HAITI
Freedom and Creativity from the Mountains to the Sea

NUESTRA MÚSICA
Music in Latino Culture

WATER WAYS
Mid-Atlantic Maritime Communities
SMITHSONIAN FOLKLIFE FESTIVAL

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The annual Smithsonian Folklife Festival brings together exemplary keepers of diverse traditions, both old and new, from communities across the United States and around the world. The goal of the Festival is to strengthen and preserve these traditions by presenting them on the National Mall, so that the tradition-bearers and the public can connect with and learn from one another, and understand cultural differences in a respectful way.

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THE FESTIVAL'S BROAD REACH

LAWRENCE M. SMALL, SECRETARY, SMITHSONIAN INSTITUTION

Welcome to the 2004 Smithsonian Folklife Festival, featuring programs on Haiti, Latino music, and Mid-Atlantic maritime culture. The Festival continues its long tradition of presenting the diverse cultural heritage of the people of the United States and the world to large public audiences in an educational, respectful, and profoundly democratic way.

This year, the Haitian people mark the bicentennial of their independence. In 1804, inspired by American and French ideals, Haitians fought for their own freedom, abolished slavery, and created the second independent nation in the Western Hemisphere (the United States was the first). Haitians have sought freedom and liberty ever since, and through tough times have relied on their rich culture and seemingly boundless creativity to persevere. The Festival program, in the planning for several years, comes at what is obviously an important time for Haitians and Americans—particularly Haitian Americans. It provides an excellent opportunity for Haitians to tell their own stories through their skill and artistry, and for others to learn from them.

The Latino music program helps the Smithsonian reach out to a major segment of the American population not only as audience, but also as presenters, performers, and spokespeople for their own cultural expressions. Latino music includes a wide variety of traditions now energizing social and community life in the United States. Some are centuries old and reach back to early indigenous, European, and African roots. Others have come to us more recently, with immigrants from south of our border. Sharing these traditions broadly at the Festival contributes to a valuable and needed cultural dialogue.

The Mid-Atlantic maritime program allows us to convene a public discussion of “water ways” spanning six eastern seaboard states. Many people and communities depend upon the ocean, coast, bays, and rivers for their livelihoods—whether through commercial fishing and aquaculture or recreation and tourism. Homes, jobs, and ways of life are currently facing unprecedented economic and ecological challenges. The Festival program has brought together scores of workers, professionals, and officials who use, monitor, and regulate these water ways to demonstrate their knowledge and inform visitors about the key issues they face.

The Festival has been an amazingly successful means of presenting living cultural traditions, and has provided the model for other states and nations. It has also been adapted for marking major national milestones—ranging from the cultural Olympics to presidential inaugural festivities, from the celebration of the millennium to the Smithsonian’s own 150th anniversary. This year, the Festival’s organizer, the Smithsonian Center for Folklife and Cultural Heritage, has been called upon to produce two other major national cultural events.

Hardly a month ago during Memorial Day week, the Center, with the American Battle Monuments Commission, produced the outstanding “Tribute to a Generation: National World War II Reunion” to mark the dedication of the new
World War II Memorial. Hundreds of thousands attended—including many veterans and members of the WWII generation and their families. They witnessed performances of WWII-era music, participated in workshops on the preservation of memorabilia, and heard the recollections and oral histories of D-Day vets and national figures, Tuskegee airmen, Rosie the Riveters, Navajo code talkers, Japanese-American internees, and many others. The Center collaborated closely with U.S. Department of Veterans Affairs, Stars and Stripes, the Military District of Washington, the District of Columbia’s City Museum, the Veterans History Project at the American Folklife Center of the Library of Congress, and scores of veterans’ service organizations. The Smithsonian too mobilized around the Reunion, as the National Air and Space Museum and the National Museum of American History organized special programs, the Smithsonian Press published a book on the memorial, Smithsonian Folkways Recordings issued a wonderful album of WWII-era music performed by the Smithsonian Jazz Masterworks Orchestra, and Smithsonian Business Ventures provided crowds with mementos of their visit. Overall, the Reunion was a magnificent American occasion, a great gathering of the WWII generation to mark their service and sacrifice, and to convey their legacy to their children.

Looking ahead, the Center will produce the First Americans Festival to mark the opening of our new National Museum of the American Indian in September. This will be a massive, week-long celebration of Native American culture replete with a Native Nations Procession; performances by a full range of musicians, singers, and dancers; demonstrations by artisans; and other presentations. Participants will come from Canada, the United States, Hawai‘i, Central and South America, and the Caribbean. It will be an unprecedented gathering of Native peoples and announce in the most forceful way that their cultures are not mere artifacts of the past, but part and parcel of living communities.

The Smithsonian has long pursued the research and presentation of the great range of American and world cultures. It is a tribute to the Festival and its accomplishments over the decades that in the span of a few months the Center has been entrusted by World War II veterans, Haitian artists, Latino musicians, Chesapeake Bay fishermen, and a variety of Native peoples to help them represent themselves on such significant occasions in the most important public space in the United States. I am confident we will continue to exercise that trust in the most professional, ethical, and humane way we can, humbled by the responsibility and buoyed by the opportunity to serve the greater public good.
EXTENDING CULTURAL DEMOCRACY:
FROM THE FESTIVAL TO UNESCO

RICHARD KURIN, DIRECTOR, SMITHSONIAN CENTER FOR
FOLKLIFE AND CULTURAL HERITAGE

This past year the United States rejoined UNESCO, the United Nations Educational, Scientific and Cultural Organization, after a 19-year hiatus. The United States had been a founding member of the organization, established in 1945 in the wake of World War II. UNESCO’s raison d’être is summed up in the words of American poet Archibald MacLeish included in its constitution: “Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.” Though active in UNESCO for almost four decades, the United States withdrew in 1984, claiming that the body was overly bureaucratic, biased against the United States, and hostile to a free press. Two decades ago, just before the split, Ralph Rinzler, the founding director of the Smithsonian’s Folklife Festival, served as vice chair for culture of the U.S. National Commission for UNESCO. Now, as the United States has re-entered UNESCO, the Festival—because of its philosophy, methodology, and national standing—has had an immediate impact upon UNESCO cultural programs and approaches, illustrating how activities to encourage cultural democracy at the Smithsonian and on the National Mall may indeed reach around the globe.

UNESCO’s Cultural Program

UNESCO, part of the U.N. family of organizations, includes 190 member nations. It is headquartered in Paris, and has an international staff of about 2,000 employees and an annual budget of about $300 million. This relatively small size for an intergovernmental organization belies a broader reach for the agency through UNESCO national commissions—generally consisting of government officials, private citizens, educators, scholars, and scientists in each member state and hundreds of associated non-governmental educational, scientific, and cultural organizations. UNESCO has ambitious programs in education, science, and communication. Current priorities in these areas include literacy, access to public education, and HIV/AIDS awareness, protocols for ethics in scientific research, and broadening the availability of digital resources around the world.

The philosophy behind UNESCO’s cultural program is provided in its constitution, which states that “ignorance of each other’s ways and lives has been a common cause” of war, and that the “wide diffusion of culture” is “indispensable to the dignity of man” and constitutes “a sacred duty which all the nations must fulfill” by “means of communication between their peoples” and “for the purposes of mutual understanding and a truer and more perfect knowledge of each other’s lives.” To achieve this, UNESCO operates a multifaceted worldwide cultural operation, striking for its scope, prestige, and influence given its relatively paltry $25 million annual budget.

UNESCO is probably best known for the World Heritage List—a program that recognizes significant cultural monuments and archaeological and natural sites and encourages their preservation and protection. Among the more than 700 sites recognized are the Statue of Liberty, the Everglades, Puerto Rico’s old San Juan, Haiti’s Citadel, India’s Taj Mahal, and the Great Wall of China. UNESCO has also
mobilized expertise and financial resources for cultural work ranging from the digitalization of archives and documentary publication of world music, to the enhancement of museums and attempts to record and save endangered languages. Its compilation of the World Culture Report has helped identify trends and issues. UNESCO has supported scholarly and educational programs on the cultural aspects of international exchanges that cross continents, oceans, and centuries—as for example its programs on the Silk Road and the current International Year to Commemorate the Struggle against Slavery and its Abolition. It also publishes work on cultural policy—generally tying together concerns for and about human rights, sustainable development, and cultural diversity.

UNESCO also develops normative instruments in the cultural field—international conventions or treaties, recommendations, and declarations. This function was at the heart of UNESCO’s early post-World War II work, when it served as the intergovernmental organization concerned with copyright and related creative rights. Some treaties developed through UNESCO have been ratified by the United States, including the 1970 Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property. This has a heightened current relevance given the U.S. presence in Iraq and its attempts, aided by UNESCO, to track and return the artifacts infamously looted from museums and archaeological sites in the wake of the war. Another instrument, the 2003 Declaration concerning the Intentional Destruction of Cultural Heritage, was a reaction to the demolition of the Bamiyan Buddha statues in Afghanistan by the Taliban despite strong UNESCO efforts to protect them. Since assuming the UNESCO helm in 1999, Director-General Koichiro Matsuura has made new cultural conventions a priority.

In many of these projects, UNESCO has continued to work closely with American institutions and experts, even during the period when the United States had withdrawn from the organization. For example, in 1999, the Smithsonian Center for Folklife and Cultural Heritage co-convened a conference of experts from 27 nations in Washington, coinciding with the Folklife Festival on the Mall, to evaluate the UNESCO Recommendation on the Safeguarding of Traditional Culture and Folklore. Tony Seeger, the director emeritus of Smithsonian Folkways Recordings, has worked closely with UNESCO on its world music recording project; staff member James Early, now acting director of the Anacostia Museum, has been involved in UNESCO cultural policy dialogues; senior folklorist Peter Seitel has helped redefine UNESCO orientations to folklore and living cultural heritage; and I, among other involvements, have served as a member of UNESCO’s international jury to select their Masterpieces of the Oral and Intangible Cultural Heritage of Humanity—a recently established program somewhat parallel to the World Heritage List.

Cultural Treaties

The United States rejoins UNESCO just as two new cultural treaties have come to the fore. One, the international Convention for the Safeguarding of the Intangible Cultural Heritage, was approved overwhelmingly by the UNESCO General Conference in October 2003. Some 120 member nations voted for the convention; scores more registered their support subsequently. No one voted against it; only a handful of nations abstained—Australia, Canada, Great Britain, Switzerland, and the United States among them. The other, currently in the form of the Universal
Declaration on Cultural Diversity, was slated by the General Conference to move toward a convention by 2005. Together they represent a growing multilateral response to globalization that many nations and people believe is challenging the viability of their local, regional, and national cultures—and that many associate with an overwhelmingly American mass commercial culture.

Cultural treaties are somewhat of an anathema for the United States. Not only has culture historically not been high on the U.S. foreign policy agenda, but it also is a domain that even domestically is not traditionally subject to a great deal of regulation. The United States has a generally laissez faire approach to cultural activity, leaving it mainly to the private sector and the marketplace, considering it largely a matter of individual choice. While the federal government helps support a number of institutions that undertake cultural work—the National Park Service, the Smithsonian Institution, the Library of Congress, the National Endowment for the Arts, and the National Endowment for the Humanities, among others—its overall support is relatively miniscule and generally non-prescriptive beyond the bounds of their respective programs. Unlike many other nations, the United States does not have a ministry of culture, nor enforceable forms of official culture—such as language or religion. Indeed, Americans as a rule regard culture as a matter of freedom—of association, of speech, of religion, and so on. To be sure, Americans strongly debate cultural issues, though such debates typically involve the degree to which tolerance for and rights of private behavior should be recognized and accepted in the public sphere.

Intangible Cultural Heritage

Though the United States may have an inherent lack of enthusiasm for cultural regulation, the international Convention for the Safeguarding of the Intangible Cultural Heritage was consistent with many public-sector practices. The convention, now awaiting ratification by 30 members before it can go into effect, advocates universal respect for cultural traditions, but imposes no new or special intellectual property rights or legal protections. It is largely directed toward traditional culture and calls for national governments to inventory their “intangible cultural heritage”—living traditions of music, narrative, craftsmanship, forms of folk knowledge, rituals and celebrations, all consistent with human rights—and devise action plans for safeguarding them. The convention calls upon national agencies to work closely with cultural practitioners on research and documentation projects, educational programs, national honors, protective laws, and economic development plans, so that the traditions are kept alive and transmitted to the next generation. UNESCO will extend its Masterpieces of the Oral and Intangible Heritage of Humanity to a list of traditions to be recognized, as well as establish a list of endangered traditions meriting immediate international support for their survival. Whether these measures are effective and equal to the large and complex task is questionable, but the convention gives professionals and communities an added tool for charting their cultural futures.

The treaty has its flaws, and indeed, one could question whether a treaty is really needed in this case; a strong action program might suffice. Nonetheless, the U.S. abstention was somehow ironic. The convention evolved from a much more state-run, “top-down,” archivally oriented 1989 UNESCO Recommendation on the Safeguarding of Traditional Culture and Folklore that tended to “freeze” and idealize national culture and limit citizen participation in efforts to both preserve
and energize it. Changes resulting in the new convention grew directly from a critique of that approach offered by U.S. experts, key among them Smithsonian staff members Seitel, Seeger, Early, Amy Horowitz, Olivia Cadaval, Diana N'Diaye, Frank Proshcan, fellow Anthony McCann, associate Leslie Prosterman, and community-oriented cultural workers including Hawai'i's Pualani Kanaka'ole Kanahele, India's Rajeev Sethi, Ecuador's Miguel Puwainchir, and the Bahamas' Gail Saunders, all of whom have cooperated closely with the Festival over the years. Such contributions were based upon best practices to conserve and encourage living cultural traditions, many inspired by the Festival. Consequently, the UNESCO convention was reoriented toward promoting the ongoing vitality of local-level, grassroots cultures. The convention became profoundly democratic, and stressed community participation and integration with local economic development and education efforts. Importantly, it also encouraged respect for diversity within nations, while recognizing, as its limits, accepted human rights provisions.

U.S. support for the convention, even with reservations, would have cost little—as cultural agencies already do the work it envisions—and it would have helped buttress U.S. accomplishments and leadership in this arena not only by the Smithsonian, but by our colleagues in the American Folklife Center of the Library of Congress, the Traditional Arts Program of the National Endowment for the Arts, the National Park Service, the National Council for the Traditional Arts, as well as many other state, regional, and non-profit organizations.

Cultural Diversity

The second initiative, UNESCO's effort to turn the 2001 Universal Declaration on Cultural Diversity into an international convention, is far more problematic. Its recognition of cultural diversity as basic to human existence—parallel to biological diversity in the natural world and thus worthy of being sustained—is little contended. The declaration holds that there are different ways of being human, and those ways are worthy of respect as long as they are in keeping with human rights. It also asserts that various cultural enterprises, though they may be economic, are crucial to the ongoing identity and sustainability of a nation's culture.

Therein is the underlying, motivating issue of the proposed convention. The current declaration focuses (as presumably the draft convention will also) on the national culture of the state—not on the culturally diverse traditions of communities and ethnic and regional groups found within its borders. This is not an instrument directed toward ensuring respect and legal protections for minority cultural groups or subnational cultures. Rather, it is to assert economic nationalism, even protectionism, on the basis of preserving the diversity of national cultures. The proposed treaty, somewhat misnamed, seeks to encourage the growth and sustenance of nation-based cultural industries—e.g., French wines, Canadian television, Arabic publications, Chinese films. The argument is that the cultural industries of many countries face economic threats to their survival due primarily to the global reach of American-based cultural products. The financial success of such country-based cultural industries is key to the sustainability of national cultures; how can French national culture, for example, be sustained without the active and successful promotion of French films, books, television programs, recordings, wine, cheese, and other consumables?

The proposed treaty thus sets the stage for cultural exceptionalism in world trade policy. According to the treaty's advocates—and there are many—free trade
has its limits; it should not put a nation's culture in jeopardy, nor threaten the
diversity of the world's cultures. A strong fight is expected as the proposed treaty
moves through various drafts and into final form. It is reasonable to expect that it
will be the United States versus most of the world on this one—as even the
Australians and Canadians are keen to safeguard their media industries. Key to its
acceptance will be the definition of those cultural goods and enterprises to which
it will apply. If the scope is very broad—encompassing widely produced goods, for
large markets, and involving digital and electronic technologies—there will be
greater contention among those seeking to dominate markets on the one hand,
and enter them on the other.

Pursuing Cultural Democracy

Through debates over such treaties, as well as in the operation of UNESCO's
cultural programs, the United States has important contributions to make. First,
it can represent its own cultural issues and approaches with far greater richness
and nuance than usually appreciated by other nations. It can both undo and flesh
out stereotypical visions of a complex American cultural reality that can helpfully
create needed empathies throughout the world. The United States is likely the most
diverse nation on earth, and, despite a number of historical failings, is nonetheless
the most successful in providing a home for people from around the globe. It
should not cede its leadership in this arena. Second, the United States can learn
from fellow UNESCO members about the cultural issues they face and the pro­
grams and policies they have developed to deal with them. Sometimes these
foreshadow American issues—such as with increasingly large and assertive religious
and linguistic minorities. Listening to others also provides insights to the beliefs
and values that shape perceptions of the United States, its people and culture—
of obvious importance after 9/11 and in the global climate of threats of terrorism.
Finally, by actively engaging UNESCO, its members, and programs, the United
States can help promulgate civic cultural values that have been at the core of its
national experience and have fueled the human rights movement. If in rejoining
UNESCO and participating as an active, strong member, the United States can
convey the importance of cultural democracy—culture of, by, and for the people—
of citizen participation, of the value of fundamental human freedoms, and the
importance of toleration and respect for cultural differences, it will then have
played a role worthy of and commensurate with its standing in the world.

The Festival both mirrors and contributes to these values and orientations.
It provides a model of cultural democracy in action for Americans as well as for
people of other nations. Cooperation with UNESCO can help extend that model.
This year, UNESCO has helped support the Haitian program at the Festival
through its program to Commemorate the Struggle against Slavery and its
Abolition. Our scholars have contributed to UNESCO conferences and publica­
tions. Experts from other nations, beginning to apply UNESCO's provisions under
the convention for intangible cultural heritage, have sought the advice and counsel
of Smithsonian staff and looked to emulate some of the Festival's documentary
approaches and public presentation practices. Finally, talks have begun to feature the
worldwide community-based cultural programs of UNESCO on the National Mall
at a future Smithsonian Folklife Festival.
January 1, 1804, marked a watershed in world history. For the first time, a revolution by enslaved people, who were of African descent, ended with the creation of a nation. Haiti thus became the second country in the Americas—succeeding the United States by a mere 28 years—to achieve independence. Haiti subsequently both inspired and supported other people elsewhere in the Caribbean, Latin America, and Africa in their quest for self-determination. And 200 years later, Haiti still calls on us to recognize the eternal value of freedom, as well as the costs of sustaining it.

Ayiti, in the language of the indigenous Tainos, means “mountainous land.” Haitian mountains are symbols of revolt, rebellion, and resistance, as Tainos and later enslaved Africans who fled the inhumane conditions on the coastal plains sought refuge in the mountains. From there, an army led by former slaves Toussaint Louverture and Jean-Jacques Dessalines liberated the French colony of Saint-Domingue.

Haiti is surrounded by the sea except on its eastern border, which it shares with the Dominican Republic. The sea, too, is an important part of Haitians’ life: it feeds them and links them with other populations in the region. It also represents both a barrier to freedom—close to a million Africans chained in slave boats as well as European colonizers arrived in Haiti by sea—and a route to freedom, across which Haitians have traveled to nearby countries seeking refuge from economic and political troubles at home.

Haiti is indeed beset with grave problems. But Haitians’ love of freedom inspires them and nurtures their imaginations. Despite and often because of the challenges they have continued to face, Haitians create powerful artistic expressions in music, painting, crafts, sculpture, and architecture; in religion; and in language. The encounter of Taino and African cultures, along with that of European colonizers, gave birth to the dynamic Creole culture that defines Haiti today. As a result, Haiti is one of the richest nations in terms of its culture and its people. Through their voices and creations, that indefatigable and ever-resourceful spirit is what will be celebrated at the Smithsonian Folklife Festival this bicentennial year.

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(Facing page) The Citadel Henry Christophe, built between 1805 and 1820, endures as a symbol of Haiti’s independence. Photo by J. Blair
THE LAND

Deyè mòn gen mòn.
Behind mountains there are more mountains.

Crumple a piece of paper and drop it on a table, and it will give you an idea of the terrain of Haiti: mountain ranges, plains, and coast. Five mountain ranges divide the country into three regions—northern, central, and southern; the population is concentrated in the lower elevations. Barely as large as Maryland—with about 7 million people—the country is 27,500 square kilometers in size, part of the largest Caribbean island after Cuba. Haiti used to be called the Pearl of the Antilles because of its abundant tropical forests and lush vegetation. But the land has a history of intensive exploitation. The plains were converted to sugar-cane and sisal plantations; tropical forests in the mountains have been cleared for coffee cultivation. Export of tropical trees since the colonial period, rapid population growth, increased urban demand for charcoal, unsecured land tenure, unsound agricultural practices, and soil erosion—Haiti’s biggest export today is topsoil—are among the factors accelerating the degradation of the land. The northwest area, severely stricken by repeated droughts coupled with deforestation, is becoming a desert. Less than 2 percent of the country has tree cover.

Coastal life in Haiti is unlike that on most other islands or coastal communities. Although the sea is a source of income from fishing—and in fishing towns such as Luly people pay hom-
age to the sea and the Vodou deities that inhabit it—Haitians living on the shore build their houses facing inland. Some have turned their backs to the sea figuratively as well, so that parts of the coastline have become polluted and clogged with refuse. Yet Haitians, whether on the island or abroad, sing affectionately of their attachment to “Haïti Chérie.” Even when they leave the land, Haiti inhabits them forever.

A TURBULENT HISTORY

The early inhabitants of Ayti, dating from the 14th century, were the Arawak Taino. About five hundred thousand in number, the peaceful Tainos migrated from southern North America, most likely via the Lesser Antilles, and settled in Jamaica, Cuba, and Haiti. They hunted and fished for food; sang, recited poetry, and danced for their leaders and gods, called *zemès*; and crafted pottery. Although their language was not written, several of their words such as *kasap*, *mabouya*, *mai*, *wouvoli*, and *hayakou* survived and are commonly used to this day.

The Taino had a hereditary system of government headed by a *cacique* and divided into five states. One of the first leaders of the state of Xaragua was a woman, Anacaona, who was a high priestess and poet as well. She has become a legendary figure and role model for Haitian women. Schools and shops are

“The courage of Haitian women has a background. It didn’t begin now, no. It began with Anacaona, an Indian queen. You know Haiti was peopled by Indians before the Spanish came. There were several zones, with a king for each zone. Anacaona was the wife of one of those kings... When the Spanish disembarked in Haiti, the Indians received them with open arms. But the Spanish wanted gold. They made the Indians do hard labor for that gold. Oh, it was brutal... The Indians began to revolt. Anacaona’s husband was one of the kings struggling against the Spanish. Anacaona herself was a poetess and singer. But still she was supporting her husband shoulder-to-shoulder. When the Spanish killed him, Anacaona carried on the fight. She was courageous. I tell you: courageous! She rallied others to challenge the Spanish; she organized and plotted to save their land. But the Spanish had sophisticated weapons; Anacaona had none. They captured her and killed her too. From Anacaona we were born. When you take our history—the struggle against the invaders, the war of independence, and everything that came after—there were women there standing strong, right next to the men. But they’re rarely told about in history. Only their husbands—unless a woman does the telling.”

A mural near the Presidential Palace in Port-au-Prince shows demonstrators with signs in Kreyòl. One reads, "Reconciliation without justice, no!" Photo courtesy Marc-Yves Regis, photographer.

named after her, and she is the subject of numerous poems and songs.

Tragedy arrived with Christopher Columbus in December 1492. In his journals, he wrote that he was overwhelmed by the splendor of the bay and the sandy coastal area where he landed. He also marveled at the high mountain ranges covered with forests of apricot and mahogany trees and colorful orchids. The Tainos, little suspecting what Columbus had in mind, gave him a joyous welcome. Renaming the island Hispaniola—Little Spain—the Spanish forced the Tainos to perform hard labor digging for gold. Many Indians rebelled and fled to the mountains. But the harsh conditions, sickness, and massacres effectively exterminated the indigenous population in less than fifty years.

In 1502, to supplement the work force, the Spanish brought the first Africans in bondage to the island. When many of them also ran away and became maroons (fugitive slaves) in the mountains, it was the Tainos who showed them where to hide. The interaction between these two groups, rooted in resistance to slavery, resulted in significant cultural exchanges.

The French appeared in Hispaniola in the mid-16th century—pirates first, followed by farmers and other settlers and, in the 1660s, the French West Indies Corporation. The Treaty of Rijswijk, signed by Spain and France in 1697, ceded the western third of the island to the French. The French established the most rigorous slavery and plantation system and transformed Haiti, then called Saint-Domingue, into the richest French colony of the time, principally through trade in sugar but also coffee, cotton, cocoa, indigo, and precious wood. Much of the wealth of the coastal cities of France such as Nantes, Marseilles, and Bordeaux came from Haiti. Whites and people of color from Saint-Domingue, and the slaves they brought with them, also contributed enormously to the development of sugar-cane cultivation in Louisiana when it was a French territory; they later played a role in enabling the United States to make the Louisiana Purchase.

Following the French Revolution in 1789, and incited also by nationalistic sentiment expressed during Vodou ceremonies and the racism in Haitian society, slave revolts spread throughout Haiti and coalesced in 1791 into
a general slave insurrection. Toussaint Louverture assumed leadership of the long and heroic war against the French until his capture and exile in prison in France. Jean-Jacques Dessalines, Henry Christophe, and Alexandre Petion in a show of unity between slaves and freemen, blacks and mulattoes, continued the fight for liberty and dealt Napoleon's powerful army one of its most significant defeats. Among the French Caribbean colonies, only Haiti launched a successful slave revolution.

With independence, Haiti outlawed slavery, the first place in the Western Hemisphere to do so. In 1815 the southern part of the island became a refuge for Simon Bolivar, the liberator of most of South America; when he received supplies and troops to continue his fight against the Spanish colonizers, the Haitians made him promise in return to free all the slaves in the newly independent colonies. Haiti's example had inspired slave revolts in the United States, and, worried that these might spread further, the European colonial powers and the United States refused to recognize Haiti's independence formally. Not until 1862, during the Civil War, did the United States reverse its position.

The post-independence period brought about a significant change in the pattern of land ownership in Haiti. The colonial plantations, characterized by large areas of monoculture, were progressively divided and subdivided into small plots and given to the dismantled revolutionary army corps for subsistence farming. Even today, although urban areas have experienced tremendous growth, a majority of the population lives and works in the agricultural sector tending those plots, which nevertheless yield less and less. Grains such as corn, millet, and rice are cultivated; in the higher mountains, the farmers produce yams, potatoes, and other vegetables; and, in the north, south, and in the Grand-Anse departments, coffee.
Kreyol (Creole)

Far from being "broken French," Kreyol, the mother tongue of Haiti, is a full-bodied language rich in its power to convey the entire spectrum of human thought and meaning. There are many words in the Kreyol vocabulary of French origin, but the language is African in grammatical structure and tone. Kreyol includes words from the original Arawak and from African ancestral languages as well. Kreyol supports robust verbal art traditions of song, storytelling, oratory, discussion, debate, and an increasingly voluminous written literature. Before independence, Kreyol was the main language of communication among enslaved Africans. Today, it is the everyday language for the entire population, and since 1987 has been an official written language taught in schools.

Two women at a market in Pétionville.
Photo courtesy Marc-Yves Regis, photographer

Haiti has remained independent except for a bitterly fought occupation by the U.S. Marines from 1915 to 1934. This occupation had a number of immediate and longer-term effects. It reorganized the defense system as well as the road network and introduced large-scale manufacturing, new work schedules, and a new transportation system, including railroads.

All told, it restructured the rhythm of Haitian life in less than twenty years.

The Haitian social body tried to defend and preserve its culture in the face of this set of rapid transformations. What emerged was an Indigenism movement that focused mainly on Haiti's African and Taino roots and finding new values in the country's past to reaffirm Haitian cultural identity. This Indigenism is an aspect of a larger cultural movement including painting, sculpture, music, and literature; the preservation of historic buildings and archaeological sites; systematic research on history, ethnology, linguistics, and anthropology; and the valorization of Vodou and the Kreyol language.

In 1957, a medical doctor named François Duvalier became president following rigged elections. As an intellectual, Duvalier was part of the
Indigenism movement, but he set up one of the most ferocious dictatorships in Haiti's history. Tens of thousands of Haitians were killed, disappeared, or died in jail in their struggle for freedom. A great exodus of Haitians to the United States took place, and today, close to a million Haitians and their Haitian-American descendants live in cities such as New York, Miami, Boston, and Washington, D.C. It was also during this period that hundreds of Haitian professionals traveled to newly independent African countries to serve as civil servants and ease the transition from colonization to freedom. Duvalier was succeeded by his son, Jean-Claude. Altogether the Duvaliers ruled for 30 years.

In 1987, Haitians voted overwhelmingly for a new constitution that defines a legal framework for a transition toward democracy and economic development. The constitution establishes new mechanisms of government with greater citizen participation, guarantees more civil and individual liberties, and addresses problems related to economic development. It has not provided a basis for political stability to date, however. From the National Council of Government (CNG) that replaced Duvalier in February 1986 to President Jean-Bertrand Aristide's ouster in February 2004, Haiti has had 10 presidents. The primacy of the struggle for the presidency over one for economic development has led to mismanagement, corruption, human rights violations, uneven foreign aid flows, and an indifference to more fundamental challenges of rapid population growth, extreme poverty, and the alarming degradation of the environment.

The most recent events in Haiti show that the last 200 years of difficult historic experiences have not destroyed Haitians' creativity and their strong attachment to freedom. This extraordinary cultural potential holds the key for the realization of their dreams of democracy and human development during the 21st century.

CREATIVITY, A LIVING LEGACY

The creativity at the root of Haiti's heritage has been and continues to be expressed in many ways in Haiti. In the visual and plastic arts, creativity may actually arise as the result of the distressed circumstances in which people live. Thus, very often Haitian artists and craftspeople transform and restore life to things others throw away, like old carburetors, bent cooking utensils, or empty plastic juice bottles. It is that quest for new materials and forms that liberates their creativity, and, in turn, that creativity that validates their freedom.

Craftsmanship is one of the few dynamic sectors of Haiti's economy. In the city of Jacmel, an especially vibrant and viable activity is the craft of papier-mâché. Originally used to create elaborate and breathtaking masks for the traditional Carnival, papier-mâché has become a veritable industry with artisans making mirrors, place mats, bowls, furniture, and other utilitarian as well as decorative products. Basketry and other straw work are also important commercial activities. Influenced by indigenous, African, and European traditions, products vary around the country, depending on the types of fiber that are available and the needs of consumers. Like weaving, woodcarving is an ancient art form drawing
A wall of paintings displayed on a busy street in Port-au-Prince creates an outdoor gallery for popular painters. Photo by Patrick Vilaire

on Native, African, and European traditions. With certain species of trees such as cedar and mahogany disappearing, the supply of raw materials has dramatically decreased, but craftspeople continue to work. Carved stone frames, candlesticks, bowls, and trays are sold in craft shops. Areas that are rich in clay produce pottery. Several forms of artistic expression that are fairly recent and make remarkable use of the imagination include the metal work that is done particularly in the Croix-des-Bouquets area, a few kilometers from Port-au-Prince; Haitian painting; and tap-taps. The metal pieces are carved from the sheet metal of flattened cans. This craft, known as drum art, originated with Georges Liautaud, a metal smith from the region who began making crosses and other decorations for tombs in the local cemetery. Now there are a multitude of talented artists who create masterworks using this technique.

Haitian paintings are well known abroad and are sold on every street corner, even in the smaller cities. Painting traditions in Haiti are centuries old, but with the creation of the Centre d’Art in 1944, Haitian popular painting came to the world’s attention. The center’s founding members were painters, architects, sculptors, and writers who encouraged artists without formal academic training to exhibit their work. Inspiration for this art comes from scenes of history and everyday life, reality and dreams. Today the range of Haitian popular painting extends to street signs, decorative objects, political graffiti, and tap-taps. These buses used for public transportation mostly in the Port-au-Prince area are completely transformed by popular painters who translate themes about life, women, and religion into extraordinary, moving works of art.

As Haitians invent new ways of expressing their creativity, they also must protect and preserve the tangible and intangible heritage from earlier in their history. It could help reinforce a sense of a common identity, particularly when so many divisive forces are at work in the country. The development of cultural tourism around this heritage could also bring much-needed resources to Haiti, providing long-sought economic freedom for many people.

A tap-tap carries visual messages through the streets of Port-au-Prince. Photo courtesy Daniel Kedar
VODOU
GERDES FLEURANT

A turning point in the Haitian saga of resistance to both physical enslavement and cultural oppression was the 1791 Bwa Kayiman Vodou ritual and political congress held near Cap Français by runaway slaves (maroons). The gathering led to a general slave uprising, which became a war of national liberation that culminated in the proclamation of Haiti's independence on January 1, 1804. For the African captives who revolted, success was due in large measure to the cohesive force of Vodou.

Popular labeling of Vodou as "witchcraft" and "magic" has been a historical tradition among European colonialists, and Hollywood films and supermarket tabloids sustain the myths. Yet Vodou is essentially a monotheistic religion, which recognizes a single and supreme spiritual entity or God. Besides Vodou's visible cultural and ritual dimensions expressed through the arts—especially in Haitian music and dance—its teaching and belief system include social, economic, political, and practical components. Today, for example, Vodou's basic teachings are concerned with what can be done to overcome the limiting social conditions of Haiti—what to do in case of illness in a country that counts only one physician for every 23,000 people, and what to do before embarking upon major undertakings, such as marriage, business transactions, or traveling abroad. Vodou gives its adherents positive means to address these issues.

Vodou resulted from the fusion of rituals and cultural practices of a great range of African ethnic groups. In colonial Haiti, the Africans came into contact with the original inhabitants of the island, the Arawak Taíno. In time, the captives would also adapt elements of indigenous ritual into their own Vodou practices. This can be observed in the Vodou practitioner's use of polished stones, considered sacred, and also in symbolic ground drawings, called vèvè or seremoni, indispensable at all rituals. The vèvè are also in part the legacy of certain African ethnic groups who use them in the same manner as Haitians do: Each iwa has an intricate vèvè design that recalls its unique characteristics. (The iwa are the intermediaries between humans and the realm of the spirit. As spiritual entities, the iwa symbolize major forces and elements of nature—such as earth, water, air, fire, wind, and vegetation—as well as human sentiments and values, such as love, bravery, justice, and fidelity.)

Haitian Vodou incorporated many aspects of Catholicism into its ritual as well. There are two main reasons for the appearance of Catholic elements in Vodou. The first was a simple matter of force: Colonial policies such as the Code Noir, or "Black Code," prepared in France in 1685, declared that "all slaves on our islands will be baptized" and that "the practice of all religion except Catholicism" would be forbidden. The second reason was appropriation: presented with images of Christian saints, the Africans readily recognized in them elements that appealed to their own sensibility. This phenomenon is known as syncretism, and its meaning is the subject of serious debate among Vodou scholars today: while some hold that Catholic practices were actually absorbed into Vodou, others contend that the Africans never accepted the European elements into their rituals and instead simply used the saints and Christian rituals as a cover to continue their own Vodou practices. Whether one accepts one interpretation or another, syncretism is a basic part of Haitian Vodou.

