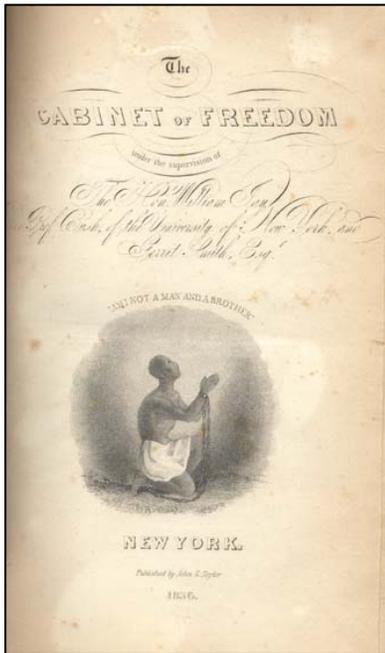


## Putting Charles Ball on the Map in Calvert County, Maryland

By Anne Dowling Grulich - 2008  
email:atgrulich@smcm.edu



Incidents from Charles Ball's narrative of 1858, Fifty Years in Chains, or, The Life of an American Slave, are used in books, exhibits, and articles, but I've seen no work that treats Ball as an historical figure interacting with known people and places in Calvert County,

Maryland. This brief research piece is intended to add to the toolkit of others who may be researching Charles Ball's life and times. It is by no means complete. It is merely a start at bringing Charles Ball's experiences in Calvert County to life through historical documents and archaeology. Ball left us a vivid narrative, intentionally cloaked in ambiguity, perhaps challenging us to care enough to figure it out. When historic figures can be seen as neighbors, the past becomes personal and relevant to the present.

My research was undertaken to develop an exhibit proposal for a graduate course that linked Charles Ball's ante-bellum experiences in Calvert County with the lives of post-bellum residents of the Sukeek's Cabin archaeological site at Jefferson Patterson Park & Museum (JPPM) through oral history and archaeology. In their upcoming exhibit (Fall 2008), JPPM will include mention of Charles Ball's role in the War of 1812 and a brief look at his narrative.

## Summary of events in Charles Ball's Narrative pertinent to Calvert County, Maryland<sup>1</sup>

Charles Ball was the third generation of an enslaved family in Calvert County, Maryland. Charles' paternal grandfather arrived on a ship from Africa and was sold in Calvert County ca. 1730. Charles knew his grandfather as an eighty year old man living with the Mauel family "near Leonardtown". Charles' father was enslaved by an "avaricious", "penurious" member of the Hantz family living within a few miles of his grandfather. For the first four years of his life, Charles lived with his mother, brothers, and sisters within walking distance of his father and grandfather, enslaved by a tobacco planter who died about 1785. When this planter died, Charles' mother was sold to a Georgia slave trader; his brothers and sisters went to separate purchasers. At age four, Charles was the only child to remain in Maryland. He was sold "naked as he had been accustomed to being" to John (Jack) Cox who gave him one of his own children's frocks and took him home. Shortly after the family was sold, Charles' father fled from the Hantz family after being warned by his father that Hantz was plotting to frame him as a hog thief, and thereby have him arrested and legally sold south.

This brief introduction to Charles' family history introduces some of the intricacies of institutionalized slavery in Maryland. Charles' grandfather arrived when it was legal, encouraged, and profitable to import Africans as slaves directly into Maryland. Ball's grandfather was a strong African man of royal lineage in his late twenties or early thirties when he first set foot in Calvert County. By the second generation of Ball's family, slavery had become a racialized, legislated inheritance in Maryland. As a son of a slave, Charles' father would likely have been born enslaved. We know nothing of Charles' paternal grandmother, but slave status was legally inherited from one's mother. If she was a white woman or a free black, the rules governing her children's fate were different than those of an enslaved mother. In 1783, it became illegal to import Africans into Maryland. By 1807, the push was

<sup>1</sup> I began my research with the 1858 edition of Ball's narrative in the Hornbake Library at the University of Maryland, College Park, but references herein are from the re-published 1970 edition of the narrative that I was able to bring home.

on via state law to remove free blacks and slaves of certain categories from Maryland, and importing Africans from overseas became illegal in the United States. Buying and selling slaves to other states, however, remained a lucrative industry.

