

United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM

LISTED ON:
VLR 03/18/2010
NRHP 06/24/2010

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Daughters of Zion Cemetery
other names/site number Zion Cemetery; Society Cemetery; Old Oakwood Section; VDHR ID #104-5153

2. Location

street & number Corner of First and Oak Streets not for publication N/A
city or town Charlottesville vicinity N/A
state Virginia code VA county Albemarle code 003 zip code 22902

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this X nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property X meets does not meet the National Register Criteria. I recommend that this property be considered significant nationally statewide X locally. (See continuation sheet for additional comments.)

[Signature] 5/6/20
Signature of certifying official Date
Virginia Department of Historic Resources
State or Federal Agency or Tribal government

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

Signature of commenting official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that this property is:

- entered in the National Register
 See continuation sheet.
- determined eligible for the National Register
 See continuation sheet.
- determined not eligible for the National Register
- removed from the National Register
- other (explain): _____

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property (Check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

Category of Property (Check only one box)

- building(s)
- district
- site
- structure
- object

Number of Resources within Property

Contributing	Noncontributing	
<u>0</u>	<u>0</u>	buildings
<u>1</u>	<u>0</u>	sites
<u>0</u>	<u>0</u>	structures
<u>0</u>	<u>0</u>	objects
<u>1</u>	<u>0</u>	Total

Number of contributing resources previously listed in the National Register 0

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

6. Function or Use

Historic Functions (Enter categories from instructions)

Cat: Funerary Sub: Cemetery

Current Functions (Enter categories from instructions)

Cat: Funerary Sub: Cemetery

7. Description

Architectural Classification (Enter categories from instructions)

N/A

Materials (Enter categories from instructions)

foundation N/A

roof N/A

walls N/A

other Marble, Granite, Cast Iron, Concrete, Brick

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

8. Statement of Significance

Applicable National Register Criteria (Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing)

- X A Property is associated with events that have made a significant contribution to the broad patterns of our history.
B Property is associated with the lives of persons significant in our past.
C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
D Property has yielded, or is likely to yield information important in prehistory or history.

Criteria Considerations (Mark "X" in all the boxes that apply.)

- A owned by a religious institution or used for religious purposes.
B removed from its original location.
C a birthplace or a grave.
X D a cemetery.
E a reconstructed building, object, or structure.
F a commemorative property.
G less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance (Enter categories from instructions)

Ethnic Heritage: Black
Social History

Period of Significance 1873-ca.1933

Significant Dates 1873

Significant Person (Complete if Criterion B is marked above) N/A

Cultural Affiliation N/A

Architect/Builder N/A

Narrative Statement of Significance (Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS)

- preliminary determination of individual listing (36 CFR 67) has been requested.
previously listed in the National Register
previously determined eligible by the National Register
designated a National Historic Landmark
recorded by Historic American Buildings Survey #
recorded by Historic American Engineering Record #

Primary Location of Additional Data

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository: Virginia Department of Historic Resources

10. Geographical Data

Acreage of Property 2.087

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

	Zone	Easting	Northing	Zone	Easting	Northing	Zone	Easting	Northing	Zone	Easting	Northing
1	17	720795	4211809	2			3			4		

 See continuation sheet.

Verbal Boundary Description (Describe the boundaries of the property on a continuation sheet.)

Boundary Justification (Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title Gardiner Hallock
 organization Arcadia Preservation date 3/4/2009
 street & number P.O. Box 138 telephone 434-293-7772
 city or town Keswick state VA zip code 22947

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps A USGS map (7.5 or 15 minute series) indicating the property's location.

A sketch map for historic districts and properties having large acreage or numerous resources.

Photographs Representative black and white photographs of the property.

Additional items (Check with the SHPO or FPO for any additional items)

Property Owner

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

name City of Charlottesville
 street & number P.O. Box 911 telephone 434-970-3333
 city or town Charlottesville state VA zip code 22902

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.). A federal agency may not conduct or sponsor, and a person is not required to respond to a collection of information unless it displays a valid OMB control number.

Estimated Burden Statement: Public reporting burden for this form is estimated to average 36 hours per response including the time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the National Register of Historic Places, National Park Service, 1849 C St., NW, Washington, DC 20240.

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**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

**Daughters of Zion Cemetery
Charlottesville, VA**

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Summary Description

The 1873 Daughters of Zion Cemetery is located atop a hill on approximately two acres of land in the southeastern quadrant in the city of Charlottesville, Virginia. Featuring an estimated 300 burial sites with 152 of the burials commemorated with 136 surviving grave markers, the small, urban, African-American cemetery presents a grassy, park-like setting surrounded on three sides by residential development with the municipal Oakwood Cemetery located adjoining the western boundary. The site is bisected by a gravel alley and features scattered mature hardwood trees. A majority of the marked graves feature small, arched-topped stones, although larger memorials are also found throughout the cemetery. Although no burials have taken place since 1995, the cemetery continues to be maintained and flowers adorn several of the graves. The cemetery also consists exclusively of marble and granite grave markers with a single 20' x 20' section enclosed with a cast iron fence and the remains of a central access road.

Detailed Description

Location and Setting

The Daughters of Zion Cemetery is located on a gently sloping hill at the corner of Oak and First Streets in southeastern Charlottesville, Virginia. The cemetery features a square-shaped lot of slightly less than two acres (285 square feet) that pitches downward to the east. Situated several blocks away from the Ridge Street National Register Historic District (VDHR ID # 104-0025) the cemetery is surrounded by residential development consisting primarily of mid-20th century dwellings set on small, grassy lots. A retirement home dating to circa 1975 is also located in the immediate vicinity. The surrounding neighborhood features streets lined with hardwood trees and poured concrete sidewalks. Significantly, the cemetery adjoins the larger, circa 1863, 14-acre municipal Oakwood Cemetery located across Oak Street to the southwest.¹ Nearby, and also segregated from Oakwood Cemetery, is a private Jewish cemetery belonging to the Charlottesville Congregation Beth Israel.²

Plan/Layout

The Daughters of Zion Cemetery landscape resembles a park-like setting with a fenced grassy expanse dotted with mature trees. The remains of an historic alley, now grassed over, bisects the small, urban, cemetery into northwestern and northeastern sections. The northwestern side features scattered mature hardwood trees (maples and red oaks) while the northeastern side is dominated by open lawn with the topography declining sharply at the southeastern corner. The cemetery is also not enclosed with a fence or retaining wall and the grass rolls to the edge of the asphalt-covered public street.

The markers are placed in a northwest to southeast orientation and lie approximately parallel to Oak Street. A majority of the graves are also assembled in family groupings, with the groups revealing, once mapped, that the

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cemetery has been laid out using a grid system. However, it appears that as the cemetery developed, a more organic, less structured plan evolved.

Grave Markers

Consisting of both marked and unmarked graves, it is estimated that there are a total of 300 individual grave sites in the cemetery.³ The majority of the 136 inscribed marked gravestones in the Daughters of Zion Cemetery are composed of marble and granite slab stone markers, many of which feature floral or vine motifs. The most elaborate slab marker, a heavily ornamented Masonic influenced stone, stands near Oak Street just to the northwest of the central alley. Additionally, there are four elaborate obelisk markers, one of which stands approximately five feet tall with the remaining three rising to approximately three feet. Finally, the cemetery includes 38 low, almost ground-level, granite markers. Sixteen of the ground markers are found in the cast iron fence-enclosed Goodloe section located just to the northeast of the central alley. These 16 markers also do not include a last name or date of interment and may have been placed in the enclosure years after the original burials.

