Let’s piece the past together
an Archaeological Journey of
African-American History for Kids

By Michelle San Antonio
With contributions by Mike Thomas
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This is a book about African-American history. Come along on this journey to explore 500 years of history as archaeology helps us piece together the past. Archaeologists study the way people lived and how they used the resources around them. What we know about the past is shaped by historians and archaeologists. For example, historical documents present enslaved laborers as possessions, things bought and sold. However, archaeologists are uncovering another side of slavery hidden in the physical remains of slave houses and yards. Artifacts like broken bits of pottery, beads, food remains, buttons, and trinkets help archaeologists understand how enslaved families lived and worked. We will also explore the Underground Railroad, emancipation, the Civil Rights Movement, and visit a man who discovered his own slave ancestors. As you read this book, think about what you want to learn about African-American history. What do you think the archaeologists will discover? Will it change what you already understand about the past? Let’s take this historical journey and piece the past together.
This book focuses on the history of our country’s African Americans, or people of African descent. When we say that someone is of African descent, we mean that his or her ancestors came from Africa. African Americans have been in the United States for over 400 years. However, African Americans were not legally considered American citizens until 1868, a few years after the end of the Civil War. Some of this country’s first roads, houses, state buildings, and plantations were built by the hands of enslaved laborers. Their contributions, presence, and history were important to the nation’s development.

Think about what you already know about African-American history, slavery, and archaeology. Did you learn about these topics from school, your relatives, or television programs? We will be talking about some emotional events, both painful and uplifting. It is important to think about the human courage and dignity in those situations.

On our historical journey, we will follow some events from the 15th century into the present day. Some of the chapters in this book use archaeology to understand a broader picture of life. Since we cannot travel back in time to look at the actual past, historical documents and archaeological evidence are used to help us understand what life was like. Artifacts are evidences of past human activity that archaeologists use to make inferences, or conclusions, about the past. History helps us make sense of the past, and archaeology is a useful tool to do that because it gives us physical remains from the past to look at.

**Why is the past important?**

When we learn more about the past and the people who lived before us, we can understand more about ourselves, our heritage, and our culture. Culture is what makes us human. There are many different cultural groups around the globe and they all help shape our modern world. This kind of information also helps us understand how and why different societies form. Learning about the past and traditional cultural values encourages us to see how we are different and, especially, how we are alike.

**Why study archaeology?**

Archaeology helps guide our understanding of how people lived, what they ate, how they dressed, and even how they entertained themselves. Archaeology is a systematic scientific investigation that studies past human life and culture by looking at material remains, called artifacts. What are artifacts, you ask? Well, it’s basically someone’s garbage. An archaeologist studies artifacts to help reconstruct what life was like during that time. For example, if you look through the waste basket in your best friend’s room, what will you find? Can you tell if that person likes a certain kind of food, or wore out a pair of sneakers, or even performed poorly on the last math quiz? Archaeologists use information like this to help shape the past and create a picture of daily life and activities.

Archaeology is not, by the way, digging dinosaurs. Paleontologists study dinosaurs and fossilized creatures.
A trowel symbol appears next to the section that uses archaeology. We’ll look at the wreckage of a sunken slave ship, see the archaeological studies at plantations in Virginia and Tennessee, explore a “station” on the Underground Railroad, read about an African-American owned saloon in Nevada, and look at a campground used by Buffalo Soldiers in the mountains of Texas. These archaeological sites will shed some light on how African Americans lived during different times.

You will also notice many old paintings and sketches throughout the book. These images are intentional historical representations of daily life. Just as you would take a picture with a modern camera, people hundreds of years ago wanted to capture important events and ordinary activities. Pay special attention to these images and make observations about what the people are doing or how they are dressed. Think about what the artist tried to communicate in the image.

Archaeologists can tell us a lot about past peoples by looking at artifacts and excavating where they lived. Yet they also rely on historical documents to assist in completing the picture. You will notice throughout the book that there are orange-colored boxes that contain excerpts of interviews with former slaves. Interviews like these are called oral histories.

In the 1930s, the United States government started a program called the Federal Writers’ Project. A part of that program included interviewing African Americans who were born into slavery and later freed after the Civil War. The quotes in the orange boxes are excerpts of the oral histories by former slaves who remember what enslavement was like.

The interviewers transcribed these oral histories as a record of how people spoke, and therefore some words were written as the way they sound, or phonetically. Read them out loud to yourself and notice that not everyone spoke in the same way. What else do you notice about these interviews?

“My Mother was owned by one family, and my Father was owned by another family. My Mother and Father was allowed to live together. One day my Father’s mastah took my Father to Norfolk and put him in jail to stay until he could sell him. My missus bought my Father so he could be with us.”

-Miss Mary Jane Wilson, Virginia, 1937

At the end of the book is a glossary of words that may be new to you. Throughout the book, these words will appear in bold print. Try adding these new words to your vocabulary.

Now that you understand how this book is organized, let’s discover what archaeology is.
What does an archaeologist study?

When you think about archaeology, what comes to mind? Are there mummies or golden treasures? Do you think of the Seven Wonders of the World, adobe villages, Greek villas, or African kingdoms? Archaeology is a valuable tool in answering the questions of how people lived hundreds and even thousands of years ago.

Archaeology is a science that studies the activities of people and their cultures. Prehistoric archaeology refers to the time before written history in America, while historical archaeology refers to the time period after European contact in America (around the 15th century). You will read about historical archaeology in this book. To understand human behavior, archaeologists look at cultural remains, called artifacts. Artifacts reveal a lot about human behavior. For example, the kinds of food people ate, where people lived and also the kinds of structures they lived in, and sometimes what kinds of clothes they wore. Archaeologists can also determine the kinds of activities happened in the area they are excavating. Such activities like preparing food, sewing clothes, and making tools are often visible in the soil.

How do archaeologists know where to dig?

An archaeological dig, called an excavation, is much like a scientific experiment. Scientific questions are asked, hypotheses are made, and tests are performed to produce answers, and sometimes to raise more questions. First, small test holes are dug to look for artifacts and to determine if human activity occurred in the area. If there is evidence of human activity, the archaeologist will ask more scientific questions to determine exactly where to dig. Then the archaeologist excavates bigger sections of earth to uncover as much of the area affected by past human activity. Excavation is a methodical process carried out by trained archaeologists.
Archaeologists make careful measurements to determine where to dig. What do you notice about the excavated squares in the picture? Careful observation shows that they are aligned in grid pattern, much like a piece of graph paper. Photo courtesy of www.daacs.org

All the excavated dirt is sifted through a mesh screen to help the archaeologist see the artifacts. These artifacts could be pieces of a glass bottle, or pottery, or buttons made from animal bone, for example. Artifacts are clues in developing an idea of how people lived before us.

Archaeologists use math and inference to determine where to dig. It is not a haphazard science and careful notes, maps, and pictures are taken throughout the excavation.

The colors of soil are determined by using a special color chart book. Photo courtesy of www.daacs.org

Careful excavation is performed with trowels and shovels as larger units of earth are examined for archaeological artifacts of historic and prehistoric activities.

An old surveyor’s chain (inset) is uncovered at Monticello in Virginia. What do you think the painted stick is for? Photo courtesy of www.daacs.org
How does an archaeologist ‘read’ the soil?

Archaeologists also look at the layers of soil revealed during excavation. The process by which soil is layered is called *stratigraphy*. Over time, soil is deposited in layers like a cake. These layers of soil help determine the age of the area that is being excavated. Artifacts get buried in the soil as a result of natural processes. Rain water, mud, leaves, and plant debris will eventually bury an object that is left on the ground surface. The span of time that soil is deposited can be several decades or centuries, or even thousands of years. Remember, the older an artifact is, the deeper it will be buried in the ground.

Archaeologists rely not only on soil stratigraphy to tell a story of what happened, but they also look at the soil chemistry. The minerals in soil can help the archaeologist understand the activities that once took place there. For instance, a concentration of calcium in the soil may indicate where lots of animal bones were dumped. This map shows a slave quarter (marked in orange) excavated at Thomas Jefferson’s Poplar Forest plantation in Virginia. The higher concentrations of calcium are shown as dark shading on the map. Can you see where the calcium concentrations are higher in relation to the house? What does this tell you? Could this mean that meat butchering took place in this area?

Stratigraphy helps archaeologists determine the relative age of an artifact. Can you see how the deeper something is buried is relative to how old it is? Image courtesy of Project Archaeology

Map image courtesy of Thomas Jefferson’s Poplar Forest
In your home, you might have a secret place where you keep possessions that are special to you. Archaeologists found this kind of activity while excavating slave dwellings at Thomas Jefferson’s Monticello and Poplar Forest plantations in Virginia. They found that someone purposefully dug holes into the ground within the house. These underground storage pits once held the personal possessions of the families who lived there. The presence of more than one pit indicates to the archaeologist that more than one family or many unrelated individuals probably lived together in the same house.

After archaeologists completed their excavation, an artist carefully drew an example of what the house probably looked like. In this example, the location of the underground storage pit (circled in orange) is in front of the fireplace hearth. Based on wood taken from around the pit, archaeologists know that it was lined with Southern yellow pine and measured about 4 feet square.

Why do you think that the storage pit is placed in front of the fire hearth? Drawing courtesy of www.daacs.org

Can you see the dark stains in the soil?

These yellow boxes show the outline of a slave quarter at Monticello in Virginia.

