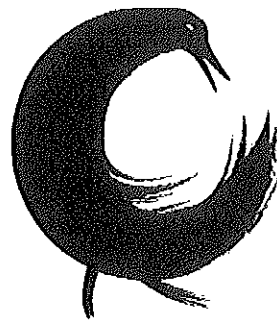
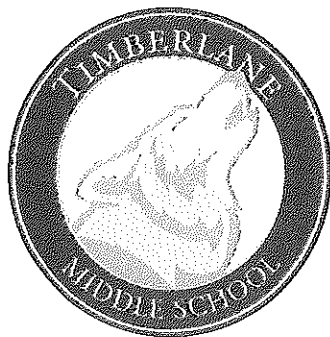


Timberlane Middle School
Remembers the Enslaved of Hopewell Valley

Witness Stones
Installation Ceremony
Honoring Friday Truehart



Thursday, April 28, 2022

Installation Ceremony

- 9:30 *Gathering*, Old School Baptist Church
Ms. Nicole Gianfredi - Principal, Timberlane Middle School
- 9:45 *Pledge of Allegiance*
“Lift Every Voice and Sing” (please remain standing)
Sung by TL Singers & members of the Timberlane 8th Grade Choir
- 9:50 *Ceremony*
Invocation
Deacon John Buck, Stoutsburg Sourland African American Museum (SSAAM)
Opening Remarks
Ms. Donnetta Bishop-Johnson, Executive Director of SSAAM
Civic Leaders
Ms. Deborah Linthorst, President of the Hopewell Valley Board of Education
Dr. Rosetta Treece, Superintendent of Hopewell Valley Regional School District
Assemblyman Anthony Virrelli
Hopewell Valley Mayors
Mr. Paul Anzano, Mayor of Hopewell Borough
Mr. James Davy, Mayor of Pennington Borough
Ms. Courtney Peters-Manning, Mayor of Hopewell Township
- Song Selection*
“Shine on Me” arranged by Rollo Dilworth
Introduced by Grace Corveleyn
TL Singers & members of the Timberlane 8th Grade Choir
- Keynote Address*
Ms. Patricia True-Payne
- 8th Grade Student Presentations*
Mr. Darren Lewan, Supervisor K-12 Social Studies HVRSD
Senna Cubero, Titanium Team - Biography of Friday Truehart
Amoretto Gentile, Mercury Team & Reilly Walsh, Platinum Team
- Artist’s Reflection
Maren Johnson, Platinum Team - Personal Reflection
- 10:30 *Installation of the Stone to Honor Friday Truehart*
Mr. Dennis Culliton, Founder and Executive Director of the Witness Stones Project
Mrs. Beverly Mills, Founder Stoutsburg Sourland African American Museum
Mrs. Elaine Buck, Founder Stoutsburg Sourland African American Museum
- 10:45 *Closing Remarks* - Dr. Rosetta Treece

Acknowledgement of Slavery

Ms. Donnetta Bishop-Johnson
Executive Director
Stoutsburg Sourland African American Museum

Good Morning Timberlane Middle School! I am so proud and honored to join you as we gather to pay witness to the life of Mr. Friday Truchart, an African American born into slavery, who lived in our community over 200 years ago.

A young Friday arrived in Hopewell as a 13-year-old child accompanied by his mother, Dinah, and their enslaver the Reverend Oliver Hart of Hopewell, who had gone to South Carolina to retrieve them. We know that Friday and Dinah had been born into slavery, however, nothing is known about Friday's father. I am the mother of three African American boys and I have thought about Friday and his mother very often since I learned about his story from his Great-great-great-granddaughters, Beverly Mills, the historian, and Patricia Payne, SSAAM Advisory board member, who you will hear from later.

Lately, I have been wondering about Friday's childhood. Childhood is usually such a free-spirited time. What was it like to experience bondage, restriction, and fear as a constant reality in his young life? Also was there a distinct moment when a young Friday realized that his life would be very different from the White children in the households that he served?

