# National Register Nomination

Chattanooga, SG100006713,
LISTED, 6/28/2021

TENNESSEE, HAMILTON COUNTY,
Beck Knob Cemetery,
875 Dartmouth St.,
Chattanooga, SG100006714,
LISTED, 6/29/2021

TENNESSEE, MARION COUNTY,
Big Hill Fire Lookout Tower,
1657 Lower Fire Tower Rd.,
Sequatchie vicinity, MP100006708,
LISTED, 6/28/2021
(Tennessee Division of Forestry Fire Lookout Towers MPS)

TENNESSEE, OVERTON COUNTY,
Twinton Fire Lookout Tower,
Threet Rd.,
Crawford vicinity, MP100006707,
LISTED, 6/28/2021
(Tennessee Division of Forestry Fire Lookout Towers MPS)

TENNESSEE, SHELBY COUNTY,
Overton Park Court Apartments,
2095 Poplar Ave.,
Memphis, MP100006712,
LISTED, 6/28/2021
(Residential Resources of Memphis MPS)

TENNESSEE, UNION COUNTY,
Chuck Swan Fire Lookout Tower,
Main Forest Rd.,
Sharps Chapel vicinity, MP100006709,
LISTED, 6/28/2021
(Tennessee Division of Forestry Fire Lookout Towers MPS)

VIRGINIA, HENRY COUNTY,
John Redd Smith Elementary School,
40 School Dr.,
Collinsville, RS100006500,
LISTED, 7/1/2021

WASHINGTON, JEFFERSON COUNTY,
Landes, Colonel Henry, House,
1034 Franklin St.,
Port Townsend, SG100006702,
LISTED, 6/28/2021

WASHINGTON, KLICKITAT COUNTY,
Stonehenge Memorial,
Stonehenge Dr.,
Goldendale vicinity, SG100006703,
LISTED, 6/28/2021

WISCONSIN, SHEBOYGAN COUNTY,

**United States Department of the Interior**
National Park Service

# National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

## 1. Name of Property

Historic name: Beck Knob Cemetery

Other names/site number: Beck Cemetery

Name of related multiple property listing: N/A

(Remove "N/A" if property is part of a multiple property listing and add name)

## 2. Location

Street & Number: 875 Dartmouth Street

City or town: Chattanooga State: TN County: Hamilton

Not For Publication: N/A Vicinity: N/A Zip: 37405

## 3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this _X_ nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property _X_ meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

[ ] **national** [ ] **statewide** [X] **local**

Applicable National Register Criteria: [X] **A** [ ] **B** [X] **C** [ ] **D**

Claudette Stager 5/20/2021

**Signature of certifying official/Title:** **Date**

Deputy State Historic Preservation Officer, Tennessee Historical Commission

**State or Federal agency/bureau or Tribal Government**

In my opinion, the property ___ meets ___ does not meet the National Register criteria.

**Signature of Commenting Official:** **Date**

**Title:** **State of Federal agency/bureau or Tribal Government**

**United States Department of the Interior**
National Park Service

# National Register of Historic Places Registration Form

National Register Listed
6/29/2021
SG100006714

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**Title:** **State of Federal agency/bureau or Tribal Government**

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Beck Knob Cemetery — Name of Property

Hamilton County, TN — County and State

## 4. National Park Service Certification

I hereby certify that this property is:

___ entered in the National Register

___ determined eligible for the National Register

___ determined not eligible for the National Register

___ removed from the National Register

___ other (explain:) _____

Signature of the Keeper — Date of Action

## 5. Classification

**Ownership of Property**

(Check as many boxes as apply.)

| | |
|---|---|
| Private | x |
| Public – Local | |
| Public – State | |
| Public – Federal | |

**Category of Property**

(Check only **one** box.)

| | |
|---|---|
| Building(s) | |
| District | |
| Site | x |
| Structure | |
| Object | |

**Number of Resources within Property**

(Do not include previously listed resources in the count)

| Contributing | Noncontributing | |
|---|---|---|
| 0 | 0 | buildings |
| 1 | 0 | sites |
| 0 | 0 | structures |
| 0 | 0 | objects |
| 1 | 0 | Total |

**Number of contributing resources previously listed in the National Register** 0

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Beck Knob Cemetery — Name of Property
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## 6. Function or Use

| Historic Functions (Enter categories from instructions) | Current Functions (Enter categories from instructions) |
|---|---|
| FUNERARY: Cemetery | FUNERARY: Cemetery |

## 7. Description

**Architectural Classification**
(Enter categories from instructions.)
N/A

**Materials:** (enter categories from instructions.)
Principal exterior materials of the property: STONE; CONCRETE; EARTH

**Narrative Description**

The first burial ground established for African Americans in Chattanooga, Beck Knob Cemetery is a one-acre site located on the south side of a steep hill in North Chattanooga, Tennessee. The cemetery is bound by partially wooded residential lots, an undeveloped lot, Dartmouth St., and Carrington Way (both residential streets). Oral tradition in the North Chattanooga African American community is that Black people who died c. 1865 in the Union army contraband camps of North Chattanooga were the first burials, predating consistent written documentation for burials in Chattanooga. Officially deeded to a local African American church congregation (now known as Hurst United Methodist) in 1888, the burial period of Beck Knob Cemetery documented in written records is 1884 to 1952.[1] Visual surveys of the cemetery combined with research into city and state death records indicate there are at least 188 individuals interred. This is believed

[1] Deed, Hamilton County, Tennessee, Deed Book 63, page 268 [H.C. and W.S. Beck to M.E.Church Treasury], March 16, 1888; Documented burials include those found in the interment list of local historian and longtime cemetery caretaker Jeanette Mosley, who is also a descendant of people buried at Beck Knob, and studies of official Hamilton County and Tennessee death records. Mrs. Mosley's list can be found in the archives of the Bessie Smith Cultural Center in Chattanooga. Research is ongoing to identify all individuals buried at Beck Knob, but those that occurred in the decades immediately following the Civil War may never be identified.

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to be a conservative number, as it does not include individuals buried at Beck Knob before it was officially deeded to the church, nor does it include burials that took place in the late 19th and early 20th centuries that may not have been captured by official records.[2] There are approximately forty-two extant gravestones, meaning 22% of the known burials are marked. A study of the known burials at Beck Knob Cemetery indicate the majority of individuals interred belonged to the working class employed as domestic workers and laborers for private families or in Chattanooga's manufacturing plants, though there is a notable exception in Chattanooga pharmacist Dr. Chester Lee Sharpe who was interred in 1942.

An aerial view (see Figure 1) shows that portions of the land bordering the cemetery to the north remain wooded. Though currently undeveloped, this land has been parceled into single-family residential lots. The backyards of single-family residences bound the eastern border of the cemetery. An overgrown, irregularly shaped parcel is located along the southern boundary; the southern corner of the cemetery's parcel faces Dartmouth St. across which there are single family residences. The western boundary of the cemetery is marked with intermittent metal posts that once held up wire fencing. The western boundary roughly parallels the southern half of Carrington Way, a dead-end residential street with single family homes on either side.




Figure 1. Aerial photograph of Beck Knob Cemetery, base map from Hamilton County GIS parcel viewer, 2020 imagery.

[2] Jeanette Jackson Mosley, "The History of Beck Knobb Burying Ground," 1, brief history found in documents at Bessie Smith Cultural Center, Chattanooga, Tennessee. In this history the author indicates the land was used "as a burying ground for the slave people and their families" before the 1888 land transfer. Chattanooga's early death records do not consistently provide burial locations for all individuals until the early 1900s.

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Near the cemetery's southern corner off Dartmouth Street is a temporary metal sign attached to wooden posts. It reads "BECK KNOB CEMETERY." Members of Hurst United Methodist Church and others erected the sign in 2018 during a cleanup of the cemetery. Historic and current access to the cemetery is near this sign off Dartmouth Street.

In 1968, the North Side Garden Club, a local African American garden club, erected two cinder block pillars to mark the entrance to the cemetery just east of the location of the current sign. The pillars are still extant but have been damaged and moved from their original locations. One of the pillars is now located just east of the cemetery sign. The other pillar was broken and moved several yards west and now sits near the lot's western boundary. Gary James, a member of Hurst United Methodist Church, which owns the cemetery, remembers visitors to the cemetery parked their vehicles in the flat buffer area between Dartmouth Street and the entrance to the cemetery.[3] There is now a drainage ditch that runs through this area. It runs east-west, roughly paralleling Dartmouth Street. Developers cut the ditch in 2015 to accommodate the surrounding new residential development. It was during the ditch construction that work crews nearly uncovered the resting place of local laundress Bell Fleetwood whose 1930 grave is marked with an upright, handwritten concrete headstone that faces west.[4] It was also during this ditch construction that work crews moved the cinder block pillars.