The Vodou ceremony consists of a series of songs and dances accompanied by the drums, offered in honor of the iwa. Through possession, an important dimension of Vodou worship, both the iwa and the community are affirmed. The people transcend their materiality by becoming spirits, and the spirits renew their vigor by dancing and feasting with the chwal, or horses, for it is said that during possession the iwa rides a person like a cavalier rides a horse. Equally as important, possession is a time when the iwa communicate in a tangible way with the people, who during such times receive the best possible answers to pressing questions.

Vodou pilgrims travel from across Haiti and from overseas to bathe in the sacred waters of Saut d'Eau (Sodo).

Photo courtesy Marc-Yves Regis, photographer
What is the future of Vodou in Haiti and outside, in the diaspora? Haiti’s 1987 constitution recognizes freedom of religion in Haiti and Vodou as the national religion of the Haitian people. Yet Vodou continues to endure ambivalent status in Haiti, for many attempts have been made to uproot it. While such purges have generally failed, they have the effect of casting doubt on its merit as a cultural practice. Nevertheless, during the past thirty years people have been practicing Vodou openly. The Haitian expatriate community, numbering over a million Haitians, includes many Vodou advocates, including respected artists and writers like Franketienne and world-renowned musical groups such as Boukman Eksperyans, Boukan Ginén, RAM, and the Fugees.

With its decentralized structure, Vodou has been diffused throughout Haiti, growing and transforming to meet the needs of the people and the existential realities of the land. Thus Vodou, the rich cultural heritage of the Haitian people, far from being a form of superstition, remains the true source igniting and inspiring the country’s artistic expressions. With its reverence for the ancestors, Vodou is the cement that binds family and community life in Haiti.

Adapted from the introduction to Phyllis Galembo, Vodou: Visions and Voices of Haiti (Ten Speed Press, 1998), with permission.

Gerdes Fleurant is an associate professor at Wellesley College.

A follower of Azaka, the patron deity of agriculture, wears Azaka’s characteristic straw hat and bag at Saut d’Eau (Sodo). Photo courtesy Marc-Yves Regis, photographer.

Music

Some say that Haiti has been in perpetual revolution for 200 years. If so, then that revolution has a soundtrack: one that began with the rattle of the Taino caciques; that invokes healing and fighting spirits with the drums and chants of rada and petwo in Vodou; and that continues to express the appetite for freedom through the sly double meanings (betiz) in the songs of Carnival and rara, the cathartic dance rhythms of konpa, the poignant country ballads of twoubadou, and the compelling global edge of mizik rasin (roots music). Haiti has proven to be fertile ground both for revolution and, irrigated by the flow of multiple cultural influences throughout its history, for bountiful harvests of musical creativity. According to Haitian ethnomusicologist Eddy Lubin:

The music of Haiti was born out of unique and dramatic circumstances. Ten years after the arrival of the conquistadors on the island, the Spanish decided to import captive Africans. After the atrocious genocide of the first inhabitants of the island, whose numbers they decimated in their rush for gold, they had to find another population of servile laborers to make the colony profitable. One should think that music has always been present in the hell that the island of Saint-Domingue was for captive people of the time. How could the enslaved people of the island have been able to stand their condition of dehumanization otherwise? The music that would emerge from this society certainly sprang from inextricable mixtures, landscapes of varied rhythms and colors.

The music of Haiti, Lubin remarks, is a creolized music—like so much else in Haiti it is a synthesis of Taino, African, and European music created out of often violent encounters. The gui—
a grated gourd scraped to create sound—
the conch shell, and the rattle, still used in Haitian ritual music, are reminders of the music of Haiti’s original Taino settlers. Their music, infused throughout the Caribbean, found willing company in the drumming vocabularies imported from West and Central Africa and perpetuated in

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the mountain enclaves where liberated Taino and African descendants (maroons) shared a mutual aversion to slavery and communicated ideas about the composition of the world beyond what was visible to the eye.

Specific African sources of Haitian music and dance are most recognizable in the sacred music traditions of Vodou. Several drums, rhythms, and forms of ritual dance are named after their presumed origins on the African continent—rite Congo, rite Ibo, rite Rada (Yoruba or Fon), rite Senegal.

European dance music and musical instruments reached Saint-Domingue and were transformed by African percussion and voice. The marriage of Western social dance and African movement gave birth to the *chica*, the *calinda*, and the *meringue*. Music and dance of the French and English countryside—contradance, quadrille, polka, and mazurka—were reinvented as were elite dances of the European courts such as the minuet and the waltz. These dances were learned by the captive laborers in the colony at the time of *bamboula* or authorized weekly social dances, which the colonials saw as safety valves for the frustrations of the enslaved population. Some of these old dance and music forms forgotten today in Europe still exist in rural pockets of Haiti. These musics of European origin are strongly “Africanized,” and have been introduced into repertoires of Vodou songs and *rara* orchestras.

Much has been written about the music of *rara*. Performed in procession, *rara* music and dance share several characteristics with the music of Carnival that immediately precedes it on the religious calendar. Both involve costuming, both have strong musical and danced masquerade, and both include songs of struggle and risky social commentary. While Carnival—especially Jacmel’s event—draws participants from all social classes, including Haitian transnationals and well-to-do Haitian Americans visiting home, *rara* is considered a poor man’s (and woman’s) activity. Scholar Elizabeth McAlister has written about *rara* both as songs containing social protest (*fe pwen*) veiled in obscene or raucous composed verses (*betiz*) and as serious mystical work and dangerous battle against spiritual rivals. *Rara* music is the roots component behind what Haitians call “roots music,” *mizik rasin*, a popular form that consciously celebrates Haitian and African tradition.

Both *konpa* and *mizik rasin* also speak about politics and social issues through their lyrics. As ethnomusicologist Gage Averill has chronicled, musicians in Haiti who fall out of favor with Haitian politicians have often ended up under arrest, or even killed. *Konpa* and *mizik rasin* are transnational musics that influence and are themselves influenced by circum-Atlantic music, from American jazz to reggae, calypso/soca, and Afro-Cuban music.
Architecture

Haitian architecture is one of the most significant dimensions of Haiti's cultural heritage. Before independence in 1804, the colonial administration and economy were concentrated in coastal areas, to facilitate trade. Fortifications were built to protect the coastal cities and ports; then the colonizers penetrated into the interior, constructing grand residences and slave quarters on plantations. The maroons in the mountains, who fought the colonial system for centuries, built their small houses of materials at hand—wood, mud, reed, and leaves. Called kays, these dwellings owe their form to both African and Taino traditions. The kay is the central element of the lakou (yard)—itself the center of a communal rural society—and basically serves as storage and sleeping space and as protection from evil spirits.

Independence created the conditions for an important evolution of Haitian architecture that resulted in its most striking examples, the forts. First, the need for the new nation to defend itself against the possible return of European colonizers and to organize the state led to the building of the Citadel by Henry Christophe, king of the northern part of Haiti, as well as over twenty other forts atop the highest mountains in the country, and four new cities. People who were free and owned property could construct larger and more stable dwellings. The lakou became a larger space for social and commercial activities, shared by families and neighbors, with an ounfo (temple) where Vodou ceremonies could take place.

Haitian architects and preservationists have begun to document people’s ingenious applications of vernacular architecture’s principles in urban areas to cope with overpopulation, pollution, and other difficult social and economic conditions. The recycling of materials such as old tires and plastic cups for use as flowerpots, and the vitality and spontaneity of the urban version of the lakou seen in Haitian slums, are convincing examples that vernacular architecture will continue to influence the future built environment in Haiti.

Several generations meet at an ounfo at Léogâne. Photo courtesy Marc-Yves Regis, photographer

(Above) Haitian traditional building arts range from the simple to the spectacular. A country house bears decorative “gingerbread.” Photo courtesy Patrick Delatour
SPIRIT OF FREEDOM, CULTURE OF RESISTANCE

The rejection of slavery and the quest for freedom and equality have left an indelible mark on the history of Haiti, and the world. This bicentennial year of Haiti’s independence—also a year UNESCO has declared the International Year to Commemorate the Struggle against Slavery and its Abolition—is a significant crossroads for Haiti, as its people continue to search for its long-elusive dream of freedom.

Haiti: Freedom and Creativity from the Mountains to the Sea offers a special opportunity for the artisans and craftspeople of Haiti to showcase their culture, which is anchored in resistance to oppression, and their tradition of creativity. Festival visitors will be able to participate in the creative process while engaging in conversations with the craftspeople and observing the masters. They will contribute to the economic well-being of the people of Haiti by taking home marvelous artifacts, not only for their own enjoyment but as a gesture of solidarity.

The Festival also presents an important opportunity for Haitian Americans. Since the beginning of the massive exodus of Haitians to the United States in the 1960s, Haitians have become part of the overall American population. This Festival will help validate their culture and confirm their contribution to American life. For young Haitian Americans who do not know their ancestral home, Haiti: Freedom and Creativity from the Mountains to the Sea will help them understand their unique and proud heritage.

In the end, it is our hope that this program will touch the hearts of Festival visitors and leave them with a much better understanding not only of Haitians’ contribution to world culture, but also of the relevancy of freedom as a value that guides a people’s quest for dignity as a nation.

Geri Benoit heads the Haiti-based commission for the Smithsonian Folklife Festival and is executive director of the Institut Femmes Entrepreneurs, an NGO devoted to the economic rebuilding of Haiti. Patrick Delatour, an architect and historic preservationist, is curator of this program as well as of a Smithsonian traveling exhibition on the Citadel of Henry Christophe (a UNESCO World Heritage site). He has worked on the restoration of historic sites in Haiti for the past two decades. Patrick Vilaire, a curator of this program, is director of Haiti’s Center of Ethnology. An internationally renowned sculptor, educator, and community developer, he has used his expertise in the service of bringing electricity and water to rural communities in Haiti. Diana Baird N’Diaye, Ph.D., is a Smithsonian-based folklorist/cultural anthropologist and curator of this program. She has curated several programs and exhibitions over the past 20 years on African and Caribbean expressive culture, including the exhibition and Web site “Creativity and Resistance: Maroon Culture in the Americas.” Monique Clesca is a communications specialist who also writes commentaries on issues regarding culture, children, and women’s rights. She recently published her first novel, La Confession. Olsen Jean Julien, Smithsonian-based

A mural at Place Vertieres in Gonaïves commemorates leaders of the Haitian revolution. Photo courtesy Marc-Yves Regis, photographer
The coordinator of the program, is an architect specialized in the use of information technologies for the documentation and exhibition of cultural heritage. He holds an M.Sc. in historic preservation.

Photographer Marc-Yves Regis, a native of Haiti, is a photojournalist with the Hartford Courant and the author of three books.

**SUGGESTED READING, LISTENING, AND VIEWING**

The list of excellent print, audio, and visual materials on Haitian culture and history is very long. We have selected a few titles that reflect different aspects of the program’s focus on Haiti’s folklife, creativity, and the quest for freedom.

**Reading**


**Listening**


**Viewing**


**Web Sites**

There are several Haiti Web sites in English, Kreyòl, and French, and many compilations of Web sites on Haiti. Here again, while we could not hope to list all of them, we have listed some that are related to the program.

www.haiti-usa.org
Contains information on the Haitian diaspora. Produced by the Haiti Program at Trinity College, Prof. Robert Maguire, director.

lanic.utexas.edu/la/cb/haiti/
Contains links to several academic and cultural websites.

www.heritagekonpa.com/links.htm
Contains compilations of links from several Haitian and Haitian-American sources, including the sites of music groups and newspapers.
Ayiti: Libête ak Kreyativite
Soti Nan Mòn Rive Nan Lanmè

Geri Benoit, Monique Clesca, Patrick Delatour, Olsen Jean Julien,
Diána Baird N’diaye, Ak Patrick Vilaire

Tradiktè: Teddy Thomas, Olsen Jean Julien

Premye Janvye 1804, gen yon evènman san parèy ki rive nan istwa Lemonn. Se premye fwa yon revolisyon esklav debouch sou kreyasyon yon peyi. Ansyen esklav sa yo, ki se yon gwoup desandan afriken, te reyalize pit gwo mouvman liberasyon ki jann fèt kont kolonizasyon ak lesklavaj.

Se konsa Ayiti te tounen dezyèm peyi nan Amerik ki te vin endepandan 28 ane sèlman apre Etazini. Pi ta, Ayiti te sèvi kòm enspirasyon epi ede pèp Amerik Latin, Karayib ak Afrik yo batay sou liberasyon. Kounyea, apre 200 ane, Ayiti ap kontinye fè nou sonje enpòtan libête, ansann ak pri pou moun peye pou kenbe libête yo.

Nan lang Tayno yo, Ayiti vle di “Tè ki gen mòn”. Mòn Ayiti yo senbolize revòlt, rebelyon, ak rezistans, paske Tayno ak Afrik ak te chape sòti nan lanfè esklavaj la, te moute sou tèt mòn yo pou al viv nan mawonaj epi al oganize rezistans. Se nan konsa yon lâme ki te genyen ladan l bann mawon ki te sòti nan mòn yo, ansann ak sòlda Tousen Louvèti ak Jan-Jak Desalin tap kòmande, te libere koloni franse yo te rele Sen Domeng lan. Tousen ak Desali te ansya esklav tou.

Ayiti se yon peyi ki nan mitan lanmè Karayib ak nan pati nò Oseyan Atlantik. Ayiti pataje zile Kiskeya ak Repiblik Dominiken ki se vwazen li nan bò lès zile a. Lanmè jwe yon wòl enpòtan nan lavi ayisyen yo; li ba yo manje, epi li konekte yo ak lòt popilasyon ki nan zòn lan. Lanmè a sèvi an menm tan kòm baryè kont libête—paske prèsko yon milyon Afrik ak te rive Ayiti anba chenn nan bato negriye, lè kolon Ewopeyen te mennen yo—epp lanmè a sèvi tou kòm yon wout pou jwenn libête, paske Ayisyen konn janbe dlo pou ale chache refij poutòt pwoblèm ekonomik ak politik kap kofre yo nan peyi yo.

Ayiti pase nan yon pakèt pwoblèm grav. Men Ayisyen tèlman renmen libête, sa ba yo enspirasyon epi sa ranfôse imagiñasyon yo. Malgre pwoblèm yo kontinye genyen yo, epi anpil fwa ou ka memen di pou tèt pwoblèm sa yo, Ayisyen konn kreye ekspresyon atistik ki gen anpil fòs nan mizik, penti, atizana, eskilti, achitekti, epi nan relijyon ak nan lang. Rankont ki te fèt ant kilti Tayno ak kilti Afrik ak, mete ak kilti kolon Ewopeyen yo, bay kòm rezilta yon kilti Kreyòl dinamik ki defini Ayiti jodi a. Se konsa Ayiti se yonan nan peyi ki pi rich nan zafè kilti ak nan popilasyon l. Nan Festival Kilti Tradisyonèl Smithsonian pandan ane bisantnè a, se avèk vwa ayisyen yo epi ak sa yo kreye nou pral fètè volonte enfattigab ki fè yo kontinye ap pwoudi.
SMITHSONIAN FOLKLIFE FESTIVAL

TÈ AYITI

Deye mòn gen mòn.

Chifonnè yon fey papye epi lage l sou yon tab; ou ka gen yon lide sou jan teren an ye nan peyi Ayiti: chenn montay, plenn, ak zòn kotyè. Gen senk chenn montay ki divize peyi a an twa rejyon: nò, sant, ak sid. Piò populasyon an viv nan kote ki pi plat yo. Ayiti, ki prèse menm gwosè ak Meri lan, avèk 2 milyon moun kon sa an plis, mezi 27 500 kilomèt kare epi li nan pi gwo zile nan zòn Karayib la apre Kiba. Yo te konn rele Ayiti yon mèvèy nan Antiy yo poutèt li te gen anpil pyebya yo ak bèl vejetasyon.

Men depi nan tan kolonizasyon an, tè a an Ayiti sibì anpil move tretman, li viv yon istwa esplwatasyon san pran souf. Yo te konvètè plenn yo pou fè yo tou en plantasyon kann ak sizal; yo te koupe bwa nan forè twopikal nan mòn yo pou fè plas pou plante kafe. Nan pai lòt rezon ki fè tè a ap depafini, gen ekspòtasyon pyebwa twopikal depi peryo'd kolonial la, kantite moun nan populasyon an k ap ogmante, gen moun vil yo ki bezwen plis chabon, moun ki ap okipe tè yo se pa yo ki réyèlmam mèt tè yo, gen move metod agrikilti, epi gen ewozyon solla.

Ayiti genyen konnè, te fè, nan yon sistem gouvenman epi ki la toujou, epi ki yon sistem kòm chef yon kasik, e zile te divize an senk Eta (kasika). Youn nan kasik yo se te yon fànm ki rele Anakaona, se te chef nan kasik a, te rele Zaragwa. Anakaona te yon gwo pretrèès e lit e konn fè pwezi tou. Li se yon pèsonaj ki gen anpil enpòtans e ki kòm sèvi yon modèl pou fànm nan peyi Ayiti. Gen plizyè lekòl ak magazèn yo bay non li, epi istwa li passe nan anpil pèze ak anpil chante.

Malè a kounmanse lè Kristòf Kolon debake an desann 1492. Li ekrì nan jounal pèsonèl li jan li te egare devan bèl mèvèy li wè an Ayiti, epi kalite bèl sab li te jwenn atè a lè li desann bato a. Li te egare tou devan chenn montay ki te kouvi ak forè zabriko, ak pye kajou, epi ak bèl pye flè tout koulè yo. Tayno yo, ki pa te sipsèk kita Kristòf Kolon te gen lide fè, te resevwa li ak anpil kè kontan. Panyòl yo chanje non zile la, yo rebatize l Ispanyola (ki vle di Ti Espay) epi yo oblize Tayno yo fè travay fòse pou fòuye tè pou jwenn lòt ba yo. Anpil nan Endyen yo revòlte epi yo ale kache nan mòn, epi al chache refij nan kòm yo. Men anvan senkant an te passe, move kondisyon lavi, maladi, ak makak te depafini populasyon Tayno a.

An 1502, pou ogmante kantite travayè yo, Panyòl yo mennen premye Afriken yo nan zile a pou travay kòm eskul. Lè anpil ladan yo te sove tou pou touen Mawon nan mòn yo, se Tayno yo ki te montre yo kote pou yo kache. 2 gwoup sa yo te fè aktivite ansamn pou rezistè kont esklavaj, e nan aktivite yo te gen anpil echanj kiltirèl ki te fèt.
Plante ak Moulin Kann pou fè sik se te presipal sous richès nan peryòd kolonyal la. 

Fotokoutwazi: Marc-Yves Regis

Franse yo koumanse vini an Ayiti nan mitan 16yèm syèk la; pirat vini an premye, kiltivatè ak lòt kolon te rive apre epi, pandan ane 1660 yo, gen Köporasyon Antiy Franse yo ki te rive. An 1697, Espay ak Lafrans siyen Trete Riswik, ki te bay Fransè yo yon tyè zile a, nan pati wès la. Franse yo moute yon sistèm esklavaj ak plantasyon ki te pi fèwòs pase tout sa ki te genyen anvan, epi yo fè Ayiti, ki te vin rele Sen Domeng, touwen koloni franse ki te pi rich nan tan sa a, prensipalman avèk komès sik, men tou avèk komès kafe, koton, kakawo, digo, ak bwa ki gen anpil valè an Éwòp. Anpil nan gwo richès ki gen nan vil kotyè Lafrans yo, tankou Nantes, Marseille, ak Bordeaux, se Ayiti yo te sóti.

Plante ki te sòti Sen Domeng, ansanm ak esklav yo te mennen avèk yo, te ede anpil nan developman kilti kann nan Lwizyàn, lè li te yon koloni franse; pi ta, revòlt esklav Sen Domeng yo te vin jwe yon gwo wòl nan pèmèt Etazini ache teritwa Lwizyàn yo.

Apre Revolisyon ki te fèt an Frans an 1789 la, kondisyon yo pral pèmèt ti rebelyon esklav ki te gaye nan tout koloni an touwen yon ensireksyon jeneral esklav an 1791.

Gen yon rezon ki fè fam nan peyi Ayiti gen anpil kouraj. Sa pa koumanse jodi a. Sa koumanse depi Anakaona, ki te yon rèn Tayno. Nou konnen se Tayno ki te rete Ayiti anvan Panyòl yo te vini. Te gen plizyè zòn, avèk yon wa nan chak zòn. Anakaona te madamn yon nan wa sa yo...


Santiman nasyonalis ki te devlope nan moman an te brase angajman ki pran nan seremoni Vodou yo epi kontre ak aksyon rasis ki te konn fèt nan koloni a. Nan moman boulvès sa a, Tousen Louvèti pran kòmmanman yon lagè vanan ki dire lontan kont Franse yo, jouktan yo fe l prinzye epi yo depèt l ou pou voye fèmen l an Frans an 1801. Jan-Jak Desalin, Anri Kristòf, ak Aleksann Peyton te kontinye goumen pou libète epi yo bay lame Napoleon an yon nan pi gwo kal lame sa a te jann pran. Nan tout koloni franse nan Karayib la, se Ayiti sèlman ki te rive gen laviktwa nan yon revolisyon esklav.

Ayiti vin touen yon peyi endependan, e li deklare esklavaj ilegal. Nan moman an se sèl peyi yo nan emisèt lwès la kote esklavaj te ilegal. Lè Simon Boliva, ki te diirje pwosisis liberasyon nan piò peyi yo nan Sid Amerik la, te jwenn refij an Ayiti an 1815 li te resewa materyèl ak sòlda pou kontinye goumen kont kolon Panyòl yo. Ayisyen yo te fè l pwomèt yon poul libère tout esklav nan kolon ki ta pral vin endependan yo. Egzamp Ayiti a te respire revòl esklav Otzigazini e, kòm pouvwa kolonial eewopeyen yo anans a nan Etaizini te pé pou revòl yo pa gaye nan lòt kote, yo te refize rekonèt endependans Ayiti ofsyèlman. Se sèlman an 1862, pandan Lagè Sivil la, Etaizini te chany poziyòn l.

Revolisyon esklav yo te mennen nan endependans e li te pote anpil chanjman yon repatisyon te nan peyi Ayiti. Nan tan kolonial, plantasyon yo se te gwo pwopriyeyte kolon franse ki te plante yon sèl danre sou yo, swa kann, swa kakao, swa kafe, elatriye. Apre endependans lan, te yo chany mèt e pratik agrikòl yo vin chany. Anpil nan tè yo te divize an ti teren yo te bay sèten nan ansanm sòlda ki te goumen nan lagè revolisyònè. Anpil nan ansanm esklav yo vin tounen peyizan ki travay sou tè yo. Jis jounen jodi a, memn si zòn laval yo vin gen anpil moun, memn si nanman tè a ap bese jou apre jou, majorite populasyon an toujou travay latè. Yo kiltive manje tankou mayi, pitimi, ak diri. Nan mòn ki pi wo yo, kiltivatè yo plante yann, patat, ak lòt legim. Nan depatman Nò, Sid ak Grandans, yo toujou kontinye plante kafe.

Ayiti te kontinye rete endependan, eksepte pandan peryòd 1915–1934 lè Etaizini te okipe l. Ayisyen yo te batay san pran sou kont okipasyon ameriken an. Okipasyon sa a te lakòz anpil chanjman an Ayiti. Ameriken yo te reyòganize sistèm defans peyi a ansanm ak rezo wout yo, epi yo te louvri gwo pwodiksyon faktori, reyòganize orè travay yo, epi yo te batì yon sistèm transpò tounèf ki te gen ray tren ladan l tou. Kòm rezulta, nan mwens pase 20 an, okipasyon an te atake epi chany anpil apòl nan kilti peyi Ayiti.

Sosyete ayisyen an te leve kanpe pou defann epi prezè ze kilti peyi a anfás menas okipasyon te reprezante pou kilti tradisyonèl yo. Yon an nan rezìlta leve kanpe sa se yon mouvman endijenèsi kòm konsantre prensipyalman sou eritaj Afrik a ak Tayno ki nan rasin pép ayisyen an, epi ki ap chache nouvo valè li ka jwenn nan istwa peyi a pou rekanpe idantite kiltirèl Ayiti. Mouvman endijenèsi la te yon branch nan yon gwo mouvman kiltirèl ki genyen ladan l penti, eskilti, mizik, literati, prezèvason moniman istorièk ak sit akeyolojik, epi rechch sistematik sou istwa, etnoloji, lang, ak antwopoloji. Leve kanpe sa te pèmèt val orizè Vodou ak lang kreyòl la.

Kreyatitivity atis ayisyen yo rete pèmèt yo kole ak reyalite yap viv la. Penti sa moutre jan yon pwogram aksyon sivik gouvernman an frape imajinasyon atis la. 

An 1987, apre yo te fin leve kanpe kont Divalye, majorite Ayisyen yo te vote pou yon nouvo konstitisyon ki te defini yon chapant jiridik pou ede peyi a antre nan demokrasi ak nan devloppman ekonomik. Konstitisyon an tabli yon nouvo sistèm gouvernman ki pèmèt plis patisipasyon sitwayen epi plis garantè pou libète sivil ak libète individuël yo, epi li abòde pwoblèm devloppman ekonomik yo. Selman, jouk jodi a, li pa rive tabli yon baz pou estabilite politik. Si w gade depi Konsèy Nasyonal Gouvernman (KNG) ki te ranplase Divalye an fevriye 1986 la, pou rive nan dat prezidan Jan-Bètran Aristid te tonbe an fevriye 2004 la, Ayiti pase 10 prezidan. Batay pou vin prezidan ki pran plis enpòtans pou devloppman ekonomik mennen nan move jesyon, koripson, vyolasyon dwa moun, asistans etranjè ki pa regilye, epi yon endiferans pou pwoblèm ki pi fondamental yo tankou ogmantasyon popilasyon an, pifò popilasyon an kap viv yon mizè ekstrèm ak degradasyon aniviyonnman an.

Dènye evènman ki rive Ayiti yo montre pandan 200 ane ki pase yo, malgre eksperyans istorik ki difisil yo, Ayisyen pa pèdi kreyatitivity yo epi yo toujou pare pou batay pou libète. Potansyel kultivèl ekstrawodinè sa a se poto mitan espwa Ayisyen yo pou konstui demokrasi epi devlopp peyi a pandan 21yèm syèk la.

**Kreyatitivity:**

**YON ERTAJ KI VIVAN**

Gen anpil fason Ayisyen itilize kontinye montre kreyatitivity yo. Nou pale sou mizik, achitekti, ak relijyon nan lòt atik apa. Nan travay vizyèl ak travay plastik atis konn fè, ou ka jwenn yon fòm kreyatitivity ki sòti nan mizè moun yo ap viv la. Se konsa anpil fwa atis ak atizan ayisyen yo konn transforms epi remete lavi nan bagay lòt moun voye jetè, tankou vye kabiratè, materyèl kwizin ki defòme tankou vye chodyè, gren kiyè, oswa bidon plastik, mamit pèt, bouchon boutey, elatriye. Ayisyen yo toujou ap chache nouvo materyèl ak nouvo fòm pou libere kreyatitivity yo e an retou se kreyatitivity sa a ki ranfòse libète yo.

Sektè ki dinamik nan ekonomi peyi Ayiti pa anpil men Atizana se youn la dan yo. Nan vil Jakmèl, youn nan aktivite ki cho epi ki gen anpil avni se travay atis yo fè ak papyè mache. Anvan, papyè mache te koumanse sèvi pou fè bèl mas pou madigra nan kannaval. Men papyè mache te vin tounen yon endistri tout bon lè atizan te koumanse fè glas pou moun gade figi yo, epi ti tap pou tab, bèl, mèb, ak lòt bagay pou moun sòvi oswa dekore kay yo. Yo sévi anpil ak pay tou pou fè panye ansann ak lòt atik pou vann. Avèk enflikans tradisyon Tayno,
Afriken epi Ewopeyen yo, gen plizyè kalite pwodwi yo fè nan tout peyi a, dapre kalite pay yo jwenn nan zòn lan ak dapre sa kliyan yo bezwen. Menm jan ak tisaj, eskilti sou bwa se yon fòm travay atis anyen ki pran moso nan tradisyoun Tayno, Afriken, ak Ewopeyen yo. Kòm li vin pi difisil jou jwenn pyebwa tankou bwadchén ak pêy kajou, matyè premyè yo vin manke, men atizan yo kontinye ap travay. Nan magazen atizan yo, ou ka jwenn ache monti an bwa eskilt, chandelye, bôl, ak kabare. Yo fè potri nan zòn ki genyen anpil ajil yo.

Nouvo fòm ekspresyon atistik kap parèt yo, kit se metal dekoupe, penti oubyen tap-tap, kontinye moutre jan atis yo gen kapasite itilize imajinsyon yo. Travay an metal yo se pa eskilt, men se travay ki fèt ak fèblan ki sòti nan dwoum yo plati. Travay metal sa fèt plis nan zòn Kwa Déboukè, ki pa lwen Pòtoprens. Moun ki te koumanse fè kalite travay sa a se Jôj Lyoto, yon atizan ki te konn travay ak metal pou fè kwa ansanm ak lòt deparsyon pou simityè nan zòn nan. Kounye a gen anpil atis ki gen talan ki fè bèl travay ak teknik sa a.

Tablo ayisyen yo gen gwo repitasyon nan peyi etranje, epì yo vann yo byen nan tout kwen lari, menm nan ti vil yo. Tradisyoun peyi an Ayiti gen plizyè syèk men se an 1944, apre kreyason yo sant espesyal pou atis ki rele “Centre d’art”, moun toupatou sou latè vin konnen bèlte pendi popilè Ayisyen. Se yon ekip atis pênt, eskilt ak ekritten ki te fonde sant sa pou ankouraje travay atis nan populasyon an ki pat suiv yon antrènman nan lekol pou atis. Atis sa yo te rive moutre bèl travay yo ka fè lè yo itilize istwa peyi yo, reyalite lavi yo, ak rêv kòm sous enspirasyon yo. Jodia pendi populè prezan nan anpil aspè lavi Ayisyen. Yo itilize yo nan pankat, nan panno piblisite, nan dekorasyon kay, nan gafiti politik epì nan tap-tap yo.

Tap-tap yo se kamyonèt ki sèvi pou transpò piblik prensipalman nan rejyon Pòtoprens lan. Atis pent ak eskiltè yo trans-fôme kamyonèt sa yo pou fè yon seri bèl pwoudi atistik mobil ki ekprime yon seri lide pa ekzanp sa lavi a, sou fanm ak sou relijyon.

Pwo teksyon richès kiltirèl an Ayiti merite yo ba li yon gwo priyorite. Se yon nan aktivite ki kapab ede ranfôse sans idantite nasyonal ak kiltirèl populasyon an, espesyalman lè gen tout fòs sa yo k ap goumen nan peyi a. Sa ka pêmèt jwenn anpil enfòmasyon sou istwa epi ede nan devlopman yon politik touris kiltirèl la ki ta kapab pote anpil resous Ayiti bezwen, epi pêmèt anpil moun jwenn libète ekonomik yo.

Yon tap-tap ki fè transpò ant anba lavil Pòtoprens ak zòn Kafou féy ki nan sidès kapital la. Foto koutwazi: Marc-Yves Regis
Mizik

Gen moun ki di toujou gen revolisyon k ap fèt nan peyi Ayiti depi 200 an. Si se vre, revolisyon sa gen yon mizik ki akonpaye li: yon mizik ki kòmanse ak son tchatcha kasik Tayno yo; epi ki gen envokasyon lespri Vodou pou gerizon ak pou lagè nan kout tanbou ak nan chante rada ak petwo yo; epi ki kontinye fè tande apeti libète atravè chante pwent nan Kanaval ak nan rara yo, nan kadans konpa yo, nan bèl chante tris twoubadou yo, ak nan son mizik rasin ki mache nan kò tout moun. Ayiti bay prèv li se yon bon teren pou revolisyon, ansann ak pou bon rekòl nan kreyativate mizikal paske li se yonè anpil kouran kilitirel te wouze pandan tout istwa li.

Dapre yon etnomizikilojis ayisyen ki rele Edi Liben:

Sa ki te kreye mizik Ayiti, se yon seri sikonstans eksepsyonèl dramatik. Dis ane apre yo te rive nan zile a, espayol yo te deside voye chache Afriken. Apre jenisid fèvòs ki te prèskè fini ki Tayno nan fòse yo travay di nan fouye min lò, espayol yo te bezwen jwenn yon lòt popilasyon travayè pou fè koloni a vin rantab pou yo. Nou panse mizik te toujou la nan lanfè ki te genyen nan koloni Sen Domeng lan. Ki jan pou esklav yo ta ka viv san mizik nan kondisyon yo te oblìje yo ekziste memm jan ak bèt? Men mizik ki te vin parèt nan sosyèt sa a te sòti nan yon pakèt melanj ki te genyen anpil kadans ak anpil koulè.

Dapre Edi Liben, mizik Ayiti a se yon mizik kreyolize—tankou anpil lòt bagay ou jwenn Ayiti, se yon sentèz mizik Tayno, Afriken, ak Ewopeyen ki te sòti nan plizyè rankont ki souvan te fèt nan vyolans. Guido—ki se yon po kalbas yo grate pou fè yon son—po lanbi, epi tchatcha, ki sévi toujou nan mizik sakre Ayiti, se enstriman mizik ki fè sonje mizik premnye popilasyon Taino yo te konn jwe Ayiti. Mizik yo a, ki sikile nan tout zon Karayib la, makonnèn ak rit tanbou ki te sòti nan Afrik Wès ak Afrik Santral, epi mizik sa a donnen nan tout kwen mòn kote Tayno lib yo ak desandan

Lidè rara kap pare pou bay yon cho ak frêt-kach.

Foto koutwazi: Chantal Regnault

Afriken yo (Mawon) te mete ansannm pou refize asepte esklavaj, lè yo te pale yon ak lòt sou jan yo konprann lavi a.

Kote ou reyèlman rekonèt sous afriken nan mizik ak nan dans ayisyen yo, se nan tradisyon mizik sakre Vodou yo. Gen plizyè tanbou, plizyè kadans, ak plizyè fòm dans sakre ki gen orijin yo an Afrik—rit Kongo, rit Ibo, rit Rada (Yowouba oubyen Fon), epi rit Senegal yo.

Lè mizik pou dans ansann ak enstriman mizik ki te sòti Èwòp yo te rive nan koloni Ispanyola, kout tanbou ak chante afriken te transhòme yo. Maryaj dans sosyal Oksidantal yo ak mounman dans Afrik yo te bay dans ki rele chika, kalinda, ak mereng yo. Dans ak mizik ki te sòti nan zòn riral Lafrans ak Angletè yo—tankou kontredans, kadriy, pòlka, ak mazouka—te pase nan yon transhòmasyon memm jan ak dans aristokrasi wayòm Èwòp yo, tankou men-wèt ak vals. Esklav yo te aprann dans sa yo nan koloni a lè yo te ale nan bannboula, ki te yon fèt kolon yo te pèmèt yo fè chak semenn pou danse ak defòule kòlè yo, pou fristrasyon yo te sibi nan esklavaj la. Genyen nan anseyen fòm dans ak mizik sa yo moun bliye jodi a nan Èwòp, men yo toujou la nan kék zòn riral nan
peyi Ayiti. Mizik sa yo, ki te sòti Ewop, te rejanse epi "Afrikanize" anpil anvan yo te antre nan repètwa chante Vodou ak chante rara yo.

