



Standard Agenda Item Cover Sheet

Agenda Item N^o: _____

Meeting Date: February 10, 2026

Consent Section Regular Section Public Hearing

Requires Chair Signature? Yes No Includes a Technology Component? Yes No

Subject: Historic Landmark Designation Report for Wimauma Memorial Cemetery, 6012 and 6014 Edina Street, Wimauma, Florida

Department Name: Development Services

Contact Person: Brian Grady Contact Phone: (813) 276-8343

Sign-Off Approvals:

[Signature] 1/26/2026 *[Signature]* 1/23/2026

Assistant County Administrator Date Department Director Date

Kevin Brickey 1/26/26 *Nancy G. Takemori* 1/23/2026

Management and Budget Approved as to Financial Impact Accuracy Date County Attorney Approved as to Legal Sufficiency Date

Staff's Recommended Board Motion:
Approve the Historic Landmark Designation of the Wimauma Memorial Cemetery, 6012 and 6014 Edina Street, Wimauma, Florida. Landmark designation of this property will not require the expenditure of any County funds.

Financial Impact Statement:
Landmark designation of this property will not require the expenditure of any County funds. As a Landmark, this property will be potentially eligible for a Historic Preservation Ad Valorem Tax Exemption for the value of future historically appropriate improvements for a period of up to 10 years. Additionally, the property will be potentially eligible for a Historic Preservation Matching Grant award of up to \$17,500 per fiscal year.

Background:

On June 17, 2025, Jacquelyn Brown and Pastor George Cooks appeared before the Historic Resources Review Board to request consideration of a Landmark designation, as provided by Section 3.03.03 of the Land Development Code. Based on the information provided by Ms. Brown and Pastor Cooks, the HRRB found cause to initiate the designation process and directed staff to prepare a written report and analysis of the proposed Landmark pursuant to the review criteria found in the LDC.

The services of Ayres in collaboration with the Community Planning Collaborative, were acquired to prepare the report, which was presented to the HRRB at a noticed public hearing on December 16, 2025. The report included a detailed site description, the history of the area in which the cemetery is located, the history of the Wimauma Memorial Cemetery, a detailed description of significance of the cemetery as it relates to the criteria for local landmarking, and character defining features to guide evaluation of any proposed future changes to the property.

Per LDC Section 3.03.03.D, the proposed Landmark may qualify for Landmark designation provided it is at least 50 years old and meets one or more additional prescribed criteria. The report found the subject property qualifies for Landmark designation for the following reasons:

1. The cemetery's origins are documented through testimony back to the late 19th century. The earliest headstones and memorials date to the early 1930s and therefore satisfies the 50-year age requirement.
2. It is associated in a significant way with the life of a person important in the past. The cemetery contains the graves of early Black community members and veterans important to the Wimauma community and immediately surrounding areas.
3. It exemplifies the historical, cultural, political, economic, or social trends of the community, state or nation. The cemetery exemplifies the patterns of African American burial grounds established in the post-Reconstruction era, the presence of formerly enslaved people, labor history including railroad and field work, and veteran interments in the Wimauma community.
4. It contains elements of design, detail, materials or craftsmanship of outstanding quality or represents significant innovation or adaptation to the Florida environment or materials not now used. Historic Wimauma Memorial Cemetery has vernacular grave markers that are representative of African American cemeteries in the South. This contributes to a larger story about this style of burial markers in Florida and the connection between vernacular headstones as representative of autonomy and authority for memorializing loved ones.
5. It yielded or is likely to yield archaeological information important in prehistory or history. The site includes burials of formerly enslaved persons and early African American community members and veterans. However, any potential archaeological inquiry must be led by the descendant community.
6. It is a geographically definable area or neighborhood united by culture, architectural styles or physical development, which has historic cultural significance in the community. The cemetery as proposed for designation is a definable parcel of land with cultural significance. While there are continued investigations into a larger boundary, for purposes of the designation, the cemetery is a geographically definable area.
7. Because of its prominence or spatial location, contrasts of siting, age or scale is an easily identifiable visual feature of the community and contributes to the distinctive quality or identity of the community. As a historically African American burial ground in a changing community, the cemetery holds a visual and symbolic presence in Wimauma, contributing to local identity and memory. Because Wimauma Cemetery has persisted through the decades without being lost or erased, its continuity as an easily identifiable visual feature over time is significant.
8. It is where veterans of America's wars are buried and where public tribute may be paid in their memory. The cemetery includes veteran burials from America's wars and functions as a site of public tribute and remembrance.

The HRRB concurred with the findings of the study and voted unanimously to recommend to the Board of County Commissioners that the cemetery be designated a Historic Landmark.

The HRRB recommendation was forwarded to the Hillsborough County City-County Planning Commission for review of the proposed Landmark Designation as it relates to the Comprehensive Plan. The Planning Commission reviewed the matter at its January 12, 2026, public meeting and found the proposed Landmark designation consistent with the Comprehensive Plan.

List Attachments:

Landmark Designation Report including Planning Commission Resolution

Historic Wimauma Memorial Cemetery
6014 Edina Street
Wimauma, FL 33598

Landmark Designation Report

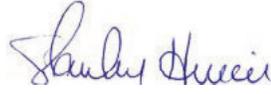
January 2026



Hillsborough
County Florida

Historic Resources Review Board

**HILLSBOROUGH COUNTY
REPORT OF THE
HISTORIC RESOURCES REVIEW BOARD
RECOMMENDING THE DESIGNATION OF
WIMAUMA MEMORIAL CEMETERY
AS A
HILLSBOROUGH COUNTY LANDMARK**

Accepted by 
Chairperson, Historic Resources Review Board

Approved by

Chairperson
Board of County Commissioners

Date: _____
Designated by the Board of County
Commissioners of Hillsborough County

STATE OF FLORIDA)

COUNTY OF HILLSBOROUGH)

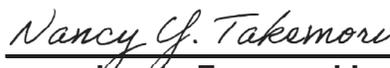
I, VICTOR CRIST, Clerk of the Circuit Court and Ex-Officio Clerk of the Board of County Commissioners of Hillsborough County, Florida, do hereby certify that the above and foregoing is a true and correct copy of a report adopted by the Board at its Land Use meeting of _____, as the same appears of record in Minute Book _____ of the Public Records of Hillsborough County, Florida.

WITNESS my hand and official seal this _____ day of _____, 2026.

VICTOR CRIST, CLERK OF CIRCUIT COURT

By: _____
Deputy Clerk

Approved by County Attorney

By 
Approved as to Form and Legal Sufficiency

Designation report prepared by:



Adrienne Burke, AICP, Esq. | Ennis Davis, AICP
Community Planning Collaborative
221 N. Hogan Street, Suite 237
Jacksonville, FL 32202
planningcollab.com



Binoy Panicker, AICP | Jay Molokwu
Ayres Associates
8875 Hidden River Parkway, Suite 200
Tampa, FL 33637
ayresassociates.com

Cover photo: Historic Wimauma Memorial Cemetery on October 6, 2025/Ennis Davis,
Community Planning Collaborative

Acknowledgements

The preparation of this report would not have been possible without the insight and information generously shared by Ms. Jackie Brown, community advocate and historian, and Pastor George Cooks, First Prospect Missionary Baptist Church. Their knowledge and care for Wimauma's history and Historic Wimauma Memorial Cemetery are inspiring and invaluable to preserving the cemetery's heritage. With deep respect, we also acknowledge and honor the ancestors interred at the cemetery, whose lives and legacies have shaped the Wimauma of today.

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I. GENERAL INFORMATION

Historic Name: Prospect Baptist Church
Wimauma Community Cemetery

Current Name: Historic Wimauma Memorial Cemetery

Address: 6014 Edina Street, Wimauma, FL 33598

Folio Numbers:

079088-0000 - First Prospect Missionary Baptist Church

079089-0000 - Southern cemetery parcel

079295-0000 - Northern cemetery parcel

Unimproved Vel Street Right-of-Way

Legal Description:

WIMAUMA TOWN OF REVISED MAP LOT 5 BLOCK 6

WIMAUMA TOWN OF REVISED MAP LOTS 1 AND 2 BLOCK 86 CEMETERY

Present Owners:

FIRST PROSPECT BAPTIST CHURCH OF WIMAUMA INC.
PO BOX 676 Wimauma, FL 33598-0676

FIRST PROSPECT MISSNY BAPTIST CHURCH OF WIMAUMA, FL
PO BOX 676 Wimauma, FL 33598-0676

Present Use: Cemetery

Historic Use: Burial Grounds

Present Zoning: RSC-6, RSC-3

Present Land Use: Cemetery

Landmark designation boundary: As per legal description

II. SITE DESCRIPTION

Cemeteries are a cultural landscape, having been studied as such since the 1950s.¹ Cultural landscapes are a “geographic area, including both cultural and natural resources and the wildlife and domestic animals therein, associated with a historic event, activity, or person or exhibiting

¹ Sherene Baugher & Richard F. Veit, *The Archaeology of American Cemeteries and Gravemarkers* 7 (Univ. Press of Fla. 2014).

other cultural or aesthetic values.”² These landscapes share information about historical origins and development through form, features, and the way they were and are used.³

Cemeteries “...contain human remains, and...the act of observing an individual’s importance in a location, of commemorating through some kind of ceremony at the site, sanctifies and transforms a place. No longer is the space merely a material place, it has social significance.”⁴ Cemeteries are representative of the social and cultural values of a community, through faith, beliefs, ceremony, and memory, “important repositories of cultural information.”⁵ They are a blend of both the natural environment and the history of a community. Historic Wimauma Memorial Cemetery can be considered an “outdoor museum of African American culture.”⁶

Within the framework of a cultural landscape, Wimauma Cemetery is a “historic vernacular landscape,” which is:

“a landscape that evolved through use by the people whose activities or occupancy shaped that landscape. Through social or cultural attitudes of an individual, family or a community, the landscape reflects the physical, biological, and cultural character of those everyday lives. Function plays a significant role in vernacular landscapes. They can be a single property such as a farm or a collection of properties such as a district of historic farms along a river valley. Examples include rural villages, industrial complexes, and agricultural landscapes.”⁷

Cemeteries that do not have a formally designed landscape plan fall into the category of a historic vernacular landscape. Documentation of cultural landscape features includes: setting and context, topography and natural systems, spatial organization, vegetation, circulation, site features, and associated structures. Looking at these elements helps understand Historic Wimauma Memorial Cemetery.

Setting and Context

Wimauma Cemetery is located within the community of Wimauma in southeastern Hillsborough County. The cemetery occupies approximately 4.75 acres and includes a portion of the unimproved Vel Street right-of-way. The site is embedded within a predominantly residential area and retains a rural vernacular character reflective of its early 20th-century origins and community stewardship. The Historic Wimauma Memorial Cemetery is an active cemetery with burials still occurring.

² Charles A. Birnbaum, *Preservation Brief 36: Protecting Cultural Landscapes: Planning, Treatment, and Management of Historic Landscapes* 1 (U.S. Dep’t of the Interior, Nat’l Park Serv. 1994), <https://www.nps.gov/orgs/1739/upload/preservation-brief-36-cultural-landscapes.pdf>

³ *Id.*

⁴ Erika A. Wright, Rhetorical Spaces in Memorial Places: The Cemetery as a Rhetorical Memory, 35 *Rhetoric Soc’y Q.* 51, 70 (2005).

⁵ *Supra*, note 1, at 2.

⁶ Lynn Rainville, *Hidden History: African American Cemeteries in Central Virginia* 11 (Univ. of Va. Press 2014).

⁷ *Supra*, note 2, at 2.

Adjacent properties to the north, south, and west are zoned RSC-6 (Residential, Single-Family Conventional) and developed with single-family homes. To the east, the property adjoins a former railroad right-of-way, now utilized as a Tampa Electric Company (TECO) utility corridor. Despite the encroachment of development, the cemetery maintains its spatial integrity and serves as a visual and cultural anchor within the historic fabric of Wimauma.

The following parcels are included in the proposed local landmark designation:

- Folio 079088-0000 - First Prospect Missionary Baptist Church
- Folio 079089-0000 - Southern cemetery parcel
- Folio 079295-0000 - Northern cemetery parcel
- Unimproved Vel Street Right-of-Way



Map illustrating parcels for landmark designation. Credit: Ayres Associates.

Topography and Natural Systems

The topography of the cemetery is relatively flat, consistent with the natural landscape of inland Hillsborough County. The average elevation in the Wimauma area is around 100' above sea level.⁸ In the most recent soil study for Hillsborough County, the cemetery falls within the Soils of the Flatwoods map unit known as Myakka-Immokalee-Pomello. Soils in this unit are nearly level to gently sloping, consisting of either poorly drained or moderately well-drained soils that have a sandy subsoil. The specific soil type at the cemetery is Archbold fine sand.⁹ Archbold soil is one of the soils of minor extent in the Flatwoods map unit.

Archbold fine sand soil is nearly level and moderately well-drained. This soil exists on low ridges on the flatwoods with a slope of 0-2%. The surface layer is light gray fine sand about 2 inches thick; underlying soil material to about 80 inches is fine white sand. The seasonal high water table is about 42 to 60 inches for about six months and recedes to 60 to 80 inches during dry periods. Permeability is very rapid and water capacity is low. This soil supports scrub forest, and natural vegetation includes sand pines, pineland threeawn, prickly pear cactus, and saw palmetto. This soil is prone to droughtiness and deep-rooted plants would only thrive if properly fertilized and limed. The soil doesn't support use of equipment and groundwater contamination is of concern if the land is developed.¹⁰

The cemetery exhibits minimal grading or engineered alterations, allowing the natural systems (soil, vegetation, and hydrology) to function and survive as they would have historically. The sandy soils are visually a large part of the cemetery landscape. No reports of significant flooding or drainage issues exist at the cemetery.

Historic cemeteries commonly have depressions in the soil that can potentially represent burial sites. Burials without underground concrete vaults may lead to soil depressions over time, due to the deterioration of a casket or a burial without a casket. Wimauma Cemetery does not have many of these depressions in contrast to other historic cemeteries.

⁸ U.S. Geological Survey, *Wimauma Quadrangle, Florida, 7.5-Minute Series* (1:24,000, 2024).

⁹ U.S. Dep't of Agric., Soil Conservation Serv., *Soil Survey of Hillsborough County, Florida* 107, sheet 88 (1989).

¹⁰ *Id.* at 16-17.



Soil type (Archbold fine sand (3)) at Wimauma Cemetery. Credit: Hillsborough Soil Study, 1989.



Flat topography, even terrain, and sandy soils typify the cemetery landscape. Credit: CPC.

Spatial Organization

The cemetery is organized informally, with graves oriented generally toward the east. A formal plat for the cemetery plots has not been discovered to date. This is consistent with vernacular landscape characteristics that evolve through community use rather than professional design.

Open viewsheds extend across much of the property, allowing visitors to perceive the full extent of the burial ground and the relationship between the cemetery and the adjacent First Prospect Missionary Baptist Church. The northern end of the cemetery has the most open space remaining that is not populated with headstones or vaults. Mature trees punctuate the landscape, offering shade without imposing a geometric order. Fencing and vegetation delineate the boundaries of the cemetery on the east and west sides.



Viewshed at the entrance to the cemetery. Credit: CPC.



Gravesites oriented to the east, typical of the majority of gravesites. Credit: CPC.



Open area in northern parcel of the cemetery. Credit: CPC.

Vegetation

The cemetery's landscape is representative of native Florida vegetation that grows in the Archbold fine sand soil type. Vegetation includes a mix of naturally occurring groundcovers, grasses, and mature scattered trees. No formal vegetation planting plan appears to exist.

Similarly, no intentionally planted grass or formal irrigation system exists, and maintenance relies on community and congregational care. The landscape's informality contributes to its authenticity and connection to traditional African American burial customs in rural Florida, which are typically natural settings and vegetation versus formalized, ornamental landscaping.



Oak trees are present throughout. Credit: CPC.



Palmettos present near gravesites. Credit: CPC.



Some vegetation is very near existing gravesites. Credit: CPC.



Fencing at cemetery perimeters are largely covered in vegetation. Credit: CPC.

Circulation

Internal circulation within the cemetery is defined by informal paths and unpaved drives, reflecting the practical needs of access rather than a designed system. No sidewalks or formalized walking paths exist among the burial sites.



A 2025 aerial view illustrates the drive path that exists along the west side of the eastern tree line at the cemetery. The path forks around the middle of the cemetery to create two drive access points. Credit: CPC; ArcGIS 2025 Aerial View.



Drive path within the cemetery. Credit: CPC.

The unimproved Vel Street right-of-way contains numerous burial sites, indicating portions of it have not been used for access for some time. However, street view imagery from April 2011 indicates a northern access point for the cemetery existed into the most northern part of the Vel Street right-of-way off of Bassa Street. This image illustrates fencing with an access gate and a more clearly defined path. By February 2025, this fence is largely gone, as is the path, and vegetation is growing in that may preclude such access over time.



April 2011 image illustrating fencing and gate access off of Bassa Street to the north. Credit: Google.



February 2025 image from Bassa Street to the north. Fencing is gone and access appears more limited. Credit: Google.

Site Features

The cemetery includes several noteworthy site features, primarily monuments and markers denoting burial sites. “Gravemarkers...are the ultimate historical artifact: they are part material culture and part document...purposefully made to convey information to future generations.”¹¹ The cemetery contains a variety of burial marker types, materials, and conditions, representative of cultural norms, socioeconomic circumstances, and evolution over time.

Concrete vaults are the most common marker type. Concrete vaults may have an associated vertical headstone, or they may not. Some vaults are painted, while the majority are unpainted. Some vaults have flat nameplates, and some do not. Metal funeral home markers are present to mark burial sites in place of a formal headstone or vault. Vernacular headstones, those not created by a professional monument company, are present throughout the cemetery. Official government markers for military veterans are present throughout the cemetery. Contemporary burials may have modern headstones made of granite and with laser etching. Some gravesites have coping, or an individual perimeter created with different materials, around the gravesite.

The ground-penetrating radar (GPR) study (see Archaeological Findings section below) identified a number of likely unmarked graves, some delineated by small silver crosses, denoting community efforts to acknowledge or memorialize lost or unmarked burials.

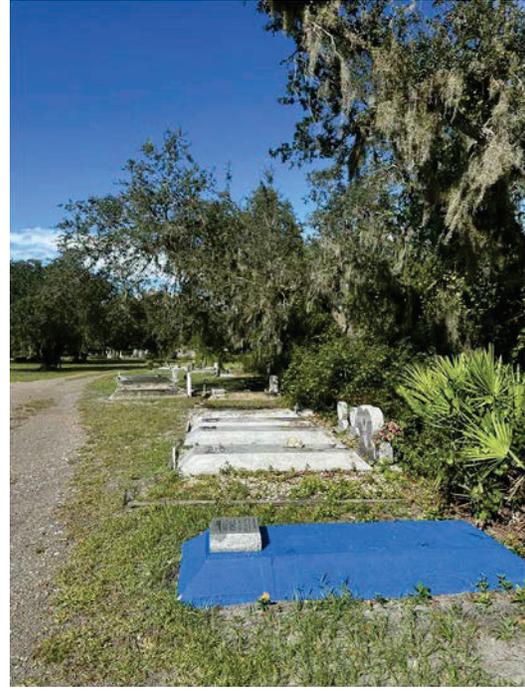
The diversity of grave markers reflects the evolving cultural practices of the Wimauma African American community and illustrates broader regional trends in funerary traditions. Further photographic documentation could identify distinctive iconography, inscriptions, or handmade markers that contribute to the site’s significance. For example, markers may denote affiliation with religious, civic, or fraternal organizations, which is common in African American cemeteries; Black gravestones typically focus more on community connections than individual accomplishments.¹² The possible presence of grave goods or personal artifacts, such as shells, ceramics, or offerings, could be verified and described through fieldwork.

¹¹ Supra, note 1, at 2.

¹² Supra, note 6, at 73.



Many veteran burials with military headstones are at Historic Wimauma Memorial Cemetery. Credit: CPC.



Vault-style burials are common; some have been painted. Credit: CPC.



Gravesites may have grave goods present. Credit: CPC.



Vaults may have associated headstones or not. Credit: CPC.



Vernacular, or handmade, headstones exist throughout the cemetery. Credit: CPC.



Modern headstones are present throughout the cemetery. Credit: CPC.



Funeral home markers denote burials without headstones. Credit: CPC.



Silver crosses mark potential burial sites as determined by GPR studies. Credit: CPC.

No formal benches, signage, wayfinding, or ornamental structures have been documented, consistent with the vernacular nature of the site. A baptismal pool is present at the rear of the church towards the western side of the cemetery. A flagpole is present at the entrance to the cemetery on the east side.



Baptismal pool behind the church building and to the west of the cemetery. Credit: CPC.

Associated Structures

The First Prospect Missionary Baptist Church building stands within the cemetery property and serves as its most prominent structure. The church has historically been a spiritual center of the local African American community, and its proximity to the burial ground reinforces the intertwined religious and cultural functions of the site. GPR analysis indicates probable burials near the church building, underscoring its longstanding role in funerary and memorial practices.

Although the church contributes to the historical context of the cemetery, physical changes to the church building are not recommended for inclusion in the local landmark designation. Its inclusion in the designation is intended to recognize that burials exist on the church parcel itself (Folio 079088-0000). A formalized boundary survey can further validate this finding.



Proximity of First Prospect church building to the cemetery. Credit: CPC.



Aerial imagery of Folio 0790880000 (church parcel) demonstrates presence of burials within the parcel boundaries. Credit: Ayres Associates.

Evolution of the Site

The development of Wimauma Cemetery corresponds with the broader establishment of the African American community in Wimauma during the early to mid-20th century. The site's proximity to the former railroad corridor, now the TECO right-of-way, reflects the transportation routes that once shaped settlement and access patterns in the area. Over time, as residential development expanded, the cemetery remained a rare surviving open space linking contemporary Wimauma to its historic Black community roots.

Modern changes, such as nearby subdivision growth or utility expansion, have altered the immediate surroundings, but have not compromised the cemetery's integrity of location, setting, or feeling. Continued monitoring and documentation are recommended to assess potential impacts from infrastructure projects or property encroachments.



A 1938 aerial photograph illustrating the location of the cemetery. The red circle identifies the location of the church. Credit: University of Florida.



A 1968 aerial photograph illustrating the location of the cemetery. The current concrete block church sanctuary building is present and located to the west of the original wood frame church building, both identified by the red circle. The wood frame church was later demolished to make way for the fellowship hall. Credit: University of Florida.

Archaeological Findings

Two ground-penetrating radar (GPR) surveys have been conducted at Historic Wimauma Memorial Cemetery.¹³ The first survey completed in July 2023 evaluated areas in the cemetery and the TECO right-of-way immediately adjacent to the cemetery. The second survey was completed in December 2023, re-evaluating portions of the cemetery and possible burial activity extending onto adjacent private property (Parcel 079295-0040) to the north. Parcel 079295-0040 is not included in the local landmark designation. Together, the GPR surveys within the cemetery identified numerous potential unmarked burials, particularly in the northern and eastern portions of the property and adjacent to the church. These findings underscore the need for sensitive management and protection of subsurface resources. No potential burial sites were located within TECO right-of-way.

Site Description Summary

Wimauma Cemetery exemplifies a historic vernacular landscape. The cemetery's physical characteristics, its natural systems and vegetation, spatial organization, informal circulation and layout, site features, and associated structures reflect the social and cultural practices of the African American residents of Wimauma as further addressed in Section III.

