Trust allows visitors to contribute to the preservation of vernacular architecture as they enjoy it.

What is the Landmark Trust?

The Landmark Trust is a non-profit British organization which rescues remarkable historic structures in distress or disrepair, renovates them, and rents them out for a single day or weeks at a time. The rental funds underwrite additional historic preservation work—including the salvage of historic buildings that would otherwise be destroyed. Currently the Landmark Trust is rescuing Gargunnock House, a Georgian country house in Stirling, Scotland; Crownhill Fort, a vaulted structure on 16 acres with parade grounds, ramparts and a 300-man garrison; and Church House, a Tudor arch-brace roofed parish house dating from 1500 in Somerset, as well as several Italian structures. All these new structures should be available for rental later this year. The funds from these rentals will support further rescues of endangered architectural treasures in years to come.

The beautifully preserved Landmark buildings include historic forts, castles, cottages, oast houses, mills, mines, follies—including one in the shape of a pineapple, pavilions—including one for cricket, towers, a fox hunting hall, monasteries, well houses, a pigsty in the shape of a classical temple, a Methodist chapel, train stations, gate houses, lighthouses, schools, barns, lookouts, London town house, and shrines, often in remarkably beautiful country, town, or city settings. The buildings are all unusual, whether for design, materials, location, or for their associations.

What's it Like to Stay in a Landmark Property?

Visitors staying in Landmark structures find themselves in the heart of England, rather than in tourist encampments. Being regional landmarks, each historic structure fits naturally into a community, and comes with interested neighbors and a relationship to the regional history. Many of the 200+ structures are on the grounds of country houses or castles, including Hampton Court Palace—part of the current Royal Palaces.

Two Landmarks visited this June by the author include the Fox Hall, a Palladian hunting lodge built in 1730 for the Duke of Richmond in West Sussex, and a flat in the Oxford Union Society. Fox Hall is described in the *Landmark*

How is the Landmark Trust Related to the National Trust?

The Landmark Trust has close links to the National Trust (currently celebrating its centenary). The Landmark Trust's current Chairman of Trustees, Martin Drury, is Director-General of the National Trust; while the Landmark's founder, Sir John Smith, was the National Trust's Deputy General. The Landmark Trust also works closely with the National Trust for Scotland, for example sharing work on the historic folly called The Pineapple in Stirlingshire, as well as with the Royal Incorporation of Architects.

Interior of the 7 St. Michael Street sitting room in the Oxford Union Society Building. The windows to the right overlook a street of bookshops and cafes; while the back windows overlook the garden, debating chamber, pub, and library reading room of the Oxford Union—all available to the Landmark tenants. Photo courtesy of Hugh A. O'Connor.

Trust Handbook as, "undoubtedly Britain's premier bed-sitter." The Oxford flat, decorated in William Morris papers and fabrics, sits in the heart of England's architectural splendors and Oxford's scholarly treasures. Both properties encouraged the illusion of belonging to the community, allowing tourists to live according to the rhythms of the region.

At the 7 St. Michael Street property in Oxford, Landmark tenants may join the Oxford Union, a retreat open only to dues-paying faculty and students. Union membership allows access to Oxford Union dining halls, an inexpensive pub, and several libraries (including one decorated by the pre-Raphaelites as students). During the day the Landmarker can glory in the magnificent architecture of the 38 colleges, shop, and visit the many gardens, museums, and libraries. In the evening the Oxford Union lectures, concerts, and debates come into their own.

In Charleton West Sussex at Fox Hall, the c. 1730 Palladian fox hunting lodge of the Duke of Richmond, Landmark tenants were offered pots of homemade marmalade. Locals gave advice on restaurants and places to visit from the Roman ruins at Fishbourne and Bignor; the stately homes of Petworth and Goodwood House; the Castle at Arundel; the Brighton Pavilion; to the Chichester Cathedral and theater. Options were so overwhelming that it was tempting to just stay home and watch the local foxes, pheasants, rabbits, deer, and barn owls.

A favorite Fox Hall evening entertainment was searching for the "secret drawers"; finding the hidden initials in the cobbled pavements; and identifying the hidden *trompe d'oeil* effect on the exterior. The Fox Hall visitor's log book offered tantalizing clues on when and where to find the wildlife and plantlife, as well as how to proceed locating the "secret" aspects of Fox Hall. (Visitors to Fox Hall will find the author's business card in one secret drawer.)

Some Landmarks are in extremely exotic and remote locations such as Lundy Island in the Bristol Channel, a three-mile landscape boasting three lighthouses, a castle, a church, a lookout, cottages, sheep, puffins, and sitka deer. Other interesting Landmarks include the Sant'Antonio in Tivoli, Italy (portions of which date from 60 BC); the Villa Saraceno in Vencenza designed by Andrea Palladio in 1559; or a suite at Hampton Court Palace in Surrey.

Other Landmark buildings have remarkable associations, such as the Casa Guidi in Florence, Italy, which was Robert and Elizabeth Browning's home (opposite the Pitti Palace); the poet Keats's house (No. 26 Piazza de Spagna in Rome); the poet Sir John Betjeman's flat in London; Luttrell's Tower, built by Temple Simon Luttrell (a member of Parliament, smuggler, and victim of the French Revolution); or St. Winifred's Well in Woolston, Shropshire (originally a pre-Christian nature shrine, then the shrine to a 7th century Welsh princess who became a saint and is associated with the shrine's healing spring). The Landmark Trust also maintains Naulakha, Rudyard Kipling's house near Brattleboro, Vermont. All Landmark buildings have some English association.

Most of these beautifully renovated structures may be rented for a weekend or a week or longer year round. Children are welcomed. Inside the Landmarks' front doors the visitors find modern bathrooms (with towels and heated towel bars) and fully outfitted kitchens with regionally-

Exterior of Bromfield Priory in Shropshire, dating prior to 1400. This Landmark has a timber-framed upper story that was added after the dissolution of the monasteries. The main sitting room has a timbered ceiling and a fabulous hand-carved chimney piece on the Jacobean fireplace. Photo courtesy of the author.

Wolveton Gatehouse, begun during the reign of Henry VIII, in Dorset. This Landmark sleeps six and boasts huge bedrooms with fireplaces, a spectacular solid oak staircase carved from a single tree, and Tudor Renaissance windows. Sir Walter Raleigh was a frequent visitor to Wolveton. Photo courtesy of Susan Vogt-Brown.

appropriate dishes, pots, and pans; for example, old Chelsea crockery in Cornwall. Central heating is the norm. The Landmarks have comfortable bedrooms outfitted with wool blankets, sheets, and pillowcases.

Each Landmark property has a housekeeper, who prepares for arrival and cleans up after each visit. While television is not included, most Landmarks offer bookcases full of books, maps, and puzzles, as well as writing desks for more serious travelers. Visitors need provide only luggage, food, paper products, and soap.

What Do Visitors Say About their Stays in Landmark Structures?

Due to their reasonable cost and unusual nature, Landmarks have developed an enthusiastic audience of frequent renters who visit as many of the 200+ structures as possible, and frequently return to their favorite ones. Since advertising is largely done through word-of-mouth, more recently renovated structures tend to be less heavily booked. One of the special pleasures of a Landmark stay is sitting by the fireplace reading the visitor log book, an archival account of the joys and excitements experienced by previous visitors to your Landmark property. A visitor to the 13th-century Bath Tower in Caernarfon, Wales wrote, "We put the children in the dungeon which they thoroughly enjoyed."

Visitors to Clytha Castle, a castellated folly built by William Jones in 1790 wrote, "Our intentions were to dine out every night, but the atmosphere of the dining room was too much to resist." A visitor to The White House, dating in part from the 14th century, noted, "We have left one of our party in the secret room." A visitor to the 13th-century Bath Tower in Caernarfon, Wales, noted, "A medieval atmosphere has been achieved without the discomforts of the period." Comments such as "The vicar called on horseback," and "You do recover from a 20-mile walk," enliven Landmark logbooks. Visitors to the Pineapple, a two-story summerhouse, dating from around 1760 which boasts a remarkable dome in the shape of a pineapple, wrote, "The experience of actually living in such a building is so much more rewarding than merely visiting," and "There is a hermit's cave nearby." Elegiacally, one departing visitor to the Pineapple wrote, "Farewell, old fruit."

Visitors depart knowing that they have helped to preserve part of our cultural heritage.

How Does One Book a Landmark Property?

Potential interested visitors should write or call for a copy of the 15th edition of the Landmark Trust Handbook, a 300+ page illustrated guide to the properties that costs $19.50 and is available from FPI at 28 Birge Street, Brattleboro, Vermont 05301 or via telephone at 802-254-6868. Potential renters who purchase a handbook automatically receive up-to-date prices lists and availability listings. Bookings should be made by contacting the Landmark Trust at Shottesbrooke, Maidenhead, Berkshire, England SL6 3SW, or by calling 01628 825925.

Prices for stays at Landmark properties vary from as little as 78 pounds for a January week at the Old Light Cottage which sleeps one to 2,600 pounds for a late-summer week at a monastery in Tivoli that sleeps 12. (Note: During the author's recent visit a pound was roughly $1.60) Most weekly costs seem to average around 300 pounds in the Winter, and 400-700 pounds a week during the summer—making these structures which often sleep 4-8 individuals a reasonable and historic alternative to hotels or bed and breakfast lodgings. The funds obtained from rentals go toward renovating and salvaging other endangered historic structures.

Some Additional Purveyors of Historic Holiday Houses:

Landmark Trust: Book by writing to Shottesbrooke, Maidenhead, Berkshire, England SL6 3SW or by calling 01628 825925. The Landmark Trust Handbook is available from FPI at 28 Birge Street, Brattleboro, Vermont 05301 or via telephone at 802-254-6868.

Call the British Tourist Authority: 551 Fifth Ave., Suite 701, New York, NY 10176; 800–GO2-BRIT, and ask for books on "self-catering" holidays, "farmhouse bed and breakfasts," and "rural retreats."

The National Trust: the 100–year–old–historic preservation organization of the U.K., offers 180+ historic cottages. Contact them at 36 Queen Anne's Gate, London, England SW1H 9AS. Call 71-222-9251. In the U.S. dial 011-44 first when dialing England.

For Ireland, call the Northern Ireland Tourist Board: 1-800-326-0036 and ask for information on the Rural cottage Development and Marketing Company.

Each visitor's comments left in the logbooks will help others to better enjoy that heritage. Most tenants immediately begin planning for their next Landmark stay. Will it be the Cloth Fair in London? What about the amazing 1835 Egyptian-style house in Penzance, Cornwall? Appleton Water Tower in Norfolk? Isn't there a Charles Rennie Mackintosh house in Scotland and a 15th–century–parsonage in Oxfordshire? The Prospect Tower cricket pavilion looks lovely. . The options are many and tempting. *The Landmark Trust Handbook* is a catalog of promised pleasures for the cultural traveler.

Diane Vogt-O'Connor is Senior Archivist, Curatorial Services Division, National Park Service, Washington, DC.

Jeanne M. Harold

Disaster Mitigation for the Bertrand Collection Artifacts

Weights for securing cups and dishes.

Imagine being a curator, collections manager, or conservator entering a display/storage area and observing over 7,000 rare, 130-year-old bottles filled with their original contents of liquors and foodstuffs sitting unrestrained on open shelving. Awe would probably be your first reaction, and then panic! This situation would certainly be a textbook case of "an accident looking for a place to happen." Add to this scenario a fire-suppression system that releases gas at 400 psi, and you can close your eyes and hear the glass shatter.

This, indeed, was the situation at the Bertrand Museum at the DeSoto National Wildlife Refuge in Missouri Valley, Iowa. Many museum collections include problems which share similarities to the potential plight of the Bertrand bottles. These problems can be mitigated with some common sense, hard work, and lots of acrylic sheeting.