Yo ekri anpil sou mizik rara. Rara yo se bann a pye ki sanble anpil bann kanaval yo. Peryòd rara yo kòmanse depi apre kanaval pou rive nan semen vandredi sen. Tankou kanaval, anpil moun nan rara degize, se yon egzibisyoun nan lòt moun ki nan tout lòt sosyal, ak yon seri komantè sey la sou lavi sosyèl a ki montre je patisipan yo klere. Menm si kanaval—espèyalman kanaval Jakmel la—rale moun ki nan tout lòt sosyal, san blaye Ayisyen ki fè ale vinin oubyen ak Ayisyen Amerik la ki vin vizite Ayiti, anpil moun konsidere rara tankou yon aktivite pou moun ki pa gen mwayen. Nan travay rechèch li fè sou rara, Elizabeth McAlister, jwenn chante rara ki eksprime pwotestasyon sosyel sou fòm voye pwent oubyen ki vlope nan pawòl betiz. An menm tan, li vè nan rara yo yon seri travay misèrik sou mizik rara yo.

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Ni konpa ni mizik rasin pale tou sou ke- syon politik ak sosyal. Dapre sa etnomizikolojis Gage Averill ekri, gen mizisyen ayisyen politisyen yo konn pa renmen, epi yo konn fè arete oubyen touye yo. Konpa ak mizik rasin se yon mizik transnasional ki enfliyans, epi ki sibi enfliyans mizik ki sòti nan tout direksyon nan Atlantik la, depi djaz amerik la pou rive nan rege, kalipso/soka, ak mizik Afwo-Kiben.

Yon ezkantz achitekți tradisyonèl an Ayiti. Foto: Patrick Vilaire

Achitekti

Achitekti se yon an nan dimansyon ki pi enpòtan nan eritaj kiltirèl Ayiti. Anvan Endependans lan an 1804, administrasyon ak ekonomi koloni an te kontraske nan zòn bò lamè yo, pou fasilite komès. Yo te bati fotifikasiyon pou defann vil ki bò lamè yo ak pò yo; apre sa, kolon yo antre pi fòm pou bati kay pou yo abite epi kote pou esklav rete sou plantasyon yo. Mawn nan mòn yo, ki goumen kont sistèm kolonyal la pandan plizyè syèk, te bati ti kay ak materyo ki te genyen kote yo ye a—tankou bwa, labou, banbou, ak fèy. Fòm ti kay sa yo te sòti ni nan tradisyon Afrikèn yo ni nan tradisyon Taino yo. Kay la sitou sèvi pou sere bagny enpòtan famni an, pou dòmi, epi pou pwoteje moun ki viv laden l yo kont move zè. Kay la se eleman santral yon lakou ki sèvi kòm espas kote anpil nan relasyon sosyal yo devlope.

Endependans lan te kreye kondisyoun favorab pou yon evolisyoun enpòtan nan achitekti an Ayiti. Ezkantz ki pi vizib nan evolisyoun sa se fò yo. Nan bezwen yo te genyen pou defann peyi a kont retou posib kolon franse yo, jenerallame endijen yo te bati ven fò sou têt moun ki pi wo nan peyi a. Sitadèl Anri Kristòf la se yon nan fò sa yo. Kristòf te fè bati fò sa pandan li te wa nan zòn nò a. Ansam ak fò yo gen kat nouveau vil ki te konstui: Petyonvil, Tò, Milo, Machan Desalin. Yon lòt kote, moun ki te lib epi ki te gen pwo priyayote yo te kapab bati kay ki pi gwo, pi solid. Lakou a te tounen yon pi gwo espas ki te genyen pou aktivite sosyal ak komèsyal, pou famni ak pou vwaazen yo, yo te ka gen yon oufò pou fò seremoni vodou.

Achiték ak prezèvayoni ayisyen yo kòmanse etidye kijan popilasyon an aplike presip achitekti tradisyonèl yo pou rezoud pwoblèm nan vil yo tankou pwoblèm moun pi lòt po pil, polisyon, epi lòt kondisyoun sosyal ak ekonomik ki difisil. Resiklaj materyèl tankou vye kawoutchou ak gode plastik pou sèvi kòm po flè, ansann ak aktivite dinamik ki eskiste nan lakou nan vil ak nan katye popilè ayisyen yo, se egzanp ki moutre achitekti tradisyonèl la ap kontinye enfliyans jan moun bati kay nan peyi d'Ayiti.
**LESPRI LIBÈTE AK KILTI REZISTANS**

Revolisyon 1804 la ki reje esklavaj epi chache chemen libète ak egalite kote yon moun ki pap jann efase nan istwa Ayiti ak nan istwa lemonn. An bisantnè Enedependans Ayiti a (ki se ane UNESCO deklare “Ane Entènasyonal pou Komemore Lit pou abolisyon Esklavaj” la) se yon kafo enpòtan pou Ayiti, paske pèp ayisyen ap kontinye chache yon libète ki sanble yon rèv ki difisil pou reyaliz.

**Ayiti: Libète ak Kreyativite soti nan mòn rive nan Lannè bay** yon chans espesyal pou atis ak atizan yo montre kilti yo, ki makonnen ak rezistans kont opresyon epi ak tradisyon kreyativite pèp la. Moun ki vin vizite festival la pral kapab patisipe nan pwosesis kreyatif la, an menm tan yo pral kapab pale ak atizan yo epi gade kijan yo metriz travay yap fè a.

Yo pral pote yon kontribisyon nan amelyore kondisyon ekonomik pèp Ayiti a nan achte bèl travay atis yo fè, pa sèlman pou pwòp plezi yo, men tou kòm yon jòs solidarite.

Festival la reprazante tou yon opòtinite enpòtan pou Ayisyen-Ameriken. Depi anpil Ayisyen te koumanse vini Etazini pandan ane 1960 yo, Ayisyen vin fòme yon pati nan poplisayn Etazini a an jeneral. Festival sa a pral mete kilti yo an valè epi li pral konférence kontribisyon yo pote nan lavi moun nan Etazini. Pou jenn Ayisyen ki pa konnen peyi papa ak manman yo, festival la pral ede yo konprann eritaj yo genyen, ki pa menm ak eritaj lòt kote epi ki dwe ba yo fyète.

**Nou ta renmen wè Ayiti: Libète ak Kreyativite soti nan mòn rive nan Lannè antre nan santiman moun ki vin vizite Festival la, epi ede yo konprann pèp byen kontribisyon Ayisyen pote nan kilti lemonn, ansann ak enpòtan libète kòm yon bousòl pou pèp ki vle viv nan diyite.**

Over forty million people of Hispanic descent make the United States their home. One out of eight Americans uses such labels as *hispano*, Latino, *tejano*, Chicano, *mexicano*, Nuyorican, Cuban, *nuevomexicano*, salvadoreño, and *colombiano* to point to their Spanish-speaking heritage in Latin America or the United States. Front-page news proclaims Hispanics the largest minority group and the fastest-growing segment of the population, having more than doubled since 1980 and accounted for half the total population growth since 2001. In the past decade, the highest rates of Hispanic growth have been not in California, Texas, New York, Miami, Chicago, and other long-time Latino strongholds, but in states such as Arkansas, Indiana, Michigan, North Carolina, Virginia, and Wisconsin. Hand in hand with the burgeoning Latino population has come an equal infusion of Latino music, usually called *música latina* in the windows and bins of record stores.

If you are not Latino but have ever moved to the rhythm of salsa music, sung “Cielito Lindo” (“Ay, ay ay ay, canta y no llorés”), seen the film *Buena Vista Social Club*, heard pop singer Linda Ronstadt’s concerts of Mexican *ranchera* music, enjoyed the late Tito Puente’s Latin jazz, or taken a salsa aerobics class, you have experienced the major impact of Latino music that has spread through the electronic media and pop culture. But *música latina*’s presence in the English-speaking media only hints at the real explosion of the music in the United States and its importance in the lives of Latinos. In the United States, a “parallel universe” of Latino performance exists alongside the English-dominant mainstream. The creation of the Latin Grammys in 2000 marked the new, permanent prominence of Latin music on the North American scene. Latin divisions of the major record labels (e.g., Sony Discos and EMI Latin) have tapped the buying power of Hispanic listeners, estimated at $580 billion in 2002 and projected to be $926 billion by 2007. U.S.-based Spanish-language television networks Univisión and Telemundo bring musical programming from the United States and Latin America into the homes of millions of viewers. Spanish-language stations claim increasing space on

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AM and FM radio dials, with the Hispanic Radio Network, the nonprofit satellite Radio Bilingüe, XM satellite-radio Spanish channels, and other national broadcasters heard by millions of people over hundreds of stations. Concerts promoted entirely to Spanish-speaking audiences attract audiences in the tens of thousands. The Latin music and media industries are a powerful presence in American life, and their influence is increasing.

But if you look beyond the glitzy veil of pop culture, you will find something much grander—dozens of musical styles from many cultures; music played for religious ceremonies, in the privacy of homes, at birthdays, weddings, Latin American independence days, and many other community occasions; music made by and for young Latinos; music recalled by older generations; music that represents generations-old heritage; and music that speaks to the changing panorama of contemporary American life. A close-up view of music in the lives of individuals and communities reveals rich details about the role and importance of music in Latino life. When professional Broadway theater musician Juan Gutiérrez moved to New York from Puerto Rico, for example, he looked for other musicians from the New York barrio. Revisiting the roots of the percussive sounds of Puerto Rican plena, he was buoyed by the joy and relief of “finding himself” and connecting with his cultural “home,” as well as by the engaging aesthetic and challenge of the music itself. He abandoned the Broadway-show orchestra pits and organized Los Pleneros de la 21, a ground-breaking group that served as the model for dozens of others, from the East Coast to Chicago to Texas.

The sounds of música latina and the voices of musicians themselves help us understand the struggles, aspirations, and joys of Latinos in the process of making the United States their home. Nati Cano tells another of these stories. A pioneering mariachi musician in the United States since the 1960s, Cano speaks of his life’s work in music as a struggle against the class bias he experienced in Mexico and the racial prejudice he felt in the United States. He remembers being on tour in Lubbock, Texas, in 1965, where a restaurant waiter told him, “Look buddy, we don’t serve Mexicans.” It reminded him of the painful time when, as a young boy, he would play mariachi music with his father to support the family, and a sign at the entrance of a local bar said:

WOMEN, MEN IN UNIFORM, SHOE-SHINE BOYS, STREET VENDORS, MARIACHIS, AND DOGS NOT ALLOWED.

At the hotel that night, he recalled he could not sleep, and he told a friend, “‘You know what? One day I’m going to have a place. It’s going to be a place where people of all colors will go, of all flavors, from all countries will come to see us.’ And that day, La Fonda was born.” Nati Cano’s efforts to instill the highest performance standards in his Mariachi Los Camperos have opened the doors of the most prestigious concert halls in the United States and Mexico, and his Los Angeles restaurant, La Fonda de Los Camperos, attracts people “of all flavors” and has been a model for other mariachi dinner restaurants in the Southwest.

Nati Cano warms up backstage at Radio Bilingüe’s ¡Viva El Mariachi! Festival in Fresno, California.

Photo by Daniel Sheehy
Members of the Latino community in Manassas, Virginia, applaud the mariachi musicians during a Mass celebrating the feast of the Virgin of Guadalupe. Photo by Charles Weber

MUSIC AND U.S. LATINO IDENTITY: LA MÚSICA ES MI BANDERA

ENRIQUE LAMADRID

Like the spices and salsas that bring our senses to life and remind us who we are, music is a staple of our daily existence, as essential as bread, tortillas, plantains, potatoes, and beans and rice. The ancient stories unfold as the communal choruses answer. Melodies vary from valley to valley. You can tell where someone is from by how they sing. In the north, alabados are stylized with melismatic flourishes. Across the mountains on the plains, the same lyrics are sung plain and unembellished, with melodies and tempos that wander like the wind.

Secular music celebrated by the same communities also has many layers. Corrido ballads memorialize historic episodes. The canción or lyrical song, with its expressions of love and life and death, is accompanied by ranchera and mariachi music. Although brought to the northlands by radio, film, and records, this music becomes New Mexican in its arrangements, which favor trumpets and saxophones over the accordions of Texas. Unlike the Top 40 or hit parade, heritage music tends to be intergenerational in appeal. The newest music on the radio often features traditional corridos and folk songs such as relaciones, the satirical songs of children.

Our cultural past and present is embedded in our music. The old indita songs emulate the melodic scales of our Native American neighbors. The melodies of the traditional matachines dance contain the rhythms of the son, our living contact with pan-African culture. Recently, the South American cumbia has increased that presence, penetrating the ranchera sensibility with its exotic rapture. The intercultural experience of daily life in the United States is also saturated by mainstream popular musics, from country to rock, pop, and hip-hop. Our own artists adapt them with bilingual lyrics and an intercultural aesthetic. The Chicano list of oldies also includes bebop classics and '50s rock and roll.

Musical tastes vary by generation, by class, by occupation, and by rural or urban settings. Just as everywhere else in America, members of the same family are both united and divided by their musical preferences. One of the truest measures of the health of our musical identity comes from the comparison of what we consume to what we produce. Singing it makes it more ours. The music we most identify with, the songs that most lift our spirits, tell us most about who we are. Varied and multicolored, "La música es nuestra bandera," music is our banner, our joy, our soul.

The many layers of musical culture in New Mexico have always fascinated Enrique Lamadrid, who teaches folklore in the Spanish & Portuguese Department of the University of New Mexico.
Like Cano, Roberto Martinez, a veteran singer, guitarist, and composer from Albuquerque, New Mexico, saw in his own New Mexican Hispanic traditional music a way to strengthen the social struggle against racism. When, during the 1960s, discrimination in his workplace shocked and outraged him, one of the ways he fought back was by writing and recording *corridos* (narrative ballads) that enshrined important events of Hispanic New Mexico. One was the "Corrido of Daniel Fernandez" that recounted how, during the Vietnam War, Fernandez threw himself on a live grenade to save the lives of his buddies.

Many grassroots Latino musical traditions have enjoyed a resurgence among young people in recent decades, and with this self-confidence in musical roots have come new social and creative aspirations. When 16-year-old Karol Aurora de Jesus Reyes was asked in 2002 what future she dreamed of for *música jíbara*—the centuries-old Puerto Rican string, percussion, and vocal music that she sings—she answered, "MTV. Los Grammy. I love MTV." Little did she know that the recording she helped make that year, *Jíbaro Hasta el Huésped: Mountain Music of Puerto Rico by Ecos de Borinquen*, would be nominated for a Grammy in the Best Traditional World Music Album category. Her fellow Puerto Rican Héctor "Tito" Matos is one of the most creative of the younger *plena* musicians and a strong proponent of the value of being grounded in one's heritage: "I think that there is no way to create if you don't have the roots... I think that the creative thing is just something that happens, you know? I intend to be creative, but it's not that I plan it. It's like I feel that I have enough information on the pattern, on the tradition, and that gives me the opportunity to build on it." For many Latinos young and old, the joy of music-making is a life-transforming passion that can become a career as well. When professional maraca player Omar Fandino of Colombia was 12 years old, he discovered his life's calling in the driving *joropo* rhythms of *música llanera*, the harp, guitar, maraca, and vocal music of the Orinoco plains: "It's part of my life, I think I breathe joropo."

As with other cultural minority groups in the multicultural United States, Latino communities have often used music to express themselves in the public commons—civic celebrations, ethnic festivals, cultural education programs, and political events, for example. Many kinds of music that were historically intended for private occasions—such as for social dancing or for religious devotion—take on new meaning as they are moved into the public realm in order to send a message of identity: "We are Dominican" (or Mexican, or Cuban, or Puerto Rican, and so forth). Some musical styles, forms, and repertoires have deep, "core–culture" associations and/or "stage performance value" to please broad audiences with a strong stamp of cultural identity. These become...
symbols, aimed either at a new, broader audience or at the same community audience but with the new purpose of coining group identity. This transition to a new role has raised important concerns among performers and communities. Often, when the symbolic value of a music or dance form is amplified, it may displace the culturally internal roles and meanings that gave the music life and social relevance in the first place.

When Afro-Cuban drummer, singer, and spiritual leader Felipe García Villamil came to the United States, he was asked to perform his private ritual music for general American audiences. He took on the challenge of demystifying for and instilling in others an appreciation of the cultural importance of the music, dance, symbols, and customs of his lucumí, palo, and abakuá traditions. To do this, he crafted performances that balanced the sharing of public knowledge of his religion with the need to maintain the secrecy of certain elements intended only for the initiated.

In the North American context, García accepted the value of his tradition as a public, symbolic representation of Afro-Cuban culture, while at the same time keeping its spiritual integrity. Karol Aurora de Jesús Reyes is unreserved about the capacity of her música jihana to proudly represent her culture without artistic compromise: "It will make us shine before the world, and then people will hear the music and say, 'Look, that is the music from Puerto Rico.'" She brims with pride in her music.

Tito Matos has shown the creative potential in the panderetas in Puerto Rican plena music. Photo by Daniel Sheehy

VAMOS A BAILAR: LET'S DANCE!
OLGA NÁJERA-RAMÍREZ

Dance forms an integral part of Latino cultures, occupying a special place as popular entertainment, in religious ceremonies, and as an expression of national pride. It is also vibrant and dynamic, shaped by the same processes of hybridization and transculturation that have continued to redefine culture, society, politics, and identity in the Americas since the colonial period.

In Spanish, "dance" is translated as both danza and baile. Technically, there is no difference between these terms, but in vernacular speech, danza often refers to ritual dance that is rooted in indigenous practice. During the process of colonization, danza gradually fused indigenous and Euro-Christian beliefs and practices. Today, danza continues to be performed throughout the Americas. Some of the best-known danzas include la danza de moros y cristianos, la danza de los matachines, and la danza de la conquista. Despite the broad variation in names and its syncretic nature, danza is almost always associated with "lo indio" or indigenousness.

Baile refers to secular, social dance performed by couples at parties, commercial dance halls, and nightclubs. Waves of European immigrants brought popular ballroom dances, such as the polka, the waltz, and the habanera, that contributed to the development of mestizo regional dances. African-based traditions also sparked the creation of new song and dance styles. The cumbia, for example, emerged from the African-based traditions of coastal Colombia to become a favorite pan-American dance and musical style now played by regional ensembles such as the chanchona from El Salvador and the mariachi from Mexico. Bailes folclóricos represent another type of popular dance. Stylized and choreographed for staged presentations, bailes folclóricos promote national pride, cultural heritage, and tourism.

Today, globalization has increased the movement of peoples and cultures within and across national borders. As a result, regional dances are becoming more widely known beyond their place of origin. Localized traditions from Latin America are springing up in new cultural environments throughout the United States. Although dance is continually changing in form, function, style, and context, it remains one of the most important and widespread expressive forms in Latino cultures.

Olga Nájera-Ramírez, professor of anthropology at the University of California, Santa Cruz, received her Ph.D. from the University of Texas in Austin. Author of books and producer of an award-winning video, she has concentrated on documenting and critically examining expressive culture among Mexicans in both Mexico and the United States.
At the same time that forms of music (and dance) have become vehicles for creating social identity, they have also become means for creating a new sense of community. Music in any society is a social magnet, a way of bringing people together, the major attraction at a myriad of social events. But among Latinos in the United States, this role has been expanded and its importance heightened. Music has become a primary vehicle for reuniting people who share a similar background and recreating their lost sense of community—especially for a dispersed immigrant Latino community, or for a Latino minority culture living among people of other cultural backgrounds who speak languages other than Spanish. The rhythms of pan-Latin popular singers like Marc Anthony, the late Celia Cruz, or Los Tigres de Norte playing salsa, merengue, or polca norteña attract throngs of Spanish-speaking Latinos of many backgrounds to nightclubs and dance halls throughout the United States. In the daytime, audience members might work in a warehouse, a construction company, or an office that calls for interacting in a different language or communication style. But at the nightclub, dance hall, or the stadium concert, they are Latino and can do their Latino way of dancing, of speaking, and of interacting, with the freedom of not having to think about it. Music-making—both its sounds and its occasions—is paramount in creating community. From the pop culture experience has emerged a growing pan-Latino identity that combines various Latinos’ backgrounds with a sense of common difference from the “Anglo” mainstream.

Another way music creates community in the United States is Latinas’ use of public performance as a social forum in which to forge new gender roles for women within Latino culture—a reshaping of their community. All-female mariachi ensembles such as Las Reynas de Los Angeles and Mariachi Mujer Dos Mil of California have successfully challenged the male gender domination of that musical tradition and profession. Likewise, all-female salsa orchestras and salsa superstars such as Celia Cruz have carved out new or expanded roles and greater space for women musicians in the professional realm.

Music can also re-create a sense of community for Latinos in the United States using core ingredients from life “back home.” The marimba, ever-present in Guatemalan life, brings expatriates and their children together in the United States when it plays popular melodies from “back home” at Guatemalan community weddings, birthdays, and dances. And it only takes a few staccato notes from the accordion-driven conjunto from Texas to flip on an internal switch of Texas-Mexican identity, as the listener begins to move with the sliding step of the tejano polka and yearn for the social surroundings of a dance hall.

Music has many places in Latino cultural and social life, but, put simply, music is one of the essential ingredients for anyone to live a normal, satisfying life. In its rich cultural diversity and engaging social complexity, música latina gives voice to the cultures, struggles, issues, hopes, and joys of all people called “Latino.”

Dr. Daniel Sheehy is an ethnomusicologist, curator, musician, and director of Smithsonian Folkways Recordings, the national museum’s nonprofit record label. He has authored and edited numerous publications on Latin American music, as well as produced concerts, tours, and recordings of musicians from Latin America and the United States.
THE LATINO MUSIC PROJECT

The Smithsonian Folklife Festival program Nuestra Música: Music in Latino Culture showcases the experience of Latino music and dance, using it as a way into a variety of complex cultural and social issues. As music helps us understand the broader social experience, so the social and cultural contexts help us understand the music. This is what the living, thought-provoking, engaging Smithsonian Folklife Festival does: it gives voice to communities and cultures from around the globe, and it gives space to the performance of their defining forms of expression. An exhibition that would do justice even in a minimal way to the scope, complexity, and beauty of Latino musical life could never be contained in a single year’s Festival program. Consequently, the program will embrace an unprecedented four consecutive years of the Festival, with each year shaped by a special theme highlighting a coherent constellation of issues in Latino music and culture.

The program’s overarching title, Nuestra Música: Music in Latino Culture, points to the two conceptual pillars that support the four-year project: understanding música latina in its broader cultural life as a way of realizing its rich potential for public engagement and education; and exploring the power of music in Latino cultures as an index or coin of cultural identity. The more we grasp the deeper significance embodied in the phrase nuestra música—our music—the more we will understand the cross-cultural, cross-generational, gendered complexity of the “we” in the “nuestra” and the meaning-laden, diverse, engaging beauty of the “música.”

Nuestra Música: Music in Latino Culture is a signature component of a larger Latino Music Project conceived by the Smithsonian’s Center for Folklife and Cultural Heritage. In 2001, the non-profit record label, Smithsonian Folkways Recordings, a division of the Center for Folklife and Cultural Heritage, launched its Latino Music Recording Initiative, entitled Tradiciones/Traditions, to expand Latino music holdings, to publish and disseminate new recordings, and to create a Web site offering bilingual educational materials.

To date, eleven recordings have been published—two of them nominated for Grammys—presenting music from over twenty musical traditions (see the list on the next page), and reaching millions of listeners through radio airplay and the distribution of recordings.

The 2004 Festival program lays out the themes of the years to follow: Vamos a Bailar: Latino Dance Music—Dancing Community; Raíces y Ramas/Roots and Branches: Continuity and Creativity in Latino Music; and ¡Somos Latinas! Music and Latino Identity. The program will explore the historical roots and development of Latino cultures in the United States, contemporary social issues articulated in music and dance, and the role the music industry plays in the continuity and transformation of Latino musical tradition. Thematic threads, artist input, and evaluation of the pilot Festival year will contribute to the elaboration of the themes highlighted in the Festivals for 2005, 2006, and 2007.

The future promises a major and growing presence for Latino cultures in the United States. But social, cultural, and language barriers have sometimes caused public understanding of, and engagement with, Latino culture to lag behind this development. The Nuestra Música: Music in Latino Culture Festival program, and the Latino Music Project in general, are highly visible, national steps toward remedying this communication gap. Through engaging, participatory presentations of music and dance from many Latino cultural backgrounds, Nuestra Música will open an important door to the public understanding of the diversity, heritage, and hopes of Latinos in the United States and abroad. Our goal is to expand social understanding and exchange, and what better place to start than music? In an age of globalization, music presents a unique opportunity to build bridges and strengthen cross-cultural understanding.
SUGGESTED READING
AND LISTENING


Smithsonian Folkways Recordings


For more information and other selections see: www.folkways.si.edu.

Felipe García Villamil shows a beaded ritual bottle that he himself decorated.

Photo courtesy Felipe and Valeria García Villamil
NUESTRA MÚSICA
Música en la cultura latina

DANIEL SHEEHY

Traducido por Nilda Villalta

Más de cuarenta millones de personas de descendencia hispana han hecho de los Estados Unidos su hogar. Uno de cada ocho norteamericanos se autodenomina hispano, latino, tejano, chicano, mexicano, Nuyorican, cubano, nuevomexicano, salvadoreño, colombiano u otro término para afirmar su herencia latina ya sea en América Latina o en los Estados Unidos. Noticias de primera plana proclaman a los latinos como la minoría más grande y el grupo con la mayor expansión demográfica, habiendo duplicado el número de su población desde 1980 y representando ya la mitad del crecimiento total desde 2001. En la última década, los índices más altos de crecimiento demográfico entre los latinos no se han dado en California, Texas, Nueva York, Miami, Chicago ni en otros espacios históricamente latinos, sino en estados como Arkansas, Indiana, Michigan, Carolina del Norte, Virginia y Wisconsin. De la mano con el florecimiento de la población latina viene una explosión de música latina llenando escaparates y mostradores de las tiendas de música.

Si no eres latino pero has bailado al ritmo de salsa, cantado “Cielito Lindo” (“Ay, ay ay, canta y no llores”), visto la película Buena Vista Social Club, escuchado los conciertos de rancheras de la cantante popular Linda Ronstadt, disfrutado del jazz latino de Tito Puente, o tomado clases de salsa aeróbicos; eso significa que has experimentado el gran impacto de la música latina que se ha expandido a través de los medios de comunicación y la cultural popular. Pero la presencia de la música latina en los medios de comunicación norteamericanos anglo-parlantes es solo una pequeña muestra de la explosión de esta música en los Estados Unidos y su importancia en la vida de los latinos. En los Estados Unidos existe un “universo paralelo” de artistas latinos coexistiendo con la corriente dominante del mundo anglo. La creación de los Grammys Latino en 2000 marcó la nueva y permanente importancia de la música latina en la escena norteamericana. Divisiones latinas de grandes sellos discográficos (ej. Sony Discos y EMI Latin) han capturado el poder de compra del...
público latino, estimado en $580 billones en 2002 y proyectado a alcanzar los $926 para 2007. Cadenas de televisión en español como Univisión y Telemundo llevan programas musicales a lo largo de los Estados Unidos y América Latina a los hogares de millones de televidentes. Estaciones de radio en español reclaman más y más espacio en diarios de banda AM y FM. La Red Hispana de Radios, la estación satélite sin fines de lucro Radio Bilingüe, canales en español XM radio-satélite y otros medios a nivel nacional son todos escuchados por millones de personas a través de centenares de estaciones. Conciertos orientados a audiencias latinas atraen miles de personas. Las industrias de la música y las comunicaciones latinas tienen una presencia muy sólida en la vida norteamericana, y su influencia está creciendo.

Sin embargo si vamos más allá del destello de la cultura popular, se observa algo mucho más grandioso. Decenas de estilos musicales provenientes de muchas culturas, música que se toca en celebraciones religiosas, en la intimidad del hogar, en cumpleaños, bodas, días de la independencia, y muchas otras celebraciones comunitarias. Música creada para y por jóvenes latinos, música recordada por los mayores, música que representa la herencia de generaciones pasadas y música que habla del panorama cambiante de la vida norteamericana contemporánea. Un acercamiento al impacto de la música en la vida de individuos y comunidades revela detalles muy ricos sobre la importancia y el papel de la música en la vida de la comunidad latina. Cuando Juan Gutiérrez, músico profesional en Broadway, se mudó de Puerto Rico a Nueva York buscó a otros músicos del barrio. Volviendo a las raíces de los sonidos de percusión de la plena puertorriqueña, se llenó de alegría y alivio de “encontrarse a sí mismo” y de sentirse en conexión con su hogar cultural, al mismo tiempo que se involucraba en la estética y el reto que la música presentaba en sí misma. Gutiérrez abandonó el fosfo de la orquesta en Broadway y organizó Los Pleneros de la 21, una agrupación innovadora que ha servido de modelo para muchos otros grupos, de la costa este a Chicago y Texas.

Los sonidos de la música latina y las voces de los músicos mismos ayudan a entender las luchas, aspiraciones y alegrías de los latinos en el proceso de hacer de los Estados Unidos su hogar. Nati Cano cuenta una de estas historias. Pionero de la música mariachi en Los Estados Unidos desde los años sesenta, Cano describe el trabajo de toda su vida como músico, como una lucha contra los prejuicios de clase que él experimentó en México y los prejuicios raciales que experimentó en los Estados Unidos. Recuerda que estando de gira en Lubbock, Texas, en 1965, el mesero de un restaurante le dijo, “mira, nosotros no le servimos a mexicanos”. Le recordó del momento doloroso cuando, siendo todavía muy joven, él tocaba música mariachi con su papá para mantener a la familia, y a la entrada de un bar local había un letrero que decía “mujeres, uniformados, boleros, vendedores ambulantes, mariachis y perros no son admitidos en este lugar”. Ya en el hotel esa noche, recuerda que no pudo dormir y le dijo a un amigo, “¿sabes

Pleneros del barrio tocan en un desfile en Nueva York. 
Foto de Daniel Sheehy
Roberto Martínez fundó el grupo Los Reyes de Albuquerque en 1961. Foto de Enrique Lamadrid

¿qué? Yo un día voy a tener un lugar, va a ser un lugar donde van a venir de todos colores, de todos sabores, de todos los países van a venir a vernos.’ Y ese día nació el restaurante La Fonda”. Los esfuerzos de Nati Cano por buscar los más altos niveles de interpretación musical en su mariachi, Los Camperos, les han abierto las puertas de los más prestigiosos escenarios en los Estados Unidos y México. Su restaurante en Los Ángeles — La Fonda de los Camperos — atrae gente diversa y ha servido de modelo para restaurantes-mariachi en el suroeste del país. Como Cano, Roberto Martínez — cantante, guitarrista y compositor de Albuquerque, Nuevo México — vio en su propia música tradicional hispana nueva-mexicana una forma de fortalecer la lucha social contra el racismo. Durante los años 60, la discriminación en su lugar de trabajo le asombró y enojó, él resistió a ese hecho escribiendo y grabando corridos que conmemoran eventos importantes de los hispanos en Nuevo México. Uno de ellos es “El Corrido de Daniel Fernández”, que cuenta cómo, durante la guerra de Vietnam, Fernández se lanzó sobre una granada para salvar la vida de sus compañeros.

Muchas tradiciones musicales latinas de base han gozado de un resurgimiento entre la gente joven en décadas recientes, y con auto-confianza en las raíces latinas han florecido nuevas aspiraciones creativas y sociales. Cuando en 2002 le preguntó a Karol Aurora de Jesús Reyes de 16 años cuál era el futuro que ella soñaba para la música jibara — la centenaria música puertorriqueña combinación de cuerdas, percusión y voces — ella respondió: “MTV, los grammys, amo MTV”. Poco sabía que el álbum del que ella fue parte ese año, Jibaro Hasta el Hueso: Música de la montaña de Puerto Rico de Ecos de Borinquen, sería nominado para un Grammy en la categoría de Best Traditional World Music. Su compatriota, Héctor “Tito” Matos es uno de los jóvenes músicos pleneros más creativos y uno de los tenaces propulsores del valor de estar asentado en la tradición cultural propia. Matos explica, “pienso que no hay forma de crear si no se tienen raíces... pienso que lo creativo el algo que... sabes? Yo trató de ser creativo, pero no es algo que yo planeo. Yo siento que tengo suficiente información en el patrón, en la tradición, y eso me da la oportunidad de construir sobre lo que hay”.

SMITHSONIAN FOLKLIFE FESTIVAL
MÚSICA Y LA IDENTIDAD LATINA EN LOS ESTADOS UNIDOS:
LA MÚSICA ES MI BANDERA

ENRIQUE LAMADRID

Como las especias y salazas que despiertan nuestros sentidos y nos recuerdan quiénes somos, la música es parte esencial de nuestra existencia, tan esencial como el pan, las tortillas, los plátanos, las papas y el arroz con frijoles. Dentro de la gama de sonidos que las sociedades tecnológicas nos brindan, escogemos lo que oímos, así como escogemos lo que comemos. Recordamos de dónde venimos, escuchando y saboreando nuestras raíces, los ritmos y las melodías que nuestras familias nos dan. Nos damos cuenta de dónde estamos al escuchar el radio, al abrir nuestros oídos y corazones a lo que nos rodea. Como los músicos cubanos y puertorriqueños dicen en Nueva York: la música es mi bandera.

Mi propio rincón en el mundo hispano es Nuevo México, con sus desiertos, montañas y valles. Aquí la música más antigua es la más apreciada. Los alabados, himnos del siglo XVI, son cantados en días sagrados por comunidades enteras en solemne antifonía. Las antiguas historias se desenlazan y el coro responde. Las melodías cambian de valle en valle. Uno puede identificar de dónde es una persona por la forma en que canta. En el norte, los alabados son adornados con tonadas floridas. En los llanos más allá de las montañas, las mismas letras se interpretan de forma llana, sin adornos, con melodías y compases que vuelan como el viento.

En la música secular, cantada por las mismas comunidades, también encontramos mucha diversidad. Los corridos conmemoran episodios históricos. La canción con sus expresiones de amor, vida y muerte es acompañada por música ranchera o música de mariachi. A pesar de que esta música llegara a las tierras del norte a través de la radio, películas y discos, esta música se hace nuevomexicana por sus arreglos, que favorecen el uso de trompetas y saxofones sobre los acordeones de Texas. A diferencia del la lista de éxitos "Top 40," la música tradicional se comparte entre diferentes generaciones. La música más nueva en la radio también incluye corridos y canciones tradicionales como las relaciones, los cantos satíricos para niños. Nuestra cultura pasada y presente está ligada estrechamente a nuestra música. Los antiguos cantos llamados *inditas* imitan las melodías de nuestros vecinos indígenas. Las tonadas tradicionales de las danzas de Matachines contienen ritmos del son, nuestro contacto vivo con la cultura pan-africana. Recientemente, la cumbia suramericana ha incrementado su presencia, entrando en el campo de la sensibilidad ranchera con su belleza exótica. La experiencia intercultural de nuestra vida diaria en los Estados Unidos está también saturada por las diferentes músicas populares norteamericanas, que van de la música *country* al *rock*, pasando por el *pop* y el *hip-hop*. Nuestros propios artistas adaptan estos ritmos añadiendo letras bilingües y una estética intercultural. La lista chicana de música de ayer, los *oldies*, contiene clásicas del ritmo *bebop* y canciones de *rock and roll* de los años cincuenta.

El gusto musical varía de generación a generación, de acuerdo a clases sociales, ocupaciones, y ambientes rurales y urbanos. Como en cualquier otro lugar en los Estados Unidos, miembros de la misma familia se unen o se separan por sus preferencias musicales. Uno de los parámetros más auténticos para medir la salud de nuestra identidad musical viene de la comparación de lo que consumimos con lo que producimos. Cantar algo lo hace más nuestro. La música con la que más nos identificamos, las canciones que más levantan nuestras ánimas, son las que más nos dicen quiénes somos. Variada y con múltiples colores, *la música es nuestro bandera*, nuestra alegría, nuestro espíritu.

Las muchas esferas de la cultura musical en Nuevo México han fascinado siempre a Enrique Lamadrid quien enseña cultura y literatura popular y español en el departamento de Español y Portugués en la Universidad de Nuevo México.