A majority of the marked graves are located on the northwestern side of the cemetery. The marked stones record 152 total burials and range in date from 1873 to 1995, although there are almost definitely additional unmarked graves. In addition to dates and names, twenty-three of the gravestones include caved inscriptions (24.2% of the total) and the inscriptions appear to be idiosyncratic with no single message predominating. The three most common inscriptions ("Asleep in Jesus", "Gone but not Forgotten" and "At Rest") only account for 7 (or 4.5%) of the total inscriptions. Other inscriptions, used only once, include: "As a Father devoted; As a son affectionate; As a friend kind and fair", "Death is certain, the Hour unseen", "God will take care of me", "Here I Lay my Burden Down, Changed the Grass with the Leaves", "In God we Trust", "She hath done what she could", and "Til Morning Breaks and Shadows Flee". Two markers also had inscriptions carved in rhyming verse, including "With songs let me follow his flight and mount with his spirit above./ Escaped to the mansions with light and lodged in the Eden of Love", and "Yet again we hope to meet thee/ when the day of life is fled/ When in heaven with joy to greet thee/ where no farewell tears is shed." In addition to religious or spiritual inscriptions, two of the graves also have inscriptions that record the deceased's involvement with fraternal or sororal organizations, including Williams Lodge No. 11 of the Improved Benevolent and the Protective Order of Elks of the World, while the other refers to Queen Esther Temple No. 7.

In addition to the inscriptions, a total of 29 (21%) of the graves are embellished with additional carved decorations. Examples include carved floral or plant motifs (21 or 15.4%), geometric motifs (four or 2%), drapery (two or 1%), a crown (1 or .7%) and an urn (1 or .7%). The carved embellishments are almost always found near the top of the stones (slabs and obelisks) and were applied to markers during all periods of the cemetery's development.

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The cemetery also includes two military grave markers. The oldest one marks the grave of George Lewis (1893-1951) who was a private in the 320 Infantry, Company K during World War I. The second belongs to Clarence Allen (d. 1930), who was a private in the 510 Engineers (no specific war or action mentioned).

One particularly interesting grave is located near the central alley on the northeastern side of the cemetery. The grave is covered by an above-ground, brick-masonry structure formed into a barrel vault. While the grave may have originally been marked, it is currently covered with a cement parging that obscures any inscriptions.

In addition to the marked graves it has also been estimated by field research that there are approximately 150 additional graves that have either lost their markers or were never marked.⁴ Unmarked graves, or graves marked with ephemeral markers made of wood, were also common in the 19th and 20th centuries, particularly prevalent in African-American or lower-economic status communities. There appears to have been very little disturbance of the ground in the cemetery and so the archaeological record of these graves, along with evidence of the ephemeral markers, could survive intact. However, no archaeological testing has been completed to confirm the archaeological integrity of the site.

Deeds that record the purchase of two cemetery lots in 1877 and 1899 reveal that the burial plots were sold in both full, 20' x 20' sections and smaller 9' x 18' half sections. However, these are the only records on the sale of sections and the actual size of sections or plots may have changed over time. While many of the sections are not enclosed, several family plots are bounded by fencing or demarcated by grade-level, poured-concrete footers. These include the graves of the Allen, Massie, Tonsler, Heiskell, Coles, Lewis, Flemming, Goodloe and Wayland families. The single fenced section, which encloses the Goodloe family plot, is anchored by round, cast-iron posts ornamented with reeded shafts and anchored by floriated bases and onion-shaped caps. Round, cast-iron pales inserted through approximately half-inch thick, rectangular, cast-iron rails complete the panels. While the enclosure once appears to have had a double-leaf, cast-iron gate, the gate has since been removed. In addition to the larger, family-sized full and half-sized sections, the existing graves also appear to show that individual lots were also sold, although a majority of them are in family groupings.

An analysis of the surviving grave stones reveals that a majority of the burials (100 or 65%) took place between circa 1885 and 1934 with an average of 2.0 burials happening every year during the forty year period.⁵ However, after 1934, burials in the cemetery slowly decline and only thirty-three burials (21.7%) are recorded between 1934 and 1995. The stones also reveal that after circa 1920 a majority of the burials were for adults forty years or older, with burials for adults over sixty years of age gaining predominance after circa 1950.⁶ The last burial recorded by a headstone dates to 1995 and because of the large number of presumed un-marked graves it is hard to determine how much of the cemetery remains unused.

The historic development of the cemetery does not appear to have emerged through any predetermined pattern or plan and instead the graves are scattered throughout the cemetery based on family associations. However, some

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very general trends can be observed and it appears that, on the whole, the lots closest to the road that bisects the cemetery contain the earliest burial locations. The earliest groupings (1870 to 1889) are found closest to the road and include graves from the Lewis, Herndon, Spinner and Coles families. A majority of these burials are also located on the northwestern side of the road. The second, and larger grouping, dating from 1890 to 1929 are also predominately located on the northwestern side and are generally found in the second section row back from the gravel alley. These burials are related to the Kennie, Robinson, Twyne and Allen families. While there were not as many burials between 1930 and 1970, they again follow the general pattern and are four or five sections back from the gravel alley. An exception for this generation is the Lewis family plot found boarding the alley that saw five burials during this period. However, the 1930-1970 period is also significant because it saw a majority of the burials in the plot occupied by the Tonsler family, one of Charlottesville's most prominent African-American families in the 20th century. Because the Daughters of Zion Society was defunct by ca. 1933, it is assumed that burials after that date were regulated and arranged by either local African-American funeral homes or perhaps a relative of one of the Daughters of Zion Society (all Society members are recorded as dead in ca. 1933). The few burials that occurred during the last period, between 1970 and 1995, are again removed from the cemetery's central drive. Perhaps reflecting the growing density of burials on the northwestern side of the cemetery, a majority of the graves during this period are found on the northeastern side of the drive in the Allen family plot. Additions are also made to the Tonsler family plot during this period with just one grave found outside of these two families. Because the burials are overwhelmingly centered on just two families, with the Allen Family accounting for 76.2% (10 of 13) of the total, it appears clear that the cemetery was no longer considered as a burial place by the African-American community as a whole in the most recent period.

Condition

Although a number of headstones have fallen or have been vandalized in the years since the cemetery stopped being used regularly, a majority of the stones remain intact and many of the fallen stones are repairable. Additionally, the topography remains unaltered from the period of significance and no large-scale additions, such as modern walls or fencing have been made to the property. Despite the presence of disturbed grave markers, enough of the stones remain intact to maintain the cemetery's historic integrity through its preserved location, design, setting, materials, workmanship, feeling and association.

Interred Individuals

The following is a list of the names found on the surviving grave markers in the Daughters of Zion Cemetery, collected and transcribed by Dr. Lynn Rainville:

First Name	Last Name	Birth	Death	Age
Dorothy	Allen	1924	1986	62
Kenneth	Allen	1908	1995	87

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Carroll	Allen	1916	1986	69
Nettie	Allen	1897	1985	87
Thelma	Allen	1922	1982	60
James	Allen	1914	1987	73
John	Allen	1874	1923	49
Anna	Allen	.	1946	.
Pearl	Allen	1920	1979	59
Oliver	Allen	1907	1978	71
Robert	Allen	1900	1945	44
Clarence	Allen	.	1930	.
Eva	Allen	1900	1902	2
Emily	Austin	1876	1930	54
Caroline	Baker	1865	1890	25
Catherine	Baker	1862	1910	48
Eliza	Banks	1820	1906	86
Ruth	Brown	1907	1917	10
Carrie	Brown	1879	1892	13
Henrietta	Bryant	1847	1907	61
Robert	Buckner	1803	1901	98
James	Buckner	.	1916	.
Geneva	Buckner	1886	1918	32
Eileen	Buckner	1909	1985	76
Susie	Buckner	1882	1910	28
Anthony	Buckner	1845	1923	78
Louisa	Buckner	1850	1909	58
John	Buckner	1884	1888	3
Annie	Buckner	1869	1873	6
Hattie	Buckner	1879	1881	2
Burkley	Bullock	1830	1908	78
Mary	Bullock	1838	1897	52
Harriet	Bullock	1865	1931	65
Willie	Burley*	1870	1913	44
Nancy	Ca[ry]	1840	1927	87
Eliza	Carter	1819	1884	65

