Personal histories

Librarian leads African-Americans on journey through their pasts

By FREDYA YARBROUGH

During the 1700s, France moved its trade in Senegambia and Senegal to Louisiana with them - and the conditions they faced were harsh. Senegambia, also known as the Senegal area in Africa, is the origin of the Senegambian slave trade. The Senegambian slave trade was a significant part of the African slave trade, and it had a profound impact on the development of African-American culture in Louisiana and the United States.

The Senegambian slave trade began in the late 17th century and continued until the 1860s. The trade was carried out by European powers, including France, England, and the Netherlands. The slave trade was driven by the demand for labor in the Americas, particularly in the sugar plantations of the Caribbean and the southern United States.

The Senegambian slaves brought to Louisiana were primarily of Wolof, Jola, and Mandinka origin. They were from the Wolof Empire, which included Senegal, Gambia, and Mauritania. The Wolof people were known for their agricultural and military skills, and they were skilled at making iron tools.

The Senegambian slaves brought to Louisiana were used to work on the plantations and in the houses of the planters. They were also used in the construction and maintenance of the plantations. The Senegambian slaves were often subjected to cruel treatment and were not treated as human beings.

The Senegambian culture had a significant impact on the development of African-American culture in Louisiana. The Senegambian slaves brought with them their language, customs, and traditions. They also brought with them their knowledge of agriculture, which helped to improve the farming practices in Louisiana.

The Senegambian slaves also brought with them their religion, which included the Islamic faith. This religion had a significant impact on the development of African-American religion in Louisiana. The Senegambian slaves also brought with them their musical traditions, which had a significant impact on the development of African-American music in Louisiana.

The Senegambian slaves also brought with them their art, which included weaving, woodworking, and metalworking. These skills helped to improve the craftsmanship of the African-Americans in Louisiana.

The Senegambian slaves also brought with them their knowledge of medicine, which helped to improve the health of the African-Americans in Louisiana.

The Senegambian slaves also brought with them their knowledge of the Senegambian language, which helped to improve the communication between the African-Americans in Louisiana.

The Senegambian slaves also brought with them their knowledge of the Senegambian culture, which helped to improve the cultural identity of the African-Americans in Louisiana.

In conclusion, the Senegambian slaves brought to Louisiana were a significant part of the African slave trade. They had a profound impact on the development of African-American culture in Louisiana. The Senegambian slaves brought with them their language, customs, traditions, religion, music, art, medicine, and culture. They helped to improve the farming practices, craftsmanship, communication, cultural identity, and overall well-being of the African-Americans in Louisiana.

By KATRICE FRANKLIN

Advocating a view

Gwendolyne Midlo Hall has a thirst for history. In fact, many of the things we read about are what she lived through and experienced herself. Measuring and understanding her love for history is no wonder that she was able to investigate and find such a massive amount of information on a past that has been forgotten in many cases and distorted in others.

In fact, that love for history led Hall to write her first book, African-American history - The Development of Afro-Creole Culture in the Spanish West Indies, which has been awarded several literary prizes, including the Eller Budge Prize of the Organization of American Historians, the American Immigration History Prize from the Immigration History Society, and the Louisiana Library Association's Louisiana Literary Award. She was also a winner of the National Endowment for the Arts and the NEH.

Gwendolyne Midlo Hall is committed to the development, preservation and rescue of the historical record of African-American history. Her work has been published in numerous books, articles, and essays, and has been featured in numerous media outlets.

Hall is a member of the American Academy of Arts and Sciences, the National Academy of Sciences, and the American Philosophical Society.

Hall is currently working on her second book, African-American history - The Development of Afro-Creole Culture in the Spanish West Indies, which is scheduled for publication in 2019. She is also a member of the American Historical Association, the American Association for the Advancement of Science, and the Society of African-American Historical Research.

Hall is also a member of the American Historical Association, the American Association for the Advancement of Science, and the Society of African-American Historical Research.

