

Cape Cod National Seashore
Dune Shack District Preservation and Use Plan/Environmental Assessment
Public Scoping Correspondence

Description: This document contains all of the public correspondence received following the October 19, 2009 public meeting. The full text of all public correspondence has been provided; however, contact information was removed to protect privacy.

Receipt Date: 09/28/2009

Correspondence ID: 38

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Dear Superintendent Price,

Thank you for your letter for September 14th which informs me of the process now moving forward to create a long-range trajectory for the use of the dune shacks in the "Dune shacks at Peaked Fill Bars Historic District." I have received a call from CBI and have informed the representative that I will be unable to meet interview schedules at this time, largely due to personal obligations. I shall, however, try to to accommodate a phone interview and, perhaps, I will also be able to articulate my most pertinent thoughts on the matter in writing, I certainly hope that may be the case, for I am aware of my responsibility in sharing my long experience in Frenchie's shack at Peaked Hill and my accumulated knowledge of the history, ongoing, of the back shore community with those who are attempting to assess such experience and carry it forward. I do not, however, imagine that I am indispensable to this review, since there are still left in the dune residency, a number of inhabitants who can, and no doubt will, share their pertinent thoughts with such an inquiry. Having stated my willingness to cooperate with the agenda, whenever possible, regarding the dune shacks, I would like to make several immediate comments which will be reflected in whatever material I may be able to provide CBI in the final discussion phase. As you well know, I was part of the Dune Shack Subcommittee in 1992 and worked very diligently, together with my fellow members, to craft a program for the long-term leasing of several of the dune shacks. The program proved to be a functional success and, to the best of my knowledge, the record of our deliberations and conclusions are fully extant in the files of the Cape Cod National Seashore. A review of this former effort should be central to what further addenda continues now, for it is a clear waste of resources to expend time and money on a replay of a part of the process already successfully orchestrated and which may have a definite bearing on the present agenda.

The second point I wish to make is that I am completing a memoir of my life at Peaked Hill which had been well-begun in 2007 but which has been a work in slow progress due to inevitable interference from "life" and the mitigated pace which age forces upon us. I will, nevertheless, complete this overview within a reasonable period of

time which, I trust, may provide a perspective for the future and which will responsibly reflect the ongoing philosophy of the dune-dwelling community. I would like nothing better than to be able to present this work as a factor for consideration in the process now underway; however, I am afraid it will fall outside the time frame by a margin wide enough to be considered post-informative. However that may be I believe you can understand my reluctance to spend any more time than needed on a program of short remarks which will become life-time comments in my memoir.

I can only add to the foregoing the fact that, since this letter was begun yesterday, I have now been able to schedule a phone interview with CBI. I have every confidence that the dialogue will cover significant elements concerning the preservation and the future of the dune shacks and the way of life of which I have been so much a part in the past.

Receipt Date: 10/16/2009

Correspondence ID: 73

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Dear Superintendent Price,

It was my pleasure to receive your personal note. I have had relation to exchange letters with quite a number of officials in your position but never a hand-written note has come my way. I regard it as a good omen for our mutual endeavor on behalf of the Cape Cod National Seashore.

Yesterday I forwarded my dune shack study done in 1986 to Patrick Field at CBI in the hopes that I will fill out other remarks of mine on a one-hour phone interview. He also asked me to forward the Dune Shacks long-lease proposal evoked out by the subcommittee in 1992 which I had mentioned in my interview and which I had hoped you might provide to gather with records etc. At that time, I had not received your assurance and so was very glad to have your corroboration. It appears the coming weeks will move us forward to a more secure place. Nothing would please me more than to have my forthcoming book presented by the Seashore.

Receipt Date: 10/19/2009

Correspondence ID: 2

Form Letter: No

Organization:

Org Type: [REDACTED]

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]
State/Province: [REDACTED]
Postal Code: [REDACTED]
Country:
E-mail Address:
Kept Private: No

Correspondence:

Building should be maintained to be in a safe state. Should be improved of not currently habitable/safe

Receipt Date: 10/19/2009

Correspondence ID: 3

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Should be a plan for buildings endangered by the natural elements

Receipt Date: 10/19/2009

Correspondence ID: 4

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

NPS should have the authority to determine whether a shack is habitable because of safety concerns' regarding erosion

Receipt Date: 10/19/2009

Correspondence ID: 5

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Non-shack users'by the hundreds'wander around the district with loose dogs, children, etc. They cause damage to the dunes and disrupt life in the dune shacks. This is a concern for shack users, and the park. The district is experiencing degradation

Receipt Date: 10/19/2009

Correspondence ID: 6

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

How has this (degradation) changed throughout the dune shack history?

Receipt Date: 10/19/2009

Correspondence ID: 7

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]
State/Province: [REDACTED]
Postal Code: [REDACTED]
Country:
E-mail Address:
Kept Private: No

Correspondence:

Set aside one dune shack for public education/interpretative purposes and preserve the rest to be used as they are now

Receipt Date: 10/19/2009

Correspondence ID: 8

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Evaluate reasons for vehicle use and frequency of use

Receipt Date: 10/19/2009

Correspondence ID: 9

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Hundreds of people from the public should have access. The difficulty in getting there is limiting enough

Receipt Date: 10/19/2009

Correspondence ID: 10

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Does the district have to conform to the standards and regulations governing all national parks, seashores, or can we develop a new set of rules to apply to this unique situation? Is this a unique situation with its own application?

Receipt Date: 10/19/2009

Correspondence ID: 11

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

First objective is limited; should support more than art and literature i.e. science, etc.

Receipt Date: 10/19/2009

Correspondence ID: 12

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]
Postal Code: [REDACTED]
Country:
E-mail Address:
Kept Private: No

Correspondence:

In support of public use (not just art and literature); Public access

Receipt Date: 10/19/2009
Correspondence ID: 13
Form Letter: No

Organization:
Org Type: Unaffiliated Individual
Name: [REDACTED]
Address: [REDACTED]
City: [REDACTED]
State/Province: [REDACTED]
Postal Code: [REDACTED]
Country:
E-mail Address:
Kept Private: No

Correspondence:

They should all be used (i.e. requirements for use)

Receipt Date: 10/19/2009
Correspondence ID: 14
Form Letter: No

Organization:
Org Type: Unaffiliated Individual
Name: [REDACTED]
Address: [REDACTED]
City: [REDACTED]
State/Province: [REDACTED]
Postal Code: [REDACTED]
Country:
E-mail Address:
Kept Private: No

Correspondence:

Traditional uses: family, public, community, intellectual (not just art), nature appreciation

Receipt Date: 10/19/2009

Correspondence ID: 15

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Impacts of increased foot traffic, dogs during nesting season

Receipt Date: 10/19/2009

Correspondence ID: 16

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Should always be able to rebuild

Receipt Date: 10/19/2009

Correspondence ID: 17

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:
Kept Private: No

Correspondence:

Re-use materials/green for reconstruction

Receipt Date: 10/19/2009

Correspondence ID: 18

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Don't have too 'rigid' rebuild standards; be reasonable'keep it rustic but within reason; use recycled materials/materials on hand

Receipt Date: 10/19/2009

Correspondence ID: 19

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Let shack users/managers determine how to fix (within reason); don't dictate

Receipt Date: 10/19/2009

Correspondence ID: 20

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Let lease owners manage/enjoy their space

Receipt Date: 10/19/2009

Correspondence ID: 21

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Let users use shacks as they wish (i.e. some art, some public, some fishermen, some other)'not just artists

Receipt Date: 10/19/2009

Correspondence ID: 22

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Vehicle use to get in/out and for maintenance (not recreational driving)

Receipt Date: 10/19/2009

Correspondence ID: 23

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Some public access needed. Control where people walk. Need to balance.

Receipt Date: 10/19/2009

Correspondence ID: 24

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Don't control where people (public) walk. Let people go where they want

Receipt Date: 10/19/2009

Correspondence ID: 25

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Restrict ORV (SUV) use and impacts

Receipt Date: 10/19/2009

Correspondence ID: 26

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Be aware of impacts on piping plover

Receipt Date: 10/19/2009

Correspondence ID: 39

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

I have a few years of dune shack history behind me, and some of you have heard me speak on the issue in the advisory commission over the years. Our friend [REDACTED] and [REDACTED] were very much involved in the Seashore's early years, and we have sort of inherited some of their issues, concerns and love of the Seashore. Believe it or not, I'm just here to thank superintendent for setting this relationship up with CBI. I'm very optimistic that this dialogue is going to lead to something worthwhile. As a TCP association we're somewhat disappointed with how the Wolfe report was handled. I especially feel like the superintendent at beginning of TCP ethnography study was not around at the end of study. My concern, as I just mentioned to George Price, is that I hope he's around when this two-year process comes to some kind of completion, that the same superintendent is on board. We've been through 10 or 12 superintendents and very often initiations by one superintendent aren't necessarily in place when the next superintendent comes around. It's hard to stay with administrations, whether they're Democratic, Republican or whatever. It's important that the Dune Shacks finally be treated by a set of decisions that we can count on and not just wave goodbye to the people. Anyway, the gist of my comment is to thank the people involved. CBI sounds like a good group. The Seashore, I think, is on the right track. And the dune dwellers are, I'd say, we qualify as dune dwellers, and users, and advocates, and we're grateful for your being here.

Receipt Date: 10/19/2009

Correspondence ID: 40

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

I just agree with [REDACTED] that we're all a little bit upset about the TCP thing. And that may not be relevant to this whole situation but also I'm a lifetime dune dweller and can openly confess for my 57 years of living and loving in what I would consider my home, spiritual and otherwise and am very concerned as I've been watching my parents over the past decade struggle with the various courts to be able to exist and feeling waves of optimism and waves of dismay and all the inbetweens over these years, but I'm going to remain optimistic and I think that this is a chance for us all to work together whether it's people who are renting for a week and may never come back or whether it's people who'd love to raise their children here like I've done so far. I think we can continue to do that and find a way that this works for everybody, whether it's visitors or the general public. And I think we all share the whole idea that we don't want great hoards of people trooping out over this delicate landscape, but we can develop some way that they can enjoy it in some way without taking it away from the people who, I can't say technically it belongs to me, but in any other way it does. It's my home, filled with memories and my stuff. I'd like to be able to maintain that and let my children maintain it. And if there comes a time that we can't or don't want to, then we'd find someone who would want to. And I hope we could just do that in a manner of agreement and not in a manner of taking away. My hope and my belief is that we will do this and this is a good step. More details to follow.

Receipt Date: 10/19/2009

Correspondence ID: 41

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Thanks for the opportunity to say a little something, except for my wife's involvement early on, I'm new to the issue. I did observe that having gone to a number of these things, it's pretty remarkable to not have 75 people signing up for public comment, which for me coming in intermittently is a sign that something's changed and I appreciate that. The only thing that I really wanted to comment on, again because I had the chance to go over it as much as I'd like, I guess I like the fact that we have a chance to define a lot of these interactions because it's been so long that people haven't been certain as to what the future was in earlier speakers and refer to that but I worry about definitions at this stage because sometimes they come back to bite you depending on who the administrators are and the like. Now the one that really struck me, a colleague pointed it out, is back to the first and maybe the most important plan objective and that is to continue to provide an opportunity for contemplative solitude in support of art and literature. I'm very much for, as my wife was, the concept of supporting the art and literature, maybe that's a requirement of a historic district I don't know, but from an operational point of view I worry that someone will start deciding what the art or the literature is. It's not a bad idea at this stage to somehow or another craft some wording that doesn't allow the kind of restriction that might come later. I, of course, particularly am concerned about the Nobel laureate who is in medicine who wants to come here and contemplate and doesn't fit the definition. That's really the level I've been able to go into it. I'm appreciative of the effort and I would just worry about the restrictive line. Thank you.

Receipt Date: 10/19/2009

Correspondence ID: 42

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

I remember when the TCP was first announced and we went to the meeting, and I had no idea what they were after and I didn't know what to say. And I think nobody else did either, and we all made some kind of statement

and the thing that really struck me is that we are separated by miles, and we've been separated physically by a road which doesn't exist anymore, but we all said the same thing spontaneously. We made it up on the spot, so we did have a vision that we shared that we didn't know we shared. And we've come to come together since then, so I don't know exactly&the reason I didn't sign up for this was I don't know what you're supposed to say; it's the same scenario.

So I'm just going to say that the point that [REDACTED] brought up. The point about population. Our daughter is an artist, a painter who lives in NY with her masters from Yale in painting, [REDACTED] drew Captain Marvel when he went to Pratt back in the Dark Ages, and I'm writing memoirs of the shack and so forth, so art and literature are a part of our lives, but the people who went out there with some kind of, it wasn't a vision, they just said "let's put up a shack over here". Ours was a party shack, built by a carpenter and his wife who was a cook in restaurant, not an art or a literature person within sight. The guy next door was [REDACTED]. He was the sheriff and sold insurance. The Ford dealer built what is now an art shack, but the Nooms (?); How many shacks were there really out there that were art and literature shacks? So to say to continue to provide an opportunity for contemplative solitude in support of art and literature is so narrow. And I think it's too narrow, we're people. [REDACTED]'s a professor, [REDACTED]'s a professor, [REDACTED] said he was a playboy. So we're just people and we love it, and we can contemplate a lot. Just this week I contemplated a toolbox that had 5 dead baby mice and crawling with bugs, I mean that's the kind of contemplation you have out there. And you're communing with nature, I put my haz mat suit on and had to bleach everything out, and I threw it out in the dunes. And that's contemplating nature while I'm doing it. And we're out on our roof, that's been ripped off in a storm, and the best that we can do at that point to contemplate nature, is to look down at all the people who are vacationing on the beach while we're covering ourselves in tar, so that's part of it It's not just art, literature, and nature, it's life. It's all kinds of life. And if that goes, you have Disneyland. I'm sorry, that's it.

Receipt Date: 10/19/2009

Correspondence ID: 43

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

I'm going to agree with all of that and that in fact was a detail that I thought we eliminated that 4 years ago? Because there's certainly history of art and literature and all that and I'm an artist by chance but it shouldn't be defined as that what the history is or what the necessity is a place that people have gone on a whim or gone because their folks are from there or solitude and contemplation is certainly going to happen and dead mice are going to happen. They're saying ripped up roofs and windows in the middle of winter&that's all part of it, but it shouldn't just be a reserved thing for people of the literature and art, I agree with the last two statements. That's just a part of it. It should not be a definition or delineation. And I don't think that's really necessary to do. As [REDACTED] said, there's been a large history of a number of kinds of people: fishermen, some of them drunk, hunters, people whose ships were wrecked, walkers who wanted some shelter, young couples who found this place and built a roof over 62 years. That's all part of it. And I think we can give some thanks to [REDACTED] and [REDACTED] and other

people who have put their heart and soul, lots of money, lots of time, to keep these places. Protect them, protect the landscape, all of these things, we've done all of this. And let's keep on doing it, but let's not restrict it to supporting art and literature strictly. You want to read a Pope novel, there's your literature.

Receipt Date: 10/19/2009

Correspondence ID: 44

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

I had been on the Dune Shacks subcommittee for a long time, and we gave our recommendations and the recommendation stopped at the word solitude, period. There wasn't the definition that it should be for art and literature, so I'm wondering who changed that or who will change it or who will have control of it, that's my question. Because that wasn't the initial one, and I realize that the recommendations were only recommendations so somewhere along the process that's been changed. But that was from [REDACTED] who was very strong on the word solitude, but didn't mean anybody who was a real estate agent couldn't feel the sense of solitude.

Receipt Date: 10/19/2009

Correspondence ID: 45

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

I'm a 40 yr resident of Missionbel and have put plenty of blood, sweat and tears into that place. I just wanted to sort of beat that point that my mom brought up. It's a matter of the people out there originally, certainly there were some artists, but living out there and getting by out there is about living out there and getting by out there. They're not big mansions out there. There would be really big elaborate houses out there if that's where people's hearts were. So I think that the literature and art portion might be a quality that a good number of people out

there hold true. I mean I paint birds, and my father was photographer and did some other art out there, [REDACTED] did some art out there, so there's that point. But there's some other points, I also work in Parks and Rec. and there's some issues that are sort of&that part of me is gnawing at me&there's some questions there like when it comes to somebody's short term leases or leases that are agreements with organizations where they're going to bring someone in. The first thing I think of is there are kids out there using the beach. My daughter, 4 year old little girl, is out there. Is there a CORI check done? Are they going to rent to an arsonist? I mean these are legitimate questions that Parks and Rec. people need to be thinking about behind the scenes where there's all this play stuff going on in terms of "Oh, let's get some people out there", but what kind of people are you going to bring out there and what kind of people are they going to bring out there. So there's some issues there, but I get the feeling that this is a good step. I haven't been to any of the previous meetings, I've been away for several years, way down in South Carolina, so I been able to make it to any of these meetings, but you'll see my face more often. I'm currently local, so hopefully I'll see you at the next meeting.

Receipt Date: 10/19/2009

Correspondence ID: 46

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

I'm going to get into this too. Thank you [REDACTED] for bringing this up and getting the conversation going. First of all before addressing that I'd like to say to the Seashore staff and to the National Park Service, I think that what's gone on is a lot of us have different points of view on the Dune Shacks and on the use of them and I think most of the bitter words and the arguments and the disagreements and the misperceptions are past us. My sense, honestly, is that the people who are here and the people who are going to be in subcommittee and are going to be caring about this pretty much have a gestalt concept that's coming together which by and large is: it ain't broke, don't fix it. In the sense that we already have a wonderful mixed use going on, that I think everybody, if they stopped being selfish at various moments and I'm not suggesting that anybody here is or everyone is, but you look at other people's points of view and it all works out.

And I would suggest that, whenever the National Park Service has taken a natural environment situation that seemed to be working and they made small adjustments it probably worked better, but when they made radical adjustments it probably worked very badly. And so I think the sense is, I'm hoping, that we're going to try to figure out a way to make the status quo work with adjustments and still work within that for everybody. I'm not talking about a radical shift of either bring back the long gone dune shack dwellers or throw everybody out and make it all a lottery. I mean to me both of those are disastrous alternatives. So that's my sense.

This thing about art and literature, my, having done a lot of reading on this topic and a lot of the laws and a lot of what happened as some of you have too, sense about that is that the dune shacks buildings are safe from destruction because the town, the commonwealth, groups like Peaked Hill, and other individuals, got together and stopped the National Park Service from destroying them in the late '80s, I believe it was, because they got them to

be designated as places where some famous things got written or done there. And at the time, that was the only designation that would realistically stop the destruction of the shacks and that's still the rationale under which the preservation of the shacks exists. At the time in the late '80s, the science of ethnography and study of traditional people and traditional cultural property, it hadn't formed yet. It was only in the '90s, and the bulletins that I think it were from NPS, that started this whole concept, which is what the Wolfe report was about. Which I firmly believe was correct, and I still disagree with the keeper of the register's designation that the group is not protected. I think that was very poor political decision and very obvious; however, I think that the whole point of what these people have been saying is these shacks basically are places that are used by a very interesting collection of people and I'm going to use the word that I don't want you to use, which is "folks". That's what makes the shacks unique. The fact that a few famous things got written there or may yet be done, and even the fact that some of the non-profit groups use that as a way to attract people there, that's fine, but I am very troubled that that's the first bullet and that it's kind of hanging out there. I'd be much more comfortable if it was the second, third or fourth bullet, because it seems like long term relationships which to me not only cover what Wolfe did but also long term relationships of the non-profit groups. You know that is the niche that makes this thing work, so I do kind of want to know how that got put up there at some point, and I'll raise it at the Dune Shacks subcommittee meeting when I attend it. I think it's a vestige of an old category.

Receipt Date: 10/19/2009

Correspondence ID: 47

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

I was very fortunate last year to have a week in a shack through Provincetown Community Compact. I don't really have a point to make except to say that it was a privilege to be able to be out there. I haven't put years of blood, sweat, and tears into those places, which I read the entire Wolfe report while I was there and it was outstanding. It was just, it really changed my experience while there, because I felt I at least could have heard some of the stories of how people had lived in the shacks and poured their lives into them. I was torn between feeling empathy with the people who are fighting to keep that, and they shouldn't be fighting to keep that, and at the same time realizing the privilege that I otherwise wouldn't have had the opportunity. And by the way if art and literature were a requirement for staying out there, I would not have been out there. I did try to have an artistic moment, but it was pathetic so if anyone thinks that there's some strange aura out there that overcomes you while you're there, I can testify that at least for me, it did not work. But I read some great books, I read the report, I walked and walked and sat on the beach and watched the waves and watched the sun come up and go down. My friends at work thought I was completely crazy because I live less than 2 miles away and their comment was I was spending an amount of money to stay a week in a shack that was considerably less well equipped than my own; and why. The why was just to experience the solitude, the space and the history, and it was a wonderful thing. And I'm just speaking on behalf of those, I guess, who have had that opportunity and would like that opportunity in the future and would also like to support that there are others who have a totally different history with it, investing in it, and I think as everyone has said, surely those two things can happen.

Receipt Date: 10/19/2009

Correspondence ID: 48

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

We just celebrated our 60 anniversary out here. I noticed in one of the slides that came through that the hope was expressed that a suitable arrangement could be worked out in conformity of federal law and NPS policy. Now federal law might be kind of difficult to change. I wouldn't say impossible or out of the question, but it would be difficult. But I would hope that NPS policy could change, that the system could prove to be workable. It has changed once from saying that all shacks must be torn down to saying that they must be preserved. That took federal action to make that happen. I think the policy would be flexible enough to make this work.

Receipt Date: 10/19/2009

Correspondence ID: 49

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

This is one issue, but there are a lot of other issues. What are the other issues? Could you please raise your hand, somebody? You know we were told that there's the belief floating around that there should be a public presence in every house. This is something that should be discussed. Because it's been a home for 73 years, and I'd like to go over what are the possibilities. I don't want to be running little tours, and having to clean the house every 5 days or something like that. Or leaving, I wouldn't want to leave for a week or two for someone to come in and have a nice vacation after we have done all the work of opening up, and then closing up, and the mice and then somebody waltzes in and says "Wow! This is great!". Is that a possibility? I don't know what this means, so I think that should be clarified, because I think it's kind of on my mind after having heard that.

And then we did get a letter when it was in the process of becoming a historic district, and the letter told us that our shack was irrelevant because it did not produce art, or literature, or famous people. I was insulted, that we're living there in this nice house that we've poured our hearts into and they say "well that shack's irrelevant. It doesn't count". So we should make sure that all places count. That they are equally important and that the people, I know that the definition of resource is building, but the resource is really the people, isn't it? Otherwise you're left with boards and nails and shingles and somebody can walk by and say "Oh what an interesting house!". But it's meaningless. The meaning of those houses resides with the human beings who have been there and the history and the memories of the people who went ahead of us and their history. And if it's suddenly cut off and you have people come in whatever their situation is, for a vacation or to buy it and pay the Seashore, it's a whole new thing. We've been there 56 years and I think that the human component is very important and I hope that is being taken into consideration with these meetings. But what are the other issues? There's the public component, the history&if you make a comment and think of other things for them to study, do it. Because these are the things I want to be resolved.

Receipt Date: 10/19/2009

Correspondence ID: 50

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Sort of along the same lines as my mother there, the history as I understand it is that Park Service came in and told people to leave. Wracked up lawyer bills for them until they couldn't pay the lawyer bills so they had to settle with the Park Service. Then they came in and said "Oh guess what? We want you out and we've got you set for this date. You're leaving, and we're going to come in and put new people in your house". In your house that, like I said before, you put your blood, sweat, and tears into. So there is some bitterness, and I'm sure it's come through in previous meetings, and it's getting passed from generation to generation. Speaking of generations though, the Park Service has lost a huge opportunity to take advantage of the old timers, people who have been out there for years and years and have seen it change from nothing but bare sand, to a place with grass and a few shrubs, to the place it is now. I'm going to be around and my daughter is going to be around to see what it changes into 50 years or so, but they completely lost that aspect of the history of Cape Cod. They talk about shipwrecks, great. They talk about artists, great. They talk about all sorts of fishing and other stuff cranberry bogs, wonderful, but they have completely disregarded the recent human history. It would be interesting if they would step up and include the Park Service in that history. To say that the Park Service came in, booted people out (they wouldn't say it that way) and now we're providing an area for artists to do their thing. So those are my two comments, and I really hope that before any other old timers pass, [REDACTED] or [REDACTED] people who were actually out there 50 years ago, 60 years ago, 70 years ago. Sit them down and find out what it was like back then, because I don't think it's written anywhere. I was remiss in not taking a tape recorder to some of the bohemian wine parties, some of the cocktail parties that we had that my folks were at where people were just going on and on and on about the stories of the sand dunes about how it was out there, and this was the kind of thing that Art Wolfe was trying to

get at but he didn't have enough time. The fact that one set of people calls a certain large sand dune or a certain cranberry bog a certain thing because something happened there something ecological, something I don't know. There's all sorts of a myriad of stories out there and landmarks that are named by us for a reason, and we could go into details about building these place and about maintaining these places but this kind of thing is all disregarded.

Receipt Date: 10/20/2009

Correspondence ID: 1

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address:

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country: [REDACTED]

E-mail Address:

Kept Private: No

Correspondence:

please consider providing for an opportunity for the general public to enjoy the experience of living in one of the dune shacks for a week or two. The park service might consider using the preservation maintenance program as a method for preserving a shack. This would provide a useful training opportunity for NPS employees and cooperators as well as enabling the park to maintain a shack without expending a lot of funds.

Receipt Date: 10/20/2009

Correspondence ID: 36

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

After watching the Nat'l Parks beautiful show on T.V. (P.B.S.) I'm convinced the dune shacks here in Provincetown should be removed! Moved to a spot near the transplanted Life Saving Station (Chatam) at Race Point. How appropriate for it all to be together for all to see. I've lived here (P'town) all my life and have NEVER been in any of these controversy shacks because they are "private" and too far away. I've also been told they are brought up to 21st century and are NOTHING as when "built".

Receipt Date: 10/20/2009

Correspondence ID: 37

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

FOR THE BENEFIT OF ALL

I've written to C.C.N.S. and Nat'l Parks Was. D.C. about "saving" the dune shacks here in Provincetown, Truro. The shacks are NOT as they were first "built"! Upgrades have been ongoing for years! Many artists etc. have lived here in town and their place of summer residences have long been gone or revised extensively! I, a native, would like the landscape to go pristine. Perhaps they could all be moved to an area around the Old Harbor Life Saving Sta. Then, we could all see what they were like. As of now, no one is allowed near them! I am a native and never have seen one!!!