La orquesta Marimba Antigua toca en un concierto de marimba en su pueblo natal de El Tejar en Guatemala. Siempre presente en la vida guatemalteca en los Estados Unidos, la marimba reúne a expatriados y a sus hijos cuando tocan melodías guatemaltecas populares en bodas, fiestas de cumpleaños y bailes en la comunidad.  

*Foto de Don Porter*
¡VAMOS A BAILAR!

OLGA NÁJERA-RAMÍREZ

El baile forma una parte integral de las culturas latinas, ocupando un lugar especial como forma de entretenimiento popular, en ceremonias religiosas y en expresiones de orgullo nacional. También es vibrante y dinámico, moldeado por los mismos procesos de hibridación y transculturación que han contribuido a definir la cultura, la sociedad, la política y la identidad en las Américas desde tiempos coloniales.

En español danza y baile son palabras que se refieren a dos modalidades de una misma expresión cultural. Técnicamente, no hay diferencia entre estos términos, pero en el habla popular, danza se refiere a ritos que tienen sus cimientos en prácticas indígenas. Durante la colonia, la danza fusiona creencias y prácticas indígenas y euro-cristianas. En la actualidad, danzas son representadas a lo largo de toda América. Algunas de las danzas mejores conocidas son la danza de moros y cristianos, la danza de los matachines y la danza de la conquista. A pesar de las variaciones en nombres y lo sincrético de su naturaleza, la danza es casi siempre asociada con lo indígena.

Baile se refiere a lo secular, al baile social practicado por parejas en fiestas, en salones de baile y en bares. Odeas de inmigrantes europeos trajeron bailes de salón como la polca, el vals y la habanera que han contribuido al desarrollo de bailes mestizos regionales.

Tradiciones de origen africano también posibilitaron la creación de nuevas canciones y estilos de baile. La cumbia, por ejemplo, surgió de tradiciones africanas de la costa de Colombia hasta convertirse en un estilo de música y baile pan-latino que ahora es interpretada por conjuntos regionales como la chanchona de El Salvador y mariachis de México. Los bailes folclóricos representan otro tipo de baile popular y se caracterizan por ser estilizados y coreografiados para ser presentadas en teatros. Los bailes folclóricos promueven orgullo nacional, herencia cultural y turismo.

En el presente, la globalización ha posibilitado el flujo de gente y culturas dentro y más allá de fronteras nacionales. Como resultado de ello, los bailes regionales se están haciendo más conocidos fuera de su lugar de origen. Muchas tradiciones latinoamericanas están floreciendo en nuevos ambientes culturales por todos los Estados Unidos. Aunque el baile está continuamente evolucionando en su forma, función, estilo y contexto, permanece como una de las formas expresivas más diseminadas en la cultura latina.

Olga Nájera-Ramírez, profesora de antropología en la Universidad de California, Santa Cruz, recibió su doctorado de la Universidad de Texas en Austin. Autora de libros y productora de un video galardonado, la autora se ha concentrado en documentar y examinar críticamente las expresiones culturales entre mexicanos en Estados Unidos y México.

Para muchos latinos, viejos y jóvenes, el goce de hacer música es una pasión que transforma sus vidas y que puede convertirse en una carrera también. Cuando el colombiano Omar Fandino, profesional de las maracas, tenía 12 años descubrió la misión de su vida en el pegajoso ritmo de joropo de la música llanera, el arpa, la guitarra, maracas y voces de la música de las llanuras del Orinoco. Fandino dice: “es parte de mi vida, creo que respiro joropo”.

Como sucede en otros grupos minoritarios en los Estados Unidos, las comunidades latinas han utilizado la música para expresarse en ambientes públicos: celebraciones cívicas, festivales, programas de educación musical y eventos políticos, por ejemplo. Diferentes tipos de música que históricamente fueron creados para ser ejecutados en ocasiones privadas —bailes sociales o devociones religiosas— adquieren nuevos significados en la medida que van incursionando en espacios públicos como estrategia para enviar un mensaje de identidad. “Somos dominicanos” (o mexicanos, cubanos, puertorriqueños y demás). Algunos estilos musicales, formas y repertorios contienen asociaciones directas con el “núcleo de lo cultural” o asociación con lo que es “represen-

Omar Fandino toca maracas entre sesiones de grabación en Bogotá, Colombia, para Smithsonian Folklife Recordings. Foto de Daniel Sheehy
El baile puede ser una forma de hacer música. Por ejemplo, en el fandango del sur de Veracruz, el zapateado de los bailadores crea una percusión que complementa el de los otros instrumentos del conjunto. Foto de Daniel Sheehy

tado en escenarios” para complacer a grandes audiencias con un sentido fuerte de identidad cultural. Estos se convierten en símbolos dirigidos a una nueva y más amplia audiencia o a la misma audiencia comunitaria pero con el renovado propósito de marcar la identidad grupal. Esta transición hacia nuevos roles y significados de la música ha hecho surgir preocupaciones entre artistas y las comunidades. Muchas veces, cuando el valor simbólico de la música o la danza es amplificado, puede desplazar los roles culturales establecidos al interior de las comunidades y afectar el significado que tiene la música en sí misma y la relevancia social que posee.

Cuando el percusionista, cantante y líder espiritual, Felipe García Villamil, vino a los Estados Unidos se le pedia que interpretara su música ritual para audiencias norteamericanas. Él tomó el reto de desmitificar y de inyectar en otros la apreciación de la importancia cultural de la música, la danza los símbolos y las tradiciones de sus creencias lucumi, palo y abakú. Para hacer esto, él construyó actuaciones que mantenían un balance entre compartir el conocimiento público de su religión con la necesidad de mantener lo secreto inherente a algunos elementos reservados sólo para los iniciados. En el contexto norteamericano, García aceptó el valor de su tradición como una representación pública y simbólica de la cultura afro-cubana, mientras que al mismo tiempo mantuvo su integridad espiritual. Karol Aurora de Jesús Reyes no tiene dudas sobre la capacidad de su música jibara como representante de su cultura al decir “nos va a hacer brillar frente al mundo, y la gente va a decir, ‘miren, es la música de Puerto Rico’”, añadiendo rebosante de orgullo.

Al mismo tiempo que formas de música (y danza) se han convertido en vehículos para crear identidad social, también se han convertido en medios para crear un nuevo sentido de comunidad. La música en cualquier sociedad es un imán social, una forma de reunir a la gente, la atracción principal dentro de una gama de eventos sociales. Pero entre los latinos en los Estados Unidos su papel se ha extendido y su importancia se ha hecho aún mayor. La música se ha convertido en el vehículo principal para reunir gente que comparte un mismo origen y quiere recrear un sentido de comunidad, especialmente para una comunidad inmigrante y dispersa, o para una minoría latina viviendo...
mientras que el oficio de hacer instrumentos es principalmente un terreno masculino, las mujeres desempeñan un papel más equitativo en los bailes. Foto de Jon Kersey, cortesía Olga Núñez-Ramírez

entre gente de otras culturas o de otros orígenes hablando lenguas que no son el español. Los ritmos pan-latinos de intérpretes como Marc Anthony, de la ya fallecida Celia Cruz o de los Tigres del Norte tocando salsa, merengue, o polca norteña atraen multitudes de latinos a bares y salones de baile por todos los Estados Unidos. Durante el día, miembros de la audiencia pueden trabajar en bodegas, compañías de construcción o en oficinas que manejan sus negocios en lenguajes y estilos de comunicación diversos. Pero en el club, en el salón de baile, en el concierto en el estadio ellos son latinos y muestran las formas latinas de bailar, de hablar y de interactuar con la libertad de no tener que pensar en ello. Hacer música — tanto en sonidos como para ocasiones musicales — es principal en crear comunidad. Desde la experiencia de la cultura pop ha surgido una creciente identidad pan latina que combina los varios modos de ser latino, con un sentimiento común de diferencia ante lo anglosajón y la cultura dominante.

Otra forma en que la música crea comunidad en los Estados Unidos es el uso que las latinas han hecho de presentaciones públicas como un foro social en que pueden forjarse nuevos roles de género para las mujeres dentro de la cultura latina, una transformación comunitaria. Mariachis femeninos como Las Reynas de Los Ángeles y el Mariachi Mujer Dos Mil de California han tenido éxito en retar la dominación masculina en esa tradición musical. De la misma forma, orquestas femeninas de salsa y superestrellas en salsa como la difunta Celia Cruz han labrado nuevos caminos o expandido los ámbitos para las mujeres en el campo de la música profesional.

La música también puede recrear el sentido de comunidad para algunos latinos en los Estados Unidos utilizando elementos claves de la vida que dejaron atrás. La marimba, siempre presente en la vida guatemalteca, une a expatriados y a sus hijos viviendo en los Estados Unidos, cuando melodías populares de la tierra natal son interpretadas en bodas, cumpleaños y bailes; y con sólo el sonido de unas cuantas notas de acordeón de la música conjunto de Texas se enciende la internalizada identidad mexicotejana, a medida que el oyente empieza a moverse con el paso de la polca tejana y añora el ambiente social del salón de baile.

La música ocupa muchos lugares en la vida social y cultural latina, pero en esencia, la música es uno de los ingredientes esenciales para que una persona viva una vida normal y satisfactoria. Por la riqueza de la diversidad cultural y la complejidad social, la música latina da voz a las culturas, luchas, preocupaciones, esperanzas y alegrías de todos aquellos que se llaman latinos.

Dr. Daniel Sheehy es etnomusicólogo, curador, músico y director de Smithsonian Folkways Recordings, el sello musical sin fines de lucro del museo nacional. Es autor y editor de numerosas publicaciones sobre música de América Latina como también productor de conciertos, giras y álbumes de música de América Latina y de Estados Unidos.
NUESTRA MÚSICA: MÚSICA EN LA CULTURA LATINA

El programa *Nuestra Música: Música en la cultura latina* del Festival de Tradiciones Populares del Smithsonian presenta la experiencia de la música y baile latino, utilizándolos como una vía para mostrar la complejidad cultural y las preocupaciones sociales de esta comunidad. Así como la música ayuda a entender la experiencia social en una forma más amplia, de la misma forma los contextos culturales nos ayudan a entender la música. Esto es lo que el cautivante y provocador Festival de Tradiciones Populares del Smithsonian —presentando la cultura en vivo— hace, dar voz a las comunidades y culturas alrededor del mundo, y crear un espacio para la representación de las formas de expresión que les definen. Una exhibición que haga justicia, aún en forma mínima, a la amplitud, lo complejo y lo bello de la vida musical latina no podría ser contenido en un sólo año como uno de los programas del Festival. Por lo tanto, el programa abarca una forma sin precedente de cuatro años consecutivos en el Festival. Cada año será definido por un tema específico subrayando una constelación coherente de elementos alrededor de la música y baile latinos.

El título general del programa, *Nuestra Música: Música en la cultura latina* señala los dos pilares conceptuales que apoyan los cuatro años del proyecto. Primero, una comprensión de lo que es música latina, en su forma más amplia, en lo que se refiere a vida cultural como una forma para descubrir el gran potencial que posee para atraer gente y su poder educativo; y segundo, explorar el poder de las culturas musicales latinas como un índice de la identidad cultural.

Mientras más nos adentramos en la frase *nuestra música*, mejor entenderemos la complejidad cultural, generacional y de géneros que conforman el "nosotros" — de "nuestra" — y la belleza y riqueza de significados de esta música.

*Nuestra Música: Música en la cultura latina* es el evento clave de un gran proyecto de música latina concebido por el Centro de Tradiciones Populares y Patrimonio Cultural del Smithsonian (CFCH-siglas en inglés). En 2001 el sello discípulo, sin fines de lucro, Smithsonian Folkways Recordings, una división del CFCH, lanzó la Iniciativa de Grabaciones de Música Latina bajo el título Tradiciones/Traditions, para ampliar su colección en música latina, publicar y diseminar nuevos álbumes y para crear una página en la Internet que ofreciera materiales educativos bilingües. Hasta este día, once grabaciones han sido lanzadas — dos de ellas nominadas para Grammys — presentando música de más de veinte tradiciones musicales (ver la lista en el artículo en inglés), llegando a millones de oyentes a través de las ondas de radio y por medio de la distribución de los álbumes.


El futuro promete una mayor y creciente presencia de la cultura latina en los Estados Unidos. Pero barreras sociales, culturales y del lenguaje han provocado, algunas veces, que la comprensión y relación del público con la cultura latina se haya quedado atrás de este desarrollo. La música en el programa del Festival *Nuestra Música: Música en la cultura latina* en general, es un paso a nivel nacional, muy visible, hacia remediar esta brecha en la comunicación. A través de presentaciones animadas y participatorias de música y danza de muchas herencias culturales latinas, *Nuestra Música* abrirá una puerta muy importante en el entendimiento del público acerca de la diversidad, herencias y deseos de los latinos en los Estados Unidos y fuera del país. Nuestra meta es ampliar el entendimiento social y crear un intercambio, ¿qué mejor lugar para empezar que la música? En esta era de globalización, la música presenta una oportunidad única para construir puentes que solidifiquen un entendimiento entre culturas.
When I stepped aboard the A.J. Meerwald, a restored Delaware Bay oyster schooner and New Jersey’s official tall ship, I was not assailed by the full weight of the past, present, and future of Mid-Atlantic maritime communities. I was struck, instead, with the thrill of cruising under sail on a beautiful historic vessel, all polished wood and coiled ropes. The day was gorgeous. The sails—hoisted with the help of some of the passengers, including my daughter—luffed gently in the breeze.

This trip on the A.J. Meerwald in July of 2000 was my maiden voyage on a journey across over 2,000 miles of shoreline in the states of New York, New Jersey, Delaware, Maryland, Virginia, and North Carolina, with an occasional foray into Pennsylvania. To a water-loving person such as myself, much of it was pure pleasure. Visiting small and large maritime and waterfowl museums, enjoying choppy boat trips, crossing complexly engineered bridges, socializing on weathered docks, and helping haul in nets in hopes of fish, I learned a great deal. The people who live around the ocean and bays, marshes and swamps, rivers and creeks of the Mid-Atlantic have lifetimes of knowledge to offer a visitor who cares to listen.

Despite the deep sense of contentment that a sailing ship or back porch with a water view can bring, however, much of what I learned in my research was disquieting. So many changes have occurred over the past couple of generations of maritime communities in this region that long-time residents can sometimes barely recognize their hometowns. A deep sense of loss tempers the stories of many.

Water Ways: Mid-Atlantic Maritime Communities is made possible by a partnership with the National Oceanic and Atmospheric Administration, and produced in collaboration with the State of Maryland, National Endowment for the Arts, and Chesapeake Bay Gateways Network/National Park Service; with generous contributions from Virginia Historic Resources, Mary Ball Washington Museum & Library, St. Mary’s White Chapel Episcopal Church, Maryland State Arts Council, North Carolina Arts Council, North Carolina Tourism, U.S. Fish and Wildlife Service, Phillips Seafood, and The Nature Conservancy; and with special thanks to the National Marine Sanctuary Foundation.
The A. J. Meerwald, restored oyster schooner, on one of her educational cruises on the Delaware Bay. Photo courtesy Bayshore Discovery Center

On the way to a beautiful new museum on Harkers Island, North Carolina, director Karen Willis Amspacher rode me past the grove of windswept oaks that was her father’s home place; it is now a summer residence being used by “dingbatters” — a Down East, North Carolina term for outsiders. For various reasons more families like Karen’s were selling their land and moving off the island, and local traditions were being lost. This, she explained, was her motivation for spearheading the Core Sound Waterfowl Museum project, to ensure that some small piece of the local heritage was preserved and interpreted “for the people.”

In Lewes, Delaware, Festival fieldworker Harold Anderson was taken by Rufus Carter to see “his boat.” After traveling about twenty miles inland, Anderson found himself face to face with the last known wooden menhaden fishing boat, the McKeever Brothers, which has been converted to a landlocked restaurant, complete with a mural of frolicking crabs and lobsters painted on the side. Carter and his fellow crew members had worked on the McKeever Brothers in the 1960s, following the schools of fish locally called “bunker” that supplied a huge Mid-Atlantic industry processing fish meal and oil. Reedville, Virginia, where Mr. Carter still has relatives, is home to one of only two menhaden operations left in the region. Those interested in the history of the menhaden industry would like to see the McKeever Brothers returned to Lewes, restored, and made into a museum.

In Amagansett, New York, sitting around the kitchen table drinking a cup of tea, fieldworker John Eilertsen and I chatted with Madge and Stewart Lester about the heritage of their fishing family and the demise of commercial fishing in eastern Long Island. Lobsters and scallops in the area had both succumbed
to disease, and haul seining for striped bass had long since been prohibited. The view out of the Lesters' window reminded me of many other fishermen's backyards in the region: piles of traps, nets, ropes, small boats, and other equipment awaiting a better harvest that may never come.

But maritime communities often adapt to changes. When one species of fish becomes scarce or unmarketable, you fish for another. When crabbing with wire mesh pots proves more efficient than trot-lining (running a baited line across a section of water), you buy or learn to make pots. When recreational fishing catches on in your area, you fish for bait or get a charter-boat license. When the oyster-shucking or crab-picking plant shuts down, you get a job cooking at a local seafood restaurant or a nearby school. It's all about adaptation, flexibility, and survival.

And even when some things are in danger of being lost forever, like the fleet of Delaware Bay oyster schooners, someone like Meghan Wren has the vision to spearhead an effort to give at least one of them a new life. The A.J. Meerwald represents a sense of local pride, an opportunity to educate kids about the ecology and history of the region, and a hope for cultural tourism that can help bolster the flagging fishing economy. All these spring from the ribs of a boat destined, like so many of its sisters, to sink to the bottom of the Maurice River and become a fish habitat.

Water Ways: Mid-Atlantic Maritime Communities is about change and renewal, pride in the past and hope for the future, and the interconnectedness of cultural life and natural history in this region. It is composed of the stories of people like Karen Willis Amspacher, Rufus Carter, Meghan Wren, and Madge and Stewart Lester and their communities, told as much as possible in their own words. It speaks about their joys, frustrations, and work to conserve the rich heritage that permeates this region like the smell of salt water and marsh mud.

The whole story of Mid-Atlantic maritime culture would take thousands of pages and hundreds of photographs to tell, and many prize-winning authors have already written volumes. (See “Suggested Reading.”) To illustrate the rich complexity of the story, we will explore three natural resources that have been important throughout the region's history: oysters, shad, and Atlantic white cedar. The past, present, and future of the region are synopsized in these resources, all three of which cut deeply into cultural, economic, and ecological life. Each carries with it stories of exploitation, decline, and renewal of the resources that shaped Mid-Atlantic maritime community culture, the theme that brings the whole region into focus.

Visitors get hands-on experience hauling sails aboard the A.J. Meerwald. Photo by Betty J. Belanus

(Left) Rufus Carter from Lewes, Delaware, poses in front of the McKeever Brothers, a menhaden fishing boat that was turned into a restaurant in Seafood, Delaware. Photo by Harold Anderson
EASTERN OYSTERS

"This is a happy occasion. I thank the museum and the carpenters and all the people who volunteered to work on the boat. It was a disaster when it came in here, but, thank the Lord, it's in good shape today. Planning on going back on the water." —Captain Art Daniels, Jr., on the occasion of the launch of his newly restored oyster-dredging boat, the City of Crisfield

OCTOBER 2003 marked the 37th annual National Oyster Shucking Competition in Leonardstown, St. Mary's County, Maryland. Sponsored by the Lexington Park Rotary Club each year, the contest pits champion shuckers from Texas, Louisiana, and Massachusetts against Mid-Atlantic favorites, all competing for a trip to the World Championships in Ireland.

A pile of two dozen lumpy, grey, tightly closed oysters faces each of the eight male contestants. The signal is given, and the shucking and cheering begin. Less than three minutes later, the fastest contestant signals completion by raising his arms in triumph. After the other shuckers follow suit, the oysters are whisked away for judging, for not only time but also “presentation” are considered. As soon as a champion is declared, the audience is served the raw oysters—first come, first served—and soon afterwards the women shuckers take the stage for competition.

This display of skill comes at a time when oyster harvests are at an all-time low in the Mid-Atlantic, with no clear evidence that they will ever rebound. Oyster-shucking houses have closed, and those still operating get their supply more often from the Gulf of Mexico than from the Chesapeake or Delaware bays. But the shucking contest is one sign of hope that restoration projects, more stringent pollution control, and disease-resistant strains will one day bring oysters back a bit of their former glory as the most important fishery in the Mid-Atlantic.

Oysters have left their mark on the human landscape in this region, in names like Bivalve and Shellpile around the Delaware and Chesapeake bays. You can walk across any non-asphalt parking lot from the Great South Bay of Long Island to Core Sound, North Carolina, crunching oyster shells underfoot as you go. And though they are not shucking anymore, former oyster-packing-house workers such as Mildred Butler from Rock Hall, Maryland, can tell you what the work was like: “An oyster knife was rough, and you had to wear gloves. You had to be careful: you steadied your hands. If the knives got a hole in them, you had to get another pair. Couldn’t work with your fingers out. It would cut your hands up. It was rough, I’m telling you.” To make the work go a bit easier, shuckers often sang some of the same old-time hymns they still sing in church.

The Eastern oyster (Crassostrea virginicus) was one of many varieties of seafood eaten by Native Americans in the region. Its tough, sharp shells were often used for tools, and vast middens (ancient refuse mounds) of them are found in many coastal areas. Nanticoke Indians from Delaware were adept at fashioning wampum (beads used for commerce) from the shells.

Colonial settlers in the Chesapeake Bay region considered oysters only a hardship food, since they were one of the few fresh
foods available throughout the coldest months of the year. Oysters began to gain favor in the growing cities of the region, and by the end of the 18th century, oysters were sold in bars, fancy restaurants, and even by street vendors in Baltimore, Philadelphia, and New York.

On the Great South Bay of Long Island, such entrepreneurs as Dutch immigrant Jacob Ockers, “The Oyster King,” grew rich by marketing his famous bluepoint oysters at New York City’s Fulton Fish Market and exporting thousands of barrels to Europe. Around the turn of the 20th century, Ockers owned ten schooners and shipped more than 150,000 barrels of oysters a year from processing plants called “shanties” along the bay. But by the late 1930s, overfishing, contaminated run-off, and a devastating hurricane had killed what was left of the Long Island oyster industry. The Blue Point Oyster Company recently donated its former oyster grounds to The Nature Conservancy, which will use the area for an oyster restoration project, as well as for research and education, sustainable aquaculture, and a nature sanctuary.

To the south, oystering in the Delaware and Chesapeake bays blossomed into an industry far surpassing the Long Island operation. Shipping oysters by rail to Philadelphia, Baltimore, and beyond sparked economic booms in towns like Port Norris, New Jersey, and Crisfield, Maryland. At the height of the oyster industry on the Delaware Bay near Port Norris, the fleet of oyster schooners (sister ships of the A.J. Meerwald) numbered more than 500. An estimated 4,000 people fished the Delaware Bay for oysters, and many more people were involved in the support industries of processing, shipping, and shipbuilding.

In the year 1880, 2.4 million bushels of oysters were harvested. But today, Bivalve (Port Norris’s port on the Maurice River) is practically a ghost town.

In the Chesapeake Bay, before the early 1800s, “tonging” was the most common means of harvesting oysters. This process involved standing precariously on the side of a small boat with long-handled scissors-like tongs equipped with a metal basket at the end, scooping heavy loads of oysters off their reefs. By the 1810s, a more efficient method, the dredge, was introduced to the Chesapeake Bay
by New Englanders, who had already wiped out most of their own oyster beds with the device. “Dredging” or, as it came to be called in the Chesapeake region, “drudging” required a much larger boat and more manpower. A large metal dredge with teeth scraped the oysters off reefs, dumping huge loads of oysters, and whatever else the reefs contained, onto the deck of the ships.

The invasion of the Chesapeake by Northerners led the state of Maryland in 1820 to impose a ban on dredging and transporting oysters out of state. At the end of the Civil War, when many returning soldiers went back to the bay to make a living in a soaring oyster market, watermen and businessmen successfully lobbied to allow dredging. A full-blown “Oyster War” broke out: tongs versus dredgers, and the crews of schooners and other large dredging boats from Maryland versus those from Virginia. Guns ranging from carbine rifles to cannons became standard equipment aboard oyster boats, and Maryland found it necessary to institute an “Oyster Navy” (which evolved into the present-day Marine Police).

It took a while longer for the Chesapeake and Delaware bay oyster industry to decline to the point of the Great South Bay fishery, but by the mid-1950s, things were looking grim. Adding to problems of overfishing, two oyster diseases, MSX and Dermo, began to devastate the beds, and soon up to 90 percent of the oysters were dead. Fishing for blue crabs, formerly considered a seasonal sideline for oystermen, took over as the main occupation for many of Maryland’s Chesapeake Bay watermen. In recent years, the blue crab harvest in Maryland (where the crab is the “state crustacean” and a popular tourist symbol) has declined so dramatically in the Chesapeake that many think crabs could go the way of oysters before long. To meet the demand for popular regional dishes like crab cakes, crab meat is now likely to come from North Carolina or as far away as Asia, prompting manufacturers and restaurants to advertise “Maryland-Style Crab.”

The decline of the Eastern oyster affected not only watermen, oyster shuckers, and those who longed for a dozen on the half shell. It also hurt the skipjack, a regional boat developed on the Chesapeake in the 1880s for dredging in relatively shallow waters. At the peak of oystering on the Chesapeake, these single-masted, 70-foot-long boats, purportedly
named for a type of local fish that skims across the water, numbered in the hundreds. In a conservation measure, Maryland oystermen have been limited to dredging only under sail, except on Mondays and Tuesdays, when they may use their small, gasoline-engine-equipped “yawl” or “push” boats for power. Thus, the skipjack fleet on the Chesapeake has survived as the last commercial fishing fleet in the country that still fishes under sail.

As oysters became scarce, and watermen switched to crabbing or other types of fishing, skipjacks were often left to rot. Today, there are about 30 left, and only about a dozen of them still dredge for oysters commercially. Alarmed by the disappearance of the fleet, community members and museum officials in Maryland began working together to save the remaining skipjacks. The skipjack fleet was placed on the National Register of Historic Landmark’s “11 Most Endangered” list in 2002.

The Skipjack Restoration Project housed at the Chesapeake Bay Maritime Museum in St. Michael’s, Maryland, has so far saved six boats from the scrapyard, including Captain Art Daniels’s City of Crisfield, a frequent winner of the annual skipjack races held off Deal Island, Maryland, every Labor Day.

The future of oysters in the bay may lie not with Crassostrea virginica at all, but with a new Asian strain of oyster (Crassostrea ariakensis), which has proven to be disease resistant, fast growing, and similar in taste to the native oyster. Many scientists, environmentalists, and watermen have reservations about the new species for a number of reasons. But some brisk October day in the not too distant future, the champion shuckers in Leonardstown could be showing off their prowess on Crassostrea ariakensis.
AMERICAN SHAD

“When it warms past forty Fahrenheit, they begin their migration, in pulses, pods—males (for the most part) first. Soon, a single sentence moves northward with them—in e-mails, or telephones, down hallways, up streets—sending amps and volts through the likes of me. The phone rings, and someone says, ‘They’re in the river.’” —John McPhee, The Founding Fish

IT’S APRIL on the Delaware River. The small white flowers called Spring Beauties and the serviceberry, locally called the “shad bush,” are in bloom. It is the weekend of the Lambertville, New Jersey, Shad Fest, during which the small town of 4,000 will host 30,000 visitors who walk around Union Street browsing craft stalls and tasting seasonal treats which may include roast shad, shad dogs, shad chowder, and shad cakes. The finalists of the poster contests, featuring creative and colorful renderings of shad and other harbingers of spring, are hanging in store windows.

The festival has been going on officially since 1981. But the reason for the festival, celebrating the return of shad to the Delaware River by fishing for and eating shad on the river, is much older. In ancient times the Lenni Lenape Indians caught shad in fishing weirs they built with stone. But in Lambertville, shad fishing is usually traced back to the late 18th century, when the first commercial shad fishery was established on what is now called Lewis Island. Today, the Lewis Fishery is the heart and soul of the Shad Fest.

On the Friday night before the 2003 festival began, the workers at the fishery, headed these days by fourth-generation shad fisherman Steve Meserve, made two “hauls” with their 200-yard-long, 10-foot-deep net as they do most other nights from late March to late May. Despite the chilly evening, spectators and potential customers milled around watching the process, which takes about 20 minutes per haul. Fred Lewis, the fishery’s owner, is usually there, lending his 80-plus years of experience.

Haul-seining for shad has not changed much since the 1800s. The “sea end” of the net, gathered into the fishery’s rowboat manned by three crew members, is “paid out” in a wide circle. Meanwhile, the “landsman” carries the other end of the net along the riverbank. The boat rows to shore, and the crew jumps out to bring their end of the net to the point where the fish will be hauled in. The landsman walks back to that point with his end of the net, and, when they meet, all crew members (and anyone else who wants to help) pull in the net, creating a baglike pocket that everyone hopes is full of fish.

The dramatic moment at the Lewis Fishery that evening, when the net was tight enough to reveal the catch, was as exciting as the climax of an adventure film. Would there be enough roe and buck shad to satisfy customers, some of whom have come all the way from Philadelphia and Trenton? How many game fish, some of which are illegal to catch in these waters, would have to be thrown back? What else of value (like carp, which some Asian-American customers prefer over shad) would there be?

Steve’s wife, Sue Meserve, called out each type of fish and placed them into plastic laundry baskets. She and her helpers then retreated to the first floor of a small white cabin to sell the fish to
the patient customers according to certain rules that allow regulars their fair share while honoring as many requests from visitors as possible. No one goes home empty-handed. Before they are sold, each shad must be weighed and measured, and scale samples need to be scraped off each iridescent body and placed in a small envelope for the scientists who monitor the health of the fish and the river. After the second haul, the family, crew, and visitors often relax on the second floor of the cabin on benches around an old wood stove, enjoying a dinner that may include grilled shad and shad roe fritters.

American or white shad (*Alosa sapidissima*, translated “most delicious shad”) is a tasty but bony fish that migrates up rivers to spawn, as do other anadromous fish: herring, striped bass (rock fish), blue fish, and the now nearly extinct sturgeon. Native Americans from New York to North Carolina fished for shad and herring, using them for food and for fertilizer. If you can get around the bones, the fish of the American shad is white and sweet. The roe (egg sac) is a special delicacy.

Legend has it that, during the Revolutionary War, an early run of shad saved Washington’s troops at Valley Forge from starvation. It is true that shad and other anadromous fish were staples of Mid-Atlantic families that lived near rivers. In the spring of 1874, in the midst of difficult economic times, an unusually prolific run of hickory shad (American shad’s more oily cousin) and blue fish caused farmers in and around Lewes, Delaware, to run to the beach with nets, buckets, and even frying pans to scoop up the fish for food and fertilizer for their crops, saving many people from possible starvation.

In North Carolina, the plentiful shad and herring runs on such rivers as the Roanoke and Chowan in the 18th and 19th centuries gave rise to a large-scale seasonal industry manned by enslaved and free Blacks and brought to life in the writings of regional historian David Cecelski in his book, *The Waterman's Song: Slavery and Freedom in Maritime North Carolina*:

Laying seines around schools of a hundred thousand fish required an orchestra’s sense of timing and teamwork.... The fishery was a Herculean test of endurance and perseverance.... The fish ran so bountifully during the six- to eight-week peak season that the fishermen worked the seines every day of the week, all day and all night. Every haul lasted on the average from four to seven hours, making three or four hauls daily an accomplishment.
Today, only one commercial herring fishery remains on the Chowan River, run by brothers Bobby and Herbert Byrum. But even if shad and herring fishing is no longer commercially viable in North Carolina, the Albemarle shad boat, a sturdy vessel made of native Atlantic white cedar (juniper) and still used by some commercial and recreational fishermen, keeps the memory alive. The shad boat was recently named the state boat of North Carolina.

Overfishing, the building of dams and other obstructions in rivers, and the large volume of pollutants that have been dumped into rivers for years eventually took their toll on anadromous fish. The phenomenal shad and herring runs were gone, and the canning houses that once offered seasonal employment closed. (Can labels have become antique collectors items.) By 1980, there were so few shad in the tributaries of the upper Chesapeake Bay that Maryland instituted a moratorium on shad fishing. In Virginia, shad fishing was prohibited after the harvest of 1993.

The annual Shad Planking in Wakefield, Virginia, a political rally in its 56th year, now must import shad from out of state. Other communities have discontinued their shad plankings in support of the fishing ban. (The events are called “plankings” because the fish are cooked by nailing them to wooden planks and smoking them slowly over an open fire. A traditional joke claims that when the fish is finally done, you should throw it away and eat the plank.)

Shad restoration efforts are underway throughout the Mid-Atlantic, including improvements to river-water quality and removal of obstructions preventing fish from swimming upstream. One restoration effort dates back to 1918, when the Pamunkey tribe of Virginia started a shad hatchery. “We've been fishing all our lives, and the river is a way of life,” says vice chief and hatchery administrator Warren Cook. “We decided we wanted to help put shad back in the river. We're the oldest shad hatchery in the United States.” In 1999, the shad hatchery, which leans out onto the river near small fishing shanties, was updated with funds from the Chesapeake Bay Program and the state. The neighboring Mattaponi tribe has established a hatchery on the Mattaponi River, adding to the restoration effort. This past autumn, the Pamunkey hatchery sustained considerable damage from Hurricane Isabel, but it is hoped that it can be repaired in time for the spring shad season.

Hatchery workers catch female shad (called “roes” or “cows”) and squeeze eggs from the fish. The eggs are then fertilized and hatched in big tanks, and the baby fish are fed brine shrimp. At about 15 days old, they are tagged using a harmless chemical dye and released into the muddy river. From 1989 to 1997, more than 32 million young shad were released into the wild from the Pamunkey facility. Thanks to the tagging, fish hatched in the Pamunkey and Mattaponi hatcheries and released into the James and the Susquehanna rivers can be traced far beyond Virginia. Bill Matuszeski, former director of the EPA's Chesapeake Bay Program Office, said, “We can only hope that some day, one of the fry from [the Pamunkey hatchery] supplied to the Susquehanna will become the first shad to return to Lake Otsego in New York, one of the farthest sources of water to the Chesapeake Bay.”

Postal workers offer a special “shad cancellation” at the annual Lambertville, New Jersey, Shad Fest.

Photo by Susan Charles Groth
Chief William H. Miles and his son Billy wait for gill nets to drift down the Pamunkey River to catch shad. Photo by Larry Chowning, courtesy Cornell Maritime Press.

The Lewis Fishery cannot lay claim to the depth of history of the Pamunkey and Mattaponi tribal fisheries, but it has been a bellwether for the health of shad on the Delaware River and in its tributaries for over a hundred years. Captain Bill Lewis knew something was wrong back in the early years of the 20th century, as the numbers of fish caught began declining. By the 1940s, so few fish were being hauled in the Lewis nets that some people wondered why the seasonal fishermen kept at it. No shad were caught at all in 1953 and 1956. Records from the Lewis Fishery, which have been kept every year since 1888, helped convince the states along the Delaware River to form a coalition to study the decrease in shad and to work on cleaning up polluted waters around the Philadelphia-Camden area. Shad populations began rebounding in the 1960s, and today the catch numbers around 500 fish each season.