Hall is currently working on her second book, African-American history - The Development of Afro-Creole Culture in the Spanish West Indies, which is scheduled for publication in 2019. She is also a member of the American Historical Association, the American Association for the Advancement of Science, and the Society of African-American Historical Research.

Hall is also a member of the American Historical Association, the American Association for the Advancement of Science, and the Society of African-American Historical Research.

Hall is currently working on her second book, African-American history - The Development of Afro-Creole Culture in the Spanish West Indies, which is scheduled for publication in 2019. She is also a member of the American Historical Association, the American Association for the Advancement of Science, and the Society of African-American Historical Research.

Hall is also a member of the American Historical Association, the American Association for the Advancement of Science, and the Society of African-American Historical Research.

Hall is currently working on her second book, African-American history - The Development of Afro-Creole Culture in the Spanish West Indies, which is scheduled for publication in 2019. She is also a member of the American Historical Association, the American Association for the Advancement of Science, and the Society of African-American Historical Research.

Hall is also a member of the American Historical Association, the American Association for the Advancement of Science, and the Society of African-American Historical Research.

Hall is currently working on her second book, African-American history - The Development of Afro-Creole Culture in the Spanish West Indies, which is scheduled for publication in 2019. She is also a member of the American Historical Association, the American Association for the Advancement of Science, and the Society of African-American Historical Research.

Hall is also a member of the American Historical Association, the American Association for the Advancement of Science, and the Society of African-American Historical Research.

Hall is currently working on her second book, African-American history - The Development of Afro-Creole Culture in the Spanish West Indies, which is scheduled for publication in 2019. She is also a member of the American Historical Association, the American Association for the Advancement of Science, and the Society of African-American Historical Research.

Hall is also a member of the American Historical Association, the American Association for the Advancement of Science, and the Society of African-American Historical Research.

Hall is currently working on her second book, African-American history - The Development of Afro-Creole Culture in the Spanish West Indies, which is scheduled for publication in 2019. She is also a member of the American Historical Association, the American Association for the Advancement of Science, and the Society of African-American Historical Research.
Hall

Continued from page 19

"In fact," Hall said, "part of the instructions given to slave ships was to make sure that the Africans knew how to cultivate indigo," Hall said. "In fact," Hall said, "part of the instructions given to slaves was to make sure that they knew how to cultivate indigo." Hall said. "In fact," Hall said, "part of the instructions given to slaves was to make sure that they knew how to cultivate indigo." Hall said.

The year that marks the biggest hurdle in tracing roots for African-Americans is 1870, Smith said, as former slaves began to move around seeking jobs, and showed up as free men in the 1870 census.

"After Reconstruction, you had a mass exodus. Not the ones who went north, but people leaving plantations nearby," it was at this time that Smith says the city of Baton Rouge began to show a growth pattern.

"West and East Feliciana were the biggest feeders for East Baton Rouge Parish, and some out of West Baton Rouge.

One of the old records at the library

From April 1909, they started coming directly (to Baton Rouge when Standard Oil opened up before that when leaving the Felicianas, they'd cross the river into Pointe Coupee, then West Baton Rouge and on into Baton Rouge, Smith said.

This is where the big problem comes for African-Americans in searching for his or her roots. Many don't know they have a connection to the Felicianas. Some descendants of former slaves in the Felicianas extend as far as New Iberia and have no idea ancestors originally came from there simply because the ancestors traveled so far in search of work.

As today, migration patterns followed the jobs. Smith is currently working on a book tracing the job-migration pattern in Louisiana as it developed after 1870.

Frequently, someone might move away, but after death be returned to their place of birth that they say. Hall said, "something that still holds true in many cases today. That return to the birthplace can also give clues in the search for roots.

You find a lot of Mississippians here in Louisiana, but you won't find many buried here. You just watch the obituaries. They might have been here in Louisiana years, but they're going to take them right back to Woodville.

"People come for jobs, security, but they haven't given up on home. That's why a lot of black churches were started." As example, Smith talked about her father's church which was named McKowen #2 and originally near McKinley Middle Magnet School.

The original McKowen was in the St. Francisville area and named for a family prominent in the area.

