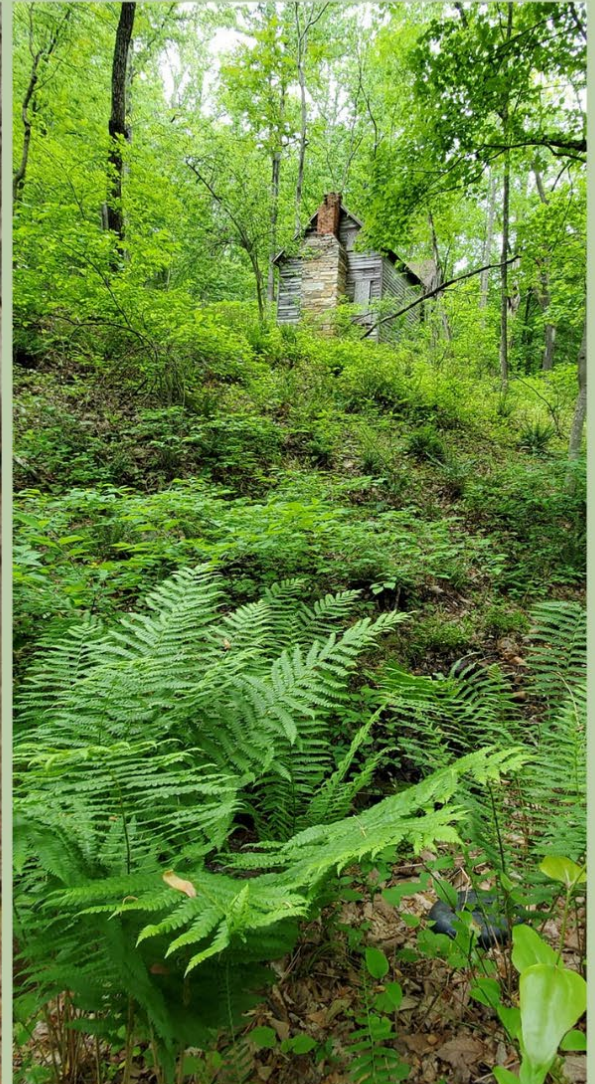


Virginia Outdoors Foundation Technical Publication

Black and African American History of the Bull Run Mountains



Fellowship Report 3

Barinaale Dube, Summers Cleary, Taryn Bromser-Kloeden
and Joe Villari



Please note the information contained in this report has been updated and/or corrected as research continues and is ongoing. Contact authors for most recent content before reproducing.

*To the families that carved their lives from the rock,
and finally found solace beneath it,
may we continually uncover your beauty and bravery.*



Acknowledgements and Thanks

We would like to thank the VOF volunteers and partner organizations who contributed to this project, especially Karen White with the African American Historical Association of Fauquier County, and Patrick O'Neill with the Virginia Archaeological Society. It was each of you who ultimately made this project possible.

We have a robust team of volunteers here at The Preserve who help with everything from genealogical research to data collection, carpentry/woodworking, trail maintenance, invasive plant removal, and infrastructural renovations. Patrick O'Neill has put in years of research into the cultural history of the Bull Run Mountains. Without his contributions, we would be far behind in our accomplishments and discoveries.

We appreciate the Virginia Department of Historic Resources lending their technical insight, guidance, and expertise during our architectural assessment of one of our historic homes on the Preserve.

We appreciate the Virginia Department of Conservation and Recreation's Division of Natural Heritage (DCR-DNH) for openly sharing their technical insight, guidance, and expertise.

Finally, we would like to thank those you who followed along with us online and are taking the time to read this report.



Meet the Authors



Barinaale Dube

Barinaale Dube is currently a junior at Howard University, where she is studying Economics and Africana Studies. Her considerable skills and experiences in the outdoor world, and her studies in teaching history through storytelling, equip her with essential tools for studying the cultural history of the Preserve.

Barinaale has used her time at the Preserve to research the history and stories of Black people and families who settled and shaped the landscape of what is now the Preserve. Her research has encompassed following (and telling) the life histories of three families that shaped the landscape of the Preserve.

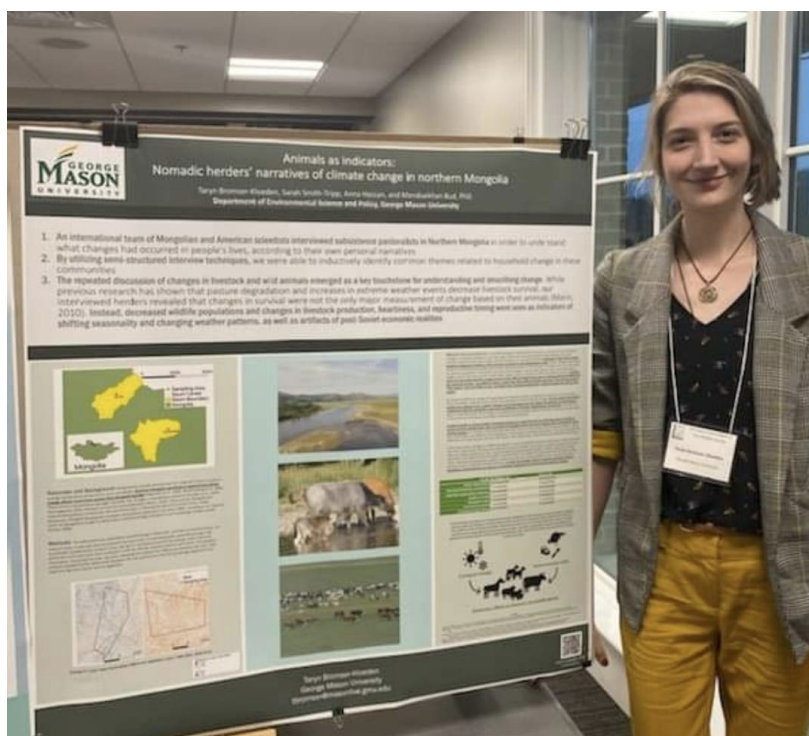
Barinaale has completed integral foundational work, helping the Preserve embed its diversely peopled past into the future of our research, education, and outreach.



Summers Cleary

Summers' work on Bull Run Mountains Natural Area Preserve is varied, keeping her out in the field some days for field mapping, trail maintenance projects, and talking to preserve visitors, or in the office creating maps, doing geospatial analyses, and assisting with management initiatives.

Summers earned her bachelor's in geography and master's in geospatial analysis from the University of Mary Washington with an emphasis on human-environment interactions and biogeography. Her work in natural resource management began in graduate school as a field technician with the Virginia Department of Conservation and Recreation. She has worked and lived in New River Gorge National River in West Virginia, but lately has ambled slightly back east to work with VOF, applying her love for exploring and analyzing the outdoors on the daily.



Taryn Bromser-Kloeden

Taryn assists in the preservation and management of VOF's Bull Run Mountains Natural Area Preserve in Northern Virginia. Her interdisciplinary expertise allows her to coordinate with natural science, cultural history, and even artistic fellows. As Preserve Specialist, she conducts whatever work the preserve needs—from writing and editing reports, to geospatial analysis, to designing new initiatives to expand BRMNAP's reach.

From Loudoun County originally, Taryn earned her B.S. of psychology with a biology minor from the College of William & Mary where she graduated summa cum laude. She holds an M.S. in anthrozoology from Canisius College and is currently a PhD candidate in George Mason University's environmental science and policy department.

She has previously worked as a lab instructor and assistant manager of an animal shelter. She is also an award-winning author who has published two novels, multiple short stories, and scientific articles.

A firm believer in the value of transdisciplinary collaboration, Taryn is thrilled to have been asked to assist in this important work.



Joe Villari

Joe manages VOF's Bull Run Mountains Natural Area Preserve in Northern Virginia, which is VOF's largest and mostly visited reserve. His focus is on implementing science-based management practices that balance the conservation needs of the property, while maximizing its scientific and educational potential.

Originally from Prince George's County, Maryland, Joe grew up in the rural landscape of Fauquier County and considers the small towns of Paris and Marshall home. Fascinated with animals at an early age, he would go on to earn his bachelor's in conservation biology and master's in environmental science and policy from George Mason University.

Before coming to VOF, Joe worked for the Smithsonian Institution's National Museum of Natural History, where he received a Peer Recognition Award for his contributions.

Joe is a passionate advocate for habitat conservation, field, and specimen-based scientific research, and making science more accessible to the general public.

Contents

Section One: Introduction

Inaugural Fellowship Program

2020 Cultural History Fellowship

Impacts

Section Two: Black and African American History of the Preserve at Bull Run Mountains

Introduction

Literature Review

African American Genealogy in Virginia

An Oral History with Karen White

Cole Family

Corum Family

Robinson Family

Cemeteries and Burials

Economic Ways of Being

Section Three: Conclusions and Recommendations

Recommendations

Questions Arisen

References

Section Four: Appendices

Blog Posts

- Pulling Back the Curtain; An Introduction to the Cultural History Fellowship
- Filling in the Gaps; African American Genealogical Work in the Bull Run Mountains
- Open to Interpretation; Fostering Community via Cultural History

Transcription of Guided Hike 10/9/21

Corum Robinson and Lloyd Family Trees

Section One: Introduction

The Virginia Outdoors Foundation's Bull Run Mountains Natural Area Preserve (BRMNAP) is a ~2,500 acre living laboratory and open-air museum that sits in the backyard of our nation's capital. As a state-designated Natural Area Preserve, its stewardship is dedicated to maximizing the scientific and educational potential of its natural and cultural resources, while ensuring the most pristine natural habitat possible.

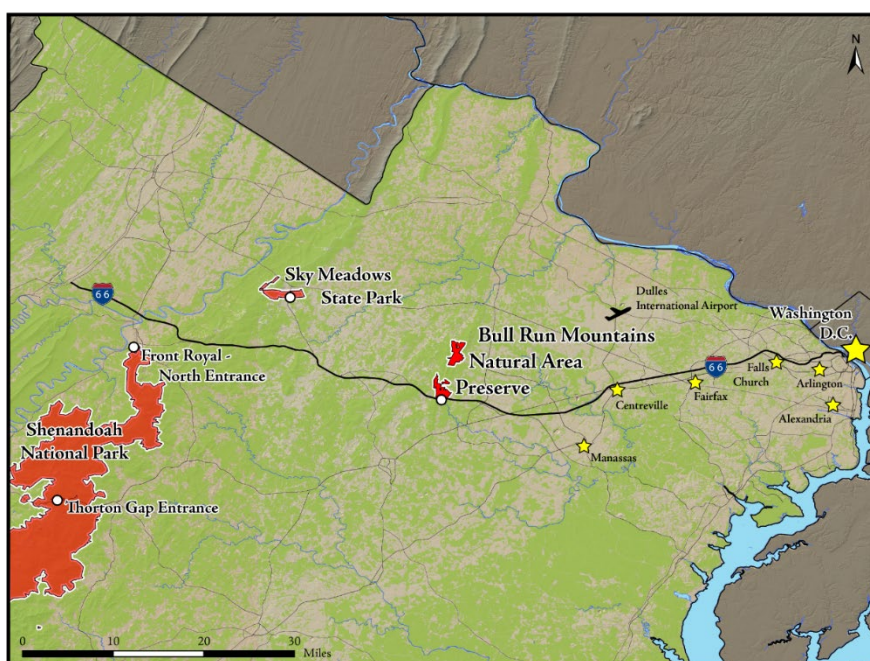


Figure 1: Location of VOF's Bull Run Mountains Natural Area Preserve relative to Washington D.C. and other notable landmark features in the surrounding area.

To meet these objectives, The Preserve is divided into three sections and management units (see Figure 2). The Preserve's South section is open to the public Friday-Sundays year-round. With three trails of varying lengths and difficulty, it provides an opportunity for visitors to choose the route appropriate for their needs. Outreach programs are hosted regularly, including hikes focused on the cultural history of the mountain. The Jackson Hollow and North sections of the preserve are closed to the public except with special permission from staff. These areas focus on scientific research and preservation.

Inaugural Fellowship Program

VOF's Fellowship Program was developed to provide early career professionals with the opportunity to gain experience co-developing and executing a research project in their chosen interest area. While providing key early career opportunities, this program also helps BRMNAP fill areas of specialized expertise and build internal capacity in the arenas of scientific and historical research, program development, multimedia, and/or other special projects that otherwise may not be possible with permanent, full-time staff.

