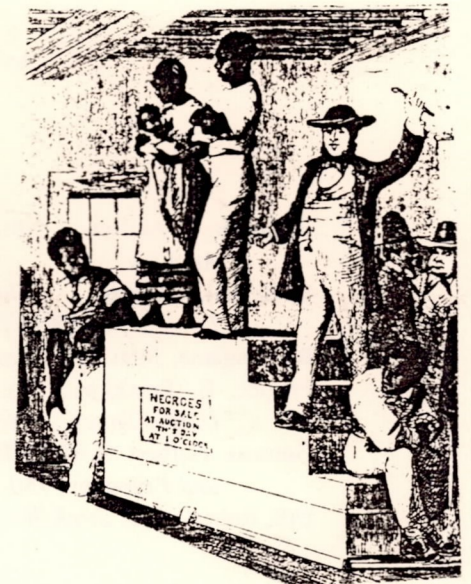
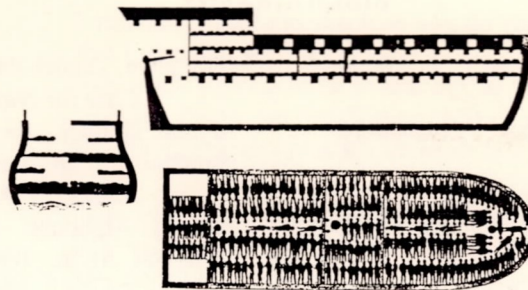


VOL. I, NO. 6

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## LINKS AND LINEAGES

By Michelle Carr



Family, the most important link in the chain. Our parents, grandparents, great-grandparents and their grandparents form the iron in the chain. They produced blood, sweat, and tears for one word . . . FAMILY.

Our forefathers were shackled, shipped, and auctioned, stripped of their dignity and pride. Forced to live in a foreign land leaving loved ones behind. Some were not as fortunate. Frustrated, they jumped off the ship or starved themselves because they felt, *why live?*

That frustration is felt today. In some families, the togetherness has been destroyed. The roots of our ancestors, the pride, dignity, and self worth has disappeared.

We must make a commitment to develop and maintain a strong family unit. We must regenerate the strong family ties of our forefathers. We must set the tone for the "new" links and lineages to come.

Do your ancestors a favor, spend time with your family, live *together*, laugh *together*, learn *together*, love *together*, and stay *together*. Do it for our forefathers who did not get the chance to say goodbye.

Through this publication, we would like to whet your appetite, to make you aware of the importance of the black family, and challenge you to learn something to mend the links of the chain.

This issue is dedicated to the family.





## FROM THE DIRECTOR'S CHAIR

Robert C. Watson

### A HISTORICAL NOTE

Scholars, i.e., sociologists, anthropologists, and historians, argue that the African-American family in contemporary America is heading towards increasing disintegration and that this process had its genesis in slavery. There is no doubt that slavery left its mark upon black family patterns.

In this issue of *Broken Chains*, Sandra Johnson and Jack Kirkland have presented two very different points of views on black family, however, upon closer examination of their thoughts, one should note that their perspectives follow the similar rationale developed by other writers.

I have listed below a bibliography that would allow you to draw your own conclusions about this important debate on black families.

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### EDITOR'S NOTE:

This issue is distributed on Dr. Martin Luther King, Jr.'s holiday, January 18, 1993, in honor of a great leader and family man.

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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 . . .



Cross section of an embarkation canoe.

### Important Dates in Black History

- January 1, 1863** President Lincoln signed Emancipation Proclamation which freed slaves in rebel states with exception of thirteen parishes (including New Orleans) in Louisiana, forty-eight counties in West Virginia, seven counties in eastern Virginia (including Norfolk). Proclamation did not apply in border states.
- January 7, 1955** Marian Anderson made debut at Metropolitan Opera House as Ulrica in Verdi's *Masked Ball*. She was the first black singer in the company's history.
- January 15, 1929** Martin Luther King, Jr. born in Atlanta. He was first given the name Michael Luther King, Jr. The name was formally changed to Martin at a later date.
- January 16, 1978** Three African-American astronauts — Major Frederick D. Gregory, Major Guion S. Bluford, and Dr. Ronald E. McNair, named.
- January 23—30, 1977** Television production of *Roots*, novel by Alex Haley, established records. Some 130 million viewers watched the episodes during the eight-night presentation.
- January 25, 1863** First African-American United States Army regiment organized.

## MEET . . . JAMES



Royal governors Fauquier, Botetourt, and Dunmore in turn hired James, a slave from Carter's Grove plantation, to work in the gardens at the Governor's Palace. They paid the Burwell family twelve pounds a year from 1765 through 1771 for James's services.

James was highly regarded for his practical knowledge of gardening. He had learned how to use bell glasses, hot beds, and other methods for forcing plants from Christopher Ayscough, Governor Fauquier's head gardener. James also knew how to prune fruit trees and how to transplant native seedings successfully.

James occasionally received tips from visitors to the Palace. He might have spent these small sums on ribbons for his daughters, on fowl that his wife could raise, or on rum for himself.

James's wife, Betty, and their three children lived on the plantation. The black cooper at Carter's Grove was teaching Juba, fifteen, to make barrels. In the eighteenth century barrels and kegs of various

shapes and sizes were the common containers for storing and shipping all kinds of goods. Phebee, age thirteen, helped her mother in the kitchen. Eight-year-old Jenny ran errands.

On Saturday evenings James would usually "night walk" the six miles to Carter's Grove so that he could spend Sunday with his family. It took him an hour and a half to reach the plantation if he ran most of the way.

On Sundays James cultivated a garden plot at his family's quarter that supplied vegetables to supplement the food rations his wife and children received. It is likely, too, that he found time on this day of rest to divert and entertain himself with kinfolk, neighbors, and friends.

(Source: *Official Guide to Colonial Williamsburg*)

## AFRICAN PROVERB:

(Cameroon) "Thought breaks the heart."



## WE'VE GOT A VISITOR

Guest Writer

Jack A. Kirkland, Associate Professor  
Washington University, St. Louis, Missouri



### THE AFRICAN-AMERICAN FAMILY ENDURETH: A TREE IN THE MIDST OF A RACIAL STORM

Turned asunder by lack of equal work opportunities — ravaged by the use of illicit drugs — decimated by street gangs and ride by shootings — devastated by social injustice and the casual factor of it all — institutionalized racism, the African American family, along with the African American church, united since the days of slavery, are now more separated from one another than at any other time. What was once our only haven, refuge, and solace, is now in peril. What we were, are, or might become, are buttressed on these two foundations.

These early signs of malady illuminated anticipated events which would later cause this malaise to become rampant in our lives. There was the hint of a "lost generation," as African American youth strayed further away from their moorings of what was once familiar values. But now evidence abounds, our greatest fears are realized as causalities are amassed and are measured more than a decade deep. And, like a plague, every African American home has been so infected, and those who believe they have been spared for reasons of trans-cultural association can know that such trouble will soon come knocking on their doors.

