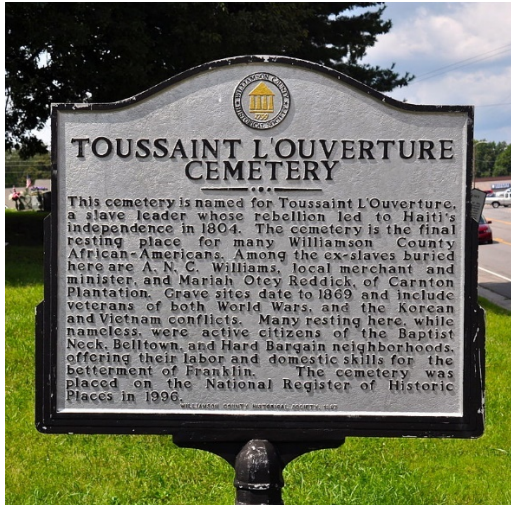


VERIFICATIONS AND REFERENCES FOR CLANDESTINE

Designed to DEFEAT the "legacy of disbelief"

PREFACE



Historical marker photo by Skye Marthaler

https://en.wikipedia.org/wiki/Toussaint_L%27Overture_County_Cemetery#/media/File:Williamson_County_Historical_Marker_-_Toussaint_L%27Overture_County_Cemetery.JPG

For us, Chris Rock sums up the absolutely awesome power of “knowing your history.”

<https://www.thirteen.org/wnet/aalives/profiles/rock.html>



Damani felt the presence of Ancestors in The Quarters at Carnton Plantation in April 2017, one hundred fifty years after Mariah and Bolen moved into their home in downtown Franklin.

PROLOGUE The Lash or the Noose - Early 1863

African family escaping enslavement and entering Union lines



© David B. Woodbury/News Dog Media

© David Woodbury / News Dog Media

"An African-American family arriving at the Union Lines where freedom awaits, January 1863. Though the Thirteenth Amendment formally abolished slavery throughout the United States, factors such as Black Codes, white oppression, and selective enforcement of statutes continued to subject some black Americans to involuntary labour, particularly in the South."

<https://www.dailymail.co.uk/news/article-4928680/Haunting-pictures-little-life-changed-slaves.html>

Self-Emancipating Africans (Runaways)

<https://freedomonthemove.org/>

Cornell University



Two Africans, Foster and Edmund, escaped to freedom when Union troops arrived.

CLANDESTINE

Nashville Daily Union, Saturday, August 9, 1862

Clipping courtesy of Tina Cahalan Jones

<https://www.flickr.com/photos/cahalanjones/26090456890/in/album-72157666862693076/>

Other adverts for "runaways"

<https://www.flickr.com/photos/cahalanjones/albums/72157666862693076/with/34054361335/>

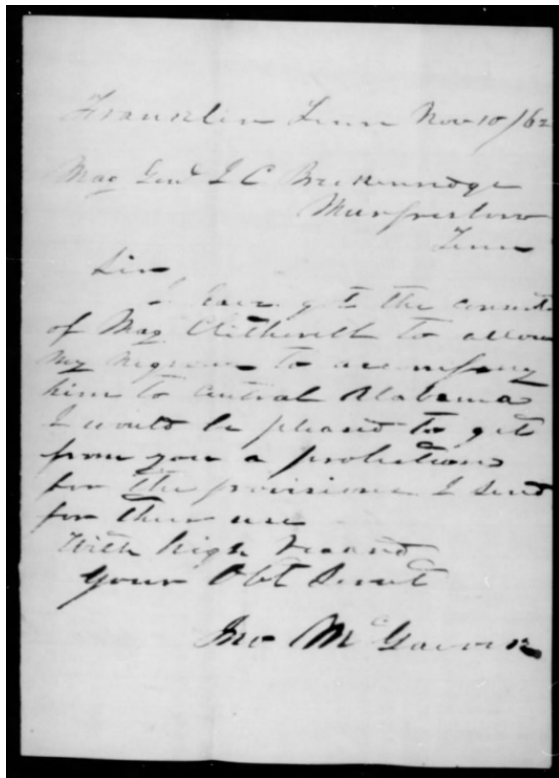
Some estimates are that 50,000 or more Africans escaped slavery every year by the mid 1800's

"Slave Catchers, Slave Resisters"

<https://www.youtube.com/watch?v=j3iLCyxjFEw>

Eric A. Jacobson, Chief Operating Officer and Historian for the Battle of Franklin Trust, sent an email with a handwritten letter from John McGavock regarding a military escort for his enslaved Africans, probably including Mariah.

<https://www.battlefields.org/contributors/eric-jacobson>



Transcription (below) of McGavock letter

Franklin, Tenn Nov 10 / 62

Mag Genl J C Breckinridge

Murfreesboro Tenn

Sir,

I have got the consent of Maj Clithwell (??) to allow my negroes to accompany him to central Alabama. I would be pleased to get from you a probatons (??) for the provisions I sent for their use.

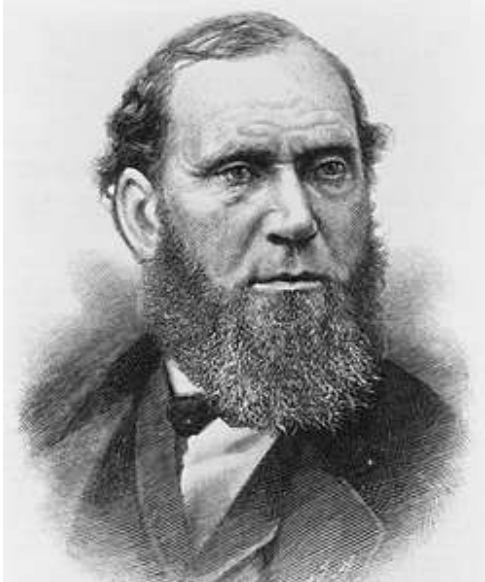
With high regard,

Your Obt Servt

Jon McGavock

CLANDESTINE

Allan Pinkerton



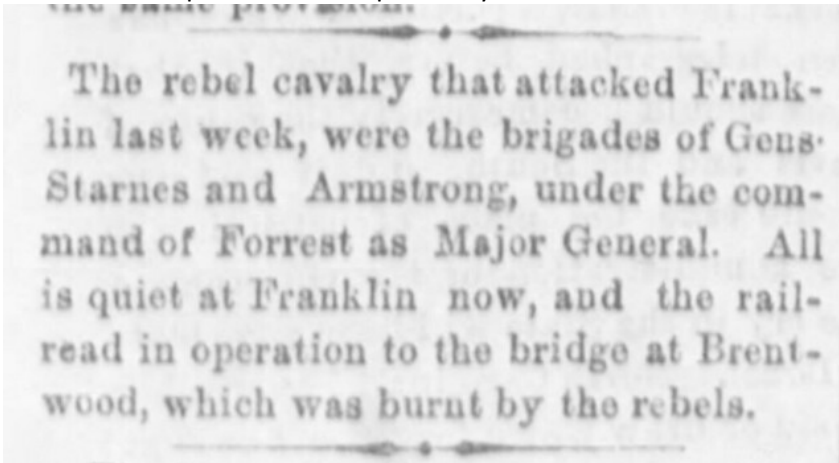
<https://cdn.britannica.com/s:300x300/73/123773-004-5153BFBF.jpg>

In 1861, while investigating a railway case, Pinkerton uncovered an assassination plot against Abraham Lincoln. The conspirators intended to kill Lincoln in Baltimore during a stop on his way to his inauguration. Pinkerton warned Lincoln of the threat, and the president-elect's itinerary was changed so that he passed through the city secretly at night.

Lincoln later hired Pinkerton to organize a 'secret service' to obtain military information in the Southern states during the Civil War. In Tennessee, Georgia and Mississippi, he performed his own investigative work and traveled under the pseudonym (false name) 'Major E.J. Allen.'

<https://www.awesomestories.com/asset/view/Allan-Pinkerton-Undercover-Agent/1>

Franklin was captured and recaptured by Confederate and Union forces multiple times



Nashville Daily Union, Wednesday, June 10, 1863

Clipping courtesy of Tina Cahalan Jones

<https://www.flickr.com/photos/cahalanjones/31738138785/in/album-72157677878693996/>

PART I - ERA OF DEFIANCE

1801 - 1863



"A Ride for Liberty - The Fugitive Slaves,"
1862 oil painting by Eastman Johnson. Brooklyn Museum of Art
Union troops are in the darkness of the background on the left.
<http://johnhorse.com/black-seminoles/enlarge/synopsiszz.htm>

CHAPTER ONE

A Thirst for Freedom - 1801



<https://www.worldatlas.com/aatlas/infopage/scisles.htm>

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Plat-Eye Story

The Plat-Eye is a malevolent ghost said to lurk in swampy areas, especially old rice fields.

Plat-eyes are shape-shifting ghosts often rising like a mist and then taking the form of a dog that keeps growing larger. But it can appear as anything, even something as large as a bull. But when they appear as a man you can tell because they have just one big eye.

Some say Plat-eye is the spirit of the improperly buried dead. Or worse, the ghost of someone killed and buried so their ghost would protect a hidden Confederate treasure.

They're often seen by people on the road

<http://www.lowcountryweekend.com/haints-and-boo-hags-what-ghosts-haunt-you/>

Video – Telling a Plat-Eye story:

https://www.youtube.com/watch?v=aGJ7_pORXRY

Photo of African Quarters on Saint Helena Island not far from Johns Island in the Low Country of South Carolina



Freed African-Americans stand in front of their homes - which are the old quarters on a white man's plantation that would have held slaves before the war. The picture was taken in Saint Helena Island, South Carolina, in about 1863.

<https://www.dailymail.co.uk/news/article-4928680/Haunting-pictures-little-life-changed-slaves.html>



An armed self-emancipating African in the Great Dismal Swamp

Image credit: *Harper's New Monthly Magazine*, 1856.

Courtesy of the U.S. Fish and Wildlife Service

Cited at: <https://hmcurrenthevents.com/escaped-slave-settlements-in-the-great-dismal-swamp/>

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Deep in the Swamps, Archaeologists Are Finding How Fugitive Slaves Kept Their Freedom

The Great Dismal Swamp was once a thriving refuge for runaways

<https://www.smithsonianmag.com/history/deep-swamps-archaeologists-fugitive-slaves-kept-freedom-180960122/>

Slave ship conditions

<https://www.history.com/news/transatlantic-slave-first-ships-details>

Diagram of "cargo" in ship transporting Africans

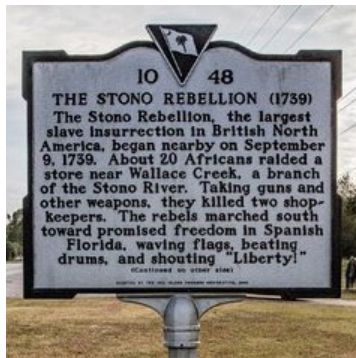
<https://www.flickr.com/photos/britishlibrary/11043003765/in/photolist-hPUCze-hPWC2B-hPYiFe-hPYWQd-hPY1D6-hPT2bD-hPTDgX-hPQhhD>

Stono Rebellion and Plat-eye

<http://nationalregister.sc.gov/SurveyReports/HC10002.pdf> (see the map on page 7, notes of African cultural survivals on page 13-14, and the Stono Rebellion on page 14.

Jemmy, the leader of the Stono Rebellion

https://en.wikipedia.org/wiki/Johns_Island,_South_Carolina



On Sunday, September 9th, 1739 the British colony of South Carolina was shaken by a slave uprising that culminated with the death of sixty people. Led by an Angolan named Jemmy, a band of twenty slaves organized a rebellion on the banks of the Stono River. After breaking into Hutchinson's store the band, now armed with guns, called for their liberty. As they marched, overseers were killed and reluctant slaves were forced to join the company. The band reached the Edisto River where white colonists descended upon them, killing most of the rebels. The survivors were sold off to the West Indies.

<https://www.blackpast.org/african-american-history/stono-rebellion-1739/>

A detailed account of the rebellion and an assessment of its "erasure" from history for almost two hundred years.

The Stono Slave Rebellion Was Nearly Erased From US History Books

<https://www.theroot.com/the-stono-slave-rebellion-was-nearly-erased-from-us-his-1790854336>

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Bottle tree

<http://academics.smcvt.edu/africanart/kristen/kongoinfluenceintheamericas.htm>



<http://academics.smcvt.edu/africanart/kristen/bottletree.jpg>

Oware, a game of strategy

<http://www.awale.info/africa-occidental/ouril/?lang=en>



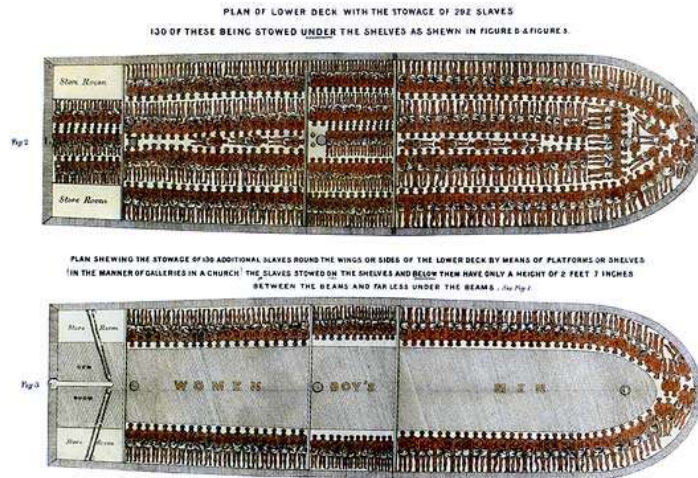
<http://www.awale.info/wp-content/gallery/pagines-centrals-mon-auale/pagines-centrals-mon-auale-14.jpg>



<https://boardgamereferences.com/tag/oware/>

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Diagram of "cargo" on a slave ship



Detail from 1790 of the slave ship Brooks showing how 420 children and adults could be transported for weeks.

<https://www.britannica.com/topic/transatlantic-slave-trade/media/1/1913480/199340>

Gullah Names

<http://slaverebellion.org/index.php?page=african-american-names>

The Gullah People and Their African Heritage by William S. Pollitzer, p. 112

https://books.google.com.pa/books?id=CQvcuqpluToC&pg=PA112&lpg=PA112&dq=common+gullah+names&source=bl&ots=-r155KMaQE&sig=utnLJZ7Sa1hnsZ2wgb4yWjhJBrQ&hl=en&sa=X&redir_esc=y#v=onepage&q=common%20gullah%20names&f=false



Portion of 1778 map of the Sea Islands in the Carolinas

<https://www.loc.gov/resource/g3912c.ar139900/?r=0.018,0.021,0.756,0.285,0>

Hunger as a tool by slaveholders – Frederick Douglass

<https://www.npr.org/sections/thesalt/2017/02/10/514385071/frederick-douglass-on-how-slave-owners-used-food-as-a-weapon-of-control>

Sweet Balm is a name for lemon balm, an herb in the mint family. It contains menthol, which helps soothe insect bites.

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<https://www.verywellhealth.com/the-health-benefits-of-lemon-balm-89388>



Hunting Slaves with dogs and guns. A Slave drowned by the dogs.

<https://allthatsinteresting.com/wordpress/wp-content/uploads/2016/03/dogs-guns-1840.jpg>

Native Americans and Africans – The Seminoles

<http://www.johnhorse.com/trail/01/a/13.htm>

<http://www.johnhorse.com/trail/01/a/05.htm>

Gullah Wars

<https://glc.yale.edu/sites/default/files/files/Black%20Seminoles%20.pdf>

Burning of Incense and Smudging With Sacred Herbs

The burning of incense and or smudging has been common practice amongst our people in every culture that we learned about. Burning of incense and smudging with sacred herbs brings us positive energy, and helps us to communicate with the Great Spirit. Smudge the room, slowly walking clockwise following the path of the Yamassee Wheel of Life around the room, fanning the incense or smudge pot, keeping it lit fanning the smoke.

<http://www.yamasseenation.com/reaff.html>



A home of enslaved Africans

CLANDESTINE

<https://spartacus-educational.com/USAShousing.htm>

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Chickees

<http://www.johnhorse.com/trail/01/a/05.htm>



"An Indigenous town, residence of a chief", from *Lithographs of Events in the Seminole War in Florida in 1835*, published by Gray and James in 1837

https://en.wikipedia.org/wiki/Black_Seminole

History of Georgia Edited by Kenneth Coleman, p. 28, University of Georgia Press

Documentation of Creeks using peace pipe in discussions with Oglethorpe in the 1700's (Also, on p.32, report on Fort Mose with specifics on casualties.)

<https://www.amazon.com/History-Georgia-Kenneth-Coleman/dp/082031269X>

Muscogee Dictionary:

https://archive.org/stream/englishmuskokeed00lougouft/englishmuskokeed00lougouft_djvu.txt

Actual spelling in the Muskogee language

'Lootsie Ehjo Letketu' is the Anglicized version of the Mvcogee spelling:

Black = Lvstvte, Deer = Eco, Runs Free = Letketv

The conflict between Upper Creeks and Red Sticks

In 1811, Shawnee military leader Tecumseh visited the southeastern tribes hoping to encourage them to return to their ancient traditions as well as drive the Americans from their ancestral lands. Many individuals in the Upper Creek Towns responded favorably to Tecumseh. When war broke out between the United States and Great Britain in 1812, a few Creek warriors joined Tecumseh and the British in fighting the Americans. The War of 1812 in turn brought on the Creek War of 1813-14, which began as a civil war between Creeks in both the Upper and Lower towns friendly to the United States and a faction in the Upper Towns called the Red Sticks, hostile towards the Americans. Many scholars believe that the Red Sticks took their name from their red-painted war clubs.

CLANDESTINE



Massacre at Fort Mims in December 1813

On July 27, 1813, a small force of Mississippi Territorial Militia ambushed a party of Red Sticks returning from Pensacola with Spanish ammunition and supplies at [Burnt Corn Creek](#), located near the border of what is now [Conecuh](#) and [Escambia](#) Counties. One month later, on August 30, the Red Sticks retaliated by killing 250 Creek and American settlers at Fort Mims, a stockade just north of [Mobile](#). The [Fort Mims Massacre](#), as it came to be known, turned the Creek civil war into a larger conflict, with U.S. forces from Tennessee, Georgia, and the Mississippi Territory launching a three-pronged assault into Creek territory. [...]

In mid-1813, as the Creek Nation disintegrated in civil war, the Red Sticks determined to destroy a community of Creeks who had established plantations in the Tensaw District and had taken refuge at Fort Mims. A force of 700 Red Sticks, led by [William Weatherford](#), Far-off Warrior (Hopvyç Tustunuke), and the prophet Paddy Walsh, rushed through the fort's open gate at noon. Half of the surprised, 100-man garrison of Mississippi Territorial Volunteers died with their commander, Maj. Daniel Beasley, in the first few minutes of battle. Capt. Dixon Bailey, a Creek, and his 45 American and Creek militiamen repelled the Red Stick onslaught and for four hours successfully defended hundreds of civilians huddled inside the flimsy, one-acre stockade. Only when the attackers set the fort's buildings ablaze with burning arrows did resistance collapse. <http://www.encyclopediaofalabama.org/article/h-1044>

William Weatherford

<http://www.encyclopediaofalabama.org/article/h-2593>

Negroes and the Seminole War, 1835-1842

"This is a Negro War."

https://www.jstor.org/stable/2204280?seq=1#page_scan_tab_contents

African Story-telling

"...Anansi figure in Caribbean folktales. This trickster hero is widely known in the African nations. On the continent and in the African diaspora, there are such heroes as the Hare, the Rabbit, Compere Lapin, Brer Rabbit, the Tortoise, Brother Tacuma and, of course, Brer Anansi.

It is said that the Anansi stories in the Caribbean were moral fortifications for the enslaved for whom he served as inspiration and a mythical hero against slavery. Among the Akan he is a demi-god and the spider is known for survival through his wits and for his possession of magical type powers.

<http://www.stabroeknews.com/2009/features/08/16/the-african-story-telling-tradition-in-the-caribbean/>

CHAPTER TWO

Quenching the Thirst - 1810

Flintlock pistol

www.museumoftechnology.org.uk/expand.php?key=452

Colloquial Expression

"Jack Mandora mi nuh choose none"

Translation: Jack Mandora I did not choose any

Meaning: I have told it the way I received it. Used when recounting a story and disclaiming responsibility for it.

<http://wisejamaican.com/jack-mandora-mi-nuh-choose-none/>

Women disguising themselves to join the Army during the Civil War



<http://civilwarsaga.com/women-soldiers-in-the-civil-war/>

This African woman joined the US Army after the Civil War to make a living



Artist depiction

Cathay Williams enlisted as 'William Cathay.'

<https://amazingwomeninhistory.com/cathay-williams/>

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STATE OF Missouri TOWN OF Saint Louis

I, William Cathay born in Independence in the State of Missouri, aged twenty-two years, and by occupation a Cook Do HEREBY ACKNOWLEDGE to have voluntarily enlisted this fifteenth day of November 1865, as a Soldier in the Army of the United States of America, for the period of THREE YEARS, unless sooner discharged by proper authority: Do also agree to accept such bounty, pay, rations, and clothing, as are, or may be, established by law. And I, William Cathay, do solemnly swear, that I will bear true faith and allegiance to the United States of America, and that I will serve them honestly and faithfully against all their enemies or opposers whomsoever; and that I will observe and obey the orders of the President of the United States, and the orders of the officers appointed over me, according to the Rules and Articles of War.

Sworn and subscribed to, at Saint Louis, Mo. this 15th day of November, 1865.
William Cathay
 Recruit

I CERTIFY, ON HONOR, That I have carefully examined the above named recruit, agreeably to the General Regulations of the Army, and that in my opinion he is free from all bodily defects and mental infirmity, which would, in any way, disqualify him from performing the duties of a soldier.

Wm. F. Peters
 Act. Asst. Surg. Major
 EXAMINING SURGEON.

I CERTIFY, ON HONOR, That I have minutely inspected the Recruit, William Cathay previously to his enlistment, and that he was entirely sober when enlisted; that, in the best of my judgment and belief, he is of lawful age; and that, in accepting him as fully qualified to perform the duties of an able-bodied soldier, I have strictly observed the Regulations which govern the recruiting service. This soldier has black eyes, black hair, black complexion, is 5 feet 9 inches high.

Henry R. Schumacher
Major 38th U.S. Inf.
 RECRUITING OFFICER.

Assigned to the 38th Regiment of Infantry U. S. Army.

14. G. O. No. 721

Williams' discharge papers

"Williams was assigned to Company A of the 38th U.S. Infantry, one of six infantry regiments and two cavalry regiments of black soldiers deployed in the post-Civil War Indian campaigns in the West."

<https://atlantablackstar.com/2015/05/13/8-interesting-facts-cathay-williams-one-black-women-enlisted-buffalo-soldier/>



Soldiers and 'Patriots' launched raids into Florida

Photo: US Marine Corps/[Wikimedia Commons](#)

<https://www.ranker.com/list/alliance-between-escaped-slaves-and-florida-seminoles/rachel-souerbry?page=2>

CLANDESTINE



Artist's depiction of Seminole warriors.

<https://thegolfclub.info/related/black-seminoles.html>

The Battle of Tallushatchee, which took place on November 3, 1813, in present-day [Calhoun County](#), was America's first military victory in the [Creek War](#) of 1813-14. The battle was initiated when an overwhelming American force attacked the [Creek](#) town of Tallushatchee, resulting in its complete destruction and the death of 186 Creeks, including women and children.

<http://www.encyclopediaofalabama.org/article/h-2350>



King Payne, son of Ahaya (Cowkeeper to the Americans)

CLANDESTINE

The Red Sticks, traditionalists

<http://www.redstickwarriors.com/about-us.html>

One of the Red Stick leaders, Neamathla, said to Florida Territorial Governor William Pope Duval: "This country belongs to the red man; and if I had the number of warriors at my command that this nation once had I would not leave a white man on my lands. I would exterminate the whole. I can say this to you, for you can understand me: you are a man; but I would not say it to your people. They'd cry out I was a savage, and would take my life. They cannot appreciate the feelings of a man that loves his country."



Neamathla

Copy of burned original by [Charles Bird King](#)([Smithsonian Institution](#))

<https://en.wikipedia.org/wiki/Neamathla>

Prince Witten and his warriors capture a supply wagon train

[Trembling Earth: A Cultural History of the Okefenokee Swamp](#), Megan Kate Nelson, University of Georgia Press, p. 40

https://books.google.com.pa/books?id=tuHITC51GrAC&pg=PA40&lpg=PA40&dq=prince+witten&source=bl&ots=7a6X3VRO8k&sig=gid7J-dx7JH8Qlgmh1EqldsNEqU&hl=en&sa=X&ei=GkTsVN-UA42gyATF0oHoAQ&redir_esc=y#v=onepage&q=prince%20witten&f=false

Witten's 1795 petition to be freed under Spanish law:

<http://johnhorse.com/trail/00/bg/23zz.htm>

Proud and Free in Spanish Fla.: Juan Bautista Whitten Led a Black Militia

<https://www.theroot.com/proud-and-free-in-spanish-fla-juan-bautista-whitten-l-1790854425>

General information about the Seminole resistance

<http://johnhorse.com/index.html>

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African Seminoles, known as Seminole Negros, often inter-married with the Mikasuki, aka Yamasee.
<https://thegolfclub.info/related/black-seminole-family-names.html>

The Other War of 1812: The Patriot War and the American Invasion of Spanish East Florida by James Cusick , especially pages 7-9

http://www.amazon.com/Other-War-1812-American-Invasion/dp/0820329215/ref=pd_sim_14_3?ie=UTF8&refRID=0553E85MG048A24BHZQE&dpID=41od7P1D2uL&dpSrc=sims&preST= AC UL160 SR107%2C160

"**Black Seminoles**, also called **Seminole Maroons** or **Seminole Freedmen**, a group of free blacks and [runaway slaves](#) (maroons) that joined forces with the [Seminole](#) Indians in [Florida](#) from approximately 1700 through the 1850s. The Black Seminoles were celebrated for their bravery and tenacity during the three [Seminole Wars](#).

[...]

The Black Seminoles were relatively prosperous and content. They farmed, hunted wild game, and amassed significant wealth. Many black men joined the Seminole Indians as warriors when their land or freedom was threatened. Others served as translators, helping the Seminoles understand not only the [language](#) but also the [culture](#) of Euro-Americans.

That cooperation endured only through the [Seminole Wars](#) of the first half of the 19th century. Euro-American settlers wanted the rich land occupied by the Seminoles, and Southern slaveholders were unnerved by free blacks who were armed and ready to fight and living just over the border from slave states. Between 1812 and 1858, U.S. forces fought several skirmishes and three wars against the Seminoles and the maroon [communities](#)."

<https://www.britannica.com/topic/Black-Seminoles>

Micco Bolek

<https://en.wikipedia.org/wiki/Bolek>

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Abraham at top right, was a counselor to Seminole Miccos, including Micco Bolek (Bowlegs). Bolek is seated second from right in front of Abraham. Years later, Abraham became a Seminole leader in his own right.