Archaeologists carefully dig with trowels to uncover the remains of an underground storage pit (on right). These pits were used to keep personal items. What kinds of artifacts do you think would be kept in a storage pit? All photos courtesy of www.daacs.org
Archaeologists can infer many things about how slaves lived from the outline of a house, called a footprint. They can tell the size of the house, what material was used to construct it, where the fire hearth and chimney stood, and even how many people lived in the house.

The picture below was taken in the early 19th century. It is very similar to the style of some slave quarters. Over time, some of the buildings may have had glass windows or wooden-plank flooring instead of dirt. Other plantations may have provided the enslaved community with houses made of brick. Ultimately, each regional area and plantation owner may have provided a different style of housing for the enslaved community that worked and lived there.

Look at this photo and write down your observations. What do you notice about the chimney and the roof?
The picture above shows an overhead view of an actual excavation of a slave quarter on a plantation in eastern Virginia. The building is estimated to be 16 feet wide and 26 feet long, and divided into two rooms. Based on the artifacts found there, it was probably built around 1670 and inhabited for about 40 years. The house was constructed of wooden posts dug into the ground, with walls made of sticks and clay. It had a dirt floor and a wooden chimney lined with mud to prevent it from burning on the inside. Archaeologists found no window glass or nails from the house. What could this mean? Archaeologists must pay attention to the different colors in the soil because this can help them reconstruct a map of a building, as seen in the next image.

The image above is a computer generated map of the slave quarter excavation shown on the left. The different colors in the map correspond to different parts of the building. For instance, the dark orange spot indicates where the fire hearth and chimney stood. The brown splotches with the black centers are the postholes that were dug out to support the house’s wooden posts that have since rotted over time. Can you pick out the other postholes?

Do you understand archaeology a little better? Let’s continue on and start our journey. The first stop is a small country in Africa, called Benin.
Do you know about your family’s history? Tracing your family’s history from your grandparents back to their grandparents and so on is called ancestry. Some African Americans can trace their ancestry overseas to the western part of Africa. So, we will begin our story in West Africa.

The people of West Africa developed many strong political states long before Europeans arrived in their lands in the 15th century. Africa had wealthy kingdoms that were economically, politically, and militarily active.

Dahomey was a culturally rich kingdom. Its people believed that the king had a divine right to rule. The Dahomey people carved ivory tusks, created brass heads, bells, and figurines to honor their present king and all the ones before him. The royal art was made to glorify the divine king and to strengthen the power and mystique of his presence.

Dahomey is located to the south of Niger and to the west of Nigeria, along the Gulf of Guinea. The nation’s location on a sea port made it accessible to trade ships and also vulnerable to attack by other nations. During the Atlantic Slave Trade, Dahomey’s kings became very wealthy by selling off many of his captured enemies to European slave traders. It was a common practice to do so, as you will read in the next chapter. In 1892-1894, Dahomey was conquered by France and forced under French rule for over 60 years. In 1960, Dahomey gained full independence and changed its name to the Republic of Benin 15 years later. Let’s read on to find out how countries in West Africa like Dahomey were involved in the slave trade.
By the 15th century (in other words, the 1400s), Africans in many nations enslaved their enemies. During this time, slavery was a common practice throughout the world as a result of war between two regions. When groups of people from different tribes or territories fought against each other, they captured members of the other group and held them prisoners. Once the war was over, the winning territory or nation often kept the captives and forced them to serve as slaves. Some areas in Africa also punished criminals by forcing them into slavery.

All slavery is wrong, and there is no such thing as an acceptable form of slavery. However, slaves in Africa were generally not brutalized. Although they were viewed as the lowest class of society, slaves were still considered members of the society. Through loyalty and hard work, the slaves could possibly regain their freedom. Some even married into the new society and improved their economic and social status.

Slave traders from France, England, Spain, Portugal, and the Netherlands first arrived in West Africa during the early 15th century and began acquiring men, women, and children for slavery in the New World by the 1440s. Slaving companies waited on the coast of West Africa in huge ships until territorial regions warred with each other. It was very common for the victorious ruler to sell captives of the opponent’s army as slaves to the Europeans.

Slave traders bought slaves with firearms and ammunition, as well as other goods like cowrie shells, precious metals, alcohol, and fine fabric. By selling the enemy and reaping riches, the victorious ruler gained an advantage for the security of his kingdom.

African rulers controlled the sale and transport of the slaves. The slaving companies were legitimate businesses at that time and conducted business according to African law. Despite this, captured Africans rebelled against European enslavement. Some African rulers waged warfare against the Europeans to drive them away from their lands. Europeans tried to capture Africans as they worked, hunted, and played. Some managed to escape, but most were taken to the slave ships waiting on the shore.

| 1440s | African slave trade is active |

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Cowrie shells like these and other trade goods were used as currency in Africa for the sale of slaves. Photos courtesy of www.daacs.org
Once on the slave ships, the captured Africans planned rebellions in hope of taking over the ships. Sometimes they attacked and killed the slave traders. Despite their attempts to elude slavery, many millions of Africans were forced to endure the long and horrible one-way voyage across the Atlantic Ocean to the New World.

The exact number of Africans captured for slavery is unknown; most historians think that 12 million people were enslaved, while others estimate the number is as high as 40 million people. Scholars are unsure of the actual number because slave ship records were not reliable until the late 1700s, during the peak of the Atlantic slave trade. The combined populations of the entire states of Georgia and Alabama today is just over 12 million people. What is the population of your state? How does that number compare? In the next chapter, you will read about the voyage across the Atlantic Ocean, known as Middle Passage.
The trip across the Atlantic Ocean to North America, South America, and the Caribbean during the slave trade is called the **Middle Passage** because it was the middle part of a three-part trade route. The first part of the route began in Europe where slaving ships sailed to Africa with manufactured goods like fabric, beads, liquor, and firearms to trade for slaves. On the second, or middle part of the route, the slaving ships crossed the Atlantic Ocean to sell the slaves in the New World. This part of the trip usually lasted one to three months depending on the weather across the ocean.

After completing Middle Passage, the slaving ships unloaded their human cargo in South America, the Caribbean, and North America. On the trip back to Europe, the ships returned with plantation crops like sugar, rum, and coffee from the European colonies in the Caribbean and Brazil, and rice, tobacco, and cotton from Virginia, the Carolinas, and Georgia colonies.

Middle Passage was a horrible experience. The ships were cramped and filthy with human waste and vomit. The traders wanted to make as much money as possible from their shipload and, therefore, the more slaves they crammed onto the slaving ships, the more money they could make. Ships were often loaded with 300-600 men, women, and children. Slave traders chained the men together two by two at their hands and feet. Below deck, people were packed tightly and had no room to move. They were forced to sit or lie in their own waste for several weeks at a time.

"I was soon put down under the decks, and there I received such a salutation in my nostrils as I had never experienced in my life..."  

-Olaudah Equiano

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15th century | 16th century | 17th century | 18th century | 19th century | 20th century
Ship records show that many people died from fatal diseases like smallpox and dysentery before even reaching the New World. Others jumped overboard and drowned, while some starved themselves to death. Those that survived Middle Passage were often permanently harmed by disease, or maimed as a result of beatings or struggling to free themselves from the iron chains during the voyage. Upon arrival to the New World, the slaving ships stopped in the Caribbean to “season” the slaves. This transitional time was meant to adjust the slaves to the kind of work and obedience that was expected of them. They were tortured and beaten to obey and to work hard and quickly.

"The first object that saluted my eyes when I arrived on the coast was the sea, and a slave ship, which was then riding at anchor, and waiting for its cargo. This filled me with astonishment that was soon converted into terror ... I no longer doubted of my fate; and, quite overpowered with horror and anguish, I fell motionless on the deck and fainted."

-Olaudah Equiano

In the mid 1700s, Olaudah Equiano was captured as a young boy from his village in modern-day Nigeria, a small country on the western coast of Africa. The boy was separated from his sister, who was also kidnapped, and sold to a slaving ship. Olaudah survived the misery of Middle Passage and was taken to Barbados, a small island in the Caribbean. He then was sold to work on a plantation in Virginia, where he stayed for a year before being sold again. His second master was a British naval officer who took Olaudah with him on travels to Europe. Olaudah took the opportunity to learn how to read and write the English language during these travels. In 1766, Olaudah purchased his freedom from his master and continued traveling and exploring as a free man. Later in his life, Olaudah wrote about his experiences as a captured slave and as a free man. This passage is taken from his memoirs, The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African, published in 1789.

"One day, when we had a smooth sea and moderate wind, two of my wearied countrymen, who were chained together, preferring death to such a life of misery, somehow made through the nettings and jumped into the sea... "

-Olaudah Equiano
Although records were kept by the slaving ships, it is difficult to know just how many people survived Middle Passage and the seasoning camps. A common misconception is that the majority of slaves were brought to America. However, scholars estimate that 50% of all slaves were sent to South America, with the largest number sent to Brazil. About 43% of slaves stayed in the Caribbean islands, and about 7% were sent to America.

Why were such vast numbers of people needed to work in the Americas? Beginning in the late 15th century, during the time of exploration, colonization, and settlement, European countries seized control of the small Caribbean islands and subsequently killed off the native populations of people. Sugar and coffee plantations were established on the tropical, fruitful lands and African slaves were used as cheap labor to work the plantations.

The ships were greatly overcrowded, with barely room to sit, lie down, or stand. This image’s caption reads: “The slave deck of the bark ‘Wildfire’ brought into Key West.” The word “bark” is a term for a sailing ship. Photo courtesy of Library of Congress

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The Atlantic Slave Trade Timeline

**1502** First recorded enslaved Africans in the Americas

**1510** Spain begins shipping slaves to its colonies in South America

**1607** Jamestown, the first colony of Virginia and the first permanent English settlement in North America, is founded.