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Jessie	Cary	1827	1897	70
Nelson	Clayton	1833	1910	78
Lewis	Clayton	1843	1918	75
William	Coleman	1849	1911	82
Maggie	Coles	1886	1888	2
Maud	Coles	1892	1902	10
John	Coles	1837	1905	68
Perciller	Coles	1844	1912	78
Rebekah	Coles	1875	1876	1
Jane	Coles	1845	1887	42
Jesse	Coles	1821	1881	60
William	Coles	1891	1947	56
Hattie	Coles	.	1945	.
Addie	Coles	1869	1944	75
William	Coles	1891	1947	56
	Crypt	.	.	.
Jenetta	Dabney	1829	1891	62
Charles	Daniel	1840	1904	64
Joseph	Deanne	1866	1880	14
Granville	Duvall	1850	1922	72
Emma	Duvall	1853	1904	50
Edmond	Dyer	1864	1885	21
Julia	Flanagan	1856	1889	33
Edward	Fleming	1842	1914	82
Susan	Fleming	1844	1931	96
Eva	Fleming	1896	1896	0.6
F. West	Fleming	1872	1902	30
J. Penny	Fleming	1867	1905	38
Juanita	Forrest	1923	1989	66
Lula	Golden	1877	1958	85
	Goodloe	.	.	.
Lucy	Goodloe	.	.	.
Charles H	Goodloe	.	1891	.
Lewis	Goodloe	.	.	.

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Nannie	Goodloe	.	.	.
Charles	Goodloe	.	.	.
Amelia	Goodloe	.	.	.
James	Goodloe	.	1907	.
Eliza	Goodloe	.	.	.
Alphonso	Goodloe	.	.	.
Charles	Goodloe	.	.	.
Virginia	Goodloe	.	.	.
Stocton	Goodloe	.	.	.
Fanny	Goodloe	.	.	.
Savannah	Goodloe	.	.	.
Nancy	Goodloe	.	.	.
E.	H.	.	.	.
Fannie	Harris	1864	1924	60
Susan	Harris	1855	1920	65
Elder	Harris	1869	1930	61
Coleman	Heiskell	1850	1925	75
Genevieve	Henderson	1897	1926	29
Hattie	Herndon	1877	1878	1
Jesse	Herndon	1850	1889	39
Lora	Hicks	1908	1979	70
	ILL	.	.	.
Delia	Johnston	1795	1895	100
Phillip	Johnston	1813	1878	65
Kitty	Jones	1830	1904	74
William	Jones	1860	1917	57
Rosa	Jones	.	1929	.
Mary	Kelser	1857	1944	87
Robert	Kelser	1857	1914	57
Sarah	Kennie	1858	1914	56
Ada	Kennie	1883	1897	14
Lenora	Kennie	1884	1896	12
Althea	Lee	1888	1930	47
Margaret	Lewis	1845	1915	70

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C.E.	Lewis	.	.	.
P.C.	Lewis	.	.	.
Fountain	Lewis	1818	1898	80
Mary	Lewis	1861	1950	89
Robert	Lewis	1895	1941	46
	LEWIS	.	.	.
George	Lewis	1893	1951	58
John	Lewis	1890	1964	74
M.	Lewis	1843	1883	40
Walter	Lewis	1877	1910	33
James	Mabrey	1900	1912	12
Alfred	Mabrey	1904	1916	12
Joseph	Magruder	1912	1933	21
William	Massey	.	1940	.
Mary	Massie	1870	1953	83
William	McKenney	1856	1929	73
Elizabeth	Miller	1822	1887	65
Nancy	Monroe	.	1924	.
	Pecked	.	.	.
	Pecked	.	.	.
	Pipe	.	.	.
Elizabeth	Price	1877	1895	18
Bettie	Ragland	1838	1893	55
Priscilla	Ragland	1849	1911	62
G. Henry	Ragland	1847	1905	57
Emily	Reid	.	1923	80
Grandmother	Robinson	.	.	.
Mother	Robinson	.	.	.
James	Robinson	.	.	.
Janie	Rucker	1892	1893	1
William	Smith	1896	1929	34
Mary Jane	Snead	.	1905	.
Jessie?	Spinner	1878	1881	3
June	Straton	1930	1938	8

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Eliza	Thomas	1849	1875	26
Benjamin	Tonsler	1854	1917	62
Compton	Tonsler	1883	1939	56
Fannie	Tonsler	1859	1937	78
Emma	Tonsler	1924	1947	23
Basil	Tonsler	1898	1973	75
Jerry	Tonsler	1855	1924	69
Horace	Tonsler	1857	1938	81
Pocahontas	Tonsler	1867	1932	65
Noah	Twyne	1869	1891	21
Isaac	Twyne	1877	1892	15
John	Twyne	1823	1895	72
Rosa	Walker	1857	1918	62
J.	Walker	1864	1891	27
Abraham	Ward	1858	1906	53
Artie	Ward	1875	1966	91
Nancy	Ward	1890	1946	56
Louie	Whitlock	1895	1928	33
Bettie	Whittaker	1883	1919	36
Robert	Whittaker	1836	1918	82
John	Wigginton	1888	1952	64
Lucy	Wigginton	1885	1974	89

City of Charlottesville, *Oakwood Cemetery*. Accessed 11/14/2009. <http://www.charlottesville.org/Index.aspx?page=1567>

²Interestingly, the Beth Israel cemetery was established by the Charlottesville Hebrew Benevolent Society in 1870. In 1882, after the successful establishment of a Jewish community in Charlottesville, the Hebrew Benevolent Society would be renamed the Beth Israel Congregation. By 1940 the declining Jewish population in Charlottesville necessitated turning the cemetery over to the city of Charlottesville for maintenance. However, unlike the Daughters of Zion Cemetery, the Beth Israel Congregation reclaimed the cemetery by c. 1985 when the Jewish population in the city had rebounded. Information obtained from: Jeffrey Hantman and Phyllis Leffler. *To Seek the Peace of the City: Creating Religious Institutions*. Accessed 11/14/2009. <http://www2.lib.virginia.edu/exhibits/seek/religious.html>

³ Ted Delaney, *Daughters of Zion Cemetery – Final Report*. 2001, Unpublished Student Paper (University of Virginia, HIUS 404. Reginald Butler and Scott French, Advisors).

⁴ Ted Delaney, *Daughters of Zion Cemetery – Final Report*. 2001, Unpublished Student Paper (University of Virginia, HIUS 404. Reginald Butler and Scott French, Advisors).

⁵ *Ibid*, figure 1, Total also reflects the total number of dated interments (152) and not the total number of dated stones (136) due to the fact that several individual gravestones are used to mark multiple graves.

⁶ *Ibid*, figure 2

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Statement of Significance

Summary

Established in 1873, the Daughters of Zion Cemetery sits on approximately two acres in the southeastern quadrant of Charlottesville, Virginia and holds an estimated 300 graves (150 of which are marked with 140 gravestones). The small, urban cemetery is significant locally under Criterion A with areas of significance in Social History and Ethnic History: African-American. The Daughters of Zion Cemetery was founded in response to the previously established segregated municipal Oakwood Cemetery that adjoins the cemetery to the west and remains a visible link to the post-emancipation development of a segregated society in Virginia. Additionally, the Daughters of Zion Cemetery remains the only site that relates to Charlottesville's Daughters of Zion Society and one of the few sites in the City that retains a connection to the vital role played by reconstruction-era African-American mutual aid societies in the development of post-emancipation African-American communities. The period of significance for the cemetery begins at its establishment in 1873 and continues through to ca. 1933 when the Daughters of Zion disbanded and a majority of the burials had been interred. However, the cemetery continues to be used as a burying ground, with the most recent grave dating to 1995. For its association with patterns of events illustrating Social and African-American history and the Daughters of Zion Mutual Aid Society, the Daughters of Zion Cemetery also meets National Register Criterion Consideration D.

