CITY OF TEMPE
HISTORIC PRESERVATION COMMISSION

Meeting Date: 07/10/2024
Agenda Item: 6

ACTION: Adopt a resolution recommending adoption of historic context study *Asians and Asian Americans in Tempe, 1880-1980: A Historic Context with Management Recommendations*.

FISCAL IMPACT: With City Council approval (Resolution No. 2022.145), in 2022, the City of Tempe accepted an Arizona State Historic Preservation Office (SHPO) grant award of $20,000,00 for FY2023 to partially fund the context study. A required funding match came, in part, from $8,500 remaining in the budget for the Historic and Cultural Resource Guidance, Compliance, and Inventory Program project, originally included in the FY22 Capital Improvement Program (CIP) and reappropriated for FY23 as part of the annual CIP re-appropriation process. The rest of the required match ($12,511) was provided through the Planning Division's Contracted Services account. At this date, all contractor (Chronicle Heritage) invoices have been paid, and there is no further fiscal impact to the City of Tempe.

RECOMMENDATION: Staff recommendation – Adopt resolution

STAFF CONTACT: Zachary J. Lechner, Historic Preservation Officer, 480-350-8870

ATTACHMENT:

1. *Asians and Asian Americans in Tempe, 1880-1980: A Historic Context with Management Recommendations*

BACKGROUND INFORMATION: In its role as the main entity tasked with carrying out the Certified Local Government (CLG) functions of the City of Tempe, the Tempe Historic Preservation Office (HPO) applied for and received a SHPO-administered FY23 CLG Pass-Through Grant from the federal Historic Preservation Fund to assist in funding the completion of an Asians and Asian Americans in Tempe historic context study. The completed study provides a historical overview of the Asian and Asian American presence in the city from 1880-1980 and identifies and evaluates properties under this context for future general and project-specific planning. The document is based on the following sources: existing and newly conducted oral history interviews with members of Tempe's Asian American community; archival research at multiple repositories, including the Tempe History Museum and the Arizona State Library, Archives, and Public Records; email correspondence with local Asian American associations, the Phoenix Historic Preservation Office, and other entities; and general online research. The City of Tempe contracted with the cultural resources firm Chronicle Heritage in October 2023 to complete the context study. In 2023-24, Historic Preservation Officer, Zachary J. Lechner, reviewed and commented on multiple drafts of the study, titled *Asians and Asian Americans in Tempe, 1880-1980: A Historic Context with Management Recommendations*. Dr. Lechner sent the document to SHPO for review in April 2024. SHPO found the report acceptable and did not request any revisions.

SUMMARY OF HISTORIC CONTEXT STUDY:
Excerpt from *Asians and Asian Americans in Tempe* (p. 1):

"This historic context focuses on the history of Asians and Asian Americans in Tempe from the 1880s into the 1980s, but history does not occur in a vacuum and, where appropriate, the context expands to a broader discussion of Asians in Arizona and neighboring states. This is especially true for the Pre-World War II Era. The context is also intended to complement existing studies including *The Chinese in Arizona 1870-1950,* and the *City of Phoenix Asian American Historic Property Survey.*
"The report is divided into two main sections. The first section of the context, *Asians and Asian Americans in Tempe*, is a narrative history of Asian and Asian American settlement in the city. Unlike Phoenix, which had a defined Chinatown, Tempe's Asian and Asian American population was small and scattered into the 1980s. This presents challenges for research and documentation. However, the historic demographic scarcity of Asians and Asian Americans in the city has allowed us to write a context that illuminates individuals and families in place of more generalized histories of ethnic communities and

neighborhoods. Their stories provide a framework for understanding the significant history of Asians and Asian Americans in Tempe.

"The second section of the report, *Management Recommendations*, provides guidance on applying this historic context in assessing the significance of properties associated with Tempe's Asian and Asian American residents. The section includes a discussion on the application of the criteria for evaluation developed by the National Park Service (NPS) and National Register of Historic Places (National Register). The criteria of evaluation provide a structured framework for assessing the significance of a property and its historic integrity. The latter portion of the section describes the property types in Tempe that are associated with Asian and Asian American history in the period between roughly 1880 and 1980."

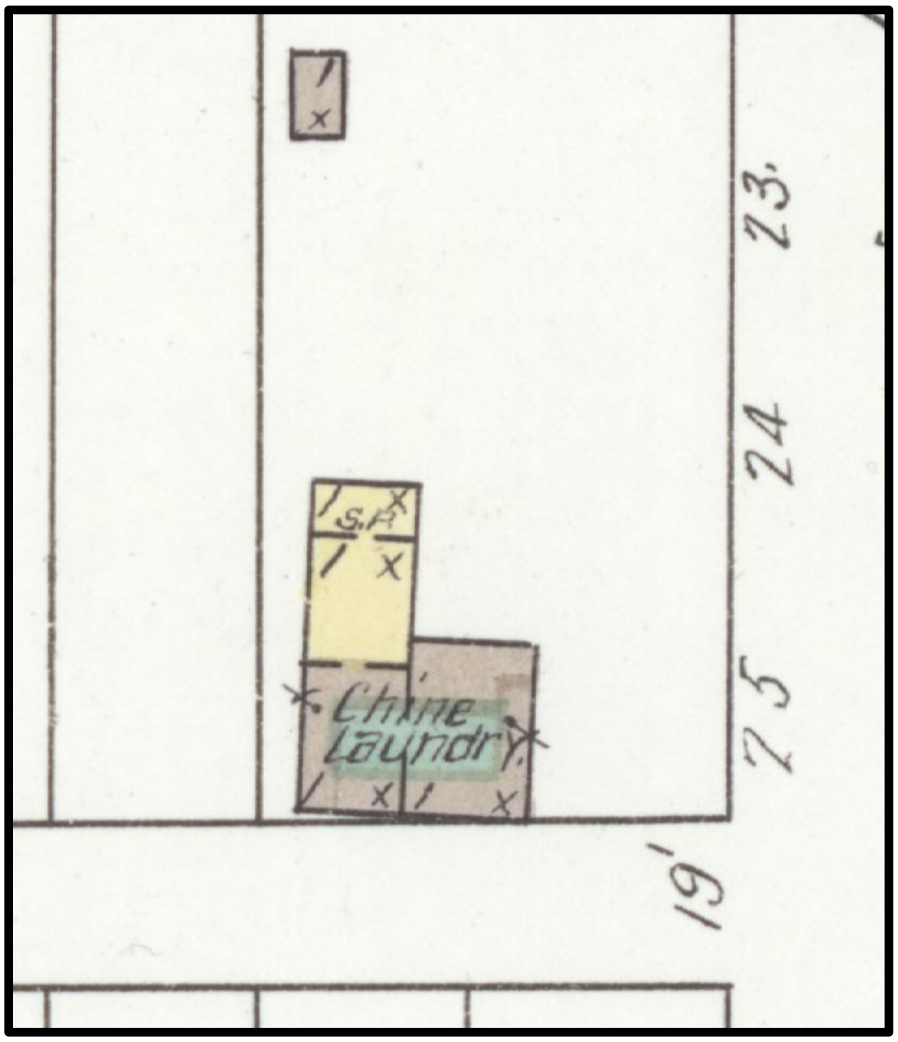
REASONS FOR ADOPTION:

As a CLG, the City of Tempe is responsible for maintaining updated surveys and inventories of local communities. The absence of a historic context for the Asian and Asian American community in Tempe, currently the third largest racial group in the city (2020 Census), needed to be remedied so that this key group's history and related historic sites can be surveyed, preserved, and promoted as a point of pride for Tempe, a municipality that promotes progressive and inclusive policies. This study will aid, too, in Tempe's historic preservation planning by helping the City staff to understand the extent of its existing cultural resources more fully, while also informing residents of the critically important roles that Asians and Asian Americans have played in the city's history. This context study will further serve as an initial research step that can inspire future, more specific, projects, including a full inventory of historic properties—both extant and demolished—related to the Asian and Asian American presence in Tempe.

Finally, staff recommends adoption of the historic context study because the recent update to Tempe's Historic Preservation Plan (adopted by City Council on June 23, 2022) calls for the creation of new historic contexts related to various demographic groups. "Besides descendant Tribal communities," the Plan reads, "other groups were present historically within Tempe and contributed to its growth and development. These groups include, but are not limited to, African Americans, Mexican Americans, Native Americans, and Asian Americans. Similar to the context study that was prepared by the Tempe History Museum for African Americans in Tempe, cultural heritage research and context statements related to groups important to Tempe's history are recommended. These statements will provide not only a fuller history of Tempe, but also aid in the assessment of significance for properties associated with these groups." The Asian American historic context will assist, then, in achieving one of the core goals of the City of Tempe's updated historic preservation plan: Increase Public Outreach and Support.

SAMPLE MOTION:

"I move that the Commission recommend adoption of the historic context study *Asians and Asian Americans in Tempe, 1880-1980: A Historic Context with Management Recommendations*.



Asians and Asian Americans in Tempe, 1880-1980

A historic context with management recommendations

Katie Beck, M.A, Chris Baker, PhD

April 22, 2024

Asians and Asian Americans in Tempe, 1880-1980

A historic context with management recommendations

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Introduction

This historic context focuses on the history of Asians and Asian Americans in Tempe from the 1880s into the 1980s, but history does not occur in a vacuum and, where appropriate, the context expands to a broader discussion of Asians in Arizona and neighboring states. This is especially true for the Pre-World War II Era. The context is also intended to complement existing studies including *The Chinese in Arizona 1870-1950,* and the *City of Phoenix Asian American Historic Property Survey.*[1]

The report is divided into two main sections. The first section of the context, *Asians and Asian Americans in Tempe*, is a narrative history of Asian and Asian American settlement in the city. Unlike Phoenix, which had a defined Chinatown, Tempe's Asian and Asian American population was small and scattered into the 1980s. This presents challenges for research and documentation. However, the historic demographic scarcity of Asians and Asian Americans in the city has allowed us to write a context that illuminates individuals and families in place of more generalized histories of ethnic communities and neighborhoods. Their stories provide a framework for understanding the significant history of Asians and Asian Americans in Tempe.

The second section of the report, *Management Recommendations*, provides guidance on applying this historic context in assessing the significance of properties associated with Tempe's Asian and Asian American residents. The section includes a discussion on the application of the criteria for evaluation developed by the National Park Service (NPS) and National Register of Historic Places (National Register). The criteria of evaluation provide a structured framework for assessing the significance of a property and its historic integrity. The latter portion of the section describes the property types in Tempe that are associated with Asian and Asian American history in the period between roughly 1880 and 1980.

Terminology used in this context follows the following framework. General descriptions of the local population with ties to Asia relies on the term *Asian* for immigrants and *Asian American* for ethnic Asians born in the United States. More specific terminology is applied wherever possible. These terms include *Chinese*, *Chinese American*, *Japanese*, *Japanese American*, *Nisei*, and *Issei*. Research for this report did not identify local populations of Filipino, Korean, Vietnamese, or other Asian groups prior to 1980. Is should be noted that the history of Asian Indians in Tempe was outside the scope of this project. Also, the English language historical record presents challenges in relation to Asian surnames. We have used names as reported in historical documents with the understanding that in some instances, especially with census records, those names may be incorrectly recorded. Several individuals only appear briefly in the historical record and, regrettably, there is no effective

[1] Melissa Keane, A.E. Rogge, and Bradford Luckingham, "The Chinese in Arizona 1870-1950," a report prepared for the Arizona State Historic Preservation Office, May 2012; Vince Murray and Scott Solliday, "City of Phoenix Asian American Historic Property Survey," a report prepared for the City of Phoenix Historic Preservation Office, no date.

way to reconcile an incorrect name with a correct name. Finally, we have attempted to comprehensively record the Asian and Asian American history of Tempe but understand that individuals may have been inadvertently overlooked. This context should not be seen as a bookend, but, instead as a platform for further research and recognition of Asians and Asian Americans in Tempe.

Asians and Asian Americans in Tempe

Asian settlement in Arizona dates to at least 1860 when the Territorial Census recorded a Chinese steamboat cook named William Tching. He was living with other, mostly Euro-American, steamboat crew members in Yuma.[2] Eight years later, a group of twenty Chinese miners arrived at the Vulture Mine, an industrial gold mine near Wickenburg. The men probably travelled to Arizona from California or Sonora, Mexico. Similar migration patterns were not uncommon in the 1860s as Chinese prospectors left California in search of productive gold placers. Most migration was to the states of Oregon and Idaho where placer mining, the practice of removing ore from streambed or alluvial sediments, was common. Placering required less expense and equipment than hard rock mines and was the preferred mining method employed by Chinese prospectors. Arizona was not conducive to placer mining and, therefore, did not attract Chinese miners in large numbers. The men who arrived at the Vulture Mine were employees, not independent miners. They were probably in the Wickenburg area temporarily before moving to new opportunities. Additional Chinese settlement in Arizona was noted in 1869 when four Chinese men who were laid off from the Central Pacific Railroad arrived in Prescott.[3] The men probably travelled south from Utah in May after the railroad was completed.

It appears that, despite encountering substantial racism, the Chinese men that arrived in Prescott in 1869 quickly established themselves. By the late 1870s, the local population had grown to over 75 Asian (Chinese) residents. They had opened a shrine, laundries, and grocery stores along Granite and Goodwin Streets. Historian Lawrence Michael Fong points out that the ability of the Chinese to integrate into Arizona communities in the late nineteenth century was tied to two factors. First, Euro-American settlers in Arizona Territory were considerably more concerned about limiting the rights of Hispanic residents, whom they feared would undermine their power, than they were about the few Chinese immigrants in the region. Second, the Chinese adopted aspects of Euro-American dress (Figure 1) and diet, which helped integrate them into the non-Asian community.[4]

[2] Rhonda Tintle, "A History of Chinese Immigration into Arizona Territory, A Frontier Culture in the American West," M.A. Thesis, University of California Los Angeles, 2004, 28

[3] Melissa Keane, A.E. Rogge, and Bradford Luckingham, "The Chinese in Arizona 1870-1950," a report prepared for the Arizona State Historic Preservation Office, May 2012, 15-6.

[4] Lawrence Michael Fong, "Sojourners and Settlers: The Chinese Experience in Arizona," *The Journal of Arizona History*, vol. 21, No. 3 (Autumn 1980), 231-32.

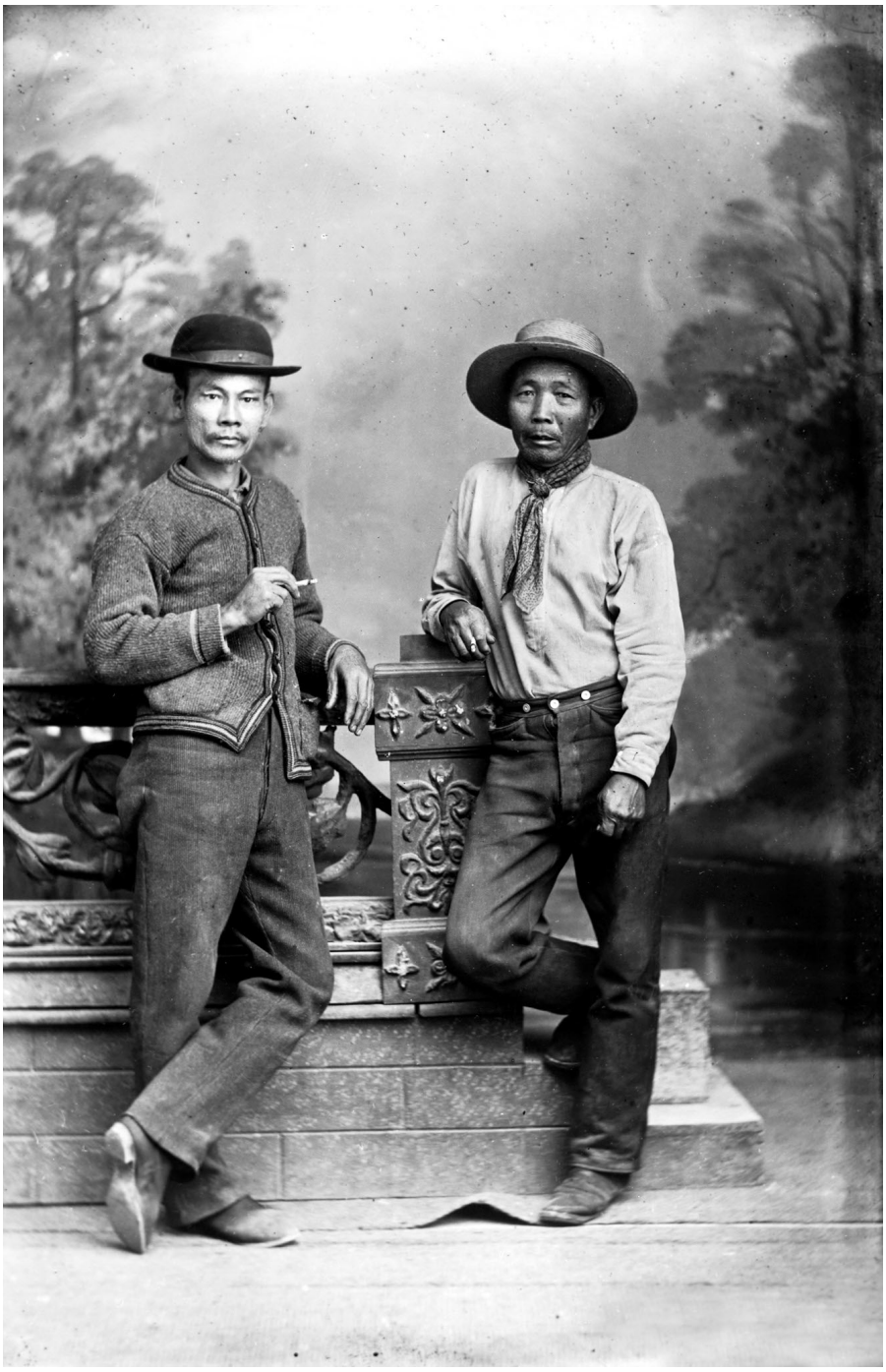

Figure 1: Two Unidentified Chinese Men, Tucson, ca. 1890 (Arizona State Archives).

Historian James Gregory has completed detailed quantitative research that focuses, in part, on Asian migration into Arizona. His study is based on the analysis of census records and is limited by the ways in which census data was compiled over time and does not always provide precise

information on ethnicity. Nonetheless, Gregory's analysis, which spans from 1860 to 2018, provides a very good framework for charting Asian immigration and migration into Arizona.[5]

Arizona's population ballooned from just over 9,500 individuals to over 40,400 people between 1870 and 1880. Nearly 2,000 immigrants from China were included among the 1880 population.[6] None of the Chinese migrants recorded in Arizona the 1880 census were born in the United States. More than half of these immigrants were among the hundreds who arrived in Arizona in the late 1870s to work on the construction crews that built the Southern Pacific Railroad and other rail lines between 1877 and 1883. Resident Chinese settlement was centered in Tucson, Phoenix, Prescott, Tombstone, and Benson in the 1880s

Chinese immigrants who stayed in Arizona, often upon transitioning from employment with the railroads, worked as miners, laborers, personal assistants, and cooks. They also opened their own businesses, but their economic roles were limited by the prevalent racial norms that characterized economic and social life in the Western United States well into the twentieth century. The Chinese found economic roles proprietors of laundries, restaurants, and grocery stores. Some became farmers. .[7]

The Asian migrant population declined considerably between 1880 and 1900 when there were about 800 Chinese living in Arizona.[8] The reduction of Chinese migration to Arizona is attributed to a confluence of factors. First, the railroad construction that attracted a significant number of Chinese laborers, some of whom became entrepreneurs, to the region was essentially complete by 1883. Second, racist exclusionary legislation passed in the United States discouraged immigration from Asia. Although restrictions on the locations in which Chinese lived, how they dressed, and where they could work were codified in California in the 1870s, the federal government did not initially act to restrict Chinese immigration. This changed in the 1880s when agitation from western states led Congress to pass the Chinese Exclusion Act. The law, signed by President Chester A. Arthur in May 1882, was the first legislation that restricted immigration to the United States based on ethnicity or race. The Act, which severely limited Chinese immigration and placed

[5] James Gregory, *America's Great Migrations Project*, available at https://depts.washington.edu/moving1/Arizona.shtml.

