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AFRICAN —L—I—N—K—S— AMERICAN

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KWANZAA —L—I—N—K—S— CHRISTMAS

By Michelle Carr

This year I'm giving you a gift. A gift of understanding about Christmas. Behind this page, you will find a wealth of information to assist you in celebrating this joyous occasion.

Stop. Take this time to look at your surroundings. Absorb the aromas, the sounds of Christmas carols, the touch of the pine needles on your Christmas tree, or look at the captivating blinking lights, experience the beauty of the gifts around you. But most of all, appreciate the precious gift from God, His Son, Jesus. Although we do not know the exact date of his birth, we need to take this time to acknowledge this event during this holiday season.

KWANZAA and CHRISTMAS . . . the spiritual links to the *Broken Chains* during the holiday season, is honored from December 26th to New Year's Day, and is observed by many African-Americans. This celebration does not replace Christmas. It is not a religious holiday. It is a time for African-Americans to celebrate and build family, community, and culture.

Similar to Christmas, Kwanzaa is a time of sharing, giving, caring, and loving. I could not have said it better than author, Eric Copage, "Kwanzaa means different things to different people. A child might remember the dance and music, having the family all together, sweets to eat, and the celebration table, laden with all the symbols of Kwanzaa.

For a grandparent or elder, it's a time when proper and special attention is paid, a time when the gift-given and gladly received is the gift of history, something carried off in the heads and hearts of a family.

A busy parent finds in Kwanzaa a time of rejuvenation, a time to stop and reflect, a time to raise sights and set goals, for self and family.

For someone who is separated from his or her family and is spending Kwanzaa with people who are not blood relatives, it's a time to realize that we are all related, that our common heritage unites us in a special family.

But Kwanzaa also means the same thing to everyone. It is a time to reflect on black history and accomplishments. It is a time to ponder, discuss, and engage the principles of Kwanzaa:

Unity, Self-determination, Collective Work and Responsibility, Cooperative Economics, Purpose, Creativity and Faith.

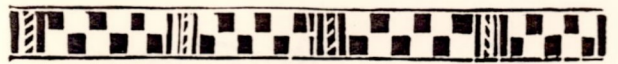
And it is a time to commit to putting these principles into practice in our lives — not just for a week, but throughout the year."

During this season do not be mugged by the commercialism, stress, and the worry of Christmas, but recognize the birth of Jesus, give of yourself, appreciate life, and give a gift of love and heritage.

In this issue, my gift to you, we will attempt to mend the broken chains, educate, make you aware of this very important holiday, and link Africa and North America.

Happy Kwanzaa, Merry Christmas, and have a safe and prosperous New Year.

BY MICHELLE CARR



KWANZAA

FROM THE DIRECTOR'S CHAIR

Robert C. Watson

A HISTORICAL NOTE

Twenty-six years has passed since historian, Maulana Karenga, conceived the concept of a special holiday geared towards African-Americans. In that year, while teaching at UCLA, Karenga created a seven day holiday that welcomes our African heritage and our strong sense of human values. Karenga called this holiday celebration, KWANZAA (Swahili for "first fruits").

Today, with traditional African harvest rituals in mind, thousands of African-Americans observe this unique, holiday season that pays homage and respect to our age-old legacy of humanistic ethics.

Kwanzaa starts on December 26th, each night and day spotlights a specific value.

UMOJA - Unity
KUJICHAGUILA - Self-determination
UGIMA - Collected work and responsibility
UJAMAA - Cooperative economic
NIA - Purpose
KUUMBA - Creativity
IMANI - Faith

Kwanzaa does not replace Christmas as a day of celebration in the African-American community. As a matter of fact, most African-Americans who celebrate Kwanzaa also continue to celebrate Christmas.

Kwanzaa like Christmas is a time for all to reflect. A time to be grateful. A time to share. A time to bring families together for joy, happiness, and merriment.

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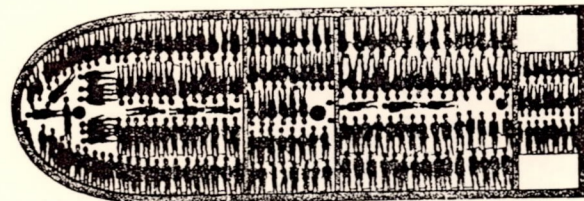
Suggestions, comments, questions, articles are welcomed.

Send to Franklin Street Annex, Room 106.

Editor Michelle Carr

Department Director Robert C. Watson

ECHOES FROM THE PAST . . .



Important Dates in Black History

December 1, 1955	Rosa Parks, a seamstress and activist, arrested after she refused to give her seat to a white man on a Montgomery, Alabama bus.	December 18, 1865	Thirteenth Amendment ratified, ending slavery in the United States.
December 3, 1847	Frederick Douglass published the first issue of his newspaper, the <i>North Star</i> .	December 26, 1908	Jack Johnson defeated Tommy Burns at Sydney, Australia, for heavyweight championship.
December 7, 1941	Dorie Miller of Waco, Texas, messman on USS Arizona, manned machine gun during Pearl Harbor attack and downed four planes. He was awarded the Navy Cross.	December 30, 1952	Tuskegee Institute reported that 1952 was the first year in 71 years of tabulation that there were no lynchings in America.

MEET . . .

EVE

Eve, one of the slaves in the household of Peyton Randolph, worked in the spinning house in the Randolphs' backyard. In 1776, she had been appraised at one hundred pounds, a sum that indicates she was a skilled adult worker who may have overseen several other slave women and girls.

Spinning appears to have been Eve's main task. The amount of cotton or linen thread or wool yarn she and her fellow slaves were expected to spin each day varied seasonally. So did her workday, which increased from nine or so hours in midwinter to as long as fourteen in midsummer. Eve's mistress, Mrs. Betty Randolph, took the thread and yarn to a local weaver, who wove it into a coarse fabric (often a combination of linen and wool or cotton and wool) that was made into clothing for the Randolphs' slaves.

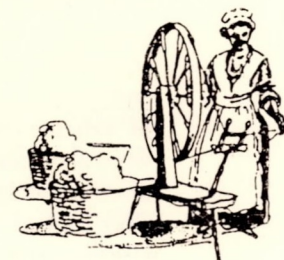
Despite her skills, Eve found many ways to vex her mistress. Or perhaps it was Mrs. Randolph who proved vexing to Eve. In any case, an annotated draft of an inventory taken on December 20, 1776, named Eve as one of eight Randolph slaves "gone to the enemy." In November 1775, Lord Dunmore promised freedom to any slaves who joined the ranks

of his "Ethiopian Regiment" or took up arms against the colonists. Along with hundreds of others, Eve went over to the British. By the summer of 1780, either because she became disillusioned with British promises or because she was recaptured, Eve had returned to Williamsburg.

There was no reconciliation between slave and mistress, however. Although Mrs. Randolph had formerly decided to bequeath Eve and Eve's son George to her niece, Ann Coupland, she changed her mind in a codicil to her will dated July 20, 1782. "Eve's bad behavior laid me under the necessity of selling her," Mrs. Randolph stated flatly, and she directed that part of the money from the sale of Eve be used to buy a young female slave for Miss Coupland. (Source: *Official Guide to Colonial Williamsburg*)

AFRICAN PROVERB: (Cameroon)

"She is like a road — pretty, but crooked."