Acknowledgements

Much of the information used in this nomination was collected and analyzed by Ted Delaney in his 2001 report on the cemetery while an undergraduate student at the University of Virginia (HIUS 404 with Reginald Butler and Scot French advising). A full copy of the report can be found in the Daughters of Zion Cemetery file in the archives of the Virginia Department of Historic Resources (Richmond, VA).

Establishment of the Daughters of Zion Cemetery

The approximately two acres of land that were purchased by the Daughters of Zion for use as a cemetery were obtained from Patrick and Martha Martin and S. M. and Georgeana Keller in January of 1873 for \$600 (or \$11,136.36 in 2009 dollars).⁷ The Martins and Kellers, who had owned the property for under a year, acquired the land by action of circuit court commissioner Egbert R. Watson during the settlement of a chancery cause case.⁸ Prior to the chancery cause case, the land was owned by Dr. Thomas J. Pretlow, who obtained the land from the estate of Alexander Garrett (died 1860). Prior to Garrett's death, the existing two-acre Daughters of Zion cemetery parcel was part of Garrett's 117 acre "Oakwood" estate, a portion of which also became the neighboring Oakwood Cemetery.⁹ During the 1873 transaction, the Daughters of Zion Society was represented in the sale by trustees Jesse Cary, Robert Goings, and Jesse Coles.¹⁰ The 1873 deed records that the land was purchased "for the use of the charitable association of colored women of Charlottesville, known and styled, 'The Daughters of Zion' and used exclusively as a

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burying ground.”¹¹

As recorded in the deed, at the time of purchase the cemetery was “situated in the southern suburbs of the town of Charlottesville...[adjoining] the new public cemetery [Oakwood Cemetery].” When it was purchased, the cemetery was located next to S.M. Keller’s tan yard to the northeast and was bounded by Oak, First, and Dice Streets, with the northwestern boundary resting several hundred feet off of Parrott (now Oakmont) Street. The space between the cemetery and Parrott Street appears to have been reserved for housing lots, and a circa 1907 Sanborn Fire Insurance map of Charlottesville records that several houses had already been built between the street and the cemetery at that time.¹²

Oakwood Cemetery, which was established by the local government ten years earlier in 1863, adjoins the Daughters of Zion cemetery to the southwest. The 14.39 acre Oakwood Cemetery includes an approximately two-and-three-quarters acre “colored” section that was segregated from the main cemetery and reserved for African-American burials. Failing the discovery of additional documentation, it can be assumed that the Daughters of Zion probably chose the site of their burying ground due to its proximity to the established, but segregated, municipal cemetery.¹³ Other reconstruction-era African-American cemeteries, such as the Antioch section of the Fairview Cemetery in Culpeper, Virginia, followed a similar development pattern (VDHR ID# 204-5031).

No additional land was added to the cemetery after its initial founding by either the Daughters of Zion or the City of Charlottesville, which gained control of the cemetery in 1971. Additionally, it does not appear that many of the lots were officially sold and the sale of only two sections is recorded in the Albemarle/Charlottesville deed books. The first sale was completed in 1877 when Cornelia Gilmore purchased “One whole Section No. Two...in the first row of sections...on the left hand side of the Alley, leading from the Gate of Entry, into said Cemetery....” The plot measured “Twenty feet square”, was purchased for twenty dollars and, according to the deed, was also recorded on a plan of the cemetery held by the Daughters of Zion Society.¹⁴ No trace of the cemetery plan, or any other documents relating to the Daughters of Zion Society have been discovered to date. The second section was sold in 1899 to Tamar Wright for ten dollars and is described in the deed as being “a certain half section, on the south side of Charles Goodloes Section...fronting 9 feet and running back 18 feet.”¹⁵

Because the above two deed references do not account for a vast majority of the burials, it is certain that the Daughters of Zion Society had an alternative method for organizing the cemetery. The difference between the deeded and non-deeded plots may not have been related to economic differences (the cost of recording a deed adding to the expense of securing a plot) since the higher-status Tonsler family also does not appear to have received a deeded plot. The two systems also do not appear to be related to different time periods, although the last deed’s date of 1899 does suggest that deeded plots had fallen completely out of favor by the beginning of the 20th century.

The Daughters of Zion Society appear to have continued to manage the cemetery until sometime before 1933, when the Society is recorded as having dissolved. The demise of the Society is recorded in a court case involving the Daughters of Zion meeting hall in Charlottesville at 126-128 Fourth Street NW (demolished in 1964). The case records that by May of 1933 “all the members of the said organization known as the Daughters of Zion are now dead,

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and... [the] organization has disbanded and become extinct.”¹⁶ Interestingly, most of the burials (74% of recorded internments) took place during the Society’s ownership of the cemetery from 1873-1934¹⁷, revealing the significance of the Daughters of Zion Society to the development and use of the cemetery.

While the 1933 court case settled the ownership question regarding the Daughters of Zion Society’s meeting hall, it did not transfer ownership of the cemetery to a new owner. Because the Society had become extinct without first transferring the cemetery property, the land was left without an owner (except for the two deeded burial sections). As described in a newspaper article in the Charlottesville *Daily Progress*, the graveyard was largely abandoned by 1971 and was “heavily overgrown and appear[ed] not to have been maintained for 20 to 30 years, although some individual graves sites ha[d] been maintained.”¹⁸ Because of the state of the cemetery, the City of Charlottesville investigated taking ownership in 1971. After being unable to determine any ownership, or finding any objections from the community, the city council resolved to acquire the cemetery through eminent domain as a public burying ground.¹⁹ Through the use of eminent domain it appears that the city also took control of the deeded plots during this acquisition. Additionally, even though the Cemetery was publically owned after 1971, the burials that took place after that date have continued to be exclusively African-American.

Throughout its history the Daughters of Zion Cemetery has been known by several other names. In city directories from the early-20th century, the cemetery was known as the “Daughters of Zion Cemetery,” but other sources, such as newspaper accounts from the second-half of the 20th century, refer to it as “Zion Cemetery,” “Old Oakwood Section,” and “Society Cemetery.” Additionally, its proximity to the public Oakwood Cemetery has also led to confusion about its name and it appears that the Daughters of Zion Cemetery was often referred to as part of Oakwood Cemetery, particularly after the cemetery was abandoned in the second half of the 20th century.²⁰

Cemeteries in Charlottesville

In Ted Delany’s report on the Daughter’s of Zion cemetery he develops a context for cemeteries in Charlottesville that is quoted below:

“By 1873 there was basically only one burial option for African Americans in the Town of Charlottesville: the “colored” sections of Oakwood Cemetery. The shortage of space in the town’s original “Public Cemetery” (known today as Maplewood Cemetery), which had precipitated the opening of Oakwood in 1863, likely prevented any new burials there after the Civil War. Unless there was a pre-existing family plot in Maplewood, with available space, Oakwood remained the only burial ground open to urban African Americans. According to the c.1939 plot map of Oakwood, that cemetery was strictly segregated, with “colored” plots marginalized along the First Street wall, and located farthest away from the entrance, towards present-day Elliott Avenue.²¹ Thus, it is understandable why those members of the African American community who could afford to do so, would start their own cemetery. The new burial ground not only gave African Americans two choices for interment, but it also allowed them to decide among themselves how to distribute and manage plots

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within the cemetery. Even if a plot in Oakwood was more desirable by virtue of its geography or landscape (e.g., situated on a high elevation or under the shade of a tree), a plot in Zion possessed an intangible quality that had no contemporary parallel. Ownership of or burial in a plot in the Daughters of Zion Cemetery was a pro-active statement of independence from the institutionalized segregation that pervaded all aspects of life and death in post-Emancipation Charlottesville.”²²

When Oakwood was established it was outside of the city limits and it was not incorporated into Charlottesville’s boundaries until 1888. Oakwood cemetery was originally composed of only seven acres (with approximately a quarter of that being segregated into a “colored section”). Later, in 1939, seven additional acres were added to the cemetery and it is this portion of the cemetery that would be desegregated in c. 1970. According to one source, Oakwood Cemetery is mainly divided into family plots, with fewer individual graves than the neighboring Daughters of Zion Cemetery.²³

Cemeteries in Virginia

Dr. Lynn Rainville, Professor of Archaeology and Historic Preservation at Sweet Briar College well as a historian of African-American graveyards, has documented many of the cemeteries in the region surrounding Charlottesville. Below is a summary of her findings for cemeteries in general and African-American cemeteries specifically.