Receipt Date: 11/01/2009

Correspondence ID: 64

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

To: George Price

From: [REDACTED]

Re: NPS "Facts"?

Posted October 12th 2009 by [REDACTED] editing, nps traveler

They are simple structures, and "Shacks" is no doubt a good way to describe them. Built more than a century ago

to house members of the U.S. Life-Saving Service, these board structures hidden amid the dunes of Cape Cod National Seashore have taken on a second, or third, life as artists' roosts. But what should the national seashore do with them? "The dune shack historic district is noted for its storied past, its people feel passionate about this unique place, and we look forward to an invigorating discussion about how to best preserve and use it in the future."

According to the folks at Discover America, the official travel and tourism site of the United States:

These small, austere structures were built by the Life Saving service in the 19th century to house seaman. Sometime around the 1920s, long after the dune shacks ceased housing life-saving personnel, many of the community's creative or eccentric spirits began using them as retreats and hideaways. Probably the most famous of these was playwright Eugene O'Neill, who purchased one and spent many summers there with his wife, Agnes Boulton. O'Neill penned *Anna Christie* (1920) and *The Hairy Ape* (1921) while living in his shack, and in doing so gave the whole collection of dune shacks something of an arty cachet. Other Provincetown artists soon followed O'Neill, including the self-proclaimed "poet of the dunes," Harry Kemp, who wrote many a verse about the seashore's stark, desolate splendor. Author Hazel Hawthorne-Werner wrote *The Salt House*, a memoir tracing her time amid the dunes, in 1929. It's said that this book helped get the shacks, along with the entire dunes district, onto the National Register of Historic Places, helping to preserve them for years to come. In later years, Jack Kerouac, e.e. cummings, Norman Mailer, and Jackson Pollack also lived in these primitive structures. The dune shacks haven't been modernized much--none has electricity, running water, or toilets. You stay in them for a chance to be with nature and perhaps commune with the spirits of artists who have gone before you. The dune shacks are now all set along the part of the Cape Cod National Seashore that is known as the Province Lands. The park owns most of the Provincetown dune shacks, though a few are managed by nonprofit groups aimed at preserving them and their legacy. Some of these organizations, such as the Peaked Hills Bars Trust and the Provincetown Community Compact, allow visitors to stay in the dune shacks though a variety of arrangements. Both groups run an artist-in-residence program--artists can apply for short stays in some of the shacks during the summer season. Only a handful of applicants are admitted each year.

PRC reply 10/13/09

██████████ needs to correct his facts before writing a column of this importance.

1. ██████████ says the shacks were "Built more than a century ago to house members of the U.S. Life-Saving Service".

Wrong ██████████ None of the existing shacks are 100 years old. And of the 18 remaining dune shacks perhaps 2 that can be linked to housing members of the Life-Saving Service. And even that is unlikely.

2. ██████████ says "these board structures hidden amid the dunes of Cape Cod National Seashore have taken on a second, or third, life as artists' roosts."

This again is not accurate. There are only 3 dune shacks which have current connections to non-profits who offer "their" shacks to artists. And even these three shacks are not exclusively used by artists. The traditional use of these shacks was not in any way limited to artists. Yes there are many artists who were and are inspired by time in the dunes. However there were-and currently are-many electricians, plumbers, insurance agents, carpenters, teachers, fisherman, families, and scientists who love and need the "way of life" the Seashore was intended to protect in its 1961 creation.

3. ██████████ asks, "what should the National Seashore do with them?"

The shacks are now in the Peaked Hill Bars Historic District. The NPS fought against that designation for many years. The NPS was determined to bulldoze all but one of the shacks. They did destroy at least four and as many as ten. Those were among the most historic of the dune shacks. One of the remaining dune shacks is not the property of the Seashore. It is that shacks that could be the model for how the Seashore deals with the future use of owner

occupied properties. If the past 50 years is any indication of how the Seashore treats these structure and dune shack owners there is little reason to be optimistic about the future. Owners have protected and maintained the dune shacks with no help from the NPS. Most of the shacks are still standing because resident owners spent thousands of dollars in legal expenses to keep the NPS from destroying what are now considered national treasures. Our current CCNS Superintendent has said that he is not interested in the history of the dune shacks. That isn't a promising indication of how the Seashore will treat these shacks in the future.

Receipt Date: 11/03/2009

Correspondence ID: 27

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country: [REDACTED]

E-mail Address: [REDACTED]

Kept Private: Yes

Correspondence:

I am writing to support the Peaked Hill Trust's role in making dune-shack culture accessible to the public and in protecting the dunes themselves. Many years ago I was able to spend a few days in one of the shacks, and that experience not only gave me a sense of the human history of the place but also strengthened my commitment to the preservation of the dunes. I am convinced that PHT helps to create a wider constituency for the dunes and for the park.

Receipt Date: 11/03/2009

Correspondence ID: 28

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country: [REDACTED]

E-mail Address: [REDACTED]

Kept Private: No

Correspondence:

The peaked Hills Bars, the dunes , the backshore of the peninsula of cape cod, contains elemental natural beauty. Simplicity in form. Sky land ocean and vast expanse of the edge of the continent as it meets the sea in harmony with birds, sea life and plants that fulfill and instruct human interaction with nature in a pure, authentic example.

All travellers who have experienced this aura of interaction with the natural order in the dunes receive the message of peaceful respect for the environment and come to understand the essential quality of life that exists in the closeness of the natural experience. The shacks represent the basic human needs, only the essential primitive shelter without flourish and instucts the release of unnecessary things, as Thoreau wrote about, as spirtual messengers report about, an unconscious letting go of unnecessary concerns and a re focus of prioirties of intreaction with simplicity. Life on the Dunes inspires the soul of humans to understand mortality and true lasting fierce sustainability of the oceans edge. The cycles of life that come from a primitive source that can only be felt and experienced awaits the dune dweller.

I have been visiting the Peaked Hill Bars for almost 40 years. I introduced my family to the rules of simplicity as I was by Hazel Hawthorne and Johnny Alexander. There is a consistency to the legend and there is a respect for the history that speaks without words.

Thank you for the efforts to keep these kind of wilderness environments available when everything seems to rush away from peaceful understanding of the power , inspiration, rejuvenation of the human soul.

Receipt Date: 11/03/2009

Correspondence ID: 29

Form Letter: No

Organization: Peaked Hill Trust

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country: [REDACTED]

E-mail Address: [REDACTED]

Kept Private: Yes

Correspondence:

I would like to whole-heartily support preserving the dune shacks and including them in the National Register of Historic Places. As a recent artist-in-resident I lived in one for 3 blissful weeks. It was a life-changing experience both personally and professionally. I encourage the National Park Service to preserve the integrity of the shacks by continuing to make them available to the dune shack families and caretakers, as well as artists and writers and anyone seeking the balm of nature near the sea. The opportunity to step back in time, live off the grid and experience nature first hand is essential in this ever-changing, fast-paced world we live in. The dune shacks are akin to little churches, they bring one back to oneself-- as one with nature. John Muir said, "Thousands of tired, nerve-shaken, over-civilized people are beginning to find out that going to the mountain is going home; that wildness is necessity; that mountain parks and reservations are useful not only as fountains of timber and irrigating rivers, but as fountains of life."

Sincerely,

[REDACTED]

Receipt Date: 11/03/2009

Correspondence ID: 30

Form Letter: No

Organization: Peaked Hill Trust

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address:

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country: [REDACTED]

E-mail Address:

Kept Private: No

Correspondence:

I am a member of the Peaked Hill Trust but am still waiting (3 years now) for my name to come up so that I can actually get to use one. I love the dunes and every year I come out in off season to spend time alone. I always hike out to the dune shacks and look at them longingly as I spend the day soaking up the space, dunes, birds, ocean and solitude.

Please, please make this resource available for all of us who love and long for the opportunity to have time apart to reconnect with ourselves and creation.

Respectfully yours,

[REDACTED]

Receipt Date: 11/03/2009

Correspondence ID: 31

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country: [REDACTED]

E-mail Address: [REDACTED]

Kept Private: Yes

Correspondence:

Thank you for the opportunity to provide some dune shack community customs & culture. This Cape Cod way of life supports the NPS mission.

Early "coast guard" shacks were erected in the 1870s for shipwreck survivors. The spirit & some remains continue in a dune shack community of people who are interconnected through the upkeep, respect for the environment, need for refuge, & creativity that springs from it. This social group has endured over 100 years, maintains

traditions, & collective activities. This includes artists, writers, scientists, & others who do art, write, observe nature, birdwatch, fish, rest, renew, often produce a finished product that is shared with the larger community. This is a society of people defined by the dictionary as a community distinguishable by these aims, standards of conduct, & common ends.

Since the 1870s the early community dune shacks began. Now a dune shack community is dedicated to keep them going; with deep respect to nature, peace, renewal, cultural history, a Cape Cod way of life.

Thank you,

[REDACTED]

Receipt Date: 11/04/2009

Correspondence ID: 32

Form Letter: No

Organization: Peaked Hill Trust

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country: [REDACTED]

E-mail Address: [REDACTED]

Kept Private: No

Correspondence:

[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]

Cape Cod National Seashore
National Park Service
Marconi Station
Wellfleet, MA 02667

November 3, 2009

I am writing to express my opinion regarding the Dune Shack Planning Process.

I speak in favor of appropriate public use of the shacks. I ask: what is the distinction between the Malicoat shack, a deeded property, and the other 18 shacks, which fell to the CCNS when their property ownership could not be proved? However much one might criticize the process that resulted in the current lease arrangements, that process is done; it is time to move on. The other 18 shacks are public property. Unless someone entertains thought of reversing those decisions long past, that fact remains and will affect how the shacks are managed. I feel that the use of each shack should include some element of public access.

In fact, several of the shacks fulfill this goal now. For example, while public access organization such as the Provincetown Compact and Peaked Hill Trust clearly include a public access element, so does, in my opinion, the

Tasha shack, as it is open to the public on a daily basis; and the Watson shack, as the current lessee uses it for about two months per year, and allow friends and acquaintances free access at all other times. [REDACTED] shares her shack each summer, with the time unused by her managed by Peaked Hill Trust. A similar arrangement with OCARC allows for public access.

Other care-takers might think up different ways of allowing some public access.

This is what I propose: when exclusively used shacks reached lease renewal time, their current residents could apply for care-taking leases (and they would be highly qualified care-takers;) if they were successful, they would merely have to share their season, and otherwise continue as before. My sense of fairness leads me to suggest that about 50% of the season should be set aside for public access; you might have a different sense. The current public access organizations might be useful tools, as they have lists of interested people, and could handle some of the educational and organizational tasks. But new ideas on public sharing would be welcome, too.

You will never make everyone happy in a situation like this, in which not everyone can have exactly what they want in perpetuity. But think of how the shacks of the CCNS might look in twenty years or so: a mix of uses, and a numerous constituency of people of all sorts who have had some contact with and enjoyment of the shacks, and the solitude of the dunes. The CCNS should have references which they could pass on to Park visitors when they inquire about the shacks references that include a process by which persons with sufficient interest could get to stay in a shack.

The one error I dearly wish you to avoid is setting up a procedure by which the wealthy will end up acquiring the shacks for their exclusive use. If you can keep money out of the game, and spread the benefit of access to the dune shacks by means of a scattershot at interested people, you will have done a great job. You're well on the way to it, and I thank you heartily for all you have done.

Sincerely,

[REDACTED]

Receipt Date: 11/04/2009

Correspondence ID: 33

Form Letter: No

Organization: PHT

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country: [REDACTED]

E-mail Address: [REDACTED]

Kept Private: No

Correspondence:

My husband, [REDACTED] and I were granted a dune shack residency based on his work as a playwright. For two glorious weeks, we worked without the undue distraction of civilization. With a manuel typewriter a play emerged. I was memorizing a script and editing a manuscript. I too found the environment particularly rewarding for the

creative process.

PHT has also made it affordable. By keeping down the cost of the residency, we were able to afford this time we needed away from the city to work and renew our bodies and mind. To be able to create in this pristine environment- so close to the sky, sea, birds, coyotes, sea lions, scrub pines and the daily meditative hike through the sand dunes- this is what our creative process needs to continue in our busy techno driven world. Keeping the Dune Shack Residencies for Artists is something that must continue.

Receipt Date: 11/04/2009

Correspondence ID: 34

Form Letter: No

Organization: PHT

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country: [REDACTED]

E-mail Address: [REDACTED]

Kept Private: Yes

Correspondence:

Being a member of Peaked Hill Trust for 21 years has allowed me to experience a magical week, a few times in my life. I am referring to a week in the Dunes.

I am a full time musician, and as such, I must travel frequently. The trappings of the post computer world, cell phones, text messages, and the proliferation of false goals and values litter the consciousness of our world today. In my time in the Dunes, I came back to what is cherished for us all - the simplicity of life in nature, and its beautiful cycles. This has renewed and re-charged me, as well as validated my life choices. In turn, many salient messages have been incorporated into my music, which in turn get passed on world-wide.

The respect and care for the Dunes is also inherent in our membership. As we are fragile, so is this pristine example of earth's beauty. I feel PHT has been vigilant in their cohesive and total mandate to protect and share the Dunes. We should treat them as a national treasure, but also continue to carefully allow them to be personally experienced.

I have been truly touched in my life as a result.

Thank you.

[REDACTED]

Receipt Date: 11/04/2009

Correspondence ID: 35

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]
State/Province: [REDACTED]
Postal Code: [REDACTED]
Country: [REDACTED]
E-mail Address: [REDACTED]
Kept Private: Yes

Correspondence:

I write to comment on the Dune Shack District Preservation and Use Plan Environmental Assessment and planning process. I am thrilled that such careful attention is being given to protecting this precious natural resource while enabling people and society to benefit from its inspirational beauty. I consider myself one of the most fortunate people on the earth to have been able to spend time in dune shacks, getting to know and appreciate deeply the unique and ever-changing ecosystem of the National Seashore and its dunes. While I had walked the dunes, it was not until I had the opportunity to stay in a dune shack that I began to understand the complex relationships among sand, sea, flora, fauna and humankind that can co-exist there only if there is a conscious and systematic program to support each aspect of life there.

Through the Peaked Hill Trust, I was able, finally, to spend a week in a shack. My husband and I consider that week one of the most deeply physical and spiritual times of our lives. The careful teaching of the PHT volunteers enabled us to feel that we were able to live responsibly in this habitat and thus fully relax into its beauty and inspiration. We became conscious of the impact of every ordinary action -- every drop of water used, every footstep, every encounter with the natural environment.

The preservation of the dune shacks can be a key element of an effort to manage and protect the National Seashore because others like us can develop a heightened understanding of the delicate intersection where land meets sea. As they are managed now, the shacks advance our civilization's ability to cooperate with nature while we contemplate our place in the universe. Thanks for this process.

Receipt Date: 11/05/2009

Correspondence ID: 70

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Dear Superintendent Price,

My introduction to Peaked Hill Bars was in 1929, riding on the front seat of a horse-drawn wagon piled high with furniture my mother had bought at the auction of the old Wood End Lighthouse, to furnish her newly purchased cottage. She had discovered the Peaked Hill dunes the previous summer when she came to Provincetown to paint

in an outdoor class taught by the revered Charles Hawthorne, originator of the Provincetown art colony.

Few people in my early days owned shacks. Harry Kemp who visited us and wrote me a poem when I was six, lived in a shack close to ours. He often loaned it to friends. Originally many of the shacks were built by Coast Guardsmen stationed at the Peaked Hill Bars Station, whose families lived in Town and might come out to visit. The "Station" crew, our friends [REDACTED] [REDACTED] [REDACTED] [REDACTED] [REDACTED] rented out these driftwood built shacks and eventually sold them to [REDACTED] my sister [REDACTED] [REDACTED] [REDACTED] and [REDACTED]. When [REDACTED] could not spend the summer on the dunes with her children, she rented her shacks or lent them to friends, as did [REDACTED] and [REDACTED] share their shack. Other owners as well, might loan or rent out their shacks. This group of their friends and relatives, many of whom returned year after year, were people we could count on as having that special quality of appreciation for all that living on the dunes offered. Some of them found a shack to buy, but many of them remained connected to friends who would share some time of dune living with them. Many of these longtime visitors have become active participants and supporters of the Peaked Hill Trust.

The Peaked Hill Trust mission of inclusive rather than exclusive use of such buildings truly embodies the philosophy of the National Park system, the continuation of the practice of sharing the beauty of natural wonders, sharing the experience of dune living with the greatest, not the fewest number of Seashore devotees. As lovers of nature, this group of special people is committed to preserving and conserving the dunes and a dune way of life. Above all, they are committed to the goals and purposes of our National Park system, to providing an intimate setting in which many more people from all over this country can participate in and enjoy the glorious particularities of this section of our National Seashore. They go to great lengths to insure the fullest usage, to avoid any shack ever sitting empty during seasonable weather.

The Peaked Hill Trust has enabled me and my family to continue having the privilege of spending time in my shack (which could have been rebuilt only because so many wonderful volunteers enabled a recreation of the original 1917 building destroyed by arson). Without their volunteer labor, careful supervision and constant maintenance, there would be no "Zara's shack". Anyone familiar with Peaked Hill knows the sweat labor and expertise as well as the ideals, necessary for the survival of any structure built on the dunes. I, my children and grandchildren-our fourth generation-so appreciate that "Zara's Shack" is still there each year; we consider ourselves infinitely fortunate that for the few weeks, we can come to it, except for linens, completely ready to be lived in.

I take a great deal of pleasure in reading the journals and comments of the many Peaked Hill Trust members who have lived in my shack. To experience the totality of the dunes, one must sleep and wake in their midst, keyed to the rhythms of sunset and sunrise, the sudden changes of weather-rain on roof, the whistle of the wind, the heat of the sun, the enveloping fog, all felt with an immediacy beyond description. These are the unique individuals who are willing and eager to live with the light from kerosene lamps (with wicks that need to be trimmed and chimneys washed); to carry pails of water from the pump, to walk over hot dune sand to Provincetown carrying knapsacks of food or returning their garbage; to use an outhouse in the middle of the night. They look to explore a different dimension of this earth, to sample living with a minimum of the technologies distancing us from nature. They treasure the opportunity to experience a life similar to that gone by for more than a century. They are the heart of the National Park system supporters and believers. They swell the network, spread the word, and above all, observe to the letter Park rules-leaving a far lighter footprint than most Park visitors. They are the embodiment of the principles the Seashore stands for-conservation and appreciation of our treasured environment.

I sincerely hope that the unique experience of living in my shack, in [REDACTED] and hopefully others, administered by the Peaked Hill Trust, will continue to be available to as many as possible additional lovers of this precious and singular area of the National Seashore.

Receipt Date: 11/06/2009

Correspondence ID: 65

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

I am submitting the comment(s) below in response to a request from the Cape Cod National Seashore Advisory Commission. The commission is asking for input from the public as to the dune shacks district preservation and use plan and environmental assessment. We have been asked to put our thoughts in writing by November 12, 2009. The mediation firm "Consensus Building Institute" (CBI) will facilitate the work of the CCNS Advisory Commission dune shack subcommittee.

I was somewhat surprised to hear that a mediation group from Cambridge was being hired to help the federal government resolve the future use and management plan for the dune shacks. Mediation? Between the Seashore (CCNS) and the dune dwellers? Non-profits and the Seashore? Dune shack advocates and the NPS?

I now think CBI is here to mediate the conflicts the Seashore introduced over the years by pitting traditional owners and non-profits against one other. These two groups actually got along rather well in the early years before Superintendent Maria Burks made a series of blunders. Let me explain.

When the Charlie Schmidt shack was bulldozed soon after he died in the early 1980s it became obvious that the Seashore was not an advocate of the shacks. Resident shack owners enthusiastically supported the efforts of a new non-profit formed specifically to stop the destruction of the dune shacks. The Peaked Hill Trust (PHT) was the name three women gave to their organization. [REDACTED], [REDACTED] and [REDACTED] worked hard to convince the Seashore that the shacks had a unique history and were important to save. When the state of Massachusetts joined the effort to preserve the Way of Life the dune shacks symbolized the National Park Service bulldozers were turned off. Owners and non-profits cheered the victory and each group thought the worst was over.

Around this period Superintendent Burks leased three dune shacks that had been pad-locked shut by Seashore when owners died. Since the shacks were now considered historic she found long-term leases a way to protect them from further decay and government negligence. The Jones shack was leased to [REDACTED]. Leo Fleurant's shack was leased to [REDACTED]. And Peg Watson's shack was leased to [REDACTED]. [REDACTED] is [REDACTED]'s sister so perhaps it made sense that the seashore give something back to the founder of a group that had worked hard to protect these cottages. No one found that connection especially troubling at the time-a saved shack is a saved shack and owners were grateful that the Superintendent had found a way to avoid continued bulldozing. After all [REDACTED] had just been ordered by the federal government to pay for the destruction of two historic dune shacks in Truro that belonged to her partner [REDACTED]. That was a huge insult to dune shack owners who had fought had to protect these treasures.

Superintendent Herbert Olsen paid for a taxpayer-funded study in the early 1980s that insisted the dune shacks had absolutely no historic value. But by 1987 the federal government decided the dune shacks were historic and thus eligible for listing on the national register. And Olsen was gone!

That good news seemed to introduce a new approach to dealing with the shacks. If historic they could not be bulldozed without a major public uproar. So Superintendent Burks created a sub-committee on dune shacks in 1992. They met 10-12 times over the period of a year. Participants included a variety of members of the non-profits. None of the traditional resident shacks owners were aware this group had been meeting. The recommendations this group made were made available to the entire world via the Internet. Owners only learned of it on the web. We considered this a huge mistake by Superintendent Burks. We informed her immediately.

A year or so later Superintendent Burks gathered a "blue ribbon" panel of experts from Washington DC to discuss the shacks and the issues she was dealing with. These NPS experts suggested an ethnography study to see if the community qualified as a TCP under NPS Bulletin 38 guidelines. Ms. Burks told our community this was an important tool for gathering information that would help resolve the issues. Dr. Robert Wolfe's study was done over a 2-year period during which dune dwelling owners, users and advocates all got to speak and write of their connections to -and history with the dune shacks. In 2006 the research was completed and Drs. Wolfe and Ferguson submitted a determination that the dune shack community was in fact a TCP.

So here are the significant reasons for mediation. The CCNS dune shack subcommittee had excluded owners of shacks. And the ethnography study got blamed for being focused more on resident owners than non-profits. And the person who was behind both of these "solutions" was Maria Burks who was no longer the superintendent by the time the TCP determination was published. George Price is left cleaning up.

The fact is owners and non-profits started out with a common mission. Save the shacks. In a sense we both succeeded in that the shacks are still part of the dune landscape. In fact it was a dune shack owner-Hazel Hawthorne Werner-who first allowed her shack to be maintained by a non-profit. It is not up to the Seashore to work with both owners and non-profits to allow each approach to succeed without taking sides.

Receipt Date: 11/06/2009

Correspondence ID: 71

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

When [REDACTED] and his friends found the dunes cottages in 1952-3, the 2 houses they bought, plus 2 more, had been available for months, if not years, yet people didn't flock out to the beach to snatch them up even at bargain basement prices. Many townspeople couldn't imagine why anyone would want to live out in such a desolate place. Now it seems that everyone wants to live out there. When the CCNS first came into being it seemed that they couldn't get rid of the houses and their residents fast enough. Lately that seems to have applied to just the residents.

The legislation creating the CCNS promises to preserve not only the unique environment of the outer Cape, but its

way of life as well. Try as I might, I doubt that I could find the words promising to preserve the way of life for some people, but not others. Yet that seems to have been the case for a unique segment—the dune shacks and their residents. When we attended the meeting announcing the TCP project, all of us came together not quite knowing what it was all about, and we were invited to make a statement or comment. We hadn't met some of the people and hadn't encountered many of the others for years because we'd been isolated when the road over the dunes was closed. Yet we all essentially said the same thing regarding our love for our houses and our beautiful, special environment. I was impressed with the heart-felt spontaneous eloquence of so many statements. We were all on the same page. They could have declared us an associated group right then. We've been in frequent contact since then and are standing together to defend our way of life.

The striving isn't new for many of us. I can count at least 6 families or residents who elected to go to court with its attendant stresses and huge expenses, amounting to many hundred of thousands of dollars, all together, to stand up for ourselves. We ourselves were in court for 20 years, and I know others surpassed that record. We felt compelled to go to court against the government because of the intense pressure to settle with them to give up our own homes. If we had been treated fairly in the first place, all that stressful involvement with courts and lawyers with their outrageous fees could have been avoided. We feel as if we were put into a different category from other residents in the Seashore communities such as Truro and Wellfleet who haven't had to endure the disdain and difficulties we have had to undergo for 40 years.

Now the people who worked hard and persevered to rescue or maintain the cottages are an endangered species. After eliminating some of the "resources" in the past by bulldozing and burning them, the Seashore is charged with preserving the boards, nails, plumbing and shingles that make up the remaining shacks, while the combined experience, memory and history of the real resources will be gone. Did the NPS institute a systematic effort to learn the unique and interesting human story of the dunes dwellers, which, after all, is the basis of the historical designation? Are there transcripts of interviews with Hazel Hawthorne, who knew Eugene O'Neill and the myriad artists and writers who lived or visited the dunes? How about Charlie Schmidt's story of his studies of swallows, so well known and highly regarded by birders who have visited the site of his house? Art Costa must have had some wonderful stories of his involvement, which stretched back to the mid forties, as well as George Carlezon, a fisherman and beach dweller who just recently died at over 90 years of age, more than 60 of which he spent up and down the beach and dunes. Peg Watson and the other cottage owners were around for years after the inception of the Seashore, which regarded them as nuisances rather than the real resources. I'll bet people were still alive who knew some of the early life saving station members from the turn of the 20th century. I can't believe there wasn't one NPS employee, who might have felt some curiosity or fascination with the early history and motivations of the people who lived in the place they are charged with preserving. Some of us have fragmentary snippets from those old timers' photographs and some written material—but not a definite record. The few of us who are left from the pretty old days (as opposed to the really old days of the 20s and 30s) have passed down our experience and knowledge to our own offspring, who have spent all of their lives going back in some cases over 50 years making an unbroken thread that is about to be severed.