Cannon overlooking a body of water

<http://demarslivingeastcoast.blogspot.com/2010/09/visit-to-fort-ticonderoga.html>

Creek War of 1813-14

<http://www.encyclopediaofalabama.org/article/h-1820>

Battle of Horseshoe Bend

<http://www.encyclopediaofalabama.org/article/h-1044>

Turtle Island

<https://indiancountrymedianetwork.com/news/opinions/canada-and-the-united-states-are-in-turtle-island/>

CLANDESTINE

General information about Micco (Chief) Bolek, the Seminoles and Red Sticks

<https://en.wikipedia.org/wiki/Bolek>

<http://lingspace.wm.edu/creek/gouge/analysis/08.pdf>

<http://warfarehistorian.blogspot.com/2013/12/the-red-stick-creek-war-of-1813-1814.html>

Republic of West Florida



https://upload.wikimedia.org/wikipedia/commons/0/06/West_Florida_Map_1767.jpg

<http://www.vox.com/2015/10/6/9462159/west-florida>

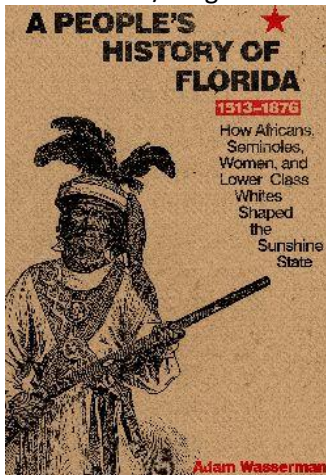
Map of British West Florida

https://upload.wikimedia.org/wikipedia/commons/0/06/West_Florida_Map_1767.jpg

The Rogue Republic: How Would-Be Patriots Waged the Shortest Revolution in American History,
William C. Davis

<http://www.amazon.com/The-Rogue-Republic-Would-Be-Revolution/dp/B008SLX5HS>

African Fort / Negro Fort



<https://libcom.org/history/negro-fort-massacre>

From Live Journal

SEMINOLE WAR - DESTRUCTION OF NEGRO FORT IN 1816

"I found this print (below) in the book, "Essential Histories, The War of 1812," by Carl Benn, Osprey Publishing. This print from 1814 shows Black Indians as a part of the Native population in the Mississippi region in 1814. Also note the warrior with the musket wearing a British military coat and peace medals."

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<https://seminolewar.livejournal.com/54343.html>

Freedom fighters in the Caribbean, including Hayti

<http://www.kingscollections.org/exhibitions/specialcollections/caribbean/revolts/firstmaroonwar>

https://en.wikipedia.org/wiki/Citadelle_Laferri%C3%A8re

Video of Citadelle: https://www.youtube.com/watch?v=9T4_xtC_dgA

"Negro Spirituals" by Thomas Wentworth Higginson, Atlantic Monthly 1867

<http://xroads.virginia.edu/~hyper/twh/higg.html>

A Documentary History of Slavery in North America, p 478 (songs)

edited by Willie Lee Nichols Rose, University of Georgia Press

https://books.google.com.pa/books?id=M_-DxXWPtz0C&pg=PA478&dq=song+%22The+Coming+Day,+I+Want+to+Go+to%22&hl=en&sa=X&ved=0ahUKewja5Mr0tYLVAhVBNj4KHae8Dh8Q6AEINzAD#v=onepage&q=song%20%22The%20Coming%20Day%2C%20I%20Want%20to%20Go%20to%22&f=false

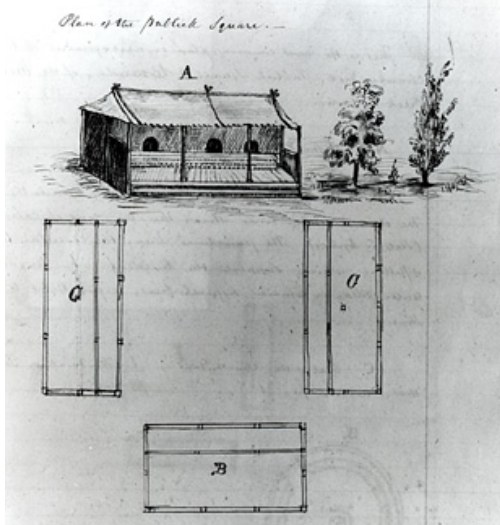


La Citadelle, several miles south of Cap-Haitien

Photo by SPC Gibran Torres, United States Army

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Town square/talwa and hereditary chiefs:



<http://johnhorse.com/trail/00/bg/18a.htm>

Yamasees and Ocheese Creeks:

Trembling Earth: A Cultural History of the Okefenokee Swamp, Megan Kate Nelson, University of Georgia Press, p. 42

https://books.google.com.pa/books?id=tuHITC51GrAC&pg=PA40&lpg=PA40&dq=prince+witten&source=bl&ots=7a6X3VRO8k&sig=gid7J-dx7JH8Qlgmh1EqldsNEqU&hl=en&sa=X&ei=GkTsVN-UA42gyATF0oHoAQ&redir_esc=y#v=onepage&q=prince%20witten&f=false

Armaments at African Fort

Nichols left behind a large supply of arms, artillery, and ammunition to protect the inhabitants from slave raiders and to commission raids on Southern plantations. They were supplied with 2,500 stands of musketry, 500 carbines, 500 steel scabbard swords, four cases containing 200 pistols, 300 quarter casks of rifle powder, 162 barrels of cannon powder, and a large count of military stores. On the walls of the fort were mounted four long twenty-four pounder cannon, four long six-pounder cannon, a four-pound field pierce, and a five and a half inch howitzer.

Notices of East Florida by Simmons, page 75.

Quoted in: <https://libcom.org/history/negro-fort-massacre>

A description of the lives of the defenders of African Fort:

"Their plantations extended along the river several miles, above and below the fort. Many of them possessed large herds of cattle and horses, which roamed in the forests, gathering their food, both in summer and winter, without expense or trouble to their owners. The Pioneer Exiles from South Carolina had settled here long before the Colony of Georgia existed. Several generations had lived to manhood and died in those forest-homes. To their descendants it had become consecrated by "many an oft told tale" of early adventure, of hardship and suffering; the recollection of which had been retained in tradition, told in story, and sung in their rude lays. Here were graves of their ancestors, around whose memories were clustered the fondest recollections of the human mind. The climate was genial. They were surrounded by extensive forests, and far removed from the habitations of those enemies of

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freedom who sought to enslave them; and they regarded themselves as secure in the enjoyment of liberty. Shutout from the cares and strifes of civilized men, they were happy in their own social solitude. So far from seeking to injure the people of the United States, they were only anxious to be exempt, and entirely free from all contact with our population or government; while they faithfully maintained their allegiance to the Spanish crown."

Giddings, Joshua R. (1858). The Exiles of Florida: or, The Crimes Committed by Our Government against the Maroons, who Fled from South Carolina and other Slave States, Seeking Protection under Spanish Laws, p. 34-35.

Quoted in <https://libcom.org/history/negro-fort-massacre>

Colonel Patterson wrote about the Apalachicola Fort:

"The force of the negroes was daily increasing; and they felt themselves so strong and secure that they had commenced several plantations on the fertile banks of the Appalachicola, which would have yielded them every article of sustenance, and which would, consequently, in a short time have rendered their establishment quite formidable and highly injurious to the neighboring States."

ASPFA 4: 561

Quoted in: <https://libcom.org/history/negro-fort-massacre>

Hear Bessie Jones sing "This May Be The Last Time:"

<https://www.youtube.com/watch?v=jhs2KdQlyIM>

<http://thislandpress.com/2013/12/09/this-land-films-premieres-this-may-be-the-last-time-at-sundance-film-festival/>

Tracing a heartfelt journey, award-winning filmmaker Sterlin Harjo interweaves the tale of a mysterious death in 1962 with the rich history of the powerful hymns that have united Native American communities in times of worship, joy, tragedy, and hope. By investigating the stories of these songs, this illuminating film takes us on an epic tour as we travel with the power of the music through Southwest America, slavery in the deep South, and as far away as the Scottish Highlands.

Watch the film: <http://www.thismaybethelasttime.com/>

Parched corn

http://www.ehow.com/how_2100129_make-parched-corn.html

Native American ceremonies

The medicine men own the sacred bundles and each holds ceremonies at one of three isolated locations. Ties with Breathmaker and spiritual medicine are restored at the Green Corn Dance ceremonials which are a time of purification, renewal, and unification featuring the sacred fire and the medicine bundle. Boys of the right age get their new names, court is held, ball games are played, and there are all-night dances around the fire. It also a time for socializing with clan relatives and people love to wear their finest new outfits.

<http://www.kislakfoundation.org/millennium-exhibit/downs1.htm>

A sample of names from the Whitney Plantation

Lilite, Jaube, Bernabe (male), Thony, Petit Lewis, Dublin, Grand Lewis, Gros Butcher, Vieux, Zenon, Old Drumond

<http://whitneyplantation.com/assets/inventory-late-azalie-haydel.pdf>

CHAPTER THREE

Feasting on Freedom - 1815

African Fort

A History of Florida Forts: Florida's Lonely Outposts

By A. M. De Quesada

https://books.google.com.pa/books?id=OlzrpCZqfdMC&pg=PA87&lpg=PA87&dq=Col.+Duncan+L.+Clinch+Negro+Fort&source=bl&ots=u-IFyofxZD&sig=velciAPpg8fOHp6MYNEAUmFkOmY&hl=en&sa=X&redir_esc=y#v=onepage&q=Col.%20Duncan%20L.%20Clinch%20Negro%20Fort&f=false

Micco (Chief) Kinache

From Wikipedia, the free encyclopedia <https://en.wikipedia.org/wiki/Kinache> - mw-head <https://en.wikipedia.org/wiki/Kinache> - p-search

Kinache (c. 1750-c. 1819) was a Seminole chieftain who commanded Seminole forces against the United States during the [American Revolution](#) and later during the [First Seminole War](#). He is also known as *Kinhega*, *Kinheja*, *Kinhija*, *Opie Mico*, *Kapitca Mico*, *Capichee Mico*, *Tom Perryman* and *Lye Drop Mico* (the latter meaning "Far Off Warrior").

Kinache was a prominent chieftain among the Seminoles along the mouth of the [Apalachicola River](#) during the late eighteenth century when he allied with [Great Britain](#) during the American Revolution. Following Great Britain's defeat, Kinache moved to a Miccosukee village on the west side of [Lake Miccosukee](#) where he lived among the Seminole of western Florida. During 1800 until 1802, the area was used by [Bolek](#) as a base of operations in staging raids into Georgia.

During the [War of 1812](#), Kinache reportedly fought with British forces against General [Andrew Jackson](#) at the [Battle of New Orleans](#). The following year, Kinache defended the Seminole stronghold of [Fort Negro](#) against an attack by Col. [Duncan L. Clinch](#) when US troops attempted to capture escaped slaves hiding among the Seminole.

During the First Seminole War, Kinache commanded Miccosukee forces against the combined forces of American and Creeks under the command of Gen. [William McIntosh](#). Although reportedly killed in battle while leading the Miccosukee in defense of their village, Kinache apparently survived the campaign later escaping to the [Bahamas](#) before returning to Florida in 1819 where he died soon after.

<https://en.wikipedia.org/wiki/Kinache>

From Johansen, Bruce C. and David A. Grinde, Jr. *The Encyclopedia of Native American Biography*, New York: Henry Holt and Company, 1997.

<https://en.wikipedia.org/wiki/Kinache>

The British Corps of Colonial Marines

https://en.wikipedia.org/wiki/Corps_of_Colonial_Marines

Illustration of uniform of Marines: <https://upload.wikimedia.org/wikipedia/commons/thumb/8/8f/UK-Col-Marine.jpg/255px-UK-Col-Marine.jpg>

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British Corps of Colonial Marines

Illustration by [Jakednb](#)

<https://commons.wikimedia.org/wiki/File:UK-Col-Marine.jpg>

Weapons – the pike

<http://www.militaryheritage.com/pike.htm>

The Baluba – a Bantu people in central Africa

The Afrocentric Praxis of Teaching for Freedom: Connecting Culture to Learning, Joyce E. King and Ellen E. Swartz, August 27, 2015, Routledge

See: "Question-Driven Pedagogy" cited:

https://books.google.com.pa/books?id=L91zCgAAQBAJ&pg=PT92&lpg=PT92&dq=bantu+afrocentric&source=bl&ots=WMBaeqvvgM&sig=gidyYpF9iN_cgXA9H4pPJAOsZAU&hl=en&sa=X&redir_esc=y#v=onepage&q=bantu%20afrocentric&f=false

Anton Wilhelm Amo (1703-1759), philosopher, professor

Burchard Brentjes, Anton Wilhelm Amo: Der Schwarze Philosoph in Halle (Leipzig: Koehler & Amelang, 1976); Paulin J. Hountondji, African Philosophy: Myth and Reality (Bloomington: Indiana UP, 1996)

Cited: <http://www.blackpast.org/gah/amo-anton-wilhelm-1703-1753>

<http://amo.blogspot.de/> In German



Amo's ideas are discussed in:
Consciencism: Philosophy and Ideology for Decolonization, Kwame Nkrumah, Monthly Review Press, 1963, pp 18-19 and 87

Migratory birds of the Florida panhandle
<http://www.birdnature.com/fallfl.html>

Woodbine was either an American or possibly a former British Captain (conflicting information - but the British identity has more documentation), who sympathized with the Africans and Mikasukis and took a large band of Cimarrones from African Fort to Angola, a Maroon community, near Tamba Bay.

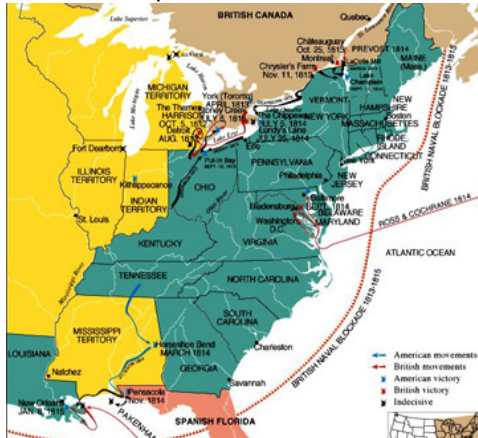
<https://libcom.org/history/black-maroon-settlement-angola-beacon-freedom-florida>

<https://www.sarasotamagazine.com/articles/2018/6/27/a-newly-excavated-settlement-highlights-florida-s-history-as-a-haven-for-escaped-slaves>

<https://www.findagrave.com/memorial/111731982/george-woodbine>

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The eastern portion of North America in colonial days:



http://firstpeoplesofcanada.com/fp_furtrade/fp_contact_war1812_afterUS.html



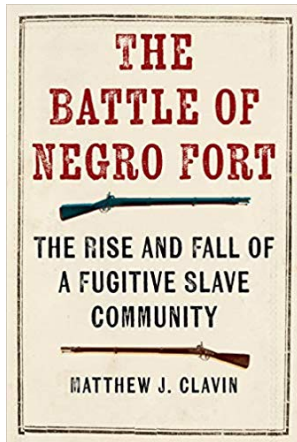
Plaque dedicated to The Massacre of Negro Fort. Courtesy of JW1805 at English Wikipedia

<https://arthurashe.ucla.edu/2016/07/27/massacre-unveiled-remembering-the-negro-fort/>

Thanks also to Brother Phil Wilkes Fixio [for his advocacy and willingness to share information.](https://www.blackindiansunited5tribesembassy.org/Trailblazers.html)

<https://www.blackindiansunited5tribesembassy.org/Trailblazers.html>

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<https://www.amazon.com/Battle-Negro-Fort-Fugitive-Community/dp/1479837334>

CHAPTER FOUR

Myths and True Legends – 1815



The Emir - Painting of a Moor in Spain by Ludwig Deutsch

<https://www.blackartdepot.com/products/the-emir2-ludwig-deutsch>

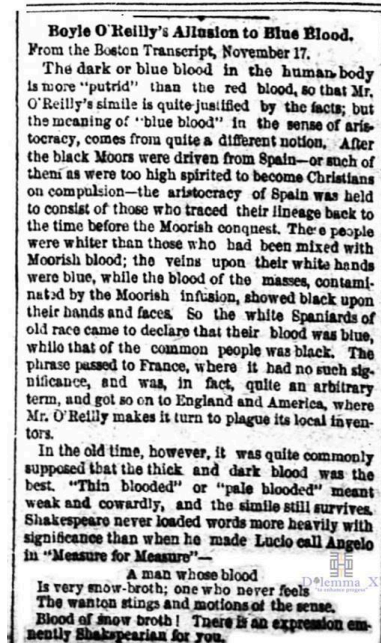
Expression 'nigger in the wood pile'

<http://www.urbandictionary.com/define.php?term=nigger%20in%20the%20woodpile>

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Ildefonso explains how some Spaniards disclaimed their Moorish heritage.

WEDNESDAY NOVEMBER 28, 1888.
THE CONSTITUTION: ATLANTA. GA..



<https://dilemma-x.net/2015/09/18/the-black-african-moors-in-europe-newspapers-from-the-late-1880s/>

The founding of Spain circa 1492

<https://www.spain.info/en/informacion-practica/sobre-espana/cultura/historia.html>

Qa'lat Al-Hambra



Court of the Myrtles

Court of the Myrtles, photo: [david totally](#) (CC BY-NC-ND 2.0)

<https://www.khanacademy.org/humanities/ap-art-history/early-europe-and-colonial-americas/ap-art-islamic-world-medieval/a/the-alhambra>

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The Blackamoors in Europe

<http://www.sciencedirect.com/science/article/pii/S1874585704800104>

History in the United States often avoids detailed discussion and conversation about black Africans ruling in Europe. But, this has not always been the case with the U.S. print media. Sometimes the American press discussed the history of the black African Moors.

Dilemma X is sharing these few archived American newspaper articles written in the late 1800s. These newspaper articles discuss the history of Spain and Portugal. The period is prior to the Spanish Inquisition, that began in 1478 and included royal decrees issued in 1492 and 1501, ordering European Jews and Muslims to convert to Christian Catholicism or leave Spain or be executed.

<https://dilemma-x.net/2015/09/18/the-black-african-moors-in-europe-newspapers-from-the-late-1880s/>

Ancient Man and His First Civilizations

The True Negro and The Berbers-Tuareg-Moors of North Africa

http://realhistoryww.com/world_history/ancient/Misc/True_Negros/The_True_Negro_2a.htm

The History And the Age of The Moors in Spain: How The Moors Civilized Europe - The History of Africa



<https://hubpages.com/education/The-History-And-the-Age-of-The-Moors-in-Spain-How-The-Moors-In-Spain-Helped-To-Civilize-Europe>

Many thanks to the Dilemma-X website for sharing the article below. See the remainder of the article here:

<https://dilemma-x.net/2015/09/18/the-black-african-moors-in-europe-newspapers-from-the-late-1880s/>

Part 1 of 3

The New York Times, Sunday, November 12, 1893.

THE SPANIARDS IN MOROCCO

HOW THE MOORS RULED FOR EIGHT CENTURIES IN SPAIN.

Phases of a Great Historic Tector, Wherein May be Included All the Epics, Idylls, and Kingdoms of Christian and Moslem—Comparison Between the Spain of the Khalifs and the Spain of the Pelayo Descendants—The Present Deplorable State of Morocco.

The Moors in Spain, the Spaniards in Morocco—in the phases of this great historic tector may be included all the epics, idylls, and kingdoms of Christian and Moslem.

The bare facts write themselves into a romantic form.

In the seventh century, when Mohammed preached the religion of Islam in Arabia, the peninsula which the Romans called Hispania, and the Mediterranean coast line of which was vaguely known to the Greeks as Iberia, was under the domination of the Goths.

There were Vascon, who had been driven from the Pyrenees, and the descendants of whom still speak their outlandish language. There were Keltic, or Kelt-Iberians, and some Greek and Phoenician settlers. The Romans subdued them. Spain gave to Rome Martial, the epigrammatist; Theodorus, the Emperor; Prudentius, the Christian poet; St. Isidore, the great divine. The Visigoths came. Then the Suevi and the Vandals came to arms. The Visigoths conquered. They were less savage than the Suevi and the Vandals, their faith was Arian, and under their King, Recared, at the Council of Toledo, in 589, they became Christians. They persecuted the Arians, then they persecuted the Jews. The latter were their enemies when the Moors entered into Spain.

The Moors, from the Latin Maurus, which means dark, were known to the terror-stricken world as Saracens from their own word Sarakheini, which means Eastern. They conquered Palestine, Syria, Persia, and Egypt. In 711 Musa, Governor of Africa, secured permission of the Khalif at Damascus to carry the faith of the Prophet into what he called "the island of Andalusia." He said: "It is Syria for the beauty of the sky and soil, Yemen for climate, India for flowers and perfumes, Egypt for fruit, China for precious metals."

Roderick was the King of Spain; Count Julian commanded the South and Ceuta. In Spanish tradition, Roderick gallantly loved his daughter Florinda, whom the national folk lore has doomed to execration as "la Cava," and Count Julian appealed to Musa for punishment. To appreciate the sting in the epithet of "hena," which the Moors hurl at the Spanish soldiers in Morocco, it is necessary to know that the tradition about Florinda has kept vivid Spanish sensitiveness to the contemptuous charge of having lost an empire to the Moors for a woman.

The Arabs might have conquered, however, without Spanish turpitude. Musa sent Tarik, his bravest shock, with an army. He crossed the strait between the Pillars of Hercules, landed at Calpe in aid of Theodomir, and built the fortress of Gibraltar. It was the key of Spain. The Arabs invaded the shore as far as Sidiola, and renamed the city Medina, after Mohammed's burial place. Roderick, in a gown of beaten gold, appeared at Guadalete with 60,000 men, who were easily defeated, and the Arab historians say, "Allah slew him by the hand of Tarik." This occurred July 19, 711. The Spanish legends, in ballads, sung by Cervantes and rewritten in English by Lockhart, Scott, and Southey, make Roderick's end too sudden.

Tarik's army was divided into three groups, which took Cordova, Malaga, and Toledo. Musa rewarded Tarik by sending him to prison, but the Caliph reinstated Tarik and recalled Musa. In four years the entire peninsula, except the mountainous districts in the north, had submitted to the invaders.

These were extraordinarily merciful. The payment of a tribute called *tadri* made the Christians secure in their houses, churches, and convents. Church bells and religious processions were forbidden, but the conquered retained their laws and judges. Yet the Vascon proclaimed as their King Garcia Jimenez, who became the progenitor of the Kings of Navarre, etc. In the cavern of Covadonga, Pelayo was the chief of a brave band of Goths, who had refused submission to the Moors, and the founder of a Spanish monarchy.

The Moors then tried to execute a scheme of Musa to conquer "Francia." Under Abd-al-Rahman, they took Narbonne and besieged Bordeaux, but they were met by Eudes, Duke of Aquitaine, who defeated them with such slaughter that the road by which they were pursued, between Toulouse and Carcassonne, is called in Arabic the Road of the Martyrs.

Abd-al-Rahman returned to the charge later. He defeated Abi Nansa, a Berber chief in a Pyrenean mountain, who was friendly to Eudes. He routed the forces of Aquitaine and plundered Bordeaux. He marched toward Tours, where was the Abbey of St. Martin, the richest shrine in the West. But Charles Martel and his host gathered Austrasian Franks from the Eastern forests, Burgundians from the Jura, Neustrian Franks from the farms of the Seine, and Gaulish vassals and Romanized Gauls from all cities. The battle, one of the most important battles of the world, was fought in October, 732. The Moors retreated to Narbonne. Seven years after they were expelled beyond the Pyrenees.

Their expeditions for conquest ever following their discord, it seemed probable that when restricted to their Spanish Empire the Moors would exterminate one another in intestine battles. The Omayyads were always at war with the Hashimites, a tribe from which Mohammed had sprung. In 760 the Omayyads were massacred, but a young man of twenty escaped, found refuge among the Berbers in the Atlas Mountains, gathered Zenetes and Herbers in an army patronized by ninety Sheikhs of Cordova, landed at Almunecar in 756, and became Abd-al-Rahman I., the first Spanish Khalif.

He repaired the ravages of the wars. The Roman roads and Gothic fortresses were restored. Mosques and palaces arose as by enchantment in Andalusian gardens. Date-palms, banana, sugar, and cotton plants were imported. The Khalif in person planted the first palm. It had come from his Syrian home, and he wrote a testament of its praise. He was the architect of the Aljama Mosque at Cordova, and labored in its construction for an hour every day.

This mosque had nineteen doors. Each one of these opened on an avenue of pillars in the direction of Mecca. Each pillar was of a single stone of Nimes, Narbonne, Carthage, ruins of Roman buildings in Spain, and there were 1,000 pillars. The walls were of white marble, inlaid with verses of the Koran in gold letters, so enlaced with crystal that they looked like letters of light. The wood was odoriferous and supported a dome crowned by a guld *bonnet*.

Abd-al-Rahman's authority was not absolute, however, for rebels went to Charlemagne, King of the Franks, and invited him to invade Spain. He came by the Pass of Roncesvalles, his nephew came by the east, but when the two armies came to their place of meeting before Zaragoza, all the Arab dissensions had ceased, the entire country was armed like one man, and Charlemagne was glad to accept treasure and hostages. At the return of his army to the guard, led by Roland, the theme of the "Chanson de Roland," the epic poem, the Illad, and the *Beowulf* of the French. The Spanish hero of this event is Hernando del Cid. In 844, when the English drove the French through the Pass of Roncesvalles, the French heard the Spanish peasants sing the ballad in praise of Hernando which Lockhart has translated.

Abd-al-Rahman chose for his successor Hisham or Hachen, his favorite son, who continued to improve the towns of the kingdom, was celebrated for his piety, and passed into Arabic history as "the Just," but forbade the use of any language other than Arabic.

His successor was Hakem, whose love of pleasure offended the nobles of Toledo. As they planned a revolt, 400 of them were invited to a feast and beheaded. The Cordovans expressed discontent about a treaty made with the King of the Asturias, and formed a conspiracy to murder the Caliph. Three hundred of them were beheaded, and when the people revolted Hakem led the massacre, the fugitives from which gave to Cete the name of Cadilla. He died in 821, while Christians in the Pyrenees were laying the foundations of the Kingdom of Aragon.

His son, Abd-al-Rahman II., encouraged handicraft in Cordova until his sword blades rivaled those of Damascus and his leather gained universal fame. He built aqueducts, reconstructed roads, founded schools, educated 300 orphans at his own expense, but he reign made Christian martyrs. The latter, in the pious ecstasy which their horror of Moslem sensuality made them exaggerate, The Caliph commanded the clergy to summon a synod, which forbade the Christians



Heraldry indicating Blackamoors:

<http://www.taneter.org/moorsheads.html>

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Etymology of "Moor": Moor means Black

<http://www.taneter.org/moors.html>

VIDEO: <https://youtu.be/PM8HnvuKbAo>

The expansion of the Moors into Europe:

https://en.wikipedia.org/wiki/File:Map_of_expansion_of_Caliphate.svg

A European scholar sympathetic to the Spaniards remembered the conquest in this way:

[T]he reins of their (Moors) horses were as fire, their faces black as pitch, their eyes shone like burning candles, their horses were swift as leopards and the riders fiercer than a wolf in a sheepfold at night . . .

The noble Goths [the German rulers of Spain to whom Roderick belonged] were broken in an hour, quicker than tongue can tell. Oh luckless Spain! [i]

[i] Quoted in Edward Scobie, *The Moors and Portugal's Global Expansion, in Golden Age of the Moor*, ed Ivan Van Sertima, US, Transaction Publishers, 1992, p.336

Cited: <http://www.blackhistorystudies.com/resources/resources/15-facts-on-the-moors-in-spain/>

"Seminole in Florida claim that some of their number are descended from African slaves who before emancipation managed to escape and mingle in their ranks, even converting some of the Seminoles to Islam. The Algonquian and Pima languages are said to contain words with Arabic roots. Cherokees claim that a number of Muslims joined their ranks and say that the chief of the Cherokees in 1866 was a Muslim named Ramadhan Ibn Wati."