[6] James Gregory, *America's Great Migrations Project*, available at https://depts.washington.edu/moving1/Arizona.shtml.

[7] Keane, Rogge, and Luckingham, "The Chinese in Arizona," 16; Fong, "Sojourners and Settlers," 234-36.

[8] James Gregory, *America's Great Migrations Project*, available at https://depts.washington.edu/moving1/Arizona.shtml.

restrictions on Chinese already living in the United States, was initially intended to sunset after ten years. However, it was ultimately renewed and remained in effect until 1943.[9]

The Chinese Exclusion Act fundamentally reshaped Chinese migration to the United States but did not demonstrably affect local demographics in Tempe because the town was a fledgling settlement when the Congress passed the Act. The village had fewer than 150 individuals in 1880. Census records indicate that there were no Asian immigrants living in Tempe at the time. In fact, most residents were born in Mexico or were first generation Arizonans with Mexican parents. There were fewer than fifteen people living in Tempe who did not have a direct or recent connection to Mexico.[10] There was no local Chinese population in Tempe in 1882.

Tempe grew considerably over the next twenty years to a population of over 900 people. The town also became more diverse. Native-born Arizonians and Mexicans still made up most of the local populace, but they were joined by migrants from twenty-four states, Canada, Ireland, England, Europe, Russia, and China. At least twelve Chinese immigrants and one Chinese American migrant were living in Tempe in 1900. Records reveal that Chinese living in Tempe in 1900 shared some common characteristics with their neighbors in Phoenix. Both populations were almost entirely male and filled similar occupational roles. The only difference was that the Phoenix population included individuals involved in domestic work (housekeeping, servant) and the Tempe population did not. Also, unlike Phoenix, Tempe's Chinese population was quite small and was not confined to a specific part of town.[11]

There was no Chinatown in Tempe, but historic documents can provide a glimpse into the lives of the few Chinese residents living in Tempe in 1900. Wah Hop See owned a market at the corner of Center Avenue and Seventh Street as early as 1903. Hoy W. Lee, a fifty-two-year-old storekeeper, lived on Dewey Street (Figure 2.) His store and residence likely shared the same building and were probably near the Arizona Normal School. Lee, who lived alone, came to the United States in 1876 before Congress passed the Chinese Exclusion Act restricting most Chinese immigration. It

[9] Fong, "Sojourners and Settlers," 230-31.

[10] United States Bureau of the Census, Tenth Census of the United States (1880), Tempe, Maricopa, Arizona, Enumeration District 019, Roll 36, 115A-115B, Record Groups 29, NARA microfilm publication T9, National Archives, Washington D.C. Also available at https://www.ancestry.com/.

[11] James Gregory, *America's Great Migrations Project*, available at https://depts.washington.edu/moving1/Arizona.shtml; Keane, Rogge, and Luckingham, "The Chinese in Arizona," 27-8.

appears that he arrived in Tempe after 1890. Lee's route to Arizona is unknown, but considering his arrival date in the United States, it is likely that he migrated east from California.[12]

Figure 2: Vicinity of Dewey and Center Street, 1908 (Library of Congress).

Another storekeeper, Chung Sing, lived on Myrtle Avenue with his wife, Annie Chung, and three children. Annie was born in California in 1876 to Chinese parents and was the first known adult Chinese American living in Tempe. A newspaper article described the family as "well-to-do intelligent people" who were "receiving the congratulations of their many American friends" after the birth of their son in 1898.[13] Chung Sing and his family represent another unique situation in Arizona and Tempe in the early twentieth century. Chung Sing lived with his wife and children while most Chinese immigrants were men who lived alone or with other male roommates. Indeed, most Chinese immigrants to the United States in the late nineteenth and early twentieth centuries were boys and unmarried men. Those that were married usually left their wives in China with the intent of returning.

For example, three single men, Yee Sing, Sam Lee, and Lee Kee, operated a laundry near the Chungs. Sanborn maps from 1893 and 1901 show a Chinese laundry on lot 53 between Third Street and Fourth Street, and Myrtle Avenue and Mill Avenue (Figure 3). It is probable that this was the laundry associated with the three men. According to city directories, Quang Wo owned the establishment by 1905. Five years earlier Wo had a laundry and residence at on Fifth Street, near Center Avenue. Another laundry was at the intersection of Fifth Street and Maple Avenue. (Figure 4). This laundry may have also been in operation in 1893. Sanborn maps in 1893 and 1901 show an

[12] United States Bureau of the Census, Twelfth Census of the United States (1900), Tempe, Maricopa, Arizona, Enumeration District 031, Record Groups 29, NARA microfilm publication T623, National Archives, Washington D.C. Also available at https://www.ancestry.com/.

[13] "The South Side," *Arizona Republic*, April 5, 1898; A.P. Skinner, *Phoenix, Tempe and Mesa Business Directory, 1903* (Phoenix, AZ.: A.P. Skinner Publishers, 1903) n.p.

identical arrangement of buildings, but the 1893 map does not label them as a Chinese laundry. Still, it is reasonable to conclude that the laundry was operating in 1893.[14]

Tom Ping, Yip Men, and Tom Lee lived on Mill Avenue. Ping and Men were in the restaurant business. Lee worked for them.[15] Yong Woke, who is not listed in the census records, operated at least two restaurants in Tempe by 1898: the Office Café and the Tempe House (Tempe Hotel) Dining Room on the west side of Mill Avenue (Figure 5), just south of Fourth Street.[16] The restaurant was most likely in the building at 406 or 408 South Mill Avenue.

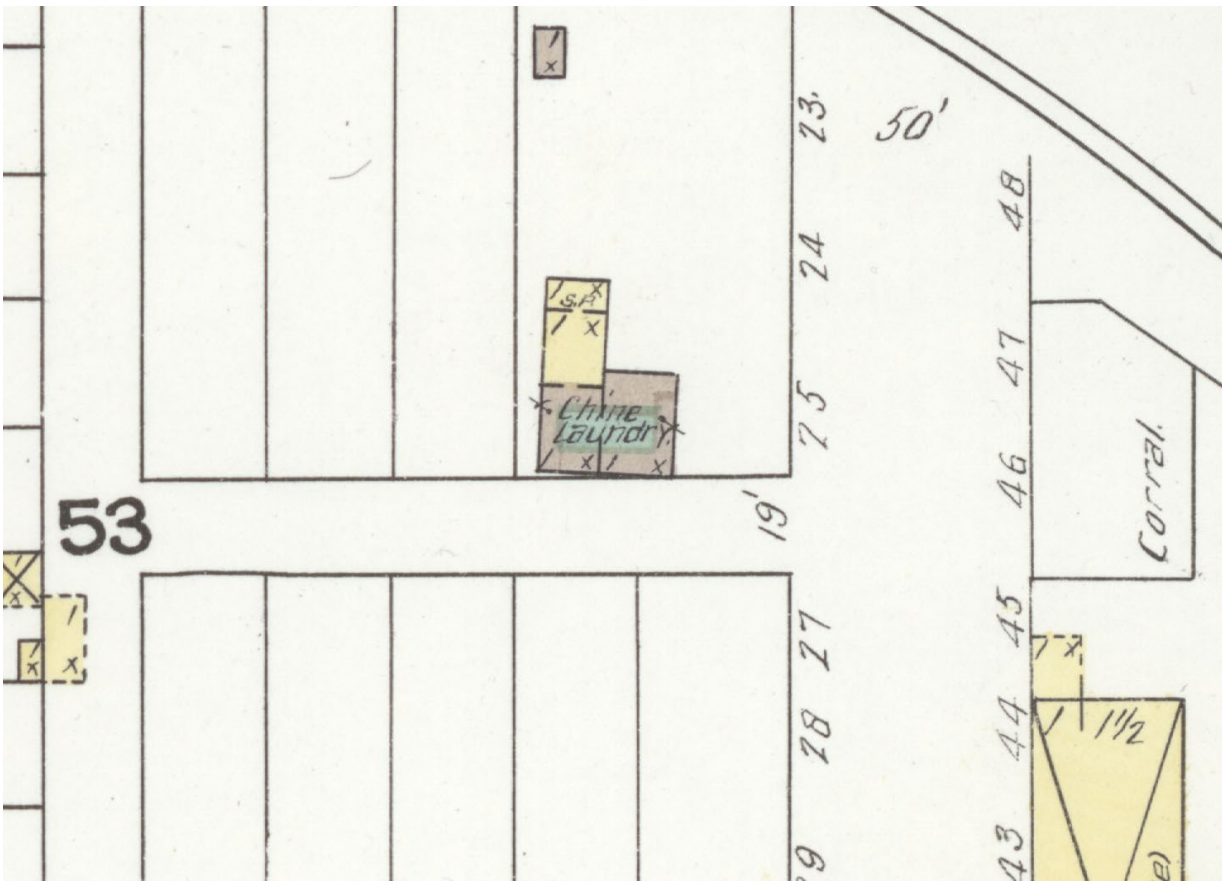

Figure 3: Detail From 1901 Sanborn Fire Insurance Map (East half of lot 53), Tempe, Maricopa County, Arizona [Map shows an adobe Chinese Laundry with a wood frame addition].

[14] Sanborn Perris Map Company, Sanborn Fire Insurance Tempe, Maricopa County, Arizona, 1893 (New York NY.: Sanborn Perris Amp Company Publishers, 1893).

[15] "The South Side," *Arizona Republic*, April 5, 1898; Skinner, *Phoenix, Tempe and Mesa Business Directory, 1903, n.p;* United States Bureau of the Census, Twelfth Census of the United States (1900), Tempe, Maricopa, Arizona, Enumeration District 031, Record Groups 29, NARA microfilm publication T623, National Archives, Washington D.C. Also available at https://www.ancestry.com/.

[16] "The South Side," *Arizona Republic*, April 5, 1898.

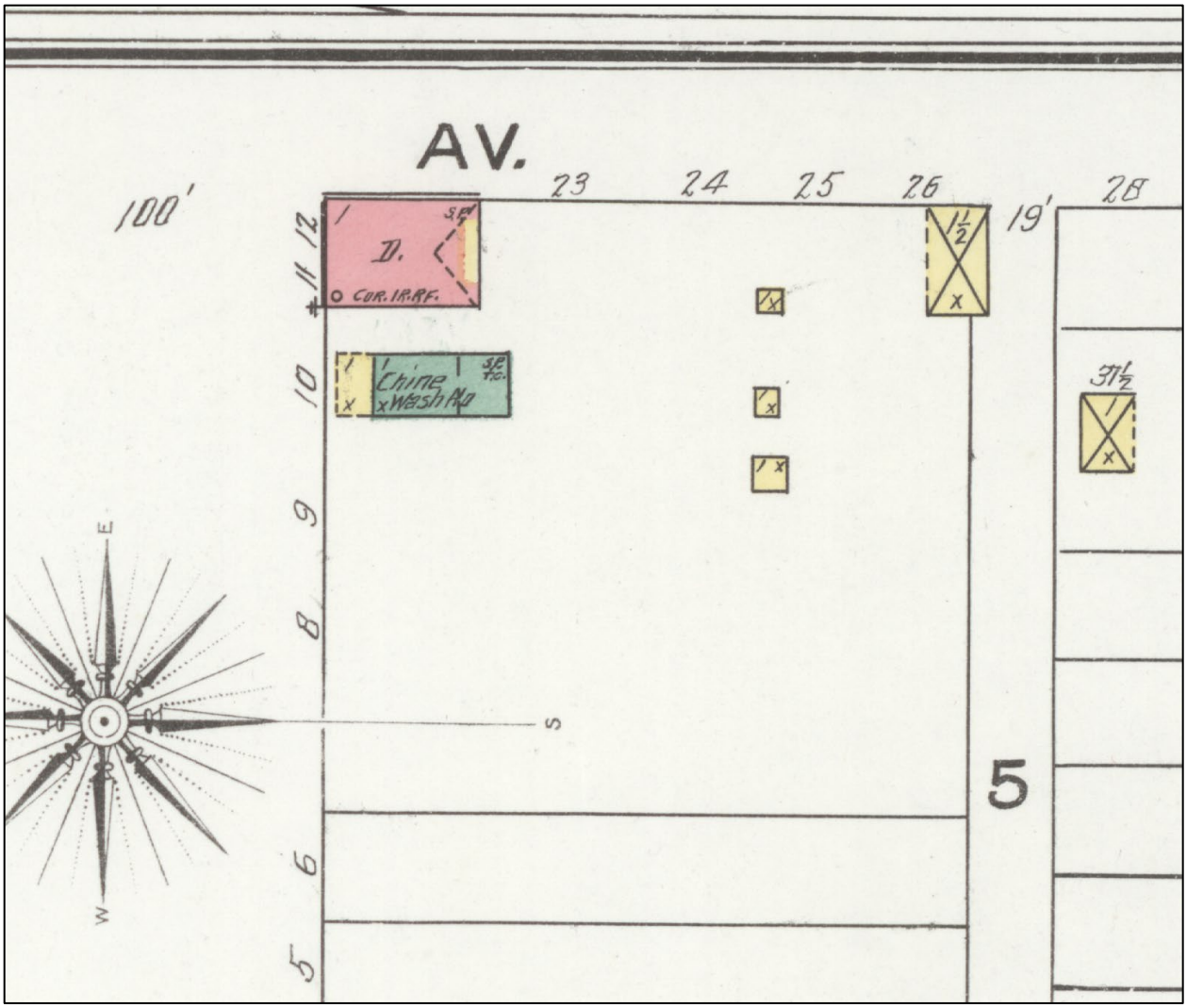

Figure 4: Detail From 1901 Sanborn Fire Insurance Map (Fifth Street and Maple Avenue), Tempe, Maricopa County, Arizona [Map shows a Chinese wash house and brick dwelling.

Tom Ping was one of the first entrepreneurs in Tempe and fragmentary historical documentation allows us to piece together his life. Ping, who came to the United States in 1882, arrived in Arizona in the 1890s. Apparently Ping first settled in Phoenix before relocating the Tempe at the turn of the twentieth century The first suggestion of his presence in Arizona is in the January 16, 1896, issue of the *Arizona Republic* which notes that Ping had just purchased a Phoenix restaurant called the Capitol Chophouse from George Johnson. Ping sold the restaurant**,** which was located at 30 East Washington Street, to Tueng Yung in 1902.[17] Yung was still operating the restaurant in 1915.[18].

[17] "Tempe," *The Arizona Republican*, September 29, 1902.

[18] "Do You Remember," *Arizona Republic*, January 16, 1936; "Restaurant," *Arizona Republic*, August 29, 1915.

By 1901 Ping was living in Tempe and owned a local restaurant called Tom Ping's Restaurant.[19] The establishment which was located on Mill Avenue (Figure 5, Figure 6) was still in operation over a decade later.[20] Ping also owned a restaurant in Phoenix's Commercial hotel as early as 1904. Two years later Ping and his business partners owned more Tempe restaurants: the Casa Loma Hotel dining room and the Los Angeles Restaurant, which Ping purchased from Grace Saffell. The Casa Loma Hotel (Figure 7) was at the corner of Mill Avenue and Fourth Street. The location of the Los Angeles Restaurant is not currently known based on documentary research.[21] Ping's business activities indicate that he was integrated into the larger business community and readily negotiated with Euro-Americans.

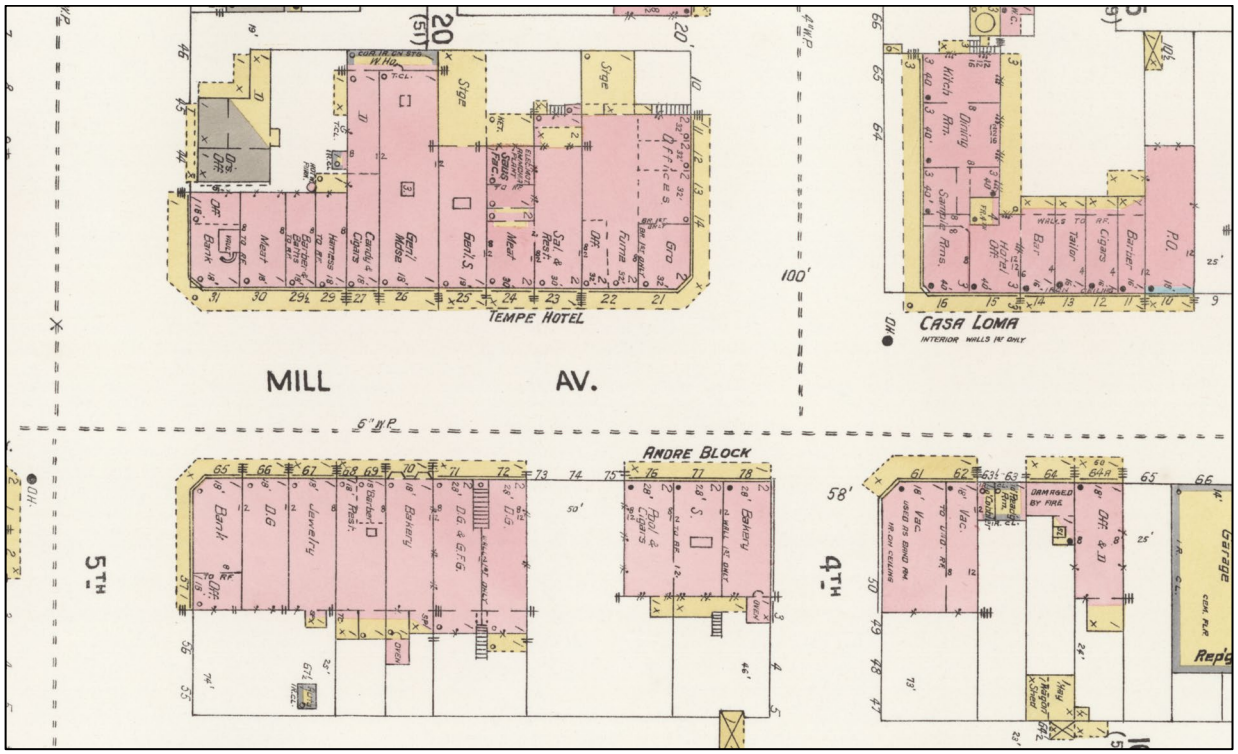

Figure 5: Detail From 1901 Sanborn Fire Insurance Map Showing the Central Business District Along Mill Avenue, Tempe, Maricopa County, Arizona.

[19] "Tempe," *The Arizona Republican,* December 6, 1901.

[20] Arizona Directory Company, *Phoenix City and Salt River Valley Directory, 1912* (Los Angeles, CA.: Arizona Directory Company, 1912), 392, 405.

[21] "The Eagle Restaurant," *The Arizona Republic*, October 5, 1904; "A Restaurant Sold," *The Arizona Republican*, August 23, 1906.

Figure 6: Fifth Street and Mill Avenue, Looking Northeast, 1898 (Arizona State Archives).

Figure 7: Postcard, Casa Loma Hotel, ca. 1910 (Arizona State Archives).

