

**Taylor, Harper, Hunt, & Boles
Families of Tennessee**



St. Louis, Missouri

August 3-5, 2012

2012 FAMILY REUNION

Weekend Events

FRIDAY, AUGUST 3, 2012

4 pm—11 pm—Doubletree Hilton Hotel

Meet & Greet

Spades

Domino & UNO Tournaments

Board Games

Pool Activities

Dinner



SATURDAY, AUGUST 4, 2012

10 am—4 pm

Picnic @ Creve Coeur Park—Taco Bell Shelter

SATURDAY, AUGUST 4, 2012

6:30 pm—11:30 pm

Dinner & Dance—Doubletree Hilton Hotel



SUNDAY, AUGUST 5, 2012

9 am—10 am

Worship Service w/ Minister Martinez Billingsley & Hotel

10 am—until

Sight Seeing St. Louis

New Discoveries – Our Deepest Roots Thus Far

Genealogy research has progressed tremendously from the days of old. Back in 1990, you would find yourself at the National Archives, searching microfiche for hours looking for ancestors. Today in 2012, 22 years later, everything is automated such that all the calligraphy and bad handwriting from the census takers have been translated into digital text. Even though there are still errors in the translations, you are empowered to submit changes so that the next person looking at the records has a better shot at finding their ancestors. What does this mean? What used to take days, weeks, months and years to discover, now takes hours. This technology has enabled us to go deeper and farther back in time uncovering the names of ancestors long forgotten but whose DNA we each hold inside of us, unchanged.

Since 1994, because of the magnificent work and discoveries of a man of African American descent named Rick Kittles, PhD., we are able to rediscover and reconnect to our families, separated from us so many centuries ago. The DNA ... unchanged; our minds may have no memory, but God made us so perfectly that our bodies hold specific keys that have virtually unlocked time. Keys that tell us exactly what continent, what country, and what tribe we are descendant from.

The devil may have thought he had us bound and separated but he did not know that our God equipped us with all tools necessary to reconnect to His first love idea ... the Family.

Now the chains have been broken from our minds, we have **once again** learned to read, write, master mathematics, science, medicine, ministry and engineering. The chains have been broken from bodies: we can travel locally and globally by car, bus, train, planes and yes boat. The chains have been broken from our hearts: God has taught us and we are still learning to forgive, to love, to be truthful, honest, caring, respectful, patient, kind, supportive, humble, to be honorable, to persevere and to remain hopeful.

So this year, we celebrate the new discoveries about our heritage, for we are descendant from both the enslaved and the enslaver from: Cameroon, Nigeria, Gabon, Scotland and England.

I pray that you enjoy the journey.

Love,

Stephanie Taylor-Pegues

Taylor Family Origins

Moses Taylor & Matilda Whitley

We believe Moses Taylor was born in Mecklenburg County Virginia on the Taylor Plantation. Maj. William "Buck" Taylor owned many enslaved people in Virginia and finally Tennessee. It is believed that at one point his ownership was over 300. According to the 1840 census, he owned 111 slaves. In 1852, Buck wrote his last will and testament at the age of 82. In this document, we find that he bequeaths Moses to his son Edward T. Taylor. Based on census records for Charles Anderson Taylor, the son of Moses, we estimate that Moses was about 20 years old putting his birth at around 1833. Moses is also the great-grandfather of Mathew Taylor, Sr.

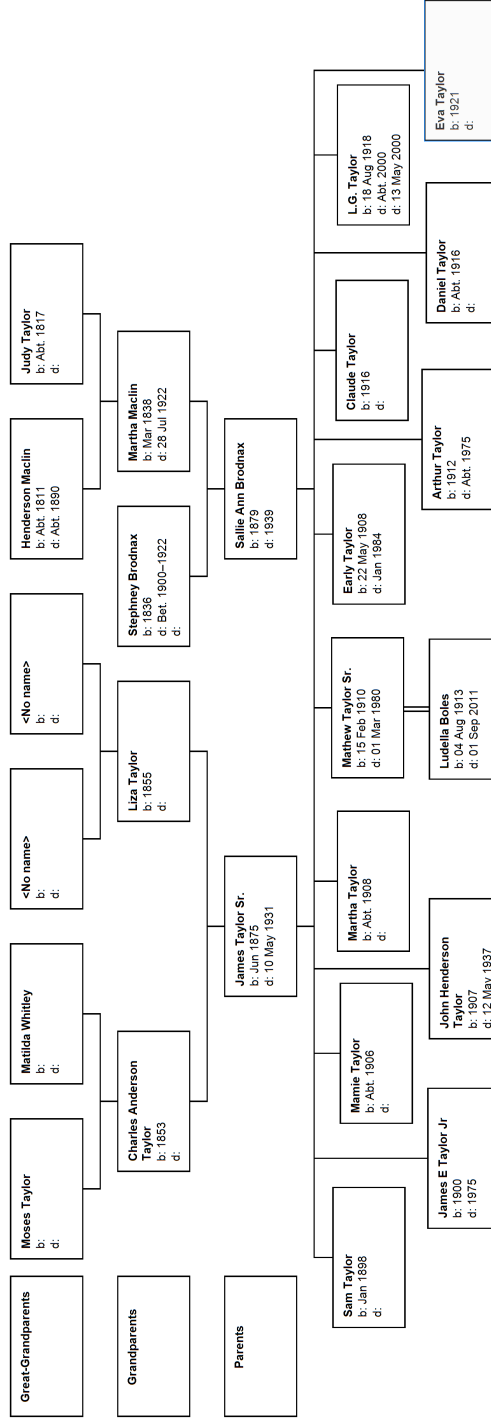
DNA analysis revealed that Moses paternal ancestral origins are from 100% **Gabon, Africa in the Tso-lo or Mitsolo** tribe.