**1619** First recorded shipment of African slaves arrives in Virginia

**1672** The Royal African Company is established to monitor Great Britain’s involvement in the slave trade

**1698** Private slave trading begins after the monopoly held by the Royal African Company fails

**1772** Slavery is banned in England, Wales, and Ireland

**1778** Slavery is declared illegal in Scotland

**1780s** Atlantic slave trade is at its peak

**1789** Olaudah Equiano’s memoirs are published

**1794** France abolishes slavery and frees all slaves

**1807** Great Britain bans slave trading for all its colonies; ownership is still allowed

**1808** United States bans slave trading; ownership is still allowed

**1833** Great Britain abolishes slavery in its colonies

**1860-1865** Civil War in the United States

**1865** 13th Amendment abolishes slavery in United States

**1868** US Congress passes 14th Amendment

**1869** Portugal abolishes slavery

**1886** Cuba abolishes slavery

**1888** Brazil abolishes slavery

**1936** Northern Nigeria abolishes slavery

The discovery of a sunken slave ship is a rare occurrence. In 1972, divers near Key West, Florida discovered a sunken ship that they quickly determined was not a treasure ship. Careful research and excavation led these underwater archaeologists to determine that this ship was the *Henrietta Marie*.

The *Henrietta Marie* was a cargo ship that participated in the trade and sale of African slaves. In 1700, after selling about 200 slaves in Jamaica, the ship sank in a shallow coral reef near present-day Key West on its return route to England.

While exploring the cargo of the *Henrietta Marie*, archaeologists found items such as iron shackles, colorful trade beads, and pewter spoons. The shackles held the slaves captive during the long and cramped travel between Africa and the New World. The spoons, ceramic jugs, cook stoves, and pewter bottles help tell the story of how the crew lived in comfort aboard the *Henrietta Marie*, while hundreds of slaves were treated badly in the cargo holds below deck.
The artifacts pictured here are just a few examples of what was discovered in the ship’s cargo hold. Do you think these artifacts tell us the whole story of how the slaves were treated? Why or why not?

*Top to bottom: Archaeologists found in the sunken cargo of the Henrietta Marie slaving ship a pewter jug, bottle and tankard that likely belonged to crew members. The beads were used as currency by the slave traders to purchase the slaves. Photos courtesy of Mel Fisher Maritime Heritage Society*

*Two underwater archaeologists at the monument on the site of the Henrietta Marie. Photos courtesy of Mel Fisher Maritime Heritage Society*
Imagine and Discuss

Imagine yourself with your siblings and friends playing in the front yard. A stranger dressed in unfamiliar clothing and speaking a different language tries to lure you and the other children away. Several of you run as fast as your legs can take you into the woods. The deep, dark forest keeps you hidden from these strangers. You hear a friend screaming for help in the distance. What do you do? How do you feel?

It’s frightening to think of a stranger coming into your home to take you and your family away. We know that such events happened because of historical documents written by people like Olaudah Equiano. Memoirs are useful in establishing events that happened in the past.

What are some new things about slavery that you have learned thus far? The next chapter will discuss what happened to slaves after enduring the horrors of Middle Passage.
Most Africans who were sold into slavery endured the same experience when they first arrived to America. They were chained together upon leaving the ships and then forced into holding pens at the slave markets. The slave markets were located in the business districts of town where men could examine the slaves for age, health, size, and gender. They were placed on an auction block and sold to the highest bidder. Young, strong men sold first, while the youngest and oldest individuals sold last. During this process, husbands, wives, and families were separated. Usually, they never saw each other again.

Many people think of the southern states when they think of slavery in the United States. However, slavery existed in the North as well as the South. Slaves living in the North often built houses, buildings, and forts. They also helped build bridges and streets, and worked in factories.

The life of a slave living in the south was different. Some worked as domestic servants in their owners’ homes, but most worked and lived on large farms called plantations. They planted and harvested crops like wheat, cotton, rice, tobacco, and sugar beets. It was extremely hard and tiring work.

“There was a auction block. Slaves were auctioned off to de highest bidder. Some refused to be sold. By dat I mean “cried.” Lord! Lord! I done seen dem young ‘uns’ fight an’ kick like crazy folks. Den dey would handcuff an’ beat ‘em unmerciful.”

–Mr. Charles Crawley, Petersburg, Virginia, 1937

This image from 1856 reads: "Slave Auction at Richmond, Virginia.”
Photo courtesy of the Library of Congress

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On large plantations, enslaved laborers worked as field hands or domestic servants. The domestic servants did all the cooking, washing, cleaning, sewing, and daily functions for the master’s house and his family. They also looked after the master’s children.

A former slave known as Aunt Susan recalls in the passage below how she took care of the master’s children. At night, she rocked the baby to sleep singing “Rock a-by baby,” and pleaded with the child to close her eyes before the sand-man came.

“My job wuz mindin’ massa’s and missus’ chilluns all dey long, and puttin’ dem ter baid at night; dey had ter habe a story told ter dem befo’ dey would go ter sleep; and de baby hed ter be rocked; and I had ter sing fo’ her “rock a-by baby”, close them eyes befo’ ole san man comes…”

-Aunt Susan Kelly, Virginia, 1938
The possession of enslaved laborers was a status symbol. Plantation owners wanted to have a comfortable lifestyle and owned a number of laborers to take care of the crops and the chores in the house. It was expensive to clothe and feed the laborers, and not every household could afford the cost. Most often it was the wealthier households that could own many acres of land and field laborers to produce cash crops. Cash crops were staples like wheat, rice, sugar, cotton, and tobacco. These crops were grown and harvested with slave labor and then sold for a rich profit, usually overseas.

Mrs. Lavinia Heyward remembered picking cotton by hand in South Carolina. Cotton grown in coastal areas was called ‘sea island’ cotton and sold at a high price because of its quality.

“Sea island cotton was so costly that it was hand-picked by slaves and placed in hundred pound sacks. Then it was shipped to France and de growers reap a rich harvest.”

- Lavinia Heyward, Columbia, South Carolina.

A label advertising tobacco from the 18th or 19th century. Notice the slave working in the background. This plantation owner wanted to show off his wealth- and essentially the quality of his tobacco- by including the image of an enslaved laborer on this label. Photo courtesy of the Virginia Historical Society.
Slaves often worked from sunrise until sunset. In the summer time, this could mean fourteen hours a day or more. People called **overseers** watched them to make sure that they worked hard enough and fast enough. If they became tired and began to slow down, the overseers whipped and beat them. Some slaves were even beaten to death.

"I speak of overseers as a class, for they were such. They were as distinct from the slaveholding gentry of the South as are the fish-women of Paris and the coal-heavers of London distinct from other grades of society. They constituted, at the South, a separate fraternity."

Frederick Douglass (1817-1895) was born into slavery in Maryland. He escaped slavery at 21 years old by boarding a train dressed as a sailor and traveled all the way to New York. Mr. Douglass was an influential **abolitionist** who gave speeches all over the country. An abolitionist is a person who works to end slavery.

What do you think Mr. Douglass meant by saying the overseers were of a different class?
Archaeologists study the private lives of enslaved laborers, a story not often taught in the history books. By taking a closer look at the artifacts and living quarters (houses) of enslaved laborers, archaeologists develop a more complete picture of slave life. For example, there is evidence that some members of the enslaved community were treated better than others. Archaeologists also think that some slaves passed on their African religious practices and culture to the next generation, while also participating in American customs. What evidence do you think the archaeologists might have found to infer this?

In the following examples, archaeologists piece together the lives of enslaved laborers who worked and lived in very different situations. First, we will visit two large plantations in Virginia owned by President Thomas Jefferson. We'll also look at a small working in central Tennessee. Archaeological research at these different locations can tell us a little more about the daily life and labor of enslaved people.

Plantation work was endless and required the skill and labor of many individuals. Some typical jobs included tending the field crops and livestock; making soap, baskets, cloth, and candles; sewing clothes, blankets, and shoes; cooking for the master and his family; and caring for young children. There were also fences to erect, roads to cut, water wells to dig, and structures to build by hand, out of wood, brick, stone. Let’s read on to learn more about how archaeologists are able to reconstruct the daily lives of some members of the enslaved communities at large plantations like Monticello and Poplar Forest, and at a small farm in Tennessee.
President Thomas Jefferson was a progressive thinker, architect, and politician. He also owned several hundred slaves.

At twenty years old, Thomas Jefferson (1743-1826) inherited 7,000 acres of farm land in central Virginia from his father. Along with that plantation, he inherited the fifty enslaved Africans who lived and worked on the plantation. As Mr. Jefferson developed his plans for a grand home and plantation, named Monticello, he purchased more slaves to work on the mountain top plantation. There were as many as 200 people enslaved on a yearly basis at Monticello.

Several years later, in 1806, Mr. Jefferson began construction on a second plantation and home called Poplar Forest. It was located about ninety miles south of Monticello and he visited the home several times a year. During his absence at Poplar Forest, the enslaved community there cared for the property and harvested the crops. The archaeological investigations at Monticello and Poplar Forest suggest that some of his domestic slaves ate better than others, earned money, had access to firearms, and some could read and write. Do you think this was a common lifestyle for slaves?

Advertisements like this were common. Most masters offered a substantial reward for the return of the runaway slave. It can be presumed that the punishment the returned slave received was harsh. Despite this cruel treatment, some slaves escaped more than once. Some evaded capture, many did not.