If the current cottage owners are replaced with people who fulfill the criteria for contemplative solitude in the service of art and literature, they would follow in the footsteps of just a handful of shack residents. The majority of the original and current owners have just lived our everyday lives in a beautiful, challenging environment, and not always in solitude. Plenty of artists and writers have crossed the thresholds of many of our houses, but their pursuits were broad, not as narrowly focused as stated. (Peter Clemons) a graduate of RISD, exhibits his artwork in his own gallery. (David Adams) art is sold at the Visitor Center, as well as nationwide. The people who found and restored our house, Mission Bell, were all graduates of art schools, one earning a living as a practicing artist, another a sculptor and professor of design and (Nat Champlin) had taught painting in his early career, as well as aesthetics at Cranbrook Academy, whose president was a most appreciative visitor to our cottage. Other guests were active in the fields of art, music and politics. If writing is essential, (Nat) collaborated in writing for the Saturday Review of Literature, as well as writing based on research done during his sabbatical here and in New York. His photographs, which have been exhibited at PAAM, hang on walls all over the country. Our daughter, () a painter with an MFA from Yale, earns her living as an artist, as does her husband () whose parents are both prominent in the arts. () are good artists in their own right, as well. I could go on and on

about Mission Bell, but I hope it's enough to say that art making and appreciation are intrinsic to our lives not only in our dunes home but wherever we live. To require people to be focused on art and literature is to re-write history and devalue the original owners, who were pretty much ordinary people, but who had to have daring and imagination to come to this extraordinary, beautiful, and sometimes difficult environment in the first place.

When it comes to a public presence in the shacks, I can't imagine how a physical presence of huge numbers of people in the cottages can be accomplished easily, or if it's really desirable. An exhibit at the Visitor Center might accomplish that goal. After all, there are films about the whaling industry and the Life Saving station that run regularly, as well as historical and pictorial exhibits. The shack owners have a rich trove of photographs and records that could be tapped showing life in the buildings. Not that it's that exotically interesting a life, as far as I'm concerned. We do the everyday humdrum things out there that we do in "civilization", but it's just more challenging in a more beautiful and interesting setting. If such an exhibit were to be set up, the significant role of the non-profits could be included, as well as the history and origins of dunes shacks that extends all the way back to the late 1800s and into the 20th century, which could be tied in with the role of the life saving stations and the men who lived in them.

It's gratifying to see the current efforts on behalf of the dune shacks as well as, I hope, their current resident families.

Receipt Date: 11/07/2009

Correspondence ID: 51

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country: [REDACTED]

E-mail Address: [REDACTED]

Kept Private: No

Correspondence:

My family had been summer residents on the dunes since 1937. We lived in three shacks on Peaked Hill. Three sisters, their husbands and children. Nowhere could you find a more pristine environment for children to grow up in. We swam, hiked, dug for clams, chased seagulls, picked blueberries, carried water from the pump and laid in the hot summer sun. This area must be preserved for future generations. Yes, the shacks need a lot of upkeep, varmits and northeast winds play havoc on them in the winter months. However, it is worth every ounce of energy you expend to clean the places up in the spring. The sand dunes need to be protected by the grasses and other vegetation. Winds are fierce and two of the three shacks were swept over the bank in winter storms. Our homes were gone in a blink of the eye. Sad, so sad. We go back to the dunes every summer. My children, husband and myself relive these wonderful years and wonderful memories. The dunes are as important as the Statue of Liberty is to NY or the Golden Gate bridge is to California. It is a Statue of its own which needs our protection, help and love to preserve it.

Receipt Date: 11/09/2009

Correspondence ID: 52

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]
[REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country: [REDACTED]

E-mail Address: [REDACTED]

Kept Private: No

Correspondence:

Superintendent George Price
Cape Cod National Seashore
99 Marconi Station Site Road
Wellfleet, MA 02667
November 9, 2009

My name is [REDACTED] and I'm a year-round Provincetown resident who goes out to the shacks twelve months out of the year.

I've hesitated to write this letter because in some ways I agree with everyone, and rarely is an equivocal voice appreciated amid a discussion. As my mother will surely tell you, I first went out to a dune shack while I was still in her belly. By the time I was two, I was walking along with her to Frenchie's or maybe to the Milby's, as Zara's was known then. My mother befriended Hazel Hawthorne and when I was seven years old, my mom bartered with Hazel for summers in Thalassa. We stayed there for two years, April to October, me riding into Veteran's Memorial Elementary School in our ancient 4X4, affectionately dubbed, "Loverust." My parents were separated, but my dad wanted to spend time with me, so he arranged through the Braatens to stay next door. Little did we know that he would still be living year-round in the shack 25 years later!

Though the demolition of Dune Charlie's shack was the product of another era, it is what spurred my mom to become involved with Peaked Hill Trust, and she has served on the board of directors since the beginning. As PHT grew and matured and the Park redefined its relationship to the shacks, [REDACTED] and [REDACTED] were granted a twenty-year lease to Peg Watson's. So as I got older, I hung out with my dad at his "Shackteau," volunteered with PHT, and benefitted (by default) from knowing [REDACTED] and [REDACTED] and getting to spend time at Peg's. And herein lies my dilemma:

I was born into the shacks. I grew up with the privilege of shacktime through family connections. The dunes are my backyard and my home, especially since I am staying at Peg's this winter. My father lives here and I would loudly protest his removal from the Braaten shack. But I have seen, witnessed, and experienced the gift that public access has given the dune community. After all, without public access, the shacks would not exist in their present state at all!

And it's not that hard to be generous. This summer I acted as tour guide for a couple from Boston, who had walked the dunes for years and one day got the nerve to contact [REDACTED] and [REDACTED] about possibly staying at Peg's. As I showed them around, sternly admonishing them to trim wicks, pump water, and sweep fastidiously, they sweetly asked me if they could do anything to help. Suuuuure, I said, you could scrub out the water buckets, and um, maybe finish painting that rusty gas tank. A week later, they had left the shack spotlessly clean, tasks finished, and

had even done a project that was on the "to do" list, but that they had not been asked to do! Why shouldn't people like this get to spend time in a shack?

Basically, I don't think it matters who uses the shacks, as long as they are used, not to the detriment of anybody, but to the benefit of all. Shacktime should not be taken away from anybody, but at the same time, shacktime should have some component of public access. I don't care if you are an artist, an eccentric, a family, a weekly user, an urbanite, a country bumpkin, a nobody, or a somebody, everybody deserves access.

Sincerely, **Tallia Schuster** Dune Dweller
Provincetown, MA 02657

Receipt Date: 11/09/2009

Correspondence ID: 66

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

I am submitting the comment(s) below in response to a request from the Cape Cod National Seashore Advisory Commission. The commission is asking for input from the public regarding the Dune Shack District Preservation and Use Plan and Environmental Assessment now being facilitated by the mediation firm CBI.

I am asking the new Secretary of the Interior and the new Director of the National Park Service to look into the 2007 handling of the TCP Designation by the Keeper at the Register of Historic Places. In light of the fact that the Dune Shack Historic District is currently advancing from "Eligible for Listing" to "Listed" I see this as an opportunity to review how Janet Matthews made her decision to refuse the TCP Designation in spite of the research that supported it. The Keepers May 24, 2007 Press Release was considered by many of us involved with this subject to be one of the most unintelligible explanations of logic to come out of Washington DC. Please read it and you will know what I mean.

It has come to light recently that Ms. Matthews was perhaps influenced more by the comments of a personal friend and Board Member of the Castle Hill Center for the Arts in Truro then by actual science behind the professional opinions of Drs. Wolfe and Ferguson. NPS bulletin 38 was intended to be an alternative to using biased opinion. The founder of Castle Hill has been a long-time advocate of non-profit management of the Dune Shacks and may have weighed in on the future use of these shacks from a viewpoint that put resident dune dwellers at a disadvantage. Castle Hill is an excellent organization but there is a relationship to the dune shacks that may be considered a conflict of interest in that they offer stays at the shacks as incentives for membership. Castle Hill marketing materials in fact show pictures of shacks that are at present not even part of OCARC residency program.

Andy and Grace were passionate about the dune shacks. They worked aggressively to stop the federal government (NPS) from bulldozing any of these historic buildings. Many of the 18 remaining dune shacks are only standing because of the efforts of Grace and Andy working in conjunction with the GBCOA. Andy Fuller died in 1981. Grace died in 1996, after continuing to argue in Federal Court for the preservation of the dune shacks and the property rights associated with ownership. Andy and Grace are obviously not here to speak for the dune shacks but we know they would be happy to see many of their friends are still on the dunes. And still holding dear to the Way of Life that the federal government promised to protect when the national seashore was created in legislation passed in 1961. They are not here but I am. My name is Peter Clemons

I am proud that Marianne and I and our 3 children have been able to be a part of the TCP community that the 2006 TCP ethnographic study conducted by Dr. Robert Wolfe helped restore. The dune shack community may never be what it was back in the 1920s when Eugene O'Neill owned a house here. It may never be what it was back in the 1930s when Mary Heaton Vorse wrote about her visits to the dunes. It may never be what it was in the 1940s when the poet Harry Kemp was tramping about the dunes. And it may never be what it was in the 1950s when fishermen, artists, plumbers, insurance salesmen, writers, families, residents and visitors were part of this backshore neighborhood. The 1960s were especially hard on the dune shacks. The NPS decided to take these shacks from resident owners by eminent domain and condemnation. Owners were told the shacks would be destroyed as soon as the NPS stipulations expired. Storms, erosion, fires and hippies all took a toll on the dune shacks. But in 2009 there is still a community of dune shack residents who are an organic and real presence on the backshore. Our Way of Life is in place naturally and should be allowed to remain as is.

Our traditional culture is not just about the buildings in this community. We have maintained these simple dwellings through the years in spite of the acts taken by the NPS and the Seashore that attempted to destroy what is now recognized as a treasured piece of Cape Cod history. Resident dune shack owners are proud to have been included in the ethnography research done by Drs Wolfe and Ferguson.

The ethics of how these shacks were taken from owners is very much at the heart of this issue. Representatives of the NPS have never apologized to dune dwellers for the actions we have suffered. The resident traditional owners will continue to do everything we can to remain in our homes. These properties may belong to the federal government now but they are still part of our way of life. We will not accept a solution that removes our families from an environment we have repeatedly proven to be a part of.

We are hopeful that this latest preservation and use plan initiated by Superintendent Price will bring some degree of harmony and justice to those who have made this backshore community what it is.

Receipt Date: 11/09/2009

Correspondence ID: 68

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Dear Superintendent:

In June 2004 I spent 2 weeks in a dune shack as an artist-in-residence. I had dune shack experience as a child in the Indiana Dunes on Lake Michigan. My family owned a shack there, and I felt the need to recapture that feeling of being in the elements without amenities again as it meant so much to me as a child.

My husband stayed with me for the first week. Then as planned he left and I spent 5 days and nights alone on the back shore. I was frightened the first night but I felt if I could get through that I could live through anything.

I'm a photographer and I feel the dunes in Provincetown are very special. When you leave Snail Rd. and enter the little woods and then come out onto the dunes you are in another century, another world altogether.

The work that I did while there I feel was some of my best. I had no distractions and the dunes I developed a deep relationship with. In my solitude with the sound of coyotes and the wind howling at night I had a chance to reach far into myself as never before.

In 2009 my husband and I stayed in another shack for a week. Somehow I felt I had come home. It seemed as if nothing else in the world was really more important than the sand, the roses, the wind, and the water.

As life in the 21st century becomes increasingly stressful, mechanized and sterile, the simple basics of life in a dune shack have shown me what really matters.

Receipt Date: 11/09/2009

Correspondence ID: 69

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

I am writing in regards to the Dune Shack District Preservation and Use Plan Environmental Assessment and planning process. I have had the privilege of staying at several of the dune shacks. This has given me a stronger connection to the natural beauty of the Cape Cod National Seashore, and to the camaraderie of the community of dune shack dwellers. It has also enhanced my art by providing an opportunity for quiet solitude surrounded by the immense beauty of the dunes.

It is my belief that keeping the shacks available to the public through a group like Peaked Hill Trust will create an opportunity for others to join in the commitment to preserve the dunes environment and expand the community that supports this commitment.

Receipt Date: 11/09/2009

Correspondence ID: 72

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Dear Superintendent Price,

I am writing to let you know that I whole-heartily support preserving the dune shacks and including them in the National register of Historic Places. As a recent artist-in-resident I lived in one for 3 blissful weeks. It was a life-changing experience both personally and professionally. I encourage the National Park Service to preserve the integrity of the shacks by continuing to make them available to the dune shack families and caretakers, as well as artists and writers and anyone seeking the balm of nature near the sea. The opportunity to step back in time, live off the grid and experience nature first hand is essential in this ever-changing, fast-paced world we live in. The dune shacks are akin to little churches, they bring one back to oneself as one with nature. John Muir said, "Thousands of tired, nerve-shaken, over-civilized people are beginning to find out that going to the mountain is going home; that wildness is necessity; that mountain parks and reservations are useful not only as fountains of timber and irrigating river, but as fountains of life."

Receipt Date: 11/10/2009

Correspondence ID: 53

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country: [REDACTED]

E-mail Address: [REDACTED]

Kept Private: No

Correspondence:

I feel that the Provincelands dune shacks should be kept open and available for all to use on a continued basis. The public (not only artists) should be able to join an organization & sign up to use these wonderful shacks. I will treasure any time I am able to spend at a dune shack.

Elizabeth Hathon

Receipt Date: 11/10/2009

Correspondence ID: 54

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country: [REDACTED]

E-mail Address: [REDACTED]

Kept Private: No

Correspondence:

I am writing this letter in support of keeping the dune shacks open to the public. What I find nice about the dune shacks being available is that it provides the general public access to a reality and experience that really exists nowhere else but at the dune shacks. Staying at the dune shacks give both a natural and historically cultural experience that should be available to all who're interested.

Chris Green

visitor 2009

Receipt Date: 11/10/2009

Correspondence ID: 55

Form Letter: No

Organization: Peaked Hill Trust

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country: [REDACTED]

E-mail Address: [REDACTED]

Kept Private: No

Correspondence:

I am writing as a member of the general public interested in sharing my experiences and love of the Cap Cod National Seashore.

My husband and I did graduate school in Boston in 1993 and fell in love with the Cape. We joined PHT. We have traveled out to the seashore a number of times and had the benefits of once having a week at one of the PHT managed shacks. It was such a magical experience for us and our two children. We still regularly talk about our

time and look through all the pictures discussing our rope ladder to the beach and the care we took not to disrupt the embankment, our lugging of water, the care with which we returned insects outside, the protectiveness that we provided the privy and our water supply, and the impact that this time had on our sense of wonder of nature. The experience of being so integrally a part of every minute of the day with the changing sky, the shifting sands, the colour and feel of the water, and the natural terrain of grasses and rose flowers was so fantastic. We read the Salt House book and have a huge reproduction of our dunes picture in our study where we gaze at it with fond memories and eagerness to return. The kids remember the quotes that they put in the shack memory book. We were so blessed to be a part of this truly unique environment.

Every year we eagerly anticipate the call for accommodation requests. Despite living on the west coast we treasure the Cape Cod National Seashore and would hop a plan in an instant to be back there. We sigh when we get the news "not this year" and know we have to patiently wait for our chance to come. Our daughter is now an artist and wants to be able to try painting serial sketches of the blowing sands as the wind migrates those tiny particles around to make significant geographical shifts. Our son wants to evaluate why the sun coming up and down does so along the beach horizon's instead of across (we are working on the fact that east and west is not always out across the water in front of you and behind you). My husband loves the opportunity to reflect on his research projects in a truly mind-stimulating environment.

The experiences that we have had (and seek to repeat) are priceless to our family and I am quite sure to many other individuals and families. We have hope to continue these opportunities. We desperately want to ensure that this land is managed by good stewards. We think that good stewardship does not mean that the land must be restricted from all. Artists and naturalists and outdoor lovers should be able to have continued use in a structured manner. We believe that this is important for us all. This exposure teaches us the importance of stewardship of all truly amazing natural places. I know that you will take your deliberations very seriously. We hope that you can see the practical and emotional reasons why it would be beneficial to continue protected stewardship with public access. Please, we hope that you will ensure that this will continue. Thank you for your consideration. I would be pleased to discuss any of my comments further.

Receipt Date: 11/10/2009

Correspondence ID: 56

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country: [REDACTED]

E-mail Address: [REDACTED]

Kept Private: No

Correspondence:

[REDACTED]

[REDACTED]

November 10, 2009

To Whom It May Concern:

I grew up on the lower Cape and was here when the National Seashore was created. Everyone in my family and all my mother's friends were excited because they believed that the "Park" would protect the woods and the dunes and the back shore from developers and selfish interests. My Aunt (Edie, Edith Shay) spoke with exaggerated relief that there wouldn't be escalators on the dunes. We all loved going out to the dunes and the back beach for Sunday picnics. The Sunday picnics were our tradition involving many extended families from Provincetown, Truro and Wellfleet and it went on for years. It was a secure and rich human tableau for me to grow up in.

When I got older, I was able to stay in Hazel's shacks. This was before the Peaked Hill Trust. We were serial guests in her well appointed dune shacks. We were respectful of the way she kept the shacks. We felt connected somehow to each other through that respect, mindful of the previous lives and legends of those who came before, and unwilling to incur the disapprobation of those might follow if we were found lacking in our up-keep. It was a community, a family, of kindred souls. We personally knew some, but not all, of the others who came out to stay out there. It didn't matter. We were connected through our love of the dunes and the isolated beach and the simple, but perfect human dwellings providing shelter, comfort, water, a means of cooking, sanitation, and an aesthetic ambiance in our own wilderness. What joy !

I am happy that the National Park Service has opened up the discussion of how to continue to use, protect, and enjoy these simple human dwellings. I hope we can find a way for those of us, the public, the tax payers, the people who have always supported the Park, to continue to share these experiences with each other. The shacks are here to stay as long as they are maintained. We, as individuals, will come and go but through our connection to each other we can work to maintain the shacks and the experience they afford us. We are all "squatters" on public land and so must find a way to share these shacks and keep them going.

Sincerely,

[REDACTED]

Receipt Date: 11/10/2009

Correspondence ID: 57

Form Letter: No

Organization: tcp assoc

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country: [REDACTED]

E-mail Address: [REDACTED]

Kept Private: No

Correspondence:

nov 10, 2009

[REDACTED]

provincetown and somerville ma

ken salazar, secretary
u.s. department of the interior
washington, dc

jon jarvis, director
national park service
washington, dc

george price, superintendent
cape cod national seashore
wellfleet, ma

re: dune shacks of the peaked hill bars historic district
preservation and use plan/ea

i am submitting the comment(s) below in response to a request from the cape cod national seashore advisory commission. the commission is asking for input from the public as to the dune shack district preservation and use plan environmental assessment.

there are 18 small dune shacks located in the towns of truro and provincetown massachusetts. they are part of the peaked hill bars historic district which will soon be listed as a national historic site by the keeper. these little dune shacks must be the most loved shacks in all the world. owners love them. non-profits love them. the public loves them. fishermen love them. families love them. god loves them. even the federal government now admits to loving them.

when my wife and i were first introduced to our dune shack in 1975 we had no idea we would be so involved with this issue 35 years later. andrew fuller and grace bessay were our friends from cambridge ma. they had been coming to the dunes since the 1940s and were eager to continue to enjoy their properties on the dunes. they both were taking care of their elderly parents and felt they could use help maintaining the shack known as the grail. marianne and i were ready and willing to be part of this one of a kind neighborhood.

andy and grace also introduced us to the dune friends they had made as members of the great beach cottage owners association (gbcoa). this group included stan and laura fowler, david and connie armstrong, frenchie chanel, boris margo and jan gelb, eunice and ted braaten, peg watson, nicky and ray wells, charlie schmidt, sunny tasha, hazrl hawthorne werner and conrad mallicoat. we later met david and marcia adams and mildred and nat champlin. many of these dune shack residents are still part of this neighborhood and are currently members of the traditional cultural property association of the peaked hill bars historic district (tcp association).

andy and grace were passionate about the dune shacks. they worked aggressively to stop the federal government (NPS) from bulldozing any of these historic buildings. many of the 18 remaining dune shacks are only standing because of the efforts of grace and andy working in conjunction with the gbcoa. andy fuller died in 1981. grace died in 1996 after continuing to argue for the preservation of the dune shacks. andy and grace are not here to speak for the dune shacks but we know they would be happy to see many of their friends still on the dunes and still holding dear to the way of life that the federal government promised to protect when the national seashore was created in legislation passed in 1961. they are not here but i am. my name is peter clemons.

i am proud that marianne and i and our 3 children have been able to be part of the TCP community that the 2006 tcp ethnographic study conducted by dr. robert wolfe helped restore. it may never be what it was back in the 1920s when eugene o'neill owned a house here. it may never be what it was back in the 1930s when mary heaton vorse wrote about her visits to the dunes. it may never be what it was in the 1940s when the poet harry kemp was tramping about the dunes. and it may never be what it was in the 1950s when fishermen, artists, plumbers,

insurance salesmen, writers, families, residents and visitors were part of this backshore neighborhood. the 1960s were especially hard on the dune shacks. the nps decided to take these shacks from resident owners by eminent domain and condemnation. owners were told the shacks would be destroyed as soon as the forced nps stipulations expired. storms, erosion, fires and hippies all took a toll on the dne shacks. but in 2009 there is still a community of dune shack residents who are an organic and real presence on the backshore. this way of life history so naturally in place must be allowed to remain. it must be treasured as is.

our traditional culture is not just about the buildings in this community. we have maintained these simple dwellings through the years in spite of acts taken by the nps and the seashore that attempted to destroy what is now recognized as a much treasured piece of cape cod unique history. resident dune shack owners are proud to have been included in the ethnography research done by dr's wolfe and ferguson.

the ethics of how these shacks were taken from owners is very much at the heart of this issue. representatives of the nps have never apologized to dune dwellers for the actions we have suffered. the resident traditional owners will continue to do everything we can to remain in our homes. these properties may now belong to the federal government but they are still part of our way of life. we will not accept a solution that removes our families from an environment we have repeatedly proven to be part of.

we are hopeful that this latest preservation and use plan initiated by superintendent price will bring some degree of harmony and justice to those who have made this backshore community what it is.

Receipt Date: 11/10/2009

Correspondence ID: 58

Form Letter: No

Organization: tcp assoc

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country: [REDACTED]

E-mail Address: [REDACTED]

Kept Private: No

Correspondence:

November 9, 2009

[REDACTED] Somerville and Provincetown

Ken Salazar, Secretary, U.S. Department of the Interior, Washington, DC

Jon Jarvis, Director, National Park Service, Washington, DC

George Price, Superintendent, Cape Cod National Seashore, Wellfleet, MA

Patrick Field, Managing Director, Consensus Building Institute, Cambridge, MA

re: Dune Shacks of the Peaked Hill Bars Historic District

I am submitting the comment(s) below in response to a request from the Cape Cod National Seashore Advisory Commission. The commission is asking for input from the public regarding the Dune Shack District Preservation and Use Plan and Environmental Assessment now being facilitated by the mediation firm CBI.

I am asking the new Secretary of the Interior and the new Director of the National Park Service to look into the 2007 handling of the TCP Designation by the Keeper at the Register of Historic Places. In light of the fact that the Dune Shack Historic District is currently advancing from 'Eligible for Listing' to 'Listed' I see this as an opportunity to review how Janet Matthews made her decision to refuse the TCP Designation in spite of the research that supported it. The Keepers May 24, 2007 Press Release was considered by many of us involved with this subject to be one of the most unintelligible explanations of logic to come out of Washington, DC. Read it and you will know what I mean.

It has come to light recently that Ms Matthews was perhaps influenced more by the comments of a personal friend and Board Member of the Castle Hill Center for the Arts in Truro then by the actual science behind the professional opinions of Dr's Wolfe and Ferguson. NPS Bulletin 38 was intended to be an alternative to using biased opinion. The founder of Castle Hill has been a long-time advocate of non-profit management of the Dune Shacks and may have weighed in on the future use of these shacks from a viewpoint that put resident dune dwellers at a disadvantage. Castle Hill is an excellent organization but there is a relationship to the dune shacks that may be considered a conflict of interest in that they offer stays at the shacks as incentives for membership. Castle Hill marketing materials in fact show pictures of shacks that are at present not even part of the OCARC residency program.

The TCP designation seems to have been denied by Ms Matthews in part because of opinions gathered from someone who has no dune shack experience other than a working relationship with a fellow board member. If that were the case it would undermine the trust citizens place in the Department of Interior and National Park Service.

Please review this situation immediately. You may not be able to change the decision but the public should never be in a position of not having faith that the facts have been exposed to sunlight. The TCP Designation is not as important as the truth behind how it was handled. Secretary Salazar, thank you in advance for the attention I know you will give this matter. -prc

Receipt Date: 11/10/2009

Correspondence ID: 59

Form Letter: No

Organization: tcp assoc

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country: [REDACTED]

E-mail Address:

Kept Private: No

Correspondence:

Nov 9, 2009

[REDACTED] Somerville and Provincetown MA

Superintendent George Price
Cape Cod National Seashore
99 Marconi Station Site Road
Wellfleet, MA 02667

re: Dune Shacks of the Peaked Hill Bars Historic District
Preservation and Use Plan / EA

I am submitting the comment(s) below in response to a request from the Cape Cod National Seashore Advisory Commission. The commission is asking for input from the public as to the dune shack district preservation and use plan and environmental assessment. We have been asked to put our thoughts in writing by November 12, 2009. The mediation firm 'Consensus Building Institute' (CBI) will facilitate the work of the CCNS Advisory Commission dune shack subcommittee.

I was somewhat surprised to hear that a mediation group from Cambridge was being hired to help the federal government resolve the future use and management plan for the dune shacks. Mediation? Between the Seashore (CCNS) and the dune dwellers? Non-profits and the Seashore? Dune shack advocates and the NPS?

I now think CBI is here to mediate the conflicts the Seashore introduced over the years by pitting traditional owners and non-profits against one other. These two groups actually got along rather well in the early years before Superintendent Maria Burks made a series of blunders. Let me explain.

When the Charlie Schmidt shack was bulldozed soon after he died in the early 1980s it became obvious that the Seashore was not an advocate of the shacks. Resident shack owners enthusiastically supported the efforts of a new non-profit formed specifically to stop the destruction of the dune shacks. The Peaked Hill Trust (PHT) was the name three women gave to their organization. Julie Schecter, Barbara Mayo, and Joyce Johnson worked hard to convince the Seashore that the shacks had a unique history and were important to save. When the state of Massachusetts joined the effort to preserve the Way of Life the dune shacks symbolized the National Park Service bulldozers were turned off. Owners and non-profits cheered the victory and each group thought the worst was over.