Fragments of Ping's personal life were recorded in local newspapers. For example, he maintained connections to his homeland. The *Arizona Republican* reported in 1908 that:

> Tom Ping, one of the genial proprietors of the Tom Ping Restaurant, is planning a long trip next month to his former home in China. Rumor has it that Tom is contemplating matrimony and upon his arrival in his homeland will take unto himself a wife.[22]

He returned to Arizona about a year later. The newspaper carried news of his arrival in Phoenix and reported that:

> Tom Ping returned Thursday afternoon after an absence of nearly a year. The time was spent in China and on the road going and coming. Tom spent a few hours here Thursday afternoon and then went on to Phoenix. He will settle down in Tempe again in a few days.[23]

Ping was a leader in Tempe's small Chinese community and acted as an interpreter in local court cases. One case, in 1909, involved Tom Wing, a Chinese immigrant who owned a laundry "near the woodyard," and behind the "Tomlinson House" in the vicinity of Third Street and Mill Avenue. Wing was accused of operating an opium den out of his establishment. He was convicted and fined $25.00. Wing died in a fire that destroyed his laundry in May 1910, less than a year after his conviction. [24] This was probably the same laundry that Quang Wo owned in 1905.

A general geography of Chinese residency in Tempe in the first decade of the twentieth century can be pieced together based on the descriptions contained in census records, city directories, and newspapers. The Chinese businesses were not segregated from other establishments. Chinese-owned restaurants were often associated with hotels in the commercial core of the town along Mill Avenue. Stores and laundries were dispersed in two general locations along Fifth Street in the vicinity of Maple Avenue and Myrtle Avenue, and east of town along Dewey Street and Center Avenue, just north of the Arizona Normal School (now known as Arizona State University).[25]

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[22] **"**On A Long Journey," *The Arizona Republican,* July 13, 1908.

[23]"Home From China," *The Arizona Republican,* May 15, 1909.

[24] "An Opium Case in Local Court," *The Arizona Republican,* November 14, 1909; "Body Found in a Wreck," *The Arizona Republican,* May 10, 1910.

[25] The Territorial legislature established the Arizona Normal School on a five-acre parcel of donated land east of town in 1885. The campus grew slowly. Classes were taught in a single one-story brick building for over a decade until a new large three-story building was constructed on the campus in 1898. The building, now known as Old Main, still stands. The original classroom building was demolished in 1906.

The period between 1900 and 1920 marks a shift in Arizona's Asian and Asian American demographics. First, by 1910 Chinese immigrants and Chinese American migrants were joined by Japanese immigrants. Second, the migration of Asian Americans into Arizona was clearly represented in census records for the first time. Asian American migrants arrived in Arizona from Arkansas and California between 1900 and 1910.[26] The migration from California followed established migration patterns. The migrants from Arkansas were the children of a group of Chinese laborers that plantation owners brought to Arkansas after the Civil War to fill the void the end of slave labor left on the cotton plantations. Work conditions were deplorable and exploitive, and the laborers fled the cotton fields for urban areas like Little Rock or left the state entirely. Nineteen ten also marks the first time the Asian population in Arizona reached levels similar to 1880, but the population declined considerably by 1920. The decline, which is reflected in census data from all Western states, can be attributed to Federal policy that expanded restrictions on immigration from Asia in 1917, a constriction of employment opportunities at Arizona mines and related industries, and political and economic changes in China. There were just over 1,500 Asians living in Arizona in 1920 and they were essentially evenly divided between migrants from China, Japan, and Asian Americans born in Arizona or California. The presence of new immigrants from China reveals limitations of the 1882 Chinese Exclusion Act in keeping Chinese from coming to the United States. Chinese immigrants avoided California and, instead, disembarked in Hermosillo or Mazatlán, Sonora, Mexico, and travelled north to Arizona.

Tempe's population grew by about 500 people between 1900 and 1910, but the Asian and Asian American population only grew slightly. Many of the same individuals who appeared in the 1900 census were still in Tempe but were joined by new arrivals. Census records also provide specific addresses for Chinese residents for the first time. Ham Yong, a Chinese American who emigrated from California, operated a laundry in town and lived at 157 Fifth Street, near Tempe's commercial core. (Figure 8).[27] A Chinese cook named Ye (or Geo/George) Tuck rented a house across the street at 158 Fifth Street. Tuck, who was born in China in 1865, may have arrived in the United States before 1882. Yong and Tuck lived among white working-class neighbors who migrated from Illinois, Missouri, Massachusetts, Wisconsin, Ireland, and Canada. I Yen lived at 222 Mill Avenue. Yen, who immigrated to the United States in 1880, was a cook and probably worked for Tom Ping or his associates. Ping, who had been in Tempe since at least the 1890s, lived a few buildings away at 217 Mill Avenue. He resided with his business partners, Joe Holland (or Holand) and Jang Ging Chor, and three Chinese boarders, You Kee, Hu You, and Charley Bin. Holland and Chor were both Chinese American. Chor was born in California to Chinese parents. Holland, the son of a Chinese father and

[26] James Gregory, *America's Great Migrations Project*, available at https://depts.washington.edu/moving1/Arizona.shtml.

[27] The 1910 address numbers do not correlate to current addressing.

Irish mother, emigrated to Tempe from New York. Two of the boarders worked for Ping and his associates. Unlike the largely working-class population on Fifth Street, the Mill Avenue neighbors were a mix of white American-born and immigrant residents, most of whom were professionals and business owners.[28]

Tong Yong, a merchant, lived at 286 East Second Street. Unlike the Chinese and Chinese Americans who lived on Mill Avenue and Fifth Street, Tong lived in a clearly segregated neighborhood populated by immigrants from Mexico and Mexican Americans. A Chinese farmer, Ha Haas, lived on the outskirts of town in an area described as "Mexicana" in the census. The term "Mexicana" probably corresponds with East Tempe and the former settlement of San Pablo, an area Euro-Americans called Mexican Town. The name is misleading. In 1910, Mexicana consisted of a mix of Euro-American and Mexican and Mexican American farmers, and at least one Chinese farmer.[29]

A previous study of Chinese immigrants in Arizona concluded that Ethel Wong was a student at the Arizona Normal School (Arizona State University) in 1905 and 1906. She does not appear in census records or directories, but her surname implies she was ethnically Chinese. The report also states that Maude Tong, a resident of Bisbee, was a student at the college in 1913. Her surname suggests Chinese heritage, but all census records describe her as Euro-American. She was the daughter of a mining engineer, Andrew Tong, who was born in Missouri in 1864. His relatives had been in the United States since at least the 1730s. It is, therefore, unlikely that Maude was Asian or Asian American.[30] This episode illustrates the challenges inherit in identifying ethnicities based on surnames.

In a broad sense, Chinese settlement in Tempe was remarkably stable between 1900 and 1910. The population remained small and somewhat dispersed with centers of occupancy located in and near the commercial core (Figure 9, Figure 10) and in East Tempe. Chinese residents owned markets, laundries, and restaurants.

Although Tempe appears to have been a place of relative acceptance, American racial politics did not escape the town's Chinese and Chinese American population in the early 1900s. Joe Holland's

[28] United States Bureau of the Census, Thirteenth Census of the United States (1910), Tempe, Maricopa, Arizona, Enumeration District 0076, Record Group 29, NARA microfilm publication T624, National Archives, Washington D.C. Also available at https://www.ancestry.com/.

[29] United States Bureau of the Census, Thirteenth Census of the United States (1910), Tempe, Maricopa, Arizona, Enumeration District 0076, Record Group 29, NARA microfilm publication T624, National Archives, Washington D.C. Also available at https://www.ancestry.com/.

[30] Keane, Rogge, and Luckingham, "The Chinese in Arizona," 27-8.

fifteen-year-old son, William, who was born in Phoenix, was traveling with a Chinese relative when he was apprehended by immigration officers in San Francisco in 1910. The episode caught the attention of Arizona Territorial officials and "a number of Phoenix citizens" who secured the boy's release.[31] William grew up in Tempe where he attended local public schools, graduating in 1914. He took classes at the Arizona Normal School for two years before enlisting in the Army during World War I. William died tragically in an accident shortly after he returned to Tempe from his military service.[32]

Figure 8: Detail From 1911 Sanborn Fire Insurance Map Showing the Central Business District, Tempe, Maricopa County, Arizona.

[31] "Looking for his Sone to Arrive in Tempe," *The Arizona Republican*, October 5, 1910.

[32] "William Holland, Soldier, is Dead," *The Arizona Republican*, December 4, 1919.

Figure 9: Postcard, Mill Avenue, Looking North, ca. 1915 (Arizona State Archives).

Figure 10: Postcard, Birdseye View of Tempe, ca. 1910s, looking southwest [Intersection of Fifth Street and Mill Avenue] (Arizona State Archives).

Japanese immigrants joined the Chinese and Chinese Americans in the vicinity of Tempe in the early 1900s. Japanese migrant laborer first arrived in central Arizona in 1897 when they briefly harvested Canaigre root along the Agua Fria River, north of Phoenix. This enterprise only lasted a few years and all the agricultural workers returned to California before 1900. Another group of Japanese laborers arrived in the Salt River Valley in 1905 when The Southwest Sugar and Land Company, employing a labor force of 120 Japanese migrants, attempted to establish sugar beet farms near Phoenix. The crops failed forcing the company to abruptly abandon its plans. Most of the workers left Arizona, but a few remained in the Phoenix area, where they established vegetable farms that became the foundation of the Salt River Valley's Japanese community.

The first Japanese immigrants arrived in Tempe between 1900 and 1910. Some of these residents may have initially arrived to work on area sugar beet farms. O. Malki and K. Jao worked at the local creamery, the Pacific Creamery Company. Their address is not visible in the census records, but like Tong Yong, the Chinese merchant described above,, their home was among the Mexican and Mexican American population in East Tempe.[33] Malki and Jao, who were some of the first Japanese to settle in Maricopa County, were not typical of *Issei* (Japanese-born) immigrants to the region. Most *Issei* worked in agriculture and resided in rural areas outside town. For example, an *Issei* known only as Goto arrived in Arizona and established a chicken farm outside Tempe in 1906. Research for this report was unable locate additional information about Goto or his farm.[34]

Tempe's population growth remained relatively steady between 1910 and 1920, when about 2,000 people lived in the community. The Asian and Asian American population stayed small and scattered. The 1920 census recorded very few Asian residents inside Tempe's developed core. Sing Kie Kee owned a grocery store and lived at 701 Seventh Street (probably more accurately 701 Mill Avenue). Unlike most market proprietors, it appears that Sing Kie Kee did not live on the same site as his store. The precise location of the store is not known, but it was probably along Mill Avenue between Third and Fifth Streets where several grocery stores are depicted on the 1915 Sanborn Fire Insurance Map (Figure 11).[35] Yee Hop, a Chinese merchant, lived on the edge of town, but census records do not indicate where he resided. His neighbors consisted of a group of

[33] United States Bureau of the Census, Thirteenth Census of the United States (1910), Tempe, Maricopa, Arizona, Page 17B, Enumeration District 0076, Record Group 29, NARA microfilm publication T624, National Archives, Washington D.C. Also available at https://www.ancestry.com/.

[34] Eric Walz, "The Issei Community in Maricopa County: Development and Persistence in the Valley of the Sun, 1900-1940," *The Journal of Arizona History* Vol. 38, No. 1 (Spring 1997), 3.

[35] United States Bureau of the Census, Fourteenth Census of the United States (1920), Tempe, Maricopa, Arizona, Enumeration District 301 Record Group 29, NARA microfilm publication T625, National Archives, Washington D.C. Also available at https://www.ancestry.com/.

laborers for the state highway department, teamsters, and a Mexican laundress. Hop arrived in the United States in either 1891 or 1892.

Wing Chung (or Chung Wing) owned a laundry in Tempe in 1917. He does not appear in census records, but the 1915 Sanborn Fire Insurance Map for Tempe shows a laundry and Chinese dwelling at the corner of Fifth Street and Maple Avenue (Figure 12), probably 103 West Fifth Street. This was the only laundry in Tempe in 1917.[36] Tom Ping's business partners, Joe Holland, and Tom Lee purchased the Richmond Cafe at 413 Mill Avenue (Figure 11) in 1917. Both men were living at 401 ½ Mill Avenue, a building known as the Andre Block, at the time. They operated the establishment into the mid-1920s.[37] The Richmond Café closed when Joe Holland retired in 1926. He left Tempe and died a year later.[38]

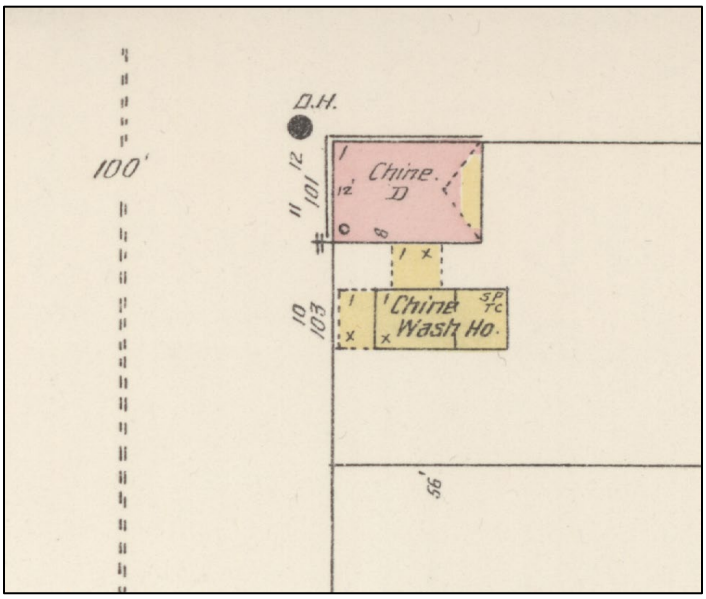

Figure 11: Detail From 1915 Sanborn Fire Insurance Map Showing a Chinese Wash House at Fifth Street and Maple Avenue, Tempe, Maricopa County, Arizona.

[36] Arizona Directory Company, *Phoenix City and Salt River Valley Directory, 1917* (Phoenix, AZ.: Arizona Directory Company, 1917), 413-429; United States Bureau of the Census, Fourteenth Census of the United States (1920), Tempe, Maricopa, Arizona, Thirteenth Precinct, Page 1A, Enumeration District 30, Record Group 29, NARA microfilm publication T625, National Archives, Washington D.C. Also available at https://www.ancestry.com/.

[37] Arizona Directory Company, *Phoenix City and Salt River Valley Directory, 1918* (Phoenix, AZ.: Arizona Directory Company, 1918), 548; Arizona Directory Company, *Phoenix City and Salt River Valley Directory, 1919* (Phoenix, AZ.: Arizona Directory Company, 1917), 523.

[38] "Joe Holland Leaves Tempe," *The Arizona Republic,* April 13, 1926; **"**Committed to the Asylum," *The Arizona Republican,* December 4, 1912.

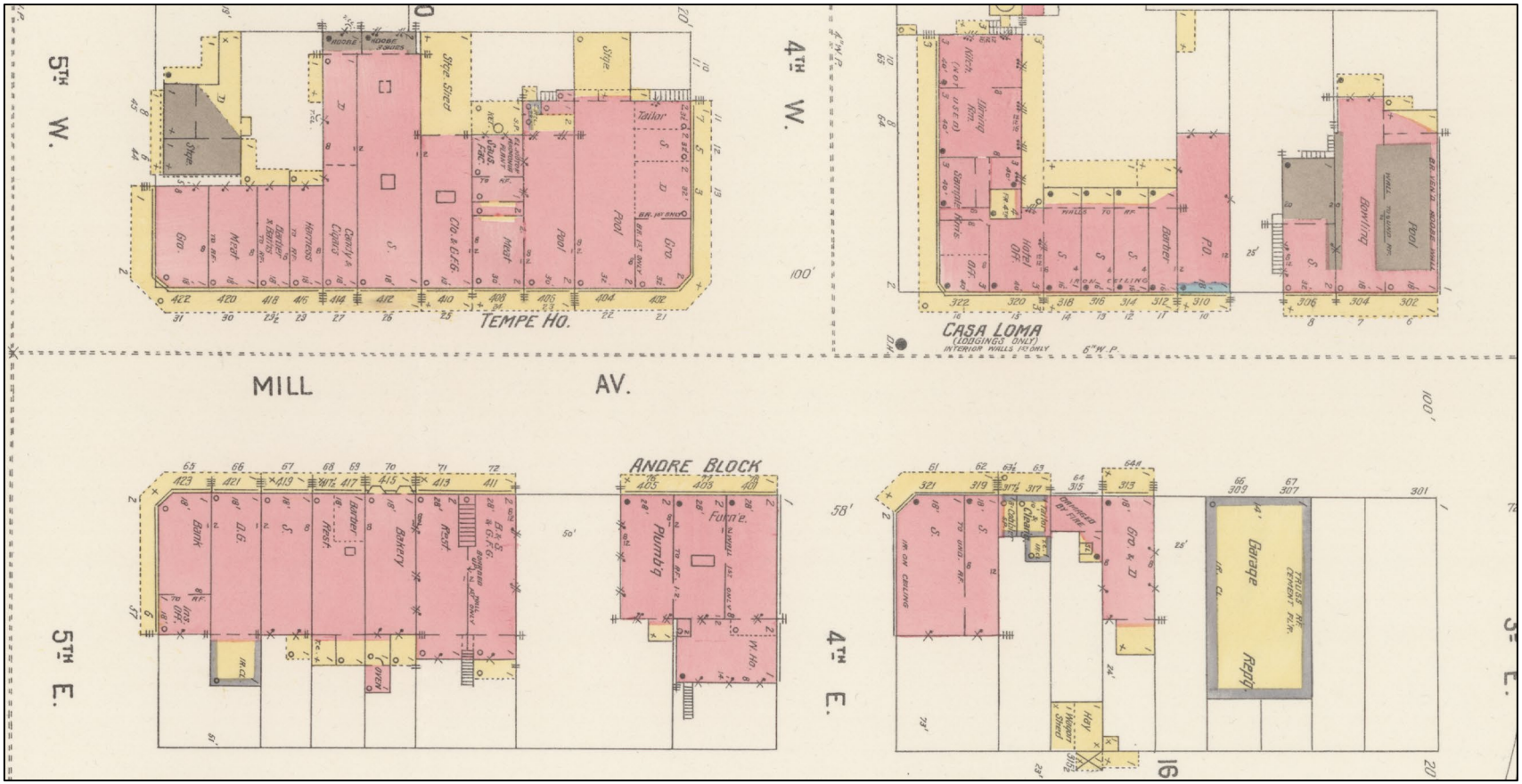

Figure 12: Detail From 1915 Sanborn Fire Insurance Map, Mill Avenue, Tempe, Maricopa County, Arizona [The Richmond Café is the "Rest." In the right side of the street between East 4th Street and East 5th Street].

Census records indicate a shift in Chinese entrepreneurship in Tempe by 1920. By the second decade of the twentieth century, there were fewer Chinese-owned businesses than a decade earlier, and the diversity of businesses was lower. The reasons for the shift are not apparent in historical documentation, but one cause may have been related the absence of Tom Ping, the most visible Chinese businessman in Tempe in the early 1900s. Ping seems to have suffered a psychological breakdown. He moved to Sacramento sometime after 1910 but returned to Arizona in 1912. According to reports, he was visiting relatives who lived at a "country residence four miles southeast of town." Ping was in mental distress. The *Arizona Republic* reported in December 1912 that "Tom Ping was taken into custody in late November 1912 and committed to the state hospital for the insane . . . for an indefinite period."[39] His confinement in the institution was relatively short and Ping was released in February 1913. He subsequently found employment with a Chinese-owned restaurant in Tempe called the Tempe House. Newspapers indicate that the restaurant was a local landmark and housed in one of the oldest buildings in town.[40] Ping's psychological challenges resurfaced in 1916 and he was, again, confined to the state asylum. He remained confined to the hospital until his death in 1935.