Frequently, simply because 1870 was an era of one-horse power vehicles, the newly freed Americans did not travel far and often settled near sharecroppers on the plantations where they were formerly slaves.

Sometimes, Smith said, African-Americans would escape from sharecropping by slipping out under the cover of night, holding onto a log in the Mississippi River, floating down to Catfish Town in Baton Rouge, where they would take up residence.

To go further back in time requires much detective work, she said.

Through talking to older relatives, Smith said, "A Sense of Heritage" on Feb. 26, she said she hopes African-Americans will sense the richness of their heritage and learn to look to the past, as well as the future.

Hall

Continued from page 18

"Talk to people, nourish them," Smith said. "You find as you talk to people, especially older people, they enjoy reminiscing. "Oh, I'd forgotten about that," they say. But the moment you come up with a story they are interested in, they are bound to tell you, 'Let me tell you about that.' In taking oral history, don't just come down and expect someone to start telling you about it. Learn some stories yourself, know at least something about it and when you approach them they will bring on them telling you more about it, because you knew about it." Smith laughed and said when family members bring up stories, often the older ones will correct their version and tell them how it really was.

Next, get death certificates on the relatives you want to trace. Smith said. They can reveal a lot of information such as that relative's parents, place of birth, cause of death. In the case of older people, a death certificate may be more accurate simply because it was filled out at a time when records where more accurately kept. Many older people do not have original birth certificates. Some have a "Delayed Birth Certificate" in which relatives and friends alive at birth have testified as to parents, date, time and place of birth long after the actual event.

"A death certificate is a primary source because you are looking at almost anything else, because it is recorded when it happens. Other records are recorded afterwards," Smith said. "You might find a wrong death date on a tombstone, but you're hardly going to find any errors on a death certificate."

The year that marks the biggest hurdle in tracing roots for African-Americans is 1870, Smith said, as former slaves began to move around seeking jobs, and showed up as free men in the 1870 census.

"After Reconstruction, you had a mass exodus. Not the ones who went north, but people leaving plantations nearby," it was at this time that Smith says the city of Baton Rouge began to show a growth pattern.

"West and East Feliciana were the biggest feeders for East Baton Rouge Parish, and some out of West Baton Rouge.

One of the old records at the library

From April 1909, they started coming directly (to Baton Rouge when Standard Oil opened up before that when leaving the Felicianas, they'd cross the river into Pointe Coupee, then West Baton Rouge and on into Baton Rouge, Smith said.

This is where the big problem comes for African-Americans in searching for his or her roots. Many don't know they have a connection to the Felicianas. Some descendants of former slaves in the Felicianas extend as far as New Iberia and have no idea ancestors originally came from there simply because the ancestors traveled so far in search of work.

As today, migration patterns followed the jobs. Smith is currently working on a book tracing the job-migration pattern in Louisiana as it developed after 1870.

Frequently, someone might move away, but after death be returned to their place of birth that they say. Hall said, "something that still holds true in many cases today. That return to the birthplace can also give clues in the search for roots.

You find a lot of Mississippians here in Louisiana, but you won't find many buried here. You just watch the obituaries. They might have been here in Louisiana years, but they're going to take them right back to Woodville.

"People come for jobs, security, but they haven't given up on home. That's why a lot of black churches were started." As example, Smith talked about her father's church which was named McKowen #2 and originally near McKinley Middle Magnet School.

The original McKowen was in the St. Francisville area and named for a family prominent in the area.

Frequently, simply because 1870 was an era of one-horse power vehicles, the newly freed Americans did not travel far and often settled near sharecroppers on the plantations where they were formerly slaves.

Sometimes, Smith said, African-Americans would escape from sharecropping by slipping out under the cover of night, holding onto a log in the Mississippi River, floating down to Catfish Town in Baton Rouge, where they would take up residence.

To go further back in time requires much detective work, she said.

Through talking to older relatives, Smith said, "A Sense of Heritage" on Feb. 26, she said she hopes African-Americans will sense the richness of their heritage and learn to look to the past, as well as the future. •