

SPRINGFIELD

AFRICAN AMERICAN HISTORY OF THE SPRINGFIELD COMMUNITY, AUGUSTA, GEORGIA



TEACHER'S GUIDE AND LESSON PLAN

Sponsored by: The Federal Highway Administration and the City of Augusta

Prepared by: New South Associates

For use in conjunction with: www.newsouthassoc.com/springfield/ (Revise with final URL)

UNIT 1: AFRICAN AMERICAN HISTORY IN AUGUSTA

GOALS

In this lesson, students should learn that Augusta, GA has been an integral part of African American history in the South, and that the free community of Springfield was a major focus of equality and higher education.

RATIONALE/STANDARDS

SSUSH2 The student will trace the ways that the economy and society of British North America developed.

b. Describe growth of the African population, and African American culture.

SSUSH7 Students will explain the process of economic growth, its regional and national impact in the first half of the 19th century, and the different responses to it.

c. Describe reform movements, specifically temperance, abolitionism, and public school.

SSUSH13 The student will identify major efforts to reform American society and politics in the Progressive Era.

c. Describe the rise of Jim Crow, Plessy v. Ferguson, and the emergence of the National Association for the Advancement of Colored People (NAACP).

MATERIALS/CONTENT

Lesson Plan, UNIT 1: AFRICAN AMERICAN HISTORY IN AUGUSTA

Drago, Edmund. [Black Politicians and Reconstruction in Georgia: A Splendid Failure](#). p. 27-29. Available at Reese Library, Augusta State University

Dickerson, Donna Lee. [The Reconstruction Era: Primary documents on events from 1865 to 1877](#). p.50-51, excerpt from Loyal Georgian newspaper, available online through Google Books

[On Borrowed Ground: Free African-American life in Charleston, South Carolina 1810-61](#)

INSTRUCTIONAL PLAN

In the classroom, students will be given the African American History in Augusta, GA portion of the Springfield unit. Teachers may also hand out the Drago excerpt. This passage relates to the founding of the Georgia Equal Rights Association and its ties to education. Teachers may also wish to hand out the article from the Loyal Georgian newspaper, in Dickerson, or ask students to find the passage online as homework.

DISCUSSION/EVALUATION

How was Springfield an example to African Americans across the state? How did the *Loyal Georgian* help to solidify African American sentiments? In the excerpt from the *Loyal Georgian* newspaper, how might John Bryant's identity as a white man affect their reactions to the paper?

Longterm Project—Students may read the online essay *On Borrowed Ground: Free African-American life in Charleston, South Carolina 1810-61* or they may research a free African American community in Savannah, GA or elsewhere. How does the Springfield experience compare to other communities?

UNIT 2: THE SPRINGFIELD COMMUNITY

GOALS

Students should examine the unique aspects of the Springfield community. They should analyze the social and legal restraints on free African American residents and be aware of how this could be expressed in the built environment and in social and economic life. Students will also have the opportunity to consider Springfield as a symbol by examining Springfield Village Park and the sculptural installations of Richard Hunt.

RATIONALE/STANDARDS

SSUSH10 The student will identify legal, political, and social dimensions of Reconstruction.

- b. Explain efforts to redistribute land in the South among former slaves and provide advanced education (e.g., Morehouse College) and describe the role of the Freedmen's Bureau.
- c. Describe the significance of the 13th, 14th, and 15th amendments.
- d. Explain Black Codes, the Ku Klux Klan, and other forms of resistance to racial equality during Reconstruction.

MATERIALS/CONTENT

Lesson Plan, UNIT 2: SPRINGFIELD: A FREE AFRICAN AMERICAN COMMUNITY IN THE OLD SOUTH

INSTRUCTIONAL PLAN

Introductory inquiry-- What makes a community? What are the essential features? Is a community primarily a geographic, architectural, or social construct?

After students have read through the text for this unit, reevaluate the ideas of community they brainstormed before reading.

DISCUSSION/EVALUATION

How does Springfield support their concept of community? What other features should be added to their list? How might the laws limiting opportunities for free African Americans have changed the character of Springfield? Try to reach a consensus on what buildings, people, activities, or other attributes seem important to or characteristic of Springfield.

Group Assignment--Divide the students into small groups of 4-6 students. Give the students the Art Analysis Worksheet and allow the groups to meet at Springfield Village Park to analyze one of the sculptures. A newspaper article on the "Tower of Aspiration" sculpture can be found at http://chronicle.augusta.com/stories/021102/met_174-6682.000.shtml.

Richard Hunt, who designed the "Tower of Aspiration" and "And They Went Down Both Into The Water" sculptures for Springfield Village Park claims, "Public sculpture responds to the dynamics of a community, or of those in it, who have a use for sculpture. It is this aspect of use, of utility, that gives public sculpture its vital and lively place in the public mind." How do his installations respond to the Springfield of yesterday and today?

UNIT 3: RELIGION AND THE SPRINGFIELD BAPTIST CHURCH

GOALS

Students should become familiar with the history of the Springfield Baptist Church as an iconic building and social, educational, and religious institution in Augusta, GA.

RATIONALE/STANDARDS

SSUSH7 Students will explain the process of economic growth, its regional and national impact in the first half of the 19th century, and the different responses to it.

c. Describe reform movements, specifically temperance, abolitionism, and public school.

SSUSH8 The student will explain the relationship between growing North-South divisions and westward expansion.

a. Explain how slavery became a significant issue in American politics; include the slave rebellion of Nat Turner and the rise of abolitionism (William Lloyd Garrison, Frederick Douglass, and the Grimke sisters).