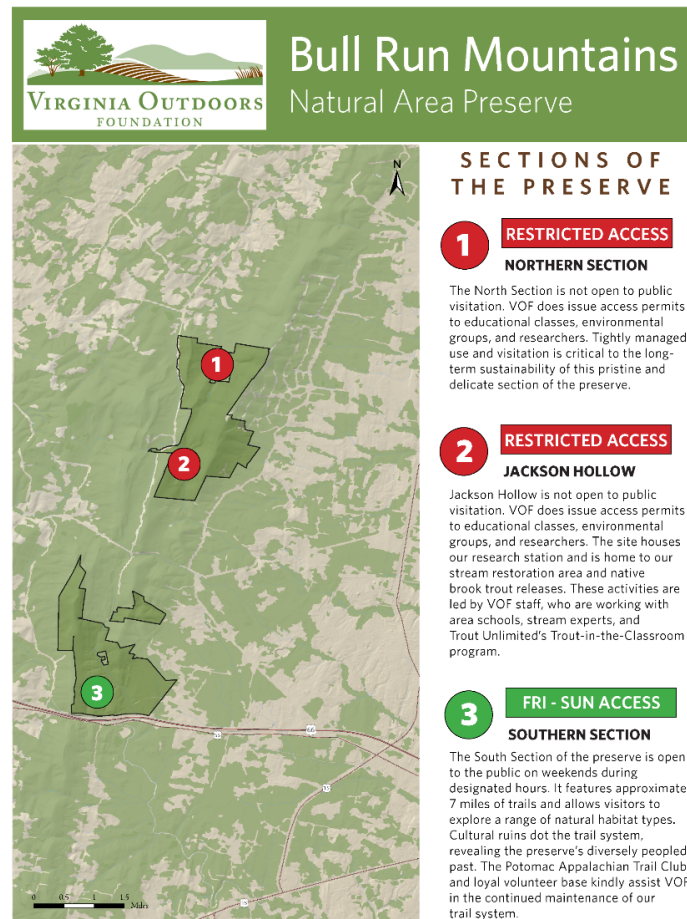


Figure 2: The Preserve's three management sections

2020 Cultural History Fellowship

Barinaale Dube served as Virginia Outdoors Foundation's Inaugural Cultural History Fellow. During her fellowship, she has researched the history and stories of Black people and families who settled and shaped the landscape of what is now the Preserve. Her research has encompassed three different families: Hampton Cole and his family, the Robinson Family, and the Corum Family. Barinaale completed her fellowship in the allotted 360 hours, with assistance from VOF Preserve staff, volunteers, and the Afro-American Historical Association of Fauquier County. In the 360 hours, our team began with a large database of

cultural history information, provided by Preserve Volunteer Archaeologist Patrick O'Neill, to narrowing focus onto three Black families on the Preserve, to the preparation of this report, and the creation and implementation of public outreach and engagement content programs.

Barinaale's work is helping forward the Preserve's mission to creating a more inclusive and representative environment through our trails, research, education, and outreach. Through a combination of research, archaeology, and oral history work, Barinaale has begun to tell the story of Black families in the Bull Run Mountains in living color. Not only do we hope to uncover the narratives of the Black and African American people who literally carved a life for themselves out of stone, but we are embedding these stories into the long-lasting legacy of the Preserve.

Impacts



16
GUIDED HIKES



REACHING
100+
PARTICIPANTS





Figure 3: Barinaale pictured with hike participants at the trail head including Karen White, Joe Villari, and OSGF staff

Barinaale has left a lasting legacy for the preserve's continuation of this critical cultural history work. Her 16 guided hikes over the course of her tenure reached an estimated 100+ participants. This included direct descendants of the families that historically called Bull Run Mountain home. This fellowship also produced three blog posts, a timeline of important events for the families on the mountain, and family trees. These materials and the other written descriptions within this report serve as a record both for the preserve and descendants, furthering the

preserve's goal of "making history our story."

Section Two: Black and African American History of the Preserve at Bull Run Mountains

Introduction

The Inaugural Cultural History Fellowship was created as an effort to make a more accurate and inclusive history of the Bull Run Mountains Natural Area Preserve. It was also aimed to answer a call put out by the Virginia Outdoors Foundation Board of Directors to forge new paths of diversity, representation, and inclusion.

This fellowship, developed by Barinaale Dube along with VOF Preserve staff, had three foundational pillars.

1. To research and uncover more information about the Black and African American families on the Mountain.
2. To engage with the public via social media and blog posts about the Black and African American history of the Preserve.
3. Cement this research in a publicly accessible format for continued education and inquiry into the history of the Preserve.

Foundational work was completed by VOF Staff members Leslie Grayson, Joe Villari, and Summers Cleary along with Volunteer Archaeologist Patrick O'Neill over many years. This foundational work served as the springboard for this inaugural fellowship research.

The lives of several families were followed during this fellowship project: The Cole family, Corum family, Gaskins family, Hall family, Pinn family, Newton family, and Robinson family. The most cohesive narratives surfacing from this work described the Cole, Corum, and Robinson life histories in greatest detail. Due to the nature of life and community structure within the Bull Run Mountains, every family mentioned appears within the narrative of another.

The narratives published in this report are puzzle pieces of white adjacency, meaning that many of the research materials are not first-hand accounts from these families. The nature of life for Black people in what is now the United States was not marked with much historical, record bearing autonomy. As you will encounter in Afro-American Historical Association Director Karen White's excellent introduction to her journey with Black genealogical work in Virginia, information is acquired through white-adjacent artifacts. Examples include letters between two white people, receipts written by white people, and essentially, importance dictated by white people.

The road back in time to the lives of the families that lived and, in some cases, still live on the mountain is much like the trails that occupy it today: winding, steep, and very rough. Additionally, the perspective and schema you bring to the trail will change the experience you have with it. For example, a botanist or entomologist will experience the trail in a different way than an economist or historian. Neither better nor worse than the other, but each having access to certain information that colors their hike differently. In the same way, the perspective and schema brought to this report, will color the experience. All of this is to say coming to the end of the trail of Black and African American cultural history research, or at least this pausing point we have established, produces similar gratification to completing one of the Preserve's trails.

Note: Throughout this report, we will refer to "enslaved people" as opposed to the noun "slaves." This is an intentional language choice for several key reasons. Using the noun "slaves," sanitizes the important reality that people were enslaved by other people (white enslavers). Slavery didn't happen passively—it was actively forced upon individuals due to their race. We seek to avoid this subtle but insidious message that absolves the enslavers of their culpability. We also strive to highlight the personhood and individuality of the millions of people who were forced into slavery during this period. Enslaved people were not "slaves," they were artists, musicians, mothers, fathers, children, friends, freedom-fighters, and more forced into enslavement by an unjust system and those white enslavers that perpetuated it (Hylton, 2020)

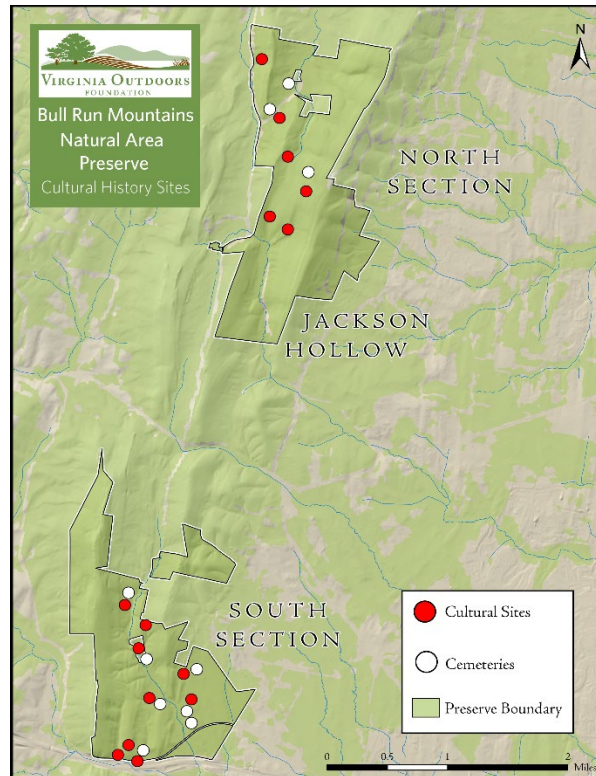


Figure 4: Cultural Sites discovered within the Preserve as of May 2021. Cultural Sites range from a homestead, to cemetery, to rock pile indicating human presence/manipulation of the landscape. Many of these sites are tied to our Black and African American families.

Literature Review: The Liberating Power of Uncovering and Preserving Black History

Archaeology was first developed as a way of understanding the distant past (Buchli, Lucas, & Cox, 2001). Indeed, when many people think of archaeological research, images of ancient pyramids, otherworldly crypts, and languages long-dead may come to mind. But equally—and in some cases perhaps more—important is the not-so-distant past. Understanding the diversely peopled *recent* past of the Bull Run Mountain Natural Area Preserve has become a key objective for its managers for several important reasons.

Beyond simple scientific curiosity, this endeavor seeks to recover and preserve the stories and lives of those often neglected by history books and traditional interpretation. This mountain was home to a complex array of disenfranchised peoples facing incredible adversity and making lives for themselves against all odds. By investigating and recording these lives, we hope to “bring about a release of meanings of the past that will prove to be of use.” (Buchli et al., 2001, p. 16). In this case, we hope this work can be of use to modern descendants, both literal and metaphorical, of those Black individuals who lived and worked and died upon this mountain. By telling stories of everyday Black greatness, goodness, and resiliency, we seek to empower those encountering and coping with racism in this country today (Chapman-Hilliard & Adams-Bass, 2015).

To achieve this goal, a key component of this project has been to engage with local descendants of the families profiled as well as local experts on the African-American and Black experience in this corner of the world (Franklin, 1997). In the next section, you will read an oral history from one such expert, Karen White, co-founder of the Afro-American Historical Association of Fauquier County. In her personal journey to understand her family history, she recounts the diverse experiences of her ancestors—free, enslaved, and enslavers. As her story shows, the history of Black Americans is a complex tapestry of trauma and triumph, of beauty and pain, and of loss and creation (Painter, 2006, p. xiii).

In the next section, we trace the histories of three intertwined families who lived on Bull Run Mountain from the 18th-20th centuries. This represents the heart of this report and the work conducted to produce it. Historical knowledge can be understood in two complementary ways, as process and as commemoration (Painter, 2006, p. xiii). The process of this project has been to find and interpret documentation from a variety of sources including census documents, military letters, land deeds, and more. The commemoration you will find here in the narrative histories, timelines, and genealogies provided. Given the historical (and in some cases contemporary) exclusion of Black contributions from the historical narrative, such commemoration will serve as an important record moving forward (Wood, 1978)(Salter & Adams, 2016).

Following these family histories, the next section will address burial sites tied to these families on the mountain. The devastating generational effects of slavery and other forms of racial oppression cannot be understated. Some have described the loss of ancestry and cultural practices inflicted upon enslaved people and their descendants as a sort of “social death” (Jamieson, 1995). However, it is important to recognize the continued agency and cultural resilience of enslaved and otherwise marginalized Black Americans that has been identified with archaeological and ethnographic techniques (Jamieson, 1995). On Bull Run Mountain, dozens of such Americans are laid to rest, and the preserve is committed to uncovering and protecting these sacred spaces.

Lastly, we will turn to the economic realities of life on the mountain and discuss the myriad and unique ways that the profiled families made a living. This will include a discussion of black land tenure and black land loss—often the result of deliberate and horrifically unethical tactics by the white elite (Marable, 1979). Such heinous usurpations are not unique to Bull Run but are rather a hallmark of the recent past in this country (Kahrl, 2019).

By engaging with this report, we invite you the reader to peek through the veil of time and meet the people that called this mountain home not so very long ago. We ask that you consider their stories, and how they reflect the realities not only of their time, but our own as well.

African American Genealogy in Virginia: The Afro-American Historical Association of Fauquier County

While research into the cultural history of the Preserve was in progress, information on Black families in the Preserve was largely unexplored by staff and volunteers. Barinaale and staff reached out to an invaluable resource right within the Preserve's community for assistance in uncovering our Black history: The Afro-American Historical Association of Fauquier County (AAHA). AAHA is an organization headquartered in The Plains, Virginia, and is designed to teach the complete and accurate history of the United States. Karen White, Director of AAHA, co-founded the organization with Karen King Lavore as they researched their family lines, creating a resource for others seeking information on the lives who came before them ("Afro-American Historical Association of Fauquier County" n.d.). The AAHA serves as an invaluable resource for anyone researching into family history of the region, including a museum home to over 1,500 artifacts detailing the history of Black residents in Fauquier County ("Afro-American Historical Association of Fauquier County" n.d.).

Honoring the decades of work into the Black and African American history of this region, Barinaale met with Karen White to seek guidance and employ the rich archives of the AAHA in her own research.



Figure 6. From left to right- Barinaale Dube, Karen White, and Patrick O'Neil using AAHA archives for research purposes



Figure 5: Barinaale Dube standing in front of the African American History Association of Fauquier Country

Family Histories of Bull Run Mountain

At the heart of this report, we are profiling the lives of three black families that inhabited this land over the last 200 years. The Cole, Corum, and Robinson families are all related through marriage in various ways but carry their own unique histories. You will not see any “famous” names here. Instead, we present the stories of every-day husbands, wives, brothers, and sisters—people who made a life on an unforgiving landscape embedded in a political and economic system that categorized them as less-than due to their skin color. Their struggles and triumphs may not have played out on the world stage, but for their descendants and all of us who walk these trails today, their stories are a priceless treasure more than worthy of preservation. Their lives mattered. We remember and honor their legacies.



