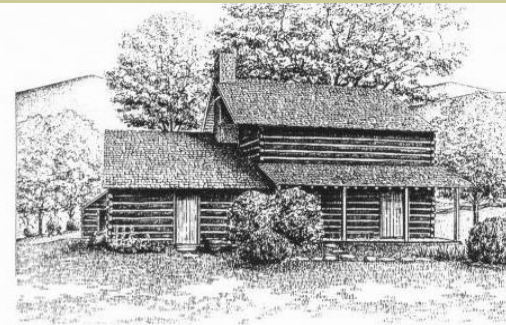


Pre-Visit & Post Visit Packet

ANTIBELLUM SLAVERY: BEHIND THE BIG HOUSE PROGRAM

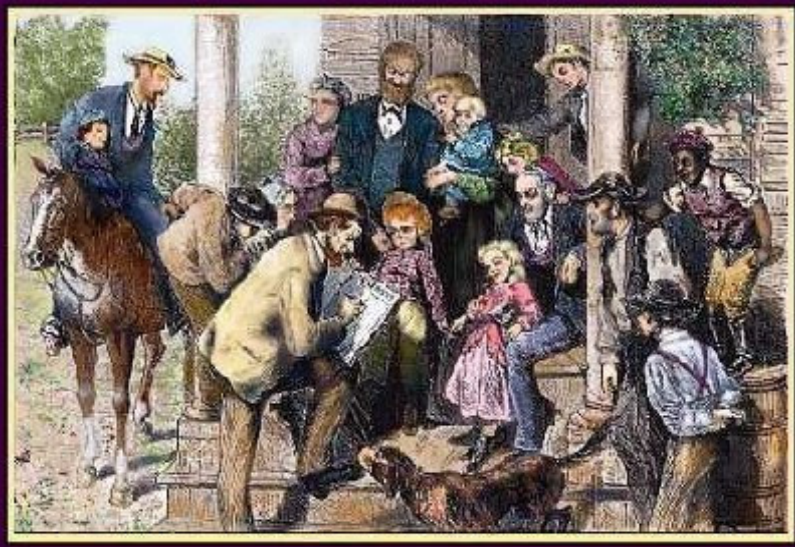


Vance Birthplace



*Zebulon B. Vance Birthplace State Historic Site
911 Reems Creek Rd.
Weaverville, North Carolina 28787
(828) 645-6706
Fax: (828) 645-0936
Tammy.Walsh@ncmail.net*

Census



During the program, students will be using census records to learn about slavery. Beginning in 1790, The U.S. governments counted 3.9 million people in its first Population Census. The process has changed, but we continue to count our population every ten years. A census is very helpful for the government to understand demographics in certain regions, population growth and decline, and other trends relating to population. This information allows government agencies to make decisions about the allocation of funds for schools, community centers, non-profit agencies, and other organizations that receive government funding. For example, the decision to build bigger schools in certain areas is based on data from the Census.

The Census not only records the number of people in each household, but it also records the number of churches,

Department of Cultural Resources

The North Carolina Department of Cultural Resources was formed in 1971 to serve North Carolina's citizens across the state in an outreach to broaden minds and spirits, preserve history and culture, and to recognize and promote our cultural resources as an essential element of North Carolina's economic and social well-being. It was the first state organization in the nation to include all agencies for arts and culture under one umbrella.



Cultural Resources serves more than 19 million people annually through three major areas: The Arts, The State Library of North Carolina and Archives and History.

The North Carolina Department of Cultural Resources includes the State Library, the State Archives, 27 Historic Sites, 7 History Museums, Historical Publications, Archaeology, Genealogy, Historic Preservation, the North Carolina Symphony, the North Carolina Arts Council, and the North Carolina Museum of Art.

The department is comprised of the Office of Archives and History and the Office of Arts and Libraries. Through these offices, the department addresses a wide range of interests and provides assistance to North Carolina's residents and visitors to the state.

<http://www.ncculture.com/> for more information

Friends of the Vance Birthplace—The mission of the Vance Birthplace Support Associates is to provide assistance for the educational and interpretive programs offered by the Zebulon B. Vance Birthplace State Historic Site. Primary assistance for programming offered will be from funds gathered by the associates through donations, fund raising, and grants.

Gift Shop Price List as of 1/2011

Books:		TAR HEEL JR. HISTORIANS	
		All items \$1.25 are also 5 for \$5.	
Boy Soldiers	\$8.00	Balls	\$1.25
Blue Ridge Parkway	\$9.95	Bonnets	\$5.00
Dry Ridge	\$15.00	Button Puzzle	\$1.25
Fear in NC	\$29.95	Candles	\$1.25/each
First Ladies	\$28.00	Church Babies	\$3.00
Medicine of the Civil War	\$.25	Cup & Ball	\$1.25
Mountain Masters	\$18.00	Drop Spindle	\$3.50
The Scattered Nation	\$6.00	Fixed Heddle Loom	\$1.25
Vance Biography	\$49.00	Frogs	\$1.25
Vance Letters Vol. I	\$15.00	Heart Puzzle	
\$1.25			
Vance Letters Vol. II	\$35.00	Hear Pin Cushion	\$1.25
Souvenirs:		Mountain YoYo's	\$1.25
Currency	\$2.00	Magnets	\$.50
Flags	\$2.00	Ox & yoke Puzzle	\$1.25
Patches	\$2.50	Ring Knitters	\$2.25
Post Cards	\$.25	Purse /Reticule	\$1.25
Scenic Note Cards (snow)	\$6.00	Sachet Rabbits	\$1.25
Quill Pens	\$2.00	Spinning Buttons	\$.50
Vance Birthplace Prints	\$5.00	Spool Knitters	\$2.25
Vance Note Cards (ink)	\$7.50	Thanatropes	\$1.25
		Walnut Ink	\$1.25

schools, and museums. In 1840, the census began recording the number of fisheries in the county. One problem with the act of counting people for a census is that not everyone lives in a house. In the last 20 years the Census Bureau has undertaken the difficult task of counting our ever growing homeless and transient population. Through hard to obtain, this information is important to the government for approaching money for shelters, free lunch programs, and job training services.

The Census has become more accurate with each new additional technology. Early census took several years to conduct because there were no cars, mail was slow, and the population was spread out or isolated. The invention of better modes of transportation along with telephone, television, and computers have aided the Census Bureau in collection their information both more quickly and more accurately.

Federal Writers Project

The **Federal Writers' Project** (FWP) was a United States federal government project to fund written work and support writers during the Great Depression. It was part of the Works Progress Administration, a New Deal program. It was one of a group of New Deal arts programs known collectively as Federal One.

The Federal Writers' Project materials in the Library of Congress Manuscript Division are part of a larger collection titled *The U.S. Work Progress Administration Federal Writers' Project and Historical Records Survey*. The holdings from Federal Writers' Project span the years 1889-1942 and cover a wide range of topics and subprojects. Altogether, the Federal Writers' holdings number approximately 300,000 items and consist of correspondence, memoranda, field reports, notes, graphs, charts, preliminary and corrected drafts of essays, oral testimony, folklore, miscellaneous administrative and miscellaneous other material.

[—Born in Slavery:
Slave Narratives from
the Federal Writer's
Project,
1936 - 1938. NC Nar-
ratives, Volume XI.
Part 1. Sarah Gudger.
Ex-Slave, 121 years
\(1816 - 1937\).](#)



Gift Shop



During your visit you and your students are invited to check out the Gift Shop located in the Visitor Center.

Whether or not your class visits the gift shop is entirely up to the individual teacher; however the proceeds from the gift shop do go to support the Vance Birthplace.

All items include tax.

-4-

306

Den one day I went back home to see my old Marse an' I foun' him sittin' in a big chair on de po'ch an' his health wuzn' so good. He sed, "Lindsey, why don' you stop runnin' roun' wid de girls an' stop you cou't'n? You never will get nowhere makin' all de girls love you an' den you walk away an' make up with some other girl. Go get yourself a good girl an' get married an' raise a family an' be somebody." An' I did. I quit all de girls an' I foun' a fine girl and we wuz married." I sho got a good wife; I got one of de best women dat could be foun' an' we lived together for over forty-five years. Den she died six years ago now, an' I sho miss her for she wuz a real help-mate all through dese years. He raised five chillun an' educated dem to be school teachers an' other trades.

I have tried to live de way I wuz raised to. My wife never worked a day away from home all de years we wuz married. It wuz my raisin an' my strong faith in my Lawd an' Marster dat helped me to get along as well as I have, an' I bless Him every day for de strength He has given me to bring up my family as well as I have. Der is only one way to live an' dat is de right way. Educate your chillun, if you can, but be sho you give dem de proper moral training at home. De right way to raise your chillun is to larn dem to have manners and proper respect for their parents, be good citizens an' God fearin' men an' women. When you have done dat you will not be ashamed of dem in your old age. I bless my Maker dat I have lived so clos' to Him as I have all dese years an' when de time comes to go to Him I will have no regrets an' no fears.