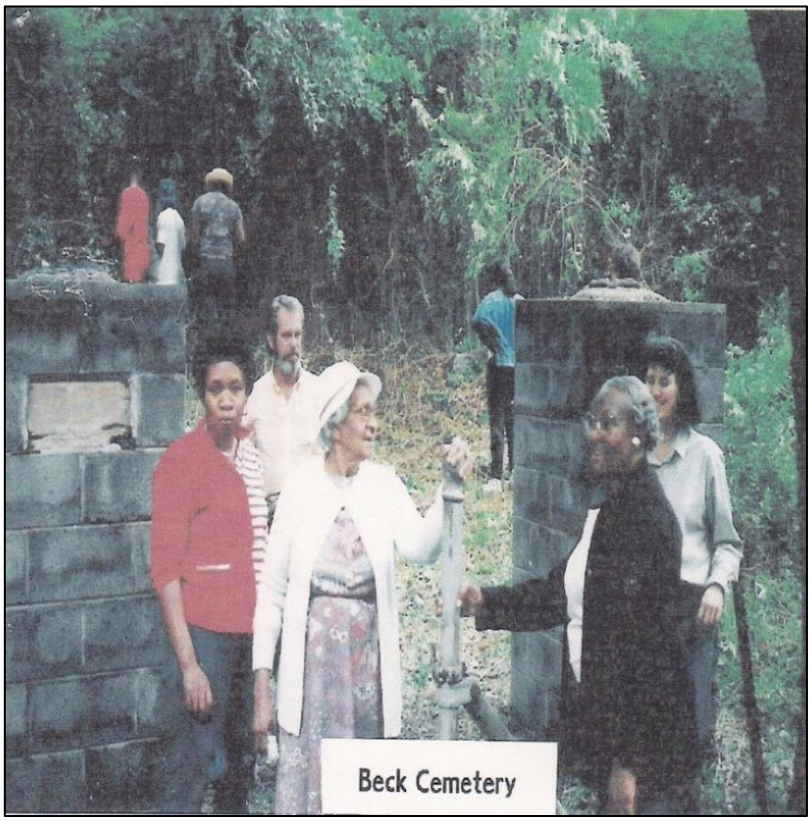



Figure 2. Undated photo of community members standing near the pillars when they were in their original location.

[3] Gary James, member of Hurst United Methodist Church, interview by Savannah Grandey, October 9, 2020.
[4] Louie Brogdon, "Construction stops after old cemetery is uncovered in North Chattanooga," *Chattanooga Times Free Press*, August 11, 2015.

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The cemetery lot is wooded and slopes southward at a steep grade, making it relatively difficult to traverse. Though members of Hurst United Methodist Episcopal Church and local volunteer groups help to clear and maintain the cemetery during service days throughout the year – an effort reinvigorated by the developers' 2015 disturbance of the cemetery and the public interest that followed – the lot is easily overtaken by kudzu and other vegetation in the warmer months. Gary James recalled spending time at the cemetery as a child and noted the cemetery was not originally wooded.[5] The size of the trees suggest they are relatively new growth that have appeared within recent decades, providing evidence to confirm James's childhood memories. The tree growth has likely helped to prevent erosion down the steep grade. And, given the number of unmarked graves, removing the trees at their roots may disturb burials. Vinca minor, a common ground cover plant used in cemeteries that can also help prevent erosion, is also present in some sections of Beck Knob. Though there are not many of them, yucca plants are also found in the cemetery.

Visual walk-through surveys in 2019 and 2020 indicated approximately forty-two of the 188 documented graves are marked with gravestones. Some of them are broken into two or more pieces, and a few appear to have been moved from their original locations, making an exact count difficult. Nearly all of the extant gravestones are oriented to suggest that burials lie east-west, with most of the stones facing the west. The majority of extant stones are from the 1920s and 1930s, while the oldest marked graves are from the early 1900s. Those that date to the 1900s are simple, upright gravestones of rectangular shape with no motifs or designs, only the name of the deceased and the years of the person's birth and death. For example, the gravestone of Mary N. Roberts is a simple, upright marker with the inscription "Mary N. Roberts, 1876-1903, At Rest." The infant Herman Jackson's gravestone is similar. It is an upright marker with the inscription "Herman Jackson, B & D 1908, At Rest." In their simplicity, these markers are similar to later stones such as that of Lonnie Walton and Gertrude Parker, from the 1920s, and Alberts Roberts' 1930s marker.

Other gravestones from the early 1900s, such as that of Elizabeth Rivers, buried in 1913, are more elaborate. Rivers' gravestone is an upright marker with a serpentine-shaped top, and plant motifs above and below the inscription which reads "Our mother, Elizabeth Rivers, January 2, 1888, July 30, 1913, We will meet again." The gravestone of Birdie Scruggs is also more elaborate than many of the others in the cemetery. It is an upright stone of an elaborate shape with scalloped edges near markers' shoulders, has a motif near the top, with inscription that includes her name, day, month, and year of her birth and death. These more elaborate stones are located in the northwest section of the cemetery near remnants of an iron fence.

Some of the extant gravestones appear to be arranged in clusters of relatives. For example, the gravestones of the interrelated Roberts, Jackson, and Inman families are arranged near each other in the southwestern section of the cemetery.

Beck Knob also contains handmade gravestones. Bell Fleetwood's upright grave marker from the 1930s is made of cement. Its slightly irregular shape suggests it may have been shaped by hand. The inscription of her name is handwritten. The other handmade gravestone is an upright marker of rectangular shape with rounded corners. There is no inscription. The west-facing side of the marker contains a circle with several small stones imbedded within.

[5] James, interview.

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It is difficult to discern how many burials originally had gravestones, and how many never did, or only had temporary markers made of wood or easily budged stones. There are many large stones laying in the cemetery that were likely used to mark graves at one time. Some stones appear to have been arranged to outline a plot. The lack of permanent markers may be due to the fact that marking the exact location of specific burials for future generations was not necessarily important in some African American cemeteries.[6] Not surprisingly due to the lack of markers, there are many grave depressions throughout the cemetery. Sometimes these are found in pairs, which may indicate burials of young siblings, parent and child, or spouses. These depressions, like the majority of the gravestones, are oriented east-west.

In 2009, a local Eagle Scout worked to clear the cemetery and map and photograph the stones. Local historian E. Raymond Evans included a hand drawn map of the cemetery and photographs of the stones in his 2012 work "Bright Memories: Beck Farm, Camp Contraband, and Hill City."[7] Raised public awareness about the site has led to regular cleanup days sponsored by various groups. In 2018, Beck Knob Cemetery, along with two other historic African American cemeteries, Pleasant Garden and Hardwick, became beneficiaries of the City of Chattanooga's new African American Cemetery Preservation Fund, designed to aid volunteers in maintenance and preservation.[8]

Integrity Statement

The Beck Knob Cemetery retains its overall integrity. The cemetery retains integrity of location as it has not been moved form its original location. Established in the vicinity of Chattanooga's Civil War-era Contrband camp north of the Tennesssee River, the Beck Knob Cemetery speaks directly to its historical association with the Black refugee population as well as the segregative practice of relegating African American people and institutions to the margins of municipalities. The location of the contraband camp and the cemetery represents the attempt to contain the influx and settling of Black refugees, using the river as a barrier. The cemetery retains its steep landscape, which is a defining characteristic of the cemetery. Research into documented burials indicates that the majority of the people buried here were of the working class, which is conveyed through the continued presence of many simple grave markers, including those that were handmade, and the lack of permanent markers for many interments. Within the boundary of the cemetery, the new growth trees are scattered throughout, which seems to have coincided with the general overtaking of the cemetery by weeds, briars, and kudzu that occurred during the later decades of the 20th century after the cemetery ceased to be used for burials. While the trees are a visual change in the cemetery, they are largely the result of an aging congregation's inability to consistently care for a cemetery sited on extremely difficult terrain. The aspect of integrity that features the most change is setting. The burial ground now lies within the city limits, and like many historically Black areas elsewhere, has become a hot spot of new residential development. While development has encroached from all sides, the cemetery retains its overall integrity as shown through its location, topography, spatial organization, and extant markers representing the cemetery's integrity of location, materials, design, and workmanship. These aspects of integrity convey its association to its period of significance and strengthen the property's feeling as an important place in local African American history.

