SLAVERY IN NEW YORK

Classroom Materials developed by the New-York Historical Society as a companion to the exhibit

Generous support provided by JPMorgan Chase
THE NEW-YORK HISTORICAL SOCIETY

Since its founding in 1804, the New-York Historical Society (N-YHS) has been a mainstay of cultural life in New York City and a center of historical scholarship and education. For generations, students and teachers have been able to benefit directly from the N-YHS’s mission to collect, preserve and interpret materials relevant to the history of our city, state and nation. N-YHS consistently creates opportunities to experience the nation’s history through the prism of New York. Our uniquely integrated collection of documents and objects are particularly well-suited for educational purposes, not only for scholars but also for school children, teachers and the larger public.

SLAVERY
IN NEW YORK

The story of New York’s rootedness in the enslavement of Africans is largely unknown to the general public. Over the next two years, the New-York Historical Society, together with the Schomburg Center for Research in Black Culture, will stage two major exhibitions, with walking tours, educational materials and programs for learners of all ages. The first of these exhibits, entitled “Slavery in New York,” explores the vital roles enslaved labor and the slave trade played in making New York one of the wealthiest cities in the world. In bringing this compelling and dramatic story to the forefront of historical inquiry, “Slavery in New York” will transform collective understanding of this great city’s past, present and future. The enclosed resources have been developed to facilitate pre- and post-visit lessons in the classroom and provide learning experiences beyond the duration of the exhibit.

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Slavery in New York: Classroom Materials

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Cover
Caesar
Daguerreotype, 1851
New-York Historical Society Collection

Born in 1737, Caesar spent all his long life on the Rensselaer Nicoll estate near Albany, where he served several generations of masters. Enslaved until the age of 80, he was then allowed to retire. He remained with the Nicoll family until his death in 1852 at the age of 115 years. He was never informed that slavery was abolished in New York in 1827. Caesar was persuaded by the family to sit for this daguerreotype shortly before his death. It is one of the first photographic images of a black American.

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# Teacher’s Guide

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Slavery in New York: The Exhibit

Slavery in New York will be open at the New-York Historical Society from October 2005 through March of 2006. It will examine the history of slavery in this city from the 1620s through July 4, 1827, the date when New York slaves were finally freed.

The exhibit and the classroom materials provide you and your students with an unprecedented opportunity to study a major, and mostly unfamiliar, story. This Teacher’s Guide will help you plan and follow up on a visit to the exhibit, and it will also continue to serve as a stand-alone classroom resource well after the exhibit closes.

For an overview of the content, see “The History of Slavery in New York City” in this Guide, and the Fact Sheet included with the student materials.

Pre-Visit Activities in the Classroom

There are a number of different ways you might prepare your students to come to the New-York Historical Society to see Slavery in New York.

Introduce Africa, or build on what students already know. Use maps to orient them to the continent and to the coastal areas of Central and West Africa, the homeland of many enslaved New Yorkers. Use a KWL chart to help them organize what they know about Africa, and what they would like to know. This will prepare them for their first stop at the exhibit, which explores African culture, landscape, and language.

Introduce one of the hardest and most troubling ideas for children to grasp: that during slavery people believed it was possible to own another human being. Use the profile of McLennan’s Female Slave, based on a slave ad, to look at what the seller mentioned and what he omitted. This should help children think about what it meant to be an owner, or to be owned.

Help high school students understand something of the experience of Africans who were kidnapped. Ask them to think about what is most important about home. What intangibles, like feelings of comfort or safety, matter most? What are their most precious possessions, and why are they important? What if they had to leave it all behind? What did slaves leave behind when they left Africa? What were they able to bring with them (memories, language, and culture)?
A Guide to the Classroom Materials for Students

The student materials for *Slavery in New York* are:

*Buried Stories: Lessons from the African Burial Ground*
*White New Yorkers in Slave Times*
*Laws Affecting Blacks in Manhattan*
*Fact Sheet*
*Looking at Slavery in New York*
*Glossary*
*Photo Cards*
*Life Stories: Profiles of Black New Yorkers During Slavery and Emancipation*
*Facsimile of The New-York Gazette; or, The Weekly Post-Boy, December 13, 1764*
*Story Maps for 1664, 1741, 1783, and 1827*

These materials were developed to meet the needs of many different classrooms and to give teachers flexibility. They were written with middle-school children in mind, but students vary enormously by age, reading ability, emotional readiness for a difficult topic, and previous knowledge. The following guide to the student materials includes descriptions that will help you know which pieces are most appropriate for your class or individual students, whether they are in elementary, middle, or high school.

Seven lesson plans follow this section. In each, students use a number of classroom materials to explore a major theme. However, you can use these materials individually as well; suggestions are provided in the following descriptions.

**Buried Stories: Lessons from the African Burial Ground**

This short piece describes the discovery of the African Burial Ground in 1991, and the research that was done on the site and the uncovered remains to learn about the lives of New York City’s enslaved people. Some students may be squeamish about the discussion of the bones, but the more difficult material is the actual findings of the scientists: black people lived in pain, were overworked and underfed, and many died young. It is not easy material, but it tells the truth about Slavery in New York City as historians and scientists understand it today.

**Suggestions for classroom use**

Take a field trip to the Trinity Church cemetery and the African Burial Ground site. What can you learn about the lives of blacks and whites in colonial New York?

Ask students to write a story or poem about Burial 335. What might this mother’s life have been like? What is a plausible scenario for how she and her baby died?

Direct students to www.africanburialground.com to read more about the scientific and historic discoveries. Ask them what evidence of African culture has been found at the site. What ways did enslaved people have to maintain ties to Africa?
**White New Yorkers in Slave Times**

This focuses on why whites acted as they did, on how people’s attitudes can govern their actions, and how slavery became such an important aspect of life in this city. The whites who are profiled are drawn from *Life Stories,* and represent a range of people, reactions, and behaviors. This piece will give students an opportunity to think about questions that may seem incomprehensible and hard to talk about. It will also challenge simplistic ideas the students might have about white people, just as *Life Stories* challenges simplistic ideas about blacks.

**Suggestions for classroom use**

Lead a class discussion about white actions during slavery. Use the profiles of Deborah Squash, Peter Van Wagener, and Sojourner Truth, and consider their different owners. Discuss the ways that people can be a mix of what students may see as good and bad behavior, and how individuals can create entrenched institutions.

Raise the issue of injustice. How do students see people dealing with injustice in the world? Are there examples in students’ own lives where they know about but tolerate injustice? What about homeless people? Or children who are bullied? How do students think people today explain their own actions and attitudes in the face of injustice? Do students think something similar might have happened during slavery?

**Laws Affecting Blacks in Manhattan**

This summarizes some important laws that governed slaves and free blacks from the mid-1600s to the 1820s.

**Fact Sheet**

Intended as a quick reference guide, this sheet provides important facts about the Dutch, British, and United States periods of New York City history.

**Looking at Slavery in New York**

This collection of charts and tables provides a statistical look at slavery.

**Glossary**

These definitions explain terms related to slavery during the colonial period and into the 1800s.

**Photo Cards**

These are photographs of objects from the New-York Historical Society collection that were exhibited in *Slavery in New York.* Each of these objects tells a small story that contributes to the larger story of slavery in New York. The items include: “Cutting the Sugar-Cane,” and “Shipping Sugar,” both paintings of sugar plantations in Antigua in 1823; a silver tea caddy with a key; a commode chair that looks like a piece of furniture; a wooden baby walker; and a tobacco box.

The captions provide historical background and context for viewing the item, and some questions for analyzing the images are given below:

- Who created the object or painting?
- What kind of work went into creating it?
- When viewing the objects, consider who used these objects and who maintained or cared for these items.
- Carefully look at the details of each image. What are some things we can learn about slaves’ daily life and work by viewing these images?
Some questions are specific to the two paintings:

- Is there any evidence in them of what the artist thought about the plantations?
- Do the slaves look overworked or at risk?
- What would the plantation owner think of these paintings?
- What would the enslaved workers think?

