

United States Department of the Interior

National Park Service

National Register of Historic Places Multiple Property Documentation Form

This form is used for documenting property groups relating to one or several historic contexts. See instructions in National Register Bulletin *How to Complete the Multiple Property Documentation Form* (formerly 16B). Complete each item by entering the requested information.

New Submission Amended Submission

A. Name of Multiple Property Listing

Historic Places Associated with Latinos in Nevada, 1864-2000

B. Associated Historic Contexts

(Name each associated historic context, identifying theme, geographical area, and chronological period for each.)

Ethnic Heritage: Latinos in Nevada (1864-2000)

Industry: Mining and Latinos in Nevada (1864-2000)

Transportation: Railroads and Latinos in Nevada (1864-2000)

Agriculture and Latinos in Nevada (1864-2000)

Commerce and Latinos in Nevada (1864-2000)

Social History and Latinos in Nevada (1864-2000)

Religion: Places of Worship for Latinos in Nevada (1864-2000)

Education and Latinos in Nevada (1864-2000)

Communications and Latinos in Nevada (1864-2000)

Architecture and Latinos in Nevada (1864-2000)

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D. Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this documentation form meets the National Register documentation standards and sets forth requirements for the listing of related properties consistent with the National Register criteria. This submission meets the procedural and professional requirements set forth in 36 CFR 60 and the Secretary of the Interior's Standards and Guidelines for Archeology and Historic Preservation.

Signature of certifying official

Title

Date

State or Federal Agency or Tribal government

I hereby certify that this multiple property documentation form has been approved by the National Register as a basis for evaluating related properties for listing in the National Register.

Signature of the Keeper

Date of Action

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Nevada
State

Table of Contents for Written Narrative

Create a Table of Contents and list the page numbers for each of these sections in the space below.

Provide narrative explanations for each of these sections on continuation sheets. In the header of each section, cite the letter, page number, and name of the multiple property listing. Refer to *How to Complete the Multiple Property Documentation Form* for additional guidance.

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Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 250 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, PO Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Project (1024-0018), Washington, DC 20503.

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Statement of Historic Contexts

Throughout this National Register of Historic Places (National Register) Multiple Property Documentation Form (MPDF), the term “Latino” is used to refer to individuals of Latin American heritage. The authors recognize there are a multitude of terms individuals of Latin American heritage use and each term can contain its own personal, social, and cultural connotations. The decision to use “Latino” was made to create a uniform flow throughout the document and is not an attempt to remove individual identities associated with the terms Latino/a/x/e, Hispanic, Hispano, Indigenous, Mestizo/a, Mexican American, Mexicano/a, or Bracero. A brief description of these terms and their social/cultural significance is provided in Section H. Summary of Identification and Evaluation Methods. The authors recognize this list may not be comprehensive and there are likely additional terms that individuals of Latin American heritage use to describe themselves.

These historic contexts are organized by National Register areas of significance with related themes that may be applicable.

Ethnic Heritage of Latinos in Nevada

The National Park Service defines Ethnic Heritage as “the history of persons having a common ethnic or racial identity” with a narrower definition for “Ethnic Heritage—Hispanic” being “the history of persons having origins in the Spanish-speaking areas of the Caribbean, Mexico, Central America, and South America.”¹

The region now recognized as the state of Nevada has a rich and diverse history. It is in a semi-arid desert with much of the state in the Great Basin and portions of the southern part of the state located within the Mojave Desert.² American Indians have been in Nevada for at least 13,000 years. The Tribes present today have been in Nevada for 2,000 to 5,000 years.

The Spanish colonized and controlled much of what is now Mexico, Central and South America, and the Southwestern United States (Southwest) for colonial commerce and spreading the Catholic faith. Of great importance during this era was the Old Spanish Trail,³ a series of routes that facilitated Spanish colonial trade between Santa Fe and Los Angeles, passing through the states of New

¹ U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Complete the National Register Registration Form* (Washington, D.C., 1997), 40, <https://www.nps.gov/subjects/nationalregister/upload/NRB16A-Complete.pdf>.

² State of Nevada, “History of Nevada,” *State of Nevada Joint Information Center*, n.d., para. 4, https://jic.nv.gov/About/History_of_Nevada/.

³ The Old Spanish Trail is listed in the National Register, and spans six states across various routes, including New Mexico, Colorado, Arizona, Utah, Nevada, and California. While one area of significance for which the resource is nominated is Ethnic History—Hispanic, the Old Spanish Trail is related to the Spanish colonization of the Americas and not with Latino history in Nevada as defined in this MPDF.

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Mexico, Utah, Nevada, and California.⁴ The trail followed existing Indigenous pathways as well as newly blazed trails, passing through Nevada along two separate routes, both in southern Nevada. Antonio Armijo led a group across parts of the Old Spanish Trail in 1829, forging a route from New Mexico to Los Angeles for trading purposes.⁵ Armijo passed south of present-day Las Vegas after crossing the Colorado River and partially following the Virgin River south and west.⁶ Other Mexican trading parties followed in the 1830s and 1840s, including those commanded by Antonio Santiesteban, José Avieta, José Antonio Salazar, Francisco Estevan Vigil, Tomás Salazar, and Francisco Estevan Vigil.⁷ Many other groups used the Old Spanish Trail through the mid-nineteenth century, including New Mexican families and other U.S. migrants heading for California.⁸

Mexico gained independence from the Spanish in 1821. The area that would become Nevada remained under Mexican governance for 27 years until the signing of the Treaty of Guadalupe-Hidalgo in 1848, which marked the end of the Mexican-American War. Following the signing of the treaty, the land was incorporated into the Utah Territory from 1850-1861. The discovery of silver in present-day Virginia City and Gold Hill in 1859 led to a population boom in the northern half of what is now Nevada; as a result, the land was designated the Nevada Territory in 1861. On October 31, 1864, during the midst of the Civil War, Nevada became the 36th state admitted to the Union.⁹ At the time most residents lived in the northern part of the state near present-day Reno and Virginia City. Determining how many of those residents were Latinos, as well as their numbers throughout the state's history, is challenging due to a combination of issues, as discussed below.

Juntas Patrióticas

One of the earliest sources to provide information on the number of Latinos in Nevada is the membership rolls of the *Juntas Patrióticas* (patriotic clubs). *Juntas* arose in the 1840s in what is today California, when the area was still controlled by Mexico, and were non-governmental, mutual-aid organizations that planned community celebrations, provided a social network and support system for

⁴ National Park Service, United States Department of the Interior, "Draft National Historic Trail Feasibility Study and Environmental Assessment" (National Park Service, United States Department of the Interior, July 2000), 6.

⁵ National Park Service, United States Department of the Interior, "Draft National Historic Trail Feasibility Study and Environmental Assessment," 7.

⁶ National Park Service, United States Department of the Interior, "Draft National Historic Trail Feasibility Study and Environmental Assessment," 7.

⁷ National Park Service, United States Department of the Interior, "Draft National Historic Trail Feasibility Study and Environmental Assessment," 8.

⁸ National Park Service, United States Department of the Interior, "Draft National Historic Trail Feasibility Study and Environmental Assessment," 9.

⁹ State of Nevada, "History of Nevada," paras. 1–2.

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Mexicans and other Latinos, and fostered Mexican solidarity.¹⁰ The members of these groups were everyday individuals such as miners, cooks, housewives, and farm workers.¹¹ Women often played important roles within these organizations and were tasked with collecting voluntary donations from other female members to send back to Mexico. In some communities women formed entirely female *juntas*.

When the French occupied Mexico (1861-1867), new *juntas* were created, referred to as Mexican Patriotic Clubs in most Anglo newspapers, and spread to the Nevada Territory (present-day Nevada) to help bolster support for the Mexican government during its time of war. The mining boomtown of Virginia City had the largest *junta* in Nevada and the third largest in the nation behind Los Angeles and San Francisco. In Virginia City the Latino community celebrated a variety of different holidays, including Mexican Independence, and held lively parties at the Mexican Patriotic Club.¹² The Mexican Patriotic Club was in a brick building on "B" Street between Mill Street and Carson Street in Virginia City (nonextant) and had at least 833 members between 1862 and 1867.¹³ Down the hill from Virginia City, Silver City's *junta* had four members, while Reese River counted 63, Gullimoque had 12, and Austin had one.¹⁴ These numbers only account for official members of the *juntas* and did not include children or non-member adults; therefore, it is likely the number of Latinos in northern Nevada during the 1860s was much higher.¹⁵

United States Census

United States census data is a problematic data source for gauging Latino population in Nevada over time. First, apprehension to participate in the census has been demonstrated among Latinos, for reasons related to distrust of the federal government, fear of deportation, and/or concern about racially motivated violence that may be taken against them if their personal information is recorded. Second, while Latinos have been counted in the census since it was first established in 1790, the only clue to their numbers before 1980 comes from the country-of-origin data, meaning those Latinos born in the United States are not easily identifiable. To better gather regionally specific information on Latinos, the United States Census Bureau made changes to the census questionnaire for the 1980

¹⁰ David E. Hayes-Bautista et al., "Empowerment, Expansion, and Engagement: Las Juntas Patrióticas in California, 1848-1869," *California History* 85, no. 1 (2007): 5–8.

¹¹ Hayes-Bautista et al., "Empowerment, Expansion, and Engagement: Las Juntas Patrióticas in California, 1848-1869," 11–12.

¹² George D. Lyman, *The Saga of the Comstock Lode: Boom Days in Virginia City* (New York, New York: Charles Scribner's Sons, 1943), 197; "The Evening News," *Gold Hill Daily News*, 1866.

¹³ Rafael H. Gonzalez, *Gold Hill Daily News*, July 12, 1865; Hayes-Bautista et al., "Empowerment, Expansion, and Engagement: Las Juntas Patrióticas in California, 1848-1869," 17.

¹⁴ Hayes-Bautista et al., "Empowerment, Expansion, and Engagement: Las Juntas Patrióticas in California, 1848-1869," 17.

¹⁵ Hayes-Bautista et al., "Empowerment, Expansion, and Engagement: Las Juntas Patrióticas in California, 1848-1869," 17.

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census to include “Hispanic” as an ethnicity option.¹⁶ Prior to 1980 the only options available to respondents for “race” were White, Negro or Black, Indian (Amer.), Japanese, Chinese, Filipino, Hawaiian, Korean, and other.¹

Even with these limitations in mind, general trends in the Latino population over time can be gleaned from the census. Table 1 presents the recorded census data for Nevada for 1860-2000, showing data for recorded foreign-born populations of Nevada, focusing on Latin American nations. As seen in Table 1, the number of Latinos living in Nevada prior to 1980 are relatively few and were primarily from Mexico. The proximity of Mexico to Nevada and the Southwest, as well as their knowledge and involvement in the mining and railroad industry, appears to have brought Mexicans and some South American Latinos to Nevada prior to the turn of the twentieth century (see the Mining and Railroad sections).

¹⁶ Jacob S. Siegel and Jeffrey S. Passel, “Coverage of the Hispanic Population of the United States in the 1970 Census: A Methodological Analysis,” Current Population Reports: Special Studies (United States Department of Commerce Bureau of the Census, 1979), 1.

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Table 1. Place of Birth for the Nevada Foreign-born Population, 1860-2000

PLACE OF BIRTH FOR THE NEVADA FOREIGN-BORN POPULATION 1860-2000
 Compiled at the Nevada State Data Center
 Nevada State Library and Archives

(Table Titles vary; for foreign-born only, foreign-born white only. These data do not include foreign or mixed parentage.)

	1860	1870	1880	1890	1900	1910	1920	1930	1940	1950	1960	1970	1980	1990	2000
Trust Territory of the Pacific Islands											4				
Americas:															205,037
Other America	32	115	118	46	38	39	41	54	52	108					
Latin America:															194,268
Caribbean:														5,238	9,701
Cuba and West Indies				14				12	7						
West Indies	3	19	24		1							30	3,006		
West Indies Federation											12				
Other West Indies											4				
Bahamas															36
Barbados															43
Cuba		6	3		1					24	1,018	2,713	4,430	7,692	
Dominican Republic												13	113	213	668
Grenada															15
Haiti															67
Jamaica											4		65	187	457
Trinidad and Tobago															126
Other Caribbean											4				345
Central and South America									45						
Central America:		7	18	1	10			42						5,976	176,401
Mexico	85	226	220	121	98	727	1,169	2,138	732	786	920	1,817	8,421	32,501	153,946
% of State	1.24%	0.53%	0.35%	0.26%	0.23%	0.89%	1.51%	2.35%	0.66%	0.49%	0.32%	0.37%	1.05%	2.70%	7.70%
Other Central America:															22,455
Belize															133
British Honduras												6			
Costa Rica											4	95		378	568
El Salvador											16	20		2,978	12,080
Guatemala											8	24		907	5,463
Honduras												23		338	1,514
Nicaragua											9			914	1,933
Panama											18			292	543
Other Central America															354
South America:	29	83	73	31	26						7	402	1,741	3,416	8,166
Other South America															
Argentina											45	112		698	1,713
Bolivia														80	84
Brazil											12	41		449	966
Chile											26			417	957
Colombia											24	113		872	1,581
Ecuador														195	835
Guyana														52	211
Paraguay											12				
Peru											9	21		320	1,264
Uruguay											8	26		78	
Venezuela											17	18		164	223
Other South America															332

Deportation and Recruitment Efforts

Railroad companies, the mining industry, and later the agriculture industry relied on Mexican laborers; however, their high levels of employment in these industries led many people in the United States to believe Mexican laborers were “stealing jobs,” even though they did dangerous and physically intensive work that others were often unwilling to do. The United States government responded by instituting a series of programs that affected the number of Latinos throughout the United States, at

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times increasing their numbers while at other times decreasing it. For example, between 1910 and 1917 approximately 300,000 Mexicans immigrated to the United States, most of whom sought employment with the railroad industry.¹⁷ The United States government, however, instituted a tax on railroad companies, requiring them to pay \$8 per foreign worker hired. This tax led to a significant decrease in Mexican labor immigration, from 56,000 in 1916 to 25,000 in 1917. However, with the onset of World War I and the national draft that same year, the tax was waived until 1921 to meet the labor demand.¹⁸

Labor opportunities were scarce during the Great Depression, the single greatest economic downturn in U.S. history. As white workers in the U.S. began losing their jobs in 1929, they found themselves competing with Latinos to find work through the mid-1930s. Beginning in 1929 the Mexican Repatriation program was instituted to forcibly return Mexicans living in the United States to Mexico to provide more opportunity for white workers to find employment.¹⁹ While only the United States government could enact deportation, state and local agencies rounded up people to “repatriate” to Mexico, a legal workaround that occurred without due process. However, due to the negligent and hasty actions of local law enforcement, many United States citizens of Mexican descent were also deported under this program and exiled from their own country. Some historians estimate that 60 percent of those deported were citizens born in the United States.²⁰ Furthermore, recent studies suggest that the repatriation efforts, justified to boost local economies suffering from the Great Depression, further exacerbated the problem:

The repatriation of Mexicans, who were mostly laborers and farm workers, reduced demand for other jobs in the local economy mainly held by natives. This was partly because of the complementarity between Mexicans and natives and the fact that specific local factors (such as entrepreneurship) in Mexican-intensive sectors shrunk as Mexicans left. The repatriation of Mexicans did not even result in other immigrants gaining jobs. This campaign caused pain, disruption and suffering for Mexicans, but did not deliver any of the labor market benefits promised to natives.²¹

¹⁷ Department of Conservation and Natural Resources, *History of Mexicans and Other Hispanics in Nevada* (Carson City, Nevada: Department of Conservation and Natural Resources, Division of Historic Preservation and Archeology, 1988), 7, 12, University of Nevada, Las Vegas, Special Collections, University of Nevada, Las Vegas.

¹⁸ Department of Conservation and Natural Resources, *History of Mexicans and Other Hispanics in Nevada*, 12–13.

¹⁹ Thomas Rodriguez, “A History of Hispanics in Southern Nevada: 1829-2020,” 2020, MS-01017 Box 04, University of Nevada, Las Vegas - Special Collections.

²⁰ “American’s Forgotten History Of Mexican-American ‘Repatriation,’” Radio, *Fresh Air* (WBEZ Chicago, September 10, 2015), <https://www.npr.org/2015/09/10/439114563/americas-forgotten-history-of-mexican-american-repatriation>.

²¹ Jongkwan Lee, Giovanni Peri, and Vasil Yassenov, *The Labor Market Effects of Mexican Repatriations: Longitudinal Evidence from the 1930s*, NBER Working Paper Series (Cambridge: National Bureau of Economic Research, October 2019), 39, https://www.nber.org/system/files/working_papers/w26399/w26399.pdf.

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Research did not reveal how many Mexicans were forcibly removed from or voluntarily left Nevada in the 1930s, nor does it reveal how many Latinos became migrant workers. However, the census data in Table 1 provides some clues. With the caveat that the data only shows the recorded number of people born in Mexico and not those born in the United States, the number of Mexicans drops from 2,138 in 1930 to 732 in 1940, a change from 2.3 percent of the entire state population to 0.66 percent. The limited labor supply brought on by the next world war—especially within the agricultural industry—led to labor agreements like the Bracero Program, which sought to import additional labor to address the shortage (see the Agriculture and Labor sections below).

In 1941 Mexican laborers were accepted into the American Federation of Labor (AFL), a national union supporting labor reform under which existed other craft unions for various trades. Before this inclusion, Mexicans occupied primarily low-paying positions in the railroad industry. Additionally, the labor shortage created by World War II opened better paying positions for the unionized Mexican railroad workers, such as painters, electricians, pipefitters, couch cleaners, baggagemen, welders, and machine helpers.²² By the middle of 1943 the Bracero Program allowed Mexicans to enter the United States for short-term labor. A year later 36,000 Mexicans were employed by railroad companies throughout the United States, with several thousand working in Nevada for the Southern Pacific and the Union Pacific railroads.²³

Bracero Program

World War II had major consequences for the U.S. labor supply. Increased wartime production in munitions factories and assembly plants required a larger labor force than during peacetime. Many men were drafted into the military, and others in lower-paying jobs sought the high-paying wartime positions. Retired individuals and women joined the labor force in unprecedented numbers, but there was still a labor gap. These shifts in the work force created a labor vacuum in numerous industries, including agriculture. After the harmful and economically ineffective Mexican Repatriation era during the Great Depression, in August 1942 the United States and Mexico entered into an agreement to recruit workers from Mexico to fill this labor void, first in agriculture and later in railroads and other critical industries.²⁴

²² Department of Conservation and Natural Resources, *History of Mexicans and Other Hispanics in Nevada*, 10.

²³ Department of Conservation and Natural Resources, *History of Mexicans and Other Hispanics in Nevada*, 21–22; Thomas Rodriguez, "History of Hispanics," October 26, 1990, University of Nevada, Las Vegas, Special Collections, University of Nevada, Las Vegas.

²⁴ Thomas Rodriguez, "Mexicans and Other Hispanics in Nevada," July 1989, 19, MS-01017 Box 01, University of Nevada, Las Vegas - Special Collections.

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Originally known as the Binational Program, the agreement allowed Mexican nationals to travel to the United States to work for a temporary period and only for the duration of World War II. Later the program took on the informal name the Bracero Program, derived from the Spanish word *brazos*, meaning “one who works with one’s arms,” with those who participated known as *braceros*.²⁵ Despite offering only manual labor positions, the program required Mexicans to be paid at least 30 cents per hour, an attractive wage for those who typically made less in Mexico.²⁶ As previously noted, Latinos were admitted into the AFL in 1941, meaning Bracero Program participants received union representation for fair labor practices.²⁷ After World War II ended in 1945, the Bracero Program continued following heavy lobbying by agricultural producers who argued they needed this additional labor pool, and was put into law in 1951.²⁸ The program was terminated in December 1964 after debate and investigations of the efficacy of the program in meeting the goals established by both the United States and Mexican governments. Over the course of its 22 years the program was ultimately responsible for the employment of approximately five million Mexicans in the United States, though the exact number in Nevada is unknown.²⁹

Following World War II, the labor market struggled to normalize. As veterans returned home from overseas, they competed for the few available jobs. Racial tensions became heated as U.S. veterans prepared to reenter the labor market and were met with competition by Mexican nationals brought to the United States through the Bracero Program. Additionally, tens of thousands of these Mexicans were identified as having industrial and trade jobs that were not allowed under the program, sparking frustration among unemployed whites. As immigration increased from Mexico to the United States through both the Bracero Program and from undocumented border crossings, the United States government acted to curb the flow and return more jobs to white U.S. citizens. The federal legislation that was ultimately enacted in 1954 became known as “Operation Wetback,” named for the derogatory term for migrants who entered the United States by swimming across the Rio Grande River.³⁰

Postwar Deportation Efforts

“Operation Wetback” called for the round-up and deportation of Mexican immigrants throughout the U.S. via special enforcement and was often carried out through traumatic means such as violent

²⁵ Rodriguez, “Mexicans and Other Hispanics in Nevada,” 19.

²⁶ Rodriguez, “Mexicans and Other Hispanics in Nevada,” 19.

²⁷ Emily L. McIlveene, “Adelante Nevada: A Case Study of Latino Political Incorporation in a New Immigrant Destination” (Master’s Thesis, University of Miami, 2014), 21.

²⁸ Robert S. Robinson, “Taking the Fair Deal to the Fields: Truman’s Commission on Migratory Labor, Public Law 78, and the Bracero Program, 1950-1952,” *Agricultural History* 84, no. 3 (Summer 2010): 385.

²⁹ Rodriguez, “Mexicans and Other Hispanics in Nevada,” 19.

³⁰ Rodriguez, “Mexicans and Other Hispanics in Nevada,” 22–23.

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raids, rough physical treatment, and expedited processing. The program was aimed at Mexican nationals who were not part of the Bracero Program but had crossed the border to work as an undocumented individual; however, public animosity spread to documented Latino immigrants and U.S. citizens of Latino descent. The program played out primarily in the Southwest—the multi-state region that had the most Mexican labor—including Nevada, but was not limited to this area. In many parts of the country “Operation Wetback” was a federal recognition of the U.S. anger toward Mexican immigrants occupying jobs in the United States, and this government confirmation ignited racism against Mexican nationals and Mexican-Americans.³¹

First-hand accounts of this discrimination in Las Vegas and Reno showed that it was rather mild in Nevada, and that racial tensions did not evolve into widespread hatred and violence toward Latinos like in other states.³² As Judge John Mendoza stated on discrimination in Las Vegas during the time of “Operation Wetback”:

We didn't have a lot of [overt discrimination] going on here in Las Vegas. I think it was because the town was so small and everyone knew each other. We played football together and went to school together. It really wasn't bad. ... Also, every once in a while, someone would call you a derogatory name, but as far as I can recall, none of it was serious to the point of physical confrontation.³³

Additionally, Alma Sprague stated on discrimination in both Las Vegas and Reno during the time of “Operation Wetback”:

I grew up speaking both English and Spanish, but almost everyone I knew growing up spoke English, including my folks and other Mexicans. I think that had a lot to do with the fact that I didn't experience discrimination. I also lived in Reno from 1948 to 1952, and I didn't see any discrimination against Mexicans there.³⁴

Throughout the country the “Operation Wetback” program resulted in the deportation of an estimated 3.9 million Mexicans and Mexican Americans, and is remembered by these for the use of brutal tactics.³⁵

³¹ Rodriguez, “Mexicans and Other Hispanics in Nevada,” 23–24.

³² Rodriguez, “Mexicans and Other Hispanics in Nevada,” 24–25; McIlveene, “Adelante Nevada: A Case Study of Latino Political Incorporation in a New Immigrant Destination,” 24–25.

³³ Rodriguez, “Mexicans and Other Hispanics in Nevada,” 24–25.

³⁴ Rodriguez, “Mexicans and Other Hispanics in Nevada,” 25.

³⁵ Rodriguez, “Mexicans and Other Hispanics in Nevada,” 24.

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Section number E Page 10**Changes to Immigration Laws**

By 1960 many of the Latinos living in Nevada were the descendants of Mexicans who came during the first half of the twentieth century and lived in cities along Nevada's railroads, or those involved in agriculture or mining who primarily lived in communities such as Las Vegas, Ely, Elko, Winnemucca, Sparks, and Reno.³⁶ During the 1960s Latinos moved to Nevada for the jobs available in the casino industry and associated economies, although they were often limited in what jobs they could hold (see the Labor section).³⁷

Beginning in the 1960s the United States experienced an increase in the percentage of immigrants, partly due to major shifts in immigration law. The Migration and Refugee Assistance Act of 1962 was passed by Congress to assist refugees of nations displaced due to conflict. The Immigration and Nationality Act of 1965 (often referred to as the Hart-Cellar Act) shifted policy from immigration quotas based on countries of origin—often discriminatory against certain countries, including many Latin American countries—to the reunification of families (75 percent of visas), employment (20 percent of visas), and refugee status (five percent of visas). Each country from both the northern and southern hemispheres received an annual cap of 20,000 people permitted to immigrate; spouses, minor children, and parents were not counted in that number. It also brought in skilled middle-class immigrants alongside working-class migrants. The result was an influx of non-European immigrants and refugees, including Latinos and Asians, to the United States.³⁸ For Nevada, this was the start of a major shift in demographics that continued through the rest of the twentieth century.

The Cuban American population began to immigrate to the United States as refugees from Cuba in the 1960s, following the 1959 Cuban Revolution that placed communist leader Fidel Castro in power and displaced many Cubans from their native country.³⁹ Nevada was one of the major destinations for this group during the 1960s, growing from 24 recorded Cuban-born immigrants in the state in 1960 to 1,018 in 1970.⁴⁰ Cuban refugees were drawn to Nevada for its growing casino industry, as many had experienced working in casinos in Havana prior to their shutdown by the Castro government.⁴¹

³⁶ Department of Conservation and Natural Resources, *History of Mexicans and Other Hispanics in Nevada*.