<https://pustaka.com/muslim-in-america-converts-to-islam/>

Hitchiti language

Link to Hitchiti http://www.native-languages.org/hitchiti_words.htm

Fort Mose

<https://www.dailykos.com/stories/2013/11/15/1255792/-Black-History-Fort-Mose>

Kathleen Deagan and Darcie MacMahon, *Fort Mose: Colonial America's Black Fortress of Freedom* (Gainesville: University Press of Florida, 1995); Jane Landers, "Gracia Real de Santa Teresa de Mose: A Free Black Town in Spanish Colonial Florida," *American Historical Review* 95:1 (Fall 1990); Jane Landers, "Spanish Sanctuary: Fugitives in Florida, 1687-1790," *The Florida Historical Quarterly* 62:3 (1984). Deborah Huso, "Fort Mose," *American Legacy: The Magazine of African American History and Culture* (Fall 2006) cited at:

<http://www.blackpast.org/aah/fort-mose-florida>

VIDEO of Dr. Jane Landers *The Missing Century of Black History in the Americas*

<https://www.youtube.com/watch?v=EmLI6tuq22Y>

The Franciscans in Cuba

The Franciscan and Dominican orders arrived first, followed by Jesuits and Augustinians. By the time of the Cuban wars of independence, the spiritual autonomy of these religious orders would be compromised by their loyalty to Madrid (excepting the Franciscans). During the early colonial period, some in the religious orders fought for the rights of indigenous inhabitants, but more often the natives were drafted into unpaid labor and subject to forced conversions. The sad truth is that the Spanish "civilizing" project resulted in the near extinction of the island's native population.

<https://www.commonwealmagazine.org/catholic-cuba>

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Fort Mose (MOH-say) near St. Augustine, Spanish Florida

"The British captured and briefly held Fort Mose, but the Negroes fought hard to regain it. In a decisive battle in 1740, the blacks retook Mose, killing 75 British soldiers in the process. British agents were especially dispirited to report the discovery of decapitated and mutilated corpses on the scene, revealing the bitter end of their countrymen." <http://johnhorse.com/trail/00/bg/10.htm>

Landers, Jane. Black Society in Spanish Florida. Urbana: University of Illinois Press, 1999, p 35, and re: African Fort, p. 231



*Battle of Fort Mose (June 14, 1740) as depicted by an artist
Spanish, Indian and Free Black Forces Retake Fort Mose, from the English
Image Courtesy of the Florida National Guard*

Thanks to <https://www.blackpast.org/african-american-history/fort-mose-florida/>



Photographer: Cosmos Mariner

Fort Mose II, Historical Marker, Fort Mose State Historic Park, Saint Augustine, Florida

<https://www.hmdb.org/Photos4/455/Photo455810o.jpg>

Fort Mose

Easterby, J.H., ed. The Colonial Records of South Carolina: The Journal of the Commons House of Assembly. 3 vols. Columbia, SC: Historical Commission of South Carolina, 1953, 3: 87, 115-57

Twyman, Bruce Edward. The Black Seminole Legacy and Northern American Politics, 1693-1845.

Washington: Howard University Press, 1999, p 42, 64

<http://www.blackpast.org/aah/fort-mose-florida>

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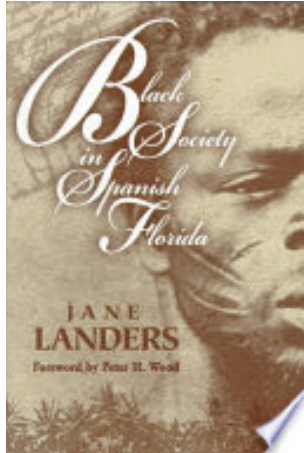
Rattenbury, J. Freeman. Remarks on the Cession of the Floridas to the United States of America
https://books.google.com.pa/books?id=Ar3nE-cPeAYC&pg=PA2&lpg=PA2&dq=%27the+floridas%27+-florida&source=bl&ots=Vi3OCltqd&sig=PigpbMMbP3weul78zzPH_G52F5A&hl=en&sa=X&redir_esc=y#v=onepage&q='the%20floridas'%20-florida&f=false

"General" Garçon

Thirty year old carpenter Garçon's "owner" was Don Antonio Montero in Pensacola.

There were 1,100 warriors at the fort including hundreds of Africans

Names of two other Africans, who escaped from enslavement under former Governor Vincente Folch in Pensacola to African Fort are Tom, a carpenter. and Agustin, age 23.



Landers, Jane. Black Society in Spanish Florida. Urbana: University of Illinois Press, 1999, re: African Fort, p. 231

https://books.google.com.pa/books?id=6KByoQgXZEc&pg=PA363&lpg=PA363&dq=Indian+Agent+Ben+Hawkins+%22NEGRO+FORT%22&source=bl&ots=b99pw05t8R&sig=Po2bU9RUCcgBHZDMmZnK-ozZC5Q&hl=en&sa=X&redir_esc=y#v=onepage&q=APALACHICOLA&f=false

Savannah Journal Editorial regarding African Fort cited:

<https://www.geni.com/projects/Fort-Negro/30236>

Phil Wilkes Pompey Fixico is a descendant of Seminole and African Maroons and is a wealth of information, in particular in regards to African Fort.

<https://www.blogtalkradio.com/thegistoffreedom/2013/05/16/katz-pompey-fixico-> Interview

<https://www.apalachtimes.com/news/20161116/hundreds-attend-fort-gadsden-dedication>

<http://williamlkatz.com/congratulations-to-phil-pompey-fixico/>

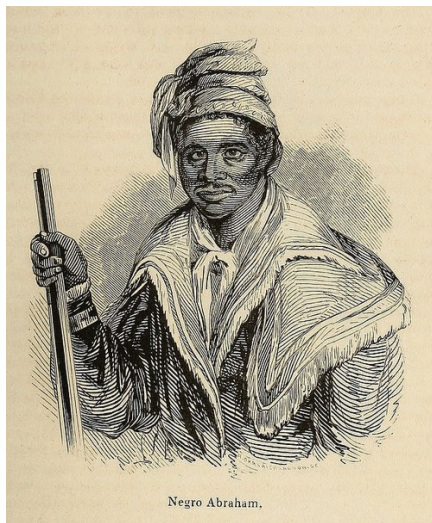
<https://www.indianvoices.net/62-black-indian/william-loren-katz/1175-announcement-maroon-leader-phil-pompey-fixico-to-attend-mexico-maroon-gathering>

CHAPTER FIVE

Showdown at African Fort - 1815

Abraham...was born in Georgia , he lived in Pensacola , FL and he joined the British army under Major Edward Nichols some claimed he was also a servant of Sierra during the war of 1812, Nichols promised freedom to any blacks who joined the army , It is said Abraham had fled the army of Andrew Jackson and helped build the fort , which had become a haven for Africans who had escaped from slavery.

<https://panafricanrevolutionmovement.wordpress.com/2017/10/28/abraham-seminole-an-african-intepreter-soldier-and-maroon-chief/>



"Abraham, a Black Seminole Leader in the Second Seminole War (1835-1842). The Indians called him "Souanaffe Tustenukke," a title indicating membership in the highest of the three ranks of war leaders. He is wearing typical Seminole dress and holding a rifle."

<https://panamacityliving.com/abraham-survivor-massacre-negro-fort/>



Abraham at top right, was a counselor to Seminole Miccos, including Micco Bolek (Bowlegs). Bolek is seated second from right in front of Abraham.

Years later, Abraham became a Seminole leader in his own right.

Wikipedia

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It is unclear if this bust is of Abraham:



<https://www.facebook.com/SeminoleNationMuseum/photos/a.10151055121219133/10153890162794133/?type=3&theater> and
<https://www.seminolenationmuseum.org/m.blog/23/the-seminole-freedmen-a-brief-history>

Benjamin Hawkins – Indian Agent

<http://www.encyclopediaofalabama.org/article/h-1058>
www.johnhorse.com

Battle of Horseshoe Creek

<http://www.encyclopediaofalabama.org/article/h-1044>

British officer's uniform



<https://www.renderosity.com/mod/bcs/1812-british-officers-uniform/70567>

British bicorn officer's hat:

<http://www.iwm.org.uk/collections/item/object/30093157>

Line-of-Battle

https://en.wikipedia.org/wiki/Line_of_battle

Baker rifle

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http://en.wikipedia.org/wiki/Baker_rifle

Rifle pit

https://books.google.com.pa/books?id=LLZ3KboxDBwC&pg=PT165&lpg=PT165&dq=slavenapper&source=bl&ots=S9PdAjc7Xk&sig=PcmC03vLymBfXAo7lYQgv7vsQl8&hl=en&sa=X&redir_esc=y#v=onepage&q=slavenapper&f=false

Musketry loopholes

<https://en.wikipedia.org/wiki/Embrasure>

Aiming for Pensacola: Fugitive Slaves on the Atlantic and Southern Frontiers. by Matthew J. Clavin, pages 51-61, Harvard University Press

https://books.google.com.pa/books?id=ARPRCgAAQBAJ&pg=PA58&lpg=PA58&dq=Indian+Agent+Ben+Hawkins+%22NEGRO+FORT%22&source=bl&ots=Jvl2KOaKbh&sig=VQs8IWgpgsuLWohNtE3erSvmGR0&hl=en&sa=X&redir_esc=y#v=onepage&q=Indian%20Agent%20Ben%20Hawkins%20%22NEGRO%20FORT%22&f=false

Lt. Colonel Clinch, deeply affected by the scene, wrote to his friend, Robert Butler on August 2, 1816:

"The explosion was awful, and the scene horrible beyond description. You cannot conceive, nor I describe the horrors of the scene. In an instant lifeless bodies were stretched upon the plain, buried in sand and rubbish, or suspended from the tops of the surrounding pines. Here lay an innocent babe, there a helpless mother; on the one side a sturdy warrior, on the other a bleeding squaw. Piles of bodies, large heaps of sand, broken guns, accoutrements, etc, covered the site of the fort. The brave soldier was disarmed of his resentment and checked his victorious career, to drop a tear on the distressing scene.

"Our first care, on arriving at the scene of the destruction, was to rescue and relieve the unfortunate beings who survived the explosion. The war yells of the Indians, the cries and lamentations of the wounded, compelled the soldier to pause in the midst of victory, to drop a tear for the sufferings of his fellow beings, and to acknowledge that the great Ruler of the Universe must have used us as his instruments in chastising the blood-thirsty and murderous wretches that defended the fort."



<http://johnhorse.com/trail/01/b/18.1.htm>

<http://www.ghosttowns.com/states/fl/images/gad1.jpg>

VIDEO: <https://thefloridachannel.org/videos/102216-history-speaks-fort-gadsden-200th-anniversary/>

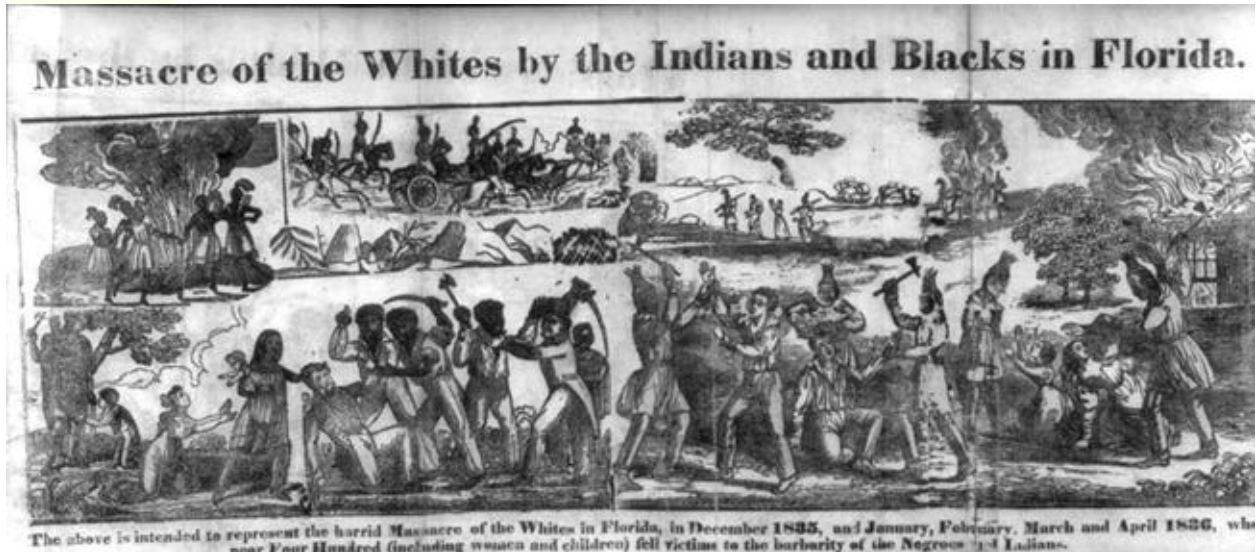
American Military History Podcast (audio):

https://www.youtube.com/watch?v=f_b19uODBjc&feature=youtu.be

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Later came the Second Seminole War

The Black Seminole slave rebellion was not only the largest in U.S. history, it was also the only one that was even partially successful. During the Second Seminole War the U.S. Army could never conclusively defeat the black rebels in Florida. After three years of fighting, the army chose to grant freedom to the holdouts in exchange for surrender -- the only emancipation of rebellious African Americans prior to the U.S. Civil War.



<http://www.johnhorse.com/black-seminoles/black-seminole-slave-rebellion.htm>

Name Shifting among African Americans

<http://slaverebellion.org/index.php?page=african-american-names>

Slavery and Christianity

<http://opinionator.blogs.nytimes.com/2012/04/27/the-south-the-war-and-christian-slavery/>

The Missing Century of Black History in the Americas: Jane Landers at TEDxNashville

<https://www.youtube.com/watch?v=EmLI6tuq22Y>

I Freed Myself: African American Self-Emancipation in the Civil War Era

By David Williams

https://books.google.com.pa/books?id=qZ1cAwAAQBAJ&pg=PA25&lpg=PA25&dq=slavery+torture+%22the+buck%22&source=bl&ots=gzCH5Ct7hb&sig=Rja-WbqgPAVm5nEc0eaVzjvlpU&hl=en&sa=X&redir_esc=y#v=onepage&q=slavery%20torture%20%22the%20buck%22&f=false

The Culture of Africans in bondage

Remembering Slavery: African Americans Talk About Their Personal Experiences of Slavery and Emancipation, Edited by Ira Berlin, et. al., The New Press in Association with the Library of Congress, p. 102

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https://books.google.com/books/about/Remembering_Slavery.html?id=F7lmyOu-qfgC&printsec=frontcover&source=kp_read_button#v=onepage&q=102&f=false



<https://allthatsinteresting.com/wordpress/wp-content/uploads/2016/03/July-1838.jpg>

CHAPTER SIX

Ehjo Becomes Othello - 1816

Christmas

http://en.wikisource.org/wiki/One_Christmas_At_Shiloh

The matching (marrying) of enslaved Africans

[Interviewer's summary] On this plantation were more than 100 slaves who were mated indiscriminately and without any regard for family unions. If their master thought that a certain man and woman might have strong, healthy offspring, he forced them to have sexual relation, even though they were married to other slaves. If there seemed to be any slight reluctance on the part of either of the unfortunate ones, "Big Jim" would make them consummate this relationship in his presence. He used the same procedure if he thought a certain couple was not producing children fast enough. He enjoyed these orgies very much and often entertained his friends in this manner; quite often he and his guests would engage in these debaucheries, choosing for themselves the prettiest of the young women. Sometimes they forced the unhappy husbands and lovers of their victims to look on. Louisa and Sam were married in a very revolting manner. To quote [Louisa]:

"Marse Jim called me and Sam ter him and ordered Sam to pull off his shirt – that was all the McClain Niggers wore – and he said to me: Nor, 'do you think you can stand this big nigger?' He had that old bull whip flung acrost his shoulder, and Lawd, that man could hit so hard! So I jes said 'yassur, I guess so,' and tried to hide my face so I couldn't see Sam's nakedness, but he made me look at him anyhow." "Well, he told us what we must git busy and do in his presence, and we had to do it. After that we were considered man and wife. Me and Sam was a healthy pair and had fine, big babies, so I never had another man forced on me, thank God. Sam was kind to me and I learnt to love him."

SAM & LOUISA EVERETT, enslaved in Virginia, interviewed 1936 [WPA Slave Narrative Project]

<http://nationalhumanitiescenter.org/pds/maai/enslavement/text6/masterslavesexualabuse.pdf>, page 2.

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Clothing for enslaved Africans

<http://www.pbs.org/wnet/slavery/experience/gender/feature.html>

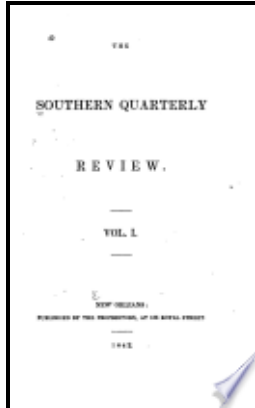
<http://www.mesdajournal.org/2012/slave-cloth-clothing-slaves-craftsmanship-commerce-industry/>



Enslaved children pick cotton with their family, circa 1850.

<https://brewminate.com/children-in-the-slave-trade/>

"Perfecting Slavery"



Southern Quarterly Review, Volume 1, 1842

https://books.google.com.pa/books?id=QmUAAAAAYAAJ&pg=PA56&lpg=PA56&dq=%E2%80%9CThe+African+race+are+not,+never+were+and+never+will+be+fit+for+freedom.%E2%80%9D&source=bl&ots=TWMYMnGslg&sig=b4KmtqThNgznBgDhLz_ZhomFRmE&hl=en&sa=X&ved=0ahUKEwjssbrko7PYAhUKxCYKHWDyAd8Q6AEIKTAB#v=onepage&q=%E2%80%9CThe%20African%20race%20are%20not%2C%20never%20were%20and%20never%20will%20be%20fit%20for%20freedom.%E2%80%9D&f=false

Examples of cruelty in the day to day lives of enslaved Africans

Slavery in the United States - A Narrative of the Life and Adventures of Charles Ball, a Black Man, Who Lived Forty Years in Maryland, South Carolina and Georgia, as a Slave Under Various Masters, and was One Year in the Navy with Commodore Barney, During the Late War.

<http://docsouth.unc.edu/neh/ballslavery/ball.html>, p. 24

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Cat o' nine tails

<https://www.amazon.com/Prairie-Horse-Supply-Flogger-Turkhead/dp/B07MHSV9R3>



Field work began before dawn and ended at dark.
From battlefields.org

New Green Corn Fire ceremony

<http://nativeamericannetroots.net/diary/951>

<http://www.indigenouspeople.net/greatser.htm>

Turtle Island – an aboriginal name of North America

<https://indiancountrymedianetwork.com/news/opinions/canada-and-the-united-states-are-in-turtle-island/>

CHAPTER SEVEN

Secrets and Resistance - 1845

Mass suicide by Igbo

<http://www.blackpast.org/aah/igbo-landing-mass-suicide-1803>

A narrative by a formerly enslaved African, John Brown, who moved to England. He recalls that his father was of the "Eboe tribe."

<https://docsouth.unc.edu/neh/jbrown/jbrown.html>

Maroons in Jamaica

<http://www.nlj.gov.jm/history-notes/The%20Maroons%20edited%20final.htm>

By alj_harem:

Kola-nut or carpel is a nut content of a pod, produced by a tree called Qji or Kola accuminata. It is used according for rituals, for marriage ceremonies, title taking, offering or prayers at traditional ceremonies, to welcome visitors and to introduce very important discussions and requests."

Among Ndi Igbo, the Kola nut (Qji) symbolizes pure intention and connects us to our ancestors. Oji is the channel of communication beyond the physical world and into the spirit world. This practice is part of the Igbo traditional religion, or Odinani.

"The founding fathers chose Qji as the king of all the fruits and because it came from the gods, it is used in communicating with gods. Because it is the king of all the fruits (a sacred fruit from the gods) it is used in showing goodwill to visitors and for entering into bonds."

Growing up, I do not recall ever seeing having a visitor in our home or seeing a function commence without the "breaking of the Kola nut." To not include the kola nut is unheard of and almost criminal.

I can recall, however, that anytime an aunty or uncle (I use this to include all Igbo family regardless if there is immediate blood relation) came to visit our home, my mom or dad would tell me (or one of my siblings) to go and bring a special wooden plate (which we use in our home to serve the kola nut) with the kola nut on it. I would set the plate down before our guests, who would respond with a smile and/or thank you. That seemingly small gesture indicated that there was no ill will in the home towards the guest, and that essentially they were welcome. After I set the plate down with the kola nut, I would go back upstairs and resume whatever it was that I was doing.

<http://www.igboguide.org/HT-chapter11.htm>

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Kola Nut

Illustration by Franz Eugen Köhler, Köhler's Medizinal-Pflanzen - 1897

Many. Many thanks to Mr. Victor Uche

Email from Mr. Victor Uche in Nigeria

<https://www.facebook.com/groups/721563811219497/>

Sep 17, 2018,
12:37 AM

(2.) THE KOLA NUTS.

The kola nut is the Holy Bible of all Igbo traditions and cultures.

Sir you know that if there's no Holy Bible Christianity's incomplete. If there's no Holy Koran Islam's incomplete, you get the picture? Yes that's exactly the way it is with the Igbos if there's no kola nuts in our rites, ceremonies in all that we do in our traditions and cultures spiritually and materially.

*Please note; KOLA NUTS IS NOT USED IN CONDOLENCES I MEAN AT BURIAL CEREMONIES. WHEN THE DEAD IS BURIED KOLA NUT ARE NOT OFFERED TO PEOPLE THAT COME ON CONDOLENCE VISITS. AGAIN WHEN CONDOLENCE VISITORS COME, KOLA NUTS IS NOT INCLUDED AS ITEMS OF THEIR GIFTS TO BEREAVED FAMILY. However as times goes on kola nut is in the process of ceremonies for dead but that after 3 market weeks (i.e) 12 days or after 7 market weeks (i.e) 28 days; but please note importantly that *within these 28 days and more, the kola nuts if it's used, IS BROKEN AND PRESENTED TO VISITORS WITHOUT ANY PRAYERS OR CEREMONIES

There are 2 different types kola nuts that we know here in Nigeria; 1. Oji Hause. 2. Oji Igbo
Oji Hausa as the name goes Hausa kola's eaten by almost every adult Hausa man and woman. The tree does grow in Hausa land, it is the cash crop grown in Yoruba land and some part of Kwara state in middle belts of the norths. It is called Obi in Yoruba.

Oji Igbo; This is kola nut that is used in the Igbo ceremonies. PLEASE GO TO MY GROUP SOUTH EAST NIGERIANS ORGANIZATIONS (The Re union), look at the pictures of kola nuts that I used in my post of September 8. That is the kola nut you are inquiring and writing about.

Oji Hausa is not used in Igbo ceremonies because it has only 2 tongues. IN IGBO LAND IF A KOLA NUT IS USED IN OUR CEREMONIES; IF THE KOLA IS BROKEN AND FOUND TO HAVE ONLY 2 TONGUES, IT IS

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THROWN AWAY AND NOT EATEN IT'S TABOO,IT CALLED OJI ISHILISHI MEANING KOLA NUT OF OBSCURE NATURE.

IN IGBO SPIRITUAL AND MATERIAL PRACTICES WHEN KOLA PRAYERS IS SAID AND THE KOLA IS BROKEN(Iwa Oji), THE NUMBER OF PIECES OR TONGUES HAS MEANINGS AND THE ELDER WHO WHO BROKE THE KOLA NUT READ OUT THE PREDICTIONS IN THE HEARING OF ALL PRESENT LOOKING AT THE TONGUES OF THE BROKEN KOLA NUTS; IF 3 OR 4 ,5 ,6 ,7 PIECES

Victor Uche

Sep 17, 2018,
1:18 AM

to me

Kola nut is used in invocation of water spirits "Ndi mmiri", the mermaids "Mammy water"marine spirits and the other creatures of such nature *Please in Igbo spiritual matters; ceremonies about marriage issues and spiritual marine issues are performed on Eke market day and kola nut used here is called Oji Ugo.

Oji Ugo is the same Oji Igbo from the same pods but it is milk color and a touch of very light green color. The name Oji Ugo means Eagle's kola nut because of its beautiful nature. This type Oji Igbo is used in ceremonies and portion for love, wealth, good luck (Awelle) Magical attractions of goodies attraction and appeasement of water spirits the processes are elaborate. THERE ARE 4 MARKET DAYS IN IGBO LAND NAMELY - EKE, ORIE AFOR NKWO.

General information on Igbo culture

<https://www.nairaland.com/745651/marvelous-culture-igbos-igboland/6#15389773>



An old cabin

<http://austin.blog.statesman.com/2015/10/13/check-out-depression-era-photos-of-central-texas-online-courtesy-of-new-project-from-yale/>

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(Not pictured in **CLANDESTINE**.)

West African devotional amulet

<https://www.pinterest.com/pin/18999629650003057/>

African American Slave Medicine of the 19th Century

...Both African and Native American medicines were heavily steeped in the idea that magic played an important role in the healing process. In many African cultures someone who was a skilled healer was also equally skilled in spirit. As Herbert C. Covey (47) says, "The spiritual aspects of healing and curing-as well as the role of the family, spiritual possession, witchcraft, sorcery, herbs and plants, and beliefs played important role in traditional West African healing arts."

[...]

One major difference between African American slave medicine and white medicine was that the basis for slave-practiced medicine was not steeped in the idea that each race was biologically different. This distinction between races may have existed in their outlook on spiritual healing, but not in their decisions when administering herbal medicines.

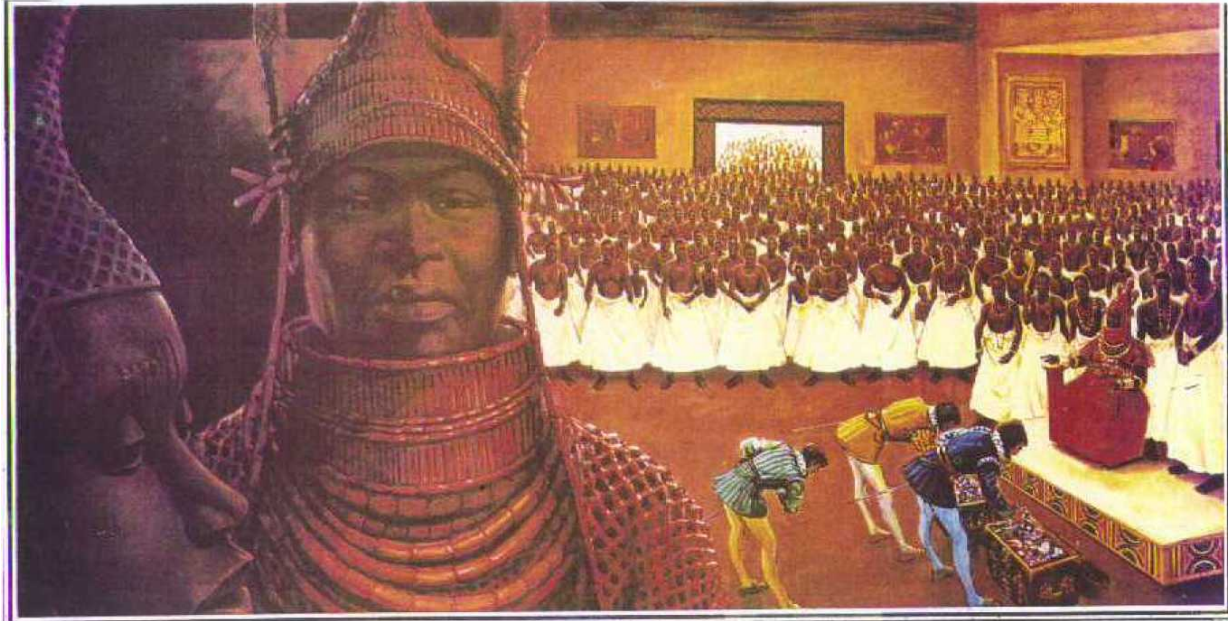
[...]

There were African Americans, both enslaved and freed, who subscribed to modern medicine during the antebellum period. However, when slaves practiced medical treatments such as voiding, bleeding (cupping), etc., it was usually at the command of their master. Most slaves, because of their traditions and aversion to these harsh treatments, sought medical care through herbal treatments as well as spiritual healing (or guidance). Slaves' abilities to treat people with herbal remedies were wholly supported by their knowledge of the environment. Those who were experienced in treating people were also knowledgeable about what was available to them in the surrounding environment. For the most part, health care on a plantation was most often a woman's endeavor. "Grannies," or older African American women, were usually the most experienced in the realm of medicine. African American women were called upon as midwives, wet-nurses, bed side nurses, and cooks.