III. STATEMENT OF SIGNIFICANCE: HISTORY

Historic Context: Black Cemeteries in the Southern United States

“[C]emeteries are not simply passive sites of rest and repose, but rather reflections of history, society, and structures of power.”¹⁴ Slavery, Jim Crow segregation, and the institutions that shaped these systems dominated the South for generations. Consequently, Southern cemeteries were shaped by these systems as well. Southern cemeteries demonstrate historic views about race, class, and gender through the landscape.¹⁵ “As sites of memory, cemeteries are simultaneously material, symbolic, and functional expressions of lived experiences and serve as windows to the past.”¹⁶

African American cemeteries across the American South represent more than burial space. These burial grounds “reveal details about historical events, settlement patterns, and the demographic makeup of communities.”¹⁷ They are significant cultural landscapes that reflect the history, resilience, beliefs, and values of Black communities. In the wake of emancipation, African American families and congregations sought to establish their own spaces of memory

¹³ M.J. Wightman, *Geophysical Investigation Reports: First Prospect Missionary Baptist Church Site* (GeoView Assocs., Inc. 2023).

¹⁴ Kami Fletcher & Ashley Towle, eds., *Grave History: Death, Race, and Gender in Southern Cemeteries* 2 (Univ. of Ga. Press 2023).

¹⁵ *Id.*

¹⁶ *Id.* at 5.

¹⁷ Cole Calhoun, *How African American Cemeteries Are Lost, Found, and Protected*, Getty Conservation Institute News (Feb. 9, 2022), <https://www.getty.edu/news/how-african-american-cemeteries-are-lost-found-and-protected/>

and dignity in the face of segregation and constrained resources. These cemeteries often emerged informally, without formal landscape design or large institutional backers. They became spaces of expressions of community identity, faith and spirituality, and continuity.

Pre-Emancipation Era (Prior to 1863)

The presence of death in Black peoples' lives in the United States is inherently connected to the time of the Transatlantic Slave Trade and slavery, lasting roughly from the mid-16th century to the 1860s. The number of fatalities due to the slave trade and plantation and urban slavery led to a normalization of death and led Black people to have expectations or beliefs that accepted a practical and worldly view of death, which they viewed as the continuation of life.¹⁸ Spirituals, poems, and literature demonstrate this worldview and also connected death to freedom, which factually was the only freedom most enslaved people would find at that time.¹⁹

“For the enslaved, death equaled freedom from bondage, which in turn made last rites and eternal resting places that much more important to Black peoples. Burial grounds in slavery and freedom were important sites of resistance, community building, and remembrance.”²⁰ “The burial place was powerful, because the last rites performed there ritualized the decedent into the family of the ancestral spirits.”²¹ Indeed, “...for many African Americans the cemetery was the one concession recognizing their humanity.”²² This was in part because it was a tangible, public space where the Black community could honor their loved ones in a way that was not available to them in any other public space at the time.²³

Enslaved people may have been buried on the edge of White plantation cemeteries or urban cemeteries, or they may have been buried in separate cemeteries. They were not buried with White people. Enslavers may or may not have provided markers; if they did, enslavers may have chosen to show off wealth by providing elaborate markers.²⁴ It was not uncommon for gravesites to remain unmarked or marked by the enslaved people themselves through handmade markers or materials available to them such as shells, stones, or plants.²⁵

Burials during enslavement typically took place at night or more commonly on Sundays, when enslavers allowed time off. Care for the deceased was often left to women, both White and Black. Enslaved women in particular were often in charge of caring for an enslaved person's body prior to burial, which gave them “authority over the last legacy and memory of their

¹⁸ Morton Jackson, *The Black Experience with Death: A Brief Analysis Through Black Writings*, 3 *Omega: J. Death & Dying* 92 (1972).

¹⁹ *Id.*

²⁰ *Supra*, note 14, at 4.

²¹ *Id.*

²² *Supra*, note 4, at 64.

²³ *Id.*

²⁴ *Supra*, note 1.

²⁵ *Supra*, note 6.

deceased kin.”²⁶ Funeral shrouds were made by women, often White women who had access to the materials, who would then provide them to enslaved people.²⁷

Reconstruction and Segregation Era (Post-Civil War through 1964)

After Emancipation, freed people entered a period of opportunity. In 1870, Senator Charles Sumner proposed federal legislation banning racial discrimination in public places, including cemeteries, as a supplement to the 1866 Civil Rights Act. Sumner believed full citizenship could not be achieved until Black people had equal access to public accommodations. “Allowing African Americans to be buried in a cemetery of their choice, rather than forcing them to be buried in Black cemeteries, was part of Sumner’s comprehensive vision of citizenship.”²⁸

In 1873, Joseph H. Rainey, formerly enslaved and then a South Carolina Congressman, spoke before the House of Representatives in favor of the bill saying, “Why is a discrimination made against us in the church and in the cemeteries where we go to pay that last debt of nature that brings us all upon a level?”²⁹ Sumner’s bill ultimately passed in 1875, but had been watered down, and public schools, churches, and cemeteries were removed. Little debate is documented around the removal of cemeteries from the legislation. “[B]urial customs that enshrined racial distinctions largely remained unquestioned and intact...burials had a long history of reinforcing hierarchies of power that proved difficult to dislodge.”³⁰ Legal decisions such as *Plessy v. Ferguson* in 1896 further enshrined segregation by race.³¹ Cemeteries, like other public spaces, evolved separately along racial lines.³²

As a result, beginning in the late 19th century and throughout the early 20th century, “formerly enslaved people eagerly erected their own private Black cemeteries to properly bury their dead. They formed burial and mutual aid societies in which they combined their money to establish cemeteries and provide proper funerals for their members. Through such actions, African Americans affirmed their familial and communal bonds and built a robust institutional life.”³³ This coincides with the time period where the funeral industry was formalized, embalming methods became common, and burial traditions were changing in general in the United States. However, building on the Black belief system around death, the White tendency to romanticize death during the Victorian era likely made little impact in African American communities, who continued their own traditions around burials.³⁴

²⁶ Supra, note 14, at 4.

²⁷ Supra, note 14.

²⁸ Supra, note 14, at 1.

²⁹ *Id.*

³⁰ Supra, note 14, at 2.

³¹ *Plessy v. Ferguson*, 163 U.S. 537 (1896), <https://www.oyez.org/cases/1850-1900/163us537>

³² David Sherman, *Grave Matters: Segregation and Racism in U.S. Cemeteries*, The Order of the Good Death, Apr. 20, 2020, <https://www.orderofthegooddeath.com/article/grave-matters-segregation-and-racism-in-u-s-cemeteries/>

³³ Supra, note 14, at 4.

³⁴ Supra, note 1.

Black women were instrumental in forming mutual aid societies that created and maintained Black cemeteries, engaging in creating spaces for healing and commemoration, at the same time White women were creating memorial associations, improving cemeteries and erecting monuments for the Confederate dead.³⁵

African American churches served many functions within the community. They looked after church members' spiritual, social and material needs, including providing burial space, if the church had an associated cemetery. Some churches offered membership in a burial society that would guarantee assistance with burial at the time of death. Churches may have formed cemetery committees to assist with these duties. Additionally, churches may have assisted financially with indigent burials or provided space in church cemeteries for indigent burials.³⁶

Despite community care and support for these spaces, African American cemeteries in the South faced erasure during the first half of the 20th century as cities expanded and land values rose. Black cemeteries were also being erased as early as the late 19th century in places like Richmond.³⁷ Segregation-era planning relegated Black burial grounds to marginal or undesirable locations: piney woods, low-lying areas, edges of towns, and sites considered unimportant by White landowners.³⁸ As urban development accelerated in the 1910s to 1950s, these lands were frequently targeted for repurposing.³⁹ Black cemeteries were paved over, relocated without consent, or left unrecorded on official plats. In many cases, municipalities or private developers failed to acknowledge the existence of these burial grounds at all, treating them as vacant land because grave markers made from wood or temporary materials had deteriorated. This period saw numerous examples of Black cemeteries being obliterated through infrastructure projects, zoning changes, suburban expansion, or the construction of schools, roads, and public housing.⁴⁰

The erasure of these cemeteries was often facilitated by the lack of legal protections during the Jim Crow-era. When cemeteries were disturbed or destroyed, families were rarely notified, and remains were often left in place, even when publicly it was stated that the burials had been relocated. The first half of the 20th century thus simultaneously represents one of the most significant periods of cemetery creation and cemetery loss for African American communities in the South.

³⁵ Supra, note 14, at 11-12.

³⁶ Rainville 74-75 Supra, note 6, at 74-75.

³⁷ Chip Colwell, *The Disgraceful History of Erasing Black Cemeteries in the United States*, The Conversation (Oct. 26, 2025), <https://www.theconversation.com/the-disgraceful-history-of-erasing-black-cemeteries-in-the-united-states-264864>

³⁸ Associated Press, *From Birth to Death, Black Americans Fare Worse in Measures of Health Compared to Their White Counterparts*, AP News, <https://apnews.com/article/us-news-race-and-ethnicity-lifestyle-a9f21c30f0cd556e9161f5c43a14dcf2> (last visited Nov. 20, 2025).

³⁹ Gabriella Paul, *A Historical Marker Is Unveiled at the Once-Forgotten Zion Cemetery in Tampa*, WUSF, Feb. 27, 2025, <https://www.wusf.org/arts-culture/2025-02-27/a-historic-marker-is-unveiled-at-the-once-forgotten-zion-cemetery-in-tampa> (last visited Nov. 20, 2025).

⁴⁰ *The Fight to Save America's Historic Black Cemeteries*, Nat'l Geographic, <https://www.nationalgeographic.com/travel/article/historic-black-cemeteries-at-risk-can-they-be-preserved> (last visited Nov. 20, 2025).

Post-Segregation Era (1964-Present)

The desegregation era beginning in the 1960s brought major shifts to Southern burial practices. Civil rights legislation removed legal barriers to previously segregated White cemeteries. However, it did not dismantle the legacy of racialized landscapes already shaped by centuries of exclusion, disenfranchisement, and unequal access. “[S]outhern culture, policies, politics, and social norms have shaped the creation, development, and function of cemeteries.”⁴¹ Many historically Black cemeteries that had been maintained for generations through churches, mutual-aid societies, and extended kin networks experienced increasing neglect as younger generations moved away, burial associations dissolved, or families opted to inter their loved ones in integrated, commercially-operated cemeteries that had previously not been an option.

As a result, many African American cemeteries entered periods of decline beginning in the later 20th century. Without consistent maintenance or financial support, these landscapes became vulnerable to overgrowth, toppled or sunken headstones, vandalism, and storm damage. Vernacular markers made of wood, concrete, or temporary materials deteriorated or disappeared entirely. Informal pathways closed, boundaries blurred, and burial records were lost. Rather than benefitting from desegregation, these cemeteries faced unintended consequences resulting in disrepair, misinterpretation, and in some cases, redevelopment pressures. The deterioration of physical features in this period must be understood not as a reflection of cultural disregard, but as the result of systemic inequities and shifting burial practices in a rapidly changing social landscape.⁴²

However, the decline of the physical cemetery space did not equal a decline in the cultural significance of these landscapes. In many communities, Black cemeteries became even more important as physical reminders of ancestors, family, history, and rootedness in place. Even after desegregation, these cemeteries remain visible markers of a segregated past.

Because of this, the preservation of Black cemeteries in the South became, and remains, especially important. Community activists, church members, scholars, and descendants have long fought to protect these sites from erasure, development, and mismanagement. Their work reflects “the potency of the cemetery as s/place,” a landscape where memory, symbolism, and identity converge.⁴³ Attempts to remove, relocate, or pave over Black burial grounds are attempts to deny not only the physical space, but the symbolic authority it holds: “the only way to deny a cemetery its role as a sacred space is to deny its existence as a cemetery, as symbolic space. When the cemetery remains a cemetery, it can still speak.”⁴⁴

This power of the cemetery as a truth-telling cultural landscape has made Black burial grounds central to contemporary preservation movements. “[W]ith a concrete space commemorating these human beings, their stories are much more difficult to forget...these gravesites are

⁴¹ Supra, note 14, at 11.

⁴² NPR, *Black Cemeteries Left in Disrepair Reflect Years of Segregation*, Feb. 4, 2024, <https://www.npr.org/2024/02/04/1228905668/black-cemeteries-left-in-disrepair-reflect-years-of-segregation> (last visited Nov. 20, 2025).

⁴³ Supra, note 4, at 67.

⁴⁴ Supra, note 4, at 68.

constant reminders of these people’s stories...the reality of the physical place gives authority to the story. It makes the stories not only difficult to forget, but difficult to deny.”⁴⁵ For historically marginalized communities, the presence of marked and unmarked graves provides undeniable testimony of existence and survival. Archaeological investigations, contemporary technology like ground-penetrating radar, and community advocacy have helped to bring these stories back to life. Historic Black cemeteries are reminders that the ancestors remain present in the landscape, that their histories are remembered, and that the community retains a tangible connection to its origins and collective memory.

Elements of African American Cemeteries

African American cemeteries across the South reflect cultural, spiritual, and aesthetic traditions that differ from White cemetery landscapes in the region. As noted above, these differences are grounded in the cultural adaptations born of enslavement, and the practical realities of segregation, limited resources, and community-based caretaking. Fundamental differences in belief shaped the form and meaning of Black burial landscapes in ways that persist into the present.⁴⁶ Some elements of African American cemeteries in the South that are distinct include, but are not limited to: east-west grave orientation, organic development, vernacular headstones, and grave decorations.

One of the most widely observed features of African American cemeteries is the typical east–west orientation of graves. This can reflect Christian traditions in positioning the deceased to rise facing the coming of Christ on Judgement Day. But it also carries a second meaning unique to African American burial practice: facing east toward Africa, the ancestral homeland. This dual symbolism links each burial to both spiritual salvation and African diasporic identity.⁴⁷ The evolution of homegoing ceremonies for the deceased that include music, prayer, eulogies, and communal memory-keeping all contributed to a ritual that honored both the Christian promise of resurrection and the symbolic return home to Africa and the ancestors.⁴⁸

Unlike the formal, platted layouts common in White cemeteries, African American cemeteries more commonly develop organically. This is more common in smaller, rural cemeteries especially. (Larger or urban cemeteries may have a formal plan for gravesites.) Graves may not be arranged in formal rows but instead follow family groupings or community patterns established over generations. This spatial informality reflects a vernacular landscape shaped by use, memory, and kinship rather than professional planning.

⁴⁵ Supra, note 4, at 70.

⁴⁶ Chicora Foundation, *Grave Matters: The Preservation of African-American Cemeteries* (1996), <https://www.chicora.org/pdfs/Grave%20Matters%20-%20The%20Preservation%20of%20African%20American%20Cemeteries.pdf>

⁴⁷ Supra, note 6.

⁴⁸ Dr. Kami Fletcher, *7 Elements of African American Mourning Practices & Burial Traditions*, TalkDeath (Feb. 8, 2021), <https://talkdeath.com/7-elements-of-african-american-mourning-practices-burial-traditions/>; Monica El-Amin, *Black Cemeteries: Preserving History and Dignity in Death, Part I*, DeKalb History Center (Sept. 8, 2025), <https://dekalbhistory.org/blog-posts/black-cemeteries-preserving-history-and-dignity-in-death-part-i/>

In addition to the vernacular landscape, African American cemeteries are notable for their vernacular headstones. These are markers created by families, local artisans, or skilled community members. “African American artisans create original gravemarker designs...[with] various building materials and actual objects that have symbolic meaning or aesthetic appeal...they use ephemeral materials such as shells and bric-a-brac, commercial metal and plastic items intended for functional use, concrete, or perishable materials such as sculpted earth or wood.”⁴⁹

Marker types and iconography can be indicative of socioeconomic status. Family purchasing power impacts choices made for marker types. Members of the Black community who held leadership positions or were in a different economic status may have iconography or information on their monuments that differ from other community members. In some instances, families could not afford grave markers, and they may have been marked by funeral home markers, vernacular headstones, wooden crosses that ultimately deteriorate, or by a temporal object like stones, seashells, or a plant that are not understood to be associated with a gravesite or get removed over time.⁵⁰ However, handmade memorials should not necessarily be considered only an economic issue. Vernacular headstones also provide family members an opportunity to create their own memorials to loved ones, echoing the opportunity to again have “authority over the last legacy and memory of their deceased kin.”⁵¹

African American graves often incorporate decorations or grave goods, echoing traditions from West and Central Africa. These objects could include shells, bottles, ceramics, tools, household goods, bed frames, toys, clothing, or personal belongings. The decorations can serve multiple purposes: assisting the deceased in the afterlife, expressing aspects of their identity, or providing comfort, or protection. The practice of leaving grave goods has persisted over time.

While it is noted that Black people had practical and worldly views surrounding death due to their frequent proximity, African American cemeteries are also spiritual landscapes rooted in beliefs carried across the Atlantic. Enslaved African people brought with them cosmologies that emphasized the permeability between the physical and spiritual worlds.⁵² Despite slaveholders’ attempts to suppress African cultural practices, burial traditions proved resilient spaces of cultural retention and adaptation. The cemetery remained a sacred environment where “ancestral forces were active, accessible, and deserving of reverence.”⁵³ Leaving goods such as charms, shells, or personal items on graves served to protect the deceased’s spirit or aid their passage. Even when enslaved people had no access to formal cemeteries and were buried in marginal plantation lands, loved ones transformed these areas into deeply meaningful landscapes.

Unfortunately, because grave markers and grave goods may appear ordinary or ephemeral, they are sometimes misidentified as debris and removed, leading to inadvertent erasure of

⁴⁹ Supra, note 1, at 175.

⁵⁰ Supra, note 1.

⁵¹ Supra, note 14, at 4.

⁵² Supra, note 48, El-Amin.

⁵³ *Id.*

cultural information. Preservation guidelines emphasize the need for careful interpretation to distinguish intentional memorial items.

Historic Context: Black Cemeteries in Florida

In Florida, the story of historic Black cemeteries follows similar patterns of community formation, segregation, self-reliance, and later preservation challenges. As Sarah Miller with the Florida Public Archaeology Network notes, “[l]ooking beyond local significance, Florida’s historic African American cemeteries are threads in the greater story that link us, as Floridians, to a regional, national, and world tapestry.”⁵⁴ Black cemeteries serve as tangible links to community formation and the lived experience of African Americans in Florida across the 19th and 20th centuries.

Cemeteries across the state demonstrate recurring themes aligned with the overall historic context of Black cemeteries in the U.S. South: pre-Emancipation development of cultural practices, association with Black churches and mutual-aid or burial associations, varied land tenure, early 20th century development and/or erasure, periods of neglect after desegregation, and current efforts to recover and honor these sacred places. While cemeteries across the state are illustrative of these patterns, a selection of examples follow:

Old City Cemetery, Tallahassee (Leon County)

Old City Cemetery in Tallahassee, the city’s first public cemetery, offers a longer-range example of segregation in burial practices. Established in 1829, it became the resting place for a cross-section of the community, enslaved and free Black residents, White planters and politicians, soldiers, and laborers, but local regulations required that Black burials be confined to the western half of the site. The cemetery thus illustrates both spatial segregation and the ways Black presence is built into the layers of Florida’s landscape.⁵⁵

Zion Cemetery, Tampa (Hillsborough County)

Zion Cemetery, established in 1901 and believed to be Tampa’s first African American cemetery, became a prominent symbol of how Black burial grounds could be literally erased from the landscape. The roughly 2.5-acre cemetery was gradually built over in the mid-20th century, including the construction of the Robles Park Village public housing complex on top of the graves. Recent archival work and ground-penetrating radar confirmed that burials remain beneath existing development, prompting public acknowledgment and the installation of a historic marker in 2025.⁵⁶

Ridgewood Cemetery, Tampa (Hillsborough County)

Ridgewood Cemetery represents a different but related pattern: a municipally created cemetery for African Americans and indigent residents that was later obscured by institutional development. Founded in 1942 on land owned by the City of Tampa, Ridgewood functioned as

⁵⁴ Supra, note 17.

⁵⁵ Marcus Curtis, *Lest We Forget: Preserving the Rich History Buried in Neglected African-American Cemeteries*, StoryMaps (ArcGIS), <https://storymaps.arcgis.com/stories/ebdff3a228b74d63a8bbc11d9f4c8b68>

⁵⁶ Zion Cemetery/Black Cemetery Network, <https://blackcemeterynetwork.org/bcnsites/zion> (last visited Nov. 20, 2025).

a burial ground for Black and poor families until the mid-1950s. The land was then sold, and by 1960 a public high school occupied the site. GPR survey work in 2019 identified at least 145 unmarked graves beneath the campus, leading to a memorial dedicated to those buried there and renewed attention to Tampa’s “erased” Black cemeteries.⁵⁷

Lincoln Cemetery, Gulfport/St. Petersburg (Pinellas County)

Lincoln Cemetery, established in 1926, served as the principal burial ground for St. Petersburg’s Black community through the segregation era. Veterans dating back to the Civil War and prominent local civic leaders are buried there, alongside everyday community members. Decades of neglect left the cemetery in deteriorated condition, but recent grassroots efforts and university-based research have reframed Lincoln as a significant African American historic site and a focal point for descendant-led preservation.⁵⁸

Moncrief Road Cemeteries Historic District, Jacksonville (Duval County)

The Moncrief Road Cemeteries Historic District in Jacksonville brings together a cluster of early 20th-century African American cemeteries, including Memorial, Sunset, and Pinehurst. The district developed after the Great Fire of 1901, when limited burial options for Black residents prompted the creation of new cemeteries along Moncrief Road. The Afro-American Life Insurance Company was instrumental in developing the cemeteries. Over time, these cemeteries suffered from neglect, vandalism, and lack of perpetual care, prompting local advocates to push for cleanup, restoration, and major investment in long-term stewardship.⁵⁹

Palm Spring Cemetery, Jacksonville (Duval County)

Palm Spring Cemetery in Jacksonville was a rural cemetery at the time of development, associated with the historic Gullah Geechee community of Cosmo, as well as Black communities in Mayport and Jacksonville Beach. The cemetery is entirely surrounded by suburban development, but despite these pressures, the cemetery was never lost and has remained under the care of the community. It was listed on the National Register of Historic Places in 2020.⁶⁰

St. Nicholas Bethel Baptist Church Cemetery, Jacksonville (Duval County)

St. Nicholas Bethel Baptist Church Cemetery is an example of an African American cemetery affiliated with a church congregation. The cemetery is completely surrounded by other development, and the majority of grave markers have been lost to time. Only a few markers remained at the time the Church began preservation efforts to restore the cemetery. Two of the markers are military headstones. With the leadership of Church members who have worked with

⁵⁷ Ridgewood Cemetery/Black Cemetery Network, <https://blackcemeterynetwork.org/bcnsites/ridgewood> (last visited Nov. 20, 2025).

⁵⁸ Lincoln Cemetery/Black Cemetery Network, <https://blackcemeterynetwork.org/bcnsites/lincoln-cemetery> (last visited Nov. 20, 2025).