**Life Stories: Profiles of Black New Yorkers During Slavery and Emancipation**

The centerpiece of the student materials, *Life Stories* is a collection of profiles drawn from historic sources. Almost all the sources come from the perspective of white people. The profiles were rewritten to put real, historic black figures at the center of their own stories. Each is one page long. Many students will be able to read them on their own; others may do better working in groups or with the teacher. The profiles that are easiest to read and understand are noted with an asterisk (*).

To use the profiles independently of the other student materials, give each student one profile to read and summarize. If locations are mentioned in the profile, students can look for them on one of the story maps, or on a map of contemporary New York. With the whole class, identify some of the common threads in the profiles, such as people who lived in the Land of the Blacks (an area of farms given to freed blacks by the Dutch), indentured servants, runaways, rebels, free blacks, etc. Let students form small groups around these issues to compare and contrast the stories.

For summaries of each profile, see page 5. Teachers should review these before introducing *Life Stories* to their students.

**Facsimile of The New-York Gazette; or, The Weekly Post Boy**

This reprint presents a snapshot of New York on December 13, 1764. Slavery was still entrenched, the merchants had many imported goods, and New Yorkers were angry about the first British tax on the colonies. For guidance on using this facsimile, see Lesson 7.

**Story Maps**

Four bird’s-eye views show New York City in 1664, 1741, 1783, and 1827. Streets and important locations from the history of slavery in New York are identified and described. These drawings are valuable in combination with other materials, but they can also be used alone. It will be helpful if you have a current New York City street map in the classroom, so students can compare the New York they know to the city of the past. Ask students to look at each story map carefully. Do they see familiar place names? What do the buildings look like? Then compare the maps over time: what changed and what remained constant in New York?
Summaries of Life Stories

The Dutch Period

Groot Manuel de Gerrit
One of first male slaves brought to Manhattan, Groot Manuel was nearly hanged for murder, and later became a half-free landowner. The concept of half-freedom may be difficult for some students to understand at first. This is a relatively positive story about a man who survived an execution attempt, gained a measure of freedom, and owned a large plot in a recognizable area of today’s New York. (Groot Manuel was sometimes known as Manuel de Gerrit de Reus.)

Dorothy Creole
One of the first female slaves in Manhattan, Dorothy Creole adopted the orphaned Antonio, became a half-free landowner, and served as the executor of a child’s estate. Like the story of Groot Manuel, hers deals with the unfamiliar idea of limited freedom, and it contains the brief story of an infant who lost both parents. Dorothy Creole’s adoption of the boy, however, shows how one individual stepped forward to care for a child in need. This profile also describes how the lives of blacks and whites intersected during the Dutch period.

The British Period

*Solomon Peters
Peters and his wife were born in New York and were free blacks during the early British period. Peters wrote a will in 1694 that provides a glimpse into the properties he had accumulated over time. The story ends with his widow selling the farm in the Land of the Blacks to a white man, one transaction in the slow disappearance of this black community.

Hooglandt’s Robin
Robin was enrolled in a church class, but his owner refused him permission to be baptized. Robin was later convicted of murder in the 1712 slave uprising, and he was hanged in chains to die slowly. This story focuses on a question that long puzzled Europeans in the new world: whether white Christians had an obligation to free a baptized slave. Robin’s execution makes this one of the grimmest stories in the collection, but Robin refused to lie in order to save his life.

Regnier’s Mars
Mars was tried three separate times in connection with the 1712 uprising. He had become a pawn in a feud between two white men and was only saved when the Royal Governor reprieved him. The story ends with Mars alive, but returning to slavery.

*Richard Gerret
Gerret was a free black child indentured to a woman named Agnes May. To really understand this profile, students need to know that indenture was different from slavery, and that the adult Gerret was in competition with enslaved blacks for work. (Use the profiles of John Fortune and Charles Roberts for different views of indenture.) It may be easier for students to consider the possibility that Gerret was descended from Groot Manuel de Gerrit, and to think about the stories enslaved blacks might have heard about their ancestors.

*The profiles that are easiest to read and understand are noted with an asterisk.
John Fortune
This free black man earned money to buy his own wife and son, and probably his daughter. This was extraordinary, given the restrictions on free blacks at the time. Later the Fortunes arranged for their daughter to be indentured.

*McLennan's Female Slave
This 20-year-old woman was a skilled domestic servant, as described in her owner’s sale ad. The profile introduces the many tasks slave women performed, and it captures some of what it meant to be owned and to work for a “master.” Students can also consider whether the ad can be believed, and if so, why the woman might have tried so hard to do good work.

Burk's Sarah (a story of 1741)
Sarah was the only black woman charged in the 1741 slave plot. During her trial, she tried to both protect other blacks and save herself. Ultimately she was deported to Hispaniola, not executed. (NOTE: The 1741 stories of Burk’s Sarah, Ward’s Will, and Wyncoop’s London begin and end with the same text describing the uprising.)

Ward’s Will (a story of 1741)
Will came to New York from the Caribbean, where he had taken part in two uprisings. He was charged in the 1741 revolt but refused to confess because he believed other black people would kill him for it. He also thought New York City blacks were cowards. Most of the slaves found guilty of the 1741 revolt were hanged, but Will was burned at the stake.

Wyncoop’s London (a story of 1741)
London was said to have stolen a spoon from his owner so it could be hammered down to raise money for the 1741 revolt. Because he testified against the white tavern owner and other enslaved blacks, he was deported rather than executed.

Livingston’s African Runaway
This man escaped soon after arriving in New York City. He spoke no English or Dutch, did not know whom he could trust or how he could get away. His owner, a future signer of the Declaration of Independence, thought the runaway was hiding in the Harlem woods. Because there is no evidence of what happened, students can consider whether he might have gotten away, or, if he was captured, how long he might have waited before he ran off again.

*Charles Roberts
This is a rousing story of an indentured servant who is essential to his employer’s print shop. He followed the rules of indenture, but his owner did not, and Roberts ran off and disappeared. This story explores the life of the indentured servant, the level of skill among many black people, and the sometimes confusing line between slavery and indenture.

*Morehouse’s Pegg
Pegg was a 40-year-old female runaway in New York City at a time when most runaways were young men who lived outside the city. She lived near the docks and may have tried to escape by signing on as a ship’s cook.
Colonel Tye
Originally called Titus, this man ran away from his New Jersey owner and joined the British forces during the Revolution, a fairly common occurrence. Colonel Tye became one of the best known soldiers of his day, respected on both sides. He died from battle wounds, but not until after he returned to New Jersey and took revenge for a life of slavery. No matter for which side they fought, black people struggled for freedom just as whites did.

Peggy Gwynn
One of the thousands of black people who escaped to New York City during the Revolution, Peggy Gwynn later petitioned the British for permission to go with her husband to Nova Scotia. It is not clear why her petition was denied, but she may not have been in the city by the cut-off date. It is a sad story of an escape that fails at the last minute, and of two people probably separated forever.

*Deborah Squash
One of George Washington’s slaves, Deborah Squash ran away from his Virginia estate, made her way to New York, and helped the British work to defeat her old master. She and her husband were on their way to Nova Scotia when Washington came to New York to reclaim all the slaves who had joined the British.

Boston King
King was a slave in South Carolina when the Revolution began. He ran away to join the British, and ultimately arrived in New York City. Later in his well-known memoir, he described the fear the runaways felt after the war ended and owners came to reclaim their “property.” King did escape to Nova Scotia, where life was hard. He later sailed for Sierra Leone, became a teacher, and wrote his book.