Background

On April Fools' Day, 1865, the steamboat *Bertrand* hit a snag on the Missouri River and sank 20 miles north of Omaha, Nebraska. The *Bertrand* was on her maiden voyage up the river, heading to Fort Benton, Montana, out of St. Louis, Missouri. She carried about 60 passengers and crew members—mostly supply traders eager to cash in on the lucrative trade with gold miners. She also hauled $210,000 worth of cargo. The boat sank in 12' of water. No lives were lost and passengers simply walked a plank to shore. Salvage efforts were undertaken, but eventually abandoned. As the boat became mired in the Mighty Mo's murky bottom, there emerged a local legend of buried treasure—gold, mercury, and whiskey.

In 1968, two treasure hunters, using a flux-gate magnetometer (a type of metal detector), dis-

Acrylic straps for shelves with lamp chimneys, bottles, etc.

covered the wreck in a cornfield on DeSoto National Wildlife Refuge property. In the next 2 years, 150 tons of cargo were excavated and a treasure trove of tools, clothing, quicksilver, foodstuffs, and housewares was exhumed. These objects are now on display in combined storage/exhibit areas in a visitor center maintained by the U.S.Fish and Wildlife Service. These storage/exhibit areas are environmentally controlled, and can be viewed by the public through glass walls.

Objectives

Along with the bottles on shelving, there are numerous other assemblages of fragile objects exposed to disasters or accidental mishaps. These include: glass lamp chimneys and fonts, lanterns, porcelain dinnerware, glass tumblers and shot glasses, tin cups, and tin and copper coffee pots. Safeguarding all of these various artifacts became a priority for museum staff. Numerous modes of dealing with the prevention of damage were devised, all of which involved different levels of difficulty in construction. The span of preventive applications ranges from the mere rearrangement of the collection to installing restraining appliances.

Implementation

- Initially, objects were rearranged where possible to avoid damage. For instance, bottles that were barely visible to visitors were moved from top shelves (these are closest to the nozzles where the gas from the fire-suppression system is released). The most fragile objects were moved as far away from the nozzles as possible. Many were rehoused inside steel cabinets.
- Weights constructed of lead or steel shot encapsulated in double layers of heat-sealed, one-inch polyethylene tubing were inserted into coffee pots, bowls, tin cups, and dinnerware. These weights are unseen by visitors, but lessen the chance of the objects moving or falling if shelves are bumped or shaken.
- For the shelving with bottles, glasses, lamp chimneys, and fonts, one-inch-wide acrylic straps were installed from shelf end to shelf end. These straps, made of 1/4" thick Plexiglas™, attach to the shelves with brass screws and prevent the objects from falling over the edges in a domino effect. As an added advantage, the straps are the first thing to be "bumped" into by staff or researchers, thus preventing the objects from being damaged.
- Top shelves that were immediately visible to museum guests and had bottles lined upon them are secured with welded brass-wire "grids" which encompass each bottle and fasten to the shelf rims with brass screws. These grids are painted the same color as the shelves, and are then coated with inert, resin "plasti-dip" to prevent abrasion with the bottles.
- Finally, bottles displayed on small acrylic shelves that were located directly behind the glass walls were retrofitted with a series of custom acrylic restraining shelves. These shelves paralleled the existing shelves and provided cut-outs fitted to each bottle. The objective was to hold the objects in place, much as a test-tube holder restrains racks of test tubes. One-quarter-inch-thick restraining shelves were connected to the original shelves with brass rods. The threaded ends of the rods screwed into threaded holes in the corners of the restraining shelves. The unthreaded ends

Wire grids for securing shelves of Bitters bottles.

Above, exhibit cubes before disaster mitigation restraint appliances were installed.

Below, exhibit cubes after appliances were installed.

popped into holes drilled into the original shelves' corners. Cutouts were lined with black polyester felt to minimize light refraction and abrasion.

Conclusions

In developing this system of weights, straps, grids, and restraining shelves, we were able to avoid the use of adhesives, sticky waxes, or costly individual mounts. Although some of these appliances are visible, they are not highly disruptive to the museum visitor's view. Some aesthetic compromises are necessary in preventing loss or damage to exhibited artifacts. All supplies needed are easily accessible, affordable, and final products can be fabricated and installed by technicians, volunteers, or interns. Disaster mitigation can be tackled with a minimum amount of technology, some qualifying dexterity, and a lot of enthusiasm.

Supplies needed to complete these tasks are listed below. For further reading, refer below.

**Special thanks to Museum Curator, James B. O'Barr and Refuge Manager, George E. Gage.

Supply List

steel/lead shot (#6 or 7):	local sporting goods store
brass rods and wire:	local hardware store
brass woodscrews (countersunk):	local hardware store
polyester felt (moleskin):	local fabric store
acrylic sheeting:	local plastics supply company
PlastiDipTM:	PDI Inc. P.O. Box 130 Circle Pines, MN 55014 612-785-2156
1" polyethylene tubing:	U.S. Plastics Corp. 1390 Neubracht Rd. Lima, OH 45801 1-800-537-9724

For Further Reading

Agbabian, M.S., S.F. Masre, R.L. Nigbor, 1990, "Evaluation of Seismic Mitigation Measures for Art Objects." *GCI Scientific Program Report*, Marina del Rey.

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Jeanne M. Harold is a Museum Specialist in Conservation for the U. S. Fish and Wildlife Service. She has been with the Bertrand Museum at DeSoto National Wildlife Refuge for four years, after working for the National Park Service for four years in Harpers Ferry, WV and Tucson, AZ.

Ronnie Emery

NPS Assists Indian, Alaska Native, and Native Hawaiian Communities

This spring, the National Park Service awarded nearly $2 million to 49 Indian tribes, Alaska Native groups, and Native Hawaiian organizations to assist in preserving and protecting their unique cultural heritage. Since 1990, this program has awarded a total of just over $7.3 million. Each year, federally-recognized Indian tribes, Alaska Native groups, and Native Hawaiian organizations submit competitive grant applications to support historic preservation projects and promote the continuation of living cultural traditions.

In 1992, the amendments to the National Historic Preservation Act established the Washington-based, **Tribal Historic Preservation Program** of the National Park Service's Interagency Resources Division which administers these funds. The program provides a broad range of assistance to native peoples' efforts nationwide to preserve their unique cultural heritage.

From the program's beginning, native peoples have worked with the National Park Service to define historic preservation from a tribal perspective. In September 1990, the Director of the National Park Service issued the landmark report, *Keepers of the Treasures: Protecting Historic Properties and Cultural Traditions on Indian Lands,* which describes in the words of Indian peoples what they are concerned with protecting. Native language, oral literature and oral history, plant and animal species important in tradition, and places—sacred and historic—are all part of preservation from a tribal perspective. This year's grant projects reflect this broad range of needs.

Members of the Fort Sill Apache Tribe entering Apache word list for Apache Dictionary. Doris Harlin on computer and Irene Poolaw translating.

The 1990 report also asserted that Indian tribes must have the opportunity to participate fully in the national historic preservation program, but on terms that respect their unique cultural values, traditions, and sovereignty. Among the report's recommendations was one that stated, "The National Historic Preservation Act should be amended to establish a separate title authorizing programs, policies, and procedures for tribal heritage preservation and for financial support as part of the annual appropriations process.

In 1992, the 102nd Congress heeded that recommendation and amended the nation's cornerstone historic preservation law to include more fully the historic and cultural preservation needs of Indian tribes, Alaska Natives, and Native Hawaiian groups under the umbrella of the national preservation program. While there had always been a tribal presence in the National Historic Preservation Act since its passage in 1966, the Congress now focussed more clearly their intent with respect to this important issue. It was this change to the national preservation law that established the Service's Tribal Historic Preservation Program and authorized the grant program, now in its fifth year.

The projects selected for funding this year by the Tribal Historic Preservation Program are listed below. For further information on this program contact the National Park Service, Interagency Resources Division, Preservation Planning Branch at 202-343-9500.

1. *Maliseet Archeological Project*— **Houlton Band of Maliseet Indians**

Conduct an archeological survey to identify prehistoric and contact period sites of significance to the Maliseet people, identify native cemeteries or burials to initiate cooperative protection and preservation with the land owners or managers, and promote cultural awareness both within the

Houlton Band and throughout the broader northern Maine community.

2. *Wampanoag Historic Preservation Plan*—**Wampanoag Tribe of Gay Head Indians**

Develop and adopt a tribal historic preservation plan and ordinance to provide comprehensive protection of tribal archeological properties. Tribal members will attend training in historic preservation provided by the Advisory Council on Historic Preservation and the Smithsonian Institution.

3. *Training in Tribal Historic Preservation Program Development*— **Keepers of the Treasures Cultural Council of American Indians, Alaska Natives and Native Hawaiians**

Develop a body of basic historic preservation materials explaining the roles and responsibilities of State Historic Preservation Offices for Indian tribes. This will be a joint effort by this American Indian cultural organization, the National Park Service, and the National Conference of State Historic Preservation Officers.

4. *Seesibakwat Minising Cultural Project*—**Sault Ste. Marie Tribe of Chippewa Indians**

Establish a culture camp for youths using the knowledge and wisdom of Ojibwa tribal elders to convey cultural traditions to the next generation. Sugar Island, the site selected for the camp, is a traditional gathering place for the Ojibwa of northern Michigan.

5. *Odawa Historic and Cultural Preservation Planning Project*—**Little Traverse Bay Band of Odawa Indians**

Develop a comprehensive cultural resources plan and establish a permanent Cultural Advisory Council of traditional Odawa elders and interested persons to advise the tribe on cultural preservation.

6. *Grand Traverse Band Historic Preservation Program*— **Grand Traverse Band of Ottawa and Chippewa Indians**

Collect, catalog, and preserve significant tribal artifacts donated by tribal members for inclusion in the newly established Museum and Cultural Learning Center. An exhibition of Native American quill box art will be developed and housed in the museum.

7. *Prophetstown: Discovering the Past to Plan for the Future*—**Pokagon Potawatomi Nation**

Conduct an archeological survey of a 210-acre historic site near the site of the Battle of Tippecanoe. Two weeks of professional training for two tribal members in archeological survey techniques and non-invasive archeological discovery techniques will be provided.

8. *Oneida Historic Plant Preservation Project*—**Oneida Tribe of Indians of Wisconsin**

Sponsor 20 students from the Oneida Nation High School in exploring the traditional uses of plants. With the assistance of Oneida elders and a botanist from the University of Wisconsin, the students will identify and document medicine plants and learn their traditional names and their ceremonial and medicinal uses.

9. *Sokaogon Chippewa Community Historic Preservation Project*—**Sokaogon Chippewa Community**

Support nine meetings of the Sokaogon Chippewa Historic Preservation Committee which oversees historic preservation issues on Mole Lake Reservation. One full-time staff position to the committee and a qualified anthropological consultant will be hired to administer and provide training, conduct survey(s), and report on and recommend appropriate preservation activities to the Sokaogon Historic Preservation Committee and the Tribal Council.

10. *Preserving Chippewa Heritage*— **Lac du Flambeau Band of Lake Superior Chippewa Indians**

Support two staff positions to collect artifacts, photographs, and other information to increase knowledge of the tribe's historic and cultural resources. Two tribal trainees will attend courses in historic preservation to better equip the Lac du Flambeau Historic Preservation Office in meeting the tribe's cultural heritage needs.

11. *Ojibway Cultural Village*— **Grand Portage Tribal Council**

Create a "living history" interpretive exhibit at the Grand Portage National Monument. The exhibit will depict the significant contributions and relationships the Ojibway had with the fur traders at Grand Portage. This exhibit will be documented to illustrate the tribe's role in the fur trade of the 1700s to tribal youths.