⁵⁹ Ennis Davis, *\$10.8 Million Project Planned for Moncrief Cemeteries*, The Jaxson Mag., June 27, 2018, <https://www.thejaxsonmag.com/article/108-million-project-planned-for-moncrief-cemeteries/>

⁶⁰ Palm Spring Cemetery/Black Cemetery Network, <https://blackcemeterynetwork.org/bcnsites/palm-spring-cemetery> (last visited Nov. 20, 2025).

various partners including local elected officials and have received grant funding, the cemetery preservation efforts have been a success.⁶¹

Lincoln Memorial Park, Miami (Miami-Dade County)

Lincoln Memorial Park Cemetery in Miami reflects the broader patterns found in many historic Black burial grounds, while also demonstrating the cultural diversity present within Black communities. Unlike cemeteries in North or Central Florida, those in Southeast Florida often exhibit strong Afro-Caribbean influences in funerary traditions, grave decoration, and community memory practices. Lincoln Memorial Park echoes the overall context of Black cemeteries in the South: its origins in segregation, its community-led development under Dr. Kelsey Pharr, and its later decline due to shifts in demographics and resources. It also stands apart as a cemetery that has remained in private ownership. This unique circumstance has shaped its stewardship, preservation challenges, and the ways in which descendant communities continue to engage with and advocate for the site. Lincoln was listed on the National Register of Historic Places in 2018.⁶²

History of Wimauma's Black Community

The development of Wimauma's Black community is closely tied to the emergence of the town itself, the growth of agriculture and the railroad in southern Hillsborough County, and the formation of religious and social institutions that anchored neighborhood life. First Prospect Missionary Baptist Church and Historic Wimauma Memorial Cemetery represent core historic resources that embody this history.

Long before the modern history of Wimauma, the Seminole, Miccosukee, Tocobaga, Uzita, Pohoy, and Mocosso people were the original stewards of the lands in the vicinity of Hillsborough County.⁶³ The land is still connected to the living cultures of the Seminole and Miccosukee Tribes of Florida.

⁶¹ Kelsi Hasden, *Update on St. Nicholas Bethel Baptist Church Cemetery*, The Jaxson Mag., <https://www.thejaxsonmag.com/article/update-on-st-nicholas-bethel-baptist-church-cemetery/> (last visited Nov. 21, 2025).

⁶² The Cultural Landscape Foundation, *Lincoln Memorial Park*, <https://www.tclf.org/lincoln-memorial-park> (last visited Nov. 21, 2025).

⁶³ Tampa Bay History Center, *Florida's Early American Indians*, Mar. 31, 2023, <https://tampabayhistorycenter.org/blog/floridas-early-american-indians/>

Early Agricultural Development and Black Labor (1870s-1890s)

The foundations for Wimauma’s later Black community were laid in the late 19th century, when agricultural and transportation interests began transforming rural Hillsborough County. In 1875, Pleasant Franklin “Frank” Stanaland (1853-1917) relocated from the Thomasville-Boston, Georgia area to begin farming citrus in what would eventually become the Wimauma vicinity. Stanaland, who also owned a livery stable, worked in both the citrus and cattle industries and was among the early White agricultural settlers in the region.⁶⁴

By 1880, Black residents were documented living and working near these early farms. The 1880 United States Federal Census for Precinct 6, Hillsborough County, records African Americans in the vicinity of the Stanalands, including Albert and Violet Martin, listed as farm laborers. Albert, born in Georgia around 1852, and Violet, born in Florida around 1855, exemplify the early African American presence in the area, drawn by agricultural work opportunities in the decades after the Civil War.⁶⁵

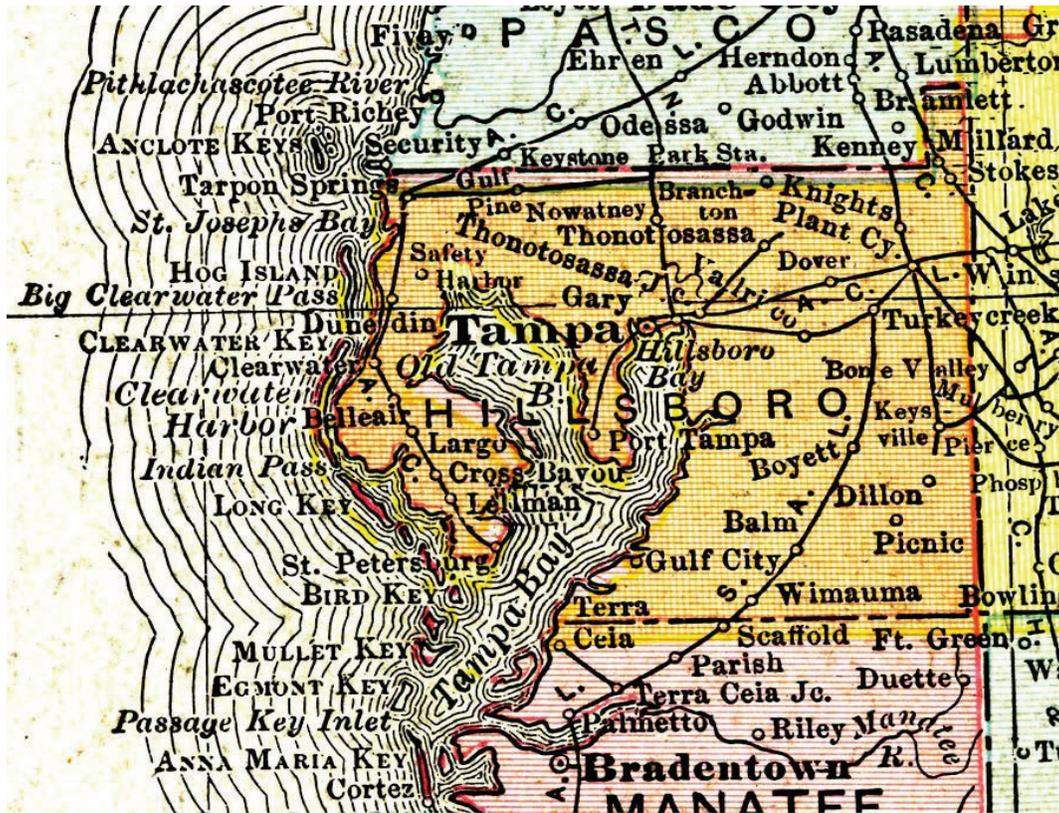
In the broader post-Civil War South, employment options for African Americans were limited and often exploitative. However, the rapid expansion of the railroad network in Central Florida created new wage labor opportunities. Railroad construction crews, maintenance gangs, and associated industries, often staffed heavily by Black workers, pushed steadily into Hillsborough County in the 1880s. Railroad magnate Henry B. Plant’s extension of the railroad to Tampa in 1884 employed significant Black labor, setting a precedent for later railroad and industrial development that would directly influence Wimauma.⁶⁶

⁶⁴ U.S. Census Bureau, *United States Census*, 1870–1950.

⁶⁵ *Id.*, 1880.

⁶⁶ T. Fillmon, *The Moorehead Community*, Historical Marker Database (May 22, 2022), <https://www.hmdb.org/m.asp?m=198387>.

Creation of the Florida West Shore Line and Founding of Wimauma (1901-1907)



A map of Hillsborough County in 1911, showing the location of Wimauma along the Seaboard Air Line Railroad between Turkey Creek and Palmetto. Credit: University of South Florida.

In 1901, the United States & West Indies Railroad and Steamship Company (USWIR&SC) was established as a subsidiary of the Seaboard Air Line (SAL) Railroad to build a branch line to Sarasota. Under the direction of Seaboard agent Captain C.H. Davis, construction began in October 1901. The line, later renamed the Florida West Shore Railroad in 1903, extended a little over twenty-five miles from the Seaboard main line at Turkey Creek in a nearly straight north-south route to the Manatee County line at Willow. This new line provided direct access to markets in Bradenton and Tampa and transformed the economic prospects of southern Hillsborough County by making large-scale truck farming, lumbering, naval stores, and cattle operations more profitable and better connected.⁶⁷

In 1902, Davis platted a brand-new town along this rail line exactly midway between Turkey Creek and Bradenton. He named the town “Wimauma” by combining the names of his three daughters, Wilma, Maude, and Mary. Davis, originally from Townsend, Georgia, also served as president of the Florida Naval Stores, Lumber and Cattle Company, which controlled 40,000 acres of land east of Tampa Bay and west of the West Shore Railway.⁶⁸

⁶⁷ C. Nelson, *All Aboard! The Train Comes to Hillsborough County*, *Osprey Observer* (Apr. 8, 2021), <https://www.ospreyobserver.com/2021/04/all-aboard-the-train-comes-to-hillsborough-county/>

⁶⁸ *Id.*

A 1903 interview with Davis described the scope of these operations. His company had opened a turpentine plant at the mouth of the Manatee River, formerly owned by the Williams Turpentine Company and operated by D.M. Dowdell, and was clearing and draining a dense hammock east of Tiger Springs (later Lake Wimauma) to plant strawberries, celery, vegetables, and orange groves. As turpentine was extracted from the pine trees, the timber was turned over to sawmills for lumber, and the company planned to expand into sheep and cattle raising on approximately 2,200 fenced acres for “fancy stock” such as Shetland ponies, Angora goats, fancy poultry, and Jersey cows.⁶⁹

Throughout Florida, the turpentine and naval stores industry relied heavily on Black labor. Before the Civil War, most of this work was performed by enslaved people; after Emancipation, African American workers, often under harsh conditions, continued to dominate this dangerous and physically demanding field. In the Wimauma area, Black workers would have cut, chipped, and dipped the pines, hauled resin, and later shifted into sawmill, farm, and railroad jobs as the landscape transitioned from forest to fields and town lots.

One of the earliest documented indicators of an organized African American presence in Wimauma itself appears in a *Tampa Tribune* report dated December 7, 1903. The article noted that the people of Wimauma had enjoyed a “series of colored religious meetings and services” led by Reverend Williams, described as a “worthy colored pastor.” This reference suggests that, even in the community’s infancy, Black residents were gathering for worship and community life, foreshadowing the later establishment of Black churches in the town.⁷⁰

On July 29, 1907, the original town plat for Wimauma was filed. In this plat, the northeast section of the town was divided into nine square blocks bounded by North Street, Railroad Avenue, Bassa Street, and First Street. Importantly, the parcel that would become Historic Wimauma Memorial Cemetery appears on this plat as a large triangular-shaped property bounded by First Street, the Seaboard Air Line Railroad, and Bassa Street.⁷¹

Growth of the Black Community and Religious Institutions (1910-1925)

By the 1910 U.S. Census, thirty African Americans were recorded as residing in Wimauma. Sixteen worked in the turpentine industry, four as farm laborers, and four with the railroad; others served as a cook or laundress. The majority of these residents originated from various parts of Florida, Georgia, South Carolina, North Carolina, and Virginia, with a smaller number from Illinois and Canada. Their occupations reflect the local economy’s dependence on resource extraction, railroad maintenance, and agriculture.⁷²

Around 1911, the turpentine camp and many of its workers relocated, leaving a smaller population of about seventy-five people in Wimauma. In response, D.M. Dowdell shifted his

⁶⁹ C.H. Davis *Talks of South Florida*, FLA. TIMES-UNION, Dec. 1, 1903, at 10.

⁷⁰ *Wimauma*, TAMPA TRIB., Dec. 17, 1903, at 2.

⁷¹ C. Knott, *Map of Wimauma* (Hillsborough County 1907).

⁷² *Supra*, note 60, 1910.

focus to truck farming, and by 1914 Wimauma's population had rebounded to roughly 500 residents, supported by expanding agricultural operations.⁷³

On June 1, 1914, a revised plat of the Town of Wimauma was filed. This new plat further structured the northeast section, one half-block north of Edina Street and east of 5th Street, into eight blocks, six of which were divided into large 125-foot-wide by 335-foot-deep lots. The rights-of-way for Vel and Bassa Streets were shifted south, with Vel Street located 238 feet north of Edina Street. Of particular significance to the history of the Black community, the 1914 plat identifies a "church" on lot 4, block 6, in the northeast quarter of Section 10. This lot would become the site of Prospect Baptist Church.⁷⁴

In August 1914, Captain C.H. Davis and D.M. Dowdell of Manatee, together with W.H. Beckwith of Tampa, incorporated the Wimauma Fruit & Vegetable Company. The company's 150-acre "West Farm," connected to the packing house and depot by a one-and-a-half-mile shell road constructed at Dowdell's expense, grew celery, cabbage, cucumbers, tomatoes, and citrus for shipment via rail. By 1915, Wimauma had 70 acres in celery, 40 in cucumbers, 60 in cabbage, and 150 in tomatoes; West Farm alone produced seventy carloads of celery in a single season. Dowdell's separate "Dovedale" farm, with 150 acres in cultivation and 100 in citrus, further expanded the demand for agricultural labor.⁷⁵

These enterprises attracted additional Black families to Wimauma to work in the fields, packing operations, sawmills, and other manual labor roles. As the Black population increased, so too did the need for institutions that could serve their spiritual, social, and communal needs.

In 1918, the Wimauma Fruit & Vegetable Company formally transferred lot 4, block 6, the church site identified on the 1914 plat, to the trustees of Prospect Baptist Church. This action provided a permanent, legally recognized home for an African American congregation in the northeast section of town. A few years later, in 1921, the Mount Moriah Missionary Baptist Church was established at 5909 Vel Street, further solidifying the northeast area as the center of Black religious life in Wimauma. Prospect Baptist Church and Mount Moriah quickly became more than houses of worship; they functioned as centers of community organization, mutual aid, education, and social gatherings for Wimauma's Black residents.⁷⁶

By 1920, the town's Black population had grown to 121 permanent residents. Twenty-seven worked in the region's sawmills, twenty as truck farm laborers, six as turpentine laborers, two as railroad section hands, two as ministers, and one as a laundress. Notably, four Black truck farmers, Madison Ruggier, Willie Teart, Bill Stevens, and John Stevenson, owned their own farms. A 1917 *Tampa Tribune* article documents Ruggier's purchase of multiple lots in Davis &

⁷³ S.A. Dowdell, *Wimauma's Growth Showing Its Wonderful Possibilities*, Tampa Trib., Dec. 15, 1915, at 67.

⁷⁴ Sullivan, B., *Revised Map of the Town of Wimauma* (Hillsborough County 1914).

⁷⁵ Supra, note 69.

⁷⁶ Alanah Cooper, "We Will Tend to It": *The Reconstruction of the Wimauma, Florida's Bethune Area Through Archival Research and Oral Histories* (2025) (Master's thesis, Univ. of S. Fla.), <https://digitalcommons.usf.edu/etd/10934>

Dowdell's Addition to Wimauma from D.M. Dowdell, illustrating early patterns of Black landownership in the town.⁷⁷

Oral history supports this pattern of settlement. In a 2017 interview, Everett and Sharon Prevatt recalled that in the early years of the town, their White ancestors relied on a contingent of Black residents north of downtown Wimauma, which is where much of the local labor force lived. This recollection aligns with both the plat configuration and later demographic trends, placing Wimauma's Black community in and around the area that now includes First Prospect Missionary Baptist Church and Historic Wimauma Memorial Cemetery.⁷⁸

Incorporation, Segregation, and Neighborhood Formation (1925-1940)



Picking beans in a Wimauma bean field. Credit: Hillsborough Community College Digital Library.

In 1925, Wimauma was incorporated as Hillsborough County's fourth municipality, with a population nearing 1,000. The municipal charter granted authority to segregate the town into racially defined sections. The Bethune area, anchored by Prospect Baptist Church, Mount Moriah Missionary Baptist Church, and Historic Wimauma Memorial Cemetery, served as the

⁷⁷ Supra, note 60, 1920.

⁷⁸ C. Nelson, *Oral History Transcript: Everett and Sharon Prevatt* (Nov. 2017), <https://hccfl.digital.flvc.org/islandora/object/hccfl%3A1777>

primary residential district for Black laborers and their families and developed into the town's largest African American neighborhood.⁷⁹

The Great Depression brought significant economic hardship. By 1930, Wimauma's permanent population had declined to about 400 residents, with African Americans representing roughly twenty-five percent of the total. Fifteen Black residents worked in sawmills, twelve in truck farming, eight on the railroad, and five as servants and caretakers for white families. A 1938 aerial photograph of the northeast neighborhood shows a landscape of small wood-frame dwellings arranged along unpaved roads and paths, conditions typical of rural Black communities subjected to limited infrastructure investment.⁸⁰

Despite these challenges, the Black community remained a substantial portion of Wimauma's population. By 1940, African Americans accounted for approximately forty-three percent of the town's permanent residents, with most employed as sawmill or farm laborers. The institutions in the northeast section of town, especially the churches and the cemetery, continued to function as focal points for community life, providing spiritual support, organizing funerals and memorials, and reinforcing a shared identity rooted in place.⁸¹

Postwar Transformations and Segregated Community Life (1940s-1960s)



Truck farm laborers working a potato field in Wimauma in 1926. Credit: Hillsborough Community College Digital Library.

⁷⁹ Supra, note 72.

⁸⁰ Supra, note 60, 1930.

⁸¹ Supra, note 60, 1940.

Following World War II, agricultural practices around Wimauma shifted as small, locally owned truck farms that hauled produce to Tampa were increasingly replaced by larger, more capital-intensive farms employing migrant labor crews. During the 1950s, many local residents, including Black residents of the Bethune neighborhood, worked at U.S. Phosphoric, on the railroad, and in sawmills.⁸² A series of winter freezes forced the closure of the local packing plant, altering employment patterns. A 1956 map documented two churches in the northeast neighborhood and showed that Edina Street had recently been paved, indicating modest infrastructure improvements, but continued physical separation from other parts of town.⁸³

In 1959, a *Tampa Times* article titled “Wimauma Is Secluded From County Growth” noted that Wimauma’s Black community comprised approximately half of the town’s population at the time. The article also documented that freight carloads of pine stumps left Wimauma by rail each week for a powder plant in Georgia, underscoring the continued importance of timber-related work and rail service.⁸⁴

Well into the 1960s, the Bethune area of Wimauma retained a predominantly rural character. Housing often consisted of wood-frame, one-to-three-room shotgun houses. Residents shared a community well with an electric pump, there was no sustainable system for trash disposal, most homes relied on outhouses, roads remained unpaved, and there was no centralized sewage system. These conditions reflected the persistent neglect and inequality that characterized many historically Black communities in the Jim Crow South.

Educational facilities reflected similar disparities. In the 1960s, Black children attended the Bethune School, composed of portable classrooms at the northwest corner of North and Railroad Streets, near the heart of the neighborhood. White children attended Wimauma Elementary School, a two-story structure with stable facilities and new textbooks. The Bethune School closed in September 1966 as part of school integration in Hillsborough County. In 1968, the former school site was converted into Bethune Park, a recreational center serving the surrounding community.⁸⁵

Despite limited resources, local Black-owned or Black-serving businesses played a vital role in neighborhood cohesion and cultural life. Establishments such as Uncle Doug’s Place and Tut’s Place have been described as “monuments to Black community life” in Wimauma. Oral histories recount Uncle Doug’s Place as both a small shop and social hall. During a 2024 interview by Alanah Cooper, longtime resident Emma Freedom remembered it as a place where children could watch movies. Others recall the site as a lively dance hall where residents gathered to listen to music, purchase small treats, and dance late into the night. These establishments provided safe, welcoming spaces for recreation and social interaction at a time when segregation severely constrained African Americans’ access to mainstream public venues.⁸⁶

⁸² Supra, note 72.

⁸³ U.S. Geological Survey, *Wimauma Quadrangle, Florida, 7.5-Minute Series* (1:25,000, 1956).

⁸⁴ Bayle, F., *Wimauma Is Secluded From County Growth*, TAMPA TIMES, Apr. 10, 1959, at 1.

⁸⁵ Crothers, D., *He Remembers Good and Bad in Wimauma*, TAMPA TRIB., Apr. 22, 1987, at 9.

⁸⁶ Supra, note 72.

Oral histories consistently emphasize the strong sense of mutual care and neighborliness that characterized the Black community. Longtime resident Emma Freedom described Wimauma's Black neighborhood as a place where "everybody was friendly, and everybody looked out for each other." Prospect Baptist Church, Mount Moriah Missionary Baptist, Historic Wimauma Memorial Cemetery, neighborhood schools, and small businesses all contributed to a cohesive local culture and shared identity.⁸⁷

Decline of Rail Service, Demographic Shifts, and the Bethune Neighborhood (1970s-Present)



The Wimauma Train Station in 1962. Credit: Hillsborough Community College Digital Library.

The 1970s brought major structural changes to Wimauma. The Wimauma railroad station closed in 1976, marking the end of the town's long-standing direct rail connection that had originally spurred its creation and sustained its agricultural economy. At the same time, many African American residents left the area in search of better employment opportunities elsewhere, following broader regional and national trends. Their departure, combined with changes in agricultural labor practices, opened space for new populations to arrive.⁸⁸

In the 1970s, Hispanic and Latino workers, especially Mexican and Central American immigrants, moved into Wimauma drawn by agricultural jobs. Over time, this demographic shift reshaped the cultural landscape of the town, but the physical framework of the historic Black neighborhood, its churches, cemetery, street grid, and modest housing, remained as evidence of the earlier community.⁸⁹

⁸⁷ *Id.*

⁸⁸ *Supra*, note 81.

⁸⁹ *Id.*

Today, the Bethune neighborhood, reflecting this historic Black settlement, can be generally described as bounded by Bassa Street to the north, Edina Street to the east (along the former Seaboard Air Line railroad tracks), State Road 674 to the south, and Scarboro Street to the west. Within this area, First Prospect Missionary Baptist Church and Historic Wimauma Memorial Cemetery continue to serve as tangible and symbolic anchors of the historic Black community. The cemetery's early appearance on the 1907 town plat, the 1914 plat notation of a church on what became Prospect Baptist's lot, the 1918 deed transfer to the church's trustees, and the subsequent growth of Black religious, social, and residential life in the northeast section all underscore the long-standing importance of this landscape.

As such, First Prospect Missionary Baptist Church and Historic Wimauma Memorial Cemetery are not isolated sites, but central elements in the more than century-long story of Wimauma's Black community, its labor, faith, resilience, and evolving identity.

History of First Prospect Missionary Baptist Church



An early photograph of the Prospect Baptist Church. Credit: Jackie Brown

The origins of the First Prospect Missionary Baptist Church are deeply entwined with the early African American experience in southern Hillsborough County, particularly the labor systems and settlement patterns that shaped Black life in and around Wimauma.

The roots of Wimauma's early Black community lie in the labor systems associated with the turpentine, lumber, and railroad industries. The production of naval stores, derived from the longleaf pine forests, had been a major southern industry since the Colonial Era. By the 1840s, growing national demand made turpentine one of the South's major exports. Enslaved laborers were organized into work camps and assigned sections of pine forest to harvest for resin; when the trees were exhausted, they were cut for lumber, and the work crews moved on. This system persisted until the Civil War, when emancipation transformed the industry's labor structure.⁹⁰

Following emancipation, many formerly enslaved people adopted subsistence farming while continuing to work in turpentine camps as paid laborers. By the early 1900s, depletion of pine forests in the Carolinas and Georgia led turpentine operators to seek new stands in Florida.⁹¹ This southward movement included the establishment of Captain C. H. Davis's Florida Naval Stores, Lumber and Cattle Company, a major enterprise that played a central role in the founding of Wimauma in 1902-1903. As the industry expanded, African American workers and their families migrated to the region, forming the nucleus of what became Wimauma's Black community and supporting the development of local churches, including Prospect Baptist Church.