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
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<tbody>
<tr>
<td>1763</td>
<td>Thomas Jefferson inherits Monticello</td>
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<tr>
<td>1795</td>
<td>France abolishes slavery</td>
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<tr>
<td>1806</td>
<td>Thomas Jefferson begins work on Poplar Forest</td>
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<tr>
<td>1807</td>
<td>England bans slave trading, ownership allowed</td>
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<tr>
<td>1808</td>
<td>US bans slave trading, ownership allowed</td>
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Archaeologists excavating at Monticello have extensively researched the slave quarters on the property in order to understand the quality of life these slaves endured while under the ownership of President Jefferson. At Monticello, the slaves, indentured servants, and craftsmen that performed domestic tasks were housed along a section of road named Mulberry Row. It was called this because of the mulberry trees planted there to shield the servant's quarters from view of the main house. The slaves that worked in the fields lived at a significant distance from the main house, and completely out of view.

Artifacts like broken bits of ceramics, toothbrushes, nails and window glass, and all the other discarded pieces help establish a picture of daily life and labor for the enslaved workers at Monticello. Archaeological excavations of many slave quarters indicate that as the economy and agriculture changed over time, so did the conditions of slavery. For instance, many personal items like expensive buttons, fancy dinner plates and bowls, and children’s toys were found in some slave quarters throughout Virginia. What could this mean?

Have you ever had an after-school job like babysitting or yard work? Over time, you might save enough money for a special pair of shoes or a trip to the movies. Earning your own money without the help of others gives you a sense of importance and self-reliance. An important question archaeologists asked is: could slaves earn their own money?

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**2 Bits, 4 Bits, 6 Bits, a Dollar!**

Pictured below are coins from the late 18th and early 19th centuries. These coins were found in domestic slave quarters along Mulberry Row at Monticello in central Virginia. The coins that have been cut into 1/4 of their original size were still useable currency. They were made of soft metal so that they could easily be cut into smaller change. The familiar jingle, “2 Bits, 4 Bits, 6 Bits, a Dollar!” comes from a time when people cut coins into 2, 4, and 6 bits, or pieces. One bit equaled one-eighth of the coin. For a whole dollar, 2 bits equaled 25 cents. How much are 4 bits and 6 bits of a dollar worth?

![Coins](https://www.daacs.org)

Top row: 2 bits of Spanish American Real (pronounced 'ray-al')
Bottom row Left: 1796 one-cent piece; Right: 1809 coin

Photos courtesy of www.daacs.org
A common misconception today is that slaves did not earn their own money. However, archaeologists are discovering that this notion is not true. The presence of coins in living quarters of enslaved laborers indicates that some people were able to earn their own money.

During enslavement, Sunday was the usually the only free day during the work week. Often after church, women and girls sold eggs, chickens, ducks, and geese for trade or money. Men and boys cut a cord of wood or did some other labor-intensive task that earned a few coins. These individuals might save enough money to buy a new toy or expensive items like stylish fabric and buttons to sew into new colorful dresses and suits.

Despite the hard physical labor slaves endured, these individuals found ways to overcome the inhumanity of slavery. By earning their own money and purchasing goods that were popular and expensive at the time, slaves could participate in the social and economic environment outside the plantation.

**Pierced Coins and Blue Beads**

The coins with a pierced hole may tell us another story. Some archaeologists speculate that pierced coins like these possibly represent how slaves maintained a connection to West African culture. On the other hand, it is also possible that pierced coins and the beads and crystals mentioned in the next section were simply used for adornment or considered as interesting objects and have little direct connection to African customs. Why do you think it is difficult for archaeologists to make inferences about objects like these?

In the passage below, an interviewer retells a belief that was common during slavery. “Witch craft” was a general term to describe spiritual rituals and religions that were different from conventional faiths. Notice that the interviewer

*“To wear a dime around your ankle will ward off witch craft.”*

*Belief in charms and conjures is still prevalent among many of Augusta’s older Negroes. Signs and omens also play an important part of their lives, as do the remedies and cures handed down by word of mouth from generation to generation.”*

-Comments from a 1937 interview of former slaves in Augusta, Georgia
say that the beliefs were handed down from generation to generation. This is how culture is shared and passed on to future generations.

Slaves may have also used charms and other important tokens to ward off evil spirits. For example, a blue bead worn on a string around a baby's neck may have protected the child from illness or harm during infancy. Slaves also used beads for adornment, on clothing, in the hair, and also as currency.

Archaeologists excavating slave quarters in Texas and in the eastern states along the Atlantic coast have found numerous blue glass beads, pierced coins, and quartz crystals. Archaeologists are unsure of the role these objects play in traditional African customs. Do you think items like these were important?

Rituals and customs were passed down to younger generations so that children of African descent born in America would know their heritage. Is there something special that your grandparents or your parents have taught you that you would like to teach your own children? This is a way we pass our culture on to future generations. Displaying cultural traits is a way of identifying ourselves with a group. Cultural traits include style of dress, language, music, dance, behavior, food and cooking, and religion. These are just a few examples. Can you think of other cultural traits?

**Child Labor and Play**

During enslavement, children younger than 10 years old usually had the responsibility to watch the younger children while their parents worked all day. They also had chores during the day, like collecting eggs, weeding the garden plots, and fetching water and firewood.

Older girls learned the fine craft of spinning wool, cotton, and flax fibers into suitable threads for weaving. Seamstresses turned the woven fabrics into clothing for all
the slaves. Clothing was cut from the same cloth and was plain and practical. Each person received one heavyweight set of clothing for winter, and one lightweight set for summer. A new wool blanket was handed out every three years.

"All of de cloth during slavery time was made on de loom. My mastah had three slaves who worked in de loom house. We had to knit all of our stockings and gloves. We’d plait blades of wheat to make us bonnets. We had to wear wooden bottom shoes. Dere won’t no stores, so we growed everythin’ we et, an’ we’d make everythin’ we’d wear."

-Mrs. Georgina Giwbe, Portsmouth, Virginia, 1937

Sewing was an important skill for all the girls and women. Small scraps of colorful fabric were made into quilts. Many women and young girls joined together during the evening to piece together a quilt. Quilts were a source of warmth and beauty, and a symbol of working together. Often, these quilts told a story within their patterns. It is believed that some quilts were used as maps to help slaves escape on the Underground Railroad.

At Monticello, boys aged ten to sixteen years learned how to make nails. The nailery building was hot and the work was tedious. The young boys became proficient at the work and could produce hundreds of nails a day.

Artifacts like fancy buttons, buckles, and beads (above) indicate that some enslaved laborers purchased expensive items that were not part of the clothing sets given to them by their slave owners. The clothing that slaves wore was practical and simple, without any fancy embellishments. Items like these tell archaeologists that some members of the slave community participated in the social and economic environment outside the plantation.
After all the chores were done, how did children play and how did adults entertain themselves? Archaeologists excavating at Monticello and Poplar Forest discovered several clay marbles, porcelain doll limbs, gaming pieces, and musical instruments in the living quarters of slaves. Leisure time during enslavement was precious, and these artifacts help us understand how slaves used their resources for entertainment.

In this drawing, a family sits together as they wait for dinner to heat over the open fire. It was only after all the plantation work was finished that enslaved laborers could eat their own dinner. Photo courtesy of The Virginia Historical Society

What is it?

Look at the objects below. Write down your observations.
What do you think they are made of?
What could they have been used to do?

Turn the page to find out!
What is it?

Answer: This metal item is about 2 1/2” long and is called a jaw harp, a musical instrument that is held in the mouth between the lips. A thinner metal tine (it is missing in the example on the left, but appears in the instruction example below) is plucked to create a sound. The player can change the pitch of the emitting sounds by opening and closing the mouth.

![Image of jaw harp]

Image courtesy of www.jas-townsend.com

This 1820 painting depicts a celebration. Notice what the people are wearing and the instruments they are playing. What do you think they are singing and celebrating? What else do you see in this painting? Marriages between slaves were not formally recognized by law, and a wedding ceremony was simply jumping a broom handle, like in the painting above. Husbands and wives sometimes lived on different plantations, but managed to make a family.

When yer married, yer had to jump over a broom three times. Dat wuz de license. Ef mastah seen two slaves together too much he would marry them. Hit didn’t make no difference ef yer won’t but fourteen years old.”

- Mrs. Georgina Giwbe, Portsmouth, Virginia, 1937

Virginia
Reading and Writing

A common misconception is that no enslaved laborers could read or write, and that it was illegal to teach them to do so. It is true that several slave states passed laws to prohibit teaching enslaved laborers to read. Other states strongly discouraged educating slaves, but did not make it an illegal offense.

Archaeologists found this piece of writing slate in a building at Monticello where slaves worked and possibly lived. The writing on it says “Beneath... As ugly B... Short.” What do you think the person was writing? Do you think that being able to read and write as a slave was a privilege?

“When I was little I wanted to learn, learn all I could, but there was a law against teaching a slave to read and write.”

- Ms. Adeline Blakely, Fayetteville, Arkansas, 1937

Think of some reasons why someone would need an enslaved laborer to be educated. Read the excerpt from an interview of a former slave below.

“My father, he belonged to a doctor. And the doctor learnt him how to read and write. Right after the War, he was a teacher. He was ready to be a teacher before most other people because he learnt to read and write in slavery. There were so many folks that came to see the doctor and wanted to leave numbers and addresses that he had to have someone to ‘tend to that and he taught my father to read and write so that he could do it.”

-Mr. Samuel Taylor, Little Rock, Arkansas, 1938
Why do you think that many slave owners would be opposed to educating slaves? A slave who could read and write could make false documents to escape the plantation and gain freedom. Abolitionists felt that being able to read and write were basic human liberties. However, there were many more people who felt that educating a slave would empower that person and be a threat to slaveholders.