Like any mother, my deepest desire is to see my children thrive and survive. I wonder, what was it like for Dinah to raise him, knowing that they could be ripped away from one another at any moment at the whim of their enslaver? What lessons did she share with him? In order to protect and shield him so that he would live and have the opportunity to become a man?

Here we are today, April 28th, 2022. It is a curious thing – If you are walking through the Sourland Mountains and the surrounding valleys today, most likely you have no idea that Friday Truchart and hundreds of other people of color were enslaved right here.

I did not come to understand these facts about my immediate surroundings until fairly recently. How about you?

Today, it might be difficult if not impossible to understand the scope and impact of the African American presence in this community from nearly four hundred years ago. Although our studies of American history *should have* given us a more accurate picture of what took place in our own communities, they did not. This information was simply left out. Mr. Truchart, you and the men, women, and children that you lived, loved, and labored with were simply left out of the narrative. Were you left out because of amnesia? shame? callous indifference?

In their book, *If These Stones Could Talk*, SSAAM's founders Elaine Buck and Beverly Mills boldly

reclaim the stories of their ancestors. Their research shows us that if you scratch beneath the surface and listen carefully, the stones – located at the Stoutenburg Cemetery – do indeed talk and have lessons and stories to tell us. These stones tell us that hidden within the pristine natural beauty of the Sourland Mountains and surrounding valleys, lies a history dating back to the early formation of the United States, where a network of African American communities grew and thrived.

The Stones tell us that in the Sourland region, African Americans were driven into the less desirable and inhospitable rocky hills of the Sourland Mountains where the acidic, uneven terrain and lack of groundwater made farming and sustenance extremely difficult. Life was hard on the Mountain. But these African Americans worked hard to cultivate a healthy and respectful relationship with the environment and the land. They also worked hard to cultivate and build successful, interdependent and family relationships with the indigenous people and poor Whites that found themselves too on the mountain.

Despite these incredible odds, the African American communities of the Sourlands thrived for more than a hundred years after emancipation.

I believe that Friday and his mother would be proud to know that his descendants and the descendants of other enslaved people survived and a few are still here and are among us doing important work in the community.

What I've learned about African American life in the Sourlands was sparked by the intense scholarship of two women. And while it is true what Lin Manuel Miranda said, "you have no control of who lives, who dies – who tells your story." I believe that Friday would be pleased that his descendent Beverly Mills and her history detective partner Elaine Buck – two truly phenomenal women – had the courage to tell his story, her story, and their stories.

To Friday Truehart, your mother, Dinah, and so many others - we stand on your very strong shoulders because you had the will and faith to believe in the future and to survive. To you we owe so much; we owe you our lives. We are honored to be a witness to your life, your work, your sacrifice, your faith, and your joy. Thank you, Mr. Truehart - we see you.

Lift Every Voice and Sing

1. Lift ev - cry voice and sing, till earth and heav - en ring,
 2. Ston - y the road we trod, bit - ter the chas - tening rod,
 3. God of our wea - ry years, God of our si - lent tears,

ring with the har - mo - nies of lib - er - ty;
 felt in the days when hope un - born had died;
 thou who hast brought us thus far on the way;

let our re - joic - ing rise high as the lis - tening skies,
 yet with a stead - y beat, have not our wea - ry feet
 thou who hast by thy might led us in - to the light,

let it re - sound loud as the roll - ing sea.
 come to the place for which our fa - thers sighed?
 keep us for - ev - er in the path, we pray.

STRENGTH IN TRIBULATION

Sing a song full of the faith that the dark past has taught us;
 We have come o - ver a way that with tears have been wa - tered;
 Lest our feet stray from the plac - es, our God, where we met thee;

sing a song full of the hope that the pres - ent has brought us;
 we have come, tread - ing our path thru the blood of the slaugh - tered,
 lest our hearts drunk with the wine of the world, we for - get thee;

fac - ing the ris - ing sun of our new day be - gun,
 out from the gloom - y past, till now we stand at last
 shad - owed be - neath thy hand, may we for - ev - er stand,

let us march on till vic - tor - y is won.
 where the white gleam of our bright star is cast.
 true to our God, true to our na - tive land.