WE'VE GOT A VISITOR

Guest Writer

Emma Lou Powers, Research Associate
Colonial Williamsburg Foundation

SLAVES' CHRISTMAS



How eighteenth-century Virginians, both African-American and Euro-American, celebrated Christmas is rather difficult to find out. Diarists and letter writers—nearly always white and male—tell us little enough about their own festivities and almost nothing at all about how slaves spent the day and the season. Until the perfect and inclusive documentation comes to hand (hasten that day, please!) understanding slaves' Christmas requires reading between the lines of the "standard sources" and making some assumptions and inferences.

Bear with me through a small handful of examples. I'm sure you remember Fithian's quotation about plans for Christmas parties in Westmoreland County: "Nothing is now to be heard of in conversation, but the Balls, the Fox-hunts, the fine entertainments, and the good fellowship, which are to be exhibited at the approaching Christmas." Not a word about slaves, but think about preparations for all those social gatherings. The implication is that all who worked in the houses had extra heavy chores (cooking, serving, cleaning, splitting firewood, hauling water, and so on) because of holiday entertaining.

George Washington's laconic diary entry "Went to Pohick Church and returned to dinner" on three Christmas Days sounds quiet and simple enough, but chances are Mt. Vernon was filled with guests for dinner (perhaps some stayed several days and nights), extra quantities of seasonal dishes weighed down the dining table, and the Washingtons' slaves had additional work rather than a break from toil at Christmas.

Plantation records show that field hands got a few days off work at Christmas time. Depending on the master, three to five days' holiday might be given. Town businesses also closed for a day or two around Christmas. This, then, is a rare example of field hands and skilled workers getting better treatment than house servants. In one small way, the extra work and guests could benefit house servants: masters and visitors, especially at Christmas, gave tips. (Perhaps waiters and cooks and others agreed to work over the holiday itself in exchange for free time either before or afterwards.) With their temporary release from labor, African Americans could rest up, visit, and give attention to poultry or whatever other money-making projects they followed.

If, as often happened, a white family went to visit friends and family at Christmas time, a few slaves also went along. Being away from home cut both ways: if the owners stayed at a house where the nursery maid or coachman had relatives or acquaintances, holiday travel was probably agreeable; but if the host's slaves and servants were strangers, visiting could put the traveling slaves in isolation—or even a hostile environment.

Some masters chose Christmas as the time to distribute winter rations and clothing. Certainly these were necessities, not gifts, but having warm clothes and a reasonably plentiful supply of food over the holidays might leave slaves with a momentary sense of well-being—a calculated move, I feel sure, on the master's part. Giving out holiday rum to their slaves was another way masters could **appear** to be generous but were actually serving their own purposes. If slaves had enough to drink, the owners believed, they would gladly stay home and not even think of running away.

New Year's Day was the customary date for hiring out slaves for the coming twelve months. That day must have cast a long shadow over any Christmas celebration, for it could mean a whole year's separation of mother from child, husband from wife.

Sadly, we have no information about how slaves reacted to the religious aspect of the holiday. Those Williamsburg slaves who attended the Bray School learned the catechism of the Anglican Church and understood that the holiday represented the Nativity of the Savior. No doubt, a good number of African Americans were solid believers in Christianity. Attending church on Christmas Day and receiving the sacrament were both spiritual and social pleasures for black as well as white Christians.

This is no definitive statement of the significance of Christmas to African Americans in colonial Virginia, of course. I don't think anyone can write that yet. But here I've tried to suggest how ambiguous a season it was for the enslaved: relief from labor or, for others, extra work but perhaps numerous and generous tips; traveling that might bring pleasure or pain depending on the destination; decent clothing and food (although masters might intend alcohol to control rather than entertain); and for those converts to Christianity, a spiritual promise of freedom and equality for all eventually.

IF WALLS COULD TALK

On-Site Report by Michelle Carr

". . . Will this be cash, check, or charge?"

Oh, you're back. Child, talking about crowd-a-phobia! I'm so sick of people pushing, shoving, and stepping on my feet, I had to get away.

". . . Will the parents of Stanley Witt please report to the Lost and Found Desk?"

You would not believe where I'm snooping this time? I'm in Macy's department store dressing room. If you know like I know, this is the best place for getting the 411. Excuse me, someone is knocking on the dressing room door.

". . . Is my mommy in there?"

As you can see, I've got to make this quick. I've been jotting down notes while listening to the conversations in here.

THE BOOKSHELF

African Holistic Health

By Llailla O. Afrika

This book is the first of its kind on African Holistics. It provides a wealth of information that has been missing in Health, History, Social Science, and Holistics.

Dick Gregory, activist, author, and nutritionist, summarizes *African Holistic Health* in his introduction by stating, "the philosophy of holistic health emerges from ancient African roots. It was the spiritual umbrella for civilizations cradled by a continent endowed with the richest resources in the world. This way of life, however, was interrupted by the imposition of slavery on peoples of African descent. While there has been much literature on the many areas of black life that 300+ years of bondage has taken a devastating toll, we seem to overlook the effect it has had on our nutritional needs.

Now as we begin to balance ourselves between African cultural enlightenment and mainstream edification, many of us are pursuing healthier lives through natural ways of dieting, exercising, and treating ailments. *African Holistic Health* by Dr. Afrika, is the first major book which addresses these issues from a comprehensive Afri-centric viewpoint. It provides a complete guide to herbal remedies along with homeopathic disease treatments. What makes *African Holistic Health* truly unique is the research Dr. Afrika has provided on the physiological and

Got a minute? Here it is, and remember, I don't repeat gossip, but did you hear about **ROBERT M. WATSON, JR.**? Homeboy is moving up! He has been promoted to Supervisor of Carter's Grove Slave Quarters. Congratulations **Robert** . . . and happy birthday too!

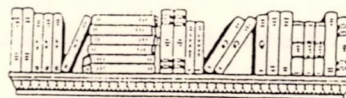
Guess who's back with African-American Programs? **GORDON BULLOCK!** Welcome back Gordon, we missed you. Gordon will be hanging out at the Slave Quarters.

Prayers are sent Federal Express to **LARRY EARL** on the death of his grandfather and **CHRISTY COLEMAN** on the death of her uncle. We are here for you both.

Somerset Place will never be the same. The staff took a very educational field trip and spent quality time with Dorothy Redford. Welcome back!

". . . The store will be closing in fifteen minutes. Thank you for shopping with us. We wish you a **Merry Christmas, Happy Kwanzaa, and a Happy New Year!**"

Well, I've gotta go. Have a safe holiday! Oh yeah, did you hear about . . . I'll tell you later.



psychological differences between people of African descent versus people of European descent. In addition, Dr. Afrika provides a complete history (from the ninth century to the eighteenth century) of European herb and drug trade and why Europe invaded Africa for healing plants. Finally, he concludes by detailing how European diseases defeated ancient Africa.

After reading *African Holistic Health*, you'll learn about holistic sex laws, self diagnosis, disease treatments, the danger of commercial foods, diets, nutrition, African Herb History and remedy guides, and more. But the most important lesson learned in this book is the concept of holistic health. Holistic health is concerned with the proper daily maintenance of the body, mind, and spirit. Any nutritional approach or the undertaking of treating an ailment must holistically take into account these three aspects of our being.