MATERIALS/CONTENT

Lesson Plan, UNIT 3: THE SPRINGFIELD COMMUNITY AND SPRINGFIELD BAPTIST CHURCH

DISCUSSION/EVALUATION

After reading the text students can discuss how Christian doctrine was used both in defense of slavery and in support of abolitionism.

<http://www.iath.virginia.edu/utc/abolitn/abesaegb1t.html> Grimke's Appeal, Chapter V, Christian Character of Abolitionism

<http://www.iath.virginia.edu/utc/christn/chestsat.html> Stringfellow's Scripture Testimony

<http://docsouth.unc.edu/church/brooksw/h/brooks.html> Walter H. Brooks (Walter Henderson), b. 1851. The Evolution of the Negro Baptist Church. From *The Journal of Negro History* 7, no.1 (January 1922), 11-22. This article points up two important facts; first that the Baptist Church afforded African Americans more leadership opportunities and beneficial separation, and second that education was a component of the Baptist tradition.

UNIT 4: SPRINGFIELD AS A FOUNDATION FOR EDUCATION

GOALS

Using their knowledge of Springfield Community and the Springfield Baptist Church, students will explore educational opportunities available to African Americans both before and after Emancipation. Students should gain an appreciation for the foothold Springfield provided for educated African Americans in the city of Augusta.

RATIONALE/STANDARDS

SSUSH10 The student will identify legal, political, and social dimensions of Reconstruction.

- a. Compare and contrast Presidential Reconstruction with Radical Republican Reconstruction.
- b. Explain efforts to redistribute land in the South among the former slaves and provide advanced education (e.g., Morehouse College) and describe the role of the Freedmen's Bureau.

MATERIALS/CONTENT

Lesson Plan, UNIT 4: EDUCATION IN SPRINGFIELD AND BEYOND

INSTRUCTIONAL PLAN

After students have read through the Unit 4 lesson plan, see if they can recall information from Unit 1 relating to African American education in Augusta, Ga. How did African American education develop in Augusta? How is African American education today different from historic times? How is it similar?

DISCUSSION/EVALUATION

Paper—Have students pick a prominent person or institution in African American education—John Hope, Lucy Craft Laney, Bishop Lucius Holsey, Atticus Haygood, Haines Institute, Paine College, Morehouse College, Ware High School, etc.—and write a short research paper relating their selection to the theme of equal rights for African Americans, especially equality of educational opportunities.

UNIT 5: ARCHAEOLOGY OF SPRINGFIELD

GOALS

This unit will shed light on the source of some of our information regarding the Springfield community and on the archaeological project that spawned this website. Students will learn a little about the field of archaeology and specifically about how archaeological findings can shed light on history.

RATIONALE/STANDARDS

Although this lesson does not correlate as tightly with the Georgia State Standards, it can be used to provide greater information on African American culture in Augusta, GA.

A. Students should recognize that not all history is written.

B. Students should appreciate the concepts of stratigraphy and features in an archaeological site as ways to identify when and what was done in a place.

MATERIALS/CONTENT

Lesson Plan, UNIT 5: ARCHAEOLOGY OF THE SPRINGFIELD COMMUNITY

Handout—A CLAY TOBACCO PIPE FROM SPRINGFIELD

INSTRUCTIONAL PLAN

The teacher should begin the lesson with the Unit 5 information.

Students may be given the archaeology worksheet to test their comfort level with the basic archaeological concepts. Answers may be self-checked in class.

Students can now read "A Clay Tobacco Pipe from Springfield." Afterwards, allow the students to discuss the information.

Discuss the idea of artifacts with symbolic meaning—items that were not intended as everyday use items but which are decorated in ways that have symbolic meaning.

DISCUSSION/EVALUATION

Quilt activity—quilts are a great example of everyday items with symbolic meaning. Sometimes the fabrics chosen were special to a family or individual and sometimes the pattern had meaning. African Americans produced quilts with a variety of special meanings.

Students can visit [AFRICAN AMERICAN QUILTING TRADITIONS](#) to read about a variety of these concepts or they can use one of these books available through the PINES library system;

Weinraub, Anita Zaleski. *Georgia Quilts: Piecing Together a History*

Wilson, Sule Greg. *African American Quilting: the Warmth of Tradition*

Freeman, Roland L. *A Communion of the Spirits: African-American Quilters, Preservers, and their Stories*

Fry, Gladys-Marie. *Stitched from the Soul: Slave Quilts from the Ante-bellum South*

Wahlman, Maude. Signs and Symbols: African Images in African-American Quilts

Have students or small groups present one African American made quilt in a visual and oral presentation. They should discuss who made the quilt, the date or period made (if known), pattern, and other information. Students may also choose a quilt that relates to the themes of the Springfield curriculum and explain their choice.

