

The contents of the CD-ROM are organized with generic research aids for the entire area in the top level of folders. The top level of folders also contains a unique folder for each known cemetery on the arsenal. Each cemetery folder has within it a folder for the photographs taken at the site, another folder for the applicable research data that was collected during the project, and normally a “**Summary Report**” file that contains the observations or comments of the volunteer researcher relative to the cemetery. Sometimes a folder or so of information about peripherally associated families will be included within a cemetery folder.

File names within each folder were generally constructed to denote last name \_ first name (or initials) for individuals. For land records, often only the record source book and page number was used for the file name, but even then it was usual practice to add the surname of interest whenever pertinent. For site locations, compass directions of the perspectives were often used in file names to orient the viewer. Sometimes multiple images of the same object were included, with the intent of facilitating the acquisition of pertinent information. For example, a tombstone might have been photographed from different perspectives, hoping that at least one of the various lighting angles would enhance legibility of inscriptions. Of course, before making tombstone photographs, it was normal practice to clean the inscribed areas as necessary. Otherwise, the photographs show “as is” that which was encountered when each cemetery was visited, without restructuring or posturing anything.

Some background data was included for greater appreciation of the historical significance of the cemeteries. For example, the public records of white plantation owners were included in some cemetery folders, even when the cemetery was known to be exclusively a black (African – American or slave) cemetery. That was done so that anyone who is so inclined can research the assumed namesakes of those who were buried in such cemeteries. Additionally, it is recognized that during the years when slavery was practiced in the South, sometimes a white plantation owner would impregnate his female slaves himself, giving rise to some of the Mulatto classifications in census records. Of course, there were also examples of white women marrying black men on pre-arsenal lands, even before social acceptance was somewhat eased by more modern times, so not all Mulatto individuals were the result of the slavery system. Therefore, the lineages of the plantation owners in some cases might be fittingly considered for the earlier Mulatto descendants without undue concern for race classifications.