Figure 7: From Left to right: Joe Villari, Leslie Grayson, and Barinaale Dube surveying the old Hampton Cole Land

Hampton Cole and Family

We begin with the Cole family, specifically the fascinating and unique life of Mr. Hampton Cole. Born in 1830 or 1831, most likely as a free black man according to census records, Cole lived on what is now the Preserve’s south section. Near what is known today as “the confluence” of Catlett’s Branch and the Preserve’s trail system, Cole’s presence is felt in the site of his homestead, though the structure itself no longer remains.

As the timeline below demonstrates, Cole married four times and had 11 children before he passed away in 1902. During his time on the mountain, Cole purchased 16 acres for his family in the heart of land occupied by white enslavers. It is difficult to imagine the psychological effects this may have had on Cole and his wives and children, but one story illustrates the injustice Cole faced due to his race.

During the Civil War, Cole worked for the Confederacy as a laborer. But when he returned home, his first wife Lydia Pinn (of Native American descent) and their son had passed of typhoid fever. A white man named Andrew J. Fenton illegally occupied Cole’s house instead, leading to a dispute that Cole communicated to his former Confederate superiors. Unfortunately, Cole ultimately lost this land, though he was able to purchase a different parcel for his ever-growing family. Hampton Cole’s life is a story of resiliency and

making-do in an unjust system that needs to be remembered, especially in light of ongoing justice issues facing people of color in this country today.

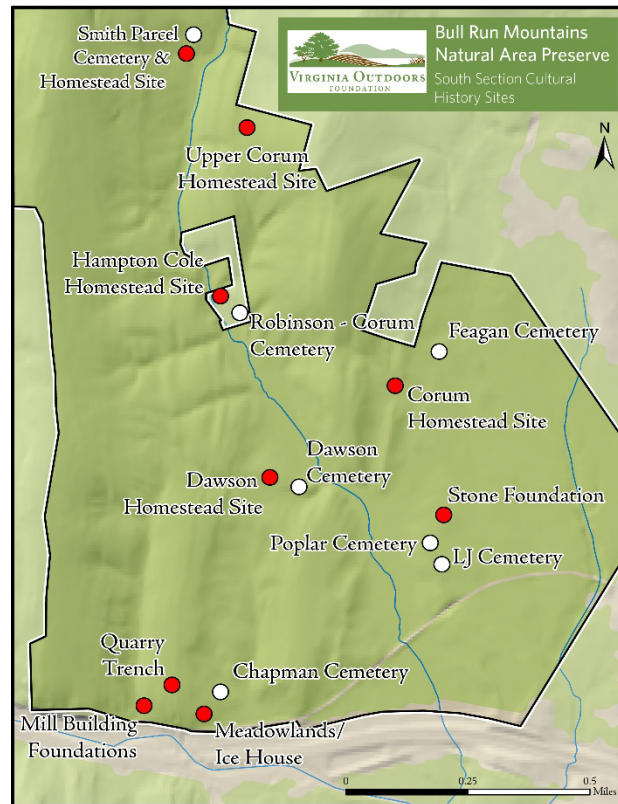


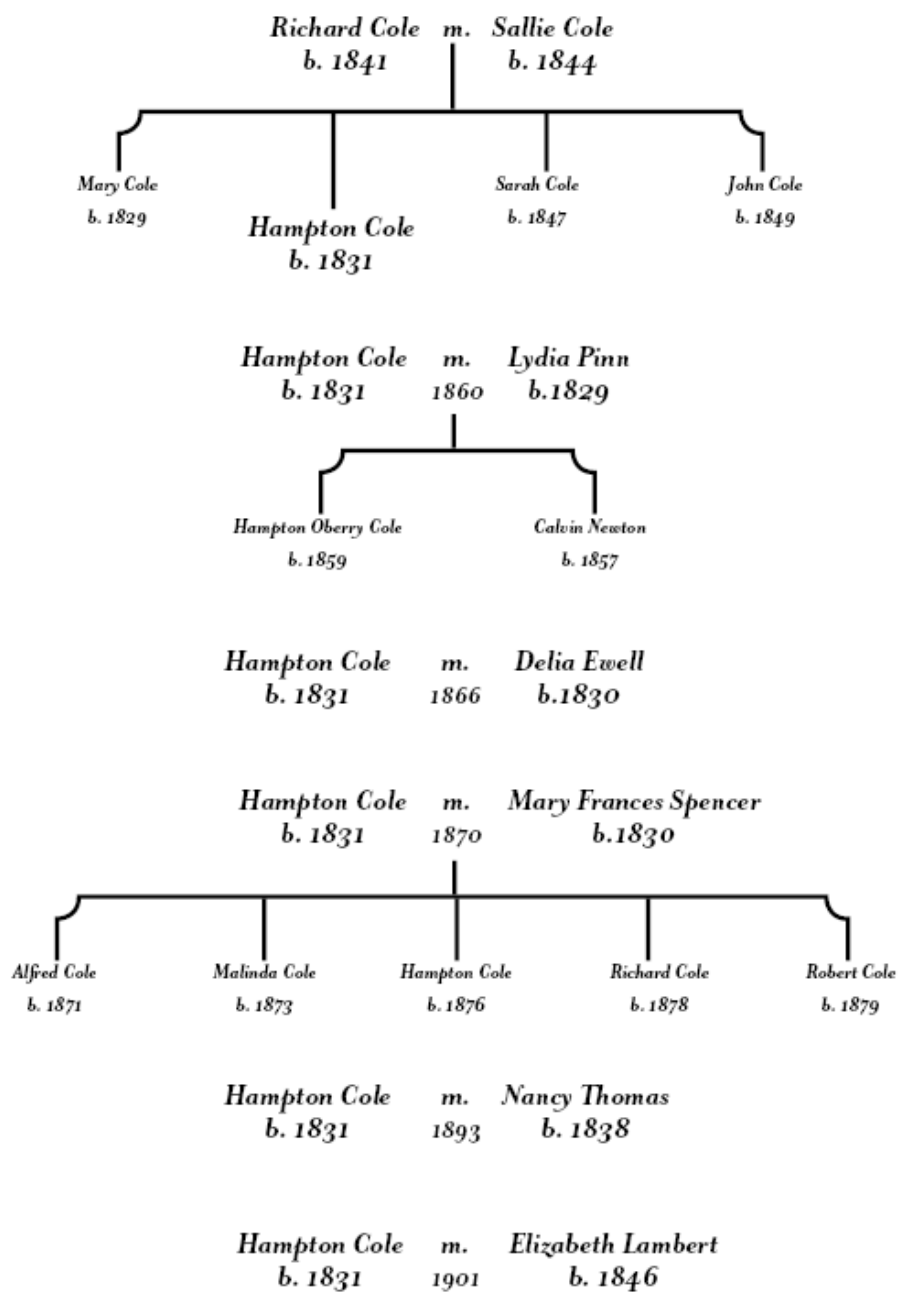
Figure 8: Location of Hampton Cole homestead site on the Preserve's South Section.

Cole Family Timeline

- 1731-First patent issued to Catesby Cocke
- 1737- Patent reissued to Godfrey Ridge
- 1742- Purchased and re-patented by Nathaniel Chapman in 1742
- 1750-1806 - Solomon Jones Family-owned LJ cemetery land
- 1770-Zecheri Jones dies May 22 (most likely child of Solomon Jones, landowner)
- 1830- Hampton Cole either born free, or enslaved and released (appears on 1830 census as free under Richard Cole- Father)
- 1840- Appears free on Census under Richard Cole
- 1850- Richard Cole Dies
- 1850- Sally (Mother), Hampton, John, Mary, and Sarah appear in census
- 1860- Hampton Cole marries Lydia Pinn (Indian Descent)

- 1860-** Sally (mom) and Mary (Sister) living at Tudor Hall Post Office
- 1861-** Hampton Cole appears on a list of delinquent property taxes, never appears on the land tax lists for his 16 acres
- 1862-** Cole works for Confederate States of America in Alexandria
- 1862-** Cole receives 43.05 from CSA in payment in February
- 1862-** Cole-labeled land appears on 2nd Manassas Battlefield maps (supports 1860 census)
- 1864-** Wife and Son (Lydia and Hampton Obery Cole) die of typhoid fever on February 25th & 28th
- 1865-** P.H Andrews writes to Lie. S. W. Campbell because of the squatter (Andrew Fenton) on Cole's land
- 1866-** Cole marries Delia Ewell June 17
- 1870-** Cole marries 3rd wife Mary Frances Spencer
- 1870-** Cole mother living with him and his son
- 1877-** Cole loses 16 acres because he 'fails' to pay it off, it's absorbed back into the land
- 1880-** Cole bears 2 more children by Mary Frances, while living near 2nd Manassas Battlefield
- 1893-** Cole marries 4th time to Nancy Thomas, no children
- 1900-** Cole takes in Elizabeth Lambert and Young Man names George Ewell,
- 1901-** married for the last time to Elizabeth Lambert in November

Hampton Cole Family Tree



Corum Family

As the modern-day Fern Hollow trail loop continues, hikers come to the still-standing Corum homestead. Many artifacts have been found in the trench behind this house, each one communicating an aspect of what life was like for the families living on the mountain over the last two centuries. Small details, like the “haint blue” color of the home’s interior demonstrate how African traditions, like using light blue to ward off evil spirits, were present in the lives of free Black people on the mountain (Hazard-Donald, 2013).



Figure 10: From Left to Right: Aubrey, Patrick O'Neil and Janis Stone discuss in front of the Southern Corum House



Figure 9: The back room of the Southern Corum house with haint blue walls

Our history of the Corum family begins with Beverley Corum and Mary-Jane Corum (nee Robinson). They had seven children, five boys and two girls, whose living descendants remember visiting at the Corum site when it was occupied. Mr. Beverley Corum made a living by traveling to Aldie mill for work and served in WWI. He survived the war, just as his five sons would survive their service during WWII, and lived well into the mid-twentieth century before passing away in 1969.

Many Corums and Robinsons (related by marriage through Mary-Jane) were laid to rest on the mountain. Their rough-hewn and natural stone markers stand in stark contrast to the expensive imported obelisk that marks the slave-owning George Chapman’s grave only a mile or so away. The economic and social disparity is clear, even in death. By locating, researching, and caring for the Corum-Robinson cemeteries, the Preserve hopes to provide descendants the opportunity to honor their ancestors and the lives they carved out on this mountain in the face of systemic injustice.

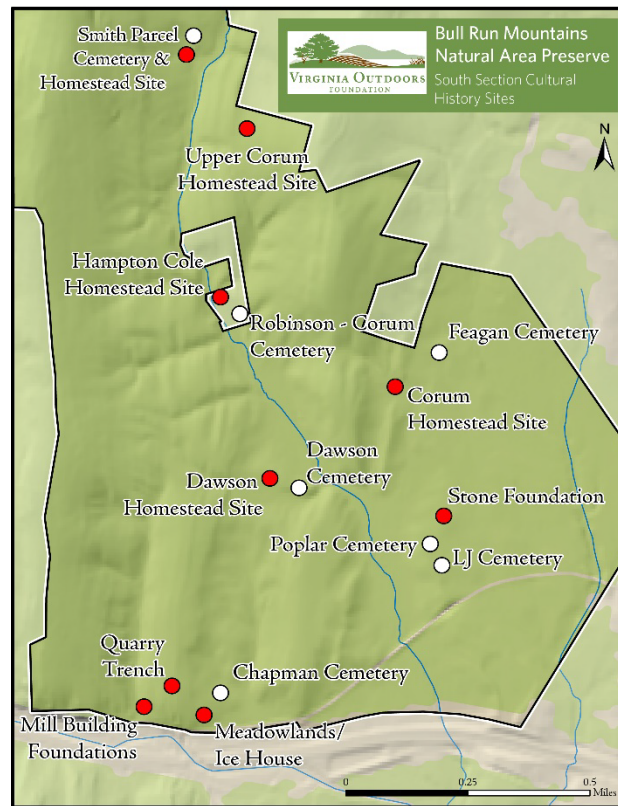


Figure 11: Location of Corum homestead site on the Preserve's South Section.