One way to legally sell an enslaved person was to proclaim that person a criminal. In the book, as Charles' grandfather was polishing the brasses of Master Mauel's coach, he overheard the constable and Master Mauel conspiring to arrest his son and sell him south. That midnight, Charles' grandfather stole away to the nearby Hantz plantation where his son lived and he urged his son to flee. In Charles' mother's case, the death of her owner changed the course of the lives of all those he owned. Upon a slaveholder's death, slaves could be manumitted, bequeathed to others, or sold to pay estate debts. Charles family might well have been broken up and sold to satisfy the estate. The death of a slave owner altered Charles life again eight years later when he was 12. In 1793, John Cox died and Cox's "severe" father took possession of his son's properties.

In the narrative, Charles relates that he endured eight years of hard work under the senior Cox, until about age 20, when Cox hired him out for at least year (to about 1803) to the Navy Yard in Washington, DC. Ball's labor for a third party went into Cox's coffers. Cox rode his horse from Calvert County to Washington with Ball accompanying him on foot. Ball worked as a cook on a frigate. He enjoyed the good provisions, and had Sundays off. Ball went into the city, walked to Georgetown, and witnessed "people of my color chained together in large trains, driven off towards the south" (Ball 1970:19). At one point, after befriending a free black sailor, Ball considered fleeing aboard a schooner from Philadelphia, but the ship was bound for the West Indies, not a return to Philadelphia.

In about 1803, Cox and a 'Mr. Gibson' retrieved Ball from the Navy Yard. Ball became part of Gibson's household during a two year court battle over who owned him. Calvert County resident, Levin Ballard, sued either Cox or Gibson, claiming he had purchased Charles

from the deceased, Jack Cox, Jr.<sup>2</sup> The "sullen", "crabbed tempered" Ballard won the dispute and took possession of Ball, only to sell him to a Georgia trader three years later in about June 1805. In this interim, Charles married Judah, a girl of color from the neighboring Symmes plantation, and they had two children.

Ball left Maryland in chains, marching south in a coffle of 32 men and 19 women with a Georgia slave trader identified as M'Giffin. The women were tied together with a halter of rope around their necks. The men were joined by iron collars with padlocks. A chain of iron 100 feet long passed through the hasp of each padlock. The men were handcuffed in pairs with iron staples and bolts; a foot long chain united the pairs alternately by left and right hand (Ball 1970:23). The group was thus riveted as they marched south for four weeks and five days. For a fee of \$2.50, a blacksmith removed the irons in Columbia, South Carolina; he paid \$7.00 to keep the irons (Ball 1970:54-55). Travelers recorded these marches and encampments in their diaries, much as locals watched the Jews marched through German towns in the 20<sup>th</sup> century.

Charles was one of fifty slaves sold at auction on Independence Day ca. 1805. He joined a workforce of 260 enslaved people on a plantation 20 miles from Columbia, SC, just 2 miles from the Cangaree River (Ball 1970:105). In September 1806, Ball was forced to relocate to a new settlement on the Georgia frontier when he became the property of his owner's daughter. Six years later, Ball made an arduous escape from Georgia to Calvert County, Maryland, reversing the order of the river crossings and ferry landings he'd memorized on the march south, always keeping the North Star above his left eye.

In 1812, Ball was welcomed back at the Symmes plantation in Calvert County, where Judah and his children still lived. Ball considered himself a free man (Ball 1970:366) and hired himself out to local farmers (Ball 1970:361-363) until war broke out in the Chesapeake. In December 1813, he enlisted under Commodore Barney, and served as

---

<sup>2</sup> I found no record of any similar court case.

seaman and cook. Ball was discharged in the fall of 1814, and behaved as a free black man though he was still subject to fugitive slave laws. He worked for six years in Baltimore, Annapolis, and Washington. His wife, Judah, died in 1816 and he rarely visited Calvert County afterwards.

In about 1820 Ball purchased 12 acres in Baltimore with the \$350 dollars he'd saved. Ball married a woman named Lucy and had four children. In June 1830, the brothers of his former mistress in Georgia came to claim him and take him back to Georgia. Ball was kidnapped from his home, and jailed in Baltimore. Ball escaped from Georgia in the cargo hold of a cotton boat a year later. He returned to Baltimore to locate his family and sell his farm only to find his farm had been confiscated by a white man, and his wife and children sold as slaves. A tavern keeper showed him a handbill with a \$150 reward for his recovery. Ball fled to Pennsylvania to begin his life again, heartbroken and fearful, fifty miles from Philadelphia.