12. *Mille Lacs Reservation Oral History Project*—**Mille Lacs Band of Ojibwe**

Interview 60 tribal elders. Ojibwe interviews will be translated into English, indexed, and duplicated. Approximately 600 historical photographs of tribal members will be indexed and catalogued. The information will be archived for future generations of band members and non-band members alike.

13. *Lower Sioux Cultural Resources Mapping and Information Project*— **Lower Sioux Indian Community**

Complete a comprehensive survey of culturally-significant sites on the reservation using written and oral sources. GIS maps and attribute tables of the data will be created. Information packets for tribal property owners will be developed to explain appropriate legal protection, voluntary protection

information, cultural awareness and sensitivity information, and other appropriate guidance.

14. *Turtle Mountain Cultural Traditions and Historic Sites Preservation Needs Inventory*—**Turtle Mountain Band of Chippewa Indians**

Conduct a comprehensive survey and inventory of historic sites and cultural traditions. A comprehensive plan will be produced to assist the Turtle Mountain Band of Chippewa Indians preserve and protect their cultural traditions and historic sites.

15. *Old Agency Building Preservation Plan - Lakota Archives and Historical Research Center*—**Rosebud Sioux Tribe and Sinte Gleska University**

Develop a preservation plan for and rehabilitate the Old Agency Building, listed on the National Register of Historic Places, so that the building can house the Lakota Archives and Historical Research Center.

16. *Iowa Tribe Historic Preservation Office Development*—**Iowa Tribe of Oklahoma**

Prepare a comprehensive historic preservation plan with administrative procedures detailing identification and documentation of Iowa cultural/historical properties. The tribe will work with the State Historic Preservation Offices of Oklahoma and Missouri in identifying sites of historic significance to it.

17. *Kaw Nation Museum Project*—**Kaw Nation of Oklahoma**

Develop and implement a collections and inventory plan for the Kaw Nation Museum. Museum training for the Kaw Museum Board will be provided to enhance their oversight responsibility.

18. *Sauk Culture and Language Revitalization Project*—**Sac and Fox Nation**

Conduct a community cultural needs assessment to provide an information base from which a report of findings and recommendations and a comprehensive Sac and Fox cultural retention plan will be developed.

19. *Wichita and Affiliated Tribes Historic Preservation Project* —**Wichita and Affiliated Tribes**

Develop a historic preservation plan in consultation with the State Historic Preservation Offices of Oklahoma, Kansas and Texas. The project includes a survey of 2,000 acres of tribal lands, documentation of the survey's findings, and development of a Geographic Information System database to maintain and use the survey findings.

20. *Fort Sill Cultural Needs Assessment*—**Fort Sill Apache Tribe of Oklahoma**

Conduct a cultural needs assessment to prioritize tribal membership concerns in cultural preservation. A strategic plan to address the issues identified in the cultural needs assessment will be developed.

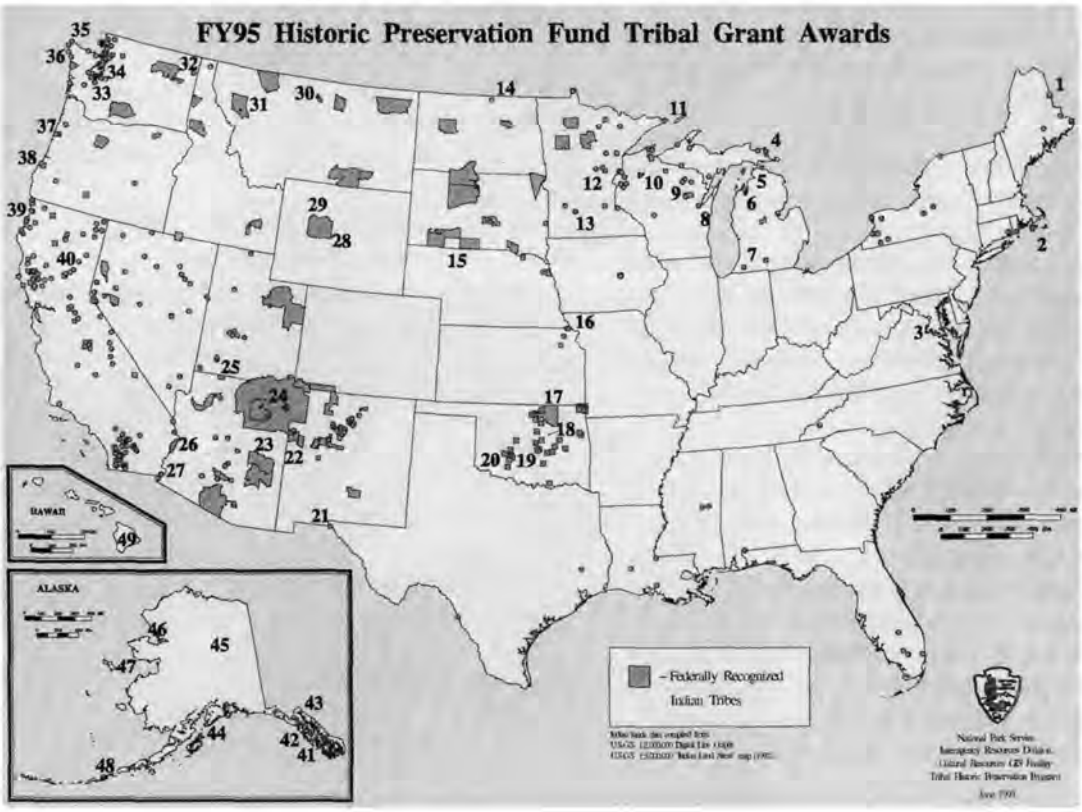
21. *Tigue Culture Documentation Project*—**Ysleta Del Sur Pueblo**

Document, preserve, and convey to the next generation traditional methods of pottery making, bead and leatherworking, oven construction, bread baking, weaving, silversmithing, and the manufacturing of drums, rattles, pipes, and other ceremonial materials.

22. *Zuni Heritage and Historic Preservation Office Implementation Project*—**Pueblo of Zuni**

Assess needs of and develop a plan for the Zuni Tribe to assume State Historic Preservation Office functions on Zuni lands under Section 101(d)(2) of the National Historic Preservation Act, in consultation with the National Park Service and the New Mexico Office of Cultural Affairs.

23. *White Mountain Apache Tribal Historic*



Map by GIS Facility, Interagency Resources Division, NPS, 1995.

Preservation Office—**White Mountain Apache Tribe**

Assess and explore the feasibility of the White Mountain Apache assuming State Historic Preservation Office functions on tribal lands under section 101(d)(2) of the National Historic Preservation Act in consultation with the National Park Service and the Arizona SHPO. Based on findings, the tribe will write a historic preservation ordinance to be implemented if the tribe assumes SHPO functions.

24. *Antelope Mesa Archeological Survey Project*—**The Hopi Tribe**

Survey and inventory the Antelope Mesa archeological sites. The data will be entered into Geographic Information System format and used by the tribe in the management of archeological sites located on the Hopi Indian Reservation.

25. *Southern Paiute Traditional Teachings for Tomorrow's Elders*—**Kaibab Band of Paiute Indians**

Conduct a summer Paiute traditional camp for tribal elders to share the traditions of the Southern Paiutes with tribal youths. Videotaped sessions of the camp will be made to preserve the knowledge and teachings of the elders.

26. *Mohave Mission Church Rehabilitation Project*—**Colorado River Indian Tribes**

Rehabilitate the historic Mohave Mission Church, listed on the National Register of Historic Places, to house displays and the tribal archives as an extension of the Colorado River Indian Tribes' Museum.

27. *Fort Yuma Historic Rehabilitation*—**Quechan Indian Tribe**

Rehabilitate Building 9, the Superintendent's Residence, listed on the National Register of Historic Places, at Fort Yuma on the Quechan Indian Reservation.

28. *Shoshone Tribal Historic Preservation Office*— **The Eastern Shoshone Tribe**

Develop and establish a tribal historic preservation office in response to the 1992 amendments to the National Historic Preservation Act. The office will play an integral part in assessing the effect of planned development on significant tribal historic structures and sites.

29. *Faith Hall Community Center Restoration Project*— **Northern Arapaho Business Council**

Hire an architect to perform an architectural assessment and develop a restoration plan for Faith Hall, a historic building on the Northern Arapaho reservation, listed on the National Register of Historic Places.

30. *Chippewa Cree Cultural Recovery Program*—**Chippewa Cree Tribe**

Hire a tribal historian to compile Chippewa Cree tribal historical data from museums, private collections, and other archival entities along the migratory route of the Chippewa Cree from the Great Lakes to Montana.

31. *Kootenai Traditional Plants Preservation Project*—**Confederated Salish and Kootenai Tribes**

Survey and inventory the location of populations of "tribal plants of special concern" to the Kootenai people by a cultural botanist and tribal elders. Samples of traditional plants will be collected. The gathering areas will be identified and added to the tribe's Arch-Info/View GIS so they can be considered in future land development plans.

32. *Colville Tribal Indian Cultural Camp*—**Colville Confederated Tribes**

Operate two-week long culture camps for the Colville Tribe children: one for grades K-6 and the other for grades 7-12. The camp will provide a total of 100 children with an awareness of tribal government, tribal corporations, and Colville tribal history and traditions.

33. *Puyallup Tribe of Indians Cultural Needs Assessment*—**Puyallup Tribe of Indians**

Perform a comprehensive cultural needs assessment through a survey that includes a questionnaire, community meetings, interviews with tribal members, and an analysis of existing cultural materials from tribal members, archives, and related tribal committees and departments. A cultural resources report summarizing the findings will be prepared.

34. *The Making of a S'Klallam Longhouse—Documenting Architectural Traditions*—**Port Gamble S'Klallam Tribe**

Produce a broadcast quality video documenting the carving and raising of a traditional longhouse. Four master craftsmen will carve the traditional designs on the support beams of the longhouse and the entire community will hold a traditional celebration of the raising of the poles.

35. *Makah Cultural and Research Center Archival Project*—**Makah Indian Nation**

Design and develop a computerized database to maintain the Makah Archives and to make it more accessible to tribal members. A tribal member will be trained in archival techniques, which include sending the tribal members to the Smithsonian Institution's Archival Techniques Workshop in Washington, DC.

36. *Quileute Cultural Resource Survey, Inventory, and Preservation Program*—**Quileute Tribal Council**

Establish a tribal cultural preservation committee, develop a long-range cultural resource preser-

vation plan, prepare a preservation ordinance, and train a tribal intern in historic preservation.

37. *Siletz Tribal Historic Photograph Archive Project*— **Confederated Tribes of Siletz Indians of Oregon**

Create a tribal photo archive of historically, politically, and socially significant photographs that document Siletz tribal history from removal to tribal restoration (1977). A database will be created to catalog the newly accessioned photos from tribal members, as will a policy for the use of the archives.

38. *Coquille Archeological Training*—**The Coquille Indian Tribe**

Train 10 tribal members in the appropriate methodology and procedures for conducting archeological literature searches, historic document research, and basic on-site field investigation techniques.

39. *Yurok Tribe Traditional Tobacco Project*—**Yurok Tribe**

Conduct an ethnobotanical study of the traditional use of tobacco by the Yurok and Karuk Indian Tribes of Northern California. The tribe will hold a five-day summer camp on traditional gathering methods and uses, prepare a map of gathering sites for tribal use, and produce a book of traditional tobacco stories.

40. *A Culture and History Needs Assessment of the Greenville Rancheria*—**Greenville Rancheria**

Conduct a cultural needs assessment of the Greenville Rancheria to assist in the development of a five-year culture and history plan. The Greenville Rancheria Culture and History Committee will ensure its implementation and provide training for part time staff and committee members in basic historic preservation methods.