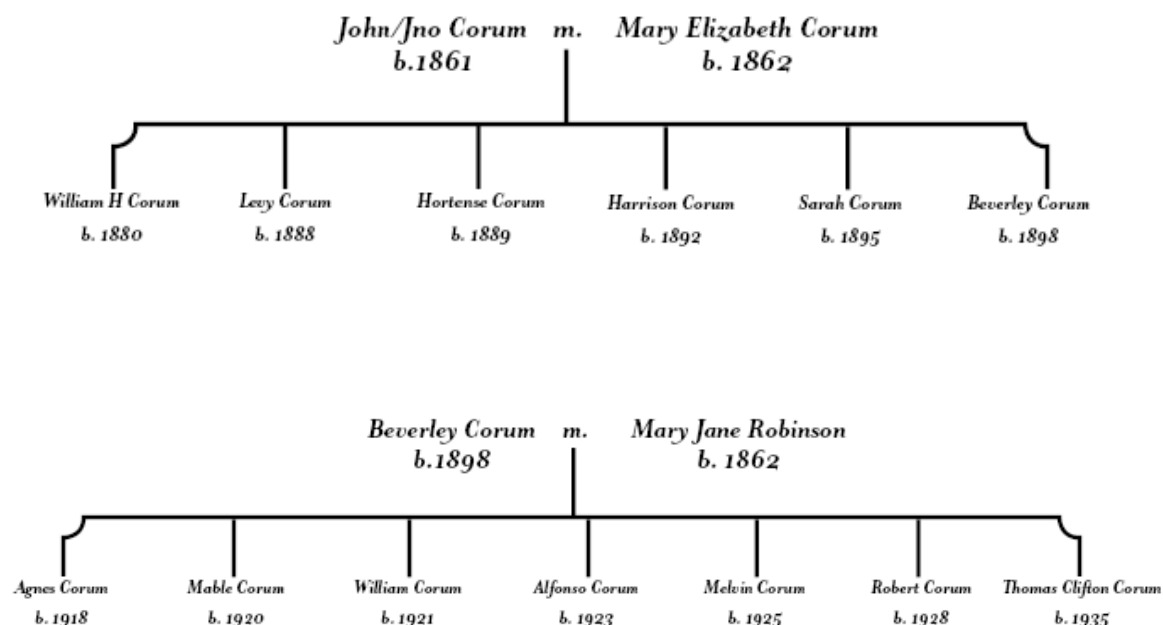
Corum Family Timeline

- 1898-** Born to John/Jno and Mary Corum
- 1918-** Drafted in Word War I
- 1925-** Melvin Corum born
- 1930-** Married to Mary Robinson with 5 Children (Agnes, Mable, William, Alfonso, Melvin)
- 1939-** First Daughter Agnes Corum marries Sandy Jones
- 1940-** Appears on census without Agnes and with two additional sons, Robert and Clifton
- 1941-** Son William Corum drafted into WWII at age 20
- 1942-** Beverley Corum registered for World War II draft at age 44
- 1942-** Daughter Mabel Corum passes away at age 22
- 1943-** Son Melvin Corum drafted into WWII at age 18

1946- Son Robert Corum drafted into WWII at age 18

1969- Beverley Corum passes away

Corum Family Tree



Robinson Family

Intrinsically linked to the Corum family history through marriage, the Robinson family also made a life on Bull Run Mountain throughout the 19th and 20th centuries. Alfred Robinson and Sarah Robinson (nee Marshall) had 11 children, with Sarah giving birth to the youngest Moses when she was 40 years old. The Robinson family was the most affluent of the free Black families profiled in this report. Both Alfred and Sarah were educated, and they passed this on to their children. The family also tutored other people living on the mountain, providing an extra source of income, in addition to the work the male members did at Gaines mill. Many family members were laid to rest on the land owned by the Robinsons, very near where Hampton Cole once lived.

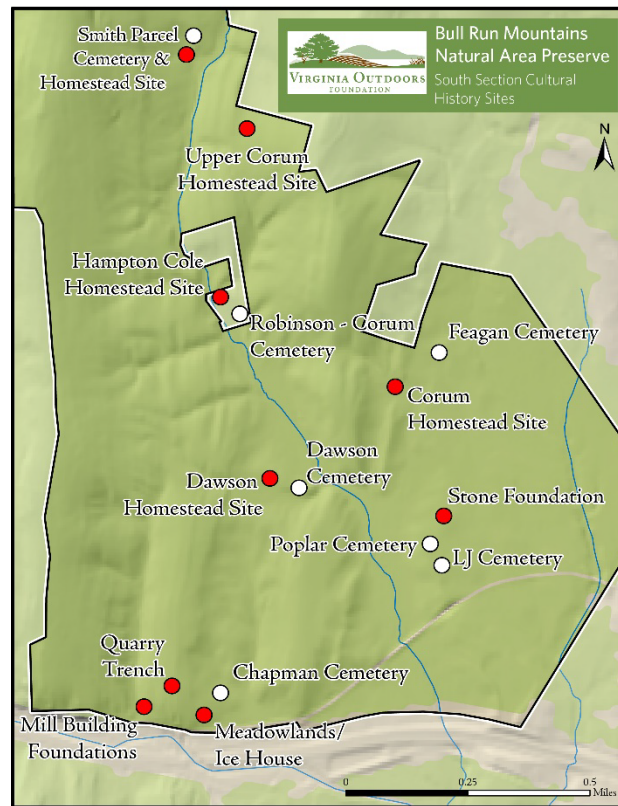


Figure 12: Location of the Corum/Robinson homestead site and cemetery on the Preserve's South Section.

Robinson Family Timeline

- 1835-** Sarah Marshall born
- 1841/44-** Alfred Robinson born
- 1860-** Alfred Robinson and Sarah Marshall marry
- 1861-** Harriet Robinson Born
- 1864-** Decatur Robinson born
- 1866-** Amelia/Mila Robinson born
- 1867-** Sinah/Sina Robinson born
- 1869-** Robert Robinson born
- 1871-** Susan Robinson born
- 1869/1873-** Charles Robinson born
- 1875-** Thomas H Robinson born

1876- Alice Robinson born

1880- Moses Robinson born

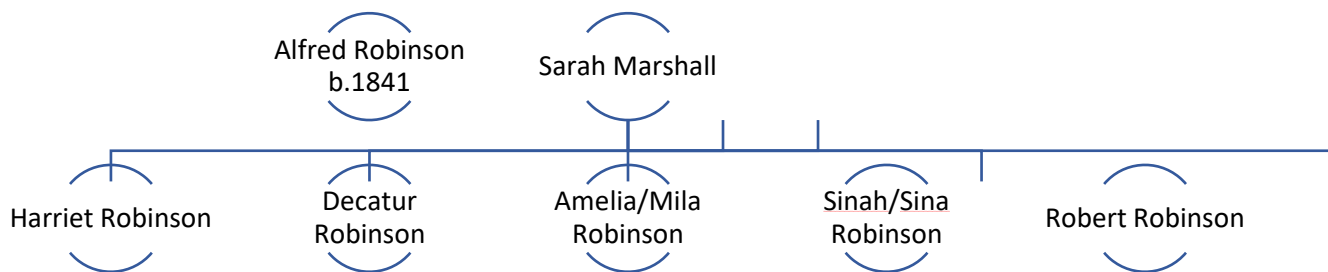
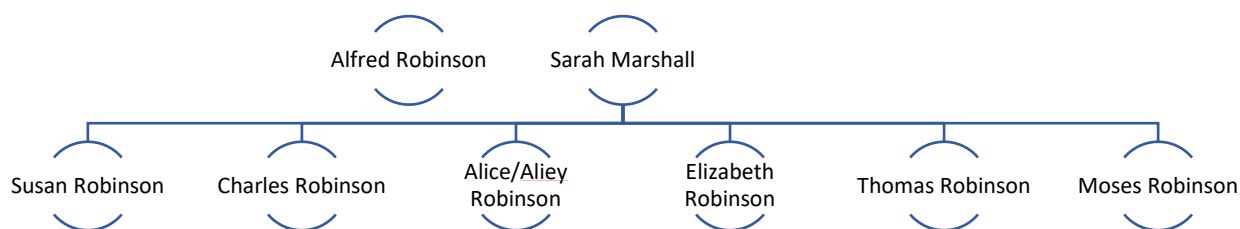
1890- Account of Alfred Robinson clearing and dwelling on 16 acres of land

1915- Moses and Decatur Robinson purchase one acre of land from Elizabeth and Howard Edwards

1918- Moses Robison registered for the World War I draft

1934- Moses Robinson willed parcel of land including barn and house from Elmira Robinson

Robinson Family Tree



Please note that two Alfred Robinsons lived in the Haymarket area during this time period. The two Alfreds are often confused and some of the information here pertains to Alfred Robinson of Manassas rather than Alfred Robinson of Bull Run. This section has been subsequently corrected. Please contact authors for updated information before utilizing any of this section.

Cemeteries and Burials

For the Black inhabitants of the Bull Run Mountains, there were three main places that they could be laid to rest. The first and possibly most personal was on or in very close proximity to their family land. The second was at Mt Pleasant Baptist Church, and the last was at Olive Branch Baptist Church. In antiquity, African burial practices were not only elaborate, but riddled with specific rituals and practices to ensure respect and afterlife preservation. Unfortunately, in the United States and other places formally colonized by European entities, Black people were not always guaranteed safety in death (Jamieson, 1995).

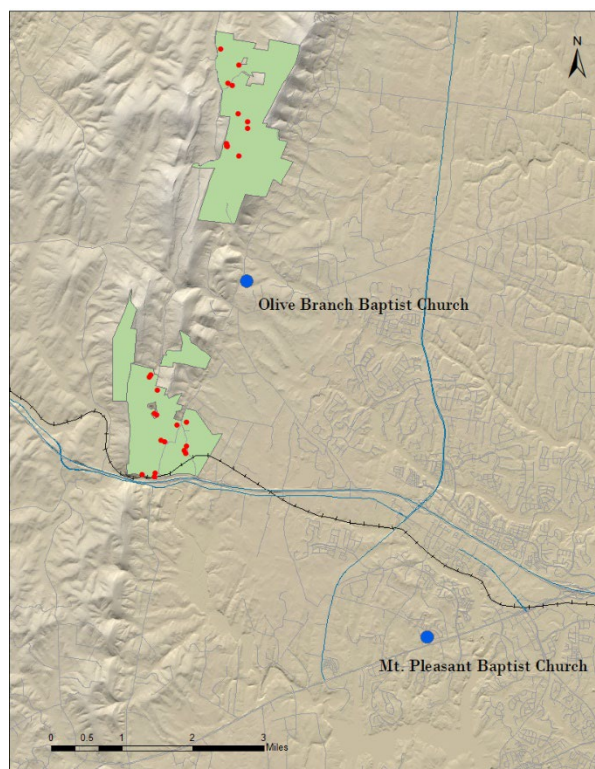


Figure 13: Locations of Olive Branch and Mt. Pleasant Baptist Churches relative to cultural sites within Bull Run Mountains Natural Area Preserve.

One of the largest examples of this in this country is the New York African Burial Ground. Black people first arrived in New Amsterdam (a Dutch colony) at the beginning of the 17th century. After the colony was mostly established in the mid-17th century, a very small group of Black men and their spouses were granted freedom, but their children remained property of the Dutch trading company. They were able to earn enough money to buy the freedom of their children eventually. In 1664, the British gained control of the colony, thus changing the name to New York. Many of the privileges that were previously afforded to the free Black people were rolled back, and as a result, they were no longer able to own any land within the colony or bury their loved ones on any church grounds within the city limits. This

forced Black people to bury their loved ones a mile outside the limits of town. There are an estimated 20,000 African people interred within this 6.6-acre block. Fast forward to the end of the 20th century, when the same land used to lay Black family members to rest was being excavated for the construction of a federal building. The bodies of these African people were discovered and handled negligently by the entities responsible for constructing the federal building. Local community members stepped in, and through a long arduous process, the remains were studied by Howard University anthropologists, reinterred, and the site was permanently protected as a National Park Service National Monument.

Bull Run Mountains Cemeteries

For those not buried at the two closest churches and buried on the mountain, there are stark distinctions amidst the quality of the cemeteries. These differences are thought to be driven by socio-economic status. For example, the Chapman Cemetery is enclosed in a stone wall constructed with mortar. The monolith in the cemetery is a headstone



commissioned by the widow of George Chapman, a white, wealthy, mill-owning enslaver. The edifice is over 7 feet tall, and the stone is imported from Europe. On the opposite side of the mountain cemetery spectrum, what we know through oral history as the Corum/Robinson cemetery, is simply mountain stone upturned located on a beautiful bluff. The ancestors are facing a picturesque view, close to their land, literally looking over their descendants. All in all, sacred land is always chosen, whether it is communally recognized as holy, or personally considered so.

Figure 13: Detail of headstone typically found throughout the Bull Run Mountains, including the Corum/Robinson cemetery.



Figure 14: Left: Chapman Cemetery showing mortared walls and George Chapman edifice. Right: Cultural History Hike at the Corum/Robinson Cemetery. Headstones are denoted at each white flag in the photo.

Economic Ways of Being

The Bull Run Mountains employed simultaneously unique and average economic pursuits in comparison to that of Virginia at large. Historically, tobacco dominated the agricultural markets of Virginia for more than 200 years, only supplemented by subsistence farming (Salmon & Salmon, 2021). Bull Runs' stone-rich mountains, did not have the capability to support anything other than individual families practicing subsistence farming. Livestock was barely sustainable and was predominately used for labor and transportation. This is one of the reason we believe the Black families on the mountain were able to acquire the land they had in Antebellum Virginia. (see figure 15). The Chapman Mill was the most affluent. It would process grain brought in from the



Figure 15: Map of area mills

Shenandoah Valley, and then send it out to Alexandria to have it shipped over to Europe. During the duration of its existence, it utilized the labor of enslaved Black people. Chapman mill was burned during the Civil War, and never recovered from that loss. By the time the families mentioned in our report were established and working, the Chapman Beverley Mill was no more.