One of the earliest newspaper references to African American religious activity in Wimauma occurred on December 7, 1903, when the *Tampa Tribune* reported that residents "had the pleasure of attending a series of colored religious meetings and services conducted by the worthy colored pastor, Reverend Williams." This early account reflects the presence of an African American community and religious practices being present during the founding of the town.⁹²

The first definitive cartographic evidence of the church comes from the June 1, 1914, Revised Map of the Town of Wimauma, which depicts a church being present at the current location of today's First Prospect Missionary Baptist Church. This mapping documents the congregation's formal establishment during a period of railroad expansion, agricultural development, and increasing African American settlement in South Hillsborough County.⁹³

In 1915, the Wimauma Fruit & Vegetable Company transferred property rights to the trustees of the Prospect Baptist Church, marking one of the earliest documented legal recognitions of the congregation. In 1918, the Wimauma Fruit & Vegetable Company transferred lot 4, block 6, located in the NE 1-4 of section 10, Wimauma to the trustees of the Prospect Baptist Church. The original trustees were Ben J. Smith, Edward D. Hugee, Willie M. Teart, David Johnson and Alex Gay. These men represent some of Wimauma's earliest and most influential Black community leaders, many of whom were linked to the turpentine and agricultural economies.

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⁹⁰ *The History of Florida Turpentine Camps*, SARASOTA HERALD-TRIB., Mar. 15, 2004.

⁹¹ *Id.*

⁹² *Supra*, note 66.

⁹³ *Supra*, note 70.

⁹⁴ *Supra*, note 72.

Reverend David J. Johnson, born in South Carolina in 1876, worked in the naval stores industry in Jacksonville before migrating to Wimauma after 1910. Reverend Ben J. Smith, a North Carolina native and truck farm laborer, would go on to organize the Mount Moriah Missionary Baptist Church in Wimauma in 1921. Both Smith and Johnson are recorded in the 1920 U.S. Census as the two Black Baptist ministers residing in Wimauma, providing pastoral leadership to the growing community.⁹⁵

Other trustees were also prominent early residents. Willie Teart, born in Georgia in 1886, operated one of Wimauma's few African American-owned truck farms by 1920 after earlier employment by D. M. Dowdell, son-in-law of town founder Captain C. H. Davis. Edward Huges, another South Carolina migrant, farmed successfully for decades. Alex Gay, born in Georgia in 1880, and his wife Ella, originally from Jefferson County, Florida, also migrated to Wimauma in the early 1910s and contributed to the agricultural economy.⁹⁶

The church remained a central landmark in the Black community as Wimauma evolved during the mid-20th century. A 1938 aerial photograph clearly shows the original Prospect Baptist Church structure, confirming its longstanding presence at the site.⁹⁷ A 1944 map of Wimauma shows that Edina Street, which fronts the church, remained unpaved, and no paved roads existed east of Railroad Street and north of Center Street.⁹⁸ By 1956, Edina Street had finally been paved, improving access to the neighborhood and Prospect Baptist Church.⁹⁹

Although the Hillsborough County Property Appraiser lists 1977 as the construction date for the existing concrete block church building, aerial photography demonstrates that the current sanctuary already stood by 1968. This building was constructed directly west of the original wood-frame structure, illustrating a period of church expansion. The original church building was later demolished to make way for what is now the fellowship hall.¹⁰⁰

The congregation formally incorporated under the name First Prospect Missionary Baptist Church of Wimauma, FL on January 23, 1986, marking its transition into a modern religious institution while maintaining its historical roots within the African American community of Wimauma.

Today, the First Prospect Missionary Baptist Church stands as one of the oldest and most significant cultural institutions in Wimauma. Rooted in the labor history of the turpentine and agricultural industries, sustained by generations of African American families, and closely tied to the adjacent Historic Wimauma Memorial Cemetery, the church remains a vital symbol of faith, continuity, and community identity. Its history reflects broader regional patterns of Black

⁹⁵ Supra, note 60.

⁹⁶ *Id.*

⁹⁷ Univ. of Fla., *Aerial Photographs of Hillsborough County – 1938 Index*, <https://ufdc.ufl.edu/UF00071784/00013>

⁹⁸ U.S. Geological Survey, *Wimauma Quadrangle, Florida, 7.5-Minute Series* (1:31,680, 1944).

⁹⁹ Univ. of Fla., *Aerial Photographs of Hillsborough County – 1956 Index*, <https://ufdc.ufl.edu/UF00071784/00013>

¹⁰⁰ Hillsborough County Property Appraiser, <https://gis.hcpafl.org/gissearch/> (last visited Nov. 19, 2025).

migration, labor, landownership, and institution-building in Wimauma and during the 20th century in rural Florida.

History of the Historic Wimauma Memorial Cemetery

The Historic Wimauma Memorial Cemetery is one of the earliest and most enduring cultural landmarks associated with Wimauma’s historic African American community. Oral testimony from community elders holds that the property was a “Potter’s Field” (a burial place for unclaimed individuals or those without funds to have a formal burial in a cemetery) prior to the founding of Wimauma.¹⁰¹ Its documented origins can be traced to the early 20th century, with the use of an African American labor force during the construction of the Seaboard Air Line (SAL) Railroad and Captain C.H. Davis’ founding of the town of Wimauma in 1902. The cemetery was established on the west side of the 200-foot-wide railroad reserve, a defining feature of the town’s early geography.¹⁰²

When the original town plat was recorded in 1907, what would become known as the Bethune area of Wimauma and the location of the cemetery appeared as a nine-block section of town bounded by Railroad Avenue, North Street, First Street, and Bassa Street. The cemetery itself was depicted as a large triangular parcel framed by the SAL railroad reserve on the east, Bassa Street to the north, and the unbuilt First Street right-of-way to the west. This early mapping provides the earliest known visual documentation of the cemetery’s presence and significance within the newly developing community.¹⁰³ The earliest known burial, based on available death certificates, dates to 1910, confirming that the cemetery was actively used by the early residents of Wimauma within just a few years of the town’s establishment.¹⁰⁴

The character of the cemetery landscape began to shift after the Revised Map of the Town of Wimauma was issued in 1914. This later plat dramatically altered the arrangement of streets and parcels north of Edina Street. Both Vel Street and Bassa Street were shifted southward, a realignment that likely incorporated some of the cemetery’s earliest burial areas into newly defined rights-of-way. At the same time, a portion of the unbuilt First Street corridor was absorbed into the cemetery parcel and added to adjacent property west of the right-of-way. In this revised map, the First Prospect Missionary Baptist Church, today a key institutional anchor for Wimauma’s African American community, is also clearly identified, demonstrating the early relationship between the church and the cemetery.¹⁰⁵

By the late 1930s, aerial photographs helped illustrate the character of the surrounding neighborhood and the cemetery’s physical evolution. A 1938 aerial image shows a small community of modest wood-frame dwellings situated along unpaved roads and footpaths. A dirt path is visible along what would later become a paved Edina Street, and two dirt roads ran

¹⁰¹ Jackie Brown, *personal interview* (October 6, 2025).

¹⁰² *Supra*, note 72.

¹⁰³ *Supra*, note 67.

¹⁰⁴ Brown, J. *Florida Master Site File Historical Cemetery Form HI14554: Historic Wimauma Memorial Cemetery* (July 15, 2024).

¹⁰⁵ *Supra*, note 70.

north–south along the west side of the SAL tracks. Within this landscape, the southwestern portion of the cemetery appears cleared, indicating active maintenance or new burial activity. This cleared area lay adjacent to the original Prospect Baptist Church building, within and just south of the Vel Street right-of-way.¹⁰⁶

By 1948, vegetation across much of the cemetery had increased significantly compared to the previous decade, although unpaved roads and footpaths continued to circle the east and west sides of the burial ground. These shifting patterns of vegetation and circulation reflect both continued use and intermittent maintenance typical of rural community cemeteries during this period.¹⁰⁷

The mid-20th century brought important legal and institutional developments. A 1965 deed identified the property as belonging to the Wimauma Community Cemetery, and a 1966 photograph of a “burning mortgage” ceremony documents the apparent retirement of debt associated with the northern lots of the cemetery, Lots 1 and 2, Block 86, Revised Map of Town of Wimauma Subdivision, as per Map of Plat thereof recorded in Plat Book 1, Page 136, public records of Hillsborough County, Florida. At the time, James W. Berrien, Fred Johnson, W.M. Thompson and Harry J. Anderson were listed as the trustees for Wimauma Community Cemetery.

These northern sections likely represent expansions of the burial ground, while the oldest known burials supported by the recent ground-penetrating radar findings and site visits, are concentrated just east and north of the First Prospect Missionary Baptist Church building.

By 1968, changes in the surrounding infrastructure further shaped the cemetery environment. Vel Street had been paved on the north and west sides of the cemetery, though informal, unpaved paths still connected Vel Street and Edina Street and provided access around the burial ground. Bassa Street to the north had been paved more recently. At the same time, a large orange grove had been established east of the SAL railroad tracks. Aerials from 1968 again show the cemetery property adjacent to the original church building as cleared, consistent with earlier burial activity patterns.¹⁰⁸

The decade also marked a turning point in the history of the railroad corridor framing the cemetery’s eastern boundary. In 1967, the Seaboard Air Line Railroad merged with its longtime competitor, the Atlantic Coast Line Railroad, forming the Seaboard Coast Line Railroad. The consolidation reduced rail traffic through Wimauma, and the town’s passenger depot closed in 1968. Rail service along this line ceased entirely in 1976, ending 74 years of operation, and the

¹⁰⁶ Supra, note 93.

¹⁰⁷ Univ. of Fla., *Aerial Photographs of Hillsborough County – 1948 Index*, <https://ufdc.ufl.edu/UF00071784/00013>

¹⁰⁸ Univ. of Fla., *Aerial Photographs of Hillsborough County – 1968 Index*, <https://ufdc.ufl.edu/UF00071784/00013>

abandoned tracks were removed in 1986. The removal of the rail corridor significantly altered the physical and cultural landscape surrounding the cemetery.¹⁰⁹

Although the surrounding landscape has changed dramatically over time, from altered street grids and shifting residential patterns to the decline of the railroad and the growth of agricultural lands, the cemetery endures as a tangible connection to the region's earliest African American settlers, community leaders, and migrant laborers.

In recent years, residents, community advocates, and descendants have come together to support and protect the cemetery. Their efforts led to the official renaming of the site as the Historic Wimauma Memorial Cemetery in July 2022, a change made to honor the many African Americans, including military veterans, laid to rest there. The renaming was part of a broader community initiative to shield the cemetery from development pressures and to advance its recognition as a historic place.

On February 24, 2024, the community further honored this legacy through the Historic Wimauma Memorial Cemetery Repass, held at the First Prospect Missionary Baptist Church. The event brought residents and descendants together to reflect on and celebrate the past, present, and future of both Wimauma and the cemetery.¹¹⁰

¹⁰⁹ *Seaboard Air Line Railroad*, WIKIPEDIA, https://en.wikipedia.org/wiki/Seaboard_Air_Line_Railroad#cite_note-22 (last visited Nov. 15, 2025).

¹¹⁰ Williams, J. (2024, February 22). "Memorial planned for the hundreds of people buried in previously forgotten Historic Wimauma Memorial Cemetery." Tampa Bay 28, <https://www.tampabay28.com/news/region-hillsborough/memorial-planned-for-the-hundreds-of-people-buried-in-previously-forgotten-historic-wimauma-memorial-cemetery>

Stories of Early Settlers Buried at Historic Wimauma Memorial Cemetery

SERIAL NUMBER 3342	1. NAME (Print) Joseph Don Carrie <small>(First) (Middle) (Last)</small>		ORDER NUMBER 3153
2. ADDRESS (Print) Wimauma Hillsborough Fla. <small>(Number and street or R. F. D. number) (Town) (County) (State)</small>			
3. TELEPHONE	4. AGE IN YEARS 35 DATE OF BIRTH Oct. 29 1904 <small>(Exchange) (Number) (Mo.) (Day) (Yr.)</small>	5. PLACE OF BIRTH Sumner Fla. <small>(Town or county) (State or country)</small>	6. COUNTRY OF CITIZENSHIP U.S.A.
7. NAME OF PERSON WHO WILL ALWAYS KNOW YOUR ADDRESS Mrs. Jessie Bell <small>(Mr., Mrs., Miss) (First) (Middle) (Last)</small>		8. RELATIONSHIP OF THAT PERSON Sister	
9. ADDRESS OF THAT PERSON R.F.D. Orange Dale Green Cove Springs Fla. <small>(Number and street or R. F. D. number) (Town) (County) (State)</small>			
10. EMPLOYER'S NAME W.C. Seals			
11. PLACE OF EMPLOYMENT OR BUSINESS Wimauma Hillsborough Fla. <small>(Number and street or R. F. D. number) (Town) (County) (State)</small>			
I AFFIRM THAT I HAVE VERIFIED ABOVE ANSWERS AND THAT THEY ARE TRUE.			
REGISTRATION CARD D. S. S. FORM 1 <small>(over)</small>	16-17105	J D Carrie <small>(Registrant's signature)</small>	

The United States World War II Draft Registration Form for Joseph Don Carrie. Born in Sumner, FL, Carrie was a survivor of the Rosewood massacre in 1923 before migrating to Wimauma. Credit: Ancestry.com¹¹¹

The Historic Wimauma Memorial Cemetery serves as a resting place for some of Wimauma's and South Hillsborough County's earliest African American settlers, individuals whose lives and labor shaped the agricultural, industrial, military, and civic foundations of the region. Their stories reflect broader patterns of migration, work, and perseverance in the post-Reconstruction South. The following biographies highlight just a few of the many men, women, and children whose histories contribute to the cultural significance of the cemetery.

- Henrietta Bailey (1861-1934)

Born around 1861, Henrietta Bailey represents the first generation of African Americans to build new lives in freedom following the end of the Civil War. By the early 20th century she had established herself in Tampa, residing along Highland Avenue where she supported herself as a laundress and later as a truck farmer. Her household included several agricultural laborers who boarded with her, evidence of the networks of mutual support common among Black residents working in and around Hillsborough County. Bailey's life reflects the perseverance of women who carved out economic independence despite limited opportunities.¹¹²

¹¹¹ Carrie, Joseph Don. "United States World War II Draft Registration Cards, 1940," serial no. 3342, Local Draft Board 6, Plant City, Florida. [Ancestry.com](https://www.ancestry.com) (last visited November 20, 2025).

¹¹² Supra, note 60.

- John Barr (1893-1960)
John Barr's life illustrates the migration of African American laborers from the Carolinas into Florida's turpentine and agricultural industries. Born in South Carolina with only a second-grade education, Barr moved to Hillsborough County by 1930, where he was employed at a turpentine still and lived along Johnston Community Road. By 1940 he had settled in Wimauma with his wife, Rosa Lee Barr (1889-1967), herself a Florida native who would later be interred beside him. Their story echoes the journeys of many Black families who followed the ebb and flow of the rural labor economy across the South.¹¹³
- Elliott Chambers Bruton Sr. (1893-1942)
A World War I veteran and railroad laborer, Elliott C. Bruton Sr. demonstrated both service and resilience. Born in McIntosh, Florida, he served as a Private in the 330th Labor Battalion until 1919. After the war, Bruton worked as a railroad section hand, married Rosa Bolden, and by 1940 was living on a dirt road in Wimauma where he labored to support his family. His trajectory reflects the heavy burdens placed on Black servicemen who returned from war to low-wage manual labor, yet remained committed to building stable community lives.¹¹⁴
- Nathaniel Cobb (1925-1956)
Born in Sarasota during the height of Florida's agricultural expansion and land boom, Nathaniel Cobb grew up in a working-class family tied to both railroad employment and celery farming. By 1943 he worked on the docks for the Seaboard Air Line Railroad while his mother lived in Wimauma. Cobb enlisted in the U.S. Navy Reserve in 1944 and served aboard the USS Tadgen during World War II. Cobb died young in 1956 in Manatee County, but his burial in Wimauma connects him to a community where his family maintained long-term roots.¹¹⁵
- John D. ("Jim") Dorsey (1891-1955)
John D. Dorsey represents early 20th-century migration from Georgia into Florida's expanding timber industry. Born in Georgia, he married Annie Lee Morrow in 1915 and farmed in Brooks County before relocating to Hillsborough County. During the 1930s he worked in a sawmill and continued laboring through the Depression and post-war years. By 1950 he was known locally as Jim Dorsey and lived on Railroad Avenue in Wimauma while working in a chemical plant. His life reflects the steady movement of Black rural workers toward jobs that supported Florida's booming economy.¹¹⁶
- Lonnie Lattienore (1877-1936)
A Georgia-born farm and mill laborer, Lonnie Lattienore followed the migration stream of African Americans who entered Florida's turpentine industry in the early 1900s. He lived and worked in Conyers, Georgia, before relocating to Ruskin by 1918, where he found

¹¹³ *Id.*

¹¹⁴ *Id.*

¹¹⁵ *Id.*

¹¹⁶ *Id.*

employment with regional turpentine companies such as West & Williford and G. Smith's Turpentine Still in Boyette. By 1930 he lived in St. Catherine in Sumter County, still laboring in turpentine production. Lattienore's long career reveals the harsh but vital industry that drew many Black families into central Florida.¹¹⁷

- John Edward and Susie Levins (1878-1958; 1876-1965)
John Benjamin Edward ("Ed") Levins and his wife, Susie, represent the many married couples who moved through a succession of rural labor jobs before settling in Wimauma. Ed worked as a common laborer, turpentine chipper, and later as a sawmill and truck farm laborer across Santa Rosa County. Susie, born Susie Goodwine, came from a Bradford County family rooted in North Florida's agricultural communities. By the 1930s the couple was employed in truck farming and by 1940 had relocated to Wimauma, where Ed worked as a farm laborer. Their son Josiah later registered for the World War II draft while employed by local grower Bennett Elsberry, demonstrating the family's sustained presence in regional agricultural work.¹¹⁸
- Mazie Bell Watson (1937-2015)
Born in Wimauma, Mazie Bell Watson came from a family with deep labor and migration ties. While her mother, Marie Jones Watson, was born in Omaha but by 1920 her grandparents were living in Hillsborough County, where her grandfather worked as a railroad section hand. Mazie's father, John C. Watson, was born in South Carolina and worked locally for grower G.R. Barfield. Mazie remained connected to the region throughout her life, later residing in Tampa. Her life bridges Wimauma's agricultural past and the urban migration patterns of the late 20th century.¹¹⁹
- Elijah James West Sr. (1927-2013)
A U.S. Navy veteran who served during both World War II and the Korean War, Elijah James West Sr. was celebrated locally as one of the area's finest Black cowboys. Raised by Mr. and Mrs. W.H. West, he worked as a rancher skilled in moving and roping cattle throughout Wimauma, Hillsborough, Manatee, Pasco and Polk counties. West was a devoted member of Mt. Moriah Missionary Baptist Church, where he worshipped throughout his life. His burial in Wimauma honors his dual legacies of military service and ranching expertise.¹²⁰
- Wade H. West (1859-1942)
Born in Alabama to parents from Virginia, Wade H. West represents an earlier generation of agricultural settlers. By 1930 he lived on Johnston Community Road as a farmer, later working as a truck-crop farmer near Fort Lonesome. Also a Spanish-American War veteran, he is representative of the story of Black military service that predates the 20th century.¹²¹

¹¹⁷ *Id.*

¹¹⁸ *Id.*

¹¹⁹ *Id.*

¹²⁰ Melone, M., *Cowboy Has Lived a Life He's Proud Of*, TAMPA BAY TIMES, May 28, 1991.

¹²¹ *Supra*, note 60.

- Deacon James Mathew Berrien (1920-2020)

James Mathew Berrien, known locally as the “Honorary Mayor of Wimauma,” left a century-long legacy of community service. Born in Rincon, Georgia, he spent his youth moving between Georgia, Cedar Key, and Fort Lonesome before marrying Lillie Mae Levins in 1939. He worked in sawmills, on farms, and later dumping rock at phosphate facilities. Drafted during World War II, he served in Guam and Pearl Harbor.

Berrien became one of Wimauma’s most influential civic leaders, advocating tirelessly for housing improvements, educational access, and community development. As president of the Citizens Improvement Board, he helped secure HUD housing and played a key role in relocating the Old Sun City School to Bethune Park. A dedicated leader within Mt. Moriah M.B. Church for over 70 years, he served as Trustee, Deacon, and mentor. His life embodies the spirit of service that shaped the modern Wimauma community.¹²²

- Rev. James Wilkie Berrien (1941-2023)

Son of James Mathew and Lillie Mae Berrien, Rev. James Wilkie Berrien was born in Fort Lonesome in 1941 and grew up in Wimauma’s close-knit Black community. His mother, a leader in Mt. Moriah Missionary Baptist Church and the Lodge of the Calanthes, influenced his early involvement in faith-based community life. By 1950 he lived with his parents in Polk County, later carrying forward his family’s legacy of religious and civic leadership. His burial at Wimauma ties another generation of the Berrien family to the historic community they helped nurture.¹²³

Summary of Historic Significance

Wimauma Cemetery is significant as part of the long and deeply rooted tradition of African American burial landscapes in the South. Across the region, Black cemeteries emerged as essential community institutions during and after Reconstruction, representing spaces of autonomy, dignity, and cultural continuity in a segregated society that frequently denied African Americans equal access even in death. These burial grounds often developed organically, shaped by the needs, resources, and cultural practices of Black families and congregations rather than by formal landscape design. Their vernacular character, seen in handmade markers, natural vegetation, irregular layouts, and the presence of grave goods, reflects long-standing African American funerary traditions that privilege spiritual meaning, ancestral presence, and community stewardship. Beloved ancestors buried in Black cemeteries represent the foundation of today’s contemporary communities. The Historic Wimauma Memorial Cemetery is representative of all of these elements.

In Florida, African American cemeteries follow these same overarching patterns. Like other such sites statewide, Wimauma Cemetery emerged as both a sacred landscape and a stabilizing

¹²² Ray Williams Funeral Home, *Obituary: James Berrien*, <https://www.raywilliamsfuneralhome.com/obituary/James-Berrien> (last visited Nov. 21, 2025).

¹²³ Supra, note 60.

social anchor for its surrounding community, reflecting the lived experience, faith, and identity of generations of African American residents in Hillsborough County.

The significance of Wimauma Cemetery becomes especially clear when placed alongside comparable African American cemeteries across Florida. Other Black cemeteries in Florida demonstrate how Black burial grounds were vulnerable to erasure when land pressures, municipal policies, or discriminatory practices allowed development to encroach upon undocumented graves. In contrast, the preservation of Historic Wimauma Memorial Cemetery offers an example of how a historic Black cemetery can remain visible and intact within a changing landscape.

Within this broader context, Wimauma Cemetery stands out as a surviving vernacular African American burial landscape in Hillsborough County with high integrity of setting, materials, and feeling. Its informal layout, diverse range of marker styles, and continued association with First Prospect Missionary Baptist Church reflect enduring cultural practices that echo those found statewide. The presence of unmarked graves further aligns Wimauma with other Black cemeteries where markers may have been lost to time or erroneously removed. Importantly, unlike many comparable sites in Florida, Wimauma Cemetery has not been entirely displaced or paved over, making it an especially valuable and honored repository of community memory and cultural heritage.

Historic Wimauma Memorial Cemetery embodies key themes in the African American experience in Florida: community formation, resistance to erasure, continuity of tradition, and the sacred relationship between land and ancestry. Its preservation ensures that the histories and legacies of Wimauma's African American families, many of whom helped build and sustain the town, remain visible within the landscape.