Around this period Superintendent Burks leased three dune shacks that had been pad-locked shut by the Seashore when owners died. Since the shacks were now considered historic she found long-term leases a way to protect them from further decay and government negligence. The Jones shack was leased to Marcia and Scott Dunn. Leo Fleurant's shack was leased to Emily Beebe and Evelyn Simon. And Peg Watson's shack was leased to Laurie Schecter and Gary Isaacson. Laurie Schecter is Julie Schecter's sister so perhaps it made sense that the seashore give something back to the founder of a group that had worked hard to protect these cottages. No one found that connection especially troubling at the time - a saved shack is a saved shack and owners were grateful that the Superintendent had found a way to avoid continued bulldozing. After all Grace Bessy had just been ordered by the federal government to pay for the destruction of two historic dune shacks in Truro that belonged to her partner Andrew Fuller. That was a huge insult to dune shack owners who had fought hard to protect these treasures.

Superintendent Herbert Olsen paid for a taxpayer-funded study in the early 1980s that insisted the dune shacks had absolutely no historic value. But by 1987 the federal government decided the dune shacks were historic and thus eligible for listing on the national register. And Olsen was gone!

That good news seemed to introduce a new approach to dealing with the shacks. If historic they could not be bulldozed without a major public uproar. So Superintendent Burks created a sub-committee on dune shacks in 1992. They met 10-12 times over the period of a year. Participants included a variety of members of the non-profits. None of the traditional resident shack owners were aware this group had been meeting. The recommendations this group made were made available to the entire world via the Internet. Owners only learned

of it on the web. We considered this a huge mistake by Superintendent Burks. We informed her immediately.

A year or so later Superintendent Burks gathered a 'blue ribbon' panel of experts from Washington DC to discuss the shacks and the issues she was dealing with. These NPS experts suggested an ethnography study to see if the community qualified as a TCP under NPS Bulletin 38 guidelines. Ms. Burks told our community this was an important tool for gathering information that would help resolve the issues. Dr. Robert Wolfe's study was done over a 2-year period during which dune dwelling owners, users and advocates all got to speak and write of their connections to - and history with - the dune shacks. In 2006 the research was completed and Dr's Wolfe and Ferguson submitted a determination that the dune shack community was in fact a TCP.

So here are the significant reasons for mediation. The CCNS dune shack subcommittee had excluded owners of shacks. And the ethnography study got blamed for being focused more on resident owners than non-profits. And the person who was behind both of these 'solutions' was Maria Burks who was no longer the superintendent by the time the TCP determination was published. George Price is left cleaning up.

The fact is owners and non-profit's started out with a common mission. Save the shacks. In a sense we both succeeded in that the shacks are still part of the dune landscape. In fact it was a dune shack owner - Hazel Hawthorne Werner - who first allowed her shack to be maintained by a non-profit. It is now up to the Seashore to work with both owners and non-profits and to allow each approach to succeed without taking sides.

cc: Ken Salazar, Secretary of Interior
Jon Jarvis, Director National Park Service
TCP Association, Peaked Hill Trust, OCARC, PT Community Compact

Receipt Date: 11/10/2009

Correspondence ID: 60

Form Letter: No

Organization: tcp association

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal: [REDACTED]

Country: [REDACTED]

E-mail Address: [REDACTED]

Kept Private: No

Correspondence:

the editor of nps traveler did a piece on the dune shacks back in october. below is what was said in a publication which claims to be the official travel and tourism site of the united states. my reply to mr repanshek follows. please read.

Posted October 12th, 2009 by Kurt Repanshek editor, nps traveler

They are simple structures, and "shacks" is no doubt a good way to describe them. Built more than a century ago to house members of the U.S. Life-Saving Service, these board structures hidden amid the dunes of Cape Cod National Seashore have taken on a second, or third, life as artists' roosts. But what should the national seashore do with them? "The dune shack historic district is noted for its storied past, its traditions that continue to this day, and for its inspiring natural landscape," said Superintendent Price. "Many people feel passionate about this unique

place, and we look forward to an invigorating discussion about how to best preserve and use it in the future."

According to the folks at Discover America, the official travel and tourism site of the United States:

These small, austere structures were built by the Life Saving Service in the 19th century to house seamen. Sometime around the 1920s, long after the dune shacks ceased housing life-saving personnel, many of the community's creative or eccentric spirits began using them as retreats and hideaways. Probably the most famous of these was playwright Eugene O'Neill, who purchased one and spent many summers there with his wife, Agnes Boulton. O'Neill penned *Anna Christie* (1920) and *The Hairy Ape* (1921) while living in his shack, and in doing so gave the whole collection of dune shacks something of an arty cachet.

Other Provincetown artists soon followed O'Neill, including the self-proclaimed "poet of the dunes," Harry Kemp, who wrote many a verse about the seashore's stark, desolate splendor. Author Hazel Hawthorne-Werner wrote *The Salt House*, a memoir tracing her time amid the dunes, in 1929. It's said that this book helped get the shacks, along with the entire dunes district, onto the National Register of Historic Places, helping to preserve them for years to come. In later years, Jack Kerouac, e. e. cummings, Norman Mailer, and Jackson Pollack also lived in these primitive structures.

The dune shacks haven't been modernized much - none has electricity, running water, or toilets. You stay in them for a chance to be with nature and perhaps commune with the spirits of artists who have gone before you. The dune shacks are now all set along the part of the Cape Cod National Seashore that is known as the Province Lands. The park owns most of the Provincetown dune shacks, though a few are managed by nonprofit groups aimed at preserving them and their legacy. Some of these organizations, such as the Peaked Hills Bars Trust and the Provincetown Community Compact, allow visitors to stay in the dune shacks through a variety of arrangements. Both groups run an artist-in-residence program - artists can apply for short stays in some of the shacks during the summer season. Only a handful of applicants are admitted each year.

prc reply 10-13-09& Kurt Repanshel needs to correct his facts before writing a column of this importance.

1) Kurt Repanshel says the shacks were 'Built more than a century ago to house members of the U.S. Life-Saving Service'.

Wrong Mr Repanshel. None of the existing shacks are 100 years old. And of the 18 remaining dune shacks perhaps 2 that can be linked to housing members of the Life-Saving Service. And even that is unlikely.

2) Kurt Repanshel says 'these board structures hidden amid the dunes of Cape Cod National Seashore have taken on a second, or third, life as artists' roosts.'

This again is not accurate. There are only 3 dune shacks which have current connections to non-profits who offer 'their' shacks to artists. And even these three shacks are not exclusively used by artists. The traditional use of these shacks was not in any way limited to artists. Yes there are many artists who were and are inspired by time in the dunes. However there were - and currently are - many electricians, plumbers, insurance agents, carpenters, teachers, fisherman, families, and scientists who love and need the 'way of life' the Seashore was intended to protect in its 1961 creation.

3) Kurt Repanshel asks, 'what should the National Seashore do with them?'

The shacks are now in the Peaked Hill Bars Historic District. The NPS fought against that designation for many years. The NPS was determined to bulldoze all but one of the shacks. They did destroy at least four and as many as ten. Those were among the most historic of the dune shacks. One of the remaining dune shacks is not the property of the Seashore. It is that shack that could be the model for how the Seashore deals with the future use of owner occupied properties. If the past 50 years is any indication of how the Seashore treats these structures and dune shack owners there is little reason to be optimistic about the future. Owners have protected and maintained the dune shacks with no help from the NPS. Most of the shacks are still standing because resident owners spent thousands of dollars in legal expenses to keep the NPS from destroying what are now considered national treasures. Our current CCNS Superintendent has said that he is not interested in the history of the dune shacks. That isn't a promising indication of how the Seashore will treat these shacks in the future.

Receipt Date: 11/10/2009

Correspondence ID: 61

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country: [REDACTED]

E-mail Address: [REDACTED]

Kept Private: No

Correspondence:

I grew up in a dune shack, spending summers from 1939 to 1950 in the Truro shack nearest to the High Head Road. It is sometimes called "the red shack" because it was covered with red tar paper. Every summer my family and I carried our food and other necessities across the dunes for our summer vacation. For children it was the ideal place to live - complete freedom to explore the world around us. It no longer exists except in my memories and photos.

When I reached retirement age, I decided to look for my shack. It took many years of searching to find pieces of information about it because of the general lack of information I found among people in Truro and Provincetown. Most people didn't know there were shacks in Truro. Even last summer I was told that shacks in Truro did not exist. In less than a generation a way of life has disappeared. I often feel as if I must be dreaming. If no one knows about a place and a life, do they exist? Yet I can still walk over the dunes to the location of my shack, and the older I get the more I realize how it shaped my life.

With this background, I offer my opinions on what needs to be done to keep the current dune shacks alive and safe.

1. It is people who live in or have lived in a dune shack who should be making the decisions on what happens to the shacks. No one else can fully understand the importance of the shacks. When the National Seashore was making decisions unilaterally, the owners of the shacks felt attacked by a group who had no understanding of dune life. We dune shackers may be a minority, but we feel strongly about our way of life. A government bureaucrat cannot begin to understand us since he has a different set of assumptions about life. No wonder anger and opposition arose. My father, a pacifist, chose not to fight.

One of the first meetings I went to was about the tcp designation which the shacks did not receive. I recognized the name of the woman who had denied the designation because she lives in my town of Sarasota, Florida. I called her up and asked to meet with her. She said a friend from Truro was coming to visit her and we could all get together then. Of course it never happened. I later met the woman in Truro who was providing Janet Matthews with all her information about the shacks and learned that she had never been in a shack. Decisions made by politicians (and Janet is very well connected) who don't know anything about what their decisions are based on will never be accepted by dune dwellers.

Transparency in decision-making is important.

2. The shacks which are now standing must be maintained. For families, children, and artists and many others they are part of a way of life which must not die. Since life is fragile on the dunes, the current shacks should be lived in and repaired regularly. If they are allowed to deteriorate because no one is living in them, they could be lost forever. When no one was living in our shack, after the National Seashore arrived, my father gave it to **Grace Bessa** knowing that she would take good care of it. It was not her fault that it burned down; she mourned the loss.

If an elderly person owns a shack, she should be required to keep her shack in good condition, either with help from other dune dwellers or by paying for work done. Trying to repair a shack after years of neglect is very difficult. It could lead to another shack being lost and we cannot afford that. Those who own and live in their shacks need to be responsible for their upkeep. Peaked Hills is in charge of keeping their shacks in good condition. Those who own or have long-term leases must continue to keep their shacks in repair. There is not an unlimited number of families who have these skills, so those who are currently doing it should continue.

3. Access to the beach on the back shore should be carefully controlled. Only those who live there should be allowed to destroy the dunes with their vehicles, and they should travel only on designated roads. Watching RV's and trailers charging over the dunes is very upsetting. Those who camp on the beach in large caravans are destroying the environment and are a threat to dune dwellers who have reported to me the vandalism which occurs when people camp on the beach below the shacks. The High Head access with which I am most familiar can be walked easily; at age 78 I do it. Access is unlimited to people who walk.

The beach campers with their loud radios and large vehicles remind me of a trailer park. Transporting your way of life at home to a dune or a beach denigrates what dune life on Cape Cod is all about. Any such activity should be carefully controlled. Any sign of vandalism to the shacks should be reported.

If the public wants more access, perhaps permits to put up a tent on the beach for overnight camping in the old-fashioned way might offer a compromise.

I found it very annoying last summer when Art's Dune Tours swung by Peg's shack. The noise brought me back to the city, and I did not enjoy the interruptions to my life and peace which they caused. However, I do realise that these tours have a long history. At least they are educational and keep the shacks in the minds of people. So they should continue.

4. People who own and live in their shacks should be allowed to keep and maintain them as long as they live or have children willing to live in and keep up the shack. These people will do the best job of caring for the homes they have loved for years. When they are no longer able to maintain their shack, they should be allowed to give their shack to someone they know who is willing to maintain the shack. This will support long-term relationships.

5. Peaked Hill Trust seems to be doing a good job of caring for shacks while allowing the public to use them. They should continue.

6. Not quite sure why "annual special permits" are needed. It seems like too much paperwork when these permits could be set up for ten years which would allow for more continuity and less work.

7. The Outer Cape Artist in Residency Consortium and the Provincetown Community Compact for Artist-in-Residence and Writer-in-Residence programs should continue, to provide artists with places of solitude where artistic endeavors flourish. This is also part of the dune tradition. These groups should be responsible for the maintenance of their shacks.

8. As a child who lived on the dunes, I am quite aware of the impact this way of life can have on a child's life. I would like to see one shack devoted to visits from children. The best learning will occur only if the visits are for a few days, including overnights. An agency which works with underprivileged children or possibly Big Brothers or Big Sisters could be contracted to use and take care of a shack. Or a local Biology teacher could develop units using the shore and dune environment. This would continue the work of Mrs. Armstrong who taught local children as well as her own about what was edible on the dunes and in the ocean.

9. It is not an advantage to the shacks to have them all controlled by one group or person. It is only more efficient for administrators. Peaked Hill Trust and the dune owners and renters should get together regularly to discuss problems or conflicts, and to design ways to work together more collegially. The National Seashore's job is keeping

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Sir or Madam,

I speak from the experience of 43 years.

I spent two summer in [REDACTED] shack with a friend and her two children, and we had many guests and overnight visitors. For all, adults and children both, it was an education. No one who has ever spent 24 hours other there returns to mundane life without a huge respect for the place, for its beauty and many marvels and pleasure on a small scale.

Ever since those happy days I have been a devotee of those shacks, that life, that landscape, and treasure every minute I ever spent out there, for the benign mystery of it. I still take ten or a dozen long hikes between Pilgrim Lake and Herring Cove every year, never can get enough, always am renewed.

I am a writer, but don't think that makes me uniquely able to profit from the experience'perhaps less so, fixed as one may be upon the recalcitrant page. The profit, available to any attentive person, is to the spirit, the soul, a kind of purification, an uplift, religious, if you like'I'm an atheist.

So, for no end of reasons, I favor more chances for more people to spend a day or a week out there. I have the utmost respect and confidence in the good servants of the Peaked Hill Trust, and I hope you will assist them in their entirely scrupulous, generous and wise mission.

I seem to be repeating myself, therefore will leave off and enclose the letter I wrote on towards three years ago.

2/17/07

Dear J. Paul Loether,

This is in reference to the Dune Shacks of Provincetown, Massachusetts.

I first came to Provincetown in 1966, and have lived here permanently since the spring of 1969.

But a central element of that greatness remains and must be preserved'the dune shacks, and thus dune-life, dune knowledge, dune-communing, if you will.

I count myself one of that community of spirit that springs from those shacks and the Back Shore. (The Back Shore, or the Great Beach, as Thoreau called it, is the ocean side of the peninsula; the town with its crowding commerce is on the bay side)

I spent the better part of two summers out there, rose with the sun, bothered not with clothes, made coffee, sat down to write. And I thought I was in paradise, that shack the dearest place on earth, and I still think so, at age 69

still walk around out there and visit friends ten or a dozen times a year, and feel a strong proprietary bond with all that goes on out there.

It is literally impossible to exaggerate the love people like us and we are many, far more than have been taken account of bear for the dunes, for those shacks, that life. No one who spends even an hour out there can avoid enchantment, nor can ever forget it.

In 42 years I have only grown more deeply respectful of the resources of that apparently barren beauty, the immensities in miniscule, the almost mystical solitude and stillness, the profound comfort of the landscape with its ever-changing, inexhaustible aspects two familiars met by happenstance can talk for hours about the changes wrought by the last winter, the state of this or that shack, the flux of animal and plant life, or new ingenuities for efficient life in almost no room at all those shacks are small.

But if there were no shacks and no shack-life, almost no one would ever go out there, or know anything of the place, or care it would be a lost world, an irretrievable human treasure, because it is by no means an easy stroll, and no one who has not trekked about on foot can imagine the strange beauty of the white dunes rolling away, amazed with beach rose billows and scattered clans of dwarf pitch pines, meandering paths and lost bearings, kettle ponds, knobs, bogs and sweet little woods in deep gullies entangled in bales of clothes-shredding cat-briar, silvered fields of compass grass that ripple in the wind, delicate, bright, white bird or rodent bones, tufted hummocks and summits of a fantastic deserta Arabia, its parabolic heights steep above the beach, all laid out beneath the exhilarating light and scouring wind.

I have had and have all this as a permanent possession because of those dune shacks, and so have legions of others, and so will many more in future years, dependent, of course, on wise husbandry.

One can only pray that this last remnant of the old democracy the town itself now belongs to the rich will survive and flourish out there in that unknown, benign waste but that will require considerable delicacy and foresight, and the courage of the particularist understanding and applications.

I know the Dune Shacks fit all categories and none equally, but is not true uniqueness a precious virtue? And we are surely a compact or anything you want to call us, but for God's sake let those blessed shacks be preserved as they are, and trust to the good people of the Peaked Hill trust to continue to administer them as it has done so wisely, fairly, devotedly, and responsibly for 20 years and more.

Receipt Date: 11/10/2009

Correspondence ID: 76

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Dear Sir,

My connection to the Dune Shacks is as a long-time member of The Peaked Hill Trust. I was introduced to the Peaked Hills by a friend in 1987 and joined PHT shortly thereafter. I have had the opportunity to stay in a Dune Shack a number of times and find the experience very rewarding. Although I am not retired, I worked as a stock broker here on Cape Cod for 43 years and my career was somewhat hectic and stressful. Even a two day stay in the Dune Shacks relieved that stress. I found the experience to be calming and full of the beauty of nature. I have had the opportunity of working to preserve the four shacks under the control of the Peaked Hill Trust and I have come to respect the simplicity of design and the need to preserve the shacks as we know them. I hope the present arrangement between the Seashore and Peaked Hill Trust will be continued. I also hope that individuals with long term leases are allowed to continue their arrangement with the Seashore. Some of these people have spent a good part of their lives in the dunes and I believe they should be allowed to continue to care for their shacks.

The Artist-in-Residency Program appears to be working well. OCARC and the Provincetown Compact give artists an opportunity to work in solitude in a locale that artists have worked for nearly a century. Whenever I had the chance to ask individual artist about their stay in the dunes, the response was one of gratitude and sincere appreciation. I have hoped the Ray Wells shack might possibly come to the Peaked Hills Trust after Mrs. Wells' death and that it could also be set up as an additional Artist-in-Residency shack. Perhaps six additional two-week sessions would provide more artists with the opportunity to work and reflect on the beauty around them.

I have watched The Peaked Hill Trust try to make their lottery more transparent and fair. Under the present system, your name goes into the draw one time for your first year, two times your second year and three in the third year. This process goes on, increasing your chances of being chosen as years go by. It isn't perfect, since by luck, an individual could win year after year, but it does attempt to reward those who have not won for a number of years. In addition, there is a great deal of sharing of weeks between those chosen and their less fortunate friends. Cooperation seems to work and the PHT is able to keep their four shacks full nearly every night.

I also feel strongly that the limited vehicle access plan now in use is appropriate. Too many vehicles would damage the environment and change the experience. I think the plan in place works well.

I was impressed by the tone of the recent meeting at the Provincetown Center for Coastal Studies. I think the Seashore is on the right track and I hope that all the various constituents can agree on a long-term plan and my hope is that it approximates the arrangement in place today.

Receipt Date: 11/11/2009

Correspondence ID: 62

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country: [REDACTED]

E-mail Address: [REDACTED]

Kept Private: No

Correspondence:

I grew up in a dune shack, spending summers from 1939 to 1950 in the Truro shack nearest to the High Head Road. It is sometimes called "the red shack" because it was covered with red tar paper. Every summer my family and I carried our food and other necessities across the dunes for our summer vacation. For children it was the ideal place to live - complete freedom to explore the world around us. It no longer exists except in my memories and photos.

When I reached retirement age, I decided to look for my shack. It took many years of searching to find pieces of information about it because of the general lack of information I found among people in Truro and Provincetown. Most people didn't know there were shacks in Truro. Even last summer I was told that shacks in Truro did not exist. In less than a generation a way of life has disappeared. I often feel as if I must be dreaming. If no one knows about a place and a life, do they exist? Yet I can still walk over the dunes to the location of my shack, and the older I get the more I realize how it shaped my life.

With this background, I offer my opinions on what needs to be done to keep the current dune shacks alive and safe.

1. It is people who live in or have lived in a dune shack who should be making the decisions on what happens to the shacks. No one else can fully understand the importance of the shacks. When the National Seashore was making decisions unilaterally, the owners of the shacks felt attacked by a group who had no understanding of dune life. We dune shackers may be a minority, but we feel strongly about our way of life. A government bureaucrat cannot begin to understand us since he has a different set of assumptions about life. No wonder anger and opposition arose. My father, a pacifist, chose not to fight.

One of the first meetings I went to was about the tcp designation which the shacks did not receive. I recognized the name of the woman who had denied the designation because she lives in my town of Sarasota, Florida. I called her up and asked to meet with her. She said a friend from Truro was coming to visit her and we could all get together then. Of course it never happened. I later met the woman in Truro who was providing Janet Matthews with all her information about the shacks and learned that she had never been in a shack. Decisions made by politicians (and Janet is very well connected) who don't know anything about what their decisions are based on will never be accepted by dune dwellers.

Transparency in decision-making is important.

2. The shacks which are now standing must be maintained. For families, children, and artists and many others they are part of a way of life which must not die. Since life is fragile on the dunes, the current shacks should be lived in and repaired regularly. If they are allowed to deteriorate because no one is living in them, they could be lost forever. When no one was living in our shack, after the National Seashore arrived, my father gave it to Grace Bessay, knowing that she would take good care of it. It was not her fault that it burned down; she mourned the loss.

If an elderly person owns a shack, she should be required to keep her shack in good condition, either with help from other dune dwellers or by paying for work done. Trying to repair a shack after years of neglect is very difficult. It could lead to another shack being lost and we cannot afford that. Those who own and live in their shacks need to be responsible for their upkeep. Peaked Hills is in charge of keeping their shacks in good condition. Those who own or have long-term leases must continue to keep their shacks in repair. There is not an unlimited number of families who have these skills, so those who are currently doing it should continue.

3. Access to the beach on the back shore should be carefully controlled. Only those who live there should be allowed to destroy the dunes with their vehicles, and they should travel only on designated roads. Watching RV's and trailers charging over the dunes is very upsetting. Those who camp on the beach in large caravans are destroying the environment and are a threat to dune dwellers who have reported to me the vandalism which occurs when people camp on the beach below the shacks. The High Head access with which I am most familiar can be walked easily; at age 78 I do it. Access is unlimited to people who walk.

The beach campers with their loud radios and large vehicles remind me of a trailer park. Transporting your way of life at home to a dune or a beach denigrates what dune life on Cape Cod is all about. Any such activity should be carefully controlled. Any sign of vandalism to the shacks should be reported.

If the public wants more access, perhaps permits to put up a tent on the beach for overnight camping in the old-fashioned way might offer a compromise.

I found it very annoying last summer when Art's Dune Tours swung by Peg's shack. The noise brought me back to the city, and I did not enjoy the interruptions to my life and peace which they caused. However, I do realise that these tours have a long history. At least they are educational and keep the shacks in the minds of people. So they should continue.

4. People who own and live in their shacks should be allowed to keep and maintain them as long as they live or have children willing to live in and keep up the shack. These people will do the best job of caring for the homes they have loved for years. When they are no longer able to maintain their shack, they should be allowed to give their shack to someone they know who is willing to maintain the shack. This will support long-term relationships.

5. Peaked Hill Trust seems to be doing a good job of caring for shacks while allowing the public to use them. They should continue.

6. Not quite sure why "annual special permits" are needed. It seems like too much paperwork when these permits could be set up for ten years which would allow for more continuity and less work.

7. The Outer Cape Artist in Residency Consortium and the Provincetown Community Compact for Artist-in-Residence and Writer-in-Residence programs should continue, to provide artists with places of solitude where artistic endeavors flourish. This is also part of the dune tradition. These groups should be responsible for the maintenance of their shacks.

8. As a child who lived on the dunes, I am quite aware of the impact this way of life can have on a child's life. I would like to see one shack devoted to visits from children. The best learning will occur only if the visits are for a few days, including overnights. An agency which works with underprivileged children or possibly Big Brothers or Big Sisters could be contracted to use and take care of a shack. Or a local Biology teacher could develop units using the shore and dune environment. This would continue the work of Mrs. Armstrong who taught local children as well as her own about what was edible on the dunes and in the ocean.

9. It is not an advantage to the shacks to have them all controlled by one group or person. It is only more efficient for administrators. Peaked Hill Trust and the dune owners and renters should get together regularly to discuss problems or conflicts, and to design ways to work together more collegially. The National Seashore's job is keeping the shacks safe from vandals as much as that is possible and to be sure that owners and agencies are keeping the shacks in good condition. Before the National Seashore arrived, the vandalism was high during the winters when we did not inhabit our shack. But now the Seashore has the right to protect the seashore and the shacks. I remember last summer how relaxed I felt living alone on the dunes when neighbors came by to say they would help if I had an emergency and to be told that a Park Ranger could be called in case of an emergency.

There is no reason we cannot all work together if we each know our roles and tasks. The mission is the same for all of us: to preserve the shacks. If we all want the same thing, then we need to work together. For me, the kindest people I have met were those at the National Seashore Headquarters, Hope the Librarian and Bill, the Historian. They helped me in my search for the "red shack" and were always gracious and kind. Peter and Marianne are the people who know the most about the shacks; the information they have is incredible and their love for the shacks is great. Carole as Director of the Peaked Hill Trust, is my benefactor who let me have another time in a dune shack sixty years after my last visit. The Armstrongs the only family who still have a Truro shack, refreshed my memories about what it was like in the early days, and Josephine the Historian of the Dunes, are all amazing and

wonderful people. All these people, and many others, care deeply about the shacks. They need to trust each other in order to reach the common goal. I am the richer for knowing all of them. I need all of them if I am to know that the dune shacks will continue and not disappear from history and the universe.

[REDACTED]

Receipt Date: 11/11/2009

Correspondence ID: 84

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

As part of the Cape Cod National Seashore District Preservation and Use Plan EA we would like to include the enclosed collection of letters and documents for use in the current information gathering process. We participated in CBI facilitated meetings on October 19, 2009 and November 9 and feel the enclosed letters are useful to the ongoing discussions of the Sub-Committee on Dune Shacks.