1850-1865

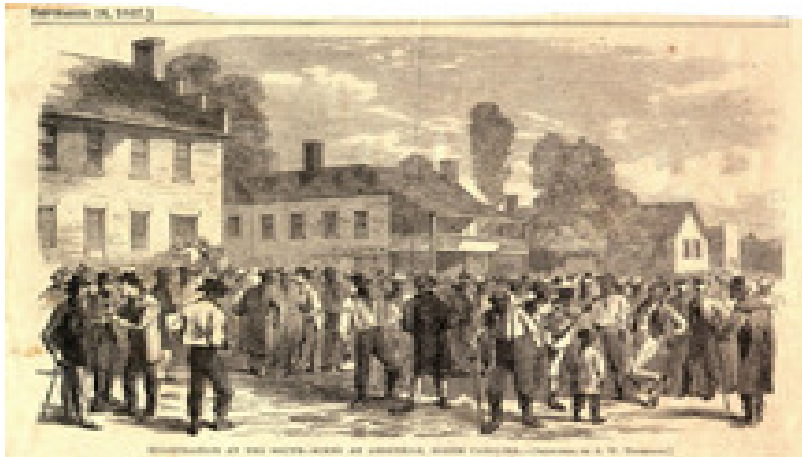
5.1 Elaborate on the social conditions in the decade preceding the Civil War. From the description of Slave Narratives of the Federal Writer's project such as Sarah Gudger of Asheville or diary entries of slave masters it is known that many slaves lived in family units. By examining the census records, it is known know that multiple families likely lived together in small houses.

"Den de specalater he see who he want. He talk to Old Marse, den dey slaps de han'cuffs on him an' tak him away to de cotton country. Oh, dem wah awful times! When de specalater wah ready to go wif de slaves, effen dey wha enny why didn't wanta go, he trash em, den tie em 'hind de waggin an mek em run till dey fall on de groun', den he thrash em till dey say dey go 'thout no trubble. Sometime some of dem run 'way an cum back t' de plantation, den it was hardah on dem den befoah.... Den de teahs roll down huh cheeks, cause mebbe it huh son o' husban' an' she know she nebbah see 'em again. Mebbe dey leaves babies t' home, mebe jes' pappy an' mammy. Oh, mah Lawdy, mah old Boss wah mean, out he mebbah sen' us to de cotton country."

<http://memory.loc.gov/ammem/snhtml/snhome.html>—for other slave narratives.

"Asheville is a small village, containing a brick Court-house, a wood-built Methodist Church, in which there is only occasional services, two hotels, and about twenty stores and dwelling houses, with a population of **200 persons, of whom not more than 120 are whites.**"

James Silk Buckingham, Esq., *The Slave States of America*, 1842



The slave population in WNC was constantly renewed with news and cultures of the outside world by visitors and the slaves some brought with them. Of the social patterns of African-Americans in Buncombe County, public historian Alice Eley Jones says:

“In the homes of the wealthy and hotels and resorts of Asheville, the large slave work force of black cooks, laundry women, maids, nannies, butlers, nurses, carriage drivers, teamsters and guides probably exchanged cultural traditions with the most African inspired slaves on the eastern shores of North America, the slaves of Low Country Charleston and Savannah. Low Country slaves accompanied their masters’ households each year between May and October. A heritage of rice, ring shouts, singing, dancing and conjuration was in all probability shared between Asheville slaves and Low Country slaves.”

She also notes that instruments such as the banjo, whose African origins (Ghana) have long been known, probably found its way to the mountains through the slave routes to eventually become the quintessential bluegrass instrument. The roots of clogging are also to be found in the dances of Buck, Pigeon Wing, and Cake Walk which were shared with work crews who were building roads and mining in the far mountain coves of western North Carolina.

Our own sojers did more harm on our plantation den de lankees. Dey escaped in de woods an' never did have nuff to eat an' took what dey wanted. An' lice! I ain't never seed de like. It took fifteen years for us to get shed of de lice dat de sojers lef' behind. You jus' couldn' get dem out of your clothes les' ou burned dem up. Dey wuz hard to get shed of.

After de war wuz over Marse John let Pappy have eighteen acres of land for de use of two of his boys for a year. My pappy made a good crop of corn, wheat an' other food on dis land. Dey wuz a time when you couldn' find a crust of bread or piece of meat in my mammy's pantry for us to eat, an' when she did get a little meat or bread she would divide it between us chillun, so each would have a share an' go without herself an' never complained.

When pappy wuz makin' his crop some of de others would ask him why he didn' take up some of his crop and get somethin' to eat. He would answer an' say dat when he left dat place he intended to take his crop with him an' he did. He took plenty of corn, wheat, potatoes an' other food, a cow, her calf, mule an' hogs an' he moved to a farm dat he bought.

Later on in years my pappy an' mammy come here in Durham an' bought a home. I worked for dem 'til I wuz thirty-two years old an' give dem what money I earned. I worked for as little as twenty-five cents a day. Den I got a dray an' hauled for fifteen cents a load from de Durham depo' to West Durham for fifteen years. Little did I think at dat time dat I would ever have big trucks an' a pay-roll of \$6,000.00 a year. De good Lawd has blest me all de way, an' all I have is His'n, even to my own breath.

-2-

304

Marse John never worked us after dark. We worked in de day an' had de nights to play games an' have singin's. We never cooked on a Sunday. Everything we eat on dat day was cooked on Saturday. Dey wuzn' lighted in de cook stoves or fire places in de big house or cabins neither. Everybody rested on Sunday. De tables wuz set an' de food put on to eat, but nobody cut any wood an' dey wuzn' no other work don' on dat day. Mammy Beckie wuz my gran'mammy an' she toted de keys to de pantry an' smoke house, an' her word went wid Marse John an' Mis' Annie.

Marse John wuz a great lawyer an' when he went to Pittsboro an' other places to practice, if he wuz to stay all night, Mis' Annie had my mammy sleep right in bed wid her, so she wouldn' be 'fraid.

Marse an' Mistis had three sons an' three daughters. De oldest son wuz not able to go to war. He had studied so hard dat it had 'fected his mind, so he stayed at home. De secon' son, named Albert, went to war an' wuz brought back dead with a bullet hole through his head. Dat liked to have killed Marse John an' Mis' Annie. Dey wuz three girls, named, Mis' Maggie, Mis' Ella Bella and Mis' Rebena.

I wuz de cow-tender. I took care of de cows an' de calves. I would have to hold de calf up to de mother cow 'til de milk would come down an' den I would have to hold it away 'til somebody done de milkin'. I tended de horses, too, an' anything else dat I wuz told to do.

When de war started an' de Yankees come, dey didn' do much harm to our place. Marse had all de silver an' money an' other things of value hid under a big rock be de river an' de Yankees never did fine anything dat we hid.

Letter

During the program, students will be using letters records to learn about slavery. A letter is a written message from one person to another. Letters, especially a regular exchange between two persons (sometimes called pen pals), represent a kind of humanly communication

and mutual friendship. The role of letters in communication has changed significantly since the 19th century. Historically, letters (in paper form) were the only reliable means of communication between two persons in different locations.

As communication technology has diversified, letters have become less important as routine communication. The development of the telegraph, telephone, fax and the Internet have all had an impact on the writing and sending of letters. In modern industrialized nations, the exchange of personal letters has become less common, being replaced by technologies such as the telephone and also e-mail. With the advent of the compact cassette, tape letters became a novelty.

By analogy, the term letter is sometimes used for e-mail messages with a formal letter-like format. Historically, letters exist from the time of ancient India, ancient Egypt



Slave Schedules

Slave schedules were added to the federal census in 1850 and 1860, but enumerators were not required to list each slave by name. Instead, the name of the slave owner appears with only a meager description of each slave—age, sex, and color. Columns also list the number of fugitive and manumitted slaves, as well as a column that identifies slaves who were deaf, blind, insane or idiotic. Some researchers disregard the value of slave schedules, which play a very important role in identifying the person who owned your ancestors. Slave schedules exist for the states listed below.



1850 Slave Schedules

- Alabama
- Arkansas
- Delaware
- District of Columbia
- Florida
- Georgia
- Kentucky
- Louisiana
- Maryland
- Mississippi
- Missouri
- New Jersey
- North Carolina
- South Carolina
- Tennessee
- Texas
- Utah
- Virginia

1860 Slave Schedules

- Alabama
- Arkansas
- Delaware
- District of Columbia
- Florida
- Georgia
- Kentucky
- Louisiana
- Maryland
- Mississippi
- Missouri
- North Carolina
- South Carolina
- Tennessee
- Texas
- Utah
- Virginia

320198

303

LINDSEY FAUCETTE, 88 Yrs.

Ex-slave.

"Yes, Mis', I wuz bawn in 1851, de 16th of November, on de Ocooneeshee Plantation, owned by Marse John Norwood an' his good wife, Mis' Annie. An' when I say 'good' I mean jus dat, for no better people ever lived den my Marse John an' Mis' Annie.

One thing dat made our Marse an' Mistis so good wuz de way dey brought up us niggers. We wuz called to de big house an' taught de Bible an' dey wuz Bible readin's every day. We wuz taught to be good men an' women an' to be hones'. Marse never sold any of us niggers. But when his boys and girls got married he would give dem some of us to take with dem.

Marse never allowed us to be whipped. One time we had a white overseer an' he whipped a fiel' han' called Sam Norwood, til de blood come. He beat him so bad dat de other niggers had to take him down to de river an' wash de blood off. When Marse come an' foun' dat out he sent dat white man off an' wouldn' let him stay on de plantation over night. He jus' wouldn' have him roun' de plasee no longer. He made Uncle Whitted de overseer kase he wuz one of de oldest slaves he had an' a good nigger.

When any of us niggers got sick Mis' Annie would come down to de cabin to see us. She brung de best wine, good chicken an' chicken soup an' everything else she had at de big house dat she thought we would like, an' she done everything she could to get us well again.