[6] "Preserving African American Historic Places: Suggestions and Sources," Center for Historic Preservation, Middle Tennessee State University, February 2016, https://www.mtsuhistpres.org/wp-content/uploads/2016/02/Preserving-African-American-Historic-Places.pdf, 24, accessed November 10, 2020
[7] Both of these reports are available as non-circulating items in the Chattanooga Public Library's Tennessee Room.
[8] Brogdon, "Construction stops."

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Beck Knob Cemetery — Name of Property

Hamilton County, TN — County and State

## 8. Statement of Significance

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

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

**Criteria Considerations**
(Mark "x" in all the boxes that apply.)
Property is: [ ]

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

**Areas of Significance**
(Enter categories from instructions.)
Ethnic Heritage: Black
Landscape Architecture

**Period of Significance**
c. 1865-1968

**Significant Dates**
c. 1865, 1884, 1952

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

**Cultural Affiliation**
N/A

**Architect/Builder**
N/A

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**Statement of Significance Summary Paragraph**

The Beck Knob Cemetery is eligible for listing in the National Register of Historic Places under Criterion A for its locally significant association with African American history in Chattanooga. The oldest known burial ground for African Americans in Chattanooga, the cemetery is situated on land given to the African American community by local landowner and Union supporter Joshua Beck after the Civil War. Oral tradition states that burials began c. 1865 though the first burials documented in written records did not occur until 1884. The last burial occurred in 1952. The individuals buried at Beck Knob include formerly enslaved people and their descendants and contraband laborers from the Civil War representing integral eras of African American history including slavery, Emancipation, Reconstruction, and the Jim Crow period. The majority of those interred worked as domestic workers (housekeepers, cooks, laundresses) in private homes or laborers in the city's manufacturing plants, representing people who made invaluable contributions to Chattanooga's social fabric, local economy, and industry. The simplicity of many of the gravestones reflect the predominance of this socioeconomic class's representation in the cemetery. Beck Knob Cemetery is also locally significant under Criterion C in the area of Landscape Architecture for its features representing distinctive characteristics found in African American cemeteries. These features include its location originally outside of city limits, terrain and siting on land historically considered undesirable for development, handmade gravestones, and vegetation. The Period of Significance is c.1865 to 1968, corresponding to the date of the cemetery's Civil War and Reconstruction origins and the year that the local community began to make improvements to the cemetery, reflecting the high regard the community held for the cemetery as representative of the community's history. As a cemetery owned by a religious institution, the property meets the requirements for Criteria Considerations A and D for eligibility resulting from its significant association with African American history and its distinctive physical features.

**Narrative Statement of Significance**

**Significance of Beck Knob Cemetery to Local African American History**

*Early Historic Context: Camp Contraband at Chattanooga*

When the question of secession was initially presented to Tennesseans in February 1861, voters in Hamilton County voted 1,260 to 854 in favor of remaining in the Union. Though Chattanooga, as many other places in East Tennessee, retained a strong pro-Union sentiment, Confederate soldiers began to occupy the city in 1862, and both the white and Black populations grew. As wounded Confederates poured in to convalesce, others were busy fortifying the city. In all cases, enslaved people – some of which were fugitives captured by Confederates and some from the local area – were pressed into service. Whether they cared for the injured, prepared food and collected supplies for troops, or built fortifications, the labor of enslaved African Americans was central to Confederate occupation of Chattanooga.

After the Battles of Chickamauga and Chattanooga in 1863 (Battlefield Sites NR Listed 10/15/1966), Union troops took control of Chattanooga. As a result of this new Union occupation, the city's white and Black population again swelled. As had happened elsewhere throughout the South, escaped enslaved people from the surrounding region flocked to Union lines for protection, sustenance, and, for some, the opportunity to fight for their freedom. Just one year into Union occupation, approximately four thousand African

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Americans fled to Chattanooga. The Union Army placed them outside of the town's limits, along the north shore of the Tennessee River. Joshua Beck, who avidly supported the Union cause and later provided the land for what would become Beck Knob Cemetery, owned much of this land on which the formerly enslaved settled. The refugee settlement was known as Camp Contraband, a name used for Black refugee camps that developed near Union lines across the South during the Civil War due to the treatment of enslaved people as contraband under the First Confiscation Act.

The camp at Chattanooga became somewhat of a way station for the formerly enslaved, as many of them were transported to other camps such as those in Knoxville and Nashville. Others enlisted in the Union army and were shipped to where they were needed. Near the end of 1863, Chattanooga began producing many of the supplies needed by the Union army, and people in the refugee camp supplied much of the required labor. In addition to moving throughout the Union army's network of strongholds and contributing directly to its efforts, freedpeople who came through Chattanooga also found agricultural work elsewhere with the help of the local Freedmen's Bureau Office.[9]

Still, many freedpeople remained at Chattanooga's Camp Contraband. In 1865, a local newspaper reported that in addition to the 2,657 African Americans within the city limits, an estimated 3,500 lived across the Tennessee River in the camps.[10] Author John Townsend Trowbridge toured the southern states between the summer of 1865 and winter of 1865-1866, including a stop at Chattanooga. He noted Camp Contraband on the north side of the Tennessee River, describing it as a community of people who were busy creating new lives:

> The principal negro settlement was at Contraband, a village of huts on the north side of the river. Its affairs were administered by a colored president and council chosen from among the citizens…One afternoon I crossed the river to pay a visit to this little village. The huts, built by the negroes themselves, were of a similar character to those I had seen at Hampton…I entered several of these houses; in one of which I surprised a young couple courting by the fire…In another I found a middle-aged woman patching clothes for her little boy, who was at play before the open door. Although it was a summer-like December day, there was a good fire in the fireplace. The hut was built of rails and mud; the chimney of sticks and sun-dried bricks, surmounted by a barrel. The roof was of split slabs…I noticed also in the room a table, a bed, a bunk, a cupboard, a broom without a handle, two stools, and a number of pegs on which clothing was hung. All this within a space not much more than a dozen feet square.[11]

[9] E. Raymond Evans, *Bright Memories: Beck Farm, Camp Contraband, and Hill City* (Chattanooga, Tennessee: Hill City Neighborhood Association, 2012), 63; Michelle R. Scott. *Blues Empress in Black Chattanooga: Bessie Smith and the Emerging Urban South* (Urbana: University of Illinois Press, 2008), 21-24

[10] Gilbert E. Govan and James W. Livingood. *The Chattanooga Country, 1540-1976: From Tomahawks to TVA* (Knoxville: University of Tennessee Press, 1977), 278.

[11] John Townsend Trowbridge, *The South: A Tour of its Battlefields and Ruined Cities, a Journey Through the Desolated States, and talks with the people: being a description of the present state of the country – its agriculture – railroads – business and finances* (Hartford, Connecticut: L. Stebbins, 1866), 252.

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Newly freedpeople continued to move into Chattanooga in the years after the Civil War and joined many of the refugees from the camp that moved a bit further north of the Tennessee River and formed the foundation of the Black community there. According to historian Michelle Scott, "The influx of people helped strengthen Black community institutions, which were created through the community development efforts in the contraband settlement."[12] This place and surrounding vicinity became the community of Hill City, which included a residential area for professional and working-class African Americans. It was in this area where wealthy landowner and Union supporter Joshua Beck gave the Black community a plot of land for a burial ground about 1865.[13]

*Establishment of Beck Knob Cemetery*

Local oral tradition maintains that Beck Knob Cemetery is the oldest burial ground for African Americans in Chattanooga. Jeanette Mosley, descendant of individuals interred in the cemetery and longtime caretaker, wrote: "The Hon. Mr. Joshua Beck, a prominent, wealthy, white citizen of Hill City Tennessee, seeing the need for a burying ground for the slave people and their families, gave this land to the entire Black community."[14] It is unclear exactly when Beck gave the African American community permission to use this plot of his land as a burial ground, or when burials actually began, though her statement indicates the need preceded the offer and burials began before Beck died in 1886.[15] Oral tradition in the community identifies 1865 as the approximate date of the first burials. The practice of consistently recording the burial place for each individual within city death records did not become common until the late 1890s and early 1900s. Even if these early death registers were more informative, they would not have captured burials performed during the early Reconstruction period.