Therefore, although *African Holistic Health* is written from an Afri-centric viewpoint and appropriately condemns European commercialism, people of European descent, as well as people of African descent, will find that this book is the key to healing their bodies.

All people, regardless of nationality, can use *African Holistic Health* as a reference guide to healthy living."



CHRISTMAS DAY

CHRISTMAS is the year's happiest day for millions. Oddly, however, it is also one of our most misunderstood holidays, having changed considerably in meaning and observance. Devout Christians, of course, know that the real meaning for them can be shown by breaking down the word "Christmas" into "Christ's Mass," and by remembering that this day commemorates the birth of Jesus.

The religious meaning has sometimes been neglected by those who connect it mainly with the shining tinsel of holiday baubles and with *exchanging* (rather than simply *giving*) presents. Such matters also inspire the artwork and selling slogans of shops (not to mention finance companies) which all depend upon Christmas for much of their earnings.

Christmas has been adopted by many who don't profess Christianity. In the country, at sea, or in crowded cities, it has become a time for love, surprising generosity, human warmth, and kind helpfulness. Once a year, these qualities bloom into action. Remembrance replaces forgetfulness or indifference.

It is true, some theologians have raised questions about what time of year Christ was born. In the Bible, there's not one word or phrase to show what time of year it was. There's nothing to indicate the month or season, save the shepherds were watching their flocks at night (this they did for ten months or more in that eastern land). In the early Christian church, the celebration of birth was held at many different dates, i.e. January 6th, near the end of March, in April or May, in September and October, and more than one day in December.

Prior to the celebration of Christmas, December 25th in the Roman world was the *Natalis Solis Invicti*, the Birthday of the Unconquerable Sun. This feast, which took place just after the winter solstice of the Julian calendar, was in honor of the Sun God, Mithras. By the year A.D. 274, Mithras had attained such popularity among the soldiery and such favor in the eyes of the emperors that Aurelian proclaimed the cult of Sol Invictus the Roman Empire's official state religion. Mithraism, then, became Christianity's greatest threat, and for a time it was nip and tuck as to which religion would emerge victorious. For whatever reason, the two

religions had much in common in the way of doctrine and symbolism.

This era when Christians and pagans both celebrated major festivals on the same day—the pagan Brumalia, or winter solstice, and the Christian Nativity—influenced the growth of Christmas observances. Christians of Armenia and Syria accused the Christians of Rome of sun worship for celebrating Christmas on December 25th. Augustine urged his fellow Christians to observe the day not on account of the sun but rather on account of God, the Maker of the sun. The pagan symbolism was taken over and, in the Christian view, elevated. Jesus became the "Sun of Justice" and the "Sun of Righteousness."

Generally speaking, feelings toward Christmas were divided according to religious denomination. Roman Catholics, Lutherans, members of the Dutch Reformed and Anglican Churches, and those of the German sects all brought their Christmas traditions from Europe and continued to hold to them in America. The stricter, more austere groups—the Puritans, Quakers, Baptists, and Presbyterians—saw hypocrisy and faintly concealed paganism in the Christmas festivities and rites.

Gradually the Presbyterians, Quakers, and Puritans accepted such customs as the Christmas tree, the giving of small gifts, and the Christmas feast. But they spoke violently against the corruption of the *Christkindl*, the Christ Child, into "Kriss Kringle." After Kriss Kringle was fully assimilated, there was much concern among almost all religious groups about the non-religious trend of the holiday. Slogans like "Put *Christ* back in *Christmas*" were coined in an effort to remind people of the day's holy origin.

Alabama was the first state to grant legal recognition to Christmas, in 1836. By 1890, all the states and territories had made similar acknowledgment, including the District of Columbia in 1870. It is interesting to note that Christmas is the only annual religious holiday to receive this official and secular sanction.

(Sources: *American Holidays and Special Days* by George and Virginia Schaun; *Celebrations: The Complete Book of American Holidays* by Robert J. Myers with the Editors of Hallmark Cards)

CHRISTMAS



KWANZAA

KWANZAA was founded in 1966 by Maulana Karenga, head of a New York-based black-nationalist group. Karenga is now Director of the African-American Cultural Center in Los Angeles and Chair and Professor of the Department of Black Studies at California State University at Long Beach.

Kwanzaa means "first fruits of the harvest" in the East African language of Kiswahili. Many of the language's words are used in the holiday

On each day of Kwanzaa, a family member lights a candle, then discuss one of the seven principles (guidelines), called the **Nguzo Saba** (nn-GOO-zoh-SAH-bah). They are:

December 26 Umoja (Unity)

To strive for and maintain unity in the family, community, nation, and race.
Umoja means staying together.

December 27 Kujichagulia (Self-Determination)

To define ourselves, name ourselves, create for ourselves, and speak for ourselves, instead of being defined, named, created for, and spoken for by others.
Kujichagulia is saying who we are and who we will be, and not letting others say for us.

December 28 Ujima (Collective Work and Responsibility)

To build and maintain our community together, and make our sisters' and brothers' problems our problems; and to solve our problems together.
Ujima means working together and helping each other.

January 1 Imani (Faith)

To believe with all our hearts in our people, our parents, our teachers, our leaders, and the righteousness and victory of our struggle.
Imani means believing in ourselves and the worth of our people.

ritual. Karenga chose the language because it is a non-tribal African language that encompasses a large portion of the continent. He believed that a yearly celebration would provide a forum to further explore cultural roots.

Kwanzaa includes an appreciation of children in the family, an emphasis on sharing food and fellowship, and a set of guidelines for daily living.

December 29 Ujamaa (Cooperative Economics)

To build and maintain our own stores, shops, and other businesses, and to profit from them together.
Ujamaa means buying from each other.

December 30 Nia (Purpose)

To make our collective vocation the building and developing of our community, in order to restore our people to their traditional greatness.
Nia means making our people as great as they can be.

December 31 Kuumba (Creatively)

To do always as much as we can, in the way we can, in order to leave our community more beautiful and beneficial than we inherited it.
Kuumba means thinking of ways to make our community better.

WHAT YOU NEED TO CELEBRATE KWANZAA

The gifts and symbols of Kwanzaa do not need to cost a lot of money. Here is what you need to have and what they mean:

1. **Mkeka** (mm-KEH-kah): A straw place mat, which represents the reverence for tradition. It can even be made by hand, from strips of cloth or paper. The mkeka is a symbol of history.
2. **Mazao** (mah-ZAH-oh): Fruits and vegetables, which stand for the product of unified effort. Use apples, potatoes, oranges—all the fruits and vegetables you like best.
3. **Muhindi** (moo-HIN-dee): An ear of corn for each child in the family.
4. **Kikombe cha umoja** (kee-KOM-beh chah oo-MOH-jah): A communal cup for togetherness. Any large cup will do.
5. **Kinara** (Kee-NAH-rah): A seven-branched candleholder, which symbolizes the continent and peoples of Africa.
6. **Mishumaa saba** (mee-shoo-MAH SAH-bah): The seven candles, each one symbolizing one of the Nguzo Saba, or seven principles, that African-Americans should live by on a daily basis and which are reinforced during Kwanzaa. You will need one black candle, three red candles, and three green candles.
7. **Zawadi** (zah-WAH-dee): Simple gifts, preferably related to education or to things African or African-influenced. Zawadi need not be from a store. Books and handmade things are good Kwanzaa gifts.