³⁷ Department of Conservation and Natural Resources, *History of Mexicans and Other Hispanics in Nevada*, 25.

³⁸ The Immigration and Ethnic History Society, "Immigration and Nationality Act of 1965 (Hart-Celler Act)," *ImmigrationHistory.Org*, accessed January 27, 2022, <https://immigrationhistory.org/item/hart-celler-act/>.

³⁹ Rodriguez, "Mexicans and Other Hispanics in Nevada," 25.

⁴⁰ Nevada State Data Center, *Place of Birth for the Nevada Foreign-Born Population 1860-2000* (Nevada State Library and Archives, n.d.), https://nsla.nv.gov/ld.php?content_id=38070875.

⁴¹ William Clayson, "Cubans in Las Vegas: Ethnic Identity, Success, and Urban Life in the Late Twentieth Century," *Nevada Historical Society Quarterly*, Spring 1995, 2.

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Immigration from other Central American countries did not experience the same surge during this period; rather, this occurred to a notable extent in the 1980s (see Table 1).⁴²

The 1960s was also a major period for Mexican-born individuals arriving to Nevada, showing a 363 percent increase between 1960 and 1970. Even with this notable increase, the population represented only 0.3 percent of the state's overall population. The Chicano Movement, referred to as *El Movimiento*, was a social movement that occurred mainly in the Southwest that promoted social and political advocacy and empowerment in primarily young Mexican Americans. Leaders like César Chávez and Dolores Huerta, co-founders of the National Farm Workers Association; Civil Rights activist Reies López Tijerina, and college student protestors stood up to the dominant Anglo society to demand the "creation of bilingual and bicultural programs in the southwest, improved conditions for migrant workers, the hiring of Chicano teachers, and more Mexican-Americans serving as elected officials."⁴³ In states like California, Arizona, New Mexico, and Colorado, the Chicano Movement was a watershed moment in the civil rights movement of the 1960s and 1970s for Mexicans/Mexican descendants. In Nevada the relatively low Latino population meant many of the key demonstrations and protests occurred outside of the state.

1978 Population Study by Centro de Información Latino Americano

The most detailed account of the Latino population in Nevada comes from a study conducted in 1978. While limited to the northern part of the state, and specifically focused on the Reno-Sparks area, this study illustrates the dramatic underrepresentation of Latinos in other data sources.

The Centro de Información Latino Americano (CDILA), a centralized communication network for Latinos, conducted a needs assessment study for Washoe County Latino residents. The CDILA recognized relying on the 1970 census was insufficient since it only recorded 1,500 individuals living in Reno who were born in Latin America and 3,293 people for whom Spanish was their mother language.⁴⁴ The CDILA study sought to produce a more accurate representation of the number of Latinos living in Washoe County, specifically the cities of Reno-Sparks, as well as determining whether local Latinos knew of and utilized local public services.

A total of 1,164 Latino heads of households were interviewed to identify the size of the Latino community, their socio-economic status, and their knowledge and use of community assistance

⁴² Nevada State Data Center, *Place of Birth for the Nevada Foreign-Born Population 1860-2000*.

⁴³ Karen Juanita Carrillo, "How the Chicano Movement Championed Mexican-American Identity and Fought for Change," *History*, September 18, 2020, <https://www.history.com/news/chicano-movement>.

⁴⁴ U.S. Department of Commerce Bureau of the Census, *Census Tracts Reno, Nev. Standard Metropolitan Statistical Area 1970 Census of Population and Housing*, n.d., sec. Table P-2.

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programs and social services. Researchers estimated they reached only 20-25 percent of Latinos and estimated the Latino population in Washoe County during the 1970s fluctuated between 11,000 and 15,000, with most individuals being Mexican or of Mexican decent.⁴⁵

Of the interviewees, 42.1 percent were born in Mexico and 43 percent were born in the United States of primarily Mexican descent, with the remaining from Central America/Caribbean (5.3 percent), South America (4.9 percent), Europe (4.5 percent), and other (0.02 percent).⁴⁶ Approximately 20 percent of the interviewed individuals were single men from Mexico, California, or other neighboring states. The study did not provide a definitive age range for Latinos in Washoe County; however, the study's authors theorized that because this was a more recent migrant community, most individuals were concentrated within the 18-35 age range, with a small number of children and individuals over 55. The report projected that the age for Washoe County Latinos would begin to normalize over the next three to five years as more families arrived or were formed through marriages.⁴⁷

According to the CDILA survey, almost all Latinos interviewed were employed, with two-thirds working as laborers or service workers.⁴⁸ The study did not specify what work Latino laborers were engaged in or what positions they held within the service industry; however, 46 percent of all working Latinos were employed in the service industry, an occupation that only accounted for 28 percent of Reno area jobs. Passi hypothesized that employment rates among Latinos in the 1970s were directly tied to educational level and English language abilities, asserting that individuals with limited English-speaking abilities did not have the same job opportunities as those who possessed more advanced knowledge of the English language, and were often paid less as a result.⁴⁹ The occupation and job mobility of these individuals was primarily dictated by their English language ability and skill set. Based on the survey responses, the study concluded that individuals born in Mexico were the most likely to have a lower level of education and be employed as service workers or laborers, while Latinos from Central/South America and the United States were more likely to have a higher level of education and be employed in sales or managerial and professional occupations. Half of the families who shared their level of income with CDILA interviewers reported an income level below the poverty line. Despite this, only 0.06 percent of respondents were receiving public assistance and were often widowed, living alone, or over the age of 55.⁵⁰ These data demonstrate that many Latinos, and

⁴⁵ Dr. Michael M. Passi, *The Hispanic Population of Washoe County, Nev.*, 1978, University of Nevada, Reno, Special Collections.

⁴⁶ The study attempted to distinguish Basque from Latino and recognized the individuals from Europe were most likely Spanish-speaking Basques.

⁴⁷ Passi, *The Hispanic Population of Washoe County, Nev.*

⁴⁸ Miranda, 118-21.M.L. Miranda, *A History of Hispanics in Southern Nevada* (Reno, Nev.: University of Nevada Press, Reno, Nevada, 1997), 118-21.

⁴⁹ Passi, *The Hispanic Population of Washoe County, Nev.*

⁵⁰ Passi, *The Hispanic Population of Washoe County, Nev.*

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especially Mexicans and those of Mexican descent, were among the working poor even though they had high levels of employment.

Professor Emma Sepulveda, an Argentinian raised in Chile, noted that in the 1970s and 1980s there was a sizeable increase in the number of Latinos in Washoe County, with new Mexican markets, more language diversity in Reno, and more Latino students enrolled at UNR. She argued a large portion of this boom in Latino migrants was fueled by the building of the MGM Grand-Reno Casino in 1978, which started a construction boom in Reno and brought new jobs opportunities to the area.⁵¹

By the time of the 1980 census two years after the CDILA study, Washoe County reportedly had 9,352 Latino residents, a number that would more than double by the end of the decade.⁵² While this figure is lower than the estimated population in the CDILA survey from 1978, it is roughly 300 percent higher than the estimated population reported in the 1970 census.

An article from the *Reno Gazette Journal* in 1988 further confirmed the more disperse settlement patterns of Latinos in the Reno-Sparks area:

Point a finger in any direction and you might point to a piece of Reno-Sparks Hispanic population. Some Hispanics—along with other low-wage earners—flock to inexpensive apartments and clapboard houses north of the Reno Livestock Events Center and west of Highway 395. Or they may collect in concentrated pockets along the tree-lined streets of Neil Road and Peckham Lane or maybe find small beat-up apartments in downtown's oldest sections.⁵³

Post-1980 Latino Population Growth

Like other parts of the United States, Nevada experienced a surge in immigration from Mexico and other Central American countries in the 1980s. For the “Silver State,” this had wide-reaching effects on demographics and radically changed the racial and ethnic makeup of both southern and northern Nevada. This is partly a result of the federal 1980 Refugee Act, which amended the existing Immigration and Nationality Act of 1965 and the Migration and Refugee Assistance Act of 1962 “to establish a more uniform basis for the provision of assistance to refugees, and for other purposes.”⁵⁴ The law allowed for up to 50,000 refugees from other nations to enter the country on an annual basis for humanitarian reasons.⁵⁵

⁵¹ Emma Sepulveda, *From Border Crossings to Campaign Trail: Chronicle of a Latina in Politics*, 1st ed. (Falls Church, VA: Azul Editions, 1998), 97.

⁵² Miranda, *A History of Hispanics in Southern Nevada*, 125.

⁵³ “Hispanics Try to Build Influence in Truckee Meadows,” *Reno Gazette Journal*, February 14, 1988, col. 5.

⁵⁴ *Refugee Act of 1980*, vol. 94 STAT. 102, 1980.

⁵⁵ *Refugee Act of 1980*.

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Political and economic issues in many Central American countries during the 1980s precipitated mass immigration events to the United States. While Mexico saw the largest outmigration to Nevada, immigration from other Central American countries also increased substantially during this decade, and included individuals and families from Guatemala, Nicaragua, and El Salvador. While some immigrants from these countries could enter the United States seeking asylum, the number allowed was limited and those entering under the Refugee Act had to qualify as a refugee. Additionally, there was substantial undocumented immigration during this time, either individuals who did not qualify to enter under the Refugee Act or who sought better economic opportunities rather than fleeing violence or political pressure. Many of these Central American immigrants arrived in Nevada directly or after landing first elsewhere, most commonly California.⁵⁶

After passage of the Refugee Act in March 1980, the United States experienced a mass immigration event of Cubans fleeing to the United States. This was known as the Mariel Boatlift, which occurred between April and October 1980, as thousands of Cuban immigrants traveled to the United States via Florida after Castro granted Cuban refugees the ability to leave the country. Knowing they would be accepted as refugees by the United States, these Cuban migrants arrived by boats—often overcrowded—that departed from the Mariel port of Cuba.⁵⁷ Between 1980 and 1990 the Cuban-born population of Nevada increased by 63 percent, suggesting many were *Marielito* refugees who eventually migrated from Florida to the Silver State.⁵⁸

Finally, the Immigration Act of 1990 greatly increased the number of people who could formally immigrate yearly to the United States to a cap of 700,000 (reduced to 675,000 after 1995). This legislation also introduced the Diversity Visa Lottery, which allowed those who would not qualify under the employment provision to potentially be selected for a diversity visa. A person from a country that sent fewer than 50,000 immigrants over the past five years would be able to apply for one of 40,000 diversity visas. The act also introduced the H-1B skilled worker visa program, which encouraged employers to apply to hire skilled workers using temporary visas, nearly tripling the number of annual employment visas granted. The 20-year period following the passage of this act saw 20 million immigrants enter the United States, the most in that period since the country was founded.⁵⁹

⁵⁶ David F. Damore et al., *Latinos in Nevada: A Political, Economic, and Social Profile* (Reno, Nev.: University of Nevada Press, 2021), 21.

⁵⁷ "Coast Guard Officer Sends Critical Message to Cuba," *Las Vegas Review-Journal*, May 19, 1980; "Cuban Refugees Relocated," *Las Vegas Review-Journal*, May 19, 1980.

⁵⁸ Nevada State Data Center, *Place of Birth for the Nevada Foreign-Born Population 1860-2000*.

⁵⁹ "Immigration Act of 1990," *ImmigrationHistory.Org*, n.d., <https://immigrationhistory.org/item/immigration-act-of-1990/>.

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United States census data presents Nevada's foreign-born population for 1990 and 2000 but does not specify whether these data include those granted H-1B visas. Additionally, the data may not be accurate given certain disparities in participation, and survey questions on race and ethnicity that are difficult to categorize. Nevertheless, the census data presents a broad overview of population trends, as described below.

Between 1990 and 2000 the Mexican-born population of Nevada leaped approximately 370 percent from 32,501 to 153,946 persons recorded.⁶⁰ Other Central American-born populations cannot accurately be determined due to differences in questions posed by the census to record such data. South American-born residents in Nevada rose from 3,416 to 8,166, a substantial increase of almost 140 percent.⁶¹ This can be partly attributed to an increase in migration from Colombia, which experienced greater political turmoil and violence in the 1990s, leading many to flee to the United States. According to the 2000 United States census, the Cuban American population of Nevada was 11,498, a marked 92 percent increase from the census taken a decade earlier.⁶² Of those who identified as Cuban, almost half were born in Cuba.⁶³

Northern Nevada and especially the Reno-Sparks area had continued growth of immigrants, migrants, and Latinos born in the state in recent decades. For example, Reno had more than 22,000 Latino residents in 1990, a number that rose to 33,000 by 2000. Individuals from Mexico, Guatemala, and El Salvador accounted for 60 percent of Reno's foreign population growth.⁶⁴ During the 1990s larger clusters of Latinos settled near the Reno-Tahoe International Airport and east of the UNR campus, as well as continuing the trend in central Sparks.⁶⁵ Homeownership rose during this period; however, it was tempered by the fact that many Latinos worked in the low-paying service industry. This meant that Latino homeownership in Washoe County did not increase as fast as it did nationally.⁶⁶ While other areas of northern Nevada, like Carson, Douglas, and Elko Counties, certainly had Latino residents, the Reno-Sparks area in Washoe County experienced the greatest increase during the 1990s and had a larger number of permanent residents rather than seasonal workers.

⁶⁰ Nevada State Data Center, *Place of Birth for the Nevada Foreign-Born Population 1860-2000*.

⁶¹ Nevada State Data Center, *Place of Birth for the Nevada Foreign-Born Population 1860-2000*.

⁶² "Puerto Rican Community Balloons in State," *Las Vegas Review-Journal*, May 10, 2001.

⁶³ Nevada State Data Center, *Place of Birth for the Nevada Foreign-Born Population 1860-2000*.

⁶⁴ Kate Berry, "Latino Commerce in Northern Nevada," in *Hispanic Spaces, Latino Places: Community and Cultural Diversity in Contemporary America* (New York: University of Texas Press, 2021), 226–27.

⁶⁵ Berry, "Latino Commerce in Northern Nevada," 227.

⁶⁶ "Hispanic Homeownership Surges," *Reno Gazette-Journal*, April 24, 2002, col. 1.

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As of July 2021 Washoe County had a population of nearly half a million, 25 percent of whom identified as Hispanic or Latino.⁶⁷ Washoe County has a high percentage of Latino residents and, as discussed below, has historically attracted Latino workers to the Reno-Sparks area with job opportunities provided by the service labor industry. Reno is currently the third largest city in the state with more than 270,000 residents, while neighboring Sparks ranks ninth with more than 108,000 residents. As the most populous cities in northern Nevada as well as Washoe County, both cities also boast the highest rates of Latino residency in the northern half of the state. Unlike in Las Vegas, where Latinos settled in specific areas alongside individuals of similar socioeconomic, ethnic, and language backgrounds, Latinos in the Reno-Sparks area were dispersed throughout both municipalities.

Industry: Mining and Latinos in Nevada

The National Park Service defines the Industry area of significance as “The technology and process of managing materials, labor, and equipment to produce goods and services.”⁶⁸

Mining is integral to the history and growth of Nevada, an industry that Latinos influenced and played critical roles in since the mid-nineteenth century. Prior to the arrival of Latinos, American Indians quarried for jasper, agate, quartz, obsidian, opalite, turquoise, salt, and chalcedony over the past millennia and often served as guides for explorers and prospectors due to their extensive knowledge of the land and its resources. The first non-Indigenous miners were the Spanish, who prospected for gold, silver, and turquoise in the late eighteenth century in what is today southern Nevada.⁶⁹

In 1849 small amounts of gold were discovered near today’s town of Dayton on the western border of the state. Miners, including many of Chinese descent, settled in the Gold River Canyon in search of more. In 1857 brothers Ethan Allen and Hosea Ballou Grosch found silver ore deposits at Mount Davidson; however, both died before they could record the claim and Henry Comstock filed it instead. While many histories cite the brothers as identifying the ore, some historians have argued that it was a Mexican miner in the area named “Old Frank” who should be credited with first discovering silver in the region. The Mexican miner informed the white prospectors that the material they were discarding was rich in silver. Commonly referred to as “blue stuff” or “blue mud,” Comstock sent an ore sample to Grass Valley, California, for verification.⁷⁰ After confirmation that the “blue stuff” was indeed silver,

⁶⁷ United States Census Bureau, “QuickFacts Washoe County, Nevada,” *United States Bureau*, n.d.

⁶⁸ U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Complete the National Register Registration Form*, 41.

⁶⁹ Joseph V. Tingley, Robert C. Horton, and Francis C. Lincoln, *Outline of Nevada Mining History*, Special Publication 15 (Reno, Nev.: Mackay School of Mines, University of Nevada, 1993), 3;8.

⁷⁰ Frank C. Robertson and Beth Kay Harris, *Boom Towns of The Great Basin* (Denver: Sage Books, 1962), 200–201.

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the Comstock Bonanza began. While Comstock is credited with the discovery that still bears his name, an article from 1876 published by the *Gold Hill Daily News* stated “Grosch, [the] Maldonado [Brothers], and others have been mentioned as better entitled to give name to the lode than Comstock.”⁷¹ It is unknown who the others are, but it is possible it was other Mexicans who were familiar with the ore.

The discovery of the Comstock Lode in 1859 drew people from Europe, Asia, Latin America, and other parts of the United States to prospect, work in the mines, or participate in associated secondary economies of providing services and products to the miners.⁷² The Comstock Bonanza led to the establishment and growth of Virginia City, which became a booming metropolis in northern Nevada. When the Comstock Bonanza reached its height in the late 1860s and early 1870s, Virginia City was home to approximately 25,000 people. Around this time Latinos made up approximately 14 percent of the Latino population in Virginia City and accounted for most women in the city.⁷³ From the time of the Comstock Lode discovery, Latino miners were critical contributors to the industry in terms of innovation, technology, ownership, and labor. Latinos, specifically Mexicans, brought mining experience and techniques to maximizing ore extraction.

Unfortunately, most sources, books, and even the Virginia City National Historical Landmark nomination make little or no reference to Latino miners and their contributions to this critical industry.⁷⁴ As with the unnamed Mexican man whose knowledge may have sparked the Comstock Bonanza, other sources provide passing references to Latino miners. For example, the major mining town of Tonopah was noted as having several miners from Latin America, including one who worked there for a quarter of a century.⁷⁵ Future surveys of mining-related properties should develop specific research questions to address the involvement of Latinos to address these shortcomings.

Mining Technology from Latin America

Certain mining technology and traditions from Latin America are known to have existed in Nevada, and sites that demonstrate this technology may still be present. These include the *patio* process, *arrastras*, Chilean mills, and *el sistema del rato* (“rathole” or “coyote hole” mining).

⁷¹ “The Discovery of the Comstock Lode,” *Gold Hill Daily News*, April 7, 1876, col. 3.

⁷² Tingley, Horton, and Lincoln, *Outline of Nevada Mining History*, 3.

⁷³ Ronald James, “Spanish Speaking Settlers: Nineteenth-Century,” *Online Nevada Encyclopedia*, 2011, para. 2, <https://www.onlinenevada.org/articles/spanish-speaking-settlers-nineteenth-century>.

⁷⁴ National Register of Historic Places, Virginia City Historic District Amendment, Virginia City, Storey and Lyon Counties, Nevada, National Register #66000458.

⁷⁵ Donald Hardesty, *Mining Archaeology in the American West* (University of Nebraska Press and the Society for Historical Archaeology, 2010), xv; Jesus Martinez, Nevada Mining Oral History Project, Print, 2008, 651, Internet Archive; University of Nevada Reno Oral History Program.

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Silver was abundant in Latin America, with Mexico and Peru leading the world in silver deposits. Pure silver must be extracted from the ore, unlike many other metals. In Europe, smelting was the most common method of silver extraction, which applied heat to the ore to remove it. The *patio* process, developed in 1554 by Spaniard Bartolomé de Medina in Mexico, used an amalgamation mixture of mercury and salt to remove silver from the surrounding rock.⁷⁶ By the late seventeenth century most silver in Latin America was being processed using amalgamation, with only the higher-grade ores using the European smelting methods. While the *patio* process did leave a portion of the silver behind, it was an economic way to extract lower-grade ore.⁷⁷

The *patio* process evolved to include a better method of extracting the silver using an *arrastra*. *Arrastras* employed two locally sourced stones, one flat stone creating the bottom surface and the other, round stone, placed horizontally on top to crush the ore as it was dragged across. The top stone was dragged in a circular path by a horse, mule—or a team of them depending on the size of the *arrastra*—or by running water (see Figure 2 in Additional Documentation). The use of the *arrastra* was part of a simple, inexpensive process that was well suited to arid desert environments where water was scarce.⁷⁸ Once the ore was crushed, mercury was added to separate the valuable silver or other metals from the surrounding ore. The first documented use of the *arrastra* dates to the early eighteenth century in Guanajuato, Mexico, a prominent silver mining region, and was used throughout Latin America, California, and eventually Nevada because *arrastras* used less lumber and labor to construct than other extraction processes and were easily scalable to the size and scale of the mine.⁷⁹ *Arrastras* were gradually replaced with new technology beginning in the late nineteenth century; however, they were in occasional use until the 1940s.⁸⁰

Chilean Miners and Chilean Mills

Chileans first introduced Chilean mill technology in California, and subsequently was an important component in the history of mining in Nevada.⁸¹ Chilean mills were similar to *arrastras*, but the top stone was set vertically rather than horizontally. While these mills were not as common in Nevada as the *arrastras*, several were documented as being used for mining in Nevada. First used in California by Chilean immigrants for processing various mineral ore, the Chilean mill was likely used in Nevada

⁷⁶ D.A. Brading and Harry E. Cross, "Colonial Silver Mining: Mexico and Peru," *The Hispanic American Historical Review* 52, no. 4 (November 1972): 552.

⁷⁷ Brading and Cross, "Colonial Silver Mining: Mexico and Peru," 554–56.

⁷⁸ Brading and Cross, "Colonial Silver Mining: Mexico and Peru," 553.

⁷⁹ Brading and Cross, "Colonial Silver Mining: Mexico and Peru," 533, 546; Chelsea Canon, *Mining the Past: Using Arrastras as Evidence of Mexican Mining Activity in Early Nevada* (ProQuest Dissertations Publishing, 2015), 40–44.

⁸⁰ Hardesty, *Mining Archaeology in the American West*, 16.

⁸¹ Russell R. Elliott, "History of Nevada Mines Division, Kennecott Copper Corporation" (University of Nevada, 1956), 85.

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from the late nineteenth and early twentieth centuries, some of which are documented at Rhyolite in Nye County and in the Hilltop District in Lander County.⁸²

While Chilean miners played an important role in the California Gold Rush, less is known about Chilean miners in Nevada.⁸³ Census records do not specifically list any Chileans living in Nevada until 1960; however, there were at least 26 individuals from South America in Nevada between 1860-1910, some of whom may have been Chilean. The use of the Chilean mill continued into the copper mining era, which began in 1908 and grew as the silver boom faded, becoming ubiquitous in mining practices and no longer exclusively associated with Latinos.⁸⁴

Rathole/Coyote Hole Mining

Another mining technique that Latinos introduced in Nevada was *el sistema del rato*, otherwise known as “rathole” or “coyote hole” mining. This technique required less capital than other underground mining techniques because it sought to remove as little dirt as possible and used existing material to fortify the tunnels rather than importing expensive timber. This allowed mine owners to avoid the expense of employing a mine engineer by digging a smaller series of holes and tunnels that followed the ore pocket. Although appearing less sophisticated than other nineteenth-century mining techniques, with the more limited maneuverability underground, this type of extraction allowed miners to access ore deposits quickly and cheaply.⁸⁵

The Mexican Mine and the Maldonado Brothers

The Mexican Mine was owned and operated by brothers Gabriel and Epitasis “Muchach” Maldonado, and possibly another brother named Francisco, from 1859 to 1861. The Maldonado brothers are believed to be from Sonora, Mexico, but little is known about them prior to their ownership of the Mexican Mine in Virginia City, which is the only large-scale, Latino-owned mine identified to date in the state. The brothers were well-known members of the Latino community on the Comstock Lode during their years of ownership and built the largest three-story brick house in the region at the time, though it is unknown which of the brothers lived at this residence.⁸⁶

⁸² Western Mining History, “Red Top Mine,” *Western Mining History*, n.d., <https://westernmininghistory.com/mine-detail/10044083/>; Hardesty, *Mining Archaeology in the American West*, 69.

⁸³ Kelly J. Sisson, “Bound for California: Chilean Contract Laborers and Patronos in the California Gold Rush, 1848-1852,” *Southern California Quarterly* 90 (2008): 281.

⁸⁴ Elliott, “History of Nevada Mines Division, Kennecott Copper Corporation,” 85.

⁸⁵ Ronald James, “Rathole Mining,” *Online Nevada Encyclopedia*, 2010, paras. 1–4, <https://www.onlinenevada.org/articles/rathole-mining>.

⁸⁶ Nevada City Democrat, “Not the Man,” *Nevada City Democrat*, October 1, 1861, sec. column 1 pg. 3, para. 5, NewspaperArchive.com; “Chispa,” *Bradford Opinion*, July 8, 1876, sec. Pg. 1 Column 3, para. 3; James, “Spanish Speaking Settlers: Nineteenth-Century,” para. 4.