“A gravestone marks one of the last steps in American funerary rituals. With the exception of the human skeleton itself, most of these practices leave very little material culture: dying, preparing the body, religious or sectarian services, grieving, and graveside visits. The resultant memorial provides a tangible record of these rituals as well as a marker to the memory of the deceased. American cemeteries contain a wide array of mortuary artifacts, from the individual gravestones to plot enclosures and boundary fences and from designed landscapes to grave offerings. These graveyards vary in size from solitary markers to public cemeteries containing 10,000 memorials or more. Some are organized into linear rows of markers, while others grew more organically, with family clusters scattered throughout the landscape. Urban and rural cemeteries differ in character. The former often contains a greater percent of mass produced and professional carved stones. For example, Richmond’s large Hollywood Cemetery (VDHR ID # 127-0221) contains thousands of carved, marble markers, hundreds of marble obelisks, and dozens of professionally carved statues. In contrast, many rural burial grounds include more opportunistic and hand-carved designs, such as concrete crosses decorated with sea shells (Charlie Scott Cemetery in Blenheim, Virginia) or a cross made from PVC piping (Covesville First Baptist Church).

Taken as a whole, cemetery landscapes reflect cultural practices, including religious beliefs, family values, socio-economic status, and the ethnic background of the deceased. In the past, the cemetery was one of the few stages where African Americans could control and display their cultural traditions and identity in public.

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The Daughters of Zion cemetery fits into the larger context of a smaller, historic, urban cemetery in Virginia through the use of professionally carved stone markers along with several, larger, more ornamental stones. Additionally, the Daughters of Zion cemetery clearly is connected to the larger use of cemeteries by African Americans to develop, sustain and preserve aspects of their community. As can be seen at the collection of six African-American cemeteries that form the Barton Heights Cemetery complex (DHR ID # 127-5679, VLR 6/13/01, NRHP 4/10/02), these cemeteries played an important in the establishment and growth of African-American society in the anti-bellum and reconstruction periods. Similar to the Daughters of Zion Cemetery, several of these cemeteries were founded by benevolent organizations (such as the Sons and Daughters of Ham and the Union Mechanics) in response to the segregated nature of Richmond's public cemetery and the disorder of the public and local cemeteries at the end of the Civil War (1861-1865). Specific to the Daughters of Zion Cemetery, the very creation of the cemetery, which was privately established by, and exclusively for, African-Americans in response to the segregation of Charlottesville's public Oakwood Cemetery, marks an important and defining event in the development of the African-American community in Charlottesville. The Cemetery clearly demonstrates the growing autonomy and organization of Charlottesville's African-American communities after the reconstruction period. Furthermore, the cemetery acts as a preserver of the community's history by the grouping of graves by families and the engravings found on the gravestones. The family groups help to demonstrate the importance of family life in Charlottesville's reconstruction-period and early-20th century African-American communities. Additionally, the gravestones provide information on the size of these families as well as their relative wealth and status. Moreover, the engravings on the markers record several of the historic African-American Fraternal and Sororal Societies operating in Charlottesville (including the Williams Lodge No. 11 of the Improved Benevolent and the Protective Order of Elks of the World and the Queen Esther Temple No. 7) in the early-20th century. The inscriptions on the stones also, unsurprisingly, reveal that the late-19th and early-20th-century African-American communities in Charlottesville were religious with strong Christian beliefs. Finally, the Daughters of Zion cemetery helps to sustain the existing historic African-American community in Charlottesville by serving as a location for family members to reconnect with their past through memorializing those who came before them.

Charlottesville's Daughters of Zion Society and African-American Mutual Aid Societies

The Charlottesville Daughters of Zion Society were, as described in the deed that transferred the cemetery property to the Society, a "charitable association of colored women of Charlottesville." Another deed, which related to the Daughters of Zion meeting hall, further described the Society as "a religious organization of the City of Charlottesville."²⁴ As such, the Charlottesville Daughters of Zion Society fit within a tradition of charitable mutual aid and insurance societies that were modeled after contemporary national and international organizations. The society is particularly significant because it represented a group of exploited, segregated and disenfranchised citizens (African-American women) who appear to have organized in order to be able to specifically create an exclusively African-American cemetery in the city of Charlottesville. However, the existence of the Daughters of Zion Hall, which was demolished in 1964, suggests that the group may have initially also had larger goals. The Daughters of Zion were also not the only mutual aid society in Charlottesville and they were related to a wider tradition of the founding of fraternal and sororal organizations, both African-American and white, during the late-19th century. However, they are the only group of African-Americans who purchased and developed a cemetery in Charlottesville,

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which speaks to the group's ability, organizational skills, and strong support in the community.

African-American mutual aid societies were common in the southern United States during the Reconstruction period and it appears that many included a religious facet that resulted from the groups largely growing out of associations developed in church congregations. Many of these congregations were newly organized during the Reconstruction period and so the mutual aid societies are a product of the post-emancipation African-American culture that developed in the 1870s. The outgrowth of these societies from religious congregations was especially prevalent for African-American women since the other principal basis for African-American mutual aid societies, existing international and national fraternal organizations such as the Masons and the Benevolent and Protective Order of Elks, were male dominated and did not often allow women in leadership roles. In larger southern cities these organizations could be numerous and W.E.B. DuBois is documented as giving up recording mutual benefit societies in Petersburg, VA after inventorying twenty-two individual organizations. Importantly, half of the societies DuBois studied were women's organizations, including the Sisters of Friendship, the Ladies Union, the Ladies Working Club, the Daughters of Zion, the Daughters of Bethlehem, the Loving Sisters and the Sisters of Rebecca.²⁵

These societies were founded as separate, female-controlled organizations "in response to the sexism and racism encountered in larger groups, in which Black women were relegated to supportive rather than leadership roles or were not admitted at all."²⁶ Another historian describes mutual aid societies as "one of the most vital institutions in the internal development of black communities throughout the South in the late nineteenth and early twentieth-centuries."²⁷ More specifically, author Nancy Holt describes their function and purpose below:

"But black women also exerted considerable influence over their people's lives. In larger towns and cities throughout the South, free blacks organized groups to help one another secure work or medical attention or any of the many other needs facing a newly liberated people. These mutual aid societies shielded the black community from the hostility and bigotry of white society, and black women from all economic backgrounds held leadership positions in them. Such organizations such as the United Daughters of Ham, the Sisters of Zion, the Daughters of Zion, and the Ladies Benevolent Society cared for the sick and impoverished. They also launched educational projects... the free African-American woman broadened her understanding of family to include the entire black community."²⁸

In addition to the duties listed above, these societies also often helped to provide funeral and burial insurance for its membership. The costs of the funeral and burial of members were paid for from the general dues to the organization. Occasionally these organizations also owned and operated small cemeteries. Similar to the Daughters of Zion Cemetery in Charlottesville, the Antioch Cemetery section of Culpeper's Fairview Cemetery was also started by an African-American mutual aid society. Established in 1904, the Antioch Cemetery was purchased as a joint venture between the Antioch Baptist Church, the Sunny Fountain Lodge of the Grand United Order of Odd Fellows and the Summers Tabernacle of the Grand United Order of Galilean Fishermen. Strikingly similar to the Daughters of Zion Cemetery, the Antioch Cemetery also adjoined a publicly owned, and racially segregated, cemetery (which was historically known as the Citizens Cemetery).²⁹