[REDACTED] and I believe these writings provide good examples of our experiences with the dune shack issues over time. And we feel that they accurately reflect the values of our Traditional Cultural People (TCP) as documented in the ethnography study published by Dr. Robert Wolfe in 2007.

Please free to contact me if you have any questions. My cell phone number is [REDACTED]

Sincerely,

[REDACTED]

8/27/65

The Honorable Stuart Udall

Secretary of the Interior

Department of the Interior

Washington DC

Dear Mr. Secretary:

For some time a number of the members of the Great Beach Cottage Owners Association have felt great concern

over their inability to get official recognition of their rights under the Cape Cod National Seashore Act (Public Law 87-126, 87th Congress S-857, August 7, 1961).

In the words of the late President Kennedy (then Senator), in behalf of himself, Senator Leverett Saltonstall, and Representative Hastings Keith of Massachusetts, and endorsed by them, introducing and explaining the intent of this bill to the Senate, this Act is intended to guarantee that "all homeowners," occupying noncommercial residential dwellings, are to be permanently immune from condemnation or threat of condemnation, and "are assured of the right to continue to own and occupy their home without interruption or interference" as part of the "preservation of the way of life of the Lower Cape Cod," and is designed to assure that the development of the Park for its varied purposes will be managed in such a way as not to diminish the value or enjoyment of any residential property in the Park for its owners and occupants." (Congressional Record, September 3, 1959)

This statement of intent has been consistently repeated throughout the hearings, committee reports, and other proceedings during the passage of the bill, by officials concerned, including the Director of the National Park Service, and achieves final expression in the Act itself.

Now that the law is passed, we are concerned that these rights, now in legal form, be openly recognized by all members of your Department and do not become mere legal fiction. Fear and insecurity are prevalent among the long-time occupants and homeowners in the area.

This Act also guarantees to them the right to receive certificates from the Secretary of the Interior indicating that the Secretary's authority to acquire such property by condemnation has been suspended in accordance with provisions of the Act; and this is mandatory under Section 6 of the Act. There certificated are hereby requested.

There seems to be a disposition to deny these basic rights contained in the Act and in the debated in Congress. An attempt is being made to force the acceptance of limited term "permits" instead of certificates of exemption from condemnation. Technical tactics, under the implied threat of long litigation, heavy expense, and other pressures, are clearly apparent.

There is much more at stake nationally than the particular cases involved

The National Seashore at Cape Cod is only one of a series of such projects now being carried out; and others are proposed for the future.

If the National Park Service breaks faith with various homeowners at Cape Cod, this will seriously affect the extension of similar conservation elsewhere. We are strong friends of the conservation movement, but if the promises of your Department are not lived up to, and the spirit of the Act is not carried out, other conservation programs may fail.

In the February issue of The Readers' Digest, the protections offered homeowners under Urban Redevelopment were denounced as ineffective and as legal fiction, The conservation movement in the United States in all its forms, and especially the National Park Service, cannot afford to be set back by a similar stigma.

Moreover, a number of instances have already arisen where people interested in conservation and who would have turned over property to the Park Service or other conservation organizations have been so alienated by practices of this type that they have refused to do so, and in some instances, have vowed that their land will never be given away to the National Park Service. Such a threat to the conservation movement in America must be avoided.

More tragic is the fact that many of the people who have been made to suffer by uncertainty and delay in the confirmation of their rights are among the most ardent supporters of conservation, and have worked unstintingly for the establishment of the National Seashore and other conservation projects. Among these are writers, journalists, college professors, teacher, artists, and other creative people whose ideas and influence extend over a

wide range, and who, like Thoreau, need and believe in the right to live simply. The Park Service has recently, with much fanfare, symbolized this right by enshrining Henry Beston's "Outermost House" in the Cape Cod National Seashore. We ask that this symbol be made a reality.

We request that you instruct all officials connected with the Cape Cod National Seashore to assure, without technical quibbling and delay, all homeowners "the right to continue to own and occupy their home without interruption or interference." There should be an order for the management of the Park "in such a way as not to diminish the value or enjoyment of any residential property in the Park for its owners and occupants."

We also request that you issue without delay the certificates providing immunity from condemnation as required by the Act.

Will you let us hear from you at your earliest convenience. A group of us would be happy to come and to meet with you and discuss our mutual problem in detail.

Respectfully, Great Beach Cottage Owners Association

Andrew D. Fuller, Jr.

Co-Chairman

5/13/89

TO: Allison Blake Cape Cod Times

The keeper of the National Register of Historic Places, in designating the dune cottages at Peaked Hill and environs as National Registered properties, has clearly recognized that the human spirit is an integral part of the human habitation, and this identification is the heart and soul of a democratic society. We can all be proud and grateful for this perception.

The registration of the constellation of dune cottages represents the preservation of one of the most unique cultural entities in the United States, in my opinion, not alone because of the richness of an historic past beginning with the fishermen's huts on the great outer beach discovered by Henry David Thoreau as he put "all America behind him" and still manifest today in the dune dwellings, but because of the on-going, continuous enrichment of the American dream which the dune residences embody" the freedom to imagine and invent new worlds.

The registration of the cottages, however, is only the first part of the preservation process. The recognition of unique status must now be followed by the unequivocal resolution of ownership. The Department of the Interior should consider clearing the unclear tangle of legalities in which the cottage owners find themselves and identify the dune dwellings as improved properties immune from condemnation in the manner that the majority of privately owned dwellings within the National Park which existed before 1959 are presently considered. The Bessay cottage, for instance, has been under litigation for 21 years. It is time for the situation to be resolved on behalf of a workable and fair accord. By granting improved property status with rights of inheritance to heirs and assigns, the National Seashore dilemma of caretakership is resolved and the burden of maintenance placed on the cottage owners. The advantage to both the Park Service and the property owner would be mutual. The Keeper of the National Register has cleared the way for this resolution with a far-sighted and informed decision.

Josephine Del Dec

8/9/89

To the Editor:

Now that the plovers have relinquished, for a time, their domain on the "great back beach", the fishermen and those others who traditionally have enjoyed its beauties and privileges can once more resume a portion of the common ground which they and the plovers and the terns have shared as long as there have been inhabitants on Cape Cod. The overland vehicles are new, but that is all. Man's communion with nature has been, and is perennial here.

The dialogue between the wilderness and man is at the heart of the Cape Cod National Seashore. This park was not created as a wilderness park. None of us who worked strenuously for its creation ever imagine that it would be used primarily as a wildlife refuge. The enabling legislation stated the multiplicity of intended use. The language was clear and specific:

"Whereas the coastal shoreline area on Cape Cod, Massachusetts, possess the unique cultural, scenic, historic, scientific and recreational values; and

"Whereas these values should be preserved and enhanced for the benefit and inspiration of all of the people of the United States of present and future generations; and

"Whereas an adequate and representative portion of Cape Cod should be set aside and developed to assure its unimpaired use and enjoyment for varied cultural, scenic, historic, scientific, and recreational purposes; Now, therefore," etc.

In spite of this very clear mandate, over time, the accent has been placed increasingly on conservation, ignoring some of the traditional, and basically unobtrusive, privileges that residents of Cape Cod, and especially Provincetown, have enjoyed over the century and beyond. Provincetown, it must be remembered, willingly gave over approximately 1400 acres of the Province Lands so that this virgin area could be deeded intact to the incipient National Seashore, a domain of 3,000 acres which had been held by the Commonwealth since its transfer from the Indian reservation. This priceless belt of greenery has been a precious protection to the town and, as time goes by, will be increasingly so; furthermore, it was an essential element in the creation of the Cape Cod National Seashore. At the time, the Park promised Provincetown's citizens, and those of other communities within the Seashore, the retention of their old-fashioned privileges, always in compliance, of course, with the necessary rules of conduct and of supervision which everyone understood were necessary to run an organization as large and as multipurposed as the Seashore.

The unique character of the Cape Cod National Seashore was established at the beginning: It was the first park in the country to be created within an already heavily occupied area which allowed improved property to be deeded in perpetuity under specified conditions. Bitter opposition from the occupants already here could not be reconciled. They could not concede to the preservation of certain of their lands as a wilderness area. This, they argued, was a usurpation of their domain. In time, most have come to see that the marriage of man to nature is possible, even desirable; that the Cape Cod National Seashore represents man in nature and not man and nature. That was the great achievement, after all, that a place on earth was conceived where man could learn that his environment was not to be totally fouled; that predation could be controlled and where he might observe the beauties of a sunset over Race Point and respect the life cycle of a nesting plover. The plover was never meant to be separated from us. Both they and the terns, however, were to be respected. The lessons were legion. We started learning and we were doing pretty well.

Then the idea began to grow that man in nature was too much trouble and that the plovers and the rest of us had to be separated. Not only was it necessary to the survival of an endangered species, but, believe me, it was cheaper. To supervise man in nature is a headache and a pain, besides, it costs a lot more money; hence the effort to eliminate the dune cottages and to return the land to beach status. When the forces of use and occupancy became troublesome and costly, the policy of the Park became obdurate and the fishermen and the dune cottage occupants and others were locked in combat with the Seashore and the Department of the Interior. Naturally the lost, but only temporarily. Unlike the completed history of the American Indian, this story does not end just yet. The dune cottages have been declared eligible for National Landmark designation and the fishermen have regained a small portion of the beach to traverse for a time.

The view of Superintendent Olsen is not a personal one; it is that of the Department of the Interior. Superintendent Olsen represents an official view. He is operating on policy and he is efficient at effecting that policy; however, it is in basic conflict with the facts of the Cape Cod National Seashore and it has increasingly polarized, therefore, the elements within the Cape Cod community. Someone who follows him as superintendent may have the same policy. If they do, they will have the same problems. A shrill condemnation or an euphoric approbation are not the proper alternatives to a resolution of the situation which surrounds Mr. Olsen's dismissal. The issue remains and must be addressed: Man in nature on Cape Cod and not man and nature.

A few more plovers and few less fishermen might or might not be a good thing, but plovers and fishermen, eagles and mice, deer and hunters, and dune grass and its ancient antagonist, an angry ocean storm, will always be with us like the rise and fall of the tide. The delicate balance between us is a thing of beauty and joy forever.

Josephine Del Deo

1/26/07

Dear Janet Snyder Mathews:

I am writing to comment on the Final Report for the Research Project entitled "Traditional Cultural Significance of the Dune Shacks of the Peaked Hill Bars Historic District, Cape Cod National Seashore" (P4506040200) August 2005 and the "Traditional Cultural Property Assessment" for the same prepared by Robert J. Wolfe and T. J. Ferguson, May 3, 2006.

I have a long history as a resident, together with my husband (Salvatore Del Deo) of a dune shack at Peaked Hill listed in Dr. Wolfe's report as the Jeanne Chanel (Schnell-Del Deo) shack. My experience on the back shore as a dune dweller for more than fifty years and as a participant in the critical events which enabled the establishment of the National Seashore as well as those numerous occasions subsequent to the creation of the Park has been extensive and is well documented in the public record.

The concept that the Dune Shacks at Peaked Hill should become eligible for placement on the Register of Historic Places was not, originally, accepted by the Park Service. As a number of shacks had been razed in the early days of the Seashore's existence, it was widely understood by the community of shack residents that the Park policy was ultimately to get rid of all the remaining shacks which the Seashore had listed in a prepared numeration dated December 12, 1985. Thus, by eliminating the shacks, administration and budgetary concerns would be considerably lightened and a semi-wilderness area more easily maintained. This was not, however, the intent of the original legislation of the Cape Cod National Seashore Park, and that it was not was demonstrated by the huge upwelling of interested protest which occurred between 1986 and 1988 and which culminated in a hearing before the Massachusetts Historical Commission on August 25, 1988 at the Provincetown Town Hall where more than 200 persons representing both individuals and organizations gathered to be heard in both oral and written testimony. Prior to this meeting and to the eventual designation of the Dune Shacks at Peaked Hill Historic District as eligible for National Registration on May 12, 1989, the Park Service at the request of Supt. Herbert Olsen in 1986 entitled "The Dune Cottages at Peaked Hill Bars" for reference, together with other sources of information concerning historical and cultural facts relating to the dune shacks; however, in many cases, my cultural and historical narrative was either skewed or eliminated altogether in the NARO inventory and so, for instance, in the case of the Boris Margo cottage which was built on the site of the Old Peaked Hill Life Saving Station of 1872 and which represented the residence of Eugene O'Neill from 1917, approximately, to 1924, not a word was mentioned regarding this cultural resource of inestimable value, nor were any of the shacks exempted from the overall recommendation that "Historic preservation need not be considered in the treatment of this cottage." Such flawed determinations failed, however, to prevent the eventual designation of the shacks as eligible for historic preservation. The evidence in favor of the eligibility was overwhelming, and, in addition to that, the position of the Massachusetts Historical Commission was made clear in a letter written by Staff Attorney Maria Letunic dated September 6, 1988 which concluded, after definitively outlining the intent of the original legislation, that: "The Massachusetts Historical Commission has statutory authority to determine the historical significance of the

Provincetown and Truro Dune Shacks which form a part of the National Seashore. In the event that the properties in question be deemed eligible for inclusion in the National Register, the Massachusetts Historical Commission would have authority and standing to review any proposed action by the National Park Service which could have an impact on the historic value of the Dune Shacks."

I bring this to your attention as being significant in the case of the declaration of the dune shacks as a traditional cultural property, for the further preservation of the dune shacks and their way of life as Traditional Cultural Property is, I believe, essential to their secure and permanent preservation. That the National Seashore opposes such a proposal which has been so ably presented in the full context of the long historical record is alarming. The Park has, once again, taken an adversarial position in relation to the assessment of Robert J. Wolfe and T. J. Ferguson, and I view with dismay the fact that what Dr. Wolfe has so carefully established over many months of examination and research has been deemed inappropriate for the determination of a traditional cultural property according to the Park's definition.

Finally, I wish to reinforce the opinion of the Massachusetts Historical Commission in their letter to Superintendent George Price dated October 20, 2006 in which Brona Simon, the Deputy State Historic Preservation Officer concurs with Dr. Wolfe and T. J. Ferguson that the community at Peaked Hill Historic District is worthy of TCP designation by every acknowledged standard which the Park itself invoked. May I, therefore, urge you to endorse the profoundly insightful recommendation before you and to consider the evidence as it has been presented by both Robert J. Wolfe and T. J. Ferguson with so much painstaking care and reasoned scholarship. Thank you for your consideration of this matter.

Most sincerely,

Josephine Del Dec

3/3/07

Comments regarding the Northeast Regional Office of the National Park Service Memorandum to the Keeper of the National Register dated January 26, 2007 in reference to the proposed designation of the Dune Shacks at Peaked Hill Bars Historic District in the Cape Cod National Seashore as a Traditional Cultural Property:

1. "The NPS finds that the dune dwellers and their networks of friends are not, as a whole, a segment of the Lower Cape Community because significant numbers of them are long-term residents in other, off-Cape communities and thus are not associated with the historic contexts of the Lower Cape Community."

It is a fallacy to state that the dune dwellers, as a whole, cannot be associated with historic contexts of the Lower Cape Community because they are associated with other communities. The Lower Cape Community has been composed, for more than a century at least, of fishermen and their families, businessmen, Coast Guardsmen, artists, writers, doctors, lawyers, geologists, teachers, historians, and ad infinitum, those persons who live here or who come here to earn a living or to find refuge and inspiration. The dune dwellers are an exact reflection of these compositional elements. The traditional residents of the great Other Beach have not suddenly appeared as disparate seasonal vacationers, detached from the community as a whole, most especially in Provincetown and Truro.

The essential shared experience of the dune dwellers, whether off-Cape or on, does indeed represent the population texture of diversity, the acculturation of what seashores and seaports, particularly, have always expressed. The life force of Provincetown, for instance, is as much represented by the seasonal inhabitant as by the lifelong fisherman, for it is a community effectually expressing a kind of symbolic marriage between Point Avon and Marseilles. This characterization may be confirmed by referring to any number of observers on the subject.

The incongruous conception that one doesn't belong to a traditional cultural entity because one is not physically attached at all times to a location is absurd. Shared cultural values are metaphors as well as actual "sand in your shoes."

2. "The dune families and their individualized networks are not a community in the sense used in Bulletin 38, due to their widely dispersed residential patterns and because many individuals have few associations with each other except during short periods of seasonal dune occupation."

It appears that the Park Service interprets "Residential patterns" along the lines of a whole group of inhabitants assembling together on the beach to cut up whale blubber, which, in fact, might be an appropriate rationale for a TCP, but that type of model in the framework of the dune shacks is ludicrous.

The "residential pattern" shared by the dune dwellers of the dune shack community is a concept'the sodality of solitude and commitment to the preservation of the natural environment in a multiplicity of ways as Dr. Wolfe has so categorically demonstrated in his report. This is not as much as social construction as a philosophical one, but it is just as valid. The unifying principle of sanctuary in nature on the back shore has been a constant force since the advent of Henry David Thoreau and does not need further elaboration to prove it.

The supposition that persons don't function with the same philosophy when they are not dwelling in the dunes has neither reason nor evidence to support such a presumption. A lifestyle is usually lifelong; it is endemic to an individual; it functions in the dune shack and in the cityscape the same way; otherwise how can it be called a style of life?

Preferably speaking, we dune dwellers talk about our "way of life", because it is a sacred right of those of us who practice it intensely when we have the opportunity to do so no matter where we are. That is something the National Park Service must understand if it is to preserve the "way of life" that we dune dwellers, together, have carried on individually and will continue to maintain.

Josephine Breen Del Deo

2/8/07

Dear Mr. Loether:

People associated with the "Dune Shacks of the Peaked Hill Bars Historic District, Barnstable County, Massachusetts," have sent me a copy of a memorandum and attachment apparently sent to you on January 26 by the Acting Regional Director, Northeast Region. The Regional Director asks you to concur in the Region's determination that the dune shacks of the Peaked Hill Bars Historic District'determined eligible for the National Register in 1989'do not constitute a traditional cultural property (TCP) as defined in the National Register Bulletin 38. The memorandum suggests that the shacks do not qualify as a TCP because the people associated with them do not comprise a "community in the sense used in Bulletin 38" (page 3, first full bulleted paragraph) or " fit into the meaning of the term 'community' as use din National Register Bulletin 38" (page 3, second full paragraph). As the co-author of Bulletin 38, I think I have some basis for asserting an understanding of the "sense" in which the bulletin uses terms, and of the "meaning" of such terms. Accordingly, I've been asked to provide you with my comments on the Region's proposed determination. I should note that I have not visited the dune shacks, and have not read the various expert reports on them'which all involved seem to agree concluded that the shacks comprise an eligible TCP. In this note I am not writing on the basis of first-hand or even second-hand knowledge of the area; I am simply examining the logic of the arguments the Regional Director advanced, vis-à-vis the guidelines provided in the National Register Bulletin 38.

Without beating around the bust, let me say that I think the Region's opinion is nonsense, and that the Region's and Seashore's staffs must be awfully short of productive work to be wasting their time on such a pointless endeavor. Before explaining these observation, however, there are a couple of other things upon which I need to comment.

First, I think it is notable that the "Dear Interested Party" cover letter accompanying the memorandum I received, signed by Cape Cod National Seashore Superintendent George Price, carefully advises readers that "(t)he public will have 45 days to provide comments" to you, with the comment period beginning "on the precise date that our correspondence is received and date-stamped" by your secretary. I have to say that this kind of petty proceduralism is becoming altogether too common among agencies ostensibly carrying out their duties under the National Historic Preservation Act (and other authorities); I hope you will use your good offices to discourage it. In my experience it reflects an attitude on the part of federal employees that seeking the views of the public is simply a tedious formality, to be tolerated only to the extent one is required to by law, and not to be taken seriously.

Second, without meaning any disrespect for you or the office of the Keeper, I have to suggest that it is your business to determine eligibility for the National Register, not to determine whether something is or is not a TCP. "Traditional cultural property" is a term that Patricia Parker and I invented to describe a type of a place; it is no more something subject to an official determination than is the term "lighthouse" or "Queen Anne cottage". Honorable people can certainly disagree about whether a structure with a light on its top is a lighthouse or something else, and about whether or not a given building fits into the Queen Anne style, but I don't think the Keeper's opinion about such a question is any more germane than the opinion of any other expert. It is the same with a TCP. There are not "National Register Criteria for eligibility as a traditional cultural property" (memorandum p. 1, second paragraph); there are only the National Register Criteria set forth at 36 CFR 60.4, which the memorandum seems entirely to ignore.

But of course, the term "traditional cultural property" is defined with reference to National Register eligibility in Bulletin 38, so it is not unreasonable to ask whether you think a given property falls within that definition; that is really what the Regional Director is asking. The historic district in question was determined eligible for the Register almost twenty years ago; deciding (erroneously, I believe) that it does not constitute a TCP would not make it any less so; determining that it does constitute a TCP would not make it more so.

The Regional Director's argument that the dune shacks do not comprise a TCP turns on the question of whether the shacks are valued by a "community". The Regional Director argues that they are not, either because the entire group that is associated with the shacks is not "a community in the sense used in Bulletin 38," or perhaps that the group's "core families" constitute a community but their "coteries of associates do not.

The nonsensical character of the split the Regional Director is attempting in the hair of "community is easily illustrated by analogy with an Indian tribe. Every federally recognized tribe I know of has members who are more or less co-resident in a specific piece of space'usually a reservation'and other members who live in other places, even other countries. All these people are members of the tribal community, identified as such on the tribal rolls. The tribe may value a TCP either within its reservation or somewhere else; would we say that the place is not a TCP because some of those who value it (perhaps even a majority) don't live together on the reservation? Of course not.

One could, conceivably, argue that the tribal members who live on the reservation constitute a community while those who don't, don't, but how would one draw the line between community and non-community? Precisely at the reservation border? A mile away? A thousand miles? And what would happen when a non-resident moved back to the reservation, or someone married into a reservation family? What if the in-marrying spouse is from another tribe? Would that taint the eligibility, or TCP-esque quality, of the property in question? Of course not.

What goes for a tribal community, I think, goes for any community. Communities have more or less fluid boundaries; they are sometimes co-resident, sometimes not, sometimes partly so, and they can change through time. The Regional Director is trying to impose far too rigid a definition. He might be well advised to look at a standard dictionary definition; the one most easily accessible to me (Merriam Webster online) defined "community" as:

1. a unified body of individuals: a: state, commonwealth: b: the people with common interests living in a

particular area; broadly; the area itself <the problems of a large community> c: an interacting population of various kinds of individuals (as species) in a common location d: a group of people with a common characteristic or interest living together within a larger society <a community of retired persons> e: a group linked by a common policy f: a body of persons or nation having a common especially professional interests scattered through a larger society <the academic community>

2. society at large

3 a: joint ownership or participation <community of goods> b: common character: Likeness <community of interests> c: social activity: Fellowship d: a social state or condition.

It seems to me that the people associated with the dune shacks'"core families" and "coteries" alike'fit definitions 1e, 1f, 1g, 3a, 3b, 3c, perhaps 3d, and when they are resident in the shacks, 1c and 1d.

The Regional Director correctly notes that Bulletin 38 gives several examples of things that might be regarded as communities (page 3, second full paragraph), apparently arguing that the dune shacks don't illustrate any of these examples, and hence aren't a TCP. Again consulting Merriam-Webster, I find the word "example" defined as: an instance (as a problem to be solved) serving to illustrate a rule or precept or to act as an exercise in the application of a rule. I believe this is what we meant in using the word "example" in Bulletin 38; the listed group-types are illustrative instances, not an all-inclusive, and hence exclusive, list.

The Regional Director also suggests (on page 3, 2nd full paragraph and footnote) that the families who use the dune shacks do not constitute a "society" according to one (of quite a few) anthropological definitions of the word. I'm not sure why he thinks this is relevant, but if it is I don't think the definition works in his favor. A society is said to be organized: are the dune dwellers not as organized as, say, various non-governmental religious practitioners in an Indian tribe, whose TCP we would recognize in a heartbeat? A society is said to be interdependent: are not the dune dwellers as interdependent as any other group of seasonal residents in a given area? Do they not borrow things from one another, perhaps fish together, chat on the beach? Do they not render mutual aid in emergencies? A society is said to share a common territory; obviously the dune dwellers do so when they are in residence. A society shares a common language; I imagine most of the dune dwellers speak English (probably Massachusetts English). A society shares a common culture; presumably the dune dwellers all partake of New England American culture, and they may well display particular shared cultural attributes while in residence. Finally, a society is said to act together for collective survival and well-being; this seems to be exactly what the dune dwellers are doing in working together to fight NPS efforts to evict them. But again, the relevance of the "society" argument escapes me, since the Regional Director started off talking about "community".

Without drawing this out, I suggest that any reasonable person'like the ethnographers who studies the case, the reviewers who evaluated eligibility, and the State Historic Preservation Officer, would recognize the collectivity of dune dwellers as a community, and the dune shacks as a TCP. A TCP that has, of course, already been determined eligible for the National Register, so what is all the fuss about?

I suspect that the fuss reflects a desire by the Seashore and Region to evict dune dwellers at will. If this is their rationale, however, it reflects a deep misunderstanding of agency responsibilities under the National Historic Preservation Act (NHPA). Under NHPA, NPS is perfectly free to evict dune dwellers from an eligible TCP, and bulldoze the TCP flat should it so desire'provided it first consults with interested parties in accordance with Section 106 of NHPA and concludes that such treatment is in the public interest. There is no reason to try to make the dune shacks somehow less eligible, or eligible in a different way, than they are; NPS has Section 106 responsibilities regardless of how the dune shacks are regarded as eligible, and NPS also has the ultimate authority to decide on their treatment.

But if the dune shacks are recognized as a TCP, the dune dwellers would obviously have to be recognized as interested parties in any Section 106 action, and consulted accordingly,. I am not at all sure that this would not be the case even if the shacks are not recognized as a TCP, but setting that question aside, one has to ask why the Regional Director doesn't want to consult with the dune dwellers. Is this a responsible way for a public official to behave toward an obviously concerned segment of the public?

I also note that included with the memorandum was an unexplained page entitled "Dune Shacks of the Peaked Hill Bars Historic District: Summary Description of Changes." It documents certain changes that have occurred in the district since 1989. Vegetation has grown, a bit of trail was rerouted, a shack burned and was rebuilt, another was moved a short distance and enlarged, and another was raised to prevent its being buried. If this page is designed to demonstrate that the district has somehow lost integrity, I don't think it succeeds; change happens, and these look like pretty minor changes.

Thank you for the opportunity to comment.