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The Maldonado Brother employed primarily Latino miners who implemented traditional methods of mining, using ladders, buckets, and *el sistema del rato*, where existing rock within tunnels fortified the walls and supported the weight of the ground above them. This economical system, compared to bringing in lumber to construct tunnel supports, contributed to a smaller operating budget and higher potential profit margins.⁸⁷ In addition, they used *arrastras* to extract the silver, a distinctly different methods from other lode mines in Virginia City, which relied on smelting rather than amalgamation to extract ore.⁸⁸

The Maldonado Brothers suffered a string of financial setbacks and sought external investment, but were unsuccessful in securing such support after the mining expert sent to evaluate the mine determined the mine's assessed value was below what the Maldonado brothers estimated as its worth.⁸⁹ After defaulting on a loan to construct a processing mill, they were forced to sell the mine to Alsop & Co. and Duncan, Sherman & Co. in 1861 for \$200,000.⁹⁰ Although short-lived, the Mexican Mine and Maldonado brothers were key contributors to Nevada's mining history. Interestingly, the Virginia City Historic District National Register nomination from 1961 and its two amendments (1978 and 1991) make no mention of the Mexican mines, the Maldonado brothers, Latino miners, and Latino mining technology. Now a National Historic Landmark, this storied location lacks any interpretation and information on this important group.⁹¹

The Columbus Mining District

The Columbus Mining District (also known as the Candelaria, Mineral, and Belleville District) is in today's Mineral County near Tonopah in the south-central part of Nevada.⁹² Mining districts regulated mining claims and access to the land within its boundaries, and played a role in maintaining order within mining towns.⁹³ When Mexican miners discovered ore in the area in the early 1860s, they officially established the Columbus Mining District in 1864 and held leadership roles from the start. Miners Jose Achoa and Casimero Arteché served as president and secretary, respectively, for the

⁸⁷ James, "Rathole Mining," para. 5; Grant H. Smith, *The History of the Comstock Lode 1850-1920*, 3rd ed., vol. XXXVII (Reno, Nev.: The Nevada State Bureau of Mines and The Mackay School of Mines, 1943), 16, <https://babel.hathitrust.org/cgi/pt?id=osu.32435066767104&view=1up&seq=6&skin=2021>.

⁸⁸ Smith, *The History of the Comstock Lode 1850-1920*, XXXVII:83; Robertson and Harris, *Boom Towns of The Great Basin*, 226.

⁸⁹ Lyman, *The Saga of the Comstock Lode: Boom Days in Virginia City*, 80.

⁹⁰ Henry DeGroot, *The Comstock Papers* (Reno, Nev.: Grace Dangberg Foundation, 1985), 13.

⁹¹ National Register of Historic Places, Virginia City Historic District, Virginia City, Storey County, Nevada, National Register #66000458.

⁹² Western Mining History, "Candelaria, Carico Lake, Carlin, Carson City Districts," *Western Mining History*, n.d., l. 3, <https://westernmininghistory.com/library/38060/page1/>.

⁹³ Hardesty, *Mining Archaeology in the American West*, 8.

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district, and L.C. Benedict served as recorder.⁹⁴ As noted by Rolla Lee Queen in *Historical Archaeology and Historic Preservation at Candelaria and Metallic City*,⁹⁵ the Columbus Mining District's earliest claims were primarily recorded by Mexicans:

The *True Fissure* recounted that the first location in the new district was filed August 31, 1864; it included a fourteen hundred foot claim called the Jesus Maria Ledge and Gold and Silver Mining Company. Other claims recorded that same day included the Guadalupe, the Zaragosa, the Guerrero Gold and Silver Mining Company, the Cholula, as well as many others, all bearing predominantly Mexican names.⁹⁶

Additional claims in the district were recorded in 1866 by the Maxwell Company, including the Cholula Claim, the Mexican Claim, the Carolina Claim, the Sacramento Claim, the Jose Maria Claim, the Guadalupe Claim, and the Saragoza Claim. These claims were recorded by many of the same Mexican individuals who founded the original 1864 claims, including Ventura Beltra, Refugio Golavez, Severiana Arana, José Achoa, and Casimero Arteche. However, this early wave of Latino-filed claims in the mining district was the only one, as subsequent claims were filed by applicants with primarily Anglo-European surnames.⁹⁷

In the first few decades of the twentieth century, Population centers dissipated at the start of the twentieth century, as mining declined in particular areas and Latinos resettled across the state in search of new job opportunities. Regardless, the success of the mining industry in nineteenth-century Nevada can be attributed to the knowledge brought by Latino miners. Although many began to leave mining towards the end of the century, Latinos continued to be an important workforce within the industry in Nevada.

Transportation: Railroads and Latinos in Nevada

Railroads brought an era of growth and prosperity to Nevada by connecting remote settlements and industries, increasing communication, and making traveling to and within the state easier. Italian, Chinese, Greek, and Japanese immigrants all came to the state to work on the railroads, but the immigrant groups with the closest ties to the industry were Mexicans.⁹⁸ As with mining, Mexicans

⁹⁴ Rolla Lee Queen, "Historical Archaeology and Historic Preservation at Candelaria and Metallic City, Nevada" (University of Nevada, Reno, 1987), 12–13.

⁹⁵ While Latinos played an important role in the early formation of the Candelaria and Columbus Mining District, Queen's archaeological investigation between 1985-1986 concluded that while there was evidence of specific neighborhoods associated with Candelaria's Chinese and American Indian populations, no specific areas of town were associated with Candelaria's Latino population. Latinos during this period were sometimes considered "white" so it is possible that no distinct Latino neighborhoods developed in Candelaria because they were intermixed with other households.

⁹⁶ Queen, "Historical Archaeology and Historic Preservation at Candelaria and Metallic City, Nevada," 13.

⁹⁷ Queen, "Historical Archaeology and Historic Preservation at Candelaria and Metallic City, Nevada," 16.

⁹⁸ Department of Conservation and Natural Resources, *History of Mexicans and Other Hispanics in Nevada*, 1.

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brought with them knowledge and experience working in many aspects of the railroad industry from their home country.⁹⁹

Shortly after Nevada became a state in 1864, the first major railroad construction began near the Truckee and Humboldt Rivers in northern Nevada. The Central Pacific Railroad, completed in 1868, connected northern Nevada from Reno to Wells with neighboring Salt Lake City, Utah. Feeder lines were built off this route to connect smaller communities to the main line. The Southern Pacific Railroad acquired the line in 1899, and towns along it continued to grow in population, including Wells, Carlin, Winnemucca, Battle Mountain, Sparks, Reno, Elko, and Lovelock. Other lines were built in quick succession. The Western Pacific Railroad (1907-1909) connected California with Salt Lake City via Nevada.¹⁰⁰ The San Pedro, Los Angeles & Salt Lake Railroad (1902-1905) and the Tonopah and Tidewater Railroad (completed in 1907) were both critical in the growth of Las Vegas.¹⁰¹

Immigrants who worked on the railroad line often experienced discrimination, as demonstrated by the Chinese Exclusion Act of 1882 and the Gentlemen's Agreement with Japan in 1907, which removed Chinese and Japanese labor pools from the U.S. railroad and agricultural industries. Latinos and especially Mexicans experienced similar discriminatory actions. While United States railroad companies paid Mexican laborers more than they could make in Mexico (\$1.25 compared to \$0.50-\$0.75 per day), Historian M.L. Miranda in *A History of Hispanics in Southern Nevada* and Corrine Escobar in *Mexican Identity in Clark County, Nevada* both documented that railroad companies paid Mexican workers \$0.50 less an hour than non-Mexican workers.¹⁰² In addition, most Mexicans did "stoop labor," or tasks that were physically demanding and dangerous, jobs that many other workers were unwilling to do.¹⁰³ As Escobar notes, the discrimination was not only felt by Mexicans at the time, but it continues today since so little was recorded about these individuals:

Although Mexicans were primarily farm workers, it was railroad employment that initially brought them to southern Nevada and to Moapa specifically. Union Pacific's records indicate that Mexicans were working on the railroad when its predecessor, the San Pedro, Los Angeles, and Salt Lake Railroad, entered Moapa Valley in 1904. The *Las Vegas Age* first noted Mexican workers in Moapa in 1911. The majority of these railroad employees were young, single males

⁹⁹ Rodriguez, "Mexicans and Other Hispanics in Nevada," 4.

¹⁰⁰ Rodriguez, "History of Hispanics," 5.

¹⁰¹ M.L. (Tony) Miranda, "The Forgotten Contributions of Mexican Labor in the Construction of Nevada's Railroads and the Harvesting of Its Crops" (University of Nevada, Las Vegas, n.d.), 6, UA-00056 Box 08, University of Nevada, Las Vegas - Special Collections.

¹⁰² Rodriguez, "Mexicans and Other Hispanics in Nevada," 4-5; Miranda, *A History of Hispanics in Southern Nevada*, 74; Corinne Escobar, "Mexican Identity in Clark County, Nevada: A Visual Ethnohistory, 1829-1960" (Master's Thesis, University of Nevada, Las Vegas, 1997), 88.

¹⁰³ Department of Conservation and Natural Resources, *History of Mexicans and Other Hispanics in Nevada*, 4-5.

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who spoke little English. Already distanced from their Euro-American neighbors by culture and language barriers, they lived in remote railroad communities (called sections) located along lonely stretches of track. Under these circumstances, assimilation or integration with the Euro-American communities was difficult. Since they were not readily accepted by the dominant community during the early railroad years, little is known of their lives. Aside from newspaper reports on criminal activities, these Mexican laborers literally lived and died in anonymity. Testimony to their nameless presence lies approximately ten miles north of Moapa, just beyond Farrier, where the graves of three unknown Mexican railroad laborers (c.1910) are located just yards from the track. Burying Mexican railroad workers anonymously alongside the track in remote areas was a common practice, but Euro-American graves were identified.¹⁰⁴

Previously, most Mexicans in Nevada were concentrated in the northern part of the state in areas like Virginia City, where the mining industry provided labor opportunities. According to Davida Garlington, who arrived in Las Vegas as a child in 1929, there were only about ten Latino families in Las Vegas at the time.¹⁰⁵ While economic opportunities in other industries like mining and agriculture attracted Latinos to Nevada, the railroad industry was instrumental in bringing Latinos to the area and helping establish some of Nevada's most important commercial centers.¹⁰⁶

Most Mexican laborers working in railroad line construction were either in gangs, which moved between jobs and lived in tents (see Figure 5 in Additional Documentation), or as section crew members.¹⁰⁷ Section crew positions were the most desirable since they offered a more stable and consistent lifestyle, including housing. Railroad companies often provided section crew members boxcar homes, shacks made from discarded boxcars, old railroad ties, and mud, or cottages to encourage workers to remain with the company (see Figure 6).¹⁰⁸ Railroad work was often temporary and moved from construction site to construction site across multiple states, so most Mexican railroad workers migrated to Nevada, and returned home when unemployed.

While at least 2,000 Mexican railroad workers were returned to Mexico under the Bracero Program after World War I, many others remained in Nevada working for the railroads, and even permanently immigrated with their families.¹⁰⁹

¹⁰⁴ Escobar, "Mexican Identity in Clark County, Nevada: A Visual Ethnohistory, 1829-1960," 73.

¹⁰⁵ Amy Gallardo, "The Nevada Association of Latin Americans and Social Agency in Las Vegas, Nevada: 1969-2000 [Draft]," August 15, 2000, 18, University of Nevada, Las Vegas, Special Collections, University of Nevada, Las Vegas.

¹⁰⁶ Gallardo, "The Nevada Association of Latin Americans and Social Agency in Las Vegas, Nevada: 1969-2000 [Draft]," 18.

¹⁰⁷ Department of Conservation and Natural Resources, *History of Mexicans and Other Hispanics in Nevada*, 9-10.

¹⁰⁸ Escobar, "Mexican Identity in Clark County, Nevada: A Visual Ethnohistory, 1829-1960," 87, 102.

¹⁰⁹ Escobar, "Mexican Identity in Clark County, Nevada: A Visual Ethnohistory, 1829-1960," 111; Gallardo, "The Nevada Association of Latin Americans and Social Agency in Las Vegas, Nevada: 1969-2000 [Draft]," 10. It is unclear if this includes other Latino populations, or only those of Mexican origin or Mexican ancestry.

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Agriculture and Latinos in Nevada

Nevada's arid climate lends itself to certain agricultural pursuits, namely livestock (beef, dairy, hog, and sheep). In addition, irrigation efforts supported the cultivation of alfalfa, garlic, onions, potatoes, corn, wheat, and barley.¹¹⁰ Like other agricultural regions in the United States, the farms and ranches throughout the state rely on and attract migrant workers, including Latinos.

Since the early twentieth century Mexicans participated in agriculture in the Moapa Valley through seasonal farm labor, often initially arriving through employment on the railroad.¹¹¹ Prior to World War II the valley was primarily growing row crops of tomato and celery starts, as well as onions, radishes, carrots, and cantaloupes. Mexican immigrants supported other groups in farmhand positions, including local Paiute and high school students.¹¹² Despite migratory employment, Mexican nationals working in the fields and in packing sheds—along with laborers in railroad and mining—together helped develop the area's social and economic foundation. This cultural identity in the Moapa Valley would not mature until after World War II, when a more permanent population of Mexican farm laborers lived and worked in the area.

In 1918 ranchers in Elko County considered importing Mexican labor to help during World War I; however, it is unclear if this was carried out.¹¹³ Farms and ranches in northern Nevada seemed to use fewer Mexican migrant laborers than southern Nevada until World War II, when the Bracero Program brought in agricultural workers by the thousands to Nevada.

Farmhands from Mexico provided seasonal labor in southern Nevada's Moapa and Virgin Valleys in years prior to World War II, which is substantiated by newspaper articles as early as 1928.¹¹⁴ Little additional information was found on Latino involvement in agriculture in other areas of the state prior to the war. The first group of 500 *braceros* arriving to Nevada for agriculture jobs were sent to farms in Elko, Humboldt, and Washoe Counties, mostly for employment on ranches.¹¹⁵ Just one month later, another group of 450 Mexicans arrived via train to Reno, where they were sent to ranches in Esmeralda, Washoe, Lyon, Humboldt, Pershing, Eureka, and Douglas Counties for work.¹¹⁶

¹¹⁰ Nevada Department of Agriculture, "Agriculture in Nevada," *Nevada Department of Agriculture*, n.d., http://agri.nv.gov/Administration/Administration/Agriculture_in_Nevada/.

¹¹¹ Corinne Escobar, "Here to Stay: The Mexican Identity of Moapa Valley, Nevada," *Nevada Historical Society Quarterly*, Summer 1993, 71, 73.

¹¹² Escobar, "Here to Stay: The Mexican Identity of Moapa Valley, Nevada," 72.

¹¹³ "Elko County Stock Men Have Epochal Meeting Saturday," *Elko Independent*, April 29, 1918.

¹¹⁴ "Labor Shortage Threatens Crops In Valleys Here," *Las Vegas Review-Journal*, May 4, 1942; "Virgin Valley Now Shipping Vegetables," *Mason Valley News*, March 24, 1928.

¹¹⁵ "Mexican Labor For State Farms," *Reno Gazette Journal*, June 4, 1943.

¹¹⁶ "Mexican Farmers Arrive Here Today," *Reno Gazette Journal*, July 9, 1943.

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In northern Nevada, the Mason Valley of Lyon County was a key agricultural area receiving Mexican migrant labor, with primarily cattle ranches and farms cultivating potatoes, hay, onions, and garlic. By 1943 Mexicans are recorded as seasonal workers on local farms in the area.¹¹⁷ Yerington served as the primary community in the Mason Valley.

The Moapa Valley, located east of Las Vegas, is one of Nevada's most important agricultural regions due to the fertile lands at the convergence of the Virgin and Colorado Rivers. The region benefited greatly from the Bracero Program and the presence of Mexican workers. Between 1942 and 1947 there were 2,577 *braceros* contracted for employment on farms and ranches in the valley.¹¹⁸ Laborers who worked on crop farms often arrived in time for the spring harvest, stayed for three to four months, and continued onto their next destination, rotating through several different states following the various crop cycles.¹¹⁹ Those who worked on dairy farms tended to remain in the valley and were not a transitory workforce.¹²⁰ The number of *braceros* in the valley was as high as 1,500-2,000 by 1950, while the white population was only around 500.¹²¹

Mexican farmhands in the Moapa Valley attended mass in an old packing shed before a Catholic church was built for their use. There were also not enough living accommodations in the valley to house all the farm workers during harvest, forcing some individuals to live in tents. On the weekends, however, the valley was full of activity, with workers holding Saturday night dances with Mexican music and food, and Mexican movies were shown at the town movie theater on Sundays. Some of these workers who arrived in the 1940s and 1950s remained in the valley, and their descendants still live in the region.¹²² Some extant buildings remain today that were constructed as migrant farmworker quarters in the Moapa Valley (see Figures 12 and 13).

In the 1950s agricultural production in the Moapa Valley peaked, but declined in the early 1960s after federal policy required farmers to provide housing for its laborers.¹²³ With this requirement, farmers found it harder to compete with larger corporate farms that implemented mechanized harvesting

¹¹⁷ "25 Years Ago, September, 1943," *Mason Valley News*, September 20, 1968, col. 4.

¹¹⁸ Rodriguez, "A History of Hispanics in Southern Nevada: 1829-2020."

¹¹⁹ Miranda, "The Forgotten Contributions of Mexican Labor in the Construction of Nevada's Railroads and the Harvesting of Its Crops," 18.

¹²⁰ Miranda, "The Forgotten Contributions of Mexican Labor in the Construction of Nevada's Railroads and the Harvesting of Its Crops," 16.

¹²¹ Escobar, "Mexican Identity in Clark County, Nevada: A Visual Ethnohistory, 1829-1960," 125; Rodriguez, "A History of Hispanics in Southern Nevada: 1829-2020"; Miranda, "The Forgotten Contributions of Mexican Labor in the Construction of Nevada's Railroads and the Harvesting of Its Crops," 16.

¹²² Miranda, "The Forgotten Contributions of Mexican Labor in the Construction of Nevada's Railroads and the Harvesting of Its Crops," 18, 20; Rodriguez, "A History of Hispanics in Southern Nevada: 1829-2020."

¹²³ Escobar, "Here to Stay: The Mexican Identity of Moapa Valley, Nevada," 72.

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elsewhere.¹²⁴ Nonetheless, some farms remained and employed Latinos, who were by then full-time residents of the valley rather than seasonal laborers.¹²⁵ Wages for farm laborers remained low into the 1970s, despite increases in minimum wages in the 1960s.¹²⁶

Immigrant workers in southern Nevada was a topic of discussion in the late 1970s, with newspapers commenting on the attempt to unionize the increasing number of undocumented workers entering the Southwest. An article from the *Las Vegas Review-Journal* in 1978 noted that two organizations—the International Ladies Garment Workers Union (ILGWU) and the United Farm Workers—believed it important to unionize these individuals to protect them from exploitative labor practices and help protect the jobs and pay rates of U.S.-born workers. The article also notes that more than half of these undocumented workers in the Southwest still find employment in the agricultural industry.¹²⁷ Twenty-five of these exploited workers were mentioned in 1975 as having worked on a ranch in Elko, Nevada, for only 85 cents an hour, though no specifics were provided on who they were or for whom they worked.¹²⁸

Commerce and Latinos in Nevada

The Commerce area of significance is defined by the National Park Service as “The business of trading goods, services, and commodities.”¹²⁹ This may include important themes related to businesses established and/or operated, or labor performed. This area of significance can apply to a broad range of businesses and services that cannot be addressed in a comprehensive manner in this MPDF and would require further individual study. Rather, the themes introduced here are those with substantial evidence of their association with Latinos in Nevada.

Hoover Dam (Boulder Dam) Construction

Construction of the Hoover Dam—also briefly known as the Boulder Dam—on the Colorado River was one of the largest single public works projects in United States history, requiring a substantial 21,000-employee workforce between 1931 and 1936.¹³⁰ The Hoover Dam construction site was located approximately 25 miles southeast of downtown Las Vegas. Latinos participated in this

¹²⁴ Escobar, “Here to Stay: The Mexican Identity of Moapa Valley, Nevada,” 72.

¹²⁵ Escobar, “Here to Stay: The Mexican Identity of Moapa Valley, Nevada,” 75.

¹²⁶ Escobar, “Here to Stay: The Mexican Identity of Moapa Valley, Nevada,” 75.

¹²⁷ “American Unions Beginning To Organize Illegal Aliens,” *Las Vegas Review-Journal*, September 18, 1978.

¹²⁸ Cy Ryan, “Aliens Spur Chicano Bias In West,” *Las Vegas Review-Journal*, September 10, 1975.

¹²⁹ U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Complete the National Register Registration Form*, 40.

¹³⁰ National Park Service, “The Diversity of the Hoover Dam,” *Lake Mead National Recreation Area, AZ, NV*, April 13, 2017, <https://www.nps.gov/lake/learn/news/the-diversity-of-the-hoover-dam.htm>.

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momentous engineering feat through manual labor. Like other non-white groups, they were subject to discriminatory policies that put them at a disadvantage while working on the dam.

Many white workers lived in houses built in Boulder City, Nevada, during the dam's construction. However, Latinos were relegated to living outside of the city limits. Construction of the first homes in Boulder City began in 1931, built by the federal government as a way to provide *all* dam workers, regardless of position, with a town to live in a "comfortable, and sanitary fashion."¹³¹ However, once built, Boulder City ultimately became a segregated, primarily white town due to discriminatory practices that took place in basic operations.¹³² Newspaper articles and first-hand accounts confirm that no Mexicans—and likely no Latinos—lived in Boulder City. Instead, most commuted to the jobsite by car from their homes in the westside of Las Vegas, known as the McWilliams' Townsite south from Main Street and Fifth Street between Garces Street and Stewart Street (see Figure 3 in Additional Documentation).¹³³

Housing and labor discrimination was largely attributed to a poorly written stipulation in the contract between the federal government and the project's construction firm, Six Companies, required the hiring of only "American citizens."¹³⁴ This was partially attributed to labor union forces wanting to prevent "cheap foreign labor" from being hired at the dam construction site to encourage hiring of United States citizens only and keep wages up, especially given the general lack of jobs as a result of the Great Depression. The Nevada Federation of Labor sought support from the American Federation of Labor in this regard and lobbied for legislation at the federal level.¹³⁵ Six Companies adopted the stipulation to only hire "American citizens" as part of its federal contract; however, the vague language was taken to mean only Euro-Americans were to be hired. The misreading was perpetuated by a headline in the *Las Vegas Review* which read "White Labor for Dam Work Urged."¹³⁶ In fact, the only preferential hiring stipulation mentioned in the federal contract was to give preference to veterans and to prohibit "Mongolians" from being hired.¹³⁷

As a result of the misreading of the "American citizen" clause, Six Companies worked to only hire white men until the National Association for the Advancement of Colored People (NAACP) protested such actions to the Secretary of Labor. Thereafter, Black people were explicitly permitted to work at

¹³¹ Escobar, "Mexican Identity in Clark County, Nevada: A Visual Ethnohistory, 1829-1960," 96.

¹³² Escobar, "Mexican Identity in Clark County, Nevada: A Visual Ethnohistory, 1829-1960," 96–97.

¹³³ Escobar, "Mexican Identity in Clark County, Nevada: A Visual Ethnohistory, 1829-1960," 98.

¹³⁴ Joseph E. Stevens, *Hoover Dam: An American Adventure* (Norman, Okla.: University of Oklahoma Press, 1988), 176.

¹³⁵ Escobar, "Mexican Identity in Clark County, Nevada: A Visual Ethnohistory, 1829-1960," 95.

¹³⁶ Stevens, *Hoover Dam: An American Adventure*, 176.

¹³⁷ Stevens, *Hoover Dam: An American Adventure*, 176.

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the dam, but ended up representing less than one percent of the total labor on the project.¹³⁸ Like Blacks, Latinos were assigned more physically intensive, dangerous, or otherwise undesirable jobs, such as building dams to assist river flow through diversion tunnels or using a jackhammer on the side of cliff.¹³⁹

Research did not uncover the percentage of Latinos who worked on the project. However, historians have identified several Latinos who attempted to hide their background to secure employment at the dam site, due to the white-leaning employment practices. One account written in the *Las Vegas Age*, as documented in *Mexican Identity in Clark County*, described a man named with the surname Castilla, who went by John B. Costello to try and pass as being of Italian-descent, rather than of Latino background, in hopes of being hired for the project.¹⁴⁰

Las Vegas Ice Plant (Hieleta)

For Mexican and Mexican Americans, the three major employers in Las Vegas during the mid-twentieth century were the railroad (see Railroad section), the Las Vegas Packing Co. meat packing house, and the Las Vegas Ice Plant.¹⁴¹

The Las Vegas Ice Plant operated from 1908 to 1983 and was a major employer of Latinos in Las Vegas during the middle decades of the twentieth century (although no statistics are available on the number they employed), specifically Mexican immigrants and Mexican Americans. Known to Spanish speakers as *Hieleta*, the ice plant was one of the places where a new arrival could find a job, as English proficiency was not a prerequisite and there were job availabilities for physically demanding manual labor.¹⁴² Before the invention of refrigeration train cars, large blocks of ice kept perishable food items cold while in transport. The Las Vegas Ice Plant was at 612 South Main Street and was the only one along the San Pedro, Los Angeles, and Salt Lake Railroad. Ice from the plant was used to keep produce cool on its train ride eastward to interstate markets. The ice plant was listed in the National Register as a contributing property to the San Pedro, Los Angeles and Salt Lake Railroad, but burned down in 1988. The National Register nomination did not discuss Latino laborers at the plant.

¹³⁸ Stevens, *Hoover Dam: An American Adventure*, 177.