IV. STATEMENT OF SIGNIFICANCE: CRITERIA

Historic Wimauma Memorial Cemetery retains integrity of location (original site), setting (in the Wimauma community), association (still used as a burial ground and as a memorial space), and feeling (reflective of its historic function). While specific documentation may be limited in some cases, the presence of historic grave markers and the known continuity of use support the site's ability to convey its significance.

Below is an assessment of Wimauma Cemetery under the criteria set forth in Hillsborough County Code Section 3.03.03 (D). The cemetery's origins are documented through testimony back to the late 19th century. The earliest extant headstones and memorials date to the early 1930s. The site exceeds the 50-year age threshold required by National Register of Historic Places guidelines and Section 3.03.03(D) of the County's landmark code. Accordingly, the site meets the age criterion and may proceed to evaluation of significance under the landmark criteria. Potential landmarks must meet one or more of the criteria.

Sec.3.03.03 - Landmark Designation

(D) A Landmark shall have achieved significance within the time period established by the National Register of Historic Places, which is 50 years old or older (an exception to the 50-year rule may be made if the resource is of Exceptional Importance or if it contributes to a district that is eligible for listing in the National Register of Historic Places) and shall qualify for designation when it meets one or more of the following criteria.

Criterion	Applicability to Wimauma Cemetery
1) Is associated in a significant way with the life of a person important in the past.	Yes. The cemetery contains the graves of early Black community members and veterans important to the Wimauma community and the immediately surrounding areas.
2) Is the site of a historic event with significant effect upon the community, state, or nation.	Not applicable. While the cemetery reflects the local history of African American settlement and labor in southern Hillsborough County, no single documented event of broad significance appears to be recorded at the cemetery as of now.
3) Exemplifies the historical, cultural, political, economic, or social trends of the community, state or nation.	Yes. The cemetery exemplifies the patterns of African American burial grounds established in the post-Reconstruction era, the presence of formerly-enslaved people, labor history including railroad and field work, and veteran interments in the Wimauma community.
4) Embodies distinguishing characteristics of an architectural style, period or method of construction.	Yes and No. Technically, Historic Wimauma Memorial Cemetery does not meet this criteria as it is written related to architecture and construction; however, when viewing the cemetery as a cultural landscape with physical features, the cemetery does exhibit distinguishing characteristics unique to African American cemeteries in Florida (style of memorials and vegetation in particular).
5) Is the work of an architect or builder whose work has influenced the development of the community, state or nation.	Not applicable. There is no identified architect or builder associated with the cemetery's layout or monuments of influence.

Criterion

Applicability to Wimauma Cemetery

6) Contains elements of design, detail, materials or craftsmanship of outstanding quality or represents significant innovation or adaptation to the Florida environment or materials not now used.

Yes. Historic Wimauma Memorial Cemetery has vernacular grave markers that are representative of African American cemeteries in the South. This contributes to a larger story about this style of burial markers in Florida and the connection between vernacular headstones as representative of autonomy and authority for memorializing loved ones.

7) Has value as a building that is recognized for the quality of its architecture and that retains sufficient features showing its architectural significance.

Not applicable. The site is a landscape rather than a building. While the church parcel is included in the designation, it is for burials affiliated with the cemetery, not the church building itself.

8) Has yielded, or is likely to yield, archaeological information important in prehistory or history.

Yes. The site includes burials of formerly-enslaved persons and early African American community members and veterans. However, any potential archaeological inquiry must be led by the descendant community.

9) Is a geographically definable area or neighborhood united by culture, architectural styles or physical development, which has historic or cultural significance in the community.

Yes. The cemetery as proposed for designation, is a definable parcel of land with cultural significance. While there are continued investigations into a larger boundary, for purposes of the designation, the cemetery is a geographically definable area.

10) Because of its prominence or spatial location, contrasts of siting, age or scale is an easily identifiable visual feature of the community and contributes to the distinctive quality or identity of the community.

Yes. As a historically African American burial ground in a changing community, the cemetery holds a visible and symbolic presence in Wimauma, contributing to local identity and memory. Because Wimauma Cemetery has persisted through the decades without being lost or erased, its continuity as an easily identifiable visual feature over time is significant.

11) Is where veterans of America's wars are buried and where public tribute may be paid in their memory.

Yes. The cemetery includes veteran burials from America's wars and functions as a site of public tribute and remembrance.

In summary, Wimauma Cemetery meets the age requirement of Section 3.03.03 (D) and satisfies multiple criteria for landmark designation, including exemplifying cultural trends of

African American burial grounds, possessing archaeological potential, contributing to community identity, and serving as a veterans' memorial site. **Given its history, retained integrity, and significance to the community, it is recommended that the cemetery be proposed for designation as a landmark pursuant to Hillsborough County Code Section 3.03.03.**

V. CHARACTER-DEFINING FEATURES TO GUIDE EVALUATION OF ANY PROPOSED FUTURE CHANGES TO THE PROPERTY

Approval of a Certificate of Appropriateness (COA) by the Historic Resources Review Board or staff shall be required per Section 3.03.04 of the Hillsborough County Land Development Code for the following work on, or alteration to, a landmark, whether or not a building permit is required for such work: exterior alteration, including murals; alteration of an archaeological resource; relocation; new construction; demolition; or permanent landscaping.

The chief character-defining features of Historic Wimauma Memorial Cemetery that should be evaluated for future changes include:

- Topography - flat to minor sloping topography, visible sandy surface, no engineered grading or drainage;
- Vegetation - native scrub vegetation associated with the Archbold fine sand soil type, absence of intentional ornamental landscaping or formal planting scheme, scattered mature trees;
- Spatial organization - informal, vernacular layout, eastward grave orientation, open viewsheds, boundary definitions through fencing and vegetation;
- Circulation - informal network, unpaved drives and footpaths; and
- Site features - variety of marker types, grave goods and decorations, memorialization of unmarked graves, baptismal pool, and flagpole.

Certificates of Appropriateness for Historic Wimauma Memorial Cemetery should be reviewed for the following changes:

- Any new construction within the landmark boundaries, including but not limited to: fencing, site features such as signage/wayfinding or entry features, buildings, or new driveways/sidewalks. New or replacement headstones, gravesites, or plots should not require any COA review, nor should placement of grave goods or decorations.
- Any formalized landscape plan, including but not limited to: changes in topography or elevation, installation of formalized or large-scale planting (i.e. ornamental grass, defined planting scheme along pathways/driveways, etc.), installation of irrigation systems, or revisions to existing driveways/pathways.
- Demolition of any existing site features.

Components of all 10 of the Secretary of the Interior's Standards for the Treatment of Historic Properties are applicable for reviewing changes at the cemetery:

- Standard 1 - A property will be used as it was historically or be given a new use that requires minimal change to its distinctive materials, features, spaces, and spatial relationships.

- Standard 2 - The historic character of a property will be retained and preserved. The removal of distinctive materials or alteration of features, spaces, or spatial relationships that characterize a property will be avoided.
- Standard 3 - Each property will be recognized as a physical record of its time, place and use. Changes that create a false sense of historical development, such as adding conjectural features or elements from other historic properties, will not be undertaken.
- Standard 4 - Changes to a property that have acquired historic significance in their own right will be retained and preserved.
- Standard 5 - Distinctive materials, features, finishes, and construction techniques or examples of craftsmanship that characterize a property will be preserved.
- Standard 6 - Deteriorated historic features will be repaired rather than replaced. Where the severity of deterioration requires replacement of a distinctive feature, the new feature will match the old in design, color, texture and, where possible, materials. Replacement of missing features will be substantiated by documentary and physical evidence.
- Standard 7 - Chemical or physical treatments, if appropriate, will be undertaken using the gentlest means possible. Treatments that cause damage to historic materials will not be used.
- Standard 8 - Archaeological resources will be protected and preserved in place. If such resources must be disturbed, mitigation measures will be undertaken.
- Standard 9 - New additions, exterior alterations, or related new construction will not destroy historic materials, features, and spatial relationships that characterize the property. The new work will be differentiated from the old and will be compatible with the historic materials, features, size, scale and proportion, and massing to protect the integrity of the property and its environment.
- Standard 10 - New additions and adjacent or related new construction will be undertaken in such a manner that, if removed in the future, the essential form and integrity of the historic property and its environment would be unimpaired.¹²⁴

The First Prospect Missionary Baptist Church building is not recommended for inclusion as part of this designation. However, in light of the proximity of the church building to the cemetery, any new construction, additions to, or demolition of the church building should also take into account Secretary of the Interior’s Standards for the Treatment of Historic Properties, particularly Standard 8. In the event of new construction, additions to, or demolition of the church building, the church should seek a Certificate of Appropriateness through Hillsborough County staff during the permitting process to ensure compliance with Standard 8 and ensure no detrimental effects to the cemetery or burial sites will take place.

Lastly, cemetery headstone cleaning should not require a COA. However, it is recommended to follow best practices for cleaning headstones and monuments:

¹²⁴ U.S. Nat’l Park Serv., *Treatment Standards for Rehabilitation*, <https://www.nps.gov/articles/000/treatment-standards-rehabilitation.htm> (last visited Nov. 20, 2025).

DO

- Use soft brushes or toothbrushes
- Use water
- Use D/2 Biological Solution or similar. If this is not available, water alone is very effective.

DON'T *(all of these can damage stones)*

- Use metal or abrasive brushes
- Use bleach or other chemical cleaner
- Pressure wash
- Make gravestone rubbings

Always make sure the stone is stable before attempting to clean. If it does not seem stable, move on to another stable headstone.

General cleaning process:

- First gently brush away any dirt or debris from the stone using a soft, dry brush.
- Wet the stone with water.
- If using D/2 Biological Solution or similar solution, spray the stone. Water alone can be very effective, however.
- Using a soft brush, start at the top of the stone and gently clean in a circular manner, working towards the bottom.
- Clean the stone with water again.
- Stone cleaning is complete, until next time.

More intensive headstone or grave monument work such as stabilization or repair should engage trained professionals, but should not require a COA.

VI. REVIEW OF HEARING TESTIMONY AND RECOMMENDATION OF THE HISTORIC RESOURCES REVIEW BOARD

The Hillsborough County Historic Resources Review Board (HRRB) held a public notice hearing on December 16, 2025, in person on the 18th floor of County Center, 601 E. Kennedy Blvd., to consider recommending the designation of the Historic Wimauma Memorial Cemetery, 6014 Edina Street, Wimauma, FL 33598, as a Historic Landmark.

Hillsborough County Executive Planner Colleen Marshall, AICP, gave a presentation summary of the landmark report and analysis prepared by consultants. The HRRB agreed with the study's findings and voted to recommend to the Board of County Commissioners that the Cemetery be designated a Historic Landmark. Refer to Appendix H for the Historic Resources Review Board Meeting Minutes.

VII. RECOMMENDATION FROM THE HILLSBOROUGH COUNTY CITY-COUNTY PLANNING COMMISSION

The Hillsborough County City-County Planning Commission considered the proposed designation of the Historic Wimauma Memorial Cemetery, located at 6014 Edina Street in Wimauma, FL 33598, for consistency with the Unincorporated Hillsborough County Comprehensive Plan. Based on Planning Commission staff review and analysis, the Planning Commission found the request to be in alignment with the Comprehensive Plan’s goals, objectives, and policies. The resolution for the Historic Landmark Designation Request at 6014 Edina Street was adopted by the Planning Commission on January 12, 2026. Refer to Appendix I for the Hillsborough County City-County Planning Commission Resolution.

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APPENDIX A: PHOTOGRAPHS

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Photo 1

Active celebrations



Photo 2
Adjacent property's fence



Photo 3

Behind First Prospect Missionary Baptist Church



Photo 4

Headstone discovered in overgrowth



Photo 5

Broken grave marker



Photo 6

Burial sites along the west-facing property fence



Photo 7

Burial sites discovered in overgrowth



Photo 8

Destroyed headstone facing east



Photo 9

East-facing view of the cemetery



Photo 10
Family plots



Photo 11

First Prospect Missionary Baptist Church



Photo 12

Grave marker without a headstone



Photo 13

Grave marker



Photo 14
Identified burial site



Photo 15

North-facing adjacent property's fence



Photo 16

North-facing adjacent property

Pentecostal of Faith Wimauma Ministry



Photo 17

North-facing view of the cemetery



Photo 18

Painted vault-style burial along the east-facing property fence



Photo 19

Primary entrance



Photo 20

South-facing view of the cemetery



Photo 21

Sunken broken headstone



Photo 22

Sunken burial site along east-facing property fence



Photo 23

Trash along the property line



Photo 24

Trash



Photo 25

Unidentified burial site with headstone



Photo 26

Unidentified burial site



Photo 27

Visibly cleaned grave marker



Photo 28

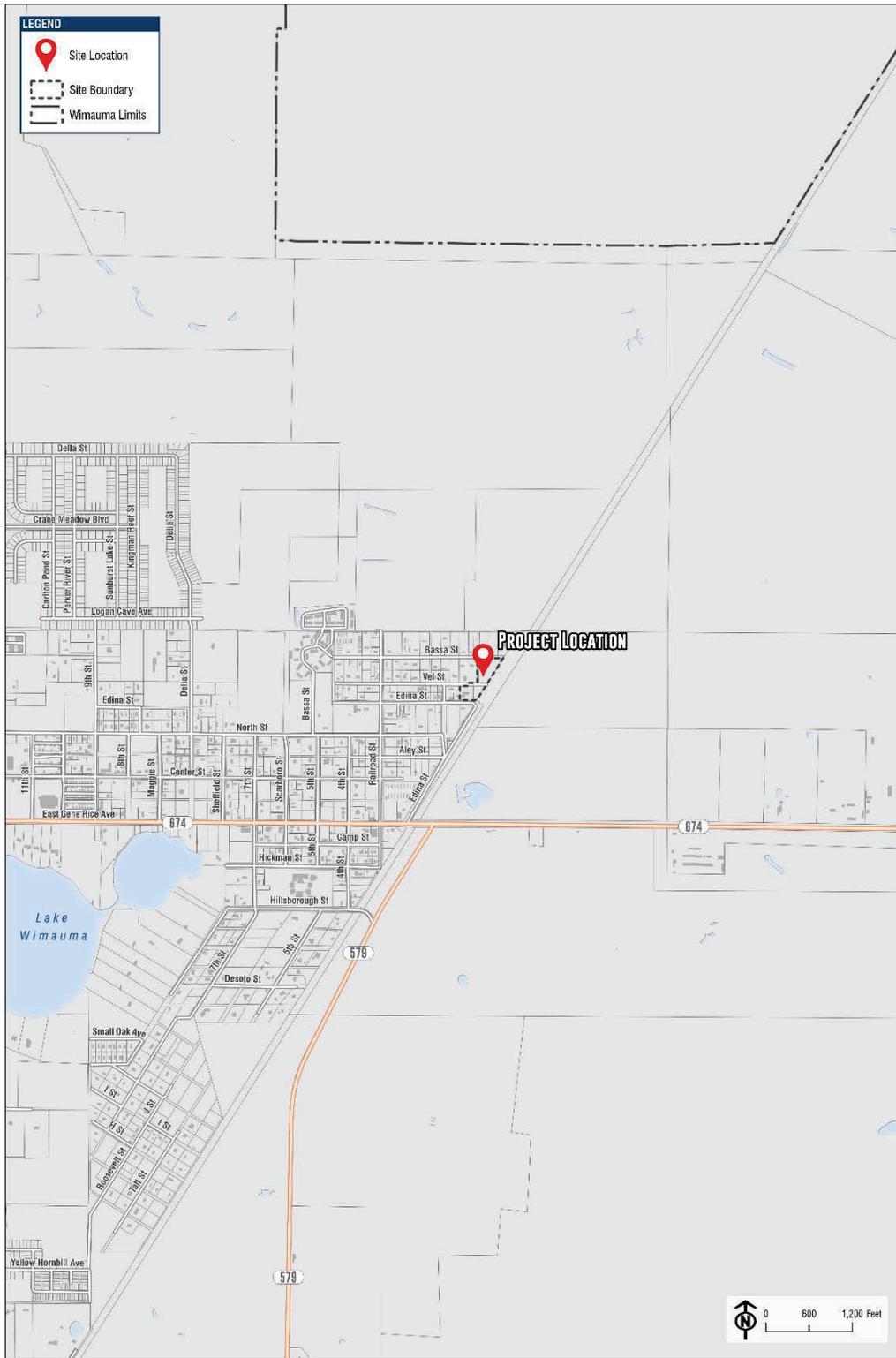
West-facing ground disturbance



Photo 29

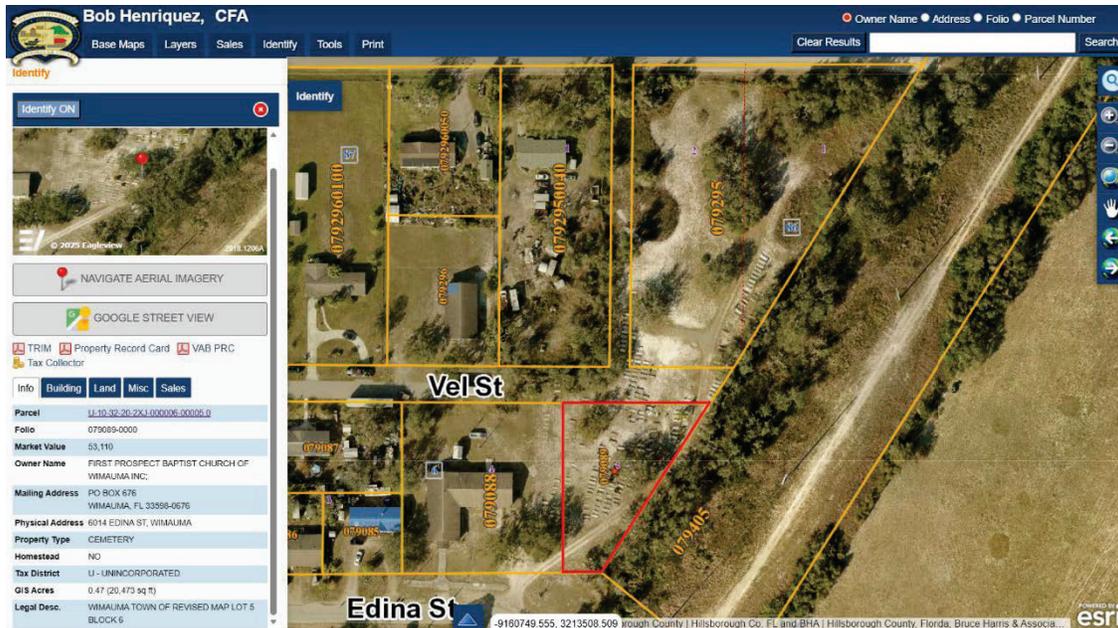
West-facing view of the cemetery

APPENDIX B: LOCATOR MAP

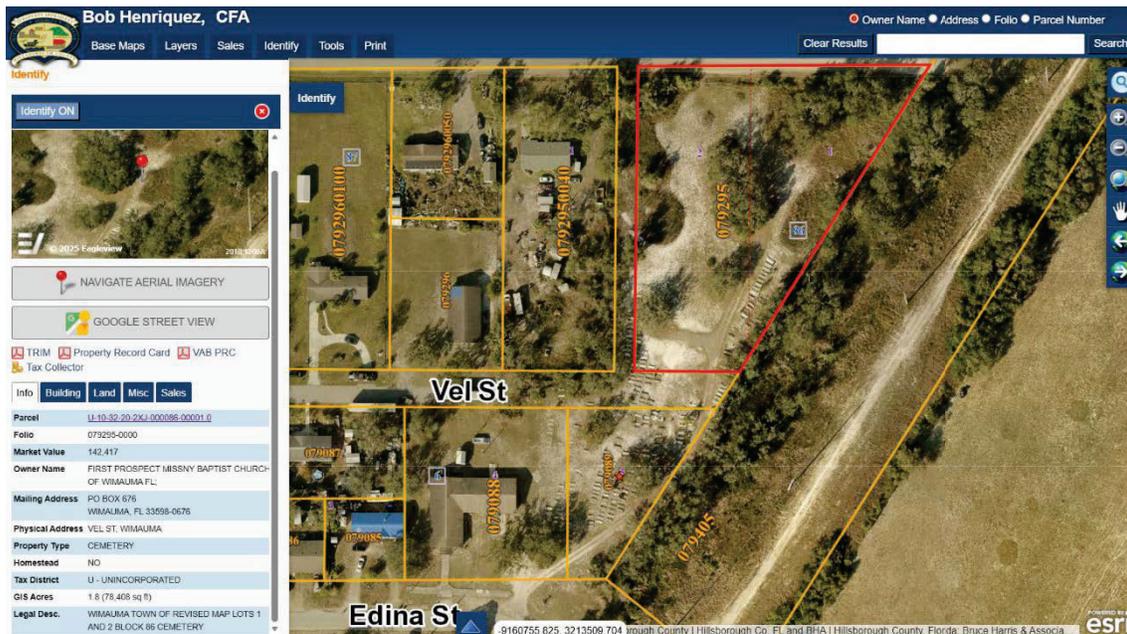


AVRES **Locator Map** **AYRES ASSOCIATES** **MAP 2**
 Wimauma Cemetery Landmark Designation Report · Wimauma, Florida
 8875 Hidden River Parkway, Suite 200
 Tampa, FL 33637
 Project 61-7235.01 • 10.23.2025

APPENDIX C: PROPERTY APPRAISER INFORMATION AND SITE PLAN



Southern cemetery parcel
<https://gis.hcpafl.org/GisSearch/?pin=2032102XJ000006000050U>



Northern cemetery parcel
<https://gis.hcpafl.org/GisSearch/?pin=2032102XJ000006000050U>

Bob Henriquez, CFA

Owner Name • Address • Folio • Parcel Number

Base Maps Layers Sales Identify Tools Print

Clear Results Search

Identify

Identify ON

NAVIGATE AERIAL IMAGERY

GOOGLE STREET VIEW

TRIM Property Record Card VAB PRC Tax Collector

Info Building Land Misc Sales

Parcel	U-10-32-20-2XJ-000005-000010
Folio	079088-0000
Market Value	274,100
Owner Name	PROSPECT BAPTIST CHURCH TRUSTEES
Mailing Address	6012 EDINA STREET WIMAUUMA, FL 33596
Physical Address	6012 EDINA ST, WIMAUUMA
Property Type	CHURCHES
Homesite	NO
Tax District	U - UNINCORPORATED
GIS Acres	0.83 (36,155 sq ft)
Legal Desc.	WIMAUUMA TOWN OF REVISED MAP LOT 4 BLOCK 6