<https://documentcloud.adobe.com/link/track?uri=urn%3Aaaid%3Ascds%3AUS%3Adadf87fa-d780-4083-a6a9-2290525238b8>

Oba Esigie

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Oba Esigie of Benin

He was the first King of Benin who ascended the throne with the title Esigie in about 1504. Trade in Ivory, Benin cloths and beads etc flourished between the Benin kingdom and Portugal. Although Oba Esigie was the first Leader in the West African Sub-Region to establish diplomatic relations with a European country and his son was the first accredited African envoy to the Portuguese court. Traditional history, also recalls how the Europeans had tried in vain during his reign to gain access into the hinterland which they suspected to be very rich in natural resources. But the powerful king of Benin gave a capital NO to their request. Onitsha a city in the eastern part of Nigeria was founded by his people. His mother Idia, was the famous warrior Queen immortalized in the brilliantly carved face-mask adopted as the symbol of festac.

<https://www.tah-heetch.com/wp-content/uploads/2018/12/oba-esigie-of-benin-the-great-king-of-benin-in-nigeria-who.jpg>

Idia: A Benin Legend - The Iyoba (Queen Mother)



One of the author's friends, a fellow Howard University alumnus Esigie Eguele, is a direct descendant of Idia. We are indebted to him for information and insight he shared regarding the Oba and the Igbo people in general. This image was the iconic logo for FESTAC 2, the Festival of African Art and Culture held in Nigeria in 1977. Two nearly identical masks were looted by colonialists and are currently in museums in London and New York.

<http://academics.smcvt.edu/africanart/Arianne%20Pictures/idia%20in%20ivory.jpg>

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<http://academics.smcvt.edu/africanart/Arianne/Idia.htm>

Video of FESTAC - <https://www.youtube.com/watch?v=BzAIGgWNHbY>



Peter or Gordon - photo taken in Louisiana, 1863
Wikipedia

CHAPTER EIGHT

Ehjo Returns, Mariah Departs - 1845

Separation of African families was one of the terrors of slavery highlighted by Anti-Slavery Almanacs that were published beginning in 1836



Illustrations from an 1838 calendar issued by Abolitionists

<https://allthatsinteresting.com/anti-slavery-almanac#6>

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The buck punishment



Torture in North Carolina

PROVIDENCE, March 31.
The following extracts of a letter from a gentleman in North-Carolina, is handed for publication, not from a satisfaction taken in holding up to public view representations which wound the sensibility of the humane, and dishonor men, who are not ignorant of the rights of human nature;—but from a sincere desire to contribute to the reformation of a system of laws cruelly partial and oppressive.—Whilst we drop the tear of sorrow for the mistaken policy of a sister state, we are bound to arraign it before the dread tribunal of the public.

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A CORRESPONDENT.

"You cannot be sensible of the privilege you enjoy in a land of light and liberty, whilst I am spending my days amongst Perhaps history cannot exceed a transaction, which was canvassed here the other day. I shall inform you of the particulars as related by two witnesses at the Superior Court held at this place (Fayetteville) the 25th instant. A young man tried for the murder of a Negro girl, about 12 years of age, which belonged to his wife's father, and had run away from him;—being caught and brought back, he first whipped her unmercifully;—then he split open a cart-tongue, put in one of her feet, knocked out the wedge and left her the most of the day, then he whipped her again, and put a chain about her neck, and pulled her to the ground, and then up, until tired of that exercise;—still he invented new tortures; he took a hand-vise screwed it to her tongue until the blood gushed out at each side of her mouth,—then he *threw her on the fire*, and held her down with his foot for a considerable time, he confessed himself it was as long as he could draw three breaths, soon after she expired!!—A jury of inquest was called, and brought in *WILFUL MURDER*: for she appeared to be burnt from her hips to her shoulders through into the hollow of her body.—On trial being found *guilty* by the jury, he received his sentence, which was to the extent the law allowed—*Imprisonment for one year, and to pay the value of the Negro.*—It being scarcely considered a crime to kill one of that race. The prisoner then said he *was able* to bear the punishment, and hoped to have an opportunity to be revenged on the witnesses.

The Independent Gazetteer, Saturday, 16 April 1791

Life insurance on enslaved Africans – Nautilus Insurance became New York Life Insurance
https://en.wikipedia.org/wiki/New_York_Life_Insurance_Company (See Early History)

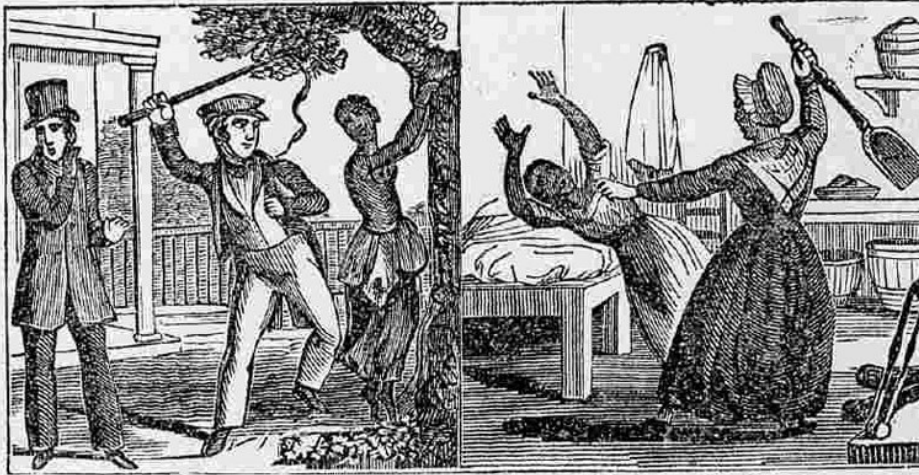
Tertiary syphilis

The terminal tertiary stage of syphilis typically occurs between 10 and 30 years after the initial infection. At this time, entirely new and life-threatening symptoms occur. Debilitating side-effects include, but are not limited to blindness, loss of motor skills, dementia, and damage to the central nervous system and

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internal organs, such as the heart, brain, eyes, kidneys and bones. In most cases, tertiary stage syphilis is distinguished by a descent into mental illness, followed by death.

<https://www.stdcheck.com/syphilis-symptoms.php>



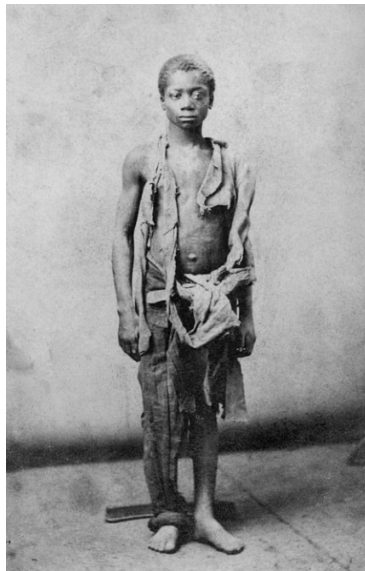
Showing how slavery improves the condition of the female sex.

<https://allthatsinteresting.com/wordpress/wp-content/uploads/2016/03/Improving-females-1840.jpg>

Code of silence among the enslaved.

Dennis, Andrea L., A Snitch in Time: An Historical Sketch of Black Informing During Slavery, Marquette Law Review, Volume 97 Issue 2 Winter 2013, p. 316

<http://scholarship.law.marquette.edu/cgi/viewcontent.cgi?article=5191&context=mulr>



<https://fineartamerica.com/featured/young-slave-during-the-civil-war-everett.html>

Origins of Mardi Gras

<https://www.legendsofamerica.com/ah-mardigras.html>

CHAPTER NINE

A NEW LIFE AND OLD MEMORIES AT DUCROS - 1846

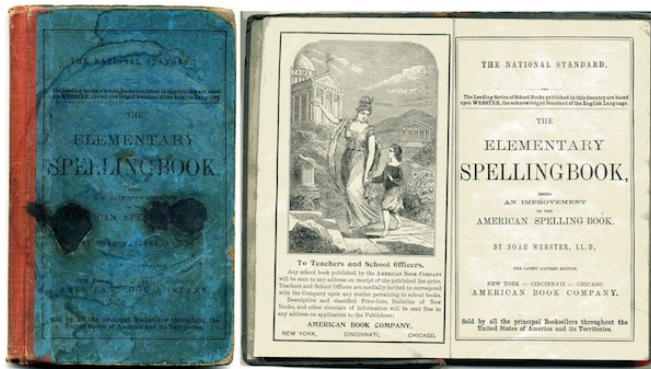


Ducros Plantation house in Terrebonne, Louisiana

<https://www.dailycomet.com/entertainment/20080504/local-plantation-lives-on-thanks-to-couples-restoration-efforts>

A video (no narration) of the Ducros Plantation

<https://vimeo.com/133410568>



<https://weeklyhubris.com/great-aunt-alice-the-blue-backed-speller-the-vixens-in-the-bramble/>

Webster's Blue Back Speller

http://www.crookedlakereview.com/articles/67_100/68nov1993/68koch.html

<https://www.noahwebsterhouse.org/discover/noah-webster-history.htm>

The Sankofa Movement - ReAfrikanization and The Reality of War, by Kwame Agyei Akoto and Akua Nson Akoto, The Oyoko InfoCom Inc., 1999, pp. 15-16,

Kemet, Afrocentricity And Knowledge, Molefi Kete Asante, Africa World Press, 1990, p. 132

Procedures and customs of the court in Ashantiland

QUOTE: In serious court matters oaths were taken by calling the name of obosommerafɔɔ. Rattray gave an example in his work Ashante laws and constitution. Fre abosom asumasi ne asumasi di nse se asem a ye be bias wo nokware na wo be ka (call upon the abosom so and so and so and so and swear that you will speak the truth about matters concerning which we shall ask you) the subject replies in kind saying

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Abosom asumasi ne asumasi.

Then the okyeame call upon the abosom...Abosom asumasi ne asumasi, akoo i na obedi adanse, se die onim wanka, na otwa m' nkontompo, ya nwonku no (abosom so and so, this subject will bear witness; if he does not speak that which he knows, or if he tells lies, then you must kill him)

<http://www.kompanadepa.org/kompan.php?id=theabosom>

Medase in Twi (the Akan language) means Thank you.

Formal spelling: Meda w'ase pappapa

<http://nkya.com/blog/how-to-say-thank-you-very-much-in-twi//>

An example from Mali of a jali's recounting of Sundiata. Most jalis are Royal Historians

<http://orias.berkeley.edu/sites/default/files/sundjataretellingbartel.pdf>

Ethnic Groups of Ghana

<http://vibeghana.com/ethnic-groups-of-ghana/>

Okomfo Anokye

Okomfo Anokye lived in the 1600's. He was a spiritual leader and philosopher. He was the mentor of Osei Tutu I, the first king of the Ashanti. He conceived of four concepts of "spiritual kinship" of which 'okra' was one.

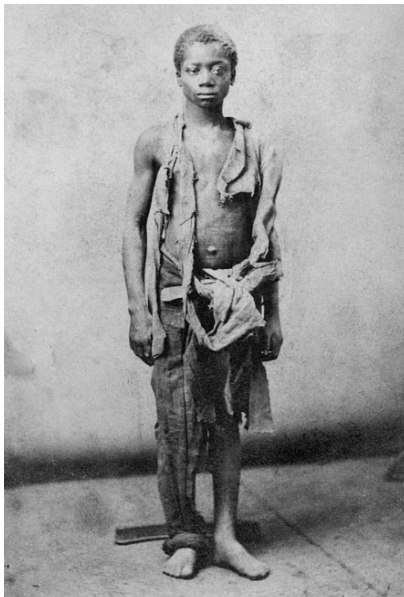
Kemet, Afrocentricity and Knowledge, Molefi Kete Asante, Africa World Press (1990), p. 182.

Video Osei Tutu and the Rise of the Ashanti

<https://www.youtube.com/watch?v=TfI3Fezaazc> (Hometown History Channel)

The Asante (Ashanti)

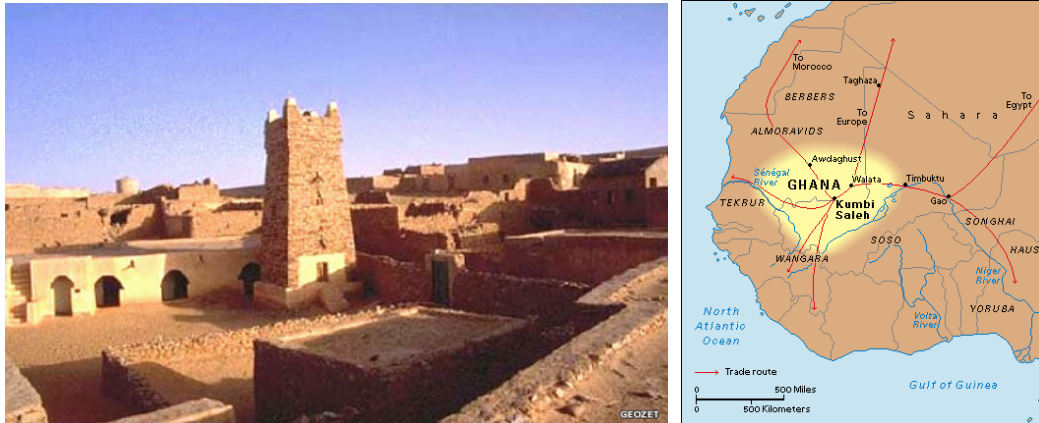
<http://www.ghana.gov.gh/index.php/about-ghana/regions/ashanti>



An enslaved youngster

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A city in ancient Ghana



"The ruins of Koumbi Saleh have been excavated in modern times...[T]he city was clearly at its height during the period in which Old Ghana reached its greatest extent." Circa 1200 C.E. <https://www.historyfiles.co.uk/KingListsAfrica/AfricaGhana.htm>

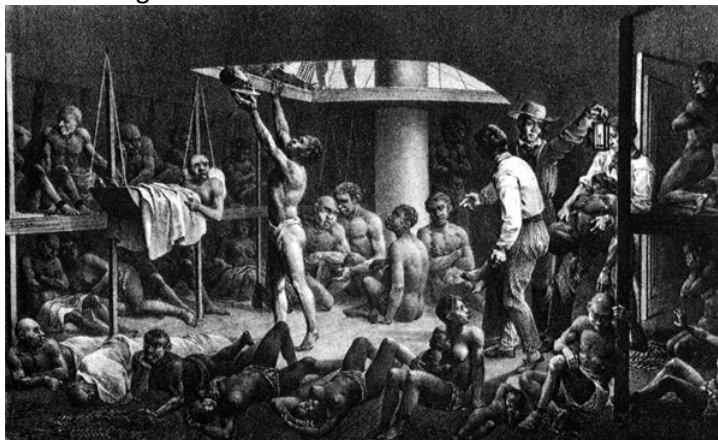
A more detailed history of the Ancient Ghana Empire - Video
History of the Ashanti Empire, (Ghana, Africa)

<https://www.youtube.com/watch?v=esMSfUMzDpA>

Map of ancient kingdoms and trade routes

<https://jordandostert.wixsite.com/dostert/connecting>

Human cargo below decks



<https://www.brh.org.uk/site/articles/pictures-of-the-trans-atlantic-slave-trade-abolitionists-and-maroon-rebels/>

The West African Jali ('griot' is a French word)

"The jali, a griot of West Africa, is a highly trained historian, storyteller, praise singer, poet and/or musician, who delivers oral history through song. The songs can last hours and days as the musicians recall extensive details of the personal history of an important figure or family, religion, war, slavery, colonization, or any aspect of their own society's history or that of the global beyond."

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<https://www.audionitro.com/2018/04/the-west-african-jali/>

An example of one Jali's (Griot's) family history – Ghana

<https://rediscoveringafricaheritage.wordpress.com/the-oral-history-of-the-akwaah-family-maternal-side/>

The city of Adansemanso

"City-State Culture on the Gold Coast: The Fante City-State Federation in the Seventeenth and Eighteenth Centuries" by Ray a. Kea in A Comparative Study of Thirty City-State Cultures: An Investigation, Volume 21, p 522, edited by Mogens Herman Hansen,

https://books.google.com.pa/books?id=8qvY8pxVxcwC&pg=PA522&lpg=PA522&dq=asante+manso&source=bl&ots=nRI7W80so1&sig=MzTO3OAupP9s_ab3NViHh4OZXXk&hl=en&sa=X&redir_esc=y#v=onepage&q=asante%20manso&f=false

The first Chiefs – Nana Twum and Antwi

<http://www.ghanagrio.com/ghana-faq/index.1.html>

From a Washington Post article about a visit to Ghana in 2011
Travel

Ghana's ghosts and graces by Christopher Vourlias, October 1, 2011

...Suddenly the crowd began to agitate; the beating of drums and the ringing of cowbells roiled like a gathering storm. A procession of village chiefs then snaked its way through the crowd, wearing colorful robes and toga-style dresses, their necks hung with gold chains and pendants, their fingers ringed, their heads crowned with gold headdresses. It was like stepping into mythology, the chiefs and sub-chiefs and standard-bearers dressed for a coronation, the sun spangling the lagoon. Joyous voices pealed like church bells. A man beside me lifted his proud head to tell me the name of his village, buried somewhere in the hinterlands of Central Region. When I asked whether he'd seen his chief arrive for the festivities, he paused and said with great significance, "There was eye contact."

https://www.washingtonpost.com/lifestyle/travel/ghanas-ghosts-and-graces/2011/09/21/gIQAUOyMAL_story.html?noredirect=on&utm_term=.af90e8500b8c

Gold-handled ceremonial sword



<https://brightonmuseums.org.uk/discover/2015/01/20/forests-of-gold-kingdom-of-the-asante/>

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<https://quod.lib.umich.edu/m/maize/14689915.0001.001/1:10/--engaging-modernity-asante-in-the-twenty-first-century?rgn=div1;view=fulltext>



When Will Britain Return Looted Golden Ghanaian Artefacts?

A History Of British Looting Of More Than 100 Objects

<https://www.modernghana.com/news/310930/when-will-britain-return-looted-golden-ghanaian-artefacts-a.html>

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Kente Cloth



Ashanti Akan Cultural Adowa Dance Group, 2010, Public Domain



Kente colors, Public Domain.

Color Meaning

Black----maturation, aging, intensified spiritual energy
Blue-----peacefulness, harmony, good fortune, love
Gold-----royalty, wealth, spiritual purity
Green----vegetation, planting, harvesting, growth, good health
Grey----healing and cleansing rituals; associated with ash
Maroon--the color of mother earth; associated with healing and protection from evil
Pink-----associated with the female essence of life; calmness, sweetness, tenderness
Red-----political and spiritual associations; bloodshed; sacrificial rites and death
Silver----serenity, purity, joy; associated with the moon
White---purification, sanctification rites, healing
Yellow---preciousness, royalty, wealth, fertility (yolk of an egg)
<http://ultimatehistoryproject.com/kente-cloth-and-the-history-of-the-ashanti-people.html>

Thanks, also, to Rhythm n Justice TV on YouTube for their interviews with Professor James Small

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https://www.youtube.com/watch?v=dE3f_xeFmzs

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Kumasi, the 'capital' of Ashantiland (modern-day Ghana), in the 19th Century

<https://fineartamerica.com/featured/-kumasi-ghana-west-africa-capital-mary-evans-picture-library.html>

Head scarves – Dukus or Dhukus

Akan Protocol: Remembering the Traditions of Our Ancestors

By Nana Akua Kyerewaa Opokuwaa, p. 38, 82, 108.109. etc., Authos Choice Press, 2005

https://www.abebooks.com/products/isbn/9780595348503?cm_sp=bdp_-9780595348503_-isbn10

Words in Twi

<http://www.learnakan.com/category/akan-twi-vocabulary/>

Greetings in Ghana

"In Ghana a common greeting/response when someone knocks on your door is "are you a human being?"

Because people remember their people who were kidnapped and think of slavers as monsters
In Benin, people will not sit near the door when they visit others because people remember those who have been kidnapped or set up to be kidnapped being offered a seat near the entrance to be easily snatched

In Nigeria there are still stories of people who went to get water one day and never came home, offerings are still made for their elevation and their names are still spoken many generations later

Give Africa the benefit of the doubt, always"

- by Myesha Worthington in a post on the Internet

Enslaved men defending their families and their punishments

See "Children and their Fathers" on page 15

http://www.digitalhistory.uh.edu/teachers/lesson_plans/pdfs/unit4_4.pdf

CHAPTER TEN

Someone Borrowed, Someone Blue - 1848

Carrie McGavock's grandmother Grundy

<http://crawfordwiki.com/doku.php?id=grundy&DokuWiki=76e21854a15bf5c7ebfead206ac04869> – dead link

<https://www.geni.com/people/Felix-Grundy-U-S-Senator-and-Attorney-General/6000000017328301012>

<http://www.crt.state.la.us/dataprojects/hp/nhl/attachments/Parish55/Scans/55005001.pdf>

Photo of Carnton House showing the garden and, in the distance, the cemetery



<https://williamsonsource.com/wp-content/uploads/2016/06/7-Southern-porch-Carnton-and-Estern-Flank-Carrie.jpg>

As was the McGavock custom, when Elizabeth Irwin McGavock married William Giles Harding, Randal gave a slave to his daughter, as a wedding present. The slave was Susanna Carter 1812-1892.

http://www.crawfordwiki.com/doku.php?id=the_widow_of_the_south&DokuWiki=dc28b8f88c4bb9cd680bd4635984e198

Some information asserted in the link above is disputed here. A descendant of Susanna Carter recounts that Randal McGavock, the younger, converted free women to his slaves:

SUSANNA MCGAVOCK CARTER: A BELLE MEADE SLAVE (1812-1892) by Emma White Bragg

<http://ww2.tnstate.edu/library/digital/carter.htm>

Abolition of the Slave Trade - 1807

http://abolition.nypl.org/essays/us_constitution/5/

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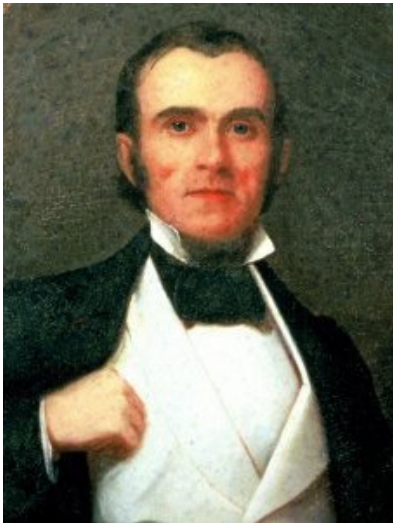


John (left) was sold in 1854

<https://brewminate.com/children-in-the-slave-trade/>

CHAPTER ELEVEN

Glamour and Gloom - 1848



John and Carrie McGavock (circa 1848)

Both images are oil on canvas painted by Washington Bogart Cooper.

Images courtesy of Historic Carnton Plantation.

<https://emergingcivilwar.com/2014/11/30/the-mcgavocks-carnton-and-the-battle-of-franklin/>

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An example of wedding dresses of the mid- 1800's



<http://www.1860garmentsbyglenda.com/emilyrose.html>

Built in 1835 by Pierre Adolph Ducros, when sugar was king, this beauty sits on 17 acres today and is currently (2016) being restored to its former grandeur.

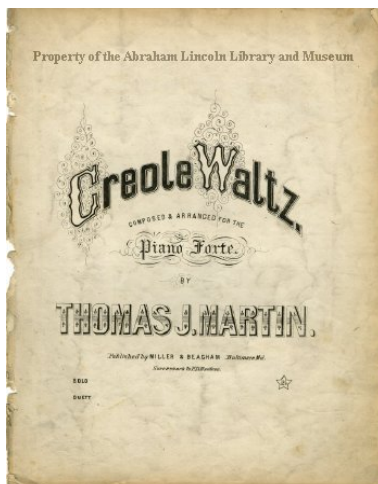
<https://www.facebook.com/Ducros-Plantation-194340897263326/info?tab=overview>

It is said that Ducros House was built in 1859-60, but some speculation exists that it was built as early as 1823.

<http://www.crt.state.la.us/dataprojects/hp/nhl/attachments/Parish55/Scans/55005001.pdf>

Headstone of Van Winder, father of Carrie:

<https://www.findagrave.com/memorial/8950215/van-perkins-winder>



http://www.lmunet.edu/uploads/OnlineResources/virtual_exhibit1/vex21/thumbs/a7db12d9-36c2-4ab0-9141-838266489214.jpg

The Creole Waltz

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<https://digitallibrary.tulane.edu/islandora/object/tulane%3A19057>



The Destréhan House

https://en.wikipedia.org/wiki/Destrehan_Plantation

Video about German Coast Uprising

<https://www.destrehanplantation.org/history/1811-slave-revolt>



Gabriel Prosser was accused of leading a conspiracy in 1800 to launch a revolt in South Carolina

<https://aaregistry.org/story/freedom-fighter-gabriel-prosser-had-a-vision/>

However, this drawing – based on a photo – is actually of a self-emancipated African named Hubbard Pryor who became a Union soldier. The "before and (in uniform) after" photos of him are on the Verifications page at Clandestin-Life.com and here:

https://history.army.mil/news/2015/images/gal_blackHistoryMonth/gal_blackHistory_01.jpg

(See page 103 of this Verifications document.)

African uprising in Natchez

<http://mshistorynow.mdah.state.ms.us/articles/58/slave-resistance-in-natchez-mississippi-1719-1861>

Out of the House of Bondage

<https://www.amazon.com/Out-House-Bondage-Transformation-Plantation/dp/0521703980>

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German Coast Uprising - 1811

After the [Louisiana Purchase](#), when the former colony had become a [U.S. territory](#), the Destrehan Plantation was involved in a major [slave revolt](#), the [1811 German Coast Uprising](#). Jean-Noël Destrehan was appointed to the parish tribunal by Judge Pierre Bauchet St. Martin, as one of five or six men who were to interrogate the accused rebels.

Three swift trials were conducted, one in St. John the Baptist Parish, one at Destrehan Plantation (St. Charles Parish), and the third in [New Orleans](#) (Orleans Parish). Local justice was yet based on the traditional French system, which did not provide for a fair and impartial trial or an opportunity for appeal of a court's ruling. (In addition, the judges were slave owners.)

The Destrehan tribunal resulted in the immediate execution of eighteen rebels (reportedly by [firing squad](#)), including at three of Jean-Noël's former slaves.^[5]

https://en.wikipedia.org/wiki/Destrehan_Plantation

https://en.wikipedia.org/wiki/1811_German_Coast_Uprising



<http://www.neworleans.me/uploads/medium/germancoast1-1389295199.jpg>

Hundreds gathered in revolt in the 1811 German Coast Uprising. Image Source: University of North Carolina

<https://allthatsinteresting.com/slave-rebellions/2>

Nashville City Directory, Dry Goods stores

<http://wayback.archive-it.org/941/20080108220626/http://state.tn.us/tsla/Archivelt/page49.htm>

Example of finger nails removed and toe nails hammered off:

Roper, Moses, Narrative of the Adventures and Escape of Moses Roper from American Slavery, Berwick-upon-Tweed, 1848

<http://docsouth.unc.edu/neh/roper/summary.html>

Poisonous plant - monkshood

<http://www.gardeningknowhow.com/ornamental/flowers/monkshood/growing-monkshood-plants.htm>

Buckra is an African derogatory term for whites

<https://en.wikipedia.org/wiki/Buckra>

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<https://allthatsinteresting.com/anti-slavery-almanac#7>

CHAPTER TWELVE

Mysteries and Miseries - 1848

Congo Square in New Orleans



"The bamboula and other African dances were performed at Congo Square on Sunday afternoons."