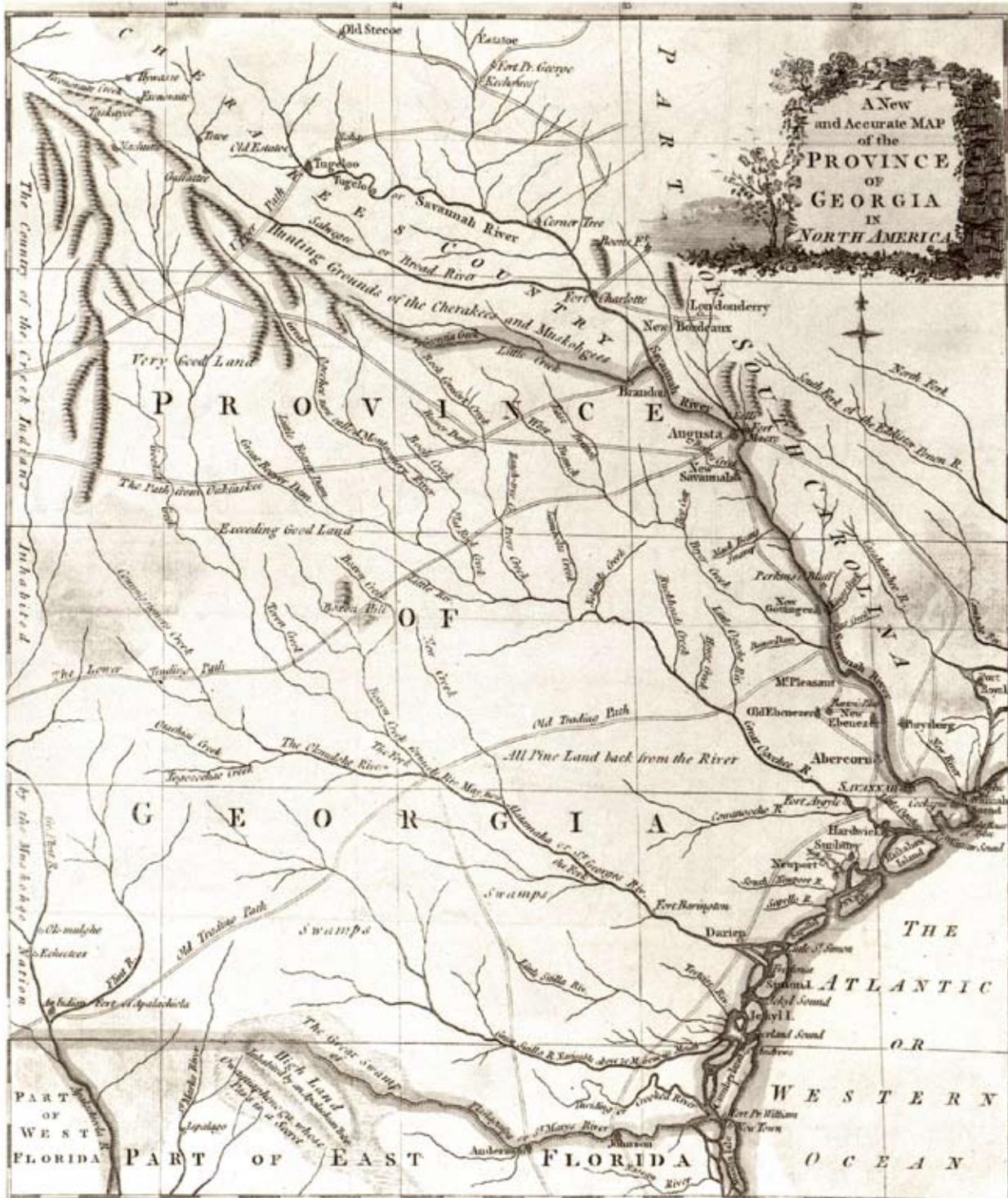
(NOTE: a more in-depth activity on Quilting and Culture can be found at [Slavery in America](#))

Material Culture Paper-- Have students locate an image of an African American artifact. They may find an image in a book, on the internet, or take a photo (if permitted) of an object in a museum. Students may use [African Diaspora Archaeology Network](#), [African American Archaeology](#) as a resource for information on items as well as books. Student papers should include information on what they know about the item—where it was found, what it is, how it was used, etc.—but should also include information on the decorative motifs and what these might symbolize based on what they've learned about African American culture over the course of the Springfield unit.

LESSON PLANS

UNIT 1: AFRICAN AMERICAN HISTORY IN AUGUSTA

Augusta, Georgia is an important place in African American history. The city was established in 1737 as a fortification and trading post for the piedmont and mountains region of the Georgia Colony. Located below the Fall Line on the Savannah River, Augusta was the furthest distance that boats could reach traveling upstream from Savannah and would serve as the place where products from the upper regions were gathered and shipped to Savannah for sale.



Hinton's A New and Accurate Map of the Province of Georgia in North America, 1779 shows that most of the towns of the state were along the Savannah River, which divided Georgia from South Carolina. Augusta was the second largest town on the river, after Savannah.

African Americans were among the first settlers of Augusta. One early estimate stated that the first 30 settlers of the town brought with them more than 100 African American slaves, who worked on plantations along the Savannah River. Both free and enslaved African Americans also worked as craftsmen and builders in the construction of the town, and in the boats and warehouses that would line the Savannah River when Augusta became the port of the upcountry. Later, when textile industries were created in Augusta using the power generated from the Savannah River's crossing of the Fall Line, African Americans worked in the factories along the Augusta Canal and the Savannah River. William McCoy's Riverside Mill, established in 1881, employed only African Americans and was the first industry in the state to have a completely African American workforce.

Before the Civil War, African Americans lived in several areas of the town. A number of them lived in the Springfield Community, which was built to the north of Augusta in the area that is now between Broad Street and the River from 10th to 14th Streets. After the Civil War, African Americans settled the area south of town, which was known as Verdery's Territory and later as simply "the Terri." This area was the center of African American life in Augusta in the late 19th century.