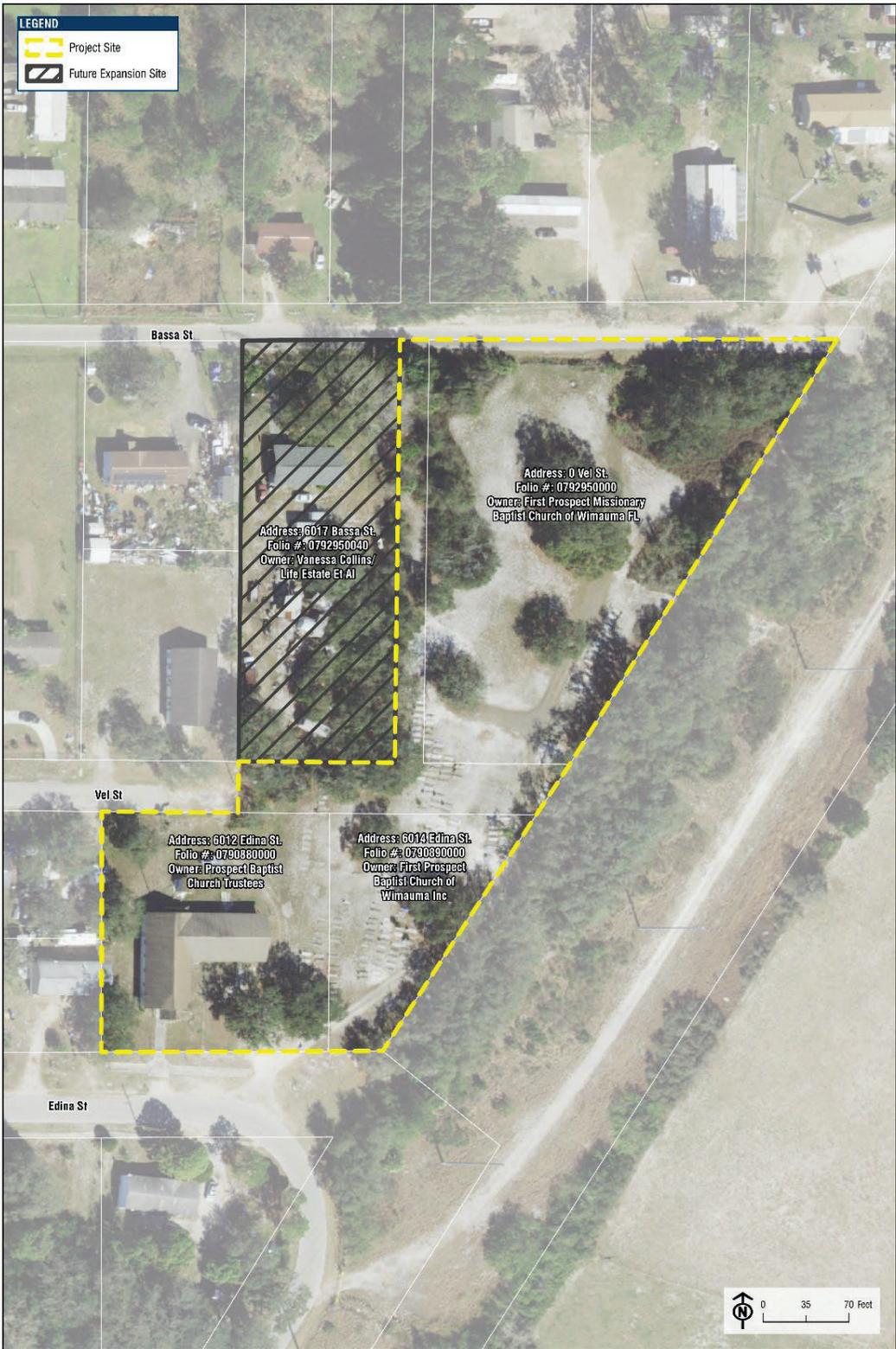
9160780 667, 3213384 837

Hillsborough County, FL and BHA | Hillsborough County, Florida, Bruce Harris & Associa

esri

First Prospect Missionary Baptist Church

<https://gis.hcpafl.org/GisSearch/?pin=2032102XJ000006000050U>



Site Plan

COPY

UNCERTIFIED

UNCERTIFIED COPY

UNCERTIFIED COPY

UNCERTIFIED COPY

UNCERTIFIED COPY

UNCERTIFIED COPY

REC 1898 PG 1035

A 23675

FEE SIMPLE DEED

THIS INDENTURE, Made this 17 day of February 1968,
 by and between JAMES W. BERTIEN, FRED JOHNSON, W. M. THOMPSON
and HARRY J. ANDERSON as Trustees for Wimauma Community
 Cemetery
 of the County of Hillsborough, in the State of Florida
 parties of the first part, and The CITIZENS IMPROVEMENT LEAGUE
OF WIMAUMA, INC., a corporation,
 whose post office address is: Box 194, Wimauma, Florida
of the County of Hillsborough, in the State of Florida
 party of the second part,

WITNESSETH: That the said parties of the first part, for and in consideration of the sum of ONE Dollars,
 and other valuable considerations, lawful money of the United States of America, to them
 in hand paid by the said party of the second part, the receipt whereof is hereby acknowledged,
 have granted, bargained, sold and conveyed to the said party of the second part, its
 heirs and assigns forever, all the right, title, interest and claim of the said parties of the first
 part in and to the following described land in Hillsborough County, Florida, to-wit:

Lots 1 and 2, Block 86, Revised Map of Town of
 Wimauma Subdivision, as per Map or Plat thereof
 recorded in Plat Book 1, Page 136, public records
 of Hillsborough County, Florida.



HILLSBOROUGH COUNTY
FLORIDA
REC 1898 PG 1035



DOCUMENTARY TAX
FLORIDA
MAY 22 68
\$ 00.55



STATE OF FLORIDA
DOCUMENTARY STAMP TAX
COMPTROLLER
MAY 22 68
\$ 00.30

TO HAVE AND TO HOLD the above described premises, with the appurtenances, unto the
 said party of the second part, its heirs and assigns, in fee simple forever.

IN WITNESS WHEREOF, the said parties of the first part have executed this deed under
 seal on the date aforesaid.

Signed, sealed and delivered
 in the presence of:

<u>Bennie J. Cantor</u>	<u>James W. Berrien</u> (SEAL)
<u>Gay Marc Calla</u>	<u>Fred Johnson</u> (SEAL)
<u>W. M. Thompson</u>	<u>Harry J. Anderson</u>

STATE OF FLORIDA
 COUNTY OF HILLSBOROUGH

I HEREBY CERTIFY, That on this day, before me, an officer duly authorized in the State
 aforesaid and in the County aforesaid to take acknowledgments, personally appeared
James W. Berrien, Fred Johnson, W. M. Thompson and Harry J. Anderson
 to me known to be the persons described in and who executed the foregoing instrument, and
 they acknowledged before me that they executed the same as their
 free act and deed for the uses and purposes therein stated.

WITNESS my hand and official seal in the County and State last aforesaid this 17
 day of February, 1968.



Bennie J. Cantor
Notary Public, State of Florida at Large

My commission expires _____

This Instrument was Prepared by:
James B. Moore, Attorney at Law
121 Collins, Plant City, Florida

NOTARY PUBLIC, STATE OF FLORIDA AT LARGE
 MY COMMISSION EXPIRES MAR. 14, 1968
 BONDED THROUGH FRED W. BIERTELHOFF

UNCERTIFIED COPY

1968 Wimauma Community Cemetery

This Indenture, Made the 24th day of May in the year of Our Lord one thousand nine hundred and fifteen between Wimauma Fruit & Vegetable Company, a corporation organized and existing under the laws of the State of Florida ~~parties~~ of the first part, and B. J. Smith, E. D. Hugs, W. M. Teart, D. J. Johnson and A. Gay Trustees of Prospect Baptist Church (colored) Wimauma of the County of Hillsborough State of Florida part 1st of the second part:

Witnesseth: That the said part 1st of the first part, for and in consideration of the sum of Ten Dollars and other valuable considerations Dollars lawful money of the United States of America, to them in hand paid by the said B. J. Smith, E. D. Hugs, W. M. Teart, D. J. Johnson and A. Gay, Trustees parties of the second part at or before the sealing and delivery of these presents, the receipt whereof is hereby acknowledged.

granted, bargained, sold, conveyed and confirmed and by these presents do grant, bargain, sell convey and confirm, unto the said parties successors in office of the second part, and to their ~~heirs and assigns~~ forever, all the following piece, parcel, lot or tract of land, situate, lying and being in the County of Hillsborough and State of Florida, and described as follows:

Lot Four (4), block Six (6) located in the NE 1/4 of Section 10, according to the latest revised plat of the town of Wimauma, Florida, said plat being recorded in Plat book #1 Page 136 of the public records of Hillsborough County, Florida.

U. S. Rev.
Stamp
50¢

TOGETHER with all and singular, the tenements, hereditaments and appurtenances therunto belonging or appertaining; and every right, title or interest, legal or equitable, of the said part 1st of the first part of, in and to the same.

TO HAVE AND TO HOLD the same unto the said part 1st of the second part, and their ~~heirs and assigns~~ successors in office to their own proper use, benefit and behoof forever.

And the said part 1st of the first part for themselves and their heirs, executors and administrators do hereby covenant:

That the said part 1st of the first part, at the date hereof, are lawfully seized in fee simple of the above described premises and are in peaceable and undisputed possession of the same successors in office

That the said part 1st of the second part their ~~heirs and assigns~~ shall at all times hereafter have peaceable possession of said premises, without suit, eviction or disturbance of the said part 1st of the first part, or any person or persons lawfully claiming the same.

That said premises are free from all incumbrances and liens of every nature and kind whatsoever, including taxes.

1915 Prospect Baptist Church

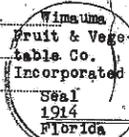
And the said part 1st of the first part, for themselves and their heirs, the above described premises and every part and parcel thereof, with the appurtenances unto the said parties of the second part, their successors in office and assigns, against the said part 1st of the first part and their heirs and assigns and against all and every person or persons lawfully claiming or to claim the same, shall and will warrant and by these presents forever defend.

In Witness Whereof, the said part 1st of the first part hereunto set their hand and seal the day and year first above written.

Signed, sealed and delivered in presence of

Perry R. Curry
R. H. Johnson

Wimauma Fruit & Vegetable Company (Seal)
by G. H. Davis (Seal)
President
Attest: J. S. Tarrer (Seal)
Secretary (Seal)



State of Florida
County of Hillsborough

I HEREBY CERTIFY, That on this _____ day of _____, A. D. 191____, before me, the undersigned authority, personally appeared _____

and _____
and who executed the foregoing instrument, and severally acknowledged the execution thereof to be _____ free act and deed for the uses and purposes therein mentioned. And the said _____
the wife _____ of the said _____
on an examination taken and made separately and apart from her _____ husband, _____ acknowledged that she _____ made herself _____ a party to the said deed for the purpose of renouncing and relinquishing her _____ dower and rights of dower and conveying her _____ separate estate in and to the lands, tenements and hereditaments herein described and thereby granted and released, and that she _____ executed said deed freely and voluntarily, and without any compulsion, constraint, apprehension or fear of or from her _____ said husband.

Witness my hand and official seal the date aforesaid.

Notary Public State at Large.

My Commission expires _____ 19____

State of Florida
County of Manatee

I HEREBY CERTIFY that on this 24th day of May A.D. 1915, before me, the undersigned Notary Public in and for said County and State, personally appeared C. H. Davis, President of the Wimauma Fruit & vegetable Company and J. S. Tarrer, its Secretary, to me personally known and known to me to be the persons who executed the foregoing instrument as and for the Wimauma Fruit & Vegetable Company and who acknowledged that they, on behalf of said corporation, of which they are officers as aforesaid, signed and executed said instrument freely and voluntarily for the uses and purposes therein mentioned and expressed; and they did further acknowledge that the seal affixed to said instrument, purporting to be the seal of said Wimauma Fruit & vegetable Company is the true and legal seal thereof, and that the same was thereto attached by due authority.

IN WITNESS WHEREOF, I have hereunto set me hand and official seal the day and date aforesaid.

Perry R. Curry
State of Florida
at large
Notary Public
My commission expires Feb. 12 1917.

Filed Dec 6th 1918
W. P. Culbreath Clerk
By *Dora Eckles* D. O.

1915 Prospect Baptist Church cont.

REG 4752 80507

DEED

THIS DEED, made and executed this 14 day of February, 1986, by and between JOHN E. LEVINS, JR., WILLIE LEE LEVINS, HAZEL JACKSON and GEORGE E. CLARITT, as Trustees of PROSPECT BAPTIST CHURCH, hereinafter called "First Parties", to FIRST PROSPECT BAPTIST CHURCH OF WIMAUMA, INC., a non-profit Florida corporation, whose mailing address and principal place of business is Intersection of Edina Street and Railroad Street, Wimauma, Hillsborough County, Florida 33598, hereinafter called "Second Party".

WITNESSETH:

The Parties of the First Part, in consideration of TEN and NO/100 (\$10.00) DOLLARS to them in hand paid by the Second Party, and receipt of which is hereby acknowledged, does hereby remise, release and quit-claim unto the Second Party, its successors and assigns forever, all of the right, title, interest, claim and demand which the said First Parties have in and to the following described lands lying and being in Hillsborough County, Florida, to-wit:

Lot 5, Block 6, Revised Map of the TOWN OF WIMAUMA, as per plat thereof recorded in Plat Book 1, Page 136, Public Records of Hillsborough County, Florida. RCMT 12013137 CODE 0806 DPR 0104 FEB 27, 1986 NO. OF PAGES 0002 REFERENCE NO. 12008682

TO HAVE AND TO HOLD, the same, with all of the singular appurtenances thereunto belonging or in any way appertaining, and all of the estate, right, title, interest, lien, equity, claim and demand whatsoever of the First Parties, either in law or in equity, to the only proper use, benefit and behoof of the Second Party forever.

IT IS CERTIFIED that the Grantors named above are the successor Trustees duly elected by the membership of PROSPECT BAPTIST CHURCH, an unincorporated religious association, and further, that W. W. Harris, Tamey Robinson, John Barr, Isaac Jones, Ed Hughes, John Dorsey and Joe Rose were Trustees for said unincorporated church on February 15, 1951, upon which data they acquired title to the lands above described in their capacity as Trustees for said church, by deed recorded in Book 1620, Page 273, Public Records of Hillsborough County, Florida, all of which original Trustees are either deceased or no longer serve in such capacity.

The undersigned further certify and represent that the Grantee named herein, FIRST PROSPECT BAPTIST CHURCH OF WIMAUMA, INC., is the successor to PROSPECT BAPTIST CHURCH, an unincorporated religious association, for whose benefit title had been acquired by the Trustees last above named under the deed last above described. The undersigned further certify that, at meeting duly called by the membership of PROSPECT BAPTIST CHURCH, an unincorporated religious association, and pursuant to all rules and regulations of such unincorporated association, the membership authorized incorporation of said church under the name of FIRST PROSPECT BAPTIST CHURCH OF WIMAUMA, INC., and further, that Articles of Incorporation were thereafter prepared and filed and approved by the Florida Department of State on January 23, 1986 under number N13133. It is further certified that this deed is made, executed and delivered for the sole purpose of vesting title to the lands above described in said church, and that this conveyance is not a sale or transfer made for any other purpose, but that the same is made with the full consent, approval and by authority granted by the membership of said church.

IN WITNESS WHEREOF, the Parties of the First Part have hereunto set their hands and seals the day and year first above written.

WITNESSES:

W. H. Harris

John E. Levins (SEAL)
JOHN E. LEVINS

Willie Lee Levins (SEAL)
WILLIE LEE LEVINS

Hazel Jackson (SEAL)
HAZEL JACKSON

George E. Claritt (SEAL)
GEORGE E. CLARITT

Margaret E. Wilson
As to all Grantors

RICHARD L. AKE
CLERK OF CIRCUIT COURT
HILLSBOROUGH COUNTY

NUMBER	2
PAGES	2
RECORDING	200
CLERK	900
RECORDING	200
FEE	200
DOCUMENT	200
STATE	200
INTANGIBLE	200
TAX	200
WITNESS	200
FEE	200
NOTARY	200
RECORDING	200
DEED	200

Constituting the Trustees of PROSPECT BAPTIST CHURCH

1986 First Prospect Baptist Church

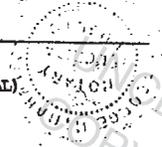
REG 4752 0508

STATE OF FLORIDA
COUNTY OF HILLSBOROUGH

I HEREBY CERTIFY that on this day before me, the undersigned notary public, personally appeared JOHN E. LEVINS, WILLIE LEE LEVINS, HAZEL JACKSON and GEORGE E. CLARITT, as Trustees of PROSPECT BAPTIST CHURCH, an unincorporated religious association, to me known to be the individuals who executed the above and foregoing instrument, and they each severally acknowledged before me that they executed the same freely and voluntarily and for the purposes therein stated.

WITNESS my hand and official seal in the County and State last aforesaid this 3rd day of February, 1986.

[Signature]
NOTARY PUBLIC



My commission expires:
Feb 21, 1985

This instrument prepared by:
George H. Harrison
DANIEL, HARRISON & WOODWARD
P. O. Box 400
Bradenton, Florida 33506

DEEDS (1)

Feb 27 10 25 AM '86

037461

1986 First Prospect Baptist Church cont.

APPENDIX E: NOMINATION DOCUMENTATION

To: Hillsborough County Historic Resources Review Board
From: Jackie Brown, on behalf of First Prospect Missionary Baptist Church Inc.
Wimauma, Florida

Re: Request for Historic Landmark Designation - Wimauma Memorial Cemetery, formerly Wimauma Community Cemetery

Date: March 19, 2025

Address:
6014 Edina Street, Wimauma, Florida 33598
Coordinates: 27.71765, 82.29410

History of Wimauma

In 1875, Pleasant Stanaland became the first known white settler in an area that would later become Wimauma. In 1902, Captain C.H. Davis named this settlement Wimauma, which would later become Hillsborough County's fourth incorporated city in 1925. Captain Davis also platted Wimauma in 1907.

History of Wimauma Memorial Cemetery, formerly Wimauma Community Cemetery

Wimauma Community Cemetery began as a segregated burial ground in the mid to late 1800s. This timeline was established by comparing burial records of Fellowship Baptist Church, founded by Pleasant Stanaland. White settlers were buried in Fellowship Cemetery, while Captain Davis, when platting Wimauma in 1902, confined the African American community to the back of the settlement.

The cemetery holds the remains of Wimauma's earliest African American settlers, who worked in the fields, harvested fruits, helped build homes for newcomers, laid down railroad tracks for Davis' train line, and worked in sawmills and turpentine stills. These early settlers were crucial to the area's development. Research has also revealed that the cemetery served as a potter's field, with three Native Americans (1926) and three white residents (early 1900s) buried there, who were not accepted in the white cemetery.

Additionally, the cemetery holds the remains of African American residents from Manatee County's Willow area and beyond, many of whom worked in local sawmill and turpentine encampments. Willow was eventually incorporated into Hillsborough County and is now part of South Wimauma.

Wimauma Memorial Cemetery remains an active cemetery, welcoming all races, ethnicities and religions. The cemetery appears on the 1907 plat map, and the earliest official record of the

Wimauma Community Cemetery dates back to 1914, according to Hillsborough County Property Appraisers' archive records.

The first mention of “colored religious meetings” (Black church services) in Wimauma was printed in *The Weekly Tribune* on December 17, 1903. Several African American churches existed in the early to mid-1900s; today, only two remain, but neither has records of early burials, including grave locations. These early graves were marked by shroud burials (bodies wrapped and placed directly in graves) and pine boxes.

In 2023, during a cemetery beautification project, large depressions throughout the cemetery were noticed. A subsequent grant enabled the use of Ground Penetrating Radar (GPR), revealing over 133 unmarked, unknown burials. Further research and funding uncovered an additional 38 burials. These discoveries included individuals buried in rotting pine boxes that had collapsed. GPR investigations also extended to adjacent private property, where additional unmarked burials were discovered.

In April 2023, Wimauma residents presented a request for a historic marker to the Historical Advisory Council. This request was granted, and in Fall 2025, a ceremony will take place to commemorate the cemetery’s historical significance.

Military Burials

A 2024 cleanup of the cemetery uncovered several flat veteran markers concealed under heavy and dense undergrowth. We also discovered through research a female African American veteran who served during World War I. Research is ongoing to obtain her military records from the U.S. Veterans Administration. Additionally, the cemetery contains the grave of Wade West, an African American and Native American veteran who served in the Spanish-American War of 1898. His grave is not marked with a military headstone but rather, a small slab of red clay-like material.

Conclusion

The Wimauma Memorial Cemetery, with its deep historical ties to Wimauma’s African American community, its significance as a burial site for both veterans and civilians, and its role in the region's development, is a site of immense cultural and historical value. We respectfully request that the Hillsborough County Historic Resources Review Board grant the cemetery Historic Landmark Designation.

Thank you for considering this request.

Sincerely,

Jackie Brown

On behalf of First Prospect Missionary Baptist Church Inc.

STATE OF FLORIDA
BUREAU OF VITAL STATISTICS
 STATE BOARD OF HEALTH

CERTIFICATE OF DEATH

1 PLACE OF DEATH

County Hillsborough File No. 6134
 Precinct Full City Registration District No. 19477 Registered No. 11
 or Inc. Town Rushley Primary Registration Dist. No. 47
 or City _____ (No. _____ St. _____ Ward) _____

[If death occurred in a hospital or institution, give its NAME instead of street and number]

2 FULL NAME

Dora Eliza Woods

(a) Residence No. _____ St. _____ Ward _____
 (Usual place of abode)
 Length of residence in city or town where death occurred yrs. mos. ds. (If nonresident give city or town and State)
 How long in U. S. if of foreign birth? yrs. mos. ds.

PERSONAL AND STATISTICAL PARTICULARS

3 SEX Female 4 COLOR OR RACE Black 5 SINGLE, MARRIED, WIDOWED, OR DIVORCED married (Write the word)
 5a If married, widowed, or divorced HUSBAND of (or) WIFE of married
 6 DATE OF BIRTH _____ (Month) _____ (Day) _____ (Year)
 7 AGE 29 yrs. _____ mos. _____ ds. IF LESS than 1 day _____ hrs. or _____ min.
 8 OCCUPATION OF DECEASED
 (a) Trade, profession, or particular kind of work House wife
 (b) General nature of industry, business, or establishment in which employed (or employer)
 (c) Name of employer
 9 BIRTHPLACE (city or town) (State or country) _____
 10 NAME OF FATHER _____
 11 BIRTHPLACE OF FATHER (City or town) (State or country) _____
 12 MAIDEN NAME OF MOTHER _____
 13 BIRTHPLACE OF MOTHER (city or town) (State or country) _____

MEDICAL CERTIFICATE OF DEATH

16 DATE OF DEATH (Month, day and year) June 3 / 1919
 17 I HEREBY CERTIFY, That I attended deceased from _____ 19____ to _____ 19____ and that I last saw him _____ alive on _____ 19____ and that death occurred, on the date stated above, at _____ m.
 The CAUSE OF DEATH* was as follows: Child birth
This death was not reported to me
Dr. McKeen of Parish
 CONTRIBUTORY (Secondary) attended case
 (duration) _____ yrs. _____ mos. _____ ds.
 18 Where was disease contracted _____ if not at place of death? This is all
 Did an operation precede death? I don't know
 Was there an autopsy? I can't say
 What test confirmed diagnosis? _____
 (Signed) _____ M. D.
 19 (Address) _____

*State the Disease Causing Death, or in deaths from Violent Causes, state (1) Manner and Nature of Injury, and (2) whether Accidental, Suicidal, or Homicidal. (See reverse side for additional space).