The United States Period

John Jea
As an adult, Jea was a free black man and a minister who traveled and preached in America and Europe. When he wrote an account of his life, he included a description of his kidnapping from Africa, and details of his life as a slave in New York – what he ate and wore, and the work he did. The details are quite bleak, but without them students will not have a clear picture of what slavery really meant on a daily basis.

Jupiter Hammon
Hammon was well-educated, religious, a published poet, and a slave who did not want to be free. He felt old and unprepared, and he had had a better life than most slaves. In a famous address to young blacks as emancipation neared, he celebrated their coming freedom, but he warned them about the dangers of sin, which he viewed as a kind of slavery in itself.

*Mary
This 8-year-old was kidnapped in Poughkeepsie and taken aboard a ship with other blacks, probably to be sold to the South. She was rescued by the New York Manumission Society and her kidnappers punished. The story does not say this, but many other kidnapped children were not as fortunate as Mary.

*Catherine Ferguson
Ferguson, like Dorothy Creole, is a powerful mother figure. She worked as a baker – her cakes were famous – but her main interests were children and religion. She started a Sunday school where she taught religion, and she took care of many children, black and white, who needed help.
**Rose Butler**
Butler’s was a famous criminal case of her time. She was arrested for arson, tried, and hanged in public. She became the focus of white fears that black people would be lawless when slavery ended. This story raises contemporary parallels about the treatment of blacks by the legal system.

**Jack DeVoo**
When emancipation came to New York State, Jack chose a life of dancing at the Catherine Market over remaining with his master, who had promised to take care of him if he stayed on to work. It sounds like a romantic choice, but the life of the dancers could be humiliating, and they made little money.

**Serena Baldwin**
This 14-year-old graduate of the African Free School is writing a letter to her teacher from Haiti, where she has gone to make a new life and work as a teacher. It is a hopeful, enthusiastic story.

**William Hewlett**
Hewlett was a well-known stage performer of his day. He had a successful career at the African Grove Theater, but white animosity and the growing popularity of minstrel shows ended his career.

**William Hamilton**
Hamilton was one of several educated free blacks who became prominent as the end of slavery approached. He helped start the New York African Society for Mutual Relief, and argued for a subdued celebration to mark the end of slavery. This profile focuses on some of the political decisions black people were grappling with in the last years of slavery.

**John Russwurm**
The son of a black mother, Russwurm was raised and educated by his white father. He later took on the cause of black people, co-founded *Freedom’s Journal*, and resettled in Liberia after he lost confidence in America as a place where blacks could ever be really free.

**Peter Williams, Jr.**
Educated at the African Free School, Williams was a minister who spoke eloquently on the occasion of America’s withdrawal from the international slave trade. He thanked whites for helping to bring this about, and encouraged blacks to behave honorably and respect the law.

**Belinda Lucas**
In her own words, Lucas recounts her kidnapping from Africa, her long life, her work, her house, and her purchase of her own freedom and her husband’s. She is an appealing, energetic, and independent woman who faced many difficult times. She tells her story in an uplifting way, though the language may sound dated to students.

**Peter Van Wagener**
Sojourner Truth’s son, Van Wagener was kidnapped as a five-year-old and brutally abused in Alabama. He was rescued through his mother’s efforts and returned to her, but later he had trouble with the law and could not hold a job. He eventually went to sea, lost contact with his mother, and vanished.

**Sojourner Truth**
She began life as a slave named Isabella, but Sojourner Truth became a free woman, a preacher, an abolitionist, and a powerful speaker. The story of her son, Peter Van Wagener, is told briefly in this profile, but without the most difficult details.
Lesson Plans

The first four lesson plans explore cultural memories, work and daily life, slave resistance, and freedom. A fifth lesson plan looks at language, names, and power. Lesson Six covers fiction and non-fiction writing assignments. Lesson Seven provides discussion questions for the facsimile of the December 13, 1764 issue of The New-York Gazette; or, The Weekly Post-Boy. These lessons were designed to be adapted by teachers as needed.

Lesson One
Memories of Africa

Teacher Background
When Africans arrived in New York, they had been pulled away from their homes, families, friends, and the lives they had known. Their loss was monumental, but it was not complete because they brought with them languages, memories, and customs. Throughout the period of slavery in New York, many of the city’s slaves were imported directly from Africa, so the pain of missing home played out again and again. This is one reason that African culture was kept alive in the city.

Aim
Students will be able to analyze and discuss the cultural memories slaves brought to New York from Africa.

New York State Learning Standards for Social Studies
Elementary: 1.1.a; 1.2.b; 1.4.b; 1.4.c; 2.1.c; 2.2.a; 2.4.b; 2.4.c
Intermediate: 1.2.b; 1.3.d; 1.4.a; 1.4.d; 2.1.c; 2.2.c; 2.4.a; 3.1.d
Commencement: 1.2.b; 1.3.a; 1.4.a; 2.1.b; 2.2.c; 2.2.e; 2.3.a; 2.3.b; 2.4.a; 3.1.f; 3.1.g
(See text of relevant New York State Learning Standards, p. 27.)

Materials
- For kidnapping stories, use the profiles of John Jea and Belinda Lucas from Life Stories.

In the Classroom
Begin by asking students about their experiences with moving. What do they remember about places where they once lived, or places they have visited? When African people were in New York, what memories would they have had of home? How would the memories stay alive in New York?

Use Buried Stories to introduce the evidence that has been found in the African Burial Ground. What African customs were evident in New York? What other customs did students learn about at the exhibit? What African customs and influences do children know about today?
Teacher Background
The institution of slavery was fundamentally about work, and specifically about the decision of many whites to make money by forcing enslaved blacks to work without pay. What work did slaves actually do? In both the North and the South, much of it was hauling and lifting heavy loads. There were important regional differences, though. In the South, large numbers of enslaved men and women lived together in separate quarters and did mostly agricultural work in cotton, tobacco, rice, and sugar fields. Some also worked as domestic servants in the house of an owner who was probably rich. In New York City, slave owners were sometimes wealthy, but they were more likely to be ordinary tradesmen and shopkeepers who owned one or two slaves. Enslaved women worked as domestic servants in these owners’ households. The men often were trained to do skilled work, and sometimes they were taught to read and write.

Aim
Students will be able to identify and explain the different kinds of work performed by enslaved people in New York City.

New York State Learning Standards for Social Studies
Elementary: 1.4.c; 2.2.a; 2.2.b; 2.4.c; 3.1.a; 3.1.e; 3.2.c; 4.1.c; 4.1.e; 4.2.b; 4.2.c
Intermediate: 1.3.b; 1.4.a; 2.1.c; 2.2.c; 2.3.c; 2.4.a; 2.4.d; 3.1.d; 4.1.a; 4.1.c; 4.2.a; 4.2.c; 4.2.d
Commencement: 1.2.b; 1.3.a; 2.2.c; 2.2.e; 2.3.a; 2.4.a; 3.1.g; 3.2.b; 4.1.g; 4.2.a
(See text of relevant New York State Learning Standards, p. 27.)

Materials
• Story maps for 1664 and 1741.
• Buried Stories, for evidence of how hard people worked.
• Life Stories profiles of Groot Manuel de Gerrit, Richard Gerret, John Fortune, McLennan’s Female Slave, Charles Roberts, Morehouse’s Pegg, Boston King, John Jea, and Belinda Lucas.
• Looking at Slavery in New York. Use especially charts 2, 3, and 4.
• Facsimile of The New-York Gazette; or, The Weekly Post-Boy.

In the Classroom
Begin in the present, and ask students what work they see going on around them. What kinds of jobs are being done? Introduce the period of the 1620s, when Europeans first arrived and Manhattan was still dense forest. What work needed to be done to make a town here? Move forward to the 1700s, when there was a small city here. What work was needed then?
Use the materials listed for this lesson to help students test their ideas about work in colonial New York. Ask them to make a list of the kinds of work done by blacks, enslaved and free, in *Life Stories*. Use the facsimile of *The New-York Gazette* to consider the kinds of work being done in New York City in December of 1764, and the kinds of skills the city required. Students should understand that slaves’ work changed over time, as the city became established.