Frederick Douglass was a voice for the enslaved population. Read the passage below of a speech he gave at an anti-slavery rally:

“They know that where we are left free, blacks though we are, thick-skulled as they call us, we shall become intelligent; and, moreover, that as we become intelligent, in just that proportion shall we become an annoyance to them in their slaveholding.”

-Frederick Douglass, September 17, 1851

Mr. Douglass challenged the black population to overcome this stigma and empower themselves. Mr. Douglass knew that the majority of the slaveholding population feared the consequences of slaves empowering themselves through education. This was of concern to some people who thought that educated slaves could revolt against the slavery system and therefore no longer be submissive.
At Monticello and Poplar Forest, Thomas Jefferson kept records of his enslaved community. He listed their names, gender, and age. These historical documents have been crucial to people today who want to trace their ancestry. In the next chapter, we will read about Gregory Jefferson, a man who discovered that his relatives were enslaved at Monticello and Poplar Forest.

**What are they?**
Answer: Buttons, utensil handles, toothbrushes, sewing needle/pin cases, and many other items were made from animal bone because it was inexpensive and readily available.

- **Bone button**
- **Metal fork that once had a bone handle.**
- **Bone toothbrush that once had animal hair bristles.** Copper wire held the bristles in place. The animal hair and copper disintegrated over time. The copper created a green stain.
- **A sewing needle/pin case carved from bone that had copper decoration.**

Excerpt from Thomas Jefferson’s Farm Book showing the slaves living at Poplar Forest in 1774. The dates after the names indicate the year each person was born. Original manuscript from the Coolidge Collection of Thomas Jefferson Manuscripts at the Massachusetts Historical Society
This is Mr. Gregory Jefferson. Mr. Jefferson works with developmentally disabled children and lives in Connecticut. When Mr. Jefferson was a young boy in the 7th grade, a visitor came to his class to talk about his enslaved ancestors who lived over a hundred years ago. When Mr. Jefferson was older, he researched his own family’s history. He discovered that on his father’s side of the family, his ancestors lived and worked on Poplar Forest and Monticello in central Virginia during the late 1700s and early 1800s.

During his research, Mr. Jefferson located historical documents, interviews, and pictures of his ancestors. He also met his father’s sister who lived in Arizona. Mr. Jefferson never knew his Aunt Marion when he was a young boy. When he and his 90 year-old aunt finally spoke about their family history, she told him a story about when she was a young girl. When she was in grade school in the early 1900s, two of her classmates said they were related to President George Washington. After school, young Marion told her Grandmother Emily (who is Mr. Jefferson’s Great-Grandmother Emily, seen in the photograph) about what her classmates said. Marion’s grandmother then told her that her own family had ties to President Jefferson. Grandmother Emily’s husband was named William Jefferson. His father (Mr. Gregory Jefferson’s great-great-grandfather) was named Thomas R. Jefferson and was a slave at Monticello. Slaves were usually not given last names until they were freed, sometimes taking the last name of their master’s family to show from where they came. It is likely that this is where Mr. Gregory Jefferson’s family name originated.

Through this journey, Mr. Jefferson also learned about the archaeological studies at Poplar Forest and Monticello. He was captivated with the details of everyday life that archaeology can provide. Mr. Jefferson learned that some of the slaves owned by President Jefferson were paid money for additional chores and that some ate well. Mr. Jefferson also learned that the stunning and beautiful homes that President Jefferson and his family lived in were built by his enslaved ancestors with years and years of hard work.
Today, Mr. Jefferson has his own children and he will teach them about their ancestors from long ago. He wants them to see the names and faces of enslaved people, and to show them respect. Learning about the archaeology at Poplar Forest and Monticello helps him know where his people came from and how they survived. By excavating the slave cabins at Poplar Forest and Monticello, archaeologists share the stories of those who came before us.
Now that we have seen what the archaeologists discovered at two large plantations in Virginia, let’s look at a small farm in Tennessee called Tipton-Dixon.

In 1997 and 1998 in Loudon County, Tennessee, archaeologists excavated several outbuildings and structures that once stood on a small farm. The farm was settled around 1819 and primarily grew wheat, corn, oats, and hay. The farm also had a number of livestock like horses, cattle, sheep, pig, and bird fowl. Written records show that about six to ten slaves worked on the farm, including several child slaves. During the excavation, archaeologists located the remains of the dwelling where the slaves lived. They could see that an underground storage pit was dug on one side of the dwelling. This pit measured a little over 2 meters long on each side and was about 24 centimeters deep. How big is 2 meters and 24 centimeters in feet and inches?

Within this storage pit, the archaeologists found many limestone and river rocks, brick fragments, pieces of ceramic tea cups, bits of bottle glass and metal, sewing pins and blue beads. The archaeologists determined that the majority of these materials were probably swept or dumped into the cellar. But where was the archaeological evidence of the children who were enslaved on the farm?
Interestingly, the archaeologists did not find any cultural remains of the children who lived in this slave dwelling. The lack of artifacts from an excavation is just as important and informative as what archaeologists do find. What do you think this means? What evidence did archaeologists find from the excavations at Monticello to indicate that children lived there? How does this information compare to the excavation at the Tipton-Dixon farm?

The storage pit also contained a high number of pig and cow bones, chicken, squirrel, catfish bones, a few varieties of freshwater clams, and eggshell. By looking at all the animal bones found within that cellar, the archaeologists determined that the slaves who lived in this house hunted small wild game and fished to add to their foodstuffs rationed to them by the slave holder.

**Imagine and Discuss**

Imagine you are 13 years old. You live in a small house with 6 other males, 4 of whom are adults. None of you are related as family. You were sold away from your parents at the end of winter, and you now live across the river by a day’s walk. There are 2 young boys who remind you of your brothers and cousins. All of you help the farm owner with planting and harvesting the crops of oats, wheat, and corn. It’s a small farm, and the owner is fair in his treatment and shares a few fresh ears of sweet corn. He knows that without the help of you and the others, he would never be able to harvest all the crops. At the end of the long day, there is nothing to do but eat and fall quickly asleep on the straw bed you share with the 2 young boys.

Think about the examples of plantation life that are previously discussed in the book. What are the differences you notice about them? What are the similarities? It’s important to remember that all plantation owners treated their slaves a little differently than the next. Some enslaved laborers performed long and arduous tasks, whereas others had many small tasks that kept them busy all day. Regardless of what they had to do, all enslaved laborers were at the beck and call of their overseer, master, and mistress of the house.
“Under the cover of night the two fugitives traveled the three miles to Henderson, there they secreted themselves under the house of Mrs. Margaret Bentley until darkness fell over the world to cover their retreat. Imagine the frightened Negroes stealthily creeping through the woods in constant fear of being recaptured. Federal soldiers put them across the river at Henderson and from that point they cautiously advanced toward Evansville. The husband of Harriot, Milton McClain, and her son Jerome were volunteers in the Negro regiment. The operation of the Federal Statute providing for the enlistment of slaves made the enlisted Negroes free as well as their wives and children, so by that statute Harriot McClain and her daughter should have been given their freedom.”

“When the refugees arrived in Evansville they were befriended by free Negroes of the area. Harriot obtained a position as maid with the Pervine family, “Miss Hallie and Miss Genevieve Pervine were real good folks,” declares the aged Negro Adah when repeating her story. After working for the Misses Pervine for about two years, the Negro mother had saved enough money to place her child in “pay school” there she learned rapidly.”

Interview of Adah Isabelle Suggs recounting her escape from slavery as a young child with her mother, Harriott McClain from Henderson, Kentucky to Evansville, Indiana around 1864. Retold by a WPA interviewer around 1933.
The previous passage is a story of an escape from slavery. Around 1864, during the Civil War, Adah and her mother, Harriott McClain, escaped slavery in Henderson, Kentucky. Adah was around 12 years old at the time. She and her mother traveled in darkness and crossed the Ohio River to Evansville, Indiana with the help of soldiers. Slavery was illegal in Indiana, and her mother found paid work as a maid. The story is retold by someone who interviewed Adah when she was 81 years old.

Many Blacks escaped slavery by running away to Northern states that had abolished slavery or to Canada, where slavery was illegal. The most famous example of slave escape routes is what came to be known as the Underground Railroad. The Underground Railroad was not a railroad at all. It was called “underground” because it was unknown to most people, or hidden. It was called a “railroad” because it was a system of routes that the slaves used to escape north to freedom. The Underground Railroad was a secretive, organized escape system run by abolitionists.

The success of the Underground Railroad was due to the work of the abolitionists. Many abolitionists, both Black and White lived in the northern states. Abolitionists worked to end slavery in several ways. For example, they wrote newspaper articles about the evils and sorrows of slavery and frequently made public speeches condemning the practice. Abolitionists also spoke out against politicians who favored slavery and encouraged people to vote for politicians who opposed it. These everyday citizens played a large part in the eventual ending of slavery.

The Underground Railroad had “stations” and “conductors.” The stations were sometimes homes or farms owned by people who were willing to help hide the runaway slaves and give them food and a place to rest while waiting for the next night’s trip. The slaves usually traveled in the darkness and therefore the stations were close together. They had to be able to get from one station to the next before daybreak. The conductors were people who helped plan the escape routes and the arrangements for the slaves to go from station to station while traveling north.