#### Research to date:

I tried to put the people and places mentioned in these incidents from Ball's narrative on the map of Calvert County, and to illustrate them with archaeological evidence from the Maryland Archaeological Conservation Laboratory collections. The narrator and editor in Ball's Narrative, Isaac Fisher [a.k.a. Thomas Fisher, and Isaac Fischer], informs the reader at the outset that Ball's saga is edited to omit personal feelings and made intentionally vague as Ball was still subject to the slave laws of the United States of America at the time he related his story. In an 1837 edition, Fisher certifies with witnesses that the slave who related this story is a real person. Ball's name may well have been a pseudonym. An oral history falls prey to aural reception across cultures as well – phonetic names and written names may vary. So, while reconstructing this saga, one operates in the shadows, assembling ephemeral information about a black man's life lived in the shadow of white supremacy within a system of slavery which enforced his invisibility. Reconstructing this story is like searching for the shadows of words impressed on a printed page in a raking light. I am able to present well founded suggestions.

Ball relates that he was enslaved “near Leonardtown” in Calvert County. Leonardtown is in St. Mary's County on the west side of the Patuxent River. Calvert County lies east of the Patuxent. The area of St. Leonard, a similar sounding location, is in the east central part of Calvert County. The properties of the families mentioned in Ball's narrative congregate in the middle portion of Calvert County between Lower Marlboro and the Battle Creek inlet, but especially just south of Lower Marlboro, around the late eighteenth - early nineteenth century boundaries of Newington in Lyons Creek Hundred. Some of these families owned many properties simultaneously during the time period 1750-1820.

It was not unusual for individuals in families to own several properties with slaves working on them, and to reside at one and not the other at different times. This phenomenon appears on the Tax Lists as “0 white” present on the property being taxed. Tracking properties through generations where multiple properties and slaves are inherited and/or broken up and distributed through large families wherein the male names remain the same proved difficult at best. Incorporated below (see p. 9 herein) is a condensed list of family names and the properties associated with them during the periods they appeared in the Ball history.

There is a marvelous, worn, torn, hand-drawn map of the early “hundreds” (property tracts) of Calvert County that illustrates the shifting, complex boundaries of properties in early Maryland. In 2005, I had the opportunity to meet with Ailene Williams Mohler Hutchins, educator, author, historian, and former chief judge of the Orphans Court of Calvert County, just a year before she passed away at the age of 86. Ms. Hutchins shared this map and her extensive collection of indexed research cards and personal reflections with me in her home on the Patuxent River, and she explained the story of the map and why it hadn't been made public.

The man who researched and drew the map felt deeply slighted by the reaction he received when he showed it to a State official. He therefore entrusted his map to Ms. Hutchins, as she was the local historian and author of several books on Calvert County. Ms. Hutchins

promised him that it would never leave her house. In 2005, I offered to digitally scan the map to use its image in an exhibit or future research, but Ms. Hutchins preferred to leave such decisions to her children after she was gone. From the worn appearance of the map it is evident that it has been heavily used by researchers over the years. To my knowledge the map and the indexed system of references developed through Ms. Hutchins lifetime remain with her family.

#### Hance Family (*Hantz* in Ball's Narrative)

The Hance family's 250 acre plantation at Overton *may* have been the home of Charles' father before ca. 1785. It *may* have been the place Charles Ball's grandfather walked to the night he urged his son to flee before he could be arrested and sold south. Two contiguous archaeological sites mesh with the Hance portion of Ball's narrative: the Young Property Site/Chapline Place (18CV344) and 18CV343. These sites now lie beneath a shopping center and a residential community just north and west of the intersection of present day Route 2 and Dares Beach Road in Prince Frederick. (The 1999 Draft Chapline Place (18CV344) site report by the firm of Dames and Moore provided substantial information and is referred to herein.) These sites are on the Hance family's Overton plantation.

In 1782 Samuel Hance owned Overton, several other adjoining tracts in Hunting Creek Hundred (Hutchins 1992:63), and 22 slaves (Dames and Moore 1999:2-4). Samuel Hance had inherited these properties and 10 slaves from his father in 1773 (Hutchins index cards re: 1773 will of Benjamin Hance).<sup>3</sup> The census of 1800 lists Samuel's son, Benjamin, as owner of Overton and 21 slaves (Stein 1960:269). However, according to the Chapline Place Site Report, the census of 1800 indicates there were no slaves, but that some recently freed African-Americans remained on the site (Dames and Moore 1999:5-5). The conundrum of free and enslaved workers on this site at this time involves religion.