Ask students to use the story maps for 1664 and 1741 to find locations in New York that were built with slave labor. What other locations might have been built by slaves?

In a wrap-up discussion, help students understand that the labor of slaves helped build the city of New York, just as the city’s role in the trading of slaves and the products of slave plantations helped establish it as a major world port. Without those two centuries of slavery, New York would probably not be the city it is.
Lesson Three

Resistance

Teacherr Background
Enslaved people sometimes resisted slavery in dramatic ways. They might run away, pick up arms, or in some rare instances take their case to court. There were other, less risky ways to resist, what historians call “everyday resistance.” A slave could refuse to smile, “accidentally” drop a plate, do a task slowly or poorly, or hide the master’s favorite tobacco. Owners might never know if these were done on purpose or not. Other things enslaved people did may not look like resistance at first, but they were. Doing a job extremely well, stepping in to care for a child, refusing to lie, fighting for black rights – these were all ways to maintain a sense of dignity and fight against degrading circumstances.

Aim
Students will be able to explain the many ways in which African Americans resisted the oppression of slavery.

New York State Learning Standards for Social Studies
Elementary: 1.4.c; 3.1.a; 3.1.e; 4.1.c
Intermediate: 1.3.b; 1.4.d
Commencement: 1.2.b; 1.3.a; 1.4.a; 2.4.a
(See text of relevant New York State Learning Standards, p. 27.)

Materials
• Profiles of Dorothy Creole, Hooglandt’s Robin, Burk’s Sarah, Livingston’s African Runaway, Morehouse’s Pegg, Colonel Tye, Deborah Squash, Rose Butler, John Russwurm, Belinda Lucas, and Sojourner Truth. Most of the other profiles will also give students material about how people resisted. John Jea’s memories, for example, provide a vivid picture of the life slaves were resisting.
• Buried Stories, for material about ongoing African rituals throughout slave times.
• Laws Affecting Blacks in Manhattan
• Story maps for 1664, 1741, 1783, and 1827.

In the Classroom
Draw on students’ experience with authority. How are young people’s lives controlled by adults? What do adults hope to accomplish? How does it feel to a child? How do children resist when they feel over-controlled? What happens as children grow up? Move the discussion to the issue of slavery. How were slaves’ lives controlled and by whom? What were the people in control hoping to accomplish? What features of slavery – such as its permanence, the loss of family life, overwork – made it an extreme form of control? The goal is to use students’ experience to inform their understanding of slavery, not to equate slavery and childhood.

Use the profiles to consider different ways slaves could resist. Organize these strategies into categories such as everyday resistance, escape, good works, relying on faith, drawing on African traditions, and fighting back. In what circumstances would an enslaved person choose one form over another? Help students understand that the same person might use all of these forms of resistance in different times or circumstances.
Focus on the option of running away, which happened frequently. Use the profiles of Livingston’s African Runaway and Morehouse’s Pegg, and the ads in the facsimile of *The New-York Gazette*. What evidence is there about why these people ran away? How much planning had they done? Why would running away be an appealing option for a slave?

Focus on the option of fighting back. Use the profiles of Hooglandt’s Robin, Burk’s Sarah, Colonel Tye, Deborah Squash, Rose Butler, and Sojourner Truth. What different ways did each of these people fight back? Was it a choice people made or a spur-of-the-moment decision? What was the outcome of their resistance? How did reactions to slaves’ resistance vary, depending on what side people were on? For example, Hooglandt’s Robin was accused of “crimes” and “murder.” Are those the right words? What about the question of justice? In general, if an authority is unjust, is any form of resistance justified? If not, what are the limits?
Lesson Four
Freedom

Teacher Background
Throughout slavery times, there were black people who managed to become free, but freedom was often limited in one way or another, often to make things easier for whites. Under the Dutch, “freed” slaves were neither entirely free nor entirely enslaved. Later, the British made freedom rare. After the American Revolution, more slaves were freed, though at a painfully slow pace. Finally, freedom came on July 4, 1827, and it represented a real breakthrough.

Aim
Students will be able to describe the end of slavery in New York and explore some of the meanings of freedom.

New York State Learning Standards for Social Studies
Elementary: 1.1.a
Intermediate: 1.2.a; 1.2.b; 1.3.b; 1.3.c
Commencement: 1.1.a; 1.2.b; 1.3.a; 1.4.a; 2.4.a
(See text of relevant New York State Learning Standards, p. 27.)

Materials
• Story Maps of 1664, 1741, 1787, and 1827.
• Looking at Slavery in Manhattan, especially Chart 5.

In the Classroom
Ask students what it means to be free. What’s the best definition of the term? What are the barriers to freedom in their lives?

Use Life Stories to focus on black people who lived during the Dutch and British colonial periods. When enslaved people became free, what were they free to do? For example, they were free to keep their own wages. What were they free not to do? For example, they did not have to do whatever a slave owner told them to do. How was their freedom limited?

Ask students to focus on the stories of black people who lived in the early 1800s, when more and more slaves were being freed. Did these former slaves face different issues from earlier free blacks? What would it mean for a family if some members were free and others were still legally enslaved?
Lesson Five

Naming Rights

Teacher Background
Language reflects power relationships in a culture. In general, the powerful assign names and descriptive terms to the less powerful. Slave owners often picked the names given to slaves, and these names reflected the attitudes of the enslaving culture. In the Dutch period, enslaved Africans had first names and last names that indicated something of their personal history before they were enslaved. For example, Groot Manuel de Gerrit kept his Spanish or Portuguese name; he was given a nickname as well as a Dutch surname common among the Dutch. Dorothy Creole’s name suggests that she came from a world in which African and European cultures were mixed. The name “Creole” may have begun as a descriptive term used by Europeans, and later developed into a surname.

In the particularly repressive British period, slaves had only a first name, with the owner’s surname appearing before it as a possessive, a reminder of ownership: Regnier’s Mars, Burk’s Sarah. Sometimes these first names were actually African in origin. Quash, Quack, Quamino, and Cuff were Akan names based on the days of the week; “quash,” for example, means Sunday. A slave like Walter’s Quack, a real person who was charged in the 1741 uprising, was able to keep his name as an important connection to his culture.

During the United States period, first and last names became common again, though they were English names, like William Hamilton or Belinda Lucas. (The only African-based surname in Life Stories is Deborah Squash’s; Squash was a variant of “quash.”) At the time of emancipation, many former slaves proudly gave themselves new surnames: “Freeman” was a popular choice. Sojourner Truth named herself as well, but she decided to reflect her uniqueness, and she picked a name unlike any other.

Names applied to groups of people have also changed over time. Some once-common pejoratives for people of African descent are now reviled. Other terms, like “negro” and “colored” were considered polite at one time, but now seem out of date, inaccurate, or condescending. Some terms can be used by an African American that would sound insulting from someone else. In general, acceptable terms tend to change as people gain power and decide for themselves how they want to be known.

Aim
Students will be able to describe how slaves’ names, and terms applied to African Americans, changed and reflected the time and circumstances they lived in.

New York State Learning Standards for Social Studies
Elementary: 1.1.a; 1.2.a; 1.2.b; 1.2.c; 1.4.b
Intermediate: 1.2.a
Commencement: 1.2.b; 1.3.a; 2.3.b
(See text of relevant New York State Learning Standards, p. 27.)
Materials

- Profiles of Groot Manuel de Gerritt, Regnier’s Mars, Richard Gerret, Livingston’s African Runaway, McLennan’s Female Slave, Deborah Squash, Peter Williams, Jr., and Sojourner Truth.
- Buried Stories.