¹³⁹ Escobar, "Mexican Identity in Clark County, Nevada: A Visual Ethnohistory, 1829-1960," 98.

¹⁴⁰ Escobar, "Mexican Identity in Clark County, Nevada: A Visual Ethnohistory, 1829-1960," 97.

¹⁴¹ Apolonio Saucedo, An Interview with Apolonio "Loney" Saucedo, interview by Monserrath Hernández and Barbara Tabach, Transcript, 2018, 36, *Latinx Voices of Southern Nevada*, The Oral History Research Center at UNLV, University of Nevada - Las Vegas Digital Collections.

¹⁴² Saucedo, An Interview with Apolonio "Loney" Saucedo, 36.

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The Las Vegas Packing Co. and associated Blanding's Palace Market was another early Las Vegas company known to employ Mexicans and Mexican Americans.¹⁴³ The facility was located at 28 Fremont Street (nonextant) and included a meat packing house and marketplace, where the company processed and sold meats from livestock raised in Nevada and Utah. It is unclear when the company was initially founded, but it operated at the 28 Fremont Street facility since 1918.¹⁴⁴ References to this company in newspapers dropped off in the 1930s, suggesting it was no longer in operation after this time.

Employment at Casinos

In 1930 the population of the Las Vegas area hovered around 8,000, with only about 30 Latino families—all counted as Mexican and most of whom worked at the Hoover Dam project—making up only about one percent.¹⁴⁵ In 1931 the Nevada Legislature passed a historic bill, called the Wide Open Gambling Bill, which spurred tremendous changes to the state's economy, image, and demographics, and which would have monumental impacts through the rest of the twentieth century.¹⁴⁶ The historic bill was passed into law as a way to legalize gambling and bring in some needed revenue to a Depression-stricken state. Ten years later the El Rancho opened in Las Vegas, becoming the city's first major hotel and casino, and was the first to be built along what would become known as the Las Vegas Strip, a stretch of Las Vegas Boulevard South located in unincorporated Clark County, south of the cluster of downtown Las Vegas casinos.¹⁴⁷ The Strip had not yet been developed, with all casinos and hotels located to the northeast in downtown Las Vegas. The El Rancho's 1941 opening initiated Clark County and Las Vegas's identity as a resort destination; however, not everyone was allowed the same opportunities to benefit from the area's growing tourism industry.

While the law allowed for certain previously illegal gaming operations to take place in a state-regulated environment, it also included discriminatory clauses. As stipulated in the Wide Open Gambling Bill, non-United States citizens were prohibited from holding gaming licenses in Nevada, operating any sort of gambling machine, or working as a dealer on a casino floor. Section 1 of the bill stated "no alien, or any person except a citizen of the United States, shall be issued a license, Or shall directly or indirectly own operate or control any game or device so licensed," prohibiting Latinos who were not citizens from owning or managing casinos, and banning them from working in any

¹⁴³ Saucedo, An Interview with Apolonio "Loney" Saucedo, 36.

¹⁴⁴ "Las Vegas Packing Co. [Advertisement]," *Las Vegas Review-Journal*, September 12, 1930.

¹⁴⁵ Rodriguez, "A History of Hispanics in Southern Nevada: 1829-2020."

¹⁴⁶ Gambling in Nevada had previously been legalized and regulated to certain extents between 1869 and 1910.

¹⁴⁷ Escobar, "Mexican Identity in Clark County, Nevada: A Visual Ethnohistory, 1829-1960," 95.

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position relating to gaming operations.¹⁴⁸ While aimed at all non-United States citizens, this provision disproportionately impacted Latinos and anyone perceived to be of Latino heritage.

As the city's gaming and tourism industry continued to grow following World War II, the discriminatory clause in Nevada's 1931 gambling law relegated Latino immigrants to back-of-house positions. While in theory this law did not impact rights of Latino United States citizens, those of Latino descent still experienced discrimination because the industry was not too concerned with distinguishing between citizens and non-citizens.¹⁴⁹ Claudio Silva was reported to be Nevada's first Latino dealer, who began working on the gaming floor of the Golden Nugget in downtown Las Vegas in 1948.¹⁵⁰ Silva was born as a United States citizen in Phoenix, Arizona, qualifying him for a gaming-related position at a casino.¹⁵¹ During the early 1950s many Latino entertainers "played in the lounges, and performed at local restaurants and clubs."¹⁵² Latinos also contributed to the tourist entertainment industry by publicizing "various shows playing in Las Vegas and wrote many articles about Latino entertainers" through the magazine *Fabulous Las Vegas*, founded by Jack Cortez, who was of Cuban descent.¹⁵³

After the Great Depression, Las Vegas attracted a sizable labor force, further accelerated with a casino development boom in the 1950s. Potential employment opportunities at these new properties drew Latinos to Nevada, despite discrimination that often kept them in low-paying positions.¹⁵⁴ Even as Las Vegas continued to build its new identity, the state's discriminatory clause in its gambling law was reinforced in 1953, when the state legislature passed a bill establishing standards for individuals to apply for gaming licenses, which once again explicitly prohibited "aliens" from qualification.¹⁵⁵

The sanctioned segregation in Nevada's gaming industry ended in the 1960s, when non-citizens were ultimately allowed to participate in gaming employment as part of new gaming laws passed in 1967 and 1969.¹⁵⁶ However, the intent of this policy change was not about equalizing employment, but rather with accommodating major corporations. The elimination of the alien clauses in the state's gambling laws allowed major corporations to hold gambling licenses, even if the company's shareholders were not U.S. citizens. This change had a major impact on Nevada and its image as a

¹⁴⁸ Phil Tobin, *Wide Open Gambling Bill, 1931 Nevada Statute 165*, 1931.

¹⁴⁹ Escobar, "Mexican Identity in Clark County, Nevada: A Visual Ethnohistory, 1829-1960," 95.

¹⁵⁰ Rodriguez, "A History of Hispanics in Southern Nevada: 1829-2020."

¹⁵¹ "United States WWII Draft Cards Young Men, 1940-1947 for Claudio Florez Silva," December 3, 1945, Ancestry.com.

¹⁵² Rodriguez, *A History of Hispanics in Southern Nevada: 1829-2020*, 15-16

¹⁵³ Rodriguez, *A History of Hispanics in Southern Nevada: 1829-2020*, 16

¹⁵⁴ Rodriguez, "A History of Hispanics in Southern Nevada: 1829-2020."

¹⁵⁵ Robert D. Faiss and Gregory R. Geminani, "Nevada Gaming Licensing: Qualifications, Standards, and Procedures," *Center For Gaming Research Occasional Paper Series* 11 (October 2011).

¹⁵⁶ Rodriguez, "A History of Hispanics in Southern Nevada: 1829-2020."

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tourism destination, as it permitted large corporations such as Hilton and MGM to build major hotel-casino properties, which in turn fueled the growth of the Las Vegas and Reno gambling industries and opened more employment opportunities for Nevadans.¹⁵⁷

The 1960s spelled a mass migration of Cubans to the United States, with many moving to Las Vegas and Reno after fleeing Cuba's newly installed communist regime led by Fidel Castro.¹⁵⁸ The gaming and tourism atmosphere of these Nevada cities reflected that of pre-Castro Havana, giving many Cuban refugees who worked in Havana's casinos an advantage for employment when they arrived in Nevada.¹⁵⁹

As Nevada entered the 1980s, the rate of Latino immigration in the state increased substantially (see the Latinos in Nevada section). Those not proficient in English found jobs in back-of-house positions at casino-hotels, such as food preparation, janitorial services, dishwashing, and room attending (hotel housekeeping), but were typically left out of any jobs involving customer interaction such as dealers and servers.¹⁶⁰ In contrast, bilingual applicants were often favored for higher paying positions in management, or as a dealer on the casino floor, as they could interact with English- and Spanish-speaking staff and customers.¹⁶¹ This was advantageous for many Latinos, especially bilingual children of immigrants, who had the potential for upward mobility not attainable by their parents.

Applying for employment as a housekeeper at a casino hotel was very common for immigrant Latinas in Las Vegas and Reno.¹⁶² This kind of job was easy to get and did not require proficiency in English, making it a typical first leap into the labor market for newcomers to the two biggest cities in Nevada. This does not mean that those who took housekeeper positions were good fits for the job; rather, many immigrant Latinas were overqualified, having substantial experience in other industries in their countries of origin, sometimes as professionals with multiple degrees.¹⁶³ One example is Raquel Marquez, who is described in *Casino Women* as a teacher and graduate student in her home country of El Salvador. When Marquez was forced to flee as a political refugee in 1980, she arrived in Reno to find there were very few job opportunities that would capitalize on her education and professional

¹⁵⁷ Susan Chandler and Jill B. Jones, *Casino Women* (Ithaca, N.Y.: Cornell University Press, 2011), 53–54.

¹⁵⁸ McIlveene, "Adelante Nevada: A Case Study of Latino Political Incorporation in a New Immigrant Destination," 34.

¹⁵⁹ Rodriguez, "Mexicans and Other Hispanics in Nevada," 25.

¹⁶⁰ M.L. Miranda and Thomas Rodriguez, *Hispanic Profiles in Nevada History: 1829-1991* (Las Vegas: Latin Chamber of Commerce of Nevada, 1991).

¹⁶¹ Miranda and Rodriguez, *Hispanic Profiles in Nevada History: 1829-1991*.

¹⁶² The job of "housekeeper" is often referred to as "maid" or "room attendant."

¹⁶³ Chandler and Jones, *Casino Women*, 20.

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experience, because she lacked proficiency in English. Ultimately, Marquez accepted a job as a housekeeper—one of the few jobs available to her.¹⁶⁴

For many, employment at casinos was seen as a way to rise to the middle class through higher paying jobs, or through positions that provided opportunities for promotion. Latinos revered jobs that could help them climb the economic ladder, such as parking attendants (valets), restaurant servers and bartenders, and other positions where wages were substantially increased by tips or generally higher pay. Also, union benefits such as healthcare provided many of Las Vegas's Latino casino workers with the necessities to maintain a stable job. Mario Sandoval summarized the uniqueness of the union's role for the working class in Las Vegas in his oral history interview as part of the Latinx Voices of Southern Nevada project by the University of Nevada, Las Vegas (UNLV) Oral History Department: "Here in Las Vegas, we are very lucky. Where in this country can you get a job as a dishwasher and you work on a pension at the same time?"¹⁶⁵

Culinary Union Local No. 226¹⁶⁶

Heated contract negotiations between labor unions and employers in Las Vegas have been a regular occurrence since the mid-twentieth century. Many times negotiators did not leave the bargaining table with a mutual agreement, resulting in labor strikes in downtown Las Vegas and on the Las Vegas Strip. Some of these strikes resulted in multi-million-dollar losses for casinos. Perhaps the most notable union in Nevada is the Culinary Workers Union Local No. 226 (Culinary Union), which has a history of effective labor negotiating tactics from its beginnings, and very prominent Latino leadership since the 1980s. The Las Vegas headquarters of the Culinary Union at 1630 South Commerce Street has been the nucleus of this collaborative effort, where critical planning phases have occurred for negotiations and strikes, as well as serving as the location for educational opportunities for members and administrative operations.

Construction Industry

As Las Vegas continued its substantial growth in the 1970s through early 2000s, it simultaneously stimulated secondary economies needed to support additional tourism. As expected, the construction industry experienced parallel growth to the tourism industry, with new casinos, mega-resorts, housing, and commercial complexes requiring more manual labor than ever before. This added

¹⁶⁴ Chandler and Jones, *Casino Women*, 20.

¹⁶⁵ Mario Sandoval, An Interview with Mario Sandoval, interview by Claytee D. White, Transcript, 2018, 29, Latinx Voices of Southern Nevada, The Oral History Research Center at UNLV, University of Nevada - Las Vegas Digital Collections.

¹⁶⁶ This topic relates to labor history, which is addressed under the area of significance of Social History in this MPDF. Labor unions are classified under Commerce/Trade as their function and use when completing a nomination.

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another layer of employment opportunities to Nevada's already burgeoning labor market, attracting Latinos to the state in greater numbers.

By the 1980s immigration from Latin American countries increased dramatically, with Nevada claiming one of the top destinations for these individuals, taking the place of states such as California, Texas, Florida, and New York.¹⁶⁷ This continued through the 1990s and early 2000s as new casino mega-resorts began to rise along the Las Vegas Strip, spurring additional demand for housing and supporting infrastructure, as well as demand for construction workers. The construction industry remained one of the primary attractors for Latino immigrants during this period, due to plentiful work and because Nevada offered a much lower cost of living than other typical migrant destinations such as California.¹⁶⁸ In addition to working as laborers in the construction industry, some Latinos opened successful construction-related companies. For example, in 1988 Manuel Madrigal founded a construction clean-up company in North Las Vegas, naming it Lunas.¹⁶⁹ Madrigal was an immigrant who arrived in the United States in the 1960s.¹⁷⁰ This company grew to include 300 employees prior to the Great Recession of 2008.¹⁷¹

Business Organizations

The Latin Chamber of Commerce was established in Las Vegas on May 17, 1976, to support small Latino-owned businesses in Nevada. The chamber supported the economic growth of Latino-owned businesses, disseminated information to local Latinos and small businesses, and advocated for social and political issues impacting their communities.¹⁷² It also attracted trade from Latin America to Las Vegas, positioning the city as a center of international commerce.¹⁷³ The organization held meetings throughout Las Vegas before establishing an office at 829 South 6th Street (nonextant). The chamber grew out of several grassroots organizations, primarily the Círculo Cubano, a local networking and cultural group in Las Vegas that brought people together and allowed them to share their culture and discuss ideas on how to effect change within their communities.¹⁷⁴

In 1996 a similar organization was created in Reno—the Hispanic Chamber of Commerce for Northern Nevada—after the merging of the Hispanic Business Council and the Hispanic 500

¹⁶⁷ McIlveene, "Adelante Nevada: A Case Study of Latino Political Incorporation in a New Immigrant Destination," 40.

¹⁶⁸ McIlveene, "Adelante Nevada: A Case Study of Latino Political Incorporation in a New Immigrant Destination," 77.

¹⁶⁹ Tovin Lapan, "10 Hispanic Powerbrokers Who Are Making Las Vegas Better," *Las Vegas Sun*, June 4, 2012.

¹⁷⁰ "About," *Lunas*, n.d., <https://lunasinc.com/about/>.

¹⁷¹ Lapan, "10 Hispanic Powerbrokers Who Are Making Las Vegas Better."

¹⁷² Susan Stone, "Changing Latin Community For Better," *Las Vegas Business Press*, April 20, 2015.

¹⁷³ Larry Werner, "Chamber's Job to Seek Trade from Latin Nations," *Las Vegas Review-Journal*, September 13, 1981.

¹⁷⁴ Stone, "Changing Latin Community For Better." The Latin Chamber of Commerce is currently located, at the time this report was compiled, at 300 N 13th St., Las Vegas, Nevada.

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Chamber of Commerce.¹⁷⁵ By the early 2000s the organization had approximately 400 members; however, some individuals were unhappy with the services provided by the Hispanic Chamber of Commerce for Northern Nevada and decided to create a second business association called the Latin Chamber of Commerce of Northern Nevada, both of which dissolved soon after.¹⁷⁶ After the dissolution of the two northern organizations, the Latin Chamber of Commerce Nevada in Las Vegas serves both northern and southern Nevada. Located at 300 North 13th Street in Las Vegas, the chamber continues to serve Latino-owned businesses throughout the state with resources, acts against employment discrimination, and promotes civil rights advancement. As of 2022 it served more than 1,500 members throughout the state and is one of the largest Latino Chambers of Commerce in the Southwest.¹⁷⁷

Latino-owned Businesses

As their population in the Reno-Sparks area increased, Latinos began to open their own businesses to serve a variety of different market sectors. In 1978, when the CDILA study was completed, there were no neighborhood taverns or markets identified as having a predominantly Latino clientele. Even the Latino restaurants throughout both Reno and Sparks primarily served non-Latino clients.¹⁷⁸ By the late 1990s and early 2000s, however, the number of Latino-owned businesses increased, and many had expanded their service to both Latino and non-Latino clientele. These businesses were spread throughout Reno-Sparks, with a major congregation forming on South Wells Avenue in Reno. South Wells Avenue was originally a residential district that experienced a large residential to commercial conversion between 1990 and 2000.¹⁷⁹ This area was inhabited by Latino residents who started businesses on Wells Avenue and used the services provided by the nearby Nevada Hispanic Services building off East Liberty Street (see Nevada Hispanic Services).

Social History and Latinos in Nevada

The Social History area of significance is defined by the National Park Service as “The history of efforts to promote the welfare of society; the history of society and the lifeways of its social groups.”¹⁸⁰ This area of significance can apply to a broad range of events and organizations that cannot be

¹⁷⁵ Aric Johnson, “Hispanic Chambers Show Festive Unity,” *Reno Gazette-Journal*, September 13, 1996. An address for the Hispanic Chamber of Commerce could not be identified, as research suggests that mail to the organization was delivered to a post office box and events were held at venues such as hotels and restaurants.

¹⁷⁶ “New Organization Promotes Hispanic Business,” *Reno Gazette Journal Thu*, September 30, 2004.

¹⁷⁷ Latin Chamber of Commerce, *Latin Chamber of Commerce: Who We Are*, n.d., <https://www.lvcc.com/who-we-are>; Timothy Pratt, “Hispanic Chamber Supports Consular ID Cards,” *Las Vegas Sun*, August 4, 2003.

¹⁷⁸ Passi, *The Hispanic Population of Washoe County, Nev.*

¹⁷⁹ Berry, “Latino Commerce in Northern Nevada,” 231.

¹⁸⁰ U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Complete the National Register Registration Form*, 41.

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addressed in a comprehensive manner in this MPDF and would require further individual study. Rather, the themes introduced here are those with substantial evidence of their association with Latinos in Nevada.

Nevada Association of Latin Americans

In August 1969 a group of Latino community members in Las Vegas created the first Latino non-profit social organization, called the Nevada Association of Latin Americans (NALA), previously named Latin's International.¹⁸¹ The founding members were interested in creating an organization that would address the political, economic, and social needs of Latinos living in Las Vegas in the 1960s.¹⁸² By the late 1970s NALA was extremely active within the Las Vegas Latino community and played a prominent role in influencing employment practices within the Las Vegas construction and casino industry, as well as the local Clark County School District and Nevada Test Site, in an effort to increase the number of Latinos working in those industries. The organization referred individuals to other agencies throughout Las Vegas depending on individual needs; however, it soon realized no employment services existed in the area that could provide assistance in Spanish. To address this issue, NALA began to operate new unemployment assistance programs focused on providing bilingual services. NALA also sought federal funding for employment educational programs to further help the Latino community in their search for better employment.¹⁸³

In addition to providing employment assistance, NALA also organized various social events and organizations. For example, beginning in the 1970s NALA organized Cinco de Mayo festivals to raise scholarship funds. The organization also created a pre-school program in 1979 to address the lack of available childcare after the local daycare on the corner of Eastern and Stewart lost funding. The NALA daycare provided assistance to low-income families in the Las Vegas valley.¹⁸⁴ Women played a large role in this organization, calling themselves *Las Damas de Nala* (The Ladies of NALA), by helping to organize festivals, celebrations, banquets, and were largely involved in the organizational side of things.¹⁸⁵ NALA also referred individuals to organizations that could provide health care and AIDS-related services.¹⁸⁶

¹⁸¹ Gallardo, "The Nevada Association of Latin Americans and Social Agency in Las Vegas, Nevada: 1969-2000 [Draft]," 1; Rodriguez, "Mexicans and Other Hispanics in Nevada," 28. Rodriguez stated the organization was established in August of 1968.

¹⁸² Gallardo, "The Nevada Association of Latin Americans and Social Agency in Las Vegas, Nevada: 1969-2000 [Draft]," 9.

¹⁸³ Gallardo, "The Nevada Association of Latin Americans and Social Agency in Las Vegas, Nevada: 1969-2000 [Draft]," 18, 21–23.

¹⁸⁴ Gallardo, "The Nevada Association of Latin Americans and Social Agency in Las Vegas, Nevada: 1969-2000 [Draft]," 34–35.

¹⁸⁵ Gallardo, "The Nevada Association of Latin Americans and Social Agency in Las Vegas, Nevada: 1969-2000 [Draft]," 31;38.

¹⁸⁶ Gallardo, "The Nevada Association of Latin Americans and Social Agency in Las Vegas, Nevada: 1969-2000 [Draft]," 43.

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Centro de Información de Latino Americano

El Centro de Información de Latino Americano (CDILA) was located at 560 Mill Street in Reno (nonextant) and was created by a group of concerned Latinos in November 1975 as a charitable nonprofit organization in Reno. Its goal was to act as a centralized organization and communication center for local Latinos, especially those who had limited English language abilities, to help inform them about the local, state, and federal assistance programs available and how to access them. The CDILA claimed to be the only organization in Northern Nevada dedicated to directly helping the Hispanic community.¹⁸⁷ With the various service the CDILA provided, it quickly became a vital resource for Latinos living in Northern Nevada in the 1970s. Within the organization there were outreach counselors who were tasked with assessing the needs of local Latinos and helping translate documents, applying for scholarships, or finding low-income housing. Additionally, under their *Proyecto Hacer Saber* (Project Let Know), the CDILA assisted in the translation of pamphlets and manuals for agencies like the Department of Transportation to increase the ability for Spanish-speakers to access resources. According to CDILA records, the organization served 70-100 clients a week, most of whom (85 percent) were low income.

Nevada Hispanic Services

Nevada Hispanic Services (NHS) was created in 1975 mainly to assist the Latino residents in the Reno-Sparks area but also in the rest of the state by informing them about the various services available and assisted in language translation and interpretation. According to a volunteer at the organization in 1990, the building, located at 190 East Liberty Street near old central Reno, was near many Latinos who were able to access NHS despite not having reliable transportation. Most of the individuals who this volunteer witnessed visiting the center were Mexican. This volunteer also noted that two employees at NHS who were immigrant themselves—one from Colombia and the other from Mexico—and were uniquely suited to understand the issues faced by the community.¹⁸⁸

NHS offered a variety of different services including assistance with connecting Latinos with other agencies that could provide job placements, language classes, unemployment and housing assistance, immigration, health services, and translation assistance among other services. The organization was extremely vital to the Latino community as it was the only organization that provided bilingual services in northern Nevada when it was first established. The popularity of the organization became an issue when NHS had to turn individuals away because it was not properly staffed to accommodate the influx of inquiries.¹⁸⁹

¹⁸⁷ "Centro de Información de Latino Americano (CDILA)," n.d., University of Nevada, Reno, Special Collections, University of Nevada, Reno.

¹⁸⁸ Herman Woods, *Volunteer Project Nevada Hispanic Services*, n.d., 1–10.

¹⁸⁹ Woods, *Volunteer Project Nevada Hispanic Services*, 1–10.

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Mexican Patriotic Committee

Like the *Juntas Patrióticas* and Mexican Patriotic Clubs of the 1860s (see Mining), the Mexican Patriotic Committee was formed to help preserve Mexican traditions, celebrate important holidays, and highlight Mexican history. Founded in Las Vegas in 1980, the organization's first president was Eddie Escobedo, Sr., publisher of the *El Mundo* newspaper (see Communications).¹⁹⁰ The Mexican Patriotic Committee held Cinco de Mayo celebrations at Freedom Park in east Las Vegas, provided scholarships and computer classes, and connected local Latinos with medical services.¹⁹¹ Funding for the committee's scholarship program took place at the Culinary Workers Union Local No. 226 in Las Vegas, which also played a large role in unionizing Latino workers (see discussion above). The organization's office in what is now known as the Escobedo Plaza at 760 North Eastern Avenue, although it is unknown how long it has been at this location.

League of United Latin American Citizen in Nevada and the LULAC Senior Center (later, the Arturo Cambeiro Senior Center)

The League of United Latin American Citizen (LULAC) is a national organization aimed at improving the overall housing, education, political influence, and civil rights advancement of Latinos throughout the United States.¹⁹² The organization is the largest and oldest Latino group in the nation.¹⁹³

The LULAC Nevada Chapter was established in 1978, known as LULAC Council #11081. In 1985 the local LULAC chapter and the Catholic Community Services of Nevada proposed to build a multi-purpose senior center at 330 North 13th Street in Las Vegas catered towards the low- and middle-income Spanish-speaking population in Clark County.¹⁹⁴ Built on city-owned property, the facility was intended to address the barriers faced by the population of aging Latinos in Clark County who had been culturally and socially isolated from the critical need services available in predominantly Anglo, English-speaking senior centers and senior nutrition meal sites located in the Las Vegas and Clark County area.¹⁹⁵ Additionally, LULAC argued Latino seniors were most vulnerable to economic shifts, citing many that do not have social security, insurance, or much retirement savings.¹⁹⁶

¹⁹⁰ "Cinco de Mayo Festivities Slated," *Las Vegas Review-Journal*, May 6, 1983.

¹⁹¹ Scott Henry, *Cinco De Mayo Celebration Organized by Eddie Escobedo Sr. and the Mexican Patriotic Committee at Freedom Park, East Las Vegas, Nevada: Photographic Print*, Photograph, c.1985, <https://special.library.unlv.edu/ark%3A/62930/d1xs5nn5v>.

¹⁹² League of United Latin American Citizens, "About Us," *League of United Latin American Citizens*, n.d., <https://lulac.org/about>.

¹⁹³ Rafael Tammariello, "Center to Cater to Hispanic Seniors," *Las Vegas Review-Journal*, July 11, 1985.