Tom King

2/9/07

Dear Mr. Loether,

We are concerned that Mr. Price, Superintendent of the Cape Cod National Seashore, by refuting the findings of the ethnographic studies conducted by Drs. Wolfe and Ferguson based on National Register criteria, is disregarding and undermining written policy of the Cape Cod National Seashore, as well as the intent of the legislation with which it was created. In the General Management Plan of the CCNS, page 9, former president Kennedy's introduction to the bill is quoted: "Each of use has felt that a national park on Cape Cod was justified only on a strong showing that this was the most effective means of maintaining the historic way of life and scenic integrity on the Cape&"

CCNS's statement of purpose, also in the General Management Plan, page 8, states: "The purposes of Cape Cod National Seashore are to: preserve the nationally significant and special cultural and natural features, distinctive patterns of human activity, and ambience that characterize the Outer Cape, along with the associated scenic, cultural, historic, scientific, and recreational values; provide opportunities for current and future generations to experience, enjoy, and understand these features and values."

We are further concerned that it has not been made public what agenda motivates his rejection of the work of these professionals, who were hired by the Seashore, at taxpayers expense, to determine whether the dune shacks qualify as a traditional cultural property (TCP), and that his actions are not in compliance with the General Management Plan's "emphasis on transparency, collaboration, and consultation". We also feel that the basis on which Mr. Price refutes the conclusions of the ethnographic studies is unsound and frivolous. The question Mr. Price raises regarding the matter of what constitutes a community according to the guidelines of the National Register's Bulletin 38, is one of the primary components of Dr. Wolfe's 256 page study, and Dr. Ferguson and Dr. Wolfe's 20 page assessment. Drs. Wolfe and Ferguson clearly adhere to the criteria set by the Register in order to make their determinations, as that is the intent and purpose of the study and the follow up assessment.

We disagree with Mr. Price's contention that the people associated with the dune shacks do not comprise a community. How does one define a community? A community defines itself by way of what its members share in common. In the case of the "dune dwellers" we share in common a specific environment, knowledge, values, beliefs, mythology, traditions, and history. As a community, we share our respect for the land, for a way of life and use of the land, which has remained largely unchanged for over a century. The integrity of the dune culture will only be honored by keeping it alive. We feel it is imperative that we make every effort to preserve and maintain our culture, the legacy of which is our most valuable asset, and the most meaningful inheritance we can offer our future generations. It is one thing to share stories of a way of life, another to also share the experience of it. According to their policy, the CCNS was created for the specific purpose of helping to protect and maintain our heritage.

We appreciate the finding of the extensive studies conducted by Drs. Wolfe and Ferguson, and daresay, their unbiased expertise in this matter outweighs the opinion of Mr. Price. Thank you for your consideration of our position.

Sincerely,
Deirdre Tasha and family

2/24/07

Dear Mr. Loether:

We dune dwellers in the Cape Cod National Seashore are, I am sure, unanimous in our gratitude for the foresight and the able efforts of John F. Kennedy, Leverett Saltonstall, Hastings Keith, and others, in conceiving and bringing about the creation of the Cape Cod National Seashore.

Recently, however, the Acting Regional Director of the Northeast Region of the National Park Service and his staff, in a memorandum sent in late January 2007 to "Keeper, National Register of Historic Places", seem to have been (for reasons which remain somewhat obscure) engaging in verbal and conceptual gymnastics of a most peculiar nature. They seem to be standing the normal order of things on its head. Ordinarily, a property may be thought to be what Thomas King and Patricia Parker have referred to as a "traditional cultural property" and for that reason and for other reasons as well it may (like other properties for their own reasons) be considered for listing in the National Register of Historic Places. If it meets the appropriate criteria, it will be declared eligible for such listing. The "Dune Shacks of the Peaked Hill Bars Historic District" was determined to be eligible almost eighteen years ago; why now this quibble over TCP status? Is it possibly that there is a faction within the NPS which is intent on setting the stage for a revocation of our eligibility?

The third bulleted item in the third paragraph of their memorandum states that "&the Lower Cape towns of Provincetown, Truro, and Wellfleet may be considered as the 'community' for purposes of this eligibility determination&" This is clearly nonsense. The property the eligibility of which was determined in 1989 does not comprise the lower Cape towns of Provincetown, Truro, and Wellfleet; it comprises a geographic area outlined in Figure 1 of the Wolfe/Ferguson Phase II report, together with the dune shacks which still remain within that area. The community of the dune dwellers who are the owner/occupants of these shacks may be considered a part of a larger community which includes the lower Cape towns. The Phase I and Phase II reports, taken in their entirety, clearly indicate that the dune dwellers are the keepers of a tradition and the perpetuators of a way of life. This tradition and this way of life are considered by the people of the lower Cape towns to be of value and worthy preservation for as long as may be possible.

In another sense, the community of the dune dwellers may be considered a part of the larger community of artists and writers who give life to the cultural centers not only of Boston and New York but throughout the nation and throughout the world.

In still another sense, the community of the dune dwellers may be considered a part of the larger community of environmentalists. We demonstrate by actually doing it the possibility of living in houses not tethered to an electric grid or connected by paved roads.

The memorandum seems unclear as to whether it is a "community" or a "society" that we dune dwellers seeking a safe harbor. At the bottom of Page 3, the memorandum speaks of "&the dune dwelling community&" and at the top of Page 4 it says that this community is not a community!

For the first forty years of the almost sixty years that we have had our Dune House, it was the policy and practice of the NPS to destroy the shacks as soon as they became available for destruction, with the ultimate goal of being

rid of them all. This policy and practice showed some signs of softening prior to 1989. Since 1989, the NPS has recognized an obligation to preserve and maintain the shacks and, more importantly, the traditional way of life associated with them, which are the chief basis for their eligibility for listing with the Register, rather than any architectural merits to be found in the structures themselves.

One way of preserving and maintaining the buildings is to put them into the hands of a non-governmental organization which can rent them out for successive periods of a week or so to occupants selected by a lottery. The rental fees provide sufficient funds to pay for maintenance, repairs, etc., which will be attended to by the NGO. This approach has obvious advantages for the administration and management of the CCNS: no federal funding and no day to day attention to the needs and uses of the shacks are required. But if, one by one, the shacks all go into this mode of use then, little by little, the community and the way of life of the dune dwellers will disappear.

The continued existence of the shacks through many decades has been due to the devoted attention given to them by their owner/occupants, often extended through successive generations. Clearly, if the ways of life in the dunes of the dune dwellers are to be preserved it can best be done in the traditional way: the longtime owner/occupants pass the rights and responsibilities on to their children, grandchildren, etc. or, failing that, to a successor of their choice. The Park Service keeps an eye on things; if an owner/occupant is seriously delinquent in maintaining the shack or is making notoriously inappropriate use of it, the Park Service steps in and finds a new owner/occupant preferably by the proposed long-term lease arrangement.

Our children grew up spending their summers at our Dune House. Our younger daughter made her first acquaintance with it when she was two months old and later took her first steps there. Our four grandchildren have come to love the place. Our oldest nephew recently spent time there with his two children, to let them get a glimpse of what there was about the place that made his memories of the many summers he spent there in his youth so precious to him.

Over the years, we have shared with others in many ways the experience of living in the dune environment. Guided by Rachel Carson's "By Edge of the Sea" we have introduced many young people to some of the marvelous things (in particular the edible things) to be found along the littorals. Our shack has been a part of the lives of more than forty families some with children and some without, some for only a week and some for extended lengths of time every summer for years.

We put our trust in you to do right by us.

Sincerely yours,

Connie and David Armstrong

3/8/07

Dar Mr. Loether:

The current stance of the NPS seems to be a continuation of an attitude toward dune dwellers that extends back to the beginnings of the National Seashore. We have been regarded as interlopers on their property and efforts have been made to rid themselves of these nuisances, all the way from burning down shacks to "demolition by neglect", frequently personally being treated with disrespect and contempt, (notably by the U.S. attorney in the First District Federal Court treating our family on the same level as petty drug dealers and, for instance, a ranger calling our teenage daughter a "damn squatter".) Sadly, this policy continued just last summer with the heavy-handed eviction of the Clemons family from the Fowler shack, which they had been maintaining and living in at Laura Fowler's request. We'd guess they flat-out want us gone.

When we're gone, so is the link to the past'not only our own beginnings on the dunes, but to those who were here before us'the man who built our house in 1936, for instance'and the shack owner who taught us newcomer "ham and egg" how to sink a pump 50 feet down for water'those who taught us a way of life, how to live in and interact with that unique, beautiful, frequently hostile, environment. We, in turn, passed our own experience and knowledge of that way of life on to other newer dunes people, notably, **Leo Fleurant** and after he died, the families who worked so hard to restore his shack after it had been left to crumble and rot, to our great consternation. If memory serves, the original legislation leading to the establishment of the National Seashore solemnly promised to preserve the "way of life" that the residents deemed so precious and that we ourselves have tried to preserve and pass down. Letting a building decompose doesn't sound as if this promise was being kept.

Our community extends not only geographically, but also temporally'back at least 70+ years in our local families, and much farther back in time in the eastern sector of shacks. We can't help but wonder how a stranger can comment on our community or lack of it without at least a bit of knowledge. To the best of our recollection we can't remember being polled as to what happens when we're all together at the same time in the dunes or when we're in our "off-season residential pattern". How can one infer a lack of community without ascertaining facts? And aren't there different kinds of communities? We know, interact with, and have had more in common with the people of the dunes than we do in our Bristol "community" right here on Donna Court. So often, community is thought of as being a collection of like-minded people, but in ours, it's the lack of a cookie-cutter homogenous mentality, the strong individuality, the shared love and care of our special place and way of life, and forming a united front in the face of potential peril that is the hallmark and strength of this community. We're all alike, but so different.

If one brings up the question of the amount of time spent in a place, couldn't 55 years of 3-4 month residency, plus one full year-round stint, count for something? Our family has had many residencies, but when we refer to "The House", it means only one place, and has done so for all that time. When we come together with other members of our community, they express that same sense of "coming home" and coming together. We share that, as well as the trials and tribulations and the overwhelming joys of living in a wonderful, harsh, beautiful, sometimes dangerous place, a place and experience we all share and revere. While those transients, lottery winners and renters, who come in for a week or two to have a taste of dune shack living, can rhapsodize about nature and solitude, there is no way they can know the full range of pleasures, angst, peace, exhaustion, friendship and total involvement that a lifetime of experience and knowledge of that special place can bring. These shared experiences and qualities, the shared way of life, might be used as one criterion of community'not just physical proximity on a regular basis. And by the way, physical proximity was easier in the early years before roads and access points were closed off by the National Seashore. Direct routes made visiting on a regular basis more possible before these closures.

It's puzzling how a pretty sizeable amount of money can be expended to have learned experts conduct a study, and when the results are revealed, to disagree without having conducted a similar study. Who are the experts, anyway? Having read the master plan for the Seashore, it seems to us that the foregone conclusion is that the present residents are to be dealt with in the same manner that they've been treated in the past'as interlopers not worthy of respect or consideration'an impediment to the implementation of that plan, which includes use of the shacks for administrative purposes, employee housing, "Disney-fied" show shacks and NGO or non-profit group shacks. No mention of extending the way of life of any but the few that are "art" shacks, which, while precious and dear to us all, are a small percentage of the entire community. We wonder if that's considered the only valid way of life out there. A unique, challenging and no less worthy existence was going on in the other shacks and it seems insulting and short-sighted not to extend them the same validity. Plenty of P'towners and old-timers would disagree with the narrow point of view that only a few shacks are worthy of respect. The legislation mentioned taking into consideration the concerns of the native population, and that seems to have been lost in the process. The builders of the shacks in our western shack district were townspeople of Portuguese and Yankee descent whose families go far back in the history of Provincetown. They were carpenters, car dealers, insurance men, sheriffs, furniture repair people'the middle-class backbone of the town who were daring and imaginative enough to take a chance on building in the dunes environment. The back beach population is composed of strongly individualistic and independent people who live a life that would amaze many others. **Leo Fleurant** once he

learned how to cope in that environment, mastered that way of life, and after 18 years in the cottage he so lovingly cared for, chose to spend his last days in his shack rather than be hospitalized. He didn't write a famous book about it, like Henry Beston did of his one year, but that doesn't make his time there any less valid or fulfilling.

One can't help thinking that the time and effort spent on the TCP study was simply an empty public relations exercise in the eyes of the Park administration, who had a pre-conceived notion of what the outcome should be. This entire can of worms could have been avoided 40+ years ago if some imagination had been used to address the situation of the dunes dwellers rather than decreeing that the landscape should eventually free of any remnant of human habitation or traditional way of life.

Sincerely,

Nathaniel and Mildred Champlin

3/7/07

Dear Mr. Loether:

We write to offer our comments in response to the Memorandum from the National Park Service (NPS) to the Keeper of the National Register of Historic Places, dated January 26, 2007 (the Memorandum). While we support the designation of the Dune Shacks of Peaked Hill Bars Historic District (the District) as a Traditional Cultural Property (TCP), we write to offer some possible insight into the motivations behind the Cape Cod National Seashore's (CCNS) vehement objections to the designation of the District as a TCP.

On one hand, the NPS acknowledges in its Memorandum that the "[m]embers of the core families preserve knowledge of shack histories and local traditions of shack use and maintenance that is greatly valued by the NPS." We can attest to the wealth of information imparted to us by the "P-towners" from whom we obtained our properties in the early 1950s. These hardy men and women learned a traditional way of life from those who came before them, then built our (and other) properties in the District to carry on those beliefs, customs, and practices. To be sure, without the benefit of their teachings, we would not have understood or easily survived in this harsh yet fragile environment. We can also attest to having maintained the histories and traditions with the four generations of our family who belong or belonged to the dune shack community, and having shared histories and traditions among other members of the community.

The NPS complains on the other hand about their perception that the traditional members are "individualized networks" who have "widely dispersed" residential patterns and "few associations" except during the seasonal use of the properties. First, it seems inconceivable to us that there would not be individualized networks within just about any "community" that the NPS would care to identify. Further, we are pressed to understand why "widely dispersed" residential patterns destroys a community within the District any more than it would destroy a community within any seasonally based culture or society including certain Native American groups. Finally, we don't believe the NPS is in any position to know or assess our associations "in season", much less "off season."

Indeed, the CCNS not only has failed for the forty-odd years of its existence to maintain any semblance of communication with the traditional dune dwellers, but has actively encumbered our way of life and our in-season associations through bureaucratic regulation and hindrance of our pathways, our traditional practices, and our way of life. Our dune dweller community can offer a multitude of examples of plans, rules and informal practices, all imposed without notice to or consultation with our community or even reasonable explanation when we have asked after imposition of the new bureaucratic rule or practice. We can offer a similar number of examples when any concerns we raised were at best scoffed at and unheeded by the CCNS. And while we found a few kindred or sympathetic spirits within the CCNS in years past, we must say that the level of bureaucratic hostility toward the

dune shack community only grows with each new administrator and each passing year.

We surmise, therefore, that the source of the NPS objections is their fear that the dune shack dwellers may be official identified as a "community" as a part of the TCP designation. If so identified, it appear that the NPS would be required by their owng General Management Plan and other regulations to consult with the traditional dune shack dwellers to assess and avoid, minimize or mitigate any adverse effects of their actions on these historic properties. Their words and actions to date make clear that there is no interest in consulting with us, and not genuine interest in maintaining the historic way of life associated withthese properties.

There can be no doubt that the traditional dune shack dwellers see ourselves as a community'an interdependent society (in ways consistent with the traditional way of life so little understood by the CCNS) of shared territory, language, and culture, who for generations have acted together for our collective survival and well-being. Unfortunately, we pose such a perceived inconvenience to efficient bureaucratic "management" that even the thought of good faith consultation with us about governemental plans, rules, and practices evokes a vehement objection by the NPS.

Thank you for your attention and consideration. Please do not hesitate to contact us if we many offer any additional insight or information you think will be helpful to you.

Sincerely,

David and Marcia Adams

3/10/07

Dear Mr. Loether,

This letter is in regards to the Peaked Hill Bars Historic District in Provincetown Massachusetts. Over the past two years we have observed the National Seashore's attempt to define and establish a legitimate precedence for the continued use of the dune shacks as a "cultural and traditional way of life". The use of an ethnologist was commendable. However, the results of the ethnological study, the National Seashore's disregard for the results of the study, and the ensuing controversy, have exposed the National Seashore's fixed agenda to deny any form of special use designation. Truthfully, it appears that this attitude has been the Park's agenda since the sixties and the recent foray supports that notion.

The original dune dwellers utilized a remote and unused area to deepen and widen their creative resources. One hundred years ago the deed holders of this remote area were ambivalent about these plots of land, not minding the bohemians and foragers who took refuge and solace there. The dune dwellers were considered a fringe society, yet over the years they have become a traditional society: a society with a creative mission and deep respect for their creative environment.

The well-being and use of these properties, by a motivated and caring group, is to be understood and respected. Your consideration of their rights is not a control or management issue. It is best seen as a collaborative interest with the Seashore, an endorsement that heralds the unique and creative usage of these shacks, inspiring and promoting the traditions of this community, the results to be shared by all.

Our family has been fortunate in experiencing the environment of the Peaked Hill Bars Historic District for five generations, sharing the richness with others and also savoring the solitude. We, and others, such as the Peaked Hill Trust and Seascape, are stewards of the dune shacks, the environment they dwell in, and the tradition and community they nurture. We maintain that the current healthy diversity of the dune community is of integral essence to the Cape Cod community and must be upheld.

Sincerely,

Anne and Conrad Malicoat

Email to Paul Loether

3/18/07

Dear Paul,

I am adding my name and voice to comment on the issue of the dune shacks and their TCP status. I fear that I have missed the deadline for this. I had drafted a couple of lengthy letters, describing my own 55-year personal history there, but some of that is already known from subcommittee meetings a few years ago and Bob Wolfe's report(s).

I feel horrified and dismayed to observe this most recent wave of misinterpretations of law and reason (having suffered other similar "conflicts" in the past). It seems to be upper-level, self-serving manipulations at a time when I had thought that we were finally feeling a camaraderie with those whom we're "sharing space", instead of how I felt decades ago when I was determined to lay down in front of the bulldozers'but what purpose does it serve them to threaten us with eviction from our sacred little place? All we have done is to love, honor, and protect it. It's already been clearly and carefully established that the most beneficial solution to caretaking of the shacks is for long-term dwellers to continue doing so'with the dedication, knowledge and passion that we always have,

As for my fellow dune dweller, I can say that we share feelings of respect, care and affection, without having to be in each other's pockets. Yes, we do all have separate lives and geographies, but we are bound together by common practices, passions, and dedication through a long history of hardships and joys.

This has turned into a lengthier "comment" than I intended, but this isn't just an issue of annoyance or inconvenience. This little shack is a deeply personal, spiritual, sacred part of me, and the threat that we're facing now feels like a threat against one of my children.

With sincere hope and respect,

Janet Armstrong

3/27/03

Dear Ms. Burks:

I am writing in response to an effort to revise the National Seashore's management plan for the "dune shacks". I understood incorrectly that the deadline for comments was March 27. I understand now that the deadline has passed (unfortunately, while I was out of town). Having worked with various review agencies and processes, I am aware that in some cases comments may be considered past the deadline, although there is no requirement to respond to them. I hope that you and, if possible, the subcommittee will consider my comments in developing the master plan.

My primary concern for a dune shack management plan is that the long-term use and residency should be encouraged, allowing those who choose this way of life to also choose whether to continue beyond the terms of the current leases or reservations. I believe this can be balanced with the public access interests of the national seashore and the historic district.

1. Legacy

In the material provided to the subcommittee, the first paragraph of Appendix A writes of a social and cultural legacy continuing from 150 years ago until the present. Artists, writers, and photographers have been inspired by the special conditions of living on the dunes' light, solitude, connection to the natural environment. However, the artists and writers represent only a small part of the legacy of the dunes. The legacy that I observed growing up on the back beach at Mission Bell was people choosing to live and manage in a primitive, remote, challenging, exhilarating, all-encompassing natural environment. The residents found many aspects that appealed to them. Some raised families there, others led more solitary lives.

Even though there are hundreds of thousand of visitors to the Seashore each year and towns are only a couple of miles away, in many ways living on the back beach is still like frontier living, and many aspects have not changed very much since I was a child in the 1960s. The remoteness of the setting fosters characteristics such as self-reliance (not survivalism), adaptability and problem-solving, a deep understanding of the natural forces that control the living situation out on the back beach, a stewardship of the land and its inhabitants, and a neighborliness that may seem contradictory in light of the great distances between houses. These characteristics and the understanding of how to manage in such rugged conditions cannot be learned or conveyed simply in overnight, weekly, or seasonal visits. These are developed over years of managing in a place with no electric, telephone, sewer or water lines, or paved roads, where a single storm can wreak inconceivable damage and pose severe risks, and where management'or mismanagement'of sand and vegetation can make the difference between losing a house or saving it. Even with the thousands of visitors daily, the residents are quite isolated. Typical situation faced by residents include loss of potable water, weathering severe storms, becoming stranded in the dunes in a snow bank or dangerous wind, arriving after a storm or a series of storms to find the road or landscape near a house blown out to a depth of tens of feet, or seeing a vessel in distress drift helplessly in high seas. These and other experiences year after year build the understanding of how to manage in the environment, It would be unrealistic and, in many cases, dangerous to expect a weekly or seasonal visitor to experience the back beach in such ways.

Living with the natural environment over the years also develops an understanding of the natural processes and ecosystems. In my family's and neighbors' experiences on the back beach, we have watched barren sand valleys grow into bogs and then woody forests. We watched and grew to understand the coastal erosional cycles that move westward along the beach over a period of years. We learned how to manage to some extent the movement of sand by placement of grass and fence. We came to understand our reliance on an underground water supply. We learned about the seasonal cycles of swallows, gannets, raptors, and the endangered terns and plovers. We also learned about the fragile balance between human existence in such settings and the natural processes and ecosystems. Some of us made career choices based on our experiences over many years on the back beach. Again, these are not elements that can be experienced in a brief visit.

The long-term leases and reservations allow some to experience these aspects of back beach life, but replacing the residents at the end of their leases or reservations cuts short a significant part of the legacy' that of neighbor helping neighbor, long-time residents helping newer residents (and vice versa), and passing on hard-won knowledge to help solve problems and understand the area. Is it safe to travel out in the winter? What happens when your well goes dry? How do you drive a new well? What is a good safe overland route to town when your car doesn't work? How do you get a car out of a dangerous or difficult situation in the sand? How do you keep that precious sand around the house without burying the house? Is that cut further down the beach something to be concerned about? How do you jack up the house to replace a beam?

When the long-term residents are displaced, the back beach, the Park, loses knowledge of how to solve problems encountered in living on the back beach and also the historical and ecological understanding developed over many years. Who built the houses in the first place? Does anyone remember the Race Point lighthouse family and their isolation? Does anyone have photographs of the rare Fresnel lens? Who remembers the artists who lived and worked out on the back beach? What did the cement house look like before it was vandalized? Who lived on or visited the back beach before the Park was established and people began visiting? What effects did the Blizzard of '78 have? Was it damage or just natural processes at work? Why do we care about beach grass or shore bird

nesting areas? Why do we care about the groundwater? What does the swallow migration look like? How have the striped bass or whale populations changes over the years (qualitatively speaking) and what might that mean about the status of marine habitats? Has anyone seen dunes migrating or habitats alter?

I submit that the legacy of the dune shacks is a cultural one'that of living within the environment and adapting to it over a long time. Perhaps the residents are artists, writers, photographers, naturalists, retirees, families, entrepreneurs, or agency officials. Perhaps they become artists, writers, naturalists, fishermen, or photographers in their dune lives apart from their occupations. Regardless, they have learned how to live under these challenging conditions and have a history of the beach in their collective memories. I currently live in an area with a rich Amish tradition. It would be as unrealistic to want and expect people to experience the Amish way of life in a week's stay as it would be out on the back beach. Both represent a way of life that has cultural value.

The legacy of living on the back beach is not a static old-fashioned way of life. As in frontier life, the residents welcome innovations that make their life on the dunes more manageable. Solar power for tools is a new adaptation to a difficult environment. Cellular telephones increase the safety of residents. Motorized water pumps provide reliable sources of water. Small landscaping machines can allow the ever-mobile sand to be managed without thousands of wheelbarrow trips and shovelfuls. Structural alterations to a house may make it more easily maintained. Such innovations may especially help many of the oldest residents, the holders of the longest legacy and memory of the area. Such innovations will not change the nature of the relationship of the residents with the environment'the environment is too remote and rugged for that. As it is in the interest of the park to protect this cultural legacy, it is important to provide the means to do so. Allowing continued use by interested residents is one part, providing the flexibility for the residents to adapt using new tools is another.

2. Public Access

I believe that long-term residency by cottage (or shack) dwellers can be maintained while providing a degree of public access. Here are a couple of suggestions:

A small number of shacks or cottages that currently are leased to organizations could continue to be used for short-term visits by artists, writers, naturalists, teachers, or others, provided that the organization is responsible for maintenance, orienting the visitors, and facilitating the visits. As with C-Scape, the visitors could make public their artwork, photographs, or writings following or during the visit. There should only be a small number of such establishments so as not to detract from the longer term legacy.

Verbal accounts, letters, and photographs describing and depicting the historical and ongoing challenges, culture, and stewardship of living in the dunes could be compiled into documentary videos, books, or slideshows. There could be informative exhibits in visitors' centers about life on the dunes. Because the residents are simply that'residents'such accounts should also emphasize the need to respect the residents' concerns and privacy. The memories of the beach and dunes are rapidly being lost as original long-time residents age. Such accounts should be documented soon.

Over the years, the Cape Cod National Seashore has attempted'fairly successfully'to provide opportunities for the public to enjoy the beautiful, rich, and fascinating natural environment while protecting its significant resources. The Seashore is fortunate that among its resources is a cultural one'a long standing and ongoing history of people carrying on an unusual way of life. This legacy depends on people being allowed and encouraged to live their lives in the environment they have chosen and to pass on their knowledge to those who choose to continue their long-standing way of life.

Thank you for your consideration.

Sincerely,

Maia Champlin Peck

5/28/07

Dear Ms. Matthews

I'm going to be very blunt and say I'm totally fed up with having everone else define us shack owners, those definition receiving solemn respect, but when we finally have a chance to define ourselves, we're told "Sorry, you're wrong!" The decision expressed in the TCP refusal document sent out last week, which ignored our statements of our way of life, is just another example of the lack of respect, verging on contempt, historically shown by the government toward the cottage owners from day one.