In the Classroom

Working in small groups, ask students to tell the history of their own first name. Were they named for someone? Did their mother like the sound of it? Do they have a unique name? Do they like it? Did they ever have a nickname? Have they ever picked a new name for themselves? Next lead a class discussion about how names are given today, and how students feel about their names. You might also look at a few popular rap performers’ names. What do the names have in common? What makes a good name for a rapper? Why do they decide not to use their real names?

Individually or in groups, students can use a graphic organizer to list the names of individual black people from Life Stories according to when they lived (Dutch colonial period, British colonial period, or United States period). They can use the contents page of Life Stories for help with this. What differences do students see in the three periods? If they need guidance, suggest that they look specifically at first names and last names, at how and where white owners’ names are included in slaves’ names, and at the names of free blacks.

In small groups, or in a whole-class discussion, students can talk about how black peoples’ names changed over the period of slavery, and how the names reflected the realities of the times they lived in. What does “Groot Manuel de Gerrit” say about slavery during the Dutch colonial period? What does “Burk’s Sarah” say about the British period? What does “Peter Williams, Jr.” say about the early 1800s? Students might also want to think about people whose names are not recorded, like Livingston’s African Runaway, McLennan’s Female Slave, and the men and women in the African Burial Ground. What have we lost by not knowing these names?

Another question is how enslaved people might have subverted the effort to name them. In the South, slaves sometimes had private names within the black community that owners knew nothing about. Could this have happened in the North? Do students have private names that are not used by adults? What value and meaning do private names have? What would private names have meant to the community of enslaved people in New York? Could they be a form of resistance, or a way to maintain ties to Africa or family members? (It is known that some slaves in the South named babies after family members who had been sold, as a way to hold on to a lost relative.)

A final discussion can center on broader issues about language and terms used to describe people, beginning with students’ own experience. What terms do they use to describe groups they belong to? Is it okay if outsiders use these words to describe them? Are there terms that were acceptable once, but are now rejected? Then you can raise the issue of how people of African descent have been referred to over time. For example, in old maps the big cemetery at Chambers Street was labeled the “Negros Burial Ground.” It is now called the African Burial Ground. Why do students think that change was made?

What about the use of the word “slave”? Is it an insensitive or negative term? Does it rob people again of their humanity, or is it an honest way to describe a historic reality? Are “enslaved black” or “enslaved person” or “enslaved African” better terms? In their writings, Sojourner Truth, John Jea, Boston King, and Frederick Douglass all used the word “slave.” Should historic terms be changed to reflect modern sensibilities, or to honor people in ways that they were not honored in life?
Lesson Six
Writing Lives

Teacher Background
Almost nothing is known about how slaves thought or felt, but students can use the historic record and their imaginations to delve further into the lives of enslaved blacks in New York City.

Aim
Students will be able to imagine the lives of enslaved blacks, and to empathize with them, by writing fiction or non-fiction based on history.

New York State Learning Standards for Social Studies
Elementary: 1.4.c; 2.4.c
Intermediate: 1.3.b; 1.4.a; 1.4.b; 1.4.d; 2.4.a
Commencement: 1.2.b; 1.3.a; 2.2.c; 3.2.b; 4.1.g
(See text of relevant New York State Learning Standards, p. 27.)

Materials
• All classroom materials for students, as needed.

In the Classroom
Ask students to write a fictional story about a child born in Africa in 1760 and brought into slavery in New York around 1770. Students can write the story of the person’s whole life, or they can focus on a particular period of time. If they follow the story until their character is about 50, they will cover the important events around the American Revolution and the passage of the Gradual Emancipation laws. Students should draw details from the other student materials so their fictions are based in historical accuracy.

Students can also write a non-fiction profile like those in Life Stories. For a source, they can use the runaway ad for a “Negro Man named Jasper” on page 3 of The New-York Gazette facsimile. The original runaway ad for Morehouse’s Pegg appears just below the ad for Jasper. Students can compare it to Pegg’s profile in Life Stories for some guidance. The most important thing is to read the runaway ad carefully and look at each detail. In this case, the dates are important. The newspaper is dated December 13, 1764, but the notice is dated November 4 and says that Jasper ran away “the twelfth of last month.” He has been gone for two months; is he safe somewhere? Students should use a map to find Middletown, New Jersey. How far is it from New York City? The notice says that he “understands farming business.” What work could he do in the city? Does he have enough clothing for winter in New York? How could he have gotten more? (What about the notice of clothes stolen from a house, on page 3 of the Gazette?) Is the owner’s description of Jasper detailed enough for someone to recognize him? (For a collection of runaway ads, see Pretends to be Free: Runaway Slave Advertisements from Colonial and Revolutionary New York and New Jersey, edited by Graham Russell Hodges and Alan Edward Brown.)
Lesson Seven

Reading *The Gazette*

**Teacher Background**

This issue of *The New-York Gazette; or, The Weekly Post-Boy* was published a few months after the British passed the Sugar Act, which taxed imports from non-British territories, including coffee, wine, indigo, sugar, and textiles. It was the first law Parliament passed specifically to raise revenue from the colonies. When this issue appeared, slavery was still a critical part of New York City’s life and economy, but relatively few items in the paper refer specifically to slavery. However, the effects of slavery can be seen in the many merchant ads for imported items tied to slave labor or the slave trade.

Some notable items appearing in the facsimile:

Page 1: *Prices Current in New York*, which students can use to understand what different items cost, and how the costs related; *A Proposal to the Publick* about the opening of a new school, specifying that boys and girls will be taught separately; an ad for the Queen’s Head Tavern, placed by black tavern keeper Samuel Francis (Fraunces).

Page 2: Articles about relationships with local Indians appear on this page, as well as two very important notices about colonial relations with Britain. Under the heading, *Boston, December 3*, is a report of the French distilling their own molasses in the West Indies, to improve their “African Trade.” This article addresses the importance of sugar to the slave trade, the rivalries between England and France, and the complex ties between sugar, the West Indies, Africa, England, France, and New York. The background is that the British have been trying for years, unsuccessfully, to prevent the colonists from trading with the French. In 1760 they passed higher taxes on foreign items being imported to the colonies. This article is about the French response: they will distill their own molasses and trade their products to buy slaves in Africa. This will bypass the New York and New England distilleries that have been distilling French molasses, a costly development for the economy that the article blames on the British duties on foreign molasses. Under the heading, *Providence, December 3*, there is another complaint about British taxes. The Rhode Island General Assembly is drafting a message for the King, asking that “stamp duties and internal taxes be not laid on the people here, without their own consents.”

Page 3: A list of ships arriving in Jamaica from Liverpool, Philadelphia, Africa; debtors’ notices mentioning Judge Daniel Horsmanden; *Whereas Claudine*, about a runaway, probably white, wife; *Rum and Muscovado Sugar*, available cheap for cash (compare to the list of prices on page 1, and to the two Antigua paintings in the Photo Cards); two runaway slave ads, including one for Morehouse’s Pegg and another for a man named Jasper; *Stolen out of the House*, several items of clothing – perhaps stolen by a runaway?
Page 4: *The Public are hereby informed*, an ad for a new school that can be compared to a similar ad on page 1; another debtor’s notice mentioning Judge Daniel Horsmanden; *If any Person in the Eastern Governments*, requesting a contractor for cutting up to 6,000 cords of firewood, and for laborers to do the work; a notice, printed along the bottom edge, of a new newspaper printed by John Holt. (For more about Holt, see the profile of Charles Roberts.)

**Aim**

Students will be able to use a primary source to explore a specific moment in New York’s history, and to see how slavery connected to many aspects of the city’s life.