After Joshua Beck passed, his sons, William T. Sherman and H. C., began settling his estate. In addition to petitioning the federal government for payment to cover items Beck supplied Union troops during the war, Mosley wrote that the sons "realized that the burying ground should be deeded to the Black community."[16] The 1888 deed transferred the land from the Beck heirs to "Squire Walden, German Sea, and Jeff Swimmerman Trustees for Soddy Circuit of the East Tennessee Conference of the ME Church in the United States" to fulfill "the wish of our Father Joshua Beck who when alive promised to give the Colored people of Hill City an acre of land on which to erect a church and a burying ground."[17]

Though the deed indicated the acre of land might also be used for a church building, there is no evidence one was ever erected on the site. This was likely because the Hill City church congregation to which the Becks deeded the land, then known as Hurst Memorial M.E. Church, had already begun erecting a building on Dallas Road just a mile away from the cemetery in 1886. The Hurst congregation dates to "several years

[12] Scott, *Blues Empress*, 30.
[13] E. Raymond Evans and Rita Hubbard, *Historic African American Places in the Chattanooga Area* (Signal Mountain, Tennessee: CASI Publishing, 2009), 44; Mosley, "The History of Beck Knobb," 1.
[14] Mosley, "The History of Beck Knobb," 1.
[15] "In Memoriam," *Chattanooga Commercial*, August 15, 1886.
[16] "Mr. Brown's Relief," *Chattanooga Daily Times*, December 15, 1895. This article states Joshua Beck's estate received a $6,100 appropriation "for supplies furnished the union army in the late war."; Mosley, "The History of Beck Knobb," 1.
[17] Deed, Hamilton County, Tennessee, Deed Book 63, page 268 [H.C. and W.S. Beck to M.E.Church Treasury], March 16, 1888.

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before 1882" when "a few pioneer families of Hill City, Tennessee, now known as North Chattanooga, felt the need for a spiritual altar."[18]

These early congregants gathered at a site near Bell Avenue before choosing a new site near White Oak Hill and becoming part of the Methodist Conference. Near the end of the Civil War, northern Methodists "launched an ambitious and aggressive missionary program in the defeated southern states."[19] While Black congregations organized under mainstream Methodism were not nearly as numerous as the African Methodist Episcopal (AME), AME Zion, and Colored (now Christian) ME churches in Tennessee, Methodist Episcopal congregations such as Hurst indicate the diversity of Black churches formed under Methodism, and Christian doctrine in general, after the Civil War in Tennessee and the rest of the South.[20]

The Hill City Methodist congregation first organized under the name Jackson Chapel in honor of the Reverend W.A. Jackson. The first officers of the church included Tom Hammond, Washington Scruggs, Squire Waldon, and Germany Seay. Waldon and Seay were two of the three men named as Trustees in the 1888 deed to Beck Knob Cemetery. Later, the congregation changed locations again and renamed themselves New Hope Methodist before acquiring their current site on Dallas Road. The cornerstone for the church's first building on Dallas Road was laid c.1886 under the direction of Reverend George W. Smith, and the church was renamed Hurst Memorial M.E. Church. The congregation's second building at Dallas Road, built c.1946, was concrete block with Gothic Revival elements. The congregation completed its current building at Dallas Road in 1999.[21]

*People Interred at Beck Knob Cemetery*

There are at least 188 documented interments at Beck Knob Cemetery. This number includes those individuals found in the interment list kept by Jeanette Mosley, as well as those whose official death records indicate "Beck", "Beck's Cemetery", or "Beck Knob" as the burial place. Because of this, 188 is considered a modest number, as it does not include burials that occurred before Hamilton County began consistently recording specific burials places for individuals in official death registers. In the late 1890s and early 1900s, the death registers began occasionally including burial place, and four African Americans were listed as having been buried in Hill City in 1899. These 1899 records were the first to list Hill City as a burial place and likely refer to Beck Knob Cemetery.[22]

[18] "History of Hurst United Methodist Church," Hurst United Methodist Church website, https://hurstumc.org/history-of-hurst-united-methodist-church/. Accessed November 18, 2020.
[19] Carroll Van West, "Historic Rural African-American Churches in Tennessee, 1850 – 1970," National Register of Historic Places Nomination Form (Washington, DC: U.S. Department of the Interior, National Park Service, 1999), 11.
[20] Paul W. Harris, "Dancing With Jim Crow: The Chattanooga Embarrassment of the Methodist Episcopal Church," *Journal of the Gilded Age and Progressive Era*, 18 (2019), 156.
[21] Ibid.
[22] *Tennessee Death Records, Nashville, Knoxville, Chattanooga, Memphis, 1848-1907.* Nashville, Tennessee, Tennessee State Library and Archives. Those four individuals listed as having been buried in Hill City in 1899 include Eugene Brooks, Harold Minter, the infant of Albert Teasley, and James White.

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The first burial at Beck Knob documented in written records was Tom Hammonds, born sometime before the Civil War in Georgia. He worked as a porter for a store in Chattanooga. He was buried at Beck Knob in 1884 according to Mosley's interment list. His grave is unmarked. Other early burials include fourteen-year-old Bertley Lay who died of meningitis and twenty-five-year-old Mary N. Roberts. Lay is listed in city records with "Beck's Cemetery" as his burial place, and Roberts has an extant gravestone. Beck Knob Cemetery appears more consistently in death records by the 1910s, while Hill City fades from use, further suggesting that references to Hill City actually indicated Beck Knob. It is important to note that the nominated cemetery should not be confused with the Beck family cemetery, also in Chattanooga, where members of Joshua Beck's family are interred. The Beck family cemetery is located near the banks of the Tennessee River, within the current boundaries of the Chattanooga Golf and Country Club.[23]

Collectively, the individuals buried at Beck Knob Cemetery represent major eras and trends of broader African American history, as well as Chattanooga history. Mrs. Jeanette Mosley described herself as the great-granddaughter of formerly enslaved people interred at Beck Knob Cemetery. Though records for all of the formerly enslaved people buried at Beck Knob likely never existed, Mosley's interment list and assertion of the cemetery as the resting place of her own enslaved ancestors and the cemetery's significance in local memory as the oldest African American burial ground in the city help lend it local significance as the resting place of formerly enslaved people. The early significance of the property is substantiated by the thirty-eight documented burials at Beck Knob of African Americans who were born before the Civil War. In addition, the cemetery's location in the nearby vicinity of the Contraband Camp geographically links Beck Knob to an area where many formerly enslaved people first lived after Emancipation. Taken together, individual family history, community memory, local and state records, and geographical location indicate Beck Knob Cemetery holds a locally significant place in the history of slavery and the city's Civil War and Emancipation history.[24]

One of the individuals born before the Civil War and interred at Beck Knob is Albert Roberts. Roberts was born c.1848. His father was documented as James Madson, but his mother's name was not documented. Roberts' birthplace is listed differently on various documents, with some indicating Georgia and others North Carolina. Roberts first appeared in official records when he married Judia Donahue (or Donohue), also buried at Beck Knob, in Hamilton County, Tennessee, in 1878. The Census records indicate Albert and Judia lived within walking distance of both Beck Knob and Hurst Methodist Church from 1900 until their deaths. Records also indicate Albert worked as a farmer and later as a laborer at "odd jobs." Judia was often listed as a laundress. The couple's four children, Mary Roberts Beard, Lula Roberts Jackson, Hattie R. Inman, and William Roberts were also buried at Beck Knob. The gravestones of Judia, Albert, Lula, Hattie, and William are extant and are clustered near each other in the southwestern section of the cemetery. Each of them are simple, upright stones with only names and birth and death years. Though a record has not been found, it is possible that William Donahue, Judia's father, is also buried there because he lived with the

[23] *Tennessee Death Records; Death Record, City of Chattanooga, 1899-1911*, 135; Zella Armstrong, *The history of Hamilton County and Chattanooga, Tennessee*, Vol.I (Chattanooga: Lookout Publishing Co., 1931-1940), 259.
[24] Mosley, "The History of Beck Knobb," 1; Evans and Hubbard, *Historic African American Places*, 44; the number of 38 individuals who were born before the Civil War and buried at Beck Knob was arrived at using birth dates from city and state death records.