Keynote Address

Patricia True Payne
Executive Committee Secretary
Stoutsburg Sourland African American Museum

The mission of the Witness Stones Project is: through research, education, and civic engagement, the Witness Stones Project Inc. seeks to restore the history and honor the humanity of the enslaved individuals who helped build our communities.

As an educator, a librarian, and direct descendant of the enslaved Friday Truehart, I am **honored** to be here with you today. My cousins, Beverly Mills and Elaine Buck asked me to present this address, because I was the matriarch of the True family. Do you know what a matriarch is? By definition a matriarch is a highly respected elderly woman. I guess I can live with that. We elderly folk need to be respected and we certainly have a lot to say.

Sometimes I do feel pretty old, but I could not resist this opportunity to tell my story and to recognize the achievements of the students from Timberlane Middle School.

This is truly an educational opportunity to:

- Share the history of the Truehart and True family
- Appreciate the results of the skills developed by the Timberlane students in conducting research using primary resources
- Show their evidence of critical thinking and evaluating resources; an essential skill for lifelong learning
- Recognize the guidance of dedicated teachers seeking the truth about enslaved people of the Sourland Region
- And for the Hopewell Valley Regional School District to send the message to the next generation, of the brutality of slavery in the midst of our bucolic surroundings in the Sourland Mountain region of central New Jersey.

Growing up in neighboring communities of Pennington and Skillman, in the 1950's and 1960's, I knew little about my own ancestor and patriarch Friday Truehart, beyond the story that he came from Africa.

I was pleased to be the first Librarian of color for the Montgomery Township School district, beginning with K-3 and establishing two libraries. Throughout my career as a K-12 and university librarian, I have maintained the goal of developing information literacy and assisting young people to develop the skills of critical thinking in their evaluation of primary resources.

I cannot exaggerate the achievements of my cousins Elaine Buck and Beverly Mills. In their book, *If These Stones Could Talk*, they have truly developed a level of research and critical thinking that

they might not have ever imagined they had the capacity to achieve. As part of their research, they documented my family history, sprawling all the way from the 17th century to the 20th century.

If we were on the program, "Finding Your Roots," hosted by Henry Louis Gates, we would begin my family history here at the Old School Baptist Church in Hopewell, New Jersey.

My ancestor, Friday Truehart, arrived in the Sourland region at the age of 13 as the slave of the Rev. Oliver Hart, who purchased him in Charleston, South Carolina on April 9, 1771, which is 251 years ago. According to Hart's diary, Friday was 3 when he and his mother, Dinah estimated to be about 20 years old, were purchased. Oliver Hart left Charleston because of his patriotic activities and fled Charleston in 1780 which was the same year the British took over the city. He came north to the Sourland Mountain region to become pastor of the Old School Baptist Church in Hopewell, New Jersey.

Friday Truehart and William Stives, a Black veteran of the American Revolution, were longtime parishioners of the Old School Baptist Church. As Elaine and Beverly have noted, they were 2 of 28 enslaved and freed Blacks who worshiped there. There is no evidence of their burial place, since the cemetery was segregated and Blacks were buried somewhere along the edges of the white cemetery. The local Hopewell newspaper reported his death in 1843.

For the enslaved in New Jersey, a law entitled The Gradual Abolition of Slavery Act, passed by the legislature in 1804, stipulated that "every child born to a slave within the state of New Jersey after July 4, 1804, shall be free. However, there was a very important caveat that amounted to indentured servitude. Women would gain their freedom at the age of 21 and men would not gain their freedom until the age of 25. There was another important stipulation: this statute required the recording of the name, age and sex of each child who was referred to as "slaves for a term." This documentation enabled researchers to identify and trace newly freed Black people.

Oliver Hart did free Friday Truehart, in his will, BUT, REQUIRED HE REMAIN IN SERVITUDE TO HIS WIFE, ANNE, FOR ANOTHER SEVEN YEARS. FRIDAY TRUE BECAME A FREE MAN in 1802, at the age of 35.

I am able to trace my patriarchal lineage from Friday Truehart, to the last of his three sons, Moses True, to Spencer True, Scudder True and my father, Robert True.