The African American culture has been under assault for four centuries in this country. And yet, for so long, our self esteem and racial pride has allowed us to hurdle barriers, and, when not possible, to take, if not accept, the disdain of our oppressors. We were defined unlearned, uncouth, and unwashed but we could not be humiliated, because we knew differently of our heritage, and prized our grudgingly won gains as triumphs against all odds. We enfolded our strengths into extended families, even play momma's, cousins, aunts, uncles, ad infinitum, and surrounded ourselves within the enclave of community.

The African American family is a "cultural womb," it is a place where one is protected, where one can retreat from pain. It is where one can celebrate success and where one can mourn set backs. It is a source from which one can venture sanctioned as adequate in spite of attitudes to the contrary. It is the fountain of strength whereby one can take in long, deep, cool drinks of self confidence. In the African American family one can experience

hurt, joy, fear, and anger as-a-people, almost, seemingly, within the context of a single nervous system, a unified, collective psyche. This protective "cultural shield" was shared, sustained and maintained by all. Those unwilling to life-up their part of their obligation were summarily ostracized. They had no place to go for an optional status of acceptance, as that which was culturally valued was awarded by, and dutifully recorded only in the African American community. To sell out the culture was to be literally designated a renegade, useless and of no account.

Culture is not held together exclusively by family or religion. The cement, glue, adhesive of culture and family, the basic building blocks of a people, requires fiscal sufficiency. Without adequate sustenance, culture stretches, strains and splits at the seams. Cultural aberrations begin to appear. After awhile, without sufficient family substance and discipline, the aberrations escalate and become mythologically defined as components of the culture, and later characterized as the culture as-a-whole. And, all that racial oppression could not do with its explosive elements outside of the culture, we have begun to do by setting off implosions of cultural denigration, discontinuity inside. While the family would once protect us from outside humiliation, we have begun a siege from within and turned upon ourselves fighting the same time worn internal battle of divisiveness. During the "Black Revolution" of the 60's, we came close to driving a wooden stake in the hearts of the "House and Field Nigger" caricatures. We buried them only to find their ghosts rematerializing and haunting us, having reappeared in the current conflict of urban, suburban, and rural Negro form. We are losing our sense of oneness as a massive unit of individuals to seeing ourselves as units of individuals having higher esteem and greater value than other units.

This demarkation is just as sinister and equally, culturally destructive. The African American community, once as protective over its own as the ozone layer over Mother Earth, once removed, damaging ultra violet rays of institutional racism are no longer screened out by strong African American families. The holes in the culture exposes those with



the least amount of "cultural melanin," and self esteem, to be the most vulnerable to racial discord and self contempt. Correspondingly, many African American families are growing today in this malignancy. They suffer from the lack of Blackness of both their bone marrow, being, and mentality, thinking. These are experiential deficits which can be healed by an immersion into the true aspects of culture. Many of us need the opportunity to identify with, and be mentored by those who wear well and model proudly their Black competency in social exchange with all groups, at all levels of work and professionalism.

The awaited African American revolution will truly occur when African American families recognize that neither geography, nor economic conditions, nor pigment shades, nor textures of hair, nor any artificial description of Blackness separates their destinies, or the perception of others held of them. Any fraction or faction of an African American human being, considered by any stretch of the given stereotype, defines the standard of the group as-a-whole.

The salvation of the African American family is to reunite with its spirit and soul to bring together the urban, suburban and rural African American family and to bury these ghosts of differences. We must show love of one another by displaying it openly in our nuclear units, by celebrating it in family reunions, and by applauding and supporting African

American businesses and entrepreneurs. We must have respect for self, family, neighbors and the race-as-a-whole. We must get back to the state of mind whereby we can feel good about each other and safe among our own. The African American family must be broad enough to accept all who are defined or delegated into our ranks. We cannot be exclusive or elitist, nor expect all to be at the same desirable place on the continuum of ethnic awareness and responsible leadership. We must accept the obligation, delight, to be true brothers and sisters to one another, beyond symbolism and blood ties.

What is now a time of extreme stress and distress in the African American community and family is a "full alert" opportunity for commitment and recommitment, and for engagement and re-engagement. We have seen darker days and have over come greater adversity in the past by closing ranks and taking charge of our own cultural agenda. What looms before us is mammoth but not overwhelming, we know what must be done. This is another test of stamina and survival. We shall answer it affirmatively, it too shall pass, and God willing, we shall prevail. The task is not lightly undertaken.

Today, being an African American is a very unique experience, and each one of us, even yet, are "cultural missionaries;" emissaries, and ambassadors of our people.

## ADVERTISEMENTS

*Charleston, July 24th, 1769.*

**TO BE SOLD,**  
On THURSDAY the third Day  
of August next,  
**A CARGO**  
OF  
**NINETY-FOUR**  
PRIME, HEALTHY  
**NEGROES,**  
CONSISTING OF  
Thirty-nine MEN, Fifteen BOYS,  
Twenty-four WOMEN, and  
Sixteen GIRLS.  
JUST ARRIVED,  
In the Brigantine DEMBIA, *Francis Bare,* Master, from SIERRA  
LEON, by  
**DAVID & JOHN DEAS.**

# SLAVES AT SALE

WITHOUT RESERVE.

BY BEARD, CALHOUN & CO.

J. A. BEARD, Auctioneer.

WILL BE SOLD AT AUCTION ON

**TUESDAY, Jan. 16th,**

AT 12 O'CLOCK, AT BARNEY ABLENS, THE FOLLOWING THIRTY-NINE NEGROES

1. ROSIN, 15 years of age, a griffe, good house boy, fine temper, fully guaranteed and speaks German and English.
2. JORDAN, 23 years of age, a likely negro, honest and trusty servant, fully guaranteed.
3. JANE, aged 24 years, a very superior washer, ironer, good Amory on work, and House Woman, fully guaranteed.
4. MARY, aged 24 years, and child 1 year old, a trusty woman, good washer, ironer and Amory on work, fully guaranteed.
5. EDWIN, aged 27 years, a griffe man, an excellent washer, steward and trusty servant, fully guaranteed.
6. ESTHER, aged 40 years, a smart intelligent and shrewd cook, washer and dresser, fully guaranteed.
7. ANNE, aged 24 years, an excellent house servant, washer, ironer, and good cook, with her three children, one aged 4, another 3 and the last 1 year; they are fully guaranteed but will be sold to go into the country, by the owner's instructions.
8. NAM, aged 24 years, a likely hand, little only guaranteed.
9. AGNES, aged 24 years, a good cook, washer and ironer, fully guaranteed.
10. HENRY, aged about 26 years, a field hand, and a smart man, sold on having run over from the plantation.
11. JOHN, aged 18 years, a smart waiting boy, fully guaranteed.
12. JANE, aged 17 years, a fine house girl and field hand, fully guaranteed.
13. MARY, aged 25 years, superior nurse and house woman, fully guaranteed.