The Aldie Mill utilized water to grind grain and employed two generations of Corums. The Gaines Mill was a lumber mill that was not nearly as successful as it's counterparts to the North and South, but still employed members of both the Robinson and Corum Family.

Moving back further in history, another source of income for the Black families on the mountain was war. Hampton Cole was employed in Alexandria by the Confederate States of America. He was not enlisted to serve in the armed forces but is documented being paid for labor that he provides them.

fold3  <https://www.fold3.com/image/30512254>

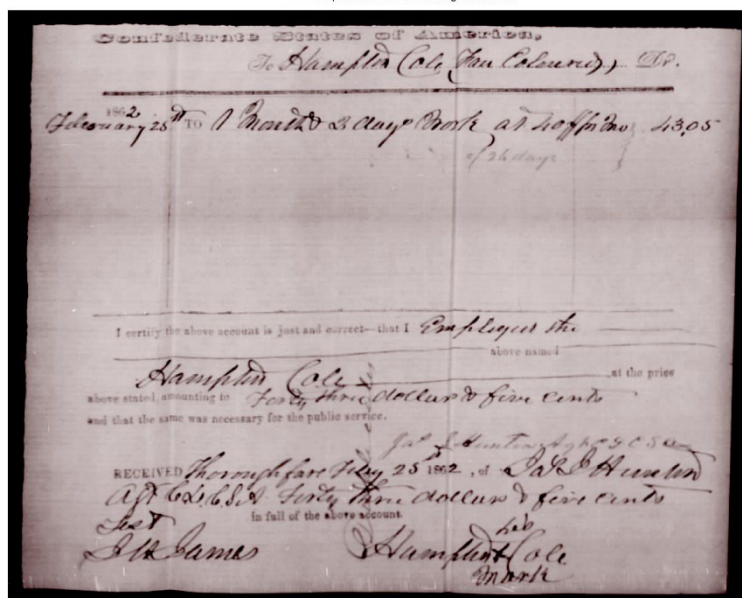


Figure 16: Hampton Cole's paystub from the Confederate States of America

By no means were the Black populations of the Bull Run Mountains exceptionally affluent. One of the reasons we believe that so many Black families were able to find autonomy here is because of the agricultural incompatibility of the land. Much of the land was acquired through hard times and misfortune afflicting the white male enslavers. During the Civil War, confederate forces turned the

Chapman Beverley Mill into a meat curing center, and Union soldiers burned it down to cripple their food supply.



Section Three: Recommendations and Questions Arisen

Recommendations

Through the work of the Cultural History Fellowship and now ongoing interpretation, we've barely scratched the surface of the very rich lives of the families that we have had the privileged to research. Considering that the conglomeration of the cultural history work began and continues in a pandemic, many meetings and oral histories were not able to be procured due to health limitations, especially considering that those in our communities with the most information are at the highest risk. My recommendations for future research is as follows;

1. Prioritize interaction with descendants primarily.
 - a. The families remain the authority on the narrative of their foreparents. They often collect documents, artifacts, and pictures that will be the bedrock of the work.
2. Pick a family member as a capstone and build the individual family narratives around that person.
 - a. Despite the fact that primarily, records are usually kept in the name of the head of the household, which tends to be the oldest man in the household, there will be times that the most information you will find will not center them.
3. Build the narratives of the Newton, Hall, Payne, Helm, Pinn, Gaskin, and Ford Families
 - a. The Coles, Corums, and Robinsons are just three of many Black families to be considered. There are more connections to be explored amidst these families and in the immediate region.
4. Focus on the connections between the Bull Run Mountains, Thoroughfare Gap, Carver Road, and the Settlement,
 - a. Many of the inhabitants of the mountain have connections to all of these locations and vice versa. This will not only expand the scope of the work on the mountain, but help aid historical preservation efforts in the region.
5. Familiarize yourself with the entirety of the available documents on a family, and then use that database to determine what information gaps need to be filled.
 - a. This is not only to ensure that you will be versed in the subject matter but to avoid wasting time looking for information or documents that have already been found.

Questions Arisen

As mentioned in Mrs. White's oral history about pursuing the genealogical history of African American people, the road to complete narratives is long, arduous, and sometimes never-ending. This report is by no means exhaustive, and much is still left to be uncovered and commemorated. This investigation in many ways produced more questions and avenues for future research than answers. The Coles, Corums, and Robinsons did not exist in isolation, but rather as part of a diverse community throughout our region. For each incredible story documented here, there are countless yet to be discovered. And although we will never know everything about the Black and African American inhabitants of this mountain, every new detail is precious.

Specific areas for continued research include archaeological study of the cemeteries on the mountain (with the blessing and inclusion of descendants), oral history interviews with surviving family members, and archival and ancestry research on other Black families. We are also committed to further developing our interpretation program, as these historical narratives have much to offer in terms of understanding and addressing the modern struggles against racism in America.



Figure 17 Corum in-law and family member, Mr. Jim Roberts (left) and VOF Deputy Director, Leslie Grayson (right) fondly admiring a lantern used by Beverley Corum, held by his granddaughter, Darlene Holmes.

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Section Four: Appendices

Blog Posts

Pulling Back the Curtain; An Introduction to the Cultural History Fellowship (Published 7/16/2020)

Introducing yourself to a group of people who will likely never meet you in person is a very interesting task, but I believe we can get through it together.

I'm Barinaale Dube, your inaugural Cultural History Fellow. The End.

Now you know my name, the job I'll be performing this summer, and nothing else. This is where I'm starting with a lot of the cultural information about the Preserve. People's names and the work they did to survive. This summer, and a little bit into the fall, I'll be working to introduce you to many of the people who lived and worked on the Bull Run Mountains Preserve, starting with myself.

In the backyard of my childhood home, we had all kinds of edible things growing. Sugarcane, oranges, bananas, guavas, okra, peppers, bitter leaf, scent leaf, and whatever produce scraps my mother threw in the backyard. Many things that people wouldn't necessarily group together thrived in this space because my mother provided the attention, space, and care necessary for them to grow. The only plants that were prioritized were the ones that were struggling and not quite reaching their full potential. Everyone that ever visited our backyard constantly told us how rich we were. What my backyard taught me is that richness is not necessarily the abundance of one thing, but the brilliant mix of many things, all existing together, and enriching one another.

The preserve has a plethora of things to offer and teach us, but foundationally it shows us how diversity isn't just nice but necessary for survival. The Preserve would not be the Preserve if it only housed, one plant, one insect species, and one animal. It's teeming with life because thousands of different organisms exist together in beautiful chaotic harmony. This is a lesson that I was, fortunately, able to learn even before I came to the Preserve. Growing up in the best city in the world, Houston, Texas, I picked up a number of skills and lessons that only contribute to the work that I do. One of the first ones being, how to deal with Southern Virginian heat and humidity. Houston has four seasons like every other place in America, the 9th circle of Pandemonium, the 5th circle of Pandemonium, Hot and Warm. On those especially hot days, you can take a deep breath outside and get a lovely gulp of water at the same time!

In addition to heat training, I was surrounded by representatives from practically every continent in the world. Standing at the intersection outside my neighborhood was equivalent to walking through a major airport. I had a local passport to places like Nigeria, India, Vietnam, and El Salvador. It taught me the value of an authentic narrative. No one can tell a story better than the person who lived it. Even though many of the people I'll be looking

into have long passed away, I'll be taking the oral histories of descendants and other people who have lived in the area.

Cultural History Site Map

Through a combination of preliminary archaeological work, scouring through census, marriage, birth and death records to name a few, and talking with the descendants of the Preserve matriarchs and patriarchs, we will begin to tell the story of the Preserve in living color. Not only do we hope to uncover the narratives of the Black people that literally carved a life for themselves out of stone, but we will be working to incorporate these stories into the long-lasting legacy of the Preserve. As I surround myself with information about the lives of these marvelous people, I can see myself.

I imagine that they enjoyed the same or an even greater level wonderment and tranquility that I experience out on the Preserve. I consider it a sort of inheritance and believe that it's available for all who want it.

So grab a water bottle, put on your bug spray and sunscreen, get a good notetaking device, and join us as we look at the legacy that has been left for us.

Filling in the Gaps; African American Genealogical Work in the Bull Run Mountains (Published 7/31/2020)

In a conversation with Karen White, the incredible and extremely skilled co-founder of the African American History Association of Fauquier County, I learned how she got into the work she currently finds herself in. 35 years ago, she took her young daughter into the New Leaf book store in Warrenton, looking for books that looked like herself and her children. The store owner directed her to where she could find what she was looking for, and there she stumbled upon a book that would start her down a journey that she's still on. As she thumbed through the selection of books, she stumbled upon an abstract of birth records, by Joan Peters. Looking through this book, she found her grandmother's two sisters. Thus began the deep and winding journey into her family's history.

In the genealogical work that I've been doing for the Preserve so far, I've learned a couple of things. Because of the composition of the United States at that time, and specifically Virginia, I've had to be very creative when looking for information about African American people. Primarily because legally, African Americans were viewed and legislated as property.

For example, one of my research subjects, the Cole Family appears on the 1830 census as free people, but don't show up on any other previous census logs. If they were enslaved, they were not logged on their own, but essentially in the inventory of a white person. Meaning that a lot of my information ends up coming from various receipts, deeds, letters, and other mediums where these people are mentioned offhandedly.

Even after the United States official end to chattel enslavement, there were people in my home state of Texas, that did not know that they'd been released from enslavement until 2 years later, on the day now known as Juneteenth. Because emotions, personal opinions and ideology cannot be legislated to change, a white male enslaver by the name of Andrew Fenton, squats in the home of Hampton Cole, a free black man who was working for the Confederacy.

When Cole returns home after the war, Fenton threatens to shoot him if he dares come back and try and reclaim the land he bought and the house he built. We only know this because of correspondence we see sent from one Confederate lieutenant to his superior on Cole's behalf.

As my conversation with Ms. White continued, she asserted that idea that African Americans cannot ever be successful in their own genealogical work is a myth. She just had to learn where and how to look. Because she only found her grandmother's sisters and not her grandmother herself in the abstract, she went to the foreword and found out that Virginia did not have to record births after 1896 and didn't start again until 1912 or 1913. Her grandmother was born in 1896, explaining why she did not appear in the abstract. She went to family gatherings and started talking to older members and collecting information as well. It was actually at the 80th birthday of a family member that she met the co-founder, because they shared that relative.

Decades later, the work that began with finding out about their personal histories, provided opportunities for other Black people to find out about their own families, and furthermore, for this Black person to discover details about a family she doesn't even belong to. Ms. White explains that, "any group of people that could survived that they had survived needed to be put on up pedestals, and that we need to learn how to follow in their footsteps of having that strength and endurance. So with that, I just felt like I should share this information because it's not just my family, but everybody's family and everybody's family is equally important."

Although the words are not my own, the sentiment expressed is definitely one that I hold close as I continue this work. Affirming the inherent value and worth of the people that I am trying to bring to life for those who interact with the Preserve now and in the future. The more we are able to fill in the gaps when it comes to the history of the Preserve, the more vibrant, inclusive, and beautiful our future will be.

Open to Interpretation; Fostering Community via Cultural History (Published 4/13/21)

"We've just been walking together, and we're already becoming friends!"

This is probably my favorite quote that I've heard from the Black/African American hikes at the Preserve.

Keeping that in mind, allow me to reintroduce myself. I am Barinaale Dube, Cultural History Fellow, turned Cultural History Interpreter. I feel like my extended presence at the preserve is a very apt description of the nature of the work. It quite literally draws you in.

One of the pinnacles of our then fellowship and now gainful employment has been the hike. Considering that the entirety of this work has occurred during the first global pandemic in at least a 100 years, it was a relatively safe way to take lovers of the Preserve, people in the community, and life-long learners on this journey with us. Participants sign up online, meet us at the trailhead, and then we literally walk some of the same paths that the families we are researching once did. We stop at cemeteries, still-standing structures, and man-made landmarks to discuss the details of their daily lives. All while discussing a range of topics that either connect us to these families, one another, or a combination of the two. It constantly amazes me how much I learn every time I lead a hike. Because we freely offer up this information, people are encouraged to offer their own experiences and wisdom back, or even include us in various projects or programs.

This concept of “taking people along with us” has always been a foundational pillar of this work for me. There are millions of inaccessible journals, research reports, books and textbooks filled with either antiquated or indecipherable historical information. There are hundreds of classes and conferences constructed to bounce the same schools of thoughts amongst people. Some of the most persistent history that the average person has access to today, is oral.

I couldn’t tell you what 3rd grade textbook I learned about Christopher Columbus in, but I can tell you that in fourteen hundred ninety-two, Columbus sailed the ocean blue. That history was passed down to me orally. In that same way to preserve resources and maximize engagement, there are no pamphlets or fact sheets distributed on our hikes. Everything offered up, is discussed, dissected, and directed back to us in words and ways that will help it stick in our minds.

Between my cultural information, Summers’ geo-spatial analysis, and Joe’s biological insights, we have really been able to offer a very immersive experience. One of the benefits of this being a state-protected preserve, is the ability to offer the experience and the entirety of the south-section of the Preserve freely.