Courtesy of The Historic New Orleans Collection

<https://64parishes.org/congo-square-la-place-publique>

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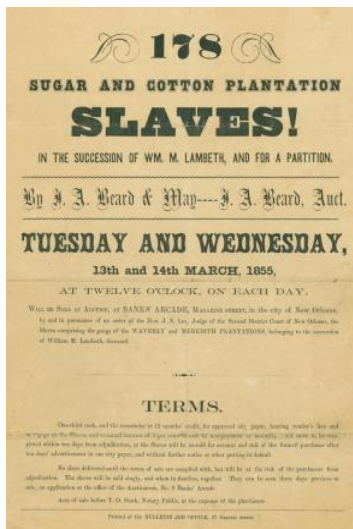
Not depicted in **CLANDESTINE**



West African devotional amulet

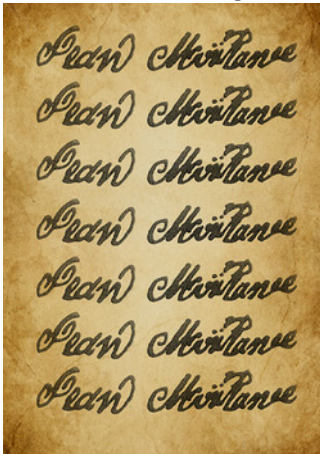
[https://i.ebayimg.com/00/s/NzgzWDEwMjQ=/z/~fMAAOSwEJZdCime/\\$_84.JPG](https://i.ebayimg.com/00/s/NzgzWDEwMjQ=/z/~fMAAOSwEJZdCime/$_84.JPG)

Slave Auctions in New Orleans

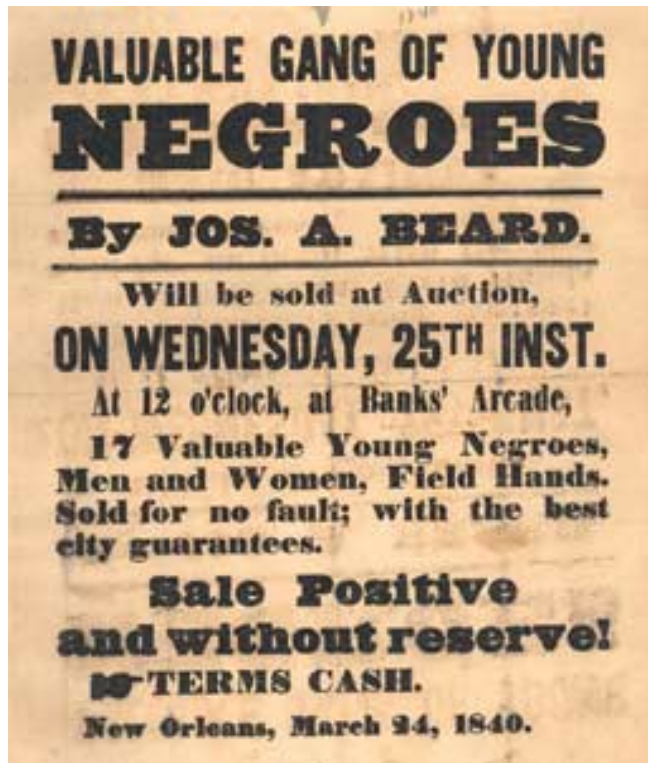


<http://www.gilderlehrman.org/history-by-era/slavery-and-anti-slavery/resources/slave-auction-catalog-from-louisiana-1855>

Jean Montanee's signature



<http://www.conjuredoctors.com/dr-john-montanee.html>



<http://johnhorse.com/trail/01/b/01.htm>

Congo Plains and Congo Square

http://www.storyvilledistrictnola.com/congo_voodoo.html

Orleans Parish Prison, Circa 1840s



<https://watchopp.wordpress.com/2015/09/16/new-orleans-parish-prison-finally-opens/>

Records of Correctional Institutions

<http://nutrias.org/~nopl/inv/neh/nehtx.htm>

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Translate English to Akan Twi

<http://ofm-tv.com/akan/twi.html?s=to+the+Ancestors&ff=en&ft=ak>

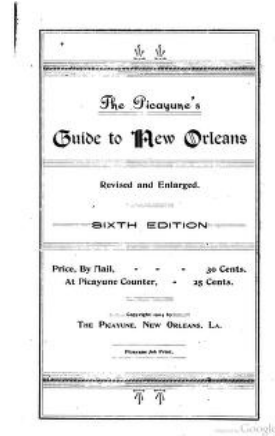
Carry Me Back: The Domestic Slave Trade in American Life by Steven Deyle, pp. 154-155,

https://books.google.com.pa/books?id=bZJJCAAQBAJ&pg=PA382&lpg=PA382&dq=bank%27s+arcade+new+orleans+slaves&source=bl&ots=856s8CeI9x&sig=uhA8f8OlVlYiG-kyChhQtoB5q2Q&hl=en&sa=X&redir_esc=y#v=onepage&q=bank's%20arcade%20&f=false

Grif - <https://www.ibiblio.org/laslave/fields.php>

<http://multiracial.com/site/index.php/2001/10/01/white-slaves/>

The Picayune's Guide to New Orleans, **1903**, p. 18,



https://ia802605.us.archive.org/BookReader/BookReaderImages.php?zip=/25/items/picayunesguidet01unkngoog/picayunesguidet01unkngoog_jp2.zip&file=picayunesguidet01unkngoog_jp2/picayunesguidet01unkngoog_0007.jp2&scale=16&rotate=0

Light skinned slaves were not uncommon and observers, especially foreign ones, often took notice of slave children who were so light and fair-haired as to appear to be white.

Torrey, Jesse, American Slave Trade. London. UK; Reprinted by C, Clement and published by J.M. Cobbett, 1822.

Tenzer, Lawrence Raymond. The Forgotten Cause of the Civil War: A New Look at the Slavery Issue. Manahawkin, NJ: Scholars' Pub House, 1997.

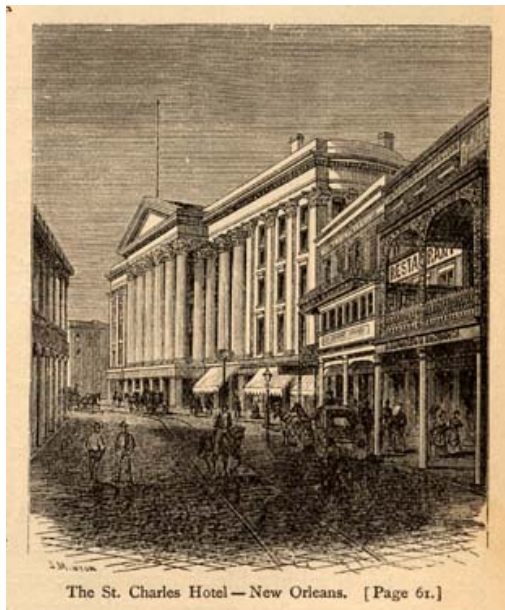
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Any trace of African ancestry qualified a child to be enslaved.

Library of Congress

Jackson, Michelle Gordon. *Light, Bright and Damn Near White: Black Leaders Created by the One-Drop Rule*. JacksonScribe Publishing company www.onedropleaders.com



The St. Charles Hotel

http://www2.latech.edu/~bimagee/louisiana_anthology/texts/king_ed/king--journeys_in_la_files/king059.jpg

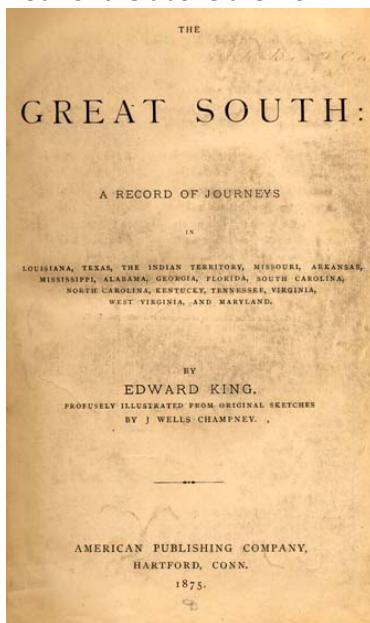
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The St. Louis Hotel

http://www2.latech.edu/~bmagee/louisiana_anthology/texts/king_ed/king--journeys_in_la_files/king037.jpg

Both of the above are from:



http://www2.latech.edu/~bmagee/louisiana_anthology/texts/king_ed/king--journeys_in_la_files/kingtp.jpg, which contains many racist descriptions of African people.

Old St. Louis Hotel

It stands in the heart of the French Quarter. The original building, erected in 1835, at a cost of \$1,500,000, was completely destroyed by fire in 1841, but another palace was immediately erected on the same site, and soon reached a meridian of splendor almost unparalleled in the history of the United States. The building still stands a monument to the elegance, wealth and prosperity of those days. The hotel was the resort of the wealthiest planters and largest slave-holders in the South. The lower rotunda was frequently used by the negro slave traders as an auction mart. The names of the auctioneers may still be

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seen carved in the walls. The place is in rather a dilapidated condition just new
(January, 1903)

https://archive.org/stream/picayunesguidet01unkngoog/picayunesguidet01unkngoog_djvu.txt



1850 photo of Canal Street

<https://historyofnola.weebly.com/new-orleanss-golden-age.html>

Ferry across Lake Pontchartrain

Shortly after the canal opened to water traffic, a system of steam ferries was established to provide transportation to the towns of Mandeville and Madisonville on the North Shore of the lake. The project had been started by Bernard De Marigny, a plantation owner and one of the city's early businessmen, and the service operated into the 1930s when the first automotive highway bridges to Slidell were constructed...

<http://demajo.net/westend/index.htm>



Area map from 1887

https://www.imagekind.com/Vintage-Map-of-Lake-Pontchartrain-_art?IMID=4d1447d8-2f08-4a35-8cbb-e01f54c04d77

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Lauri Mundi in Aberdeen, Mississippi



<http://historicrealestateporn.blogspot.com/2010/03/lauri-mundi-1847-antebellum-aberdeen.html>

CHAPTER THIRTEEN

Grandeur and Grumblings - 1849

Slave Quarters at Carnton - Mariah might have lived in this building.



<http://www.nashville-vacation-fun.com/images/xCarntonSlaveQuarters.jpg.pagespeed.ic.l15wXUor9A.jpg>

Spring House at Carnton



<http://www.nashville-vacation-fun.com/images/313xNxCarntonSpringHouse.jpg.pagespeed.ic.BRsveJJlJl.jpg>

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"The spring house above was used at the Carnton Plantation for keeping milk, butter, fruits, vegetables and other perishables. It was built on a flowing spring that would create a 2 foot pool inside the spring house. The water coming out of the ground is 55 degrees."

<http://www.nashville-vacation-fun.com/carnton-plantation.html>

Significance of fires not touching

Deep Like the Rivers: Education in the Slave Quarter Community, 1831-1865, Thomas L. Webber, (New York: W. W. Norton & Co., 1978). p. 5



Plantation 'Mistress' whipping an enslaved woman

Picture of slavery in the United States of America / George Bourne. Middletown, Conn. : E. Hunt, 1834

Thanks to the Library of Congress - <https://www.loc.gov/resource/cph.3a31392/>

Smoke House at Carnton



<https://static1.squarespace.com/static/575ad69260b5e91314f0c856/t/578cfb7fc534a57524110e05/1468857251052/?format=500w>

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Description of housing for enslaved Africans

Deep Like the Rivers: Education in the Slave Quarter Community, 1831-1865, by Thomas L. Webber, Paperback – January 17, 1981

p. 4 In Louisiana - open shed on the side of a cabin for sleeping in the heat of the summer

p. 4 Description of log cabin - between logs were sticks & mud with mortar and cow and hog hair in the crevices

Negro Cloth

Clothing for slaves:

<http://www.mesdajournal.org/2012/slave-cloth-clothing-slaves-craftsmanship-commerce-industry/>

Carnton Plantation

Although the daily life and activity of the enslaved people at Carnton is largely unknown, public records provide at least a statistical overview. In 1820 there were eleven slaves, which rose to nineteen by 1830. By 1840 there are twenty-one slaves. Of these earliest census enumerations, those in 1820 and 1840, offer another detail: the number of people engaged in agriculture. Out of the eleven slaves living and working at Carnton in 1820 six were engaged in agriculture, but while the number of slaves rose to twenty-one by 1840, only seven were engaged in agriculture. These numbers indicate that the enslaved were also laboring in the house, kitchens and barns, and such numbers grew through the years. Such tasks would have included, but not been limited to, cooking, cleaning, washing, caring for children, weaving, sewing, carpentry, blacksmithing, and hostler work.

By 1850 the slave population had grown to twenty-eight, and that is the first Census which provides a clear view of the type of labor in which the slaves were engaged. The Agriculture Census from that same year offers a comprehensive view of Carnton's production. Of the 1,000 acres, only 400 were improved. John McGavock owned 41 horses, 3 mules, 63 head of cattle, 25 sheep and 250 pigs. Crop production totaled 200 bushels of wheat, 9,000 bushels of Indian corn, 4,000 bushels of oats, 200 bushels of Irish potatoes, 1,000 bushels of sweet potatoes and 10 tons of hay. Slaves would have produced virtually all of the commodities. As for livestock, there may well have been Ayreshire cattle at Carnton. John McGavock was on the Committee for Ayreshires at the National Exhibition of Cattle held by the U. S. Agricultural Society in Springfield, Ohio in October 1854.

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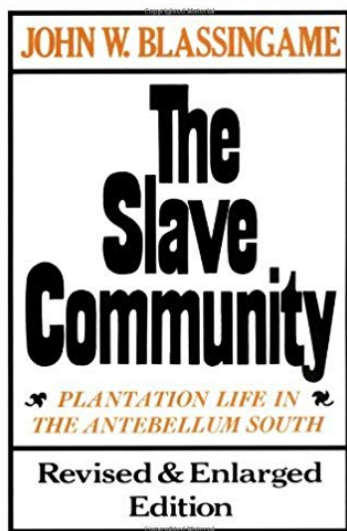
10 tons of hay. Slaves would have produced virtually all of the commodities. As for livestock, there may well have been Ayreshire cattle at Carnton. John McGavock was on the Committee for Ayreshires at the National Exhibition of Cattle held by the U. S. Agricultural Society in Springfield, Ohio in October 1854.

<https://boft.org/the-enslaved-at-carter-house-carnton>

CHAPTER FOURTEEN

New Beginnings at Carnton - 1849

Enslaved Africans created and recreated family structures
The Slave Community, John Blassingame



Taking into account the major recent studies, this volume presents an updated analysis of the life of the black slave--his African heritage, culture, family, acculturation, behavior, religion, and personality.

<https://www.amazon.com/Slave-Community-Plantation-Antebellum-Blassingame/dp/B014S2S6S8>

List of African Revolts Against Enslavement

https://books.google.com.pa/books?id=h86YKfO-9RgC&pg=PR48&lpg=PR48&dq=slave+revolt+1851&source=bl&ots=0E_qFKpxjd&sig=T_B09CDEOafBEQKZQEzpYDmJspo&hl=en&sa=X&redir_esc=y#v=onepage&q=slave%20revolt%201851&f=false

Williamson County and Franklin, Tennessee

"Williamson County in Black & White" by Rick Warwick in the Journal of the Williamson County Historical Society, No. 31, 2000, Special Bientennial Edition

p. 10 Population of Williamson County in 1840

pp. 12-13 Slave patrols

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An auction house for children, women and men
www.battlefields.org

Example of restrictions on assembly of enslaved Africans – 1702 Law

No more than three slaves can meet together at any time or place. Forty lashes on the naked back if they are found to do so.

http://www.slaveryinnewyork.org/gallery_3_2.htm

Unlawful assembly of three or more enslaved Africans

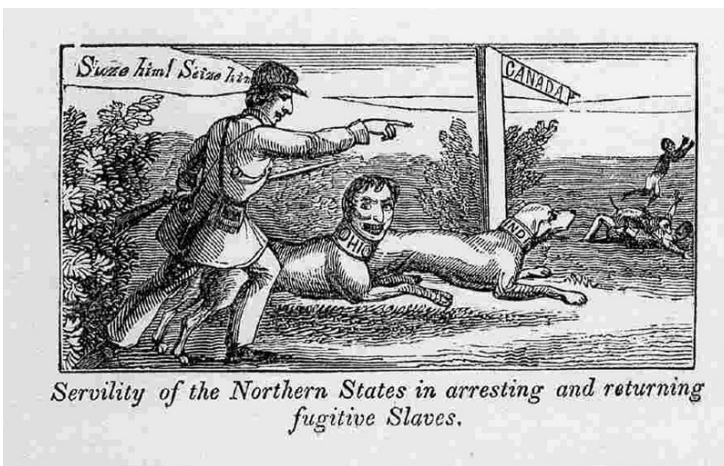
<http://www.lib.niu.edu/1996/ih329602.html>

Fugitive Slave Act of 1850

Following increased pressure from Southern politicians, Congress passed a revised Fugitive Slave Act in 1850.

Part of Henry Clay's famed Compromise of 1850—a group of bills that helped quiet early calls for Southern secession—this new law forcibly compelled citizens to assist in the capture of runaway slaves. It also denied slaves the right to a jury trial and increased the penalty for interfering with the rendition process to \$1,000 and six months in jail.

<https://www.history.com/topics/black-history/fugitive-slave-acts>



<https://allthatsinteresting.com/wordpress/wp-content/uploads/2016/03/arresting-fugitives.jpg>

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Were African American Slaveholders Benevolent or Exploitative? A Quantitative Approach

David L. Lightner and Alexander M. Ragan

The Journal of Southern History, Vol. 71, No. 3 (Aug., 2005), pp. 535-558

https://www.jstor.org/stable/27648819?seq=1#page_scan_tab_contents



[Slave house at Thornhill plantation, Greene County, Alabama](#)

(Photograph by Alex Bush, 1934)

<https://www2.gwu.edu/~folklife/bighouse/images/xvii2.jpg>

African Revolt on the German Coast

http://www.theroot.com/articles/culture/2011/02/1811_louisiana_slave_rebellion_the_untold_story.html

The Untold Story of One of America's Largest Slave Revolts by Daniel Rasmussen

<http://www.amazon.com/American-Uprising-Untold-Americas-Largest/dp/0061995215>

Encyclopedia of Slave Resistance and Rebellion, Volume 1

edited by Junius P. Rodriguez, p. XLVIII

[https://books.google.com.pa/books?id=h86YKfO-](https://books.google.com.pa/books?id=h86YKfO-9RgC&pg=PR48&lpg=PR48&dq=slave+revolt+1851&source=bl&ots=0E_qFKpxjd&sig=T_B09CDEOafBEQKZQEzpYDmJspo&hl=en&sa=X&redir_esc=y#v=onepage&q=slave%20revolt%201851&f=false)

[9RgC&pg=PR48&lpg=PR48&dq=slave+revolt+1851&source=bl&ots=0E_qFKpxjd&sig=T_B09CDEOafBEQKZQEzpYDmJspo&hl=en&sa=X&redir_esc=y#v=onepage&q=slave%20revolt%201851&f=false](https://books.google.com.pa/books?id=h86YKfO-9RgC&pg=PR48&lpg=PR48&dq=slave+revolt+1851&source=bl&ots=0E_qFKpxjd&sig=T_B09CDEOafBEQKZQEzpYDmJspo&hl=en&sa=X&redir_esc=y#v=onepage&q=slave%20revolt%201851&f=false)

Saturday Nights in The Quarters – see Slave Narrative video

<https://www.youtube.com/watch?v=XnQqSIWHHgQ>

CHAPTER FIFTEEN

Death and Life - 1852

The African-American History of Nashville, Tn: 1780-1930, Bobby L. Lovette ,p. 15-18,



http://books.google.com.pa/books?id=kp1RUQ5QeflC&pg=PR12&lpg=PR12&dq=antebellum+nashville+stores+lady&source=bl&ots=1qv1vIzGNq&sig=v0XQM1-2KjNOQfwjyXRrUhd-PDU&hl=en&sa=X&ei=iSmKU8H1AueZ8gHjUlHgCA&redir_esc=y#v=onepage&q=antebellum%20nashville%20stores%20-lady&f=false

Tar water – treatment for disease

http://tiger.uic.edu/~hilbert/Images%20of%20Berkeley/Tar_recipe.html

"A prenuptial agreement written in Williamson County, TN in 1848 between two white people, Sally McGavock (1805-1873) and John H. Otey (1789-1864) documented a deposition of slaves." This presumably included Harvey Otey (b. 1818) and possibly Phebe McGavock (b. 1820) From a program brochure developed by Thelma Battle for the African American Heritage Society of Williamson County honoring the Oteys as a "Pioneer Family."

Phebe Otey's headstone is in Franklin (Old) City Cemetery

<https://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GSI=OTEY&GSfn=PHEBE&GSbyrel=all&GSdyrel=all&GSst=45&GSctry=4&GSob=n&GRid=7681407&df=all&>

The Gullah People and Their African Heritage by William S. Pollitzer, p. 112

https://books.google.com.pa/books?id=CQvcuqpluToC&pg=PA112&lpg=PA112&dq=common+gullah+names&source=bl&ots=-rI55KMaQE&sig=utnLJZ7Sa1hnsZ2wgb4yWihJBqQ&hl=en&sa=X&redir_esc=y#v=onepage&q=common%20gullah%20names&f=false

Igbo birth customs

<http://igbocybershrine.files.wordpress.com/2012/11/infancy-rites-among-the-igbo-of-nigeria.pdf> << p. 158 - 160

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Email from Mr. VICTOR UCHE in Nigeria
Victor Uche

Sep 16, 2018,
9:21 PM

to me

Good evening sir brother Damani,

We are happy to hear from you our relations again from the USA. Please extend our greetings to your wife and children your grand child and our relations with you there who also are part of the good efforts to keep the unity of the African people one both home and abroad.

I was born in Rivers state where my father worked for the Dutch oil company (Shell), but when the civil war broke out in 1967 we left Rivers state and never went back there to date.

My family came from Abagana in Anambra state. I currently reside in Lagos state where I own a small bungalow. I go home to Anambra whenever the need arise. I have been home to Anambra 3 times this year

(1.) CHILD BIRTH.

You have to understand that the Igbo traditions both spiritual and material is one and started far far back in the ancient times to date i.e the practice 6 centuries ago is the practice in the 1800s and still same today; but you'll most likely see slight variations between communities as you know our tradition is oral from generation to generation.

When a great child will be born, then rainbow may appear. The appearance of rainbow in our beliefs signifies something great about to happen. Either a great child will be born or a great man, a warrior an important individual even the traditional ruler's about to die. so the rainbow when it appears signifies something great will happen.

There so many practices in our culture about unborn child; they include consultation of the Afa (Oracle) to know who the child is, who's incarnating in the unborn child. There so many instances in which deities(i.e) gods or even goddesses sent their chief priests to families of the pregnant woman with messages like "the child in womb is my son he shall be my priest, she shall be my priestess." Then the chief priest will leave a laid down detailed rituals, cleansing or sacrifices instructions that must be performed before the child is born.

The chosen king* (i.e Traditional ruler chosen by the gods) is foretold by the oracles before their birth. A great medicine man is also foretold before their birth.

But when I go home I will find out from the elders about other natural events that are associated with the birth of special children.

*"Ndigbo enwero Eze"; meaning the "Igbos have no king" What the Igbos have is elder; "Ichie". Elders; "Ndi Ichie". "Ndi nze na ozo"; This is the council of Igbo elders made up of title holders including those that have taken the Ozo title which is the highest title in Igbo land. Please note that the Igwe is the traditional head, ruler but is never Eze i.e king 100% thats our tradition. The women highest title is Iyom, also Ijelle Ekwe. The highest masquerades in Igbo land is Ijelle.

When Ijelle is dancing no other masquerades dance along; it's forbidden. Women DO NOT MAKE MASQUERADES IN IGBO LAND. But when a female title holder of Ijelle Ekwe dies, the Ijelle masquerade may attend the funerals if her children can afford the bills.

Mariah Otey's family

From an email from historian Rick Warwick, March 18, 2014

Mariah and Harvey's children:

Fannie Otey (1853-82) was Mariah (1832-1922) and Harvey Otey's (1818-1863) first child followed by William Otey (1855-), twins Mallie (1857-1925) and Frank (1857-), twins Eliza Otey (1859-1959) and

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Luther (1859-), Joseph (1861-1924) and Harvey Otey, Jr. (Feb. 28, 1863, one month before his father died)



Toussaint L'Ouverture Cemetery

<https://www.findagrave.com/memorial/174638000/luther-otey>

Thanks to Linda Moore Mora for many of the headstone photos



Toussaint L'Ouverture Cemetery

https://www.findagrave.com/memorial/161424236/flem-b_-otey



Fanie (sic) Otey

Toussaint L'Ouverture Cemetery

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<https://www.findagrave.com/memorial/136220016/fanie-otey>



Ephraim Otey 1845-1923

<https://www.findagrave.com/memorial/161451695/j-ephriam-otey>

Alternate birth date cited for Mariah Otey Reddick

Mariah was born in 1838 and matched with Harvey Otey in 1852 or 1853. They had 8 children, including two sets of twins.

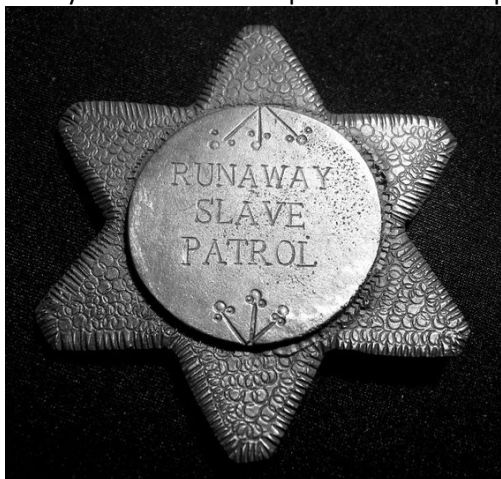
U.S. Supreme Court's Dred Scott decision - 1857 re: The African "has no rights which the white man was bound to respect."

Quote from the decision written by Chief Justice Taney:

They [Africans] had for more than a century before been regarded as beings of an inferior order and altogether unfit to associate with the white race, either in social or political relations; and so far inferior that they had no rights which the white man was bound to respect; and that the Negro might justly and lawfully be reduced to slavery for his benefit. He was bought and sold and treated as an ordinary article of merchandise and traffic whenever a profit could be made by it. This opinion was at that time fixed and universal in the civilized portion of the white race....

http://www.digitalhistory.uh.edu/disp_textbook.cfm?smtID=3&psid=293

Paddy rollers in African parlance meant "patrols."



<https://www.pinterest.com/pin/246009198371674726/>

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No link available to this etching of a self-emancipating African being returned to enslavement

From Plantation “Paddy Rollers” To Paramilitary Cops... (for technical reasons, we could not listen to this podcast)

During the enslavement of Africans in America, private armies of southern white men formed slave patrols, who were charged with stopping the many revolts that took place on plantations. These so-called “paddy rollers,” who also captured and returned runaway slaves to their owners, were the precursor to the modern police departments in America.

<https://www.stitcher.com/podcast/black-talk-radio-news/black-autonomy-federation-radio/e/from-plantation-paddy-rollers-to-paramilitary-cops-an-occupying-35321537>



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The birth and development of the American police can be traced to a multitude of historical, legal and political-economic conditions. The institution of slavery and the control of minorities, however, were two of the more formidable historic features of American society shaping early policing. Slave patrols and Night Watches, which later became modern police departments, were both designed to control the behaviors of minorities.

A Brief History of Slavery and the Origins of American Policing by Victor E. Kappeler, Ph.D.

<https://plsonline.eku.edu/insidelook/brief-history-slavery-and-origins-american-policing>

Origins of police forces are entwined with slave patrols

How the U.S. Got Its Police Force

<https://time.com/4779112/police-history-origins/>

Lake Bosumtwi (or Bosomtwe)

Touching the lake's water with iron and modern boats is considered as (a) traditional taboo and not a suitable act. The padua, a wooden plank requiring considerable skill to maneuver, is the legitimate method for fishing.