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Roberts for several decades. The burial of the Roberts and all of their children at Beck Knob reflects the close familial ties of many of those interred at the cemetery. That there are other Roberts, Inmans, and Jacksons buried at Beck Knob also suggest the broader network of extended families present. Albert and Judia's granddaughter, and Lula Jackson's daughter, is the late Mrs. Jeanette Mosley, who passed in 1999. Though she is not buried at the cemetery, she, as previously mentioned, took care of the cemetery for most of her life and provides a link from the period of slavery to recent decades.[25]

Like the Roberts family, most of the people interred at Beck Knob were of the working class who contributed immeasurably to Chattanooga's growing industrial economy and the smooth running of its households during the Jim Crow era. Many of the men buried at Beck Knob are listed in the Census as "laborer," a term which sometimes meant working for a private family, on the railroad, or in a manufacturing plant. Frank Sneed, buried at Beck Knob in 1948, worked on the property of a Mrs. George White of Lookout Mountain before becoming a waiter in the dining department of the Southern Railway System. James Maston, buried at Beck Knob in 1942, worked for the Southern Railway System for 36 years. Tang Inman, born in 1844 and buried at Beck Knob in 1917, is listed as a truck farmer in census records. His death certificate refers to him as a gardener. His son Luther Inman, referred to in the *Chattanooga Daily Times* as a "pioneer citizen of North Chattanooga" who married into the previously mentioned Jackson family, is also buried at Beck Knob.[26] He worked as a burner at a local enamel company, possibly the Crane Enamel Company. The death of one individual buried at Beck Knob illustrates the danger inherent in many of the city's manufacturing jobs. In 1930, Charlie H. Adkin, a laborer at one of the city's clay pipe manufacturing plants, was crushed by a steel door at the plant and buried at Beck Knob a few days later.[27] Other occupations represented by men buried in the cemetery include drayman, carpenter, janitor, truck driver, mortar maker, butcher, and pharmacist.

Dr. Chester Lee Sharpe was a pharmacist buried at Beck Knob in 1942. Born in Dayton, Tennessee, in the early 1880s, Sharpe's obituary in the *Chattanooga Daily Times* indicates he was educated in the segregated schools of Hamilton County. He attended Meharry Medical College in the early 1900s and graduated in 1908. After this, he returned to Chattanooga to live with his mother Mary King, a laundress; stepfather Jack King, a laborer at a door factory; his wife Mary Sharpe, a nurse in a doctor's office and later a seamstress at a department store; and several stepsiblings on Spears Avenue in Hill City.[28] Dr. Sharpe worked at several local pharmacies in Chattanooga and was also partner in the Sharpe and Wright Pharmacy. His obituaries in the local newspaper referred to him as "the oldest Negro druggist in Chattanooga."[29] Several of the family members he lived with, including his mother, stepfather, and stepsister Ida Black are known to have also been buried at Beck Knob, though their gravestones are not extant.

[25] *Tennessee State Marriages, 1780-2002,* Tennessee State Library and Archives, Nashville, Tennessee; *1900 United States Census; 1910 United States Census; 1920 United States Census.*
[26] "Deaths," *Chattanooga Daily Times,* April 24, 1946.
[27] "Deaths," *Chattanooga Daily Times,* June 1, 1948; "Deaths," *Chattanooga Daily Times,* January 8, 1942; *1900 United States Census; 1910 United States Census;* Death Certificate for Tang Inman, *Tennessee Death Records, 1908-1965,* Tennessee State Library and Archives, Nashville, Tennessee; *1930 United States Census;* Death certificate for Charlie H. Adkin, *Tennessee Death Records.*
[28] *1920 United States Census; 1930 United States Census.*
[29] "Deaths," *Chattanooga Daily Times,* November 5, 1942.

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Though many of the women buried at Beck Knob were documented as housewives whose labor included running their households, raising children, and taking care of extended family, many women are also listed as cooks for private families. Hattie Inman, wife of Luther Inman and member of the Jackson family buried at Beck Knob, worked as a cook in a private home, as did Pauline Bedell, Mary Billingsley, Louise Diggs, and Aley Seay, all buried at Beck Knob. Callie Sneed Maxwell, buried at Beck Knob in 1936, worked as a cook for the American Bank & Trust Company.[30] Several of the women buried at Beck Knob, such as Belle Fleetwood, were laundresses, or washerwomen, who often took laundry home from white, and sometimes wealthy Black households, to wash and return to their owners. Fleetwood's gravestone sits at the foot of the cemetery's knoll, and is made of cement with handwritten biographical information. Other females buried at Beck Knob were listed as domestic servants, or maids. All of these occupations contributed to running the households and economies of late 19th and early 20th century Chattanooga.

Another notable historic African American cemetery in Chattanooga is the Pleasant Garden Cemetery, which a group of African American community leaders and businessmen established in 1890 in response to the city's rapid adoption of Jim Crow segregation practices. Though the Beck Knob and Pleasant Garden periods of use overlap, the cemeteries are much different. In many ways, Beck Knob represents the first generation of Black burial grounds in Chattanooga, and Pleasant Garden represents the next. The terrain of the one acre Beck Knob Cemetery, gifted to the community by a white person soon after the Civil War, rendered the land hardly suitable for burials, due to the likelihood of erosion down its steep grade and the physical difficulty of ascending and descending the hill for those who dug graves, attended burials, and visited the resting place of loved ones afterward. Pleasant Garden, several times larger and sited on a flat and wooded piece of land chosen by Black community leaders near Missionary Ridge, opened to much fanfare. The rural cemetery movement influenced Pleasant Garden's purposeful design, and the gravestones are generally more substantive and elaborate than those found at Beck Knob. Though no less important to their respective communities, institutions, and Chattanooga history, most of the individuals buried at Beck Knob were of the lower, working class. The style and size of gravestones at Pleasant Garden suggest the higher socioeconomic status of many buried there. Together, Beck Knob Cemetery and Pleasant Garden are important places that help tell the story of local African American history from Camp Contraband through the Jim Crow era.[31]

Historian John Michael Vlach wrote, "For black Americans, the cemetery has long had special significance," further stating, "the graveyard was, in the past, one of the few places in America where an overt black identity could be asserted and maintained."[32] Though newspapers and others in Chattanooga have often referred to Beck Knob as abandoned and forgotten due to the physical condition of the cemetery, the Black community has recognized the property as important for over 60 years during the time of the modern Civil

[30] *1940 United States Census; 1930 United States Census; 1900 United States Census;* Death certificate for Callie Sneed Maxwell, *Tennessee Death Records*; *1920 United States Census*.
[31] Inscriptions on an obelisk in Pleasant Garden indicate the cemetery was founded April 22, 1890. A *Chattanooga Daily Times* article of May 2, 1891 indicates a "formal opening" occurred at the cemetery the day before with over 500 people in attendance.
[32] John Michael Vlach, *By the Work of Their Hands: Studies in Afro-American Folklife* (Charlottesville: University Press of Virginia, 1991), 109.

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Rights Movement. The memory and understanding of the cemetery as an important place to local Black history and African American ethnic heritage began soon after the closing of the cemetery in 1952 when all grave sites had been taken. The late Mrs. Jeanette Mosley, a great-granddaughter of formerly enslaved people buried there, lifelong Hurst congregation member, and church historian, "cared for what she considered sacred ground since she was old enough to do it."[33] Current Hurst congregant Gary James remembered helping Mrs. Mosley clear the cemetery when he was a child during the 1950s and 1960s. Under the supervision of Mrs. Mosley, James recalled going to the cemetery with other young members of Hurst congregation and helping to clear overgrowth with sickles while walking carefully between the graves on the steep grade. After the youth helped, Mrs. Mosley rewarded their efforts with ice cream.[34]

In 1968, the thirty members of the North Side Garden Club, under the direction of Mrs. Josephine Scruggs, also a relative of some of those interred there, took on Beck Knob Cemetery as a project. Mrs. Scruggs passed before the project began, after which Mrs. Mosley and Mrs. Lorene Robbs led the club's efforts to clean and restore the cemetery. During this time, Mrs. Mosley conducted research in county records and produced a list of individuals known to be interred at the cemetery. It was this larger project that saw the erection of the two cinder block pillars that once marked the entrance to the cemetery. Local African American man Edward Farmer built the pillars. Mrs. Mosley noted the pillars were "in tribute to Mr. Joshua Beck, his sons and all of the Beck family."[35] Mrs. Mosley indicated in the *Chattanooga Courier* that the pillars once had information on them regarding the history of the cemetery: "We (North Side Garden Club) put two columns out there. One tells the history of the cemetery, and the other one is the name of the man who left it and later his sons deeded it to the entire Black community."[36] This information was likely on plaques of some sort that have since been removed from the pillars. Mrs. Mosley noted that, around the time of the club's major cleanup of the cemetery, Commissioner Steve Conrad "did the city's part by keeping the front clean."[37]

Around 1982, Chattanooga's Afro-American Heritage Council, aided by then-commissioner Edward Burkeen, began a cleanup program aimed at "abandoned historical cemeteries in Hamilton County," one of which was Beck Knob Cemetery.[38] The labor for this program came from the State Work Release Program, Project Misdemeanor, and the local Juvenile Restitution Program. It is unclear how long this program lasted in regards to work on Beck Knob Cemetery.