ALSO:

14. PATRICK, aged 28 years, a likely and good waiter, body and house servant. Sold under a good character, and fully guaranteed against the stealer and includes guaranteed by law.

**TERMS CASH.** Acts of sale before J. R. BEARD, Notary Public at the expense of the purchasers.

**Also.**

The following described Slaves sold for account of Mr. Henry Deacon, who failed to comply with the terms of sale made for the account of the firm of C. H. & L. BROWN, deceased, to wit: The Negro MATHILDA, aged about 29 years and her son PAUL, 7 years, a good washer, ironer and Cook.

**TERMS CASH.** Acts of sale before H. B. CENAS, Notary Public, at the expense of the purchasers.



## IF WALLS COULD TALK

On-Site Report by Michelle Carr

"Go on girl!"

"But, child, you should see his . . ."

Shh, be very quiet! I think I must be on a party line. I picked up the receiver to call my Mom, and to my surprise, two of my co-workers were already on MY line. You know me, I'm not one for listening to gossip, but I picked up on some scoop I thought YOU would want to hear about.

Now remember, you didn't hear it from me, but did you hear about EMILY JAMES? Girlfriend went home for the holidays. . . Jamaica. Shoot, some people have all the luck. Heard she had a good time visiting friends and family in the 90 degree heat. She brought a lot of goodies back for our programs, so stay tuned. Welcome back Emily and happy birthday too!

Ooh, Ooo, static in the lines. I'm trying to listen . . . shh. What!!! MARCEL RIDDICK and a baby?! Let me listen closer to get this story straight. Shew, scared me for a minute. Congratulations are due to AUNT MARCEL! Welcome to the world nubian princess, BRIANNA SIMONE', born December 17th. Auntie M and baby are fine.

## THE BOOKSHELF

*Roots*

By Alex Haley

It begins with a birth in 1750, in an African village; it ends seven generations later at the Arkansas funeral of a black professor whose children are a teacher, a Navy architect, an assistant director of the United States Information Agency, and an author. The author is Alex Haley. This magnificent book is his . . . **ROOTS.**

When he was a boy in Henning, Tennessee, Alex Haley's grandmother used to tell him stories about their family—stories that went back to *her* grandparents, and *their* grandparents, down through the generations all the way to a man she called "the African." She said he had lived across the ocean near what he called the "*Kamby Bolongo*" and had been out in the forest one day chopping wood to make a drum when he was set upon by four men, beaten, chained and dragged aboard a slave ship bound for Colonial America.

Still vividly remembering the stories after he grew up and became a writer, Haley began to search for documentation that might authenticate the narrative. It took ten years and a half a million miles of travel across three continents to find it, but finally, in an astonishing feat of genealogical detective work,

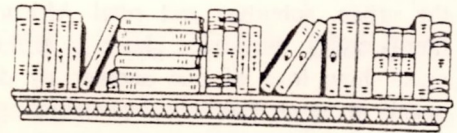
What's that noise? It sounds like they are singing "get well" wishes to SANDRA JOHNSON, one of our guest writers of this issue. Sister had a hip replacement surgery. Hope you are feeling better Sandra, our prayers are with you. Now get well soon so you can exercise that new hip (wink, wink)!

Shh! I can't hear a thing with you laughing. Carter's Grove is the subject now. They are probably missing GORDON BULLOCK, TERRY HOUSTON, SYLVIA LEE, and MARK RECZKIEWICZ who are out on temporary lay off. We miss you all. See ya in March when the Slave Quarter reopens!

Wow! Did you hear that! Child, I don't know if I can repeat it. Well, they were saying that the . . . "If you would like to make a call, please hang up and dial again."

Can you believe it? The Operator WOULD interrupt now! Right in the middle of some hot gossip.

"Please hang up and dial again." Okay, okay, we get the message. Well, I've gotta go. I'll tell you more next time, and of course remember, you didn't hear from me!



he discovered not only the name of "the African"—Kunta Kinte—but the precise location of Juffure the very village in The Gambia, West Africa, from which he was abducted in 1767 at the age of sixteen and taken on the *Lord Ligonier* to Maryland and sold to a Virginia planter.

Find out what happens as Haley captures the history of his family. As the first African American writer to trace his origins back to their roots, he has told the story of 25,000,000 Americans of African descent. He has rediscovered for an entire people a rich cultural heritage that slavery took away from them, along with their names and their identities. But *Roots* speaks, finally, not just to blacks, or to whites, but to all peoples and all races everywhere, for the story it tells is one of the most eloquent testimonials ever written to the indomitability of the human spirit.

Enjoy *Roots*, available on video also!



## EACH ONE, TEACH ONE



### THE THINK TANK

1. Q: This African-American patriot was with General George Washington on the famous voyage across the Delaware River. Who was he?
2. Q: In 3730 B.C., this Black man complete the Great Pyramid, which is 451 feet high, covers 31 acres, has 2,500,000 blocks of granite, and took 100,000 men thirty years to build. Name him.
3. Q: Who was the internationally known African-American photographer whose photographs of Harlem and its people created a half-century-long visual history of the area? His 1969 exhibition "Harlem On My Mind" at the New York Metropolitan Museum of Art, brought him international recognition.
4. Q: Name the first African-American man to design the United States Postage Stamp.
5. Q: In 1670, what colony passed a law that forbade African-American people buying from White people?
6. Q: This multi-talented artist, athlete, singer, actor in 1949, shocked the government by speaking out against the African-American war effort on behalf of a racist society. His role as *Othello* on Broadway in 1943 ran for 296 performances, and was highly praised by the New York drama critics.
7. Q: During the 1930s, this religious leader drew tens of thousands of followers. His Peace Mission Movement provided free meals and shelter throughout the Depression Era. At the height of his power, his movement operated twenty-five restaurants, two groceries, several barber shops, and a fleet of vegetable, fish, fruit, and coal wagons. The true believers called him God.
8. Q: Before his career with the Dallas Cowboys, this athlete was known as the world's fastest human. Who is he?



### AFRICAN-AMERICANS FIRST IN SPORTS (Unscramble)

- |                   |                  |
|-------------------|------------------|
| 1. BKIIANOOJCRES  | 2. GAALIBHSTEON  |
| 3. EEEEDRLL       | 4. NKOCSANJHOJ   |
| 5. RBISUSLLEL     | 6. EHSTUAARHR    |
| 7. SSHKCDREIICRON | 8. NNYGEERRJHO   |
| 9. DTSHBIEBEOMA   | 10. HHBDDAARREUD |



**AFRICAN PROVERB:** (Ashanti) "When the fool is told a proverb,  
its meaning has to be explained to him."



## CALENDAR HIGHLIGHTS

**PEOPLE OF THE PAST** Portrayal of people of the eighteenth century.

**Meet . . . Gowan Pamphlet, African-American Preacher,** as he gives a short sermon and answers questions about slave religious life in the eighteenth century. Sundays 10 A.M. to 12 NOON and 2 to 3 P.M. at the Benjamin Powell House.