41. *Southeast Alaska Native Place Name Project–Year II*—**Southeast Native Subsistence Commission and the Central Council of the Tlingit and Haida Indian Tribes of Alaska**

Document traditional southeast Alaska native place names and their associated cultural meanings to the Sitka Tribes. High quality place name maps will be produced and made available with associated documentation for each community studied based on interviews with native elders. This second phase of the project will focus on the communities of Saxman, Ketchikan, Klukwan, and Haines.

42. *Tlingit Totem Pole Project*—**Southeast Alaska Indian Cultural Center and the Sitka Tribe of Alaska**

Carve a 40' totem pole demonstrating traditional Tlingit style and techniques thereby preserving this important component of Tlingit culture. The totem pole will be displayed at the Southeast Alaska Indian Cultural Center in Sitka National Park along with totem poles from other Sitka area tribes.

43. *Preserving a Living Tradition in a Tlingit Haida Community*—**Juneau Tlingit & Haida Community Council**

Conduct a summer camp to teach the tribal youths in a Tlingit Haida Community oral traditions of the Raven and Eagle clans. These children will be asked to retell the stories and sing the songs they learned at the annual winter potlatch.

44. *Seldovia Village Community Cultural Needs Assessment*—**Seldovia Village Tribe, IRA**

Conduct a community cultural needs assessment that will identify and accurately assess the critical nature of the cultural issues within the village. A cultural revitalization program will be developed and implemented.

45. *Stevens Village Traditional Arts Project*—**Stevens Village IRA Council**

Prepare video and photographic documentation of the manufacturing of a traditional chief's coat, a working fishwheel, traditional bear spear, and an under-ice winter muskrat trap. The cultural items, representative of the traditional subsistence culture of the village, will be displayed at Steven's Village School.

46. *Traditional Lifeways Documentation of the Native Tribe of Noatak*—**Native Village of Noatak**

Document traditional lifeways of the Village of Noatak, including basket sled building; making rope from braided seal hides; fashioning hunting equipment, tools, and weapons; flint gathering; and traditional fire making. Cultural documentation will include story telling, traditional weather forecasting, and taboos.

47. *Kuigpagmiut, Inc. Place Name Project*—**Kuigpagmiut, Inc.**

Document traditional place names and produce a map with the names of sites in and around the three villages that make up Kuigpagmiut Inc. A database on every named site, including location, description, social group affiliation, historic and cultural associations, and informational sources, will preserve this information for future generations.

48. *Akutan Aleut Heritage Museum Development Project*—**Akutan Traditional Council**

Collect artifacts and historic photographs from community members to preserve and display in the new village museum. A computer database will maintain a record of the collection.

49. *Hawaiian Language Tapes Preservation Project*—**The Hale Kuamo'o Hawaiian Language Center**

Duplicate, index, and archive 630 audio tapes of native-speaking elders who convey Hawaiian

history, social life, and local traditions. One set of these tapes will be made available to the public through the University of Hawai'i's Hale Kuamo'o Hawaiian Language Center.

Ronnie Emery is a historian in the Washington Office of the National Park Service.

An Air Force Legacy

Cynthia A. Liccese

Webster's II *New Riverside University Dictionary* defines "legacy" as "something handed down from an ancestor or from the past," such as a tradition or way of life. Legacies are powerful entities, serving as both educator and reminder of past events. An advocate of its own type of legacy is the United States Department of Defense (DoD). A DoD wide agenda born under the 1991 Appropriations Act, the Legacy Resource Management Program encourages the identification, protection, and enhancement of the thousands of natural and cultural resources located on the 25 million acres of military-owned land across the country. Since its inception, allotted Legacy funds amount to an overwhelming 185 million dollars. According to its FY 1991–1993 *Report to Congress: Summary of Accomplishments*, the program's ultimate purpose is "to institutionalize Legacy concepts within DoD so that protecting natural and cultural resources becomes an integral part of the military mission." Examples of such notable resources include, but are not limited to, ecosystems, flora and fauna, threatened and endangered species, historic buildings, structures, districts, and archeological sites.

An avid supporter of the Legacy Resource Management Program is the National Council for Preservation Education (NCPE), which is comprised of more than 65 colleges and universities with historic preservation curriculums. A NCPE–Air Force bond immediately resulted among educators, students, and military personnel. Paul K. Williams, Air Force Legacy Program Manager, explains that "the Air Force prides itself in assuming the leadership role in matching current cultural resource managers with newcomers in the field." With Michael A. Tomlan serving as the program's fearless coordinator, 1994 marked the first year of the United States Air Force Legacy Internship Program. After a rigorous selection process, 10 qualified candidates were chosen from collegiate institutions nationwide to complete a 10-week summer internship at various Air Force Major Commands (MAJCOMs) and installations. Due to its success, the internship program flourished into its second year. The current summer program boasts 12 interns, spanning the globe from Hawaii to Germany.

Legacy interns immediately apply their expertise and educational background to their on-the-job training. Unlike other types of internships where duties may include making photocopies, answering phones, or being the newly designated office gopher, Legacy interns are thrown into the lion's den of responsibility and hands-on experience. Normal office activities involve writing grants, preparing and reviewing proposals for Legacy funding, as well as attending briefings and business trips. In fact, one-half of this summer's participants recently attended a DoD Conservation Workshop in Tacoma, Washington, June 5-9,1995. The opportunities such as those described above truly make the Legacy Internship Program an exceptional training environment.

In addition to its summer positions, the NCPE/Legacy partnership offers similar internships during the fall and spring semesters as well. Approximately 18 eligible students will be chosen to carry out responsibilities which continue to promote and encourage cultural resource management within the military. Interested undergraduate and graduate students should contact either their school's historic preservation department, or: Michael A. Tomlan: Graduate Program in Historic Preservation Planning, College of Architecture, Art and Planning, West Sibley Hall, Ithaca, NY 14853-6701. E-mail: mat4@cornell.edu

The 1995 United States Air Force Legacy Internship Program Summer Participants:

Bruce Barton, Cornell University
Emily DeFrees, Middle Tennessee State University
H. Michael Gelfand, University of Arizona
Benton Johnson, Columbia University
Dirk Karrenbauer, Bowling Green State University
Cynthia Liccese, Mary Washington College
Patricia Lin, University of Illinois
Dawn Marsh, University of California at Riverside
Alphonse Pieper, Cornell University
Heather Richards, Eastern Michigan University
Carolyn Swift, Cornell University
Stacey Wetstein, Columbia University

Cynthia A. Liccese is a 1995 graduate of the Historic Preservation Program at Mary Washington College in Fredericksburg, Virginia. She is currently the United States Air Force Legacy Intern at Air Force Headquarters, Pentagon, Washington, DC.

Departments

—continued from page 5

ticularly since the 19th century. It is here in the academy that the agendas and interpretations of historical understanding continue to be formed.

History, or, rather its interpretation, reflects the way people think and how we perceive ourselves and our world at any one time.

The interpretation of historical phenomena requires a continuing dialogue. What appears one way with certain facts and during certain times may appear differently in another age with more or different information—or agendas. As Frederick Jackson Turner stated, "Each age writes the history of the past anew with reference to the conditions uppermost in its own time."[2] Historical interpretation can be used to defend or defame. By mere inclusion or exclusion, history can lend legitimacy (or illegitimacy) to events and people in the historical drama. It can either give a voice to agendas or it can silence. "History can either oppress or liberate a people", noted Rudolfo Acuna.[3] The interpretation of history can be used to show individuals and communities as strong, weak, good, evil, legitimate or illegitimate—or even existent or non-existent. History has the power to render one immortal or a cipher, to justify or to condemn actions. The academy requires objectivity from its various fields of inquiry, and nowhere else is this requisite more demanding than in the field of historical analysis, precisely because its interpretation can be so arbitrary. Mathematics and science follow given laws; human history cannot be so predictable.[4]

Through the ages, historians have been given the awesome charge of recording, interpreting, and presenting events over time. Truth and justice remain paramount ideals in the profession, not because they sound well as high flying verbiage, but because of the very real power of history to include or exclude, to make legitimate or illegitimate—to preserve with the eternal and powerful or to damn with the trivial and weak. It is no coincidence that most legal systems and the concept of legal precedent are based on the legitimizing power of history. And given history and its power to change the way people think, it is no accident that George Orwell (Eric Blair) in his novel 1984 placed his main character as a minor clerk in the Ministry of Truth, where bureaucrats rewrote the past to suit the state's contemporary agendas.[5] Here lies the perceived difference between public and academic history—that public historians are somehow hired to present agendas rather than analysis.

As with any other field of inquiry, dialogue remains history's most important attribute. As Thomas Mann observed, "Speech is civilization itself. The word, even the most contradictory, preserves contact. It is silence that isolates."[6] The true value and power of history lies not in its ability to provide illusions of legitimacy but in the dialogue inherent in its analysis. Dialogue is the most important, essential element in good history. Even accuracy, truth, justice, come second to it; indeed, they follow from it. Dialogue is critical because it makes continuing interpretation possible, and diffuses the dangerous illusion of the legitimizing quality of history. If the provisional, interpretive nature of the analysis of historical evidence is understood, what happens to the illusion of historical legitimacy?

Historians have the very real responsibility to keep dialogue alive and to constantly confront the misuse and abuse of history. Academic historians work in an environment in which they are theoretically given freedom to think and act with professional discretion. As keepers of this important tradition they must be prepared to defend that right when it is threatened.

Public historians have, in some ways, a heavier charge. They may assess the various interpretations given by academic historians and make them available to the general public. By the nature of their work, they often come under the scrutiny of those who would use history to legitimize their own agendas. American public historians must be prepared to speak out against omissions or unbalanced interpretations and constantly call for public history that remains inclusive rather than exclusive. Objectivity and balance must remain the scale in which evidence is weighed and assayed.

In order to preserve the historical dialogue one has to leave a discernable trail; that is, one must present bibliographies and notations so that the dialogue may continue—this is the important difference between the ideologue who wishes only to present one

point of view and the preservation of dialogue or opposing points of view. Without change, evolution is not possible. Without dialogue, the study of history becomes irrelevant.

Historians employed by the academy sometimes criticize their public historian counterparts, feeling that the latter serve interests of nationalism or politics rather than protecting the virtues academicians find inherent in the collegium. Historians of the academy are just as susceptible to becoming a "hired gun" for special interests as public ones. They are just as apt to fall into webs of controversy if they publish something that directly threatens the administrative politics or fiscal stability of the university community in which they work. Ethics and courage rest with the individual, wherever they may practice their professions.

Maitland's quote concerning orthodoxy and history underscores an important point about history and its uses. History and its interpretation are based on a dynamic principle, not a static one. The mere phenomenon of history makes nothing legitimate. The analysis of that phenomenon can unfortunately provide an excuse on which to base carnage, aggrandizement or oppression. Its value as a tool by which to learn from the past is obviously suspect, given the record of human history. History's true worth is in its continuing interpretive dialogue. Its use as nationalistic propaganda is not only dishonest—it is dangerous as well. As Paul Gagnon observed "Democracy's fate may hinge . . on the level of debate we manage to reach."[7]

Whether feeding at the public trough or dining on the lotus of the academy, historians should always acknowledge and respect the very real power of their positions. They must remember that writing history is creating a reality supposedly based on some sort of perceived truth—in a very sobering sense it is like having your finger on a trigger or your hand around a knife. Accordingly, it can be used to defend the just or to assault the defenseless. We must be aware of and be responsible regarding this important fact. History and its interpretation involves power of the rawest kind—and that power demands respect and caution in both its manipulation and use. Dialogue over time remains its most important contribution, for, again, as Mann observed "Time cools, time clarifies; no mood can be maintained quite unaltered through the course of hours."[8] Properly used, historical analysis casts an important light by which dialogue continues and the world community is empowered toward more perfect understanding. The misuse of history is, of course, already of record, darkly scrawled across the countless battlefields, prison walls, cemeteries—and minds—of humanity's often shameful past. Only with continued fair and open discussion will we continue to grope toward a more human understanding of the world and people in which we live.