Faucette, Lindsey Durham, NC

Ex-slave.

Faucette, Lindsey

Durham, **North Carolina**

NOTES

Interviewer: Daisy Whaley

Narrative Begins: Yes, Mis', I wuz bawn in 1851, de 16th of November, on de Occoneachee Plantation, owned by Marse John Norwood an' his good wife, Mis' Annie...

5 pages

SOURCE

WPA Slave Narrative Project, **North Carolina** Narratives, Volume 11, Part 1

COLLECTION

Federal Writer's Project, United States Work Projects Administration (USWPA); Manuscript Division, Library of Congress

DIGITAL ID

mesn 111/306302

Vance Slave Biographies

Richard Vance was born in Virginia. He was married to Agnus (Aggy) Vance. They had three children whose names we know: Dick, Hudson, and Ann. There were most likely many more. Richard and Aggy seem to be the matriarch and patriarch of the Vance family slaves. They most likely accompanied the Vances in their migration into these mountains. He was willed to Priscilla Vance in 1813 by David Vance, Sr. In David Vance, Sr.'s will it was stipulated that Richard not be sold out of the family. Also, Richard was to be given the freedom to choose in which Vance household he would live in order to allow him contact with his children.

Aggy Vance was born in Virginia, probably some time before 1775. She was married to Richard, mother to at least Dick, Hudson, and Ann. Aggy was willed to Priscilla Vance in 1813 by David Vance, Sr. In David Vance, Sr.'s will Aggy received benefit of same stipulations as Richard. In the will of Priscilla Brank Vance, Zeb's grandmother, it was stipulated that Aggy's children, Hudson and Ann, not be sold until her death. This implies a strong personal relationship between Priscilla and Aggy, though it seems not to have extended to Aggy's children. She was allowed to send greetings, on the unused space of a letter between Vance relatives, to prior Vance slaves, Jane and Wilson, who were living in Bedford County Tennessee. She was a *member* of the Reems Creek Presbyterian Church. Her death is recorded in church records by 1837.

Moses was willed to Priscilla Brank Vance in her husband's 1813 will. No other information is known.

Vance Slave Biographies

Jo was born prior to 1775 and was married to Leah. He possibly accompanied Vance in their migration into these mountains. He also was willed to Priscilla in 1813. No other information is known.

Leah was married to Jo. She is assumed to be the mother of "young" Leah. She was willed to Priscilla in 1813. She is possibly buried in the slave cemetery related through oral tradition to be above the Vance house on a hill facing west.

James Vance was born in 1793. He lived on the Vance's Reems Creek property probably until he went to Bedford County Tennessee, outside Nashville, with Zeb's Uncle Samuel around 1810. He remained on that Vance property until at least 1865. He is listed as a blacksmith in the 1870 census and can both read and write. He lives with a black female, Leah, who was born in Tennessee in 1822. She is most likely his daughter. She is a cook by occupation.

Dory was willed to Zeb's Uncle Samuel as well. No other information is known.

Philip was willed to David Vance, Jr. in 1813. No other information is known.

Venice ("Venus") was a nanny for Zeb and Robert when they were young. She is fondly recalled by Robert later. She was repurchased by Mira Vance for \$1 in the 1844 David Vance, Jr. estate sale.

Sarah Gudger, Asheville, N.C.

#7 358

beatin' an' de fifes aplayin'. Dey wah de foot comp'ny. Oh, glory, it wah a sight. Sometime dey cum home on furlough. Sometime dey git kilt afoah dey gits th'ough. Alexander, he cum home a few time afoah freedom.

When de wah was ovah, Marse William he say: "Did yo'all know yo'all's free, Yo' free now." I chuckle, 'membahin' whut ole woman tell us 'bout freedom, an' no larnin. Lotta men want me t' go t' foreign land, but I tell 'em I go live wif mah pappy, long as he live. I stay wif de white folks 'bout twelve months, den I stay wif mah pappy, long as he live.

I had two brothahs, dey went t' Califonny, nebbah seed 'em no mo', no' mah sistah, nuther. I cain't 'membah sech a lot 'bout it all. I jes' knows I'se bo'n and bred ^{here} heah in dese pa'ts, nebbah been outten it. I'se well; nebbah take no doctah med'cine. Jes' ben sick once; dat aftah freedom.

Sarah Gudger, Asheville, N.C.

#6 357

chillun wa'nt afeard, no, we wa'nt afeard. But mammy she say evah time a sta' fall, somebuddy gonna die. Look lak lotta folks gonna die f'om de looks ob dem sta's. Ebbathin' wah jes' as bright as day. Yo' cudda pick a pin up. Yo' know de sta's don' shine as bright as dey did back den. I wondah wy dey don'. Dey jes' don' shine as bright. Wa'nt long afoah dey took mah mammy away, and I wah lef' alone.

On de plantation wah an ole woman whut de boss bought f'om a drovah up in Virginny. De boss he bought huh f'om one ob de speculators. She laff an' tell us: "Some ob dese days yo'all gwine be free, jes' lak de white folks," but we all laff at huh. No, we jes' slaves, we allus hafta wok and nevah be free. Den when freedom cum, she say: "I tole yo'all, now yo' got no larnin', yo' got no nothin', got no home; whut yo' gwine do ? Didn' I tell yo' ?"

I wah gittin' along smartly in yeahs when de wah cum. Ah 'mem-bah jes' lak yestiddy jes' afoah de wah. Marse William wah atalkin' t' hes brothah. I wah standin' off a piece. Marse's brothah, he say: "William, how ole Aunt Sarah now ?" Marse William look at me an' he say: "She gittin' nigh onta fifty." Dat wah jes' a lil while afoah de wah.

Dat wah awful time. Us da'kies didn' know whut it wah all bout. Ony one of de boys f'om de plantation go. He Alexander, he 'bout twenty-five den. Many de time we git word de Yankees comin'. We take ouh food an' stock an' hide it till we sho' dey's gone. We wan't bothahed much. One day, I nebbah fo'git, we look out an' see sojers ma'chin'; look lak de whole valley full ob dem. I thought: "Poah helpless crittahn, jes' goin' away t' git kilt." De drums wah

Vance Slave Biographies

Simon Vance was born in 1798. He also lived on the Vance's Reems Creek property probably until he went to Bedford County Tennessee, outside Nashville, with Zeb's Uncle Samuel around 1810. Following emancipation he lives in Coffee County Tennessee, bordering Bedford County to the east, with Vanna Vance, a black female born in 1817 in Virginia. She is most likely his wife. Simon is a domestic servant and Vanna keeps house. Simon can read, but not write.

Abram Vance was willed to David Vance, Jr. in 1813. His history is uncertain. He may be Abraham Vance, born in 1799. This Abraham is living in the household of Hudson Vance in 1870 in Reems Creek. Most likely he was the Abe who was sold to Montraville Weaver in the estate sale of David Vance, Jr. in 1844. This would concur with his continued presence in Reems Creek in 1870.

Richard Vance was born in 1807. He is the son of Richard and Aggy and is referred to as "**young Dick**." He is the brother of Hudson and Ann. In 1842 he married Nancy Weaver Vance, who was born in 1820. In 1870 he is head of household at his Reems Creek property. He owns \$125 in personal property and is a farmer by occupation. He has three children at home: Elisha (18), Julia (16), and Emily (15). Interestingly, in 1886 Elisha will name his third son Zebulon B.

Isham was willed to Priscilla Brank Vance in her husband's 1813 will. He was then willed to Zeb's Aunt Celia in 1835, but listed as already in her possession. Therefore he was probably living with the Brittain's after 1817 in Buncombe County and after 1822 in Haywood, Macon, or Cherokee Counties. No other information is known.

Vance Slave Biographies

Isaac was willed to Zeb's Uncle Robert Brank Vance in 1813. He probably lived in the town of Asheville with Robert in the 1820's. He was hired out to work for the Patton family during this time as well. In Robert's will of 1827, it is stipulated that Isaac be sold to the Patton's as Robert believes this is what Isaac would desire. This sale, also including Robert's slaves Peter and Harry, is to be completed for a total of no less than \$1,700.

Peter Vance was also willed to Robert in 1813. He probably lived in the town of Asheville with Robert in the 1820's. He was hired out to work for the Patton family during this time as well. In Robert's will of 1827, it is stipulated that Peter be sold to the Patton's as Robert believes this is what Peter would desire. This sale, also including Robert's slaves Isaac and Harry, is to be completed for a total of no less than \$1,700. Peter married Harriet in 1826. Peter lived at least until 1866. He possibly died before 1870.

Harry was also willed to Robert in 1813. He probably lived in the town of Asheville with Robert in the 1820's. He was hired out to work for the Patton family during this time as well. In Robert's will of 1827, it is stipulated that Harry be sold to the Patton's as Robert believes this is what Harry would desire. This sale, also including Robert's slaves Isaac and Peter, is to be completed for a total of no less than \$1,700.

Sarah Gudger, Asheville, N.C.

#5 356

Dey wah ve'y few doctahs den. Ony three in de whole section. When dey wanted med'cine dey went t' de woods an' gathahed hoahhound, slipperelm foah poltices an' all kinds ba'k foah teas. All dis yarbs bring yo' round. Dey wah ve'y few lawyers den too, but law-sy me, yo' cain't turn round fer dem now.