The decision was based on a use of shacks that was invented by the Seashore that in no way reflects a traditional use. No shack ever had a director or board of directors and an institutionalized handing over of money for use with a percentage going to the Seashore, or had as its "way of life" a revolving door approach to residency. Rather than determining that the traditional single-family residency should be continued, the Park resorted to burning down, bulldozing or allowing demolition-by-neglect, as in the case of the Fleurant and Peg Watson cottages, and permitting a non-profit business model to be established in what had been family or individually-owner or built cottages. The PHT cottages have name'the Margo-Gelb shack, the Peg Watson shack, Hazel Hawthorne's shacks. There's a reason for that. They weren't organizations with a strictly open-door revolving residency policy. They were people who lived in their shacks, sharing their hospitality with friends, as all of us do, or once in a while, before the Seashore's existence, renting the shack to supplement the typically meager incomes of artists and writers, but whose primary use wasn't to allow strangers to troop in and out of their cottages. The reason there is a fluid, ever-changing population in those cottages now has everything to do with the Park's decision to encourage this PHT type of cottage residency and nothing to do with the way life was lived there in the past and is lived today in the other cottages. Just ask the [redacted] family, who have been there 54 years, as have we, or the [redacted] 60-year residents, and how about [redacted] who has been there 50 years, as have the [redacted]. Apparently their single-family lifestyle doesn't count. Nothing new there.

A tiny fraction of the cottages have the "fluid, evolving differing" population you see as currently prevailing, but the belief has been expressed in the PHT publication that there should be a public component in every cottage, thereby guaranteeing that their model will become the norm rather than the historic single-family residency. Allowing that style of residency, now limited to a very small percentage of the shacks, to be the controlling criterion in any decision confers sole legitimacy to that style of cottage usage and is a direct slap in the face to us who have long histories of single-family occupancy. The words "tail wagging the dog" leap to mind.

You say, "this focus on a small component of the multiple groups that claim traditional associations is in marked contrast with a substantial number of letters that were mailed to the National Register office&that the report had defined the associated community too narrowly" and then go on to accord disproportionate importance to the hundreds of letters from members associated with TWO HOUSES under non-profit group control (2 others managed by them) whose visitors pay for their brief stays at them and whose population changes constantly. Talk about narrowly defined. I'd say a couple of houses is the small component. I guess we could muster quite a few letters from family and friends who have visited us, just as the other cottage owners could, but I didn't realized the weight of letters in a box was such a determining factor. Of course they're going to send more letters. They have more members. We don't have members who pay dues or give us money to stay with us. And our population DOES NOT change, no matter how fervently you seem to believe it does. I can't help wondering why the opinions of transients carry more weight than those of people who have lived there for decades, love the dunes as much or more, worked hard and have sacrificed so very much (you should look into that aspect) to preserve their homes and way of life. This contempt toward us is just another example of what we have had to endure for 45 years. You have no idea of the truth of life out there. You're a stranger at a desk in Washington who seems to have a preconcieved notion based on words on a ton of pages and I, for one, am sick to death of being whip-sawed by bureaucrats.

If, as we've been told, TCP designation isn't such a big deal anyway and wouldn't change things out on the dunes, why has there been such an all-out effort to withhold it, to the point of selectively looking at the way life is lived in the dunes. Apparently, the Seashore's artificial model of PHT-type of residency out there 'its fluid, ever-changing characteristic' was chosen as one of the criteria, if not the main criterion, by which to deny TCP status. We all wonder why the truth of our way of life has to be distorted so drastically that it reaches the level of a lie. If it's not a big deal, why not just confer the status on the dune dwellers. What's behind all the shading of the truth, obfuscation and ignoring of fact in this matter? Why are we such a threat? A conspiracy theorist would have a ball. I certainly hope an explanation of this all-out battling against the shack population will be forthcoming from someone in charge of this who has the guts to speak out to us. I'm not holding my breath on this one.

For 45 years we've been ordered around, prohibited from, required to do, but never had the respect shown to us that citizens deserve from their government to include us as intelligent concerned participants with rights as well as responsibilities. Homes have been summarily destroyed, ripped away, re-designed with a callous disregard of rights and history. Your decision is just one in a long line of incidents, decisions and attitudes. I think we had a right to expect a fair appraisal of the situation, but once again we've been treated with a blatant disregard and disrespect of our opinions and way of life. Truth is another victim of this total distortion of reality.

Mildred Champlin

6/1/07

Introduction

THE KEEPER OF THE NATIONAL REGISTER REDEFINES CULTURE: A COMMENT ON THE KEEPER'S OPINION OF THE CAPE COD DUNE SHACKS

Thomas F. King

On May 24, 2007, Janet Snyder Matthews, the Keeper of the National Register of Historic Places, sent a memorandum to the Acting Regional Director of the National Park Service's (NPS) Northeast Region. The memo provided Ms. Matthews' opinion on whether the "Dune Shacks of the Peaked Hill Bar Historic District, Barnstable County, Massachusetts" a property formally determined eligible for the National Register some 18 years ago 'is significant as a "traditional cultural property". Ms. Matthews' memorandum makes a number of peculiar statements that I think merit critical attention.

With Patricia L. Parker of NPS, I am the inventor of the term "traditional cultural property," often referred to by its acronym "TCP". Parker and I coined the term in National Register Bulletin 38, Guidelines for the Identification and Documentation of Traditional Cultural Properties, published by NPS in 1990. I've discussed the background of Bulletin 38 why we wrote it, its intent, our choice of terminology, in several publications, and will not reiterate here. Ms. Matthews' opinion in the dune shacks matter is of concern to me because it evidences a deep misunderstanding of the "TCP" concept, an unKeeperly unfamiliarity with National Register Bulletin 38, and an assumption of governmental omniscience that I find bothersome in an ostensible public servant.

I will not discuss the character of the dune shacks here, other than to note that they are a collection of cottages mostly constructed by and used in the past and currently by artists, poets, writers, and other members of the local arts community. This community has considerable time depth in the area. The shacks and the people who value them have been discussed in detail by ethnographer Robert Wolfe in a 2005 evaluation (Dwelling in the Dunes: Traditional Use of the Peaked Hills Bar Historic District, submitted to the NPS 2005), and by Wolfe and T. J. Ferguson in a 2006 report (Traditional Cultural Property Assessment, Dune Shacks of the Peaked Hills Bar Historic District, Cape Cod National Seashore, submitted to the NPS 2006). The Peaked Hills Historic District, including the

dune shacks, was determined eligible for the National Register in 1989 under National Register Criteria A, B, and C.

The question of the shacks' traditional cultural significance came up a few years ago as NPS undertook to evict some of the shacks' residents. Since the residents maintain the shacks, and since the district was determined eligible for the Register at least partly because of its significant association with its residents and their artistic endeavors, questions arose over the propriety of these actions. In undertaking them, as far as I have determined, NPS did not both to comply with Section 106 of the National Historic Preservation Act. Apparently, however, and I am rather reading between the lines here, NPS then decided that it had Section 106 responsibilities with regard to the shacks, and that if the shacks were eligible as a TCP, the residents would have more power in the Section 106 consultation process than would be the case otherwise. The State Historic Preservation Officer opined the shacks did in fact comprise a TCP. Unable to bring itself simply to respect the community and its traditional associations, NPS contracted for a study, performed by Dr. Wolfe. Dr. Wolfe concluded that the dune shacks were indeed significant as a TCP. Unwilling to accept this conclusion without vetting, NPS had Dr. T. J. Ferguson examine Dr. Wolfe's work; the result was the Wolfe-Ferguson report, concluding that the dune shacks were eligible for the National Register as a TCP. The residents and various local governments offered supporting opinions. But NPS was still unsure, so it requested the "determination" of the Keeper, an NPS employee, but we are not to imagine that this might have made any difference. The Keeper, in simple terms, said no.

The Meaning of the Keeper's Opinion

For a government action that has caused such sturm und drang, the Keeper's opinion is curiously meaningless. Meaningless, that is, in real world terms; what meaning it may have in the world where the Keeper and her associates live can only be guessed.

Let's be clear about what the category "TCP" means. TCP is not a National Register criterion, separate and apart from the formal criteria A, B, C, and D. It is really a descriptive term, like "cottage", or "archaeological site", or "big gray rock". When we wrote Bulletin 38, Parker and I needed a term to embrace a range of place-types that were being given short shrift by government despite their significance to real people: Native American spiritual places, traditional neighborhoods, culturally valued landscapes and landforms, and so on. No term was sufficiently embracing, so we invented one: traditional cultural property. It's simply a semantic box, or envelope, within which various types of place can be kept.

So, who is authorized to decide whether something is or isn't a TCP? Well, who is authorized to decide whether something is a cottage, or an archaeological site, or a big gray rock? It depends, of course; if you're a geologist and I'm not, your opinion about the big gray rock is probably better than mine. But archaeologists can argue over what is and isn't an archaeological site, and one person's cottage may be another's palace and another's hovel. In any event, cottageness, siteness, and rockness are more or less matters of opinion, on which people can honestly reach divergent conclusions, and here's the important point: no government agency has the authority to decide the matter.

In just the same way, no government agency has the authority to decide whether something is or is not a TCP. The Keeper has the authority to decide whether a given TCP (or non-TCP) is eligible for the National Register, but she has no more official role in deciding whether something is a TCP than she has in deciding whether something is a rock, a boat, or a fig tree.

Who can determine whether something is a TCP? According to National Register Bulletin 38:

"It is vital to evaluate properties thought to have traditional cultural significance from the standpoint of those who may ascribe such significance to them"

In other words, traditional cultural significance is defined and determined by the people who know and care about a place. The bulletin goes on to acknowledge that a group's assertions about a place can and should be "subjected to critical analysis", but the bottom line is the obvious truism that only I can say what's important to me, and only

you can say what's important to you. Neither of us needs the Keeper to instruct us in the matter.

So the Keeper's opinion is simply an opinion. It's also an opinion without practical consequence. The district remains eligible for the National Register, under criteria A, B, and C. The dune shacks contribute to the district; their use by artists and their colleagues is understood to be part of the district's significance. Any eviction or demolition action by NPS would obviously require review under Section 106. The dune dwellers would be entitled to be consulting parties in any such review, based on their interests in the district.

So what did the Keeper's opinion mean? Only that in the Keeper's opinion, the shacks are not significant as a TCP. This opinion must have deep meaning to the Keeper, but in real world terms it is simply one ostensible specialist's conclusion, to be compared and contrasted with those of the residents, Wolfe, Ferguson, the SHPO, and others in future evaluations of the place.

If the Keeper's opinion has marginal relevance to the dune shacks themselves, it has rather chilling implications for other TCP cases. We may, and should, wonder what will happen when other properties of traditional cultural significance, not already on the Register, are brought to the Keeper for determinations of eligibility or as nominations. To judge from Ms. Matthews' memorandum, the prospects for official recognition of such significance are not good. The Keeper appears to be unfamiliar with the National Register's own guidance on the evaluation of TCPs, and to have some strange notions about what makes such properties significant.

The Keeper's Understanding of National Register Bulletin 38

Ms. Matthews' memorandum includes what purports to be a summary of what Bulletin 38 says about TCP evaluation, reproduced below:

Traditional Cultural Properties

National Register Bulletins provide guidance and technical information regarding the evaluation of cultural resources. National Register Bulletin #38 provides flexible guidance regarding the evaluation and documentation of TCPs. In general, as discussed more fully in the Bulletin, a TCP has the following characteristics:

- " A living, traditional group or community;
- " The group/community must have existed historically and the same group/community continues to the present;
- " The group/community must share cultural practices, customs, or beliefs that are rooted in the group/community's history;
- " These shared cultural practices, customs, beliefs must continue to be held or practiced today;
- " These shared cultural practices, customs, or beliefs must be important in maintaining the continuing cultural identity and values of the group/community; the group must transmit or pass down these shared cultural practices, customs, or beliefs through generations, usually orally or through practice; and
- " These shared cultural practices, customs, or beliefs must be associated with a tangible place, and the place must be directly associated with the identified cultural practices.

Most of the bulleted sentences and sentence fragments are accurate enough glosses on what Bulletin 38 actually says. The second bullet, however—"The group/community must have existed historically and the same group/community continues to the present"—is not found in Bulletin 38 in any form I can discern upon rereading the publication. The Keeper appears simply to have made it up. She goes on, in explaining "why the dune shacks' does (sic) not have significance as a TCP," to lean entirely on this putatively "most important characteristic of a TCP" as her basis for concluding that the dune shacks don't comprise one. This suggests to me that Ms. Matthews is unfamiliar with the actual language of the bulletin, and/or that over the years since its publication her staff have begun to read into the bulletin a standard that its authors never intended to include—and moreover, to elevate this standard to "most important" status. This, as we'll see, is a problem.

The Keeper's use of the "historical existence/continuation to the present" standard

Why is there a problem with employing the standard that Ms. Matthews and her people have invented? It seems

intuitively obvious that a group ascribing "traditional" significance to a place must have existed long enough to have traditions, and must exist today in order to honor them. The problem with this standard, however, is rooted in the question of who defines traditional significance. If, in the bulletin's words, we are to "evaluate properties though to have traditional cultural significance from the standpoint of those who may ascribe such significance to them," is it legitimate for someone standing outside the group—most notably a government official—to evaluate the legitimacy of the group's perceptions? If, as the bulletin details repeatedly, it is inappropriate for us to question whether an Indian tribe's ancestors "really" emerged from a lower world at the beginning of time, is it legitimate for us to deny the beliefs of the Cape Cod dune dwellers about their history, and indeed their very existence as a group?

If the dune dwellers had dragged their shacks into the dunes last year, it might not be problematic to apply the "historical existence/continuation to the present" (HE/CP) standard, though I think the wisdom of doing so would still be questionable. But the dune dwellers did not arrive yesterday; they've been around for quite awhile, so the Keeper has to develop a convoluted rationale for denying them legitimacy. The fact that she is willing and able to do this, in the face of massive contrary evidence, bodes ill for future human-based TCP evaluations.

Ms. Matthews' argument—to the extent I can extract its essence from her prose—goes like this:

1. The community (she would probably put the word in quotes) of dune dwellers is made up of several groups, including long-term and short-term occupants, visitors, and so on.
2. These groups are "fluid, evolving, and different from one year to the next."
3. Wolfe's and Ferguson's reports focused on the long-term occupants.
4. Many of those offering opinions about the dune shacks emphasized the relevance of groups that do not comprise long-term occupants.
5. Some comments suggest that the groups using the shacks are so fluid that no "cultural focus" can be defined.
6. Therefore, "the District should not be identified for its significance as a TCP."

If the reader's response to this argument is "huh?" I am not surprised; that's my response, too. Granting the accuracy of points 1 through 5, it is utterly unclear, at least to me, how Ms. Matthews jumps to point 6 (which actually is the lead-in to her discussion). How does inclusion of multiple subgroups, fluidity, a tendency to evolve, year-to-year differences in composition, the existence of groups other than the long-term occupants, and questions about "cultural focus" (whatever that is) translate into non-TCP status? Presumably it has something to do with the newly-minted HE/CP standard, but even if one accepted that standard, the intellectual leap Ms. Matthews has made is difficult (impossible, for me) to follow. Apparently Ms. Matthews would not deny that the long-term occupants as a group have "historical existence", and it is pretty evident that this group "continues to the present". If this is true, then presumably Ms. Matthews would regard the dune shacks as comprising a TCP if there were no one there but the long-term occupants. But by having the temerity to die or move away from time to time and be replaced by others, the long-term dune dwellers have compromised their historical/cultural legitimacy in Ms. Matthews' eyes.

Apparently to the Keeper, if the community that ascribes significance to a property has been so gauche as to change over time, its claim to "community" status has been lost, and it doesn't really value the places it thinks it values. But historians, anthropologists, and sociologists have pretty thoroughly documented the fact that all human societies change, evolve; all have more or less fluid boundaries. If there is one immutable principle of human existence, it is mutability. But Ms. Matthews' logic, then, no living community can have a TCP. And of course, no dead one can either, since it has not "continued to the present".

Let's imagine the HE/CP principle and Ms. Matthews' logic applied to a more "traditional" sort of TCP than the dune shacks. Suppose an Indian tribe asserts that a hill somewhere on its traditional territory is an important spiritual place, and is misled into nominating it to the National Register. In evaluating the nomination, the Register will have to ask whether the tribe's composition and boundaries have changed and evolved over time. It would be a rare tribe for which the answer to this question would not be "yes". The Keeper might be satisfied that the tribe "existed historically", as evidenced by historical accounts, archaeology, perhaps oral history, perhaps treaties, but

has it "continued to the present?" Well, the Keeper might say, maybe it has and maybe it hasn't; it all depends on how fluid the group's boundaries are. So assuming the tribe has patience with this kind of effrontery the tribe submits its tribal rolls for the last century or two. And what do you know? they document a considerable fluidity. Not only have tribal members been born and died, but people have come into the group through marriage, perhaps through adoption, while others have left or been thrown out. Some tribal members come and go; a couple live in Switzerland, one member has been elected to the House of Representatives and lives in suburban Virginia. Oh dear, can this really be seen as a community? Guess not, so its place can't be a TCP.

If this hypothetical seems absurd, I will only say that I don't think it any more absurd than the Keeper's opinion about the dune shacks. Since the Keeper's decision in this matter was pretty obviously a politically motivated one, we can hope that it will not be replicated in cases where the National Park Service is not the agency questioning a place's traditional cultural significance, but I have my doubts. The Keeper certainly engaged in convoluted, unsubstantiated logic (broadly defined) to reach the conclusion desired by her agency, but the fact that such logic apparently makes sense to her and her colleagues that they can put it out in public with a straight face cannot make one very hopeful about the quality of likely future decisions.

8/16/07

Press Release

"Kerry urges National Park Service Special Designation for Provincetown's Dune Shacks as "Traditional Cultural Property"

BOSTON - Senator John Kerry today urged the National Park Service (NPS) to designate the historic Dune Shacks on Cape Cod as "traditional cultural property."

The Dune Shacks, built in the late 19th century, were home to many artists captivated by the landscape, enchanted by the views and inspired by the area's beauty. Artists such as Eugene O'Neill, Jackson Pollack, Jack Kerouac, John Dos Passos, Edmund Wilson, Susan Glaspell and Harry Kemp called the Dune Shacks home. These artists left an indelible mark on the history and culture of Provincetown.

"For more than one hundred years, the Dune Shacks were the place where brilliant works of art and writing were born. Provincetown's history and identity is inseparable from the Dune Shacks," said Senator Kerry. "I strongly urge the National Park Service to designate the Dune Shacks as a Traditional Cultural Property. The designation will give the long-term Dune Shack dwellers a right to be actively involved in the future management of the area and ensure that the Dune Shacks continue to represent the cultural identity that has inhabited the area for the last century."

Since acquiring the dune district in 1961, the National Park Service has leased some of the Dune Shacks to two non-profit organizations, the Provincetown Community Compact and the Peaked Hill Trust, while allowing long-term Dune Shack dwellers to remain in their homes as determined by various legal rulings and settlement agreements.

A Traditional Cultural Property is "a property associated with the historic cultural practices, beliefs or customs of a living community that (a) are rooted in that community's history and (b) are important to maintaining the continuing cultural identity of that community."

The NPS has argued that the Peaked Hill Bars Historic District is not a Traditional Cultural Property because "the groups that claim traditional associations were (and continue to be) fluid, evolving, and different from one year to the next." While some of the population varies year to year based on the rental property administered by the Provincetown Community Compact and the Peaked Hill Trust, Kerry believes that this in no way diminishes the

value of the culture, especially given that many of the shacks are occupied by multiple generations of the same family and some individuals have made the shacks their home for over 50 summers.

Receipt Date: 11/12/2009

Correspondence ID: 63

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country: [REDACTED]

E-mail Address: [REDACTED]

Kept Private: Yes

Correspondence:

I am a resident of Provincetown, and have been fortunate enough to have spent time (short-term) at the Peaked Hills Trust-managed dune shacks over the years, and also enjoyed helping maintain the shacks. These experiences should be available to the public (through a controlled/managed process), since these wonderful shacks are owned by the public through the National Seashore!

Community access should be paramount in the final management plan, and there should certainly be a way to guarantee that, with the participation of families and others who have been involved with the shacks over the decades. However, the process for shack-sharing should be consistent and fair, with every non-profit or other organization following the same guidelines.

Thank you for the opportunity to comment.

Sincerely,

[REDACTED] Provincetown

Receipt Date: 11/12/2009

Correspondence ID: 77

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Dear Superintendent Price,

My name is **Geneviève Martin**. I am a year-round resident of Provincetown and a long term, all season dune dweller. My first vision of the dunes was 33 years ago. I was 8 months pregnant and two of my friends said "let us walk out to Thalassa". To my amazement a desert like landscape unfolded in front of me as far as the eye could see. As we walked to the top of the "Big Dune" my friends stopped and deliberated as to where this Thalassa shack could be!! I was stunned and even frightened because I really thought we could be lost for a long time and not find out way back in this Sahara. The only survival drink we had was a bottle of wine for our hostess and I was quite concerned about our lack of water. We did make it to T. And guess what? I was invited to spend the night the very next day!! So my love affair with that shack started in 1976 and is still as passionate and deep as my first night. Memories of my daughter **Tallia** running down to the pump to fill up bottles of water, gathering blueberries for pancakes and marking tern nesting area before the park started doing it are still vivid. They are part of our family history to this day. The true miracle is not only that the shacks are still standing but that we, the public still have the incredible opportunity to spend time in them thanks to the generosity of Hazel Werner, Peaked Hill Trust, and the National Seashore. Just imagine if I could not light the lanterns at night anymore and not curl in bed with a good book while waves, wind and rain make their friendly sounds, and not watch the stars in complete darkness. Where else can I enjoy this splendid landscape while I sit on the potty? Of course catching 6 mice in a week keeps me real busy especially since I don't kill them and have to walk for mile! I have to add that my sweat and blood invested for so many years in the shacks into roofing, shingling, digging pumps, painting and more have connected my passion to the shacks and dune life even more. I am extremely appreciative that the shacks are kept in use for us the public, the "shackles". And it is my hope that this use will continue in the future. For such treasures are rare and lucky are those who have access to this piece of paradise.

Receipt Date: 11/12/2009

Correspondence ID: 78

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

George,

Here is my two-cents on future shack use. I am also enclosing an article I wrote for the Banner, which appeared in a September 2007 issue. You might find it helpful. Good Luck

11/11/09

Dear Superintendent Price:

This submission focuses on my personal suggestions for elements of a future use plan for the dune shacks within the CCNS.

I have been on the dunes for fifty years since I first walked out to visit with Harry Kemp and became actively involved with dune shacks about ten years ago when I volunteered to work with Peaked Hill Trust. Several years ago I interviewed scores of current and former Outer Cape residents who are an integral part of dune shack history and its traditions.

FIRST PRINCIPLES

The following principles are suggested as basic guides for deliberations about the future use and management of the nineteen dune shacks:

1. Preservation and conservation of the unique Seashore environment should be of paramount concern for any future use plan.
2. Ownership rights should be respected.
3. Leases enabling life-time or long term occupancy of shacks by individuals should be honored.
4. "Public interest" should be a primary consideration for future use of shacks because of their status as publicly-owned assets of the National Seashore.
5. "Public use", "community access" and "shack sharing" should be important factors in determining future shack use.
6. Effective management and maintenance of the shacks should be ensured for future use.

FUTURE USE RECOMMENDATIONS

Applying these six principles, I have following suggestions for possible future use of the nineteen dune shacks:

1. The Malicoat dune shack'the only shack for which private ownership was secured'should remain with that family. To the extent that any other long-term shack occupants preceding the establishment of the CCNS can establish legal ownership, their rights to future use should be acknowledged.
2. The four shacks that have been occupied in an unbroken line since the 1940s by three families (Armstrong, Adams, Champlin) under long-term leases with the Seashore should continue to be maintained by those families'perhaps under the auspices of a not-for-profit consortium formed by them. However, shack time should be shared with the community at large under a fair selection process that is open to all interested and responsible persons.
3. Two shacks might be made available for use by residents of Provincetown and Truro as a logical extension of community access arrangements and understandings between the State and Federal governments and the Towns when the National Seashore was created'relating to hunting, foraging, beach combing, fishing, wood gathering, recreation, etc. The Tasha shack with its traditional "open door" policy that primarily benefits locals already is one of these shacks (with the family continuing in the future as custodian), and a second shack could be designated upon the expiration of current leases. (Management of the second community shack could be assigned to a non-profit or other responsible entity).

The important of " local community access" on a regular basis to the shacks, if feasible, cannot be emphasized enough. There are hundreds of residents of Provincetown and Truro who would love to spend a little time in a shack on the dunes if given an opportunity. An entire tribe of former shack users who were not fortunate enough to obtain exclusive access to a shack are frozen out of shack use unless they join one of the non-profits and endure a six to seven year wait. Even more local residents don't even think or know about most of the dune shacks because they have no access or exposure to them. A program of "community access" would be a huge step in diminishing long-standing resentments and further strengthening improving relations between the Towns and the

CCNS.

4. The year-round usage of one shack should continue at least for the duration of the occupancy of the current tenant. There is sound rationale for the Seashore to have someone out on the dunes throughout the year watching over the district.

5. Several of the shacks managed by the non-profits have artist residency requirements promulgated by the CCNS consistent with the State's historic designation of the dune shacks district based on a tradition of use of some shacks by important artists and literary figures. These might be continued in some form for the future. In addition, one of the leased shacks has been exclusively occupied since the 1970s by a noted artist from Provincetown, and this occupancy should be allowed to continue for his lifetime. In the future, this shack might be designated as an artists' shack for long-term residencies of up to six months or one year.

6. The six shacks managed by the two non-profits, Provincetown Compact and Peaked Hill Trust, should continue to be managed by these entities for two reasons: (1) They have been excellent custodians maintaining and managing their shacks consistent with Seashore goals and shack use traditions, and (2) they have served as the primary conduits for controlled use of the shacks by the community at large.

7. As leases expire, other shacks (4 to 6 depending on whether recommendations above are adopted) could be designated for use by the community at large to be managed by these non-profits or other non-profit entities comprised of persons experienced and dedicated to shack preservation. This would significantly increase opportunities for the members of the public to enjoy a dune shack experience.