¹⁹⁴ Tom Rodriguez and Delia E. Martinez, "LULAC Multi-Purpose Senior Center City of Las Vegas Community Development Block Grant Application," January 31, 1985, MS-01017 Box 02, University of Nevada, Las Vegas - Special Collections.

¹⁹⁵ Rodriguez and Martinez, "LULAC Multi-Purpose Senior Center City of Las Vegas Community Development Block Grant Application."

¹⁹⁶ Rodriguez and Martinez, "LULAC Multi-Purpose Senior Center City of Las Vegas Community Development Block Grant Application."

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The project received funding primarily through grants provided by the City of Las Vegas and Clark County governments, as well as through the State of Nevada Division for the Aging.¹⁹⁷ The new building was designed by Arturo Cambeiro, the first licensed Latino architect in Nevada, in the Spanish Colonial Revival style. Upon opening in 1986 the LULAC Senior Center offered bilingual services to senior citizens in Clark County. LULAC also provided meals and offered activities that were more familiar to aging Latinos than were offered at typical senior centers in Clark County.¹⁹⁸

LULAC Council #11081 experienced financial difficulties with operating the senior center in 1994 and agreed to transfer the facility's management to NALA. At this time the facility was renamed from the LULAC Senior Center to the Arturo Cambeiro Senior Center, in honor of the building's architect and an early, prominent member of the Latin Chamber of Commerce.¹⁹⁹ In 2004 NALA also experienced financial difficulties, and passed on management of the Arturo Cambeiro Senior Center to the Latin Chamber of Commerce.²⁰⁰

Programs for Job Advancement

In 1964 the American G.I. Forum and League of Latin American Citizens (LULAC) partnered to provide a nationwide program to improve employment opportunities for Latinos in the United States, which became known as Operation SER-Jobs for Progress (Operation SER), where SER stands for Service Employment Redevelopment. As part of President Lyndon B. Johnson's efforts to fight the "War on Poverty," this federally funded program offered job training services aimed at helping Latino immigrants be better positioned for employment in the United States.²⁰¹ In 1974 the Las Vegas SER-Jobs for Progress Program relied on participation through referrals by the Nevada Association of Latin Americans and by word of mouth.²⁰² The program continued to serve immigrants of the Latino community in Nevada until 1984.²⁰³

Despite this program there was still a lack of necessary bilingual services for non-English speakers. Some Latinos sought employment opportunities through the Employment Security Department in Las Vegas in the early 1970s but became frustrated and discouraged due to the lack of Spanish-speaking

¹⁹⁷ Tom Rodriguez, "A History of Hispanic Political Involvement in Las Vegas, Nevada: 1874-2013," n.d., MS-01017 Box 01, University of Nevada, Las Vegas - Special Collections.

¹⁹⁸ Tammariello, "Center to Cater to Hispanic Seniors"; Rodriguez and Martinez, "LULAC Multi-Purpose Senior Center City of Las Vegas Community Development Block Grant Application."

¹⁹⁹ "Seniors," *Las Vegas Review-Journal*, June 26, 1994.

²⁰⁰ Juliet V. Casey, "Closure of Center Upsets Seniors," *Las Vegas Review-Journal*, October 15, 2004.

²⁰¹ Rodriguez, "Mexicans and Other Hispanics in Nevada," 27.

²⁰² Gallardo, "The Nevada Association of Latin Americans and Social Agency in Las Vegas, Nevada: 1969-2000 [Draft]," 24; Rodriguez, "Mexicans and Other Hispanics in Nevada," 27.

²⁰³ Rodriguez, "Mexicans and Other Hispanics in Nevada," 27.

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assistance at the agency.²⁰⁴ This roadblock prompted several local members of both national and local organizations to initiate more comprehensive programs to train and educate Latinos on employment opportunities. Those participating included members of Nevada Association of Latin Americans (NALA), Latins United for Progressive Equality (LUPE), El Círculo Cubano (predecessor to the Latin Chamber of Commerce), La Raza, LULAC, American G.I. Forum, SER, and the National Spanish-Speaking Management Association, who together formed the National Spanish-Speaking Coalition.²⁰⁵

Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, Asexual, Plus (LGBTQIA+)

Like many historically marginalized groups, the history of and places associated with Latino LGBTQIA+ history are rarely discussed within historic sources or contexts. During research for this project, almost no sources were identified that discussed the history of Latino (including Latino/a/x) LGBTQIA+ people in Nevada, making this area of focus a critical one for future researchers.

Religion: Places of Worship for Latinos in Nevada

Religious centers, specifically Catholic churches, have played an important role to Nevada's Latino population both as centers of religious life and as community gathering spaces. For Latino immigrants in the latter part of the twentieth century, many churches attempted to persuade new arrivals to join their congregations.²⁰⁶ Like other hubs of culture or commerce in the community, places of worship were established as Latino populations grew in a particular area, primarily where settlement was permanent, rather than where Latinos resided for seasonal labor.

The vast majority of Latinos in Nevada that practice religion maintained their Catholic heritage, and most places of worship associated with Latino history in Nevada are associated with Catholicism. Some Latino families, however, converted to the Church of Jesus Christ of Latter-Day Saints after immigrating to Nevada.²⁰⁷ Based on oral histories, the Church of Jesus Christ of Latter-Day Saints is one of the most popular religions practiced by Latino Nevadans behind Catholicism.²⁰⁸

²⁰⁴ Gallardo, "The Nevada Association of Latin Americans and Social Agency in Las Vegas, Nevada: 1969-2000 [Draft]," 21–22.

²⁰⁵ Gallardo, "The Nevada Association of Latin Americans and Social Agency in Las Vegas, Nevada: 1969-2000 [Draft]," 26.

²⁰⁶ Maria Moore, An Interview with Maria Moore, interview by Elsa Lopez, Transcript, 2018, 22, Latinx Voices of Southern Nevada, The Oral History Research Center at UNLV, University of Nevada - Las Vegas Digital Collections.

²⁰⁷ Meli Calvo Pulido, An Interview with Meli Calvo Pulido, interview by Laurents Bañuelos-Benitez, Transcript, 2018, Latinx Voices of Southern Nevada, The Oral History Research Center at UNLV, University of Nevada - Las Vegas Digital Collections; Moises "Mo" Denis, An Interview with Moises "Mo" Denis, interview by Marcela Rodriguez-Campo, Transcript, 2018, Latinx Voices of Southern Nevada, The Oral History Research Center at UNLV, University of Nevada - Las Vegas Digital Collections.

²⁰⁸ Pulido, An Interview with Meli Calvo Pulido, 29. This generalization is based on oral history interviews as part of the Latinx Voices of Southern Nevada Oral History project. Research did not present specific figures on religious affiliation among Latinos in Nevada.

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Examples of Catholic churches in Nevada associated with Latinos include the Holy Family Catholic Church in Yerington, St. John's Catholic Church in Overton, St. Anne's and Prince of Peace in Las Vegas, St. Peter Canisius in Sun Valley, and Immaculate Conception Catholic Church in Sparks.

Education

The Education area of significance is defined by the National Park Service as "The process of conveying or acquiring knowledge or skills through systematic instruction, training, or study."²⁰⁹ This area of significance can apply to a broad range of various themes, including schools, educational organizations, or important instructors, that cannot be addressed in a comprehensive manner in this MPDF and would require further individual study. Rather, the themes introduced here are those with substantial evidence of their association with Latinos in Nevada.

Educational Organizations

As more Latinos began to arrive in Nevada, one of the concerns of many grassroots organizers was the poor educational opportunities available to students, the lack of culturally relevant curriculum, high dropout rates, and the lack of job opportunities available after graduation.²¹⁰ These concerns, to varying degrees, were addressed by organizations like the CDILA, NALA, and the Mexican Patriotic Committee, which sought to make higher education more obtainable by providing scholarships and other monetary assistance to students. Other issues such as a lack of minority representation within school employees was often addressed by the Las Vegas Latin Chamber of Commerce which, on at least one occasion, took legal action when it believed school districts were involved in discriminatory hiring practices that encouraged the hiring of non-Latino employees.²¹¹

English as a Second Language (ESL) programs became increasingly popular in Nevada in the 1980s and 1990s due to the significant statewide increase in the number of Latino residents (see Latinos in Nevada). One of the first ESL programs in the state was the Hispanic Association for Bilingual Literacy and Education (HABLE) located in Las Vegas, which sought to teach English to adults so they could assist their child's education.²¹² The organization, founded in 1992, provided English language classes at night and taught residents how to utilize and interact with city agencies, like the police and fire departments.²¹³ ESL programs, whether developed for adults or children, were

²⁰⁹ U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Complete the National Register Registration Form*, 40.

²¹⁰ Miranda, *A History of Hispanics in Southern Nevada*, 143.

²¹¹ John E. Palomino, "Docket Number 09-87-1105," Letter to Dr. Robert E. Wentz, Superintendent, Clark County School District, (September 17, 1987).

²¹² At the time of this writing, it does not appear that HABLE has a physical office, but rather a post office box.

²¹³ Miranda, *A History of Hispanics in Southern Nevada*, 184.

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important in providing Latinos in Nevada with more career choices and opportunities for advancement in a variety of different industries.

Research did not identify one singular organization whose primary goal was promoting higher levels of education for Latino residents in Nevada. Instead, various organizations with broader social and cultural concerns assisted on smaller individual levels by providing ESL classes, translation services, and scholarship funds.

Health/Medicine and Latinos in Nevada

The Health/Medicine area of significance is defined by the National Park Service as “the care of the sick, disabled, and handicapped; the promotion of health and hygiene.”²¹⁴ This area of significance can apply to a broad range of themes that cannot be addressed in a comprehensive manner in this MPDF and would require further individual study. Rather, the themes introduced here are those with substantial evidence of their association with Latinos in Nevada.

Health/Medicinal Outreach Organizations

Nevada’s Latino population has faced several major obstacles that have inhibited them from receiving the same healthcare and retirement options available to other members of the community. Older individuals, for example, often had a lower level of education, limited retirement funds, lived in substandard housing, and had poorer health than non-Latinos. They were also more likely to have difficulty communicating in English and less likely to have access to reliable transportation, according to LULAC. These obstacles were compounded by the fact that individuals who were employed in temporary or seasonal work did not have access to retirement programs that would help pay for everyday necessities once they reached retirement age. Due to their limited upward employment ability, Latinos were less likely to seek preventative medical attention and only visited a doctor when faced by a serious medical issue.²¹⁵

Even when individuals were interested in seeking medical attention, information was only provided in English, and it was not until organizations like the CDILA appeared in the late 1970s and early 1980s that local health department pamphlets were available to Nevada’s Latino residents.²¹⁶ Even in the late 1980s and early 1990s, however, Latinos were still not accessing preventative medicine like their non-Latino counterparts, especially when dealing with issues such as childbirth that were considered

²¹⁴ U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Complete the National Register Registration Form*, 41.

²¹⁵ Rodriguez and Martinez, “LULAC Multi-Purpose Senior Center City of Las Vegas Community Development Block Grant Application.”

²¹⁶ “Centro de Información de Latino Americano (CDILA).”

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to be natural processes. Another obstacle was that not everyone had medical insurance, especially if they were undocumented, which made obtaining medical care more risky and costly.²¹⁷

Most mutual aid societies, like NALA and NHS, provided local Latino residents with referrals to health/medical facilities when inquiries were made. After 2000, when Nevada's Latino population increased, more social institutions and health organizations were created to serve Nevada's Latino residents. Future research would need to be conducted that explores the development of these contemporary institutions.

HIV/AIDS Crisis

In an oral history interview for Latinx Voices of Southern Nevada, HIV awareness activist Antioco Carrillo described the HIV/AIDS crisis in Nevada's Latino community in the 1990s: "It was a very dark period not only with HIV with the gay community, but especially with the minority community. I think it was the most challenging time I've ever had at that time."²¹⁸ According to Carrillo, Latinos that did not speak English were the most vulnerable to HIV, as most of the information about testing and safe sex practices were conducted in English.²¹⁹ Research did not identify any specific hospitals, medical facilities, or mutual aid organizations associated with the increase of HIV/AIDS beyond those facilities previously mentioned like LULAC, NALA, and NHS, which referred Latinos to appropriate medical facilities or translated medical pamphlets for these facilities.

Communications and Latinos in Nevada

Media companies focusing on Spanish-language periodicals and broadcasting began to appear in Nevada in the 1980s. The accessibility of Spanish-printed newspapers and broadcast of Spanish-language radio and television programs allowed more Latinos to be aware of local and national news and assisted in community mobilization efforts and the spread of vital information for Latinos in Nevada.

In 1980 *El Mundo* was created by Eddie Escobedo Sr. and Eddie Escobedo Jr. as the first Spanish-language newspaper in Nevada to be directed towards Spanish-literate peoples (see Figure 14 in Additional Documentation). The first offices for the newspaper were located in a strip mall at 15 North Mojave Road in Las Vegas (extant), though the offices moved to larger accommodations in the

²¹⁷ Susan Meyer, "Health Care Concerns in the South Lake Tahoe Hispanic Community," 1990, 5–6.

²¹⁸ Antioco Carrillo, An Interview with Antioco Carrillo, interview by Monserrath Hernández and Rodrigo Vazquez, Transcript, 2018, 43, Latinx Voices of Southern Nevada, The Oral History Research Center at UNLV, University of Nevada - Las Vegas Digital Collections.

²¹⁹ Carrillo, An Interview with Antioco Carrillo, 44.

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1990s.²²⁰ *El Mundo* was well received and the newspaper eventually became the predominant periodical for the Southern Nevada Latino community.²²¹ *Ahora Spanish News* was first published in 1983 and continues to serve northern Nevada. Its office is located 743 South Virginia Street in Reno.

Spanish-language programming on radio and television were not broadcast in Nevada until the late twentieth century due to high costs for setup and necessary equipment. Early Spanish-language broadcasting in the 1980s was limited and primarily used programming produced in other states like California, or in Mexico. For radio, Spanish-language programs were broadcast through KSRN-AM in Reno, but only for an hour a week starting in 1984.²²² In 1986 KREN in Reno was first broadcast by the Spanish International Network, and served as the first Spanish-language television station in the area.²²³ There was no Reno studio at the time, as the broadcast was sent from the sister station in California.²²⁴ KREN broadcasted programming primarily produced in Mexico, including soap operas, televised religious services, comedies and sports.²²⁵ The 1990s saw a national growth in Spanish-language radio and television broadcasting, with Nevada experiencing a growth in this media platform. In 1993 two Las Vegas-based television stations began broadcasting Spanish-language content: KBLR, a Telemundo affiliate, and KZIR (now KINC), a Univision affiliate.

Architecture and Latinos in Nevada

The Architecture area of significance is defined by the National Park Service as “the practical art of designing and constructing buildings and structures to serve human needs.” This may apply to more architect designed and high-style architecture, or more common vernacular architecture that takes on regional and/or ethnic variations to traditional architecture of a specific period.

Latino Vernacular Residential Architecture

Some planning scholars argue that urban areas of the Southwest with high concentrations of Latinos—and in most cases studied, Mexicans and Mexican Americans—demonstrate specific vernacular architecture that blends the existing American housing stock with cultural ideology on domestic spaces.²²⁶ While East Los Angeles is often the subject of these studies on both the streetscape and individual “housescapes” of these Latino-majority neighborhoods (or *barrios*), areas

²²⁰ “Latin Chamber of Commerce Trade Fair [Advertisement],” *Las Vegas Review-Journal*, March 20, 1991.

²²¹ Lapan, “10 Hispanic Powerbrokers Who Are Making Las Vegas Better.”

²²² “KSRN to AM Broadcasting,” *Reno Gazette-Journal*, October 30, 1984.

²²³ “Hispanic TV in Reno Broadcasts Sept. 15,” *Reno Gazette-Journal*, September 3, 1986.

²²⁴ “Hispanic TV in Reno Broadcasts Sept. 15.”

²²⁵ “Hispanic TV in Reno Broadcasts Sept. 15.”

²²⁶ Amanda Merck, “James Rojas: How Latino Urbanism Is Changing Life in American Neighborhoods,” *Salud America*, n.d., <https://salud-america.org/james-rojas-how-latino-urbanism-is-changing-life-in-american-neighborhoods/>.

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of Clark County and Reno-Sparks with high Latino populations convey strikingly similar residential architectural compositions.²²⁷

Coined “Latino Urbanism” by planning scholar James Rojas, this concept explores the changes Latinos make to their urban and suburban homes, which were often built decades earlier for non-Hispanic whites.²²⁸ Scholars such as Rojas argue that Latinos make these changes to better adapt the existing residential properties, their architecture, and the associated spaces to their own cultural philosophies of domestic living and classifications of traditional public and private spaces.²²⁹ Additionally, these changes over time are personal expressions of individuality and *latinidad*, the identity of being a Latino. As explained by Rojas, “Each stage communicates something about the owner to other neighbors and outsiders,” as compared to the more restrained original appearance of the house and front yard.²³⁰

Some changes reflect attempts at reclassifying outdoor spaces. For example, Rojas observed that Latinos in the United States typically view their front yards as semi-private spaces, in comparison to the traditional suburban use of the front yard as a semi-public space by non-Hispanic white Americans.²³¹ To adjust the front yard to be more compatible with their cultural perspectives on functions of the front yard, Latinos may enclose these spaces with metal chain-link fencing, or more expensive wrought-iron fencing often built atop masonry stemwalls and separated by masonry piers.²³² Similar changes could include constructing a front porch, or extending an existing porch, often cladding the piers in stucco and sometimes using arched openings in the design.²³³ These changes reinforce the common Latino preference to use of the front yard as the primary outdoor living space, rather than the backyard, and are often expressed through structural renovations to the house—sometimes changing the house’s general appearance.²³⁴

Common alterations may serve as character-defining features of Latino American vernacular residential architecture. Changes identified by Rojas that convey this trend include the following:

²²⁷ Daniel D. Arreola, “Mexican American Housescapes,” *Geographical Review* 78, no. 3 (July 1988): 299; James Thomas Rojas, “The Enacted Environment: The Creation of ‘Place’ by Mexicans and Mexican Americans in East Los Angeles” (Master’s Thesis, Department of Architecture, Massachusetts Institute of Technology, 1991), 14.

²²⁸ Merck, “James Rojas: How Latino Urbanism Is Changing Life in American Neighborhoods.”

²²⁹ Rojas, “The Enacted Environment: The Creation of ‘Place’ by Mexicans and Mexican Americans in East Los Angeles,” 87.

²³⁰ Rojas, “The Enacted Environment: The Creation of ‘Place’ by Mexicans and Mexican Americans in East Los Angeles,” 79.

²³¹ Rojas, “The Enacted Environment: The Creation of ‘Place’ by Mexicans and Mexican Americans in East Los Angeles,” 81.

²³² Rojas, “The Enacted Environment: The Creation of ‘Place’ by Mexicans and Mexican Americans in East Los Angeles,” 87.

²³³ Merck, “James Rojas: How Latino Urbanism Is Changing Life in American Neighborhoods.”

²³⁴ Rojas, “The Enacted Environment: The Creation of ‘Place’ by Mexicans and Mexican Americans in East Los Angeles,” 79.

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- Front yard enclosures, such as chain-link or wrought iron and masonry fencing separating the private front yard from the public sidewalk and street
- Bright colored exterior
- Front yard structures and objects such as religious shrines or fountains
- Front porch, which may be expanded from an original porch, or built new as part of larger structural changes to the house, and typically applied with stucco
- Arched openings at gate or between porch supports
- Construction of French-style double doors at the front facade opening to the front yard²³⁵

Arturo Cambeiro and Domingo Cambeiro, Architects

Research identified few Latino architects that practiced in Nevada. As such, a comprehensive list of notable architects is not provided, and would require individual study for other Latino architects, designers, builders, and engineers identified in future research. Research found Arturo Cambeiro and Domingo Cambeiro were important Latino architects practicing within the state.

Arturo Cambeiro was one of the most prominent architects in twentieth-century Las Vegas and was the first licensed Latino architect in Nevada. With his brother Domingo Cambeiro, who also had a notable career in the late twentieth century, the Cambeiro brothers continue to hold the legacy of the most well-known Latino architects in the Las Vegas area.

Arturo Cambeiro worked as an architect in Cuba until 1962, when he was forced to flee the country with his family under duress of the Castro regime.²³⁶ After landing in Los Angeles, Cambeiro relocated to Las Vegas later that year, and shortly afterward passed the exam to become the first licensed Latino architect in Nevada, finding work with Round Up Real Estate Co., the largest developer in Las Vegas. In 1970 Cambeiro left the company to found a private practice with his brother Domingo, naming it Cambeiro & Cambeiro Architects. The Cambeiro brothers rented their first office space in Commercial Center Plaza, an extant Las Vegas strip mall at 953 East Sahara Avenue, Suite 254.²³⁷

²³⁵ Rojas, "The Enacted Environment: The Creation of 'Place' by Mexicans and Mexican Americans in East Los Angeles," 82.

²³⁶ Art Nadler, "Family Flees Cuba With Knowledge," *Las Vegas Sun*, February 5, 1990.

²³⁷ Nadler, "Family Flees Cuba With Knowledge."

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Despite the ongoing discrimination against Cubans because of poor public perception of *Marielitos*, the Domingo brothers were able to secure major architecture contracts in southern Nevada.²³⁸ In the 1970s through early 1980s the Cambeiro brothers designed the League of Latin American Citizens (LULAC Senior Center) on Bonanza Road (1986, extant), as well as ten elementary schools in Clark County. Later, they remodeled the Aladdin Hotel and designed the Thomas & Mack Center under the firm's new name W2C Architects. The Thomas & Mack Center was designed in partnership with John Carl Warnecke, and upon completion in 1983 served the UNLV as a large sports arena and performance center on campus (see Figure 16 in Additional Documentation).²³⁹

Shortly after completion of the Thomas & Mack Center, Arturo left his partnership to start his own firm, ACA Architecture and Engineering, moving to an office on Industrial Road in Las Vegas in 1984, and later to an office at 4795 South Sandhill Road.²⁴⁰ With a new solo career, he designed the Postmodern-style Clark County Fire Department Station 18 at 575 East Flamingo Road (extant), which was completed in 1990.²⁴¹ Arturo died in 1990 and was honored through the renaming of the elementary school at 2851 East Harris Avenue in Las Vegas to Arturo Cambeiro Elementary School, as well as the renaming of the LULAC Senior Center to the Arturo Cambeiro Senior Center—both of which Cambeiro designed during his long and prolific career.²⁴² Cambeiro not only holds the distinction as the first licensed Latino architect in the state, but also has several works to support his role as a master architect in southern Nevada.²⁴³

Domingo continued to work solo following the business split with Arturo. Until his retirement in 2004 he designed Terminal C at McCarran Airport (now Harry Reid International Airport), was one of the associated architects with Fentress Bradburn for the Clark County Government Center—a postmodern civic complex built in 1995—and designed more than 100 public schools in southern Nevada.²⁴⁴

²³⁸ Ned Day, "Cuban Immigrant Epitomizes American Work Ethic," *Las Vegas Review-Journal*, September 18, 1985.

²³⁹ Nadler, "Family Flees Cuba With Knowledge."

²⁴⁰ Nadler, "Family Flees Cuba With Knowledge"; "U.S., Public Records Index, 1950-1993, Volume 2 [Database on-Line]" (Ancestry.com, 2010), Ancestry.com.

²⁴¹ Nadler, "Family Flees Cuba With Knowledge."

²⁴² Marcia Pledger, "Vegas Architect Cambeiro Dies," *Las Vegas Review-Journal*, December 10, 1990.

²⁴³ Nadler, "Family Flees Cuba With Knowledge."

²⁴⁴ Mary Hynes, "Architect for County 'Helps' Incumbents," *Las Vegas Review-Journal*, October 28, 1992.

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Section number F Page 1**Associated Property Types**

The focus of this MPDF is to provide historic contexts and property types that may convey association with broad patterns and events in Latino history (*Criterion A*), significant Latino individuals (*Criterion B*), properties with Latino-associated design or construction and Latino architects (*Criterion C*), and information potential on Latino history not available through other sources (*Criterion D*). The historic context and themes identified in the preceding section demonstrate the potential for a wide range of associated property types under this MPDF. There are currently no known properties listed in the National Register for association with Latino history in Nevada.²⁴⁵

This section on associated property types is based on the historic context in the preceding section, consultation with the project advisors, limited reconnaissance survey, and public outreach completed as part of the development of this MPDF. Nominations under this MPDF should include site-specific research and need to identify how the property has a direct association with Latinos in Nevada. As additional information becomes available on Latino history in Nevada and a historical perspective on specific themes is broadened, this MPDF should be amended to incorporate new information to add new themes, additional areas of significance, and additional property types as needed.

Chronological Period

The chronological period for this MPDF is 1864-2000, spanning from Nevada statehood in 1864 until 2000—a general milestone marking the end of the twentieth century. Individual nominations completed under this MPDF will have periods of significance that fall within this chronological period.

Areas of Significance

Throughout Nevada's history, Latinos have played crucial roles in the state's historical events, development patterns, and design and construction. As such, areas of significance for various Latino-associated property types will vary by theme. However, all properties nominated under this MPDF will meet the primary area of significance—Ethnic Heritage—and must have one or more supporting areas of significance that relate to the events, activities, characteristics, or information for which the property is significant for Latino history in Nevada.²⁴⁶

²⁴⁵ As of January 19, 2023, one place in Nevada is listed in the National Register under Ethnic Heritage—Hispanic, but relates to Spanish exploration and colonial conquest, rather than Latino history as defined in this MPDF. This place is the Old Spanish Trail, which predates the chronological period covered in this MPDF.