Vice president for resource protection of the Chesapeake Bay Foundation, Mike Hirshfield, has stated, “It's tragic that a generation of kids [in Maryland and Virginia] is growing up not even knowing what a shad is.” But some kids on the Delaware River are more fortunate. Nine-year-old Keziah Groth-Tuft, daughter of folklorist Susan Charles Groth, loves to go out in the rowboat, help pull in the net, and weigh and measure the fish, although she’d rather eat a hot dog than a piece of shad. The Lewis family considers Keziah and the other young people involved in the fishery a sign of hope for the next generation of traditional shad fishermen. Fred Lewis recalls: “Well, I got started because my father was into it. And he began fishing back in 1888. And ever since then, one of us has been doing the fishing every year. We never missed a year.” And if this fishery’s family, crew, and friends can help it, they never will.
ATLANTIC WHITE CEDAR

“When I can’t get cedar no more, why, I’ll just have to quit making sneakboxes…. Jersey sneakboxes must be one reason why God made trees.” — George Hendricks, New Gretna, New Jersey

ON THE VERNAL EQUINOX, March 20, 2000, students from Tyrrell County Elementary School in rural eastern North Carolina joined a group of naturalists, educators, and arts activists in a muddy swamp to plant tree seedlings. This wasn’t just any lesson in trees and ecology, though. The children were planting Atlantic white cedar, known locally as juniper, a mainstay of traditional life and economy in the coastal Mid-Atlantic. Since colonial days, entrepreneurs throughout the region had become so efficient at cutting down and marketing cedar wood for boat-building and roofing shingles that whole forests had disappeared by the 1800s. To add to the problem, many clear-cut swamps were drained, and the loss of the natural filtering qualities of trees and peat wreaked havoc with the water quality needed to sustain anadromous fish species such as shad in the local rivers, and shellfish such as oysters in the nearby sounds and bays.

By noon on that soggy March day, one hundred trees had been planted, the first of the 7,000 planned in a project of the arts organization Pocosin Arts in Columbia. Attached to each juniper seedling was a handmade clay marker, upon which each child inscribed a symbol “to commemorate the day, the project, and the millennium.” Feather Phillips, the director of the project, explained, “[The Millennium Forest] will be open space alternating with dense planting, the way the trees grow in nature. It will be a place visitors can enter to sit, meditate, and contemplate.”

Atlantic white cedar (Chamaecyparis thyoides) once grew in profusion in wetlands from Long Island to North Carolina. The trees grow...
in clumps that tend to intertwine as they reach heights of up to eighty or a hundred feet, making it difficult to cut just one or two trees at a time. Referring to cedar stands in the wetlands of southern New Jersey in The Great Book of Wildfowl Decoys, author Gary Giberson explained how the clear-cut timber was used with ruthless efficiency:

The smallest trees, those growing around the outside of the stand, would make the best bean poles or net markers. The next size tree, two to four inches in diameter, would be used for fence posts. The six-inch-diameter trees would be used for cedar shingles. Working in toward the middle of the stand, the next size tree would be cut for weather boards or small trim material. These logs would be around eight to ten inches in diameter. The remaining large trees were used as boat lumber.

Straight grained, light, and insect resistant, Atlantic white cedar was also used for duck and goose decoys, barrels, buckets, furniture, channel markers, utility poles, railroad ties, the interior of freezers and washing machines, and even for organ pipes. In the 18th and 19th centuries, reforestation was not a common practice, and the trees did not regenerate themselves. The wood eventually became so scarce that lumber companies in New Jersey created a brisk business in the 19th century “mining” it by dredging up fallen trees from the swamps.

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An elementary school student from Tyrrell County, North Carolina, plants an Atlantic white cedar (juniper) seedling in the Millennium Forest at Pocosin Lakes National Wildlife Refuge as part of the 7,000 Junipers project.

Spanning the border of North Carolina and Virginia, the Great Dismal is a vast swamp where huge stands of Atlantic white cedar (juniper) and cypress once stood, before the lumber companies cut them down. North Carolina author Bland Simpson traveled with local guide Reggie Gregory to the last stand of Great Dismal juniper and described it in The Great Dismal: A Carolinian’s Swamp Memoir: “In close ranks, the cedar spires stand, each tree a tall tawny pole with bark in thin vertical strips marking a slow swirling whorl around and about the tree up to its dark green arrow-crown. They grow in thick, high-acid peat of their own making and reach heights of sixty and seventy feet, diameters of a foot. Deadfalls and windfalls cross and lap each other on the forest floor, and walking in the cedars is slow going or no going at all.... In aerial photographs, the Swamp’s few remaining patches of cedar show up stark and dramatic, like shadows on the moon.

“Well,” Reggie said, “there’s your juniper.”
Legendary decoy carvers Lem and Steve Ward, who are memorialized at the museum in their hometown of Crisfield and at the Ward Museum of Wildfowl Art in nearby Salisbury, Maryland, were fairly typical in their use of cedar. Sometimes they used old cedar telephone poles, but if they could get a good piece of “North Carolina juniper,” they were happier. Though cedar was their favorite, they used any kind of wood they could obtain. After World War II, they bought a number of Navy life rafts and cut thousands of blocks of balsa wood to use for gunning decoys. Balsa had the advantage of being lighter than cedar, but it was much less durable. Today, Chesapeake Bay carvers Ron Rue and Dan Brown carry on the Ward brothers’ tradition, still using cedar when they can get it. Decoy collectors pay thousands of dollars for a decorative Ward decoy, and those made of cedar are the most prized.

Another piece of waterfowling equipment made from cedar is the “sneakbox,” a 12-foot-long boat with a spoon-shaped hull traditionally built and used by duck hunters in the Barnegat Bay-Pine Barrens region of New Jersey. Like many folk craft, the boat was developed to meet a unique set of needs, in this case, hunting in conditions ranging from open water to the thinnest layer of marsh mud and, in the coldest months, to ice. The boat draws so little water, it is joked, that it can “follow the trail of a mule as it sweats up a dusty road.” These boats need wood that is light, flexible, straight-grained, and resistant to wood-eating marine animals; “swamp cedar” or “Jersey cedar,” as Atlantic white cedar is called locally, was the only wood that could fill the bill.

In the late 1970s, folklorists from the Library of Congress’s American Folklife Center interviewed sneakbox maker Joe Reid, from Waretown, New Jersey, who explained, “Fiberglass doesn’t handle itself in water the way cedar does. Cedar takes in just the right amount of water and settles down.... You can’t beat cedar for a boat.” Folklorist Mary Hufford noted that, although most of the older men were no longer making full-sized sneakboxes, and many of them had stopped hunting, they had started making miniature sneakboxes for their children and grandchildren. Hufford observed that these miniatures are “a means of transporting aging gunners mentally into the marshes, while transmitting regional identity to children and grandchildren.”

The sneakbox tradition lives on in Gus Heinrichs, born in 1931 in Tuckerton, New Jersey, a historic shipbuilding and lumbering town. Heinrichs came from a boat-building family, and when he was young, his father built him a 24-foot garvey, another type of regional boat made of cedar. He used it for clamming until the 1950s, when he became...
a house carpenter. In 1983, Heinrichs was admiring a sneakbox at a decoy and gunning show when someone dared him to build one. He went to work almost immediately on his first sneakbox, which won a prize at the show the next year. Today, Gus Heinrichs is the resident sneakbox maker at the Tuckerton Seaport museum complex. “My dad wanted at least one of his sons to learn sneakbox-building and carry on a tradition that he had started many years before…. The sneakbox I build is a different style but from the same patterns passed down by my dad,” explains Heinrichs.

At last count, there were still 1,000 junipers to be planted to reach the 7,000 mark at Pocosin National Wildlife Refuge. There are also many other Atlantic white cedar forest restoration projects going on from New Jersey to North Carolina. These efforts won’t make up for the millions of trees clear-cut in the Mid-Atlantic over the past three centuries, but they are significant. Meanwhile, one can only hope that Gus Heinrichs and his helpers can continue to find enough cedar to build their boats and demonstrate their skill for the public. Otherwise, sneakbox-making will become a part of memory culture, with only miniature models made for grandchildren remaining as evidence of the legacy.

These three resources—oysters, shad, and Atlantic white cedar—sketch a history of the maritime traditions of the Mid-Atlantic region. The next generation of skipjack captains, shad fishermen, and sneakbox makers will build upon the past, charting a course for the region’s maritime resources into the future. Through efforts of grassroots conservation and local wisdom, the region’s cultural history lives on through the eternal process of change and renewal.

Dr. Betty J. Belanus is an education specialist at the Center for Folklife and Cultural Heritage and has been working on the Festival since 1986. She has curated or co-curated five other Festival programs; this was by far the most challenging, but one of the most rewarding.

WORKS CITED AND SUGGESTED READING


SUGGESTED LISTENING

GENERAL FESTIVAL INFORMATION

Festival Hours

The Opening Ceremony for the Festival takes place at Nuestra Música's La Fonda stage at 11 a.m., Wednesday, June 23. Thereafter, Festival hours are 11 a.m. to 5:30 p.m., with special evening events. The Festival is closed Monday, June 28, and Tuesday, June 29. See the schedule on pages 74–93 for details.

Festival Sales

Visitors may purchase Haitian, Latino, and seafood lunches, snacks, and dinners from Festival food concessions. A Haitian Market will feature traditional craft products and foods from Haiti. A variety of objects produced by Festival artisans and a selection of related books and recordings will be available at the Festival Marketplace on the Mall-side lawn of the Freer Gallery of Art. Smithsonian Folkways recordings will also be available there (For the Nuestra Música program, Music of New Mexico: Hispanic Traditions; Borderlands; From Conjunto to Chicken Scratch; Heroes & Horses; Corridos from the Arizona-Sonora Borderlands: Taquachito Nights; ¡Viva el Mariachi!; Raíces Latinas; Capoeira Angola 2: Brincando na Roda (Grammy nominated); Sacred Rhythms of Cuban Santería; Cuba in Washington; Puerto Rico in Washington; Jíbara Hasta el Hueso: Mountain Music of Puerto Rico by Ecos de Borinquen (Grammy nominated); Quisqueya en el Hudson: Dominican Music in NYC; Viento de Agua Unplugged: Materia Prima.

Press

Visiting members of the press should register at the Press tent located near the Smithsonian Metro Station on the Mall at Jefferson Drive and 12th Street.

First Aid

A first aid station is located near the Smithsonian Metro Station on the Mall at Jefferson Drive and 12th Street.

Restrooms & Telephones

There are outdoor facilities for the public and for visitors with disabilities located near all of the program areas on the Mall. Additional restroom facilities are available in each of the museum buildings during visiting hours. Public telephones are available on the site, opposite the National Museums of American History and Natural History, and inside the museums.

Lost & Found/Lost People

Lost items or family members should be brought to or picked up from the Volunteer tent located near the Smithsonian Metro Station on the Mall at Jefferson Drive and 12th Street.

Metro Stations

Metro trains will be running every day of the Festival. The Festival site is easily accessible from the Smithsonian and Federal Triangle Stations on the Blue and Orange Lines.

Services for Visitors with Disabilities

Large-print and audio-cassette versions of the daily schedule and audio-cassette versions of the program book and signs are available at the Festival Information kiosks and the Volunteer tent. Other formats are available upon request. Volunteers are on call to assist wheelchair users. Audio loops to assist hard-of-hearing visitors are installed at the music stages. Service animals
are welcome. American Sign Language interpreters are available on site; the Festival schedule indicates which performances and presentations are interpreted (şş). Other modes of interpretation may be provided if a request is made a week in advance by calling (202) 786-2414 (TTY) or (202) 275-1905 (voice), or e-mailing franklinj@si.edu.

Thunderstorms

In case of a severe rainstorm visitors should go inside a museum. If museums are closed, visitors should go into the Metro Station. Summer rainstorms are usually brief, and often the Festival resumes operations within an hour or two. In the event of a severe thunderstorm the Festival must close. Do not remain under a tent or a tree!

ONGOING FESTIVAL PRESENTATIONS

In addition to the daily scheduled performances, there will be ongoing demonstrations in the individual program areas.

Haiti: Woodcarving, straw work and basketry, pottery, mural-painting, coffee, kleren-making, paper- and mat-making, boat-building, tap-tap (bus) decoration, net-making & other maritime traditions, historic restoration arts, Carnival arts, cut-metal work, sequined flag making, and other needlework arts.

Nuestra Música: Instrument-making demonstrations.

Water Ways: Commercial fishing methods, net-gearing and -mending, fish-marketing, recreational fishing crafts (custom rod making, salt water fly-tying, charter boat captaining), waterfowl decoy carving and marshland traditions, maritime ecology and environmental education, wooden boat building and restoration, maritime blacksmithing and metalwork, rigging, knot-tying and sailing crafts, model boat building, marine weather prediction, lighthouse and lightship information, boating safety.

Especially for Children and Families

Haiti: Ongoing activities for families in the Kids' Corner Tent will include interactive performances; mini-workshops on music, dance, painting, games; crafts such as toy-making; and play activities designed to introduce children to the culture of Haiti's young people.

Water Ways: In Kids' Coast participate in interactive displays on Mid-Atlantic maritime creatures and natural resources and on what you can do to keep the region's waterways healthy from the staff of the National Oceanic and Atmospheric Administration, The Nature Conservancy, Pocosin Lakes National Wildlife Refuge/U.S. Fish and Wildlife Service, The Oyster Recovery Partnership, and The Clearwater Hudson River Sloop (week two). Week one, use river clay to learn about the ancient art of Pamunkey Indian pottery from Mildred Moore, master potter.

Each day, a different organization will lead a hands-on activity in Kids' Coast. Check the Kids' Coast schedule for the activity of the day.

Chart a course with experts from the NOAA Weather and Ocean Services, and try on a lifejacket and guess what happened to the ruined boat with the Sail and Power Squadron in the Water Safety Tent; learn to tie a knot and hoist a sail with the National Maritime Heritage Foundation in the Sailing Crafts Tent; try knitting a net in the Net Fishing Tent.

Be sure to pick up a copy of The Nature Conservancy's Nature Navigator activity booklet at any Information booth on site, and investigate Mid-Atlantic Maritime Mystery Creatures!
FESTIVAL SCHEDULE

Wednesday, June 23

11:00  Festival Opening Ceremony
       La Fonda Stage

Haiti: Freedom and Creativity from the Mountains to the Sea

Mizik ak Dans Stage

12:00  Rara Music: San Rankin
12:45  Vodou Drumming: Azor
1:30   Konbit Songs: Kod-o-Bann
2:15   Ballads: Boulo Valcourt
3:00   Vodou Drumming: Azor
3:45   Konbit Songs: Kod-o-Bann
4:30   Troubadour Music: Tikoka
5:00   Rara Music: San Rankin

Ounfò

12:00  Consecration and Purification: The Ounfò and Lakou
12:45  Vèvè Workshop: Sacred Drawings in Honor of Papa Legba
1:30   Rhythm and Ritual Dance
2:15   Making the Sacred Altar for Papa Legba
3:00   Vodou, Freedom, and Creativity
3:45   Color, Dress, and Ritual Display
4:30   Elements of Ceremony: Honoring Papa Legba

Krik Krak
Narrative Stage

12:00  Tales of Bouki and Malis
12:45  Kreyòl Language Workshop
1:30   Architecture, Freedom, and Creativity
2:15   Stories from the Land of Mountains Behind Mountains
3:00   Painting as Popular Tradition in Haiti
3:45   Haitian Proverbs
4:30   Diaspora Voices

Haitian Kitchen

Ongoing demonstrations of everyday and ritual cooking in connection to Haitian cultural and religious life and celebration; displays of food for sacred offerings. Check the Web site for daily schedules.

Nuestra Música: Music in Latino Culture

La Fonda

12:00  Salvadoran Chanchona: Chanchona San Simonese
12:45  Conjunto Tejano: Eva Ybarra y su Conjunto
1:30   Mariachi Los Camperos de Nati Cano
2:15   Traditional Merengue: Franklyn Hernández y sus Tipican Brothers
3:00   Plena y Bomba: Viento de Agua
3:45   Son Jarocho: José Gutiérrez y Los Hermanos Ochoa
4:30   Joropo Llanero: El Grupo Cimarrón de Colombia

5:30-9:00  Evening Concert

String Traditions in Mexico and the United States
Sponsored by the National Endowment for the Arts (NEA) featuring National Heritage Fellows Mariachi Los Camperos de Nati Cano; José Gutiérrez y Los Hermanos Ochoa; Lorenzo Martínez y Reflexiones

La Peña

12:00  Jarocho Traditions: José Gutiérrez y Los Hermanos Ochoa
12:45  Plena y Bomba of Puerto Rico: Viento de Agua
1:30   Marimba Traditions of Guatemala: Marimba Linda Xelajú
2:15   Afro-Cuban Religious Music: Emikeke
3:00   The Acoustic Bass in Latino Music: Ricardo Albino Zapata Barrios; Pedro Hernández
3:45   Marimba Traditions of Guatemala: Marimba Linda Xelajú
4:30   The Chanchona of El Salvador

El Portal

12:00  Music and Commodification
12:45  Harp Construction
1:30   Music Scenes: Sidemen’s Perspectives
2:15   Musical Traditions of New Mexico
3:45   Music and Resistance

El Salón de Baile

12:00  New Mexican Social Dance: Emikeke
12:45  Bailemos, Let’s Dance! Son Jarocho Fandango: José Quetzal Flores; Francisco González; Martha González
1:30   Salsa Dance Class: DJ Bruno and Eileen Torres
2:15   Bailemos, Let’s Dance! Conjunto Tejano: Eva Ybarra y su Conjunto
3:00   Salsa Dance Class: DJ Bruno
<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>3:45</td>
<td>Bailemos, Let's Dance!</td>
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<tr>
<td></td>
<td>Merengue Perico Ripiao:</td>
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<td></td>
<td>Franklyn Hernández y sus Tipican Brothers;</td>
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<td>Eileen Torres</td>
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<td>4:30</td>
<td>Salsa Dance Class:</td>
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<td>DJ Bruno</td>
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<td><strong>Water Ways:</strong></td>
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<td></td>
<td><strong>Mid-Atlantic Maritime Communities</strong></td>
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<tr>
<td>12:00</td>
<td>Smith Island Life:</td>
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<td>Janice Marshall</td>
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<td>12:30</td>
<td>Menhaden-Fishing Work Songs: Northern Neck Chantey Singers</td>
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<td>1:15</td>
<td>Southern Maryland Tunesmith: David Norris</td>
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<td>2:00</td>
<td>Lighthouse Stories:</td>
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<td>Bernadette Gesser;</td>
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<td>Sylvia Hillman</td>
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<td>2:45</td>
<td>Menhaden-Fishing Work Songs: Northern Neck Chantey Singers</td>
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<td>4:15</td>
<td>Down East North Carolina Stories and Songs:</td>
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<td>Connie Mason</td>
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<td>5:00</td>
<td>Life Jacket Drill: Sail and Power Squadron</td>
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<td>12:00</td>
<td><strong>Bayhouse Narrative Stage</strong></td>
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<td><strong>Weather and the Water</strong></td>
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<td>12:30</td>
<td>Lighthouse Stories</td>
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<td>1:15</td>
<td>Boat Talk</td>
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<tr>
<td>2:00</td>
<td>Maritime Communities in Transition: Smart Growth Programs</td>
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<td>2:45</td>
<td>Fishing: Then and Now</td>
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<tr>
<td>3:30</td>
<td>Water Ways: Ecotourism and Ecology</td>
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<td>4:15</td>
<td>Island Life</td>
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<td>5:00</td>
<td>Marsh Life</td>
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<td></td>
<td>Kids' Coast Environmental Learning Center</td>
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<td>12:00</td>
<td>Ward Museum of Wildfowl Art: Hands-on Marshlands Ecology, Duck Decoy Carving and Duck-and Goose-Calling Activities</td>
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<tr>
<td>1:00</td>
<td>Virginia Eastern Shore Cooking: Dawn Chesser</td>
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<td>2:00</td>
<td>Harkers Island Cooking:</td>
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<td>Karen Amspacher</td>
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<tr>
<td>3:00</td>
<td>Smith Island Crab-Picking and Cooking: Janice Marshall</td>
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<td>4:00</td>
<td>Virginia Eastern Shore Cooking: Dawn Chesser</td>
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<td>Crisfield Cooking:</td>
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<td></td>
<td>Ramona Whittington</td>
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<tr>
<td>12:00</td>
<td>Maritime Kitchen</td>
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<tr>
<td></td>
<td>Ward Museum of Wildfowl Art: Hands-on Marshlands Ecology, Duck Decoy Carving and Duck-and Goose-Calling Activities</td>
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<tr>
<td></td>
<td>Virginia Eastern Shore Cooking: Dawn Chesser</td>
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</tbody>
</table>

Costumed for Carnival in Jacmel, Haiti. Photo by Chantal Regnault
Thursday, June 24

Haiti: Freedom and Creativity from the Mountains to the Sea

Mizik ak Dans Stage
11:00 Rara Music: San Rankin
11:45 Konbit Songs: Kôôd-ô-Bann

Haitian Kitchen
Ongoing demonstrations of everyday and ritual cooking in connection to Haitian cultural and religious life and celebration; displays of food for sacred offerings. Check the Web site for daily schedules.

Nuestra Música: Music in Latino Culture

La Fonda
11:00 Conjunto Tejano: Eva Ybarra y su Conjunto
11:50 Music of New Mexico: Lorenzo Martínez y Reflexiones
12:40 Mariachi Los Camperos de Nati Cano
1:30 Son Jaracho: José Gutiérrez y Los Hermanos Ochoa
2:20 Traditional Merengue: Franklyn Hernández y sus Tipican Brothers
3:10 Guatemalan Marimba: Marimba Linda Xelajú
4:00 Joropo Llanero: El Grupo Cimarrón de Colombia
4:50 Plena y Bomba: Viento de Agua

Krik Krak
Narrative Stage
11:00 Stories of Freedom and Creativity
11:45 Crafts and Environment: Woodwork, Pottery, Basketry
12:30 Making Musical Instruments
1:15 Haitian Folktales
2:00 Art for Saints’ Days and Celebrations
2:45 Everyday Architecture
3:30 Kreyòl Workshop
4:15 Diaspora Voices

La Peña
11:00 El Arpa Llanero: El Grupo Cimarrón de Colombia
11:50 The Chanchona of El Salvador

Nuestro Folclor: Music in Latino Culture

El Portal
11:00 Music Scenes: Sidemen’s Perspectives
11:50 Family Lineages in Music: Robert David Martínez; Roberto Cepeda-Brenes; Marcos Ochoa Reyes
12:40 Musical Traditions of Guatemala

El Salón de Baile
11:00 Salsa Dance Class: DJ Bruno & Eileen Torres
11:50 Afro-Cuban Dance: Emikeké
12:40 Salsa Dance Class: DJ Bruno & Eileen Torres

Ounfò
11:00 Vodou Drumming: Azor
12:30 Vodou Rhythms and Ritual Drumming
1:15 Vodou in Haitian History
2:00 Vodou Dress
2:45 Vodou and Artistic Creativity
3:30 Preparing a Ritual Space
4:45 Elements of Ceremony: Honoring Ezili

Krik Krak
Narrative Stage
11:00 Stories of Freedom and Creativity
11:45 Crafts and Environment: Woodwork, Pottery, Basketry
12:30 Making Musical Instruments
1:15 Haitian Folktales
2:00 Art for Saints’ Days and Celebrations
2:45 Everyday Architecture
3:30 Kreyòl Workshop
4:15 Diaspora Voices
1:30 New Mexican Social Dance: Lorenzo Martínez y Reflexiones

2:20 Bailemos, Let's Dance!
Son Jarocho Fandango: José Quetzal Flores; Francisco González; Martha González

3:10 Bailemos, Let's Dance!
Conjunto Tejano: Eva Ybarra y su Conjunto

4:00 Bailemos, Let's Dance!
Merengue Perico Ripiao: Franklyn Hernández y sus Tipican Brothers

4:50 Salsa Dance Class:
DJ Bruno & Eileen Torres

Work boats owned by the Rogers family of Reedville, VA. Photo by Harold Anderson

Water Ways: Mid-Atlantic Maritime Communities

Shore Memories

11:00 Down East North Carolina Stories and Songs:
Connie Mason

11:45 Chesapeake Scenes

12:30 Old-Style Gospel:
SAIF Water Singers

1:15 Menhaden-Fishing Work Songs: Northern Neck Chantey Singers

2:00 Chesapeake Scenes

FESTIVAL SCHEDULE

2:45 Old-Style Gospel:
SAIF Water Singers

3:30 Menhaden-Fishing Work Songs: Northern Neck Chantey Singers

4:15 Eastern Shore Folklore:
Tom Flowers

5:00 Lifesaving Stories:
Albert Reginald Jones

Bayhouse Narrative Stage

11:00 Boat Talk: Tall Ships

11:45 National Museum of Natural History's Ocean Hall

12:30 Life in the Marsh

1:15 Weather and the Water

2:00 Eastern Shore Folklore:
Tom Flowers

2:45 Crossing the High Seas

3:30 Water Ways: Teaching about Maritime Traditions

4:15 River Life

5:00 Church and Community

Kids' Coast Environmental Learning Center

11:00-5:30
The Tall Ship Kalmar Nyckel

Education Staff: Navigation, Knots, and Other Nautical Skills

Maritime Kitchen

11:00 Virginia Eastern Shore Cooking: Dawn Chesser

12:00 Fishing Boat Cooking:
Kenny Pinkard

1:00 Shad Preparation:
Clyde Roberts

2:00 Crisfield Cooking:
Ramona Whittington

3:00 Smith Island Crab-Picking and Cooking:
Janice Marshall

4:00 Fishing Boat Cooking:
Kenny Pinkard

5:00 Maryland vs. Virginia Shore Cooking: Dawn Chesser; Ramona Whittington
Friday, June 25

Haiti: Freedom and Creativity from the Mountains to the Sea

Mizik ak Dans Stage
11:00 Rara Music: San Rankin
11:45 Konbit Songs: Kòd-o-Bann
12:30 Twoubadou: Tikoka
1:15 Vodou Drumming: Azor
1:45 Space and the Ounfô
2:00 Konbit Songs: Kòd-o-Bann
2:45 Twoubadou Music: Tikoka
3:30 Ballads: Boulo Valcourt
4:15 Vodou Drumming: Azor
5:00 Rara Music: San Rankin

5:30-9:00 Evening Concert
Ralph Rinzler Memorial Concert in Honor of Roland Freeman:
Gospel Traditions from Maryland and Virginia

Ounfô
11:00 Vèvè Workshop: Sacred Drawings for Agwe/La Sirène
11:45 Space and the Ounfô
12:30 Vodou Rhythm and Ritual Drumming
1:15 Vodou Ritual Foods and Altar-Making
2:00 Ritual Dress
2:45 Vodou and Artistic Creativity
3:30 Consecration and Purification
4:45 Maritime Ritual and Ceremonies

Krik Krak
Narrative Stage
11:00 Haitian Folktales
11:45 New Crafts from Old Materials: Banana and Cut-Metal Art

12:30 Kreyòl Workshop
1:15 Stories of Freedom and Creativity
2:00 Carnival and Rara
2:45 Coffee, Cane, and History
3:30 Kreyòl—Oral Tradition to Written Word
4:15 Diaspora Voices

Haitian Kitchen
Ongoing demonstrations of everyday and ritual cooking in connection to Haitian cultural and religious life and celebration; displays of food for sacred offerings. Check the Web site for daily schedules.

The "Caporales" of Sangre Boliviana troupe perform at a festival. Photo courtesy sangreboliviana.com
### Nuestra Música: Music in Latino Culture

#### La Fonda

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>11:00</td>
<td>Salvadoran Chanchona: Chanchona San Simonense</td>
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<tr>
<td>11:50</td>
<td>Son Jarocho: José Gutiérrez y Los Hermanos Ochoa</td>
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<tr>
<td>12:40</td>
<td>Plena y Bomba: Viento de Agua</td>
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<tr>
<td>1:30</td>
<td>Afro-Cuban Traditions: Emikeké</td>
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<tr>
<td>2:20</td>
<td>Traditional Merengue: Franklyn Hernández y sus Tipican Brothers</td>
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<tr>
<td>3:10</td>
<td>Music of New Mexico: Lorenzo Martínez y Reflexiones</td>
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<tr>
<td>4:00</td>
<td>Conjunto Tejano: Eva Ybarra y su Conjunto</td>
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<tr>
<td>4:50</td>
<td>Mariachi Los Camperos de Nati Cano</td>
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#### El Portal

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>11:00</td>
<td>Music and the Industry</td>
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<tr>
<td>11:50</td>
<td>Women in Music</td>
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<td>1:30</td>
<td>Music and Community</td>
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<tr>
<td>3:10</td>
<td>Afro-Cuban Religious Music Traditions</td>
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<tr>
<td>4:00</td>
<td>The Emergence of the Chanchona</td>
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</table>

#### El Salón de Baile

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>11:00</td>
<td>Joropo Dance of Colombia: El Grupo Cimarrón de Colombia</td>
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<tr>
<td>11:50</td>
<td>Bailemos, Let's Dance! Merengue Perico Ripiazo: Franklyn Hernández y sus Tipican Brothers</td>
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<tr>
<td>12:40</td>
<td>Salsa Dance Class: DJ Bruno</td>
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<tr>
<td>1:30</td>
<td>Bailemos, Let's Dance! Conjunto Tejano: Eva Ybarra y su Conjunto</td>
</tr>
<tr>
<td>2:20</td>
<td>Salsa Dance Class: DJ Bruno</td>
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<tr>
<td>3:10</td>
<td>Bailemos, Let's Dance! Son Jarocho Fandango</td>
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### Water Ways: Mid-Atlantic Maritime Communities

#### Shore Memories

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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</thead>
<tbody>
<tr>
<td>11:00</td>
<td>Old-Style Gospel: SAIF Water Singers</td>
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<tr>
<td>11:45</td>
<td>Eastern Shore Folklore: Tom Flowers</td>
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<tr>
<td>12:30</td>
<td>Menhaden-Fishing Work Songs: Northern Neck Chantey Singers</td>
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<tr>
<td>1:15</td>
<td>Eastern Shore Folklore: Tom Flowers</td>
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<tr>
<td>2:00</td>
<td>Old-Style Gospel: SAIF Water Singers</td>
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<tr>
<td>2:45</td>
<td>Menhaden-Fishing Work Songs: Northern Neck Chantey Singers</td>
</tr>
<tr>
<td>3:30</td>
<td>Down East North Carolina Songs and Stories: Connie Mason</td>
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<tr>
<td>4:15</td>
<td>Smith Island Life: Janice Marshall</td>
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<tr>
<td>5:00</td>
<td>A Capella Gospel: Paschall Brothers</td>
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#### Bayhouse Narrative Stage

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>11:00</td>
<td>Boat Talk</td>
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<tr>
<td>11:45</td>
<td>Weather and the Water</td>
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<tr>
<td>12:30</td>
<td>Water Ways: The SAIF Water Project</td>
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<tr>
<td>1:15</td>
<td>Maritime Communities in Transition</td>
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<tr>
<td>2:00</td>
<td>Crossing the Water: Tall Ship Crewing</td>
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<tr>
<td>2:45</td>
<td>Fishing: Then and Now</td>
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<tr>
<td>3:30</td>
<td>Island Life: Harkers and Cedar Island</td>
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<tr>
<td>4:15</td>
<td>Recreational Fishing Tips</td>
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<td>5:00</td>
<td>Life in the Marsh</td>
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#### Kids' Coast Environmental Learning Center

<table>
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<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>11:00-5:30</td>
<td>Virginia Coastal Resources: Oyster and Sea Grass Ecology Activities—Help Build an Oyster Reef; Meet the Live Chesapeake Bay Creatures in Kids' Coast and at the Oceans in Motion Traveling Aquarium</td>
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#### Maritime Kitchen

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>11:00</td>
<td>Long Island Eel Smoking: Cory Weyant</td>
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<tr>
<td>11:30</td>
<td>Fishing Boat Cooking—Desserts: Kenny Pinkard</td>
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<tr>
<td>12:00</td>
<td>Jams and Jellies: Dawn Chesser</td>
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<tr>
<td>1:00</td>
<td>Fishing Boat Cooking: Kenny Pinkard</td>
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<tr>
<td>2:00</td>
<td>Smith Island's Nine-Layer Cake: Janice Marshall</td>
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<td>3:00</td>
<td>Pies: Ramona Whittington</td>
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<tr>
<td>4:00</td>
<td>Eastern Shore Virginia Cooking—Hunting Lodge Dessert: Dawn Chesser</td>
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<tr>
<td>5:00</td>
<td>Crisfield Bread Pudding: Ramona Whittington</td>
</tr>
</tbody>
</table>
Saturday, June 26

Haiti: Freedom and Creativity from the Mountains to the Sea

Mizik ak Dans Stage
11:00  Rara Music: San Rankin
11:45  Konbit: Köd-o-Bann
12:30  Tivoubadou: Tikoka
1:15   Vodou Drumming: Azor
2:00   Ballads: Boulo Valcourt
2:45   Konbit: Köd-o-Bann
3:30   Tivoubadou: Tikoka
4:15   Vodou Drumming: Azor
5:00   Rara Music: San Rankin

Ounfò
11:00  Vèvè Workshop: Sacred Drawings for Simbi
11:45  Organizing Ritual Space
12:30  Ritual Food Display
1:15   Rara and Vodou
2:00   Ritual Drumming Workshop
2:45   Vodou, Freedom, and History
3:30   Maritime Ritual
4:15   Preparing a Vodou Ceremony for Simbi

Krik Krak
Narrative Stage
11:00  Haitian Folktales
11:45  Sugar and Haitian History
12:30  Kreyòl Workshop
1:15   Stories of Freedom and Creativity
2:00   Song-Making: Rara, Carnival, and Konbit
2:45   Crafts, Trade, and Economic Freedom
3:30   Kreyòl: From Oral Tradition to Written Word
4:15   Diaspora Voices

Haïtian Kitchen
Ongoing demonstrations of everyday and ritual cooking in connection to Haitian cultural and religious life and celebration; displays of food for sacred offerings. Check the Web site for daily schedules.