Henderson Maclin & Judy Taylor

Henderson was born around 1812, probably in Mecklenburg County, Virginia or Granville County, North Carolina. Henderson was originally a slave of Maj. William "Buck" Taylor and under Buck's Will, he was allowed to pick which of the children he preferred to be his master. Evidently, he chose Major Taylor's daughter, Sallie, and her husband, Fred Maclin, to be his masters. Henderson was a slave of high rank and was educated. He was one of the early slave members of Old Trinity and later, after emancipation, became a deacon in the Episcopal Church and the leader of St. Paul's Episcopal Church. Henderson has three wives: First spouse, Judy Taylor; second spouse, Amy; third spouse, Winnie. Henderson apparently had three wives at different times. His first wife, Judy, was also a slave of the Taylor family and her mistress before the emancipation was Major Taylor's granddaughter, Miss Mary E. Taylor. Some of his children include Martha (spouse of Stephney Brodnax), Henry Maclin, Henderson Maclin and others.

It is our belief that since Henderson was a mulatto, his father may have been Maj. William "Buck" Taylor. If that part be true, his paternal ancestral origins are from **Carlisle, England**.

**Ancestral Chart for
Mathew Taylor Sr.
Including Siblings**



Ludella Boles-Taylor Origins

Venus Taylor

We believe Venus Taylor was born around 1780 in either, Virginia, North Carolina or Africa. She is Ludella Boles Taylor's maternal ggg-grandmother. We find her in Sally Hunt Smith's last will and testament. Sally gives some of her possessions to her granddaughters Elizabeth & Sara Taylor (who both had husbands named Brodnax) and they finally passed possession onto Buck's nephew George T. Taylor, son of Anderson Taylor. On this same plantation we find both Stephney Brodnax and his wife Martha Maclin (Henderson Maclin's daughter).

After testing the DNA of Barbara Ann Fields, granddaughter of Ludella Boles Taylor, we find a 100% match to the ***Igbo people of Nigeria, Africa.***

William Felix McFarland & Lydia Ann McFarland

Lydia Ann McFarland was born a mulatto in February of 1840. She is the paternal great-grandmother of Ludella Boles-Taylor. She lived on the McFarland plantation which was owned by Dr. William Felix McFarland. We believe he fathered Lydia's daughter Dora in 1859. Dora would have been what they called a quadroon, meaning she was only 1/4 black. It is said by her grandchildren that she had blue eyes and was very fair.

The reason for our belief in Dora's paternity is that in the 1870 deed, the language is a little unusual. He refers to her faithful service to him as a slave. This kind of language is rarely seen in a deed. At that time in history any property a woman owned was automatically her husband's. McFarland was making sure that this land was to be solely hers and not her husband Jack Ragland. That was probably done not out of meanness to Jack but simply to protect Lydia's interest. If it wasn't set up this way, Jack could have mortgaged the property and lost it.