I 'membahs when mah ole mammy die. She live on Rims (Reems) Crick with othah Hemphills. She sick long time. One day white man cum t' see me. He say: "Sarah, did yo' know yo' mammy wah daid?" "No," I say, "but I wants t' see mah mothah afoah dey puts huh away."

I went t' de house and say t' Ole Missie: "Mah mothah she die tofay. I wants t' see mah mothah afoah dey puts huh away," but she look at me mean an' say: "Git on outen heah, an' git back to yo' wok afoah I wallup yo' good." So I went back t' mah wok, with the tears streamin' down mah face, jest awringin' mah hands, I wanted t' see mah mammy so. 'Bout two weeks latah, Ole Missie she git tebble sick, she jes' lingah 'long foah long time, but she nebbah gits up no mo'. Waht long afoah dey puts huh away too, jes' lak mah mammy.

I 'membahs de time when mah mammy wah alive, I wah a small chile, afoah dey tuk huh t' Rims Crick. All us chilluns wah playin' in de ya'd one night. Jes' arunnin' an' aplayin' lak chillun will. All a sudden mammy cum to de do' all a'sited. "Cum in heah dis minnit," she say. "Jes look up at what is ahappenin'", and bless yo' life, honey, de sta's wah fallin' jes' lak rain.* Mammy wah tebble skeered, but we

*(One of the most spectacular meteoric showers on record, visible all over North America, occurred in 1833.)

Sarah Gudger, Asheville, N.C.

#4 355

All de da'kies know whut dis mean. Dey didn' dare look up, jes' wok right on. Den de specalater he see who he want. He talk to Ole Marse, den dey slaps de han'cuffs on him an' tak him away to de cotton country. Oh, dem wah awful times! When de specalater wah ready to go wif de slaves, effen dey wha enny whu didn' wanta go, he thrash em, den tie em 'hind de waggin an' mek em run till dey fall on de groun', den he thrash em till dey say dey go 'thout no trubble. Sometime some of dem run 'way an cum back t' de plantation, den it wah hardah on dem den befoah. When de da'kies wen' t' dinnah de ole niggah mammy she say whar am sich an' sich. None ob de othahs wanna tell huh. But when she see dem look down to de groun' she jes' say: "De specalater, de specalater." Den de teahs roll down huh cheeks, cause mebbe it huh son o' husban' an' she know she nebbah see 'em agin. Mebbe dey leaves babies t' home, mebbe jes' pappy an' mammy. Oh, mah Lawdy, mah ole Boss wah mean, but he nebbah sen' us to de cotton country.

Dey wah ve'y few skules back in day day an time, ve'y few. We da'kies didn' dah look at no book, not ebben t' pick it up. Ole Missie, dat is, mah firs' Ole Missie, she wah a good ole woman. She read to de niggahs and t' de white chillun. She cum fum cross de watah. She wahn't lak de sma't white folks livin' heah now. When she come ovah heah she brung darky boy wif huh. He wah huh pussonal su'vant. Co'se, dey got diffent names foah dem now, but in dat day dey calls 'em ginney niggahs. She wah good ole woman, not lak othah white folks. Niggahs lak Ole Missie.

When de da'kies git sick, dey wah put in a lil' ole house close t' de big house, an' one of the othah da'kies waited on 'em.

Vance Slave Biographies

Leah Erwin was born in North Carolina in 1798. She is assumed to be the daughter of the older Leah as she is referred to as "young Leah." She married Sandy Erwin, a Baird family slave, in 1841. By 1844 Leah had at least four children, and most likely more who had already reached adulthood. In 1844, Mira Vance repurchased Leah and four of her children from David Vance, Jr.'s estate sale for a total of \$1,026. She was probably a cook and housekeeper for the Vance family. She remained with the Vance family throughout slavery, and seems to have maintained some sort of relationship with the Vances following emancipation. Leah and Sandy attended Mira Margaret Baird Vance's funeral in 1878. She could not read or write. She lived until at least 1880.

Sandy Erwin was born in North Carolina in 1807. He was initially owned by Mira Vance's parents, Zebulon and Hannah Erwin Baird. In his will of 1827, Zebulon Baird stipulated that Sandy not be sold out of the family, a wish probably instigated by Hannah as Sandy had been given to her by her father, Colonel Alexander Erwin. In her will of 1849, Hannah Baird also required that Sandy be retained within the family. Sandy married Leah in 1841. He supposedly "bought his time" before emancipation, though no record as yet confirms this. Sandy and Leah later lived outside Asheville in Sulphur Springs with various children, possibly grandkids, in their household. Also, in 1870, a white man named John Mathews lived in Sandy's household. Sandy was a farmer who could neither read nor write. He owned \$60 worth of personal property in 1870. He attended Mira Vance's funeral in 1878 and lived himself until at least 1880.

Vance Slave Biographies

Esther was possibly born sometime between 1776 and 1794. In David Vance, Sr.'s will of 1813, Celia Vance was given the option to take either "young Leah" or Esther, whom it appears she chose. Esther therefore was probably living with Celia and Benjamin Brittain after 1817 in Buncombe County and after 1822 in Haywood, Macon, or Cherokee Counties. No other information is known.

Washington was willed to Priscilla Brank Vance in her husband's 1813 will. He was then willed to Zeb's Aunt Elizabeth Vance Davidson in Priscilla's 1835 will. He was listed as already in her possession, so he was probably living in Cherokee County before 1835. No other information is known.

May was sold, along with two children, to John Benjamin in the David Vance, Jr. estate sale of 1844 for \$857.00.

Ann was born in 1820 in North Carolina, most likely in Reems Creek. She was the sister of Hudson and "young" Dick, and daughter of Richard and Aggy. In her will of 1835, Priscilla Vance stipulated that Ann be sold only after Aggy's death so that Aggy might enjoy the company of her own children. David Vance, Jr. desired to sell her before this, though it appears that she stayed with the family as it seems she was repurchased by Mira in the 1844 estate sale upon the death of David Vance, Jr. Ann also is mentioned in the 1830 letter between the Reems Creek Vances and the Bedford County Tennessee relatives.

Sarah Gudger, Asheville, N.C.

#3 354

I 'membah well how I use t' lie 'wake till all de folks wah sleepin', den creep outen de do' and walk barfoot in de snow, 'bout two mile t' mah ole Auntie's house. I knowed when I git dar she fix hot cawn pone wif slice o' meat an' some milk foah me t' eat. Auntie wah good t' us da'kies.

I nebbah sleep on a bedstead till aftah freedom, no'm till aftah freedom. *** Jes' an ole pile o' rags in de conah. Ha'dly 'nuf t' keep us from freezin'. Law, chile, nobuādy knows how mean da'kies wah treated. Wy, dey wah bettah t' de animals den t' us'ne. Mah fust Ole Marse wah a good ole man, but de las'n, he wah rapid---he sho wah rapid. Wy, chile, times aint no mo' lak dey usta be den de day an' night am lak. In mah day an' time all de folks woked. Effen dey had no niggahs dey woked demselves. Effen de chillun wah too small tuh hoe, dey pull weeds. Now de big bottom ob de Swannano (Swannanoa) dat usta grow hunners bushels ob grain am jest a playgroun'. I lak t' see de chillun in de field. Wy, now dey fight yo' lak wilecat effen it ebban talk-ed 'bout. Dat's de reason times so ha'd. No fahmin'. Wy, I c'n 'membah Ole Missie she say: "Dis gene'ation'll pass away an' a new gene'ation'll cum 'long." Dat's jes' it --- ebbah gene'ation gits weakah an' weakah. Den dey talk 'bout goin' back t' ole times. Dat time done gone, dey nebbah meet dat time agin.

Wahn't none o' de slaves offen ouh plantation ebbah sold, but de ones on de othah plantation ob Marse William wah. Oh, dat wah a tebble time! All de slaves be in de field, plowin', hoein', singin' in de boilin' sun. Ole Marse he cum t'ru de field wif a man call de specalater. Day walk round jes' lookin', jes' lookin',

Sarah Gudger, Asheville, N.C.

#2 353

No'm, I nebbah knowed whut it wah t' rest. I jes wok all de time f'om mawnin' till late at night. I had t' do ebbathin' dey wah t' do on de outside. Wok in de field, chop wood, hoe cawn, till sometime I feels lak mah back sholy break. I done ebbathin' 'cept split rails. Yo' know, dey split rails back in dem days. Well, I nevah did split no rails.

Ole Marse strop us good effen we did anythin' he didn' lak. Sometime he get hes dandah up an' den we dassent look roun' at him. Else he tie yo' hands afoah yo' body an' whup yo', jes lak yo' a mule. Lawdy, honey, I's tuk a thousand lashins in mah day. Sometimes mah poah ole body be soah foah a week.

Ole Boss he send us niggahs out in any kine ob weathah, rain o' snow, it nebbah mattah. We had t' go t' de mountings, cut wood an' drag it down t' de house. Many de time we come in wif ouh clothes stuck t' ouh poah ole cold bodies, but 'twarn't no use t' try t' git 'em dry. Ef de Ole Boss o' de Ole Missie see us dey yell: "Git on out ob heah yo' black thin', an' git yo' wok outen de way!" An' Lawdy, honey, we knowed t' git, else we git de lash. Dey did'n cah how ole o' how young yo' wah, yo' nebbah too big t' git de lash.