Long identified as significant by these people and entities, Beck Knob Cemetery provides a place-based link to events and trends in local African American history. From Camp Contraband, to the communities that formed north of the Tennessee River after Emancipation, and the historic Black institutions that remain in the area today. The individuals buried at Beck Knob not only represent the eras of slavery through the Jim Crow

[33] "Keeper of the past is thankful for the present," undated newspaper clipping from the *Chattanooga Courier* held at the Bessie Smith Cultural Center, Chattanooga, Tennessee.
[34] Gary James, interview; Mosley, "The History of Beck Knobb," 1.
[35] Mosley, "The History of Beck Knobb," 1.
[36] Mosley quoted in "Keeper of the past" newspaper article.
[37] Mosley, "The History of Beck Knobb," 1.
[38] Roy C. Noel to Holly M. Garfinkle, June 21, 1982, letter held at the Bessie Smith Cultural Center, Chattanooga, Tennessee.

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period, but also the Black labor force inextricable from and integral to the building of Chattanooga's late 19th and early 20th century industrial economy.

**Significance of Beck Knob's Physical Characteristics**

Beck Knob Cemetery is locally significant under Criterion C for its distinctive characteristics that are common to historic African American cemeteries. These characteristics include its North Chattanooga location, terrain, layout, handmade gravestones, and use of vegetation. Two of the main characteristics of Black cemeteries that are often in stark contrast to their white counterparts is their location and quality of land. Just as African Americans were often relegated to living in segregated, peripheral areas of a municipality, Black cemeteries were also usually established on the outskirts of town. Beck Knob's location approximately two miles north of the Tennessee River in the historic Hill City area is directly tied to the Civil War era Contraband Camp that existed near the north banks of the river. The Union Army attempted to register the formerly enslaved refugees and relegated them to the north banks of the Tennessee River on farm land located on the outskirts of town. Along with attempting to prohibit the refugees from owning firearms or liquor, the Union Army did not want them coming south across the river to Downtown Chattanooga (NR 7/23/2020), effectively rendering the body of water a barrier. The use of natural water features such as rivers or creeks as dividing lines between white and Black communities throughout the South was common practice and can still be observed today in many places.[39]

Just as the location of Black residences and institutions are rooted in ideas of separation from white society, the land most often owned by African Americans was usually considered undesirable. Perhaps the most immediately conspicuous characteristic of Beck Knob Cemetery is its steep grade. The incline likely rendered the lot expendable to the Beck family because it could be used for little else. The grade may also be the reason the early congregation to which the land was eventually gifted in 1888 never erected a building on the site, despite the deed mentioning it as a possibility. As a cemetery, the incline surely presented challenges for those preparing the graves, attending burial ceremonies, and returning to decorate and visit the resting places of loved ones. Even today, the terrain is a major obstacle to the cemetery's maintenance and preservation; its grade prevents the use of motorized grass cutters and other equipment that often enable easier upkeep of cemeteries on flatter land.[40]

While many of the gravestones in Beck Knob Cemetery appear to be the products of professionals, there are two that are clearly handmade. While handmade markers are certainly not limited to African American cemeteries, they are rarer in white cemeteries, especially when the corresponding burials occurred in the 20th century. One of the handmade gravestones is that of Belle Fleetwood who passed in 1930. The concrete gravestone is upright and slightly asymmetrical indicating it was likely shaped by hand. The inscription on

[39] Ibid.; "Preserving African American Historic Places"; *Grave Matters: The Preservation of African American Cemeteries* (Columbia, South Carolina: Chicora Foundation, Inc., 1996), 1; Evans, *Bright Memories*, 63-64; One of the clearest examples of using a creek to separate black from white can be seen in the historic company town of Bemis in Madison County, Tennessee, see John Linn Hopkins and Marsha R. Oates, "Bemis," *Tennessee Encyclopedia* online, https://tennesseeencyclopedia.net/entries/bemis/, 2018, accessed December 3, 2020.
[40] "Preserving African American Historic Places," 21.

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the marker is clearly handwritten in printed capital letters. The most unique gravestone in Beck Knob is a small upright concrete marker with no inscription, only a large, unbroken circle with small rocks embedded within it. It is not known if the circle was simply a design choice of the maker, or if the circle and stones have particular significance to the interred individual's cultural or religious beliefs. However, according to historian Sterling Stuckey, "The use of the circle for religious purposes in slavery was so consistent and profound that once could argue that it was what gave form and meaning to Black religion and art." Stuckey's study of the various use of the circles in African societies include the prevalence of funerary and ceremonial dancing in circles with others, "the connection of the circle to the ancestors and to the young," to reinforce "themes of togetherness and containment," and the movement of the sun. [41]

Beck Knob has been the target of desecration and vandalism over the years, resulting in many of the gravestones being damaged. Such an incident chronicled in the *Chattanooga Daily Times* occurred in October 1959. The newspaper article noted recent desecration at the cemetery, stating "it bore evidence of tampering with graves when inspected" by the local sheriff.[42] The article went on to state a missing gravestone, that of Lula Jackson (the most recent documented burial in Beck Cemetery, with a date of 1952), was found southwest of the cemetery, in the woods near the intersection of Frazier and Barton Avenues. The same article noted a related investigation at the cemetery found a hole dug into one of the graves.

The number of grave depressions and the relatively small percentage of known burials that are marked (approximately 22%) indicate many of the graves may have been marked with fieldstones that were easily moved from their corresponding burials, or were marked with wooden pieces that easily deteriorated. These impermanent methods of marking graves are common in historic African American cemeteries and were likely a result of many families' lack of access to professionally-made gravestones, as well as the notion that identifying individual graves for future generations was less important than the idea of a collective resting place.

Individually, the plants at Beck Knob are not necessarily unique to African American cemeteries but collectively, they create some of the distinctiveness of these important places. Unlike the landscaping in European American cemeteries, in African American cemeteries "trees, typically, are neither encouraged or discouraged."[43] Community memory maintains that Beck Knob Cemetery did not originally have trees during its period of use but now has several trees within its boundaries. Difficulty and lack of maintenance may have resulted in the tree growth, which refers back to the cemetery's difficult topography. Vina minor, a groundcover plant common in both white and Black cemeteries, is also present. Yucca plants can be found throughout the cemetery as well. These may have been planted to mark graves, and/or to reflect the mixing of African beliefs and Christian religion that maintain there is life after death. Since yucca is considered a "prickly" plant, it may have been used to help protect the buried from malevolent spirits.[44]

[41] Sterling Stuckey, *Slave Culture: Nationalist Theory and the Foundations of Black America* (New York: Oxford University Press, 1987), 12.
[42] "Headstone Found in Wooded Area: Taken From Grave in Beck Cemetery – Desecration Is Linked to Feud," *Chattanooga Daily Times*, October 21, 1959.
[43] *Grave Matters,* 11.
[44] Ibid.

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The described physical characteristics of Beck Knob Cemetery lend it additional credence as a significant cultural landscape associated with African American history. Though descendants and other African American community members have long understood the importance of this acre of land, recognition through the National Register of Historic Places program will increase awareness of this place and the individuals buried there.

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| **Previous documentation on file (NPS):** | | **Primary location of additional data:** | |
|---|---|---|---|
| | preliminary determination of individual listing (36 CFR 67 has been requested) | | State Historic Preservation Office |
| | previously listed in the National Register | | Other State agency |
| | previously determined eligible by the National Register | | Federal agency |
| | designated a National Historic Landmark | | Local government |
| | recorded by Historic American Buildings Survey # | | University |
| | recorded by Historic American Engineering Record # | X | Other |
| | recorded by Historic American Landscape Survey # | Name of repository: Bessie Smith Cultural Center | |
| Historic Resources Survey Number (if assigned): N/A | | | |

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## 10. Geographical Data

**Acreage of Property** 1 **USGS Quadrangle** Chattanooga 105-SE

**Latitude/Longitude Coordinates**
Datum if other than WGS84: N/A

1. Latitude: 35.078141 Longitude: -85.296432
2. Latitude: 35.077655 Longitude: -85.296084
3. Latitude: 35.077406 Longitude: -85.296731
4. Latitude: 35.077875 Longitude: -85.297032

**Verbal Boundary Description**

The National Register boundaries of Beck Knob Cemetery encompass one acre and correspond to the legal property boundaries of Hamilton County Parcel 127I A 028. These boundaries on the enclosed aerial boundary map. The reference points noted above correspond the four corners of this boundary.