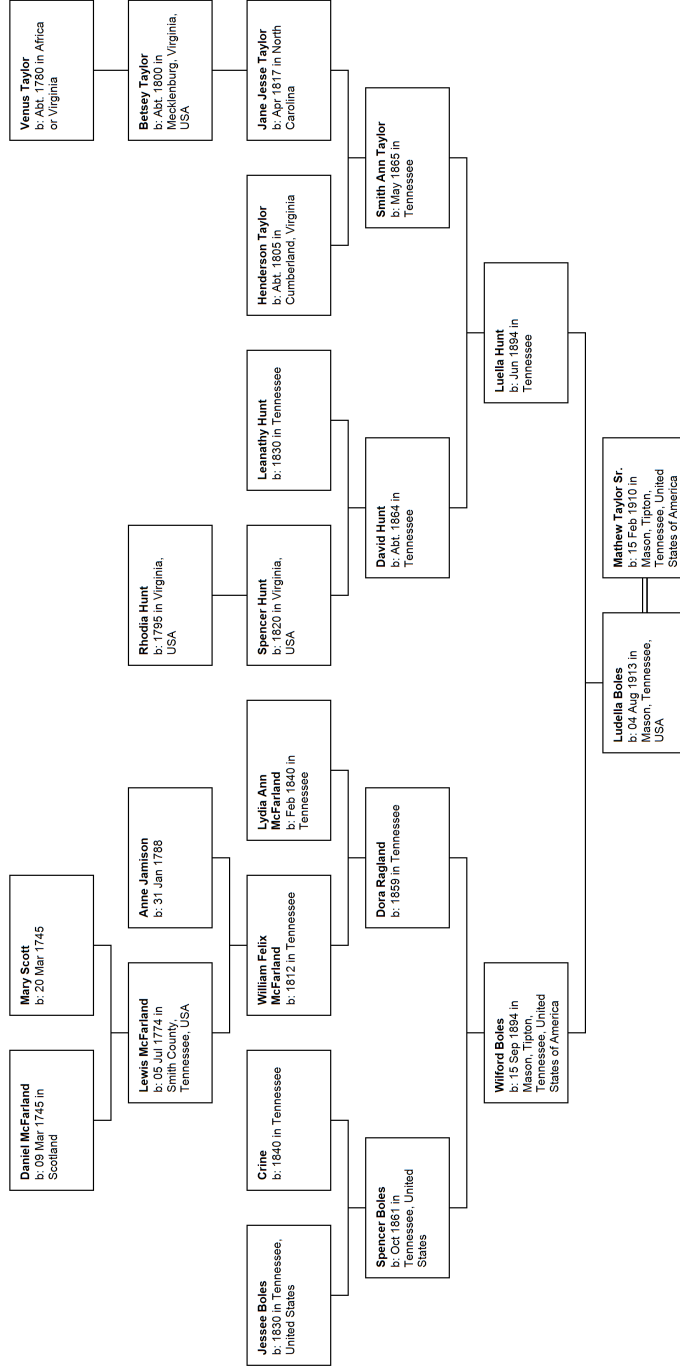
The property is to be used by Lydia and her heirs not solely Dora, her and Felix's daughter. So that means that it belonged to all of Lydia's children. It looks, however, like McFarland intended the title to be conditional on the family staying there. If they were ever to move, he would get the land back on the condition that he paid them for any improvements that Lydia or her husband John "Jack" Ragland made to the property.

Finally, the last piece of evidence outside of the above and the oral history we have, looking at Felix's 1860 slave schedule, we see that he has an enslaved 19 year old female mulatto which we believe to be Lydia Ann.

If our hypothesis is true that Dr. William Felix McFarland was Dora McFarland's father, her paternal ancestral origin is from the ***Highlands of Scotland.***

We tested Mary Valux Armstrong whose Dora McFarland's granddaughter and we find that her maternal lineage is 100% from the ***Tikar, Fulani and Hausa tribes in Cameroon Africa.***