Five generations of magnificent Black men, who worked hard in the orchards and fields of the Sourlands, growing peaches, apples, pears, corn, and numerous greens.

Land ownership was the pathway to generational wealth and security. Registering your deed as a Black man was extremely difficult.

Thanks to Friday Truehart, they owned property, raised their families, paid taxes, served in the military, and supported their churches and their community.

While time will not permit, I also had the pleasure of learning about my matriarchal lineage, beginning with the Nevius family, long time residents of Hopewell. My grandmother, Cora Bergen Nevius's family grew up in the Sourland Mountain region of central New Jersey. There were both black Bergen family descendants and white Bergen descendants who inter-married over the period of the 18th and 19th centuries and farmed in that region.

I am pleased to say we are able to trace the lineage of the Bergen family to 18th century England.

The True family has lived in Central New Jersey for 5 generations. Three generations of the True family farmed in the Sourlands until property was purchased by my great-grandfather on Hollow Road, in Skillman. Spencer True and his wife Corinda were the first of four generations of the True family to live on Hollow Road property until the 1970's.

This property was recently purchased by the Stoutsburg Sourland African American Museum and the Sourland Conservancy. The purchase of the True family farmstead will preserve the presence and spirit of the original Black family ownership

Surely If These Stones Could Talk represents the origin story of our enslaved ancestors, the Witness Stones Project is the symbolic recognition of my ancestor and this stone will be evidence of his story for generations to come.

Thank you.

Friday Truehart's Biography

Senna Cubero

Grade 8, Titanium Team

Thomas Jefferson, a slave owner himself, expressed his feelings of “slavery being one of the many evils foisted upon the colonies by the British crown,” in an early version of the Declaration of Independence. And yet, there was no mention of slavery in the Declaration and the United States continued the practice for decades to come. The debates surrounding the topic of slavery eventually led to the Civil War and are therefore regarded as some of the nation’s greatest controversies of all time. It started when African people were imported to the thirteen colonies during the Transatlantic Slave Trade. Upon arrival to the Americas, they were continually dehumanized by being sold at auctions like inanimate objects and were treated as such during their lives as slaves. They were forced into strenuous labor without any pay in return. They faced immense paternalism, or in other words, their rights were restricted and the people who had power over them claimed it was for their own good. They received only the bare necessities to live, their families were often split up, they were beaten horribly, and were not allowed to make decisions of their own. Despite what is commonly believed, slavery was prevalent in New Jersey and wasn’t entirely abolished until 1866, making it the last of the Northern states to abolish the practice. Friday Truehart was one of the thousands of people who was enslaved in Hopewell Valley.

Growing Up as Friday Truehart

Friday Truehart was born on May 29th, 1767. He was likely born in Charleston, South Carolina, and his mother’s name was Dinah. His father is unknown. On April 9th, 1771, when he was only three years old, he and his mother were purchased as slaves for 356 pounds by Reverend Oliver Hart. Friday was five years old when his sister was born on August 22nd, 1772 (Hart, “A Copy of the Original Diary”). Unfortunately, we do not know anything about her life story, not even her name. During Friday’s time enslaved to Oliver Hart, it is believed that he worked in agriculture since records show that the Hart family owned over 300 acres of land in South Carolina (Buck and Mills).

Friday Truehart's Move to Hopewell

In 1780, when Friday Truehart was thirteen years old, Oliver Hart moved him to Hopewell, New Jersey because the British were targeting the city of Charleston, and Reverend Hart had to flee. The two moved together, and there, it is believed that Friday Truehart worked on the land of Oliver’s. Oliver decided to stay in Hopewell, rather than returning to Charleston, because he was serving God as a pastor of the Old School Baptist Church. When Oliver moved to New Jersey, Friday and his mother were separated. We know from Oliver Hart’s will that Dinah had to stay back in Charleston and was enslaved by his daughter-in-law. Eventually, when Friday was 28 years old, Reverend Oliver Hart passed away. In his will, Oliver originally wrote that Friday would be passed on to his son. For reasons that are unknown, Oliver goes on to change the will to dictate that upon his death, Friday Truehart would continue his life as a slave in Hopewell under the care of his wife Anne for seven years. Once those seven years were up; however, he would be freed (Hart, “Oliver Hart Will”).