De rich white folks nebbah did no wok; dey had da'kies t' do it foah dem. In de surmah we had t' wok outdoo's, in de wintah in de house. I had t' ceard an' spin till ten o'clock. Nebbah git much rest, had t' git up at foah de nex' mawnin' an' sta't agin. Didn' get much t' eat, nuthah, jes a lil' cawn bread an' 'lasses. Lawdy, honey, yo' caint know whut a time I had. All cold n' hungry. No'm, I aint tellin' no lies. It de gospel truf. It sho is.

Vance Slave Biographies

Jim was to be sold as per Priscilla Vance's will of 1835, with the proceeds to be equally divided between her grandchildren, of the deceased George and Priscilla Vance Whitson. He may be the Jim purchased by John Roberts in David Vance's 1844 estate sale.

Jane was willed to Jane Vance Davidson in Priscilla Vance's will of 1835, though she was listed as already being in her possession. She probably lived with the Davidsons in Haywood County before moving to Bedford County Tennessee around 1814. She is probably the Jane to whom Aggy "sends her love" in an 1830 letter sent from Priscilla and Mira Vance to Jane Davidson in Bedford County.

Wilson was willed to Zeb's Aunt Sarah Vance McLean in Priscilla Vance's will of 1835 and listed as already in her possession. He probably lived with the McLeans in Logan County Kentucky and later Rutherford County Tennessee (borders Bedford County). Aggy also "sends her love" to Wilson in the previously mentioned letter from Mira and Priscilla to Jane Vance Davidson.

Hudson was born to Richard and Aggy in 1822 in North Carolina, probably in Reems Creek. He was the brother of Ann and "young" Dick. He was supposed to be sold following Aggy's death as per Priscilla's will of 1835. Hudson married Elmira Mills in 1849. He was a farmer owning \$175 worth of personal property in Reems Creek in 1870. He could neither read nor write. By 1900, he was living alone in the French Broad Township at the age of 78.

Vance Family Biographies

David Vance, Jr. (Zeb's Father) - was a captain during the War of 1812. Although their unit was mustered for service they never did see any action. Captain Vance was the clerk of court of Buncombe County. He and his family lived on the Reems Creek Farm (Vance Birthplace) until 1838. That year he moved his family to the Drover's Stand, which he operated in Lapland (present day Marshall) until his death on January 14, 1844.

Robert Brank Vance (Zeb's Brother) - Eldest son of David Vance. Was a Representative from North Carolina; born on Reems Creek, near Asheville, Buncombe County, N.C., April 24, 1828; attended the common schools; engaged in mercantile and agricultural pursuits; clerk of the court of pleas and quarter sessions 1848-1856; during the Civil War was elected captain of a company in the Confederate Army; twice elected colonel of the Twenty-ninth North Carolina Regiment; appointed brigadier general in 1863; he was captured by Union forces in January 1864; elected as a Democrat to the Forty-third and to the five , succeeding Congresses (March 4, 1873-March 3, 1885); chairman Committee on Patents (Forty-fourth through Forty-sixth and Forty-eighth Congresses); unsuccessful candidate for renomination in 1884 to the Forty-ninth Congress; United States Assistant Commissioner of Patents from April 11, 1885, to April 4, 1889, when he resigned; returned to North Carolina and settled in Alexander; member of the State house of representatives 1894-1896; died in Alexander, near Asheville, N.C., November 28, 1899; interment in Riverside Cemetery, Asheville, N.C.

Sarah Gudger, Asheville, N.C.

352

SARAH GUDGER

(born September 15, 1816)

Interview with Mrs. Marjorie Jones, May 5, 1937

I wah bo'n 'bout two mile fum Ole Fo't on de Ole Mo'ganton Road. I sho' has had a ha'd life. Jes wok, an' wok, an' wok. I nebbah know nothin' but wok. Mah boss he wah Ole Man Andy Hemphill. He had a la'ge plantation in de valley. Plenty ob ebbathin'. All kine ob stock: hawgs, cows, mules, an' hosses. When Marse Andy die I go lib wif he son, William Hemphill.

I nebbah fo'git when Marse Andy die. He wah a good ole man, and de Missie she wah good, too. She usta read de Bible t' us chillun afoah she pass away.

Mah pappy, he lib wif Joe Gudgah (Gudger). He ole an' feeble, I 'membahs. He 'pend on mah pappy t' see aftah ebba-thin' foah him. He allus trust mah pappy. One mo'nin' he fol-lah pappy to de field. Pappy he stop hes wok and ole Marse Joe, he say: "Well, Smart (pappy, he name Smart), I's tard, wurried, an' trubble'. All dese yeahs I wok foah mah chillun. Dey nev-ah do de right thing. Dey wurries me, Smart. I tell yo', Smart, I's a good mind t' put mahself away. I's good mind t' drown mah-self right heah. I tebble wurried, Smart."

Pappy he take hole Ole Marse Joe an' lead him t' de house. "Now Marse Joe, I udden talk sich talk effen I's yo'. Yo' ben good t' yo' fambly. Jest yo' content yo'self an' rest."

But a few days aftah dat, Ole Marse Joe wah found ahagin' in de ba'n by de bridle. Ole Marse had put heself away.

Sarah Gudger, Asheville, N.C.

#2 351

Small in stature, about five feet tall, Aunt Sarah is rathered rounded in face and body. Her milk-chocolate face is surmounted by short, sparse hair, almost milk white. She is somewhat deaf but understands questions asked her, responding with animation. She walks with one crutch, being lame in the right leg. On events of the long ago her mind is quite clear. Recalling the Confederate "sojers, marchin', marchin'" to the drums, she beat a tempo on the floor with her crutch. As she described how the hands of slaves were tied before they were whipped for infractions she crossed her wrists.

Owen Gudger, Asheville postmaster (1913-21), member of the Buncombe County Historical Association, now engaged in the real estate business, says he has been acquainted with Aunt Sarah all his life; that he has, on several occasions, talked to her about her age and early associations, and that her responses concerning members of the Gudger and Hemphill families coincide with known facts of the two families.

Interviewed by a member of the Federal Writers' Project, Aunt Sarah seemed eager to talk, and needed but little prompting.

Vance Family Biographies

VANCE, Zebulon Baird, - (nephew of Robert Brank Vance [1793-1827] and brother of Robert Brank Vance [1828-1899]), a Representative and a Senator from North Carolina; born on Reems Creek, near Asheville, Buncombe County, N.C., May 13, 1830; attended the common schools of Buncombe County, and Washington (Tenn.) College; studied law at the University of North Carolina at Chapel Hill; admitted to the bar in 1852 and commenced practice in Asheville, N.C.; elected prosecuting attorney of Buncombe County in 1852; member, State house of commons 1854; elected as a Democrat to the Thirty-fifth Congress to fill the vacancy caused by the resignation of Thomas L. Clingman; reelected to the Thirty-sixth Congress and served from December 7, 1858, to March 3, 1861; during the Civil War entered the Confederate Army as a captain and was promoted to the rank of colonel; elected Governor of North Carolina in 1862, and reelected in 1864; removed from office in 1865 when he was arrested and imprisoned in Washington, D.C. for Confederate activities; elected as a Democrat to the United States Senate in November 1870, but did not present his credentials; unsuccessful Democratic candidate for election to the United States Senate in 1872; Governor of North Carolina 1876-1878; elected as a Democrat to the United States Senate in 1879; reelected in 1884 and 1890, and served from March 4, 1879, until his death; chairman, Committee on Enrolled Bills (Forty-sixth Congress), Committee on Privileges and Elections (Fifty-third Congress); died in Washington, D.C., April 14, 1894; funeral services were held in the Chamber of the United States Senate; interment in Riverside Cemetery, Asheville, N.C.

Vance Family Biographies

Mira Vance (Mother of Zeb Vance) - She was born in 1802. She was 22 when she married David Vance Jr. (33) in 1825. She was the Mother of Laura Henrietta Vance born in 1826 at the age of 24. She was the mother of Robert Brank Vance borne 1828. Mother to Zebulon Baird Vance 1830. To James Noel Vance 1832. To Ann Edgeworth Vance in 1836. To Sarah Pricilla Vance 1836. To Sarah Pricilla Vance in 1838. To David Leonidas Vance 1843. To Hannah Moore Vance in 1842.

Harriet Newell Espy Vance (Wife of Zebulon Baird Vance) - 1st wife of Zeb Vance. Married August 3, 1853 at Quaker Meadows. She was the adopted daughter of Captain Charles McDowell. Husband purchased a tract of land in Asheville with her dowry built 1st home. On August 11, 1855 their first child Robert Espy Vance (10 lbs) is Born but dies soon after at the age of 1 (Harriet E. Vance to ZVB, August 3, 1867.) On March 27, 1856 his second child Charles Noel Vance is born. On December 8, 1857 her third son was born, David Mitchell Vance. On March 22, 1860 their 4th son was born, Zebulon Baird Vance, Jr. On September 6, 1862 their 5th son is born, Thomas Mitchell Vance. She was pious and religious woman something that caused friction in her marriage. Dies November 3, 1878 at the age of 46 in Raleigh, NC.

Sarah Gudger, Asheville, N.C.

320005

SARAH GUDGER

350

Ex-slave, 121 years

Investigation of the almost incredible claim of Aunt Sarah Gudger, ex-slave living in Asheville, that she was born on Sept. 15, 1816, discloses some factual information corroborating her statements.

Aunt Sarah's father, Smart Gudger, belonged to and took his family name from Joe Gudger, who lived near Oteen, about six miles east of Asheville in the Swannanoa valley, prior to the War Between the States. Family records show that Joe Gudger married a Miss McRae in 1817, and that while in a despondent mood he ended his own life by hanging, as vividly recounted by the former slave.