CELEBRATING KWANZAA

At the beginning of the Kwanzaa holiday, lay a *mkeka* (straw mat) on a low table. Put the *kinara* (candle holder) atop the mkeka. The kinara holds the *mishumaa saba* (seven candles), three green ones at right, three red ones at left, and a black candle in the center.

The next placement is of the *muhindi* (ears of corn) to represent the children in the family. The table is also adorned with other fruit and vegetables called *mazao* (crops), to symbolize one's labor throughout the year. Place Umoja cup in a special place on the table. It is a symbol of the unity of our people on a national level as well as in the world African community. Everyone drinks from this cup.

Next, place a book on the Kwanzaa table which symbolizes the importance of education and our people's continued commitment to education reaching back to classical African civilization in Egypt.

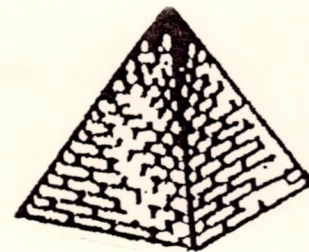
Gift-giving is not a fundamental part of Kwanzaa, and children are the main recipients of Kwanzaa gifts. To separate Kwanzaa from the commercialism and often financially strained of

buying gifts for Christmas, Kwanzaa gifts must always include a book and a heritage symbol.

On the sixth day of Kwanzaa, *Kuumba* (creativity) is observed. This day, December 31st, is marked by a lavish feast called *Karamu* celebration. In keeping with the theme of black unity, *Karamu* offers an array of dishes from the United States, the Caribbean, and Africa. (A few recipes have been included in *Broken Chains*). In addition to food, the *Karamu* is an opportunity for a confetti storm of cultural expression: dance and music, readings, remembrances.

On the last day of Kwanzaa, *Imani* (faith), all the candles are lit in order, ending with the last green candle. Karenga says, "This is a day of reassessment and recommitment. Meditate on the meaning and mission of our lives and recommit ourselves to our people, our struggle, our culture, and to ever-higher levels of human life."

(Excerpts from: *Essence*, December 1992, *Kwanzaa* by A. P. Porter, and *Kwanzaa: An African-American Celebration of Culture and Cooking* by Eric V. Copage)



KARAMU CELEBRATION

Here is Karenga's (founder) suggested way of conducting a Karamu as enlarged upon by Cedric McClester, author of *Kwanzaa: An African-American Celebration of Culture and Cooking*:

1. **Kukaribisha (Welcoming)**
Introductory remarks and recognition of distinguished guests and elders. Cultural expression through songs, music, dance, unity circles, etc.
2. **Kukumbuka (Remembering)**
Reflections of a man, a woman, and a child.
Cultural expression
3. **Kuchunguza tena na kutoa ahadi tena (Reassessment and Recommitment)**
Introduction of distinguished guest lecturer, and short talk.
4. **Kushangilia (Rejoicing)**
Tamshi la tambiko (libation statement)
Kikombe cha umoja (unity cup)
Kutoa majina (calling names of family ancestors and black heroes)
Ngoma (drums)
Karamu (feast)
Cultural expression
5. **Tamshi la tutaonana (Farewell Statement)**



EVENTS AROUND TOWN

AFRICAN AMERICAN TRADITIONS IN DOLLMaking (NOV 1 - DEC 31)

Seven doll-makers and collectors come together in this group show that vividly demonstrates history, purpose and imagination in this traditional art form.

CAPITAL CITY KWANZAA FESTIVAL (SUNDAY, DECEMBER 27)

African Market Opens at Noon
Program begins at 2 PM
Arthur Ashe Center
3001 North Boulevard
Richmond, Virginia

The creator of the Kwanzaa holiday, Dr. Maulana Karenga will be here to provide focus. The event also features Plunky & the Oneness of JuJu and from Ghana, master percussionist Asante, African dance, music and folklore with the Elegba Folklore Society, take-home craft-making for children, delicious food and more.

Advance Tickets Available \$3 and \$5
At the Door \$3 and \$7

FROM SLAVE TO SPACESHIPS (JAN 17 THROUGH FEB 28)

This unique collection of objects catalogues lifestyles, survival mechanisms and contributions of African Americans. Come to take notes or just to marvel at these pieces from the archives of noted collector and historian, Mattye Reed.

AFRICAN DANCE AND CULTURAL TRADITIONS

Spring Session I
JAN 23 THROUGH MAR 6 11 AM

Session II TBA

*All programs at New Visions at Linden Row
114 East Franklin Street, Richmond
Except the Kwanzaa Festival to be held at the Ashe Center

CALENDAR HIGHLIGHTS

SITES AND BUILDINGS that interpret or exhibit the black experience.

SPECIAL EVENTS

GRAND ILLUMINATION: December 6, 1992

In the eighteenth century, special occasions were celebrated by Grand Illuminations of the city. White lighting of the Historic Area with fireworks, music, and entertainment marks the beginning of Colonial Williamsburg's Christmas season. Entertainment will also precede the event. Illumination begins at 5:30 P.M.

Grand Illumination



SUNDAY

A Brilliant Prelude To Your Colonial Williamsburg Christmas

Lecutre — Wassailing Across the Color Line: Christmas in the Old South.

Stephen Nissenbaum, Professor of History at the University of Massachusetts at Amherst, will be presenting the little-known story of the Southern Christmas as it was experienced by both blacks and whites, separately and together. This hour long presentation on Wednesday, December 16 at 4:00 P.M. will be held the Hennage Auditorium.

SPECIAL TOURS

The Other Half — Half of the population in Williamsburg during the eighteenth century was black. This ninety-minute walking tour gives an in-depth look at the black experience from the arrival of the first blacks in Virginia in 1619 through the abolition of the slave trade by the English in 1807. Tour given daily at 10:00 A.M. and 3:00 P.M. Patriot's Pass holders can participate in this special tour at no extra charge. Each tour limited to 25 participants.

SITES AND BUILDINGS that interpret or exhibit the black experience.

Brush-Everard Site — Tours of this property and original house feature the lives of Thomas Everard, immigrant and public official, and his family. Learn more about the African-Americans who lived and worked on the property. Mondays, Wednesdays, Thursdays, Fridays, and Saturdays 10, 11 A.M., 1, 3, and 4 P.M.

Carter's Grove Slave Quarter — Interpreters will welcome you to the slave quarter, rebuilt on its original location, and direct you through buildings and outdoor spaces that reveal much about the lives of the Africans and African-Virginians whose labors supported the eighteenth-century plantation. Open Tuesdays through Sundays 9:00 A.M. to 4:00 P.M. On Christmas Day only, Carter's Grove will open at 11:00 A.M. to 4:00 P.M.

George Wythe House and Domestic Activities — A large number of "black" artifacts are housed on this site. Inside the main house, on the second floor, is the southwest bedchamber, a room possibly used by one of Wythe's female slaves. Visit the laundry and kitchen as well as the stable.

Benjamin Powell House — Benjamin Powell was a carpenter and builder who lived next to Christiana Campbell's Tavern. Scenes of daily life are portrayed by people of the past representing family members, friends, and African-Americans who lived on the property.