Friday Truhart's Freedom

In 1802, when Friday Truehart was 35 years old, he was manumitted from slavery. This means that Anne Hart officially freed him. According to the 1786 New Jersey Manumission Law, enslavers could manumit their slaves at any age, but those between the ages of 21-35 could be freed without the enslavers having to provide money to the municipality. This security was collected by the government in the event that the formerly enslaved person ended up needing financial support (Cooley). Since he was 35 years old, Friday was freed at the last possible point and it is believed that this was intentional so that the Hart's didn't have to pay the local municipality. During Friday's first 15 years of freedom, it is believed that he worked hard, likely through farming, and was able to accumulate enough money to purchase 20 acres of land for \$617.10 from Andrew Hart (Oliver's son) and his wife (Hart, "Sale of Property"). The land he bought was in the Sourland Mountains and it is believed that he lived with his family in a cabin on that land. His immediate family consisted of his wife, Judah Shue, and their three sons. Isaac was born in 1792, Aaron in 1805, and Moses in 1816 (Buck and Mills). This shows immense agency because he went from being enslaved, and having no choice over his life to becoming a successful landowner, father, and husband. Friday also showed agency by taking the Hart (as in the Hart family) out of his last name on the legal paperwork regarding his purchase of the land. Property records indicate he preferred that his name be recorded as "Friday True."

Friday Truehart's Death & Legacy

Friday Truehart passed away as a 78 year old in 1845. At the time of his death, it was believed that he was still living in Hopewell, New Jersey. The log cabin in the Sourland Mountains that once belonged to the True(hart) family, remains standing today. Although many generations have passed, Friday's extended family has carried on his legacy. For instance, Friday Truehart's son, Aaron, volunteered to serve in the American Civil War. Another descendant of Friday's served in World War II. Beverly Smith Mills, Friday's fifth great granddaughter, has teamed up with Elaine Buck to write a book titled, [If These Stones Could Talk](#), which aims to tell the stories of those who are often forgotten. It depicts the African American presence in Hopewell Valley and its surrounding regions. It also honors this man who was dehumanized and forced into slavery, but became a major success by being able to have a family and become financially stable when freed. This is the man we know as Friday Truehart.

Artists' Reflections

Amoretto Gentile & Reilly Walsh
Grade 8, Mercury and Platinum Teams

The most extraordinary things about art are interpretation, variation, and technique. My name is Amor, and this is Reilly Walsh. The two of us are eighth-grade students at Timberlane Middle school. Today, we represent our advanced art program at Timberlane and are here to share our artistic interpretations of Friday Truehart's life. We are delighted to welcome you to this prestigious event as we celebrate and appreciate Friday Truehart's life through art. Each artwork that we will present displays various methods, materials, and movements.

This first piece was created by Reilly Walsh, and it abstracts the very historical presence of Friday Truehart's cabin. Constructed on canvas with acrylic paint, this painting shows Friday's home as he aged into his later years. The real-life location of Truehart's house still stands in the Sourland Mountains today, which is a very prominent mountain region in our community of Hopewell Valley.

In harmony with the cabin painting, this next piece of artwork was painted to represent the scenery of the Sourland Mountains. Multiple artists worked on this acrylic painting, including Sarah Armour, Sophia Acerenza, Nancy Wang, Amanjot Arora, and Rachel Springer. This collaborative piece details the daunting natural life that Friday Truehart likely had to voyage through. This includes rocky trails, tall appointed trees, and leaves scattered throughout pathways.