John Hemphill, member of the family served by Aunt Sarah until "freedom", is recalled as being "a few y'ars younge' as me", and indeed his birth is recorded for 1822. Alexander Hemphill, mentioned by Aunt Sarah as having left to join the Confederate army when about 25 years of age, is authentic and his approximate age in 1861 tallies with that recalled by the ex-slave. When Alexander went off to the war Aunt Sarah was "gettin' t' be an ol' woman."

Aunt Sarah lives with distant cousins in a two-story frame house, comfortably furnished, at 8 Dalton street in South Asheville (the Negro section lying north of Kenilworth). A distant male relative, 72 years of age, said he has known Aunt Sarah all his life and that she was an old woman when he was a small boy.

Sarah Gudger, Asheville, N.C.

Sarah Gudger. Ex-slave, 121 years.

Gudger, Sarah

Asheville, North Carolina

NOTES

Interviewer: Marjorie Jones

Narrative Begins: Investigation of the almost incredible claim of Aunt Sarah Gudger, ex-slave living in Asheville, that she was born on Sept. 15, 1816, discloses some factual information corroborating her statements...

9 pages

SOURCE

WPA Slave Narrative Project, North Carolina Narratives, Volume 11, Part 1

COLLECTION

Federal Writer's Project, United States Work Projects Administration (USWPA); Manuscript Division, Library of Congress

DIGITAL ID

mesn 111/354350

Household Census

Using the following sample below, have children take a census of everyone in their household.

	Name	Age	Sex	Occupation
1.				
2.				
3.				
4.				
5.				
6.				
7.				
8.				
9.				
10.				
11.				
12.				
13.				
14.				
15.				
16.				
17.				
18.				
19.				

Creative Writing

Have your students take one of the slaves from the biographies enclosed and pretend they were slaves of the Vance Family in early 1800's in WNC. Using the information from the "Behind the Big House" program and classroom discussion, have your students write a journal entry about a day as a slave. What kind of work would they do? Would they work in the house or on the farm? What would they eat? How would they feel about being someone else's property? Have the students share their entries with the class.

Or have your students take one of the Vance Family biographies enclosed and write a diary entry from one of the Members of the Vance family living here on the farm?



Mrs. Lancy Harris. Edgecobe Co., N.C.

6. Old man Jessup Powell married the Doctor's wife after the doctor was dead. The doctor had lots o land. All went to his wife so Jessup didn't know how much land he had fo his new missus had plenty o' land and slaves. I reckon dey had well ni 500 or 600 slaves.

7. Dick Harrison was another slave owner. He was never married, never had no chillen wid the slave girls. He was good to his niggers. He never allowed anybody to whip his slaves. "I neber would for any-one to whip niggers," he wud say. But when Dick need money tho he wud send the nicest looking one to Richmond jail fo sale. (They evidently had no jail on the plantation. The only jail existed was the one in Richmond.)

8. Old man Henry Downing (nigger-driver) he wud eat you alive-- L-o-r-d he wus so mean. Yo'ud better not let him see you wid a book let alone learning to read.

9. We used to go over to the plantation of ole man Stanley White. Sometimes we used to call him 'Stamper.' He wud come and preach to us. We wud go up stairs and dey (white folks) downstairs. We had another preacher we used to call Preacher Gold.

10. I remember Fred Douglass, Perry Coston from Virginia, and a man by the name of Mason. I shook hands with Booker T. Washington.

11. I joined the church the year Garfield was shot in the 6th depot near the old Center Market.

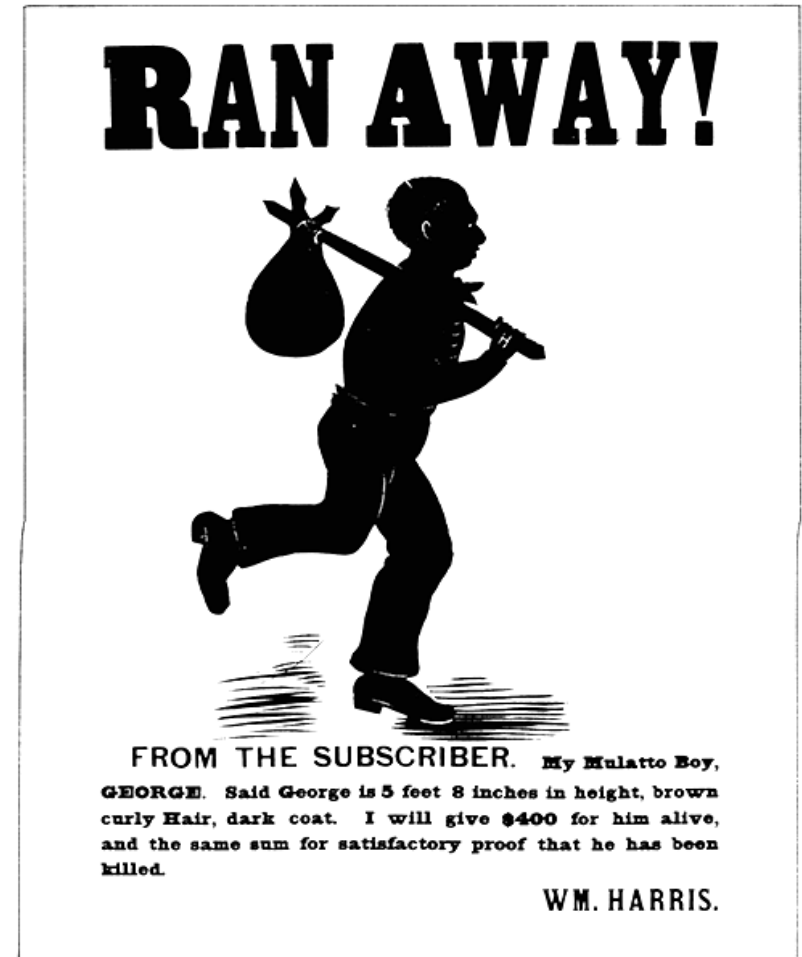
12. I have two grandsons living somewhere. Their names are George Barnes and Joseph Dellworth.

Mrs. Lancy Harris. Edgecobe Co., N.C.

Brown, Rev.
Washington, D.C.

Mrs. Lancy Harris.
84 years old
407 55th St., N.E.
Born in Edgecombe County, N.C. about July 1852.

1. I dunno my father nor my mudda. Jessup Powell always went o' Richmond to buy good breeders. Perry Powell (an ex-slave), who died here last month was one o dem da Jessup Powell bought o Richmond. Jessup Powell drawd my father and moudda, den Lewis drawd my father and he took the name o Lewis. Dey neber hab no no chillen. I didn' t no my father. One day my mudda showd me a man driving his missus to town and said dat wus my father.
2. I remember when he throwd me ma first dress from the hoot of the marriage. I remember whut it look like. Yeah, jes a red dress wid black flowers in it.
3. Ma bed had fo' posts and a cord running from pos' to pos' to make spring. We sleep in a room wid pot racks near the fire place, a barrel of soap up in a corner, but the floors wus white like a bread tray. Everything wus in one room. We used to call granpa William Joiner cause he wus a blacksmith and carpenter. He joined so many things togeder. Ha, ha! my mem'ry goes and comes. Billie was my grandpa's name. My sight is better now than den, wood you blive it?
4. I didn't work. I used to stay wid Aunt Kate. I done all the cooking for Aunt Kate – ash cake, ho-cake. William Joiner used to fetch possums, coon and sometimes raccoon and rabbit and I used to do the cooking. My husban' and I used to pick cotton every day. When fodder time come I work Sunday. Some Sunday I worked my own garden.
5. So many chillen didn't wear clothes. But the missus owned the loom and de servants weave. When de chillen are big enough to work dey gib 'em some cloth from the loom. When I got my issue and my clothes wus good I wud make my cloth into dresses and gib to da chillen.

Activity 2: Story-Writing Activity

Mr. William Harris, of South Carolina, went to Detroit, Michigan looking for his escaped slave, George. He went to three printers before he could find one who would print the above poster. As he went around the city with 10 posters rolled under his arm, he was surprised to discover that only two businesses would allow him to tape his poster to their window.

ASSIGNMENT:

Write a fictional story about Mr. Harris' experiences in Detroit. Your story should give the reader answers to these questions:

Why did Mr. Harris choose to go to Detroit himself rather than send a bounty hunter for George?
Why did he have posters made?

Why didn't three printers take his job?

Why did he offer a reward to find out if his slave was dead?

What did people say to him when he asked to hang up his poster in their businesses?

What caused George to run away?

What kind of man was Mr. Harris?

What kind of business did he have?

What happened to Mr. Harris while he was in Detroit?

Betty Cofer, North Carolina

17. "I saw General Robert E. Lee, too. After the war he come with some friends to a meeting at Five Forks Baptist Church. All the white folks gathered 'round an' shook his hand an' I peeked 'tween their legs an' got a good look at 'im. But he didn't have no whiskers, he was smooth-face! (Pictures of General Lee all show him with beard and mustache)

18. "Miss Ella died two years ago. I was sick in the hospital but the doctor come to tell me. I couldn't go to her bury'n'. I sure missed her. (Poignant grief moistens Betty's eyes and thickens her voice). There wasn't ever no one like her. Miss Kate an' young Miss Julia still live at 'the house' with their brother, Marse Lucian (all children of the first Beverly Jones and 'old Miss Julia',) but it don't seem right with Miss Ella gone. Life seems dif'rent, some how, 'though there' lots of my young white folks an' my own kin livin' round an' they're real good to me. But Miss Ella's gone!