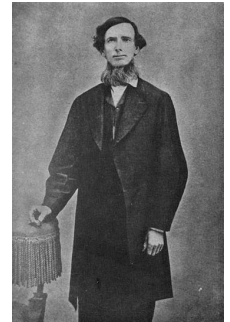
Hourglass Chart for Ludella Boles



MAPS OF ORIGIN



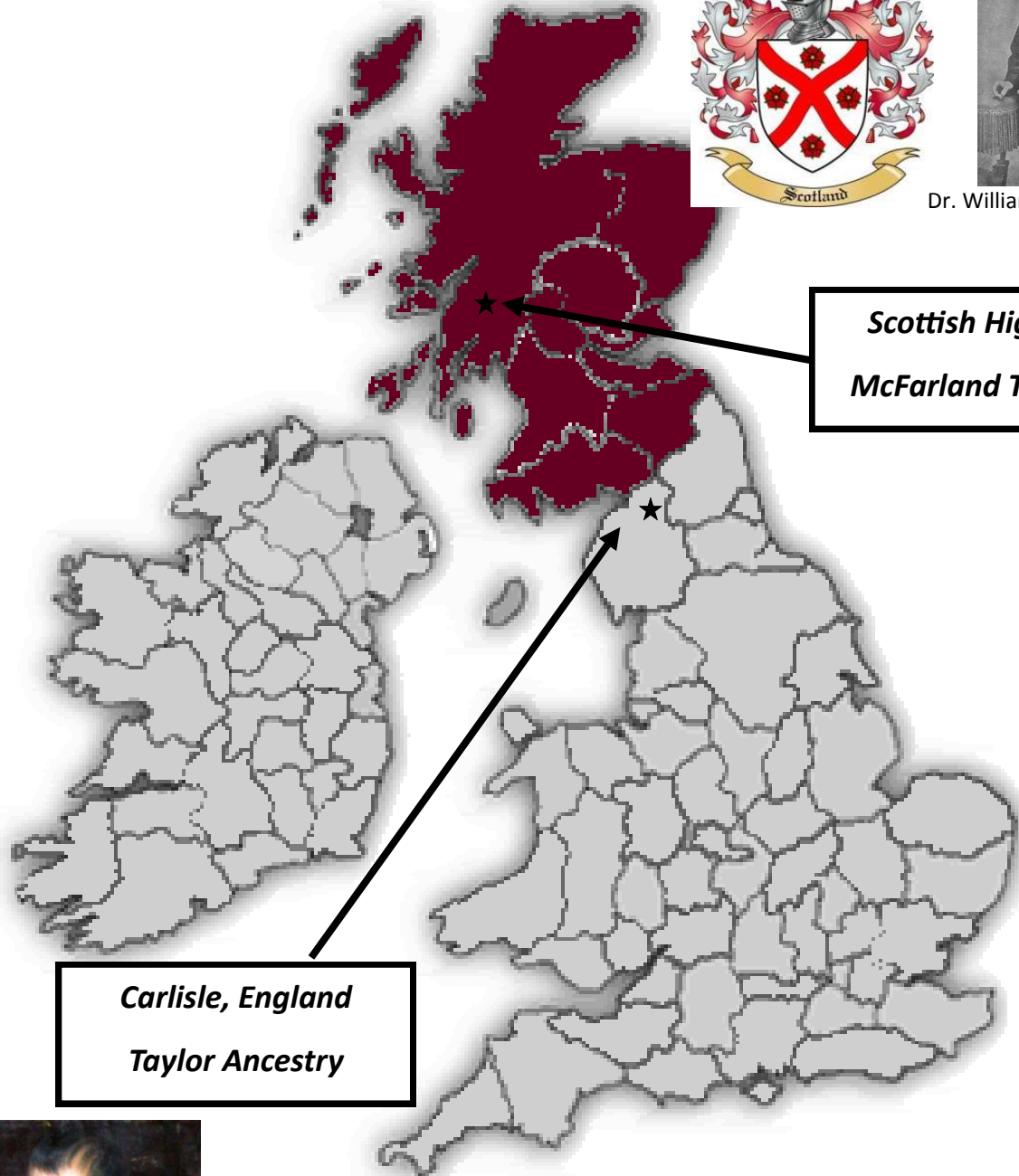
MAP OF EUROPEAN ANCESTRY



Dr. William Felix McFarland

1812– 1878

*Scottish Highland
McFarland Territory*



*Carlisle, England
Taylor Ancestry*



Jack Taylor brother of
Maj. Wm. "Buck" Taylor

1770-1854

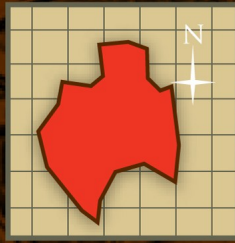


African Lineage Database



African Ancestry Guide
to
Cameroon, Nigeria and Gabon

Gabon



Facts and Figures

Area:	103,347 square miles
Comparative Area:	slightly smaller than Colorado
Population:	1,355,246
Religions:	Christian 55%-75%, animist, Muslim less than 1%
Languages:	French (official), Fang, Myene, Nzebi, Bapounou/Eschira, Bandjabi
Literacy:	63.2%
Life Expectancy:	56.46 years
Capital:	Libreville
National Holiday:	Founding of the Gabonese Democratic Party (PDG), March 12 (1968)
Agricultural:	Cocoa, coffee, sugar, palm oil, rubber, okoume (a tropical softwood)
Major Industries:	Cattle, fishing, petroleum extraction and refining; manganese and gold mining, chemicals, ship repair, food and beverage, textile, lumbering and plywood, cement
GDP Per Capita:	\$5,500



For thousands of years, the ancestors of the Babongo people inhabited the tropical rainforest that today covers three-quarters of the area of present-day Gabon. The Babongo hunted chimpanzees, gorillas, and other forest animals, and gathered vegetable foods for their livelihood. Most archaeologists believe that Bantu peoples first arrived in the region around 1300 B.C.E. and established small farming communities at the edge of the forest. By the 7th century C.E. they acquired iron-making skills and came to dominate the region.