UPCOMING EVENTS

Winter Discovery Series — February 1-6, 1993

"Ain't I Your Equal?" — African-American Life and Struggle in Eighteenth-Century Williamsburg.

Black and white is our American story. At Colonial Williamsburg, the telling is exciting as the tale. Our scholars, performers and craftsmen will introduce you to the people who helped build the foundations of American culture in this week-long visit into the African-American world of the eighteenth-century.

EACH ONE, TEACH ONE

THE THINK TANK

1. Q: Name the first black jockey—the first jockey—to win the Kentucky Derby in the first race in 1875.
2. Q: The white abolitionist, John Brown, played one of the many key roles in the drama that led to the Civil War. His raid on a federal arsenal in Virginia in 1859, has become famous in American history. Name the place in Virginia where this arsenal was located.
3. Q: Who was the woman called "Black Moses," a major conductor on the Underground Railroad, who returned to the South nineteen times leading over three hundred slaves to freedom in the North and Canada?
4. Q: Daniel Hale Williams was an outstanding physician and surgeon. In Chicago, in 1893, he accomplished an important surgical procedure that had not been done before. What operation did he perform?
5. Q: During the decade after World War I, an exciting cultural movement emerged in the African-American community. Characterized by a spirit of protest and pride and reflected in a resurgence of African-American literature, art, music, and politics. Named after a well-known New York community, what was this cultural phenomenon called?
6. Q: Who was the first African-American in major league baseball, who was a catcher on the Toledo team of the American Association in 1884?
7. Q: *Freedom's Journal* was the first African-American newspaper to be published in the United States in 1827, in what city?
A. New York B. Philadelphia
C. Boston D. Chicago
8. Q: On what date was Dr. Martin Luther King, Jr. assassinated in Memphis, Tennessee?

AFRICAN-AMERICAN AUTHORS (Unscramble)

- | | |
|-----------------------|---------------------|
| 1. LLLLOOAAPNRWHDEIS | 2. BIWLADLES |
| 3. EEJQBNNULASARMI | 4. FHJNPEOOHKNIRALN |
| 5. RJTTEEEELBORNNN | 6. KAERWCCELIAL |
| 7. LLUUUDPAAAREBNCNER | 8. YNTMRERMACLLI |

AFRICAN PROVERB: (Congo) "Those who are absent are always wrong."



SUGGESTED RECIPES FOR A FEAST



APPETIZER

FRIED OKRA (WEST AFRICA)

(Makes about 30)

- 1 pound fresh okra, stems and tips trimmed
- 2 large eggs
- 1 cup all-purpose flour
- 2/3 cup water
- 1/2 teaspoon salt
- 1/4 teaspoon cayenne pepper
- Vegetable oil for frying

1. Wash the okra well, then pat completely dry with paper towels.
2. In a medium bowl, whisk the eggs well. Add the flour, water, salt, and cayenne, and whisk until smooth.
3. In a large skillet, heat enough oil to reach 1/2 inch up the sides until it is hot but not smoking (an electric skillet set at 375° works well). In batches, toss the okra in the batter to coat completely. Fry until golden brown on all sides, turning occasionally, about 4 minutes. Transfer the fried okra to drain briefly on paper towels, then serve hot.

SALADS

AMBROSIA (UNITED STATES)

Serves 6 to 8

- 1 (20-ounce) can pineapple chunks in light syrup.
- 1 (17-ounce) can mixed fruit cocktail in light syrup.
- 1 (11-ounce) can mandarin oranges
- 1 (10-ounce) jar maraschino cherries
- 3 cups miniature marshmallows
- 1 cup sour cream
- 1/3 cup sweetened coconut flakes

1. Drain the pineapple, fruit cocktail, mandarin oranges, and cherries in a large sieve set over a large bowl; save the combined syrups. Let the fruit stand in the sieve for 30 minutes; then transfer it to another large bowl. Pour the syrup into a small bowl, cover, and refrigerate.
2. Add the marshmallows and sour cream to the fruit, and toss to combine. Cover, and refrigerate until chilled, at least 1 hour or overnight. When ready to serve, add enough reserved syrup to reach the desired consistency.

VEGETABLES

SUKUMA WIKI (KENYA)

Kenyan-Style Collard Greens in Lemon Sauce

4 to 6 servings

- 2 pounds collard greens
- 1 3/4 cups water
- 2 tablespoons vegetable oil
- 1 medium onion, chopped
- 2 medium plum tomatoes, peeled, seeded, and chopped
- 1 fresh hot chile pepper, seeded and minced
- 2 1/2 tablespoons fresh lemon juice
- 1 tablespoon all-purpose flour
- 1/2 teaspoon salt

1. In a large sink of lukewarm water, agitate the collard greens well to remove any hidden grit. Carefully lift the greens out of the water and transfer them to a colander, leaving the grit on the bottom of the sink. Repeat the procedure in a sink of fresh water. Remove and discard the woody stems. Stack the collard leaves a few at a time, and cut them crosswise into 1/2-inch-wide strips.
2. Bring 1 cup of the water to a boil in a large skillet. Add the collard greens, cover, and cook over medium heat, stirring often, until the greens are barely tender, about 10 minutes. Drain the greens well.
3. Heat the oil in a large skillet. Add the onion and chile pepper, and cook over medium heat, stirring often, until softened, about 5 minutes. Add the tomatoes and cook for 2 minutes. Stir in the drained greens.
4. In a medium bowl, whisk the remaining 3/4 cup water with the lemon juice, flour, and salt until smooth. Stir this into the greens, reduce the heat to low, and simmer, stirring often, until the sauce has thickened and the flour flavor has cooked away, about 3 minutes. Serve immediately.

MAIN DISH

YASSA (SENEGAL)

Spicy Marinated Chicken in Onion Sauce

Serves 4

- 4 large onions, thinly sliced
- 1/2 cup fresh lime juice
- 1 teaspoon salt
- 1/2 teaspoon freshly ground black pepper
- 1 (3 1/2-pound) chicken, cut into 8 pieces
- 3 tablespoons olive oil
- 1 medium carrot, chopped
- 1 medium celery rib, chopped
- 4 garlic cloves, minced
- 1 fresh hot chile pepper, seeded and minced
- 1/2 cup chicken broth, homemade or canned
- Hot cooked rice or couscous

refrigerate for at least 3 and up to 6 hours. Remove the chicken from the marinade and pat it dry with paper towels. Drain the marinade in a colander set over a large bowl, and reserve both the liquid and the solids.

1. In a large bowl, combine the onions, lime juice, salt, and pepper. Add the chicken and toss to coat well. Cover, and

2. Heat the oil in a 5-quart Dutch oven. In batches, cook the chicken over medium-high heat, turning often, until browned on all sides, about 6 minutes per batch. Using tongs, transfer the chicken to a plate and set it aside.
3. Add the reserved marinated onions and the carrot, celery, garlic, and chile pepper to the Dutch oven. Cook over medium-high heat, stirring often, until the onions have softened, about 8 minutes. Stir in the chicken broth and the reserved marinade liquid; bring to a boil. Return the chicken to the Dutch oven, reduce the heat to medium-low, and simmer, covered, until the chicken shows no sign of pink at the bone when prodded with the tip of a sharp knife, 35 to 40 minutes.
4. Serve over hot rice or couscous.