Nuestra Música:
Music in Latino Culture

La Fonda
11:00  Traditional Merengue: Franklyn Hernández y sus Tipican Brothers
11:50  Joropo Llanero: El Grupo Cimarrón de Colombia
12:40  Son Jarocho: José Gutiérrez y Los Hermanos Ochoa
1:30   Music of New Mexico: Lorenzo Martínez y Reflexiones
2:20   Conjunto Texano: Eva Ybarra y su Conjunto
3:10   Salvadoran Chanchona: Chanchona San Simonense
4:00   Mariachi Los Camperos de Nati Cano
4:50   Plena y Bomba: Viento de Agua

A potter from Aux Pins, Haiti. Photo by Patrick Vilaire.
Festival Schedule

Bayshore Discovery Center: Kids Teaching Kids—Students from the Port Norris, New Jersey, area present Maritime Folklife Research; Make and Float a Model Boat with Seaworthy Small Ships

Waterfowl Day: All-day Working Waterfowl Decoy Judging in the Marsh Life Tent area

5:30-9:00 Evening Concert

Grassroots Traditions from Central and South America: Chanchona
San Simonense; Marimba Linda Xelajú; El Grupo Cimarrón de Colombia

La Peña

11:00 Musical Traditions of New Mexico: Lorenzo Martinez y Reflexiones
11:50 Afro-Cuban Religious Music: Emikeké
12:40 Mariachi Musical Traditions: Mariachi Los Camperos de Nati Cano
1:30 Marimba Traditions of Guatemala: Marimba Linda Xelajú
2:20 Afro-Latino Drum Traditions
3:10 Llano Musical Traditions of Colombia: El Grupo Cimarrón de Colombia
4:00 Marimba Traditions of Guatemala: Marimba Linda Xelajú
4:50 The Son Jarocho of Veracruz, Mexico: José Gutiérrez y Los Hermanos Ochoa

El Portal

11:00 Music and Identity: Fiesta de La Virgen
11:50 Music and Family
12:40 Afro-Puerto Rican Musical Traditions
1:30 Fandangos in California
2:20 Latino Master Musicians: NEA National Heritage Fellows
3:10 Carnival Traditions

El Salón de Baile

11:00 Salsa Dance Class: DJ Bruno
11:50 Bailemos, Let's Dance! Salvadoran Chanchona

12:40 Danza: Los Tecuanes of Puebla, Mexico
1:30 Carnival: Sangre Boliviana
2:20 Salsa Dance Class: DJ Bruno
3:10 Afro-Cuban Dance: Emikeké
4:00 Danza: Los Tecuanes of Puebla, Mexico
4:50 Carnival: Sangre Boliviana

Waterways: Mid-Atlantic Maritime Communities

11:00 Smith Island Life: Janice Marshall
11:45 Menhaden-Fishing Work Songs: Northern Neck Chantey Singers
1:15 Down East North Carolina Songs and Stories: Connie Mason
2:00 Fish House Liars: Rodney Bradford Kemp
2:45 Menhaden-Fishing Work Songs: Northern Neck Chantey Singers
4:15 Fish House Liars: Rodney Bradford Kemp; Sonny Williamson
5:00 Tugboat and Piloting Stories: Herbert Groh

Bayhouse Narrative Stage

Waterfowl Day: All-day Working Waterfowl Decoy Judging in the Marsh Life Tent area

11:00 Author Talk: Priscilla Cummings’ “Chadwick the Crab” Series

11:45 Boat Talk: Duck-Hunting Boats

12:30 Duck- and Goose-Calling Exhibition
1:15 Wetlands Restoration
2:00 Author Talk: Larry Chowning, Fishing in the Chesapeake Region
2:45 Duck Blind Building
3:30 Duck- and Goose-Calling Exhibition
4:15 Deciphering Decoys: Carving and Judging
5:00 Awards Ceremony for Decoy Contest

Kids’ Coast Environmental Learning Center

11:00-5:30 Bayshore Discovery Center Staff: Kids Teaching Kids—Students from the Port Norris, New Jersey, area present Maritime Folklife Research; Make and Float a Model Boat with Seaworthy Small Ships

Maritime Kitchen

11:00 Hunting Lodge Meals: Dawn Chesser
12:00 Recipes from the One Fish, Two Fish Cookbook
1:00 Soft-Shell Crabs: Janice Marshall; Ginny Williamson
2:00 Smoking Eels and Boning Shad: Cory Weyant; Clyde Roberts
3:00 Taming the Wild Rock Fish: Ramona Whittington
4:00 Cooking Your Eastern Shore Catch: Dawn Chesser; Shawn Giacobbe
5:00 Gathering and Cooking Greens: Ramona Whittington
Haiti: Freedom and Creativity from the Mountains to the Sea

Mizik ak Dans Stage

11:00  Rara Music: San Rankin
11:45  Konbit Songs: Kôd-o-Bann
12:30  Twoubadou Music: Tikoka
1:15   Vodou Drumming: Azor
2:00   Konbit Songs: Kôd-o-Bann
2:45   Twoubadou Music: Tikoka
3:30   Ballads: Boulo Valcourt
4:15   Vodou Drumming: Azor
5:00   Rara Music: San Rankin

Ouñfo

11:00  Vèvè Workshop: Sacred Drawings for Loko
11:45  Organizing Ritual Space
12:30  Ritual Food Display
1:15   Rara and Vodou
2:00   Ritual Drumming Workshop
2:45   Vodou, Freedom, and History
3:30   Ritual and Craft
4:15   Preparing a Vodou Ceremony for Loko

Krik Krak

Narrative Stage

11:00  Haitian Proverbs
11:45  Traditional Knowledge—Owning It, Passing It On
12:30  Kreyol Workshop
1:15   Stories of Freedom and Creativity
2:00   Kids and Artistic Creativity
2:45   Diaspora Vòixes: Haitian Identity
3:30   Haitians and the Sea
4:15   Women’s Roles in Haitian Culture

La Peña

11:00  Violins in Latino Music
11:50  Perico Ripiao—Traditional Merengue: Franklyn Hernández y sus Tipican Brothers
12:40  The Son Mexican: José Gutiérrez y Los Hermanos Ochoa

Haitian Kitchen

Ongoing demonstrations of everyday and ritual cooking in connection to Haitian cultural and religious life and celebration; displays of food for sacred offerings. Check the Web site for daily schedules.

Nuestra Música: Music in Latino Culture

La Fonda

11:00  Plena y Bomba: Viento de Agua
11:50  Guatemalan Marimba: Marimba Linda Xelajú
12:40  Conjunto Tejano: Eva Ybarra y su Conjunto
1:30   Traditional Merengue: Franklyn Hernández y sus Tipican Brothers
2:20   Mariachi Los Camperos de Nati Cano
3:10   Son Jarocho: José Gutiérrez y Los Hermanos Ochoa
4:00   Salvadoran Chanchona: Chanchona San Simonense
4:50   Jonopo Llano: El Grupo Cimarrón de Colombia

El Portal

11:00  Music and Family
11:50  Music and Politics
12:40  Colombian Llano Musical Traditions
2:20   Conjunto Traditions of Texas
3:10   Music and Identity: Latino Musicians in the United States
4:00   Perico Ripiao: Traditional Merengue of the Dominican Republic

El Salón de Baile

11:00  Salsa Dance Class: DJ Bruno
11:50  Bailemos, Let’s Dance! Salvadoran Chanchona
12:40  Afro-Cuban Dance: Emikeké
1:30   Bailemos, Let’s Dance! Son Jarocho Fandango
2:20   Salsa Dance Class: DJ Bruno
3:10   New Mexican Social Dance: Lorenzo Martínez y Reflexiones
4:00   Bailemos, Let’s Dance! Conjunto Tejano: Eva Ybarra y su Conjunto
4:50   Salsa Dance Class: DJ Bruno
WATER WAYS: MID-ATLANTIC MARITIME COMMUNITIES

Shore Memories
11:00 Island Sunday Mornings
11:45 Fish House Liars:
Sonny Williamson; Rodney Bradford Kemp
12:30 Menhaden-Fishing Work
Songs: Northern Neck Chantey Singers
1:15 Down East North Carolina
Songs and Stories:
Connie Mason
2:00 Fish House Liars: Sonny Williamson; Rodney Bradford Kemp
2:45 Menhaden-Fishing Work
Songs: Northern Neck Chantey Singers
3:30 Skipjack Stories
4:15 Smith Island Life:
Janice Marshall
5:00 Lifesaving Stories:
Albert Reginald Jones

Bayhouse Narrative Stage
11:00 Fishing: Then and Now
11:45 Maritime Communities in Transition
12:30 Crossing the Water
1:15 Weather and the Water
2:00 Recreational Fishing Tips
2:45 Boat Talk
3:30 Water Ways
4:15 River Life
5:00 Festival Memories, Week One

Kids’ Coast Environmental Learning Center
11:00-5:30
Chesapeake Bay Foundation:
Crawl Through a Chesapeake Bay Drainpipe; Play the Chesapeake Bay Game

Maritime Kitchen
11:00 Eastern Shore
Sunday Breakfasts:
Dawn Chesser;
Ramona Whittington
12:00 Visiting Chef—
Crab Cakes:
John Shields
1:00 Island Sunday Dinner:
Janice Marshall
2:00 Crab Soup: John Shields
3:00 Eastern Shore Sunday Dinner: Dawn Chesser

4:00 Gone Fishing:
Clyde Roberts;
Cory Weyant
5:00 Sunday Dessert:
Ramona Whittington

The Festival is closed Monday, June 28, and Tuesday, June 29.
Wednesday, June 30

HAITI: FREEDOM AND CREATIVITY FROM THE MOUNTAINS TO THE SEA

Mizik ak Dans Stage
11:00 Rara Music: San Rankin
11:45 Konbit Songs: Kôd-o-Bann
12:30 Tivouhadou: Tikoka
1:15 Vodou Drumming: Azor
2:00 Konbit Songs: Kôd-o-Bann
2:45 Tivouhadou Music: Tikoka
3:30 Vodou Drumming: Azor
4:15 Ballads: Boulo Valcourt
5:00 Rara Music: San Rankin

Ounfò
11:00 Veve Workshop:
Sacred Drawings for Ogou
11:45 Organizing Ritual Space
12:30 Ritual Food Display
1:15 Crafts and Vodou
2:00 Ritual Drumming Workshop
2:45 Vodou, Freedom, and History
3:30 Harvest Rituals
4:15 Preparing a Vodou Ceremony for Ogou

Krik Krak
Narrative Stage
12:00 Tales of Bouki and Malis
12:45 Kreyòl Language Workshop
1:30 Architecture, Freedom, and Creativity
2:15 Stories from the Land of Mountains Behind Mountains
3:00 Painting as Popular Tradition in Haiti
3:45 Haitian Proverbs and Sayings
4:30 Diaspora Voices

Haitian Kitchen
Ongoing demonstrations of everyday and ritual cooking in connection to Haitian cultural and religious life and celebration; displays of food for sacred offerings. Check the Web site for daily schedules.

Nuestra Música: Music in Latino Culture

La Fonda
11:00 Traditional Merengue:
Franklyn Hernández y sus Tipican Brothers
11:50 Conjunto Tejano: Eva Ybarra y su Conjunto
12:40 Mariachi Los Camperos de Nati Cano
1:30 Plena y Bomba:
Viento de Agua

La Peña
11:00 The Son Jarocho of Veracruz, Mexico:
José Gutiérrez y los Hermanos Ochoa
11:50 Plena y Bomba of Puerto Rico: Viento de Agua
12:40 Marimba Traditions of Guatemala: Marimba Linda Xelaju
1:30 Afro-Cuban Religious Music: Emikeké
The Acoustic Bass in Latino Music: Ricardo Albino Zapata Barrios; Pedro Hernández

Marimba Traditions of Guatemala: Marimba Linda Xelaju

The Chanchona of El Salvador

The Son Jarocho of Veracruz, Mexico: Jose Gutiérrez y Los Hermanos Ochoa

Scratching to Latino Sounds: DJ Practices

Harp Construction

Music Scenes: Sidemen's Perspectives

Musical Traditions of New Mexico

Music and Social Action

El Portal

Scratching to Latino Sounds: DJ Practices

Harp Construction

Music Scenes: Sidemen's Perspectives

Musical Traditions of New Mexico

Music and Social Action

WATER WAYS: MID-ATLANTIC MARITIME COMMUNITIES

Shore Memories

11:00 Down East North Carolina Stories and Songs: Connie Mason

11:45 Tugboat Piloting Stories: Herbert Groh

12:30 Chesapeake Bay Music

1:15 Tangier Island Life: David Crockett

2:00 Old-Time and Bluegrass Music: Carawan Brothers

2:45 Chesapeake Bay Music

3:30 Tangier Island Life: David Crockett

4:15 Old-Time and Bluegrass Music: Carawan Brothers

5:00 Life Jacket Drill: Sailing and Power Squadron

Bayhouse Narrative Stage

Weather and the Water

Island Life

Fishing: Then and Now

Water Ways: Rip Currents

Maritime Communities in Transition

Kids' Coast Environmental Learning Center

11:00-5:30 Tuckerton Seaport Education Staff: Horseshoe Crab Activities

Maritime Kitchen

11:00 Crisfield Cooking: Ramona Whittington

12:00 North Carolina Shrimp: Three Ways: Debbie Styron

1:00 Delaware Bay Oysters: Whittington Family

2:00 Crisfield Cooking: Ramona Whittington

3:00 Northern Neck Cooking

4:00 Fishing Boat Cooking: Whittington Family

5:00 Yaupon Tea: Connie Mason

Jim Langley, a master maritime wood carver and boat model maker on the staff of the Calvert Marine Museum in Solomons Island, MD.

Photo by John Pemberton
Thursday, July 1

**Haiti: Freedom and Creativity from the Mountains to the Sea**

**Mizik ak Dans Stage**
- 11:00 Rara Music: San Rankin
- 11:45 Konbit Songs: Kôd-o-Bann
- 12:30 Old-Style Konpa: Reginald Polycard
- 1:15 Vodou Drumming: Azor
- 2:00 Twoubadou Music: Tikoka
- 2:45 Haitian Jazz: Reginald Polycard
- 3:30 Vodou Drumming: Azor
- 4:15 Ballads: Boulo Valcourt
- 5:00 Rara Music: San Rankin

**Haitian Kitchen**
Ongoing demonstrations of everyday and ritual cooking in connection to Haitian cultural and religious life and celebration; displays of food for sacred offerings. Check the Web site for daily schedules.

**La Fondá**
- 11:00 Conjunto Téjano: Eva Ybarra y su Conjunto
- 11:50 Music of New Mexico: Lorenzo Martínez y Reflexiones
- 12:40 Son Jaracho: José Gutiérrez y Los Hermanos Ochoa
- 1:30 Mariachi Los Camperos de Nati Cano
- 2:20 Traditional Merengue: Franklyn Hernández y sus Tipican Brothers
- 3:10 Joropo Llanero: El Grupo Cimarrón de Colombia
- 4:00 Plena y Bomba: Viento de Agua
- 4:30 Guatemalan Marimba: Marimba Linda Xelajú

**Evening Concert**
Afro-Latino Drum Traditions
Sponsored by the National Endowment for the Arts featuring National Heritage Fellows Felipe García Villamil and his group Emíkeké; Viento de Agua with Juan Gutiérrez

**La Peña**
- 11:00 Llano Musical Traditions of Colombia: El Grupo Cimarrón de Colombia
- 11:50 The Chanchona of El Salvador
- 12:40 The Accordion in Latino Music: Eva Araiza Ybarra; Franklyn Hernández
- 1:30 Marimba Traditions of Guatemala: Marimba Linda Xelajú
- 2:20 The Chanchona of El Salvador
- 3:10 The Son Jaracho of Veracruz, Mexico: José Gutiérrez y Los Hermanos Ochoa
- 4:00 Mariachi Musical Traditions: Mariachi Los Camperos de Nati Cano
- 4:50 Rhythm Guitars of Mexico and Colombia

**Krik Krak**
- 11:00 Haitian Folktales
- 11:45 Crafts and Environment
- 12:30 Making Musical Instruments
- 1:15 Stories of Freedom and Creativity
- 2:00 Saints’ Days and Celebrations
- 2:45 Everyday Architecture
- 3:30 Kreyòl Workshop
- 4:15 Diaspora Voices

**Narrative Stage**
- 11:00 Haitian Folktales
- 11:45 Crafts and Environment
- 12:30 Making Musical Instruments
- 1:15 Stories of Freedom and Creativity
- 2:00 Saints’ Days and Celebrations
- 2:45 Everyday Architecture
- 3:30 Kreyòl Workshop
- 4:15 Diaspora Voices

**Ounfò**
- 11:00 Vevè Workshop: Vodou Sacred Drawings for Azaka
- 11:45 Space and the Ounfò
- 12:30 Vodou Rhythm and Ritual Drumming
- 1:15 Vodou Ritual Foods and Altar-Making
- 2:00 Ritual Dress
- 2:45 Vodou and Artistic Creativity
- 3:30 Consecration and Purification
- 4:45 Honoring Azaka

**El Portal**
- 11:00 Music Scenes: Sidemen’s Perspectives
- 11:50 Musical Traditions of Guatemala
- 12:40 Family Lineages in Music
- 1:30 Radio Bilingüe: Public Radio/Community Resource
- 2:20 Melodic Guitar of Mexico and Colombia
- 3:10 Music and Appropriation

**El Salón de Baile**
- 11:00 Salsa Dance Class: DJ Bruno
- 11:50 Afro-Cuban Dance: Emíkeké
- 12:40 Salsa Dance Class: DJ Bruno
- 1:30 New Mexican Social Dance: Lorenzo Martínez y Reflexiones
<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
<th>Artist/Group</th>
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<tbody>
<tr>
<td>2:20</td>
<td>Bailemos, Let's Dance!</td>
<td>Son Jarocho Fandango</td>
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<td>3:10</td>
<td>Bailemos, Let's Dance!</td>
<td>Conjunto Tejano: Eva Ybarra y su Conjunto</td>
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<td>4:00</td>
<td>Bailemos, Let's Dance!</td>
<td>Merengue Perico Ripiao: Franklyn Hernández y sus Tipican Brothers</td>
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<td>4:50</td>
<td>Salsa Dance Class:</td>
<td>DJ Bruno</td>
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<td>2:45</td>
<td>Old-Time and Bluegrass Music: Carawan Brothers</td>
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<td>3:30</td>
<td>Gospel: Elmer Mackall and The Faith Singers</td>
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<td>4:15</td>
<td>Down East North Carolina Stories and Songs:</td>
<td>Connie Mason</td>
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<td>5:00</td>
<td>Gospel: Elmer Mackall and The Faith Singers</td>
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<td><strong>Bayhouse Narrative Stage</strong></td>
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<td>11:00</td>
<td>Life in the Marsh</td>
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<td>11:45</td>
<td>Fishing: Then and Now</td>
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<td>12:30</td>
<td>Magpie: Tales of the Blue Crab</td>
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<tr>
<td>2:00</td>
<td>Author Talk: John Page</td>
<td>Williams, Chesapeake Almanack</td>
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<td>2:45</td>
<td>Magpie: Tales of the Blue Crab</td>
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<td>3:30</td>
<td>Island Life</td>
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<td>4:15</td>
<td>Weather Awareness:</td>
<td>Ron Gird, NOAA</td>
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<td>5:00</td>
<td>Recreational Fishing Tips</td>
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<td><strong>Kids' Coast Environmental Learning Center</strong></td>
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<tr>
<td>11:00</td>
<td>Crisfield Cooking:</td>
<td>Ramona Whittington</td>
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<td>12:00</td>
<td>Delaware Bay Oysters:</td>
<td>Whittington Family</td>
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<tr>
<td>1:00</td>
<td>Smith Island Crab Balls:</td>
<td>Susan Stiles Dowell</td>
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<td>2:00</td>
<td>North Carolina Shrimp Cooking:</td>
<td>Debbie Styron</td>
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<td>3:00</td>
<td>Northern Neck Cooking:</td>
<td>Theresa Dunaway</td>
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<td>4:00</td>
<td>Fishing Boat Cooking:</td>
<td>Whittington Family</td>
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<tr>
<td>5:00</td>
<td>Vegetables from the Garden:</td>
<td>Ramona Whittington</td>
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**Water Ways: Mid-Atlantic Maritime Communities**

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<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>11:00</td>
<td>Tangier Island Life:</td>
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<tr>
<td>11:45</td>
<td>The Phillips Gangplank Ragtime Band</td>
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<tr>
<td>12:30</td>
<td>Old-Time and Bluegrass Music: Carawan Brothers</td>
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<td>1:15</td>
<td>Author Talk: John Page</td>
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<tr>
<td>2:00</td>
<td>Williams, Chesapeake Almanack</td>
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<td>2:45</td>
<td>Magpie: Tales of the Blue Crab</td>
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<td>3:30</td>
<td>Island Life</td>
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<td>4:15</td>
<td>Weather Awareness:</td>
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<tr>
<td>5:00</td>
<td>Recreational Fishing Tips</td>
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**Shore Memories**

<table>
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<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>2:00</td>
<td>The Phillips Gangplank Ragtime Band</td>
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**Maritime Kitchen**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>11:00</td>
<td>Crisfield Cooking:</td>
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<tr>
<td>12:00</td>
<td>Delaware Bay Oysters:</td>
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<tr>
<td>1:00</td>
<td>Smith Island Crab Balls:</td>
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<tr>
<td>2:00</td>
<td>North Carolina Shrimp Cooking:</td>
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<tr>
<td>3:00</td>
<td>Northern Neck Cooking:</td>
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<td>4:00</td>
<td>Fishing Boat Cooking:</td>
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<td>5:00</td>
<td>Vegetables from the Garden:</td>
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</tbody>
</table>
"Ti Marchands"—market women in Haiti sell produce along the road. Photo courtesy Daniel Kedar

Haiti: Freedom and Creativity from the Mountains to the Sea

Mizik ak Dans Stage

11:00 Rara Music: San Rankin
11:45 Konbit: Kôd-o-Bann
12:30 Ballads: Boulo Valcourt
1:15 Vodou Drumming: Azor
2:00 Tiouvadou: Tikoka
2:45 Haitian Jazz:
Reginald Polycard
3:30 Konbit: Kôd-o-Bann
4:15 Vodou Drumming: Azor
5:00 Rara Music: San Rankin

Evening Concert

Kandjanwou!* An Evening of Haitian Music

Haitian Kitchen

Ounfò
11:00 Vêvè Workshop: Sacred Drawings for Ibo Lele
11:45 Organizing Ritual Space
12:30 Ritual Food Display
1:15 Rara and Vodou
2:00 Ritual Drumming Workshop
2:45 Vodou, Freedom, and History
3:30 Dress and Ritual
4:15 Preparing a Vodou Ceremony for Gede

Krik Krak

Narrative Stage

11:00 Haitian Folktales
11:45 New Crafts from Old Materials: Banana and Cut-Metal Art
12:30 Kreyòl Workshop
1:15 Stories of Freedom and Creativity
2:00 Saints' Days and Celebrations
2:45 Coffee, Cane, and History
3:30 Kreyòl—From Oral Tradition to Written Word
4:15 Diaspora Voices

* a Kreyòl word meaning dance party and feast

Nuestra Música: Music in Latino Culture

La Fonda

11:00 Salvadoran Chanchona:
Chanchona San Simonense
11:50 Son Jarocho:
José Gutiérrez y Los Hermanos Ochoa
12:40 Plena y Bomba:
Viento de Agua
1:30 Afro-Cuban Traditions:
Emikeké
2:20 Traditional Merengue:
Franklyn Hernández y sus Tipican Brothers
3:10 Plena y Bomba:
Viento de Agua
4:00 Joropo Llanero: El Grupo Cimarrón de Colombia
4:50 Mariachi Los Camperos de Nati Cano

Evening Concert

Dance Party! Eva Ybarra y su Conjunto; Franklyn Hernández y sus Tipican Brothers; Son de Aquí

La Peña

11:00 Marimba Traditions of Guatemala: Marimba Linda Xelajú
11:50 Afro-Cuban Religious Music: Emikeké
12:40 The Harps of Mexico and Colombia
1:30 Marimba Traditions of Guatemala: Marimba Linda Xelaju
2:20 Llanero Musical Traditions of Colombia: El Grupo Cimarrón de Colombia
3:10 Vocal Styles
4:00 The Son Jarocho of Veracruz, Mexico: José Gutiérrez y Los Hermanos Ochoa
4:50 Musical Traditions of New Mexico: Lorenzo Martínez y Reflexiones

El Portal
11:00 Music and Industry
11:50 Radio Bilingüe: Public vs. Commercial Broadcasting
12:40 Women in Music
1:30 Music and Community
3:10 Afro-Cuban Religious Music Traditions
4:00 The Emergence of the Chanchona

El Salón de Baile
11:00 Bailemos, Let's Dance! Conjunto Téjano: Eva Ybarra y su Conjunto
11:50 Bailemos, Let's Dance! Merengue Perico Ripiao: Franklyn Hernández y sus Tipican Brothers
12:40 Salsa Dance Class: DJ Bruno
1:30 Bailemos, Let's Dance! Son Jarocho Fandango
2:20 Salsa Dance Class: DJ Bruno
3:10 Bailemos, Let's Dance! Conjunto Téjano: Eva Ybarra y su Conjunto
4:00 Salsa Dance Class: DJ Bruno
4:50 New Mexican Social Dance: Lorenzo Martínez y Reflexiones

Water Ways: Mid-Atlantic Maritime Communities

Shore Memories
11:00 Old-Time and Bluegrass Music: Carawan Brothers
11:45 Down East North Carolina Stories and Songs: Connie Mason
12:30 Chesapeake Bay Music
1:15 Tangier Island Life: David Crockett
2:00 Old-Time and Bluegrass Music: Carawan Brothers
2:45 Chesapeake Bay Music
3:30 Tugboat and Piloting Stories
4:15 Tangier Island Life: David Crockett
5:00 Life Jacket Drill: Sailing and Power Squadron

Bayhouse Narrative Stage
11:00 Weather and the Water
11:45 Boat Talk: Museum Collections
12:30 Life in the Marsh
1:15 Fishing: Then and Now
2:00 Maritime Communities in Transition
2:45 Crossing the Water
3:30 Water Ways
4:15 Sail-making and Rigging
5:00 Church and Community

Kids' Coast Environmental Learning Center
11:00-5:30 National Maritime Heritage Foundation: Tall Ship and Sailing Activities—Navigation, Knots, and Other Nautical Skills;
Maryland Department of Natural Resources: Maritime Occupations Game

Maritime Kitchen
11:00 Delaware Bay Cooking: Whittington Family
12:00 Ramona Whittington
1:00 Oysters: Whittington Family
2:00 Crisfield Desserts: Ramona Whittington
3:00 North Carolina Crabs: Mary Helen Cox
4:00 North Carolina Shrimp: Connie Mason; Debbie Styron
5:00 Fishing Boat Cooking: Nadine Benevides

Mildred Moore, a Pamunkey Indian potter, at the Pamunkey Reservation's pottery workshop in King William County, VA.

Photo by Betty J. Belanus
Saturday, July 3

HAITI: FREEDOM AND CREATIVITY FROM THE MOUNTAINS TO THE SEA

Diaspora Day

Mizik ak Dans Stage

11:00 Rara Music: San Rankin
11:45 Konbit Songs: Kôd-o-Bann
12:30 Old-Style Konpa: Reginald Polycard
1:15 Vodou Drumming: Azor
2:00 Twoubadou: Tikoka
2:45 Haitian Jazz: Reginald Polycard
3:30 Konbit Songs: Kôd-o-Bann
4:15 Ballads: Boulo Valcourt
5:00 Rara: San Rankin

Evening Concert
Kandjanwou! An Evening of Haitian Music

Demonstrating cut-metal in Croix-des-Bouquets, Haiti.
Photo by Diana N'Diaye

Ounfo

11:00 Vêvê Workshop: Sacred Drawings for Danbala
11:45 Becoming an Hounsi
12:30 Vodou Rhythm and Ritual Drumming
1:15 Vodou in Haitian History
2:00 Ritual Dance
2:45 Vodou and Artistic Creativity
3:30 Preparing a Ritual Space
4:45 Honoring Danbala

Krik Krak Narrative Stage

11:00 Haitian Folktales
11:45 People's Music in Haiti
12:30 Kreyol Workshop
1:15 Stories of Freedom and Creativity
2:00 Song-making—Rara, Carnival, Konpa, and Konbit
2:45 Crafts, Trade, and Economic Freedom
3:30 Kreyol—From Oral Tradition to Written Word
4:15 Who Owns Haitian Culture?

Haitian Kitchen

Ongoing demonstrations of everyday and ritual cooking in connection to Haitian cultural and religious life and celebration; displays of food for sacred offerings. Check the Web site for daily schedules.

Nuestra Música: Music in Latino Culture

La Fonda

11:00 Traditional Merengue: Franklyn Hernández y sus Tipican Brothers
11:50 Joropo Llanero: El Grupo Cimarrón de Colombia
12:40 Son Jarocho: José Gutiérrez y Los Hermanos Ochoa
1:30 Music of New Mexico: Lorenzo Martinez y Reflexiones
2:20 Conjunto Tejano: Eva Ybarra y su Conjunto
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<th>Time</th>
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<tr>
<td>3:10</td>
<td>Salvadoran Chanchona: Chanchona San Simonense</td>
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<td>Mariachi Los Camperos de Nati Cano</td>
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<td>Plena y Bomba: Viento de Agua</td>
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<td>11:00</td>
<td>La Peña: The Son Jarocho of Veracruz, Mexico: Jose Gutierrez y Los Hermanos Ochoa</td>
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<td>11:50</td>
<td>Afro-Cuban Religious Music: Emikeke</td>
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<td>12:40</td>
<td>Mariachi Musical Traditions: Mariachi Los Camperos de Nati Cano</td>
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<td>Marimba Traditions of Guatemala: Marimba Linda Xelaju</td>
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<td>Llanoero Musical Traditions of Colombia: El Grupo Cimarron de Colombia</td>
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<td>Afro-Latino Drum Traditions</td>
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<td>Bailemos, Let's Dance! Salvadoran Chanchona</td>
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<td>Bailemos, Let's Dance! Conjunto Téjano: Eva Ybarra y su Conjunto</td>
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<td>Salsa Dance Class: DJ Bruno</td>
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<td>2:20</td>
<td>Bailemos, Let's Dance! Son Jarocho Fandango</td>
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<td>Salsa Dance Class: DJ Bruno</td>
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<td>4:00</td>
<td>Jaropo Dance of Colombia: El Grupo Cimarron de Colombia</td>
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<td>4:50</td>
<td>Bailemos, Let's Dance! Merengue Perico Ripiao: Franklyn Hernandez y sus Tipican Brothers</td>
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<td>11:00</td>
<td>Water Ways: Maritime Communities in Transition: Crisfield and Smith Island</td>
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<td>1:15</td>
<td>Fishing the Chesapeake Bay</td>
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<td>2:00</td>
<td>Skipjack Stories</td>
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<td>2:45</td>
<td>The Chesapeake Gateways Network</td>
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<td>3:30</td>
<td>The Rivers of the Chesapeake Region</td>
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<td>4:15</td>
<td>Fishing the Chesapeake Bay</td>
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<td>5:00</td>
<td>Just Visiting: Chesapeake Bay Tourism</td>
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<td>11:00</td>
<td>Kids' Coast Environmental Learning Center</td>
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<td>11:00</td>
<td>Crab Cakes: John Shields</td>
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<td>12:00</td>
<td>Crab Soup Cook-Off Competition</td>
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<td>1:00</td>
<td>Crab Curry: John Shields</td>
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<td>2:00</td>
<td>Crab Soup Cook-Off Judging and Oyster-shucking Demo</td>
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<td>3:00</td>
<td>Oyster Cooking</td>
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<td>4:00</td>
<td>Cooking the Chesapeake's Bounty: Ramona Whittington</td>
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<td>5:00</td>
<td>North Carolina Shrimp Cooking—Appetizer: Debbie Styron</td>
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<td>11:00</td>
<td>El Portal: Mariachi Music: Commercial vs. Traditional</td>
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<td>11:50</td>
<td>Music and Family Musical Traditions</td>
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<td>12:40</td>
<td>Afro-Puerto Rican Musical Traditions</td>
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<td>1:30</td>
<td>Musical Traditions of El Salvador</td>
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<td>2:20</td>
<td>Latino Master Musicians: NEA National Heritage Fellows</td>
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<td>3:10</td>
<td>Fandango in California</td>
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<td>4:00</td>
<td>Musical Traditions in Veracruz</td>
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<td>11:00</td>
<td>Fandango in California</td>
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<td>12:30</td>
<td>Tom Wisner</td>
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<td>1:15</td>
<td>Bob Zentz</td>
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<td>Janie Meneely</td>
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<td>Them Eastport Oyster Boys</td>
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<td>Chesapeake Jam Session</td>
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<td>The Chesapeake and the Delaware: Comparisons</td>
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**Bayhouse Narrative Stage**

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<tr>
<td>11:00</td>
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<tr>
<td>11:45</td>
<td>Cruising the Chesapeake</td>
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</tbody>
</table>

Planking (smoking over an outdoor fire) shad, an old tradition in the Chesapeake Bay region. Photo by Larry Chowning
Sunday, July 4

Haiti: Freedom and Creativity from the Mountains to the Sea

Mizik ak Dans Stage
11:00 Rara: San Rankin
11:45 Konbit Songs: Kôd-o-Bann
12:30 Old-Style Kompa: Reginald Polycard
1:15 Vodou Drumming: Azor
2:00 Tikoka: Twoubadou
2:45 Haitian Jazz: Reginald Polycard
3:30 Ballads: Boulo Valcourt
4:15 Vodou Drumming: Azor

Nuestra Música: Music in Latino Culture

La Fonda
11:00 Plena y Bomba: Viento de Agua
11:50 Guatemalan Marimba: Marimba Linda Xelajú
12:40 Conjunto Tejano: Eva Ybarra y su Conjunto
1:30 Traditional Merengue: Franklyn Hernández y sus Tipican Brothers
2:20 Mariachi Los Camperos de Nati Cano

Ouñfô
12:00 Vèvè Workshop: Sacred Drawings for Bawon Samdi
12:45 Vodou and Space: The Ounfô and Lakou Rhythm and Ritual Dance
1:30 Making the Sacred Altar
3:00 Vodou, Freedom, and Creativity
3:45 Color, Dress, and Ritual Display
4:30 Elements of Ceremony: Honoring Bawon Samdi

Krik Krak
Narrative Stage
11:00 Haitian Tales, Proverbs, and Songs
11:45 Traditional Knowledge: Owning It, Passing It On
12:30 Kreyòl Workshop
1:15 Stories of Freedom and Creativity
2:00 Kids and Artistic Creativity
2:45 Diaspora Voices: Haitian Identity
3:30 International Trade, Local Tradition
4:15 Tradition, Art, and Freedom in Haiti

Haitian Kitchen
Ongoing demonstrations of everyday and ritual cooking in connection to Haitian cultural and religious life and celebration; displays of food for sacred offerings. Check the Web site for daily schedules.

La Peña
11:00 Violins in Latino Music
11:50 Perico Rípiao, Traditional Merengue: Franklyn Hernández y sus Tipican Brothers
12:40 The Son Mexicano: Mariachi Los Camperos de Nati Cano; José Gutiérrez y los Hermanos Ochoa
1:30 Music Traditions of New Mexico: Lorenzo Martínez y Reflexiones

El Portal
11:00 Music and Family
11:50 Music and Politics
12:40 Colombian Llanero Musical Traditions
2:20 Conjunto Traditions of Texas
3:10 Music and Identity: Latino Musicians in the United States
4:00 Perico Rípiao: Traditional Merengue of the Dominican Republic

El Salón de Baile
11:00 Salsa Dance Class: DJ Bruno
11:50 Bailemos, Let's Dance! Salvadoran Chanchona
12:40 Salsa Dance Class: DJ Bruno
1:30 Bailemos, Let's Dance! Son Jarocho Fandango
2:20 Afro-Cuban Dance: Emikekè
3:10 New Mexican Social Dance: Lorenzo Martínez y Reflexiones
4:00 Bailemos, Let's Dance! Conjunto Tejano: Eva Ybarra y su Conjunto
4:50 Salsa Dance Class: DJ Bruno

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4:00 Bailemos, Let's Dance! Conjunto Tejano: Eva Ybarra y su Conjunto
4:50 Salsa Dance Class: DJ Bruno
EVENING CONCERTS

Wednesday, June 23, 5:30–9:00
LA FONDA MUSIC STAGE
Mexican String Traditions in Mexico and the United States
Sponsored by the National Endowment for the Arts (NEA) and featuring National Heritage Fellows Nati Cano and his Mariachi Los Camperos; Roberto and Lorenzo Martínez and their group Reflexiones; José Gutiérrez with the Hermanos Ochoa

Friday, June 25, 5:30–9:00
HAITI MIZIK AK DANS STAGE
Ralph Rinzler Memorial Concert in Honor of Roland Freeman:
Gospel Traditions from Maryland and Virginia

Saturday, June 26, 5:30–9:00
LA FONDA MUSIC STAGE
Gassroots Traditions from Central and South America: Marimba Linda Xelajú; Grupo Cimarrón de Colombia; Chanchona San Simonense

Thursday, July 1, 5:30–9:00
LA FONDA MUSIC STAGE
Afro-Latino Drum Traditions
Sponsored by NEA and featuring National Heritage Fellows Felipe García Villamil and his group Emikeke, Viento de Agua featuring Juan Gutierrez

Friday, July 2, 5:30–9:00
LA FONDA MUSIC STAGE
Dance Party: Eva Ybarra y su Conjunto; Franklyn Hernández y sus Tipican Brothers, Son de Aquí

Friday, July 2, 6:00–7:30
HAITI MIZIK AK DANS STAGE
Kandjanwou!* An Evening of Haitian Music

Saturday, July 3, 6:00–7:30
HAITI MIZIK AK DANS STAGE
Kandjanwou!* An Evening of Haitian Music

* a Kreyòl word meaning dance party and feast

FESTIVAL SCHEDULE [93]
OF RELATED INTEREST

Haiti

EXHIBITIONS

Vive Haiti! Contemporary Art of the Haitian Diaspora
May 24–August 6
An exhibition of 11 outstanding contemporary Haitian artists in tribute to the people of Haiti on the occasion of the Bicentennial of Haitian independence. Inter-American Development Bank Cultural Center Art Gallery, 1300 New York Avenue NW, Washington, D.C.