²⁴⁶ The primary area of significance for this MPDF is Ethnic Heritage and the subcategory is Hispanic. See U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Complete the National Register Registration Form*, 39-40.

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The following are supporting areas of significance from the historic context may apply to properties evaluated under this MPDF:²⁴⁷

- **Agriculture:** “The process and technology of cultivating soil, producing crops, and raising livestock and plants.”
- **Architecture:** “The practical art of designing and constructing buildings and structures to serve human needs.”
- **Commerce:** “The business of trading goods, services, or commodities.”
- **Communications:** “The technology and process of transmitting information.”
- **Education:** “The process of conveying or acquiring knowledge or skills through systematic instruction, training, or study.”
- **Health/Medicine:** “The care of the sick, disabled, and handicapped; the promotion of health and hygiene.”
- **Industry:** “The technology and process of managing materials, labor, and equipment to produce goods and services.”
- **Social History:** “The history of efforts to promote the welfare of society; the history of society and the lifeways of its social groups.”
- **Transportation:** “The process and technology of conveying passengers or materials.”

Ethnic Heritage, the primary area of significance, is presented first. Supporting areas of significance are presented in this section in the order they appear in alphabetical order.

²⁴⁷ U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Complete the National Register Registration Form*, 40–41.

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Section number F Page 3**Primary Area of Significance: Ethnic Heritage**

All properties evaluated and nominated under this MPDF must have a direct and important association with Latino history in Nevada under Ethnic Heritage. The National Register bulletin *How to Complete the National Register Registration Form* explains how properties with this type of association demonstrate the Ethnic Heritage area of significance, which it defines as “the history of persons having a common ethnic or racial identity.”²⁴⁸ It also includes the subcategory of areas of significance as Hispanic, which it defines as “The history of persons having origins in the Spanish-speaking areas of the Caribbean, Mexico, Central America, and South America.”²⁴⁹ This area of significance and subcategory is to be used for properties with associations relating to Latino history in Nevada nominated under this MPDF.

Ethnic Heritage will be demonstrated by one or more supporting areas of significance “that closely relate to the events, characteristics or information for which the property is significant” that serve to link a direct and important association to Latino history in Nevada.²⁵⁰ Potential supporting areas of significance are listed in the “Supporting Areas of Significance” section below.

Significance

Properties associated with Ethnic Heritage may qualify for listing in the National Register when shown to represent important events or patterns in history that have a common ethnic or racial identity—in this case, an association with Latino history in Nevada. This MPDF generally presents areas of significance and themes that may be significant at the state level; however, certain themes and further research may reveal that properties better relate to local or national historic contexts based on the supporting area of significance. In these cases an associated property type may derive significance at the local or national level.

Associated Property Types

This area of significance encompasses properties that have an association to important themes under one or more supporting areas of significance that support this area of significance and establish the direct and important association with Latino history in Nevada.

²⁴⁸ U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Complete the National Register Registration Form*, 40.

²⁴⁹ U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Complete the National Register Registration Form*, 40.

²⁵⁰ U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Complete the National Register Registration Form*, 39.

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Section number F Page 4**Registration Requirements**

Properties that are associated with Latinos in Nevada will be eligible under the same criteria under Ethnic Heritage as they are under one or more of the supporting areas of significance.

Supporting Areas of Significance: *Criteria A and B*

As mentioned above, one or more areas of significance are required to support the primary area of significance of Ethnic Heritage to establish a direct and important association with Latino history in Nevada.

Methods for evaluating significance and assessing integrity under *Criterion A* and *Criterion B* have close similarities. As such, the areas of significance and registration requirements related to these criteria are addressed together while guidance on *Criterion C* and *Criterion D* are addressed separately below.

The following supporting areas of significance under this MPDF would typically apply to *Criterion A* and/or *Criterion B*.

Agriculture

Latinos were key contributors to Nevada's agricultural industries. While numerous property types may be associated with general agricultural practices in Nevada, the agricultural property types that may relate to Latino history in Nevada based on the historic context in this MPDF are addressed below.

Agriculture was an important industry in the establishment and growth of Nevada, and one in which Latinos played an important role. The process of farming and raising livestock alters the landscape and leaves traces of the people who lived and worked there, and is typically evident through fields, pastures, and open ranges connected through circulation patterns. Buildings, structures, objects, and sites that comprise rural agricultural landscapes can demonstrate specific practices and cultural distinctions of the people it brought to the area, including Latinos. Agricultural properties vary widely in terms of type, historic function, and physical location. Nominations that address agriculture and Latinos in Nevada under this area of significance should include site-specific research and identify how the property is associated with Latinos in Nevada. The National Register bulletin *Guidelines for Evaluating and Documenting Rural Historic Landscapes* may provide useful guidance on how to evaluate agriculture-related resources.²⁵¹

²⁵¹ Linda Flint McClelland et al., *Guidelines for Evaluating and Documenting Rural Historic Landscapes* (Washington, D.C.: U.S. Department of the Interior, National Park Service, 1999).

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No specific farming or ranching techniques or processes were noted during research; however, analysis of potential agricultural landscapes should consider the presence of and contributions by Latino workers, especially in the locations listed in the Agriculture section of the historic context of this MPDF. Future researchers should consider:

- Ranches or farms, either owned by or which employed high numbers of Latino laborers, and any associated purpose-built housing where Latinos and their families lived, either temporarily or permanently to support agriculture.
- Any differences in process between white and Latino-owned or managed farms and ranches.
- Places in Nevada that may represent Bracero Program connections could include housing constructed on farms and ranches, or the farms and ranches themselves that were major employers of Bracero-contracted labor. Themes related to agricultural labor history should be addressed under the area of significance of Social History.
- Agricultural properties with multiple resources may be evaluated as a district.

Significance

Properties associated with Latinos in Nevada and agriculture may qualify for listing in the National Register under *Criterion A* or *Criterion B* at the state level under the area of significance of Agriculture and will support the primary area of significance of Ethnic Heritage. Properties that exhibit significance under *Criterion A* may convey the role that Latinos played in the development of agriculture.

Agriculture was one of the key industries within which Latinos made significant contributions in Nevada. Although there are examples of Latino farmers present in census data, the vast majority worked as temporary or long-term agricultural laborers. This role may be informed by the considerations above and conveyed by the associated property types listed below. Agricultural properties can be eligible under *Criterion B* for association with significant Latino agricultural laborers or other important roles under themes related to agriculture. Significant individuals may include, but not necessarily be limited to, those who made important contributions in the development and expansion of specific themes related to agriculture in Nevada. To be considered significant, the property should be the resource that best demonstrates the strongest association with an important period in that person's life and work, recognizing there could be multiple important periods of a person's life and work. Latinos also came to Nevada under the Bracero Program for agricultural work, which means consideration should also be given to purpose-built housing for these workers. Themes related to agricultural labor history should also be considered under the area of Social History.

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Associated Property Types

- Ranches or farms, which may include buildings, structures, objects, or sites, either owned by or which employed high numbers of Latino laborers, and any associated housing where Latinos and their families lived, either temporarily or permanently.
- Agricultural buildings or complexes, field systems, and/or agricultural landscapes in which Latinos served as the primary labor force.
- Places or districts in Nevada that represent Bracero Program connections could include purpose-built housing constructed on farms and ranches, or the farms and ranches themselves that were major employers of Bracero-contracted labor.
- Agricultural properties with multiple resources may comprise a district.

Registration Requirements

Agricultural properties important in Nevada history can possess significance for a direct role that Latinos played in the broad patterns and events around Nevada's agricultural history under *Criterion A*. Agricultural properties can be eligible under *Criterion B* for a direct association with individual Latinos that were deemed important and that singularly made an important contribution in the development or expansion of agriculture in Nevada.

Integrity

To be eligible for listing in the National Register under *Criteria A* or *B*, properties should be recognizable by retaining their character-defining features from the period of significance. Character-defining features are the physical elements of a property that are essential to convey the historic function, use, and association with the role Latinos played in agricultural development in Nevada. Aspects of integrity that are most critical for conveying associative values are location, setting, feeling, and association. Less critical aspects are design, materials, and workmanship.

Commerce

Latinos have a long history of commercial activities in Nevada. This area of significance may encompass a wide range of property types, including retail spaces, warehouses, office buildings, or other places that represent an important Latino-associated commercial activity.

Commercial activities that developed as a result of an economic boom, such as from the mining or railroad industries, may have significance with respect to Latino involvement during the late

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nineteenth and early twentieth centuries. These properties would likely be located in areas that experienced economic prosperity associated with these trends along with general commercial development trends in the state.

Properties may be significant as examples of Latino entrepreneurship if found to be influential or notable in the larger context of Latino involvement in commerce in Nevada. Such properties could include the first *carnicería* in the state, which has since expanded to the largest chain of *carnicerías* serving Latinos in Nevada. A swap meet that has historically been an important part of the lives of Latino merchants could be another example. The history of individual businesses was not provided in the historic context of this MPDF since the focus was on state-level themes; therefore, as research is completed on individual businesses, it may be necessary to develop a local historic context. As such, it is likely some properties that demonstrate an association with important Latino businesses may derive significance at the local and/or state level.

Significance

Properties associated with Latinos in Nevada and business activities may qualify for listing in the National Register at the state or local level under the area of significance of Commerce and will support the primary area of significance of Ethic Heritage. Properties that exhibit significance under *Criterion A* may convey the role that Latinos played in the development of commerce, such as general entrepreneurship, trading goods and commodities, performing services, or any other important business activities. Commercial properties can be eligible under *Criterion B* for association with significant Latino businesspersons that have demonstrated associations with important business activities. Significant Latino individuals may also include those who made important contributions in the development and expansion of specific businesses in Nevada. For a property to be considered significant under *Criterion B*, it should be the resource that best demonstrates the strongest association with an important period in that person's life and work, recognizing there could be multiple important periods of a person's life and work.

Associated Property Types

- Businesses owned or operated by historically significant Latinos, or that served as significant commercial gathering spaces of the Latino community. Examples of the variety of business types that may apply to this area of significance could include, but are not limited to, those discussed in the historic context of this MPDF.
- Businesses that were critical success stories for the history of Latino-owned businesses in Nevada.

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- Marketplaces, such as swap meets, or other property types that provided similar commercial functions.
- Properties with multiple resources associated with commercial history may comprise a district.

Registration Requirements

Commercial properties important in Nevada history can possess significance for a direct role that Latinos played in the broad patterns and events around Nevada's commercial history under *Criterion A*.

Commercial enterprises and businesses will primarily be located in the populated areas with greater concentrations of Latinos, such as in Clark County and the Reno-Sparks area. However, properties from the late nineteenth or early twentieth centuries and later may also be found in smaller towns; older properties may be the result of economic opportunity from the mining, railroad, or agricultural industries.

Properties significant under *Criterion B* will demonstrate an association with a significant individual—defined by the National Park Service as someone “whose activities are demonstrably important within a local, State, or national historic context.”²⁵² Under this historic context, properties may be associated with the activities of prominent business leaders or entrepreneurs, or important Latino figures who otherwise achieved historical significance through roles in commerce.

Integrity

To be eligible for listing in the National Register under *Criteria A* and *B*, properties should be recognizable as resources that demonstrate association with significant Latino involvement in commerce in Nevada, and retain their character-defining features from the period of significance. Character-defining features are the physical features that are essential in conveying their historic function, use, and association with the role Latinos played in commercial development in Nevada. Aspects of integrity that are most critical to conveying associative values are location, setting, feeling, and association. Less critical aspects are design, materials, and workmanship.

Industry

As additional information becomes available on Latino history in Nevada and a historical perspective on specific themes under this area of significance is broadened, this MPDF should be amended to incorporate new information to add new themes and additional property types as needed.

²⁵² U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Apply the National Register Criteria for Evaluation* (Washington, D.C., revised 1997 1990), 14, https://www.nps.gov/subjects/nationalregister/upload/NRB-15_web508.pdf.

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The mining industry in Nevada was identified as a theme associated with Latino history in the state under this area of significance. Mining was an important industry in the establishment and growth of Nevada, and one in which Latinos played an important role. The process of mining alters the landscape in the surrounding area and leaves traces of the people who worked in this industry. Mining typically leaves behind ore tailings, open pits, mine shafts, and areas where the land has been stripped. The physical features that comprised mining activities can demonstrate specific mining practices and the role of the people it brought to an area, including Latinos. The National Register bulletins *Guidelines for Evaluating and Documenting Rural Historic Landscapes* and *Guidelines for Identifying, Evaluating, and Registering Historic Mining Properties* may provide useful guidance on how to evaluate mining-related resources, including historic contexts that specifically consider the role of ethnic groups.²⁵³

Significance

Mining-related properties associated with Latinos in Nevada may qualify for listing in the National Register under *Criterion A* or *Criterion B* at the state level under the area of significance of Industry and will support the primary area of significance of Ethnic Heritage. Properties that exhibit significance under *Criterion A* may convey the role that Latinos played in a range of activities associated with the development and operations of mineral extraction and/or processing, such as refinement. Mining techniques may relate to important cultural traditions or methods with origins in Central or South America. Mining properties may be eligible under *Criterion B* for association with significant Latino miners, laborers, or others that have made important contributions in the development, expansion, and/or introduction of methods associated with mining history in Nevada. To be considered significant, the property should be the resource that demonstrates the strongest association with an important period in that person's life and work, recognizing there could be multiple important periods of a person's life and work. Themes related to labor history associated with mining should be considered under the area of Social History.

Associated Property Types

Mining properties vary widely in terms of type, historic function, and physical location. The list below does not cover all possible property types, but rather those that may relate to the direct and important roles and contributions of Latinos in Nevada mining history based on the historic context in this MPDF.

²⁵³ National Park Service, *National Register Bulletin: Guidelines for Identifying, Evaluating, and Registering Historic Mining Properties*, revised 1997 1992, 3, <https://www.nps.gov/subjects/nationalregister/upload/NRB42-Complete.pdf>; McClelland et al., *Guidelines for Evaluating and Documenting Rural Historic Landscapes*.

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- Mines, mining camps, or features that served to support extraction, processing, or manufacturing.
- Mining property types associated with important Latino individuals in Nevada's mining industry.
- Mining properties with multiple resources may comprise a district.

Registration Requirements

Mining properties important in Nevada history can possess significance under *Criterion A* for a direct association for the role Latinos played in the development or expansion of the mining industry in the state. Mining properties can be eligible under *Criterion B* for a direct association with individual Latino miners or laborers that were deemed important and that singularly made an important contribution in the development or expansion of the mining economy in Nevada.

Integrity

To be eligible for listing in the National Register under *Criteria A* and *B*, properties should retain their character-defining features and be recognizable from the period of significance. Character-defining features are the physical elements essential in conveying the historic function, use, and association with the role Latinos played in the mining history in Nevada. Aspects of integrity that are most critical to convey associative values under these criteria are location, setting, feeling, and association. Less critical aspects of integrity are design, materials, and workmanship.

Religion

For Nevada's Latinos, places of worship have served as centers of religious life and as community gathering spaces. These properties may be significant under the Religion area of significance, if their association is not based in religious doctrine. Additionally, these properties should also be considered under the area of significance of Social History to meet *Criteria Consideration A* (see further discussion below).

Religion-affiliated properties can have an association with significant Latino religious practices and traditions in Nevada. The history of individual congregations was not provided in the historic context of this MPDF since the focus was on state-level themes; therefore, further research is needed on individual congregations, and it is likely that properties that demonstrate an association with important Latino religious properties will derive significance at the local level.

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Significance

Properties associated with Latinos and religion may qualify for listing in the National Register under *Criterion A* or *Criterion B* the area of significance of Religion and will support the primary area of significance of Ethic Heritage. Properties associated with area of significance of Religion may possess significance for their role in building Nevada's Latino community and sustaining cultural traditions as part of the community's religious history or important Latino persons associated with these activities. To be considered significant under *Criterion B*, the property should be the resource that best demonstrates the strongest association with an important period in that person's life and work, recognizing there could be multiple important periods of a person's life and work. Like under *Criterion A*, significance under *Criterion B* must not be associated with an individual's importance related to religious doctrine.

Associated Property Types

Property types associated with the Religion area of significance may include the following:

- Churches and other properties with religious affiliation.
- Properties with multiple religious resources may comprise a district.

Registration Requirements

Significance under *Criterion A* and *Criterion B* in most cases will be at the local level, with specific importance of each religious property demonstrating influences on the local Latino community by the life work of an important person that greatly influenced the local Latino community. According to the National Park Service, a religious property "is eligible if it derives its primary significance from architectural or artistic distinction or historical importance."²⁵⁴

Religious-related properties significant under *Criterion A* will demonstrate an association with "either a specific event or a broad pattern in the history of religion" or "that illustrate the importance of a particular religious group in the social, cultural, economic, or political history of the area."²⁵⁵

Under *Criterion B*, according to the National Park Service, properties significant for associations with important religious persons can be eligible "if that significance has scholarly, secular recognition or is important in other historic contexts." Additionally, examples that may reach this threshold for significance could include individuals "who formed or significantly influenced an important religious

²⁵⁴ U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Apply the National Register Criteria for Evaluation*, 26.

²⁵⁵ U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Apply the National Register Criteria for Evaluation*, 27.

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institution or movement, or who were important in the social, economic, or political history of the area."²⁵⁶

Through application of *Criteria Consideration A*, religious properties would not qualify under *Criterion B* for this significance if the associated individual is "important only within the context of a single congregation and [lacks] importance in any other historic context..."²⁵⁷ *Criteria Consideration A* must be applied when evaluating and nominating religious properties (see "Criteria Considerations" below).

Integrity

Under *Criteria A* and *B*, to be eligible for listing in the National Register properties should be recognizable by retaining their character-defining features from the period of significance. Character-defining features are the physical elements essential to convey the historic function, use, and association of a property within this area of significance. Aspects of integrity that are most critical to convey associative values under *Criteria A and B* are location, setting, feeling, and association. Less critical aspects are design, materials, and workmanship. Properties that continue to be used for religious gatherings, such as houses of worship, will likely retain their integrity of feeling and association. Properties that have been converted from a previous use should retain integrity from the period when the significant organization used the property.

Social History / Theme: Labor History

Labor history in Nevada is an important theme that may be demonstrated by many property types covering industries where Latinos were involved with employment or related with labor union organizing. This discussion addresses the participation of Latinos as employees and/or their involvement in labor unions in the state. While this discussion focuses on the gaming and tourism industry, this area of significance can be used for other themes related to social organizations and Latinos in Nevada, which is more broadly discussed below.

One of the most influential industries in twentieth-century Nevada was the gaming and tourism industry, accounting for a major part of the state's economy and a sizable share of labor. Latinos have made substantial contributions to Nevada's gaming and tourism industries and the role Latinos played in labor history. This may include places where significant negotiations occurred or strikes occurred. Future research is needed to determine specific events and places that reflect

²⁵⁶ U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Apply the National Register Criteria for Evaluation*, 27.

²⁵⁷ U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Apply the National Register Criteria for Evaluation*, 27.

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contributions, either by specific Latino leaders or through collective influence of Latinos as a group of employees in the gaming and tourism industry.

Significance

Properties associated with Latinos in Nevada and labor history may qualify for listing in the National Register under *Criterion A* or *Criterion B* at the state level under the area of significance of Social History and will support the primary area of significance of Ethnic Heritage. Properties that exhibit significance under *Criterion A* may convey the role Latinos played in the development, operations, and range of activities of labor unions. Properties can possess significance under *Criterion B* for association with important Latino labor leaders or leaders associated with labor union history. To be considered significant, the property should be the resource that best demonstrates the strongest association with an important period in that person's life and work, recognizing there could be multiple important periods of a person's life and work. Significant individuals may include, but not necessarily be limited to, those who made important contributions in workers' rights in Nevada. Associations with the Bracero Program should also be considered under *Criterion A* and *Criterion B* under Social History.

Associated Property Types

Properties associated with Latinos in Nevada and labor history vary widely in terms of type, historic function, and physical location. The list below includes those property types associated with contributions of Latinos in Nevada based on the historic context of this MPDF. Property types that may demonstrate Latino labor history in Nevada could be:

- Purpose-built union lodges, meeting houses, community centers, and similar organizational gathering places for a significant labor union or similar organization with important Latino involvement.
- Houses, commercial buildings, churches, and other property types constructed for a different purpose and used as the primary meeting place for a significant labor union or similar organization with important Latino involvement.
- Administrative offices for significant labor unions or organizations with Latino leadership.
- Site of a significant strike or other major labor event in Nevada history where Latino leadership was key to the success of the event.
- Properties with multiple resources associated with labor history may comprise a district.

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Registration Requirements

Latino involvement in the broad patterns and events around Nevada's labor history may possess significance under *Criterion A* for the role Latinos played in the development, expansion, or range of activities associated with labor history in Nevada. Most properties that demonstrate significant Latino association with labor unions will be focused on regions covered by the labor union's local chapter. Therefore, further local research is needed on individual properties to develop a local historic context. As such, Labor unions may derive significance at the local and/or state level.

Properties significant under *Criterion B* may be associated with the activities of prominent Latino labor and/or union leaders and organizers that were deemed important and that singularly made an important contribution to labor history in the state.

Significant individuals may include, but not necessarily be limited to, those who made important contributions in the founding and growth of specific labor unions or organizations.

Integrity

Under *Criteria A* and *B*, to be eligible for listing in the National Register properties should be recognizable by retaining their character-defining features from the period of significance. Character-defining features are the physical features that are essential in conveying their historic function and use and an association with the role Latinos played in labor history in Nevada. Aspects of integrity that are most critical to convey associative values under these criteria are location, setting, feeling, and association. Less critical aspects of integrity are design, materials, and workmanship.

Social History / Theme: Social Organizations

In addition to labor history, the historic context in this MPDF identified numerous social organizations associated with Latinos in Nevada. Social organizations are broad in terms of type and physical location, but are often associated with churches, non-profit organizations, and public and private institutions. Such properties may demonstrate significant events, trends, or persons associated with Latinos engaged in efforts to promote the welfare of society and the lifeways of Latinos in the state.

Such properties can demonstrate the influential actions carried out by these organizations and persons, which could be related to improving Latino representation in politics or improving employment opportunities, eliminating discrimination, enhancing social support programs, or serving as an influential Latino community gathering places that reflect the lifeways of Latinos. The historic context in this MPDF lists numerous social organizations that can be considered under this area.

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Significance

Properties associated with social organizations and Latinos in Nevada may qualify for listing in the National Register at the state level under the area of significance of Social History and will support the primary area of significance of Ethnic Heritage. Since the mid-nineteenth century social organizations have played major roles in serving Nevada's Latino community, from the early *juntas patrioticas* to the more recent Latino Chamber of Commerce, NALA, and LULAC organizations. Properties that exhibit significance under *Criterion A* may convey the role Latinos played in the development and range of activities of these organizations. Properties can possess significance under *Criterion B* for association with important Latino leaders associated with themes under Social History. Under *Criterion B*, to be considered significant the property should best demonstrate the strongest association with an important period in that person's life and work, recognizing there could be multiple important periods of a person's life and work.

Associated Property Types

Property types associated with the theme of social organizations may include:

- Purpose-built lodges, meeting houses, club houses, community centers, and similar organizational gathering places.
- Houses, commercial buildings, churches, and other property types constructed for a different purpose and used as the primary meeting place for a significant organization.
- Administrative offices for a significant organization.
- Properties with multiple resources associated with social organizations may comprise a district.

Registration Requirements

Properties associated with social organizations can possess significance under *Criterion A* for Social History by demonstrating a direct role that Latinos played in the development, expansion, and range of activities to promote the welfare of society and the lifeways of Latinos in the state. Examples of significant properties may include halls, lodges, and community gathering places if they have a documented, significant connection to the activities of a specific organization. Properties that demonstrate significant Latino association with social organizations may be focused on a local chapter or area. Therefore, further local research may be needed on individual properties to develop a local historic context. As such, associated property types may derive significance at the local and/or state level.

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Under *Criterion B*, properties may be associated with the activities of prominent social organizational leaders, community organizers, or important figures who developed their skills while in an organization and then later achieved historical significance through use of those skills. Significant individuals may include, but are not necessarily limited to, those who made important contributions in the founding and growth of specific social organizations. To be considered significant, the property should be the resource that best demonstrates the strongest association with an important period in that person's life and work, recognizing there could be multiple important periods of a person's life and work.

Integrity

Under *Criteria A and B*, to be eligible for listing in the National Register properties should retain their character-defining features and be recognizable from the period of significance. Character-defining features are the physical elements essential to convey the historic function, use, and association with the role Latinos played in Nevada in promoting the welfare of society and the lifeways of Latinos in the state. Aspects of integrity that are most critical to convey associative values under *Criteria A and B* are location, setting, feeling, and association. Less critical aspects are design, materials, and workmanship. Properties that have been converted from a previous use should retain integrity from the period when the social organization used the property.

Transportation / Theme: Railroads

The railroad industry in Nevada was identified as a theme associated with Latinos in the state under this area of significance, as railroads were historically a major employer of Latinos. In the nineteenth and early twentieth centuries railroad companies enticed Mexican men to join their labor force in constructing the railroad network westward from Texas, such as the San Pedro, Los Angeles and Salt Lake Railroad that crossed southern Nevada through present-day Las Vegas. While traveling from site to site, the railroad companies physically relocated the associated railroad settlements as needed. As such, it is unlikely that any are extant or sufficiently intact to demonstrate significance under this theme for this earlier period; however, such locations may have archaeological potential (see *Criterion D* discussion below).