**New York State Learning Standards for Social Studies**

Elementary: 1.4.c; 2.3.b; 2.4.b; 2.4.c; 3.1.a; 3.1.c; 3.1.e; 4.1.c; 4.1.e; 4.2.b; 4.2.c
Intermediate: 1.2.b; 1.3.c; 1.4.a; 1.4.d; 2.1.c; 2.2.c; 2.4.a; 3.1.d; 4.1.a; 4.1.c; 4.2.a
Commencement: 1.2.b; 1.3.a; 2.2.c; 2.2.e; 2.4.a; 3.1.f; 3.1.g; 3.2.b; 4.1.g; 4.2.a
(See text of relevant New York State Learning Standards, p. 27.)

**Materials**


**In the Classroom**

Give students time to examine the paper, which is very different from modern newspapers. What do they notice? Can they find news? Advertisements? What can they tell about New York City in December of 1764?

Find the runaway ad placed by Rebeccah Morehouse and compare it to the profile of Morehouse’s Pegg in *Life Stories*. What context was added to the profile? Was anything left out? Compare the two runaway ads that appear on page 3. In what ways are they similar or different?

Make a list of items available from merchants, and note how many of the items are imported, and how many are luxuries as opposed to necessities. Who would have bought these items? How did slavery help provide white families with the resources to buy imported goods? What role did slaves have in growing or producing these items?

How much attention did items about slavery receive in this edition of the newspaper? Look for all the specific references to slavery, such as ships arriving, fears about the French molasses distilleries, and runaway ads. How many can students find? What topics receive more direct attention? Then look for items that do not mention slavery but imply it, such as ads for molasses, sugar, rum, and other imported items, and the notice about the theft of clothing from a house. What picture of slavery in New York emerges when all the references are combined?

What signs of discontent with the British appear in this issue of the newspaper? Students should look especially at page 2, under the headings *Boston, December 3* and *Providence, December 8*. What connection do these items show between the slave trade and the rumblings of colonial discontent?
The History of Slavery in New York City

The following overview of the history of slavery in this city is a reprint of the entry for “slavery” in The Encyclopedia of New York City, edited by Kenneth T. Jackson (New Haven: Yale University Press, 1995). The entry was written by Thomas J. Davis, Professor of History, Arizona State University, and edited by Marjorie Waters for the New-York Historical Society. Reprinted by permission.

Slavery was introduced in Manhattan by the Dutch, who settled eleven African men there in 1626 and three women in 1628, all of whom had been captured in war. The Dutch West India Company was among the foremost slave traders in the world but provided only a few Africans to New Netherland, where slaves commanded lower prices than in the Caribbean. Most slaves taken before the 1650s were captured by Dutch or Portuguese ships. Initially the company, the main employer in the colony, used slaves for projects such as building the fort of New Amsterdam, laying roads, carrying merchandise, and providing officers with domestic services like cooking and laundering. During these years slaves were married in church and their children were registered with the company. As the settlement became established and public works slackened, the need for slaves diminished and the eleven men of the first cargo petitioned for their freedom. On 25 February 1644 they and their wives received their conditional release in return for services on demand and lifelong payments due annually in cash or kind. The company surrendered none of its claims to service, shifted living costs to the petitioners, and bound to service their children, born and unborn; it later freed some of the nearly two dozen persons affected by this arrangement, and a comparable number were freed privately by 1664 when the English took control of the colony. At this time at least 9 percent of the eight thousand settlers [in New Netherland] were Africans, and there were communities of slaves and free blacks.

The Articles of Capitulation formalizing the surrender of the Dutch preserved all the property rights that they recognized, and the ownership of slaves was transferred to the English, who soon institutionalized slavery by endorsing it as a system of property rights in the Laws of 1665, the first legal code in the colony. Slaves were classified as chattel bound to serve involuntary, indefinite, and heritable tenure, and their marriages were no longer recognized as legal. American Indians and Africans were enslaved, but the laws made “slaves” synonymous with “Negroes,” and the Iroquois Confederacy, the Hurons, and the Delawares made pacts with the English to return runaways. To help keep peace the colonial governor Edmund Andros prohibited the enslavement of Indians from local tribes in 1679; others continued to be enslaved until the 1740s.

White working men protested the increasing use of slaves in shops, along the docks, and in skilled and unskilled trades, and eventually municipal licensing ordinances banned blacks from driving wagons and selling goods in public markets. The restrictions mostly affected free blacks, since slaves continued to be employed in these ways by their masters. Restrictions on slavery were proposed as early as the 1680s. Many people resented the power of the Royal African Company (chartered in 1672), which had a monopoly in the slave trade: a tax was levied on the importing of slaves, though smuggling made this ineffective. By the beginning of the eighteenth century about 14.2 percent of the population was black. The number of slaves entering the port was 225 between 1701 and 1704, and 185 between 1710 and 1712; all were from Africa, and unlike those who had entered on earlier shipments from the West Indies they had no experience with slavery. Between 1700 and 1774 the city legally admitted about 6800 slaves, 2800 of whom were from Africa. Slave markets at the foot of Wall Street were named after prominent families involved in slave trading, including the Crommelins, Schuylers, Van Zandts, and Waltons. Other families that made high profits legally and illegally in the slave trade were the Beekmans, Crugers, Livingstons, Philips, Van Hornes, and Van Cortlandts.
Slaves did have a very few rights: those who willfully killed or maimed them were punished under a law passed in 1686. But the purpose of most laws was to control rather than to protect slaves. A set of laws passed in 1702 prohibited slaves from escaping, taking part in conspiracies or insurrections, trafficking in stolen goods, assembling in groups larger than three, bearing arms, and traveling without permission. In 1705 the state assembly declared baptism ineffective for slaves and from the following year endorsed conversion. Local ordinances barred slaves from various activities.

Despite the laws slaves often stole, gambled, drank, evaded curfew, and disturbed the peace; less frequently they committed serious crimes such as assault, battery, murder (usually of whites), and arson. After a time in which the number of slaves increased dramatically, recently arrived Africans led an uprising on the night of 6 April 1712, in which eight whites were killed and more than twenty others seriously injured. In addition fires were set in the east ward, although only a few out-buildings were burned and property damage was light. Twenty-five blacks paid for the incident with their lives; six were hunted down and nineteen were later executed. During the same year and again in 1730 more laws were passed to tighten the control of slaves.

The division of families was a principal cause of hardship for slaves. Like those in many other cities, slave families in New York City seldom shared one household. Mothers and young children lived together but men were housed separately. Visiting privileges were granted for Sundays, but husbands and wives frequently negotiated weeknight meetings, usually at the woman’s quarters. Often men were denied visits and violence resulted; in 1741 Roosevelt Quack was kept from seeing his wife, the governor’s cook, and burned the governor’s house. The separation of mothers and children at sale, especially beyond visiting distance, was also a source of great distress.

Slaves recognized and respected their own family unions regardless of law, and networks of kin developed early. The proximity of houses to each other also encouraged networks for friendship and recreation. Some slaves organized theft rings such as the Geneva Club of the 1730s; members conspired with whites and caroused with them in notorious taverns where they held private celebrations. Some celebrations were public, but carnivals such as Pinkster and Election Day that were held by rural blacks were restrained in Manhattan, perhaps because officials feared that they could not assure public safety.

Between 1730 and 1740 at least 1429 slaves were brought to the city. By 1741 the ratio of men to women had become imbalanced: because of the growing use of slaves in business the number of men for every hundred women rose from ninety-nine in 1731 to 120 in 1741. On 18 March 1741 an uprising began that lasted more than six months and resulted in massive property damage. The seat of royal government was destroyed by fire, including the governor’s residence and the rest of Fort George on the southwestern tip of Manhattan; other houses and businesses burned during the following three weeks. The only death was that of a soldier at the fort. An investigation led by Justice Daniel Horsmanden of the supreme court blamed a conspiracy of slaves aided by white accomplices for the fires, and trials on various charges resulted in the execution of thirty black men, two white men, and two white women, as well as the deportation of seventy-two blacks. Misgivings arose almost immediately that the punishments had exceeded the crimes, and the episode remained controversial. In the 1740s the proportion of slaves in the population peaked at 20.9 percent.