Notes

1. Frederick William Maitland, *The Varieties of History; From Voltaire to the Present* (New York, Random House/Vintage Press, 1973), 11.
2. *The Varieties of History*, 200.
3. Rudolfo Acuna, Occupied America: The Chicano's Struggle Toward Liberation (New York: Harper and Row, 1982), 1.
4. For examples of contemporary discussions regarding the American nation, its identity, and its concern with difference, see Sam Allis, Jordan Bonfante, and Cathy Booth, "Who Are We?", "What Do We Have in Common?", and Arthur Schlesinger. Jr., "The Cult of Ethnicity: Good and Bad in Time (July, 1990): 12-17, 19, 21, and The Disuniting of America: Reflection on a Multicultural Society (New York: W.W. Norton, 1991), passim; Lewis H. Lapham, "Who and What is American" Harper's (January, 1992): 43-49; Kenneth Auchincloss, "When Worlds Collide", 8-13, Sharon Begley with Susan Miller, "The First Americans", 15-20, Melinda Beck, "The Lost Worlds of Ancient America", 24-26, David Gates, "Who was Columbus?", 29-31, Suzan Shown Harjo, "My Turn: I Won't Be Celebrating Columbus Day", 32 in Newsweek: Columbus Special Issue (Fall/Winter, 1991) and Robin Winks, "The Nature of the Terrain" National Parks (May/June 1991): 34.
5. George Wilhelm Frederich Hegel, Reason in History: A General Introduction to the Philosophy of History Robert S. Hartman, trans. (New York: Macmillan Publishing Company, 1987), ix, xxi, 11, 20, 22-25, 34, 43; Fritz Stern, ed., The Varieties of History: From Voltaire to the Present (New York: Random House, 1973), 17, 108, 145; George Orwell, 1984 (New York: New American Library, 1981), 32, 36-37, 39, 45.
6. Thomas Mann, in The Magic Mountain as quoted in Bartlett's Quotations 14th ed. (Boston: Little, Brown and Company, 1968), 937.
7. Paul Gagnon, "Why Study History?" The Atlantic Monthly (November 1988): 66.
8. Thomas Mann, in The Magic Mountain as quoted in Bartlett's Quotations 14th ed. (Boston: Little, Brown and Company, 1968), 937.

Pat O'Brien is a historian in the National Park Service Denver Service Center. He received a Ph.D in 1994 from the University of Colorado.

Letters

Dear Editor:

I write to you in response to Mr. Michel R. Lefevre's article which expressed doubts about the benefits of historic district designation (*CRM* Vol. 18, No. 4).

I am completely unaware of any preservation organization which has maintained that historic district designation alone will result in neighborhood revitalization and resulting property tax increases. On the contrary, "The National Park Service, National Trust for Historic Preservation, state historic preservation offices, and Main Street organizations" all recommend a multidisciplined approach to neighborhood revitalization. Their strategies include design review, revolving funds, incentive programs, fundraising, citizen involvement programs to combat crime and clean up trash, promotional programs such as house tours, concerts, rehabilitation workshops, and many other programs designed to counter "relentless middle class flight from other cities and towns" referred to by Mr. Lefevre.

Historic district designation is undeniably an important prong in a neighborhood or community revitalization effort. Mr. Lefevre's disdainful article seems to diminish the value of this important legal protection for America's historic districts. I hope your readers will recognize that historic district designation is not a panacea or placebo; rather, it is one of the first steps in an arduous but eminently worthwhile program to preserve and defend America's historic neighborhoods, towns, and cities.

—Mark C. McDonald
Director
Mobile Historic Development Commission
Mobile, AL

Dear Editor:

It appears that Edward T. Linenthal (*CRM*, Vol. 18, No. 4) gives a more than passing grade to the United States Holocaust Museum for successfully combining both an historical as well as commemorative view to the exhibition because the exhibit not only reflects the facts about what happened (his definition of history) but it remains sensitive to the personal experiences (commemorative) of survivors and their kin. He uses these standards against those who criticized the Smithsonian Air and Space Museum's exhibit on the *Enola Gay*, accusing them of wanting to prioritize the commemorative over the historical. Their criticism was focused on the exhibit, creating no impression or sense that the decision to use the bomb was a correct one; rather, it showed the "other side" of what occurred, e.g., the Japanese victims, asking whether the bomb should have been or needed to be dropped, the horror of the nuclear age that began after World War II, etc. These critics would have wished and expected an exhibit that would have been less equivocal about the righteousness of the use of the bomb by the United States.

Something doesn't seem right about the distinction that Mr. Linenthal makes between the two exhibits. In his view, the Holocaust exhibit is balanced because it shows the facts about what occurred as well as anecdotal/personal information about these occurrences; yet the Enola Gay exhibit, in his view, wouldn't be balanced if the "other side" of the bomb's effect weren't also explored. According to Mr. Linenthal, showing a bias for the correctness of the decision to use the bomb would be totally inappropriate. By these standards the Holocaust Exhibit also would fail his test if it didn't show the SS/German view of the events that occurred, perhaps even portraying concentration camp soldiers enjoying lives with their families, etc. I haven't had the privilege of seeing the Holocaust Museum exhibits, but I would be surprised if such concepts are present, because such views would be rubbish, not because German soldiers weren't human—of course they were—but it just doesn't matter to the story. What occurred was horrible and viewers of that exhibit can draw their own conclusions about how depraved human beings and society can act at times. But why therefore can't a view of the United States' actions in fending off an aggressor—after all, we didn't start the war—be offered as the correct one. The horrors permeated by the Japanese solders in WWII are nothing I desire to excuse or legitimize. The answer for some people today, unfortunately, is sadly that it is incorrect to show The United States in an unabashed positive light. In the situational moral equivalency climate of today's world, the United States somehow always comes out the bad guy. The Holocaust Museum easily distinguishes right from wrong, so it's not as if it is improper to include bias in an exhibit (and if we weren't so good at being disingenuous we'd probably see many other exhibits for the political and moral biases they contain!). I see nothing wrong with cheering the actions of the United States in WWII, especially when so many have no problem understanding what side of the moral compass the U.S. was positioned in this world episode.

—Robert Geraci
Director, Onondaga County Parks
Liverpool, NY

Educating Archeologists

Dear Editor:

In the first year of serving as the archeologist to the Klamath Tribes, I became discouraged—I might even say despondent—at times, due to a feeling that I "just wasn't getting IT." On one of these occasions, at the office after hours, my supervisor was the only other person still at work in the Natural Resource Department. He is a tribal member and leader who had, early on, said to me, "I don't like you and I don't trust you! **But,**

I'll work with you." After a while of working in silence at opposite sides of a moveable partition, Cisco came over and sat his substantial frame in the small chair at the edge of my desk in such a way as I knew he was going to have a deep conversation with me—several of "them" did that from time-to-time; I guess they felt that I was interesting to talk with. After a bit we were deep into IT, and my self-esteem was really tumbling, I may have even had tears in my eyes. So, I said to Cisco, "Well, I guess I'm just really stupid."

Cisco, looking genuinely concerned with my sadness, said, "No, John, you're not **stupid**, just ignorant."

Because of the feeling with which he said it, Cisco's Ko'an has kept recurring in my mind over the ensuing years. I have realized a great step in understanding what anthropology is all about. After almost 40 years since I took my first undergraduate course from David Olmsted at the University of California at Davis, I feel that I can understand the implications of a commitment to the concepts behind the buzzwords "cultural diversity" and "multicultural society."

Now comes the time to confront the hard reality of the actions that are necessary to provide the various needs of maintaining this cultural diversity that is apparently valued by our government. We must ask "What are the primary critical constituent elements—the cultural ecology—necessary to maintain and enhance these separate social systems and their cultural vitality?"

There are some universal primary elements of a critical cultural ecology, varying in specifics from one cultural group to another. Without government, private, community, and corporate support for this ecology for cultural diversity, the drive of these separate cultural groups to survive and grow will break down into open social conflict. One of the most obvious of these needs that must be supported is education within the "separate reality" of one's own cultural values and of one's own view of history.

When these bases for cultural integrity are taken away, it is like putting a noose around the neck of that cultural entity. They are then on their way to extinction as a distinct, self-regulating society. Such deprivation of the basic elements necessary for a group to control its own people's destiny is a common and complex process that goes with colonial conquest such as took place in the United States. This process is sometimes called "enclosure."

So, I tend to get a little impatient, in 1995, reading articles by archeologists who still don't get it (Haase, *CRM*, Vol. 18 No. 3, pp 18). They continue to fail to recognize that what they are calling cultural resource "sites" are—for the most part—archeological deposits whose components are divided by soil. The "site" or the place means nothing to them. They don't write their professional papers or teach their students about places. They deal in the distance between and physical-chemical qualities of the archeological items or areas in time and space and in a story about how these relate to species of animals and plants in the landscape contemporary to a particular time-frame. They couldn't care less about the actual place as an experience. At least not in the articles I've read. Oh, they may also make some remarks or write a poem about the place, but their "professional" reports do not make this central to their "scientific" focus.

The only case in which the archeological markers that say "site" to the archeologist is not also a cultural resource is when there are no concerned, living descendants of the aboriginal or invading group who made it an "activity area." And whenever it is a cultural resource, the group for which it is a cultural resource has prior rights in management and planning for that place. Of course, if there are not legitimate heirs still alive who claim or would like to claim these rights, then it is strictly an archeological site, and not a cultural resource site; and you boys who dig it can have at it. But, if there are real attempts at locating these peoples and if real consultation takes place, there are few sites with archeological values that are not also someone's cultural resources.

Archeology is a part of the study of cultures and histories known as cultural anthropology. It is a set of tools and associated techniques for using these tools for their contribution to what any individual in any society can observe. A shovel, a screen, a compass or surveyor's instrument, a meter tape, a magnifying glass and microscope—these are the main tools; ones that can be mastered by any person with basic learning skills. Beyond this they may use a set of hi-tech tools and techniques borrowed from geology and biology using mathematical notations and statistical theory to analyze such things as the age of a broken rock or to determine the animal source of residue of blood on an arrowhead—work that is usually contracted out by the archeologist to a specialized laboratory. All the rest of academic European-American archeology is a conceptual framework that can be shown to derive from interests and assumptions inherited from European intellectual history.

Some cultural resource managers are, finally, getting IT. See some of the recent literature by anthropologists/archeologists who are now serving indigenous peoples' governments in the field of cultural resource management. For example, see "The Hills and the Rain are also an Elephant: Ritual and Environment in Namibian Rock Art," an article by John Kinahan of the State Museum of Namibia, to be published in a 1995 volume on the Frontiers of *Landscape Archaeology* by Routlege, as part of their One World Archaeology Series.

"Not only is there close similarity between trance experience and the habits and appearance of certain animal species, but the depiction of these in the rock art takes into account both natural features of the rock and the positioning of the site. In this way, the rock art gives the impression that it is mapped onto the physical and biotic environment of the sites. This supports the further proposition that rock art sites define a landscape mediated by ritual activity."

Now, a particular society has a choice to use or not use the archeological methodology associated with European American tradition, depending on other values and their own approach to telling the history of their place(s).