On the hike, when I discuss colonial-capitalistic concepts of ownership, specifically in regards to land, it helps shine light on these notions of nationality that we’ve constructed. I believe it is very important to constantly assert that we are only stewards of this land and information. That is the belief of the people who ancestrally occupied this space, and it also was the belief of the Black people who lived on the mountains as well. That every exchange does not have to be commodified or have a monetary component.

This has really rung true. For Langston, a nine-year old participant on one of our hikes, he really got more than he bargained for. What he probably thought would just be a hike in the woods with his grandmother turned out to be a very rich adventure where he could, "make a friend just by walking together". That is our continual hope, that as we look back in time at our ancestors or members in our community, we'll be able to take care of not only the earth, but each other better through what we've learned to adopt or lay by the wayside. That these Black/African American hikes at the Preserve offer cultural lessons that have contemporary value that can improve the way we live in community with one another.

That is the beauty of this journey; it's all open to interpretation.

Cultural History Guided Hike 10/9/21 Transcripts

LANDMARK 1: CHAPMAN CEMETERY

All right, we start here at the George Chapman cemetery. So now this land that's right approximately next to 66. Originally, this specific portion belonged to a couple of wealthy, white enslavers, the Chapman's were some of them and they owned the Beverley Chapman mill that you'll see the building is still standing there. And this tall, gigantic edifice is George Chapman.

So, there are a couple of geographical things to note about the mountain it is, I believe there were these aquifers, right? So, it's hemorrhaging water all over the mountain, and there's a lot of stone as well. But this doesn't make it a good place for crops to go and things like that. So the main thing that they do here is quarrying, they're working on grain and some of the work in a lumber mill, and I'll talk more about the economics of the mountain later. But yeah, this is George Chapman. And actually, this stone is imported from Europe, his wife, got it commissioned for him. And you can see the biggest thing here, right, some of these other pieces of stone are more mountain stone, maybe they were quarried in like the surrounding area, but this is going to be the most established cemetery we see here on the mountain. You see, the walls are like mortar, the stones are together. It's a very standing structure with a gate, right? And so we had a man named Howard, he did, basically a cemetery survey of how many graves were here on the mountain, and he found over 200, and this was back in 2008. So a lot of people were born, lived, died and buried themselves here on the mountain.

So we start here at Chapman cemetery, the most opulent cemetery on this on the mountain to show you the juxtaposition between the white, male only enslavers and the black people I'm going to tell you about today. So has anybody ever heard of the New York African burial ground? Anybody? Maybe it has some you guys have. So the New York African burial ground. What happened is, before New York was a British colony it was a Dutch colony, right? And it was new, it was like New Amsterdam correct. And it was like studying like, late 1500s, early 1600s. It was a gated community. And the enslaved black people were not allowed to bury their loved ones inside the city limits. So they had to walk out, go up a mountain and bury their loved ones there. And they did that for about 200 years, natural disaster happens, a sinkhole happens. And to save the city, they empty they use the sand where all these rocks were buried and fill it in and fill in the sinkhole and build what we now know is New York, on top of the Manhattan Broadway Wall street area is what we're talking about, right? So I believe at the end of the 1980s, they are digging to build a federal building, right? And they

come across bodies. The construction were coming across bodies and people in the area, I've seen them throw these bones in the trash. So the local community members are just like what's going on, they create a whole like line of organization. And they reached out to Howard because it was the only historically black college university that had an anthropology department at the time. And so since that, they saw that the federal government, the municipal guard was literally throwing these black bodies away. They commissioned Howard to come and study what was happening, and see what's going on. They ended up studying and returning 400 black people back in this place, they still got the Federal Building. But the first level is a national park protected service place. And there's like art installation, there's cosmic grand, and there's all these different kind of things going on.

But I always start the hike with this story to show that even in death, black people could not rest, right? So the fact that the black people on this mountain, were able to literally carve their lives out of stone, and stay here unbothered for such a long time is practically unheard of in this country. Like Vivian said, I'm originally from Houston and we have a cemetery in Houston. It's very old. It's called olive wood cemetery. And so historically black cemetery and the oldest person interred turn there, the birthday reads 1776. So it's very, very old. Right? But the city of Houston and other entities, right? They have been fighting to get funding and protection for this plot of land because it's not in our context or historical Middleburg or, you know, have they argue like historical significance right? So what I want to push the whole of today is that the people who lived on this mountain are important simply because they lived in they survived right not because they made George Washington's tea cups or cards with teeth or anything like that. So when the people on the mountain would have lived here all of this would have been clear all of it so that they could denotate whose land was whose so as we're walking through the mountains today, y'all keep in mind that like these free black people in the back I'm telling you about today were actually already I'll be talking about today was born free, right. Their parents were either released from enslavement or found their ways here somehow but the captions on my work were born free. So these are free black people walking past these white enslavers walking past the mill walking past. A William rochas, another man I'll tell you about later as we go on to get to this space.

So just some things to keep in mind as we keep walking. Also, you'll hear me use the word enslaved versus slaves, because we want to emphasize that enslavement was something that happened to them. And it's not their identity, if that makes sense. And so these are some of the things that we want to do, to humanize and give honor and give dignity to people. I'll be talking about any preliminary questions. That's why yesterday What I'll be saying today is posits and theories and I guess we have because I kind of call this research, white adjacent work, right? Because black people were not allowed to read and write and own land and be autonomous from their own lives, like we're reading about black people on the wills of a white person. And the newspaper clipping in a letter between two generals is a lot of auxiliary work in that sense. So it's a lot of it's a lot of predictions and hypothesis and that we kind of put together in a reverse kind of way to paint the story, if that makes sense. But Sonny makes an excellent point about some of the ways we predict demographics and socioeconomic status here Right, so we see our Chapman, the giant, European important stone edifice, then we see other regular mountain stone markers around so we can assume that maybe they're enslaved people that you serve and things like that.

And also point about the Chapman mill. The Chapman mill was extremely affluent for centuries, right so the Chapman mill, they would get grain in from the Shenandoah Valley processor there, take it to

Alexandria then ship it across to Europe, so they're making a lot of money. Even though the mill fell to ruin around the Civil War because they're using the Meatpacking. The reason they fell under like financial ruin and they're using the Meatpacking thing that it was like a fighting place and other things happen to get it to where you are today but the economic disparities on the mountain is going to become more and more apparent as we keep walking.

LANDMARK 2: QUARRY TRENCH

That is an excellent hypothesis. So tell me what is what does this look like? Everybody come take a look. That is an idea. Anybody else have another hypothesis about what this trench was? (crowd response: probably river). Okay. Anybody else want to take a guess? Anybody else? Anybody else?

(Crowd discussion on what trench could be)

Yes. So like I was saying that a lot of the history here on the mountain is Civil War centric, and also Anglo centric, unfortunately, (Child interrupts: where, like, when the Civil War people stand in), exactly. So if you can see all these all, you could see the stone here. So they would, they would dig it out and till out and use it to build the mill. And I think that we see that after they had tilled it out so much and water had to rush through it and smooth it out that way as well. Civil war soldiers would stand in it and hide and whoever could take this trench, basically had control the whole month because you have to get through them to get here.

But I usually stop at this point to talk about the economics of the mountains, specifically, corresponding to black people. Because the way that black people first came to this country is as capital right, so thinking about their role in a capitalistic system, right? They had to, they were not only paying off the debt of their lives, but they had to survive. So one of the reasons why we believe that black people settled on this mountain is because of how rock heavy and aquifers and how bad this land was for crops, right. So like we said, The Chapman's fell upon hard times the mill went under fire. So that was one reason we posit why they were possibly able to settle here. Another reason was there was another white enslaver his name was William Roach, he fell under hard times and he sold like I believe, like 175 acres of his land at once at the end of the 1700s in the beginning of 1800. That's another reason why we believe that they settle here our first black person we're going to talk about today Hampton Cole actually, we have receipts of him purchasing 16 acres of land from William Roach at a point we're gonna meet up in a little bit longer.

Um, but I kind of think of it as a triangle here on the mountain. So there's the Beverley Beverley Chapman mill, there's the Aldie mill and there's the Gaines mill. So Aldie was, was grain. Gaines was lumber, and Chapman Beverley was was grains and like wheat and things as well. And the Corums were born in Aldie and they came down here and their dad would go to Aldie everyday and work at the lumber mill or stay for significant periods of time. And then the Robinsons were born in Gaines and would stay there come and work and live on the mountain intermittently, like the patriarchs of the family, because it was unbearable to work, and things like that. But I always want it to be clear that because black people came to this country as capital, it is very hard for them to be capitalists, if that makes sense. Right? So people always people have these conversations about why certain demographics in the country are in the economic state as they are because capitalism requires exploitation, if I'm going to be frank, right? Like the reason why we have all these captains of industry

and robber barons, and this and the like, is because they were able to use free labor, you know, to build their companies and build their profit. And they had no cost is all revenue in that sense. And so it's amazing that the black people here on the mountain, like I said, carve out this piece of land, and they would quarry they would work at the mills. I'll tell you later that some of the women in the house were like tutoring out of their home, doing laundry, they were just, in a contemporary sense hustling to survive and keep going here on the mountain. Any questions at this point? Janis, please.

Janis: Anybody know what the concept of head right? Is? Anybody ever heard of it? It's one of the reasons why Virginia demographically. Back in the 1600s, the Virginia Corporation would pay people in land for bringing people from other parts of Europe and Africa into this country. So if you paid for the passage of a white person from Europe, or an enslaved person from Africa, you got free land like 50 or 100 acres for each person you brought over. So if you pay to have 10 slaves brought over from Africa and half of them died along the way and the ones that survived three of them are children. You still got 10 times whatever we got up here. 500 or 1000 acres, and then those people would have to work late to the people who came from Europe, there were typically indentured, they will come here, work seven years to the person who got the land, and then be cast aside, and the person who had the land got rich off of it to get more and more and get more, that's why you have all these wealthy landowners exploiting labor from the poor classes or Europe and from Africa.

Discussion: So you can almost like charter boats and I charter exactly get people on it, whether indentured or slave and just get him, right. Got him here, you've got land for you got it, your land right, you could make those people work to make you a profit off that land and basically pay it off, get more money and pay for the next boatload of people.

Barinaale: And looking at it in a more historical general sense, like Virginia is the home in the heart of the Confederacy, right? So it's thinking about like, tobacco and the corn and everything that they grew here like they could not survive without the indentured servants or the enslaved black people as well. Now another general reason why these people story deserve to be told, because we want to bring this history as black and African American History too. And you're here make a distinction, too, because a lot of people will argue, since black people in this country have never been gained full citizenship, and they got him before America was even America, right? I'll make that distinction chronologically between black and African American. And also it wasn't just it like as going forward further in history. Like we're getting people who are not like African American in that sense. And they like stay in these historical sense. We call them Maroons, I like regressed from society and keep their culture right so they're not necessarily Americans in that. Yeah, Virginia would not be what it is without the black and indigenous and the indentured servants people and it is black and African American History, but it's essentially American history, right? We put out to to right or wrong and to fix negligence but eventually want it to be on the same hierarchical level as American history. Alright, we're gonna keep going guys and we're gonna be going this way.

LANDMARK 3: CONVERGENCE

All right, so one of the, one of the main resources I have in my research is a census record. So now it's just like, Are you alive? Who's in your house? That's it. But between the 1800s to 1900s, you had your name where each of your parents were born, whether you spoke English, not where are you in school, whether your house is owned or rented? How many weeks out of the year did you go to the school? How many weeks out of the year did you go to work? There's a lot of information age, head of

household, things like that. And so now in our current context, specifically in America, race is a very visual construct, right? We have race, we have ethnicity, we have nationality, but race is visual, what you look like how people perceive you how they treat us what you are. So because these are human beings during the census record, you come and they look at you and they determine what your races right now we know that black people come in a myriad of color from dark to looser curls to tighter curls, this that and the third one, a black person at that time was laid out was a little bit lighter that could be considered like being an indigenous American descent or something like that. So hence Cole's first wife, Lydia Pinn, she's written as being of Indian descent. And one of the ways we're able to corroborate the story is that we found an uncle, an uncle. Let me do it correctly, Oliver. Yes, he was also a listed as Indian descent as well, with her cousin, who was living with him. And so that's the way we're kind of able to work backward and figure out what was going on. So one of the very interesting things about Hampton Cole is that he goes to work for Confederate States of America as a laborer. And so he goes to Alexandria, and he's not he's not a soldier by any means. But he goes and labors. And he, this 16 acre, he builds a house on it, and it's there. And his wife and his first son Hampton Oberly there. Now while he's in Alexandria. Unfortunately, both his wife and his son died of typhoid fever within three days of each other.