Just before the American Revolution New York City was second only to Charleston, South Carolina, among urban centers of slavery. There were 3137 blacks in Manhattan, about 14.3 percent of the population, and the number grew during the war as thousands of runaways and Loyalists’ slaves flooded Manhattan, hopeful for freedom that had been promised by the British. Many bore arms against patriots who owned slaves. The local
Black Brigade was housed at several sites, including 18 Broadway and 10 Church Street, and distinguished itself variously as the Royal African Regiment and the Ethiopian Regiment in battles in New York State and New Jersey. Many slaves won their freedom from one side or the other during the war. Nearly five thousand blacks sailed with the British in the evacuation of the city in November 1783.

In the decades after the revolution the effects of national liberty eventually eroded slavery in New York City. Large numbers of white workers who moved to the city forced gradual emancipation but like many others refused to extend civil rights to blacks, which were omitted from legislation passed by the state in 1785. There were 2369 slaves in the city in 1790.

The first step toward ending slavery in the city was an act of 1799, which declared free the children of slaves born on or after 4 July, [but required that these children remain servants to their mother’s owner until they reached the age of 25 for women, and 28 for men. The law also called for] the registration of children indentured to their masters until the age of manumission. A law passed in 1809 recognized the legality of marriages between slaves and prohibited for the first time the forced separation of slave families. In 1817 the state legislature and Governor Daniel D. Tompkins agreed to abolish slavery in New York on 4 July 1827, a date followed by two days of singing, parades, and fireworks. Complete abolition was not achieved until 1841, when the state rescinded provisions allowing nonresidents to hold slaves for as long as nine months. Slavery nonetheless remained a part of the economy in New York City until the Civil War. The slave states had strong economic ties to the city, which the New York Times described as “the spot most tainted by Southern poison.” Blacks lived in fear of the notorious “blackbirders,” who until the war seized victims from the streets for sale in the South. Other hardships also persisted for former slaves, who had to eke out a living amid racial hostility that flared into such violent incidents as the draft riots of 1863.

Select Bibliography


Classroom Resources

For a list of useful books for teachers, see the Select Bibliography.

Books for Children


*If You Lived in Colonial Times*, by Ann McGovern. This book for Grades 3-5 is not at all about slavery; in fact, all the illustrated people are white. You might use it to help students think about why the history of northern slavery was often ignored. The book also answers the kinds of questions children ask about colonial times.


*The Kidnapped Prince: The Life of Olaudah Equiano*, by Olaudah Equiano, adapted by Ann Cameron. A children’s version of one of the classics of slavery literature. Olaudah Equiano was an 11-year-old African boy who was kidnapped into slavery in the 1750s. He purchased his freedom ten years later and moved to England. Though he did not live in New York, much of Equiano’s story applies to the experience of kidnapped African children.

*Once on This River*, by Sharon Dennis Wyeth. This novel for middle school children follows an 11-year-old girl who leaves Madagascar with her mother and travels to New York to try to free her uncle.

*A Slave Family*, by Bobbie Kalman and Amanda Bishop. A handsomely illustrated non-fiction work for Grades 3-5, this book follows a slave family in Virginia during the colonial period. You might use this book to help children think about the differences between northern and southern slavery. In New York, for example, slave families rarely lived together as this Virginia family does.

*War Comes to Willie Freeman*, by James Collier and Christopher Collier. In this novel, a young black girl disguises herself as a boy during the Revolution and begins a search for her mother. She is helped in New York by Sam Fraunces, a black man, owner of the Fraunces Tavern.

Websites

http://www.africanburialground.com. The website for the African Burial Ground contains a great deal of information about the history of the site, the research findings, the reinterment ceremony, and some concerns in the black community over treatment of the remains.

http://hitchcock.itc.virginia.edu/Slavery. A thousand images are presented on this website about the Atlantic Slave Trade and slave life in the Americas.
http://www.hudsonvalley.org/web/phil-main.html. This website for Philipsburg Manor in Sleepy Hollow, New York, provides some fascinating material on how one living history museum has rethought the role slaves played in its history. Philipsburg Manor is a good field trip destination to learn how slaves worked and lived near New York City in 1750.

http://people.hofstra.edu/faculty/Alan_J_Singer/slaverycurriculum.html. This valuable website includes slavery-related documents from throughout the New York region, with special emphasis on Long Island.

http://academicinfo.net/africanamslavery.html. This offers a comprehensive set of links to other websites on the subject of slavery and African Americans.

http://www.fordham.edu/halsall/africa/africasbook.html. This website provides many links related to African culture and history.

http://www.nypl.org/research/sc/sc.html. The website of the Schomburg Center for Research in Black Culture, a research library of the New York Public Library, has many searchable collections.
New York State Learning Standards for Social Studies

The following tables illustrate how each lesson in this Teacher’s Guide meets key components of the New York State Performance Standards for Social Studies. For more information on the standards, visit the New York State Education Department’s website at www.emsc.nysed.gov.

<table>
<thead>
<tr>
<th>Standard 1: History of the United States and New York</th>
<th>Lesson</th>
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<tbody>
<tr>
<td><strong>Elementary</strong></td>
<td></td>
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<tr>
<td>1. The study of New York State and United States history requires an analysis of the development of American culture, its diversity and multicultural context, and the ways people are unified by many values, practices, and traditions. Students:</td>
<td>1 2 3 4 5 6 7</td>
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<tr>
<td>a. Know the roots of American culture, its development from many different traditions, and the ways many people from a variety of groups and backgrounds played a role in creating it.</td>
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<tr>
<td>2. Important ideas, social and cultural values, beliefs, and traditions from New York State and United States history illustrate the connections and interactions of people and events across time and from a variety of perspectives. Students:</td>
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<tr>
<td>a. Gather and organize information about the traditions transmitted by various groups living in their neighborhood and community.</td>
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<td>b. Recognize how traditions and practices were passed from one generation to the next.</td>
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<td>c. Distinguish between near and distant past and interpret simple timelines.</td>
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<td>4. The skills of historical analysis include the ability to: explain the significance of historical evidence; weigh the importance, reliability, and validity of evidence; understand the concept of multiple causation; understand the importance of changing and competing interpretations of different historical developments. Students:</td>
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<td>b. Explore different experiences, beliefs, motives, and traditions of people living in their neighborhoods, communities, and State.</td>
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<tr>
<td>c. View historic events through the eyes of those who were there, as shown in their art, writings, music and artifacts.</td>
<td>X X X</td>
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<tr>
<td><strong>Intermediate</strong></td>
<td></td>
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<tr>
<td>2. Important ideas, social and cultural values, beliefs, and traditions from New York State and United States history illustrate the connections and interactions of people and events across time and from a variety of perspectives. Students:</td>
<td></td>
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<tr>
<td>a. Describe the reasons for periodizing history in different ways.</td>
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<tr>
<td>b. Investigate key turning points in New York State and United States history and explain why these events or developments are significant.</td>
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</tr>
<tr>
<td>3. Study about the major social, political, economic, cultural, and religious developments in New York State and United States history involves learning about the important roles and contributions of individuals and groups. Students:</td>
<td></td>
</tr>
<tr>
<td>b. Gather and organize information about the important achievements and contributions of individuals and groups living in New York State and the United States.</td>
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<tr>
<td>d. Classify major developments into categories such as social, political, economic, geographic, technological, scientific, cultural or religious.</td>
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<tr>
<td>4. The skills of historical analysis include the ability to: explain the significance of historical evidence; weigh the importance, reliability, and validity of evidence; understand the concept of multiple causation; understand the importance of changing and competing interpretations of different historical developments. Students:</td>
<td></td>
</tr>
<tr>
<td>a. Consider the sources of historic documents, narratives, or artifacts and evaluate their reliability.</td>
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<tr>
<td>b. Understand how different experiences, beliefs, values, traditions, and motives cause individuals and groups to interpret historic events and issues from different perspectives.</td>
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<tr>
<td>d. Describe historic events through the eyes and experiences of those who were there.</td>
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<tr>
<td><strong>Commencement</strong></td>
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</tr>
<tr>
<td>1. The study of New York State and United States history requires an analysis of the development of American culture, its diversity, and multicultural context, and the ways people are unified by many values, practices, and traditions. Students:</td>
<td></td>
</tr>
<tr>
<td>a. Analyze the development of American culture, explaining how ideas, values, beliefs, and traditions have changed over time and how they unite all Americans.</td>
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<tr>
<td>2. Important ideas, social and cultural values, beliefs, and traditions from New York State and United States history illustrate the connections and interactions of people and events across time and from a variety of perspectives. Students:</td>
<td></td>
</tr>
<tr>
<td>b. Develop and test hypotheses about important events, eras, or issues in New York State and United States history, setting clear and valid criteria for judging the importance and significance of these events, eras, or issues.</td>
<td></td>
</tr>
<tr>
<td>3. Study about the major social, political, economic, cultural, and religious developments in New York State and United States history involves learning about the important roles and contributions of individuals and groups. Students:</td>
<td></td>
</tr>
<tr>
<td>a. Compare and contrast the experiences of different ethnic, national, and religious groups, including Native American Indians, in the United States, explaining their contributions to American society and culture.</td>
<td>X X X X X X</td>
</tr>
<tr>
<td>4. The skills of historical analysis include the ability to: explain the significance of historical evidence; weigh the importance, reliability, and validity of evidence; understand the concept of multiple causation; understand the importance of changing and competing interpretations of different historical developments. Students:</td>
<td></td>
</tr>
<tr>
<td>a. Analyze historical narratives about key events in New York State and United States history to identify the facts and evaluate the authors' perspectives.</td>
<td>X X X X X</td>
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</tbody>
</table>