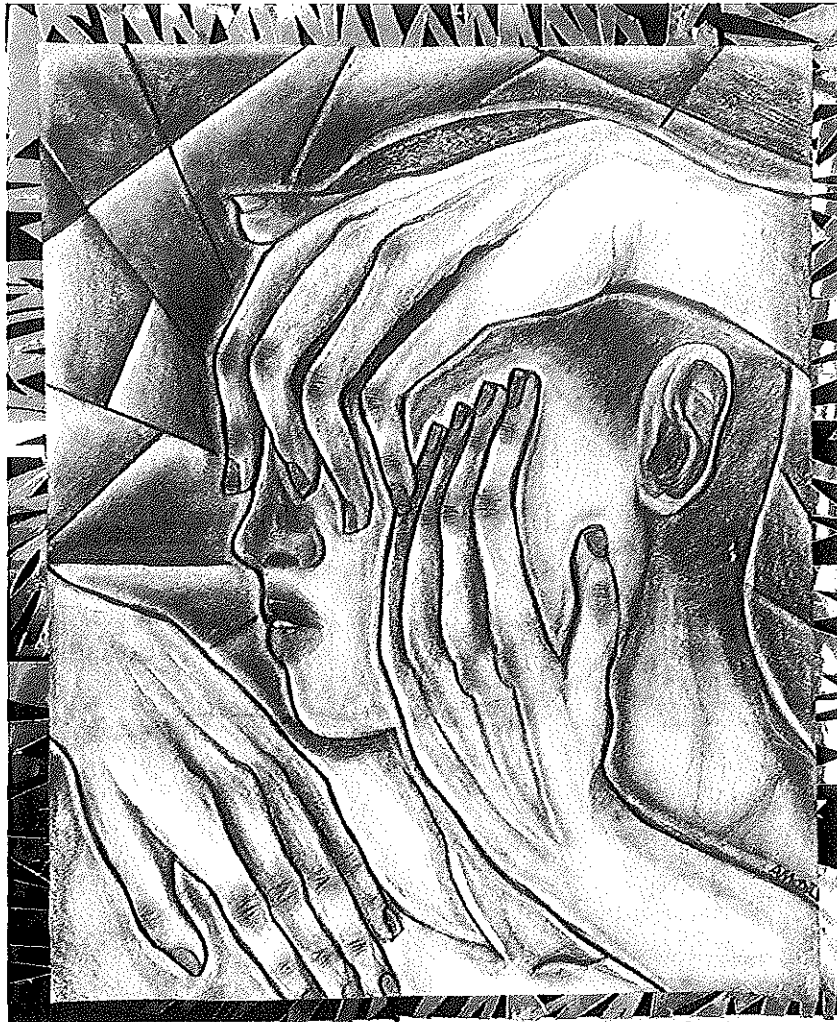
This drawing may be recognizable, as it is the same building we are currently located in. This illustration is of the Hopewell Old School Baptist Meeting House, done by Julia Yu. This artist chose to document the front foyer of this momentous establishment and capture its timelessness via a spectacular landscape sketch. This church is very significant, as Friday Truehart's enslaver worked at this church. Friday would have attended this church often and spent a lot of time tending to this building.

Our next art piece is the only portrait featured in this lineup. Illustrated by Amor, this piece shows the control and possessive behavior enslavers had over those they chose to condemn to slavery. The central figure depicts a man who is under servitude to the people around him; the hands represent those people. These hands grasp the enslaved man, obscuring his vision and taking away his ability to make his own moves. In addition, this piece is accompanied by an abstract collage that the illustration is mounted on. This shattered mirror-like material represents the man's loss of self-identity and inability to see who he is while being enchained to an enslaver.

Next on our journey of art pieces is this composition made by Anita Zeng. The system of slavery often ripped families apart. This theme of separation is present in Friday Truehart's story. Like many others, Friday was separated from his mother, Dinah Truehart. The hands in this drawing represent a yearning for reconnection and the desire many enslaved people had for their lost loved ones.

Last but certainly not least is this spectacular rendering of the gravestones of Friday Truehart's sons. The artist of this illustration is Aileen Zhang, who chose to represent Friday's lineage through artwork. Aaron Truehart and Robert Truehart were two out of three of Friday's children. His legacy lived on through his sons, their children, and so forth.

This final piece concludes our presentation of Friday Truchart's legacy through art. As the techniques of craft and history meet, documentation is able to be brought to life through artistic depiction. So again, we thank you for your time and hope our plethora of creative pieces left a lasting impression.