**Boundary Justification**

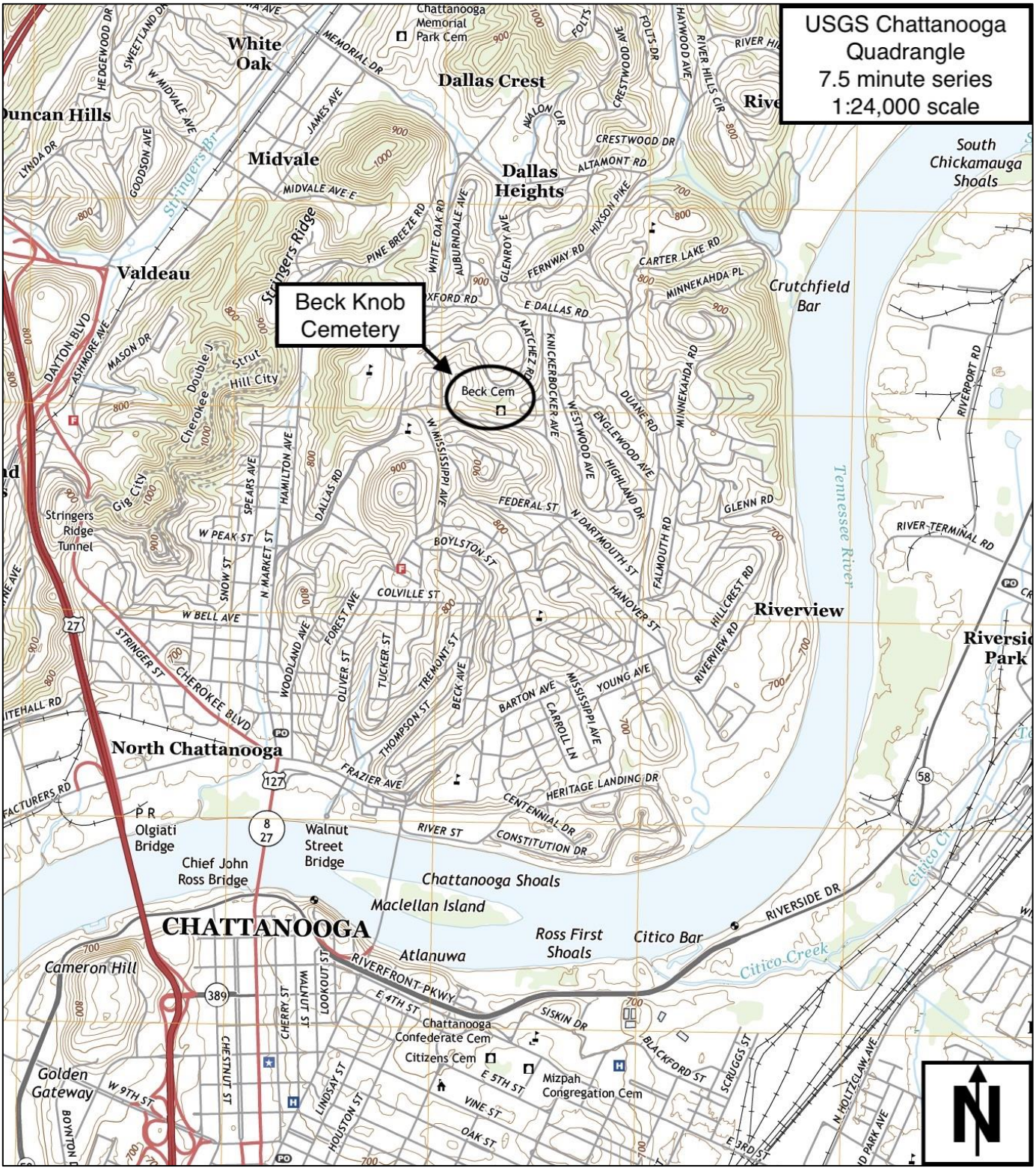
The boundary of the nominated property encompasses all of the known resources associated with the property's established period of significance. Due to lack of information on the cemetery's earliest boundaries, it is currently not known if burials are located outside of these boundaries. The proposed boundaries include all extant gravestones and follow the boundaries of the parcel legally associated with the cemetery. Future studies may warrant expanding these boundaries if burials are found outside of those proposed at this time.

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Beck Knob Cemetery
Name of Property