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The name Daughters of Zion appears to be a fairly common title for mutual aid societies in the United States although no evidence has been found so far to suggest a larger meta-association that would have organized and standardized the groups in Virginia.³⁰ The first instance of the society found in Virginia dates to the 1850s when pioneering African-American educator Mary Smith Peake (1832-1862) formed a chapter in Norfolk, Virginia.³¹ However, most recorded instances of the society were formed during the reconstruction period. In addition to the Charlottesville Daughters of Zion Society and the one DuBois recorded in Petersburg, additional societies in both Louisa (formed 1895) and Abingdon (formed 1885) are documented in the Journals of the Virginia Senate and House of Representatives (although both of these were incorporated as the Sons and Daughters of Zion, suggesting they were perhaps sexually integrated organizations).³²

The Charlottesville-based Daughters of Zion society appears to initially have been a well-endowed organization that owned a meeting hall in addition to the cemetery. The hall was located at 126-28 Fourth Street NW in Charlottesville and was called "Zion Hall." The hall also served as a meeting place for other local benevolent societies including the Good Samaritans, the True Believers, the Daughters of Samaria and the Victoria Tabernacle Lodge. By 1883, the Daughters of Zion are recorded as selling a 25% interest in the building to both the Good Samaritans and the Victoria Tabernacle Society.³³ However, in a move that may have portended their eventual disintegration, the Daughters of Zion sold the remaining 50% interest in the building to the Good Samaritans and the Daughters of Samaria in 1907.³⁴ By 1933 the building appears to have been repossessed by the Charlottesville Perpetual Building and Loan Company, which perhaps relates to the larger collapse of benevolent societies in general during the mid-20th century. Later the "City Colored Day Nursery" would occupy the space but in 1964 the building, which once was "one of the most important hubs of social and ceremonial activity in Charlottesville's African-American community" was razed during an urban renewal project that also demolished much of the surrounding African-American neighborhood of Vinegar Hill.³⁵ With the demolition of Zion Hall, the Daughters of Zion cemetery remains the only physical trace of the group and one of the few remaining material reminders of the important part played by African-American mutual aid societies in the development of African-American communities in the wake of the Civil War.

While very little is known about the Daughters of Zion organization, a Charlottesville City Directory from 1888 does record the officers of the Society. The society was listed as having Patsey and Martha Goins serving as co-presidents, Maria Mayo as the vice-president, S.J. Ferguson as the Secretary and clerk, J.H. Brown as the Treasurer and William Preston as the Chaplin.³⁶ Additionally, deeds found in the Albemarle and Charlottesville Clerks offices record that the society was served by various trustees between 1873 and 1907. The trustees, who appear to be made up of African-American men, included J.H. Brown, Jesse Cary, Jesse Coles, Robert Goings (or Gowens) and Charles James. Deeds from the Society's purchase of the cemetery and the partial sale of their meeting hall also record that the Society was a "Charitable association of colored women of Charlottesville" and a "religious organization".³⁷ The exact purpose of the Society does not appear to have been recorded, but because it owned a cemetery, was recorded as a "charitable" society, and because it undeniably fit into a much larger, national movement of fraternal and sororal societies that provided life (or, more specifically, burial) insurance, it can be safely assumed that the Daughters of Zion's main purpose was to aid its members by providing a dignified burial when they passed. As with other Mutual Aid societies of the period, they may have also provided health and unemployment insurance to its members, but no records have been found to suggest that they did. While clearly a religious association, a search of church

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membership for those interred in the cemetery reveals that the Society was also not affiliated with a single church. However, all the churches, including First Baptist (which had the highest attendance among the interred at 41%), Mt. Zion Baptist Church, Ebenezer Baptist Church and Zion Union Baptist Church, appear to be Baptist denominations.³⁸

The specific reason that the Daughters of Zion Society faded away after 60 years has not been found. One possible cause is that the Society may have been the victim of a national decline in all Fraternal and Mutual Aid Societies, regardless of race or religion, after a peak in ca. 1920; a trend that Charlottesville's Societies appear to have followed.

The reason for the decline was the inability of these societies to provide health and life insurance, which was becoming more regulated, at rates that competed with larger corporations or programs offered by the Federal Government.³⁹ This was not true of all of Charlottesville's African-American charitable organizations. Others, such as the African-American chapter of the Benevolent and Protective Order of the Elks, lasted through the 1930s and perhaps into the 1940s and 1950s. However, almost all African-American Societies in Charlottesville appear to have been dissolved when one of the principal African-American neighborhoods in Charlottesville, Vinegar Hill, was demolished in 1964, reflecting the enormous cultural changes brought by the urban renewal project.⁴⁰ In conjunction, the rise of social clubs in Charlottesville's African-American community in the early 1930s may have helped to weaken the Daughters of Zion Society. Drawing members largely from the local African-American middle class, these groups may reveal the community's greater interest in social events than religiously-associated charitable and burial insurance. The meetings of these clubs were recorded in the newspaper *The Charlottesville Reflector*, an African-American newspaper that operated from 1933 to 1935. Examples of these clubs include the Taylor Art and Literary Club, the Monday Night Bridge Club, the Delux Glee Club, and the Jolly Twenty Four Social Club.⁴¹ Because it appears that the same African-American middle class that created the Daughters of Zion Society were now turning towards social clubs, it is possible that the group was no longer able to attract enough motivated new members to be sustainable. Additionally, the rise in social clubs can also be seen as clear sign of the rising success of the African-American middle-class in Charlottesville. As the community prospered it is therefore also probable that there was no longer a need for the burial services provided by the Daughters of Zion.

Burials in the Daughters of Zion Cemetery

While the cemetery does not derive its primary significance from the deceased who are interred in the grounds, the cemetery does include many of Charlottesville's important African-American community leaders and members from the African-American middle class from the late-19th through the early-20th century. Principle among the burials is Benjamin E. Tonsler (1854-1917), who was the principal of the Jefferson School, an African-American high school in Charlottesville (VDHR # 104-5087), from 1895-1917.¹⁵ Benjamin Tonsler is also represented in the community by the Benjamin Tonsler House in Charlottesville (VDHR #104-0233).⁴²

Additional prominent African-American community members buried in the cemetery include: Kenneth Walker and Dorothy Murray Allen (owners of the Rose Hill Market), Rev. M. T. Lewis (minister at the First Baptist Church), Rev. Jesse Herndon (minister at the Mt. Zion Baptist Church), Robert Kelsner (owner of the Barcus and Kelsner Undertakers, a black-owned funeral business), Mr. Kelsner (President and Manager of the Virginia Industrial Life Insurance Association), and Edward and Susan Fleming (a barber and a dressmaker).⁴³

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⁷ Deed Book 68, Vol. 2, pages 443-445 (date of probate: 26 February 1874). Albemarle County Circuit Court, Clerk's Office; Value of the United States Dollar in 1873 provided by: www.measuringworth.com/ppowerus/

⁸ Deed Book 68, Vol. 1, page 307 (5/13/1872)

⁹ City of Charlottesville, *Oakwood Cemetery*. Accessed 11/14/2009. <http://www.charlottesville.org/Index.aspx?page=1567>

¹⁰ Deed Book 71, pages 417-418 (28 March 1877). Albemarle County Circuit Court, Clerk's Office.; Deed Book 10, page 172 (16 November 1899). Charlottesville Circuit Court, Clerk's Office; Deed Book 1, pages 247-248 (11 April 1889). Charlottesville Circuit Court, Clerk's Office

¹¹ Deed Book 68, Vol. 2, pages 444 (26 February 1874). Albemarle County Circuit Court, Clerk's Office

¹² Sanborn Fire Insurance Maps, 1907

¹³ Charlottesville Town Council Minute Book No. 1 (1854-1874), pages 228-230 (1 May 1863). Charlottesville City Hall, Office of the Clerk of Council.