<table>
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<tr>
<th>15th century</th>
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<th>17th century</th>
<th>18th century</th>
<th>19th century</th>
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</thead>
<tbody>
<tr>
<td>1817 Frederick Douglass born into slavery</td>
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<tr>
<td>1823 Harriet Tubman born into slavery</td>
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<td>1849 Henry “Box” Brown escapes slavery</td>
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<tr>
<td>1850s Thaddeus Stevens and Lydia Hamilton Smith become involved with the Underground Railroad in Pennsylvania</td>
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<td>1864 Adah Isabelle Suggs and her mother escape</td>
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Harriet Tubman (1823-1913) was one of the most famous of all the Underground Railroad conductors. She escaped slavery herself and she saw the need to help others to freedom. Harriet Tubman did not start the Underground Railroad, but she was one of the Railroad’s most daring and dedicated conductors. She returned south nineteen times and helped over 300 slaves escape to freedom.

The Extraordinary Trip of Henry “Box” Brown

Slaves had to do whatever they could to escape the perils of slavery. In 1849, a man named Henry Brown conceived a clever idea to escape his slave master. A shoemaker built Henry a wooden box 2 feet wide, 3 feet long, and 2 feet 8 inches deep. Henry then climbed inside and shipped himself by train from Richmond, Virginia to Philadelphia. Henry arrived safely more than 24 hours later and was greeted by abolitionists, as shown in this drawing. The man holding the crowbar is Frederick Douglass.

Look on a map to measure the distance between Richmond and Philadelphia. Can you imagine the courage and perseverance that Henry had to travel so far in such a confined place?
Recently, citizens in Lancaster, Pennsylvania alerted archaeologists to a location they thought was a station on the Underground Railroad. In 2002, archaeologists excavated an abandoned cistern (a big tank used to hold water) and the basement of the building next to it. The cistern and the tavern were once owned by Thaddeus Stevens (1792-1868) and his long-time associate and companion, an African-American woman named Lydia Hamilton Smith (1813-1884). Mr. Stevens was an important politician during the early part of the 19th century. The archaeologists knew that he and Ms. Smith were known for their assistance in the Underground Railroad, but would the archaeology provide the evidence to support that local legend?

During their excavations, archaeologists uncovered an underground cistern located between a house that Mr. Stevens once owned and an old tavern. Archaeologists noticed that intentional changes were made to the cistern after it was no longer used to hold water. They uncovered a concealed passageway that once connected the abandoned cistern to the tavern basement next door. The passageway was just big enough for one person to fit through, and suggested that individuals could escape from the basement of the tavern into the cistern to hide if necessary.
No single piece of evidence from this archaeological site was totally conclusive. However, the archaeologists considered all the artifacts and location of the cistern. They also looked at historical papers documenting the lives of both Mr. Stevens and Ms. Smith as abolitionists. When they looked at the evidence altogether, they inferred that this abandoned cistern and the tavern next door could indeed have been a “station” on the Underground Railroad.

Artifacts that archaeologists found in the abandoned cistern:
- Left above: A dinner plate
- Left lower: A rusted brass spittoon. What is a spittoon?
- Above left: Late 19th century soda bottles
- Above right: Pieces of a broken plate with a blue pattern

Photos courtesy of Mary Ann Levine, Franklin and Marshall College
The Civil War was what finally ended slavery. However, the war was not fought over slavery alone. It was also fought over the question of whether certain states had the right to do as they pleased. Some Southern states opposed the federal laws that made slavery illegal in some Northern states. Once slavery was illegal in a certain state, it was considered a **free state**. The Southerners felt that these laws would eventually make the free states outnumber the slave states. They believed that the free states would become very strong and be able to influence the country’s important decisions. Southerners feared that they would eventually have no say in any decisions about the country’s laws or policies. Some Southerners were even afraid that they would lose the right to practice slavery in their own states. It was because of this that Southern states decided to **secede**, or separate, from the country.

1860 South Carolina secedes from Union. Civil War begins months later.

February 1865 Congress passes 13th Amendment abolishing slavery.

May 1865 Civil War ends. Word of emancipation slowly spreads across the states, freeing all those enslaved.

1868 Congress passes 14th Amendment declaring all persons born in the US as citizens, including former slaves.
Neither the federal government nor the Northern states wanted the Southern states to secede. Northerners and the federal government felt that the country would not be a strong Union without the Southern states. The federal government warned that secession would not be allowed, but the South seceded anyway. South Carolina was the first state to secede in December 1860. Within a few months, ten more Southern states followed and the Civil War began.

Eventually, the U.S. Congress passed the Thirteenth Amendment to the Constitution. This constitutional amendment eventually freed all the remaining slaves within the United States. After four intense years of bloody battle, the Civil War between the Southern states and the Northern states ended. The South admitted defeat.

Word of freedom spread slowly across the country and people became aware by word of mouth from the Union soldiers. Some slaves were legally free for several months before they knew it. Regardless of when they found out, it was an occasion of merriment and celebration. After being enslaved for nearly 250 years, Blacks could now begin pursuing new lives as legally free members of society.

Life after the Civil War required a huge adjustment on the part of millions of people- both Black and White. Slavery and the war itself had left the country with serious problems. Much of the South was destroyed during the war. Farms and towns were burned and barren and many people were without food.

“*I was in the yard one day, and I saw so many men come marching down the street, I ran and told my mother what I’d seen. She tried to tell me what it was all about, but I couldn’t understand her. Not long after that we was free.*”

Miss Mary Jane Wilson, Portsmouth Virginia, 1937

“It was hard after the war. The Federals stayed on for a long time. Fences were down, houses were burned, stock was gone, but we got along somehow.”

-Ms. Adeline Blakeley, Fayetteville, Arkansas, 1937

Public buildings and homes were destroyed during the war. Starvation and disease were everywhere. Because of the destruction of the war, some parts of the South had no real law and order. Many discouraged Southerners simply left their homes and farms and moved away.

The newly freed slaves were in a desperate state. Many wandered from town to town looking for jobs and a place to live. Finding work was difficult. Most slaves were uneducated and illiterate. Some slaves knew certain skilled trades like blacksmithing and masonry, but most were totally unprepared to do any work except certain types of farming. The few jobs that were available paid very little.
In the years shortly after emancipation, most free Blacks in the South made less than they had earned as slaves doing extra chores. The freed slaves were poor, desperate, and unfamiliar with how to function in society as free people.

Many former slaves were hopeful that emancipation would bring better opportunities. However, as Mrs. Curtis remembered in the passage below, she and other former slaves around her had little food and did not (or could not) own any property.

“\textbf{\textit{I WAS FREE A LONG TIME BEFORE I KNEW IT}}”

\textit{When de Yankees come dey come an’ freed us... Some sort of corporation cut up de land, but de slaves ain’t got none of it dat I ever hear about... I always had craved a home an’ plenty to eat, but freedom ain’t give us nothin’ but pickled hoss meat an’ dirty crackers, an’ not half enough of dat.”}

- Mrs. Mattie Curtis, Raleigh, North Carolina, 1936-1938

After becoming legally free, most Blacks were forced to support themselves through the sharecropping system. Under this system a White landowner rented to a Black family a certain amount of land to farm and live on. To pay for this land, the Black family had to share part of the harvested crop with the landowner. However, many Blacks had no tools with which to farm, and had no grain to feed their farm animals. The sharecroppers had to buy these supplies from the landowners, even though they had little or no money. Rarely was there enough money to pay their full debt and provide for their own needs and buy more supplies. So they had to borrow more supplies from the landowner each year. In this way, they went deeper and deeper into debt to the landowner.

To make matters more difficult, many Whites were afraid of the former slaves. The population of Blacks outnumbered Whites in some Southern states. The Whites feared that Blacks would seek vengeance for holding them in slavery for so long. Southern Whites were convinced that laws should be passed that would help keep the Blacks under control. These regional laws became known as the Black Codes.

Under the Black Codes, some states restricted Blacks from buying or renting property. Evening curfews were imposed and Black persons could be put in jail for not showing proper respect to a White person. Many Blacks reacted to the unfair treatment by demanding the right to vote and to end the practice of the Black Codes. Former slaves also demanded that the government assist them. Being uneducated and poor and without good job opportunities, many blacks believed that the government helped create their present misery by allowing slavery to remain legal for so long.
Assistance eventually came. The federal government began taking steps to help the Blacks rebuild their lives. This period in American history is known as the **Reconstruction Period**. During the Reconstruction period, blacks became citizens of the United States. In 1868, Congress passed the Fourteenth Amendment to the United States Constitution. This amendment declared that all persons born in the United States were American citizens.

Following emancipation, a significant migration of free blacks occurred. Thousands fled the war-ravaged south in favor of the northern, midwestern, and western United States. Many traveled west in search of land and mining opportunities, as you will discover in the next chapter.

**Imagine and Discuss**

Imagine that you and your family have a house to live in. It’s small but adequate, and has a small chimney and a dirt floor. You share a bed with your sister, and you both are excited that your mother will give birth to a new baby very soon. Your family and 20 other families are enslaved by a white family somewhere in Mississippi. The work days are long and you know what is expected of you. There is a regular ration of food and meat like cornmeal, wheat flour, molasses, and salt pork. The overseer has his eye on you and your sister. He thinks you are stealing eggs during the night. One day in early summer, your parents tell you both that the Great War is over and there’s no more slavery. You and the others are elated, overjoyed. Everyone sings and dances.

Celebration is everywhere.