**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. Saturdays 10, 11 A.M., 1, 3, and 4 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.

**Oral History Community Night Program** — March 19, 1993

**"Celebrating African-American Music in Rural and Urban Churches"**

Area church choirs and musicians will raise their voices and instruments in song. The sixth annual Oral History Community Night program will include a multi-image presentation of local choirs and gospel quartets, live jazz and gospel quartet performances and a videotape of Colonial Williamsburg's Department of African-American Interpretation and Presentations' Black Music Program. The public forum will begin at 7 P.M. in the Williamsburg Lodge Auditorium.

### EVENTS AROUND TOWN

**"The Meeting" by Jeff Stetson**—January 16, 3:00 P.M.; January 17, 3:00 P.M.; January 18, 19, 8:00 P.M.

In honor of the Men and Their Dream, Dr. Martin Luther King, Jr. and Malcolm X. Performances will be held at the Doris Miller Community Center, 2814 Wickham Avenue, Newport News. Tickets are \$3.00 in advance, \$5.00 at the door. For more information call (804) 247-8622.

**Program in African American Culture**—"Generations of Struggle: A Conversation with Rev. Dr. Charles Earl Cobb and Charles Cobb, Jr." At 1 P.M. Dr. Cobb, executive director emeritus of the United Church of Christ Commission of Racial Justice, and Charles Cobb, Jr., former field secretary of the Student Non-violent Coordinating Committee (SNCC), discuss their experiences in the struggle for human rights in America. A concert of spirituals and protest songs follows at 3 P.M. At 4 P.M. docents lead a tour of exhibits related to social change in America. Presented in commemoration of the birthday of Dr. Martin Luther King Jr. Carmichael Auditorium. National Museum of American History, Smithsonian Institution.



## WE'VE GOT A VISITOR

Guest Writer

Sandra Y. Johnson, Interpreter  
Carter's Grove Mansion  
Colonial Williamsburg Foundation

### THE SLAVE FAMILY OF THE EIGHTEENTH CENTURY

The slave family was a significant yet often unstable way of life on the plantation and urban setting. The sale of family members, white's sexual and labor demands, escapes, death, and the legal rights of the slaveowner, disrupted and sometimes destroyed the family unit forever.

Childhood is the most important developmental era of a personality. Parents have a detrimental role in determining and establishing behavioral patterns, attitudes, ideals, values and cultural traditions of any society of people. The slave family, with no legal existence, was one of the important survival mechanisms within this enslaved structure.

Slave parents were responsible for training their children in proper morals and values through everyday life and storytelling, cushioning the shock of bondage and arbitrary treatment, and teaching values different from the master.

The slave father often had little or no authority in his efforts to build a strong stable family because his authority was restricted by his master. The master determined when and where both parents worked, provided the minimal food and clothes, furnished the slave cabin, and even how much care the mother received when pregnant and the child after birth.

The most serious threat to the slave father was his inability to protect his wife from the sexual advances of whites and the physical abuse of his master. Slave husbands had restricted alternatives, either submit without interference when their wife is being flogged or attack and kill the master for such an act, which occasionally happened. However, the slave woman had little recourse. Her options were to submit or resort to actions of her own which would jeopardize her family and herself. Mothers were central figures in the nuclear slave family. They nurtured children and earned for their families some security against sale and controlled separation, helped supplement the family diet, and served as the remaining link when fathers were sold, ran away, or died.



A haunting fear which made every day of the slave's life miserable and life threatening was the separation of families. The master had the right to separate mates. In addition, the separations caused punishments and death. The most dramatic threat was the auction block which was one of the strongest of psychosocial control of the slave owner. Slaves were not only sold as stock for new plantations but also as gifts, parts of estate settlements, and as an act of the masters punishment.

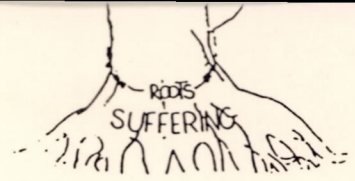
The existence of love between parents and children, and children and parents, clearly supports the importance of family. Even though it was frequently broken, the slave family was a refuge against the institution of slavery. Parents could rarely protect each other and their children from abuse but could gain love and respect in other ways. In the end, family did become a very important survival mechanism.





## FINDING YOUR ROOTS

By Michelle Carr



Searching for the roots of your family tree begins with a peeked interest and the availability of primary resources. Prior to *Black Genesis* and *Roots*, there was little attempt to spur the interest of thousands of African Americans in researching history through ancestry. In addition, many thought, like I, that the primary resources available for white family research were not available for researching black family ancestry. Nothing could be further from the truth.

Very little has been published which deals with black genealogical research. However, there are a few examples of individual black family ancestries in print. The basic principle for genealogical research is to start with the present and work backward one generation at a time. The following are suggested steps for the beginner:

1. Read a general reference book. One of the best beginning books for black genealogy is *Searching For Your Ancestors: The How and Why of Genealogy* by Gilbert S. Doane. This book provides fundamental knowledge in basic genealogical techniques and is very easy and interesting to read.
2. Conduct interviews with older members of your family. The purpose is to gather as much family data as possible, including dates and places of births, deaths, and marriages. Document your sources of information. Oral history gathered in interviews is a very important aspect of black family research. Three pamphlets published by the Department of Health, Education and Welfare are excellent references at thirty-five cent each:  
**DHEW-HRA 75-1142, WHERE TO WRITE FOR BIRTH AND DEATH RECORDS;**  
**DHEW-HRA 74-1144, WHERE TO WRITE FOR MARRIAGE RECORDS;**  
**DHEW-HRA 75-1145, WHERE TO WRITE FOR DIVORCE RECORDS.**  
  
They can be obtained from the Superintendent of Documents, Government Printing Office, Washington, D.C. 20402.
3. Find your ancestors in the Federal Census Schedules. The 1880 census has a Soundex indexing system for all those families who had children under ten years of age. Each person in the household is listed by name, sex, age, place of birth, and place of parents' birth. The 1900 census has a Soundex for all persons. A local

library can help you obtain information from the Soundex at the National Archives in Washington, D.C., or in the Federal Records Center in your area.

There are census records available from 1790 to 1900, however only those blacks who had obtained their freedom previous to 1865 will be listed in the 1850 and 1860 censuses, and only heads of households of free black families are listed in 1790, 1800, 1820, 1830, 1840 censuses.

4. Check county records (i.e., wills, deeds, court proceedings, etc.) military records, church records, and miscellaneous records for family information. This is where *Black Genesis* can be helpful.