Extended families and clans provided the foundation of the social structure; ethnic identities were fluid and secondary in importance. Male leaders or “big men,” gained prominence through hunting,

war, trade, and rituals, and distinguished themselves by the number of their dependents. Women bore cultivated crops, danced, and performed religious rituals. Bantu peoples used iron for tools, weapons, and jewelry; woven raffia circulated as a form of currency. Over time, clans grouped into scattered villages of a few dozen to several hundred people, located along trade routes such as rivers or footpaths. Most villages held common beliefs in ancestral veneration, sorcery, and witchcraft, although these beliefs were often clan-specific in their details; many villages maintained secret societies. The peoples of early Gabon generally lacked state structures, though by the 14th century C.E., the kingdom of Loango had extended its rule northward from present-day Congo-Brazzaville along the Gabonese coast.

Slavery, international trade, and French colonialism brought profound changes to Gabon. In 1472 the Portuguese first visited the Gabon Estuary, which they named the Gabão, or “hooded cloak,” because of its shape. From the late 16th through the 18th centuries, French, Dutch, and British traders visited the coast and exchanged manufactured goods and salt for enslaved Africans and ivory. Local inhabitants rose in opposition to European mercantilism, most spectacularly in 1600 when a group of Ndiwa attacked the Dutch at Corisco

Island. However, Gabon never attracted large numbers of enslavers because it had a small population, mostly concentrated in the inaccessible interior. At their height between 1815 and 1830, slave shipments from Gabon did not exceed a few thousand enslaved Africans per year. The French established a colonial presence in Gabon beginning in 1839, their arrival coinciding with an important shift in the ethnic balance of Gabon. The Fang people, who subsequently became the largest ethnic group in Gabon, had begun their migration into the region from the north. To many Fang, the coming of the French fulfilled an ancient Fang legend in which white warriors arrived from the sea. Many Gabonese opposed French colonialism. In the early 1900s local rebellions were common. Indeed, it was not until World War I that French colonial authority encompassed the interior.

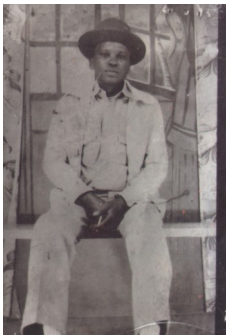
During and after World War II, relations between France and its African colonies shifted dramatically. Few Gabonese pushed for complete independence; in the 1958 referendum the population voted overwhelmingly for continued association with France. However, on August 17, 1960, Gabon became an independent parliamentary republic. The French created a two-tiered society, with a small elite loyal to French political and commercial interests and a poor, disenfranchised, majority. The leaders of independent Gabon have preserved and maintained this division. At the head of Gabon's elite is President Omar Bongo, who has maintained a firm monopoly on power since 1967. Although Bongo's government has made investments in transportation and social services, the country's large oil wealth has primarily benefited Bongo and his clients. The vast majority of the population remains impoverished.

Gabon Today

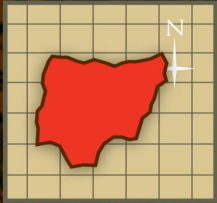
Gabon is a nation of both ancient arts and modern conveniences. Its capitol, Libreville, is a city of high-rise hotels and placid beaches. It is among the most expensive cities in Africa. Libreville is known for its nightlife – bars and dance clubs stay open late and are packed most nights. As for daytime culture, the country celebrates its history with displays of masks carved by Fang and other ethnic group

Tsogo (Mitsogo) People

Around 25,000 Mitsogo people live in central Gabon. The Tsogo or Mitsogo people migrated to the region around the 13th century. With an agricultural based economy, the staple crops include: banana, yams, cassava, peanut, and maize. Bwiti is the name of their traditional religion and is one of Gabon's official religions. Bwiti use a hallucinogenic bark of the Iboga plant, to induce spiritual enlightenment and for Initiation rites. This plant is also used in traditional medicine, treating: narcotic addiction, alcoholism, and post-traumatic stress disorder.



Nigeria



Facts and Figures

Area: 356,669 sq miles

Comparative Area: Slightly more than twice the size of California

Population: 133,881,703

Religions: Muslim 50%, Christian 40%, indigenous beliefs 10%

Languages: English (official), Hausa, Yoruba, Igbo (Ibo), Fulani

Literacy: 68%

Life Expectancy: 51.01 years

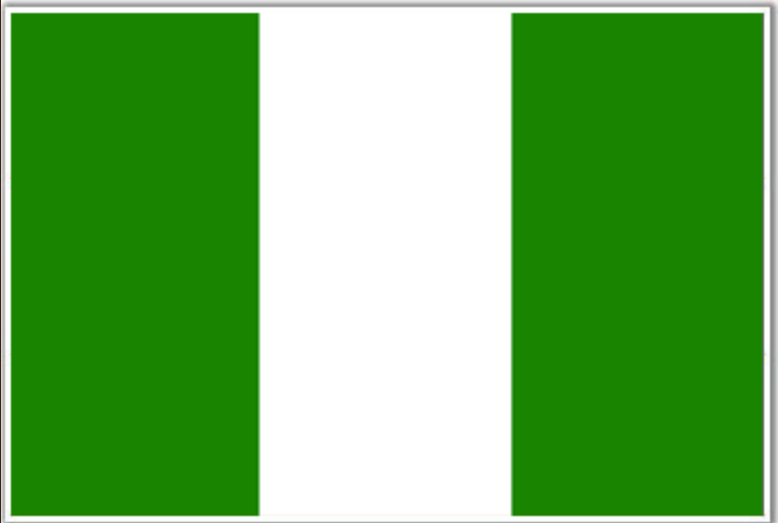
Capital: Abuja

National Holiday: Independence Day (National Day), October 1 (1960)