The Quaker Hance family was divided over slavery in the last quarter of the eighteenth

century. In the late 1770s Samuel Hance broke with his religion over this issue (Dames and Moore 1999:2-5). There are two interpretations of events surrounding slaveholding at Overton ca. 1783. Hutchins relates that around 1783, Benjamin Hance probably manumitted his slaves at his Warbleston property; he later moved to New York (Hutchins 1992:63). The Chapline Place Site Report states neither Samuel nor Benjamin were assessed for slaves in 1783, and that Samuel's son, Benjamin, owned Overton in 1783, while his father owned only the five adjoining tracts. They interpret this to mean Samuel's son, Benjamin, manumitted the Overton slaves in 1783. The site report interpretation makes it unlikely that Charles Ball's father was in danger of being sold ca. 1785. However, in keeping with the intentionally imprecise nature of Ball's narrative, the exact year of Ball's father's departure remains unknown, so he may well have been at risk of being sold give or take a few years.

Archaeological evidence suggests both sites were occupied from the mid eighteenth century to early nineteenth century. Archaeological site 18CV344 was not the location of the plantation owner's residence, but rather the remains of a group of comparatively economically disadvantaged people, (i.e. slave, free black, overseer, tenant, or even a family member not come into their own). The excavated storage pits, trash pit, brick hearth, and three clusters of post remnants appear to have been part of a group of small (movable, not earthfast construction) wooden dwellings. The storage pits may have been subterranean storage areas which were frequently used under a residence during this period (Dames and Moore 1999:5-1 to 5-2). If Charles Ball's father was here he may have used the white salt-glazed molded-edged or scratch-blue wares recovered here.

The Overton sites illustrate how landscapes and social attitudes can change. The Hance role brings Quaker abolitionism to light, while archaeology shows us how dramatically the physical landscape has changed. The Overton lands were once on a rolling hillside where tobacco was cultivated and slaves like Ball's father lived and worked. This plantation landscape is now below a major crossroads in one of Maryland's fastest growing counties. The land has been leveled, and the site is

---

<sup>3</sup> Ms. Hutchins cataloged a lifetime of research on index cards.

below the buildings and blacktop of a strip mall shopping center. Change is incremental and cumulative; in hindsight, its effects are often dramatic. We see through the Hance family story that attitudes about slavery changed right on this spot. Perceptions of race are still evolving. Landscapes are rarely static.

The Hance family also owned properties on the Chesapeake Bay side of Calvert County. When Samuel inherited the Overton lands from his father, his sister Margaret inherited nine slaves and properties on the Chesapeake Bay which had once been home to her grandfather (Hutchins Index cards re: 1773 will of Benjamin Hance). I could not discern whether Charles Ball's father lived on Margaret's properties or Samuel's.<sup>4</sup>

### **Intriguing Artifacts relating to Charles Ball's life in Calvert County:**

The book itself and several intriguing artifacts from the Maryland Archaeological Conservation Laboratory at JPPM make the story of Ball's life in Calvert County tangible.

#### **Book as artifact:**

Charles Ball's 1836 slave narrative woke readers to the reality of daily life as a slave. It made a slave human. Ball's narrative was so popular it was re-printed many times throughout the nineteenth century. In the 1837 edition, Isaac Fisher, the author, editor, and narrator, added a preamble certifying that the slave in the Charles Ball narrative was a real person and the facts were true. Many slave narratives were published with drawings of the slave and supporting documents; Ball's narrative lacked this information. Fisher states that people and places in the narrative have been made intentionally vague because Charles Ball was still subject to the laws of slavery in the United States of America. Even Ball's name may be a pseudonym. As a literary genre, narratives are considered attempts by blacks to "write themselves into being" (Davis 1985: xxiii).

---

<sup>4</sup> Of interest, there is archaeological evidence of a cluster of post-bellum African American homesites along nearby Parkers Creek on the Chesapeake Bay.

### **Cowry Shell (As an artifact from Charles Ball's grandfather's era)**



Two cowry shells were recently recovered 20 feet apart near the early eighteenth-century brick foundations of Richard Smith, Jr.'s plantation house at an archaeological

site on Jefferson Patterson Park and Museum land. The Smith's slave quarters were about 100 yards away. Smith was surveyor general for Maryland, slaveholder, and a possible slave merchant. One shell appears to be a button. It is intact with a drop of lead inside it, and a metal eyelet inserted into the lead. Although not directly linked to Charles Ball's grandfather's history, this site was home to enslaved Africans and a possible slave merchant from the same era.