**Chapter 5** covers military records available for blacks.

**Chapter 6** briefly outlines the migrating patterns of blacks—patterns which differed from those of white Americans.

**Chapter 7** is a discussion of records involving slavery and how they can be used to document and trace black family ancestry.

The **last part** of *Black Genesis* consists of a survey of some states which had large black populations before 1900 and can be considered "nucleus" states for the development of the black family in the United States.

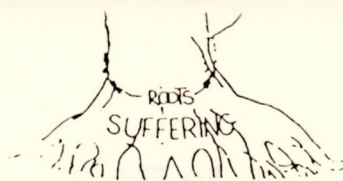
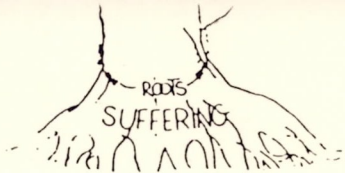
As quoted in *Black Genesis*, "it is very difficult for someone not knowledgeable in genealogy to understand what "family trees" have to do with "history." But, genealogy and history have much to offer each other in understanding the life and times of our past. These sciences can be used to understand ourselves and our relationships to each other. Genealogy is primarily a quest for identity, not in terms of names or status, but as a basis for finding oneself through understanding the psychological, social, political, and economic forces which influenced one's parents, grandparents, great-grandparents, and family life in general. To understand what was happening in and to your family during those dates, at those places, and through those wars is to breathe life into history."

For more information and suggested readings contact Liz Ackert, Colonial Williamsburg Foundation Library, (804) 220-7419.

Good luck and happy rooting!

(Source: *Black Genesis* by James Rose and Alice Eichholz)





## ANTEBELLUM SLAVE GENEALOGY: A HOLISTIC APPROACH

### FREQUENTLY USED TERMS

By Dorothy Spruill Redford

#### TRADITIONAL FAMILY HISTORY:

An unsubstantiated historical account, belief, or saying passed from one generation to another. (ORAL HISTORY) A disclaimer such as "according to family tradition," should precede the information when written.

#### GENEALOGICAL STUDY:

A substantiated account of persons comprising a line(s) of descent. As a rule, verification should be obtained from more than one primary source. The final printed study incorporates both traditional family history and substantiated information.

#### CONVENTIONAL METHODOLOGY:

The researcher begins with self and expands in descending order, searching one family surname at the time. Though orthodox, this method may prove limiting or completely ineffective with slave genealogy.

#### HOLISTIC APPROACH:

The search is plantation or community based. The researcher seeks to uncover and document the web of kinship formed by individual lineage groups who were bound to one another legally and geographically.

#### CLAN:

A group whose members normally regard one another as kinfolk though they may not be able to trace their relationship genealogically.

#### LINEAGE:

A line of descent which designates all of the descendants of a single progenitor (ancestor).

#### ANCESTOR:

One from whom person(s) descended.

#### LINEAGE GROUP:

Every member of the group is related to every other member by direct descent of a common ancestor. Descent can be traced through the PATRILINEAL or MATRILINEAL line . . . or both.

#### UNION:

Any child producing relationship.

#### SIBLING SEARCH:

The researcher begins with the initiating ancestor sibling group and works in ascending order to document the line(s).

#### FREE ISSUE:

Born free.

#### EMANCIPATED OR FORMER SLAVE:

The term refers to one who was born a slave and later freed. NEVER USE THE TERM "FREE SLAVE."

#### SLAVE IDENTIFICATION NAME:

Any name or name combination recorded by the slave owner, overseer or others (on Bills of Sale, tax lists and slave inventories) that served to distinguish one slave from another and establish a unique identity for each when two or more slaves had the same given name.



## LEARNING ABOUT OURSELVES

By Rex Ellis  
Director of the  
Office of Museum Programs  
Smithsonian Institution

I had a job few would envy, especially if they were black. I spent my days discussing and implementing new ways to teach visitors at Colonial Williamsburg how blacks lived in eighteenth-century Virginia. Not because I liked it, or wanted to open up old wounds, or bring back a shameful time in our history, but because it is a part of America's history that every visitor should try to understand. Too often, the voices of those who were subjugated are doomed only to whisper what it was possibly like, doomed to whisper about their emasculation, pain, defiance, intelligence, faith and hope. Slaves went through more in one day than we will go through in a lifetime, and I think that's important. We didn't just stand by and watch others build America, we literally built it.

I have come to realize that there are few who see or understand this importance. Why do I say that? I have friends, neighbors, aunts, uncles and cousins who avoid talking to me about slavery or about what I did at Williamsburg. And I can count on my hands the number of black people I went to school with, people who were my neighbors, who came to see the program we developed. In my hometown more was made of my educational background than what I did for a living. Once I had a longtime member of the local community tell me she was pleased with what I was doing, but she had no intention of coming to see that slave quarter at Carter's Grove because she "knew all about slavery." When the word slavery is mentioned, most people, black or white, are automatically turned off. It has that kind of effect on people.

While I was at Colonial Williamsburg, two things happened that I thought might shed some light on this.

Several years ago Colonial Williamsburg completed and is presently interpreting the only reconstructed slave quarter I know of in America at Carter's Grove, a local plantation site owned by the foundation. For the first time, we can see where and how the majority of black people lived in Colonial Virginia. Shortly before the quarter opened in 1989, Patty Brown, a reporter from the *New York Times*, came to Colonial Williamsburg to talk to the planning team who were responsible for the programs at the quarter; the architectural historians responsible for the design of the buildings; and the carpenters who constructed the three slave buildings and corn crib. Shortly before the piece was to run, I received an urgent phone call from Patty Brown. Her article had created a lively discussion in New York, and those

responsible for where the article went in the paper, and how much of it appeared where, were in disagreement with Patty. She was calling so that I could explain to her again why Colonial Williamsburg decided to reconstruct a slave quarter in the first place. After I gave her the rational and emotional justification, she seemed satisfied, assured me she was in my corner and went off to continue her fight to print the article in the section she was promised. Monday, September 12, the article ran in the national edition of the *New York Times*. That same day I received a phone call from Patty's editor apologizing because all the article did not appear and because the tone of the article had changed from a discussion of slavery and its difficulty to one focusing on the architectural research that has been done about Colonial Black History.

A few weeks later, a prominent architectural and material culture historian visited the slave quarter, and he and I, along with other historians from Colonial Williamsburg, entered into a lively discussion about slaves and slavery in a rural setting. We began by discussing what slaves had as material possessions. Gourds, hand-me-down pottery, some ceramics, small pots were the answers. What did they eat? Corn, some greens, rancid meat and more corn. Where did they sleep? On raised pallets. What did they walk on? Dirt floors. Sometimes they used urine, spit and manure in combination to make a floor surface. What did they eat from? Gourds that they grew in the gardens. What did they wear? Two sets of clothes that the master provided.