Japanese migration into the rural agricultural area on the outskirts of Tempe continued throughout the 1910s but remained small. Menzo Walusrea, a farmer who emigrated from Japan to the United States in 1906 was living along Tempe Road in 1920.[41] Three Japanese farm laborers, K. Kawamoto, Frank Okamoto, H. Yamato and were living among a large group of non-Asian farm workers outside Tempe in 1920. The increase in Japanese residency in 1920 was not unique to Tempe. There was an upsurge in *Issei* and *Nisei* (American-born Japanese) residency throughout Maricopa County between 1910 and 1920. Tempe was, however, unique in two aspects. First, the Japanese migrant population was small compared to the areas around Glendale and Phoenix where Japanese farmers developed vegetable farms on land that was formerly dedicated to sugar beet production. The farmers arrived in Arizona as laborers on the sugar beet farms but transitioned to independent framers without relocating. Second, other areas of the county mainly included Japanese family groups, instead of individual male residents. The presence of family groups

[39] "Thought to be Insane," *The Arizona Republican,* November 30, 1912; **"**Committed to the Asylum," *The Arizona Republican,* December 4, 1912.

[40] "Allowed His Freedom," *The Arizona Republican,* February 10, 1913**;** "Early Morning Fire Razes Tempe House," *The Arizona Republican,* February 20, 1916.

[41] United States Bureau of the Census, Fourteenth Census of the United States (1920), Tempe, Maricopa, Arizona, Thirteenth Precinct, Page 1A, Enumeration District 30, Record Group 29, NARA microfilm publication T625, National Archives, Washington D.C. Also available at https://www.ancestry.com/.

reflects an intention to settle in the area permanently while single immigrants were often sojourners who left the area after a brief period.[42]

In general, the decade between 1910 and 1920 was a transition period for Tempe's Asian and Asian American population. Chinese residency never represented a significant component of the local racial or ethnic make-up of Tempe's population, but by 1920, there were fewer Chinese residents and businesses than in previous decades. Research for this context did not locate documentation that explained the reason for the drop in Tempe's Chinese population. However, there was a dramatic decrease in Chinese population state-wide between 1910 and 1920.[43] Documented Chinese-owned establishments in the community comprised one restaurant, two stores, and one laundry. The businesses were in and near the commercial core of the town or in East Tempe, reflecting patterns established in previous decades (Figure 13, Figure 14). The decrease in the local Chinese population, some of whom probably relocated to Phoenix, was offset by an increase in Japanese residency. The Japanese, unlike the Chinese, typically lived on agricultural properties on the outskirts of town. Japanese immigrants typically arrived in the United States with few employment opportunities outside unskilled manual labor. Agriculture was a respected profession in Japan and many Japanese, upon arriving in the United States transitioned to farming and played an important role in the development of Western agriculture in the early twentieth century.

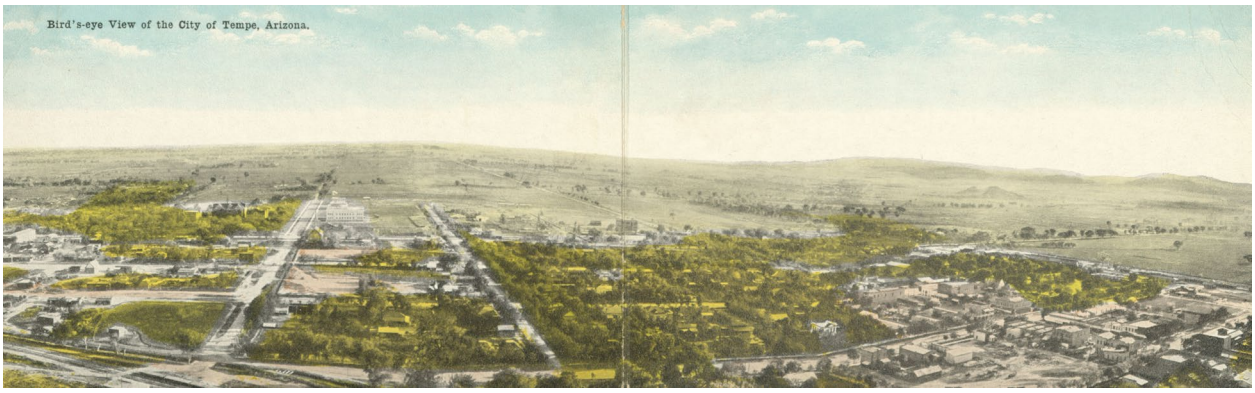

Figure 13: Postcard, Birdseye View of Tempe, ca. 1920s, looking south [East Tempe is at the left of the image. The Central business district is the concertation of buildings to the right] (Arizona State Archives).

[42] "The Issei Community in Maricopa County," 3-4; United States Bureau of the Census, Fourteenth Census of the United States (1920), Tempe, Maricopa, Arizona, Fourteenth Precinct, Page 10B, Enumeration District 30, Record Group 29, NARA microfilm publication T625, National Archives, Washington D.C. Also available at https://www.ancestry.com/.

[43] James Gregory, *America's Great Migrations Project*, available at https://depts.washington.edu/moving1/Arizona.shtml.

The Arizona Asian and Asian American population declined into the 1930s but appears to have increased in diversity. Immigrants from the Philippines are first noted in the 1930 census, but none lived in Tempe.[44] Filipino immigration to the United States began in 1898 when the Philippines became an American territory. Most of the migrants were initially recruited to work on Hawaiian sugar plantations, with large California agricultural enterprises, or in Alaskan canneries. The arrival of Filipino labor in Arizona is likely related to the growth of agribusiness in the state.

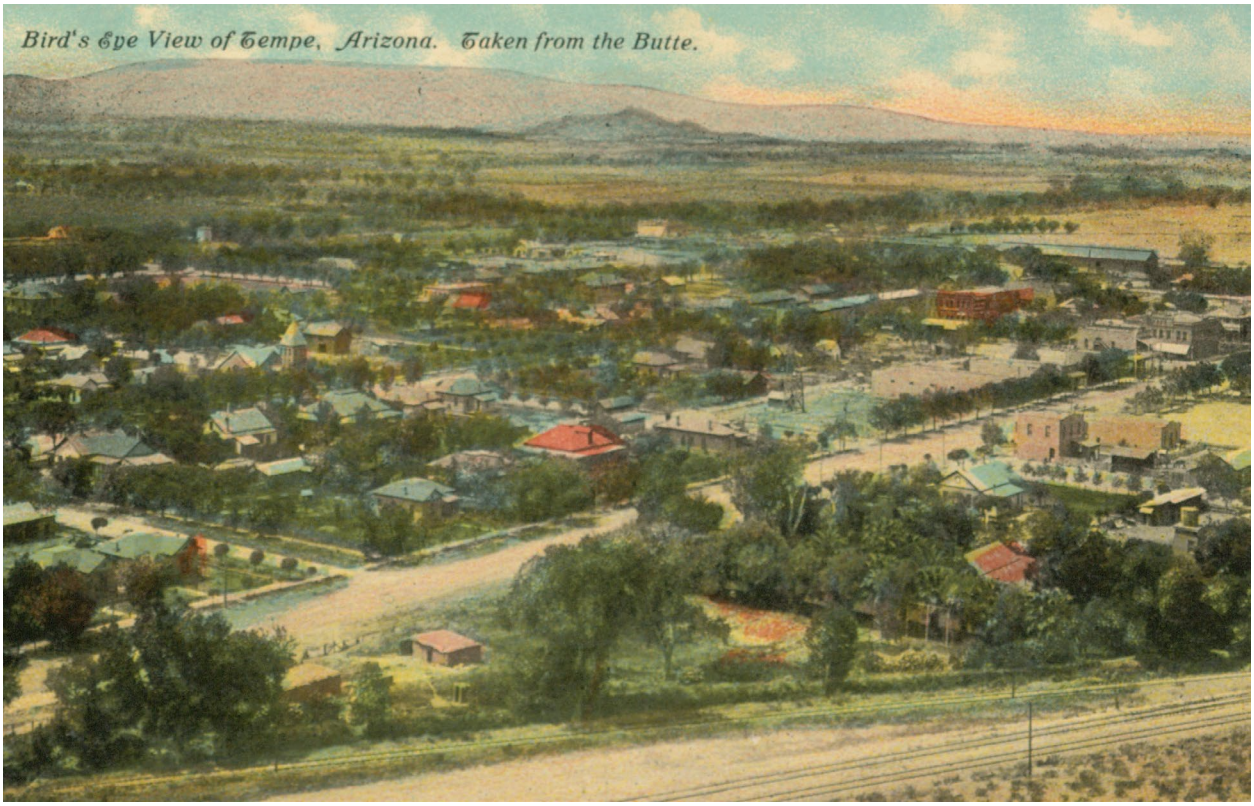

Figure 14: Postcard, Birdseye View of Tempe, ca. 1920s, looking west from Hayden Butte [East Tempe is at the foreground] (Arizona State Archives).

Five Chinese and Chinese American residents were recorded among a Tempe population of nearly 2,500 people in the 1930 census. Ton Tuck was a 52-year-old, California-born personal assistant to a Euro-American named Buel Wetmore, a farmer who lived on Baseline Road southeast of Phoenix. This is the first documented record of a person of Asian heritage working as a domestic in Tempe. The remaining four ethnic Chinese residents worked in the retail grocery business. Yee Hop, who had lived in Tempe for at least a decade, resided at 101 Creamery Road. He and Ong Moon owned a

[44] James Gregory, *America's Great Migrations Project*, available at https://depts.washington.edu/moving1/Arizona.shtml.

grocery store. Moon, who was born in California, lived at the store at 107 Maple, north of the commercial core of the town. This may be the same store that Sing Lee owned from 1920 to 1928. Both men lived among a mix of working-class and middle-class Mexican, Mexican American, and Euro-American neighbors. Finally, Ye Him Ong and his assistant Yep Ong Chuan lived at the grocery store they operated at the corner Center Avenue and Seventh Street, east of the central business district (Figure 15). The store was in a largely working-class Mexican American neighborhood, near the Arizona Normal School (Arizona State University).[45] Both men were very young, eighteen and twenty-three years old, respectively. They were recent immigrants from China. Although documentary research was inconclusive, Ong Moon, Ye Him Ong, and Yep Ong Chuan may have been related. It was not uncommon for the Chinese to congregate among extended family when they immigrated to the United States. Henry, the first Ong to settle in Maricopa County, owned a grocery store in Phoenix before 1900.[46] Ye Him Ong became the manager of a new chain grocery store in Tempe owned by the George Y. Wah Company in 1933. Wah already owned stores in Coolidge and Chandler. The store in Tempe was at 406 Mill Avenue, perhaps in the same space as the earlier Chinese-owned Tempe House restaurant but was closed and replaced by a billiard hall by 1937.[47]

The discussion above indicates that there was a general shift in Chinese residency patterns in Tempe by 1930. The few Chinese residents recorded in the 1930s census, directories, and newspapers, were on the fringes of the central business district, to the north and east. This is a dramatic change from the period between 1900 and 1920 when the Chinese population was mostly concentrated in the central business district and near the Arizona State Teacher's College (formerly the Arizona Normal School and now Arizona State University).Research for this historic context did not provide an explanation for the shift, but one can speculate that the change was tied to the fact that the men all operated grocery stores in working-class or middle-class neighborhoods that were not within the central business district.

[45] The area around the Arizona Normal School was in a state of transition in the early 1900s. The campus grew to twenty acres and several buildings by 1910. Two-hundred-twenty-five students attended the college in 1919. The school continued growing throughout the 1920s and expanded west and south beyond its twenty-acre footprint. Over a dozen new buildings and structures were built by the 1930s, including construction of a large gymnasium and a track and field facility.

[46] United States Bureau of the Census, Fifteenth Census of the United States (1930), Tempe, Maricopa, Arizona, Enumeration District 124, Record Group 29, NARA microfilm publication T626, National Archives, Washington D.C. Also available at https://www.ancestry.com/; Arizona Directory Company, *Phoenix City and Salt River Valley Directory, 1932* (Phoenix, AZ.: Arizona Directory Company, 1932) , 590.

[47] "Store Company Opening Unit," *Arizona Republic,* March 4, 1933; "Tempe Construction Continues Despite Approach of Summer," *Arizona Republic,* May 23, 1937.

Figure 15: Postcard, Mill Avenue, ca. 1925 (Arizona State Archives).

The most notable demographic shift in Tempe between 1920 and 1930 was a dramatic increase in Japanese and Japanese American residents in relation to people who traced their national heritage to China. Census takers recorded twenty-five Japanese and Japanese American residents in Tempe in 1930. The more stable family group migration among Japanese residents in Maricopa County was finally apparent in the Tempe area by 1930. The Japanese residents, who were all involved in agriculture, lived outside Tempe's commercial core. For example, T. Hashimoto was operating a farm on Broadway. Hashimoto immigrated to the United States in 1903 and was a moderately successful farmer. Although he rented his property, he was able to afford to pay employees. The Shishikawa and Nakagawa families, each of which had six members, lived on Southern Avenue and were in a similar situation as Hashimoto. They Nakagawas were still farming in Tempe in 1940 but left shortly thereafter. They were living in Beverly Hills, California, in 1942. Three Japanese farm households, the Ichimachi brothers, Shomagus Oto, and Umiaichie and Mitsue Miyamoto, were located next to each other on Apache Trail (now Apache Boulevard). All three of them relied on laborers to assist with their farm operations. Matsutaro and Chaquia Matsumoto lived farther down Broadway with their seven young children. They arrived in Arizona from the agricultural fields of Rocky Ford, Colorado, sometime after 1927 and were not in the same financial position as Hashimoto. Matsutaro was working as farm laborer.[48]

[48] United States Bureau of the Census, Fifteenth Census of the United States (1930), Tempe, Maricopa, Arizona, Enumeration District 122, Record Group 29, NARA microfilm publication T626, National Archives,

Matsutaro and Chaquia Matsumoto reflect a typical Japanese immigration pattern. Matsutaro arrived in the United States in 1902 at the age of 19. He worked as a contract laborer on Hawaiian sugar or coffee plantations. Research did not reveal how long he resided in Hawaii, but plantation owners began using a predominantly Filipino workforce by 1910, so it is likely that he returned to Japan by the early 1910s. Matsutaro married Chaquia Nishino in Hiroshima, Japan, in 1918. The young couple emigrated to the United States and found employment in the sugar beet and melon fields of Rocky Ford. They briefly lived in Tempe before moving to the Los Angeles area. Matsutaro farmed row crops until World War II when the family left California and returned to Colorado to avoid internment.

The attack on Pearl Harbor had wide-ranging effects on the Japanese and Japanese American community in the United States. President Franklin Delano Roosevelt immediately proclaimed that anyone of Japanese heritage that was not a United States citizen was liable to be apprehended an enemy alien. A few weeks later the federal government required that all enemy aliens in California, Oregon, Washington, Montana, Idaho, and Utah surrender any short-wave radios, binoculars, or weapons they possessed. Meantime, vocal segments of the general, non-Asian, population viewed people of Japanese heritage with considerable suspicion and feared that they were, at best, disloyal to the United States and, at worst, actively working on behalf of the Japanese government. They pushed for greater restrictions culminating in President Roosevelt signing Executive Order 9066 in February 1942. The order established restricted areas along the west coast and in Arizona and empowered the military to remove Japanese and their children from west coast states to Relocation Centers away from the coast. There were two Relocation Centers in Arizona that were mostly occupied by Japanese from California. One, the Poston Relocation Center, was near the Colorado River in southern Arizona. The other camp, The Gila River Relocation Center, was on the Gila River Indian Reservation south of Phoenix. The centers, also known as internment camps, were similar to prisoner-of-war camps in design, with watch towers, security fencing, and simple institutional buildings. The Japanese were imprisoned at the camps from 1942 until 1945. Daily life in the camps was highly regulated and prisoners developed agriculture and worked in light industry at the camps.

The family returned to California, settling in Sunnyvale, after the war. Matsutaro opened an equipment repair shop that he ran until his death in the late 1950s. Chaquia, who became a United States citizen in 1955, remained in Sunnyvale until her death in 1976. The Ikeda family, which

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Washington D.C. Also available at https://www.ancestry.com/; United States Bureau of the Census, Sixteenth Census of the United States (1940), Maricopa, Arizona, Enumeration District 7-77, Record Group 29, NARA microfilm publication T627, National Archives, Washington D.C. Also available at https://www.ancestry.com/.

included Minezo, Shizuki, and their eight children, operated a truck farm outside Tempe in the 1930s, but were living in Mesa by 1940.[49]

The reduction of Chinese residency in Tempe continued throughout the 1930s. According to census records there were two men of Chinese descent living in Tempe in 1940. Arthur Ong, who was not the same individual as the person enumerated as Ong Moon in the 1930 census, was an American citizen born in China. He lived alone on West First Street and owned a grocery store called Tempe Grocery at 107 Maple Avenue. Arthur Ong was still operating his Tempe store in 1950 and was living at 104 Maple Avenue with his wife, May, and two children.[50] Ong moved to Phoenix in the mid 1950s where he operated a store until he was murdered during a robbery attempt in late 1956.[51] Tong (Tang) Kun, a World War I veteran who was living in Tempe in 1940, opened the Yuen Lee Grocery at 520 East Eighth Street store sometime before 1932. The establishment was still in operation when he died in 1949. [52]

Research for this context did not locate documentation of residents of Filipino or Korean heritage living in or near Tempe in the 1940s. However, at least two Japanese families were living in Tempe then. The Nakatsu family, which consisted of Koryo, Tomi, and their eight children ranging in age from 3 months to 19 years old, operated a farm south of University and west of Price road, just outside Tempe. Bill (William) and Margaret Kajikawa lived on the Arizona State Teachers' College campus. Bill Kajikawa, a coach and professor in the physical education department, became one of the most well-known Asian American residents of Tempe. As a child, he and his family moved to

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[49] United States Bureau of the Census, Fifteenth Census of the United States (1930), Tempe, Maricopa, Arizona, Enumeration District 122, Record Group 29, NARA microfilm publication T626, National Archives, Washington D.C. Also available at https://www.ancestry.com/; United States Bureau of the Census, Sixteenth Census of the United States (1940), Maricopa, Arizona, Enumeration District 7-77, Record Group 29, NARA microfilm publication T627, National Archives, Washington D.C. Also available at https://www.ancestry.com/; "Mrs. Matsumoto," *The Peninsula Times Tribune (Palo Alto),* February 20, 1976; United States of America Petition for Naturalization, Number 2120403 [Chaquia Matsumoto], October 24, 1955.

[50] United States Bureau of the Census, Fifteenth Census of the United States (1950), Tempe, Maricopa, Arizona, Enumeration District 7-21, Sheet 18, Roll 20335, Record Group 29, National Archives, Washington D.C. Available at https://www.ancestry.com/.