WRITE PLAINLY, WITH UNFADING INK—THIS IS A PERMANENT RECORD
 N. B.—Every item of information should be carefully supplied. AGE should be stated EXACTLY. PHYSICIANS should state CAUSE OF DEATH in plain terms, so that it may be properly classified. Exact statement of OCCUPATION is very important. See instructions on back of certificate.
 PARENTS

14 Informant Pauline Blackman 19 Place of Burial, Cremation, or Removal Wimauma Fla Date of Burial or Removal _____
 (Address) _____ 20 UNDERTAKER _____ ADDRESS _____
 Filed _____ 1919 _____
 Form V. S. No. 4—15M—1-20-19 Registrar _____

WRITE PLAINLY, WITH UNFADING INK—THIS IS A PERMANENT RECORD

N. B.—Every item of information should be carefully supplied. AGE should be stated EXACTLY. PHYSICIANS should state CAUSE OF DEATH in plain terms, so that it may be properly classified. Exact statement of OCCUPATION is very important. See instructions on back of certificate.

State Board of Health of Florida
BUREAU OF VITAL STATISTICS

PLACE OF DEATH
 County Hillsborough FILE NO. 15-8734
 Precinct Wimauma REGISTRATION DISTRICT NO. 19487
 (Write name, not number) PRIMARY REGISTRATION DIST. NO. 48
 Inc. Town _____ Registered No. 15
 or _____
 City _____ (No. _____ St. _____ Ward _____)

FULL NAME William Bailey

If death occurred in a hospital or institution, give its NAME instead of street and number.

PERSONAL AND STATISTICAL PARTICULARS

1 SEX male 2 COLOR OR RACE negro 3 SINGLE, MARRIED, WIDOWED, OR DIVORCED Divorced
 (Write the word)
 4 DATE OF BIRTH not known
 (Month) (Day) (Year)
 5 AGE not known If LESS than 1 day, ... hrs. or ... mo. ?
 6 OCCUPATION (a) Trade, profession, or particular kind of work Laborer
 (b) General nature of industry, business, or establishment in which employed (or employer)
 7 BIRTHPLACE (State or country) not known
 8 NAME OF FATHER _____
 9 BIRTHPLACE OF FATHER (State or country) _____
 10 MAIDEN NAME OF MOTHER _____
 11 BIRTHPLACE OF MOTHER (State or country) _____
 12 THE ABOVE IS TRUE TO THE BEST OF MY KNOWLEDGE
 (Informant) _____
 (Address) _____
 13 Filed 5th 1918 J. M. Carlton REGISTRAR
J. M. S.

MEDICAL CERTIFICATE OF DEATH

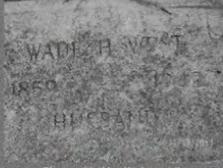
13 DATE OF DEATH Sept 5 1918
 (Month) (Day) (Year)
 14 I HEREBY CERTIFY, That I attended deceased from _____, 191____, to _____, 191____,
 that I last saw h. _____ alive on _____, 191____,
 and that death occurred, on the date stated above, at _____, m.
 The CAUSE OF DEATH* was as follows:
Acute Indigestion
 (Duration) _____ yrs. _____ mos. _____ ds.
 Contributory (Secondary) _____ (Duration) _____ yrs. _____ mos. _____ ds.
 (Signed) _____ M. D.
 191____ (Address) _____
 * State the DISEASE CAUSING DEATH, or, in deaths from VIOLENT CAUSES state (1) MEANS OF INJURY; and (2) whether ACCIDENTAL, SUICIDAL, or HOMICIDAL.
 15 LENGTH OF RESIDENCE (FOR HOSPITALS, INSTITUTIONS, TRANSIENTS, OR RECENT RESIDENTS)
 At place of death _____ yrs. _____ mos. _____ ds. in the State _____ yrs. _____ mos. _____ ds.
 Where was disease contracted: If not at place of death? _____
 Former or usual residence _____
 16 PLACE OF BURIAL OR REMOVAL Wimauma Fla DATE OF BURIAL OR REMOVAL Sept 5 1918
 17 UNDERTAKER _____ ADDRESS _____

Form V. S. No. 4-8700-3-15-16-D

findagrave.com/memorial/81035618/wade_h-west

MEMORIALS CEMETERIES FAMOUS CONTRIBUTE REGISTER SIGN IN

Advertisement: **BREAKFAST ESSENTIALS** Breakfast Nutrition Made Easy. Carnation Breakfast Essentials... \$33.99 -prime. Add to cart.



Wade H. West

BIRTH 1859
 DEATH 1942 (aged 82-83)
 BURIAL Wimauma Cemetery
 Wimauma, Hillsborough County, Florida, USA [Add to Map](#)
 MEMORIAL ID 81035618 [View Source](#)

Photo added by [Kindy Heddie](#)

+ Add Photos + Request Photo SHARE + SAVE TO SUGGEST EDITS

MEMORIAL PHOTOS 1 FLOWERS 1

Advertisement: Sponsor this memorial with an exclusive premium layout and no ads. Sponsor this page

See more West memorials in:

- Wimauma Cemetery [Tour](#)
- Wimauma

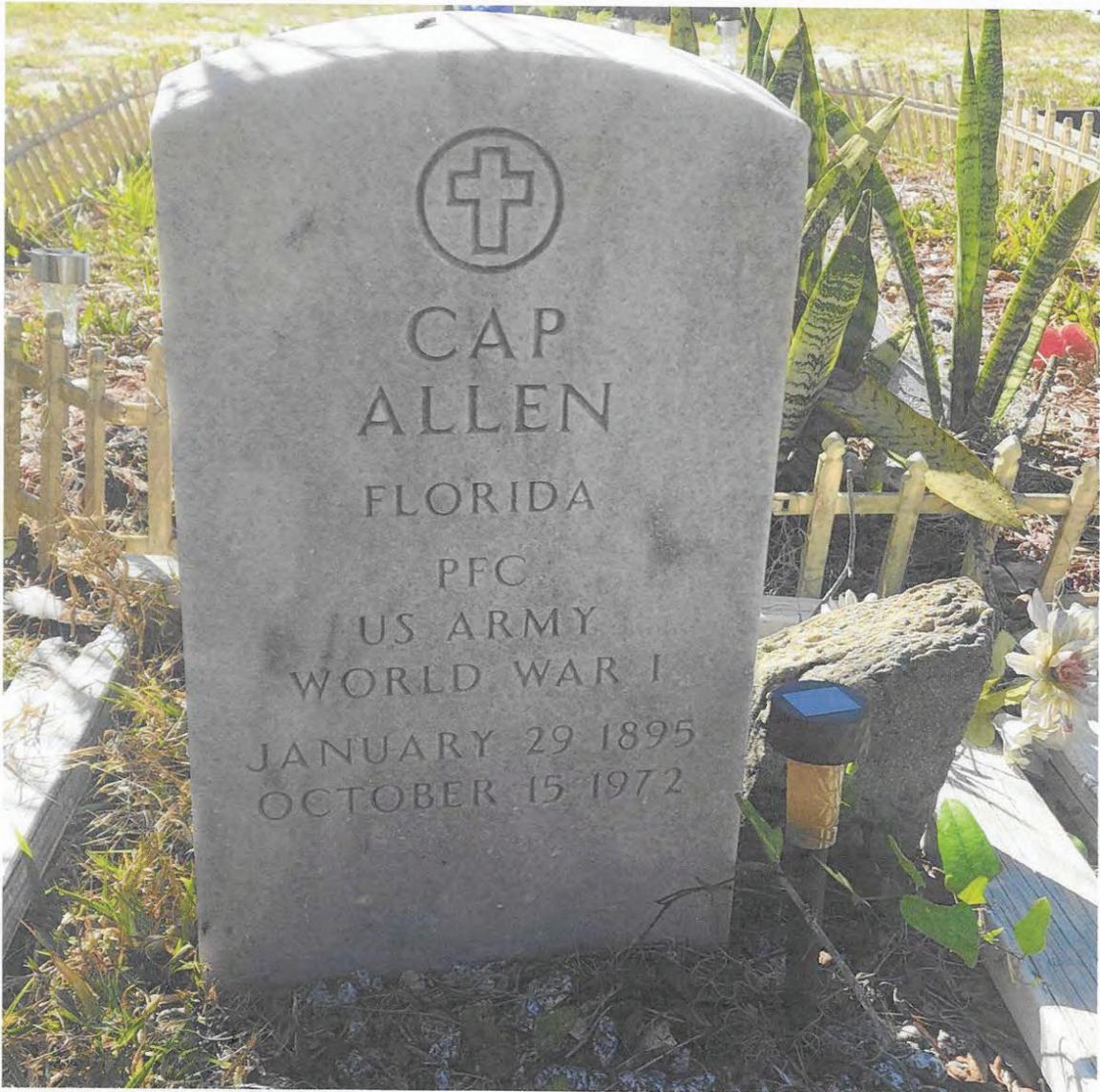
Mar 21 9:07

Cap Allen

Death • United States, Social Security Death Index

No Image Available	Name	Cap Allen	Tree
	State	Florida	ATTACH TO TR...
Document Information ▼	Residence Place	Florida	
	Last Place of Residence	Wimauma, Hillsborough, Florida	Similar Records
Collection Information United States, Social Security Death Index	Previous Residence Postal Code	33598	Cap Allen Florida, Death Index, 1877-1998
	Age	77	Cap Allen Find a Grave Index
Cite This Record	Birth Date	29 Jan 1895	Cap Allen United States, World War I Draft Registration Cards, 1917-1918
"United States, Social Security Death Index," database, <i>FamilySearch</i> (https://familysearch.org/ark:/61903/1:1:JRNH-QTL : 8 January 2021), Cap Allen, Oct 1972; citing U.S. Social Security Administration, <i>Death Master File</i> , database (Alexandria, Virginia: National Technical Information Service, ongoing).	Death Date	Oct 1972	Cap Allen Florida, State Census, 1945

<https://www.familysearch.org/ark:/61903/1:1:JRNH-QTL?lang=en>



C Jackson

Death • United States, Social Security Death Index

No Image Available	Name	C Jackson	Tree
	State	Florida	ATTACH TO TR...
Document Information ▼	Residence Place	Florida	
	Last Place of Residence	Wimauma, Hillsborough, Florida	Similar Records
Collection Information	Previous Residence	33598	C J Jackson
United States, Social Security Death Index	Postal Code	48	Find a Grave Index
	Age	23 Mar 1923	
Cite This Record	Birth Date	Dec 1971	
"United States, Social Security	Death Date		



Nathaniel Washington

Miscellaneous • United States, Public Records, 1970-2009

No Image Available

Document Information ▼

Collection Information
[United States, Public Records, 1970-2009](#)

Cite This Record

"United States, Public Records, 1970-2009", database, *FamilySearch* (<https://www.familysearch.org/ark:/61903/1:1:QJHP-KCQD:3/1:1:QJHP-KCQD> : 15 May 2020), Nathaniel Washington, 1996.

Name **Nathaniel Washington**

Birth Date **22 Jun 1929**

Previous Residence Date **1 Jun 1996**

Previous Residence **Wimauma, FL**

Previous Residence Postal Code **33598**

Event Type **Residence**

Event Date **1 Jun 1996**

Event Place **Wimauma, Hillsborough, Florida, United States**

Event Place (Original) **Wimauma, Florida, United States**

Household Identifier **619449363**

Attached in Tree to

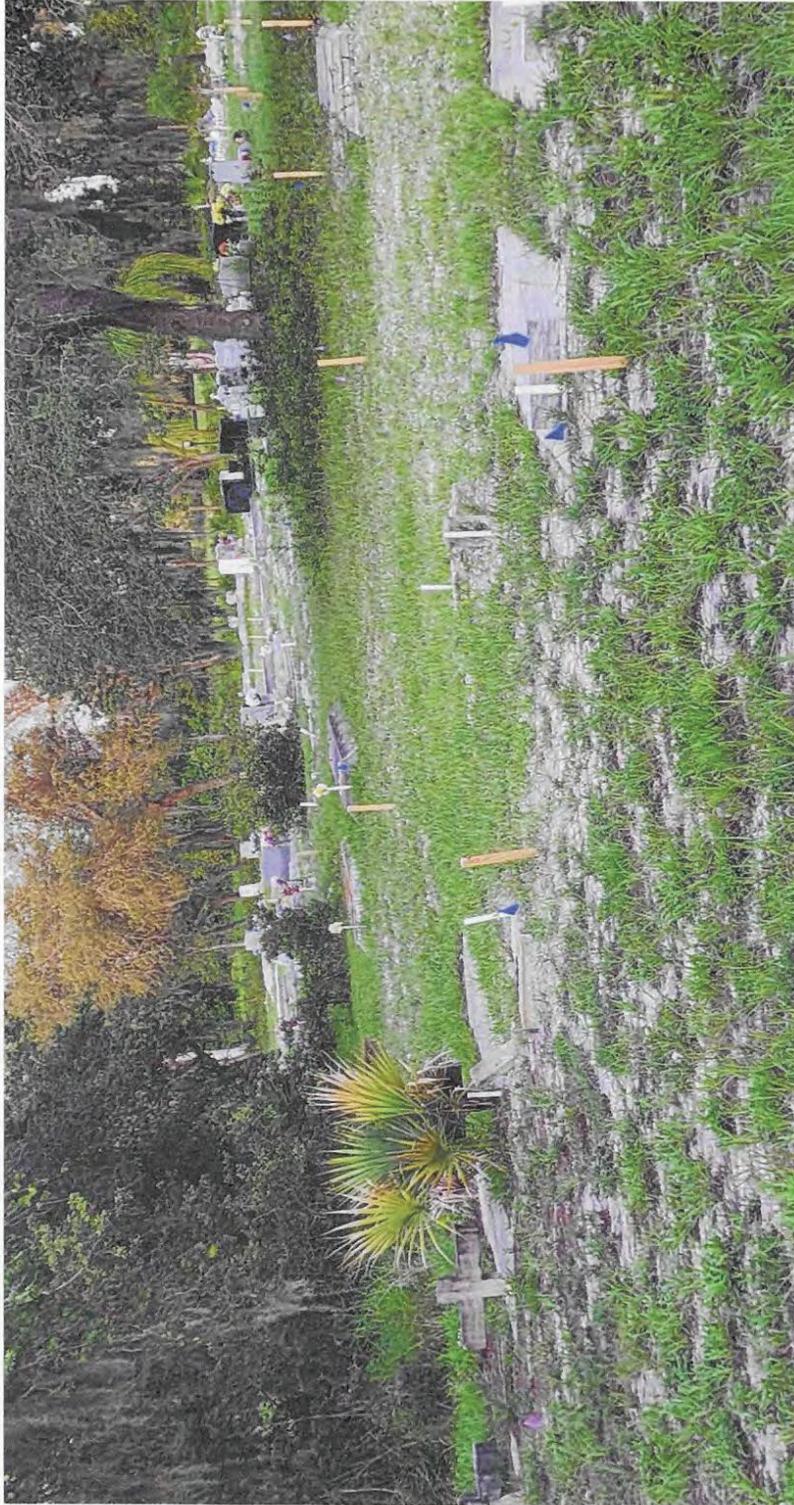


Nathani...
• GG9G-197

Similar Records
No similar records were found.

<https://www.familysearch.org/ark:/61903/1:1:QJHP-KCQD?lang=en>





Bob Henriquez, CFA

Identify ON

Identify ON

Owner Name
 Address
 Folio
 Parcel Number

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2018.1206A

TRIM Property Record Card VAB PRC
 Tax Collector

Parcel U-10-32-20-2X1-000006-00005.0
Folio 079089-0000
Market Value 53,110
Owner Name FIRST PROSPECT BAPTIST CHURCH OF WIMAUMA INC;
Mailing Address PO BOX 676 WIMAUMA, FL 33598-0676
Physical Address 6014 EDINA ST, WIMAUMA

-9160753.239, 3213416.546



Identify

Identify ON

© 2025 Eagleview

2018.1206A

NAVIGATE AERIAL IMAGERY

GOOGLE STREET VIEW

TRIM Property Record Card VAB PRC
Tax Collector

Info Building Land Misc Sales

Parcel U-10-32-20-2X1-000006-00005.0

Folio 079089-0000

Market Value 53,110

Owner Name FIRST PROSPECT BAPTIST CHURCH OF WIMAUMA INC;

Mailing Address PO BOX 676 WIMAUMA, FL 33598-0676

Physical Address 6014 EDINA ST, WIMAUMA

-9160753.239, 3213416.546

Hillsborough Co. FL and BHA | Hillsborough County, Florida

Bob Henriquez, CFA

Identify ON

Identify ON

Base Maps Layers Sales

Identify Tools Print Clear Results Search

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NAVIGATE AERIAL IMAGERY

GOOGLE STREET VIEW

TRIM Property Record Card VAB PRC Tax Collector

Info Building Land Misc Sales

Parcel U-10-32-20-2X3-000086-00001.0

Folio 079295-0000

Market Value 142,417

Owner Name FIRST PROSPECT MISSNY BAPTIST CHURCH OF WIMAUMA FL;

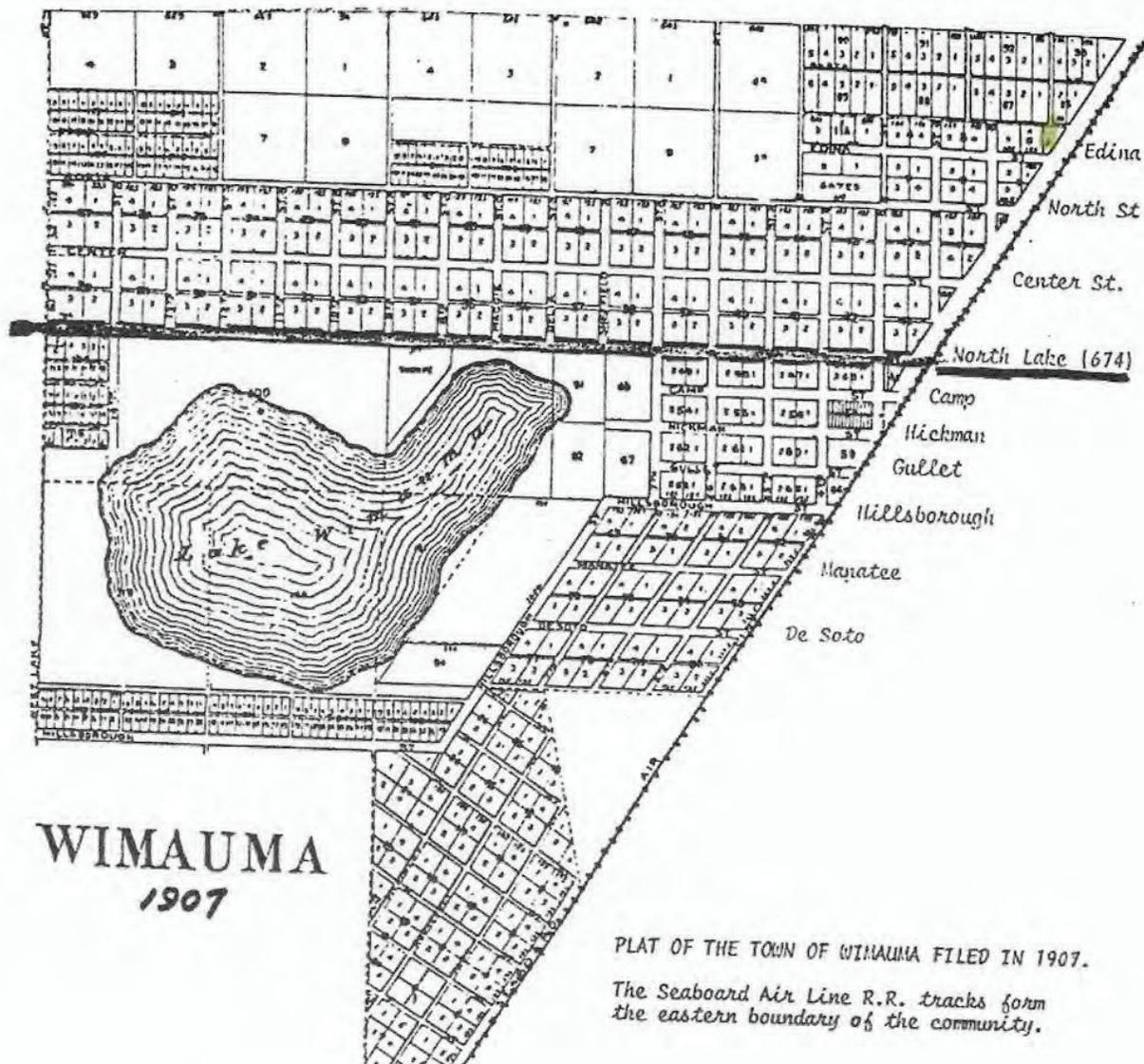
Mailing Address PO BOX 676 WIMAUMA, FL 33598-0676

Physical Address VEL ST, WIMAUMA

-9160753.836, 3213414.755

Owner Name Address Folio Parcel Number

Hillsborough Co. FL and BHA | Hillsborough County, Florida





HISTORIC RESOURCES REVIEW BOARD REGULAR MEETING

Tuesday, June 17, 2025 – 3:00 p.m.

MEETING MINUTES

I. CALL TO ORDER: (Welcome, Introductions, Quorum Check, Agenda Changes, Roster Updates)

A regular meeting of the Hillsborough County Historic Resources Review Board (HRRB) was held on Tuesday, June 17, 2025, via in-person (County Center, 601 E. Kennedy Blvd., 18th Floor).

Board Members:

Stanley Hinde, Chair – In Person
Becky Perry – In Person
Travis Steed – Absent
Edward Smith – In Person
Angel Davila Lopez – In Person
Karen McGinnis – In Person

Staff:

Nancy Takemori, Asst. County Attorney – In Person
Colleen Marshall, Executive Planner, DSD – In Person
Marylou Laycock, Recording Secretary, DSD – In Person

Stanley Hinde, Chair, called the meeting to order at 3:00pm and asked if a quorum was present. Colleen Marshall, stated that a quorum was present.

II. REGULAR AGENDA ITEMS:

A. Approval of the May 20, 2025 Meeting Minutes.

Mr. Hinde asked if there were any changes to the meeting minutes. No changes were noted, and Mr. Hinde called for a motion to accept the meeting minutes:

Edward Smith motioned to approve the meeting minutes and Angel Davila seconded the motion. A vote was taken, and the meeting minutes were approved unanimously.

B. Public Comment, Announcements and Guest Speakers - NONE

C. Staff Items - NONE

D. Board Items

- Request to Initiate Landmark Designation Study
For 6014 Edina Street
Pastor George Cooks
Jackie Brown
First Prospect Missionary Baptist Church, Inc.

Ms. Marshall gave an overview on the landmark designation study process.

Ms. Jackie Brown came to the podium and gave an overview of the history of Wimauma and the cemetery/burial ground located on the property of the First Prospect Missionary Baptist Church. Ms. Brown mentioned that the first burial that was found dates back to 1910, which there were no records. Ms. Brown mentioned that there used to be five churches in this particular area but are no longer there and that they were all African-American. Ms. Brown stated that they went to the Fellowship Baptist Church (Mr. Stanley who founded the church, school and cemetery in the mid 1800's) to meet with the founder's descendants for research. Ms. Brown also mentioned that there were three Native Americans, and three Caucasians were buried there after finding the death certificates.

Ms. Brown found that Mr. Wade Henry West, who fought in the Spanish American War, as well as World War I, is buried in the cemetery. She also commented that there are multiple unmarked graves of children who worked in the sawmills.

Ms. Brown mentioned that the First Prospect Missionary Baptist Church and herself held a "Name The Cemetery Contest" for the entire 25 square miles of Wimauma and that it was a huge success. After the contest, the name for the cemetery became The Historic Wimauma Memorial Cemetery which is now officially registered with the State of Florida.