19. "Goodday, Ma'am. Come anytime. You're welcome to. I'm right glad to have visitors 'cause I can't get out much." A bobbing little curtsy accompanies Betty's cordial farewell.

20. Although a freed woman for 71 years, property owner for half of them, and now revered head of a clan of self respecting, self-supporting colored citizens, she is still at heart a "Jones negro," and all the distinguished descendants of her beloved Marse Beverly and Miss Julia will be her "own folks" as long as she lives.

Lancy Harris, North Carolina
Collected by the Federal Writers Project, Works Progress Administration

Betty Cofer, North Carolina

14. "I always did what I could for her too an' stood by her - but one time. That was when we was little girls goin' together to fetch the mail. It was hot an' dusty an' we stopped to cool off an' waded in the 'branch'. We heard a horse trottin' an' looked up an' there was Marster switchin' his ridin' whip an' lookin' at us. 'Git for home you two, and I'll tend to you,' he says an' we got! But this time I let Miss Ella go to 'the house' alone an' I sneaked aroun' to Granny's cabin an' hid. I was afraid I'd get whupped! 'Nother time, Miss Ella went to town an' told me to keep up her fire whilst she was away. I fell asleep on the hearth and the fire done burnt out so's when Miss Ella come home the room was cold. She was mad as hops. Said she never had hit me but she sure felt like doin' it then.

15. "Yes'm, I been here a right smart while. I done lived to see three generations of my white folks come an' go, an' they're the finest folks on earth. There used to be a reglar buryin' ground for the plantation hands. The colored chillen used to play there but I always played with the white chillen. (This accounts for Aunt Betty's gentle manner and speech) Three of the old log cabins (slave cabins) is there yet. One of 'em was the 'boys cabin' (house for boys and unmarried men). They've got walls a foot thick an' are used for store-rooms now. After freedom we buried out around our little churches but some of th' old grounds are plowed under an' turned into pasture cause the colored folks didn't get no deeds to 'em. I won't be long 'fore I go too but I'm gwine lie near my old home an' my folks.

16. "Yes'm, I remember Marse Israel Lash, my Pappy's Marster, he was a low, thick-set man, very jolly an' friendly. He was real smart an' good too, 'cause his colored folks all loved 'im. He worked in the bank an' when the Yankees come, 'stead of shuttin' the door gainst 'em like the others did, he bid 'em welcome. (Betty's nodding head, expansive smile and wide-spread hands eloquently pantomime the banker's greeting.) So the Yankees done took the bank but give it back to 'im for his very own an' he kep' it but there was lots of bad feelin' 'cause he never give folks the money they put in the old bank. (Possibly this explains the closing of the branch of the Cape Fear Bank in Salem and opening of Israel Lash's own institution, the First National Bank of Salem, 1866.)

DISTRIBUTION OF SLAVES –US

Census Year	# Slaves	# Free blacks	Total black	% free blacks	Total US population	% black of total
1790	697,681	59,527	757,208	7.9%	3,929,214	19%
1800	893,602	108,435	1,002,037	10.8%	5,308,483	19%
1810	1,191,362	186,446	1,377,808	13.5%	7,239,881	19%
1820	1,538,022	233,634	1,771,656	13.2%	9,638,453	18%
1830	2,009,043	319,599	2,328,642	13.7%	12,860,702	18%
1840	2,487,355	386,293	2,873,648	13.4%	17,063,353	17%
1850	3,204,313	434,495	3,638,808	11.9%	23,191,876	16%
1860	3,953,760	488,070	4,441,830	11.0%	31,443,321	14%
1870	0	4,880,009	4,880,009	100%	38,558,371	13%

Source: <http://www.census.gov/population/documentation/twps0056/tab01.xls>

Total Slave Population in US 1790-1860, by State								
Census Year	1790	1800	1810	1820		1840	1850	1860
All States	694,207	887,612	1,130,781	1,529,012	1,987,428	2,482,798	3,200,800	3,950,546
AL	-	-	-	47,449	117,549	253,532	342,844	435,080
AR	-	-	-	-	4,576	19,935	47,100	111,115
CA	-	-	-	-	-	-	-	-
CONN	2,648	951	310	97	25	54	-	-
DEL	8,887	6,153	4,177	4,509	3,292	2,605	2,290	1,798
FL	-	-	-	-	-	25,717	39,310	61,745
GA	29,264	59,699	105,218	149,656	217,531	280,944	381,682	462,198
ILL	-	-	-	917	747	331	-	-
IN	-	-	-	190	3	3	-	-
IA	-	-	-	-	-	16	-	-
KS	-	-	-	-	-	-	-	2
KY	12,430	40,343	80,561	126,732	165,213	182,258	210,981	225,483
LA	-	-	-	69,064	109,588	168,452	244,809	331,726
MA	-	-	-	-	2	-	-	-
MD	103,036	105,635	111,502	107,398	102,994	89,737	90,368	87,189
MASS	-	-	-	-	1	-	-	-
MI	-	-	-	-	32	-	-	-
MN	-	-	-	-	-	-	-	-
MI	-	-	-	32,814	65,659	195,211	309,878	436,631
MO	-	-	-	10,222	25,096	58,240	87,422	114,931
NB	-	-	-	-	-	-	-	15
NE	-	-	-	-	-	-	-	-
NH	157	8	-	-	3	1	-	-
NJ	11,423	12,422	10,851	7,557	2,254	674	236	18
NY	21,193	20,613	15,017	10,088	75	4	-	-
NC	100,783	133,296	168,824	205,017	245,601	245,817	288,548	331,059
OH	-	-	-	-	6	3	-	-
OR	-	-	-	-	-	-	-	-
PA	3,707	1,706	795	211	403	64	-	-
RI	958	380	108	48	17	5	-	-
SC	107,094	146,151	196,365	251,783	315,401	327,038	384,984	402,406
TN	-	13,584	44,535	80,107	141,603	183,059	239,459	275,719
TX	-	-	-	-	-	-	58,161	182,566
VT	-	-	-	-	-	-	-	-
VA	292,627	346,671	392,518	425,153	469,757	449,087	472,528	490,865
WI	-	-	-	-	-	11	4	-

Betty Cofer, North Carolina

in the yard. The women cooked up a lot of corn pone for 'em and coffee too. Marster had a barrel of 'likker' put by an' the Yankees knocked the head in an' filled their canteens. There wasn't ary drop left. When we heard the soldiers comin' our boys turned the horses loose in the woods. The Yankees said they had to have 'em an' would burn the house down if we didn't get 'em. So our boys whistled up the horses an' the soldiers carried 'em all off. They carried off ol' Jennie mule too but let little jack mule go. When the soldiers was gone the stable boss said, "if ol' Jennie mule once gits loose nobody on earth can catch her unless she wants. She'll be back!" Sure enough, in a couple of days she come home by herself an' we worked the farm jus' with her an' little jack.

12. Some of the colored folks followed the Yankees away. Five or six of our boys went. Two of 'em travelled as far as Yadkinville but come back. The rest of 'em kep' goin' an' we never heard tell of 'em again.

13. "Yes'm, when we was freed Pappy come to get Muh and me. We stayed around here. Where could we go? These was our folks and I couldn't go far away from Miss Ella. We moved out near Rural Hall (some five miles from Bethania) an' Pappy farmed, but I worked at the home place a lot. When I was about twenty-four Marse H. J. Reynolds come from Virginia an' set up a tobacco factory. He fetched some hands with 'im. One was a likely young feller, named Cofer, from Patrick County, Virginia. I liked 'im an' we got married an' moved back here to my folks. (The Jones Family). We started to buy our little place an' raise a family. I done had four chillen but two's dead. I got grandchillen and great-grandchillen close by. This is home to us. When we talk about the old home place (the Jones residence, now some hundred years old) we just say 'the house' 'cause there's only one house to us. The rest of the family was all fine folks and good to me but I loved Miss Ella bettern any one or anythin'. I just asked her an she give it to me or got it for me somehow. Once when Cofer was in his last sickness his sister come from East Liverpool, Ohio, to see 'im. I went to Miss Ella to borrow a little money. She didn't have no change but she just took a ten dollar bill from her purse an' says 'Here you are, Betty, use what you need and bring me what's left'.

Betty Cofer, North Carolina

8. "Miss Julia cut out all the clothes for men and women too. I 'spect her big shears an' patterns an' old cuttin' table are over at the house now. Miss Julia cut out all the clothes an' then the colored girls sewed 'em up but she looked 'em all over and they better be sewed right! Miss Julia bossed the whole plantation. She looked after the sick folks and sent the doctor (Dr. Jones) to dose 'em and she carried the keys to the store-rooms and pantries. Yes'm, I'm some educated. Muh showed me my 'a-b-abs and my numbers and when I was fifteen I went to school in the log church built by the Moravians. They give it to the colored folks to use for their own school and church. (This log house is still standing near Bethania). Our teacher was a white man, Marse Fulk. He had one eye, done lost the other in the war. We didn't have no colored teachers then. They wasn't educated. We 'tended school four months a year. I went through the fifth reader, the 'North Carolina Reader'. I can figure a little an' read some but I can't write much 'cause my fingers 're all stiffened up. Miss Julia use to read the bible to us an' tell us right an' wrong, and Muh showed me all she could an' so did the other colored folks. Mostly they was kind to each other.