<http://cocoa-village.com/legend/>

Ghana's Sacred Meteorite Crater Lake (video)

<https://www.youtube.com/watch?v=sAKncwhk82A>

Colorism

<https://www.thoughtco.com/what-is-colorism-2834952>

CHAPTER SIXTEEN

Freedom for Self Ain't Enough - 1859

Recapture of self-emancipating African (runaway)



<https://allthatsinteresting.com/anti-slavery-almanac#3>

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Track hounds ('nigger dogs')

<http://www.abc-clio.com/ABC-CLIOCorporate/product.aspx?pc=B4975C> p. 302

Colt pistol

<http://www.thespiritoftheoldwest.com/Collecting-Firearms-Colts.htm#>



Copperhead



Copperheads strike without warning.

http://www.emmitsburg.net/archive_list/articles/misc/itc/2013/copperhead.htm

CHAPTER SEVENTEEN

Debates, Grand and Small - 1859

William Giles Harding – owner of Belle Meade and John McGavock's brother-in-law

<https://bellemeadeplantation.com/the-harding-jacksons/>

<https://tennesseencyclopedia.net/entries/william-giles-harding/>

The Lotz House was finished in 1858 by Johann Albert Lotz, a German immigrant who purchased five acres from Fountain Branch Carter in 1855.

www.historicfranklin.com/?s=klan

<http://webcache.googleusercontent.com/search?q=cache:JjAnHBgnfz4J:www.civilwarshades.org/walkin-g-a-fine-line/johann-albert-lotz/+&cd=2&hl=en&ct=clnk&gl=pa>

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Bible citations

[Exodus 21:26-27](#)

"When a man strikes the eye of his slave, male or female, and destroys it, he shall let the slave go free because of his eye. If he knocks out the tooth of his slave, male or female, he shall let the slave go free because of his tooth.

[Deuteronomy 23:15-16](#)

"You shall not give up to his master a slave who has escaped from his master to you. He shall dwell with you, in your midst, in the place that he shall choose within one of your towns, wherever it suits him. You shall not wrong him."

Manumission Intelligencer and Emancipator

<http://tennesseencyclopedia.net/entry.php?rec=831>

THE ANTI-SLAVERY SOCIETIES OF TENNESSEE

https://www.jstor.org/stable/42637323?seq=1#metadata_info_tab_contents

Genius of Universal Emancipation

https://en.wikipedia.org/wiki/Genius_of_Universal_Emanicipation

Liberator - newspaper

<http://fair-use.org/the-liberator/1831/01/01/the-liberator-01-01.pdf>

John Brown's raid at Harper's Ferry

<https://www.civilwar.org/learn/collections/john-browns-harpers-ferry-raid>

Burkle's House – Underground Railroad

<http://slavehavenmemphis.com/>



"Poor things, 'they can't take care of themselves.'"

<https://allthatsinteresting.com/wordpress/wp-content/uploads/2016/03/poor-things-1840.jpg>

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People's power: Memphis' early history of race, resistance, and Black political power



<http://www.highgroundnews.com/features/SlaveHaven.aspx>

Slave Bible

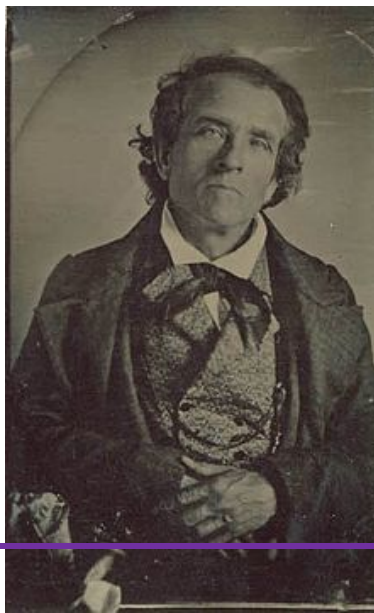
<https://www.youtube.com/watch?v=lvKUOuYn1-c>

When 19th-century British missionaries arrived in the Caribbean to convert enslaved Africans, they came armed with a heavily edited version of the Bible. Any passage that might incite rebellion was removed; gone, for instance, were references to the exodus of enslaved Israelites from Egypt. ... The abridged work was first printed in London in 1807, on behalf of the Society for the Conversion of Negro Slaves.

<https://www.smithsonianmag.com/smart-news/heavily-abridged-slave-bible-removed-passages-might-encourage-uprisings-180970989/>



<https://www.britannica.com/topic/fugitive-slave>



Theodore Dwight Weld

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Weld was one of the most tireless and intelligent speakers against slavery in the history of the United States. He was the major agitator in the Lane Seminary debates, and was well known to all of the major abolitionists of the time. He was a master community and grass roots organizer and one of the chief tacticians of the abolitionist movement.

In 1831 Arthur Tappan established the Anti-Slavery Society in New York. Weld also wrote several pamphlets for the organization, including *The Bible Against Slavery* (1837) and the most well-researched history of the horrors of slavery, *"American Slavery As It Is: Testimony of a Thousand Witnesses"* (1839).

<https://www.britannica.com/biography/Theodore-Dwight-Weld>

<http://thewoozy.com/main-hall-of-fame.html>

<http://docsouth.unc.edu/neh/weld/summary.html>

Lane Seminary Debates

<http://www2.oberlin.edu/external/EOG/LaneDebates/thome.pdf>

Republican Party

<https://cwnc.omeka.chass.ncsu.edu/exhibits/show/benjamin-hedrick/1856election>

Weld's arguments

<https://ir.library.oregonstate.edu/xmlui/handle/1957/33692>

Thomas Dwight Weld and his Abolitionist wife Angelina Grimke

<https://www.britannica.com/biography/Grimke-sisters#ref215842>

<http://www.nationalabolitionhalloffameandmuseum.org/tweld.html>

Compromise of 1850 and the Fugitive Slave Act

<http://www.compromise-of-1850.org/summary/>

<http://www.ohiocivilwarcentral.com/entry-quick-facts.php?rec=924>

Authors Note:

Fictional character is named after Micajah Ricks of Nash County, NC on p. 77 of 'American Slavery As it Is.' His Biblical name ironically means "who is like Yahweh (God)." (Crocket is the name of a real slave holder in Williamson County.) <https://www.behindthename.com/name/micaiah>

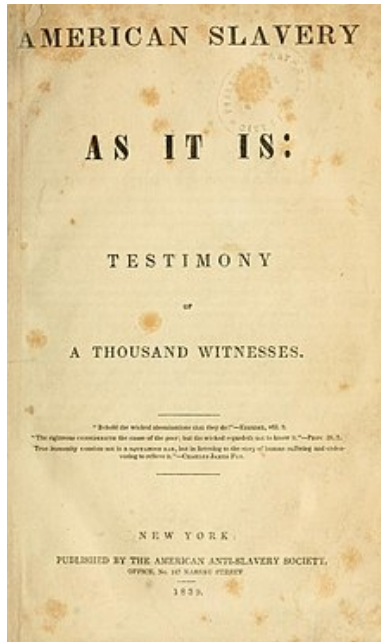
Ricks burned the face of a mother of two with a "hot iron" shortly before she escaped bondage with her children. In his "Ranaway" advertisement in the July 18, 1838 Raleigh Standard for the three of them, he said "I tried to make the letter M" on her face. We "mark" him for posterity by means of this book. One can only hope that the African woman and her children made it to freedom and, without apology, we hope that justice came and that Micajah suffered a gruesome and painful death.

<https://archive.org/stream/americanslavery1839weld2#page/76/mode/2up/search/Micajah>

West African Mangrove Oysters (*Crassostrea tulipa*)

https://en.wikipedia.org/wiki/Crassostrea_tulipa

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American Slavery As It Is: Testimony of A Thousand Witnesses, American Anti-Slavery Society, New York, 1839

<https://archive.org/stream/americanslaverya1839weld2#page/n5/mode/2up>

or

<http://utc.iath.virginia.edu/abolitn/abestwa6t.html>

Excerpts from the book: <http://medicolegal.tripod.com/weldslaveryasis.htm>

Cannibals All! Slaves Without Masters by George Fitzhugh

<https://docsouth.unc.edu/southlit/fitzhughcan/summary.html>

Governor William Brownlow

Cited in Wikipedia: https://en.wikipedia.org/wiki/William_Gannaway_Brownlow

Brownlow, William Gannaway & Pryne, Abram *Ought American slavery to be perpetuated?: A debate between Rev. W.G. Brownlow and Rev. A. Pryne. Held at Philadelphia, September, 1858* J.B. Lippincott & Co. (1858)

Trebuchet

A trebuchet is a type of reciprocal zugzwang occurring in pawn endgames, where each King is attacking the others pawn and whoever it is to move (next) loses.

Zugzwang

A position, usually in an ending, where the player to move loses because he/she must move. A more complex definition is given by Hooper:

"Zugzwang... is a position in which whoever has the move would obtain a worse result than if it were the opponent's turn to play"



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Lake Retba (Lac Rose) in Senegal

<http://www.lakeretba.com/>

Black Madonna in Beilstein The Black Madonna (Die Schwarze Madonna),
Queen of Peace



<http://interfaithmary.net/blog/beilstein>

Black Madonna and Child in Augsburg and Munich



"Small 15th-century Gothic chapel with Our Lady of Czestochowa's holy picture, also known as 'The Black Madonna', is the heart of the sanctuary." The Jasna Gora Monastery in Czestochowa, Poland

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Jasna Gora Sanctuary in Czestochowa

Small 15th-century Gothic chapel with Our Lady of Czestochowa's holy picture, also known as 'The Black Madonna', is the heart of the sanctuary.

<http://www.krakow-info.com/czestoch.htm>



<https://howlingpixel.com/i-en/Cz%C4%99stochowa>

Black Madonnas throughout Europe

In France, more than 300 Vierges Noires have already been located, of which about 150 have survived intact, the rest having been painted white by the monks, destroyed by fanatics, stolen or acquired by collectors. The most famous Black Madonnas are those of Chartres Cathedral (France), Montserrat (Spain) and Czestochowa (Poland). Of the post-Renaissance statuettes, we can mention Our Lady of Guadalupe (Mexico) and Our Lady Aparecida (Brazil). Some archaeologists and historians argue that the black color is due to the smoke of the candles or the places found as rivers, caves and woods.

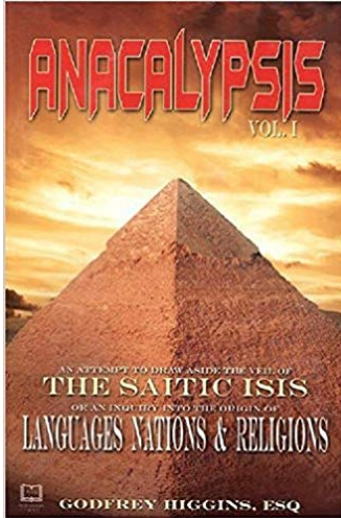
Authors' Note: That popular explanation ignores the fact that only the face and hands of the figures were affected by such environmental factors. In other words, it is racism and the impact of the Legacy of Disbelief.

<https://institutoparacleto.org/2011/11/26/como-o-cristianismo-intercambiou-o-culto-as-madonas-negras/>

Map of Black Madonnas in Europe

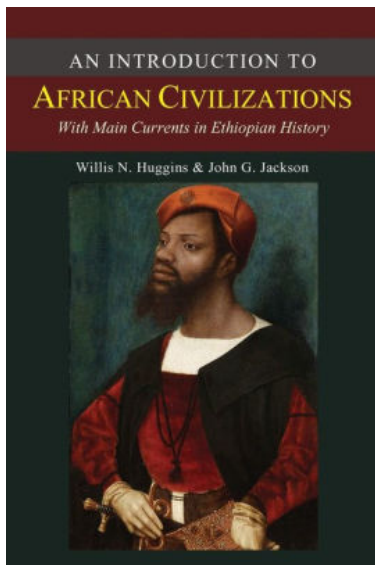
<http://interfaithmary.net/locations/?id=59ca90ced7bdced2402fb42d>

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Anacalypsis Volume 1, by Godfrey Higgins, p. 138, cited on p. 152, Introduction to African Civilization by John G. Jackson

https://www.amazon.com/Anacalypsis-2-Set-Higgins/dp/1617590614/ref=pd_lpo_sbs_14_img_0?encoding=UTF8&psc=1&refRID=VZYRV4F65YF81990RDQ8



<https://www.barnesandnoble.com/w/introduction-to-african-civilizations-john-g-jackson/1101828679>

Lyrics to Nigger Doodle Dandy

<http://everything2.com/title/Nigger+Doodle+Dandy>

Lies My Teacher Told Me by James Loewen

https://books.google.com.pa/books?id=5m23RrMeLt4C&pg=PT182&lpg=PT182&dq=nigger+doodle+dandy&source=bl&ots=e0EUtVrmUp&sig=rur-E-3zrCHlmlMut7xBCC9LGXQ&hl=en&sa=X&redir_esc=y#v=onepage&q=nigger%20doodle%20dandy&f=false, p. 155

A People at War: Civilians and Soldiers in Americas Civil War

By Scott Reynolds Nelson, Carol Sheriff

https://books.google.com.pa/books?id= VWHpF5Uu5kC&pg=PT219&lpg=PT219&dq=nigger+doodle+dandy&source=bl&ots=2w8n7FAztN&sig=E7tDVy4Sj5xsHkYN1q5esWcwL9s&hl=en&sa=X&redir_esc=y#v=onepage&q=nigger%20doodle%20dandy&f=false

Lyrics: Battle Hymn of the Republic

<http://www.civilwar.org/education/history/on-the-homefront/culture/music/the-battle-hymn-of-the-republic/the-battle-hymn-of-the.html?referrer=https://www.google.com/>

CHAPTER EIGHTEEN

That Scoundrel Lincoln - 1860

On 9 February 1861, Tennessee held a plebiscite on the matter of secession, with the results favoring remaining in the Union 69,387 to 57,798. The governor of Tennessee, Isham G. Harris, refused to accept the results and committed Tennessee to the Confederacy. He organized another plebiscite on whether Tennessee should become an independent state, with independence winning 104,913 to 47,238. He declared that the result meant Tennessee should join the Confederacy. The Confederacy made its intentions clear by executing people accused of sympathizing with the Union. Over 135,000 Tennesseans joined the Confederate army; over 70,000 joined the Union army, with 20,000 free blacks and escaped slaves.

[Tennessee secedes - The Washington Post](https://www.washingtonpost.com/blogs/.../tennessee-secedes/.../AGQ4lyLH_blog.html)

https://www.washingtonpost.com/blogs/.../tennessee-secedes/.../AGQ4lyLH_blog.html

The Cornerstone Address by Alexander Stephens, Vice President of the Confederate States of America: "The new constitution (of the Confederacy) has put at rest, forever, all the agitating questions relating to our peculiar institution African slavery as it exists amongst us the proper status of the negro in our form of civilization. This was the immediate cause of the late rupture and present revolution. Jefferson in his forecast, had anticipated this, as the "rock upon which the old Union would split." He was right. What was conjecture with him, is now a realized fact. But whether he fully comprehended the great truth upon which that rock stood and stands, may be doubted. The prevailing ideas entertained by him and most of the leading statesmen at the time of the formation of the old constitution, were that the enslavement of the African was in violation of the laws of nature; that it was wrong in principle, socially, morally, and politically. It was an evil they knew not well how to deal with, but the general opinion of the men of that day was that, somehow or other in the order of Providence, the institution would be evanescent and pass away. This idea, though not incorporated in the constitution, was the prevailing idea at that time. The constitution, it is true, secured every essential guarantee to the institution while it should last, and hence no argument can be justly urged against the constitutional guarantees thus secured, because of the common sentiment of the day. Those ideas, however, were fundamentally wrong. They rested upon the assumption of the equality of races. This was an error. It was a sandy foundation, and the government built upon it fell when the "storm came and the wind blew." "Our new government is founded upon exactly the opposite idea; its foundations are laid, its cornerstone rests, upon the great truth that the negro is not equal to the white man; that slavery subordination to the superior race is his natural and normal condition. This, our new government, is the first, in the history of the world, based upon this great physical, philosophical, and moral truth..."

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<https://sourcebooks.fordham.edu/mod/1861stephens.asp> and
<https://teachingamericanhistory.org/library/document/cornerstone-speech/>

US Slave Census 1860-Tennessee

County	TOTAL POPULATION	Total Free Blacks	Total Slaves	Total Slaveholders	% Slaves
DAVIDSON	47,055	1,209	14,790	2,153	31.4%
RUTHERFORD	27,918	190	12,984	1,316	46.5%
SHELBY	48,092	276	16,953	2,056	35.3%
SUMNER	22,030	103	7,700	951	35.0%
WILLIAMSON	23,827	45	12,367	1,207	51.9%
WILSON	26,072	321	7,964	1,325	30.5%
Tennessee TOTALS	1,109,801	7,300	275,719	36,844	24.8%

Links to related information about Slave Schedules. Africans were not generally counted on the US Census.

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<https://www.myslaveancestors.com/slaveschedules.htm>

"Diseases and Peculiarities of the Negro Race," by Dr. Cartwright (in DeBow's Review, 1851)

EXCERPT FROM -

DRAPETOMANIA, OR THE DISEASE CAUSING NEGROES TO RUN AWAY.

It is unknown to our medical authorities, although its diagnostic symptom, the absconding from service, is well known to our planters and overseers...

In noticing a disease not heretofore classed among the long list of maladies that man is subject to, it was necessary to have a new term to express it. The cause in the most of cases, that induces the negro to run away from service, is as much a disease of the mind as any other species of mental alienation, and much more curable, as a general rule. With the advantages of proper medical advice, strictly followed, this troublesome practice that many negroes have of running away, can be almost entirely prevented, although the slaves be located on the borders of a free state, within a stone's throw of the abolitionists.

If the white man attempts to oppose the Deity's will, by trying to make the negro anything else than "the submissive knee-bender," (which the Almighty declared he should be,) by trying to raise him to a level with himself, or by putting himself on an equality with the negro; or if he abuses the power which God has given him over his fellow-man, by being cruel to him, or punishing him in anger, or by neglecting to protect him from the wanton abuses of his fellow-servants and all others, or by denying him the usual comforts and necessities of life, the negro will run away; but if he keeps him in the position that we learn from the Scriptures he was intended to occupy, that is, the position of submission; and if his master or overseer be kind and gracious in his hearing towards him, without condescension, and at the same time ministers to his physical wants, and protects him from abuses, the negro is spell-bound, and cannot run away.

<https://www.pbs.org/wgbh/aia/part4/4h3106t.html>

An Early History - African American Mental Health Scientific Racism

Benjamin Rush, MD (1746–1813), signer of the Declaration of Independence, Dean of the Medical School at the University of Pennsylvania and the "Father of American Psychiatry," described Negroes as suffering from an affliction called Negritude, which was thought to be a mild form of leprosy. The only cure for the disorder was to become white. It is unclear as to how many cases of Negritude were

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successfully treated. The irony of Dr. Rush's medical observations was that he was a leading mental health reformer and co-founder of the first anti-slavery society in America. Dr. Rush's portrait still adorns the official seal of the American Psychiatric Association. However, Dr. Rush's observation-"The Africans become insane, we are told, in some instances, soon after they enter upon the toils of perpetual slavery in the West Indies"-is not often cited in discussions of mental illness and African-Americans, however valuable it might be in understanding the traumatic impact of enslavement and oppression on Africans and their descendants.

In 1851, Dr. Samuel Cartwright, a prominent Louisiana physician and one of the leading authorities in his time on the medical care of Negroes, identified two mental disorders peculiar to slaves. Drapetomania, or the disease causing Negroes to run away, was noted as a condition, "unknown to our medical authorities, although its diagnostic symptom, the absconding from service, is well known to our planters and overseers." Dr. Cartwright observed, "The cause in most cases, that induces the Negro to run away from service, is such a disease of the mind as in any other species of alienation, and much more curable, as a general rule." Cartwright was so helpful as to identify preventive measures for dealing with potential cases of drapetomania. Slaves showing incipient drapetomania, reflected in sulky and dissatisfied behavior should be whipped-strictly as a therapeutic early intervention. Planter and overseers were encouraged to utilize whipping as the primary intervention once the disease had progressed to the stage of actually running away. Overall, Cartwright suggested that Negroes should be kept in a submissive state and treated like children, with "care, kindness, attention and humanity, to prevent and cure them from running away."

Dr. Cartwright also diagnosed Dysaesthesia Aethiopica, or "hebetude of the mind and obtuse sensibility of the body-a disease peculiar to Negroes called by overseers-Rascality." Dysethesia Aethiopica differed from other species of mental disease since physical signs and lesions accompanied it. The ever-resourceful Dr. Cartwright determined that whipping could also cure this disorder. Of course, one wonders if the whipping were not the cause of the "lesions" that confirmed the diagnosis. Not surprisingly, Dr. Cartwright was a leading thinker in the pro-slavery movement.

<http://academic.udayton.edu/health/01status/mental01.htm>

See interactive map – click on Nashville to see the number of enslaved and free Africans in Davidson County in 1860

http://user.xmission.com/~jsvare/record_coverage/US_Slave_Population_1860.html

John McGavock's father, Randal McGavock

https://en.wikipedia.org/wiki/Randal_McGavock

John McGavock's nephew, Randal McGavock (the younger)

https://en.wikipedia.org/wiki/Randal_William_McGavock

"Jonah's grand-daughter, and my direct (Ancestor), Ann McGavock, was free born in 1814 as their mother was a free born Native American. The law at the time was that the status of the child is based on the condition of the mother (slave or free). McGavock was not her original name, it was a slave name given to her when the surviving members of her family fell into slavery through the betrayal of Randall (Randal) McGavock. Ann and her explorer father went to New Orleans they fell under unfortunate circumstances which resulted in the family being plunged into slavery. Prior to their journey to New Orleans, as was required by law, Ann's father left his remaining children in the care of a white man, Randall McGavock. While in New Orleans, Ann and her father both contracted cholera. Ann survived, but her father died....

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... she eventually recovered from cholera and returned to her sisters. Randall McGavock, finding himself with several young, dark-skinned parentless children, claimed them as his own slaves..."

<http://www.thewoozy.com/main-contact.html> by Damon Eaves

<https://www.facebook.com/damon.eaves.5>

Related to the above:

In a new project, Belle Meade Plantation excavates its history of slavery — and relations between its black and white residents

<https://www.nashvillescene.com/news/article/13052559/in-a-new-project-belle-meade-plantation-excavates-its-history-of-slavery-and-relations-between-its-black-and-white-residents>

One error - the article is confusing the two men named Randal. The man who illegally converted free women (daughters of a friend) was not the owner of Carnton, but rather his nephew.

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From: eric@_____

Sent: Friday, February 23, 2018 9:57 AM

To: 'Carole IFE and Bill DAMANI Keene

Subject: RE: MANY THANKS!! AGAIN!!! Carnton Re: RETURNING TO FRANKLIN Re: A Will!!! Re: THANKS and QUESTIONS Re: Reddick Descendants Wish to Visit Carnton

Hi Damani,

I am so sorry I did not get to see you, but I knew you would be in good hands with Sarah.

A couple of quick things:

The Woozy article is confusing the Randal McGavock who had Carnton built with the Randal W. McGavock who wrote the book and later died in the war. They are two different people. I have Kristi checking into the story of the Native American being taken into slavery.....

Author's Reply: It does not appear to me that Damon Eaves in the Woozy article is referring to the older Randal, uncle to Randal W. but it may still take some untangling.

Scrapbook: Some Family Reminiscences of a Native Nashville Septaugenarian by Emma Bragg
<https://www.amazon.com/Susanna-McGavock-Carter-Housekeeper-Nashvilles/dp/0961193034>

Her cousin Damon Eaves emailed to the author five scanned "pages" from another of Ms. Bragg's pamphlets.

William Giles Harding

He married again to Elizabeth Irwin McGavock, daughter of [Randal McGavock](#) (1766–1843) and his wife. Her father served as Mayor of Nashville from 1824 to 1825 and owned the [Carnton](#) plantation in [Franklin, Tennessee](#). They had two daughters, Selene and Mary Elizabeth.
https://en.wikipedia.org/wiki/William_Giles_Harding

Mining of potassium near Franklin

Potassium bromide was the first widely used sedative in medicine. It is the potassium salt of bromine, the element that was named for its "stench" ("bromos").

[...]

During the second half of the 19th century, potassium bromide was widely used for sedation and for the control of anxiety and convulsions.

<http://inhn.org/drugs/bromides.html>

'Fire eaters' were reactionary supporters of slavery and Secession

William J. Cooper, Jr. and Thomas E. Terrill (2008). [The American South: A History](#). Rowman & Littlefield. p. 363.

<https://en.wikipedia.org/wiki/Fire-Eaters>

Nashville Convention, (1850), two-session meeting of proslavery Southerners in the United States. John C. [Calhoun](#) initiated the drive for a meeting when he urged Mississippi to call for a convention. The resulting Mississippi Convention on Oct. 1, 1849, issued a call to all slave-holding states to send

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delegates to [Nashville](#), Tenn., in order to form a united front against what was viewed as Northern aggression.

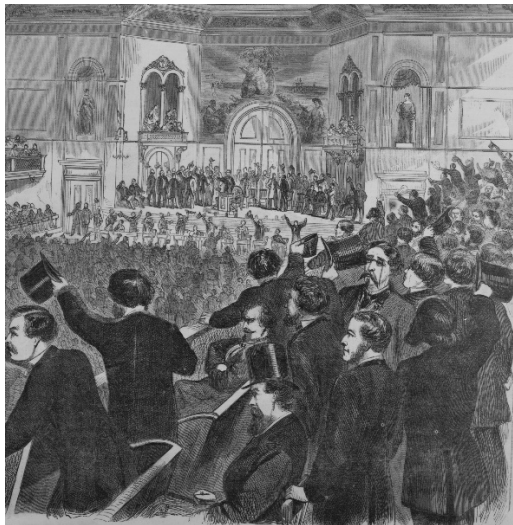
Delegates from nine Southern states met in Nashville on June 3, 1850. Robert Barnwell Rhett, a leader of the extremists, sought support for secession, but moderates from both the Whig and the Democratic parties were in control. The convention ultimately (June 10) adopted 28 resolutions defending [slavery](#) and the right of all Americans to migrate to the Western territories. The delegates were ready to settle the question of slavery in the territories, however, by extending the Missouri Compromise line west to the Pacific.

In September the U.S. Congress enacted the [Compromise of 1850](#), and six weeks later (November 11–18) the Nashville Convention reconvened for a second session. This time, however, there were far fewer delegates, and the extremists were in control. Although they rejected the Compromise of 1850 and called upon the South to secede, most Southerners were relieved to have the sectional strife seemingly resolved, and the second session of the Nashville Convention had little impact.

<http://www.britannica.com/EBchecked/topic/403901/Nashville-Convention>

On June 3, 1850, delegates from nine southern states met to discuss common grievances that had developed with the territorial acquisitions following the Mexican War. The South demanded equality in the territories, while Northern resistance to proslavery raged on. One hundred 76 delegates attended the first session of the nine-day convention, and they ended up adopting 28 resolutions stating the South's constitutional rights. This convention is significant because it led to the Compromise of 1850.