MAIN DISH

CHICKEN AND GROUNDNUT STEW (AFRICA AND CARIBBEAN)

Serves 6 to 8

2 tablespoons olive oil
9 chicken thighs (about 3 pounds)
2 medium onions, chopped
2 garlic cloves, minced
1 teaspoon curry powder
1/2 teaspoon dried thyme
2 bay leaves
1/2 teaspoon salt
1/4 teaspoon cayenne pepper, or to taste
3 cups chicken broth, homemade or canned
2 (8-ounce) cans tomato sauce
3/4 cup unsalted sugarless peanut butter
(available at natural foods markets)

1. Heat the oil in a 5-quart Dutch oven. In batches, add the chicken and cook over medium-high heat, turning often, until browned on all sides, about 6 minutes per batch. Transfer the chicken to a plate and set aside.
2. Add the onions to the Dutch oven and cook, stirring, until lightly browned, about 5 minutes. Then add the garlic, curry powder, thyme, bay leaves, salt, and cayenne. Stir for 1 minute, and then stir in the chicken broth and tomato sauce.
3. Return the chicken thighs to the Dutch oven and bring to a simmer. Reduce the heat to medium-low, cover tightly, and simmer until the chicken shows no sign of pink at the bone when prodded with the tip of a sharp knife, about 45 minutes.
4. In a small bowl, blend the peanut butter with about 1 cup of the cooking liquid. Stir this mixture back into the sauce, and cook until heated through, about 2 minutes. Serve immediately.

BREADS

SWEET POTATO BISCUITS (UNITED STATES)

Makes 1 dozen

1 medium (9-ounce) sweet potato, "Louisiana yam," unpeeled
6 tablespoons (3/4 stick) unsalted butter, melted
1/2 cup milk
2 tablespoons granulated sugar
1 large egg, beaten
1 1/4 cups cake flour
1 1/4 cups all-purpose flour
1 tablespoon plus 1 teaspoon baking powder
1 teaspoon salt

1. In a medium saucepan, cook the whole sweet potato in boiling (unsalted) water until tender when pierced with the tip of a sharp knife, about 20 minutes. Let the sweet potato cool, then pare it and mash until smooth. You should have about 1 cup mashed sweet potato. Let the cooking water cool to warm (105° or less).
2. Position a rack in the center of the oven, and preheat to 425°.
3. In a medium saucepan, stir the mashed sweet potato with the melted butter until smooth. Transfer the mixture to a medium bowl. Stir in the milk, sugar, and egg. Sift the cake and all-purpose flour, baking powder, and salt into a medium bowl, and then stir into the liquids to combine. Knead briefly in the bowl to form a soft dough.
4. On a floured work surface, roll out the dough to 3/4-inch thickness. Using a 2 1/2-inch round cookie cutter, cut out biscuits. Gather up the scraps, reroll, and repeat the procedure until 12 biscuits are cut out. Transfer the biscuits to an ungreased baking sheet.
5. Bake the biscuits until golden brown, 15 to 20 minutes. Serve hot, warm, or at room temperature.

BEVERAGE

WEST AFRICAN GINGER BEER (WEST AFRICA AND CARIBBEAN)

Makes about 2 1/2 quarts, 10 servings

2 quarts water
1/2 pound fresh ginger, thinly sliced
1/2 cup fresh lemon juice
1 cup honey
Ice cubes

1. In a medium saucepan, combine 2 cups of the water with the ginger, and simmer over medium heat for 20 minutes. Stir in the lemon juice and honey, and let cool completely.
2. Strain the ginger mixture into a large pitcher, and add the remaining 1 1/2 quarts water. Add the ice cubes, and let stand until well chilled before serving.



CHILDREN'S CORNER

Junior Think Tank

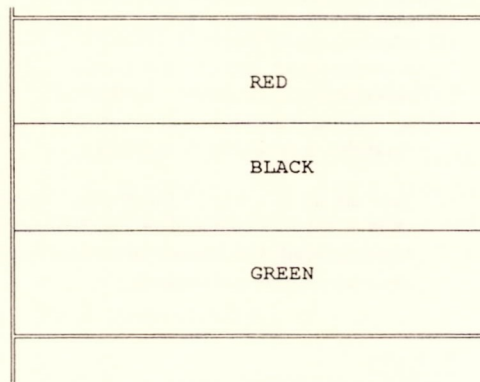
African-American Flag

The **African-American flag** was created by Marcus Garvey, founder of the Universal Negro Improvement Association. It is called the **bendera** (behn-DEH-rah).

RED is for the blood of the African-American.
It is a symbol for their long struggle for fairness and freedom.

BLACK is for the skin of the African-American.
It is a symbol for African-American people staying together.

GREEN is for the future of the African-American.
It is a symbol for hope.



Color the African-American Flag.

SWAHILI - AN AFRICAN-ARABIC LANGUAGE

There were many communities in Africa, including Yoruba, Ashanti Masai, and Zulu. Africans spoke over 2,000 languages. The slave owner did not allow Africans to speak their home or native language. He made them speak English, so he could understand what was said.

Swahili was selected in 1974 by members of the Pan-African conference as the Pan-African language. This will allow Africans living all over the world to understand each other.

Listed below is a working Swahili vocabulary. Try to speak this language with your friends.

PHONICS: a - short a e - long a i - long e o - long o u - long u

COMMON WORDS

Hello	Jambo	Fine	Njema
Thank you	Asante	Mother	Mama
Father	Baba	Sister	Ndada
Brother	Ndugu	Teacher	Mwalimu
School	Shule	No	La
Yes	Yebo	Please	Tafadali
Pull together	Harambee	Good-bye	Tutaonana

NUMBERS

One	Moja	Six	Sita
Two	Mbili	Seven	Saba
Three	Tatu	Eight	Nane
Four	Nne	Nine	Tisa
Five	Tano	Ten	Kumi

(Source: *Lessons From History: A Celebration in Blackness* by Jawanza Kunjufu)

AFRICAN PROVERB: (Ethiopia) "A loose tooth will not rest until it's pulled out."

LESSONS TO GROW ON



HOW THE MOON WAS CREATED ACCORDING TO ANANSI, THE SPIDER

Anansi and his wife, Aso, had six sons. To their parents' surprise, at birth each son announced his name. First there was See Trouble, then Road Builder, then River Drinker, the Game Skinner, then Stone Thrower, and finally Cushion.

They lived happily and uneventfully for many years. Then one afternoon, while returning home from town, Anansi spotted a bright, beautiful, glowing sphere. He tucked it under his arm and was continuing on his way home when he slipped and fell into a lake. A big fish who lived in the lake swam by and swallowed him up.

"Oh, how I would give this glowing ball of light to the person who can rescue me," Anansi thought, very much afraid.

Time passed. The sun fell behind the trees. It grew dark. But Anansi did not come home. Fearing for their father, the brothers asked See Trouble to close his eyes and find out what the matter was. He could hardly believe what he saw. "Our father is in the belly of a large fish," he cried out. Immediately Road Builder cut a path to the lake through the dense forest, and his brothers followed into the dark, starry night. When they arrived at the lake, River Drinker took a deep breath and sucked up all the water in the lake. There in the mud at the bottom of the lake lay the big fish, pumping its gills frantically and flailing about. Now it was Game Skinner's turn. He jumped down into the mud and sliced open the fish. Anansi stepped out, the great ball of light nestled safely under his shirt.