For thousands of years, in many areas of the globe, money cowries, *Cypraea moneta*, were used as currency, in spiritual rites and burial rituals, as adornments to clothing, and as jewelry. Cowrie shells were used as barter in the slave trade. They also functioned as 'packing peanuts' by the early eighteenth century. "Hundreds of thousands of pounds of these shells were exported from South Asia to Europe for use in the China trade, and then re-exported from Europe to Africa" in the slave trade. Evidence of similar use was recovered in a 1760 midden at the Yorktown property of a slave merchant ([www.monticello.org/highlights/cowrie.html](http://www.monticello.org/highlights/cowrie.html)).

In North America, archaeologists associate cowries with certain Native American groups and with enslaved people with West African roots. *C. moneta* lives in the tropical Indian and Pacific Oceans, across the Sahara from West Africa where Ball's grandfather was probably born. One can't discern whether the cowries recovered at the Smith site survived in the minimal clothing and arduous journey of an

African through the Middle Passage. Exactly how these cowries reached Calvert County is a mystery, but one survives as a button at the Smith's site. Molten lead was known to have been poured on the Smith site for making shot and weights for hunting and fishing equipment.

### Shackle



Shackle from 18PR175, the Addison plantation in Oxon Hill, Prince George's County, MD.



The shackle from the Addison plantation has no precise provenience. (The project experienced financial difficulty and no final site report was submitted.)

However, in the context of Ball's march to Georgia in shackles, this Addison site shackle lends reality to the inhumanity of the somewhat romanticized drawing of a slave coffle passing through the nation's capital ca. 1815 (Library of Congress image). In 1783 Maryland law prohibited the introduction by land or water of any slave for sale (Brackett 1969:45). This law was fine tuned to allow for hiring out and bringing slaves from one property to another in a different state. In the early 1800s Maryland generally refused to permit selling slaves south, with some exceptions, one of which was punishment for crimes (Brackett 1969:59). Prisons were not for black criminals, only white. In 1807, the United States outlawed the transatlantic slave trade. Legally or illegally, Ball left Maryland in chains about 1805.

### Ball in the War of 1812: (The Battle of St. Leonard Creek took place on JPPM lands.)

Ball was involved in skirmishes on the Chesapeake before he enlisted and served in the War of 1812 under Commodore Barney. His narrative revealed that in the summer of 1812 he went aboard a British ship to persuade escaped slaves to return to their plantation. He posed as a servant, part of a "deputation of gentleman, on board the fleet, with a flag of truce, to solicit the restoration of the deserters, either as a matter of favour or for such ransom as might be agreed upon" (Ball 1970:364-365). Over 100 slaves of Mrs. Wilson had escaped from her plantation the night before to seek freedom with the British. Ball remained on board the British vessel for two weeks for various reasons, and declined to leave even as the freed slaves were offloaded to a British sloop bound for Trinidad and freedom. "What became of the miserable mass of black fugitives, that this vessel took to sea, I never learned." Ball's ironic participation in these events shows the complexity of slavery on many levels.

The United States did not offer freedom to slaves in return for their service in the War of 1812 as it would later do during the Civil War, but the British promised colored troops their freedom. Black troops loyal to the United States were in constant danger of being apprehended as runaway slaves and often changed their names to avoid capture. Ball may have changed his name.

According to the narrative, in December 1813, Ball enlisted under Commodore Barney; he served as seaman and cook. He was a member of the force that sank the flotilla up river in the Patuxent to keep it out of British hands. He marched with Barney's troops from Benedict to Bladensburg, and worked the cannon to the left of Barney until the Commodore was shot down (Ball 1970:361-363). Ball was discharged in the fall of 1814, and behaved as a free man, though he was still subject to fugitive slave laws.

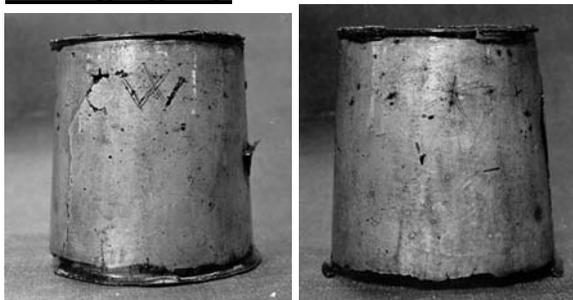
Ball served with at least two other black men in Barney's flotilla: Gabriel Roulson and Caesar Wentworth. Ironically, perhaps the same white man who sold Ball to a Georgia trader six years

earlier may have served on the same side as Ball. One Levin Ballard was a 2<sup>nd</sup> lieutenant in the Independent Volunteers of Calvert County in July 28, 1808, one of the volunteer units who fought in the War of 1812.