Augusta would be the site of important events and people in Georgia's African American history and education. In 1867, the Augusta Baptist Institute was established in Georgia, which later became Morehouse College after it moved to Atlanta in 1879. Lucy Craft Laney was a leading African American educator in the city. Born in Macon in 1854 to parents who had been enslaved, but had saved enough money to purchase their freedom, her parents believed in the power of education. She was taught to read at a time when it was illegal for African Americans to learn to read, and attended Atlanta University in 1869. She studied to be a teacher and after graduating moved to Augusta. There, she established the first school for African American children, which through her efforts grew from a class size of six to 234 students. With support from Mrs. Francine E. H. Haines, Ms. Laney expanded her efforts to create the Haines Normal and Industrial Institute, which provided education in a number of subjects. Ms. Laney would also create Augusta's first kindergarten for African Americans and first African American nursing school. Augusta's Laney High School is named in her honor.

Paine College was founded in Augusta in 1882 as Paine Institute. The creation of this college was a result of the collaboration between African American and European American Methodists who believed in the benefits of education to improve African American lives. Its founders included Bishop Lucius Holsey of the Christian Methods Episcopal Church and Bishop Atticus Haygood of the United Methodist Church. Its first classes were held in a rented house on 10th and Broad Streets and it later moved to a 57-acre campus next to the Medical College of Georgia.

John Hope was born in Augusta in 1868 and would become a famous African American educator and political activist. He graduated from the Worcester Academy, Massachusetts in 1890 and taught at Brown University in Rhode Island. In 1898 he returned to Georgia where he became the Professor of Classics at Atlanta Baptist College (now Morehouse College). In 1906 he was appointed as Morehouse's 1st African American President. When Morehouse and Spelman College merged in 1928 to become the Atlanta University, John Hope was unanimously chosen as the new school's President. With W. E. B. Du Bois, William Monroe Trotter, and Fred Davis, he founded the Niagara Movement in 1905. The Niagara Movement was an African American Civil Rights Movement that opposed segregation and efforts to disenfranchise African American voters. In 1911, the Niagara Movement was reorganized as the National Association for the Advancement of Colored People, the NAACP, which continues to be a proponent for African American rights today.

UNIT 2: SPRINGFIELD: A FREE AFRICAN AMERICAN COMMUNITY IN THE OLD SOUTH

Springfield, established around 1783, was a community of free African Americans that lived in what is today part of downtown Augusta, Georgia. The African Americans who lived there gained their freedom between the period immediately after the American Revolutionary War to just before the Civil War. The community of Springfield existed during a time when most African Americans were enslaved. Free African American communities from before the Civil War were rare. In Georgia, there were free African American communities in the state's two largest cities of that time: Savannah and Augusta (Springfield).

Free African Americans worked and raised families, demonstrating that they could be successful living on their own, which helped to disprove southern planter's claims that African Americans could not lead self-sufficient lives. The existence of free African Americans and the community of Springfield contributed to the abolitionist movement, which was one of the main causes of the Civil War. After the war, free African Americans helped their emancipated kinsmen adjust to a life of freedom, and led efforts to form schools and other organizations that supported African American communities.

Free African Americans gained their freedom in a number of ways. Some were given their freedom by their plantation owners. Some saved enough money to buy their freedom from selling crafts they had made, vegetables they had grown, or fish and game they had caught. Some gained their freedom by successfully running away from the plantation. Others gained their freedom earlier during the American Revolution, when British troops removed slaves from the plantations, leaving many on their own when the British Army returned to the United Kingdom at the end of the War. Many free African Americans came to the United States from other countries, such as Haiti.



VIEW ON THE CANAL

While free African Americans were not slaves, laws prohibited them from enjoying the same freedoms as white European-Americans or the same freedoms we all enjoy today. In Georgia, laws prohibited free African Americans from owning land, as well as from renting property in some cities. Laws prevented them from preaching or speaking in public. They were also prohibited from smoking a pipe or cigar in public in both Augusta and Savannah. There were no schools for free African Americans and laws attempted to deny them the opportunity to learn to read and write. Laws also threatened their very freedom – an 1833 Georgia law stated that a free African American who was convicted of leading an "idle" life could be sold back into slavery. As tensions increased in the years before the Civil War, some people even wanted to limit the types of work free African Americans were allowed to do, to prevent them from competing with whites for better paying jobs.

Most free African Americans lived in cities. Cities offered a greater variety of jobs for free African Americans than could be found in rural settings. In Georgia cities like Augusta and Savannah, free African Americans made their living by working in many different jobs. Male free African Americans in Augusta worked loading ships on the Savannah River and moving goods by wagon and carts from the warehouses to the docks. African American men were also skilled craftsmen who worked as carpenters, masons, furniture makers, and potters. African American women and children also worked as seamstresses, washers, cooks, and as household servants. Children, often those as young as five years old, worked with their mothers and siblings as domestic servants. For a free African American family, much of the day was spent at work. Their home was a place where they could rest at night, but was most often not a house that they owned and were able to take pride in.

Most free African Americans chose to live in cities because it provided them with a community. Communities were very important to free African Americans and gave them the opportunity to interact with friends, socialize, talk, and share news. The church was often the center of the free African American community and provided more than religious instruction; in a time before television and the internet, attending church services was also the way that free African Americans learned about world and national events, as well as news of the city and state. Churches gave free African Americans a public forum where people could talk freely about their concerns and fears. Churches also provided free African Americans a way to negotiate with city politicians and business leaders, when needed, since African American ministers could talk with their European American counterparts about matters of concern to the African American community.

(Opposite) Free African Americans in Augusta worked on boats and in warehouses that shipped cotton and other produce down river to Savannah.