The master asks your family and two others to stay on the plantation. He will pay in the form of some livestock. There’s a place to sleep— for a small fee— and the familiarity of where you grew up. It’s tempting, but your parents turn him down. They would much rather own land and build their own house as free people than continue to live under someone’s watchful eye.
Before the Civil War, many Blacks traveled west. Some traveled as free people, while others were taken there by their slave owners to search for gold or new lands. During the early-to-mid 1800s, slaves could be found in Nebraska, Kansas, Iowa, Nevada, Utah, and Oregon. The slaves supplied much of the labor needed to establish new settlements. They cut and cleared paths for the wagons to travel over. They chopped firewood, tended to cattle, farmed and raised crops for food.

Free blacks, however, traveled North and West hoping to find their fortunes, just as white settlers did. Large numbers of free blacks participated in huge cattle drives of the late 1800s. Several thousand free Blacks also moved to the Rocky Mountain region in search of gold after its discovery in California in 1848. Some worked in the mines and a few even became mine owners. Black settlers played an important role in helping to establish towns in the early Western United States.

Virginia City, a western gold and silver mining town in Nevada, in 1875.
Photo courtesy of Library of Congress

1864-1873 Boston Saloon in operation
1865 United States abolishes slavery
1869 Portugal abolishes slavery
1886 Cuba abolishes slavery
1888 Brazil abolishes slavery
Virginia City, Nevada was established as a mining town in the early 1800s. Silver ore and other precious metals were mined there, and a bustling town quickly developed. Many of the town’s residents were miners without families living nearby. Saloons (businesses that sells alcohol and meals) provided places for hundreds of single men to socialize with others and eat a hot meal at the end of a long work day at the mine.

In 2000, archaeologists excavated the remains of a saloon underneath a modern-day parking lot in Virginia City. The excavations provided some information about the town’s African American residents during the mid 1800s. The saloon was owned by an African American man named William Brown and was a popular location for African Americans to get a hot meal and a cold drink. It was called the Boston Saloon and it operated for 9 years beginning in 1864.

For unknown reasons, Mr. Brown closed his saloon in 1875, just months before a devastating fire swept through Virginia City. The fire destroyed buildings in the town, including the Boston Saloon, and it did not reopen for business after the fire. Although the fire’s destruction was a terrible loss for the residents of Virginia City in the 1800s, the fire was helpful to the archaeologists excavating in the 21st century.

Beneath the ashy layer of the fire’s remains archaeologists discovered hundreds of artifacts that told the story of the social activities that took place within the Boston Saloon. Remnants of poker chips, domino fragments, marbles, smoking pipes, and spittoons were found during the excavation.
Archaeologists also discovered remnants of a natural gas-fueled lighting system and of a pressed-tin ceiling. These architectural features made the saloon appear bright and clean, stylish and trendy in comparison to the other establishments.

What other kinds of artifacts would you expect to find at a business that sells food and drink to people? In addition to the entertainment and architectural artifacts, there were pieces of glass stemware and bottles, ceramic dishes, animal bones, and cutlery. When the archaeologists analyzed all the artifacts they found from the Boston Saloon site, they discovered that Mr. Brown was serving the best and most expensive cuts of lamb and beef. They also realized that the customers drank out of fine crystal glasses. The archaeologists inferred that the high quality meat and crystal glasses reflected the high economic and social status of the saloon. Do you think restaurants today show their status in similar ways as the Boston Saloon?

Expensive crystal glasses were some of the artifacts found at the Boston Saloon. Items like these reflect the status of the saloon and its customers. Photo by Ronald M. James

So how do archaeologists infer status from old animal bones and broken glass? Let’s start with the animal bones. A zooarchaeologist is someone who studies the archaeological remains of animal bones. A zooarchaeologist helped determine the quality of lamb and beef served at the Boston Saloon by looking at the kind of bones that were discarded. A higher quality cut of meat has more meat and less fat and gristle on it based on the location of where on the animal that the cut of meat is taken. These higher quality cuts of meat are more expensive to purchase. The Boston Saloon had a greater number of bones from high-quality cuts of meat when compared with the archaeological remains of the other dining establishments in town. Therefore, archaeologists can infer that Mr. Brown was serving the best meat on his menu.
Now let’s look at how archaeologists know about the cost and quality of items like glasses, dinner plates, crockery, and serving dishes. By looking through historic catalogues of the time period, it is possible to know whether items used at that time were stylish and expensive, or very common and affordable. During the settlement period of the western United States, many items were ordered by catalogue and shipped by wagon. A comparison of the artifacts found at the Boston Saloon to catalogues of the time indicate that Mr. Brown served his meals on dishes that came from as far away as England.

Perhaps the most familiar artifact that archaeologists found at the Boston Saloon was a Tabasco bottle! The small glass bottle had the words “TABASCO PEPPER SAUCE” stamped into the base of it. After some research and phone calls to the McIlhenny Tabasco company in Louisiana, the archaeologists realized that this bottle was one of the earliest types of the condiment made for public sale in 1869 or 1870.

The archaeologists also found evidence of the Tabasco pepper sauce being used at the Boston Saloon. A small reddish-brown stain on the lid of a crock pot was at first thought to be dried animal blood.
After some very thorough chemical tests, the stain was determined not to be dried animal blood, but a drop of pepper sauce! An archaeologist’s job is not only to dig up artifacts, but to research and study them as well.

Another interesting case of archaeologist-as-detective involves a pipe stem with teeth marks in it. Years ago when it was common for people to smoke tobacco out of pipes, the pipes were made of clay.

Over a period of time, holding the pipe stem between the teeth created a groove. The archaeologists excavating at the Boston Saloon noticed that one of the many clay pipes they found had teeth marks in the stem.

Could human DNA be extracted from the pipe stem, they wondered? Clay is a porous material and the inside of the pipe stem has hundreds of little holes that catch the saliva of the person who uses it. They carefully wrapped up the little pipe stem and sent it off to a laboratory for DNA testing. The scientists who tested it determined that a woman used this pipe!

The story of William Brown and his Boston Saloon is just one example of how African Americans made a living in the western United States. The next chapter tells the story of African American men called the Buffalo Soldiers serving in the army after the Civil War.
When the Civil War was over, the United States Congress organized a peacetime army. Some of these men were African American soldiers who previously served in the Civil War and they now guarded the western frontier. The soldiers were known as the Buffalo Soldiers, a name the Plains Indians gave to them because their hair color and texture resembled that of a buffalo’s hide.

The Buffalo Soldiers fought in wars with Native Americans over land ownership in the west during the latter part of the 1800s. They also fought in the Spanish-American War of 1898. The Buffalo Soldiers explored and mapped much of the western territories, and established outposts for future towns. These men were important to the expansion and exploration of the American West.

In 1970 and later in 2004, archaeologists explored land thought to be associated with a Buffalo Soldiers campground in the Guadalupe Mountains of Texas. What do you think archaeologists would expect to discover to indicate that people once camped there? They discovered the remains of a campground with cooking hearths that had thick layers of ash, food preparation artifacts, several large stone slabs, and remnants of camp life strewn all around.

Group of Buffalo Soldiers taken in 1890 while stationed at Ft. Keogh, Montana. Do you notice that some of the men are wearing buffalo coats? Photo courtesy of Library of Congress.

1865 US Civil War ends
1898 Spanish-American War
1970 1st excavation of Buffalo Soldiers Camp in Texas
2004 2nd excavation in Texas
Archaeologists determined that groups of Apache Indians, soldiers of the Civil War, and Buffalo Soldiers occupied the camp over many years. It was a favorite spot of all these groups because of the fresh water and abundant grasses for the horses. Also, the camp’s placement on a small rise in the landscape allowed inhabitants to see approaching groups in the distance.
The archaeological excavations revealed artifacts such as horseshoes and nails, buttons, glass bottle fragments, pieces of tin cans and food containers, a tobacco pouch, and the nib of a writing pen. Also discovered was a piece of blue bottle glass that was reshaped into a scraping tool similar to stone tools made by Native Americans. This suggests that groups of Apache Indians likely occupied the camp in between the times that the Civil War soldiers or Buffalo Soldiers were there.

These items were carefully excavated from the dry mountain land with the help of students from a local high school. A great way to learn about your community’s history is to learn about the archaeology of the people who lived there long before you did.

We’ve learned a lot about African American history before and after the Civil War. Let’s move on to the 20th century. Here, we’ll read about the Jim Crow Laws, the Civil Rights Movement, and how some African Americans today honor their enslaved ancestors.
There was much more to the African-American experience than the hardships they faced after emancipation. African Americans went to school, earned college degrees, and started businesses. They created social organizations, churches and clubs. They were doctors, lawyers, street sweepers, janitors, and politicians. They were scientists, teachers, factory workers and trash collectors. African Americans led healthy, productive, fulfilling lives in a society where they were seen as second-class citizens. Their determination was greater than the forces of prejudice and racism. Prejudice is having an opinion of someone (usually a negative opinion) before meeting or getting to know that person. Racism is thinking that a person is inferior or superior to another, simply because of his or her skin color.

In 1910, a small group of African American and White citizens formed the first national black civil rights organization. Civil Rights are those rights that belong to all United States citizens regardless of race, religion, gender, and age. This civil rights organization called itself the National Association for the Advancement of Colored People (NAACP). It still operates today. The NAACP’s original purpose was to eliminate all forced separation of the races in America, and to obtain equal education for all children. The NAACP also tried to re-establish voting rights for African Americans.

The NAACP and other civil rights organizations promoted racial equality. They fought to obtain, protect, and defend African Americans’ civil rights. During the early part of the 20th century, many states enacted laws that segregated the races.