Agricultural: Cocoa, peanuts, palm oil, corn, rice, sorghum, millet, cassava (tapioca), yams, rubber, cattle, sheep, goats, pigs, timber, fish

Major Industries: Crude oil, coal, tin, columbite, palm oil, peanuts, cotton, rubber, wood, hides and skins, textiles, cement and other construction materials, food products, footwear, chemicals, fertilizer, printing, ceramics, steel

GDP Per Capita: \$900 (2002 est.)



Nigeria is located in West Africa, on the Gulf of Guinea. It is bordered by Benin, Niger, Chad, and Cameroon. The continent's most populous nation, Nigeria is home to more than 155 million people, most of whom belong to the Hausa, Fulani, Yoruba or Igbo ethnic groups.

English is the official language. Hausa, Yoruba, Igbo, and Fulani are also spoken. About half the country is Muslim, with 40% of the population practicing Christianity and another 10% adhering to indigenous beliefs.

Its capitol is Abuja. Other major cities include Lagos, Ibadan, and Kano. A former British colony, Nigeria gained its independence in 1960.

Before European contact, the territory now known as Nigeria was home to several distinct regional kingdoms. In the North, the Hausa inhabited the grasslands of the Sahel, on the southern edge of the Sahara desert, where they formed walled city-states known as birane. The kings who lived within the birane were charged with warding off external aggression, in return for which they collected taxes from commoners.

In northern Nigeria the state of Kanem Borno, founded between 700 and 800 C.E., grew so powerful that by the early 17th century it controlled a region as far away as modern-day Libya. In the South, the Yoruba kingdoms established a rich artistic and spiritual tradition, as well as a highly urbanized society. The Edo people had a kingdom of their own, known as Benin, whose architecture and court life impressed the Portuguese who were the first Europeans to see it.

Nigeria Today

Modern Nigeria is a nation of bustling cities, a dominant national soccer team, and rich musical and literary traditions. Among the most notable Nigerians known to a worldwide audience are writers Chinua Achebe and Nobel Laureate Wole Soyinka; musicians Fela Kuti, King Sunny Ade, and Sade; and basketball star Hakeem Olajuwon. All the members of the Nigerian Super Eagles soccer team are quite famous within Nigeria.

Although the country's political history has been rocky and at times bloody, the current government, headed by Goodluck Ebele Jonathan is considered to be very stable.

The Igbo People of Nigeria

Igbo or Ibo

History: The traditional Igbo homeland lies on both sides of the lower Niger River, though most Igbo live to the east of the Niger between the Niger Delta and the Benue Valley. Igboland is one of Africa's most densely populated regions. Although Igbo speakers fall into over a dozen subgroups, they share a common culture and have lived in the same area for thousands of years. Several of Nigeria's leading writers are Igbo, including Chinua Achebe, Cyprian Ekwenu, and Nkem Nwankwo.

Until the colonial era most Igbo lived in autonomous, fairly democratic villages, where a complex structure of kinship ties, secret societies, professional organizations, oracles, and religious leaders regulated village society. This mix of overlapping institutions gave most Igbo some decision-making power and prevented any single person from gaining too much power. Europeans arrived in the late 15th century, and by the late 17th century, the area became a major center for the Transatlantic Slave Trade. Many Igbo, especially those living along the Niger River, became traders who sold captives from the interior, including both interior Igbo and members of other ethnic groups.

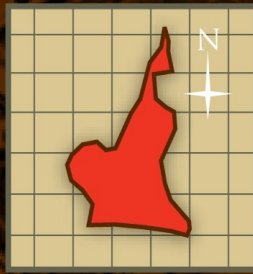
The British (and their North American colonists) played a key role in this trade during the 1700s. From the colonial period onward, the Igbo produced disproportionate numbers of civil servants and military officers. Educated Igbo thus played a central role in the struggle for Nigerian independence. Nigeria's first president, Nnamdi Azikiwe, was an Igbo.