[51] Certificate of Death, Art Ong, File Number 8038, Arizona Department of Health Services; Phoenix, AZ; *Arizona Genealogy Birth and Death Certificates.*

[52] United States Bureau of the Census, Fifteenth Census of the United States (1940), Tempe, Maricopa, Arizona, page 22A, Enumeration District 7-69, Record Group 29, NARA microfilm publication T627, National Archives, Washington D.C. Also available at https://www.ancestry.com/; Baldwin Consurvey Company, *The Baldwin Tempe, Mesa, Chandler Arizona Consurvey Directory, 1940* (Parsons, KS.: Baldwin Consurvey Company, 1940), 30 ; "Tang Kun Burial is Due at Tempe," *Arizona Republic,* February 24 ,1949; "Grocery Operator Found Dead in Bed," *Arizona Republic,* February 19,1949.

Glendale from California in 1929 to take advantage of the rapidly developing agricultural industry. His parents either managed or owned a fruit and vegetable farm in the area. Indeed, Glendale became a canter for Japanese-owned agricultural enterprises into the late twentieth century. Bill graduated high school in Phoenix and began attending the Arizona Teachers College (later Arizona State University) in 1933 where he played football. Kajikawa stayed in Tempe and transitioned directly into a coaching position after he graduated in 1937.[53]

Koryo Nakatsu emigrated to the United States as a teenager in 1909 to work for the railroad in San Francisco, one of the few occupations open to Asian immigrants at the time. He began courting Tomi, who still lived in Japan. The couple did not meet in person until she arrived in California in 1914. Tomi and Koryo were married in San Francisco, but subsequently moved to Los Angeles where they found work in the clothing industry. They started a family and, relying on the importance of kin networks, moved to California's Imperial Valley in the 1920s, where Tomi's brother was living. The young family began farming in the Imperial Valley, but moved to Phoenix in the late 1920s where they took over a farm that was being vacated by a Japanese immigrant who was returning to Japan.[54]

The Nakatsus arrived in Phoenix a few years before the rise of considerable anti-Japanese sentiment in Maricopa County in 1934 and 1935. A group of white farmers in the Salt River Valley began blaming the Japanese for their own financial hardship. They formed a vigilante group called the Anti-Alien Committee to press politician's to strictly enforce alien land laws and prevent the purchase or lease of land by Japanese immigrants or their children. The Anti-Alien Committee also intimidated local Japanese residents. They sabotaged farms, committed acts of violence, and, on August 17, 1934, staged an automobile parade from Glendale to Phoenix. The parade route was designed with intent. Rosie Ikeda, Koryo and Tomi Nakatsu's daughter, recalled that most of the Japanese in the county lived in Phoenix and Glendale in the 1930s and 1940s. The population consisted of mostly Japanese Americans (*Nisei*), some of whom were the product of mixed marriages between Japanese men and Hispanic women.[55]

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[53] Oral History Interview, Bill Kajikawa, May 25, 1995, Tempe History Museum, OH-147; Oral History Interview, Rosie Ikeda, OH-299.

[54] Oral History Interview, Rosie Ikeda, February 24, 2006, Arizona Historical Society, OH- 299;; Birth Certificate, Toshi Nakatsu, December 13, 1929, Arizona Department of Health Services; Phoenix, AZ; *Arizona Genealogy Birth and Death Certificates; "Growing Vegetables Can't Compete with Growing Area, Arizona Republic,* February 2, 1983; United States Bureau of the Census, Fifteenth Census of the United States (1940), Tempe, Maricopa, Arizona, page 22A, Enumeration District 7-79, Record Group 29, NARA microfilm publication T627, National Archives, Washington D.C. Also available at https://www.ancestry.com/.

[55] Oral History Interview, Rosie Ikeda, OH-299.

The parade, which was replete with patriotic symbolism, was intended to terrorize the local Japanese population. Participants displayed signs threatening violence to all Japanese who chose to stay in the Salt River Valley. Ruth "Rosie" Ikeda (nee Nakatsu) was about 10 years old when the Anti-Alien Committee was terrorizing Japanese families. She remembered that "we Japanese were very frightened" and "we did not know who was going to be the next victim."[56] The anti-Japanese agitation may have compelled some of the Japanese that appeared in the 1930 Tempe census to leave the area if they had not already left.

The Nakatsus moved to Tempe in the late 1930s. It is not known if the anti-Japanese sentiment in Glendale and Phoenix influenced their decision. They purchased a 13-acre farm parcel outside Tempe. Japanese immigrants were not allowed to own land in Arizona at the time, so they had to buy the land in the name of their eldest son Gichi (Gene), who was born in California and turned 18 years old in 1939. The Nakatsus built a simple home and developed a vegetable farm on the parcel, which was in the 2000 block of East University Drive.[57]

Rosie Nakatsu and her sister Sadie enrolled in the public high school in Tempe in 1939, but the United States' entry into World War II upended their education. Internment did not directly affect the Nakatsus, but Rosie and Sadie, the only Asian students in their school, had to stop attending classes briefly in 1942. Their school, which was located on the corner of Mill Avenue and University Drive, was within a zone that was designated off-limits to Japanese residents. Federal authorities divided the state into along U.S Highway 60. The area south and west of the highway was closed to residents of Japanese heritage. People living in the restricted zone had to move. If they chose not to relocate, they were sent to the Poston Relocation Center. Japanese residents outside the restricted area, like the Nakatsus, were allowed to stay in their homes, but their movement was restricted. They were ordered to avoid bridges, dams, and other infrastructure and barred from entering the restricted zone.[58]

Rosie Ikeda remembered that:

> we were not allowed to cross Mill Avenue. We could just be [on the east side] of downtown Tempe but could not cross Mill Avenue. We could not go on the west side. We were not allowed to cross Apache Avenue [on the south side].[59]

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[56] Jack August, "The Anti-Japanese Crusade in Arizona's Salt River Valley, 1934-35," *Arizona and The West*, Vol. 21 No. 2 (Summer 1979), 114-17, 136; Rosie Ikeda interview.

[57] "Growing Vegetables Can't Compete with Growing Area," *Arizona Republic*, February 2, 1983.

[58] Murray and Solliday, "City of Phoenix Asian American Historic Property Survey,": 51.

[59] Oral History Interview, Rosie Ikeda, OH-299.

The off-limits area was prominently marked with signs and residents received notification of the restrictions in the mail.

Rosie and her siblings remained out of school until late 1942 when the exclusion boundaries were adjusted, placing the high school outside the restricted area. However, the Nakatsus were still limited in their movement. They had to follow a curfew that prevented them from being in certain parts of town between 6 AM and 6 PM. The rules prevented Rosie's sister from attending her 7 PM high school graduation.[60]

Japanese outside the restricted zone were also targeted by state legislation and business practices that severely limited their economic activity. Many local banks refused to do business with Japanese residents and some shops posted "No Jap-Allowed" signs in their windows. State law dictated that farmers were unable to sell their produce to merchants, and merchants wishing to sell products to Japanese residents had to publish a public notice in the newspaper prior to completing the transaction. The law was challenged in court and eventually overturned, but the restrictions prevented the Nakatsu family from travelling to Phoenix to sell their produce. Customers, perhaps in defiance of the restrictions on Japanese economic activity, travelled to the Nakatsu farm to purchase produce on consignment since local banks would not do business with the family. Local non-Japanese residents also assisted the family by providing education to the children when they were not attending local schools. Rosie recalled that their neighbors and most community members were "very kind" to them during the war.[61]

The Nakatsus' World War II experiences reflect the severe hardship the conflict caused to Japanese residents, even those who were not confined to relocation camps, but they also reveal the large interethnic community bonds that sustained them. However, conditions improved in the 1940s and 1950s. Alien land laws were voided, Tomi and Koryo Nakatsu became United States citizens, and they expanded the farm holdings. Tomi opened a roadside stand to sell the farm's produce in 1950. The property that became known as the Nakatsu Farm was a working vegetable farm and market into the 1980s. However, pressure from urban development, increased property values, and the cost of operating a small farm and store persuaded the Nakatsu children to sell the farm in 1983.The property was replaced with an apartment complex and condominiums.[62]

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[60] Oral History Interview, Rosie Ikeda, OH-299.

[61] Oral History Interview, Rosie Ikeda, OH-299.

[62] Oral History Interview, Rosie Ikeda, OH-299; *"Growing Vegetables Can't Compete with Growing Area, Arizona Republic,* February 2, 1983; Gichi Nakatsu, Realty Mortgage, February 7, 1944 [document number 19440019874]; Koryo Nakatsu, Petition for Naturalization, No. 3705, December 21, 1953, *Petitions For Naturalization, 1912-1991, Records of District Courts of the United States, 1685-2009* (Record Group 21),

Figure 16: Nakatsu's Ranch Market, 1972 (Tempe History Museum).

Bill and Margaret Kajikawa reflect a shift that occurred after World War II, in which the college drew more Asian residents to Tempe and allowed all Americans, including those of Asian heritage, to diversify their educational and occupational opportunities. Th postwar years were characterized by an unprecedented shift in higher education across the United States. Several factors contributed to the transformation that began just after the war and continued through the 1950s and 1960s. The return of the United States economy to a semblance of postwar normalcy resulted in an unprecedented demand for higher education that was suppressed during World War II. Moreover, Congress passed legislation, the Servicemen's Readjustment Act (1944), also known as the G.I. Bill, incentivizing higher education for returning veterans. The postwar workforce was also more highly specialized, and advanced degrees became desirable for a wide range of occupations. This all resulted in a flood of World War II veterans entering university and college programs across the United States in the late 1940s and into the 1950s. Another important factor in the growth of attendance at institutions of higher education was the dramatic increase in childbirth in the postwar years (the Baby Boom). The children born during the postwar demographic shift toward youth began entering universities, colleges, and junior colleges in large numbers in the mid-1960s. Student bodies were also more racially and ethnically diverse by the 1960s. Changes in immigration law, including the repeal of the Chinese Exclusion Act in 1943 and the enactment of the

National Archives and Records Administration- Riverside;]; Tomi Nakatsu, Petition for Naturalization, No. 5306, April 20, 1959, *Petitions For Naturalization, 1912-1991, Records of District Courts of the United States, 1685-2009* (Record Group 21), National Archives and Records Administration- Riverside.

Immigration and Nationality Act of 1965made immigration from Asia to the United States much easier. As a result, American colleges attracted more Asian students.

The 1950 census reflects early postwar changes at the university. First, Jeanne T. Kwin, a Chinese student, was living in a residence hall on campus at the time. Another Chinese woman, Fleur Belle Wang, who emigrated to the United States in 1949, worked in the university cafeteria and lived in North Hall. She was also an undergraduate student who went on to earn her PhD in Physics from the University of Rochester in New York. Finally, Wally Pelletier, a violin teacher, lived with his Chinese wife, Mary, in Victory Village. This was the first recorded Asian/Euro-American couple in Tempe.

Victory Village was established as a solution to an unprecedented campus housing shortage in the years after World War II. Married faculty and students who had served in the war were housed in fifty temporary housing trailers that were relocated from the Japanese internment camp at Poston, AZ. The trailers, which came to be known as Victory Village, were in the southeast portion of the campus and served as housing until the early 1950s.[63]

There were no Filipino, or Korean residents recorded in the Tempe census in 1950.[64] More than a dozen Japanese and Japanese Americans, though, were living in Tempe in 1950. Five members of the Nakatsu family were living in a single household living on their farm. Gichi, the oldest son who was now going by Gene, was married to Shizuko (nee Mori) and had a baby daughter. The young family lived in their own house on the family farm. Gene and his family eventually moved to Mesa. Hide Nakatsu, who was known as Ruth by the 1950s, was single and living at or near the farm. She lived in Tempe for her entire life. Kazuko (also known as Rosie and Rose) Nakatsu married Mesa resident Masaru Ikeda in 1959 and was living in Chicago by 1950. Another daughter Helen Toshiko Nakatsu married Mitsuo Okamoto, a chemist with the US Department of Agriculture, in 1953 and left Arizona. She and her husband returned to the city later in life. [65]

Twenty-nine-year-old Theodore Akimoto was living at 718 Mill Avenue in 1950. He was recent arrival to Arizona who worked at a local toy store at 717 Mill Avenue. Akimoto ran the store until the mid-

[63] Draft National Register of Historic Places Multiple Property Documentation Form (MPDF). Arizona State University- Tempe Campus, E-10.

[64] It is virtually impossible to identify Filipino residents in Tempe after 1950 because there are no publicly available census records that enumerate residents from the Philippines, and Filipino immigrants typically integrated themselves into the larger Hispanic community. However, there were two distinctly Filipino neighborhoods in Phoenix.

[65] United States Bureau of the Census, Fifteenth Census of the United States (1950), Tempe, Maricopa, Arizona, Record Group 29, National Archives, Washington D.C. Available at https://www.ancestry.com/.

1950s when he enrolled in Arizona State University and earned his teaching certification. Akimoto remained in Tempe after graduation and worked as an art teacher at South Mountain High School in Phoenix until the 1960s when he moved to Germany. [66]

William (Bill) Kajikawa was living in Victory Village with his wife and two children in 1950. [67] Kajikawa and three of his wife's brothers volunteered for the 442nd Infantry Regiment, an all-volunteer unit of Japanese American soldiers, during World War II. Sadly, Bill was the only one of the four to survive the war and return to Arizona. The Kajikawa family outgrew the small accommodations at Victory Village and moved to 155 Bonita Way in the early 1950s. They remained in the house until their deaths.

The Salt River Valley communities, Tempe, Mesa, Phoenix, and Glendale were separate, interrelated cities and towns into the post-World War II era. Bill Kajiakwa's daughter remembers that the family would travel from Tempe to Mesa for shopping in the late 1940s and 1950s. She characterized Tempe as a college town at that time, which was a shift from the pre-World War II era when the town was more directly associated with agriculture. Rosie Ikeda recalled that the Japanese churches, cultural institutions, and fraternal societies were not in Tempe. Rosie and her family traveled to Glendale and Phoenix, where there was a larger Japanese and Japanese American population, for religious and social events. [68] Tempe's small Asian community did not accommodate the development of Asian social and cultural institutions until the 1980s.

Arizona's Asian and Asian American population continued growing in subsequent decades, with the percentage of Asian American residents beginning to significantly outnumber Asian immigrants. Vietnamese, Laotian, Cambodian, Thai, and Korean immigrants began to make up a statistically notable portion of the state's Asian immigrant population by the 1970s. [69] The migration from Southeast Asia was a direct result of Cold War tensions that developed into open warfare in the region in the 1950s (Korean War) and 1960s and early 1970s (Vietnam War).

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[66] Baldwin, Mullin,-Kille Company, *Arizona Business and Professional Directory, Volume 17, 1951-1953* (Phoenix, AZ.: Baldwin, Mullin,-Kille Company, 1951), 441; "Classmates to be Reunited During Junior Year in Europe, *Arizona Republic*, July 8, 1964; *The Sahuaro, 1956* (Tempe, AZ.: The Associated Students of Arizona State University, 1956), 78, 253.

[67] United States Bureau of the Census, Fifteenth Census of the United States (1950), Tempe, Maricopa, Arizona, Record Group 29, National Archives, Washington D.C. Available at https://www.ancestry.com/.

[68] Oral History Interview, Christine Kajikawa Wilkinson, July 18, 2008, Tempe History Museum, OH-278; Oral History Interview, Rosie Ikeda, OH-299.

[69] James Gregory, *America's Great Migrations Project*, available at https://depts.washington.edu/moving1/Arizona.shtml.

Tempe's Asian and American population, however, remained quite small into the 1970s.[70] A survey of students in Tempe elementary schools in 1975 revealed that there were 109 "Asian" students which accounted for 0.8 percent of the student body. There were only two Asian American faculty members district-wide. The faculty members were newly hired as part of an affirmative action program implemented the previous year to increase staff diversity.[71] Tempe resident Ed Wong, who went to Carl Hayden High School in the early 1970s, said that when he attended the school the student body was made up of "a lot of Chicanos [about 30%]; there wasn't a large Black contingent; Asians was maybe 5%, maybe 2% or 3%. . . then there was a lot of Whites, I think about 30% to 40% of the makeup."[72]

The paucity of Asian and Asian American settlement in Tempe reflects a trend that characterized the history of Tempe since its establishment. Another regional trend continued. Ed Wong, whose father owned a grocery store in Phoenix in the early 1970s, recalled "most of the neighborhood grocery stores were owned by Asians, Chinese people, most of them." Wong specifically recalled that the stores in Phoenix were owned by Cantonese immigrants. The stores still relied on family members and their larger kin network for their labor force. The presence of Chinese-owned stores was the reason, in his opinion, that there were not an even lower percentage of Asian students at Carl Hayden High School.[73]

Although the local Chinese and Japanese heritage population was small in the 1960s and 1970s, the community's diversity was visible in novel ways. For example, local Japanese American residents worked to attract Japanese baseball teams to the area for spring training at the newly constructed Diablo baseball stadium, which was built in in 1968. The facility has hosted spring training for professional baseball teams since 1970. Although most teams participating in spring training have always been American Major League Baseball (MLB) teams, Japanese players traveled to the United States to train and compete against MLB teams in Arizona. Initially in the mid-1960s, Japanese teams sent selected players to Arizona. However, by the early 1970s entire Japanese teams made the trip to spring training. Teams were spread throughout southern Arizona. Diablo Stadium hosted a game between the Milwaukee Brewers and Tokyo Lotte Orions in 1971. Tom Ikeda, the son of Minezo and Shizuki Ikeda, who lived in Tempe in the 1930s before moving to Mesa, served as interpreter for the Japanese players. He also arranged to have a Japanese team, the

[70] Oral History Interview, Andrew Ching, June 8, 2009, Tempe History Museum, OH-325.

[71] U.S. Commission on Civil Rights, "School Desegregation in Tempe, Arizona," September 1977, 1, 9.

[72] Oral History Interview, Ed Wong, May 5, 2015, Tempe History Museum, OH-412.

[73] Oral History Interview, Ed Wong, OH-412.

Hanshin Tigers, base their training out of Diablo Stadium in 1981.[74] Japanese teams intermittently returned to participate in spring training in southern Arizona from the mid-1990s to 2019, but they did not use Tempe's facilities.

The restaurant industry also became an area of cultural expression in the 1970s as Chinese immigrants and Chinese Americans reentered the local restaurant industry. Mike Kwan, an immigrant from Hong Kong, opened the Golden Coin at 1125 East Apache Boulevard in 1973. By 1980, Kwan, who studied law in China, owned Golden Coin restaurants in Tempe and Yakima, Washington.[75] He eventually opened additional restaurants in Maricopa County, which continue to operate under the name Kwan's Golden Coin. The original restaurant was still serving buffet-style Chinese food into the 1990s, but was replaced by the King Tut Café, a Middle Eastern restaurant, in 1999. The Café was in business into the late 2010s.

Arlene Chin, a first-generation Chinese American, moved from San Francisco to Tempe with her mother and father in the early 1970s. The move to Arizona resulted in two notable changes in Chin's childhood. She recalled that her family moved from a densely populated urban area with a diverse population to Tempe, which was, in her opinion, very rural. Perhaps, more important to her was the fact that there was no Chinese or Chinese American community. Chin's parents traveled to Los Angeles twice a year just to purchase ingredients that her mother used in her recipes. Even in the 1970s, there were no local grocery stores that catered to the Asian population.[76]

Chin's father initially opened a grocery store in the Salt River Valley, but he transitioned to other business interests and purchased a Spudnut Donut shop at the southwest corner of University and Rural that he converted to a Chinese restaurant called How How. Chin's parents operated the restaurant for about five years, but ultimately sold the establishment, which became Greasy Tony's.[77] The Chins subsequently took jobs with Motorola and General Semiconductor Industries in Tempe. The Chin's experience illuminates changes in Tempe that became apparent by the 1970s and especially, the 1980s. The post-World War II economy evolved from a farm economy to one in which technology-related jobs became more common. Also, the Chins were able to gain employment outside the economic niches that Chinese and Chinese Americans in Arizona filled over the previous century. They began in the grocery and restaurant industries that were familiar to previous generations of Chinese but transitioned to working in the emerging tech industry. This

[74] "Brewers' Homers Whip Japanese Nine, 6-4," *Arizona Republic,* March 6, 1971; "Baseball Oriented Approach," *Arizona Republic,* January 25, 1980.