With this kind of orientation in mind, the Klamath, Modoc, and Yahooskin Cultural Resource Management Enterprise (KLAMOYA CREME) was formed by a board of directors, all of whom are enrolled Indians who are acknowledged as members of these local communities. CREME has been trying to educate those who control the land use planning process across their aboriginal lands. They believe that even within United States' law, there is a tacit acknowledgment of cultural relativity. This is the premise, for example, of the American Indian Religious Freedom Act, and in the 1992 amendments to the National Historic Preservation Act which specifically acknowledges their inherent, aboriginal right to act as their own "SHPO" according to their own self-determination in CRM on "Indian Lands" (a term that varies from the perspective of one group to another, from Indigenous peoples to U.S. agency employee).

The board of directors is taking this to the county and city planning departments, and both parties are learning new things. One of the things that the city and county planners and the federal agency cultural resource/heritage resource managers are learning is that **they can no longer dictate "a precise definition of 'cultural resources'"** as (William R.) Haase did for Ledyard, Connecticut:

> CULTURAL RESOURCE: consists of historic or prehistoric archaeological sites and standing structures; cemeteries, human burials, human skeletal remains, and associated funerary objects; and distributions of cultural remains and artifacts. (*CRM*, Vol. 18, No. 3, pp. 18-20.)

The paragraph above may define resources to the culture of archeologists, but I doubt that it defines resources to the culture of the local peoples who each hold long-term and recent simultaneous versions of the history (not the "prehistory" and "history") of the place(s) he calls Ledyard. It seems—from the perspective of an indigenous people's cultural resource management rights—to be a totally inappropriate and a nakedly political/business sales pitch on the part of an archeologist for him to preach:

> But the archeological community—both professional and amateur—must take the lead and carry the banner of archeological protection to city hall, and to the local boards and commissions who must in turn adopt comprehensive plans and enforce the regulations. (Haase, *ibid.*, p. 20)

There will be no nice and neat bulleted lists of step-by-step recipes that must be followed by the member societies in a multicultural national society—each member a sovereign society living in IT. There will be no simple recipe for "mitigation;" these must come from the consensus of individuals in each of the member societies that share the land of this multicultural society. There is only one process that I can tell you to follow—to be defined in each case anew—and that is the process of "consultation."

After witnessing Chiapas, South Africa, the USSR, and Yugoslavia; after long ago reading American anthropologists, such as Kathleen Gough Aberle, who understand that there is a relationship between the historic development of anthropology and imperialism; and, after all these words, need I explain any further? You shouldn't need a professional weatherman, certified by the American Meteorological Society, to tell you which way the wind blows: "The times they are a changin'."

References

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Kinahan, John, 1994, "The Hills and the Rain are also an Elephant: Ritual and Environment in Namibian Rock Art." Paper delivered at World Archeological Congress 3, New Delhi, India, December 1994.

—John Allison
Technical Advisor
Board of Directors
Klamath, Modoc, Yaahooskin
Cultural Resource
Management Enterprise (KLAMOYA CREME)

Rebuttal

Dear Editor:

Toward the end of his letter to the editor, John Allison contests two parts of my article in a recent issue of *CRM* titled "Archaeology, Land Use, and Development: Educating Communities through Comprehensive Planning." First, he alleges that planners and cultural resource managers at various levels of government can no longer dictate a precise definition of "cultural resources," as was done for land use regulations governing development in Ledyard, Connecticut. Second, he suggests that only indigenous peoples are capable of determining what truly constitutes a "cultural resource."

Let me respond by saying that I am not the first person to attempt a definition of "cultural

resources." But my reason for trying is simple: we live in litigious times. Land use regulations and decisions of local authorities are constantly subject to judicial review, and courts tend to favor regulations containing a high degree of precision and clarity.

Congress recognized this when writing the Archaeological Resources Protection Act in 1979. This law defines "archaeological resource" to mean pottery, basketry, bottles, weapons, weapon projectiles, tools, structures or portions of structures, pit houses, rock paintings, rock carvings, intaglios, graves and human skeletal materials. A joint communique concerning looting of ancient Indian artifacts, issued in November 1984 by the United States Attorney for Utah, contains a list of definitions very similar to that found in ARPA.

I make no apologies for the definition of "cultural resources" found in Ledyard's land use regulations; it intentionally follows a theme similar to ARPA and the U.S. Attorney's communique. Comments on a draft version of Ledyard's regulations were received from Theresa Bell, an influential member of the Mashantucket Pequot Tribe and director of that nation's museum, which is slated to begin construction this summer. Comments were also obtained from the Pequot Tribal archeologist, the state archeologist, and from the State Historical Commission's staff archeologist.

At a public hearing in Ledyard on the Town's draft land use regulations, there was opposition from the development community and some local politicians who had strong views about limiting the role of government on private property. As noted in my *CRM* article, these folks did persuade the Planning Commission to enact regulations mandating a referral to the State Archeologist or State Historic Preservation Office within two days of a plan submission. After all, a delayed construction project costs money. Every government balances economic interests with environmental values.

At the end of his letter, Mr. Allison writes: "There is only one process that I can tell you to follow . . and that is the process of 'consultation.'" I believe we accomplished this in Ledyard.

While Mr. Allison sees a "multi-cultural national society" divided by ethnicity, people also react to problems based on their chosen career and their paycheck. As a city planner, I deal with a number of groups that cross all ethnic lines—developers, land speculators, construction workers, lawyers, elected officials, environmentalists, bankers, and anxious homeowners. Not all of these folks are particularly interested in protecting cultural resources. Home builders and mortgage lenders don't want clouds on property titles posed by burials or archeological remains. And bulldozer operators have told me they would be fired by their employer were they to report an accidental disinterment of human remains. My role has been to develop relatively simple rules designed to balance these competing interests.

Ledyard's regulations seem to be working. A large residential development currently under review will dedicate open space in an area where consulting archeologists identified both historic and prehistoric sites. A proposed road will avoid this sensitive area. Since adoption of a comprehensive plan and rules to protect Ledyard's cultural resources, the town has yet to be sued over their content, validity, or application. To me, this is a real test of public acceptance.

Finally, I admit to a broader agenda when promoting Ledyard's regulations in *CRM*. Protection offered by the National Historic Preservation Act and ARPA generally stops at the boundary between federal or tribal land and private property. I want to change the way people look at cultural resources in their communities and back yards. Many regions of our country lack either recognized Indian tribes or federal reservations. But these areas still have cultural resources in critical need of protection.

In the absence of Native American neighbors, people may have trouble understanding Mr. Allison's concerns. But I believe these same folks will generally support cultural resource protection, if definitions are simple and clearly understood, the cost is not too onerous, and such efforts are promoted by the archeological community and local agencies charged with managing development and land use.

References

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Ward, Brent D., 1984, "Joint Communique Concerning Looting of Ancient Indian Artifacts." Office of the United States Attorney for the District of Utah.

—William R. Haase, AICP
Planning Director
Town of Ledyard, CT

PRESERVATION RESOURCES

Review

Our National Park System: Caring for America's Greatest Natural and Historic Treasures, by Dwight F. Rettie. Urbana: University of Illinois Press, 1995. xvi + 293 p. $36.95.

Reviewed by Barry Mackintosh, Bureau Historian, National Park Service.

As bureau historian I am often asked to recommend books for new and not-so-new employees, scholars, and interested citizens on the history and management of the National Park Service and the national park system. Although I disagree with some of its principal arguments, Dwight Rettie's *Our National Park System* goes immediately to the top of my list of sug-

gested readings on park system management today.

Dwight Rettie served the NPS from 1975 to 1986, retiring as chief of the Office of Policy. He has been a close observer of the bureau and the park system for a much longer period, and his book reflects his broad knowledge and deep thinking about them. Chapters contain lucid discussions of park classifications and nomenclature, affiliated areas, planning, organization, personnel, funding, and partnerships. Appendixes include a financial history of the NPS; a list of the parks with their budgets, FTEs, visitation, and acreage; costs per visit for selected parks (ranging from 17 cents at Muir Woods to $486 at Gates of the Arctic); and a list of NPS occupations ranked by numbers of employees in each.

Analyzing NPS management culture, Rettie deems the bureau "a remarkably undisciplined career organization. Failed orders, ignored guidelines, and even overt insubordination seldom raise more than eyebrows. .. The absence of strong institutional discipline leaves uncommon leeway for policy and management variations associated with individual personalities and idiosyncrasies" (p. 137). The reduced roles of the Washington and regional offices following the pending reorganization will further weaken what should be a strong park system, he fears: "The hazard is that the characterization of the National Park Service as '10 Park Services' may come closer to '367 Park Services.' . . Park unit management could become highly balkanized and idiosyncratic with the character and goals of individual park superintendents—something even now felt by many people to be a serious problem requiring action" (pp. 222–23).

Elsewhere, Rettie challenges common beliefs about stagnant NPS budgets and hostile Republican administrations. The claim in the Vail conference report that "the core operational budget of the Park Service has remained flat in real terms since 1983" is simply untrue, he finds (p. 208). Not only did the bureau do "much better than average financially in the administrations of Presidents Reagan and Bush," it has enjoyed "a growing budget over the last two decades and more, probably at a rate high enough to accommodate the effects of both inflation and the addition of new areas, though certainly not at a rate high enough to meet perceived needs" (pp. 183, 209–10).

Regarding the latter, he observes that although "the Service feels strongly that the backlog of needs is large and growing, . . no disciplined systemwide studies support that conclusion" (p. 183). He takes a dim view of the bureau's habit of eliciting public alarm and political support via the Washington Monument syndrome, as with recent claims that Independence Hall is crumbling: "The national park system is supported by a budget of over $1 billion. If a historic structure is genuinely endangered . . NPS already has the resources and the means to rescue it . ." (p. 200).

Rettie's fundamental fairness is never more evident than in his appraisal of the man conservationists most loved to hate: "Though conventional wisdom places President Reagan's first secretary of the Interior, James Watt, as anathema to Park Service interests, the reality is that in a variety of ways, NPS fared rather well under Secretary Watt" (p. 129). While noting Watt's opposition to new parks and parkland acquisition, Rettie credits him for supporting the $1 billion Park Restoration and Improvement Program and for broadening the Service's clientele, workforce, and partnership capabilities through the Heritage Conservation and Recreation Service merger.

Rettie is most concerned about the integrity of the national park system. He is perturbed that areas like Mar-A-Lago National Historic Site (to which he devotes a chapter) have been removed from the system in the past and that consideration is being given to divesting more parks deemed inferior or unsuitable. In his view, because all system units are "products of the American political process at a particular time and focus of our society and culture," they possess "an equal level of national significance by virtue of their inclusion alone." Parks are significant not only for their inherent resources and intended purposes but for the circumstances surrounding their creation: Gateway and Golden Gate national recreation areas, for example, followed "the civil disruptions of the 1960s and the urban thrusts of the Great Society programs." As Rettie says, "This view of the national park system would allow no divestitures—ever" (pp. 26–27).

But everything Congress creates is a product of the American political process at a particular time. We do not insist, for this reason, upon keeping other federal programs or entities judged to no longer serve the national interest. Should Steamtown and Charles Pinckney national historic sites be retained and funded by American taxpayers in perpetuity because Congress once acted (after a bit of legislative legerdemain in the first instance, after receiving misinformation in the second) to create them? Mar-A-Lago was divested because its excessive cost and inaccessibility to the public made it clearly infeasible as a park. The act of Congress divesting it was also a product of the American political process—just as future divestiture acts would be.

To squelch notions that some parks are more worthy than others and preclude future divestitures, Rettie urges "a new definition of the national park system" and a better process for expanding the system to give it "the measure of permanence and integrity it deserves" (pp. 28, 145). Certainly the process can be improved. But

it will always entail imperfect judgments made at particular times by fallible people unable to predict the future. A natural park's resources may deteriorate to the point where its national significance is lost. A historic figure's birthplace may become redundant when another property better illustrating his or her productive career is acquired. An urban recreation area that was once deemed a proper federal responsibility may later, when federal deficits are soaring and states are reasserting their traditional roles, be judged more suitable for state or local administration.