Enraptured
Amoretto Gentile
Graphite pencil on paper, 2022

Artists' Reflections



Gravestones of Friday Truehart's Sons

Aileen Zhang

Graphite and color pencil , 2022



Truehart Cabin

Reilly Walsh

Acrylic on canvas, 2022

Artists' Reflections

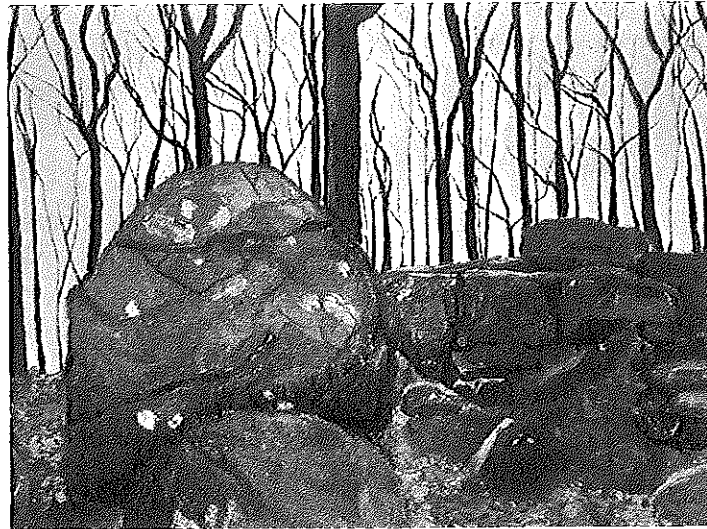


Julia Yu, 2022

Hopewell's Old School Baptist Church

Julia Yu

Graphite, 2022



Sourland Mountains

Nancy Wang, Sarah Armour, Sophia Acerenza,
Amanjot Arora, Rachel Springer

Acrylic on canvas, 2022

Personal Reflection

Maren Elea Johnson

Currently, I am a resident living in Hopewell Borough. I live 5 houses down from this church on 2 West Broad Street. I have had multiple thoughts while doing research for the biography of Friday Truehart. As a mixed person of color who attends a predominantly white school, this was a truly interesting experience. Today I will be sharing my thoughts and feelings about researching slavery that happened right here in my hometown.

Considering this wouldn't be the first time I have felt uncomfortable in class talking about slavery and racism, I somewhat knew what to expect before starting the Witness Stones Project. When we began doing our research and reading the provided sources there were 2 things that stuck out to me.

The first thing that stuck out to me was how close Friday grew up to my house. One of the books we looked at was [If These Stones Could Talk](#) by Elaine Buck and Beverly Mills. In this, they mentioned how Friday's owner arrived at this Old School Baptist Church. This made me think of all the times Friday must have passed my house going to go work for his owner. Other articles and resources we looked at were about familiar places I have been to many times, such as the Sourland Mountains. My family and I would take a 3-minute drive up there for a good hike on any sunny Saturday morning. When I found out that Friday Truehart's cabin is still standing there today I was shocked.

The second thing that stood out to me while researching about Friday and other slaves during this time was the way they were being treated. Learning more in-depth about how hard Friday had to work and how he was looked down upon by his White slave owners made me think about society today.

History seems to repeat itself in more ways than others. Unfortunately, I think the way Black people of color were viewed back then still lingers in today's society. I am hopeful that in a few years we can leave the judgment of others behind us and flourish and thrive in our own ways. I would love for this Witness Stone to remind people of the hardships that black slaves had to go through only about 200 years ago and understand the true history of slavery in Hopewell.

As I continue to go to school in the Hopewell Valley Regional School District for the next 4 years, I can only hope to learn about and discover many more people who lived in Hopewell like Friday. I think it is so important for students like myself to experience a more inclusive and diverse classroom, with characters and historical figures who represent all kinds of people. Friday's story may be over, but I know there are still many more to be told.