9. "No'm, I don't know much about spells and charms. 'Course most of the old folks believed in 'em. One colored man used to make charms, little bags filled with queer things. He called 'em 'jacks' an' sold 'em to the colored folks an' some white folks too.

10. "Yes'm, I saw some slaves sold away from the plantation, four men and two women, both of 'em with little babies. The traders got 'em. Sold 'em down to Mobile, Alabama. One was my pappy's sister. We never heard from her again. I saw a likely young feller sold for \$1500. That was my Uncle Ike. Marse Jonathan Spease bought him and kep' him the rest of his life.

11. "Yes'm, we saw Yankee soldiers. (Stoneman's Calvary in 1865) They come marchin' by and stopped at 'the house. I wasn't scared 'cause they was all talkin' and laughin' and friendly but they sure was hongry. They dumped the wet clothes out of the big wash-pot in the yard and filled it with water. Then they broke into the smoke-house and got a lot of hams and biled 'em in the pot and ate 'em right there

Lesson Plans for The Ex-Slave Narratives

An Examination of Interviews from the American Slave Narratives and the American Folklore Collection

Estimated class time: Three to four class periods

Description: This lesson is organized into three sections:

1. Students will read enclosed oral histories in order to learn about individual experiences of African Americans in the pre-Civil War period.
2. Students will meet in small collaborative groups with other students who read the same oral history and share their understandings and develop different perspectives on the reading.
3. Students will gather in reconfigured small collaborative groups and share their understandings with students who read different narratives. Here the goal for students is to broaden their understanding of what the experience of slavery was like for individual African Americans in North Carolina.

Generating a Student-created Document Based Question

Estimated class time: Six to eight class periods

Description: This lesson requires students to work individually and in groups to accomplish particular discrete tasks. Teachers may wish to establish benchmarks or time frames in order to hold students accountable for particular short term objectives.

1. Students will work independently to gather four documentary sources that inform a focusing question about the experience of slavery.
2. Students will work collaboratively in groups of four or five and select approximately 10-12 of their collected documents for presentation in the form of a Document Based Question.

3. Collaborating groups will assemble their documents into a packet consistent with the recognizable format of the Document Based Questions.

4. Collaborating groups will exchange and assess one another's Document Based Question.

Optional: Individual students may be instructed to write an essay in response to the Document Based Question created by one of the other groups.

Comparing and Contrasting the Individual Experiences of African Americans in the 19th Century

Estimated class time: 2-3 class periods

Description: This lesson provides a guided opportunity for students to interrogate the Ex-Slave Narratives for information about selected topics.

1. Students will be led in a discussion about the strengths and limitations of using the ex-slave narratives and other oral histories as primary sources in the study of history.
2. Students will use enclosed narratives and assigned a specific guiding question or task to investigate.
3. Students will compile data from their investigations and share their results.

Betty Cofer, North Carolina

6."Yasm there was a crowd of hands on the plantation. I mind 'em all an' I can call most of their names. Mac, Curley, William, Sanford, Lewis, Henry, Ed, Sylvester, Hamp, an' Luke was the men folks. The women was Nellie, two Lucys, Martha, Hervie, Jane, Laura, Fannie, Lizzie, Cassie, Tensie, Lindy, and MaryJane. The women mostly worked in the house. There was always two washwomen, a cook, some hands to help her two sewin' women, a house girl, an' some who did all the weavin' an' spinnin'. The men worked in the fields an' yard. One was stable boss an' looked after all the horses an' mules. We raised our own flax an cotton an' wool, spun the thread, wove the cloth, made all the clothes. Yasm, we made the mens' shirts and pants an' coats. One woman knitted all the stockin's for the white folks an' colored folks too. I mind she had one finger all twisted an' stiff from holdin' her knittin' needles. We wove the cotton an' linen for sheets an' pillow-slips an' table covers. We wove the wool blankets too. I used to wait on the girl who did the weavin'. 'When she took the cloth off the loom she done give me the 'thrums (ends of thread left on the loom.) I tied 'em all together with teensy little knots an' got me some scraps from the sewin' room and I made me some quilt tops. Some of 'em was real pretty too! (Pride of workmanship evidenced by a toss of Betty's hand.)

7. "All our spinnin' wheels and flax wheels and looms was handmade by a wheel wright, Marse Noah Westmoreland. He lived over yonder. (A thumb indicates north.) Those old wheels are still in the family'. I got one of the flax wheels. Miss Ella done give it to me as a present. Leather was tanned an' shoes was made on the place. 'Course the hands mostly went barefoot in warm weather, white chillen too. We had our own mill to grind the wheat an' corn an' we raised all our meat. We made our own candles from tallow and beeswax. I 'spect some of the old candle moulds are over to 'the house' now. We wove our own candlewicks too. I never saw a match 'till I was a grown woman. We made our fire with flint an' punk (rotten wood). Yes'm, I was trained to cook an' clean an' sew. I learned to make mans' pants an' coats. First coat I made, Miss Julia told me to rip the collar off, an' by the time I picked out all the teensy stitches an' sewed it together again I could set a collar right! I can do it today, too! (Again there is manifested a good workman's pardonable pride of achievement)

Betty Cofer, North Carolina

mob cap covers her grizzled hair. Her tiny frame, clothed in a motley collection of undergarments, dress and sweaters, is adorned by a clean white apron. Although a little shy of her strange white visitors, her innate dignity, gentle courtesy, and complete self possession indicate long association with "quality folks."

4. Her speech shows a noticeable freedom from the usual heavy negro dialect and idiom of the deep South. "Yes, Ma'am, yes, Sir, come in. Pull a chair to the fire. You'll have to 'scuse me. I can't get around much, 'cause my feet and legs bother me, but I got good eyes an' good ears an' all my own teeth. I aint never had a bad tooth in my head. Yes'm, I'm 81, going on 82. Marster done wrote my age down in his book where he kep' the names of all his colored folks. Muh (Mother) belonged to Dr. Jones but Pappy belonged to Marse Israel Lash over yonder. (Pointing northwest.) Young'uns always went with their mam-mies so I belonged to the Joneses. "Muh and Pappy could visit back and forth sometimes but they never lived together 'til after freedom. Yasm, we was happy. We got plenty to eat. Marster and old Miss Julia (Dr. Jonas wife, matriarch of the whole plantation) was mighty strict but they was good to us. Colored folks on some of the other plantations wasn't so lucky. Some of 'em had overseers, mean, cruel men. On one plantation the field hands had to hussle to git to the end of the row at eleven o'clock dinner-time 'cause when the cooks brought their dinner they had to stop just where they was and eat, an' the sun was mighty hot out in those fields. They only had ash cakes (corn pone baked in ashes) without salt, and molasses for their dinner, but we had beans an' grits an' salt an' sometimes meat.

5. "I was lucky. Miss Ella (daughter of the first Beverly Jones) was a little girl when I was borned and she claimed me. We played together an' grew up together. I waited on her an' most times slept on the floor in her room. Muh was cook an' when I done got big enough I helped to set the table in the big dinin' room. Then I'd put on a clean white apron an' carry in the victuals an' stand behind Miss Ella's chair. She'd fix me a piece of somethin' from her plate an' hand it back over her shoulder to me (eloquent hands illustrate Miss Ella's making of a sandwich.) I'd take it an' run outside to eat it. Then I'd wipe my mouth an' go back to stand behind Miss Ella again an' maybe get another snack.

Betty Cofer, North Carolina

N.C.

[NDN Editor's note. This interview is misidentified in Rawick at that of "Louise J. Evans."]

(Mary A. Hicks, Interviewer Daisy Dailey Waitt, Editor N.C.)

1. The ranks of negro ex-slaves are rapidly thinning out, but, scattered here and there among the ante-bellum families of the South, may be found a few of these picturesque old characters. Three miles north of Bethania, the second oldest settlement of the "Unitas Fratrum" in Wachovia, lies the 1500 - acre Jones plantation. It has been owned for several generations by the one family, descendants of Abraham Conrad. Conrad's daughter, Julia, married a physician of note, Dr. Beverly Jones, whose family occupied the old homestead at the time of the Civil War.

2. Here, in 1856, was born a negro girl, Betty, to a slave mother. Here, today, under the friendly protection of this same Jones family, surrounded by her sons and her sons' sons, lives this same Betty in her own little weather-stained cottage. Encircling her house are lilacs, althea, and flowering trees that soften the bleak outlines of unpainted out-buildings. A varied collection of old-fashioned plants and flowers crowd the neatly swept dooryard. A friendly German-shepherd puppy rouses from his nap on the sunny porch to greet visitors enthusiastically. In answer to our knock a gentle voice calls, "Come in." The door opens directly into a small, low-ceilinged room almost filled by two double beds. These beds are conspicuously clean and covered by home-made crocheted spreads. Wide bands of hand-made insertion ornament the stiffly starched pillow slips. Against the wall is a plain oak dresser. Although the day is warm, two-foot logs burn on the age-worn andirons of the wide brick fire place. From the shelf above dangles a leather bag of "spills" made from twisted newspapers.

3. In a low, split-bottom chair, her rheumatic old feet resting on the warm brick hearth, sits Aunt Betty Cofer. Her frail body stoops under the weight of four-score years but her bright eyes and alert mind are those of a woman thirty years younger. A blue-checked