A sacrosanct park system immune from reappraisal in the light of current and future knowledge, values, and needs is neither possible nor desirable. Surely the system's integrity is strengthened, not weakened, by such reappraisal and by the removal of areas that no longer—or never did—meet the Service's criteria of national significance, suitability, and feasibility.

Rettie is also concerned about the Service's affiliated area category, comprising areas bearing some "national" designation and often receiving NPS funds or assistance but excluded from the national park system because they do not meet the legal requirement of NPS administration. He finds the legal and policy implications of affiliated area status disturbingly unclear, and he dislikes the administrative discretion involved in deciding what goes in this category. "Sites recognized by Congress for their national significance merit a full professional and legal commitment by the National Park Service," he contends (p 70). Perhaps so, but the fact that some two dozen affiliated areas seem well cared for by owners or custodians who seem quite content with their present status suggests that the public interest may be adequately served by the present extent of federal involvement.

Rettie does not shrink from advancing new ideas—and some not so new. In opposition to the general practice of removing resident people from parks, he writes: "The world needs a new park concept that includes indigenous peoples as one of the primary park resources. The people and their culture should receive not only the same attention and care but also the same legal protection as any park resource" (p. 56). Originating the national park idea in 1832, George Catlin envisioned the same thing when he called for preserving Indian civilization along with wildlife and wilderness "by some great protecting policy of government . . in a magnificent park. . . A nation's park, containing man and beast, in all the wild[ness] and freshness of their nature's beauty!" The human ingredient of Catlin's park idea was never seriously considered, however, and preserving a culture (beyond its material manifestations) in a park seems no more feasible, if desirable, today.

But certainly there is more to agree with than to argue about in *Our National Park System*. And even when one disagrees, Rettie's views and ideas make for good reading. No one associated with the National Park Service or concerned about the national parks will fail to be informed, stimulated, and provoked by his fine book.

Keyguide to Information Sources in Museum Studies by Peter Woodhead and Geoffrey Stansfield. Second Edition. Mansell Limited, London, and Fitzroy Dearborn Publishers, Chicago, 1994, 224 pp.

Reviewed by Ralph Lewis, Harpers Ferry, W VA.

The first edition of this reference (1989) received wide commendation leading to the present enlarged guide. By pooling the special knowledge and skills of an experienced reference librarian with those of a museum curator/museum studies teacher the two authors have achieved an accurate, practical, in-depth wayfinder among the many sources of information about museums.

Part I scans the diverse field in a logically organized way through eight brief chapters, each with its list of selected references. Part II lists bibliographically 446 sources of information arranged in useful categories, each reference accurately cited and helpfully annotated. Part III provides an additional annotated list of 100 museum organizations worldwide which are in themselves significant sources of information. The scope of the lists in Parts II and III may be judged to a degree by the 25 languages included in the search.

Whoever seeks information about museums and their work should find the *Keyguide* enlightening and potentially valuable.

Publications

Paradise Valley, Nevada: The People and Buildings of an American Place, by Howard Wight Marshall, $55.00 clothbound.

In *Paradise Valley*, photographs and text come together to prove that what seems to be wide open spaces are wide filled spaces.

Paradise Valley offers a substantial collection of buildings and artifacts that Marshall presents in the context of community history, ethnicity, and folk culture. Adobe bricks, wooden frames reclaimed from old mining towns, and especially the legacy of stone structures built by immigrant families from the Piedmont in northern Italy: the author shows that the vernacular architecture he describes is as complex and difficult to define as the subject of ethnicity itself.

Paradise Valley seems to typify the dynamic processes in the gradual trial-and-error design of the cultural landscape. More than 100 photographs convey this design as well as what Marshall calls "the organized landscape of ranch, town, and road."

The author is professor of art history and archeology at the University of Missouri, Columbia. The book can be ordered from the Uni-

versity of Arizona Press, 1230 North Park Avenue, Tucson, AZ 85719. For more information, contact Marjorie Sherrill at 602-621-3920.

Ranchers' Rugged Lifestyle Chronicled

Homes on the Range, co-authored by Peter Eidenbach and Beth Morgan, is based on spoken recollections of ranchers who once lived in the area now known as White Sands Missile Range (WSMR). Published by Human Systems Research, Inc., the book examines all aspects of 11 of the former WSMR ranchers' goat, sheep, and cattle-ranching operations, as well as illuminating the domestic life of the ranchers. The majority of the people who settled this remote 3,200-square-mile area were required to move from their homes in 1942, when the federal government initially acquired the land as a bombing range.

The book, which offers a glimpse of a unique era of New Mexicana, is available in limited quantities through Human Systems Research, P.O. Box 728, Las Cruces, NM 88004. The cost is $12 plus postage. For information, call 505-524-9456.

America Preserved, recorded by the Historic American Buildings Survey (HABS) and the Historic American Engineering Record (HAER); 1,184 pps; $74.

The all-new and comprehensive printed check-list of HABS and HAER collections is fully updated since its inclusion in the 1983 Library of Congress publication, *Historic America: Buildings, Structures, and Sites.*

For more information, contact Library of Congress, Cataloging Distribution Service, P.O. Box 75840, Washington, DC 20013-5840; 1-800-255-3666; Internet: cdsinfo@mail.loc.gov.

WASHINGTON REPORT

Heritage Partnerships
Status of Legislation

On March 28, the House Subcommittee on National Parks, Forests, and Public Lands held a hearing on two recently introduced bills that would establish a system of heritage areas. Rep. Joel Hefley (R-Colo.) introduced H.R. 1280 on March 21. Hefley's bill would define a process for designation of National Heritage Areas, establish criteria, and authorize up to $8 million per year in NPS technical assistance to eligible projects.

The next day, Rep. Bruce Vento (D-Minn.) introduced H.R. 1301, which is essentially the bill passed by the House last autumn. H.R. 1301 would authorize a designation process similar to Hefley's and the same $8 million for technical assistance, but also would allow up to $14.5 million in matching grants for implementation. Further, H.R. 1301 would seek to expedite the designation of a number of specific heritage areas: Coal (VA, WV), Essex (MA), Hudson River (NY), Ohio & Erie Canal (OH), Shenandoah Battlefields (VA), Steel (PA), and Wheeling (WV).

The Heritage Partnerships Initiative remains one of the Service's highest legislative priorities, and we will attempt to keep you current. If you have questions about the status of the legislation, please call Alan Turnbull at 202-343-3689.

NATIONAL CENTER

1996 Grants

The National Center for Preservation Technology and Training announces its 1996 Preservation Technology and Training Grants in historic preservation. The Center is a National Park Service initiative to advance the practice of historic preservation in the fields of archeology, architecture, landscape architecture, materials conservation, and interpretation. Grants will be awarded in three program areas: research, training, and information management. All proposals that seek to develop and distribute preservation skills and technologies for the identification, evaluation, conservation, and interpretation of cultural resources will be considered.

Grants will be awarded on a competitive basis, pending the availability of funds. Only government agencies and not-for-profit institutions may apply.

Proposal deadline: December 15, 1995. For application and further information: The National Center for Preservation Technology and Training, NSU Box 5682, Natchitoches, LA 71497. E-mail: ncptt@alpha.nsula.edu

BULLETIN BOARD

National Park Service Reorganization

The National Park Service has begun to implement a major reorganization, representing the most significant organizational change since the agency was established in 1916.

The reorganization plan, slated for completion by 1999, responds to diverse changes and challenges confronting the NPS for several decades and to the Administration's National Performance Review goal of reducing the size of the federal government while improving efficiency.

"Our overall desire is to work smarter and more efficiently in carrying out our job of protecting parks," said Director Roger G. Kennedy. "We believe this can be accomplished best by eliminating administrative layering, reducing the size of central offices, and placing the personnel and resources in the field where we serve the visitor and protect the places given into our charge."

Photo by Herb Hart, CAMP (Council on America's Military Past), 1995.

Kennedy has named seven field directors to head the Alaska, Pacific West, Intermountain, Midwest, National Capital, Northeast, and Southeast field offices. These new field offices will be significantly fewer and smaller than the former regional offices, with staffs of approximately 18–25 by 1999 (regions formerly had more than 150 employees).

System Support Offices, made up of a cadre of professionals, will be maintained in Seattle, Santa Fe, and Boston. Eventually, when full-scale reorganization is complete, System Support Offices in 16 locations, including the above, will provide direct service and assistance to a cluster of park areas grouped together by ecological, cultural, and geographical relationships.

Field and System Support Offices will be organized to meet the needs of the park areas they serve. Therefore, organizational structure and personnel may vary between offices.

At the Washington Office level, the goal is to reduce the number of staff and focus on providing program direction, policy guidance, and communication with Congress, Office of Management and Budget, and other agencies. In addition to the Director and Deputy Director, there are five Associate Directors—Administration, Cultural Resource Stewardship and Partnerships, Natural Resource Stewardship and Science, Park Operations and Education, and Professional Services. Over the next three years, the headquarters staff is expected to downsize from a present level of approximately 900 employees to a staff of 653.

"These decisions are not easy to make or implement," Kennedy said, "because we are talking about talent and skill and training—not just numbers." He said that every effort is being made to place central office employees into field positions.

"These are career employees who care deeply about the National Park System and who have dedicated their lives to serving the American people through their work," Kennedy said. "We want to contribute to the reinvention effort while creating an organization that is more capable of serving the public and accomplishing the mission that the Service was created to achieve."

To ensure consistency of overall policy, priorities and direction for the Service, a National Leadership Council has been established, consisting of the Director, Deputy Director, Associate Directors, and Field Directors. The Council also is responsible for developing strategic direction and making decisions involving the NPS as a whole.

National Leadership Council of the National Park Service
(Under the Reorganization)
Headquarters
(Washington Office)

Roger G. Kennedy, Director
John J. Reynolds, Deputy Director

Associate Directors

Administration
Mary Bradford

Professional Planning
Denis Galvin

Park Operations and Education
Maureen Finnerty

Natural Resource Stewardship and Science
Michael Soukup

Cultural Resource Stewardship and Partnerships
Katherine Stevenson

Field Directorate

Field Office:	*Field Director:*
Alaska	Robert Barbee
Intermountain	John Cook
Midwest	William Schenk
National Capital	Robert Stanton
Northeast	Marie Rust
Pacific West	Stanley Albright
Southeast	Robert Baker

Katherine Stevenson New Associate Director

Katherine "Kate" H. Stevenson is the new NPS Associate Director, Cultural Resource Stewardship and Partnerships in the Washington, DC headquarters office. In announcing the appointment, Director Kennedy said, "Throughout her career, Kate has played a pivotal role in conservation, planning, and management within the National Park Service, and with state and local governments." "I look forward to her leadership in furthering our partnerships outside the Service on behalf of resource protection."

Stevenson will be responsible for coordinating and developing policies, standards, and programs pertaining to preservation, study, development, use and management of cultural and recreational resources of the national park system and working with others to protect the important resources outside the system.

Stevenson began her National Park Service career in 1972 and quickly rose through the ranks to become the assistant to the chief of Archeology and Historic Preservation in Washington. In 1980, she was named assistant regional director of Heritage Conservation and Recreation Service in Denver. By 1983, she was chief of the Division of Cultural Resources.

In 1987, Stevenson assumed the position of Mid-Atlantic Region associate director for planning and resource preservation in Philadelphia, where she was the senior cultural resources professional advisor to the regional director. Stevenson was responsible for monitoring, advising, and

negotiating duties for all of the national parks within the region, as well as 17 state historic preservation offices.