UNIT 3: THE SPRINGFIELD COMMUNITY AND SPRINGFIELD BAPTIST CHURCH

Just after the American Revolutionary War, around 1783, free African Americans took up residence on the banks of the Savannah River north of Augusta's city limits, in an area that became known as the Springfield community in what later became Richmond County. The ownership of this land might have been in dispute after the war because its owner before the war had joined the British forces and had been killed during the Battle of Augusta. It is thus likely that no one would have objected to the free African American settlement that developed on this site. The free African Americans who settled here lived as squatters, and did not own the land where they built their community.

Some of the first residents of Springfield might have once lived at Silver Bluff Plantation, located in South Carolina just below Augusta. According to the history of Springfield Baptist Church, African Americans first came to the Springfield area as a place where local slaves attended open-air sermons given by Jesse Peters. Peters was an African American minister who was given his freedom by planter George Galphin, the owner of Silver Bluff. He preached to African Americans at several locations in the Central Savannah River Area, one of which later became Springfield. The Springfield community's history states that the first religious services were held outdoors, near a spring in a field, which was how the community gained its name. Reverend Peters would also serve as Springfield Baptist Church's first pastor, suggesting that he had been preaching at Springfield before the church and community was formed.



Springfield Baptist Church baptisms were held on the banks of the Savannah River.

After the American Revolutionary War, southern planters felt it was important for enslaved African Americans to become Christianized, and religious instruction was provided on many plantations as well as other locations like Springfield. However, African Americans had brought with them a number of religious beliefs from their cultures in West Africa, and these religions were also practiced on the plantations. Some of these traditional beliefs were also included in African American adaptation of Christianity.

Springfield Baptist Church was formally established sometime between 1787 and 1793 and helped to draw free African Americans to the community. After 1793, the free African American population of Richmond County and Augusta began to grow. There were 72 free African Americans in the county by 1810, 235 by 1830, and 281 by 1850. On the eve of the Civil War, there were 490 free African Americans in Richmond County and Augusta. This was second to Chatham County and Savannah, which was home to 795 free African Americans. Even though the number of free African Americans in Augusta was large, this number was very small when compared to the state of Georgia as a whole. On the eve of the Civil War, most of Georgia's African Americans were enslaved. In 1860, there were 462,198 slaves in the state, 44 percent of the total population.

The Springfield Baptist Church is the heart of the Springfield community and is a landmark in Georgia's African American past. Located at the corner of 12th and Reynolds Streets, it is listed on the National Register of Historic Places and is the nation's oldest continually operating African American church. The oldest church at Springfield Baptist was built in another location in Augusta in 1801 as St. John's Methodist Church. This wooden church was later donated and moved to Springfield Baptist Church. A newer brick church was built at Springfield Baptist Church in 1902, but the old church remains. In addition to its importance to African American religion in Georgia, Springfield Baptist Church also played a role in African American politics and education. In 1867, two years after the Civil War, African Americans recognized that they needed a place of higher education, and established the Augusta Baptist Institute within Springfield Baptist Church. This school later became Morehouse College after it moved to Atlanta in 1879. Springfield Baptist Church was also home to the Georgia Equal Rights Association. Finally, the post-war Republican Party in Georgia was created in the Springfield Baptist Church.



The Springfield Baptist Church in Augusta is the nation's oldest continually operating African American Church and is listed on the National Register of Historic Places.

UNIT 4: SPRINGFIELD AS A FOUNDATION FOR EDUCATION

Springfield Baptist Church had established itself as a center of religious education and as a community center when Richard C. Coulter, a church member, returned from the National Theological Institute in Washington, D.C. with papers to start up a local affiliated chapter. In 1867, the Augusta Baptist Institute was officially formed, with classes meeting at the church; Reverend William Jefferson White organized the classes and named Reverend Dr. Joseph T. Robert the first president. The school served primarily to prepare African American men for jobs in education or in the ministry. Robert was both an ordained minister and a physician, and served as a good model for the dual focus.



Reverend William Jefferson White organized the first classes of the Augusta Baptist Institute, which was formed at the Springfield Baptist Church in 1867. Courtesy of the Augusta Museum.

Although the Augusta Institute was moved to Atlanta, John Hope, who helped make Morehouse College a success, kept ties with Augusta. The Walker Institute, a seminar held in Augusta, often featured Dr. Hope among its keynote speakers. Although Paine College and the Haines Institute were outside the neighborhood of Springfield, there is little doubt that the community had been a springboard for higher education in Augusta.

Ware High School stood on Reynolds Street, near what is now the Golf Hall of Fame. Ware was founded in 1880 and was one of only five college-preparatory schools for African American children in the South at that time. Ware High School was closed in 1897 under the pretext of insufficient tax funds. *Cummings vs. Board of Education of Richmond County* was a civil rights suit based on the Fourteenth Amendment. However, the Supreme Court ruled that the use of tax money made the school closure a fiscal concern, especially as the money would be used to educate 300 African American children at the elementary school level, versus the 60 who attended Ware High School. Although *Cummings vs. Board of Education* was overturned, it was one of many cases that paved the way for *Brown vs. Board of Education* and the end of segregated schooling in 1954.

UNIT 5: ARCHAEOLOGY OF THE SPRINGFIELD COMMUNITY

Archaeological excavations at the Riverfront Augusta Site in the early 1990s provided important information regarding aspects of mid-19th century life in the Springfield community. Archaeologists uncovered house remains and artifacts that were used to tell the story of the African American community. Through the study of features, or dark stains in the soil, archaeologists were able to reconstruct the size of the original house and determined it was constructed similar to 19th-century homes in Africa.