RED HERRINGS

I respectfully suggest that as you embark on deliberations about the future use of the shacks that certain false assumptions that you have distorted the public debate to date be eliminated from the dialogue, including:

1. that increased public access to the shacks means that the dunes environment will be over run by the hordes. No one is advocating anything but controlled access to the shack consistent with preservation of the environment. What public access does mean, however, is that members of the community at large at least have a fair opportunity to apply for enjoyment of a shack in their National Seashore.

2. that short-term use of shacks is somehow inferior to exclusive, long-term use. A perusal of user comments in PHT logs will immediately dispel notion. For most users, short term and long term, the dune shack experience has been a deeply rewarding one.

3. that effective shack maintenance cannot be sustained, and shack traditions preserved, by entities providing for public use of shacks. This has been conclusively refuted by the experiences of PHT and the Provincetown Compact over the past twenty years.

4. that "shack sharing" and short-term use of shacks is not an integral and vital element of dune shack history and traditions. For some shacks, such uses are the essence of a shack's cultural and historic significance.

5. that the Seashore continues to manifest an adversarial posture towards the dune shacks and their continued existence. In fact, there has been a marked improvement in the CCNS' policies and practices with respect to the shacks in recent years. The citing of the rejection of the Wolfe reports as an example of continuing CCNS hostility is a red herring. Those reports, containing much valuable factual material, were fatally flawed because of their failure to document and articulate the importance to dune shack historical significance and culture of a tribe much larger and more diverse in shack usage than a select few, exclusive users.

Thank you for the opportunity to comment.

Published in September 2007

Personal statement of **Dennis Allee** submitted to The Banner

The application to the Keeper of the National Historic Register for designation of dune shacks as traditional cultural properties might have succeeded, and might still succeed in the future, if there had been an accurate depiction of the dune shack community'embracing equally long-term family users and devoted Outer Cape shack users who don't happen to enjoy exclusive possession of a shack. Also, proper emphasis was not given to the long-standing customs of "opening" shacks to the community and "shack sharing", in the tradition of Hazel Hawthorne and the Tasha family.

Hazel Hawthorne, the revered owner of two dune shacks for over sixty years (she bought Thalassa in 1936 and Euphoria in 1943) and the person primarily responsible, along with Eugene O'Neill, for introducing noted artists and writers to shack life, said this about legions of people to whom she opened her shacks over the years: "They all found the magic of the place and would say '&I can just be there one night, it makes my life different&'It was my greatest joy to be out there by myself and to be able to share it with other people." (Provincetown Advocate, June 16, 1988)

Past and present Outer Cape residents, numbering in the hundred, have forged deep personal attachments to the dune shacks because of time spent in them for a few days, a week or two, or several months. These shack users-without-shacks have been enormously important in shaping the storied history of the shacks, in saving them from destruction by the Seashore, in watching over them during the off-season when many family users have left the Cape, and in securing recognition of their importance as historic properties of cultural significance. (As but one example, among many, Jack Kerouac wrote portions of "On The Road" during a short-term stay at one of Hazel's shacks).

Over the years, shack users-without-shacks, along with some family users occupying shacks under leases with the Seashore, have become a loose, extended family of shack devotees. The existence of this "community" was chronicled in a June 22, 2000 Banner article about a memorial service out on the dunes for Hazel Hawthorne. "Dune Shack 'Tribe' Pays Homage to Werner" declared the headline, and the article quoted remarked made by the artist Bert Yarborough who suggested "&that libation be made as they do for the departed in many primitive tribes by pouring a bit of wine on the group. 'There is a fraternity of people who have stayed out there that could be likened to a tribe', he said."

Unfortunately, most members of this extended tribe of dune shack devotees have very limited or no access to many of the shacks, which are used exclusively by families as vacation homes during the summer months. For most shack user-without-shacks and for the average Outer Cape resident and members of the public, in general, many of the publicly owned shacks in their National Park are unapproachable specks on the horizon. The possibilities for access are limited to a few of the "shack sharing" groups, like Seascape and Peaked Hill Trust (where the wait for a shack stay can be five years or more), or to one or two of the family shacks that have adopted an 'open door' or "sharing" custom.

The problem was succinctly captured in a statement by **Priscilla and Anthony Jackett** submitted to Peaked Hill Trust in December 2005. (Mr. **Jackett** an "Old P-town" resident, now nearing age 84, was born and raised in Provincetown and was an esteemed member of the Provincetown Fishing Fleet until his retirement):

"With a minimum of generous owners who share their shack, the possibilities are limited for those of us not fortunate to have our own. Were it not for PHT's concept of open access through the lottery, we would not have had the opportunity to experience dune living for up to 7 days&We urge the National Seashore to consider us 'transient dune dwellers' equal to the culture of the shack 'owners'. Our love and respect for the shacks and the fragile environment is no less than that of long-term dwellers."

Traditions of "open" and "shared" shacks are deeply rooted for many of the shacks on the Backshore, harkening

back to the first huts of the Life Saving Service in the nineteenth century. The Tasha family shack, passed on to them by the legendary 'Poet of the Dunes', Harry Kemp, has always honored the "open door" tradition, as do one or two of the other family shacks. The shack of Zara Ofsevit Jackson, whose mother studied painting with Charles Hawthorne, is an exemplary example of how one family "shares" its shack with the community. There were even more shacks "open" to the community at one time. Gradually, however, a majority of them have become summer vacation places for families from the Outer Cape and off-Cape who have proven to be good stewards of their rented shacks. (About seven of these shacks are occupied by families whose permanent residence is elsewhere.)

I believe that a TCP designation for at least some of the dune shacks is achievable if an accurate portrayal of the true dune shack community, embracing shack lovers without shacks and family shack occupants, were to be submitted to the Keeper of the National Historic Register. As a start, it should be admitted that the ballyhooed ethnographers' reports underlying the failed TCP application were, in fact, fatally flawed because of their attempt to build a case for TCP focused on a small number of individual family shack users intent on retaining exclusive possession of their leased shacks for themselves and their progeny. As a consequence, they incorrectly identified these families as the "dune shack society" and as the "core" of dune shack history, traditions, and cultural importance resulting from ties to Old Provincetown and the Art Colony. All other shack users-without-shacks were labeled "secondary", and the non-profits that provide a degree of continued access for the community to the shacks were dismissed as bearers of shack traditions. However, this writer is of the opinion that the prospects for success of any new TCP submission would be greatly enhanced, if some of the exclusive family leased shacks began to institute shack sharing with the community. Otherwise, the Keeper of the National Historic Register will be asked to accord TCP status to properties to which most tribe or community members will have no access whatsoever. In my judgment, that would be major derogation of the purposes of a TCP designation.

Receipt Date: 11/12/2009

Correspondence ID: 83

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Enclosed are three documents that should be included as part of the record of initial public comment (due November 12, 2009):

1. Letter dated November 27, 2006 from Provincetown Board of Selectmen to Superintendent George Price, Jr. (re: dune shacks) (three pages)
2. Letter dated June 28, 2007 from Provincetown Board of Selectmen to Superintendent George Price, Jr. (re: dune shacks) (three pages)
3. Letter dated June 28, 2007 Provincetown Board of Selectmen to Superintendent George Price, Jr. (re: dune shacks document request) (one page)

Thank you.

11/27/06

Dear Superintendent Price:

Please know that, at its meeting last night, the Provincetown Board of Selectmen unanimously voted to state on the record the following points regarding the current status of the dune shack ethnographic study and related matters.

The Board strongly disagrees with CCNS' decision to reject the conclusions of two studies that it requested regarding the dune shacks. Specifically, the Board agrees with the content and conclusions in the Dr. Robert J. Wolfe document titled "Dwelling in the Dunes: Traditional Use of the Dune Shacks of the Peaked Hill Bars Historic District, Cape Cod National Seashore" (No. P4506040200), as commissioned by the National Park Service. Additionally, the Board agrees with the content and conclusions in the Robert J. Wolfe and T. J. Ferguson document titled "Traditional Property Assessment: Dune Shacks of the Peaked Hill Bars Historic District, Cape Cod National Seashore" (National Park Service Grant No. P4506040200), dated May 3, 2006.

The Board makes particular note of the extensive description in the Wolfe/Ferguson report (see pp. 12-14) of the ways in which the Cape Cod National Seashore, through its administrative practices, has in many cases destroyed continuity of us by traditionally associated peoples in the dune shacks. We note this disturbing history, now authenticated by an NPS-sanctioned document for the purpose of cautioning CCNS in taking any further steps that would serve to injure or eliminate these fragile and significant human connections.

The Board agrees with the conclusions reached by Brona Simon, Deputy State Historic Preservation Officer of the Massachusetts Historical Commission, which were sent to you in her letter dated October 20, 2006. In that letter, Ms. Simon states: "I am unable to agree with your determination that the Dune Shack long-term family residents are not a community, and therefore the Dune Shacks cannot be considered a TCP."

The Board is of the opinion that CCNS' decision to withhold from public view the Wolfe/Ferguson document dated May 3, 2006 (which was supplied to Ms. Simon on or about September 21, 2006) until the first week of November is a violation of CCNS' professed intention pursuant to the current General Management Plan to forge a collaborative future.

Furthermore, CCNS' decision to forward a so-called "informal opinion" from Patrick Andrus, a staff member at the National Register in Washington, DC, to Ms. Simon, yet to withhold production of this document from the public, also violates CCNS' supposed intention to forge a collaborative future with Provincetown and other interested parties.

The Board has become aware that Chuck Smythe and others at NPS are preparing a document commenting on (and likely rejecting) the Wolfe and Wolfe/Ferguson documents that CCNS intends to forward to the National Register for its ultimate determination on this issue.

The Board hereby strongly requests:

1. That you forward to the Board a copy of the Andrus "informal opinion" that you already sent to Ms. Simon;
2. That, in spirit of the GMP's emphasis on transparency, collaboration, and consultation, you forward to the Board a copy of any other documents related to this issue that you have sent to Ms. Simon or any other party outside of NPS;
3. That you forward to the Board a copy of any documents related to this issue (in particular the pending Smythe-authored report) at the same time that you release them to the National Register or to any other non-NPS entity or individual; and
4. That, in the spirit of the GMP's emphasis on transparency, collaboration and consultation, you forward any other documents now existing or to be created that are related to this issue for the Board's review and consideration.

Additionally, the Board is of the opinion that Mr. Andrew, having already written an informal opinion that rejects

the Wolfe and Wolfe/Ferguson documents, should not participate in any final determination made by the National Register on this paramount cultural issue.

Finally, the Board is of the opinion that the ultimate determination of this issue must be part of an Environmental Assessment and/or Environmental Impact Statement process, which is the only way that the public can participate fully in this issue. The Board is of the opinion that your preference to resolve this issue through the Cape Cod National Seashore Advisory Commission Dune Shack Subcommittee is not sufficient, especially given the criteria that CCNS used in creating the membership of that group so as to exclude traditional dune shack dwellers and others whose views are essential to the issue.

We invite you to meet with us if you would like to discuss this matter further.

Thank you.

Sincerely,

Sarah K. Peake

Vice-Chairman

6/28/07

Dear Superintendent Price,

As you are aware, the dune shacks in the backshore of the Provincelands and adjacent areas are one of the most important cultural resources to the people and town of Provincetown.

We write to express our strong disagreement with the decision of the Cape Cod National Seashore ("CCNS") and National Park Service ("NPS") to manufacture a controversy in rejecting two thorough ethnological reports by your own hired experts that concluded that there is a living and vibrant community of "traditionally associated peoples" in relation to the "traditional cultural property" of the dune shacks.

Further, we strongly disagree with the May 24, 2007 written decision of the Keeper of the National Register of Historic Places that concluded 'contrary to the ethnological reports and the determination of the Massachusetts Historic Commission' that the dune shacks are not protected as traditional cultural property pursuant to National Register Bulletin 38 titled "Guidelines for Evaluating and Documenting Traditional Cultural Properties" (co-authored by Patricia L. Parjer and Thomas F. King, originally published 1990, revised 1992 and 1998).

We believe that the process that resulted in the Keeper's rejection is biased and unfairly weighted in favor of NPS' desires. The Keeper, as a Washington DC unit within the NPS, is inherently subjective and cannot be relied on to make balanced and objective determinations in situations such as this one where CCNS/NPS has a strong interest in ensuring that no humans have a legal right to any possessory interest in any of the dune shacks.

We also question whether the Keeper's determination has any legally binding authority.

We pledge to continue to support efforts of the dune shack dwellers and their advocates to require CCNS/NPS to recognize their legal and moral rights to continue to have sufficient access to the dune shacks to maintain a way of life that is so essential to our Town's cultural fabric. We note here that the United States Congress instructed the NPS, in the "Introduction" to the legislation that created CCNS, to "preserve the way of life" that "the people who have lived and are living" on lower Cape Cod "have established and maintained on the cape." The history of CCNS/NPS' management of the dune shacks and many other culturally related matters is in large part a record of negligence and intentional disregard of the congressional mandate.

We are aware that CCNS/NPS intends to reconvene the CCNS Advisory Commission Dune Shack Subcommittee for the purpose of conducting an Environmental Assessment that may result in a sustainable long-term plan for the

dune shacks and their human use, We have forwarded to you the names of the people who will sit at the designated Provincetown seats on the Subcommittee.

We insist that the Subcommittee process be fully public, including the opportunity for public comments at each meeting, with no private or closed meetings and that all meetings be publicly announced at least several weeks before such meetings. You previously agreed to this when you met with us.

We insist that CCNS/NPS staff will present to the Subcommittee for their consideration all the possible varieties of leases, stipulations, special use permits, and any other agreements in place in every NPS unit that might be of benefit to the traditional dune shack dwellers. We note here that it was this Board of Selectmen and not the CCNS/NPS hierarchy that made public the existence of National Register Bulletin 28 in 2003 at a time when CCNS was keeping secret from the Subcommittee such information that had a direct bearing on the traditional dune shack dwellers. We do not expect this kind of negligent work ethic to continue.

Furthermore, we must insist that CCNS/NPS extend all dune shack leases, stipulations, special use permits, and any other similar arrangements whether they are finite in time or based on a life estate until a final dune shack management plan is in place. If CCNS/NPS cannot agree to this simple request to maintain the cultural status quo, then it will become even more difficult for the public to have the faith and confidence in the Subcommittee process that CCNS/NPS claims to want.

The CCNS/NPS actions to date regarding the dune shacks and their traditionally associated peoples have not earned our trust. We challenge you and the staff at CCNS/NPS to act henceforth in a manner that does so.

We invite you to meet with us if you would like to discuss this matter further.

Thank you.

Sincerely,

Mary Jo Avella

Chairperson

6/28/07

Dear Superintendent Price:

I write to inform you that at our meeting on Monday, June 25, 2007 the Board of Selectmen voted to send a letter to you requesting that, as a matter of comity between governments and at no cost to Provincetown, the Cape Cod National Seashore (CCNS) provide a copy of all current stipulations, special use permits, cooperative agreements, reservations of use and occupancy, any person or entity currently occupying or otherwise using any dune shack within the jurisdiction of CCNS.

This request includes all such documents for persons or entities that may have expired (due to life estates or specific terms of years) but for which extensions of time (no matter the legal device used to accomplish same) have been granted and are currently in place. In the spirit of "forging a collaborative futures" as expressed in the title of the CCNS General Management Plan, the Board of Selectmen expects the CCNS will be inclusive rather than restrictive in complying with this request.

Thank you.

Sincerely,

Mary Jo Avella

Chairperson

Receipt Date: 11/13/2009

Correspondence ID: 80

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Dear Superintendent George Price,

In response to your request for comments for consideration during the planning process on the Cape Cod National Seashore Dune Shack District Preservation and Use Plan/EA, I offer the following thoughts in support of mixed use.

My 85 year-old husband [REDACTED] was born and raised in Provincetown. The dune have been his "backyard" since staying in a shack or camping under the stars with the Boys Club in his youth. Through the generosity of a few friends or last minute Peaked Hill trust availability, we have had the opportunity to spend at least a weekend in a shack almost every year for the last 30 years. We enter the Peaked Hill Trust lottery every year praying for that magic week of our own! This past June, we were blessed with a week in Thalassa with my husband wheeling himself around the tiny space in his wheelchair and navigating the walk to the outhouse on a cane following a stroke last year. The call to the shacks far outweighs any obstacles.

With a minimum of owners who share their shack, the possibilities are limited for those of us not fortunate enough to have our own either "family" or leased. Were it not for the PHT's concept of open access through the lottery, we would not have the opportunity to experience dune-living for up to 7 days. The sanctity and clarity of dune living unleashes the creative juices in many, providing a long history of prose, poetry, art and music from the famous to less talented folks like me, but not to the exclusion of those like my husband who merely come to enjoy the glorious solitude and return to nature. Perhaps because of shared experiences with privies, kerosene lanterns and hand pumping water, we find dune people share a bond that guarantees a sense of shared community and often, lasting friendships. Peaked Hill Trust's well-managed, well-maintained shacks offer a well-established and successful model for open-access to "transient dune dwellers". Accessibility opens the opportunity for the self-selecting PHT members to experience the beauty of bare-bones living and the fragility and beauty of our environment. I would encourage the CCSN to turn over any shack that has been "abandoned" or not used/maintained by its so-called "owner" to PHT to expand access to others. (It now takes at least 5 years to have won a shack in the PHT lottery'so the desire for such a week in the dunes is huge!)

I believe that the families who have had a long history of "ownership" should be allowed to pass down their heritage to their children "leasing in perpetuity" as long as the shacks continue to be well-maintained. "Long history" would have to be defined, but I would start with "a generation" perhaps. The "recently leased" shacks could potentially fall into this category, but I personally would prefer they be turned over to PHT or OCARC at the end of their leases to assure broader access and consistent management.

In the even of catastrophic loss, I would support the rebuilding of an identical shack such as what happened at Zara's.

I think the current management of vehicle use is satisfactory, allowing Art's Dune Tours to give the tourist a glimpse of our treasured CCNS without invading the privacy of dune dwellers. Arthur Costa and now his son Robert have helped more often than once bring emergency supplies or deliver messages to "the outside world". Limiting private vehicles to long-term dwellers is reasonable, and serves to protect the fragility of the dunes.

In summary, I support mixed use of the shacks to include transient-dweller programs exemplified by PHT, long-term family residency, and transferring management of abandoned/unused and "newly-leased" shacks to PHT to expand access to our national treasure.

Receipt Date: 11/13/2009

Correspondence ID: 81

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

[REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

I grew up in a dune shack, spending summers from 1939 to 1950 in the Truro shack nearest to the High Head Road, It is sometimes called "the red shack" because it was covered with red tar paper. Every summer my family and I carried our food and other necessities across the dunes for our summer vacation. For children it was the ideal place to live'complete freedom to explore the world around us. It no longer exists except in my memories and photos.

When I reached retirement age I decided to look for my shack. It took many years of searching to find pieces of information about it because of the general lack of information I found among people in Truro and Provincetown. Most people didn't know there were shacks in Truro. Even last summer I was told that shacks in Truro did not exist. In less than a generation a way of life has disappeared. I often feel as if I must be dreaming. If no one knows about a place and a life, does it exist? Yet I can still walk over the dunes to the location of my shack, and the older I get the more I realize how it shaped my life.

With this background, I offer my opinions on what needs to be done to keep the current dune shacks alive and safe.

1. It is people who live in or have lived in a dune shack who should be making the decisions on what happened to them. No one else can fully understand the importance of the shacks. When the National Seashore was making decision unilaterally, the owners of the shacks felt attacked by a group who had no understanding of dune life. A government bureaucrat cannot begin to understand us since he has a different set of assumptions about life. No wonder anger and opposition arose.

One of the first meetings I went to was about the TCP designation which the shacks did not get. I recognized the name of the woman who had denied the designation because she lives in my home of Sarasota, Florida. I called her up and asked to meet with her. She said a friend from Truro was coming to visit her and we could all get together.

Of course it never happened. I later met the woman in Truro who was providing Janet Matthews with all her information about the shacks and learned that she had never been in a shack. Decisions made by politicians (and Janet is very well connected) who don't know anything about what their decisions are based on will never be accepted by dune dwellers. Transparency in decision-making is important.

2. The shacks which are now standing must be maintained. For families, children and artist they are part of a way of life which must not die. Since life is fragile on the dunes. The current shacks should be lived in and repaired regularly. If they are allowed to deteriorate because no one is living in them, they could be lost forever. When no one was living in our shack regularly, my father gave it to **Grace Bessay** knowing that she would take good care of it. It was not her fault that it burned down; she mourned the loss.

If an elderly person owns a shack, she should be required to keep her shack in good condition. Trying to repair a shack after years of neglect is very difficult. It could lead to another shack being lost and we cannot afford that. Those who own and live in their shacks need to be responsible for their upkeep. Peaked Hills is in charge of keeping their shacks in good condition. Those who own or have long-term leases must continue to repair their shacks. There is not an unlimited number of families who have these skills, so those who are currently doing it should continue.

3. Access to the beach on the back shore should be carefully controlled. Only those who live there should be allowed to destroy the dunes with their vehicles, and they should travel only on designated roads. Watching RV's and trailers charging over the dunes is very upsetting. Those who camp on the beach in large caravans are destroying the environment and are a threat to dune dwellers who have reported to me the vandalism which occurs when people camp on the beach below the shacks. The High Head access with which I am most familiar can be walked easily; at age 78 I do it. The campers with their loud radios and large vehicles remind me of a trailer park. Transporting your way of life at home to a dune or a beach denigrates what dune life on Cape Cod is all about. Any such activity should be carefully controlled. Any sign of vandalism to the shacks should be reported.

I found it very annoying last summer when Art's Dune Tours swung by Peg's shack. The noise brought me back to the city and I did not enjoy the interruptions to my life and peace which they cause. However, I do realize that these tours have a long history. At least they are educational and keep the shacks in the minds of people. So they should continue.

4. People who own and live in their shacks should be allowed to keep and maintain them as long as they live or have children willing to live in and keep up the shack. These people will do the best job of caring for the homes they have loved for years. When they are no longer able to maintain their shack, they should be allowed to give their shack to someone they know who is willing to maintain the shack. This will support long-term relationships.

5. Peaked Hill Trust seems to be doing a good job of caring for shacks while allowing the public to use them. They should continue.

6. Not quite sure which "annual special permits" are needed. It seems like too much paperwork when these permits could be set for 10 years which would allow for more continuity.

7. The Outer Cape Artist in Residency Consortium and the Provincetown Community Compact for the Artist-in-Residence and Writer-in-Residence programs should continue, to provide artists with places of solitude where artistic endeavors flourish. This is also part of the dune tradition.

8. As a child who lived on the dunes, I am quite aware of the impact this way of life can have on a child's life. I would like to see one shack devoted to visits from children. The learning will occur only if the visits are for a few days, including overnights. An agency which works with underprivileged children or possibly a big brothers or sisters program could be contracted to use a shack. Or local Biology teachers could develop units using the shore and dune environment. This would continue the work of Mrs. Armstrong who taught local children as well as her own about what was edible on the dunes and ocean.

9. It is not an advantage to the shacks to have them all controlled by one group or person. Peaked Hill Trust and the dune owners and renters should get together regularly to discuss problems or conflicts and to design ways to work together more collegially. The National Seashore's job is keeping the shacks safe from vandals as much as that is possible. Before the Seashore arrived the vandalism was high during the winters when we did not inhabit our shack. But now the Seashore has the right to protect the seashore and the shacks. I remember last summer how relaxed I felt living alone on the dunes when neighbors came by to say they would help if I had an emergency and to be told that a Park Ranger could be called in case of an emergency.

There is no reason we cannot all work together if we each know our roles and tasks. The mission is the same for all of us: to preserve the shacks. If we all want the same thing, then we need to work together. For me, kindest people I have met were those at the National Seashore Headquarters., Hope the Librarian and Bill, the Historian. They helped me in my search for the "red shack" and were always kind and generous. Peter and Marianne are the people who know the most about the shacks; the information they have is incredible and their love of the shacks is great. Carole as Director of the Peaked Hills Trust is my benefactor who let me have another time in a dune shack 60 years after my last visit. The Armstrongs who are the only family who still have a Truro dune shack refreshed my memories about what it was like in the early days, and Josephine, the Historian of the Dunes, are all amazing and wonderful people. All of these people, and many others, care deeply about the shacks. They need to trust each other in order to reach the common goal. I am the richer for knowing all of them, and many more too numerous to mention. I need all of them to know that the dune shacks will continue and not disappear from history and the universe.

Receipt Date: 11/16/2009

Correspondence ID: 79

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

Dear Sir,

I am a teacher, artist and write living in Northampton Mass., who would like to confirm my support for Peaked Hill trust and the fantastic work they do to preserve and maintain the valuable seashore and structures under your domain. I have been a member of the Peaked Hill Trust community for over twenty years and have benefited in innumerable ways by the chance to use their access to one of our most beautiful and well-preserved nature areas. This also goes for my daughter and other family members who have been introduced to the seashore by Peaked Hill Trust. I have completed many works of art at the seashore and appreciate the wonderful job the Park Service does in protecting the wildlife and the natural state of the area. Please count me in for firm support of plan to include Peaked Hill trust in preservation of the National Seashore.

Receipt Date: 11/16/2009

Correspondence ID: 82

Form Letter: No

Organization:

Org Type: Unaffiliated Individual

Name: [REDACTED]

Address: [REDACTED]

City: [REDACTED]

State/Province: [REDACTED]

Postal Code: [REDACTED]

Country:

E-mail Address:

Kept Private: No

Correspondence:

I was just introduced to the dune shacks of Provincetown National Seashore in 1983 after moving to Provincetown from Woods Hole. The opportunity to stay in Hazel Hawthorne's shacks as well as Boris' shack with his permission were a saving grace for providing refuge and solitude. Since then I have become a long-term shack user without a shack---It is important to honor all of the folks that do not own a shack but have a connection as one entity as a dune shack community or "tribe". By providing this unique experience to all people through a labor of love and passion; we have continued to maintain the shacks. We have shoveled sand, closed and opened shacks seasonally, rebuilt Zara's dwelling, raising Peg's shack and educating members or guests on the fragile environment by word and written material and how to properly use the self-composting outhouses. All safety measures are emphasized. It has been a rewarding joy to be part of this and strengthens our common bond&Traditions continue to be passed along and art is created. It is almost impossible to not be creative our on the dunes'one becomes an artist if only through imagination by having this experience. It is valuable and rare&Without the dunes and their shacks my life would not be as rich. It gives me nourishment for my spirit and adds awareness of our natural world. I am thankful to CCNS and PHT.