So he's finishing when he finishes laboring in Alexandria, he comes back. And there's a man Andrew J. Fenton, a white man and his wife squatting in his house. And so he's just like, I'm, I live here, like, what's going on? And they're like, if you come back and try to reclaim your property, we're going to kill you. Right? And so he petitions his superiors at the Confederate in the Confederate Army. And we see this through correspondence between a lieutenant and a marshal discussing his situation, like you're just talking about business as usual at the end are like, one Hampton Cole tells us that there's someone squatting in his house, if he's not gone in three days, we're going to send somebody to go and do something about it. We never see anything else happen. There are claims that Hampton Cole did not pay tax on his land, and eventually, unfortunately, he loses that land. But I always bring up this story because unfortunately, our contemporary context, we see a lot of non-black people behaving as police in their communities, right? We have heard unfortunately, story after story of people questioning, asking about people do you really live here? Are you supposed to be here, even my own sister back in Houston? Like she was a student at Rice University, which is a predominantly white institution. And they asked her for her Id I think she was on the bench I think she dozes off and they're like, are you supposed to be here the campus security is looking at her right black people are always being asked, like, are you supposed to be here like being questioned in that sense, right?

So keeping that in mind in our current contemporary context, seeing them walk through this land, looking at the white enslavers and coming to their house, like what did that feel do that, you know, thinking about this mental health conversation we've got into that produces anxiety and then depression, like at any time, they could be, I guess, mistaken for an enslaved person as to, you know, prove their autonomy and (unable to decipher). So that is something that Hampton Cole goes through, and fortunately he's industrious enough to get another low...another property in Manassas above the post office and we see him on latest census of his he gets married three more times before he dies, which is wild. Because you know, a man can't cook and clean he needs a woman for that, gosh, he can't be single weird. But we see this happen to him in court. And it's crazy. Because here we are in 2021, and almost 22 and this was 1858, 57. This happens. And still today we're having the exact same situations viral videos black people asked you supposed to be here or not. And some, yeah, that's the story of Hampton Cole he ends up having I believe, 11 children before he passes away, he

passes away in 1902 which is amazing. He's able to live that long, you know, the high level here on the mountain, and

he lives in the Manassas area, he was in Haymarket, but mostly he lives here and actually the family I'm going to tell you about later the Robinsons. They end up occupying that house after the fencing(?) moves out which is like 50 years later. 50-50 60-70 actually years later, they end up occupying that space but we see them intermarry like the Robinsons have Cole blood in them and the Kwanzaa Robinsons marry together and we see how the black families on the mountain supporting one another because they could not do this by themselves. Right and I was talking to some of the people that were closer to me like we would talk to descendants of the families and they had to walk across 66 to go to school. And back then when 66 didn't exist if the water was too high, she couldn't go to school that day right there church, though there are a couple of churches where that we know that the families found them it went to they went to Olive Branch Baptist, and Mount Pleasant Baptist.

I don't know if you guys know, Mt Pleasant was unfortunately, the victim of white supremacist arson attack in 2012. A lot of church records, the building was destroyed. But some of the Corums are buried. They're actually at Mt Pleasant. And that's another way that black people were historically keeping their records, right. Actually, fun fact, in the state of Virginia between the years of like, 18 1890, all the way up to 1970 births were not recorded in the census in Virginia. And we know in our American society, if there is a negligent or or shortfall or something that's an injustice, black people are gonna suffer the worst, right? So white constituents in Virginia started getting their births recorded at the turn of century 1901 1902. But up here on the mountain we don't see them show up until late into the 1920s. And we use their death records, and church Bibles and other records to kind of work that were tracked, and we find out where they were born. So that's a way to kind of look into the way we kind of set up the research here. And that says, any questions?

Sonny: really gets me Well, one of the clerks of the court at every state, I think, as an elected job, so they had to spend money to get it. So and one of Gates's things on PBS, a man wanted to marry a person of color that was formerly enslaved. So the father paid the clerk off and changed her from whatever census records was from either mixed or black to to white. So that's the power of the clerk, but I do not know and we will never know why Cole did not bring the federal troops back here. When when, you know, you know, the tide began to change pretty much here out West. I mean, it was sorter I think, 1864 that's, you know, the push, you know, beyond Fauquier, and probably the most contested places in the Civil War, Winchester, but why he did not bring federal troops back here to get his land, I do not know and get to court as well as get the clerk record here. I wonder if he tried.

Barinaale: I think and you know, Sonny to that point, even talking about the clerks. Something I want to talk about and that is that African American History association of Fauquier County, Karen White that works there, they're amazing. She actually, the way she started the whole Association now is that she was trying to go on a genealogical journey of her own family, and actually that that a fact about how the census in Virginia was not recording birth at the time, she found that out because her great aunt was recorded, but not her grandmother, because her grandmother was younger than her great aunt. So she fell into the mix. And so she went to her older relative's birthday party like her 90th birthday, and she went there to try and sit down and do oral history and talk to her. And she met another. Then she met another family member like distant cousin. And together, they came together and created the African American association. So the Association of Fauquier County, but as she was trying to collect the genealogical records of the black people in this county, she would go to the courts

and the clerks. And they shouldn't show up there and they were throwing away records of black people, burning them shredding them, because there is so much. I'm an economist, y'all. So that's kind of the way I kind of perceive the world, there are so much economic resources that they were owing people in these documents, right. So they did not want to be liable, held accountable are culpable for what's happening. So they're literally destroying the records of black people. And when I was sitting and talking to Karen, when I first started this work, she was telling me that a lot of black people in America feel like it's impossible to trace, you know, their family members here in the country. And she was encouraging me that it's not you just have to figure out, you know, go to court, go to the courthouse, go to the courthouse, use ancestry, talk to people in the neighborhood, it's a it's a hurdle, it's an obstacle, that it should not be, but it's possible but it's not it's not because of like, you know, the benevolent construction of this country. There's negligence, there's real negligence, there's real harm, there's real this might be a Houston thing, say there's real sheisty things happening to keep black people from finding out where they're from and who they belong to even to use an example of Bruce's beach here in California. If these black people did not know their mother and their Grandpa, like how would they know that they're the owners of this land, right and it's in the courts and the courts best interest to destroy those records, so no one can ever claim what rightfully belongs to them. But even ownership, and this settler colonial context is a different conversation. But we'll get to that later, when it comes to the rights of voting as well. There's no record since you were born here. And they just willingly say, okay, you're white, you can vote. you're black, you need to prove it. Yeah.

And I wish Stacey Abrams was here to tell us about the hurdles that black people face in terms of voting, especially in terms of identification talking about race as a visual construct ethnicity as where you're born, nationality is the citizen in the past the citizenship and the passport, you hold the way that all these things converge to disenfranchise millions of people in the country all the time.

Sonny: And one thing currently happening, I mean, was moving forward, but somewhere, either Malibu, I think it's in Malibu, where some land, you know, have legitimate that was legitimately Oh, by by folks. But, you know, but somehow was taken away from them. Right up. There you go. Okay. But the interesting thing is now, even though they've kind of, quote unquote, you know, trying to, you know, I guess, turn the tide or change it, but like, how do you reimburse somebody, when you have multimillion dollar, you know, houses that continually assess, you know, upwards? stars on them? And everything else? Yeah. How do you, you know, I mean, what's the dollars? What's gonna be dollars on, on, on reimbursement or, you know, to the family? And how do you reimburse them, you know, in terms of the public money or whatever,

Crowd: In that case, they turn the property back over to the black family, simple

Barinaale: But I mean, Sonny make an excellent point in terms of operations in this country, that has been a discussion that's been going up for a very long time. And, as opposed to, I mean, this is this is my like, using the example of the New York African burial ground, they had hired people because they trusted them, and they knew that they would take their time, the care and the patience to get to the bottom of what's going on, right? Like these comments about reparations come up, they're like, how do we allocate these resources? How do we allocate these funds, this is too hard, we're gonna leave it alone, as opposed to allowing black people and other people of the global majority to come in, take care of their own, you know, records on their own money and not giving that giving them the opportunity, coming all the way back to Hampton Cole like, please don't say Jessica. Wrong. Deborah. Who's Jessica? Thank you. I'm so sorry about that. Deborah, Deborah was saying, saying that. He

probably tried. Like the fact that we see two white lieutenant generals in 1860, whatever discussing Hampton Cole is insane, to be honest. But we don't know what other measures he went to, to finally get to that letter to try and get his house back. But that's another conversation too. But Andrew J. Fenton was why he had a gun and who was...(garbled) Hampton Cole.

Sonny: I would have gotten some brothers back here. And there were instances, you know, in a civil war where, you know, unfortunately, there was retribution in terms of once, you know, people of color became, you know, became soldiers. You know, they were like, Hey, we're going out this way. We're down here. So, we go in here and sell us cool.

Crowd speaker: In speaking of the courthouse thing, there's a record, if you're ever at prince William library, they have records that compile something African American History within Prince William County, and there's a record of one black man who was free black man, but he got mistaken for somebody else. So he's taken by the court to the courthouse in Franklin County. He's held there for months till they go down to Richmond to figure out now he's not really an enslaved person we're looking for so you can go free, but only after you pay for the room and board while you're here at the jail.

In our contemporary context, that's called racial profiling and the bail for money system. We're not that's not what we're talking about today. But anyway, any other questions at this current juncture before we keep pushing? No. Let's go

LANDMARK 4: CORUM-ROBINSON HOUSE

So this this is the Corum House and they are one of my research I discovered about 10 free never enslaved black people living here on the mountain from the end of the 1700s all the way to now. And if you guys look at the house, you can kind of see something of a divide happening, like right here. So this is the older portion of the house. Sorry, thank you. This is the other portion of the house. And this is a newer portion of the house in here up here. It's two stories, and so if you were to walk straight back here, you'd see stairs. There's a fireplace here, there's another stove opening right there as well. And we believe people occupied this house as late as the 1950s who are still living here on the mountain in this house, and like I said, electricity didn't come to the late 60s running water didn't come till late 40's so they were still huffing. And if you guys look you see this kind of like dead indentation behind the house to throw their trash behind there because they weren't gonna walk in 66 to throw it away.

But yeah, Beverley and Mary Jane Robinson were married and they live in this house, Beverley Corum shows up on the 1900 census. And but we don't have a birth record for him because like I said, in the state of Virginia, they were not recording births in between that time. And so Beverley Corum actually, so we have a lot more about him in terms of economics and resources because he's born like now like 70 years after Hampton Cole and something I think is very interesting. One of the first like pictures we see of him is in a world war one draft card, draft registration cards so he describes himself and they're like, are you tall, medium or short? He's like medium. Are you bald? Yes or no? He says no. He talks about on the registration card talks about where he lives, and things like that. And he gives birth to...not he Mary Jane Robinson gives birth to seven children with him. Here on the mountain and Beverley Corum is born in the Aldie mill and his grandpa and his father Judo(?) Corum and his mother are buried in the Mount Pleasant Baptist Church and we find that on their death records like I said all this retroactive work you can't find the best record What's her death record?

We can't find the death record we live in America can we do these kinds of things like that and so a fun fact about Beverley Corum is that so all these not close from here you guys are more probably more familiar with this area that I am but he travels to Aldie he stayed there for significant periods of time but he goes back and forth from there to here to be in this house and his wife basically holds down the fort and all five if I'm correct Dennis I know you're looking at you're checking me five of his sons go to World War Two and come back alive which is crazy. They come back alive and they live on this mountain and they die naturally essentially. Unfortunately though for unfortunately for the women in Beverley Corum's family he has a he has two daughters Mabel and Agnes actually yeah Mabel and Agnes and they both have like this what we think is like some kind of heart disease that takes Mabel out very early like I think like by 1945 she's already passed away unfortunately and Agnes dies a lot later but that's what plagues the women and I'm just I believe was like

Speaker 2: Mabel was 22 years old when she died in 1942..and Mary Jane died in 1977

years

Barinaale: So like I was saying Luke like because they didn't want to travel off of the mountain to throw away their trash if you look behind the house, they throw a bucket and pails and all these kind of things and they're like this could make this thing into a trash heap in that sense, but we see all of his sons have have draft registration, WWII registration cards and so they made it off the mountain traveled the world survived the war and came back and lived here which is pretty crazy and I think that's something that's really also interesting about all the about the courts and the courts and the Robinson is that like they they survive here on the mountain and they and they stay here like until like I think I'm Bradley Corum's last son William died in the year 2000 like yeah so they they also bought i don't i don't know I'll be careful cuz the only thing to jump out at you know, it didn't serve anything but um, we had the Corums and they actually have another house as well. So Marilyn talked about when we were walking past the mill, one of the sons I believe D is Thomas if I'm correct. Yeah. D is Thomas and so he was at the house there and there's not a house that's no longer level close to where around we were sitting with the Hampton Cole house. It's complete level now but the other Corums had multiple points and they still live here on the our last hike. We had great grandchildren and great grand cousins that came and we're telling stories about how they used to come and see their Grandma, Mary Kate here on the mountain and how she used to have daisies and how she used to pack strawberries. And so it's super amazing to have them come and be able to walk through this place. And I'm telling that I'm just I'm saying them to like, yeah, that's my niece. And they're telling me the nicknames that Marilyn is saying, and so for us, that's a justice piece as well, because we want the descendants to be involved in this work, right? We don't want to be like, Oh, that's what we did come and look at it, I feel like want them to be actively involved in what's going on with them to tell us what stories we can and cannot tell, you know, all these kinds of things in that sense.