Culture: The Igbo have a long history of cultural achievement. Traditionally, the Igbo have excelled at metalwork, weaving, and woodcarving. Excavations at the village of Igbo-Ukwu have unearthed sophisticated cast bronze artifacts and textiles dating from the 9th century. Since ancient times, the Igbo have traded craft goods and agricultural products. Traditional Igbo religion varied regionally, but generally included a belief in an afterlife and reincarnation, sacrifice, and spirit and ancestor veneration. The Igbo performed elaborate ceremonies marking funerals and other life passages.

The decentralization and cultural openness of the Igbo made them prime targets for missionaries. Today most Igbo are Christian, and they have a high literacy rate.



Cameroon



Facts and Figures

Area:	183,569 sq miles
Comparative Area:	Slightly larger than California
Population:	15,746,179
Religions:	Indigenous beliefs 40%, Christian 40%, Muslim 20%
Languages:	24 major African language groups, English (official), French (official)
Literacy:	79%
Life Expectancy:	48.05 years
Capital:	Yaounde
National Holiday:	Republic Day (National Day), May 20 (1972)
Agricultural:	Coffee, cocoa, cotton, rubber, bananas, oilseed, grains, root starches, livestock, timber
Major Industries:	Petroleum production and refining, food processing, light consumer goods, textiles, lumber
GDP Per Capita:	\$1,700 (2002 est.)

The Republic of Cameroon is located in Coastal West Africa, bordered by Nigeria, Chad, Central African Republic, Republic of the Congo, Gabon, and Equatorial Guinea. Its capital is Yaounde; other major cities include Douala, Garoua, and Maroua. The first inhabitants of what is now Cameroon were various hunter-gatherers such as the Baka, who lived in the area in small, nomadic communities as long as 50,000 years ago. Evidence suggests that Bantu-speakers originated in presentday eastern Nigeria and western Cameroon well before the Early Iron Age, and eventually dispersed across Central, East, and southern Africa, taking with them agriculture, iron working, and unique pottery styles. The Nok people, who lived near the Benue River from round 200 B.C.E. to the 4th century C.E., left rich archaeological evidence of their crafts. Present-day Cameroon is formed from two former colonies, the French ruled Cameroon, which gained its independence in 1960, and the southern section of British Cameroon, which became free in 1961 (the northern section became part of Nigeria). Of the country's population—around 15 million in the latest census - 31% are Cameroon Highlanders, and 19% are Equatorial Bantu. Other major ethnic groups include Kirdi, Fulani, Northwestern Bantu, and Eastern Nigrific. Both French and English are official languages, but French is more widely used. Christians represent 40% of the population. Another 40% of the people practice indigenous beliefs, and about 20% are Muslim.

Cameroon Today

Modern Cameroon is a cosmopolitan, diverse country, famous for its music - especially Makossa, a fast-paced dance music popular across the continent - and its food. Among the country's most popular dishes are spicy brochettes of grilled meat and fish, sold by street vendors.

Yaounde and Fomban have museums devoted to the art and culture of Cameroon's ancient kingdoms, and

Tikar

History: Although little is known about the Tikar, they are closely related to other peoples of the Cameroon grasslands, including the Bamileke and Bamum. They are believed to have originally come from the north and migrated to their current location over several centuries. The migration that brought today's grassland inhabitants to Cameroon was often spurred by Fulani traders moving southward into Cameroon in the 17th century. The region was at the center of trade routes that connected Fulani and Hausa traders in the north with the southern port cities. The Tikar were prominent in the region's arts, politics and military for several centuries, making them highly visible and often prime targets for enslavers.

Culture: The Tikar of Cameroon are closely related to other grassland groups, and share a similar political and familial structure. Villages are governed by single leaders, known as Fon, usually chosen from among the area's ruling families. Every village's Fon is attended by a council of elders who assist him in decision-making. Most Fon serve for an entire lifetime. Traditionally the Tikar are subsistence farmers, growing peanuts, maize and yams and raising chickens and goats. Men clear the field and hunt, while women—who are thought to make the soil more fruitful—plant and harvest the crops

Tikar culture places great emphasis on ancestor veneration, and families practice this respect by placing great importance on their forebears' skulls - whether their literal skulls, which may be moved and reburied if the family moves to a new location, or the representation of skulls in masks and other arts. Tikar masks are highly detailed and among the most beautiful in Africa – they are known for strongly defined noses, and large almond-shaped eyes.

Fulani or Fulbe

(also known as Peul, Fula, and Fellata)

History: More than half of the Fulani raise livestock. As the Fulani migrated throughout West Africa over the centuries, significant differences emerged among the different groups who considered themselves as Fulani. Most Fulani, known as the Fulani bororo, or “cattle Fulani,” maintained a traditional pastoral existence. Others, however, known as the Fulani gida, or “town Fulani,” took up a settled existence in the towns of kingdoms such as Mali, Songhai, and especially the Hausa states. As Fulani groups migrated, they increasingly adopted forms of Islam practiced by neighboring peoples. These Islamic sects inspired reform movements led by Fulani, often with support from neighboring peoples. They advocated jihad, or holy war, to replace rulers perceived as corrupt and greedy with an austere and devout Muslim theocracy.