[https://mstartzman.pbworks.com/w/page/21900603/Nashville%20Convention%20\(1850\)](https://mstartzman.pbworks.com/w/page/21900603/Nashville%20Convention%20(1850))



Wood engraving illustrating the Charleston convention
Charleston, South Carolina April 23 to May 3, 1860

Baltimore Maryland June 18 to 23, 1860

Nominated: Stephen Douglas of Illinois for President

Nominated: Benjamin Fitzpatrick of Alabama for Vice President

<https://www.loc.gov/pictures/item/00652812/>

The Democratic party that met in Charleston in 1860 was deeply divided. Stephen Douglas was the clear favorite of Northern Democrats, while Southerners demanded that the Democratic party come out with a platform in clear defense of slavery. Douglas and his supporters could not agree. Many Southern delegates then walked out. The convention then went through 54 ballots but Douglas failed to achieve

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the needed 2/3 of the votes. The convention adjourned and planned to reconvene in June in Baltimore. When the party reconvened the fight continued, this time over recognition of the delegations. With some of the delegations walking out once again, Douglas could not achieve the required 2/3 of the votes. Finally, the convention voted...that now that Douglas had received 2/3 of the votes present he was the nominee.

<https://www.historycentral.com/elections/Conventions/1860DEM.html>

William Walker, invader, soldier of fortune, "President" of Nicaragua

http://thenashvillecitycemetery.org/william_walker_article.pdf

<http://www.historynet.com/william-walker-king-of-the-19th-century-filibusters.htm>

JAMES P. THOMAS (1827-1913), son of Sally Thomas

James P. Thomas, a noted African American barber and businessman, was born in 1827 in Nashville, Tennessee. He was the mulatto son of a famous antebellum judge, John Catron (one of the justices in the Dred Scott case), and a slave mother, Sally Thomas, who purchased James's freedom when he was six years old. However, under Tennessee law, he remained a slave as long as he resided in the state. Therefore, he was not legally freed until March 6, 1851.

[...]

In 1856, Thomas left Nashville...to join boyhood friend William Walker in Central America as part of an effort to establish a confederation of states in the region. When Thomas learned that Walker intended to establish a dictatorship over the region and reintroduce slavery, Thomas returned to the United States.

<https://www.blackpast.org/african-american-history/thomas-james-p-1827-1913/>

and

A Profile of African Americans in Tennessee History

<http://library3.tnstate.edu/library/DIGITAL/document.htm>

Nashville Union and American

<https://www.loc.gov/item/sn85038518/>

Enslaved Sally Thomas and her children, including James P. Thomas who traveled to Nicaragua

Sally's grandson James Thomas Rapier was a congressman from Alabama during Reconstruction

<http://www.afriegenas.com/forumcarchive/index.cgi/md/read/id/10084/sbj/thomas-rapier-family-va-tenn-ala-canada-more/>

Franklin, John Hope and Schweninger, Loren, In Search of the Promised Land: A Slave Family in the Old South, Oxford University Press, p. 119

<http://www.buffalolib.org/vufind/Record/1636478/Reviews#sthash.wubDABzq.dpuf>

African-American History of Nashville

http://books.google.com.pa/books?id=kp1RUQ5QefiC&pg=PR12&lpg=PR12&dq=antebellum+nashville+stores+lady&source=bl&ots=1qv1vzGNq&sig=v0XQM1-2KjNOQfwjyXRrUhd-PDU&hl=en&sa=X&ei=iSmKU8H1AueZ8gHjuHgCA&redir_esc=y#v=onepage&q=antebellum%20nashville%20stores%20lady&f=false

An Early History - African American Mental Health and Scientific Racism

<http://academic.udayton.edu/health/01status/mental01.htm>

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An old photo of Carnton



The children of John and Carrie McGavock

Martha W McGavock (1849 - 1862)*

Mary Elizabeth McGavock (1851 - 1858)*

John Randal McGavock (1854 - 1854)*

Harriet Young McGavock Cowan (1855 - 1932)*

Winder McGavock (1857 - 1907)*

<http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=8313208>

The McGavock children in the order of their deaths:

John Randal McGavock (1854 - 1854)* LESS THAN A YEAR

Mary Elizabeth McGavock (1851 - 1858)* SEVEN YEARS OLD

Martha W McGavock (1849 - 1862)* THIRTEEN YEARS OLD

Winder McGavock (1857 - 1907)*

John and Carrie McGavock's surviving children, Harriet Young McGavock Cowan (1855 - 1932)*



Winder and Hattie McGavock, children of John and Carrie McGavock

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Mary Elizabeth (1851-1858), Martha (1849-1862), and John Randal (1854)
<http://tnportraits.org/mcgavock-children-carn.htm>

Elizabeth Fields Clouston, the Governess of Carnton

<https://brentwoodhomepage.com/timeless-love-letters-from-the-civil-war/>

and

<http://kimmycluts-bellavida.blogspot.com/2014/09/the-governess-of-carnton-confederate.html>

Jake

On 17 August 1840, the day of a great Whig political convention in Nashville, Tennessee, Jake, a slave owned by an old and respected farmer, Robert Bradford, refused to go to work.

Runaway Slaves: Rebels on the Plantation, including in chapter one the story of Jake, who wanted to go to a political rally being held by the Whig Party.

By John Hope Franklin, Loren Schweninger

https://books.google.com/books?id=Ggab_bt2MNQC&pg=PT20&lpg=PT20&dq=1840,+the+day+of+a+great+Whig+political+Jake&source=bl&ots=KeeEj4VGvn&sig=ACfU3U3rbynSS7x8X775mdiVWAyqf4KsEg&hl=en&sa=X&ved=2ahUKEwjsj96B5P3hAhVum-AKHQ17ApsQ6AEwCnoECAoQAQ#v=onepage&q=1840%2C%20the%20day%20of%20a%20great%20Whig%20political%20Jake&f=false

Jake's Story

On 17 August 1840, the day of a great Whig political convention in Nashville, Tennessee, Jake, a slave owned by an old and respected farmer, Robert Bradford, refused to go to work. Like other blacks in the neighborhood, he wanted to go to the convention, listen to the speeches, and attend the celebrations. The overseer informed Bradford that Jake was "in an ugly mood" and asked him what to do. Bradford said he would speak with Jake and see if he could calm him down. Bradford was unable to placate the black man and ordered his overseer to tie him up for a whipping. Jake quickly drew a knife. "Whether he aimed to cut the rope or the Overseer no one knew," a Nashville slave recalled, "but he made a wild thrust which killed Mr. Bradford on the spot."

Jake absconded into the woods. Nine days later a notice appeared in the *Nashville Whig*: a thirty-year-old slave named Jake, a raw-boned, quick-spoken man of "bright complexion," weighing about 160 or 170 pounds, had murdered old man Bradford. When he escaped he was dressed in white homespun

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"linsey pantaloons, and roundabouts." A short time later, Governor James K. Polk offered a reward for the slave's apprehension. Despite concerted efforts by constables, justices of the peace, and local citizens, Jake remained at large for a number of months. Finally, however, he was captured, tried, convicted, and hanged. Few lamented his passing, but the death of the esteemed Bradford was universally mourned by whites in the community.

<https://archive.nytimes.com/www.nytimes.com/books/first/f/franklin-slaves.html?mcubz=1>

Poisonous plant - monkshood

<http://www.gardeningknowhow.com/ornamental/flowers/monkshood/growing-monkshood-plants.htm>

Attempted murder of infant child of slaveholder by his wife

<http://nationalhumanitiescenter.org/pds/maai/enslavement/text6/masterslavesexualabuse.pdf>

f, see page 5, Moses Roper

or

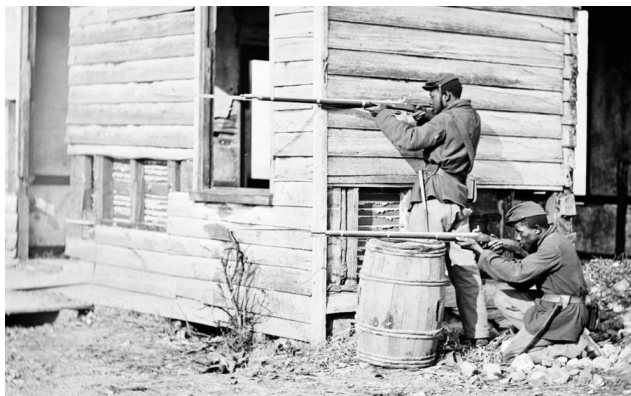
<https://docsouth.unc.edu/fpn/roper/roper.html>

BLOOD-HOUNDS!!!!—The undersigned has purchased the well known NEGRO DOGS of David Turner, formerly of this county, and offers his services to the citizens of this and adjoining counties for the purpose of catching Runaway Negroes. All who have negroes in the woods, will please give me a call. I live three miles north of Bolivar, on the Jackson road.
JAMES SMITH.
Bolivar, Tenn., Jan. 30, '55.

<https://longstreet.typepad.com/thesciencebookstore/2015/04/hounds-for-hunting-escaped-slaves-negro-dogs.html>

CHAPTER NINETEEN

Of Emancipation and Soldiering - 1862



African-American Union troops at Dutch Gap, Virginia in November 1864.

<https://allthatsinteresting.com/civil-war-photos#26>

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Emancipation Proclamation

In Lincoln's State of the Union Address on December 3, 1861, thirteen months before the "Emancipation," he advocated that Africans be deported and sent to colonies overseas.

"...I recommend that Congress provide for accepting such persons from such States, according to some mode of valuation, in lieu, pro tanto, of direct taxes, or upon some other plan to be agreed on with such States respectively; that such persons, on such acceptance by the General Government, be at once deemed free, and that in any event steps be taken for colonizing both classes ["contraband" and slaves newly freed by States of the Union] at some place or places in a climate congenial to them. It might be well to consider, too, whether the free colored people already in the United States could not, so far as individuals may desire, be included in such colonization."

<http://www.presidentialrhetoric.com/historicspeeches/lincoln/stateoftheunion1861.html>

Lincoln issued the Proclamation three years into the war as a matter of military necessity in January 1863, after keeping it in his desk for many months.

"...The proclamation declared that the enslaved in the Confederate states were "forever free" but slavery also existed in states such as Maryland, Missouri and Delaware which did not secede from the union. In an effort to prevent secession, Lincoln left slavery intact in those states. Perhaps the Emancipation Proclamation should be called the emancipation but not for everyone proclamation. Lincoln made a conscious decision to leave thousands in bondage.

"Yet it cannot be said that the proclamation was irrelevant. It established that black men would be able to fight for the Union army. The forces that became the United States Colored Troops (USCT) eventually numbered 180,000 and played a key role in numerous engagements which culminated in the eventual surrender of the South in April 1865."

<https://blackagenda.com/content/freedom-rider-emancipation>



Union Soldiers, African Descent

<https://www.thecoli.com/threads/the-black-union-united-states-colored-troops-usct-who-fought-in-the-civil-war.564130/>

In Episode 5 (The Universe of Battle) of "Civil War" the PBS television series by Ken Burns, it is cited that although only 1% of the North's population was African/Black, nearly 10% of the Union Army was of African Descent. Also cited is the claim that 80% of free Black men joined the Army.

<https://www.pbs.org/kenburns/civil-war/watch-videos/> Full episodes are available on Netflix.

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Malnourishment was common – even for children – on a slave ship.

<https://atlantablackstar.com/2014/11/25/4-heartbreaking-stories-of-mistreating-black-children-during-slavery/3/>

Inhuman cruelty and child murder by a slave ship captain

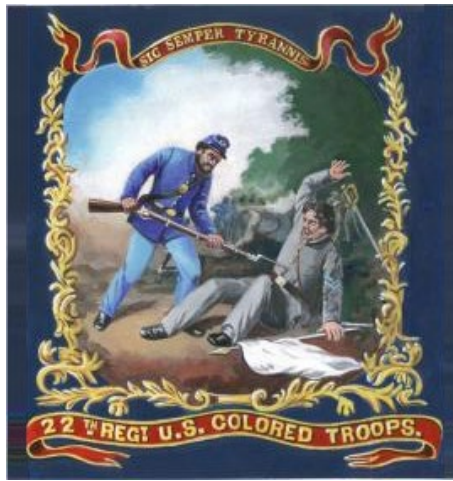
On board a slave-ship, a child of about ten months old took sulk, and would not eat. The Captain took up the child, and flogged him with a cat, and with an oath said, 'I'll make you eat, or I'll kill you.' From this and other ill treatment, the child's legs swelled, and the Captain ordered some water to be made hot, for abating the swelling. But even his tender mercies were cruel, for the cook putting his hand into the water said it was too hot. 'Put his feet in,' said the Captain, with an oath. The child was put into the water, and the nails and skin came all off his feet. Oiled cloths were then put round them. The child was then tied to a heavy log, and two or three days afterwards, the Captain caught it up again and said, 'I will make you eat, or I will be the death of you.' He immediately flogged the child again; and in a quarter of an hour it died. After the infant was dead, he would not suffer any of the people on deck to throw the body overboard, but called the mother, the wretched mother, to perform this last sad office to her murdered child. He beat her, regardless of the indignant murmurs of her fettered countrymen, whom, in the barbarous plenitude of secure tyranny, he permitted to be spectators of this horrible scene, he beat her, till he made her take up the child and carry it to the side of the vessel, and then she dropped it into the sea, turning her head the other way that she might not see it.

<https://bahamianology.com/visitations-of-violence-slavery-and-negro-children/>

The Slave Ship: A Human History by Marcus Rediker with a mention of how sharks voraciously ate the bodies of Africans who jumps from or were thrown from slave ships

CLANDESTINE

https://books.google.com.pa/books?id=aD9r_nvCxFEC&printsec=frontcover&dq=slave+ship+rediker&hl=en&ei= zkKT-qSJer10gHDm424Ag&sa=X&oi=book_result&ct=book-thumbnail&redir_esc=y#v=onepage&q=bosman%20described%20a%20feeding%20frenzy&f=false



Men of the 33rd USCT and the Banner of the 22 Regiment, USCT

Library of Congress

<http://maineatwar.bangordailynews.com/wp-content/blogs.dir/81/files/2015/01/33rdUSCT-unknown-members.jpg?ref=inline>

https://en.wikipedia.org/wiki/United_States_Colored_Troops



THE CONFEDERATE COUNCIL OF WAR, APRIL 5, 1862. SHOWN (L—R) ARE BEAUREGARD, POLK, BRECKINRIDGE, JOHNSTON, BRAGG, AND MAJOR J. F. GILMER.

https://www.nps.gov/parkhistory/online_books/civil_war_series/22/sec3.htm

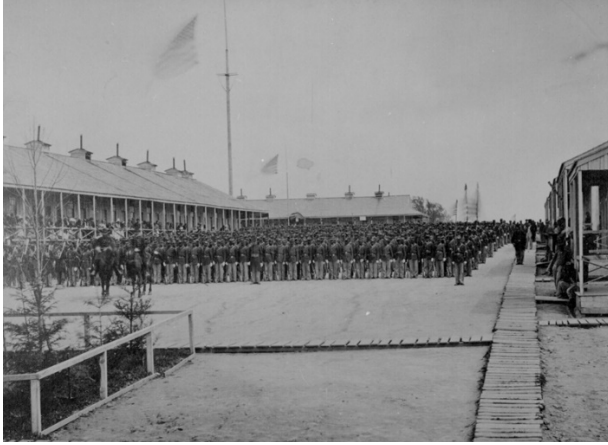
U.S. Colored Troops or African Descent

The mission of the African American Civil War Museum is to correct a great wrong in history that largely ignored the enormous contributions of the 209,145 members of the United States Colored Troops. It tells the stories and preserves for posterity the historic roles these brave men of African, European, and Hispanic descent played in ending slavery and keeping America united under one flag. The Museum uses a rich collection of artifacts, documents, primary sources and technology to create a meaningful learning experience for families, students, Civil War enthusiasts and historians about the period from the American Civil War to Civil Rights and beyond.

<https://www.afroamcivilwar.org/>

CLANDESTINE

Union Soldiers at Camp William Penn near Philadelphia



http://housedivided.dickinson.edu/grandreview/wp-content/uploads/gallery/william_penn/willampenn2.jpg
<http://housedivided.dickinson.edu/grandreview/2010/06/11/camp-william-penn/>

An enslaved African, Hubbard Pryor, in a photo before and after he enlisted as a soldier in the 44th US Colored Infantry. Note his raggedy clothes.



https://history.army.mil/news/2015/images/gal_blackHistoryMonth/gal_blackHistory_01.jpg

Incentives were offered to soldiers especially Sergeants, for learning to read.

Among the unique field orders given to the men in the ranks was one General order No. 31. For those wishing to continue to wear chevrons upon their uniform, it was insisted that they become literate men and learn to read by January 1st of 1865. If they failed, they would be reduced in rank, and replaced by men who could read and write. Those sergeants who were already literate were also required to teach other men, within their ranks to read.

<http://usctchronicle.blogspot.com/>

US Colored Troops in Tennessee by Kenneth Bancroft Moore

Nearly 24,000 men of color served in the Union army stationed in Tennessee and suffered almost 4,500 casualties. They persisted against ideas of inferiority professed by Southerners as well as some white

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Union commanders. Black troops feared mistreatment, or even death, if captured and proved to themselves and their white commanders that they were fighters. Their role in Tennessee during the Civil War should be recognized as indispensable.

<https://tennesseencyclopedia.net/entries/united-states-colored-troops/>

Freedom's Eve / Watch Night

On December 31, 1862, the African American community, slave and freed, gathered together in anticipation of the realization of their future freedom, hence the name -Freedom's Eve. They were waiting for the clock to strike midnight in order to seize the promise of freedom outlined in the Emancipation Proclamation.

https://www.huffpost.com/entry/celebrating-the-153rd-ann_b_8882614 by Artika Tyner

Sevens Days Battle – Confederate Victory at Richmond and the Peninsula Jun 25, 1862 – Jul 1, 1862

<https://www.nps.gov/rich/learn/historyculture/sevendays.htm>

The Ring Shout

Slave Culture: Nationalist Theory and the Foundations of Black America, 2nd Edition by Sterling Stuckey (25th Anniversary Edition) [javascript:void\(0\)](#) p. IX of the Foreword

Video of singing of 'John Brown's Body'

<https://www.youtube.com/watch?v=bSSn3NddwFQ>



<http://www.crf-usa.org/black-history-month/black-troops-in-union-blue>

Battle at Stones River

<http://www.civilwar.org/battlefields/stones-river.html?tab=facts>

"Whiskey and the war: Alcohol played a role in the Civil War" in the Times Free Press, October 21st, 2012

<http://www.timesfreepress.com/news/life/entertainment/story/2012/oct/21/whiskey-and-the-war-civil-war/90673/>

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John Schofield



<https://bobcivilwarhistory.wordpress.com/tag/battle-of-nashville/>
<http://www.civilwar.org/education/history/biographies/john-schofield.html?referrer=https://www.google.com/>

Col. Lewis Johnson

https://en.wikipedia.org/wiki/44th_United_States_Colored_Infantry
<http://civilwardailygazette.com/hoods-men-murder-black-prisoners-of-war-in-cold-blood/>
<http://usctwillcotn.blogspot.com/2016/06/granville-scales-1845-1918-us-colored.html>

Fort Negley

During the fall and winter of 1862, the Union army built Fort Negley to defend Nashville against Confederate army attacks.

On February 25, 1862, after the CSA Army of Tennessee retreated from the recent defeat at Fort Donelson, the Union army occupied Nashville. In March of 1862, President Abraham Lincoln appointed a Tennessean, U. S. Senator Andrew Johnson, to serve as military governor. Because of his nervousness about Confederate attacks on Nashville, Johnson begged federal officials to fortify the town. The commanding general ordered the post commander, General James S. Negley, to use the post's 6,000 soldiers and black laborers to construct fortifications for Nashville and around the capitol.

[...]

The Union army launched a campaign to recruit and impress (force) nearly 2,000 blacks (free and slave) into Fort Negley's labor battalions. "Known men of treason," including Belle Meade plantation's William G. Harding, suffered arrest and confiscation of their money, slaves, and supplies to support Morton's project. The Union cavalry surrounded Nashville's three black (quasi-independent) churches, arrested strong black men and women, and marched them to the St. Cloud hill construction site with axes, picks, and spades in return for certificates of labor to be paid later. Before the project ended, the army would own the blacks and some "loyal slave owners" over \$85,958 in wages.

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Egyptian Plover – a bird in Ghana

<http://blog.africageographic.com/africa-geographic-blog/files/2013/01/Egyptian-Plover-carrying-food-ed.jpg>

<https://africageographic.com/blog/the-10-most-remarkable-birds-in-ghana/>

CHAPTER TWENTY

Seeing the Elephant - 1864



Nick Crutchelow T US Colored TRP 1842-1864	Felix Battle PVT US Colored TRP 1851-1927	Isham Anderson PVT US Colored T 1841-1865
Alexander Brown T US Colored TRP B 1845	John Gaines PVT US Colored TRP B 1843	John Dubuison PVT US Colored T 1825-1909
James Hughes T US Colored TRP B 1838	Monroe Moore PVT US Colored TRP 1843-1863	Walter Simms CPL US Colored T B 1845
Hardin Bostick Seaman Navy 1840-1915	William J Bostick Seaman Navy 1843-1891	Burton Bostic Seaman Nav B 1838

Private Felix Battle, Union Soldier and Ancestor of historian Thelma Battle, is one of the men from Williamson County memorialized in pavers in Franklin, TN

<https://www.tennessean.com/story/news/local/williamson/2018/05/27/black-civil-war-troops-tennessee-genealogy-research/632999002/>

The Hardtack song

<https://www.civilwarpoetry.org/union/songs/hardtack.html>

<https://civilwartalk.com/threads/hard-tack-come-again-no-more.26917/>

African Troops at the Battle of
Milliken's Bend



An illustration of the Battle of Milliken's Bend on June 7, 1863, part of the Vicksburg Campaign of the American Civil War. (Theodore R. Davis)

<https://www.militarytimes.com/military-honor/black-military-history/2018/02/12/black-union-soldiers-fought-a-costly-battle-for-equal-pay/>

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In May and June 1863, black and white Union regiments fought for the first time in major battles at Port Hudson and Milliken's Bend on the Mississippi River. One unit fighting was Gen. Butler's First Regiment Native Louisiana Guards led by black officers, including one 16-year-old lieutenant who was killed in action. Some of the white officers expressed surprise at how fiercely the black troops fought. But black soldiers were fighting for much more than restoring the Union. They were fighting to liberate their people.

<http://www.crf-usa.org/black-history-month/black-troops-in-union-blue>

Fort Pillow

<https://www.history.com/topics/american-civil-war/fort-pillow-massacre>

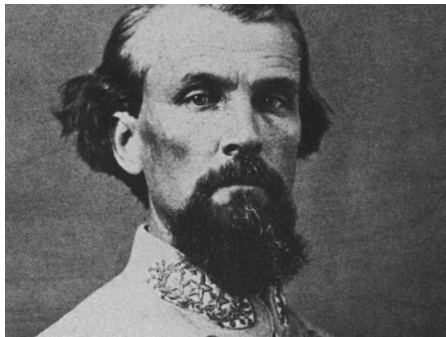
https://en.wikipedia.org/wiki/Battle_of_Fort_Pillow



"Confederate massacre of black Union troops after the surrender at Fort Pillow, April 12, 1864"

Frank Leslie's Illustrated Newspaper (New York), May 7, 1864

https://en.wikipedia.org/wiki/Battle_of_Fort_Pillow



General Nathan Bedford Forrest

<https://www.globalchin.org/color/the-klan-and-nathan-bedford-forrest-american-civil-war/the-klan-and-nathan-bedford-forrest-american-civil-war-2>

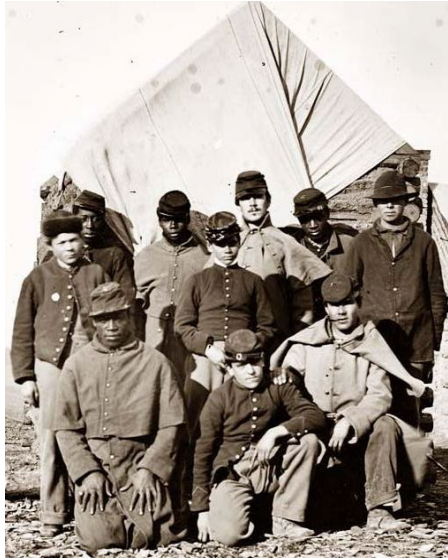
On June 6, Col. Hermann Lieb with the African Brigade and two companies of the 10th Illinois Cavalry made a reconnaissance toward Richmond, Louisiana. About three miles from Richmond, Lieb encountered enemy troops at the Tallulah railroad depot and drove them back but then retired, fearing that many more Rebels might be near. While retiring, a squad of Union cavalry appeared, fleeing from a force of Rebels. Lieb got his men into battle line and helped disperse the pursuing enemy. He then retired to Milliken's Bend and informed his superior by courier of his actions.

<https://www.civilwaracademy.com/civil-war-battles-in-louisiana>

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On September 27, 1862, the first regiment to become a United States Colored Troops (USCT) regiment was officially brought into the Union army. All the captains and lieutenants in this Louisiana regiment were men of African descent. The regiment was immediately assigned combat duties, and it captured Donaldsonville, Louisiana on October 27, 1862.

<https://www.afroamcivilwar.org/about-us/usct-history.html>



Young Union Soldiers

<https://allthatsinteresting.com/wordpress/wp-content/uploads/2016/12/soldiers-white-black-1861.jpg>

Thumbscrews



The thumbscrews or pilliwinks is a torture instrument which was first used in medieval Europe. It is a simple vice, sometimes with protruding studs on the interior surfaces. The victim's thumbs or fingers were placed in the vice and slowly crushed. The thumbscrew was also applied to crush prisoners' big toes. The crushing bars were sometimes lined with sharp metal points to puncture the nails and inflict greater pain in the nail beds. Larger, heavier devices based on the same design principle were applied to crush knees and elbows.

<http://usslave.blogspot.com/2011/08/>

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<http://www.forumbiodiversity.com/showthread.php?t=43245>



Sgt. Alexander Herritage Newton (left) and Sgt. Daniel S. Lathrop.

Identified by Ron Coddington

<https://www.npr.org/sections/pictureshow/2012/11/16/163887404/african-american-faces-of-the-civil-war>

Collection of the Beinecke Rare Book and Manuscript Library, Yale University

CLANDESTINE

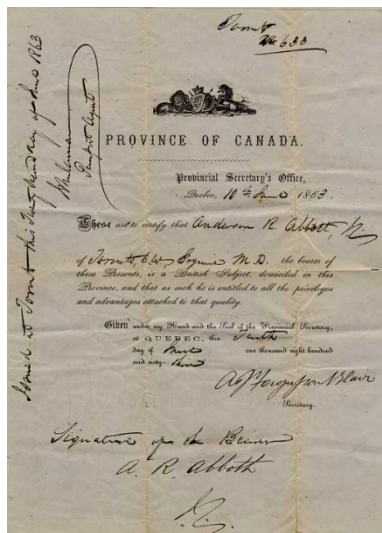
Corporal William Wright



Details on Corporal Wright of the 114th US Colored Infantry:

<http://randomthoughtsonhistory.blogspot.com/2013/04/william-wright-114th-usc-soldier.html>

Dr. Anderson Ruffin Abbott



Anderson Ruffin Abbott, doctor, surgeon (born 7 April 1837 in Toronto, Upper Canada; died 29 December 1913 in Toronto, ON). Abbott was the first Canadian-born Black person to graduate from medical school. He served the Union army as a civilian surgeon during the American Civil War.

<https://www.thecanadianencyclopedia.ca/en/article/anderson-abbott>

And, at right, Dr. Abbott's passport

<http://www.buxtonmuseum.com/history/PEOPLE/abbott-anderson.html>

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"Union occupation of Nashville (1862-66) allowed black Nashville to flower again, and Samuel Lowery was one of the exiled free blacks who returned to the city. He became a Christian Church missionary, chaplain for the 9th U. S. Colored Artillery Battalion, and teacher for the 2nd U. S. Colored Light Artillery, Battery A troops. Between 1865 and 1875, Lowery was involved with the State Colored Men's Conventions, the National Emigration Society, and the Tennessee State Equal Rights League. He studied law under a white attorney in Rutherford County and began a law practice...