Archaeologists excavate places where people lived and worked and use the artifacts and other evidence they find to reconstruct past life ways. Archaeologists take detailed notes on their excavations, because archaeology is a destructive science. Archaeologists examine and record the soil and the depth where artifacts are found. Older materials come from deeper in the ground; this is known as the principle of stratigraphy. When archaeologists find a surface where people lived, that may open broader areas on this surface to look at a site horizontally, as opposed to vertically. Excavating on occupation surfaces, archaeologists look for stains in the soil that indicate the locations of features.



Archaeologists at the Riverfront Augusta Site cleaned the ground with shovels to find post holes, pits, wells, cisterns, privies and other features from the history.

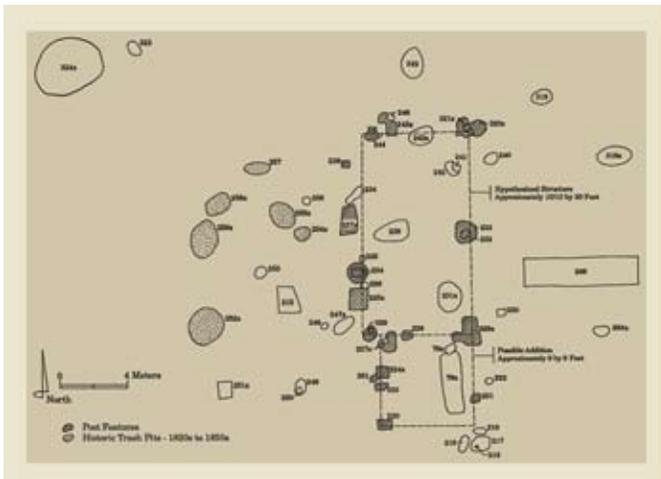
Features are the remains of things excavated in the ground, such as posts that were used to build a house or fence, pits used to store food or build a fire, or a well dug for water. Where the soil has been changed by the excavation of a feature, it has a different color than the surrounding soil. This is how archaeologists identify features in the ground; they look for darker or lighter areas of soil.

Archaeologists at the Riverfront Augusta Site found a house that was made of posts. They noted that the house was not built on the city's grid pattern and crossed over the lot lines that divided two different city lots. This information suggests that a squatter,

which is someone who didn't own the land they lived on, may have built the house. It is likely that the squatter built the house at a time when the landowners did not want to build on the site. The archaeologists observed that the house was built on sloping land near the edge of the river, which would have been flood prone before Augusta's levees were built, which may be why the landowner(s) did not object to a squatter's house being built on this location.

The Springfield House appears to reflect African American building traditions and dimensions. The overall construction, layout, and dimensions of the house were consistent with those known in West Africa. This house measured 10 and a half feet wide and 20 feet long, which are dimensions similar to houses in West Africa and the Caribbean. Traditionally, Africans and African Americans liked rectangular houses better than square buildings, and rectangular houses have been found on African American sites in the Caribbean and southern US. The Shotgun House probably developed out of this tradition. It is an African American building type that is seen in many southern cities, and is made up of two or three rooms in a row. The Springfield House is a rectangular, two room house. The building style of the Springfield House was noteworthy because it appears to reflect African building traditions that might have survived the Atlantic crossing and slavery.

While conducting excavations of the Springfield House, archaeologists found evidence that locally available materials were used in its construction instead of processed building materials such as bricks. The house was built of posts placed in the ground. Both round and square posts were used, which suggests that the builders chopped down trees to make posts for this house and also used cut lumber that they either bought or salvaged from other structures. The presence of one posthole over another suggests that the house was rebuilt at least once, probably after a flood. Few nails were found associated with the house, suggesting that its walls may have been made of wattle and daub, which is a type of construction used in Africa that was made of woven sticks covered in mud. The roof may have been made of thatch, which are leaves and straw bundled together. African Americans built homes using these techniques on southern plantations just as they had in Africa.



(Left) By mapping the locations of post holes, the archaeologists found the location of a rectangular house that was made from posts placed in the ground. Its walls may have been made from sticks and mud, like that walls on this house in the Caribbean country of Haiti. (Right) This house in Augusta, c. 1900, shares similarities to the Springfield House and to traditional African building techniques.

The area surrounding the house contained a number of small pit features that contained artifacts, including a clay tobacco pipe. Archaeologists working in Africa, as well as the southeastern United States, have observed that pits were commonly dug and used in African American house yards, and served a number of functions. Pits were used to store root crops like potatoes and yams, to collect clay for making pottery, to collect earth for making earthen-walled houses, for trash disposal, and for religious shrines.

When archaeologists excavated each pit feature, they found that they contained pottery, glass, animal bones, and a few personal items. The majority of pottery they found were cups, bowls, and tureens, which are called hollowware forms. Other types of pottery they found were plates and platters, which are called flatware forms. Archaeologists excavating slave settlements have found that they also contained more hollowware vessels than flatware pottery. Archaeologists believe that the preference for hollowware forms over flatwares is due to cultural practices. African and African American cooking traditions included more stews, sauces, and other dishes that were best served in bowls. Archaeologists also studied the relative costs of ceramic vessels

from the Springfield House and found that on average, the family spent more on bowls than on plates, which would be expected if bowls were the most important serving and eating containers.

Archaeologists also examined food remains from the Springfield House. The residents consumed a variety of wild and domesticated vegetables, fruits, nuts, and meats. Plant remains indicated that they ate pecans, figs, and radishes. Animal bones included deer, turtle, turkey, geese, as well as domestic animals like chicken, cattle, and hogs. In addition, the pork cuts included jowls and feet, which are associated with African American food traditions. The foodways suggest that the occupants of the house hunted, fished, and trapped and may also have raised animals like chickens and pigs on the site.