[75] "Chinese Restaurateur Shares Recipe for Popular Entrée," *Arizona Republic,* April 23, 1980.

[76] Oral History Interview, Arlene Chin, September 3, 2008, Tempe History Museum, OH-295.

[77] Oral History Interview, Arlene Chin, OH-295.

was a trend that was not confined to Tempe. Regionally and nationally, Asian immigrants and first-generation Asian Americans found considerably more economic opportunity in the mid to late twentieth century than they experienced prior to World War II.

Tempe's population diversity and, specifically, the city's Asian and Asian American population grew dramatically between 1980 and present. The Salt River Valley communities have become much more interconnected as towns have grown into intertwined cities. Post-1980 population growth in Tempe can be partly attributed to the influence of Arizona State University as an incubator for educational, entrepreneurial, service, and technological industries. The university also draws an international population of students and faculty who contribute to the city's diversity.[78] Modern diverse growth has enabled the expansion of religious, commercial, professional, advocacy and social organizations serving the interests of Tempe's and Maricopa County's Asian heritage citizens and has made the city's Asians and Asian Americans more visible. Currently comprising nearly nine percent of the city's population, they are no longer a population of a few among hundreds or thousands of residents. Only two demographic groups, white non-Hispanic (51%) and Hispanic (24%), comprise a larger segment of Tempe's population.[79]

[78] Oral History Interview, Andrew Ching, OH-325.

[79] Tempe, Arizona, available at https://censusreporter.org/profiles/16000US0473000-tempe-az/

Management Recommendations

This section is divided into two parts First, the *Identification of Historic Properties* section is based on the standards established by the National Park Service (NPS) and National Register of Historic Places (National Register), which comply with the National Historic Preservation Act of 1968 (NHPA). Arizona State standards align with the NPS/National Register guidelines. These standards are the framework for assessing the historic significance of buildings, structures, sites, and objects. The latter portion of the section, *Property Types Associated with Asian and Asian American History in Tempe*, describes the property types in Tempe that may be associated with Asian and Asian American history in the period between roughly 1880 and 1980.

Identification of Historic Properties

Once resources associated with Tempe's Asian and Asian American population have been identified, the evaluation of a property involves two steps. First, the property should be assessed against eligibility criteria for listing on the National Register; then it must be assessed for its integrity.

Eligibility Criteria

To qualify for the National Register, a cultural resource must be significant, meaning that it must represent a significant part of U.S. history, architecture, archaeology, engineering, or culture. A resource may possess significance on the local, state, or national level. The significance of a cultural resource can be determined only when it is evaluated within its history. As outlined in *National Register Bulletin 15: How to Apply the National Register Criteria for Evaluation*, the following steps are taken to evaluate a cultural resource within its history:

- Identify what the property represents: the theme(s), geographical limits, and chronological period that provide a perspective from which to evaluate the property's significance.
- Determine how the theme of the history is significant to the local area, the state, or the nation.
- Determine the property type and whether it is important in illustrating the history.
- Determine how the property represents the history through specific associations, architectural or engineering values, or information potential (the National Register criteria for evaluation).
- Determine what physical features the property must possess in order for it to reflect the significance of the history.

The Secretary of the Interior has developed the National Register Criteria for Evaluation (36 CFR Part 60.4) to assist in the evaluation of properties eligible for inclusion in the National Register.

The National Park Service has published guidance for applying the criteria in *National Register Bulletin 15*: *How to Apply the National Register Criteria for Evaluation* (NPS 1991). To qualify for the National Register, a property must have significance and retain historic integrity.

Applying National Register Criteria for Evaluation

To be listed on, or considered eligible for listing in the National Register, a cultural resource must meet at least one of the four criteria that follow:

A. Associated with events that have made a significant contribution to the broad patterns of our history.
B. Associated with the lives of persons significant in our past.
C. Embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction.
D. Have yielded, or may be likely to yield, information important in prehistory or history.

In addition to meeting at least one of the above criteria, a historic property must possess integrity of location, design, setting, materials, workmanship, feeling, and association. Integrity is defined as the authenticity of a property's historic identity, as evidenced by the survival of physical characteristics it possessed in the past.

Criterion A: Association with Events

The first criterion recognizes properties associated with single events or with a pattern of events, repeated activities, or historic trends. It is likely that Criterion A will be applicable to every property significantly associated with Asian and Asian Americans in Tempe. This criterion can be broadly applied to trends, such as Asian immigration, Asian and Asian American settlement patterns; and specific business categories, such as laundries, restaurants, markets, and agriculture. Criterion A can also emphasize more narrowly defined events, such as World War II discrimination in Tempe.

To determine if a property is significant within context under Criterion A:

1. Determine the nature of the property, including date of construction, type of construction, dates and purposes of modifications, and function(s) from time of construction to approximately fifty years ago.
2. Determine if the property is associated specifically with Asian or Asian American events, or trends.
3. Evaluate the property's history as to whether it is associated with the Asian or Asian American history in a significant way.

Criterion B: Association with Significant People

Properties may be listed in the National Register for their association with the lives of significant people. The individual in question must have made contributions to history that can be specifically documented and that were important within history. This criterion may be applicable within this context on rare occasions. Background research on a particular building may indicate that it is associated with an individual who made an important contribution to Asian or Asian-American history in Tempe. However, the building must be associated with the reason the individual is significant. For example, if one were to identify an entrepreneurs' residence, it would not be significant under Criterion B because their significance as a business owner is not tied to the house. Their place of business, on the other hand, may be significant because it is directly linked to the reason the individual is significant. To determine if a property is significant within this context under Criterion B:

1. Determine the importance of the individual.
2. Determine the length and nature of the person's association with the property.
3. Determine if the person is individually significant within history.
4. Determine if the property is associated with the time period during which the individual made significant contributions to history.
5. Compare the property to other properties associated with the individual to determine if the property in question best represents the individual's most significant contribution.

Refer to *National Register Bulletin 32: Guidelines for Evaluating and Documenting Properties Associated with Significant Persons* (National Park Service) for more information.

Criterion C: Design/Construction

To be eligible for listing on the National Register under Criterion C, properties must meet at least one of four requirements: (1) embody distinctive characteristics of a type, period, or method of construction; (2) represent the work of a master; (3) possess high artistic value; or (4) represent a significant and distinguishable entity whose components may lack individual distinction. Resources significant under Criterion C can be simple designs typical of a style, period, group, or region.

National Register Bulletin 15 defines distinctive characteristics as "the physical features or traits that commonly recur" in properties; type, period, or method of construction is defined as "the certain way properties are related to one another by cultural tradition or function, by dates of construction or style, or by choice or availability of materials and technology." Properties are

eligible for listing on the National Register if they are important examples, within history, of design and construction of a particular time. This component of Criterion C can apply to buildings, structures, objects, or districts.

"Significant and distinguishable entities" refers to historic properties that contain a collection of components that may lack individual distinction but form a significant and distinguishable whole. This portion of Criterion C applies only to districts.

To determine if a property is significant as an important example of distinctive characteristics of a building type or as a significant and distinguishable district:

1. Determine the nature of the property, including date of construction, type of construction, major modifications (dates and purpose) historic appearance, and functions during the period of significance.
2. Determine the distinctive characteristics of the property type represented by the property in question.
3. Compare the property with other examples of the property type and determine if it possesses the distinctive characteristics of a specific building-type construction.
4. Evaluate the property's design and construction to determine if it is an important example of building-type construction.

Criterion D: Information Potential

Properties may be listed on the National Register if they have yielded, or may be likely to yield, information important in prehistory or history. Two requirements must be met for a property to meet Criterion D: (1) the property must have, or have had, information to contribute to the understanding of history or prehistory, and (2) the information must be considered important. This criterion generally applies to archaeological sites. In a few cases, it can apply to buildings, structures, and objects if the property itself is the principal source of information and the information is important. For example, a building that displays a unique structural system or unusual use of materials and where the building itself is the main source of information (i.e., there are no construction drawings or other historic records) might be considered under Criterion D. Properties evaluated within this context would rarely be significant under Criterion D.

Assessing Historic Integrity

A significant resource must retain all or most of its historic integrity. The National Register divides integrity into seven categories. The aspects of integrity are succinctly described below. More detailed information is available in *National Register Bulletin 15*: *How to Apply the National Register Criteria for Evaluation* (NPS 1991).

1. Location: Simply stated, Is the resource in the same place as it was in its period of significance? If so, it retains integrity of location.
2. Setting: Is the surrounding environment in which the resource is located similar to the way it appeared during the resource's period of significance? This aspect of integrity is not as clear cut as location, but should consider surrounding development, vegetation, views, circulation patterns, and other features that might define the setting.
3. Design: Does the resource retain the major design elements that communicate its significance? Design is communicated through the form, plan, space, structure, and style of a property. For example, an addition that significantly increased the size of a building since its period of significance would undermine its integrity of design.
4. Materials: Does the resource retain original materials, such as cladding, windows, doors, and roofing? A building must retain character-defining exterior materials to be considered eligible for listing in the National Register, but it need not retain all original materials.
5. Workmanship: Does the resource reflect the physical evidence of the construction techniques associated with its period of significance? In the context of a building, this aspect of integrity is generally concerned with the ways in which it was built or maintained in association with its period of significance.
6. Feeling: This aspect of integrity is somewhat subjective. A resource that retains integrity of feeling visually communicates it historic importance to the viewer. Feeling is not, however, necessarily tied to artistry of grandeur. A cathedral and a tenement can each communicate feeling in respect to their historic significance.
7. Association: This aspect of integrity requires that the resource clearly reflect its relationship to its historic significance. In other words, is the resource associated with the context in which it is being evaluated?

Property Types Associated with Asian and Asian American History in Tempe

The identification of potentially significant historic resources associated with Asian and Asian American history in Tempe may prove challenging because until relatively recently, the ethically Asian population in the town was very small and was not concentrated in a Chinatown like other communities in Arizona. Moreover, the cultural institutions that Asian and Asian Americans residents relied upon were based outside of Tempe, mostly in Phoenix.

Although historic resources associated with Tempe's Asian and Asian American history are not cohesive or abundant, general historic property types are apparent. These include three business types: restaurants, markets, and laundries. Businesses in all three categories are well represented in the historical record. Other property types include residences, agricultural properties, and social and cultural institutions. Each of the six property types presents its own opportunities and challenges for National Register evaluation and historic preservation. The property type categories are discussed in greater detail below.

Restaurants

Chinese immigrants and Chinese American migrants became important Tempe restaurateurs in the late nineteenth century and played a visible role in the local restaurant business into the late 1920s and again beginning in the late 1960s. Prominent community members, such as Tom Ping, Joe Holland, and their associates owned or leased multiple establishments in the town's central business district in the late nineteenth and early twentieth century. They often employed Asian and Asian American residents, some of whom lived with them. Unlike Phoenix, where restaurants like the Peking Café, prepared Chinese-style food, the Tempe establishments focused on traditional American cuisine and served the Euro-American population.

Chinese and Chinese American involvement in Tempe's restaurant industry appears to have waned by the 1930s. There were no Asian-owned restaurants listed in city directories or newspaper advertisements from the 1930s into the late 1960s. However, a modern resurgence occurred by the 1970s as a larger, more diverse Asian ethnic population moved to Tempe and nearby cities. The modern iteration of the local Asian- and Asian American-owned restaurant industry, which continues into the twenty-first century, is markedly different than the early twentieth century version. Beginning in the late 1960s, entrepreneurs established restaurants serving dishes influenced by regional Asian cuisine instead of traditional American dishes. The town, perhaps because the Asian population in Tempe was still quite small, had fewer Asian restaurants than neighboring communities, such as Mesa and Phoenix, well into the 1980s, but there was a notable increase in Chinese restaurants in Tempe by the early 1970s. Table 1, below lists known Asian-owned or operated restaurants in Tempe through the 1970s.

Table 1. Restaurants

Name	Approximate Date Established/Purchased	Location
Office Café	1898	Unknown
Tempe House	1898	West side of Mill Avenue just south of Fourth Street
Tom Ping's Restaurant	1901	Mill Avenue (Location unknown)
Casa Loma Hotel Dining Room	1906	Northwest Corner of Mill Avenue and 4th Street
Los Angeles Restaurant	1906	Mill Avenue (Location unknown)
Richmond Cafe	1917	413 Mill Avenue
Golden Dragon Chinese Restaurant	1969	3300 South Mill Avenue
Golden Coin Chinese Restaurant	1973	1125 East Apache Boulevard
How How	1974	921 University Drive

Nine Asian-operated restaurants have been identified for the period between 1880 and 1980. The locations of two early twentieth-century establishments, the Office Café and the Los Angeles Restaurant are not known, but they were probably within the central business district. One restaurant, Tim Ping's Restaurant, established in 1901, was at an unspecified location on Mill Avenue.

Locations of the other restaurants is either generally known or can be tied to a specific address. The Tempe House Restaurant, operated by Yong Woke, opened as early as 1898 in a building on the west side of Mill Avenue, near Fourth Street. The restaurant, which became a local landmark, burned down in 1916. It was in the general location of 406 and 408 South Mill Avenue (now 414South Mill Avenue). Tom Ping ran the restaurant in the Casa Loma Hotel (Figure 7), at the corner of Mill Avenue and Fourth Street. The hotel, which was remodeled in the 1920s after Ping no longer ran the restaurant, is extant and has been determined eligible for listing in the National Register (Figure 17.)

Figure 17: Casa Loma Hotel Building (City of Tempe).

The Richmond Cafe, owned by Ping's colleagues Joe Holland and Tom Lee, opened in 1917 at 413 Mill Avenue. Holland ran the restaurant until his retirement in the late 1920s. The building continued to house dining establishments into the 1980s (Figure 18) but has been significantly altered over the last forty years (Figure 19).

Figure 18: 413 South Mill Avenue, 1985 (Tempe History Museum).

Figure 19: 413 South Mill Avenue, 2023.

At least three Chinese restaurants operated in Tempe in the 1970s. Unlike the establishments that preceded them, these restaurants served Chinese food and represented a shift in American culinary tastes and the increasing diversity of the Tempe area. The restaurants had names like "Golden Dragon," "Golden Coin," and "How How," conjuring an anglicized idea of Asian culture. Buildings often included stylized signage advertising the establishments as being associated with Asian culture and cuisine, but approachable by the larger non-Asian community.

The Golden Dragon Chinese Restaurant (Figure 20) opened at 3300 South Mill Avenue in the late 1960s and operated under various names, including Ming's, Viva Villa, and Mee Li Wah into the 1980s. Research did not locate the names of the restaurant owners. The building that housed the Golden Dragon has been demolished and replaced with a Circle K convenience store.

Figure 20: Golden Dragon Chinese Restaurant, 3300 Mill Avenue, 1972 (Tempe History Museum, Catalog Number, 1992.2.2406).

Another post-World War II restaurant was the Golden Coin at 1125 East Apache Boulevard (Figure 21), which opened in 1973. Mike Kwan, an immigrant from Hong Kong, eventually owned multiple restaurants, which became known as Kwan's Golden Coin, in Maricopa County and Yakima, Washington. The Tempe restaurant served Chinese food into the 1990s but was replaced by the King Tut Café, a Middle Eastern restaurant under new ownership, in 1999. The Café was in business into the late 2010s but was vacated by 2019 and demolished. The site now a parking lot.

Figure 21: Golden Coin Chinese Restaurant, 1125 East Apache Boulevard, 1975 (Tempe History Museum, Catalog Number: 2006.9.1036).

The How How restaurant was opened in a former Spudnut Donut shop by Arlene Chin's parents in the 1970s. The restaurant was at the corner of University Drive and Rural Road (921 East University Drive) and was open for about five years before the Chins sold the property, which became Greasy Tony's (Figure 23). Greasy Tony's closed in 2007 and the building is now a restaurant called Eat My Taco.

Figure 22: How How, 921 University, 1974 (Tempe History Museum, Catalog Number: 1992.2.3732).

Figure 23: Greasy Tony's, 921 University, 1990 (Tempe History Museum, Catalog Number: 2006.9.8899).

The discussion above is limited to Tempe restaurants associated with Asian immigrants and Asian Americans that were identified through research for this historic context. Further research on specific properties may reveal additional restaurants associated with Tempe's Asian and Asian American history.

Restaurants will most likely be significant under Criterion A for their association with Asian and Asian American economic activity or Criterion B for their association with individuals important to local Asian and Asian American history. There are challenges inherit in identifying restaurants that are significantly associated with Asian and Asian American history in Tempe. Prior to World War II, the restaurants were often associated with larger buildings that housed hotels. Therefore, the food service portion of the building is not independent of the larger edifice. In this case, the Asian and Asian American association with the resource is likely subsumed within the larger historical context of the building, which may not be directly tied to Asian and Asian American history. Even restaurants, such as the Richmond Café and extant post-World War II restaurants, which were stand-alone establishments, must retain integrity that ties the building to its Asian and Asian American ownership, a difficult task with structures that have undergone changes in ownership and use. Repurposing restaurants typically leads to the modification of physical aspects of the building or space, even when the use remains unchanged between owners. To be National Register eligible, the building section or building should clearly express its use as a restaurant, and integrity of association and feeling should tie the building to its Asian and Asian American history.

This study did not identify any restaurant buildings that appear potentially eligible for listing in the National Register. Although it may be challenging to identify individually eligible restaurant properties that are clearly significant for their association with Tempe's Asian and Asian American history and that retain sufficient direct integrity, the historical contributions of men like Tom Ping and Joe Holland can be expressed within broader contexts that recognize the historical significance of buildings in Tempe, such as the Casa Loma Hotel.

Markets

Chinese immigrants and Chinese Americans operated markets in Tempe from the late nineteenth century into at least the 1950s and likely later. The stores were typically north or east of the central business district, though at least one store was at 406 Mill Avenue (now 414South Mill Avenue). The buildings were generally small simple neighborhood stores with housing collocated at the rear of the store or in a separate building on the same lot. Most establishments were in or near residential neighborhoods and were on a corner where two thoroughfares intersected. Table 2 lists Chinese-owned stores identified in the development of this historic context.

Table 2. Stores

Name (Proprietor/operator)	Approximate Date Established	Location
Unknown (Hoy W. Lee)	ca. 1895	Dewey Street (Address unknown)
Unknown (Chung Sing)	ca. 1895	Myrtle Avenue (Address Unknown)
Wah Hop See (Wah Hop See)	ca. 1903	Corner of Seventh Street and Maple Avenue (May be 101 or 107 Maple Avenue)
Beehive (Unknown)	ca. 1905	East Tempe
Unknown (Tong Yong)	1910	286 East Second Street
Sing Kee & Company (Sing Kee)	1915	720 Center Avenue (incorrectly listed in 1916 City Directory as 702 Normal Avenue)
Unknown (Sing Lee)	1920	101 Maple Avenue
Unknown (Yee Hop)	1920	unknown (probably East Tempe)
Ong A C (Ong Moon and Yee Hop)	1929	107 Maple Avenue
Unknown (Ye Him Ong/ Sing Kee)	1920	Center Avenue and 7th Street/ 701 Center Avenue.
Unknown (Yee Hop)	1930	101 Creamery Road
Yuen Lee Grocery (Tong Kun)	1932	520 East 8th Street
George Y Wah Company/Ye Him Ong	1933	406 Mill Avenue
Arthur Ong, Grocer (Arthur Ong)	1940	107 Maple Avenue

Records do not provide precise locations for the earliest Chinese-owned stores in Tempe, which date to the 1890s. Hoy W. Lee owned a store along Dewey Street and Chung Sing had a store on Myrtle Avenue. The stores were outside the central businesses district and, based on census records, served different clientele. Chung's store was in a neighborhood populated by European and Canadian immigrants, and Euro-American migrants from other areas of the United States.