Hamilton County, TN
County and State

## USGS Topographic Map

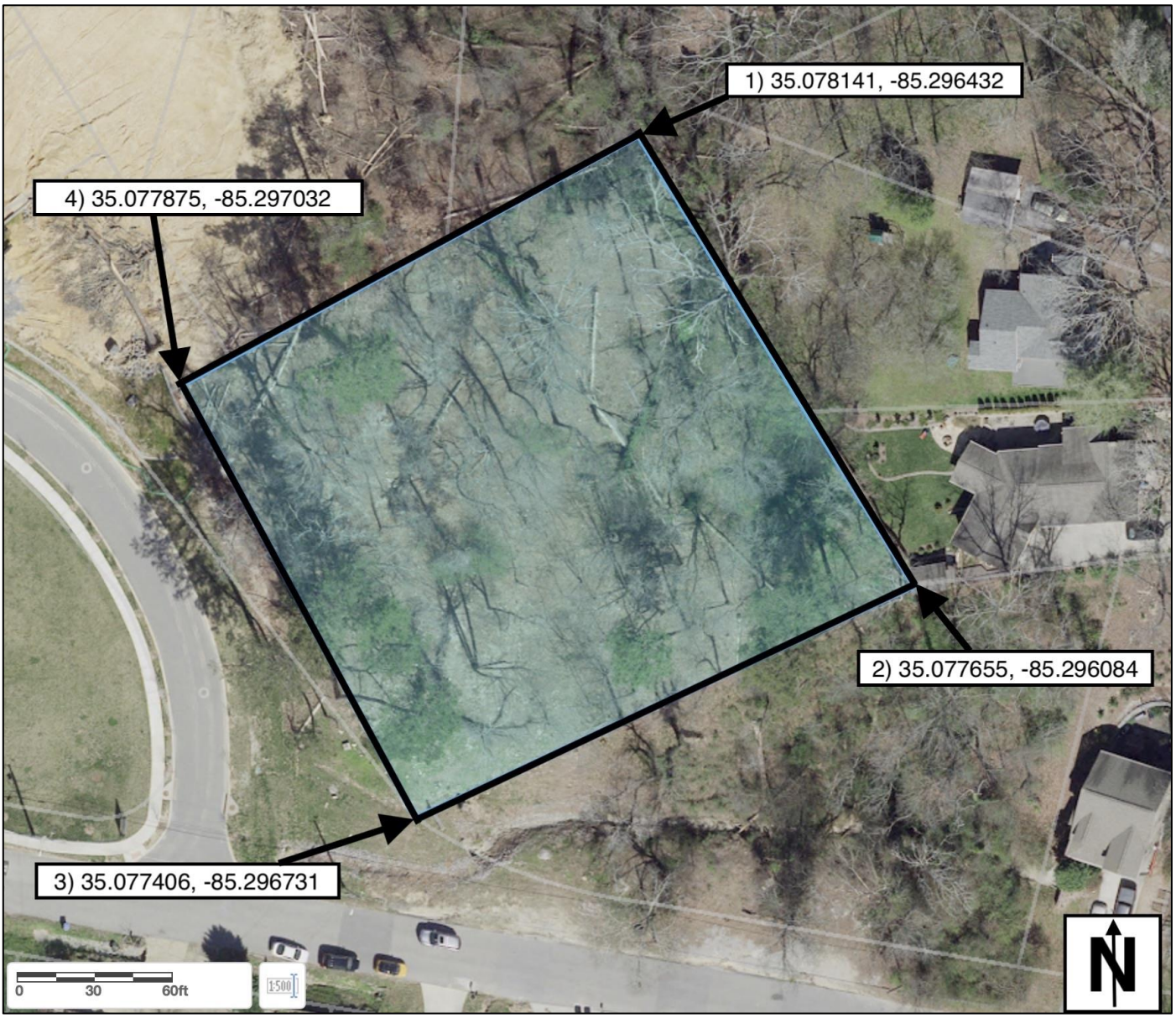


National Register Listed
6/29/2021
SG100006714

Beck Knob Cemetery
Name of Property

Hamilton County, TN
County and State

**Aerial Parcel/Boundary Map with Reference Points Noted**



National Register Listed
6/29/2021
SG100006714

Beck Knob Cemetery | Hamilton County, TN
Name of Property | County and State

## 11. Form Prepared By

| | | | |
|---|---|---|---|
| Name | Savannah Grandey (CHP, fieldwork coordinator) and Carroll Van West (CHP, director); contributions from Tori Peck (CHP, graduate assistant), Dr. Tiffany Momon (University of the South at Sewanee, professor), Daniel Burnum (Sewanee, undergraduate), John Lancaster (Sewanee, undergraduate), Ty McMahon (Sewanee, undergraduate) | | |
| Organization | Center for Historic Preservation at Middle Tennessee State University | | |
| Street & Number | 1301 E. Main St., Box 80 | Date | December 2020 |
| City or Town | Murfreesboro | Telephone | 615-494-8938 |
| E-mail | Savannah.Grandey@mtsu.edu | State / Zip Code | TN / 37132 |

**Additional Documentation**

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to map.
- **Photographs (**refer to Tennessee Historical Commission National Register *Photo Policy* for submittal of digital images and prints**)**
- **Additional items:** (additional supporting documentation including historic photographs, historic maps, etc. should be included on a Continuation Sheet following the photographic log and sketch maps)

**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).
**Estimated Burden Statement**: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management. U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

National Register Listed
6/29/2021
SG100006714

**United States Department of the Interior**
National Park Service

## National Register of Historic Places Continuation Sheet

| |
|---|
| Beck Knob Cemetery |
| Name of Property |
| Hamilton County, Tennessee |
| County and State |
| N/A |
| Name of multiple listing (if applicable) |



**Photo Log**

Name of Property: Beck Knob Cemetery
City or Vicinity: Chattanooga
County: Hamilton State: Tennessee
Photographer: Tiffany Momon, Carroll Van West, Savannah Grandey
Date Photographed: December 18, 2019; December 5, 2020

Description of Photograph(s) and number, include description of view indicating direction of camera:

1 of 20. Overview of cemetery, cemetery sign, and cinder block pillar. Photographer facing north.

2 of 20. Cemetery sign and part of drainage ditch. Photographer facing east.

3 of 20. Looking uphill along row of headstones. Photographer facing north.

4 of 20. Bell Fleetwood's handmade gravestone. Photographer facing east.

5 of 20. Family cluster of gravestones. Photographer facing north.

6 of 20. Gravestone of Albert Roberts. Photographer facing east.

7 of 20. Gravestone of Albert Roberts, Jr. and James W. Jackson. Photographer facing east.

8 of 20. Gravestone of Mary N. Roberts.

9 of 20. Handmade gravestone. Photographer facing east.

10 of 20. Gravestone of Lonnie Walton and Gertrude Parker. Photographer facing west.

11 of 20. Grave depressions. Photographer facing southwest.

12 of 20. Grave depression partially outlined with stones. Photographer facing northwest.

13 of 20. Gravestone of Elizabeth Rivers. Photographer facing east.

14 of 20. Yucca plant within partially stone-lined plot. Photographer facing northwest.

15 of 20. Broken gravestone of Birdie Scruggs. Photographer facing northeast.

16 of 20. Gravestone of Herman Jackson. Photographer facing northeast.

17 of 20. Overview of the northwestern section of the cemetery. Photographer facing southwest.

18 of 20. Overview of southern half of the cemetery. Photographer facing southwest.

19 of 20. Overview from top of cemetery knoll, indicating the steep grade. Photographer facing southeast.

20 of 20. Overview from Dartmouth Street indicating how easily the cemetery is overtaken with vegetation during warmer months. Photographer facing north.

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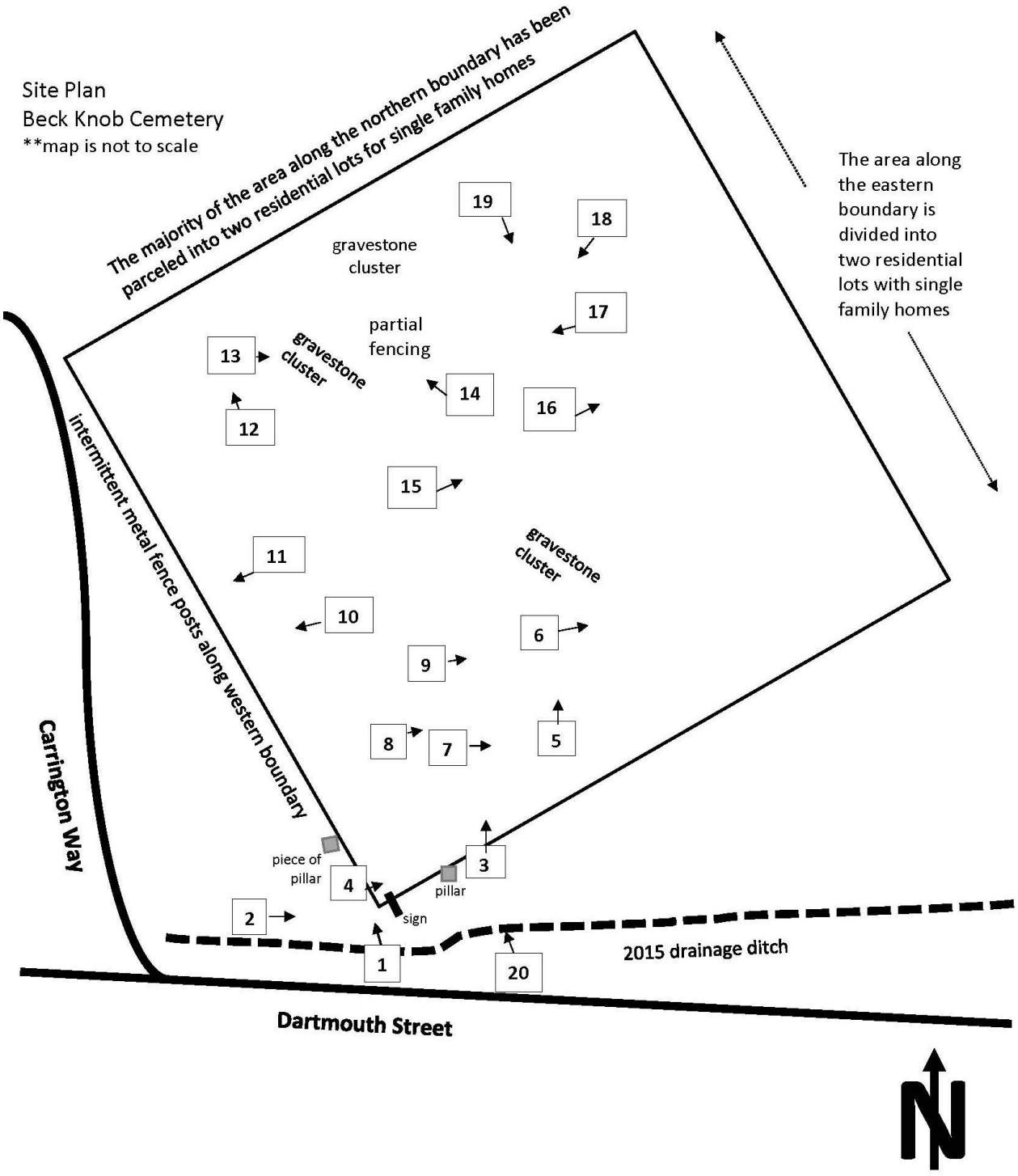
**United States Department of the Interior**
National Park Service

## National Register of Historic Places Continuation Sheet

| |
|---|
| Beck Knob Cemetery |
| Name of Property |
| Hamilton County, Tennessee |
| County and State |
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Section number Photos and Plans Page 29

### Site Plan



**BECK KNOB CEMETERY**

**CHATTANOOGA, HAMILTON COUNTY, TENNESSEE**

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**18 OF 20**



**19 OF 20**




**20 OF 20**