It is difficult to know exact numbers of free or bound black men serving in the War of 1812, as many changed their name. Gerard Altoff estimates 10-20% of naval forces in that war were African-Americans. Ordinary Seaman Gabriel Roulson transferred from the U.S. Sloop-of-War Ontario to Barney's flotilla in the spring of 1814. He deserted on May 25 (Altoff 1996:124). A reward notice offering \$10 for Roulson's return appeared in the American and Commercial Daily Advertiser, 25 May 1814:

"He [Roulson] is about 6 feet high, very black, stout made, small eyes; when spoken to has a down look. Had on when he went away, blue jacket and blue trowsers [sic], white cotton shirt, tarpaulin [sic] hat, striped gingham vest and boots....." (Altoff 1996:178).

### **Metal grog cup:**



Metal Grog Cup (CMM30.28.13) inscribed with C.W. and stars

Caesar Wentworth was a cook under Barney. There is speculation that perhaps Charles Ball was actually Caesar Wentworth, one of the black sailors who served in Barney's flotilla in the War of 1812. It might be worthwhile to investigate Wentworth's more documented history with Ball in mind.<sup>5</sup> The metal grog cup, inscribed with C.W. on one side and a group of stars on the other, was recovered in 1980 during underwater archaeological investigations of the Turtleshell Wreck Site on the upper Patuxent River. Several years ago the C.W.

grog cup entered the Navy's collection for possible display at the U.S. Navy Historical Center at the Washington Navy Yard (Personal contact Robert Hurry, Calvert Marine Museum, 7/22/05)

### **Closing Thoughts:**

Charles Ball's footsteps are hard to trace through Calvert County, but I hope this brief piece contributes ideas to others who are researching his life story. A deeply ingrained and resistant system of chattel slavery wove in and out of the lives of blacks and whites in Calvert County and leaves its mark today. Every day for two and a half centuries enslaved individuals influenced the course of Maryland history by their presence, incrementally forcing legal and social adjustments, and demanding recognition as human beings. They forced Maryland into a precarious balancing act. The equation wasn't black and white. As we see in Charles Ball's story, free blacks, slaves, mulattos, slave holders, non-slave holders, various religions, and the economics of tobacco all interacted in the ambivalent institution of slavery. The factors against enslavement increased exponentially as the centuries wore on, until the equation proved too cumbersome to reconcile. As a neighbor, Charles Ball's story brings all of these elements home.

<sup>5</sup> This idea was suggested by Edward Chaney and Kirsti Uunila.