Haitian Art Exhibit & Sale
June 26–July 1, 12–7 pm and June 27, 2–7 pm
Celebrating 25 years of partnership between St. Patrick’s Episcopal Church and Haiti and the Haitian Bicentennial. For more information call 202-342-2800. St. Patrick’s Episcopal Church, 4700 Whitehaven Parkway NW, Washington, D.C.

CONCERTS
The Kennedy Center’s Millennium Stage will feature concerts of Haitian music on June 27, June 30, and July 1 at 6 pm. For more information visit www.kennedycenter.org.

CONFERENCE
Haiti: A Renaissance for Hope—The Connections between Haiti and the United States
The conference will focus on Haiti’s rich history and its contributions to and involvement in the American Revolution, as well as its influence on the African-American diaspora. Organized in collaboration with the National Park Service and the Smithsonian Institution Folklife Festival in support of the United Nation’s International Year to Commemorate the Struggle against Slavery and its Abolition. Tentatively scheduled to take place on June 26 at the National Park Service Auditorium in Washington, D.C.

Please consult the Festival Web site (www.si.edu/ folklife/festival) for updates on other Haiti-related activities taking place in the Washington, D.C., area around the time of the Festival.

Nuestra Música

CONCERTS
The Kennedy Center’s Millennium Stage will feature concerts of Latino Music on June 28 and 29 and July 2, 3, 4, and 5 at 6 pm. For more information visit www.kennedycenter.org.

Water Ways

Water Ways on the Washington Waterfront
June 23–July 4
An extension of Water Ways on the Southwest Waterfront, four blocks south of the National Mall, sponsored by the National Maritime Heritage Foundation. Further explore maritime culture on the water with a variety of vessels, a colonial tall ship, an ocean racing sailing yacht, and a bay oyster schooner with tours, public sails, dockside demonstrations, and exhibits. See details at: www.nmhf.org.

June 26, Children’s author Priscilla Cummings, who wrote the popular Chadwick the Crab series, and Larry Chowning, author of Harvesting the Chesapeake, will be on site for presentations at the Bayhouse Narrative Stage followed by a book-signing at the Festival Marketplace. Check the Bayhouse Narrative Stage schedule.

July 1, Mapgie, a musical duo, will present “Tales of the Blue Crab” twice on the Bayhouse Narrative Stage. Check the schedule for times. Also, John Page Williams, author of Chesapeake Almanack, and Susan Stiles Dowling, co-author of Mrs. Kitching’s Smith Island Cookbook, will be on site for presentations and book-signings.

Net maker, Harkers Island, North Carolina. Photo by Scott Taylor
Haiti: Freedom and Creativity from the Mountains to the Sea

Agricultural Traditions

**Banana Farming and Craft**

*Joseph Séraphin Emile, Cazal*

In Cazal, all parts of the banana plant are used, from the bark to the leaves. Joseph Séraphin Emile and other artisan-farmers use the banana plant to create a wide range of accessories such as bags, hats, belts and many more marketable items. Emile is a master at creating place mats from various banana fibers.

*Marie Manolette Honoré, Cazal*

With assistance from the government of Japan, local artisan-farmers such as Marie Manolette Honoré have been learning to make high-quality paper from banana pulp.

**Coffee Farming**

*André Telfis, Marcel Fortune*

The mountains covering nearly two-thirds of Haiti provide ideal conditions for the production of some of the highest-quality coffee in the world. Coffee farmers André Telfis and Marcel Fortune demonstrate harvesting and blending techniques passed down for hundreds of years.

**Sugar Cane and Rum-Making**

*Joseph Lovinsky*

Joseph Lovinsky is a sugar cane mill technician and an expert on making traditional beverages called *kleren*, and on the production of rum from sugar-cane juice.

Building Arts

**Citadel Restoration**

*Frédéric Théodule, Port-au-Prince*

Frédéric Théodule has nearly 20 years of restoration experience in Haiti. For the past 10 years he has led a team of carpenters and masons in the restoration of the Citadel Henry Christophe.

**Traditional Architecture**

*Louines Edmond, carpentry Jean Robert Fanfan, carpentry Savener Sévère, carpentry*

Haitian architecture styles presented at the Festival include wooden *lakou*-based structures used in Vodou temples and peasants’ homes, along with gingerbread architecture.

Craft Traditions

**Basketry**

*Mamoune Clerossaint, Cote de Fer*

Mamoune Clerossaint, a young hat maker, carries on the tradition of straw hats.

*Dieu Puissant Lamothe, La Vallée*

Dieu Puissant Lamothe is a pioneer in the use of vetiver vines and roots to weave baskets into uniquely shaped rustic baskets. Vetiver is a species of grass traditionally used in perfumes.

**CutterMetal Work**

*Jean Pierre Richard Desrosiers, Croix-des-Bouquets*

Jean Pierre Richard Desrosiers has nearly 10 years of experience creating crafts from iron. He constructs plates, vases, and other traditional metal arts at his shop, Etoile Guinée.

**Needlework**

*Jean Fougère Cherismé, Fond-des-Nègres*

Jean Fougère Cherismé uses Vodou flag techniques to construct decorative beaded containers and ornaments. He has trained over 40 individuals at his workshop.

**Musical Instrument Making**

*Joel Louishomme, Artibonite*

Joel Louishomme has been a skilled tin worker and instrument maker for over 30 years. He specializes in construction of the metal trumpets called *vaksin* used in Lenten street festivals called *rara*.

**Woodworking**

*Lubernier Joseph, Croix-des-Bouquets*

Lubernier Joseph contributes a wide range of decorative iron works that combine uniquely artistic elements with utilitarian functions. His work includes decorative folding screens and mirrors.

**Needlework**

*Jean Fougère Cherismé, Fond-des-Nègres*

Jean Fougère Cherismé uses Vodou flag techniques to construct decorative beaded containers and ornaments. He has trained over 40 individuals at his workshop.

*Olipzie Daniel, Terrier Rouge*

Daniel is a doll maker whose cloth dolls have become a source of income for her.

*Mireille Delismé, Léogane*

Mireille Delismé learned the Vodou designs from her father, an *oungan* (Vodou specialist), that she sews into sequined flags. She makes flags and pocketbooks using sequined embroidery techniques.
Avila Raime-Lamy, Cité Soleil
Avila Raime-Lamy is a master of the art of making appliquéd and embroidered textiles. She depicts colorful gardens, flowers, and local fauna on tablecloths and pillowcases using appliquéd fabrics stitched to cotton sheets.

Paper Craft
Johnny Emmanuel Ambroise, Port-au-Prince
Johnny Emmanuel Ambroise, a master kite and lantern maker, has won six competitions for his work. He combines speed and dexterity and is gifted with a great inventiveness for forms and details.

Papier-Maché—Carnival Costume Making
Frantz Denejour, Jacmel
Frantz Denejour specializes in construction of papier-maché birds.

Tidier Levoyant, Jacmel
Following the tradition begun by Mathurin Gousse, Tidier Levoyant creates zel maturin, or papier-maché gargoyles-like animals, for Jacmel’s Carnival.

Rony Lundi, Jacmel
The costumes worn during Carnival are a celebration of Haitians’ creativity and freedom. Rony Lundi is one of the masters at constructing papier-maché costumes of imaginary animals for Carnival.

Mulot Scutt, Jacmel
Mulot Scutt creates a wide range of animals using traditional papier-maché techniques.

Jacques Turin, Jacmel
Using goatskin, cardboard, and paper on wire or clay molds, Jacques Turin uses the papier-maché construction techniques begun in the 1970s to create the butterflies that are his specialty.

Popular Painting
Louis dor Jean, Port-au-Prince
Louis dor Jean began painting in 1993 under the tutelage of Elie Roosevelt. He currently sells his pieces at the gallery Bicentenaire de la République. Jean is also a primary school teacher.

Simon Victor, Gros Morne
Simon Victor has had an urge to paint since childhood and has been a painter for 20 years. Victor is also a street vendor of paintings and sells his work in popular galleries.

Pottery
Eriste Dumersier, Aux Pins
Born in 1953, master potter Eriste Dumersier began to learn the secrets of the tradition practiced in Aux Pins at the age of 13. He constructs everyday items such as plates, vases, and bricks as well as ritual ware for Vodou ceremonies.

Jean Bertho Pierre, Aux Pins
Jean Bertho Pierre has been Dumersier’s assistant since 1995. He polishes the pottery and manages the kiln at the workshop.

Stone Sculpture
Louis Jean Chéry, Léogane
Louis Jean Chéry sculpts in soapstone. He learned his craft from his older brother nearly 30 years ago. Chéry uses white and grey stones found in the local river to carve statues of animals, angels, and hearts.

Tap-Tap Construction
Yves Lors Courtot, Carrefour
After a tap-tap is constructed, the owner and design team develop a name and theme for each tap-tap which turns it into a mobile work of art. Courtot is a master tap-tap artist.

Jean Eliser Sever, Carrefour
Tap-taps, the main source of transportation in Haiti, are brightly painted pickup trucks and buses with specially constructed iron facades and seats. Sever constructs these iron exteriors.

Woodworking
Joseph Saint Juste Carilien, Léogane
Joseph Saint Juste Carilien is an expert wood sculptor with 30 years of experience. He uses oak and mahogany to carve statues and intricate designs into furniture.

Foodways and Sacred Feasts
Carlène Elisée, Port-au-Prince
Nelie Gilus, Port-au-Prince
Carlène Elisée and Nelie Gilus are experienced chefs and demonstrate the preparation of various Haitian dishes such as pumpkin soup.

Marc Antoine Elisée, Port-au-Prince
Marc Antoine Elisée sings the songs of the muason (moisson) or harvest celebration.

Joseph Frantz Pierre, Carrefour
Joseph Frantz Pierre is a professor at L’Eglise de Dieu des Frères Unis de Carrefour, where he studies traditions surrounding the harvest feast or muason (moisson) in Haiti.

Kids’ Corner
Marie Lourdes Elgirus, Port-au-Prince
Marie Lourdes Elgirus has been an educator, storyteller, and organizer of children’s activities both in Haiti and the United States. She emphasizes the value of Haitian play traditions and stories in her work.

Jean Claude Garoute, Port-au-Prince
Jean Claude Garoute, known as “Tiga,” is a well-known painter, educator, and musician who has exhibited his work internationally.
Maritime Arts

Pierre Louisnet Beaucé, Luly
Pierre Louisnet Beaucé, a skilled painter, specializes in painting boats.

Sony Constant, Léogane
Sony Constant works in the shop Céliane Milor, where he constructs traditional lobster traps for decorative purposes.

Jean Gesner Elien, Luly
Boat builder Jean Gesner Elien uses techniques passed down from early sea pirates to construct boats on the southern coast of Haiti.

Osming Pierre, Bois Neuf
Along Haiti's coastline, fisherman Osming Pierre makes and repairs nets as a part of his occupation of more than 25 years.

Music

Ballads
Boulo Valcourt, Port-au-Prince
Valcourt sings solo twoubadou.

Konbit Music
Kod-o-Bann: Yolene Papouloute, Dondon; Anani Augustin, Cap Haitien; Meralie Destin, Cayes; Marie Enite Joseph, Cayes; Roseline Godar Jean Giles, Petit-Goave
Konbit songs are traditional work songs sung by men and women working the fields together. This group of market women from various parts of Haiti performs a capella and are accompanied by percussion instruments.

Old-Style Konpa and Haiti Jazz Fusion
Reginald Polycard and Friends, Port-au-Prince
Reginald Polycard; Richard Barbeau; Jöel Widmaier
This group combines two repertoires important in Haiti's music history, early konpa and jazz, which was learned through Haitian interaction with Americans, but developed its own unique sound and cadences in Haiti.

Rara
San Rankin: Mérigève Valèrus; Rigel Mèsidor; Franz Eustache; Viengenie Dorléan; Dieufort Dorléan
This traditional rara group is known for its costuming and the lyrics, which express their community concerns.

Twoubadou Music
Tikoka, Port-au-Prince
Kesner Bolane; Juste Allen; Wilfrid Bolane; Memé Maudira Chertoute Mathieu; David Metellus (Ti Coka)
This music originates from a rural Haitian interpretation of European traveling balladeers and includes drum rhythms and musical instruments from African sources.

Vodou Drumming and Haitian Jazz
Azor: Lenor Fortune; Francois Fortune; Lemour Fortune; Augustine Fortune; Rose-Marie Fortune; Siméon Jérôme; Elias Osius; Ludner Toussaint; Fonine Faustin
Known throughout the world as one of the most powerful voices in traditional sacred music in Vodou, Azor and his group of traditional drummers travel and record extensively.

Storytelling
Joseph Jean François, Port-au-Prince
François is a traditional raconteur who has told stories for over 50 years.

Jean Claude Martineau
Martineau is both a scholar of the Haitian oral tradition and a storyteller in his own right.

Vodou
Abnor Adely, Gressier
As the Vodou priest (oungan), Adely is the leader of Vodou ceremonies. Before each ceremony, he draws the vèvès (sacred drawings) to symbolize the different lwa (deities) with ground flour, wood ashes, coffee powder, or brick powder.

Faucia Dumorney, Gressier
Faucia Dumorney is a specialist in the different rhythmic dances for Vodou ceremonies. The dances are integral to Vodou ceremonies because each movement is intended to emulate a specific lwa.

Pierre Julmis, Gressier
Pierre Julmis, an experienced drummer, provides the music and beat for Vodou celebrations. The drum is an important element in the ceremony because it symbolizes lwa and provides rhythmic beats to invoke the lwa.

Haitian Market
In addition to the work of Haitian Festival participants available at the Festival Marketplace, cut-metal work, canvases, basketry, needlework, and other art from artists' workshops, cooperatives, galleries, and non-governmental organizations throughout Haiti will be available for sale throughout the Festival at a special Haitian Marketplace.

Vendor/Artists:
Ace Baskets
Aid to Artisans
Art Utile S.A.
ART-Ickles
Bèl Zèb
Café REBO
CAH - Comité Artisanal Haitien
Caribbean Arts
COHART S.A.
Color Me Caribbean
Fleur de Canne
Freer and Sackler Gallery Shops
Galerie Nader
Gingerbread
IFE - Institut Femmes Entrepreneurs
Les Ateliers Taggart
M.M.B / R.CAZI
Palmier Royal
Pyramide
Rwustik
Serge Gay Pottery
Sud & Co.
Chanchona San Simonense
San Simon, El Salvador

Wilmer Bladimir Diez, tumba
Luciano “Chanito” Hernández, violin/violine
Emilio Antonio Montenegro, vihuela guitar/guitarra
Hernán Moreno, bass/chanchona
Hernán A. Moreno, violin/violine
José Lucirio Sol, guiro; tumba

The Chanchona San Simonense typifies the rural musical tradition of eastern El Salvador, particularly Morazán, La Unión, San Miguel, and Usulután regions. The region is the homeland of the majority of Salvadoran immigrants in the United States. This type of string and percussion musical group takes its name from the chanchona (literally “big sow”), the local name given to the large stringed bass that provides the harmonic foundation for the group. The chanchona typically has six members, playing chanchona, two violins, guitar, tumba (conga drum), and other percussion. Its grassroots sound interprets the popular cumbia dance rhythm and a variety of songs.

La Chanchona San Simonense ejemplifica la música tradicional rural del occidente de El Salvador, particularmente de los departamentos de Morazán, La Unión, San Miguel y Usulután. Esta región es tierra natal para la mayoría de salvadoreños viviendo en los Estados Unidos. Este tipo de ensamble musical, de cuerdas y percusión, toma su nombre de la chanchona (literalmente “gran cerda”), el nombre local del bajo de grandes dimensiones que da la fundación armónica al grupo. La chanchona típicamente tiene seis miembros, el bajo, dos violines, guitarra, tumba y algún tipo de percusión. Su sonido popular interpreta la popular y bailable cumbia, y otros tipos de música.

Felipe García Villamil, National Heritage Fellow del Fondo Nacional para las Artes (NEA – siglas en inglés), es un líder espiritual afro-cubano, maestro percusionista y artesano originario de Matanzas, Cuba, y le ha dirigido en un conjunto familiar, Emikeké. García Villamil y su conjunto preservan la música, danza, símbolos y costumbres de sus tradiciones Lucumí, Palo y abaká. Actualmente promueven la apreciación por este tipo de tradiciones entre las diversas comunidades del área metropolitana de Los Ángeles, donde viven.

Marimba Linda Xelajú. Photo by Aura Girón

NEA National Heritage Fellow
Felipe García Villamil is an Afro-Cuban spiritual leader, master drummer, and craftsman originally from Matanzas, Cuba, and he leads this family ensemble, Emikeké. García Villamil and ensemble preserve the music, dance, symbols, and customs of his Lucumí, Palo, and abaká traditions. They currently promote an appreciation for these traditions among many of the diverse communities of the greater Los Angeles area where they reside.

Felipe García Villamil, San Antonio, Texas

Eva Ybarra, accordion/acordeón
Max Baca, bajo sexto
Gloria García, vocales/voz
Oscar García, bajo/bass
Aaron Holler, drums/percusión

One of the few widely recognized female conjunto musicians, San Antonio native Eva Ybarra leads this swinging conjunto tejano. She shares vocals with Mexican singer Gloria García; veteran musicians like bajo sexto master Max Baca (Flaco Jiménez, Los Super Seven) round out the group. Ybarra, who has taken on the social challenge of this masculine scene, successfully demonstrates the capabilities and possibilities that women offer the conjunto musical genre.

Una de las pocas artistas de música conjunto ampliamente reconocida es Eva Ybarra, nativa de San Antonio, quien dirige este ritmico conjunto tejano. Compartiendo el microfóno con la cantante mexicana Gloria García, el grupo es integrado además por músicos veteranos como el maestro del bajo sexto Max Baca (Flaco Jiménez, Los Super Seven). En su trayectoria como músico Ybarra ha aceptado los retos sociales de interactuar en un espacio predominantemente masculino, demostrando las habilidades y capacidades que las mujeres ofrecen al género musical de la música conjunto.
Franklyn Hernández y sus Tipican Brothers
Philadelphia, Pennsylvania

Franklyn Hernández, leader/líder, lead vocals/primera voz, accordion/acordeón
Jesus Bonilla, güiro
Miguel Hernán, saxophone/saxofón Rafael Tineo, tambora
Rafael Torres, electric bass/bajo eléctrico

Now in Philadelphia, Franklyn Hernández y sus Tipican Brothers continue to perform widely in the New York merengue club circuit. The group prefers playing the traditional merengue called perico ripiao featuring the button accordion, saxophone, tambora, and güiro scraper.

Franklyn Hernández y sus Tipican Brothers se presentan en la actualidad en el circuito de clubes merengueros de Nueva York. El grupo prefiere interpretar el merengue tradicional conocido como perico ripiao a ritmo de acordeón, saxofón, tambora y güiro.

Grupo Cimarrón de Colombia
Bogotá, Colombia

Carlos Rojas Hernández, leader/líder; harpa/arpa
Yesid Benites Sarmiento, bandola
Omar E. F. Ramírez, maracas
Wilton E. G. Valcárcel, vocals/voz
Ana Veydó Ordóñez, vocals/voz
Pedro Libardo Rey Rojas, cuatro
Carlos Quintero, harpa/arpa
Ricardo Albino Zapata Barrios, acoustic bass/bajo acústico

Carlos Rojas Hernández has brought together an all-star team of exciting instrumentalists and singers of Colombia in Grupo Cimarrón. These masters of the joropo tradition, which is practiced along the plains shared by Colombia and Venezuela, astonish their audiences with their melodic and rhythmic virtuosity, percussive drive, and sabor colombiano, Colombian flavor.

Carlos Rojas Hernández ha congregado un equipo de músicos y cantantes estrellas en el Grupo Cimarrón de Colombia. Este con-junto de maestros de la tradición joropo, que se interpreta en los llanos compartidos por Colombia y Venezuela, deslumbra a sus audiencias con su virtuosidad melódica y rítmica, el manejo de la percusión, y el sabor colombiano de su música.

José Gutiérrez y los Hermanos Ochoa
Veracruz, México

José Gutiérrez, requinto
Marcos Ochoa, jarana
Felipe Ochoa, harpa/arpa
NEA National Heritage Fellow

Jose Gutiérrez y los hermanos Ochoa representan el mejor de la tradición jarocha del sur de Veracruz, México. La virtuosic interaction between these musicians who play and sing creates an exciting dialogue of musical and textural flow that defines the simple harmonic yet rhythmically complex style of the dance music that is the son jarocha.

National Heritage Fellow del NEA, José Gutiérrez y los hermanos Ochoa representan lo mejor de la tradición jarocha del sur de Veracruz, México. La interacción virtuosa entre estos músicos quienes tocan y cantan crea un diálogo musical y textual cuyo flujo define el estilo armónicamente sencillo y al mismo tiempo rítmicamente complejo de esta música con su baile que es el son jarocha.

Lorenzo Martínez y Reflexiones
Albuquerque, New Mexico

Lorenzo Martínez Sr., violin/violín
Ramona Martínez, dance/danza
Roberto Martínez Sr., vihuela
Roberto Martínez Jr., guitar/guitarra
Roberto "Robby" Martínez, bajo/acordeón

Co-recipients of a 2003 NEA National Heritage Fellowship

Roberto y Lorenzo Martínez (father and son), along with other family members, present the musical traditions of New Mexico. Lorenzo, a master of the violin style from New Mexico, and his father, a composer of corridos and activist for Hispanic rights, not only entertain their audiences but educate them about the social dynamics of New Mexican history and culture.

Compartiendo el honor de ser National Heritage Fellows de 2003 del NEA, Roberto y Lorenzo Martínez (padre e hijo), junto a otros miembros de su familia, presentan la música tradicional de Nuevo México. Lorenzo, maestro violinista del estilo nuevomexicano, y su padre, compositor de corridos y activista de derechos civiles de los hispanos, no sólo entretienen a sus audiencias sino que también las educan sobre las dinámicas sociales de la historia y cultura de Nuevo México.

Mariachi Los Camperos de Nati Cano
Los Ángeles, California

Natividad “Nati” Cano, director, vihuela
Sergio Alonso, harpa/arpa
Jesus Guzmán, violin/violín
Ismael Hernández, violin/violín
Pedro Hernández, guitarrón
Martín Padilla, violin/violín
Arturo Palacios, guitar/guitarra
Juan Rodríguez, violin/violín
Arturo Salgado, trumpet/trumpeta

Native of Ahuisculco, Jalisco, and NEA National Heritage Fellow, Nati Cano celebrates more than 40 years of directing his highly accomplished Mariachi Los Camperos of Los Ángeles. In addition to preserving a rock-solid "mariachi sound," Cano has been an innovator in his musical presentations as well as in his business endeavors, establishing the popular mariachi dinner show at the restaurant he owns, La Fonda de Los Camperos.

Nativo de Ahuisculco, Jalisco y NEA National Heritage Fellow del NEA, Natividad “Nati” Cano celebra más de cuarenta años dirigiendo su exitoso mariachi Los Camperos de Los Ángeles. Además de mantener un indiscutible sonido mariachi, Cano ha sido un innovador en su presentación musical y también en sus proyectos comerciales, estableciendo el mariachi "dinner show" en su propio restaurante, La Fonda de Los Camperos.
Marimba Linda Xelajú
Silver Spring, Maryland

Robert Girón, marimba
Beverly Girón, marimba
Jennifer Girón, marimba

The members of Marimba Linda Xelajú exemplify the tension between tradition and innovation in their interpretation of Guatemalan marimba. The transmission of musical knowledge from father to son is very common practice in traditional music. However, the sharing of knowledge from father to daughter opens up new possibilities in the practice of Latino music. The Girón family, a local D.C.-area ensemble, represents these new possibilities.

La marimba Linda Xelajú ejemplifica la tensión entre las ideas de tradición e innovación en su interpretación de la marimba guatemalteca. La transmisión del conocimiento musical de padre a hijo es una práctica común en la música tradicional. Sin embargo, el compartir de ese conocimiento de padres a hijas abre nuevas posibilidades en la práctica de la música latina. La familia Girón, es un grupo local del área de Washington, D.C. que representa estos nuevos caminos.

Viento de Agua
New York, New York

Héctor “Tito” Matos, director; lead singer/primer voz; requinto; tumbador; barriles de bomba
Juan Gutiérrez, segundo; barriles de bomba; chorus/oro
Roberto Cepeda, segundo; puenteador; singer/cantante; dance/baile
Sammy Tanco, maracas; guiro; singer/cantante
Joksan Ramos, cuá; puenteador; requinto; singer/cantante

Viento de Agua, dirigido por Hector “Tito” Matos, es un colectivo que reúne a los intérpretes más excelentes de las tradiciones musicales de plena y bomba de Puerto Rico. La dualidad de sus vidas como puertorriqueños y Nuyoricanos crea un impetu en su contribución al desarrollo de esas expresiones musicales. Además de actuar como conjunto acústico, Viento de Agua también se presenta como una orquesta (con bajo, piano y metales) desarrollando arreglos contemporáneos y explosivos de las tradiciones de plena y bomba.

Special Concert
Son de Aquí
Washington, D.C.

The local orchestra Son de Aquí, composed mostly of Peruvian musicians, follows a strong salsa music tradition that was established by Fania, a record label from New York. The members of the band grew up hearing the sounds of Ray Barretto, Papo Lucca, Eddie Palmieri, and others in the barrios of Peru. Their music is characterized as a hard-hitting salsa sound, making them one of the most exciting dance bands in the Washington, DC, metropolitan area.

La orquesta local Son de Aquí, formada casi por completo por músicos peruanos, sigue la fuerte tradición de música salsa establecida por el sello disquero Fania de Nueva York. Los miembros del grupo crecieron escuchando los sonidos de Ray Barretto, Papo Lucca, Eddie Palmieri y otros en los barrios de Perú. Su música se caracteriza como un potente sonido salsero, haciéndolos una de las grupos locales más populares en el área metropolitana de Washington, D.C.

Dance Ensembles/
Ensambles de danza

Fraternidad Sangre Boliviana
Arlington, Virginia

The Fraternidad Sangre Boliviana is not just a folkloric dance ensemble that performs national dances such as Los Caporales, Tinkus, and Suri Sicuris, but is a space that provides an understanding of Bolivian heritage and tradition. Founded in 1987 out of a need to provide a religious dance tribute to the Virgen de Urkupiña, this ensemble has been recognized for their participation in local and national heritage festivals.

La Fraternidad Sangre Boliviana es no sólo un ensamble de danza folclórico que presenta danzas como los Caporales, Tinkus, y Suri Sicuris sino también un espacio que permite un entendimiento del patrimonio y tradición boliviana. Fundada en 1987 de la necesidad de rendir tributo en forma de danza religiosa a la Virgen de Urkupiña, este ensamble ha sido reconocido por su participación en festivales a nivel local y nacional.

Los Tecuanes
Manassas, Virginia

In Manassas, Mexican immigrants from Acatlán de Osorio, Puebla, express their religious devotion by dancing in front of All Saints Church on December 12, the feast day of the Virgin of Guadalupe. The dancers begin their ritual before dawn and continue late into the night, re-enacting an ancient Mexican colonial dance drama. In Nahuatl, los Tecuanes means “tigers.” The tiger, or a mountain-type feline of the western Sierra Madre region, is one of the characters that constitutes this danza genre.

En Manassas, Virginia, inmigrantes mexicanos de Acatlán de Osorio, Puebla, expresan su devoción religiosa bailando en frente a la iglesia de la Virgen de Todos los Santos el 12 de diciembre, día de la Virgen de Guadalupe. Los dan-
Instrument Makers/
Constructores de
instrumentos

Omar É. F. Ramírez, maracas
Bogotá, Colombia

Known as “Choco,” maraca master Omar Édgar Fandiño Ramírez is a member of the outstanding Colombian ensemble Grupo Cimarrón. In addition he makes and supplies maracas for other joropo musicians in Colombia. Based on the role of the maracas in each performance space, Fandiño Ramírez determines the size and sound of the instrument that will stand out from yet complement the ensemble sound.

Conocido como el Choco, Omar Édgar Fandiño Ramírez, es maestro de la maraca e integrante del excelente ensemble colombiano Grupo Cimarrón. Además, él construye y distribuye maracas para otros músicos de la tradición joropo en Colombia. Basándose en el papel que las maracas desempeñan en cada tipo de presentación, Fandiño Ramírez determina el tamaño y el sonido de este instrumento para que sobresalga y al mismo tiempo complemente el sonido del ensemble.

Felipe García Villamil, sacred drums and ritual objects/tambores sagrados y objetos rituales
Los Ángeles, California

In addition to performing with his ensemble Emíkeké, master drummer Felipe García Villamil has gained a reputation as an artisan for his construction of sacred drums and other ritual objects. Building on the knowledge of his father as a practitioner of palo, his mother of the lucumi tradition, and as a devotee of abakwá himself, García Villamil has developed a creative style within these traditions of building altars and the ritual items that adorn them.

Además de presentarse con su ensamble Emíkeké, el maestro percusionista Felipe García Villamil ha ganado una reputación como artesano por su construcción de tambores sagrados y objetos rituales. Construyendo a partir del conocimiento heredado por su padre, de la tradición Palo, de su madre, de la tradición Lucumi, y de su propia práctica en Abakwá, García Villamil ha desarrollado un estilo creativo dentro de estas tradiciones en la creación de altares y los elementos rituales que les adornan.

Francisco González, strings/cuerdas
Goleta, California

Francisco González is a multi-instrumentalist who out of frustration has embarked on a journey to find the perfect string for his instruments. He is a master harpist, a founding member of the group Los Lobos del Este de Los Ángeles, has worked as the musical director for the Teatro Campesino, and currently leads the Conjunto Guadalupe. González also started his own business, Guadalupe Custom Strings, which now provides strings for contemporary and traditional guitar and harp types throughout the globe.

Francisco González es un músico que toca muchos instrumentos y debido a la frustración se embarcó en la aventura de encontrar las cuerdas perfectas para sus instrumentos. Él es un maestro arpa, fundador de la banda Los Lobos del este en Los Ángeles, ha trabajado como director musical para el Teatro Campesino, y actualmente dirige el Conjunto Guadalupe. González inició, además, su propio negocio, Guadalupe Custom Strings, que distribuye cuerdas para guitarras contemporáneas y tradicionales y todo tipo de arpas alrededor del mundo.

José Gutiérrez, jarocho instruments/instrumentos jarochos
Veracruz, México

José Gutiérrez has been gifted with musical talent in a very complete manner. He constructs the instruments he plays. As a master builder of the seven-panel harp and the solid one-piece jaranas and requintos, Gutiérrez supplies quality instruments to other fine jarocho musicians in Mexico and the U.S.

Carlo Molina Saénz, llanero traditional instruments/instrumentos llaneros tradicionales
Meta, Colombia

A native of Monguí, Boyacá, Colombia, Carlos Molina Sáenz learned his vocation through working with the Padilla family, a long line of luthiers in Colombia. Molina Sáenz is well versed in the construction of harps, cuatros, bandolas, and guitars. Established in his own workshop, he works in conjunction with a new generation of musicians looking for solutions for the needs of the newer interpreters of the llanero musical tradition.

Originario de Monguí, Boyacá, Colombia, Carlos Molina Sáenz aprendió su oficio de la tradición de la Familia Padilla, luthiers famosos en Colombia. Molina Sáenz tiene un gran conocimiento de la fabricación de arpas, cuatros, bandolas y guitarras. Establecido con su propio taller el trabajo conjunto con la nueva generación de músicos en la búsqueda de soluciones a las necesidades acústicas de los nuevos intérpretes de música de los llanos.
Water Ways: Mid-Atlantic Maritime Communities

Boatyard

Alexandria Seaport Foundation, Alexandria, Virginia
The Alexandria Seaport Foundation is a non-profit organization dedicated to providing families, schools, and communities with educational opportunities. At the Festival the Foundation will run an extension of its family boat-building classes. Fifteen teams of people will work along with a volunteer to build Bevin Skiffs. The rowboats are approximately 12 feet long, and their design makes them easy to build and use.

Jimmy Amspacher, Marshallberg, North Carolina
Jimmy Amspacher grew up pulling crabpots, hauling scallops, and culling fish for the commercial fishhouses of his home community, Atlantic, NC. Here he experienced firsthand what made a “good work boat,” learning from the fishermen and boat builders of Down East, as they worked the waters of Core Sound. Today he maintains the same high standards of traditional boat-building in his models and in his backyard boat-building operation.

Heber Guthrie, Gloucester, North Carolina
Heber Guthrie inherited his passion and appreciation for Harkers Island boat-building from his father, Chauncey Guthrie, and his uncle, Julian Guthrie. They, in turn learned from Island legends Brady Lewis, Earl and James Rose, and a community of master boat builders. Today Guthrie honors the old ways in traditional boat-building demonstrations at the Core Sound Waterfowl Museum throughout the year. Guthrie and his son Clifford are also model-boat builders and decoy carvers, keeping the family woodworking skills safe for another generation.

Long Island Maritime Museum, West Sayville, New York
Volunteers from the Long Island Maritime Museum work on boat-building projects. Their latest project is a 22-foot catboat, built with the plans of legendary Long Island boat builder Gil Smith. This boat will be finished and rigged at the Festival, and the museum volunteers will also carve scale models of the boat.

The Mariner’s Museum, Newport News, Virginia
The Mariner’s Museum has an extensive collection of small craft from the Chesapeake Bay region and also maintains a boat-building and repair shop. They will work on repairing a deadrise work boat.

Skipjack Captains and Restoration Experts, Chesapeake Bay Region
Captains of the oyster-dredging sailboats known as skipjacks and ship-restoration experts have been working together to ensure a future for this Chesapeake Bay craft. They will be on hand daily to help interpret the skipjack, the Joy Parks.

Commercial Fishing

Nadine and Joey Benevides, Gloucester, North Carolina
Nadine Benevides is known as a jack of all trades. She works at Beaufort Fisheries, Beaufort, NC, one of two menhaden factory plants left on the eastern seaboard. She makes and repairs nets, works on deck, and cooks meals for the crew on fishing trips, as well as making and repairing other types of fishing gear. She also uses her skills to craft items such as lobster-pot tables. Her son, Joey Benevides, in the strong local tradition of family businesses, crabs with his father, Joey Benevides Sr.

Danny Bowden, Chincoteague, Virginia
Danny Bowden can trace his family back to the 1600s on Chincoteague and Assateague Islands. Today, like many of his ancestors, he follows the seasons, gill-netting for rock fish in the spring and fall, crabbing in the spring and summer, and guiding waterfowl hunters in the fall and winter.

Ivy Bradley and Warren Cook, Pamunkey Reservation, Virginia
The Pamunkey Indian Tribe runs the oldest fish hatchery in the United States. Cook and Bradley are two managers of the hatchery, which works to restore American shad, a fish important to the Pamunkey tribe for centuries, in the rivers of the Mid-Atlantic.