HANDOUTS AND ACTIVITIES

A CLAY TOBACCO PIPE FROM SPRINGFIELD

One of the most interesting artifacts found by the archaeologists at the Springfield House was a white clay tobacco pipe. This pipe was found in a trash pit next to the house, along with broken pottery and animal bones. The stem of the pipe had broken off, so it couldn't be used any longer, but the bowl was still intact. The artifacts from the pit dated to the 1850s, which is when the pipe must have been thrown away.

The bowl of this tobacco pipe was very dramatic. It was made in the shape of a human's head. The male figure had a beard braided with beads, studded headbands, hair braids, and was wearing large gold earrings in the shape of Christian crosses. The earrings and beads were painted gold while the eyes and eyebrows were painted gold and black.



While conducting research on the pipe, archaeologists identified it in a catalog and found that it was made by a French pipemaker named Gambier. The catalog listed the pipe design as number 651, which was entitled "Ninivien." This meant that the pipe had been designed to represent a citizen of the town of Nineveh, a Middle Eastern town that is mentioned in the Bible located in the present day county of Iraq.



The pipe maker Gambier might have been reading about another archaeological project when he decided to design the Ninivien pipe. In the 1840s, an archaeologist named Henry Austen Layard conducted excavations on a site that he believed was the town of Nineveh. In 1849, Layard published his book *Nineveh and Its Remains* that described his excavations. In fact, the appearance of the pipe is similar to the appearance of a statue in a drawing in Layard's book. Because Layard had found the archaeological remains of a city mentioned in the Bible, his excavations were the birth of Biblical archaeology. Layard's excavations might have been one of the world events that the Reverend of Springfield Baptist Church would have talked about. The citizen from Springfield who

owned this pipe most likely knew that it was in the shape of a Ninivien person and that the Biblical town of Nineveh had been found by archaeologists in the 1840s.

owned this pipe most likely knew that it was in the shape of a Ninivien person and that the Biblical town of Nineveh had been found by archaeologists in the 1840s.

Pipes were used as symbols of social status in Africa and they were also used to display status in the southeastern United States. An 1802 Augusta city ordinance prohibited enslaved and free African Americans from smoking a pipe or cigar in public, noting that such "privileges" were reserved for whites. The use of this pipe by a free African American of Springfield could have been intended to signal that African Americans were proud of their status as free people.

What did the owner of this pipe think about its meaning and the archaeological excavation of Nineveh? In the Bible, the Old Testament prophecy of Nahum tells of the destruction of Nineveh around 611 B.C. Nahum's story tells of God coming to the rescue of enslaved and oppressed people, while punishing their enslavers at the same time. The archaeological discovery of Nineveh would have been especially encouraging to southern African Americans, who may have found hope in the words of the Old Testament's Prophecy of Nahum:

These are the words of the LORD:

Now I will break his yoke from your necks
and snap the cords that bind you.

This is what the LORD has ordained for you;
never again will your offspring be scattered.

One of the important contributions of archaeological research is that it can provide insights into the attitudes and beliefs of people who could not or did not record them. What African American slaves thought about slavery is largely unknown from their own words. The discovery of the Ninivien pipe hints at aspects of African American culture, attitudes, and beliefs that might not be known otherwise. This object also illustrates some of the multiple functions, practical and symbolic, that objects of daily life can acquire in specific historical contexts.

READING COMPREHENSION QUESTIONS

1. Who were the residents of the Springfield community?
2. Who were the free African Americans?
3. How did they gain their freedom?
4. Why did free African Americans like to live in cities?
5. Why was the Springfield Baptist Church important to its community?
6. How was the Springfield House built?
7. What types of food did African Americans eat?
8. Name two universities that had their start in Augusta, GA.

GLOSSARY

ARCHAEOLOGY

Archaeology is the study of the past through the excavation of sites and the analysis of artifacts, objects that people used and left behind.

COMMUNITY

A community is a group of people that shares common interests and beliefs based on where they live, who they are, and what they do.

EXCAVATION

Archaeologists use excavation to find and examine archaeological sites. Archaeological excavations require controlled digging in levels with notes, drawings, and photographs made of the excavation.

FEATURES

Archaeologists refer to the places where people in the past placed things, like post holes, pits, privies, and wells, as features. An archaeological feature is recognized by having a different color or content than the surrounding soil.

FREE AFRICAN AMERICANS

Free African Americans were African Americans who had gained their freedom before the Civil War, during a time in which most African Americans in the South were slaves.

PLANTERS

Planters made their living by growing cash crops like cotton, sugar, and rice on plantations. Plantations used slave labor to cultivate fields and harvest crops.