Soon my ability to concentrate on the conversation began to be disturbed. I looked around the room and noticed that everyone who was talking was white, that the discussion was academic, detached, cold. I started to fidget. As I thought about things to say, I felt that if I didn't speak I would explode. I began by telling them that I was uncomfortable because the conversation seemed to be centered on facts, artifacts, and things and not on how those things could be used to help visitors understand the people who used the things. My voice cracked and my tone was too serious for their comfort. Immediately one of the historians took my comments to mean that I was accusing him, as well as the others, of something wrong. They began arguing that the type of discussion they were having had to take place before they could install artifacts and begin to talk about the issues I was concerned with. I stated that I could not maintain my objectivity and excused myself from the meeting.



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Slaves went through more in one day than we go through in a lifetime, and I think that's important. We didn't just stand by and watch others build America, we literally built it.

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I felt as if I would blow up. I wanted to hit something. I wanted to call them all racists. I realized that a difference separated them from me. That difference was not just race but also a matter of priority. For them, discussing slavery and convincing Colonial Williamsburg of the importance of interpreting slavery was no more than a lively debate; no more than one kind of historian exercising his research over another kind of historian. For me, they were talking about me when they admitted that the master built his corn crib better than he built the slave's house; they were talking about me when they mentioned that most beds were made of straw with old rags for a pillow. But when they said these things and didn't bat an eye when they said them, I realized how far apart they and I were.

Blacks have been "free" in America 125 years; we were slaves 246 years. We have been slaves in this country longer than we have been free. Yet there are those who wish to relegate the slave experience to an academic exercise, or a bad memory that is better off left alone. It is neither, it is history; one that must be told if we are to understand who we as Americans are today. Interpreting minority history is difficult. It will always be so. Interpreting the negative aspects of any culture is fraught with challenges and difficulties. It will always be so. Interpreting the truth as responsibly as we know how should not be relegated to interpretive innovation, or programming that may or may not make it palatable to those who might be offended.

Ellis Island is a small and insignificant comparison to the thousands of slave ships that came to these shores, as well as what happened to each group once they arrived. We are an important part of American history — not because I say so, but because the historical record says so. We must acknowledge that fact. Other museums, schools, churches and other institutions of learning must begin to acknowledge this (and not just during Black History Month) as many have begun to do. We should be proud of those who have paved the way and suffered so that we can enjoy a better life today.

Finally, those who are teachers, educators, historians, museum docents and interested others must realize that Allan Kulikoff and Henry Gates may have some to the story. Mechal Sobel and Asa Hillard might have another piece. William Kelso and John Hope Franklin another, James Deetz another. John Flach, Teresa Singleton, Leland Ferguson, Fath Ruffins, Dell Upton and Rhys Isaac another, but none of them can add the passion, humanity and dignity to the system in a book. I do not believe that history is intrinsically important. I believe it is important because of what it tells us about ourselves. If you want to succeed, you must tell the whole story. If you don't, get a civil service job, open a boutique, go fishing, but don't delude yourself into thinking you can do a credible job teaching history, or any other subject for that matter, if you have no desire to tell the whole truth — the good, the bad, and the ugly.

(Source: *Richmond Style Weekly*)

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**AFRICAN PROVERB:** (Congo) "A little subtleness is better than a lot of force."



# THE BLACK

## FACT 1

It is not possible to match every black female of marriageable age with a same-race partner in a lifetime monogamous marriage because there are more black women alive than men.

## FACT 2

The numbers and percentages of black families headed by women continue to grow. This is because of the shortage of black men, separation and divorce rates, early death of black men, and rate of out-of-wedlock parenthood.

## FACT 3

The clear difference in family arrangements is that more whites than blacks lived in nuclear arrangements with spouses, and more blacks than whites lived with other relatives.

## FACT 4

The term, "Buppies," has been applied to baby-boomers, young black upwardly mobile professionals, who are forming more prosperous middle class family units.

## FACT 5

Homicides were the chief causes of the black drop in life expectancy. One in twenty black men can expect to die from homicide.

## FACT 6

Since 1950, the population growth of both whites and blacks has been declining, however, the decline is much steeper for the white population. By the year 2000, the probability is that the black population of the United States will be rising at close to three times the rate of the white population even with both races in a declining mode.

## FACT 7

In only five of the states do blacks have state populations of over 25 percent. Mississippi (35.3%), South Carolina (30.4%), Louisiana (29.4%), Georgia (26.8%), and Alabama (25.6%).

## FACT 8

72 percent of Illinois' black population lives in Chicago, 74 percent of blacks in New York state live in New York City, 64 percent of Michigan blacks reside in Detroit.

## FACT 9

Over 50 percent of the total black population still resides in the south.

## FACT 10

States with the smallest proportions of blacks in their population were Montana and Vermont, each with about 0.2 percent blacks. Other states in which blacks comprised less than 1 percent of residents were Maine, Idaho, Wyoming, Utah, North Dakota, and South Dakota.

## FACT 11

One of every twelve blacks in the United States lives in the west. In 1930, only one of every hundred lived in that part of the country.

## FACT 12

There are about 7,096 black families in the United States. There is an average of 3.52 persons in a black family.

## FACT 13

Poor black families are about four times more likely than poor white families to live in poverty areas. Almost half (45%) of black families with incomes under \$10,000 live in poverty areas, compared to only one out eight (12%) poor white families.

## FACT 14

Almost 50 percent of all black children live below the poverty line.

## FACT 15

Black families often require an extra earner to have the same income as white families. Black families with three earners (\$36,029) have about the same income as white families with two earners (\$35,848). Black families with one earner (\$13,116) have incomes lower than white families with no earners (\$14,252).

## FACT 16

Black women over 15 years of age accounted for only 6 percent of the nation's adult population, but 18 percent of all adults classified as living in poverty.

## FACT 17

Seventy percent of all college-educated black women expected to have two or less children. Thus, more highly educated and married black women usually expect to produce fewer children.

## FACT 18

Infertility was not a major factor for married black couples; only 13 percent of the women were infertile.



# FAMILY FACTS

## FACT 19

More black females than males perish from diabetes.

## FACT 20

23 percent of the homeless are employed full time, but cannot afford the cost of housing in urban areas. (Source: NBC News, 1/18/89).

## FACT 21

Crack, a highly addictive form of cocaine, has had a devastating effect of low-income urban black families. (Source: NBC News, 1/18/89).

## FACT 22

One in eleven blacks reported not seeing a doctor for economic reasons, compared with one in twenty whites. In percentage terms, nine percent of blacks compared with five percent of whites said their failure to get medical care was grounded in economic reasons.

## FACT 23

On the average, blacks have a 1 1/2 times higher death rate than whites of the same age.

## FACT 24

32 percent of blacks, compared with 17 percent of whites, said they had not seen a doctor in the past year.

## FACT 25

One in 10 blacks, compared with one in six whites, reported having a chronic or serious illness and had not seen a doctor in the past year.