Dallas Bradshaw, Crisfield, Maryland
Dallas Bradshaw, with roots on Smith Island, is a year-round waterman experienced with fish-netting, oystering, claming, crab-scraping, bank-trapping, and crab-potting. He has extensive knowledge of the Chesapeake Bay environment and volunteers with the Chesapeake Bay Foundation.

Rufus Carter, Lewes, Delaware
Rufus Carter is a veteran of the menhaden boats, having worked as crew and qualified as a captain. He moved to Lewes in the 1950s and has a comprehensive knowledge of boats and their operation.

Captain Virgin “Gus” Dunaway, Lancaster County, Virginia
Captain Dunaway learned the waterman trade from the bottom up, handling most waterman tasks until he received a captain license in 1973. He remained a captain for 20 years, retiring in 1994.
Ronald Fithian, Rock Hall, Maryland

Ronald Fithian left full-time fishing to become the town manager of Rock Hall, a historic waterman’s town. In his position, he has helped create a safe harbor for commercial fishermen in the town, which is also an important recreational fishing and boating center.

Captain Charles Forrest and Helen Forrest, Matthews County, Virginia

Captain Forrest retired in 1996 after working as a menhaden fishing boat captain for 33 years. His wife, Helen Forrest, worked as both parents whenever Captain Forrest was away fishing.

Captain Matthew “Sonny” Gaskins Sr., Lancaster County, Virginia

Captain Gaskins learned the menhaden fishing business at an early age, attained the level of captain, and retired in 1991 after captaining menhaden fishing vessels for 26 years. Matthew Gaskins Jr. followed in his father’s footsteps and currently captains a menhaden fishing vessel in Louisiana.

Skye Hilton, Patchogue, New York

Skye Hilton works with his father, Bob Kaler, in Patchogue, NY. In the spring, when he is not crabbing, he catches bait mussels on the North Shore of Long Island.

Wayne “Hon” Lawson, Crisfield, Maryland

As an 11th-generation waterman, Wayne “Hon” Lawson has performed nearly all aspects of work related to crab and oyster harvests in Crisfield. Lawson’s long family history dates back to the 17th century with records of their work on the Chesapeake Bay. When his son decided not to continue the family tradition of working the water, “Hon” dubbed himself the “last waterman.”

Stewart Lester, Amagansett, New York

Stewart Lester has fished all of his life. He grew up in Amagansett as part of an extended haul-seining family. He has also been a dragger-man, lobsterman, swordfish harpooner, and pound-trap fisherman, as well as a clammer and scalloper. He is an accomplished net maker and mender.

Steve and Sue Meserve, Lambertville, New Jersey

Steve Meserve is the fourth generation of fishermen who manage the Lewis Fishery, a seasonal shad-fishing operation on the Delaware River. His wife, Sue Meserve, works with the fishing crew and organizes sales of the fish.

Flo Sharkey, Brookhaven, New York

Flo Sharkey is the only woman working the bay in Patchogue. A second-generation baywoman, she learned from her father how to catch clams, scallops, blue-claw crabs, and eels when she was very young. She uses one-foot-long, handmade wooden stilts to wade into the mud flats.

Scott Sheppard, Port Norris, New Jersey

Scott Sheppard fishes for oysters, crabs, and conch on the Delaware Bay. By diversifying the species he catches, he negotiates the economic and ecological difficulties facing many Mid-Atlantic fishermen. He is passionate on all matters relating to the Bay’s maritime culture.

Bradley Styron, Cedar Island, North Carolina

Bradley Styron is descended from a long line of Cedar Island watermen. He was reared on the water, worked as a shrimp, fish, crab, oyster, and clam fisherman, and later started his seafood wholesale business, Quality Seafood. He joined the North Carolina Marine Fisheries Commission in 2000 and continues to serve as a voice for commercial fishermen on that rule-making body.

Carl Tarnow, Raritan Bay, New Jersey

Carl Tarnow has been a pound-net fisherman, a clammer, and an oysterman and is an expert net mender. He has many stories about the history of fishing in New Jersey bays and about marketing fish at the Fulton Fish Market and has collected family pictures of older fishing methods and boats.

Melvin Twiddy, Manns Harbor, North Carolina

Melvin Twiddy has worked as a pound netter in the Croatan Sound in Dare County over the past 50 years. He owns two Albemarle shad boats, the only working sailboat indigenous to North Carolina.

Carl Tyler Jr., Crisfield, Maryland

Carl Tyler is the fifth generation in a family of watermen and represents the youngest of Crisfield watermen. He knows all aspects of crab harvest (with three different trapping methods), oyster harvest, crab-shedding operations, boat and equipment repair, and navigation.

Cory Weyant, Freeport, New York

Cory Weyant is an expert eeler and crabber, dragger mate, fish smoker, and storyteller. He builds his own traps and, like most commercial fishermen, has learned a variety of skills in order to work year-round.

The Whittington Family, Port Norris, New Jersey

The Whittington family were originally from Crisfield, MD, where they worked in the seafood industry. The family began to work seasonally in the oyster-shucking houses of the Port Norris-Bivalve, New Jersey, area in the late 1920s. Over the years, besides working in the shucking houses, the family worked on clam and oyster boats, in the fish houses, and at tomato factories. They are also gospel singers.
Promote businesses, and raise money for local charities. At the same time he uses the Mainstay, located in a former grocery store, where he offers high-quality artistic experiences; the founder and director of the American Folklife Center. Dr. McHugh returned to his beloved Eastern Shore before moving to New York and the Library of Congress’s Delmarva Folklife Program. Dr. McHugh has spent the last 20 years in the family commercial fishing business. During this time she has become active in the North Carolina fisheries management process, representing local fishermen on several state and regional committees. Growing up with deep family roots in the area has instilled in her a love for the people living along Core Sound and strengthened her contributions at the Core Sound Waterfowl Museum, where she works with community members to document the stories of the region.

Feather Phillips, Columbia, North Carolina

Feather Phillips is executive director of Pocosin Arts, an organization that combines the arts with learning about the environment and local cultural traditions. She initiated the “7,000 Junipers” project that created a Millennium Forest of 7,000 seedlings of Atlantic white cedar (locally called juniper), important in boat-building, decoy-carving, and other traditions of the area. She is married to a crabber.

Meghan Wren, Bivalve, New Jersey

Meghan Wren has worked as a shipwright’s apprentice, a deck-hand, and a crabber. She is now the founder, executive director, and acting education director of the Delaware Bay Schooner Bay Project based in Port Norris, NJ. The project’s mission is to build stewardship for the history, culture, and ecology of the Delaware estuary through education and celebrations. It began with the restoration of a historic Delaware Bay schooner, the A. J. Meerwald, which has become the focal point and catalyst for programming and events. In 1998 the A. J. Meerwald was designated New Jersey’s official Tall Ship.

Keeping the Waters Safe / Water Safety

Delaware River Pilots, Lewes, Delaware

River pilots help guide large container and oil ships up the Delaware Bay and River. Pilots will be on hand to tell about their craft and how they learn it, and to relate stories of their experiences.

Herbert Groh, Catonsville, Maryland

Captain Groh is a retired docking pilot who was on the water since he was 16 years old. After a six-year apprenticeship, he worked his way up to Senior Docking Pilot, handling ships of up to 265,000 tons in the Baltimore Harbor and throughout the Mid-Atlantic region.

Reggie Jones, Jones Beach, New York

Reggie Jones is a living legend, the longest-serving lifeguard at Jones Beach. He started with a summer job in 1944, at 17, and since then has kept watch over thousands of swimmers, a tradition that he has passed on to his two sons.

Overfalls Maritime Museum Foundation, Lewes, Delaware

The Overfalls Maritime Museum Foundation seeks to restore and preserve articles of maritime significance in the Delaware Bay region and educate the public about their significance. Its initial project is the restoration of one of the few remaining lightships of the U.S. fleet, which guided mariners to safe harbors. This 422-ton ship, now listed on the National Register of Historic Places, has been a fixture in the Lewes harbor for over 30 years.
The United States Sail and Power Squadron

The United States Sail and Power Squadron (USPS) was organized in 1914 and is a non-profit, educational organization dedicated to making boating safer and more enjoyable by teaching classes in seamanship, navigation, and related subjects. The members are boating families who contribute to their communities by promoting safe boating through education. USPS has some 60,000 members, who are organized into 450 squadrons across the country; among them is District 5 in Northern Virginia. USPS is America's largest non-profit boating organization and has been honored by three U.S. presidents for its civic contributions.

Kids' Coast Environmental Learning Center

Hudson River Clearwater Sloop, Inc.

The Hudson River Clearwater Sloop, Inc., was founded in 1966 by a handful of river-lovers who decided to change the course of events destroying the Hudson River in order to reclaim this natural treasure. Clearwater conducts environmental education, advocacy programs, and celebrations.

Mildred Moore, Pamunkey Indian Reservation, Virginia

Mildred Moore is a potter who carries on an ancient tradition of using Pamunkey River clay. She is currently teaching an apprentice as part of a program of the Virginia Foundation for the Humanities and Public Policy's Folklife Program.

The Nature Conservancy

The Nature Conservancy has been working with communities, businesses, and individuals since 1951 to protect more than 117 million acres of the earth's surface. The Nature Conservancy's mission is to preserve the plants, animals, and natural communities that represent the diversity of life by protecting the lands and waters they need to survive. The organization has chapters in New York, New Jersey, Delaware, Maryland, North Carolina, and Virginia.

Oyster Recovery Partnership

The Oyster Recovery Partnership was founded in 1994 by Chesapeake Appreciation Inc. and is the leading regional organization that initiates, coordinates, and manages oyster restoration efforts in the Maryland waters of the Chesapeake Bay. The Partnership planted over 73 million oysters in the Chesapeake Bay and its tributaries in 2002 and a record 79 million in 2003.

Maritime Kitchen

Dawn Chesser, Sanford, Virginia

Dawn Chesser runs the Holden Creek Gun Club with her husband, Grayson Chesser, who is a master decoy carver. Chesser is well known on the Eastern Shore for her down-home cooking.

Janice Marshall,
Smith Island, Maryland

Janice Marshall is a sixth-generation Smith Islander. She is a crab picker by occupation and an entrepreneur by necessity, having founded a crab-picking cooperative to comply with state health regulations. She is also an award-winning cook.

Kenneth Pinkard,
Burgess, Virginia

Kenneth Pinkard was a cook on a large menhaden fishing vessel. He was instrumental in unionizing the menhaden fishery in the Northern Neck area and is still active in the union.

Clyde Roberts, Port Penn, Delaware

Clyde Roberts is a waterman who remembers the huge sturgeon and plentiful shad runs on the Delaware River. He is a master shad fillet and de-boner, and prepares shad every spring for the annual Port Penn Marshland Dinner.

John Shields, Baltimore, Maryland

Called the "culinary ambassador of the Chesapeake Bay," John Shields is a nationally acclaimed expert in regional American coastal cuisine who has authored three award-winning cookbooks on the cuisine of the Chesapeake, and had a public television series, "Chesapeake Bay Cooking." For the series, Shields interviewed people around the Chesapeake region and showed how they prepared their favorite regional dishes. He has written for numerous national publications, is a frequent guest chef on radio and television, and teaches classes in American coastal cooking.

Debbie Styron, Cedar Island, North Carolina

Debbie Styron is a native of Cedar Island and wife of commercial fisherman Bradley Styron. She grew up in the fishing business, opening clams, culling fish, and heading shrimp. Today, with daughter Beverly and sons Samuel and Brad Styron, she helps manage the family seafood business, Quality Seafood. She also works at the Cedar Island ferry terminal.

Ramona Whittington, Crisfield, Maryland

As a part of a third generation of women revered for their cooking, Ramona Whittington preserves traditional family recipes and prepares local seafood in ways that are the mainstay of her maritime community.
Anthony Brooks, Harkers Island, North Carolina

Anthony Brooks is a carver of traditional working duck decoys. Raised on Cedar Island and Harkers Island, he studies the work of well-known Core Sound carvers of the early 20th century: men such as Mitchell Fulcher, Eldon Willis, and Elmer Salter. Brooks creates his decoys using only the hand tools of the old masters: hatchet, penknife, and rasp.

Chatmon Bryant, Alligator, North Carolina

Chatmon Bryant is a long-time hunter and trapper, and a beloved storyteller, in the small community of Alligator near Columbia.

Victor Bryson, Port Penn, Delaware

Victor Bryson is one of Delaware's few remaining "progers" (trappers who specialize in harvesting snapping turtles for restaurants in Wilmington, Baltimore, and Philadelphia). He uses a "prog" (a long metal-tipped pole with a hooked end) to probe the mud for turtles.

Grayson Chesser, Sanford, Virginia

Grayson Chesser is one of the most respected decoy carvers of his generation. He learned carving from old-time masters like Chincoteague carving legend Cigar Daisy and Miles Hancock. He spent much of his childhood duck-hunting in the marshes around the Chesapeake Bay and collecting hand-carved decoys the way other boys take up model cars. In 1995 Grayson Chesser wrote the definitive guide to decoy carving, *Making Decoys the Century-Old Way*. Currently out of print, this book is coveted nearly as much as his decoys. He currently runs the Holden Creek Gun Club in Sanford with his wife, Dawn Chesser.

Jack Combs, Long Island, New York

Jack Combs is a fourth-generation decoy carver who carves traditional decoys without power tools. He grew up on the Great South Bay, son and grandson of local baymen gunners and guides, but left the Bay to work on tugboats.

Douglas Gibson, Milville, Delaware

Douglas Gibson has been carving duck decoys for over 20 years. His biggest pleasure from carving, he says, is to look at a live bird and see that there's not much difference between that bird and his—except his doesn't move.

Bo Lusk, Cape Charles, Virginia

Bo Lusk represents the new tradition of "eco-tourism," guiding kayak trips through the marshes of the Eastern Shore of Virginia. He grew up exploring the marshes, fishing and boating, and is happy to have turned his love of the natural beauty of the area into a profession.

Kelley Nelson, Morehead City, North Carolina

Kelley Nelson is an accomplished decorative decoy carver and artist, whose love of hunting led him to pursue the art of carving. Sharing in the long-standing tradition of Core Sound carvers, he teaches decoy-carving at Carteret Community College and volunteers at the Core Sound Waterfowl Museum as a demonstrator. He also has entered, placed, and won in many carving competitions across the United States.

Glenn Phillips, Ocean City, Maryland

Glenn Phillips is a skilled craftsman who specializes in duck, goose, chicken, and turkey calls, as well as all kinds of wildlife whistles. Several years ago, Phillips started the Little Quackers Outdoor Club and also began appearing at a number of outdoor shows each year, conducting duck- and goose-calling contests.

Fred Reitmeyer, Tuckerton, New Jersey

Fred Reitmeyer is an avid hunter and decoy carver who demonstrates the traditional carving techniques he learned from his father. He is also known for his model sneakboxes, which are traditional Barnegat Bay area duck-hunting boats.

"Ray" Lonnie Sykes, (Alligator Community) Columbia, North Carolina

Mr. Sykes's skills, which have been handed down from generations of fishermen, include hunting, trapping, commercial fishing, and raising and training deer- and coon-hunting dogs. He builds fishing traps, turtle traps, and steel traps. He is also a community activist and organizer, as he has worked with the Conservation Fund to organize a local hunting club.

Kelley Nelson catches snapping turtles with a handmade progging tool (long, metal-tipped pole with a hooked end to probe the mud for turtles). Photo by Brett Breeding
Recreational Fishing

Pete Ames, Sr.,
Little Neck, New York

Pete Ames learned to make fishing rods from his father and grandfather. He makes rods for recreational fishermen who fish the South Shore of Long Island. Ames uses decorative “wraps”; designing and wrapping the rod is a meticulous process, one that requires aesthetic judgment and mechanical dexterity. Ames has taught his son how to process, one that requires aesthetic ‘wraps’; designing and wrapping the rod is a meticulous process, one that requires aesthetic judgment and mechanical dexterity. Ames has taught his son how to design and decorate the rods, so that this family tradition continues on Long Island.

Shawn Giacobbe,
Chincoteague, Virginia

Shawn Giacobbe is a former commercial fisherman who is now in the sport fishing business as a charter boat captain. He is the founder of Fishawn Charters, which he operates with his brothers.

George McGinnity,
New Freedom, Pennsylvania

McGinnity’s Taxidermy was founded in 1964 by George McGinnity. Although performing all phases of taxidermy work, he quickly recognized that the strong suit of this family business was fish taxidermy. In 1970 his company began creating fiberglass reproductions from molds made originally from real fish; these provide memories for catch-and-release fishermen, who do not keep the fish they catch.

Shirley Price,
Cedar Neck, Delaware

Shirley Price is a former state legislator born and raised in the Rehoboth Bay/Ocean Beach area. She worked side by side with her father, “Crabbin’ Jim” Murray, running Murray’s Bait & Tackle Shop and continues to help her mother run the business. She fishes (throw-netting and trapping) for various bait fish and is a supplier of bait for other local bait-and-tackle shops.

Richie Tillman, Jr.,
Chesapeake Bay, Maryland

Richie Tillman learned to fish as a toddler, and his uncle taught him to tie flies at an early age. He turned his love of fishing into a fly-tying business after he was inspired by a college project that combined business with art.

Sailing and Related Crafts

The Bayshore Discovery Center/A. J. Meerwald Schooner, Bivalve, New Jersey

The A.J. Meerwald is a restored oystering craft from the Delaware Bay, used today by the Bayshore Discovery Center to teach about the rich history of oystering in the region. Schooner crew and Center educators are knowledgeable on topics ranging from oyster ecology to tall-ship restoration.

Jim Langley,
Solomons Island, Maryland

Learning the artistry from his father Leroy Langley, Jim Langley paints boats, builds beautiful and precise models from wood, and carves wooden signs with maritime themes. He has built about 75 boat models over the years. Langley is on the staff of the Calvert Marine Museum in Solomons Island, MD.

National Maritime Heritage Foundation

The National Maritime Heritage Foundation (NMHF) is a non-profit corporation located on Washington, DC’s waterfront. It has a fresh approach to educating today’s youth while stimulating economic and cultural community development. NMHF’s maritime education and community outreach programs offer hands-on exploration for children in the area by providing a unique perspective on history.

Kelly Smyth, maritime blacksmith.

Harry Saarinen, Anityville, New York

Like other “bay rats” from Great South Bay, Harry Saarinen spent his childhood clamming, fishing, and killeying (catching bait minnows) with his father and friends. As a welder, he creates spectacular steel fish from metal and fire. Saarinen also paints intricate maritime scenes on skimmer clams found on nearby beaches.

Kelly Smyth,
Chadd’s Ford, Pennsylvania

Kelly Smyth has been a blacksmith for nearly 20 years, named one of the top 200 traditional craftsmen in the country by the prestigious magazine Early American Life. Smyth is adept in all facets of the blacksmith’s trade, but has a special talent and love of maritime blacksmithing. She has worked as the master blacksmith for the restoration of the Sultana and the Kilmer Nyckel, as well as the building of the Susan Constant, creating authentic hinges, hooks, chainplates, marlin spikes, hanks, and other period items.

Lynn Stevens,
Shady Side, Maryland

Lynn Stevens was introduced to sailing by her husband and learned to repair sails while living with him on their sailboat in Ft. Lauderdale. Since then she has taken up the job of cutting out sails the traditional way (by hand rather than computer) at a sail loft in Florida, and currently works on all parts of sail making from measuring the boat to installing the sails.

Kelly Smyth, maritime blacksmith.

Photo by Amy Skillman
Shore Memories
Performance Area

Earl and Leland Carawan, 
Swan's Quarter, North Carolina

Earl and Leland Carawan grew up in Hyde County in a family that followed the seasons and lived off the land and water. The family was also very musical, and the Carawan brothers play a variety of old-time, bluegrass, and country music.

Davey Crockett, 
Tangier Island, Virginia

Captain Crockett runs a small ferry boat from the mainland of the Eastern Shore of the Chesapeake to his native Tangier Island. He also sings, plays the guitar, and composes songs about life on the Chesapeake Bay.

Dr. Tom Flowers, 
Dorchester County, Maryland

Dr. Tom Flowers grew up on the Eastern Shore of Maryland on Hooper's Island and has worked in the Chesapeake Bay area as an educator for over 40 years. He has written a book about his experiences entitled Shore Folklore, and leads tours called "Crab Mania," taking groups to Hooper's Island to learn about crab-picking. Dr. Flowers currently serves as a Dorchester County councilman but also gives talks on the folklore of the Eastern Shore.

Rodney Kemp, 
Moorehead City, North Carolina

Rodney Kemp's love for Carteret County has been the centerpiece of his lifetime's work in collecting, teaching, and telling the stories of this region. His storytelling, known affectionately as "fish-house lies," tells the facts through the voices and experiences of the generations of folks who have lived and shaped this history. Kemp was named the North Carolina Historian of the Year in 2003.

Dan Brown, master duck decoy carver from the Eastern Shore of Maryland, in his workshop. Photo courtesy Ward Museum of Wildfowl Art

Elmer Mackall and The Faith Singers, Prince Frederick, Maryland

Elmer Mackall, 79, grew up singing with his mother in churches and camp meetings in Calvert County, MD. A powerful singer and talented piano player, he has recorded many pieces from his mother's repertoire which are vigorous and deeply moving. His music is reminiscent of Mississippi John Hurt, with an original style containing elements of ragtime and barrelhouse piano. His daughters, Thelma Claggett, Margaret Copeland, and Allie Williams, back him up as The Faith Singers.

Magpie, Takoma Park, Maryland

This musical duo made up of husband and wife Greg Artzner and Terry Leonino has written and performed a number of pieces inspired by the Chesapeake Bay and its ecology. Their performance piece, "Tales of the Blue Crab," is a favorite of schoolchildren learning about the bay.

Connie Mason, 
Carteret County, North Carolina

Connie Mason is a museum historian, musician, and award-winning folklorist descended from eastern North Carolina fishermen, farmers, blacksmiths, poets, and musicians. Her repertoire includes both traditional and original material. Her grandmother, Rosa Mason, toiled as an oyster shucker but could play any musical instrument she picked up.

Janie Meneely, 
Eastport, Maryland

Janie Meneely, who by day is an editor at Chesapeake Bay Magazine, is also a local Eastport entertainer and raconteur, who shares a delightful mix of cruising information, folklore, and anecdotes about good (and bad) cruising destinations around the northern Chesapeake.

The New Gospelites, 
Worton Point, Maryland

The New Gospelites celebrated 30 years of service in performing gospel music on September 14, 2003. The group originated in 1974, from the kitchen of the same house where most of the original members grew up in the small town of Worton Point on the upper eastern shore of Kent County, MD. They have performed at numerous churches, festivals, and universities throughout the Mid-Atlantic region and beyond.

David Norris, 
California, Maryland

Southern Maryland singer/songwriter David Norris' family has deep roots on the western shore of the Chesapeake, going back to the 1600s. In 1996, his song "Timberline" won Nashville's Chris Austin Songwriting Contest at Merlefest, in Wilkesboro, NC. His songs reflect his connection to the Chesapeake Bay region.

Joseph Norris, California, Maryland

Joseph Norris, like his twin brother David, is a singer/songwriter and storyteller. He performed for the Duke and Duchess of Kent at Historic St. Mary's City during Maryland's celebration of its 350th anniversary in 1984, and with legendary folk singer Pete Seeger in Baltimore. His stories reflect the Native American heritage of his great-grandfather. Norris sings of rivers and riverboats, light-houses and lost love, of ghosts and green fields. His newest CD is called Mariner's Compass.
The Chantey Singers have been reliving and reviving the history and culture of watermen through their animated performances of songs and chants. In rhythmic fashion, they replicate the cadence of movements used by menhaden fishermen in order to create unity when hauling nets. Their songs are telling, soulful, and sometimes funny as they are based upon the true experiences of fishing for menhaden.

The Phillips Gangplank Ragtime Band, Baltimore, Maryland
The Phillips Gangplank Ragtime Band has been together for over 30 years and has performed throughout the continental U.S., in the Caribbean, Canada, and over 30 times in Europe. The band performs a mixture of Dixieland jazz, ragtime, vintage standards, and novelty tunes from what is commonly referred to as the “Golden Age of American Popular Music and Song” (1890–1950). They are currently performing in their 25th year at Phillips Harborplace Restaurant in Baltimore, MD.

The SAIF Water Singers, Lancaster and Northumberland Counties, Virginia
The SAIF Water Singers organized in 2001 to support the SAIF Water Committee. They sing old-time prayer-meeting music in voice and sign language and usually perform a capella. The singers are from families that have been helped by SAIF Water. SAIF Water has brought indoor plumbing and repaired a contaminated well for the families.

A waterman from Tangier Island, Virginia, one of the last few islands in the Mid-Atlantic region accessible only by water or air. Photo by Harold Anderson

Them Eastport Oyster Boys, Eastport, Maryland
Since the early '90s, the Oyster Boys’ collaborative creativity has yielded songs ranging from a deck-shoe chantey to a tango about sub-aquatic vegetation to reggae verses about sailing. They even composed the “Maritime Republic of Eastport” national anthem.

Sonny Williamson, Cedar Island, North Carolina
Sonny Williamson, a native of his beloved Down East Carteret County, spends his retirement researching, documenting, and publishing historical records of everything from shipwrecks and sailing vessels to hunting stories and recipes. His storytelling fuses these elements in a “mix of fact and fiction” known locally as “fish-house lying.”

Tom Wisner, Solomons Island, Maryland
Tom Wisner, a native of the Chesapeake watershed, is a singer, songwriter, and educator devoted to raising awareness of the spirit and beauty of his home. He is the recipient of the Maryland Governor's Citation as well as excellence awards from the University of Maryland and from the president of the United States. These awards celebrate the unique quality of his work to preserve the Chesapeake Bay through song and stories in education programs for all ages.

Bob Zentz, Norfolk, Virginia
Bob Zentz has traveled the world playing more than 30 instruments with a repertoire of over 2,000 songs. He presents thematic programs that educate and entertain through his sense of history, humanity, humor, and musicianship, using his native Norfolk area as an inspiration.
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RALPH RINZLER MEMORIAL CONCERT
IN HONOR OF ROLAND FREEMAN:
Gospel Traditions from Maryland and Virginia

Roland Freeman, a native of Baltimore, Maryland, began his career as a freelance photographer in the 1960s, photographing the Civil Rights Movement. He has been a research associate for the Smithsonian Center for Folklife and Cultural Heritage since 1972. A major emphasis of his work is a study of Black culture that uses the camera as a tool to research, document, and interpret the continuity of traditional African-American folklife practices. He is the founder and president of The Group for Cultural Documentation in Washington, D.C.

The Christianaires, Baltimore, Maryland
The Christianaires was organized in 1960. The group performs almost every week for church functions, and does many benefit concerts to raise money for sickle cell anemia. The Christianaires have released five recordings and a video.

Gospel Supreme, Baltimore, Maryland
The Gospel Supreme reunited in 1994 and is made up of five God-fearing women: two sets of sisters and a lead singer. The group has released two recordings and is working on a third.

The Paschall Brothers, Norfolk, Virginia
The Paschall Brothers stand firmly in the great tradition of unaccompanied religious singing in Tidewater Virginia. Reverend Frank Paschall Sr. formed the ensemble in 1981 with his five sons. Reverend Paschall Sr. passed away in 1999, but his sons have carried on his legacy. They are one of the few remaining ensembles performing this once-flourishing art form. They have recently completed their first recording, supported by the Virginia Foundation for the Humanities.

The Zionaires, Princess Anne, Maryland
The Zionaires celebrated their 50th singing anniversary in February 2004; more than 50 singers and musicians have been members of the group over the years. For 40 years the group broadcast on radio station WJUD, Salisbury, MD, and in 2003 the group headlined the August Quarterly Gospel Festival in Wilmington, DE, the largest gospel event in the state. Through their music, The Zionaires spread the word of God to radio audiences throughout the lower shore of Maryland, Virginia, and Delaware.
SPONSORS AND SPECIAL THANKS

Smithsonian Folklife Festival Sponsors

The Festival is supported by federally appropriated funds; Smithsonian trust funds; contributions from governments, businesses, foundations, and individuals; in-kind assistance; and food, recording, and craft sales. Major funding for this year’s programs comes from Whole Foods Market and the Music Performance Fund, a Festival sponsor for 34 years. Telecommunications support for the Festival has been provided by Motorola, Nextel, Pegasus, and Icom America. Media partners include WAMU 88.5 FM, American University Radio, and WashingtonPost.com, with in-kind support from Signature Systems and Go-Ped.

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Our gratitude to all the volunteers who make the Festival possible.

Haiti: Freedom and Creativity from the Mountains to the Sea

This program has been produced in partnership with the Ministry of Haitians Living Abroad and the Institut Femmes Entrepreneurs (IFE), in collaboration with the National Organization for the Advancement of Haitians, and enjoys the broad-based support of Haitians and friends of Haiti around the world. Major contributors include the Haitian Government and Public Administration, USAID (Aid to Artisans), Rhum Barbancourt, Government of Taiwan, Government of Gabon, Federation of Native Coffee Producers and Development Alternatives Inc. (Haitian Blue), HaitTel, UNESCO, Comcel, DaimlerChrysler, Inter-American Development Bank, Merrill Lynch, SOFIHDES, Unibank, U.S. Embassy in Haiti, Jean Marie Vorbe, Youri Mevs, Clement Beyda, and Harriet Michel. Major in-kind support comes from Seaboard Marine and American Airlines with additional assistance from Valerio Canez, Sun Auto, S.A., and Drexco.

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Music in Latino Culture
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Water Ways: Mid-Atlantic Maritime Communities

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NOAA Contributors:
NOAA's Ocean Service (NOS); Richard Spinrad, Assistant Administrator of NOAA's Ocean Service.
VISIT THE CENTER FOR FOLKLIFE AND CULTURAL HERITAGE ON THE WEB

The Smithsonian Center for Folklife and Cultural Heritage is about to extend its global reach with three new Web sites. Together, they will serve the Center's mission as a facilitator of cultural exchange far beyond its current capabilities.

**Smithsonian Global Sound**

The Smithsonian Global Sound site will offer audio and video downloads, streaming media, educational resources, and detailed liner notes to music lovers, students, historians, teachers, and the academic community. It is powered by an international network of cultural institutions working to preserve and distribute music from archives worldwide, while generating revenue for musicians and safeguarding their intellectual property. www.globalsound.si.edu

**Smithsonian Folkways Recordings**

Global Sound will be integrated into a new Smithsonian Folkways Recordings Web site that will bring Folkways' rich and expanding catalog to a wider audience. The easy-to-navigate site will be a starting point for newcomers to traditional music and a rich resource for experienced specialists to explore, sample, and purchase Folkways' award-winning offerings. www.folkways.si.edu

**Smithsonian Center for Folklife and Cultural Heritage**

The Center's new main site will enhance its educational mission by featuring content-rich modules for the Smithsonian Folklife Festival and the Ralph Rinzler Folklife Archives and Collections. Teachers, students, and general visitors will find content from 38 years of Festivals, as well as links to relevant Global Sound and Folkways resources.

Together, the Global Sound, Smithsonian Folkways Recordings, and the Center's sites will be an unparalleled entrance into the world of traditional music and culture located at a computer near you.
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Sheila P. Burke, Deputy Secretary and Chief Operating Officer

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Haiti

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Employees of the National Capital Region and the United States Park Police
Illustration by Miguel Moran
Continue the celebration of the 38th annual Smithsonian Folklife Festival's music by taking home these featured Maritime, Latino, and Haitian releases!

Classic Maritime Music from Smithsonian Folkways Recordings
More than just sea chanteys, maritime music encompasses an ocean of songs from people who have lived and worked on the water. On board are Folkways' favorite singers—Pete Seeger, Dave Van Ronk and the Foc's'le Singers, Lead Belly, Paul Clayton, and many more. (SFW 40405)

Viento de Agua Unplugged: Materia Prima
When Tito Matos created the group Viento de Agua ("Wind of Water"), he vowed to keep alive the "streetcorner sound" of the plena, music rooted in the lives of ordinary people. Viento de Agua Unplugged plays the stripped-down version of his music—unbridled percussion underscoring the lyrics. (SFW 40413)

Jibaro Hasta el Hueso: Mountain Music of Puerto Rico by Ecos de Borinquen
The resurgence of cultural and racial pride in the US during the 1960s and 1970s had a parallel in Puerto Rico—so much so that the mere sound of música jibaro can provoke cheers. As young singer Karol Aurora De Jesús Reyes says, the music "will make us shine around the world, until the people hear it and say, 'Look, that is the music of Puerto Rico.'" (SFW 40406)

¡Viva el Mariachi!—Nati Cano's Mariachi Los Camperos
Traditionalist and visionary, Nati Cano has been a driving force in the mariachi tradition for more than 40 years. His group Los Camperos have been a fixture around LA, and his longtime collaboration with Linda Ronstadt helped catapult mariachi music to unprecedented national prominence. In this collection, Cano and Los Camperos perform new material with vibrancy and intensity that distinguish them as one of the finest mariachi bands in the world. (SFW 40428)

Si, Soy Llanero: Joropo Music from the Orinoco Plains of Colombia
From the violence-born plains of eastern Colombia, the joropo's syncopated drive and top-of-the-lungs singing proclaim a cattle-herding mes-tizo people proud of their homeland. Percussive harp techniques and fast-picking bombolo guitar rise upon a bedrock rhythm of cuatro guitar, bass, and maracas to produce the signature plains sound. Grupo Cimarron, a mainstay ensemble of música llanera (plains music tradition), joins other all-star musicians in the energy, spontaneity, and virtuosity of their music. (SFW 40457)

Quisquaya en el Hudson: Dominican Music in New York
An exciting, fast-paced journey through music from the Dominican Republic that has made New York City its home. This extraordinary assortment of Dominican styles features the ever-popular merengue, folk-religious singing and drumming, working-class bachata dance music, the Dominican offshore of the Cuban son, contemporary fusions, and much more. (SFW 40458)

La Bamba: Sones Jarochos from Veracruz featuring: José Guiterrez and Los Hermanos Ochoa
Jarocho describes the people and culture of the southern coastal plain of Veracruz, home for more than two centuries to one of Mexico's most exciting musical traditions. José Guiterrez, Felipe Ochoa, and Marcos Ochoa, raised on the ranchos of Veracruz's interior, are accomplished ambassadors of the modern-day son jarocho tradition. They play complex, hard-driving rhythms on the Veracruz harp and on guitars called jarana and requinto, and sing melodies brimming with wit and regional pride. (SFW 40459)

Puerto Rico in Washington: Marcial Reyes y sus Pleneros and Cuerdas de Borinquen
Spontaneous and powerfully resonant, this live recording at the 1988 Festival of American Folklife of Marcial Reyes y sus Pleneros and Cuerdas de Borinquen captures the energy and creative genius of these masters as they draw the audience into their musical traditions of bomba, plena, and jibaro. (SFW 40460)

Rhythms of Rapture: Sacred Musics of Haitian Vodou
Explore the recent innovations and traditional roots of this potent music. Included are well-known artists such as Boukman Eksperyans, RaRa Machine, Boukan Ginen, and RAM, as well as more traditional recordings made in Haiti, including some from Vodou ceremonies. (SFW 40464)

Caribbean Revels: Haitian Rara and Dominican Gagá
The week before Easter, roads over Haiti swell with revelers, dancers, singers, and percussionists, traveling from Vodou temples to their villages. Rara and gaga are wildly festive sounds, featuring unusual percussion and wind instruments, and often bawdy lyrics. Remastered recordings from the streets, plazas, and cemeteries of Haiti and the Dominican Republic. (SFW 40492)