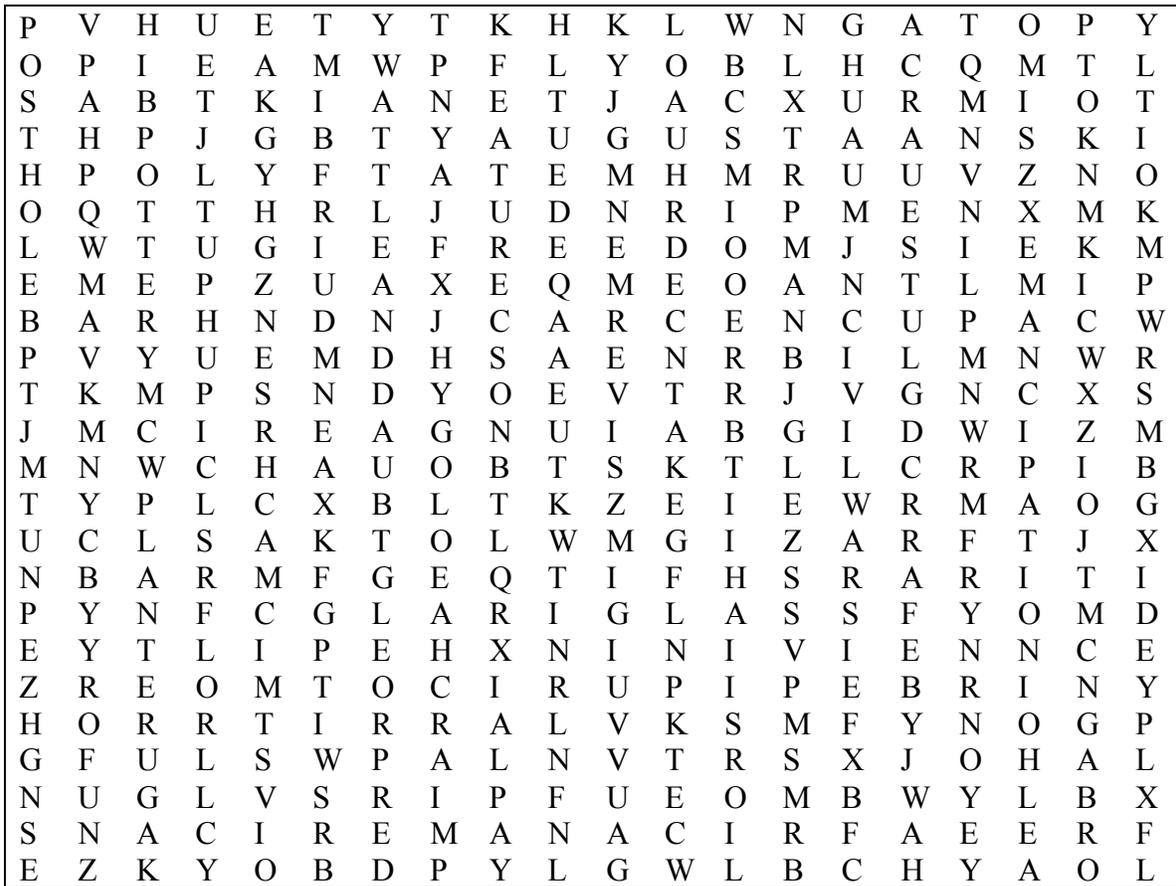
NATIONAL REGISTER OF HISTORIC PLACES

The National Register of Historic Places is the official register of buildings, archaeological sites, historic places, and monuments that are important to national, state, and local history.

SHOTGUN HOUSE

A shotgun house is a rectangular house, one room wide and two to three rooms deep, that is found in many southern cities. The form of this house follows African building practices as used in North America.

Word Search Puzzle



Directions: Print out a copy of this page and try to find these words in the puzzle.

Springfield
Augusta
Archaeology
Excavate
Feature
Post Hole
Wattle and Daub
Emancipation
Plantation
Civil War

Freedom
Shotgun House
Ninivien
Artifact
Pottery
Glass
Planter
Free African-Americans
Community
Laws

ARCHITECTURE

Archaeologists and architectural historians study the ways people build houses to see what their houses tell us about their culture as well as their social status. Describe the houses in your neighborhood. Are they rectangular, square, or irregular in shape? One or two stories? What are they made of? Do all of the houses around them look the same or different? What do the houses tell you about your neighborhood?

ARTIFACTS

Augusta laws prohibited African Americans from smoking a pipe in public because the law said that pipes could only be used by whites. Anthropologists and archaeologists study the ways people use clothing, jewelry, and other objects to display their cultural identity. Are there clothing items that your school will not allow to be worn? Why? Pick a community or group in your school and list some of the things that they wear to show their group identity (for example, athletes will wear their letter jacket, which tells everyone that they are an athlete).

SPRINGFIELD BAPTIST CHURCH

The Springfield Baptist Church was the center of Springfield's free African American community. Name three reasons why the church was important to the community. What other events are associated with the church?

ARCHAEOLOGY WORKSHEET

1. What is archaeology?
 - a. The study of architecture
 - b. The study of dinosaurs
 - c. The study of the past
2. What is a feature?
 - a. A type of soil
 - b. A unit of measure at an archaeological site
 - c. An identifiable area where something happened
3. What region of Africa shares characteristics with the Springfield House?
 - a. West Africa
 - b. East Africa
 - c. North Africa
 - d. South Africa
4. Which posthole is older?
5. What is the name for the different colored layers of soil you see in the picture above?
6. Name two ways the Springfield House resembles African architecture or building techniques.
7. Archaeologists found more hollowware than flatware pottery at the Springfield House. What did that tell them about the meals free African Americans prepared and ate?

ART ANALYSIS WORKSHEET

Title: _____

Artist: _____

Type of Art: Painting Photograph
 Drawing Sculpture
 Print Mixed Media
 _____ Other

Purpose: Fine Art Corporate/Commercial Art
 Folk Art Commemorative/Memorial Art
 _____ Other

Description: Describe the location, size, materials, shapes, motifs, and other attributes of this artwork. Are there any inscriptions or symbols? Be as specific as possible.

Response: How does the artwork make you feel? Do you think this is the artist's intention? What do you think the artist might have intended?

Followup: After reading the article on Richard Hunt on the sculpture.org website, do you have any new insight into the piece you chose? Do you see how this work might represent Springfield? Why or why not?