Another major wave of Latino railroad workers arriving in Nevada occurred in the 1940s as part of the Bracero Program, a federal policy based on an agreement between the United States and Mexican governments to temporarily allow Mexicans into the United States to alleviate the labor shortage that resulted from the draft and the accelerated wartime economy. Extant railroad lines that Latinos built, operated, expanded, and/or maintained may demonstrate significance under this theme as an associated property type. Housing along railroad sections to house Latinos working under the

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Bracero Program was likely temporary, but extant housing purpose-built for Latinos working under the Bracero Program may demonstrate significance under this theme as an associated property type.

While association with the areas of Transportation and Ethnic Heritage may be apparent under the railroad theme, the large number of Latinos who came to Nevada under the Bracero Program means that consideration should also be given to railroad housing properties under the area of Social History.

Significance

Properties associated with Latinos in Nevada and the railroad industry may qualify for listing in the National Register under *Criterion A* or *Criterion B* at the state level under the area of significance of Transportation and will support the primary area of significance of Ethnic Heritage. Properties that exhibit significance under *Criterion A* may convey the role Latinos played in a range of activities associated with the development and operations of railroads. This role may be conveyed by the railroad lines and/or purpose-built housing relating to the construction of railroad facilities especially under the Bracero Program. Railroad properties can possess significance under *Criterion B* for association with significant Latino railroad laborers or other important roles related to Latino contributions to the state's railroad history. Significant individuals may include, but are not necessarily limited to, those who made important contributions in the development and expansion of rail transport in Nevada. To be considered significant, the property should be the resource that best demonstrates the strongest association with an important period in that person's life and work, recognizing there could be multiple important periods of a person's life and work.

Associated Property Types

Railroad-related properties associated with Latinos in Nevada could include railroad lines built by Latino workers; extant railroad employee camps where Latinos lived, including box car homes or cottages discussed in the historic context; and other associated railroad features with a demonstrable Latino connection. Property types associated with the theme of Railroads with association with Latino history may include the following:

- Railroad lines.
- Employee camps and housing for Latinos.
- Railroad bridges.

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- Ancillary buildings associated with rail-related operations, such as roundhouses, or streetcar barns.
- Concentrations of railroad properties may comprise a district.

A railroad line or a discrete portion of a railroad line may possess significance for its construction by Latino laborers under Transportation. However, portions of the line without an association to Latinos or concentrations of other properties that developed along rail corridors—and not directly associated with the construction or operation of the railroad—do not qualify under the area of significance of Transportation.

Registration Requirements

Railroad properties important in Nevada history can possess significance under *Criterion A* for a direct association for the role Latinos played in the broad patterns and events around Nevada's railroad history. Railroad and other transportation properties can be eligible under *Criterion B* for a direct association with individual Latino laborers that were deemed important and that singularly made an important contribution in the development or expansion of rail transport in Nevada. The distribution of Latino-associated railroad properties could occur in remote rural areas of the state as well as metropolitan areas such as Clark County or Reno-Sparks, if such resources can demonstrate a direct and important association with Latinos.

Integrity

To be eligible for listing in the National Register under *Criteria A* and *B*, properties should retain their character-defining features and be recognizable from the period of significance. Character-defining features are the physical elements essential in conveying the historic function, use, and association with the role Latinos played in railroad industry in Nevada. The most critical aspects of integrity to convey associative values under *Criterion A* are location, setting, feeling, and association. Less critical aspects of integrity are design, materials, and workmanship.

Communications, Health/Medicine, and Education

The supporting areas of significance of Communications, Health/Medicine, and Education are presented together due to their similarities in applying the National Register Criteria for Evaluation. These areas of significance are identified in the historic context of this MPDF; however, less information on Latino-related associated property types was identified during research and, therefore, less is known about possible associated property types. As such, when evaluating and nominating properties for an association with Latinos in Nevada under Ethnic Heritage for these supporting areas of significance, follow the general application of the National Register bulletin *How to Apply the*

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National Register Criteria for Evaluation in a similar manner as is outlined for the themes and areas of significance outlined above for *Criteria A* and *B*.

Supporting Areas of Significance: *Criterion C*

According to the National Park Service, properties are eligible for listing in the National Register under *Criterion C* "if they embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values or that represent a significant and distinguishable entity whose components may lack individual distinction."²⁵⁸ *Criterion C* could apply to the design and construction of a wide range of properties under Architecture and/or other areas of significance.

As with other properties evaluated and nominated under this MPDF with Ethnic History as the primary area of significance, one or more area(s) of significance—in this case under *Criterion C*—can also serve as a supporting area of significance. For example, properties that demonstrate significance for architecture as embodying distinctive Latino architectural design features may be eligible under *Criterion A* for Ethnic Heritage and under *Criterion C* for Architecture.

The historic context of this MPDF focused on state level-themes; therefore, as further research is completed on individual properties, a local historic context may need to be developed. As such, it is likely some properties may derive significance at the local level.

Significance

Latino-associated properties that demonstrate importance for their design/construction may be significant at the state level under *Criterion C* as outlined below.

- Latino-associated properties that embody the distinctive characteristics of a type, period, or method of construction.
- Properties that represent the work of a Latino master architect, builder, or designer.
- Latino-associated properties with high artistic value.

²⁵⁸ U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Apply the National Register Criteria for Evaluation*, 17.

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- Districts – a significant and distinguishable entity whose components may lack individual distinction. This may include concentrations of properties from one or more of the other areas of significance.

Associated property types

Criterion C could apply to the design and construction of a wide range of properties associated with Latinos in Nevada under Ethnic History as the primary area of significance along with Architecture and/or other areas of significance identified in this MPDF.

Criterion C also applies to concentrations of Latino-associated resources united historically as districts.

Registration Requirements

Properties significant under *Criterion C* will convey an important association, likely under the Architecture area of significance, demonstrating “the practical art of designing and constructing buildings and structures to serve human needs.”²⁵⁹

Research for the historic context of this MPDF did not identify other areas of significance common under *Criterion C*, such as Engineering or Landscape Architecture, for example. As future research is completed, additional areas of significance may be identified with a significant association with Latinos in Nevada under Ethnic Heritage. Evaluation of properties under other areas of significance related to *Criterion C* should follow the application of the National Register bulletin *How to Apply the National Register Criteria for Evaluation*.

Distinctive Characteristics

A Latino-associated property may be eligible under the Architecture area of significance as a specimen of a type and period of construction, or an important example of building practices associated with Latinos in Nevada. Such properties should be an exemplary specimen of its type with a direct association with Latinos in Nevada. Distinctive characteristics may be evident in changes to properties over time, such as alterations that convey Latino vernacular design and construction practices as discussed in the historic context of this MPDF.

²⁵⁹ U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Complete the National Register Registration Form*, 40.

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Work of a Master

A property could demonstrate significance under *Criterion C* as the work of a Latino master architect or builder. Under the National Register bulletin *How to Apply the National Register Criteria for Evaluation*, to be eligible as a “work of a master” a property cannot be significant for simply being designed by a master, but instead must “express a particular phase in the development of the master’s career, an aspect of his or her work, or a particular idea or theme in his or her craft.”²⁶⁰ As such, a comprehensive understanding of the master’s career, portfolio, and similar properties is necessary to assess significance under *Criterion C*. Exemptions from this are properties where the craftsman is unknown, but which display master craftsmanship, artistic expression, or construction techniques that rise above other property types that demonstrate similarities in qualities that convey significance.

High Artistic Value

Following National Register guidance, high artistic values may be expressed in many ways, if it best exhibits a particular design aesthetic more fully than other properties of its type. Properties may include buildings, sites, or objects. For example, sites and objects may be related to art, such as murals. To qualify for this portion of *Criterion C* the property must have a direct association with Latinos in Nevada.

Districts

The National Park Service defines a historic district as a resource “[possessing] a significant concentration, linkage, or continuity of sites, buildings, structures, or objects united historically or aesthetically by plan or physical development.”²⁶¹

For a district to be considered eligible for the National Register, it must demonstrate significance under one or more of the four National Register Criteria for Evaluation. The National Park Service explains how a district must demonstrate significance under *Criterion C* at a minimum to be eligible, and that other areas of significance under other criteria may also apply:

A district must be significant, as well as being an identifiable entity. It must be important for historical, architectural, archeological, engineering, or cultural values. Therefore, districts that are

²⁶⁰ U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Apply the National Register Criteria for Evaluation*, 20.

²⁶¹ U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Apply the National Register Criteria for Evaluation*, 5.

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significant will usually meet the last portion of Criterion C plus Criterion A, Criterion B, other portions of Criterion C, or Criterion D.²⁶²

For districts evaluated under this MPDF, Ethnic Heritage will apply as the primary area of significance, along with supporting area of significance under *Criterion C*, and potentially other supporting areas of significance under other criteria. The above quoted text refers to the “last portion of Criterion C,” meaning a district that represents a significant and distinguishable entity whose components lack individual distinction.

Collections of Latino-associated properties that meet this guidance may qualify as a historic district likely at the local or state level under *Criterion C* in the area of Architecture in addition to the primary area of Ethnic Heritage. The presence of other property types with strong associations with specific themes under additional areas of significance as described above may also apply as areas of significance.

These concentrations may consist predominantly of one property type such as residential or commercial, or can include a range of property types united historically or aesthetically by plan or physical development. For example, concentrations may include residential and commercial resources, religious, social organizations, and/or public spaces such as parks.

Residential Neighborhoods

Neighborhoods that have played a distinct, identifiable, and central role in Latino life and may be eligible as historic districts if they can demonstrate significance and form an identifiable concentration as described above, especially within metropolitan areas such as Clark County or Reno-Sparks. Research for the historic context in this MPDF found that many neighborhoods in the Las Vegas area associated with Latino communities are in post-World War II residential subdivisions. Many of the Las Vegas “Eastside” neighborhoods associated with Latinos were constructed in the 1950s and 1960s. By the 1980s white families began leaving the Eastside neighborhoods for newer subdivisions in Summerlin or Henderson. The available houses were purchased or rented by Latinos, who led the transition of these residential subdivisions. Considered as historic districts, residential neighborhoods may be significant for Latino association in cases where housing was not initially constructed for Latinos, and the significant association does not begin until the 1980s. For example, in the case of the residential subdivisions on Las Vegas’s Eastside, the single-family post-World War II subdivisions transitioned to primarily Latino inhabitants 20-30 years after their mid-twentieth-century development;

²⁶² U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Apply the National Register Criteria for Evaluation*, 5.

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such neighborhoods must also demonstrate importance under one or more supporting areas of significance.

Historically Latino neighborhoods in Nevada may demonstrate significant regional variations in urban and suburban tract residential architecture, conveyed through application of elements common to what contemporary scholars call “Latino Urbanism.” This includes specific exterior house colors, landscape features such as fencing, and other Latino-specific expressions of domestic living described in the historic context. Several studies have been completed on Mexican American housescaping in the United States, with focuses on examples in the Southwestern United States. See “Latino Vernacular Residential Architecture” in the historic context of this MPDF.

The National Park Service offers broader framework for identifying, describing, and evaluating concentrations of Latino-associated resources as possible districts. Cultural landscapes or Traditional Cultural Properties may provide useful approaches for research and evaluation of certain places with a Latino association. The National Park Service defines a cultural landscape as a “geographic area, including both cultural and natural resources and the wildlife or domestic animals therein, associated with a historic event, activity, or person, or exhibiting other cultural or aesthetic values.”²⁶³ Traditional Cultural Properties are resources where significance is “derived from the role the property places in a community’s historically rooted beliefs, customs, and practices.”²⁶⁴ The National Park Service provides guidance on cultural landscapes and Traditional Cultural Properties.²⁶⁵ The Nevada State Historic Preservation Office should be consulted to determine if either of these approaches is appropriate or needed.

²⁶³ National Park Service, “Understand Cultural Landscapes,” *Cultural Landscapes*, n.d., <https://www.nps.gov/subjects/culturallandscapes/understand-cl.htm>. Cultural landscapes can encompass the collection of a variety of natural and manmade features that together demonstrate significance of a whole entity. This could include a Latino-designed garden or natural desert land with Latino cultural linkages, where the landscape itself demonstrates significance, as well as other elements such as viewpoints, buildings, pathways, or other elements that are integral to the whole. Like other property types, a cultural landscape needs to be found significant under at least one of the National Register criteria and retain integrity to be eligible. Historic districts and cultural landscapes are interrelated in how a collection of resources contribute to significance of a single entity. As such, cultural landscapes are most appropriately nominated for listing in the National Register as historic districts, but can also be nominated as sites.

²⁶⁴ U.S. Department of the Interior, National Park Service, *National Register Bulletin: Guidelines for Evaluating and Documenting Traditional Cultural Properties* (U.S. Department of the Interior, National Park Service, 1998), 1, <https://www.nps.gov/subjects/nationalregister/upload/NRB38-Compleweb.pdf>.

²⁶⁵ For guidance on cultural landscapes, see <https://www.nps.gov/subjects/culturallandscapes/preservation.htm>; for guidance on Traditional Cultural Properties, see National Register Bulletin, *Guidelines for Evaluating and Documenting Traditional Cultural Properties*, available at <https://www.nps.gov/subjects/nationalregister/upload/NRB38-Compleweb.pdf>.

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Section number F Page 24**Integrity**

Individual properties eligible under *Criterion C* should clearly convey their character-defining features from the period of significance. Character-defining features are the physical elements essential to convey their design or construction importance (distinctive characteristics, work of a master, or high artistic value, as discussed above). Aspects of integrity that are most critical under *Criterion C* are design, material, and workmanship; aspects of location, setting, feeling, and association are less critical. Distinctive characteristics in which a Latino-associated property derives significance under *Criterion C* may be evident in changes to a property over time, such as alterations that convey Latino vernacular design and construction practices (see “Latino Vernacular Residential Architecture” in the historic context in this MPDF). For example, properties found significant as representations of Latino vernacular architecture would need to retain integrity from the period of significance and continue to convey the character-defining features that demonstrate design influence by Latino residents. As these changes were likely carried out in multiple stages, it is likely the property would have a broad period of significance or several periods of significance representing the date of completion of each change to the property. In these cases, integrity should be examined with careful consideration to one or more periods of significance.

Assessing integrity of historic districts should follow National Register guidance, as it will differ on a case-by-case basis depending on the reason it derives significance, its physical development, its period of significance, and the type(s) of resources represented and their interrelationship. National Register guidance states the following: “For a district to retain integrity as a whole, the majority of the components that make up the district’s historic character must possess integrity even if they are individually undistinguished” and that “the relationships among the district’s components must be substantially unchanged since the period of significance.”²⁶⁶

Criterion D

Properties may be significant under *Criterion D* if the property contains important information. For these types of properties to be eligible under *Criterion D*, they themselves must be, or must have been, the principal source of the important information.

Examples may include a building exhibiting a local or ethnic variation on a standard design or construction technique where a study could yield important information, such as how local availability of materials or construction expertise affected the evolution of local building design or construction.

²⁶⁶ U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Apply the National Register Criteria for Evaluation*, 46.

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For example, mining properties can be significant under *Criterion D* if they have yielded or have the potential to yield important information on the history of Latinos involved in mining. Any identified archaeological sites that may have an association with Latinos involved in mining, including extraction, beneficiation, and processing, as well as the transient and permanent settlements where those worked resided, should be researched to demonstrate what, if any, primary source information, including oral histories, is available regarding the site. A detailed research plan should be developed to address research questions around what important information a site may be able to address. Although research questions are not provided in this MPDF, they will be required to be identified and developed for each individual nomination.

Criteria Considerations

The National Register bulletin *How to Apply the National Register Criteria for Evaluation* discusses each of the seven criteria considerations (lettered A through G) that may be applicable to properties evaluated under this MPDF.

Criteria Consideration A: Religious Properties

*A religious property is eligible if it derives its primary significance from architectural or artistic distinction or historical importance.*²⁶⁷

This means that religious properties must be found to derive its significance under a theme that is not based in religious doctrine. All properties that qualify under this MPDF will demonstrate Ethnic Heritage as the primary area of significance; however, *Criteria Consideration A* must be met by religious properties. It is likely that a religious property derives significance related to other areas of significance for their direct and important association with Latino history, such as Social History or Architecture.

Criteria Consideration B: Moved Properties

A property removed from its original and historically significant location can be eligible if it is significant primarily for architectural value or it is the surviving property most importantly associated with a historic person or event.

A property that was moved from its location after its period of significance may still be eligible if its significance is related specifically to Latino-associated design, craft, materials, or workmanship, or demonstrates any significant vernacular regional variations. Additionally, a moved property may also

²⁶⁷ U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Apply the National Register Criteria for Evaluation*, 26.

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be eligible if the property is the final extant resource that conveys the significance of a historic event under *Criterion A* or important Latino individual under *Criterion B*.

Criteria Consideration C: Birthplaces or Graves

A birthplace or grave of a historical figure is eligible if the person is of outstanding importance and if there is no other appropriate site or building directly associated with his or her productive life.

Typically, a birthplace or grave does not best convey the important contributions of a significant individual. Rather, the place(s) where this individual's important contributions can be identified with a direct linkage best demonstrates significance under *Criterion B*. However, if these properties are not extant—or never existed—then the individual's birthplace or grave may be considered for eligibility.

Criteria Consideration D: Cemeteries

A cemetery is eligible if it derives its primary significance from graves of persons of transcendent importance, from age, from distinctive design features, or from association with historic events.

This means extant cemeteries with a significant Latino-association must be significant for themes such as the place of graves of important Latino persons, if it is one of the earliest cemeteries that conveys early Latino history in Nevada, if the cemetery or gravemarkers demonstrate Latino funerary and/or burial practices, or if the cemetery has an association with early significant Latino settlement in a community or any other theme related to Latino history. In addition to meeting *Criteria Consideration D*, religious cemeteries would also need to meet *Criteria Consideration A* to be eligible.

Criteria Consideration E: Reconstructed Properties

A reconstructed property is eligible when it is accurately executed in a suitable environment and presented in a dignified manner as part of a restoration master plan and when no other building or structure with the same associations has survived. All three of these requirements must be met.

Criteria Consideration F: Commemorative Properties

A property primarily commemorative in intent can be eligible if design, age, tradition, or symbolic value has invested it with its own historical significance.

According to the National Park Service, "Commemorative properties are designed or constructed after the occurrence of an important historic event or after the life of an important person. They are

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not directly associated with the event or with the person's productive life, but serve as evidence of a later generation's assessment of the past."²⁶⁸

Criteria Consideration G: Properties That Have Achieved Significance Within The Last Fifty Years

A property achieving significance within the last fifty years is eligible if it is of exceptional importance.

The National Register system has stipulations for properties less than 50 years in age, stating that "properties that have achieved significance in the past 50 years shall not be considered eligible" unless they are of "exceptional importance."²⁶⁹ The National Park Service Bulletin *How to Apply the National Register Criteria for Evaluation* defines the phrase "exceptional importance" as the "extraordinary importance of an event" and includes examples that at the time of the bulletin were less than 50 years in age: "the launch pad at Cape Canaveral from which men first traveled to the moon, the home of nationally prominent playwright Eugene O'Neill, and the Chrysler Building (New York) significant as the epitome of the 'Style Moderne' architecture."²⁷⁰ The bulletin goes on to states:

A property that has achieved significance within the past fifty years can be evaluated only when sufficient historical perspective exists to determine that the property is exceptionally important. The necessary perspective can be provided by scholarly research and evaluation, and must consider both the historic context and the specific property's role in that context.²⁷¹

The National Park Service recommends preparation of an MPDF as one way to evaluate groups of properties, including those demonstrating exceptional importance across a period of significance less than 50 years of age and how they would meet *Criteria Consideration G*. The historic context provided in this MPDF identifies several aspects of Latino history from the 1980s through 2000 that may be demonstrated to have achieved exceptional importance.

As such, it is expected that many properties nominated under this MPDF may need to apply *Criteria Consideration G*, given the relatively recent period of many themes identified in the historic context of this MPDF in order to qualify for listing in the National Register. To meet *Criteria Consideration G*, a

²⁶⁸ U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Apply the National Register Criteria for Evaluation*, 39.

²⁶⁹ U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Apply the National Register Criteria for Evaluation*, 41.

²⁷⁰ U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Apply the National Register Criteria for Evaluation*, 41.

²⁷¹ U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Apply the National Register Criteria for Evaluation*, 41.

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property whose period of significance is less than 50 years will need to demonstrate exceptional importance if its period of significance is within the last 50 years.

Therefore, when evaluating a property whose period of significance is less than 50 years in age for listing in the National Register under this MPDF, preparers must demonstrate exceptional importance under one or more supporting areas of significance. Preparers should consult the National Register bulletin *Guidelines for Evaluating and Nominating Properties that Have Achieved Significance Within the Past Fifty Years*, for guidance.

Defining a Period of Significance

The chronological period covered by the historic context of this MPDF, is 1864-2000. The chronological period of the historic context in this MPDF is not the period of significance for properties nominated under this MPDF.

According to the National Register bulletin *How to Complete the National Register Registration Form*:

Period of significance is the length of time when a property was associated with important events, activities, or persons, or attained the characteristics which qualify it for National Register listing. Period of significance usually begins with the date when significant activities or events began giving the property its historic significance; this is often a date of construction. For prehistoric properties, the period of significance is the broad span of time about which the site or district is likely to provide information; it is often the period associated with a particular cultural group.²⁷²

As such, the period(s) of significance for each property will vary by each criterion and the area of significance. One or more period(s) of significance needs to be established on a case-by-case basis as properties are researched, evaluated and nominated under this MPDF.

²⁷² U.S. Department of the Interior, National Park Service, *National Register Bulletin: How to Complete the National Register Registration Form* (Washington, D.C., 1997), 42, <https://www.nps.gov/subjects/nationalregister/upload/NRB16A-Complete.pdf>.

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Geographical Data

The geographical area is the Nevada state boundary, with specific attention on the major population centers of Las Vegas and Reno-Sparks.



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Section number H Page 1**Summary of Identification and Evaluation Methods**

Various sources were reviewed online and at in-person repositories in Las Vegas and Reno (see I. Major Bibliographical References for the list of resources consulted for this project). In addition, interested members of the community were consulted through a public outreach component.

Sources were reviewed from various online and in-person repositories, and included books, government documents, oral histories, student theses and dissertations, newspaper articles, and photographs. At the UNLV, in-person research was conducted at the Lied Library and Special Collections, and at online university resources such as the library's digital collections, including oral history transcripts for the Latinx Voices of Southern Nevada Project conducted by the university's Oral History Center. At the UNR, sources were reviewed at the Matthewson-IGT Knowledge Center and Special Collections, as well as the library's digital collections.

Public outreach efforts were particularly important to this effort, as the Latino community has historically been underrepresented in the history of Nevada. This underrepresentation is likely due to many factors, most prominently because of historical documents that overwhelmingly provide the perspective of the state's white populace, which is often biased and includes misunderstandings of the Latino culture, values, issues, and overall community identity. In addition, some Latinos may prefer to not draw attention to their communities due to fears of discrimination, violence, or deportation. With recognition to these biases and limitations, the research team developed several methods to inform and involve the Latino community in the project and to seek place-based information that represents the many significant contributions Latinos have made to Nevada's history. Project advisors Dr. Arijit Sen at University of Wisconsin-Milwaukee and Dr. Maria Raquel Casas at UNLV were both instrumental in helping develop creative ideas to engage the community.

Community outreach was conducted to raise awareness of the project within the Latino community. This process involved establishing a list of more than 100 individuals and organizations throughout the state to contact, notifying them about the project and seeking information on places important to the community. The individuals contacted included local community leaders, teachers, university personnel, business owners, civil rights advocates, government officials, and social advocacy groups. Communication was primarily conducted via email, with occasional phone calls and in-person meetings to share information about the project and describe how people could participate online via the online mapping system and online form. Flyers and informative handouts were created and distributed by email or distributed physically when discussing the project in person. All written material was prepared in both English and Spanish to allow information to be accessible to as many individuals as possible.

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One of the project advisors, Dr. Maria Raquel Casas, was interviewed by the *Nevada Independent* newspaper about the project. She provided an overview of how important the Latino community has been throughout Nevada's history for an article published March 8, 2022.²⁷³ Follow up interviews with co-authors of this MPDF, historians Mariah Mena and Alejandra Herrera, were planned but did not occur.

An in-person public meeting was held on May 10, 2022, from 6-8 p.m. at the Evelyn Mount Northeast Community Center on Valley Road for community members who lived in the Reno-Sparks area. Twenty individuals attended this meeting along with Mead & Hunt, Inc. (Mead & Hunt) and Nevada Department of Transportation (NDOT) personnel, who provided an overview of the project, answered questions, and received feedback from the community. Mead & Hunt also directly called and emailed more than 100 Latino individuals and organizations throughout the state, explaining the project, seeking other individuals and organizations to contact, and asking for information about important places to the individuals or groups. During the May 10 meeting the project team received feedback that although they were all excited the project was moving forward, there needed to be a larger state-level push, through social media and local news, to raise more awareness about the project.

Unfortunately, the public outreach efforts were not as successful as hoped. Very few entries were made on the map, and the attendance at the one in-person meeting was relatively low. Calls and emails were successful in notifying people and organizations about the project but did not produce many examples of important places. Only about a dozen places were added to the map. However, other places were identified through email correspondence to the Project Team by interested members of the public.

Most of the project work occurred during the COVID 19 pandemic, which limited the opportunities for more in-person gatherings and meetings. Ultimately, it is possible the project team was not successful in finding ways to make this bureaucratic process relatable to the public. In hindsight, the public outreach effort would likely have been more effective conducted prior to the start of the research and writing of the MPDF, providing more space and time for more outreach while not trying to do it concurrently with development of a document.

