

the Miami landscape. The statue of a saint is visible through a glass door or glass walls. While the statues are always of Catholic saints, they may actually represent either a Catholic saint or a Santeria deity. The difference may be discernible only through the type of offerings in and around the shrine. The shrines appear in a wide range of sizes, from 2' to 10' in height and 2' to 6' in width, and may be set directly on the ground or atop a pedestal. Craftspeople make shrines of many different materials in rectangular, circular, or octagonal shapes, while some garden shops in Hispanic areas offer commercially mass produced yardshrines without statues. Yardshrines seem to have become popular among Cubans after exile, and they may be erected in fulfillment of a vow or to express the owner's devotion to a particular saint or deity.

Although Cubans and Cuban Americans now make their homes in all parts of Miami, Little Havana has maintained a decidedly Cuban character. There are furniture stores that sell distinctive Cuban-style rocking chairs, food vendors offering tropical drinks and Cuban cuisine, and small cigar-making establishments. Then, of course, there is Domino Park—where older Cuban men gather daily to play passionate games of dominoes while they share cups of Cuban coffee and commentary on politics, passersby, and the world in general. At the Bay of Pigs Memorial, you can often glimpse teary-eyed family members as they cross themselves and reflects on their loss of both loved ones and country. Little Havana also hosts many widely attended annual community events, such as the Calle Ocho Festival, the Three Kings Day parade, and a Jose Martí birthday parade.

When I walk the streets of Little Havana, I am frequently reminded of the words of exiled Cuban poet Nestor Diaz Devillegas, "*A veces me pregunto donde termina la verdad y donde comienza el folclor en esas Habanas imaginarias que nos inventarnos en las esquinas de Miami.*" [Sometimes I ask myself where the truth ends and where the folklore begins in these imaginary Havanas that we invent on the corners of Miami.]* Cuban Miami is now a part of Florida's cultural reality.

Note

* "Un portal fuera del tiempo," *El Nuevo Herald*, June 4, 1993, page 23D.

Tina Bucuvalas is a folklorist with the Bureau of Historic Preservation, Division of Historical Resources, Florida Department of State.

Hispanic Privateers and Ancestral Metallurgists in Hopewell Exhibit

In anticipation of National Hispanic Heritage Month from September 15 to October 15, the National Park Service has opened a temporary exhibit at the Hopewell Furnace National Historic Site visitor center called "Peruvians and Hidalgos—Potters and Privateers." This presentation deals with Spanish and Pre-Columbian metal smelting and metal working as well as the unusual story of a supposed pirate who was very likely the first Hispanic iron worker in Pennsylvania. The exhibit will be on display through the end of October.

"As it turns out, I'm not the first Fernandez related to the iron industry of Pennsylvania," said Hopewell Furnace Superintendent Josie Fernandez, who immigrated to the United States from Cuba in 1969. "I was particularly delighted to learn that another Fernandez may have made the same trip, if for different and somewhat dubious reasons, some 250 years ago."

"His role as both an iron worker and adventurer provides a focus for our exhibit," she said. "The exhibit explores the little publicized, yet extensive history of metal working in both Spain and Pre-Columbian America."

Hopewell Furnace is located five miles south of Birdsboro, Pennsylvania, on Route 345. For more information, call 610-582-8773 (Voice); 610-582-2093 (TDD).

—Jeffrey Collins