Stevenson's efforts extend beyond park boundaries. Her direct involvement in assessing the Green Springs, VA, rural landscape resulted in the first acceptance of easements by the Interior Secretary as a way to protect those properties as National Historic Landmarks, while they remain in private ownership.

Her contributions to the $7.9 million "New Jersey Urban History Initiative Project" have resulted in direct assistance to the cities of Paterson, Perth Amboy, and Trenton to preserve their cultural resources while also promoting their economic development, tourism, and education goals, with no federal ownership or control.

A recognized expert in her field, she has also been instrumental in the development and implementation of the planning, resource preservation, and conservation programs of the National Park Service.

Stevenson was recently honored by the Secretary of the Interior for her outstanding contributions to park planning, management, and administration on behalf of the National Park Service. She received the Meritorious Service Award, which is the second highest Departmental honor that can be bestowed upon a career employee.

Stevenson has bachelor and masters degrees in History of Art from Skidmore College and the University of Delaware, respectively.

War Symposium

A symposium on the effects of the War for Independence on the civilian population will be held October 7, 1995.

Sponsored by the National Park Service and the Washington Association of New Jersey, the Symposium will be held in connection with a new exhibit on the impact of the army's stay on the Town of Morristown during the winter of 1779-1780.

For registration information, write to Washington Association Symposium, P.O. Box 1473, Morristown, NJ 07962-1473.

H. Ward Jandl Fellowship

A fellowship fund has been established to celebrate and memorialize the professional career of the late Henry Ward Jandl, an architectural historian and the Chief Appeals Officer of the National Park Service. The Board of the Keepers Preservation Education Fund, a nonprofit fund created by William J. Murtagh, first Keeper of the National Register of Historic Places, will administer the fellowship. Selection of recipients will be made by a committee of Ward's professional peers in concurrence with the Board of the Fund, and recipients will be known as H. Ward Jandl Fellows of The Keepers Preservation Education Fund.

If you are interested in knowing more about the fellowship fund, please write to Eugenio DeAnzorena, Managing Trustee of the Fund, 5 West Luray, Alexandria, VA 22301, or call 703-548-1836.

Call for Presentation

The organizers of the RESTORATION trade shows and conferences are seeking qualified speaker candidates for an upcoming event in Baltimore (March 17-19, 1996). Deadline for submission is August 31, 1995.

For information on proposal requirements, contact RESTORATION Conference Manager, RAI/EGI Exhibitions Inc., 10 Tower Office Park, Suite 419, Woburn, MA 01801; 617-933-9699.

Wright in Wisconsin

The Frank Lloyd Wright Building Conservancy will conduct its seventh annual conference October 5-8, 1995 in Milwaukee.

The Conference will emphasize themes and issues indigenous to Wisconsin, including the design and preservation of local buildings by Wright, the working relationship between Wright and interior designer George Neidecken, local history, and reminiscences by Marshall Erdman, the distinguished Wisconsin contractor who collaborated with Wright on many buildings in the 1940s and 1950s.

Priority registration for full conference participation ends August 18, with general registration ending September 1. For more information, write Frank Lloyd Wright Building Conservancy, P.O. Box 5466, River Forest, IL 60305, or call Sara-Ann Briggs, 708-848-1141.

RESTORE Course

RESTORE announces its Two Semester Course on Masonry Conservation. The classes will meet Tuesdays, 6-8 pm, October through March at St. Bartholomew's Community House, 109 E. 50th St., New York. Laboratory and field-workshop sessions continue through April and May. Tuition is $1,200. Application and more information: Jan C.K. Anderson or Mike Mecklenburg, 212-477-0114.

Center for Historic Preservation

The Legacy of the Rosenwald Rural School Program of 1912-1932 will be the topic for a conference sponsored by Middle Tennessee State University, October 21, 1995. Nationally-recognized authors will address the special contributions of this program, which built 5,357 school buildings in 14 southern states, and its impact on educational, architectural, community, and social history in the 20th century. Contact Rosenwald Conference Coordinator, Center for Historic Preservation, Box 80, MTSU, Murfreesboro, TN 37132. Phone: 615-898-2947. Fax: 615-898-5614.

NPS Archeology Working Group Meeting

The National Park Service (NPS) Archeology Working Group met in September 1994. The topic of discussion was the archeology component of a new automated collections management system.

The group was established by the Associate Director, Cultural Resources. It advises NPS Curatorial Services Division on matters related to curation and documentation of NPS archeological museum collections.

The group recommended goals for the development of functional requirements and data content. Members of the group worked on specific assignments related to these goals.

The goals defined for the archeology component include:

- archeological collections management and archeological collection data integration
- sufficient research oriented data elements to direct researchers to select external data sets (e.g., photo, faunal)
- data entry and sorting templates to speed up data retrieval and reporting
- data consistency

The archeology module will not be designed as an analytical tool or contain comprehensive analytical data sets.

Group members are currently working on specific functional requirements for the system.

For more information, contact Joan Bacharach at 202-343-8140 or Jill K. Harris, Curatorial Services Division, National Park Service, Harpers Ferry, WV, 304-535-6202.

NPS History Committee Meeting

The National Park Service History Cataloging Advisory Committee met in September 1994. The committee made recommendations concerning the development of functional requirements and data content for the history component of a new automated collections management system. This system will replace the Automated National Catalog System that has been used at over 300 NPS sites since 1987.

The committee was established by the Associate Director, Cultural Resources. It advises the Curatorial Services Division on matters related to the curation and documentation of NPS history museum collections.

During the meeting the committee set goals and made recommendations concerning the history component of the new system. Committee members also produced a preliminary list of functional requirements for the system. The members reviewed existing data fields, recommended the addition of new fields, and established core data fields for documenting history collections. Some of the specific new functions recommended include the ability to:

- use alternate object terms from the *Art and Architecture Thesaurus*
- provide park-created authority lists for selected fields such as Artist/Maker
- track the history of ownership, object location, and condition
- provide links to other databases on object appraisals, restrictions, and exhibits
- provide descriptive templates for specific object types such as china or books

The committee recommended the creation of a multi-level system that provides a core program for smaller collections and additional add-on capabilities for larger collections. The completed history component will enhance museum collection and resource management capabilities and increase access and use capabilities for staff, researchers, and the general public.

The field will have the opportunity to review the final functional requirements document.

If you are interested in learning more information about the committee or their work, contact Joan Bacharach at 202-343-8140 or Kathleen Byrne, Curatorial Services Division, National Park Service, Harpers Ferry, WV, 304-535-6204.

Getty Grant Program Award for Earthen Plaster Study

The Architectural Conservation Laboratory of the Graduate Program in Historic Preservation at the University of Pennsylvania is pleased to announce that the Getty Grant Program has awarded a matching $42,350 Project Preparation Grant to the National Park Service to work with the Architectural Conservation Laboratory at Mesa Verde National Park, Colorado, during 1995–96. The full funding of $84,700 will be used to develop a conservation master plan for the survey, analysis, stabilization, and interpretation of the prehistoric mud plasters of Mug House at Mesa Verde National Park. The 13th-century Anasazi cliff dwellings of Mesa Verde rank among the most famous and significant of native American prehistoric sites. They are one of the few North American properties to be listed as a World Cultural Heritage Site.

Mug House, a stone ruin on Wetherill Mesa in the park, has been selected as the model site to carry out this project. The complex is an excellent example of the many cliff dwellings at Mesa Verde National Park and was carefully excavated and documented from 1960 to 1966. Furthermore, Mug House contains some of the most intact plain and painted prehistoric wall and floor plasters in the American southwest, including a kiva with decoratively painted plaster of exceptional quality.

Phase I of the work has been underway since the summer of 1994 with funding from the National Park Service through a cooperative agreement with the University of Pennsylvania. The initial phase has included the assembly of archival reports on past stabilization of the site and

bibliographic research on North American prehistoric plasters and mural paintings. Selected sample plasters have been analyzed to determine their composition, properties, and sources of the components and finishes. The Getty Grant now funds Phase 2, which will develop and implement a model documentation and survey program for the existing conditions of the plaster and masonry. An environmental monitoring plan will also be established. A third phase will eventually implement a pilot conservation treatment program that will include stabilization and presentation of the plain and ornamented plasters.

The Mug House plaster stabilization project will involve the disciplines of archeology, architecture, and conservation to preserve a unique cultural resource. The preservation of architectural ruins in prehistoric and historic sites presents difficulties related to the process of conservation *in situ* and the presentation and interpretation of a ruined site to the public. Despite earlier practices of complete or selective removal of architectural plasters and finishes from ruins and archeological sites, the present preferred solution is conservation on site to enable preservation of the ruin as a whole. This project will be one of the first to develop comprehensive, long-range, conservation techniques for extant plasters in a ruined North American site using computer-aided documentation and graphic recordation and materials analysis. In addition to establishing a comprehensive conservation program, the investigations will provide a greater understanding of Anasazi architecture and culture. The project will bring together archeologists, conservators, and architects under the direction of Frank G. Matero, Associate Professor of Architecture and Director of the Architectural Conservation Laboratory at the University of Pennsylvania and Kathleen Fiero, Archeologist at Mesa Verde National Park, Colorado. The Getty Grant Program and the cooperative agreement between the National Park Service and the University also provides field and laboratory training and academic fellowships for graduate students in the Historic Preservation Program at the University of Pennsylvania, Philadelphia, PA.

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TRIBAL NEWS

Keepers of the Treasures Annual Meeting in Sioux Falls, South Dakota

Patricia L. Parker

Representatives of 60 American Indian tribes and Alaska Native groups met May 8–11, at the fifth annual meeting of the national tribal organization, Keepers of the Treasures—Cultural Council of American Indians, Alaska Natives, and Native Hawaiians. Charlotte Black delivered the keynote address. Her words underscored the purposes of the Keepers organization—cultural preservation for America's indigenous people. "To forget your past is to not belong to it," she said. "We must not forget our stories. Our stories root us to who we are. We must tell our own stories, not let our stories be told by others. We must tell the real version, not the version our elders would tell an anthropologist. That is the version we would tell a five-year-old."

The Keepers of the Treasures organization works to protect oral traditions and languages. One morning was spent sharing information about tribal language protection programs.

Keepers also works to protect places important to the cultures of American Indians, Alaska Natives and Native Hawaiians. The meeting also featured workshops in tribal preservation programs established under the authority of the National Historic Preservation Act, tribal participation in the Section 106 process, tribal cultural resource management, and tribal law and institution building. A brief report on efforts to permit limited gathering for traditional purposes in National Park units was presented by Tony Bonanno, Acting Regional Director of Operations, in the Southwest System Support Office.

Nearby Pipestone National Monument is a place sacred to many tribal people who make and/or use pipes from the pipestone quarried there in their ceremonies. Superintendent Palma Wilson welcomed the group to Pipestone National Monument where they heard presentations from the Pipestone Dakota Community and the Pipestone Indian Shrine Association. One of the issues that the Keepers members considered was whether the pipestone should be quarried and made into pipes and other objects for commercial use.

Repatriation was the subject of the next day's meeting. A panel discussion, "Perspectives on Repatriation," was followed by more detailed workshops on understanding and working with inventories of human remains required by the Native American Graves Protection and Repatriation Act, grants for repatriation, and using the regulations to carry out responsibilities under the Native American Graves Protection and Repatriation Act.

The final session was a business meeting in which several new officers were elected. To find out more about Keepers of the Treasures, contact your local Board Member or Mary Stuart McCamy Irion, staff coordinator at Keepers of the Treasures, c/o National Trust for Historic Preservation, 1785 Massachusetts Ave., NW, Washington, DC 20036; tel. 202-673-4207, fax 202-673-4038.