²⁷³ Da Yeon Eom, "Preserving Rich History of Nevada Latinos New Goal of Transportation Department," *The Nevada Independent*, March 8, 2022.

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Section number H Page 3**Terminology**

Bracero – In Spanish, "worker" or "one who works with their arms." In this historic context, this term refers to Mexican laborers who entered the United States to work as part of the Bracero Program.

Chicano/a – Persons who live in the United States and whose ancestry includes Spanish, Mexican, and Indigenous Tribes who originated in Mexico and the United States. Chicano/a is a chosen identity of some, but not all, Mexican Americans in the United States. In the context of the Chicano Movement, it also means a shared cultural identity recognizing a blend of European and Indigenous heritage similar to Mestizo. This term often refers to the Chicano Movement and those individuals associated with it as well as those who identify politically with the agenda of the Chicano Movement.

Hispanic – A general term referring to native Spanish-speakers or persons with Spanish-speaking ancestors, including Spain.

Hispano – Persons descended from Spanish settlers in the Southwest before it was annexed to the United States.

Indigenous/Native – Persons representing culturally distinct ethnic groups with a shared national identity who are native to a place that has been colonized or settled by another ethnic group. In this MPDF, this term refers to the peoples and cultures existing in Mexico and the Southwest prior to European contact.

Latino/a/x/é – A general term referring to persons with Latin American ancestry, including non-Spanish-speaking groups (Brazilians). It is often seen as a replacement term for Hispanic and is more commonly used in the western United States. Latinx or Latiné variations avoid gender associations with Latino/a. In this MPDF, Latino refers to the general communities in Nevada that are Spanish speaking or descended from Spanish-speaking ancestors, to acknowledge the multi-cultural and multi-national diversity of Latino people.

Mestizo – A general Spanish term to describe persons of mixed European and Indigenous backgrounds.

Mexican American – Persons with ancestry from Mexico and the United States. A citizen or resident of the United States of Mexican birth or descent.

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Mexicano/a – A Spanish term for persons who are natives of Mexico.

Native American – Peoples living within what is now the United States prior to European contact. In the United States, this term is sometimes replaced with American Indian or Indigenous American, depending on the individual preferences of native or Indigenous peoples. In this historic context this term also refers to the peoples and cultures existing in, or descending from, Mexico and the Southwestern United States prior to European contact.

Bracero Program – A series of agreements that established an official immigrant worker program between the United States and Mexico between 1942 and 1964. More formally known as the Mexican Farm Labor Supply Program.

Chicano Movement/*El Movimiento* – The Chicano civil rights movement, a powerful social and political movement that began in the 1960s.

Immigrant – This MPDF defines immigrant as an individual who moves from their home country to a foreign nation with the intention of living there on a permanent, rather than temporary, basis.

Migrant – An individual who moves from one location to another, typically in search of work, within the same country.

Refugee – An individual who has been forced to leave their home country because of war, natural disaster, or economic turmoil to find safety and better opportunities in a foreign nation.

Treaty of Guadalupe Hidalgo – The treaty signed between Mexico and the United States in 1848, which ended the Mexican-American War and ceded all or parts of the states of Arizona, California, Colorado, New Mexico, Utah, and Wyoming from Mexico to the United States.

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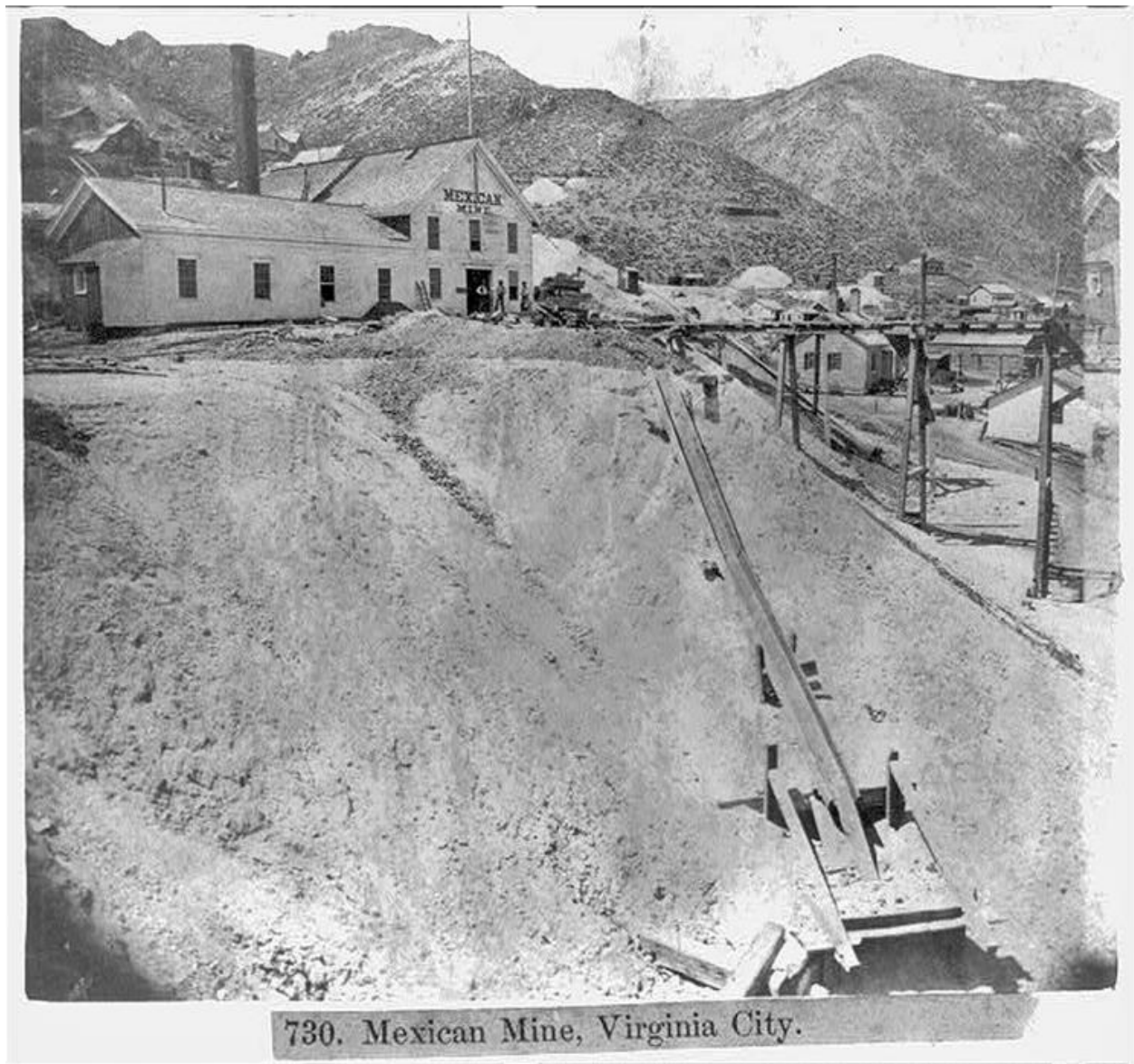


Figure 1: The Mexican Mine, 1866, several years after the Maldonado brothers sold it.²⁷⁴

²⁷⁴ Lawrence & Houseworth, *Mexican Mine, Virginia City*, Photograph, 1866, Washington, D.C. 20540 USA, Library of Congress Library of Congress Prints and Photographs Division, <https://www.loc.gov/resource/cph.3a28257/>.

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Figure 2: Arrastra as the San Antonio site, Photo by Canon.²⁷⁵

²⁷⁵ Canon, *Mining the Past: Using Arrastras as Evidence of Mexican Mining Activity in Early Nevada*, 102.

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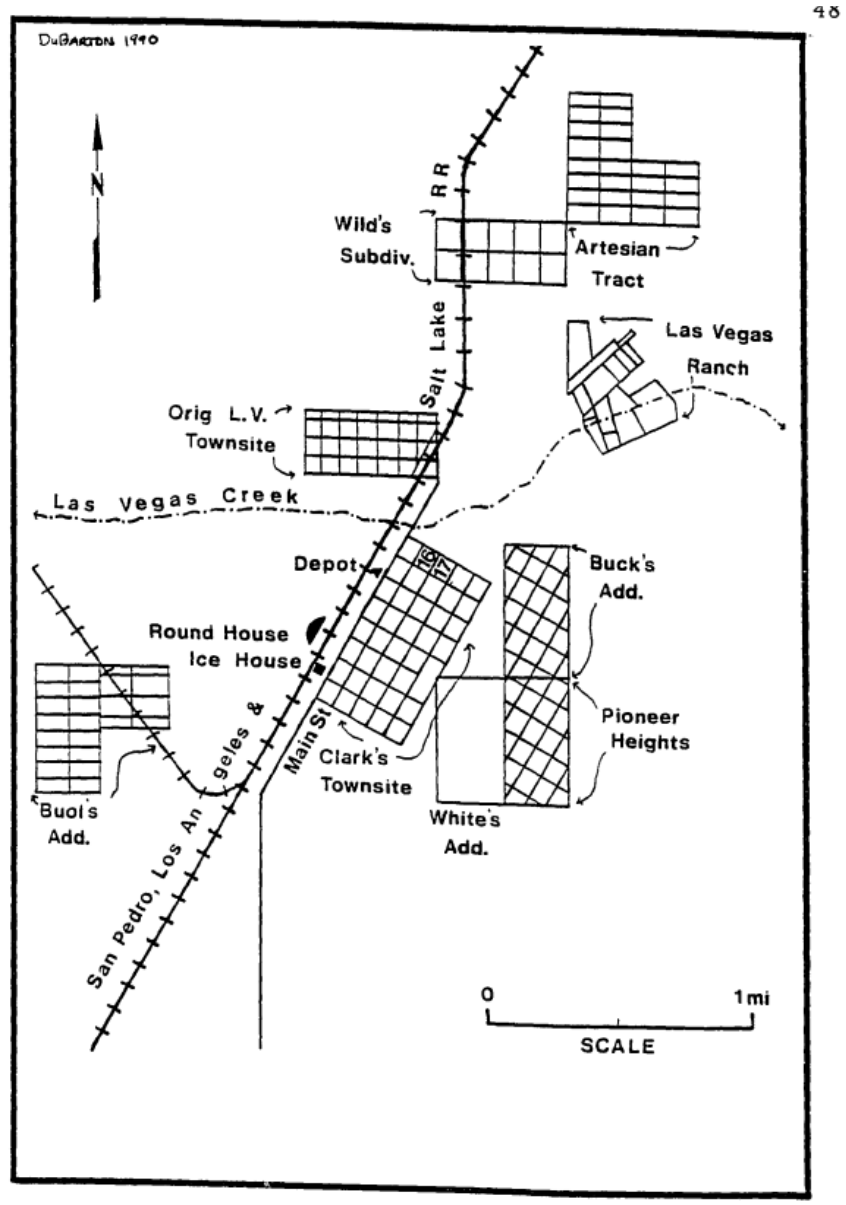


Figure 2. Las Vegas map showing locality of the McWilliams' and Clark's townsites.

Figure 3: This map shows both the Original Las Vegas Townsite—also known as McWilliams' Townsite—and Clark's Townsite, as the Round House and Ice House, locations where Latinos in Las Vegas are known to have been employed in the city's earliest years.²⁷⁶

²⁷⁶ Escobar, "Mexican Identity in Clark County, Nevada: A Visual Ethnohistory, 1829-1960," 48.

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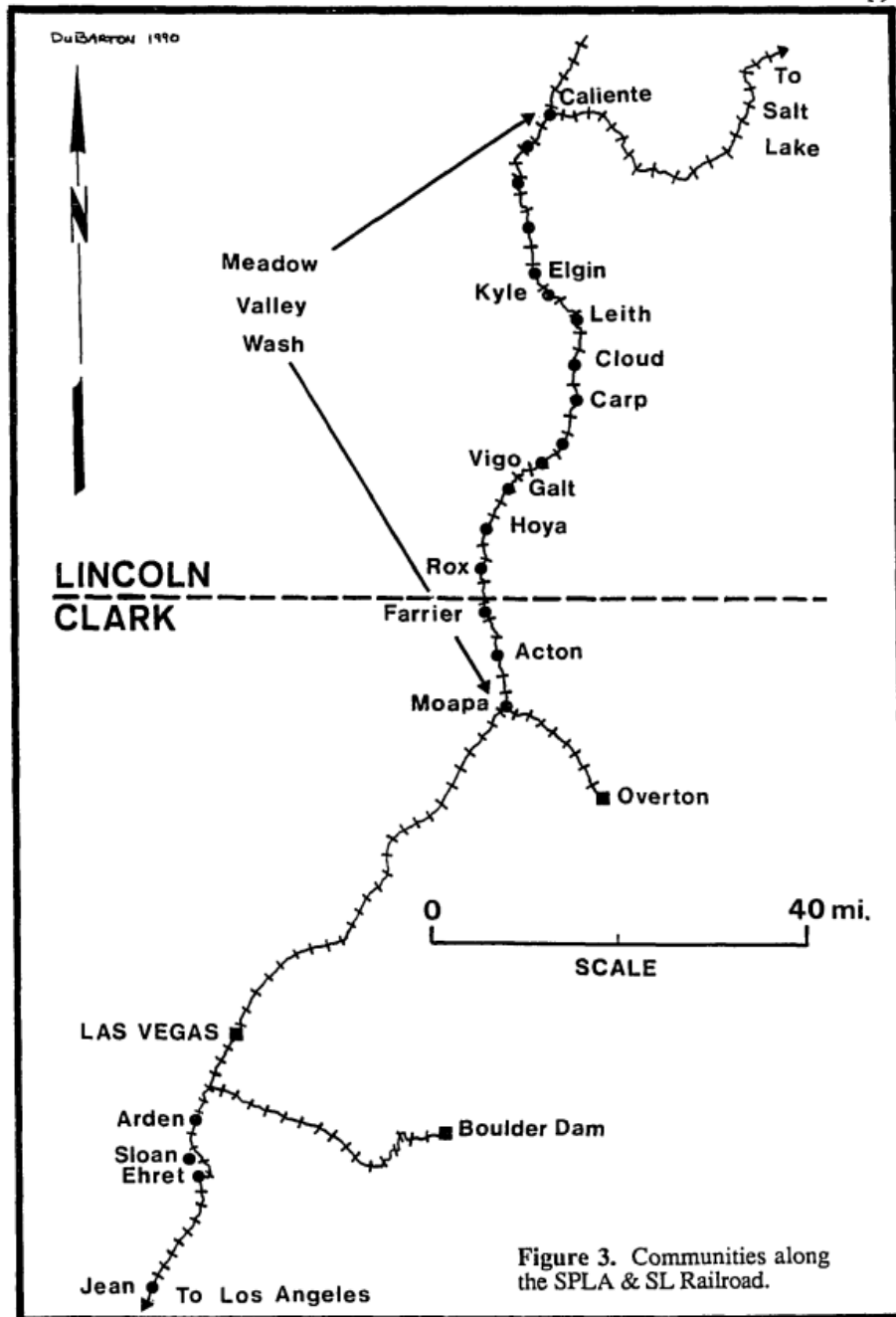


Figure 3. Communities along the SPLA & SL Railroad.

Figure 4: Map of the communities constructed along the San Pedro, Los Angeles & Salt Lake Railroad. These historic Nevada communities are likely to have housed Latino railroad workers and their families.²⁷⁷

²⁷⁷ Escobar, "Mexican Identity in Clark County, Nevada: A Visual Ethnohistory, 1829-1960," 49.

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Figure 5: Example of a railroad line camp, 1904.²⁷⁸

²⁷⁸ Elbert Edwards, *Aerial Photograph of a Railroad Line Camp, 1904*, Photograph, 1904, <https://special.library.unlv.edu/ark%3A62930/d14q7r43b>.

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Figure 6: Example of a building constructed from railroad ties, likely near Corn Creek Field Station, 1972.²⁷⁹

²⁷⁹ Dave Morelli, *Building Made of Railroad Ties: Photographic Print*, Photograph, c.1972, Photograph Collection (PH-00171), University of Nevada - Las Vegas Digital Collections, <https://special.library.unlv.edu/ark%3A/62930/d1jw8739d>.

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Migrant workers from Mexico work in an onion field in Moapa Valley, Nevada, shown in this archive photo from 1955. (Scanned from archive/Las Vegas Review-Journal)

Figure 7: Migrant workers from Mexico work in an onion field in Moapa Valley, Nevada.²⁸⁰

²⁸⁰ *Hispanic Population Increases with Nevada's Growth*, Photograph, 1955, <https://www.reviewjournal.com/news/hispanic-population-increases-with-nevadas-growth/>.

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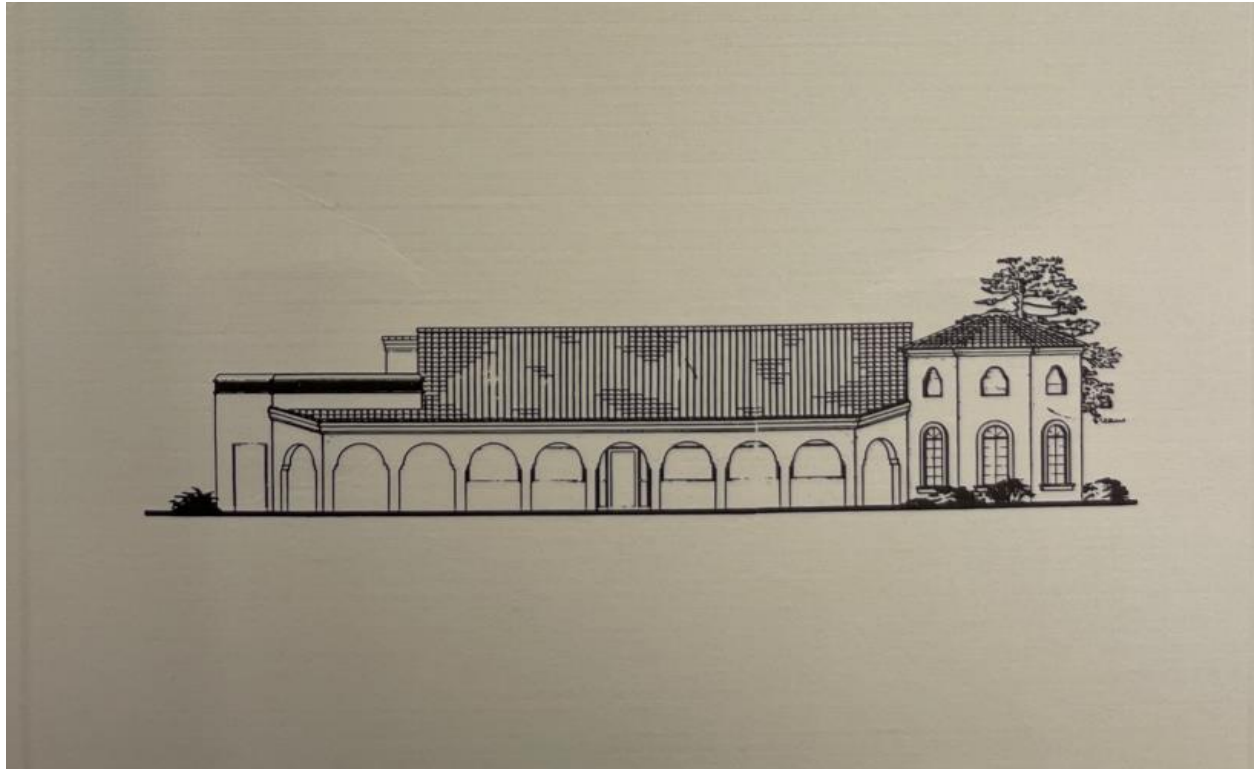


Figure 8: Design for LULAC Senior Center at 320 No. 13th St. Las Vegas, NV.²⁸¹

²⁸¹ "LULAC Council #11081 Invitation to LULAC Senior Center Groundbreaking Ceremonies," 1985, MS-01017 Box 02, University of Nevada, Las Vegas - Special Collections.

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Figure 9: "Mexican patriotic committee's scholarship awards, Culinary Union, Las Vegas (Nev.), 1997."²⁸²

²⁸² Mexican Patriotic Committee's Scholarship Awards, Culinary Union, Las Vegas (Nev.), 1997, Photograph, 1997, University of Nevada, Las Vegas. Libraries, <https://special.library.unlv.edu/ark:/62930/d1t14vk9g>.

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Figure 10: Cinco De Mayo celebration organized by Eddie Escobedo Sr. and the Mexican Patriotic Committee at Freedom Park, East Las Vegas, Nevada 1983-6.²⁸³

²⁸³ Henry, *Cinco De Mayo Celebration Organized by Eddie Escobedo Sr. and the Mexican Patriotic Committee at Freedom Park, East Las Vegas, Nevada: Photographic Print.*

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Figure 11: Aerial view looking southwest with the original Las Vegas town site, McWilliams' Townsite on the right and the next development in the valley, Clark's Las Vegas Townsite in the left center.²⁸⁴

²⁸⁴ *Aerial Photograph of McWilliams' Original Las Vegas Townsite and Clark's Las Vegas Townsite, Las Vegas (Nev.), 1931, Photograph, 1931, snv002591, Elton and Madelaine Garrett Photograph and Architectural Drawing Collection, <https://special.library.unlv.edu/ark:/62930/d16q1sx7b>.*

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Figure 12: Extant migrant dwelling in the Moapa Valley associated with Latino migrant farmworkers at the Ozaki Farm. Mead & Hunt, 2023.

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Figure 13: Extant migrant dwelling in the Moapa Valley associated with Latino migrant farmworkers at the Yamashita Farm. Mead & Hunt, 2023.

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Figure 14: Eddie Escobedo Sr. and son Eddie Jr. drafting "El Mundo", the largest Spanish-language weekly newspaper in Las Vegas, Nevada.²⁸⁵

²⁸⁵ Henry Scott, *Eddie Escobedo Sr. and Son Eddie Jr. Drafting "El Mundo", the Largest Spanish-Language Weekly Newspaper in Las Vegas, Nevada: Photographic Print*, Photograph, to 1986 1983, PH-00442_009, Scott Henry Photographs of the Las Vegas, Nevada Latinx Community.

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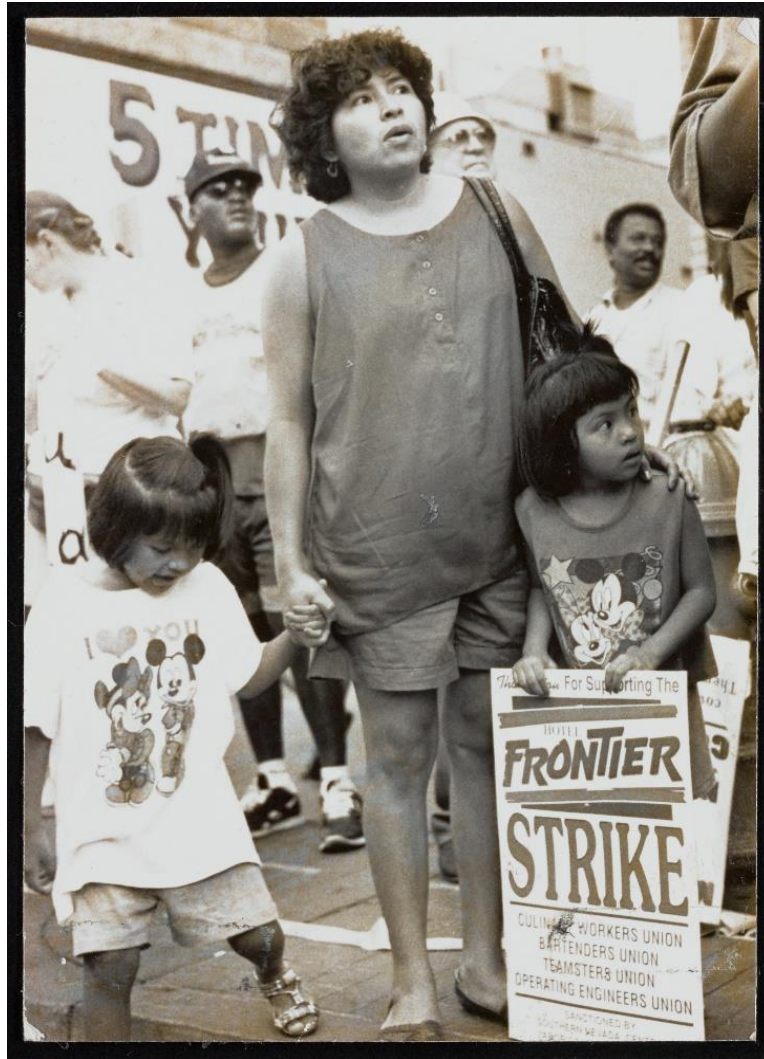


Figure 15: Mother and daughters at Frontier strike.²⁸⁶

²⁸⁶ Photographs of Frontier Strike, D, Culinary Union, Las Vegas (Nev.), 1990s, Photograph, to 1999 1990, Culinary Workers Union Local 226 Las Vegas, Nevada Photographs, <https://special.library.unlv.edu/ark:/62930/d1rj49553>.

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Figure 16: Arturo Cambiero viewing a model of the Thomas and Mack Center, which Cambiero designed in partnership with John Carl Warnecke.²⁸⁷

²⁸⁷ Henry Scott, *Arturo Cambiero, Architect, Stands Looking down at a Model of the Thomas & Mack Center, Which He Designed: Photographic Print*, Photograph, 1991, PH-00442_003, Scott Henry Photographs of the Las Vegas, Nevada Latinx Community, <https://special.library.unlv.edu/ark:/62930/d1kk97h7d>.