Names from Ball's Narrative	Locations of properties (from 1783 Tax List, Aileen Hutchins, Berkeley m.s., Stein's History of Calvert, Census Reports (1800-1840))
<p><b>Charles Ball</b> Third generation enslaved in Calvert County, MD Born ca. 1781. 1785 sold within MD. Ca. 1804 sold/enslaved in SC. 1806 given to SC master's daughter – moves from SC to GA. Ca. 1812 flees GA. 1813-1814 in War of 1812, MD. 1814 Baltimore home. 1830 kidnapped from Baltimore, enslaved GA. 1831 flees GA. Philadelphia.</p>	<p>(NOTE: Mauel, Hantz, Cox, Symmes HHs are within walking distance in Ball Narrative.) There are Balls in area of Hunting Creek 1704 (<b>near Newington area</b>). (UNK as to slaveholding) Also Ball near "Addition" on Hollowing Pt Road (Benedict bridge area); Balls to the south at the end of Adelina Rd. near Prison Pt. on the Patuxent – note: intriguing if Mauel=Morsell, Ball is close proximity to Morsell here.</p>
<p><b>Mauel</b> (as Morsell) Resided 'near Leonardtown' Enslaved Charles Ball's grandfather who arrived from Africa ca. 1730, about age 30. Charles remembers grandfather at about age 80 in 1785.</p>	<p>No trace of Mauel.  Morsell off Adelina Rd. near Morsell Rd. (would be near Ball above.) UNK as to slaveholding</p>
<p><b>Hantz</b> (as Hance) Enslaved Ball's father for some time prior to ca. 1785 until he escaped just before he was to be sold. Charles about 5 yrs old.</p>	<p>Overton, Hance's Lane, <b>Newington</b>, Neglect, <b>Overton</b>, Busey's Garden.  Also tracts in Hunting Creek Hundred. Also in Clifts to Dare's Beach area: Parker's Cliffs, Warrington, Agreement, Tillington, and Chittam (to Margaret Hance 1773 will). Split in family re: Quaker and manumission issues here.  Slaveholders</p>
<p><b>John Cox</b> Ball was sold to Cox ca. 1785 when he was 4, when his mother's owner died. John Cox dies ca. 1792 (Ball is 12), and Cox's father assumes Ball until Ball is about age 20 ca. 1801.</p>	<p><b>Newington</b> in Lyons Creek Hundred. Coxtown as a.k.a. Lower Marlboro  Also in St. Leonard's Creek Hundred  Slaveholders</p>
<p><b>Washington D.C. Navy Yard</b> ca. 1801-1803 John Cox's father hires Ball out for about two years.</p>	<p>Dead end here. Tried one lead with former curator of C.W. cup.</p>
<p><b>Levin Ballard</b> Wins lawsuit (dispute over Ball's ownership with either Cox Sr. or Gibson) which ran 2 years in Calvert ca. 1801-1803. Ball in Ballard HH ca. 1803. Sold to slave trader ca. June 1804 (Ball to SC then to GA). Ballard kept a small store on Patuxent called B___ near his farm.</p>	<p><b>Newington</b>  Also by Benedict bridge area.  Slaveholder (with pew at All Saints – couldn't nail this down)</p>
<p><b>Gibson</b> Charles Ball in Gibson HH ca. 1802. Ball moves from Gibson's to Ballard's household when Ballard wins lawsuit.</p>	<p>Spittle (<b>adjacent to Newington</b>) and Newington in Lyons Creek Hundred. Slaveholders</p>
<p><b>Symmes</b> (as Semmes) Enslaved Charles Ball's wife, Judah. Reside nearby Cox place. Charles marries Judah after Navy ca. 1803, two children. Judah dies ca. 1816. Symmes still residing in same place when Charles escapes from GA ca. 1813 and visits Judah. Burial vault on property.</p>	<p>15 Semmes HHs in CHARLES County each with many slaves Slaveholders  Kirsti Uunila is aware of two burial vaults in Calvert County.</p>
<p><b>Wilson</b> Widow summer of 1814, many of her 100 slaves ran away to British ships on the Patuxent.</p>	<p>Slaveholders in Christ Church Parish.</p>

## Bibliography

Altoff, Gerard T.

1996 *Amongst My Best Men - African-Americans and the War of 1812*. Put-in-Bay, OH: Perry Group.

Andrews, William L.

1988 *To Tell a Free Story: The First Century of Afro-American Autobiography, 1760-1865*. Urbana and Chicago: University of Illinois Press.

Ball, Charles

1858 *Fifty Years in Chains, or, The Life of an American Slave*. NY: H. Dayton; Indianapolis, IN: Dayton & Asher.

Ball, Charles

1970 *Slavery in the United States: A Narrative of the Life and Adventures of Charles Ball, a Black man...* Lewiston PA: J.W. Shugert, 1836. Republished 1970 – Detroit: Negro History Press.

Brackett, Jeffrey R.

1969 *The Negro in Maryland*. 1889 Baltimore: Johns Hopkins University, Herbert B. Adams, *ed.* (Reprinted 1969 Freeport, NY: Books for Libraries Press).

Chaney, Edward, Southern Maryland Regional Archaeologist, Maryland Archaeological Conservation Laboratory at Jefferson Patterson Park and Museum. Personal communications 2005/2006.

Crew, Spencer R.

1993 *Black Life in Secondary Cities*. New York: Garland Publishing, Inc.

Dames and Moore Cultural Resources Group

Np 1999 Draft Report Chapline Place: Phase III Archaeological Investigations of Site 18CV344, a Mid-Eighteenth to early Nineteenth Century Residential Site in Calvert County, MD. Bethesda MD.

Davis, Charles T. and Henry Louis Gates, Jr.

1985 *The Slave's Narrative*. New York: Oxford University Press.

Douglass, Frederick

1987 *My Bondage and My Freedom*. William L. Andrews *ed.* Urbana and Chicago: University of Illinois Press.

Douglass, Frederick

1987 *Narrative of the Life of Frederick Douglass, An American Slave* (Original 1845 by the Anti Slavery Office), Houston A. Baker, Jr. *ed.*, New York: Penguin Books.

Dunaway, Wilma A.