A question was raised of how many acres is the cemetery, and Ms. Brown stated that was "a bit less than five acres". Another question raised was if there were any buildings on the property, Ms. Brown stated there were no buildings. She also stated that they had talked to Home Depot about building a memorial for the military people who were buried there.

A question was raised of doesn't the HRRB have a cemetery that has already been landmarked. Ms. Marshall stated that the HRRB has one landmark, the Oak Grove Cemetery and then has Providence Cemetery that is a historic resource.

Stanley Hinde made a motion to approve the request to initiate landmarking as it is 50 year or older, associated in a significant way with the life of a person important in the past, exemplifies the historical, cultural, political, economic and social trends of the community, has yielded archaeological information important in prehistory or history, and is where veterans of America's wars are buried and where public tribute may be paid in their memory (LDC Sec.3.03.03.D.1, 3, 8 and 11). Becky Perry seconded the motion. A vote was taken and was approved unanimously.

2. Proposed Agricultural Stand at 2601 Rutherfords Abbey Pl. William Sowell
2601 Rutherfords Abbey Pl. Historic Resource

Mr. Sowell came forward to the podium and stated that he was trying to start an agricultural stand. He requested a variance for a nursery but was denied. So he then decided to go with the agricultural stand and sell trees, plants, vegetables, fruit that he grown on the property.

A question was raised of how large the stand was going to be. Mr. Sowell stated that the stand he's built is about 10' x 12'. Another question raised regarding the parking surface, Mr. Sowell stated that is was just the ground and that he was not planning on putting down pavement.

Becky Perry recommended that the stand would have no adverse effect on the existing historical resource. Edward Smith seconded the recommendation. A vote was taken and was approved unanimously.

E. New Business - NONE

III. NEXT MEETING:

The next meeting of the Historic Resources Review Board is scheduled for Tuesday, July 15, 2025, at 3:00pm via in-person (County Center, 601 E. Kennedy Blvd., 18th Floor).

IV. ADJOURN:

Mr. Hinde called for any further business, and there being none, adjourned the meeting at 3:35pm.

APPENDIX F: MEDIA RELATED TO WIMAUMA CEMETERY



Guest speaker for a recent meeting of the Citizens Improvement League of Wimauma was Robert Gilden of the National Association for the Advancement of Colored People who took part in a ceremony burning the mortgage on some cemetery lots purchased by the group. Region 1 now has eight VISTAs, five community assistants and four staff members in addition to new director Claude Neyman Jr.

are working hard to start a community of farm-workers who would own their own homes.

"We want a community," she explains, "where we can follow our own customs; have our own celebrations and clubs. Most of all, we want comfortable, attractive homes where we can be secure.

"Our first stumbling block was to find land. Many of the land owners would say, 'Sorry, we have no land to sell,' or, 'You are just too late.' But we could see their For Sale signs still sticking on the lots.

"Luckily, we found some ideal land, not too far from the farming area and not too far from town so our children can go to school."

Marie's house and two others have been completed near Ellenton and the residents have moved in. Three more home loans have been approved by the Farm Home Administration and two homes are under construction.

Marie crowds enough time into her heavy schedule to teach "the ladies" of the community to sew, improve their homes and care for their children. She has three children of her own. One is an honor student, another just started school and the third is pre-school age. "They must," she insists, "have a good education."

Like all farm workers, she detests the word "migrant." "It has a stigma," she says.

How the workers are succeeding is seen at the Parrish community. Here houses are ugly as chicken coops. Few have sanitation and running water. Children play in ankle-deep dirt which turns to mud when it rains.

Yet the people who live here are trying hard to improve their living. Their chief instrument is the community Environmental, Health and Sanitation Committee.

The committee meets monthly. Its first step was to launch a cleanup day. Cans and trash were collected from yards and streets and carried to the dump. Members now plan to buy small trash containers for street corners. They already have asked their county commissioners for street lighting and improvement of roadways.

A most important project was to get people to register and vote. Wiggins attended a meeting and explained the reasons for voting and how it was done. As a result, 50 went to the polls, some for the first time. There were 37 new registrations.

At the request of the committee, the registration booth, 12 miles away in Bradenton,

agreed to stay open for the farm workers who worked late in the fields. The committee provided the transportation.

Parrish residents, too, are applying for home loans and are making plans as a community.

Even young people, the children of farm workers, are trying to improve their communities. One group, living on the outskirts of Palmetto, has formed a club known as The Young American Citizens. Its motto is, "I am my neighbor's neighbor."

Their meeting place is the clean, airy home of the two VISTA workers assigned to the area. It also is used as a study hall and for "sings." On special evenings refreshments are served and educational films are shown.

Election of officers takes place once a month. Polling goes on day in and day out. When there is no majority vote on election days, there's a run-off the following Monday. Thus Le Vernice, 14, president at the time of this writing, claims he "did a little talking" over the weekend. What did he talk about? "Oh, I promised the voters field trips and par-

ties," he says with a grin.

"We have learned," he adds seriously, "how important each individual vote is. We tell our parents about it."

The YAC's recently held a cleanup campaign and went about the neighborhood helping all their neighbors put their grounds in order.

One of the more progressive communities is Wimauma with its 400 residents, mostly farm workers. Where the migrants live it's the same old story: Boxlike, shabby houses that look as if a light wind would blow them away. Sanitation is deplorable — in one instance, six families to a privy. Ugliness and poverty are all around. Resident farmers rent their dreadful homes. All of them hope to find steady employment "one of these days."

Their voice in the cry for better living is the Wimauma Citizens' Improvement League. Membership consists of a cross section of Wimauma; the majority are farm workers.

During the 10 short months of the league's existence, it has made remarkable strides. Members petitioned and were granted the use of school facilities for evening classes.

They requested and were assigned two teachers from the regular school system for adult basic education and classes in homemaking.

They initiated a communitywide cleanup campaign. The iron collected was sold as scrap and the money put into the treasury.

They are sponsoring a Little League baseball team and have secured financing and equipment.

They are raising money to pay off the debt on community cemetery lots.

They have met with representatives of the Rural Community Development Commission of Washington for guidance in an overall improvement project.

They have petitioned commissioners, for drainage and improvement of rental houses largely owned by absentee landlords.

They conducted a voter registration campaign and donated to a fund to pay a driver gas money to take members to register in Tampa. Sixty signed up to vote.

"This was all accomplished by a group of people who had never spoken out before," says Richard Wiggins. "They are proof that human life, no matter how downtrodden, how crushed, still has within itself an unquenchable desire to rise from wretchedness into the light." □



The Wimauma group has outfitted two Little League teams with uniforms. One of them attended the meeting to show them off.

St. Petersburg Times, Sunday, November 13, 1966

SUNDAY

Page 5666

Burning of the Wimauma Community Cemetery Mortgage by the NAACP. Credit Jackie Brown



Forgotten Souls of Wimauma Community Cemetery Trailer
<https://www.youtube.com/watch?v=jwe5WVgnNzA>

Wimauma Cemetery Project
308 followers • 11 following

Posts About Reels Photos

Intro
Page · Tourist Information Center
6012 Edina Street, Wimauma, FL, United States, Florida
(813) 541-1202
wimaumacemeteryproject@gmail.com
#wimaumacemeteryproject
Always open

Wimauma Cemetery Project
1d · So, we have the historic marker, what's next? We have applied for landmark designation. ... [See more](#)

A historic marker is a sign that publicly recognizes the historical significance of a person, place, or event without imposing legal restrictions. In contrast, **landmark designation** is a legal status that officially protects a property, often with regulations on exterior

Wimauma Cemetery Project Facebook Page

<https://www.facebook.com/people/Wimauma-Cemetery-Project/61550274881924/>

VOTO COMUNITARIO

NOMBRE DEL CEMENTERIO DE WIMAUMA

- Wimauma Memorial Cemetery
- Wimauma Family Grounds
- Wimauma Family Pastures
- Wimauma Freedom Cemetery and Memorial
- Wimauma Legacy Cemetery
- Wimauma Foundation Cemetery
- Wimauma Heritage Acres
- Wimauma Legend Cemetery
- Wimauma Remembrance Fields

Siga el siguiente link para entrar su voto:

https://usf.az1.qualtrics.com/jfe/form/SV_3aQzPZFFNSg9Fky

Continúa con cada sección
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FIRST PROSPECT MISSIONARY
BAPTIST CHURCH



Wimauma
Together  Unidos por
Wimauma
A Community Where We All Belong Una comunidad donde todos pertenecemos



Community naming of the Wimauma Community Cemetery flyer. Credit Jackie Brown

A CELEBRATION OF LIFE FOR
WIMAUMA'S
PAST, PRESENT, AND FUTURE

FIRST PROSPECT
MISSIONARY BAPTIST CHURCH

Wimauma Memorial
Cemetery Repass



FEBRUARY 24 11 AM

2024

6012 Edina St, Wimauma, FL 33598

History is not the past. It is the present.
- James Baldwin

Wimauma Memorial Cemetery Repass. Credit Jackie Brown



Historic Wimauma Memorial Cemetery

Historic Marker Dedication

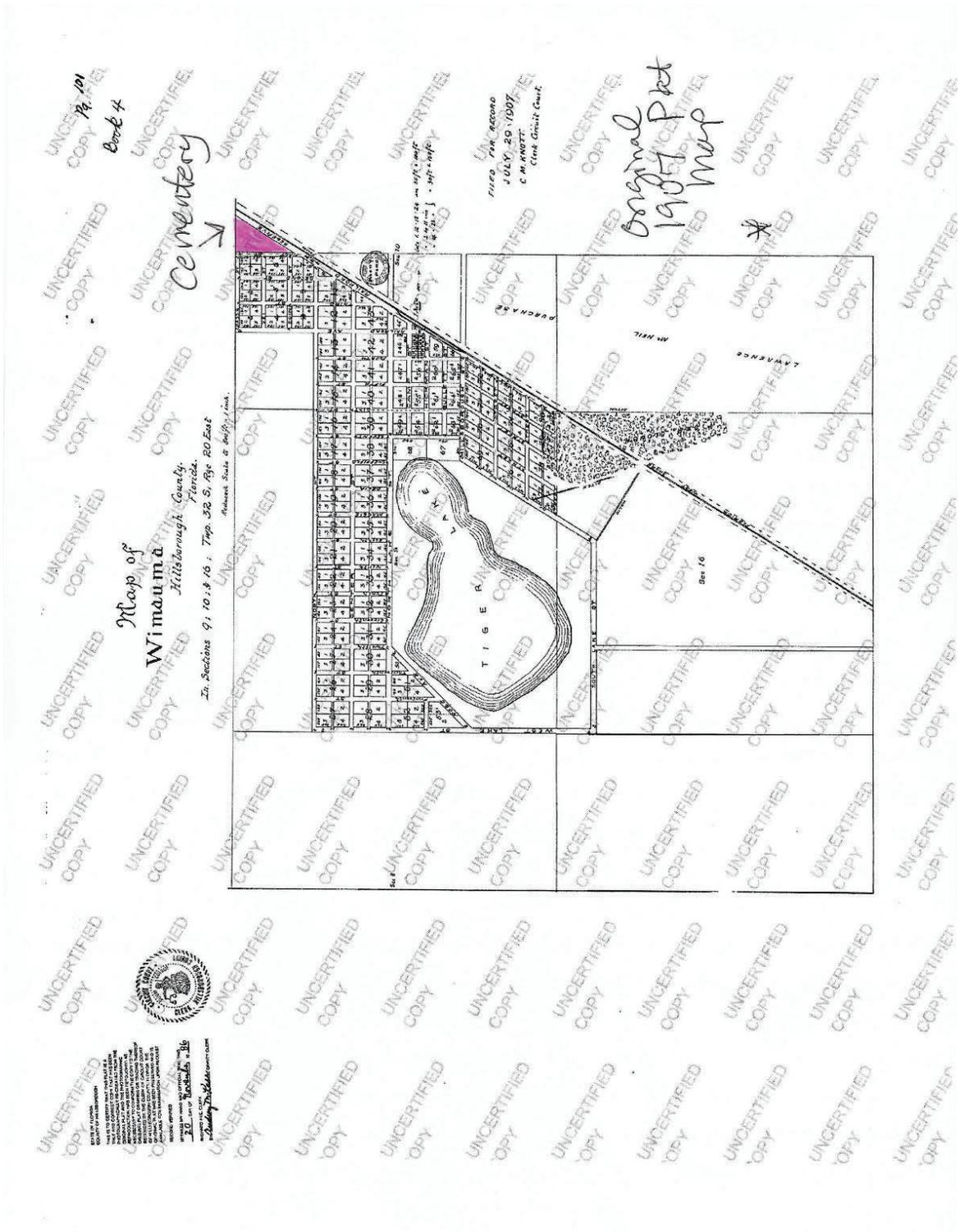
Friday, November 21st, 2025

10:00am

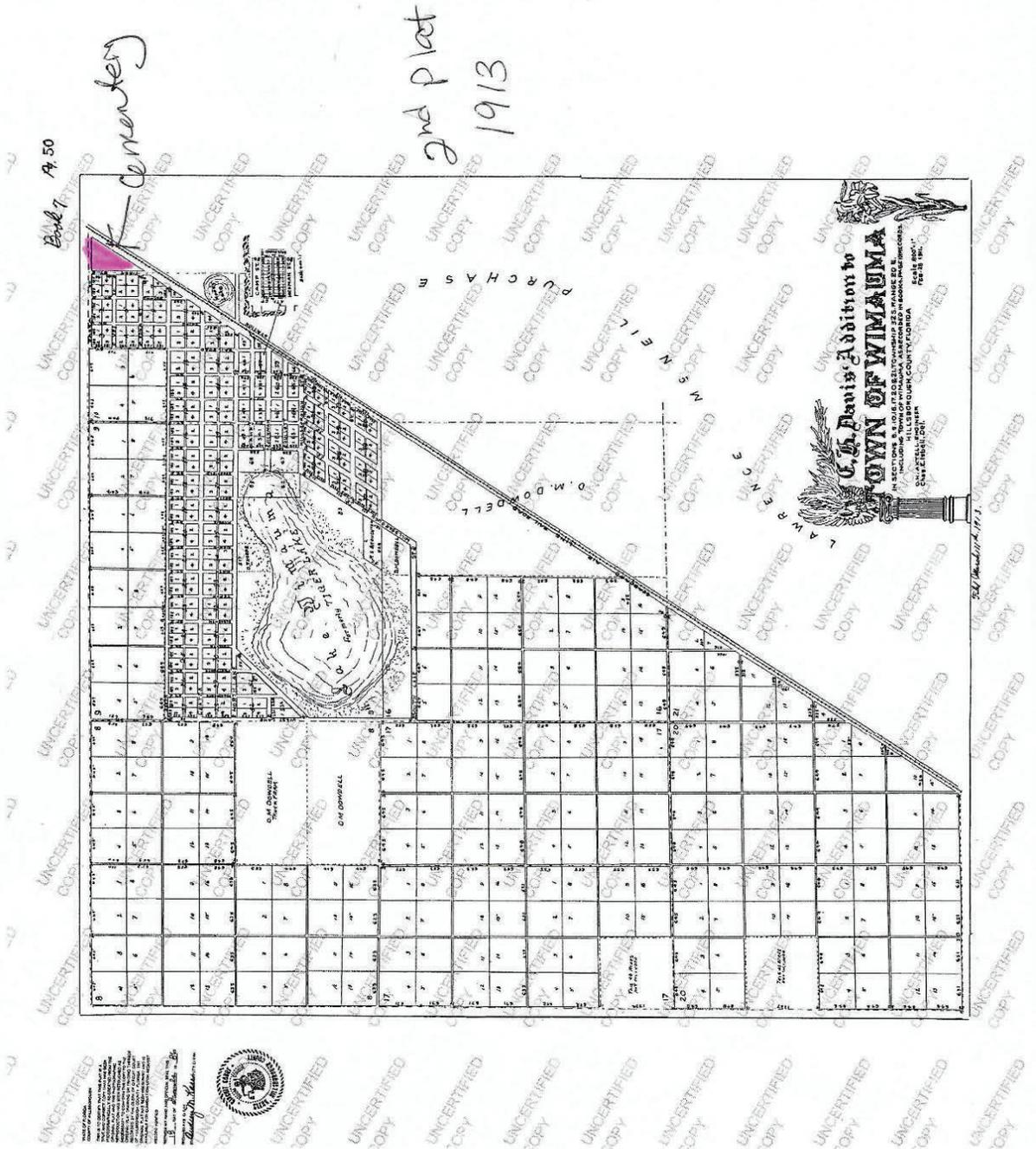
6014 Edina Street, Wimauma, FL 33598

Historic Wimauma Memorial Cemetery Historic Marker Dedication. Credit Jackie Brown

APPENDIX G: PROPERTY DOCUMENTATION



1907 Revised Plat Map. Credit Jackie Brown



1913 Revised Plat Map. Credit Jackie Brown

1913 Revised Plat Map. Credit Jackie Brown

APPENDIX H: HISTORIC RESOURCES REVIEW BOARD MEETING MINUTES



HISTORIC RESOURCES REVIEW BOARD REGULAR MEETING

Tuesday, December 16, 2025 – 3:00 p.m.

MEETING MINUTES

I. CALL TO ORDER: (Welcome, Introductions, Quorum Check, Agenda Changes, Roster Updates)

A regular meeting of the Hillsborough County Historic Resources Review Board (HRRB) was held on Tuesday, December 16, 2025, via in-person (County Center, 601 E. Kennedy Blvd., 18th Floor).

Board Members:

Stanley Hinde, Chair – In Person
Travis Steed – In Person
Edward Smith – In Person
Angel Davila Lopez – Absent
Karen McGinnis – In Person
Tonya Jackson – Absent

Staff:

Nancy Takemori, Asst. County Attorney – In Person
Colleen Marshall, Executive Planner, DSD – In Person
Marylou Laycock, Recording Secretary, DSD – Absent
Keshia Rivas, Recording Secretary, DSD – In Person

Stanley Hinde, Chair, called the meeting to order at 3:00pm and asked if a quorum was present. Colleen Marshall stated that a quorum was present.

II. REGULAR AGENDA ITEMS:

A. Approval of the October 21, 2025 Meeting Minutes.

Mr. Hinde asked if there were any changes to the meeting minutes. No changes were noted, and Mr. Hinde called for a motion to accept the meeting minutes:

Travis Steed motioned to approve the meeting minutes and Edward Smith seconded the motion. A vote was taken, and the meeting minutes were approved unanimously.

B. Public Comment, Announcements and Guest Speakers - NONE

C. Staff Items - NONE

D. Board Items

1. Providence Road Baptist Church and Christian School Ron Sainsbury
Play Field and New Shed
Providence Baptist Church and Providence Cemetery Historic Resource
5416 Providence Road, Riverview

Mr. Sainsbury gave an overview of the project. The play field is already in existence on the back half of the property. They want to upgrade the existing field (hurricane came through a knocked

out some of the trees) to make the field level, putting in a retention pond irrigation system. There is an old bus/barn shed that will be removed and replaced with a new smaller shed to house lawn maintenance equipment.

Stanley Hinde asked for a motion for whether the proposed playfield and shed has Adverse Effect or No Effect on the historic resource. Travis Steed made a motion to find the proposed playfield and shed has No Effect on the historic resource given the location behind the church and not near the cemetery. Karen McGinnis seconded the motion. A vote was taken, and the motion was approved unanimously.

2. Wimauma Memorial Cemetery Landmarking Report and Analysis (Public Hearing) Colleen Marshall
6012, 6014 Edina Street, Wimauma; Folios:79088.0000,
79089.0000, 79295.0000

Ms. Marshall gave a presentation summary of the landmark report and analysis (128 pages), which was completed by consultants.

Mr. Hinde asked for a motion to recommend to approve or not approve the proposed landmarking. Karen McGinnis made a motion to recommend approval of the proposed Wimauma Memorial Cemetery Landmarking. Travis Steed seconded the motion. A vote was taken, and the motion was approved unanimously.

E. New Business - NONE

III. NEXT MEETING:

The next meeting of the Historic Resources Review Board is scheduled for Tuesday, January 20, 2026, at 3:00pm via in-person (County Center, 601 E. Kennedy Blvd., 18th Floor).

IV. ADJOURN:

Mr. Hinde stated that this concluded the business of the HRRB board and adjourned the meeting at 3:21pm.

APPENDIX I: HILLSBOROUGH COUNTY CITY-COUNTY PLANNING COMMISSION RESOLUTION

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Resolution: Unincorporated Hillsborough County Historic Landmark Designation 6014 Edina Street

January 12, 2026

WHEREAS, the Hillsborough County City-County Planning Commission received a request from the Hillsborough County Historic Resources Review Board to review the proposed landmark designation at the Wimauma Memorial Cemetery located at 6014 Edina Street; and

WHEREAS, on December 16, 2025, during a public meeting, the Hillsborough County Historic Resources Review Board made findings of fact that the Wimauma Memorial Cemetery is historically significant and recommended landmark designation by the Board of County Commissioners; and

WHEREAS, Section 3.03.03 of the Hillsborough County Land Development Code requires the Hillsborough County City-County Planning Commission to review proposed designations for consistency with the Comprehensive Plan and provide recommendations to the Board of County Commissioners; and

WHEREAS, the Hillsborough County City-County Planning Commission has reviewed the proposed Historic Landmark Designation, considered all relevant information, including the adopted goals, objectives, and policies of the *Unincorporated Hillsborough County Comprehensive Plan* as follows:

FUTURE LAND USE SECTION

Culture and Historic Preservation

Objective 3.5: *Hillsborough County's heritage shall be recognized through the preservation of historical and archaeological sites, structures and districts significant to Hillsborough County.*

Policy 3.5.1: *Protect from demolition and significant alteration historical and archaeological resources listed in or considered eligible for local designation by the Hillsborough County Archaeological and Historic Resource Survey or listing in the National Register of Historic Places and those resources designated as landmarks. The County will perform a regular update for properties with potential historical significance.*

WHEREAS, Planning Commission staff determined that Historic Landmark Designation Request is consistent with the goals, objectives, and policies of the *Unincorporated Hillsborough County Comprehensive Plan*.

NOW, THEREFORE, BE IT RESOLVED, that the Hillsborough County City-County Planning Commission finds the Hillsborough County Historic Landmark Designation Request at 6014 Edina Street **CONSISTENT** with the *Unincorporated Hillsborough County Comprehensive Plan* and forwards it to the Board of County Commissioners for approval.

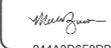
The above resolution for the Historic Landmark Designation Request at 6014 Edina Street was adopted by the Planning Commission on January 12, 2026.

By motion of Commissioner Louk
Seconded by Commissioner Kugler

Commissioner Bowden	Aye
Commissioner Cardenas	Aye
Commissioner Cona	Aye
Commissioner Jemison	Absent
Commissioner Joseph, Ph.D., Chair	Aye
Commissioner Sienk	Absent
Commissioner Kugler	Aye
Commissioner Linkous, Ph.D., AICP	Aye
Commissioner Louk, Vice-Chair	Aye
Commissioner Sieben, Member-at-Large	Aye

DocuSigned by:

63DCAD20B671461...
Commissioner Joseph, Ph.D., **Chair**

DocuSigned by:

044A2D6F8DB0486...
Melissa Zornitta, FAICP
Executive Director

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