¹⁴ Deed Book 71, pages 417-418 (28 March 1877). Albemarle County Circuit Court, Clerk's Office.

¹⁵ Deed Book 10, page 172 (16 November 1899). Charlottesville Circuit Court, Clerk's Office

¹⁶ Deed Book 79, pages 110-111 (25 May 1933).

Charlottesville Circuit Court, Clerk's Office.

¹⁷ Ted Delaney, *Daughters of Zion Cemetery – Final Report*, p. 7

¹⁸ City Asked To Operate Cemetery." *The Daily Progress* 24 July 1971: 3-3.

¹⁹ Ted Delany report, p. 8; Charlottesville City Council, Minute Book L (1968-1975), pages 191-192 (2 August 1971). Charlottesville City Hall, Office of the Clerk of Council (hereafter CCH)

²⁰ Ted Delany report, *Daughters of Zion Cemetery – Final Report*, p. 10-13

²¹ *Oakwood Cemetery* "Oakwood Cemetery" plot map, ca.1939. City of Charlottesville, Department of Engineering, City Hall.

²² *ibid*, p. 3-4

²³ City of Charlottesville, *Oakwood Cemetery*. Accessed 11/14/2009. <http://www.charlottesville.org/Index.aspx?page=1567>

²⁴ Deed Book 68, Vol. 2, pages 443-445 (26 February 1874). ACCC; Deed Book 19, page 14 (23 September 1907).

Charlottesville Circuit Court, Clerk's Office

²⁵ Elsa Barkley Brown, Rosalyn Terborg-Penn, Darlene Clark Hine, *Black Women in America*, , p. 830

²⁶ Cheryl A. Smith, *Market Women*, p. 57 2005, Praeger Publishers, Westport CT

²⁷ Brown, Elsa Barkley. "Uncle Ned's Children: Negotiating Community and Freedom in Post Emancipation Richmond, Virginia." Dissertation. Kent State University, 1994., 493

²⁸ Nancy F. Cott, *No Small Change*, p. 295-6, Oxford University Press, New York, New York, 2000

²⁹ Fairview Cemetery. National Register of Historic Places Nomination. June 24, 2004. Evelyn D. Causey

³⁰ Ted Delany report, *Daughters of Zion Cemetery – Final Report*, 17

³¹ http://en.wikipedia.org/wiki/Mary_S._Peake, accessed 2/13/2009

³² Journal of the House of Delegates of the State of Virginia, 1885, p. 236; Sons and Daughters of Zion, Louisa County (Journal of the Senate of Virginia, 1895, Richmond, J. H. O'Bannon, Superintendent of Public Printing)

³³ Deed Book 1, pages 247-248 (11 April 1889).

Charlottesville Circuit Court, Clerk's Office

³⁴ Deed Book 19, page 14 (23 September 1907). Charlottesville Circuit Court, Clerk's Office

³⁵ Ted Delany, *Daughters of Zion Cemetery – Final Report*, 15

³⁶ Charlottesville City Directory, 1888-1889

³⁷ Deed Book 68, Vol. 2, pages 443-445 (date of probate: 26 February 1874). Albemarle County Circuit Court, Clerk's Office

Deed Book 19, page 14 (23 September 1907). Charlottesville Circuit Court, Clerk's Office

³⁸ Ted Delaney, *Daughters of Zion Cemetery – Final Report*, p. 24

³⁹ Leslie Siddeley. *Humane Studies Review*. "The Rise and Fall of Fraternal Insurance Organizations" Volume 7, Number 2 Spring 1992.

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⁴⁰ Saunders and Shackelford. *Urban Renewal and the End of Black Culture in Charlottesville, Virginia: An Oral History of Vinegar Hill*. McFarland, Charlottesville, VA 2005; Leslie Siddeley. *Humane Studies Review*. "The Rise and Fall of Fraternal Insurance Organizations" Volume 7, Number 2 Spring 1992.

⁴¹ Race and Place Newspapers: The Reflector. Accessed 10/4/2009.

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⁴² Benjamin Tonlser House Survey form. VDHR #104-0233.

⁴³ Dr. Lynn Rainville. Electronic Correspondence. 3/4/2009.

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Verbal Boundary Description

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As recorded in the Albemarle County Clerk's Office in Deed Book 68, page 443-445, the boundaries of the Daughters of Zion Cemetery are as follows:

“Commencing at the point of intersection of the street which runs eastwards towards Ridge Street with that street which runs on the eastern side of the new public cemetery of Charlottesville over to the Chesapeake and Ohio Rail Road and from this point running on the western side of said street to the distance of two-hundred and eighty three feet or thereabouts, somewhat in a northern course to the tan yard of S.M. Keller, thence on the line of said Keller in part somewhat in a western course to the distance of two hundred and eight –five feet or thereabouts, to the line of Coleman Heiskell, thence with the line of said Heiskell somewhat in a western course to the distance of two hundred and eight-five feet or thereabouts to the street thence with the northern line of said street somewhat in an eastern course to the distance of two hundred and eighty five feet or thereabouts to the beginning.”

Furthermore the cemetery is found in the southeastern quadrant of Charlottesville Virginia at the intersection of First and Oak Streets and is delineated on the City of Charlottesville Tax Map 28, parcel number 195.

Boundary Justification

The boundaries for the Daughters of Zion Cemetery incorporate all of the approximately two acres historically associated with the cemetery when it was established 1873. The boundaries also include all known graves and grave markers found in the cemetery.

The following information is common to all photographs:

Name: Daughters of Zion Cemetery

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Charlottesville, VA**

Section Photographs Page 23

The following information is common to all photographs:

Name: Daughters of Zion Cemetery

Location: Charlottesville, Virginia

VDHR File No.:

Photographer: Gardiner Hallock, Arcadia Preservation, LLC

Date of Photo: February 2008

Location of Digital Photographs: Virginia Department of Historic Resources Archives, Richmond, Virginia.

VIEW OF: Cemetery Looking Northwest

PHOTO: 1 of 8

VIEW OF: Cemetery Looking North (taken from Oak Street)

PHOTO: 2 of 8

VIEW OF: Cemetery Looking East

PHOTO: 3 of 8

VIEW OF: Goodloe Plot with Iron Fence (looking northeast)

PHOTO: 4 of 8

VIEW OF: Tonsler Plot (looking northeast)

PHOTO: 5 of 8

VIEW OF: Perciller Coles Grave Marker (looking southwest)

PHOTO: 6 of 8

VIEW OF: Masonic Grave Marker (looking southwest)

PHOTO: 7 of 8

VIEW OF: Unidentified Brick-Vaulted Grave Marker (looking north)