2003 *The African-American Family in Slavery and Emancipation*. Cambridge: Cambridge University Press.

Fields, Barbara Jeanne

1985 *Slavery and Freedom on the Middle Ground, Maryland during the Nineteenth Century*. New Haven: Yale University Press.

- Hurry, Robert, Registrar at the Calvert Marine Museum Personal communication July 22, 2005.
- Hutchins, Ailene W.  
1992 Hunting Creek Hundred. Prince Frederick, MD: Self-published.  
2005 Personal communications
- McDaniel, George W.  
1982 Hearth and Home, Preserving a People's Culture. Philadelphia: Temple University Press
- McDonald, Roderick A.  
1993 The Economy and Material Culture of Slaves. Baton Rouge: Louisiana State University Press.
- Michaud, Cassandra  
2000 Sites & Insights, Archaeological Discoveries at the Jefferson Patterson Park & Museum, Jefferson Patterson Park & Museum Studies in Archaeology No. 2.
- Morehouse, Rebecca Curator, Jefferson Patterson Park & Museum  
2005 Personal communications.
- Morgan, Philip D.  
1998 Slave Counterpoint: Black Culture in the Eighteenth-Century Chesapeake & Lowcountry. Chapel Hill: University of North Carolina Press.
- O'Brien, Mildred B.  
1992 Calvert Co. Maryland Family Records 1670-1929. Westminster, MD: Family Line Publications.
- Partlow, Joshua  
2005 "Unearthed Shells Hold Clues to Lives of 18<sup>th</sup> Century Slaves", July 31, 2005  
Washington Post
- Reeves, Matthew B.  
1997 Phase I Archaeological Survey of Parkers Creek Watershed (Multiple sites Ranging from 18CV367-394). Port Republic: American Chestnut Land Trust.
- Stein, Charles Francis  
1960 A History of Calvert County, Maryland. Published by author in cooperation with the Calvert County Historical Society.
- Sweig, Donald M.  
1985 The Importation of African Slaves to the Potomac River, 1732-1772. The William and Mary Quarterly, 3rd Ser.,42(4)pp. 507-524.
- Uunila, Kirsti, Calvert County Planning and Zoning (formerly archaeologist at Maryland Archaeological Conservation Laboratory at Jefferson Patterson Park & Museum)  
Personal communications 2005/2006.
- Vlach, John Michael  
1993 Back of the Big House, The Architecture of Plantation Slavery. Chapel Hill: University of North Carolina Press.

Walsh, Lorena

2001 Chesapeake Slave Trade: Regional Patterns, African Origins, and Some Implications  
*in* William and Mary Quarterly, 3<sup>rd</sup> Series, 58(1) Jan 2001: 139-170.

Wright, James M.

1971 The Free Negro in Maryland, 1634-1860. New York: Octagon Books.

**Websites of interest**

[www.africanamericanculture.org](http://www.africanamericanculture.org) – Lewis Museum

[www.afrigeneas.com/slavedata](http://www.afrigeneas.com/slavedata)

Ancestry.com

[www.archives.gov](http://www.archives.gov) (NARA records)

<http://docsouth.unc.edu/ballslavery>

DAACS website

[www.georgetown.edu/departments/amer\\_studies/jpp/chan4.html](http://www.georgetown.edu/departments/amer_studies/jpp/chan4.html) (Jesuits Justification of Slavery)

<http://lcweb2.loc.gov> = Library of Congress. Photos from Farm administration; HABS photos; Voices from the Days of Slavery.

Maryland Archives

[www.marylandhistoricaltrust.net/bdm.html](http://www.marylandhistoricaltrust.net/bdm.html) (Banneker Douglass in Annapolis)

MDHS.org (Maryland Historical Society)

<http://mdslavery.net>

[www.melfisher.org/henriettamarie.htm](http://www.melfisher.org/henriettamarie.htm)

[memory.loc.gov](http://memory.loc.gov) = Maryland Slave Narratives from Federal Writers Project 1930s

Also: The Calvert papers within the Capital and the Bay: Narratives of Washington and the Chesapeake Bay Region ca. 1600-1925.

[Memory.loc.gov/ammem/aahtml/exhibit](http://Memory.loc.gov/ammem/aahtml/exhibit) (Exhibit that was at LOC, section: Slavery and the Peculiar Institution (with artifact list).

[www.usgennet.org/usa/md/state/wills](http://www.usgennet.org/usa/md/state/wills) Maryland Calendar of Wills, a US GenNet Legacy Site