Lee's store was in an area called Mexican Town in the census, and most of his neighbors were born in Mexico or Arizona and had Hispanic surnames.

Wah Hop See ran a store at the corner of Seventh Street and Maple Avenue as early as 1903 but was no longer listed in city directories by 1905. Another Chinese-owned store, simply called Beehive was in East Tempe in 1905 but it is not listed in subsequent directories. The first Chinese-owned store that we were able to trace to a specific address was owned by Tong Yong. It was at 286 East Second Street in an area census-takers in 1910 called Mexicana. This may be the same store called Beehive in the 1905 Directory. All the stores that existed in the first decade of the twentieth century were on the edge of Tempe's developed area, but research did not locate additional information about the establishments. They do not appear on historic maps, including Sanborn maps.

The Sing Kee & Company store, established at least as early as 1915, is the first store that can roughly be associated with a current location in Tempe. City directories list the store address as 702 Normal Avenue, which is incorrect. There was no such address in 1915 and likely not in 1916. Normal Avenue ended at Eighth Street before it ever crossed Seventh Street. The store was most likely at 720 Center Avenue at the corner of Dewey Street and Center Avenue, where the 1915 Sanborn Map clearly shows a store and dwelling (Figure 24). Historical documentation indicates the Sing Kee and Ye Him Ong ran a store a 701 Center Avenue in 1920. This implies the Sing Kee & Company store moved north from its original location at Dewey Street and Center Avenue to the intersection of Seventh Street and Center Avenue (Figure 25). It is unlikely that two neighborhood stores would have been so close to each other in the 1920s. Regardless, the property was incorporated into the University of Arizona in the 1950s. The building was demolished and replaced by dorms (Palo Verde) in the late 1950s.

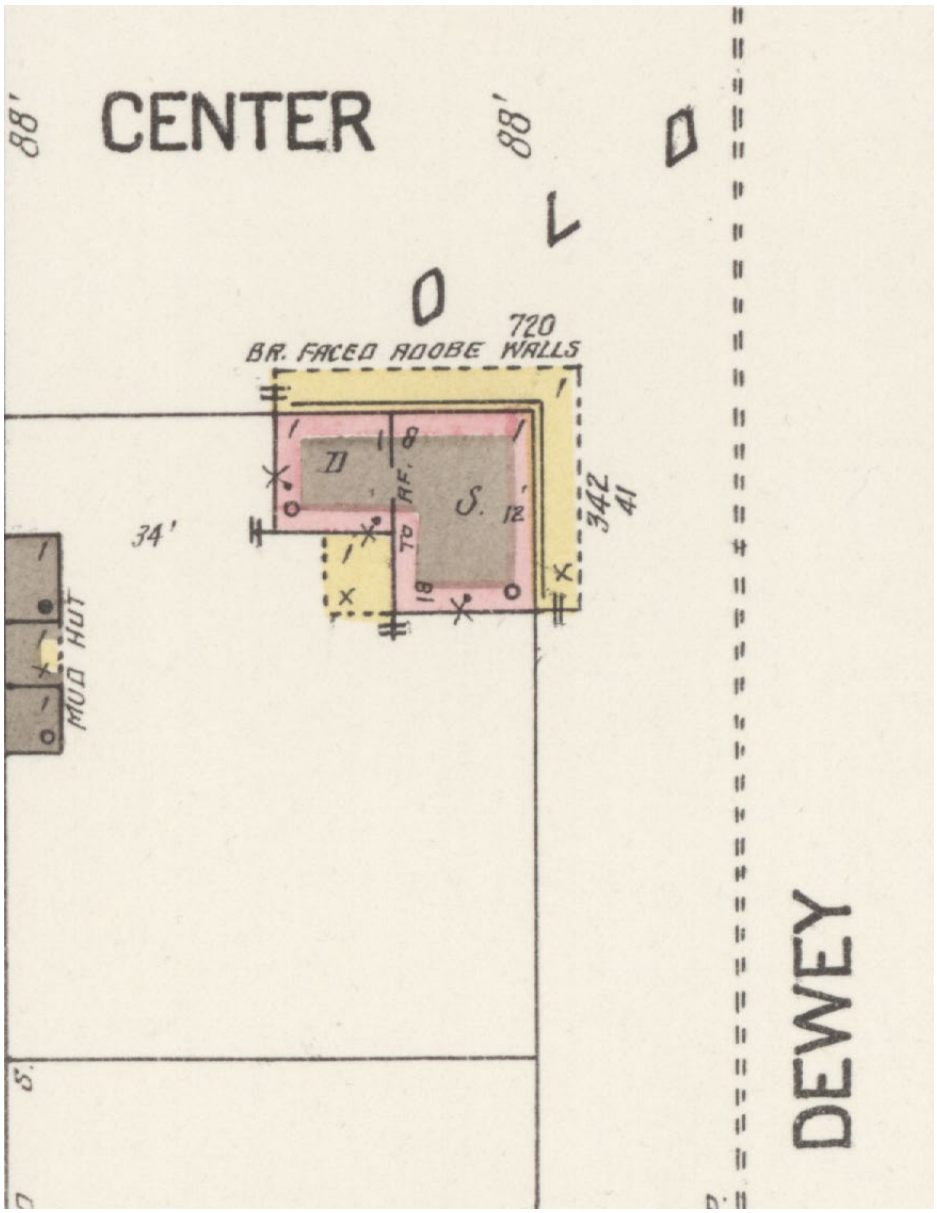

Figure 24: Detail of 1915 Sanborn Map, Intersection of Center and Dewey Showing a Chinese grocery store.

Figure 25: Intersection of Seventh Street and Center Avenue, Early Twentieth Century. 701 Center Avenue would be the white building to the left (Library of Congress).

Sing Lee ran a store at 101 Maple Avenue in the 1920s. The store, which was on the southeast corner of Maple Avenue and First Street, probably operated until 1929 when Ong Moon and Yee Hop opened a store, Ong A C, at 107 Maple Avenue. Hop also owned a store at First Street and Creamery Road. Ong A. C. was either slightly south of Lee's store, or in the same building with different addressing. The store was still in business as Arthur Ong Grocer in 1940 but was operating as Tempe Cash Grocery by the late 1940s. Ong operated the store until the mid-1950s when he moved to Phoenix. A modern office building occupies the lot where the stores stood.

Tong Kun owned the Yuen Lee Grocery at 520 East Eighth Street from 1932 until his death in 1949. The building was on the north side of Eighth Street (now University Drive), west of McAllister Avenue. The building was demolished when the Arizona State University campus expanded north in the mid-1950s.

Although most Chinese stores were outside the central business district, there was one exception. George Y. Wah, a Chinese immigrant who lived in Coolidge opened a store at 406 Mill Avenue in 1933. It was his third store in Maricopa County. The store, which was managed by Ye Him Ong, was closed by 1937 when it was converted to a snooker and billiards hall that operated into the 1960s. The building had become a bar, the Asylum Bar and Nightclub, by the early 1970s (Figure 26) but was demolished and replaced by a new building (414 South Mill Avenue) in the late 1970s.

Figure 26: 406 Mill Avenue, The Asylum Night Club, 1973 (Tempe History Museum, Catalog Number: 1992.2.2070).

Research for this report did not locate any extant Chinese-owned markets. However, future site-specific research may reveal buildings that were Chinese markets. Assessing the National Register eligibility of the markets is beset by many of the same challenges discussed in the restaurant section of this chapter. The stores have likely gone through multiple iterations of ownership, including non-Asian ownership and use, each of which resulted in modifications to the building. However, if important characteristics relating to the general use of the building as a market and design elements, such as collocated dwelling spaces, are intact, the property may retain integrity to communicate its significance as a Chinese market. However, a more likely scenario may be that the building is more generally significant under Criterion A as a neighborhood market and its connection to Tempe's Asian and Asian American history is a component of that significance.

Laundries

The third common commercial property type associated with Asian immigrants in Arizona and Tempe was the laundry. Chinese-owned laundries were recorded in census records and directories from approximately 1900 to the late 1910s. Like grocery stores, laundries were exclusively run by Chinese immigrants or Chinese American migrants. Also, like the grocery stores and restaurants, the Chinese were significant participants in the industry, but were not the sole proprietors of laundries citywide. Hispanic and Euro-American laundries existed alongside the Chinese laundries in Tempe. Chinese laundries were concentrated on the eastern and western edges of town along or near Fifth Street. Table 3 lists the Chinese laundries identified in the research for this historic context.

Table 3. Laundries

Name (Proprietor(s))		Location
Unknown (Yee Sing, Sam Lee, and Lee Kee)	1893	Lot 53, between 3rd Street and 4th Street and Myrtle Avenue and Mill Avenue
Unknown (Quang Wo)	ca. 1905	Lot 53, between 3rd Street and 4th Street and Myrtle Avenue and Mill Avenue
Unknown	1901	Corner of Fifth Street and Center Avenue
Unknown (Tom Wing)	ca. 1906	Lot 53, between 3rd Street and 4th Street and Myrtle Avenue and Mill Avenue
Unknown (Ham Yong)	ca.1910	157 5th Street
Unknown (Wing Chung)	1917	103West 5th Street

The earliest recorded Chinese laundry was at Tempe Lot 53 between Third Street and Fourth Street and Myrtle Avenue and Mill Avenue (Figure 27). The laundry, which dates to at least 1893, was probably run by three groups of Chinese immigrants. Yee Sing, Sam Lee, and Lee Kee ran the laundry before 1905 and Quang Wo owned it after 1905. Tom Wing was the businesses proprietor in 1910. The site was subject to archeological testing in the 1980s in preparation for the construction of the Tempe Mission Palms Hotel. The original laundry building burned down in 1910, but the excavation identified a trash filled pit and latrine. Recovered Chinese artifacts included ceramics, a brass button, a medicine bottle, jade bracelet, opium bowl, opium can fragments, and other items.[80] The opium paraphernalia may be tied to Tim Wing, who was convicted of selling opium in 1910.

[80] Lyle M. Stone and James E. Ayers, *An Archeological and Historical Evaluation of Proposed Redevelopment Parcels on Blocks 50, 53, and 59, Tempe Arizona* (Tempe, AZ.: Archeological Research Services, 1985), 91-103

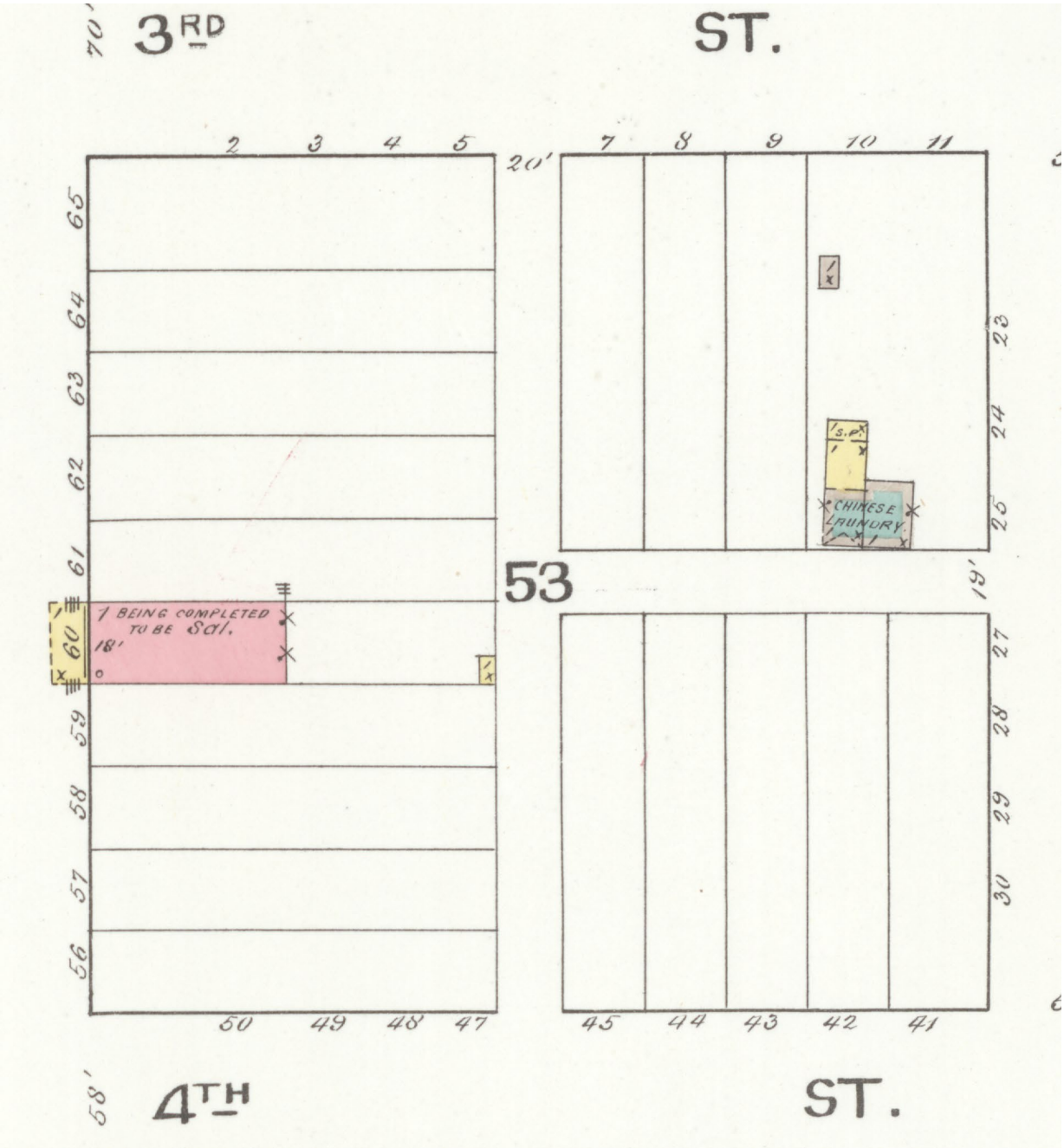

Figure 27: Lot 53, Detail From 1893 Sanborn Fire Insurance Map (Fifth Street and Maple Avenue), Tempe, Maricopa County, Arizona.

Ham Yong had a laundry at 157 Fifth Street in 1910. The precise location of the laundry is not known. First, the address, as recorded, does not provide information to indicate whether the address was along East or West Fifth Street. Second, the laundry is not depicted in either location on maps from the early 1900s. However, assuming the partial address is correct, the laundry was either on

West Fifth Street, near Ash Avenue or on East Fifth Street near Forest Avenue. Both locations have been redeveloped and if a Chinese laundry existed at either of these places, all remnants of the building have been replaced by modern construction.

Another scenario is that the 157 Fifth Street address is associated with a Chinese laundry that was at 103 West Fifth Street, the corner of Fifth Street and Maple Avenue, at least as early as 1901 and probably as early as 1893. Sanborn Fire Insurance maps clearly show a Chinese laundry at that location in 1901 (Figure 4). The buildings and associated structures on the site are identical on the 1893 Sanborn map, but not described as a laundry (Figure 28). If this is the case, the Fifth Street and Maple Avenue laundry was the longest-operating Chinese laundry in Tempe, in business from about 1893 until at least 1921.[81] The laundry and associated buildings are no longer extant. A modern mixed-use building constructed in 2015 currently sits on the site of the former Chinese laundry.

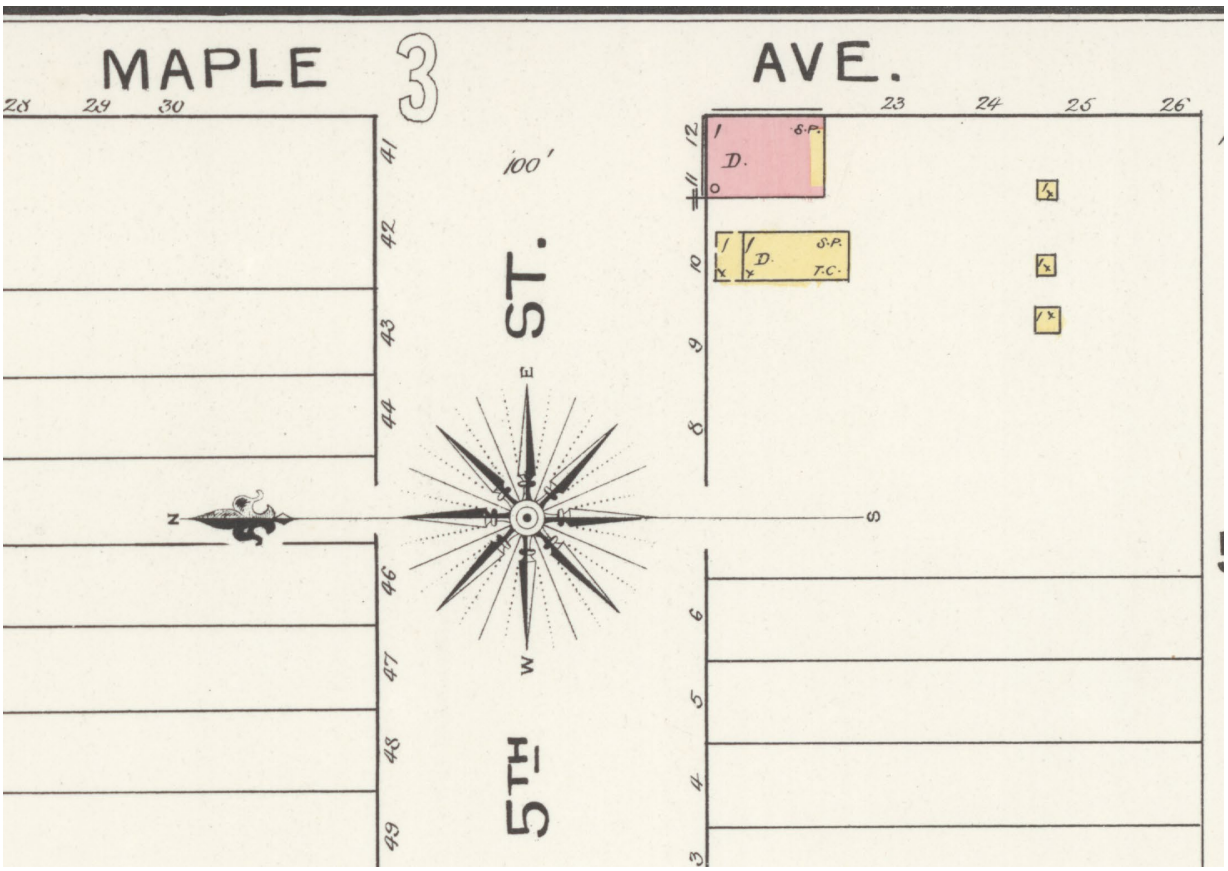

Figure 28: Detail From 1893 Sanborn Fire Insurance Map (Fifth Street and Maple Avenue), Tempe, Maricopa County, Arizona.

[81] Arizona Directory Company, *Phoenix City and Salt River Valley Directory, 1921* (Los Angeles, CA.: Arizona Directory Company, 1921), 713.