... In 1875, Samuel Lowery moved to Huntsville, Alabama, where he established Lowery's Industrial Academy, which won first prize for its silk at the 1884 World's Fair. A group of businessmen financed his Birmingham Silk Culture Company. Later, he founded the S. R. and R. M. Lowery Industrial Silk Culture and Manufacturing Company. On February 2, 1880, Lowery was admitted to the bar of the U. S. Supreme Court. In the 1880s, he established a cooperative community, Loweryvale, in Jefferson County, Alabama, where he died around 1900."

<http://www2.tnstate.edu/library/digital/lowery.htm>

Samuel R. Lowery was the first black (southern) lawyer to argue a case before the United States Supreme Court. He was born on December 8, 1830 or 1832 in Davidson County, Tennessee to his black slave father Peter Lowery and free Cherokee mother Ruth Mitchell. His mother died when he was eight, but—together with his father—Lowery worked at Franklin College in Tennessee. There, both studied under the white proprietor of the college, Reverend Tolbert Fanning.

<https://www.blackpast.org/african-american-history/lowery-samuel-r-1830-or-1832-1900/>

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Vivandieres

In 1802, the US Congress authorized rations for four women per company, duties undefined.

SEVENTH CONGRESS. SESS. I. CH. 9. 1802.

three rations; a surgeon's mate, two rations; a cadet, two rations or money in lieu thereof at the option of the said officers and cadets at the posts respectively, where the rations shall become due; and if at such post supplies are not furnished by contract, then such allowance as shall be deemed equitable, having reference to former contracts, and the position of the place in question: and each non-commissioned officer, musician and private, one ration; to the commanding officers of each separate post, such additional number of rations as the President of the United States shall, from time to time, direct, having respect to the special circumstances of each post; to the women who may be allowed to any particular corps not exceeding the proportion of four to a company, one ration each; to such matrons and nurses as may be necessarily employed in the hospital, one ration each; and to every commissioned officer who shall keep one servant, not a soldier of the line, one additional ration.

<https://civilwartalk.com/threads/a-peach-is-a-peach-is-a-vivandiere.115454/> (Thank you Dave Wilma.)



In addition to Vivandieres, there are sparsely documented cases of African/Black women posing as men in order to serve in the Union Army. Cathay Williams is one of them.

https://www.atlasobscura.com/articles/cathay-williams-buffalo-soldier?utm_source=facebook.com&utm_medium=atlas-page&fbclid=IwAR2g1JrFGcjALzu62gegI_v_fsni7BKeJTVCEl7aLksrckrKP9sVVrF34UY

Tin Candle Box



<http://www.blockaderunner.com/images/foldinglantern.jpg>

<http://www.blockaderunner.com/Catalog/catpg27a.html>

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Union drummer boy

<https://jubiloemancipationcentury.wordpress.com/tag/black-boys-in-the-civil-war/>



<http://www.army.mil/article/11458/vivandieres-forgotten-women-of-the-civil-war/>

<http://www.thecivilwaromnibus.com/articles/98/vivandieres-and-cantinieres-ladies-of-the-regiment/>

<http://www.blackpast.org/aah/taylor-susan-susie-baker-king-1848-1912>

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Rumors of Insurrection of Africans in Williamson County

The Slave Insurrection.

CINCINNATI, Dec. 9.

The Louisville Journal correspondence of to-day says there is great excitement at Franklin, Tenn., owing to the projected insurrection among the Slaves there. 24 muskets and two kegs of powder had been found in the possession of a gang of negroes at Columbia, Tenn. In Perry, Tenn., 15 negroes had been killed by their owners. The Evansville Journal of the 6th inst. learns that there was much excitement in the neighborhood of Dover, on the Cumberland river, among the negroes. Many of the ringleaders had been arrested and eleven hung. One white man disguised as a negro had been sentenced to 900 lashes, but died before the penalty was fully inflicted. The whites were arriving and organizing for defence. An opinion prevailed that a general uprising would take place among the negroes during the holidays. Escapes of slaves were unusually numerous.

Hartford Courant Wednesday Dec. 10, 1856

<https://usctwillcotn.blogspot.com/2018/05/runaways-and-resistance-against-slavery.html>

Thanks to Tina Cahalan Jones for her research

Military Units

http://www.nps.gov/stri/learn/historyculture/upload/History_110_111_regiments-2.pdf

<http://www.washingtontimes.com/news/2008/aug/7/black-soldier-rides-with-devil-forrest/?page=all>

Card games

<https://en.wikipedia.org/wiki/Hearts>

<http://opinionator.blogs.nytimes.com/2012/09/07/killing-time/>

Troops of African Descent

https://en.wikipedia.org/wiki/United_States_Colored_Troops

Dr. Anderson Abbott

https://en.wikipedia.org/wiki/Anderson_Ruffin_Abbott

Andy Waskie, Foreign Soldiers in the American Civil War

http://wesclark.com/jw/foreign_soldiers.html

New York State Division of Military and Naval Affairs: Military History

<https://dmna.ny.gov/historic/reghist/civil/infantry/39thInf/39thInfMain.htm>

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Canada's participation in the US Civil War

Hugh L. Keenleyside, *Canada and the United States*, (New York: Alfred Knopf, 1952), p. 115

Cited in "Lies My Teacher Told Me" on p. 182, James Loewen

Zu Zu and other Civil War slang

<http://freepages.genealogy.rootsweb.ancestry.com/~poindexterfamily/CivilWar.html>

Osborne Perry Anderson – sole survivor of the John Brown Raid in Harper's Ferry

Article by Eugene L. Meyer in the Washington Post

Sunday, December 12, 2004; Page W20

They met furtively, first inside a wood-frame church, then in a school, then at a firehouse and finally at a Baptist church in the Canadian town of Chatham, all over two days in May 1858. There were 46 altogether, all men, 12 white and 34 black. They had come north to escape a society where blacks were often no more than chattel. So when their charismatic leader proposed an audacious plan to establish an independent free state for blacks in the southern Appalachians, there were no dissenters.

Among the participants voting to endorse John Brown's vision and to adopt a provisional constitution was a handsome 28-year-old man of mixed race born free in Pennsylvania. He would be chosen in Chatham to be a member of the future Congress of the black state. Then, where Brown, the fiery, self-appointed commander in chief, would lead, Osborne Perry Anderson, alone among the blacks at Chatham, would loyally follow.



Courtesy of the Library of Congress/Print and Photographs Division



Dangerfield Newby

<https://edu.lva.virginia.gov/changemakers/items/show/1>

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Where the abolitionist [John Brown] would lead Anderson and others was, of course, to Harpers Ferry, a federal arsenal town at the confluence of the Shenandoah and Potomac rivers, 57 miles upstream from Washington.

<http://www.washingtonpost.com/wp-dyn/articles/A44758-2004Dec7.html>

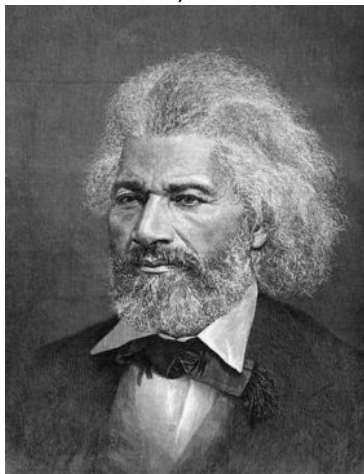


The Freedmen pursued and cherished education. This photo was taken at a school in Georgia in 1864 before the war's end.

© News Dog Media

<https://www.dailymail.co.uk/news/article-4928680/Haunting-pictures-little-life-changed-slaves.html>

The Frederick Douglass quote comes from his speech in Rochester, New York on March 2, 1863, titled "Men of Color, To Arms!"



Excerpt

Liberty won by white men would lose half its luster. "Who would be free themselves must strike the blow." "Better even die free, than to live slaves." This is the sentiment of every brace colored man amongst us. There are weak and cowardly men in all nations. We have them amongst us. They tell you

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this is the "white man's war"; that you will be no "better off after than before the war;" that the getting of you into the army is to "sacrifice you on the first opportunity." Believe them not; cowards themselves, they do not wish to have their cowardice shamed by your brave example. Leave them to their timidity, or to whatever motive may hold them back. I have not their timidity, or to whatever motive may hold them back. I have not thought lightly of the words I am now addressing you. The counsel I give comes of close observation of the great struggle now in progress, and of the deep conviction that this is your hour and mine. In good earnest then, and after the best deliberation, I now for the first time during this war feel at liberty to call and counsel you to arms. By every consideration which binds you to your enslaved fellow- countrymen, and the peace and welfare of your country; by every aspiration which you cherish for the freedom and equality of yourselves and your children; by all the ties of blood and identity which make us one with the brave black men now fighting our battles in Louisiana and in South Carolina, I urge you to fly to arms, and smite with death the power that would bury the government and your liberty in the same hopeless grave.

<https://www.blackpast.org/african-american-history/1863-frederick-douglass-men-color-arms/>

Repeating rifles

http://www.civilwar.si.edu/weapons_spencer.html

<http://www.civilwar.org/battlefields/chickamauga/chickamauga-history/the-battle-of-hoovers-gap.html?referrer=https://www.google.com/>

Forage cap

http://www.dirtybillyshats.com/federal_forage_caps.htm.html

Nova Scotians and Maroons

In 1792 the original settlers were joined by about 1,000 freed slaves from Nova Scotia. These blacks had come from the thirteen colonies during or immediately after the American Revolution, having been promised liberty if they would flee their masters to join the British side. A large group of escaped slaves who had fought for the British fled to Nova Scotia from as far south as Georgia, accompanying the British forces and the Loyalists leaving the United States when the war ended.

In 1800 another 550 blacks arrived from Jamaica via Nova Scotia. They were from a community of Maroons, a tightly organized group of escaped slaves who had managed to maintain their independence in the mountains of Jamaica after the English took the island from the Spanish in 1655. In 17%, however, one group of them surrendered to British forces and were deported to Nova Scotia; later at their own request they were transferred to Sierra Leone.

<https://www.globalsecurity.org/military/world/africa/sl-history-13.htm>

Black Loyalists in Nova Scotia fought in New Jersey against the American rebels

"For people of African origin, about 5 percent of Canada's population, uncovering the saga of the black loyalists has proved to be both uplifting and dispiriting. Those who went over to British lines in the late 1770's were not monarchists, but freedom-seekers, their descendants say.

"When they fought the Americans for the British, as far as they were concerned, they were fighting for their freedom," said Mr. Cromwell, 77, who fought alongside American units in Europe in World War II. During the American revolution, in a strategy they repeated in the war of 1812, British commanders offered freedom to slaves of rebel masters who would come over to fight with the British Army. The offer was not valid for slaves of Loyalist masters."

<https://www.nytimes.com/1999/10/08/world/birchtown-journal-for-nova-scotia-blacks-veil-is-ripped-from-past.html>

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The Influence of Settlers Still Felt in Sierra Leone

<http://www.thissierraleone.com/influence-of-nova-scotia-immigrants-still-felt-in-the-sierra-leone-community-they-founded-220-years-ago/>

Hardtack

Made using salt, water and wheat flour (which is rich in protein, vitamins and calories), hardtack could provide modest nutrition for a crew at sea or an army in the field for weeks, even months. The secret to making biscuit last so long is to draw out every last trace of moisture. To that end, slabs of hardtack were baked and re-baked as many as four separate times. Once in storage, the biscuits would keep indefinitely (if kept dry).

<https://militaryhistorynow.com/2014/07/11/hard-to-swallow-a-brief-history-of-hardtack-and-ships-biscuit-2/>

The men of the USCT (African Descent) would not tolerate second-rate status.

IN NOVEMBER 1863, Sergeant William Walker of the 3rd South Carolina Infantry took dramatic action to express a grievance shared by thousands of African-American troops in the Union Army. The 23-year-old former slave “did unlawfully take command” of Company A and march the troops to his commanding officer’s tent. There, as court-martial specifications later documented, he “ordered them to stack arms,” and when asked what this meant, replied, “We will not do duty any longer for seven dollars per month.” Walker refused an order to return to duty and told his company “to let their arms alone and go to their quarters.” They did, and “thereby excited and joined in a general mutiny.” The young sergeant would pay for his defiance with his life. Despite a plea that he and his comrades had “only contemplated a peaceful demand for the rights and benefits that had been guaranteed them,” a military tribunal found Walker guilty of mutiny. He would be executed by firing squad on February 29, 1864.

<https://www.historynet.com/10-month-men-usct.htm>

Discrimination and Mistreatment of African Descent Troops

Combat for both black soldiers and their white officers was doubly dangerous. When captured by the Confederates, black captives could be returned to their previous owners, sold into slavery, or even hanged. Their white officers were considered “outlaws” and might be executed upon capture, rather than kept and treated as prisoners of war.

Despite their proven record as effective, courageous combat troops, African-American men still faced a long struggle for equal treatment. During the Civil War, black troops were often assigned tough, dirty jobs like digging trenches. Black regiments were commonly issued inferior equipment and were sometimes given inadequate medical treatment in racially segregated hospitals. African-American troops were paid less than white soldiers. Some black units, such as the 54th Massachusetts Infantry, refused to accept any pay as long as the rate remained unequal. The Lincoln administration and Congress dragged their feet on this matter until they finally established equal pay near the war’s end.

<http://www.crf-usa.org/black-history-month/black-troops-in-union-blue>

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Random public assaults on men of color in uniform, violence towards blacks in Northern cities, and mistreatment by white comrades and the enemy afflicted the black troops. The fact that black soldiers were paid less was a particularly offensive issue; black enlisted men and officers received only \$7 per month whereas white privates earned \$13.

<https://www.alexandriava.gov/historic/forward/default.aspx?id=40018>

Unequal pay issue

<https://www.archives.gov/education/lessons/blacks-civil-war/equal-pay.html>

Grand Army of Black Men - Grand Army of the Republic – was a veterans group.

http://www.amazon.com/gp/search?ie=UTF8&keywords=Grand%20Army%20Black%20Men%20Letters&tag=americancivilwar_com-20&index=books&linkCode=ur2&camp=1789&creative=9325

Voice of Thunder; Black Men's Civil War

http://www.amazon.com/gp/reader/0252067908/ref=sr_1_5?p=S01B&keywords=Grand+Army+Black+Men+Letters&ie=UTF8&qid=1434643855

Many Thousand Gone – the song

<http://www.balladofamerica.com/music/indexes/songs/manythousandgone/index.htm>

Butternut – a term used to describe Confederate soldiers derived from the color of some of their uniforms

<http://1860s.blogspot.com/2008/11/confederate-buttanut-soldier.html>

The authors saw Derusha Ackley 's name on the Civil War memorial at U St. and Vermont Avenue, NW, Washington, DC during a Kilgore Langston Gist Family Reunion Black History Tour.



<https://www.nps.gov/afam/planyourvisit/basicinfo.htm>

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Reminiscences of Service with Colored Troops in the Army of the Cumberland, 1863-65
by Morgan, T. J. (Thomas Jefferson) <https://archive.org/details/reminiscencesofs00morg>

A History of the Negro Troops in the War of the Rebellion, 1861-1865

By George Washington Williams

p. 280-282 Decatur, Georgia

https://books.google.com/books?id=eTAOAAAAIAAJ&pg=PA277&lpg=PA277&dq=september+1864+%27general+forrest%27+rousseau&source=bl&ots=dIZgo18ajL&sig=oNpwz3GgA8WQBqj4KYenNAXNZa8&hl=en&sa=X&ei=F3mXVc2ploydNvHzg_gN&ved=0CCEQ6AEwAQ#v=onepage&q=september%201864%20'general%20forrest'%20rousseau&f=false

US Colored Troops

<https://jubiloemancipationcentury.wordpress.com/category/us-colored-troops/>

Private Jackson Carmichael

<https://www.fold3.com/image/264309216>

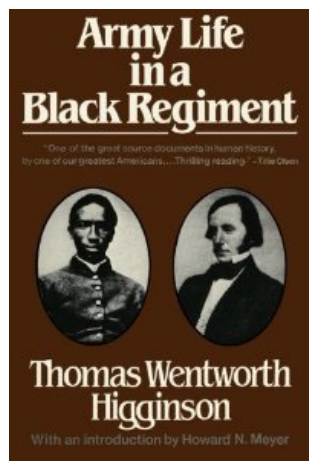
<https://www.nps.gov/civilwar/search-soldiers-detail.htm?soldierId=91A92B8B-DC7A-DF11-BF36-B8AC6F5D926A>

https://en.wikipedia.org/wiki/Second_Battle_of_Dalton

Names of soldiers the 44th

<http://civil-war-soldiers.findthebest.com/l/2080593/Baladen-K-Goings>

Also, source: <https://www.nps.gov/civilwar/search-battle-units.htm>



"The Rebel order remained unrevoked which consigned the new colored troops and their officers to a felon's death, if captured; and we all felt that we fought with ropes round our necks. 'Dere's no flag of true for us,' the men would contemptuously say. 'When de Secesh fight de Fus' Souf (First South Carolina),' he fight in earnest. 'Indeed, I myself took it as rather a compliment when the commander on the other side --though an old acquaintance of mine in Massachusetts and in Kansas--at first refused to negotiate through me or my officers,--a refusal that was kept up, greatly to the enemy's inconvenience, until our men captured some of the opposing pickets, and their friends had to waive all scruples in order to send them supplies. After this there was no more trouble, and I think that the first Rebel officer in South Carolina who met any officer of colored troops under a flag of truce was Captain John C. Calhoun. In Florida we had been so recognized long before; but that was when they wished to frighten us out

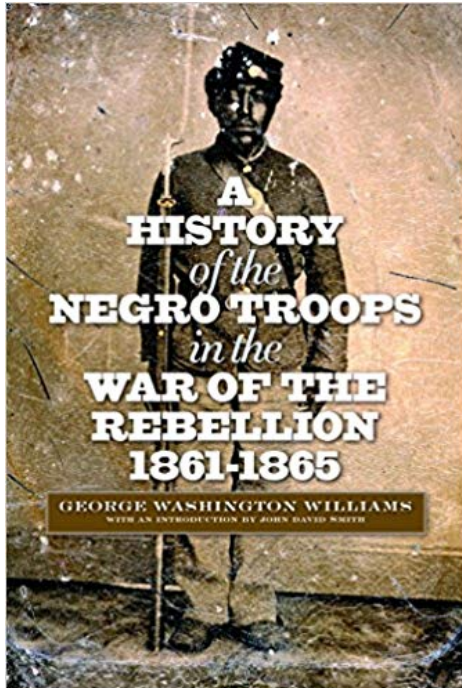
of Jacksonville."

P.74, ARMY LIFE IN A BLACK REGIMENT by Thomas Wentworth Higginson (1866)

<http://www.gutenberg.org/files/6764/6764-h/6764-h.htm#link2HCH0012>

Army Life in a Black Regiment by Thomas Wentworth Higginson Published by W. W. Norton & Company, 1984

<http://www.abebooks.com/servlet/SearchResults?tn=Army+Life+Black+Regiment>



<https://www.amazon.com/History-Troops-Rebellion-1861-1865-Norths/dp/0823233855>

CHAPTER TWENTY-ONE

The Interrogation Continues - Early 1863

On January 2, 1864, Cleburne made his most controversial decision ever. He gathered the corps and division commanders in the Army of Tennessee to present his proposal. The Confederacy was unable to fill its ranks due to a lack of manpower. He stated that slavery was their "most vulnerable point, a continued embarrassment, and in some respects an insidious weakness." Cleburne's proposed solution was for the Confederacy to arm slaves to fight in the army. In time, these soldiers would receive their freedom. The proposal was not well received at all. In fact, Jefferson Davis directed that the proposal be suppressed.

<http://www.civilwar.org/education/history/biographies/patrick-cleburne.html?referrer=https://www.google.com/>

"How a Black Spy Infiltrated the Confederate White House – How freed slave Mary Bowser and abolitionist Elizabeth Van Lew teamed up to spy on Confederate President Jefferson Davis and got away with it"

(This was after the CSA Capital was moved from Montgomery to Richmond.)

"There's not much information as to what Bowser was able to report back as a spy, as all of her dispatches to Van Lew were destroyed out of fear that they would lead to severe repercussions. However, Van Lew's diary entries imply that Bowser's reports were critical in helping the Union navigate their way towards victory during the war.

"When I open my eyes in the morning, I say to the servant, 'What news, Mary?' and my caterer never fails!" Van Lew wrote. "Most generally our reliable news is gathered from negroes, and they certainly show wisdom, discretion and prudence, which is wonderful."

<https://www.history.com/news/female-spies-civil-war-mary-bowser-elizabeth-van-lew>

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The Richmond White House of the Confederacy



<https://time.com/4350450/mary-richards-bowser/>

Allan Pinkerton

http://en.wikipedia.org/wiki/Allan_Pinkerton

Links to info on espionage:

<http://www.duboislrc.net/read/Dabneys.html>

<http://www.afroamcivilwar.org/component/content/article.html?id=8>

This is an excellent source of information from the CIA on the "Black Dispatches" – the name given to intelligence reports from enslaved and free Africans. See the chapter beginning on page 25.

https://www.cia.gov/library/publications/intelligence-history/civil-war/Intel_in_the_CW1.pdf

Lincoln-Douglas Debates – 1858

What is often overlooked is that the debates were part of a larger campaign, that they were designed to achieve certain immediate political objectives, and that they reflected the characteristics of mid-nineteenth-century political rhetoric. Douglas, a member of Congress since 1843 and a nationally prominent spokesman for the Democratic party, was seeking reelection to a third term in the [U.S. Senate](#), and Lincoln was running for Douglas's Senate seat as a Republican. Because of Douglas's political stature, the campaign attracted national attention. Its outcome, it was thought, would determine the ability of the Democratic party to maintain unity in the face of the divisive sectional and slavery issues, and some were convinced it would determine the viability of the Union itself. "The battle of the Union is to be fought in [Illinois](#)," a [Washington](#) paper declared.

<https://www.history.com/topics/19th-century/lincoln-douglas-debates>

Video presentation on espionage

<https://www.c-span.org/video/?317361-1/africanamerican-civil-war-espionage-part-1>

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Lucretia Mott - abolitionist

<https://www.biography.com/people/lucretia-mott-9416590>

Siege of Corinth

https://en.wikipedia.org/wiki/Siege_of_Corinth

Dr. Watson M. Gentry's Obituary

<https://www.newspapers.com/newspage/119506788/>

Death Notice for Dr. Gentry

<https://www.flickr.com/photos/heritagefoundationfranklin/45013011744/in/photolist-eJeM8Y-eJeFkh-2bzDsao-eJeLZ5-fDbSr7/lightbox/>

Map of Confederate Railroads

https://cdn2.americancivilwar.com/americancivilwar-cdn/civil_war_map/Confederate_Railroad_Map.jpg

The Lincolns, Abraham, age 52, and his wife Mary Todd Lincoln, age 42, moved to Washington under the most perilous circumstances. A plot to kidnap or murder him was bypassed through the skillful management of the Scot, Allan Pinkerton, a detective on the Chicago police force who also ran a private detective agency. Traveling with Mrs. Lincoln by another route were her three sons.

Jefferson Davis, age 53 and his wife Varina, who was 35, moved to the White House of the Confederacy with a daughter, Maggie, age 6, and the two surviving of their three sons, Jeff, 4, and Joe, 2. They shared with the Lincolns the tragic loss of a son, Sam, who had died in 1854. Mrs. Davis was pregnant when they moved to the Confederate White House and gave birth to Billy four months later, in December 1861.

<https://www.whitehousehistory.org/the-other-white-house>

Jefferson Davis, president of Confederate States of America, was married during the Civil War to Varina Howell Davis, a mulatto or black woman. Several historians who have studied her and her life have speculated that she was indeed a woman of color but there is no conclusive answer.

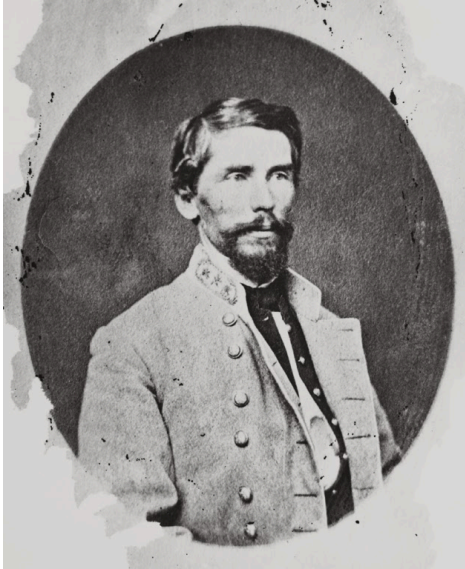
<http://www.northstarnewstoday.com/civil-rights/was-the-first-lady-of-the-confederacy-black/>

“Whites” with unknown or unacknowledged African heritage

For example, researchers found white people with African ancestry at much higher rates in southern states. As much as 12% of self-described European Americans from South Carolina and Louisiana had African ancestry. And in other parts of the South, it was about 1 in 10. Researchers estimated that this interracial mixing, which geneticists call "admixture," started about six generations ago (roughly 180 years) — before African-Americans migrated to the northern states.

<http://mic.com/articles/106856/geneticists-have-found-something-surprising-about-the-dna-of-white-people>

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Major General Cleburne

Patrick Ronayne Cleburne was born in 1828 in Ovens, County Cork, Ireland,
https://en.wikipedia.org/wiki/Patrick_Cleburne

Video about Cleburne mentions his idea of enlisting and freeing Africans to fight for the Confederacy. This short video gives a bit of the history of General Patrick Cleburne's proposal to arm and promise freedom to enslaved Africans/Blacks if they fought for the South. It does not mention that he was labeled a traitor and, despite his outstanding generalship, never got another star while other less distinguished general officers did. Cleburne was an immigrant and did not own slaves.

He was killed in the November 1864 Battle of Franklin (south of Nashville, Tennessee) and his body was laid out on the portico of the Carnton plantation house where my great grandmother Mariah was enslaved.

<https://www.youtube.com/watch?v=qagsf7uUgZo>

Video of Eric Jacobson of Battle of Franklin Trust on Cleburne's death
https://www.youtube.com/watch?v=YGgOTEjZ_JY

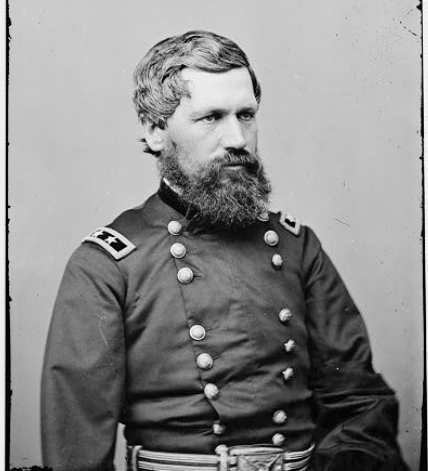
African Spies for the Union

The late and much esteemed Hari Jones is featured with his low-keyed but powerful destruction of the revisionist myth of Africans fighting in any significant way or number for the Confederacy. He quotes Pinkerton as saying that the "body servants," teamsters, cooks, etc. were an important source of intelligence for the Union. Many served, in fact, as spies.

<https://www.youtube.com/watch?v=G1Mwc8MeNw>

Maj. General Oliver Otis Howard – namesake of Howard University in Washington, DC, the authors' Alma Mater. Eight other close family members also attended HU.

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<http://www.essentialcivilwarcurriculum.com/oliver-otis-howard.html>

Battle of Resaca, Georgia

<http://www.civilwar.org/battlefields/resaca.html#>

The Sixth Kentucky Cavalry was under the command of Colonel J. Warren Grigsby at the Battle of Resaca, Georgia

<http://www.civilwar.org/battlefields/resaca.html?tab=facts>

**PLEASE SEE OTHER LINK AND DOCUMENT FOR
VERIFICATIONS AND REFERENCES FOR**

**PART TWO - ERA OF TRIUMPH
1864 - 1922**