And even. And even so the preserve, Marilyn and Janis help me, I believe it was protected in this area in 2003 is when it was became protected Janis. And so before that, so this is 2500 acres just went to three sections, the North section, Jackson Hollow, and the South, the South is the only one open to the public. Jackson's hollow is for trout reintroduction, and heavily scientific and biodiversity focused. And the North is where we're going to eventually house our cultural artifacts that we find. And we want to kind of make a museum there because there's some more cultural things happening up there. But yeah, the Corums of here, and like I was saying, they would walk, I think it's funny how easy Carver Road? So they would walk on Carver to go to church, walk on Carver, go to school, and to talk

about the connections between the black folk on the mountain and the black folk, who in this place called the settlement, which is kind of along Carver. I don't know if you guys heard about Thoroughfare, Thoroughfare gap. That area is where I'm coming from, Haymarket you want to pass it, yes.

And so this is a that's another historically black community that the black folk on this mountain actually interacted with. And we see a lot of like famous black artists, as musicians and author pass through this area. And unfortunately, they're they were fighting not to get it developed by this like electricity company or just that in the third(?). But that's why we feel the work that we're doing here is so important, because if not, developers are just going to come and level the ground in the name of capitalism, neither here nor there.

And so, Mary Jane Robinson is one of the children of Alfred and Alfred Robinson and Sarah Marshall, and they show up on the census around, I believe, and this is actually a fun fact, Sarah Marshall is older than her husband at that time. So I was like, Whoa, yeah, she was born in 1841 about and Alfred Robinson was born in 1844. And they have 11 children. And her last child, Moses, which is Mary Kate's brother, she has him at age 40. And as I was looking through my research, I found in between the years of 1845 to about 1880, the average number of children that a woman would have was six to eight, so and not all of them would survive so it's like that she had 12 children which is wild and so they occupied a part. Let me use this. Let me see if I can do my geography back this way Janis? The core of Robinson cemetery in that area as well. Yeah, if we go back over this block, that's where they occupy and we see and the Robinsons are the most affluent out of the three because both parents are educated and so they kind of like educate the children their house and the kids end up being like tutors to everybody here on the mountain and that's when the way they're able to bring in money and we see on the sense of that all them go to school it's only the sons are working at the Gaines mill and everybody else is here is able to stay here on the mountain. So it's pretty amazing to see if we're not going up there today because one, again with the Justice piece like these are real people, right? Like I am a tertiary researcher from Houston looking at this right but we don't want to constantly be like parading you know, these black people I'm tramping over, you know, these are sacred places that they kept to themselves one and two, it's off trail. And so if you guys thought this was a little bit rocky, that's a whole nother ballgame.

But I'm coming back to our burial coming back to our burial point. If you look, if you were to look inside this house, if you ever watched the video, there's like blue paint here on this section in the house. And I were Deputy Director Leslie Grayson, she tells us that the color is called hate blue. And so a lot of black families and they believe it came from West African tradition would paint the houses light blue to keep like evil spirits out and it carried and came with him over the ocean. And so in that same sense, if we were to go up to the bluffs today, we see that usually in the Judeo Christian religions that people are buried facing Jerusalem so that if or when Jesus comes back, you can rise to like meet him in that sense. But the but in terms of the Bluff, like rising to meet Jesus is like the ugly side. And so they bury them facing the other way overlooking the property. And so one thing we think about is like they bury them in that position. So they could literally watch over the children in that sense. And even my background is Nigerian right so all my both my paternal maternal grandparents are buried at our house like in the land and talking about how blacks were not able to rest even in death, they found these sacred places right like the Corums were buried at the church. But if they were able to own the land and their kids have to live on it, that was the safest place for them. So it's

amazing to see how they were able to kind of create these safe spaces that have been untouched for 200 years when we had the Department of historic research resources for Virginia come out she told us Janis This house is 200 years old. Yeah, at the at the youngest so it was really it was really amazing to see how this is still standing all that time and how those grades are basically untouched up there on the bluff in the ones in Chapman and there's another cemetery that's pretty prominent on the trails called the Dawson one as well. But that's just a little bit about the Corums and the Robinsons and some of the work and that they did here and they lived here and this is gonna be our last stop. Y'all are like my last talking point down the trail but um

I always tell people that these the Corums in the course and Robinson's are amazing because they lived and they survived. That's that's all they had to do. Because sometimes we feel like we want to ascribe like you know, have you guys heard the saying Black girl magic that has been going around and some people say like oh black people were kings and queens and this that the third and I think that's beautiful and lovely. But I feel like we don't have to be exceptional to deserve to live if that makes sense. So if all they did was get their kids to World War Two and bring them back that's amazing considering that they were surrounded by enslavers and in the heart of the Confederacy and couldn't grow any food on this land and had to walk across what we now know as 66 right like that is the Justice piece and that's why we're elevating that we want people to know and also for our younger people or people who are coming to the outdoors later in life like a lot of black people and other people in the global mind more global majority feel like the outdoor space is not for them and that that's more of a white people thing and other iterations of that message but if I can show people that historically black people live and learn and love this area that you have historical inherent maybe even go so far as genetic autonomy in this space, I felt like this the you know, the song This land is your land truly, right. And even though the concept of ownership in our American colonials, settler, context is very dicey. They were very good stewards of the land for the time that they had, and they had to take care of it. The house is still standing, you know, I'm saying so in that sense, like, we too, can move in that space and we don't have to necessarily own the land to be able to enjoy it. We also own the land to, to to work, we don't have to own the land to live on it, we can just do what we need to do for the time that we're here and move on. And we want to think about what other people who come here are going to say about us right as we're going like what kind of answers do we want to be like we're talking about the crumbs as these hardworking, industrious people Hampton Cole was fighting for his house and taking care of the people in his community, right? Like what do we want people to say about us? And I think that's kind of the way that I kind of govern myself especially going into this last year of undergrad like what kind of ancestor I want to be the career I take and the kind of education I want? Any final questions? Yeah.

Conversation between participants: But back to the books. At our first time, we would have kept foggo rail(?) and then came up and then thinking about white rocks. The area that looks westward right? Yes, different than the bluffs she was okay. She was referring to is this original line here that overlooks Catletts branch okay. And we crossed over that stream that's Catlett's branch okay and up north at that is where the mark before and it was a lot of quarries that went on there Okay, so a lot of people got small constantly forgetting that now that he's out there.....

Barinaale: So, Sonny we were under we got here we got to the convergence on the red trail, so would have kept going and then cut into the woods to get to the

Sonny: one time we went to the cemetery. That was elevated. Yeah, right. Yeah.

And so, you know, I mean, you know, back in the day, you can look at somebody like, Hey, man, you know, you got to make this March or something, because we got to take off.

Yeah, logistically it is steep. But that is how dedicated they were, yeah. You know, the preservation of the code. And you're like, you're up here. (Not able to decipher as not speaking in mic)

Barinaale: And especially Sonny within this, especially within this NAACP context, like, I don't know if any other people here can relate. Sometimes I feel the pressure as a black person to preserve as much as I can in this grandiose way, like how do I? Like how do I make sure that people know this about, you know, and know this about these historical figures and understand these concepts. But what I learned from Karen White, like I said, the director, hi, how you doing the director and co founder of the African American History Association of Fauquier, kind of, she said about her family, she started with her immediate community, and I feel like sometimes, um, and Jessica was telling me, she was telling me that, um, even though these these figures like Martin Luther King, Jr, Rosa Parks, and Malcolm X are amazing Vanguards, and we're able to look at them and be inspired. There is there is a humanistic aspect of being able to know the ancestors that inhabited the space that you move in and live in on a day-to-day basis. Right? Because that's, I want to say it's more attainable, but it's like, if, you know, Mary Jane Robinson could pop out kids and this was the middle of nowhere, you know, I'm saying I can walk up the mountain. So I think it's important. Rather, the resilience and thinking about the heritage in your personal community, right? We, we move to all these different places all over the nation, and we don't know what happened like in our house down our street. And so I think that's another reason why we do this. Why? Because we want people to know their immediate ancestor that lived a life and drink the water and walk the trails that they did and give them that autonomy in the space.

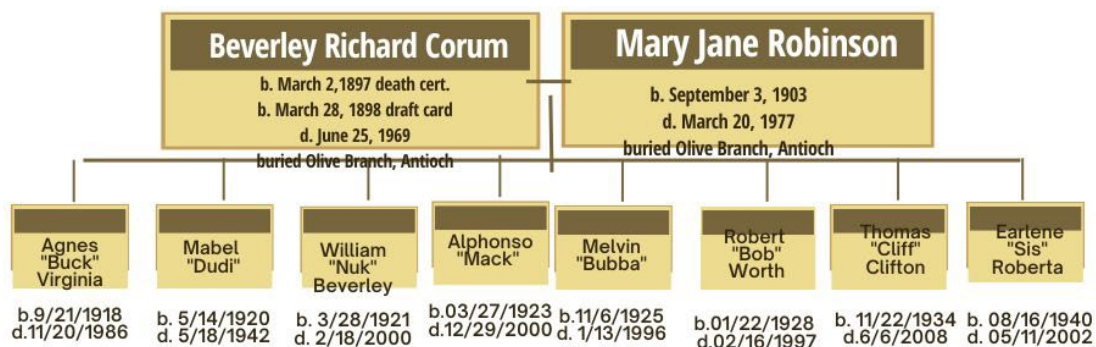
(Discussion) And stuff like...crazy.

Speaker 2: Two points if I might?

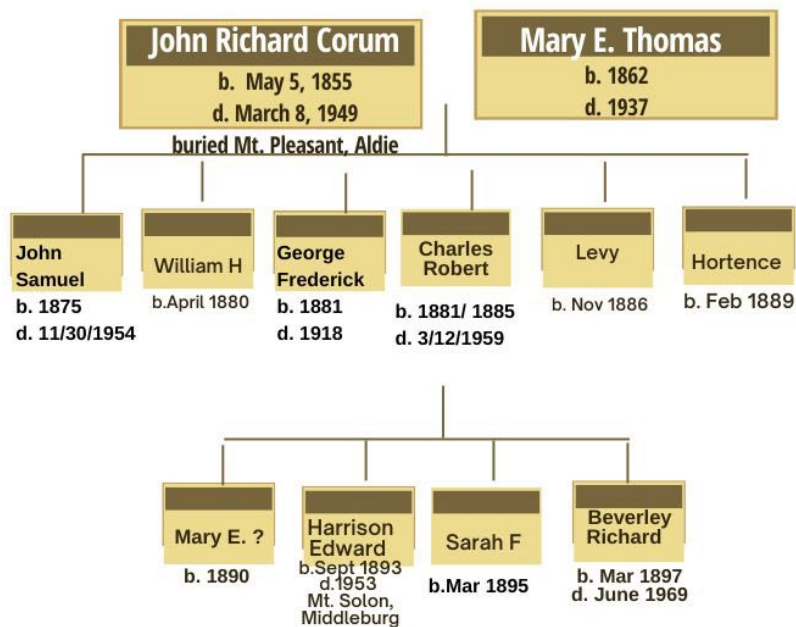
Barinaale: please.

Speaker 2: First off...the black community was intimately connected all up and down. From Aldie all the way down to pawn mountain. There were black families living, many of them started out as a slave. Some of them are free blacks. Most of them work on the white plantations have worked with people during the Civil War and shortly thereafter, but if you look at the area down around the settlement, toward thoroughfare, and Haymarket and up Antioch and beyond, they're all interconnected and were moving between here and the other side of the map is on what cetera landmarks...

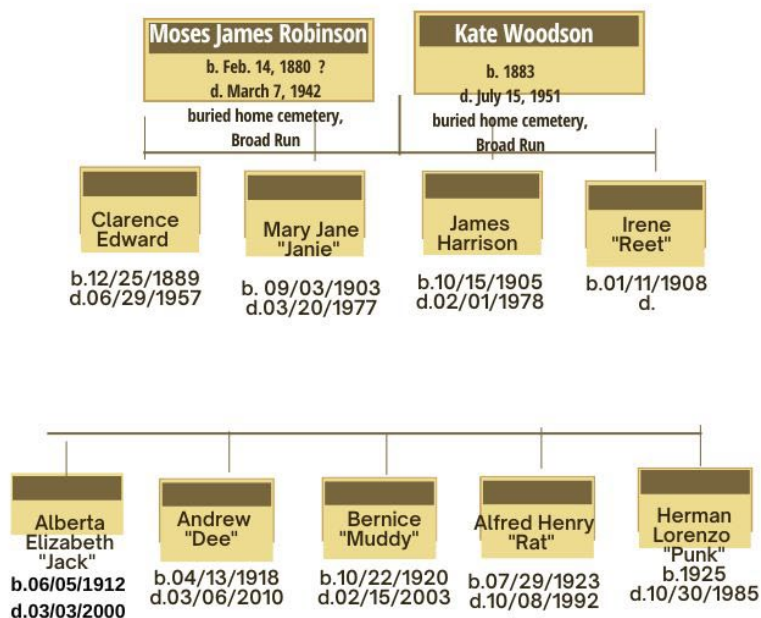
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