Like the Chinese markets, the Chinese laundries have been replaced by modern buildings and structures. The fact that the Chinese laundry as a distinct business type appears to have disappeared in Tempe by the 1930s suggests that the likelihood of locating an intact Chinese laundry building is unlikely. However, if future research reveals that a historic laundry survived the postwar growth of Tempe, it would, most likely, derive its significance from Criterion A and would only be eligible if the building's past use as a laundry is still evident in its physical manifestation.

Agricultural Properties

Farms and related agricultural properties are an important property type associated with Asian immigration and migration into Tempe. One Chinese farmer was farming in East Tempe in 1910, but all other known agricultural properties were associated with Japanese settlers. Table 4 provides a list of farm properties and farmers identified in the development of this historic context.

Table 4. Agricultural Properties

Name	Date	Address
Goto [Name is incomplete in historical records]	1906	Unspecified, Chicken Farm
Haw Haas	1910	Unspecified, East Tempe
Menzo Walusrea	1920	Rural, Mesa-Tempe Road
T Hashimoto	1930	Rural, Broadway
Matsumoto Family	1930	Rural, Broadway
Shishikawa Family	1930	Rural, Southern Avenue
Nakagawa Family	1930	Rural, Southern Avenue
Ichimachi Brothers	1930	Rural, Apache Trail
Shomagus Oto	1930	Rural, Apache Trail
Umiachie and Mitsue Miyamoto	1930	Rural, Apache Trail
Ikeda Family	1935	Unspecified
Nakatsu Family	Late 1930s	2000 Block of East University Drive

Unlike the commercial properties discussed above; farms were rarely specifically noted in historic documentation. They were usually listed as being along roads, such as Apache Trail, Broadway, Southern, or the Mesa-Tempe Road.

The first known farmer in the area was a Japanese man only known as Goto. He began raising chickens outside Tempe as early as 1906, but it is not known where he had a farm, or how long he remained in the area. Haw Haas, the only Chinese farmer identified in research for this context, was living in East Tempe among other farmers. Menzo Walusrea was a Japanese farmer who had become an American citizen and was renting a farm along the Mesa-Tempe Road in 1920. Several Japanese farm workers and farmers, both individuals and families, were living outside Tempe in 1930. However, they were all gone by the late 1930s. Some remained in the area, but moved to Mesa, or other nearby communities. Others left the region for nearby states.

One farm, established in the late 1930s, belonged to the Nakatsu family. Their vegetable farm and market at the 2000 Block of East University Drive became well known in the region and was operational into the 1980s when the family sold the property. The farm was developed into condominiums to house the city's growing population.

The recent history of the Nakatsu farm is not unique. Many historic agricultural properties have been affected by the burgeoning growth of the Salt River Valley communities. Nonetheless, extant farm properties are potentially important historic resources that would most likely be significant under Criterion A. An Asian or Asian American farm may not be visually different from farms operated by individuals and families from other ethnic or racial groups, but the property's connection with local Asian and Asian American history can still suggest significance. Unlike single commercial buildings, for example, farms are most likely to best express their significance as a collection of resources, including the farmhouse, roadside stand/market, outbuildings, and any fields. In cases where support buildings and fields may have been obliterated over time, the farmhouses or roadside stand/market alone may be significant as the most important building on the farm. The fluidity of the population makes the identification of properties associated with early Asian and Asian American farms challenging. However, further research may provide additional detail.

Non-Farm Residences

Unlike Arizona communities that had a larger Asian, especially Chinese, population, Tempe never had a legally or customarily defined Chinatown. This is likely do to the fact that the community had a very small Chinese and Chinese American population into the late twentieth century. Asian and Asian American residents were dispersed throughout the community. Specific addresses of residences are not available in census records before 1910, but Sanborn maps graphically show that Chinese dwellings and businesses were often collocated. See, for example, Figure 12, Figure 24, and Figure 28. Census records began showing addresses by 1910 and they provide a bit more nuance and allow more detailed analysis.

Table 5. Identifiable Non-Farm Residences

Name	Date	Address
Ham Yong	1910	157 5th Street
Ye (GEO/George) Tuck	1910	158 5th Street
I Yen	1910	221 Mill Avenue
Tom Ping, Joe Holland (Holand), Jang Jing Chor	1910	217 Mill Avenue
Tong Yong	1910	286 Second Street East
O. Malki, K. Jao	1910	Address Illegible in records, East Tempe
Sing Kie Kee	1920	701 Mill Avenue
Joe Holland and Tom Lee	1917	401 ½ Mill Avenue
Yee Hop	1920	Unknown, East Tempe
Menzo Walusrea	1920	Unknown, Tempe Road
K Kawamoto, Frank Okamoto, H Yamato	1920	Unknown, East Tempe
Ton Tuck	1930	Buel Whetmore Residence, Baseline Road
Yee Hop	1930	101 Creamery Road
Ong Moon	1930	107 Maple Avenue
Yee Him Ong and Yep Ong	1930	Center Avenue and 7th Street
Bill and Margaret Kajikawa	1937	Arizona Teacher's College Campus
Arthur Ong	1940	107 Maple Avenue
Arthur Ong	1950	104 Maple Avenue
Theodore Akimoto	1950	718 Mill Avenue

Name	Date	Address
Wally and Mary Pelletier	1950	Victory Village, Arizona State University Campus
Kajikawa Family	1950	Victory Village, Arizona State University Campus
Kajikawa Family	ca. 1951	155 East Bonita Way

The 1910 census includes addresses for five Chinese and Chinese American households and one Japanese household. The Japanese residents lived in East Tempe among a population mostly made up of working-class Mexicans and Mexican Americans. Regrettably, their address is not visible on census records and there is little one can learn about their home.

Although there are no photographs or physical descriptions of the homes in which Tempe's Asian and Asian American immigrants lived in the early decades of the twentieth century, one can make some conclusions about their residency in 1910. Ham Yong lived at 157 Fifth Street where he ran a Chinese laundry. Ye Tuck, a cook, lived nearby at 158 Fifth Street. The exact location of the residences is not known. They may have been along East or West Fifth Street, near Ash Avenue or Forest Avenue. On the other hand, the homes could have been at or near the corner of Fifth Street and Maple Avenue (Figure 12). Yong's dwelling was located on the same site as his business. Tuck's place of employment was not at 158 Fifth Street. This is a recurring trend. Restaurant owners and workers did not typically live at their place of business while storekeepers and launderers did. For example, census records list I Yen, a cook, as living at 221 Mill Avenue in 1910. The 1910 census also indicates that Tom Ping, Joe Holland (Holand), Jang Jing Chor, a group of restaurant owners and employees, lived together at 217 Mill Avenue. The addresses were probably incorrect because 217 and 221 Mill Avenue would place the residences within a lumberyard. However, the men were clearly living north of the central business district along Mill Avenue. The census schedules suggest that they lived among a white population of Euro-Americans and recent immigrants. Tong Yong, a merchant, lived at his store at 286 Second Street East in a working-class Mexican and Mexican American neighborhood.

The trend of Chinese restaurant proprietors living separate from their places of business and laundry and store owners living at the same site as their businesses continued into the 1920s. Sing Kie Kee lived at his store at the corner of Seventh Street and Mill Avenue and Yee Hop lived at his market in East Tempe. Joe Holland and Tom Lee, owners of the Richmond Café at 413 Mill Avenue, lived at 401 ½ Mill Avenue, also known as the Andre or "Andre Block" Building. The men probably lived on the second floor. The Andre Building (Figure 29) was listed in the NRHP in 1979 and is still standing.

Figure 29: 401 South Mill Avenue.

Four Japanese immigrants were living in East Tempe in 1920. K. Kawamoto, Frank Okamoto, and H. Yamato were farm laborers who lived in a boardinghouse with two Mexican immigrants. None of these men were living in Arizona by 1930. The inexact location of the residences and brief occupancy makes identification of historic homes associated with Tempe's Japanese residents in the 1920s very difficult.

Residency trends among Chinese and Chinese Americans in the 1930s and 1940s were generally a reflection of previous residency patterns with two exceptions. First, there were no Chinese laundries or restaurants in operation by 1930. Second, a Chinese personal assistant was noted in census records for the first time. Ton Tuck was Buel Wetmore's personal assistant and lived with him at his house, which was described as being 10 miles southeast of Phoenix. All other recorded Chinese and Chinese American residents owned stores. Yee Hop, who arrived in Tempe before 1920, was living at 101 Creamery Road. He may have resided at this address since 1920, but earlier records only indicate that he lived in East Tempe. Ong Moon was living at his store on Maple Avenue, and Ye Him Ong and Yep Ong were living at their store at the corner of Center Avenue and Dewey Street. Arthur Ong was living at his store at 107 Maple Avenue by 1940. He remained on Maple Avenue into the 1950s before moving to Phoenix.

Bill Kajikawa settled in Tempe in the 1930s. Bill, a *Nisei* born in California and raised in Phoenix moved to Tempe to study at the Teacher's College. He and his wife Margaret were living on the college's campus in 1937. Documentary research did not provide information on their precise place of residence, but the Kajikawas were probably living in employee housing because Bill was a faculty member in the Physical Education Department and was an assistant football coach. The Kajikawas were still living on campus in the late 1940s. By this time, they were living in Victory Village (Figure 30). Wally Pelletier and his Chinese wife Mary were also living in Victory Village. The Kajikawas, who had two small children by 1950, moved off campus to a newly constructed home at 155 East Bonita Way (Figure 31) by 1951. This was their home until their deaths in 1998 (Margaret) and 2010 (Bill).

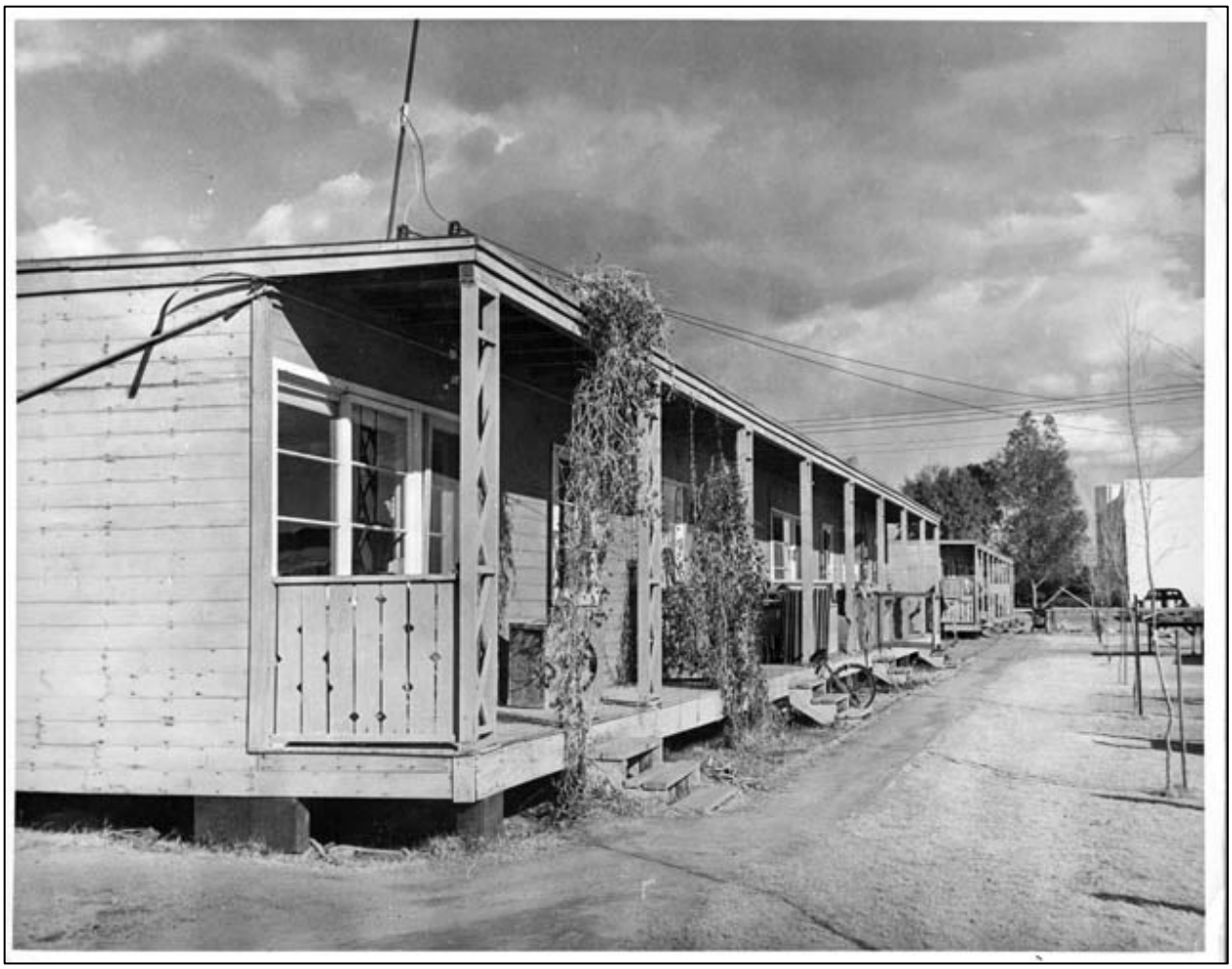

Figure 30: Victory Village (Arizona State University Archives).

Figure 31: 155 East Bonita Way.

Another *Nisei*, Theodore Akimoto was living at 718 South Mill Avenue in 1950. He managed a toy store at 717 South Mill Avenue. The job and Mill Avenue address were temporary. He subsequently earned his teaching certification, became an art teacher, and moved to 1200 South Ash Avenue (Figure 32) where he remained into the late 1950s. Akimoto eventually moved to Phoenix before ultimately leaving Arizona in the 1960s.

Figure 32: 1200 South Ash Avenue.

The discussion above is likely not a complete catalog of Asian and Asian American non-farm residential properties. Although the pre-1950 residency is probably largely complete based on available documentation, we did not endeavor to locate all post-1960s Asian and Asian American-owned homes in Tempe. Nonetheless, the information above illuminates the broad history of Asian and Asian American owned homes in Tempe. This history is useful in understanding where and how the migrants and immigrants lived within the community.

As noted above, non-farm homes related to Tempe's Asian and Asian American history fall into two categories. First, there were the homes associated with laundries and markets. Unfortunately, none of the laundries or markets identified in this study are still standing. They have been replaced by newer construction. If future research reveals an existing building that was a Chinese laundry or market, it is probable that there was an associated residence at the site. The residence will most likely be significant as a component of the laundry or market, rather than an individually significant resource. The most likely area of significance would be Criterion A or Criterion B if the property is associated with an individual important to the Asian and/or Asian American history of Tempe.

The second category of residences are those that are not collocated with businesses. There are a few extant examples in Tempe. Joe Holland and Tome Lee lived in the Andre Building, a National Register-listed property located north of their restaurant. The building does not derive its

significance from its association with Holland and Lee, but an acknowledgment of their residence in relation to their business may add nuance to the history of downtown Tempe.

Research for this context revealed two single-family homes associated with Japanese Americans who either attended or worked at Arizona State University, those of the Kajikawa family and Theodore Akimoto. Both homes appear largely unaltered from the period in which they were occupied by Akimoto and the Kajikawas. The homes may be historically significant for their architectural attributes (Criterion C) or as a reflection of Tempe's larger historical trends (Criterion A). Assessing their significance as resources associated with Tempe's Asian and Asian American history may be more difficult. For the houses to be significant under this historic context, they will have to directly communicate an important aspect of local Asian and Asian American history to meet Criterion A. To be significant under Criterion C, the houses must exhibit stylistic elements that distinctly tie them to Asian and Asian American history. Homes are seldom significant under Criterion B because they are rarely directly linked to the activity that made a person historically important. However, further study may indicate that the Kajikawa house could be significant under Criterion B because Bill and Margaret were important community leaders outside Bill's significance as a longtime coach at Arizona State University. The home is also the local property most directly linked with Bill Kajikawa.

Social and Cultural Institutions

Historically, Tempe's Asian and Asian American population relied on social and cultural institutions outside the town, especially in Phoenix, where a larger population supported schools, organizations, and places of worship that served the regional Asian and Asian American population. This was the case well into the post-World War II era and continues to characterize local practice. The growth of the Maricopa County metroplex has muted town boundaries and reinforced regionalism. For example, the Japanese International Baptist Church (Figure 33) at 1101 South McClintock Drive was founded in the 1990s to explicitly serve the Japanese population and their families throughout Maricopa County. Services are conducted in Japanese with English translation available to non-speakers. Additional Christian denominations serving the regional Korean and Vietnamese populations opened in Tempe in the 1990s and 2000s. The city has also become home to non-religious organizations that support the larger Asian community.

Figure 33: Japanese International Baptist Church, 1101 South McClintock Drive, Interior, 2013 (Tempe History Museum, Catalog Number 2012.12.61).

If future research identifies a historic-age building that may be associated with Tempe's Asian and Asian American social and cultural institutions, it may be significant under Criterion A, but only if it communicates a significant historical event or trend related to Asian or Asian American history. It may be significant under Criterion B if, for example, an influential pastor presided over the church. The building would only be significant under Criterion C within this context if it exhibits Asian architectural elements. Research for this report did not identify any historic buildings in Tempe that reflect Asian architectural styles or details.

Conclusion

Tempe, a component of the interrelated Salt River Valley communities, began its history as a small agricultural hamlet and has evolved into a major educational, service, and technology hub. Still smaller than the neighboring communities of Phoenix, Scottsdale, Chandler, and Mesa, the city is home to a highly diverse population, which includes over 15,000 people who trace their ethnicity to Asia. Most of these residents are historically recent arrivals. The city had a very small Asian and Asian American population prior to the 1980s, which is the focus of this historic context.

However, a small population does not equate to insignificance. Asian and Asian American immigrants and migrants played an important role in the history of Tempe beginning in the 1890s, when men like Tom Ping and Joe Holland were restauranteurs and respected members of the community. They interacted with both their fellow Chinese immigrants and the non-Asian community. Tempe did not have a segregated Chinatown, like Phoenix to the north and west. Other Chinese-operated laundries and markets, traditional niches filled by Chinese immigrants who had limited economic freedom in the American West in the late nineteenth and early twentieth centuries. The men overcame racism and legal obstacles to establish themselves in Arizona and build Tempe through their commercial enterprises. Japanese and Japanese American settlers arrived a few decades after the Chinese. They typically filled a slightly different community niche and operated truck farms on the edges of the city.

As Tempe transitioned from an agricultural community to a major educational hub in the post-World War II era, the Asian and Asian American population grew very slowly as a percentage of the overall population of the town. As recently as the 1970s, there were very few Asian and Asian American children attending local schools, an indicator that ethnically Asian families were not yet settling in the community in significant numbers. However, by the late 1960s and 1970s, there was a notable rise in Asian entrepreneurship, especially in the restaurant business as Americans came to appreciate Chinese food and other ethnic cuisine. ASU also created a greater diversity of educational and employment opportunities and, by the 1980s, professionals from all over the world came to call Tempe home. Asians and Asian Americans remain vital to the culture and economy of Tempe. In fact, they have always been essential to the growth and stability of the town that has grown into a city.

This historic context has illuminated the stories of men and women of Asian heritage who have long been a part of the community. We have attempted to place them within the historic geography of the city. Many of the buildings in which they worked and lived are gone, but small remnants Tempe's Asian and Asian American history remain on Mill Avenue. Yet to be identified agricultural properties, commercial buildings, residences, and, perhaps, social and cultural institutions may be identified in the future to further illuminate the Asian and Asian American contributions to the city's history. These resources could express historic significance and retain a

level of integrity to make them eligible for listing in the National Register, ensuring their protection as historic properties.

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