## FACT 26

Among blacks with high blood pressure, almost one-third had not had an annual blood pressure check, compared with less than one-fifth of whites.

## FACT 27

Blacks were less likely than whites to have medical insurance coverage. Those who had such coverage were considerably less likely to be covered by a private insurance company—85.1 percent compared with 72.5 percent.

## FACT 28

Blacks on Medicaid were 10 percent more likely than whites to live in a Southern or Southwestern state that has the least generous Medicaid benefits.

## FACT 29

50 percent of blacks, compared with 25 percent of whites, had used a hospital, clinic, emergency room or community health center for their last physician visit.

## FACT 30

More blacks than whites were not satisfied with their last hospitalization, or their last visit to a doctor.

## BLACK FAMILY HEALTH

### Sickle Cell Anemia

Sickle Cell Disease is an inherited affliction in which there is a defect in the hemoglobin. The presence of this defective or abnormal hemoglobin can cause distortion (sickling) of the red blood cells and a decrease in the number of these corpuscles.

Sickled red blood cells have been found in one of every 12 American blacks, but the active disease, SCA, occurs about once in 600 American blacks and once in every 1,200 American whites. It is estimated that about 50,000 persons in the United States suffer from the disease.

The disease occurs as a result of the mating of two people, each of whom carries the gene for the sickling trait. The first symptoms usually appear in their child at about 6 months of age. Sickle cell anemia is diagnosed through a study of the blood of the patient microscopically and electrophoretically. This is a chronic disease and medical management is directed both toward the quiescent and active periods (crises) of the malady. "Crisis" occurs

when the disease is active, and symptoms usually are fever, pain, loss of appetite, paleness of the skin, generalized weakness, and sometimes a striking decrease in the number of red blood corpuscles.

There is no known cure for sickle cell anemia. Good medical and home care may make it possible for children with the disease to lead reasonably normal lives. Complications and infections have been controlled with antibiotic drugs.

Black people who intend to have children are advised to undergo blood tests to determine whether they are carriers of the sickle cell gene. Two such carriers should agree not to produce children, since half of the children will have the trait and one in four the anemia. There is only one chance in four that the child will be free of the disease.

For further information see *The Sickle Cell Story* published by the Howard University Center for Sickle Cell Disease, Washington, D.C. 20059.

(Source: *The African-American Almanac*)



### WHO'S HANGING OUT ON YOUR FAMILY TREE?

By Sailor Metts

Everybody loves a good mystery, right? And the biggest mystery of all is right under your nose.

It's your family.

No, not just those people you live with and see every day. Your ancestors—great-grandparents and second cousins and great-great uncles. You have 32 great-great-great-grandparents—and over 2,000 ancestors in just 10 generations! Were they fearless pioneers? Prairie schoolteachers? Steamboat captains? War heroes? Counterfeiters or gospel preachers or locomotive drivers? There's only one way to find out—investigate!

Here are some tips for getting started:

**ASK QUESTIONS.** Use family get-togethers to gather information. Listen to family members tell stories. You might write a letter to a great aunt who lives in another part of the country, or another part of the world. Tape record an interview with your grandmother.

**POKE AROUND.** Look at old scrapbooks and family Bibles. Sometimes libraries and courthouse have old records. You can visit cemeteries and copy the names off grave markers. Turn a boring vacation into an adventure by looking for a missing clue!

**GET THE FACTS.** What was your great-great grandmother's name before she got married. What were the names of your grandfather's brothers and sisters? These are the clues a family sleuth needs to solve the mysteries!

**KEEP RECORDS.** You might want to keep a separate envelope for each of your ancestors. Make notes on the outside with the dates they were born or married or died. Inside keep notes of stories about them or copies of old documents like marriage certificates and army records.

### WHAT'S IN A NAME?

Do you know what your last name means? It can tell you a lot about where your family came from or what they did. Look up your last name and your mother's maiden (unmarried) name in a special dictionary, like *American Surnames* or *Family names*.

### WHAT'S A FAMILY?

Have you ever noticed that sometimes people who aren't related to you feel like family? And they may have as much influence on you as people who are. It may be fun, and important, to treat them like family by asking them questions about their past. You may even want to write them into your family tree in some of the blank spots. After all, as Christians we are all part of one family. The family of God.

### DO PEOPLE GROW ON TREES?

The study of family history is called *genealogy*. Here are a few books that can help you find out about your family. Look for them at the library.

*Roots for Kids* by Susan Beller

*Who Do You Think You Are?* by Suzanne Hilton

*Where Did You Get Those Eyes?* by Kay Cooper

*Genealogy Just For Kids* by Sherrie Styx

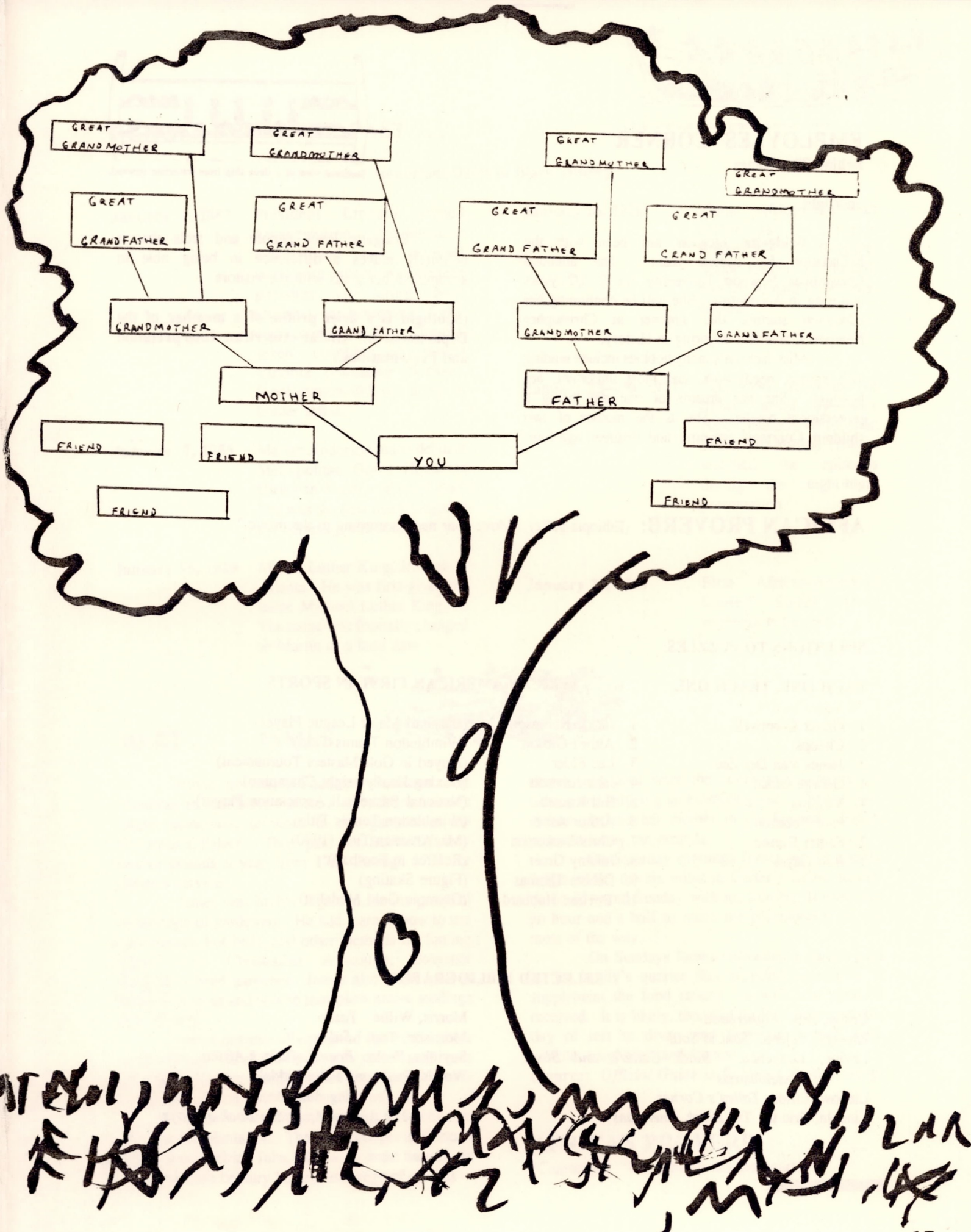
*Do People Grow on Family Trees?* by Ira Wolfman