PHOTO: 8 of 8

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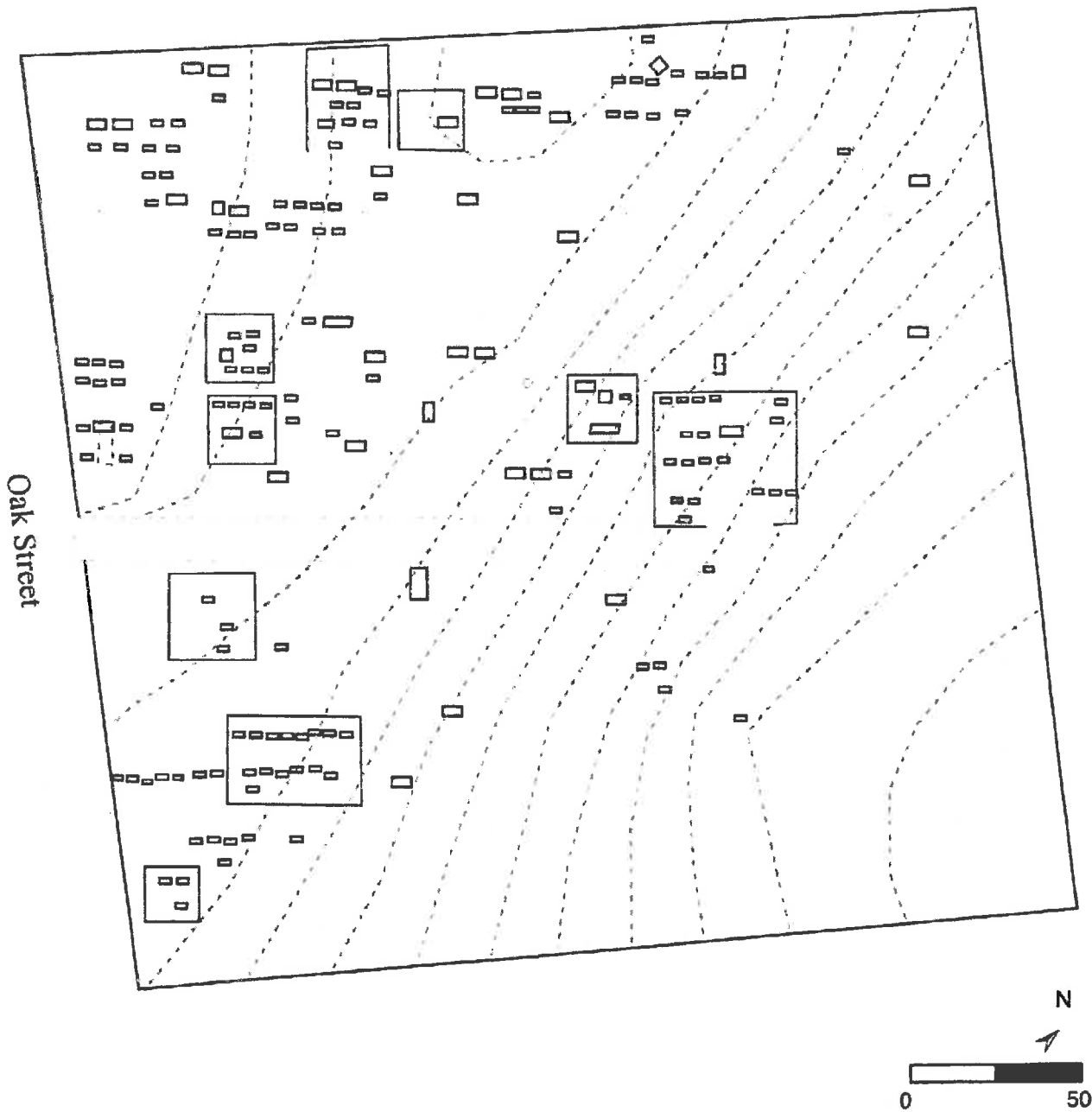
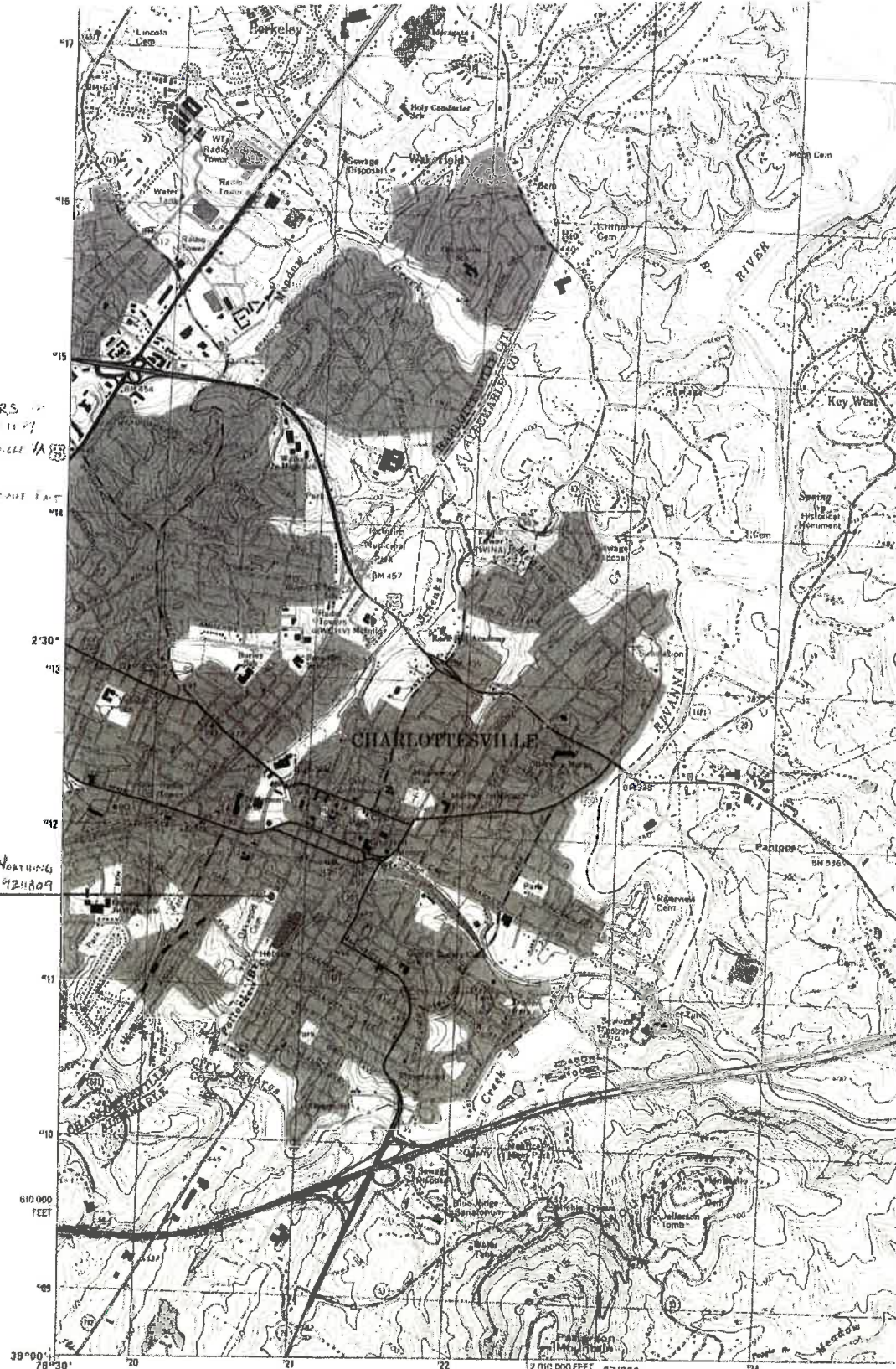


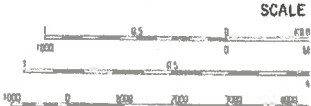
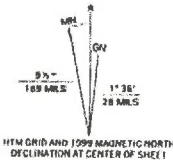
Figure 1.
Daughters of Zion Cemetery Site Plan Drawn by: Lynn Rainville, PhD
Charlottesville, Virginia

DAUGHTERS
 Zone Center 1179
 Charlotteville VA
 NAD 27

Zone Center Northing
 720790 9211809



Produced by the United States Geological Survey
 Topography compiled 1972. Planimetry derived from imagery taken 1984 and other sources. Photoinspected using imagery dated 1997; no major culture or drainage changes observed. Survey control current as of 1973. Boundaries verified 1999
 North American Datum of 1927 (NAD 27). Projection and 10 000 foot ticks: Virginia coordinate system, south zone (Lambert conformal conic)
 1000-meter Universal Transverse Mercator grid, zone 17
 North American Datum of 1983 (NAD 83) is shown by dashed corner ticks. The values of the shift between NAD 27 and NAD 83 for 7.5-minute intersections are obtainable from National Geodetic Survey NADCON software



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