<table>
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<th>1880s-1960s</th>
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<td>1910</td>
<td>The NAACP is formed</td>
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<td>1954</td>
<td>Brown vs. Board of Education</td>
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<td>1955</td>
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*Brown vs. Board of Education lawyers: George E.C. Hayes, Thurgood Marshall, and James M. Nabrit congratulate each other after the Supreme Court decision in 1954. This decision made segregation of the races in public schools illegal. Photo courtesy of Library of Congress*
To segregate means to separate, or set apart. The segregation laws intended to keep African Americans apart from Whites. The laws also intended to deny African Americans their equal rights. They were called Jim Crow laws, and existed in the North and the South.

Under the Jim Crow system, African Americans could not go to certain movie theatres, hotels, public schools, restaurants, hospitals, or stores. There were separate lunch counters for the white and black customers. Blacks could not use the same restrooms or water fountains as Whites. Jim Crow laws barred African Americans from nearly every type of public facility, or required them to enter through separate entrances and sit in sections separate from White people.

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**Do you know...**

What the term “Jim Crow” means? Originally, the term is thought to be from a minstrel show performed in 1828 whose main character was a white man in black face make-up and dress. The character depicted an exaggerated view of African-American dress, music, and behavior. This ethnocentric portrayal of African Americans became known as “blackface” theatre and comedy, and was a very popular form of entertainment that spanned almost 100 years.

Below is an excerpt of the original song lyrics from “Jump Jim Crow”:

> Come, listen, all you gals and boys,  
> I'm just from Tuckyhoe;  
> I'm gwine to sing a little song,  
> My name's Jim Crow.  
> Chorus: Wheel about, an' turn about,  
> an' do jis so;  
> Eb'ry time I wheel about,  
> I jump Jim Crow.

A popular depiction of the “Jim Crow” character. What do you notice in this image?

A man drinks from a water fountain marked for “Colored Men” in 1939. Photo courtesy of Library of Congress.
The Jim Crow laws of racial segregation were effective during the 1880s–1960s. The following are some examples of state segregation laws:

**Education** “The schools for white children and the schools for negro children shall be conducted separately.” *Florida*

**Textbooks** “Books shall not be interchangeable between the white and colored schools, but shall continue to be used by the race first using them.” *North Carolina*

**Teaching** “Any instructor who shall teach in any school, college or institution where members of the white and colored race are received and enrolled as pupils for instruction shall be deemed guilty of a misdemeanor, and upon conviction thereof, shall be fined in any sum not less than ten dollars ($10.00) nor more than fifty dollars ($50.00) for each offense.” *Oklahoma*

**Intermarriage** “All marriages of white persons with Negroes, Mulatts, Mongolians, or Malaya hereafter contracted in the State of Wyoming are and shall be illegal and void.” *Wyoming*

**Restaurants** “It shall be unlawful to conduct a restaurant or other place for the serving of food in the city, at which white and colored people are served in the same room, unless such white and colored persons are effectually separated by a solid partition extending from the floor upward to a distance of seven feet or higher, and unless a separate entrance from the street is provided for each compartment.” *Alabama*

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*Jim Crow laws did not apply just to African Americans. Any non-white individual was subjected to these laws of segregation. Photo taken in 1939, South Dakota. Photo courtesy of Library of Congress*

This 1917 headline about an event in Houston, Texas appeared in a *Ohio* newspaper. Photo courtesy of Cleveland Advocate
Millions of people protested segregation in the United States. This push for equal rights became known as the **Civil Rights Movement**. In 1954, the United States Supreme Court made segregation in the public schools illegal. This important legal case was called *Brown vs. the Board of Education*, and the ruling sparked the Civil Rights Movement.

Civil rights activists held large marches and rallies and demanded equal rights for all American citizens. Citizens in Montgomery, Alabama held an important bus **boycott**. Starting in December of 1955, African Americans in Montgomery refused to ride the city buses for a whole year. They protested against the segregated seating on the city buses. The city lost a lot of money from the people who refused to ride the bus. In December 1956, Montgomery finally stopped segregated seating on the buses. The boycott ended.

One of the most significant Civil Rights activities took place in Washington D.C. in April 1963. “The March on Washington for Jobs and Freedom” rally drew hundreds of thousands of people from all over the country. They were concerned with equal rights, employment, and voting rights for African Americans. During the gathering, Martin Luther King, Jr. delivered his famous “I have a Dream” speech in front of the Lincoln Memorial.
The Civil Rights Act of 1964 was signed by President Johnson. This law made it illegal to bar African Americans from public places such as movie theatres, restaurants, stadiums, and hotels.

Another significant event in the Civil Rights movement was a protest march in 1965. Hundreds of Black and White citizens walked 53 miles from Selma, Alabama to Montgomery, Alabama. People marched because they wanted the state of Alabama to give Black people the right to register to vote. Despite being stopped and beaten by the local police, people carried on and the march eventually was successful.

The perseverance of these individuals led to the Voting Rights Act, signed by President Johnson in 1965, which made it illegal to stop a person from voting because of race. What do you notice about the heading on the newspaper clipping below?

A newspaper clipping showing President Johnson signing the Voting Rights Act of 1965. Photo courtesy of US News and World Report


An African American woman casting her vote in the 1964 presidential election. Photo courtesy Library of Congress
All of these rallies and protests— from the small picket line and lunch counter sit-in, to the marches of thousands of people— changed the social and political situation of the times. A sense of brotherhood could be seen amid the conflict, anger, and hatred during the Civil Rights Movement. People of all races fought together for the cause of justice. African Americans made important strides towards equality during the Civil Rights Movement. The Jim Crow system was defeated and civil rights laws were passed. Today, our country has no laws that deny a person rights because of race or ethnicity.

Today, in honor of emancipation, **Juneteenth** is an annual celebration that is observed in several states across the country. The word Juneteenth is a combination of the words June and nineteenth, the day on which the holiday is observed. Juneteenth celebrations began in Galveston, Texas in the late 1800s as a way to commemorate the day, June 19, 1865, when slaves became free in that state. It is also known as Emancipation Day or Freedom Day.

Thousands of people gather at these celebrations to share food and stories, to play music and sing, to reconnect with friends and family. Most of all, they pay tribute to the enslaved people who were their ancestors.

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*Glory! Glory! Yes, child the Negroes are free, an’ when they knew dat dey were free dey, oh baby! Began to sing:

Mammy don’t yo’ cook no mo’,
Yo’ are free, yo’ are free.
Rooster don’t you’ crow no mo’,
Yo’ are free, yo’ are free.
Ol’ hen don’t yo’ lay no mo’ eggs,
Yo’ free, yo’ free.

Such rejoicing an’ shoutin’, you’ve never heard in you’ life.*

-Mrs. Fannie Berry, Virginia, 1937
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So what have you learned along this historical journey? What are some observations that you made? African-American archaeology is revealing stories that help us reevaluate the events of the past. We’ve learned that enslaved people found ways to cope in the harsh environment of slavery and that some were able to pass on African customs and rituals to the next generations. We’ve discovered that archaeology provides a different insight to the human condition than what we can learn from written documents alone. Archaeology can be a valuable tool to explore people of the past. It’s a way to learn about your own ancestors and your community’s history. Is there something that archaeology can help you learn more about in your community?
Archaeology is...

...a way to study the past and the people who lived before us.

...best done under the guidance of professional archaeologists. You should not attempt to excavate in your backyard!

...a humanistic science that uses many different fields of knowledge, like history, math, chemistry, anatomy, and human behavior.

...educational! Relevant! Exciting! Team Work!

...AND DIRTY!

Did you know...
That Thomas Jefferson may have been the first person to record an archaeological excavation? He describes in great detail his examination in the 1760s of a Native American burial mound near his boyhood home at Shadwell, Virginia. During the excavation, Jefferson documented the stratigraphy of the soil, the placement of the bones in relation to each other, and took note of their depth in the mound.

All photos courtesy of www.daacs.org
abolish: to do away with, or end. To abolish slavery.

abolitionist: a person who works to end human slavery.

archaeology: the scientific and humanistic studies of past peoples.

artifact: the material remains of people who lived in the past.

boycott: an organized protest against a business from which customers refuse to purchase goods.

Buffalo Soldier: an African American male soldier nicknamed by the Plains Indians because the texture of the hair resembled that of a Buffalo’s hide.

Civil Rights Movement: an era during the 1950s and 1960s in the United States in which people protested unfair and racist treatment of African Americans.

ethnocentric: belief in the superiority of one’s own group.

free state: a term given to a state in which slavery was not legal.

inference: the process by which conclusions are made from evidence.

Jim Crow laws: local laws meant to discriminate or deny rights and privileges to Black people.

Juneteenth: an annual celebration on June 19 in which people gather to commemorate the day slaves became free in 1865.

Middle Passage: a name given to the passage across the Atlantic Ocean during the slave trade when Africans were transported on ships to the Americas.

minstrel: a traveling entertainer or performer.

overseer: a person on a plantation who watched over, directed, and disciplined slaves to ensure that they worked hard and quickly.

plantation: a large estate or farm on which crops are raised and harvested, often by resident workers.

Reconstruction Period: the time following the Civil War (1865-1877) when the federal government controlled the Confederate states before admitting them back into the Union.

secede: to separate or withdraw from an alliance, such as the United States.

stratigraphy: the process in which soils are deposited in layers.

underwater archaeologist: an archaeologist who excavates in underwater settings.

zooarchaeologist: an archaeologist who specializes in the animal bones found in archaeological settings.
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The British and Foreign Anti-Slavery Reporter

Smithsonian Institution Press

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Dodson, Howard and Sylvanie A. Diouf, editors

Equiano, Olaudah

Ezra, Kate

Ferguson, Leland

Heath, Barbara J.

Jefferson, Gregory
2007, 2006 personal communication

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