Suddenly, an immense bird dove from a nearby tree and grabbed Anansi. It took him up into the sky. Stone Thrower grabbed a rock, threw it, and stunned the bird, who dropped Anansi. Down Anansi went. He sped down like a bead of rain. He thought surely this would be the end. But an instant before he hit the ground, Cushion placed himself at the precise spot where his father fell. Anansi was saved.

"If it weren't for you," he said to See Trouble, "nobody would have known where I was."

"But if it weren't for you," he said to Road Builder, "nobody would have been able to go through the dense forest to save me."

"And if it weren't for you," he said to River Drinker, "nobody would have been able to get to the bottom of the lake to fetch me."

"And if it weren't for you," he said to Game Skinner, "I would never have gotten out of the body of the fish."

"But if it weren't for you," he said to Stone Thrower, "all their work would have been lost, because that gigantic bird would have eaten me up."

"And if it weren't for you," he said to Cushion, "surely I would have died when the bird released me and I fell to earth. So whom should I give the prize to?"

The brothers and their father looked at each other, puzzled. They scratched their heads. Finally Anansi said, "Let the Great Spirit put the prize up in the sky for you all to share."

And it is still in the sky to this day. You can see it at night.

This folktale teaches the several principles of **Kwanzaa, Unity (Umoja), Collective Work and Responsibility (Ujima), Purpose (Nia), and Faith (Imani)**. While each of the sons has an individual talent, it is by being united and working collectively and singlemindedly (with purpose) that they succeed in helping their father.

AFRICAN PROVERB: (Kenya) "Seeing is different from being told."

DID YOU KNOW?

Christmas Facts



Christmas Cards

The world's first printed Christmas card was not sent until 1843, in England. The card designed for commercial sale, has been credited to the artist John Calcott Horsley at the request of Sir Henry Cole. Possibly one thousand copies were sold at one shilling each. The card itself shows a large family group, including children, enjoying a merry feast; the inscription reads "Merry Christmas and a Happy New Year to You."

The first American printed Christmas card was mailed by R. J. Pease, an Albany, New York merchant, in 1853. The present huge Christmas card business in America, however, wasn't launched until 22 years later.

Gift-Giving

Our practice of giving and receiving gifts at Christmas has descended from the customs of the Roman New Year when gems, lamps, pastry, and gold and silver coins were exchanged.

The English colonists in America were not accustomed to an emphasis on Christmas gift-giving, although children were treated to small presents and the poor were provided for.

Before, and during, World War I, holiday gifts of America were frequently made by the giver, instead of being "store boughten."

Yule and the Yule Log

The word "Yuletide" as we use it today to mean the Christmas season, probably dates back to a Germano-Celtic pastoral feast at the beginning of November. This feast was known by various names, such as Jiuleis and Giuli; in Scandinavia it was Yule. The origin of these words is uncertain.

As the influence of Roman culture took hold, the November festival was moved to the time of the winter solstice. It became Christmas with the advent of Christianity. Thus the word "Yuletide" has been passed down to us.

Christmas Trees

The Christmas tree may have originated in Egypt (Hazlett's the Dictionary of Faith & Folklore). In more recent times, we have derived our custom of the Christmas tree from both Germany and England.

Christmas Carols

The word "carol" derives from the Middle English *carolen*, meaning "to sing joyously," which in turn goes back to the Greek word *choraulein* which was a ring dance to the accompaniment of flutes.

Carols, although traditional songs of praise for celebration of Christmas, also have applied to Easter. The majority of our most revered Christmas carols date from the nineteenth century.

Christmas Candles

The candle was burned as a companion to the Yule Log. It shed its light during evenings from Christmas Eve to New Year's Day. It was said to represent the divine light brought into the world at this time.

The modern candles that we set in our windows have their origin in the Yule candle. The tradition was supposedly brought to this country by the Irish. There is a legend that says the candles were lit in the windows to guide Mary and Joseph to a home where they would be welcome.

Electric candles are today one of the most popular of all Christmas decorations. Huge ones light up public displays, small ones adorn private trees, and rows of them are arranged in windows to shine, like the ancient fires, as a sign of welcome and a symbol of friendship and joyfulness of the season.

The Poinsettia

The poinsettia's big leaves, or bracts (usually bright red), have also become an important part of Christmas decorations. A Mexican legend tells of the custom in a certain village of placing gifts before the creche in the church on Christmas Eve. A small boy, having nothing to give, knelt to pray in the snow outside. In the spot where he knelt, the legend says, a beautiful plant with scarlet leaves immediately grew, and he presented it as his give for the Christ Child. The Mexicans call the plant "Flor de la Noche Buena" (Flower of the Holy Night), and it is thought to resemble the Star of Bethlehem.

These plants are named for Doctor Joel R. Poinsett. In 1829, as U. S. ambassador to Mexico, he brought some from that warm land to North America.

REFLECTIONS . . .

MY VIEWS ABOUT CHRISTMAS

Reverend Richard Holmes, Custodial Services
Colonial Williamsburg Foundation

Christmas to me is a time for saying thank you, for words of appreciation and love that reflect a grateful heart. We give and receive thanks during this time of the year to express our thanks to God for the indescribable gift of His Son, Jesus Christ.

On this day we should celebrate Christmas in knowing that the greatest gift ever given was Jesus Christ, our Lord. Thank Him in particular that Christ delivered us from the kingdom of Satan's rule, He paid our sin debt in full, and He gave us peace with God and with our fellow man, if we will only receive what He has to offer. I am grateful that Jesus gave us the right to eternal life and is preparing an eternal house in Heaven.

ISLAMIC VIEWS

Islamic Values in the United States

By Yvonne Yazbeck Haddad and Adair Lummis

One of the realities of being Muslim in the American context is having to decide whether or not to celebrate holidays that are part of the American—and often specifically Christian—calendar.

Of all the widely celebrated holidays in America, Christmas seems to provide the greatest dilemma for Muslim families. Although it is clearly a Christian holiday, it now has become a very secular social and commercial holiday as well. Even the religious aspect of the occasion is not irrelevant to Muslims who recognize Jesus as very important prophet (though not the Son of God or a divine being) whose birthday should be respected. However, a great deal of confusion and divided opinion was evidenced in this sample of Muslims in America over the degree to which they should celebrate Christmas, if at all, even as a secular holiday. Several Muslim men interviewed indicated that they recognize Christmas to some degree because their wives or mothers are Christian.

Some of the more recently arrived immigrant Muslims celebrate Christmas to the extent of having a tree and exchanging presents and cards with family members and both Muslim and Christian friends. They do so mainly because they want to be part of American society and see Christmas more as an American holiday than a strictly religious one.

Many of those interviewed said that they try to observe at least some of the Christmas customs



Christmas time is a period when love ones and friends can get together and have a joyful time together. In people being joyous, I would hope we would involve uplifting worship. Whatever else may be included in this time of the year, I would encourage worship as a part of our Christmas tradition. We don't bow before a new-born child the way Mary, Joseph, and the shepherds did. We have the greater privilege of worshipping a Lord who is crucified, risen, and exalted. We need to spend time worshipping the Savior.