Enslaved Fact Sheet

Created by Harper Langdo

Early Life	
Name: Friday Truehart	
Date of Birth: May 29, 1767	Place of Birth: Unsure, one source says Africa, others believe South Carolina
Name of Parents: His mother Dinah, was 17 when Friday was born. His father is unknown.	
Names of Siblings: There are records that Dinah had a daughter on August 22, 1772, but there is no name provided.	
Personal Life	
Spouse: He met and married Judah Shue (Somerset County).	
Children: He had three children, Isaac, Aaron, Moses. Isaac was born 1792, Aaron was born in 1805, and Moses was born in 1816. Issac went on to have a family, but not much is known about his life after that. Aaron went on to fight in the Civil War and possibly died in action. Moses owned land in Hopewell later in life, and continued to grow his family, and his descendants still live in Hopewell to the day.	
Baptism/Church Membership: He attended the Old School Baptist Church.	
Additional Information: According to a source, his church membership came after Oliver Hart (the minister of the church and his enslaver) died. Friday bought twenty acres for six-hundred-seventeen dollars from Andrew and Rebecca Hart. The cabin on the property he lived in still stands today.	
Enslavement	
Places Enslaved: Friday was sold along with his mother in Charleston, South Carolina. He arrived in Hopewell in 1780 with Oliver Hart during the American Revolution. He spent the remainder of his life in the area, and was freed in 1802, when he was 35 years old.	
Enslaver(s): Oliver Hart, then Anne Hart according to Oliver's will, toward the final years of his enslavement.	
Work Performed/Skills: There is no evidence as to what he did, but it can be assumed he worked on Parsonage Farm, which was owned by his enslavers, and helped around the Old School Baptist Church, where his enslaver was a minister.	
Later Life & Death	
Date of Death: 1845	Place of Death: Unsure, likely Hopewell or the surrounding area

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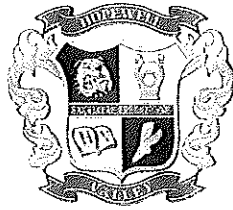


Separation

Anita Zeng

Charcoal and graphite on paper, 2022

Supporting Organizations



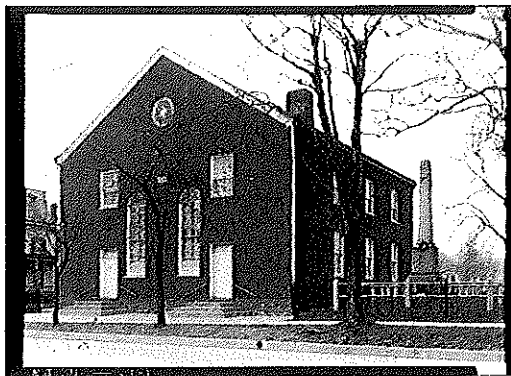
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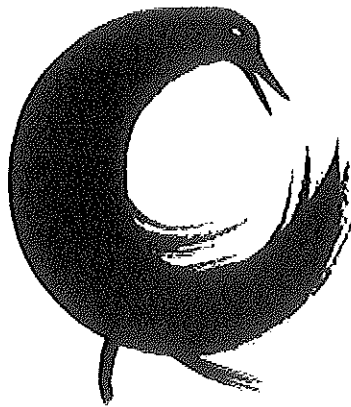
Witness STONES



Sankofa Collaborative
looking back • moving forward



*The Old School Baptist Church
Hopewell, NJ*



Se wo were fi na wosankofa a yenkyi.

The Sankofa symbol is associated with the proverb, "It is not wrong to go back for that which you have forgotten." The word Sankofa is from the Asante Twi language of the Akan people of Western Africa. This area, which we now know as Ghana and the Ivory Coast, is where many (if not most) of those who were captured and sold into slavery bound for the New World originated. The word itself means, "to return and get it" (san - "to return"; ko - "to go"; fa - "to fetch, to seek and take").



Hopewell Valley Regional School District and Timberlane Middle school are proud partners with The Witness Stones Project and the Stoutsburg Sourland African American Museum to provide our students with opportunities for research, education and civic engagement to honor the humanity and contribution of Friday Truehart who helped build our community.