The most famous and powerful of the Fulani theocracies was the Sokoto Caliphate of present-day northern Nigeria. This vast empire arose as the result of a jihad led by a Fulani cleric, Usman dan Fodio, against the Hausa states during the early 19th century. In each of these states, Fulani gida occupied positions of religious and secular leadership. Fulani remain prominent throughout much of this region today. In northern Nigeria the Fulani gida have gradually merged with wealthy Hausa to form an ethnic group sometimes called Hausa-Fulani. This group remains the effective ruling class of northern Nigeria.

Culture: Early explorers and researchers noted the cultural and physical differences between the Fulani

and neighboring African groups. The Fulani themselves are keenly aware of their distinctive physical appearance: some have relatively fair skin, long hair and aquiline features. The Fulani reckon descent patrilineally; lineage groups form the basis for the social organization of the pastoral Fulani. Especially in herding families, gender roles are well-defined. Younger boys help their older brothers with the herds, while the girls help their mothers. When a boy reaches the age of 12, he enters *sukaabe*, or “young adulthood.” At that time, he is taught the rules of respect, courtesy, and justice.

Hausa

History: The word “Hausa” refers to both a language and the ethnic groups who speak it. Hausa is therefore the most widely spoken language in Nigeria, and the most widely spoken Sub-Saharan African language. Hausa speakers include millions of ethnic Fulani. The earliest Hausa states probably formed by 1200 C.E., a consequence of the wealth derived from a thriving trade in slaves, gold, and cola nuts. The seven “true” Hausa states - Biram, Kano, Rano, Katsina, Daura, Zazzau, and Gobir -which the Hausa consider the core of Hausaland, emerged during this period. By the 15th century, Kano was one of the most important trading centers in Africa, with a population perhaps approaching 50,000.

Contacts with the neighboring empires of Mali, Songhai, and Kanem-Bornu probably brought Islam to the Hausa towns as early as the end of the 11th century. By the 14th century, Islam had been embraced by Hausa leaders and was prevalent through much of the region. At their peak, around 1650, the independent Hausa states stretched from the borders of Bornu in present-day northeastern Nigeria to the Niger River, and from the Jos Plateau north to the fringes of the Sahara. During the 1890s British troops conquered the bulk of the Sokoto Caliphate, partly under the premise of stopping the slave trade. The colonial administration permitted existing emirs to remain in office as long as they complied with British demands. The British slowly abolished agrarian slavery and encouraged the cultivation of cash crops such as cotton and peanuts. The pre-colonial elites of Hausaland not only survived colonialism but have remained powerful since independence. Because they are Nigeria’s largest ethnic group, the Hausa have played a dominant role in many of Nigeria’s civilian and military governments.

Culture: Today most Hausa speakers raise food and livestock or cash crops such as millet, sorghum, and peanuts. These farmers live mostly in villages and small towns. The Hausa maintain a hierarchy distinguishing among chiefs, office holders, and commoners. Hereditary occupations also mark distinctions in rank. Hausa society is strongly patrilineal and patriarchal. Hausa men often marry non-Hausa women, and the Hausa thus tend to expand and assimilate outsiders. Most Hausa today are strongly devoted to Islam, although some Hausa follow a traditional faith, venerating nature spirits. Hausa babies aren’t given official names until their Islamic naming ceremony at one week of age. All boys and girls must learn the Qu’ran by age 13. In Hausa culture, marriages are arranged by parents, and the wedding ceremony lasts nearly a

TIKAR PEOPLE



FULANI PEOPLE



HAUSA PEOPLE





MEMORIAL



3 Generations Preceding Mathew Taylor Sr.

5 Generations Preceding Ludella Boles Taylor

Generation 1

Mathew Taylor Sr.
Ludella Boles Taylor
Sam Taylor
Mamie Taylor
Martha Taylor
John Henderson Taylor
James "Buba" Taylor
Early Taylor
Arthur Taylor
Claude Taylor
Daniel Taylor
Eva Taylor
L.G. Taylor
Jack Boles
Alice Boles-Henry
Clark Harper
Troy Harper
Sherman "Sug" Harper
James Harper

Generation 2

James Willie Taylor
Margaret Taylor-Fields
John Taylor
Gerald Harper
Rose Harper
Susie Harper
O'Neil Taylor
Louise "Baby Lou" Taylor
Alma "Woosie" Taylor
James Taylor, III

Generation 3

Carolyn Fields
Alice Fields
Derrick Taylor
Harold Tatum
Deshawn Taylor
Yvette Taylor
Walter Gude, Jr.



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