Merry Christmas and a Happy New Year!

when their children are young, such as exchanging gifts and hanging stockings for Santa Claus, but that they gradually drop these practices as the children grow old enough to understand the distinction between Christian and Muslim holidays. Some Muslim parents do not celebrate Christmas in any fashion and try to explain to their very young children that this is not a Muslim holiday, with mixed results. The following quotes illustrate experiences of Muslim parents and their children in the Christmas season:

"When I was growing up, my mother would see that we had presents from Santa Claus. But we didn't do anything with the religious part."

"We did not celebrate Christmas. We were told, which was very hard to understand, that Christmas was just for other people. After a while you get to the point where you understand it."

One of the questions put to respondents in this survey was whether or not they agreed that "it is all right to put up a Christmas tree or other decorations in December." Opinions in the total sample were divided: 33 percent agreed, 30 percent said that their feelings are mixed and 37 percent disagreed.

In general, those Muslims who report frequent social interactions with Christians are much more likely to favor having a Christmas tree than those who do not.

EMPLOYEES' CORNER

Behind The Scenes

Spotlight

The spotlight is on the members of the Department of African-American Interpretation and Presentations.

There are fifteen members of the Department who interpret African-American history daily. They are Gordon Bullock, Rosemarie Byrd, Michelle Carr, Christy Coleman, Larry Earl, Terry Houston, Bridgette Jackson, Emily James, Arthur Johnson, Sylvia Lee, Mark Reckiewicz, Marcel Riddick, Bernetta Wake, Robert C. Watson, and Robert M. Watson, Jr. Many people do not understand dedication of this department.

(Spotlight is a brief profile of a member of the Department of African-American Interpretation and Presentations.)



When I asked interpreter Arthur Johnson, "Why does he think it is important to interpret African-American history at Colonial Williamsburg?" His answer said it all. His reply was, "Williamsburg plays a major role in the development of American history as we know it today; so the history of African-Americans will be maintained daily; and so that the story is maintained - retold over and over in many different ways; and never forgotten the history of African-Americans and all that we've been through."

This shining light is on the Department of African-American Interpretation and Presentations. Thank you for all you do.

AFRICAN PROVERB: (Ivory Coast) "Mutual gifts cement friendship."

SOLUTIONS TO PUZZLES:

Each One, Teach One

1. Oliver Lewis
2. Harpers Ferry
3. Harriett Tubman
4. Open Heart Surgery
5. The Harlem Renaissance
6. Moses Fleetwood Walker
7. (A) New York
8. April 4, 1968

African-American Authors

1. Ralph Waldo Ellison
2. Ida B. Wells
3. Benjamin Quarles
4. John Hope Franklin
5. Lerone Bennett, Jr.
6. Alice Walker
7. Paul Laurence Dunbar
8. Terry McMillan



A LETTER TO SANTA

Dear Santa:

I hope this letter reaches you in time. I was not really sure how to post it. So I left it up to the U. S. Postal Service to ensure that it gets to you. I'm sure they get millions of letters each year, and they probably all know your address by heart.

Now, I'm sure you're wondering why I'm writing you after all this time. I haven't written in over thirty years, so why now? Well, as you know, when I was seven, my older brothers succeeded in convincing me that you did not exist. It has taken me until now to realize that you really do exist. So I'm writing you to ask for several gifts. The interesting thing about this request, Santa, is that these gifts are not just for me, but for everyone in the entire world. Here is what I would like for Christmas, Santa:

World peace! Everywhere you turn, someone's fighting their neighbor. Our brothers and sisters in South Africa don't even have the right to vote, to decide their own destiny. There's talk of a "New World Order," but people are dying trying to achieve it. Can't you do something about it Santa? Can't you bring about world peace? I know you can, after all, you are Santa!

People all over the world are starving Santa. Please do something about world hunger, won't you? Just look at our poor brothers and sisters in Somalia. Actually, you don't have to go that far Santa, there are people right here in this country that have very little to eat. There are people right in Virginia, homeless, jobless, and they don't know where their next meal is going to come from. Please Santa, feed the hungry people. Stop world hunger, Santa. I know there's enough food to go around; we need you to help distribute it, Santa.

Santa, I'm not going to be greedy. I'm only going to ask you for one more thing. There is entirely too much hate in the world, Santa. Is there anything you can do about that? I know there is, you are Santa, and there is nothing you can't do. Please Santa, stop the hate. Some people hate one group because they are a different color. Some hate another group because they talk different. Some hate because they've been taught to hate as a child. It's a disease, Santa. Can't you do something to wipe it out? If you get rid of hate, Santa, maybe people will start helping their neighbor, and we can do away with world hunger. If you can stop the hating, then there will be no need for wars. Everyone will love and respect their neighbor.

I guess what I'm saying, Santa, if you can grant this last gift, you'll be giving the other two as well. They all sort of go together. What do you say, Santa? Will you do it? Please consider it. It would be the greatest thing you could do for mankind.

Before I close, Santa, I have a confession. I know who you are. You are not just some fat guy in a red suit with a long white beard. That's just an image that man has used to portray you. There have been other images of you as well, Santa. There are even other names people have for you. But I have seen through all of that.

There is only one person, one entity that can possibly do all of the things that you have been credited with. The fact that Christmas for many people is the celebration of the birth of Jesus Christ should have given it away sooner. Who else would want to celebrate a child's birth by giving gifts than the child's Father. Yes, Santa, I know now what I didn't know when I was seven. You do exist. You are the Father of creation. You are the Lord, God Jehovah, Allah, the Supreme Creator. There is only one God, Santa, and He is the only one who can grant the things that I have asked for. All these years children have been writing to you, Santa, when all they needed to do was to kneel down and pray, it would have gotten to you a lot sooner.

Please consider my request Santa (God). It is the one gift the world cannot do without.

Yours truly,

Jerrold W. Roy

ON MYNE OWN TYME

The Department of African-American Interpretation and Presentations offers the following programs at various times. All programs are meant to provide unique glimpses into the lives of eighteenth-century African-Americans.

Chirstmas in Williamsburg

Grand Illumination	December 6, 1992
Holiday Plantation Dinner	December 5, 12, 19, 23, 26, 1992
Virginia Country Dinner	December 20, 26, 1992
Powell House Christmas	December 12, 13, 19, 20, 21, 22, 23, 24, 1992
Christmastide at Home	December 19, 21, 23, 26, 30, 1992
Evening at Wetherburn's Tavern	December 11, 13, 18, 1992



Other Half Tour

Half of the population in Williamsburg during the eighteenth century was black. This ninety-minute walking tour gives an in-depth look at the black experience from the arrival of the first blacks in Virginia in 1619 through the abolition of the slave trade by the English in 1807. Tour given daily at 10:00 A.M. and 3:00 P.M. Patriot's Pass holders can participate in this special tour at no extra charge. Each tour limited to 25 participants.

For further information about programs and cost, please telephone 1-800-HISTORY.

AFRICAN PROVERB: (Ashanti) "The ruin of a nation begins in the homes of its people."

The
Colonial Williamsburg
Foundation

African-American Interpretation and Presentations
P. O. Box 1776
Williamsburg, Virginia 23187-1776