Have fun filling in your family tree. Use the extra spaces to list your favorite cousins, aunts, uncles and even family friends.

(Source: *Faith 'n Stuff, The Magazine for Kids*, by Guideposts Associates, Inc.)

**AFRICAN PROVERB:** (Congo) "A single bracelet does not jingle."







## EMPLOYEES' CORNER

### Behind The Scenes

#### Spotlight

**Bridgette Jackson** has been with the Foundation for twelve years. She attended Christopher Newport University for 2 1/2 years majoring in Accounting. She will be continuing her education starting this summer at Christopher Newport University majoring in History.

Miss Jackson's many hobbies include reading love stories, needlework, and most important, her bowling. She has dreams of one day being a professional bowler. She is the mother of two children, Courtney, age nine, and Brittney, age four.



Sectional view of a slave ship from waterline upward.

Bridgette loves people and feels that it definitely makes a difference in being able to accomplish her goals with the visitors.

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

**AFRICAN PROVERB:** (Ethiopia-galla) "Move your neck according to the music."

#### SOLUTIONS TO PUZZLES:

##### EACH ONE, TEACH ONE

1. Oliver Cromwell
2. Cheops
3. James Van Der Zee
4. George Olden
5. Virginia
6. Paul Robeson
7. Father Divine
8. Bob Hayes

##### AFRICAN-AMERICAN FIRST IN SPORTS

- |                    |  |
|--------------------|--|
| 1. Jackie Robinson | (Baseball Major League Player)           |
| 2. Althea Gibson   | (Wimbledon Tennis Title)                 |
| 3. Lee Elder       | (Played in Golf Masters Tournament)      |
| 4. Jack Johnson    | (Boxing Heavyweight Champion)            |
| 5. Bill Russell    | (National Basketball Association Player) |
| 6. Arthur Ashe     | (Wimbledon Tennis Title)                 |
| 7. Chris Dickerson | (Mr. America Title (1970))               |
| 8. Johnny Greer    | (Referee in Football)                    |
| 9. Debbie Thomas   | (Figure Skating)                         |
| 10. DeHard Hubbard | (Olympic Gold Medalist)                  |

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*The African-American Book of Days*



## FAMILY VALUES!!

You're the greatest robber, rapist and thief on earth.  
Yet you speak of my lack of morals and values.  
You emasculated my father in front of my mother.  
Now you question my father's sense of responsibility.  
Who are you to promote family values?

You raped my women with unending impunity.  
But I was castrated for merely looking at yours.  
You tore my family apart by selling us.  
Forgetting that it was my mother who nursed you.  
And you want to tell me about family values?

You bombed my churches, killing my children.  
But you didn't expect me to fight back.  
You turned your water hoses and dogs on me.  
Yet you wanted me to love you.  
What happened to my family's value?

You accused Malcolm of preaching hate.  
Yet you killed Martin for preaching love.  
You've killed the dreamer, but the dream lives on.  
Now you want to tell us who our leaders are.  
What kind of values do you have anyway?

I value my family as much as you do yours.  
But I question your set of values.  
You teach your children to fear me, to hate me.  
And you blame me for all the country's evils.  
Family values should teach children to love, not hate.

I am portrayed in your media as a criminal.  
But you own the planes that bring in all the drugs.  
My children are jailed for using the drugs you provide.  
While your children are sent to rehab centers.  
Family values should stress treating everyone equally.

I aspire to lead a happy, healthy, and peaceful life.  
But you burn crosses in my yard when I move next door.  
I've been trained in some of the best schools.  
Yet you only want me for your company basketball team.  
Families values should include respect for all people.

I've fought many of your battles, at home and abroad.  
Yet you cast me aside when I returned.  
I've defended a country that doesn't defend me.  
But you call me unpatriotic when I curse the flag.  
Family values should acknowledge all of one's deeds.

Family values, love, respect, and a whole lot more.  
Family values, yours, mine, and ours should be the same.  
Family values, we are all part of the *human* family.  
I have family values and I value my family.

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.

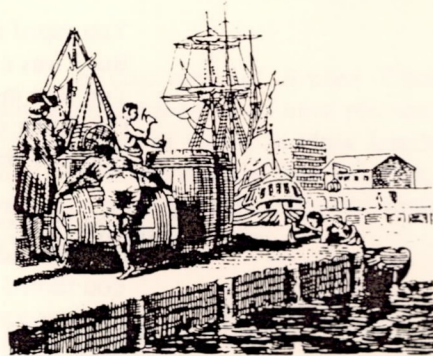
## LECTURE

"SLAVE LANDSCAPES: A Search for uniquely African-American traits in the landscape of the early Chesapeake"

January 19, 1993, 7:45 P.M., Room #201,  
Andrews Hall, The College of William and Mary

The Garden History Society of Williamsburg presents a panel discussion on the topic of slave landscapes of the early Chesapeake. The panel is comprised of the following Colonial Williamsburg Foundation staff:  
**Patricia Gibbs, Historian,**  
**Vanessa Patrick, Architectural Historian,**  
**Robert C. Watson, African-American Programs**

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

**AFRICAN PROVERB:** (Ethiopia) "If you offend, ask for pardon; if offended, forgive."

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*The  
Colonial Williamsburg  
Foundation*

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