New-York Historical Society
### Standard 2: World History

#### Elementary
1. The study of world history requires an understanding of world cultures and civilizations, including an analysis of important ideas, social and cultural values, beliefs, and traditions. This study also examines the human condition and the connections and interactions of people across time and space and the ways different people view the same event or issue from a variety of perspectives. Students:
   - c. Study about different world cultures and civilizations focusing on their accomplishments, contributions, values, beliefs, and traditions.

2. Establishing timeframes, exploring different periodizations, examining themes across time, and within cultures and focusing on important turning points in world history help organize the study of world cultures and civilizations. Students:
   - a. Distinguish between past, present, and future time periods.
   - d. Compare important events and accomplishments from different time periods in history.

3. Study of the major social, political, cultural, and religious developments in world history involves learning about the important roles and contributions of individuals and groups. Students:
   - b. Gather and present information about important developments from world history.

4. The skills of historical analysis include the ability to investigate differing and competing interpretations of the theories of history, hypothesize about why interpretations change over time, explain the importance of historical evidence, and understand the concepts of change and continuity over time.
   - b. Explore the lifestyles, beliefs, traditions, rules and laws, social/cultural needs and wants of people during different periods in history and in different parts of the world.
   - c. View historic events through the eyes of those who were there, as shown in their art, writings, music, and artifacts.

#### Intermediate
1. The study of world history requires an understanding of world cultures and civilizations, including an analysis of important ideas, social and cultural values, beliefs, and traditions. This study also examines the human condition and the connections and interactions of people across time and space and the ways different people view the same event or issue from a variety of perspectives. Students:
   - c. Interpret and analyze documents and artifacts related to significant developments and events in world history.

2. Establishing timeframes, exploring different periodizations, examining themes across time and within cultures and focusing on important turning points in world history help organize the study of world cultures and civilizations. Students:
   - c. Study about major turning points in world history by investigating the causes and other factors that brought about change and the results of these changes.

3. Study of the major social, political, cultural, and religious developments in world history involves learning about the important roles and contributions of individuals and groups. Students:
   - c. Classify historic information according to the type of activity or practice: social/cultural, political, economic, geographic, scientific, technological, and historic.

4. The skills of historical analysis include the ability to: explain the significance of historical evidence; weigh the importance, reliability, and validity of evidence; understand the concept of multiple causation; understand the importance of changing and competing interpretations of different historical developments. Students:
   - a. Explain the literal meaning of a historical passage or primary source document, identifying who was involved, what happened, where it happened, what events led up to these developments, and what consequences or outcomes followed.
   - d. Investigate important events and developments in world history by posing analytical questions, selecting relevant data, distinguishing fact from opinion, hypothesizing cause-and-effect relationships, testing these hypotheses and forming conclusions.

#### Commencement
1. The study of world history requires an understanding of world cultures and civilizations, including an analysis of important ideas, social and cultural values, beliefs, and traditions. This study also examines the human condition and the connections and interactions of people across time and space and the ways different people view the same event or issue from a variety of perspectives. Students:
   - b. Understand the development and connectedness of Western civilization and other civilizations and cultures in many areas of the world over time.

2. Establishing timeframes, exploring different periodizations, examining themes across time and within cultures and focusing on important turning points in world history help organize the study of world cultures and civilizations. Students:
   - c. Analyze evidence critically and demonstrate an understanding of how circumstances of time and place influence perspective.
   - e. Investigate key events and developments and major turning points in world history to identify the factors that brought about change and the long-term effects of these changes.

3. Study of the major social, political, cultural, and religious developments in world history involves learning about the important roles and contributions of individuals and groups. Students:
   - a. Analyze the roles and contributions of individuals and groups to social, political, economic, cultural, and religious practices and activities.
   - b. Explain the dynamics of cultural change and how interactions between and among cultures have affected various cultural groups throughout the world.

4. The skills of historical analysis include the ability to: explain the significance of historical evidence; weigh the importance, reliability, and validity of evidence; understand the concept of multiple causation; understand the importance of changing and competing interpretations of different historical developments. Students:
   - a. Identify historical problems, pose analytical questions or hypotheses, research analytical questions or test hypotheses, formulate conclusions or generalizations.
## Standard 3: Geography

### Elementary

1. Geography can be divided into six essential elements which can be used to analyze important historic, geographic, economic, and environmental questions and issues. These six elements include: the world in spatial terms, places and regions, physical settings (including natural resources), human systems, environment and society, and the use of geography. Students:

   a. Study about how people live, work and utilize natural resources. X X X X X
   b. Locate places within the local community, State, and nation, locate the Earth's continents in relation to each other and to principal parallels and meridians. X X X
   c. Investigate how people depend on and modify the physical environment. X X X X

2. Geography requires the development and application of the skills of asking and answering geographic questions; analyzing theories of geography; and acquiring, organizing, and analyzing geographic information. Students:

   a. Analyze geographic information by making relationships, interpreting trends and relationships, and analyzing geographic data. X X X X X

### Intermediate

1. Geography can be divided into six essential elements which can be used to analyze important historic, geographic, economic, and environmental questions and issues. These six elements include: the world in spatial terms, places and regions, physical settings (including natural resources), human systems, environment and society, and the use of geography. Students:

   d. Describe the relationships between people and environments and the connections between people and places. X X X X X

### Commencement

1. Geography can be divided into six essential elements which can be used to analyze important historic, geographic, economic, and environmental questions and issues. These six elements include: the world in spatial terms, places and regions, physical settings (including natural resources), human systems, environment and society, and the use of geography. Students:

   f. Analyze how the forces of cooperation and conflict among people influence the division and control of the Earth's surface. X X X X X
   g. Explain how technological change affects people, places, and regions. X X X X X

2. Geography requires the development and application of the skills of asking and answering geographic questions; analyzing theories of geography; and acquiring, organizing, and analyzing geographic information. Students:

   b. Locate and gather geographic information from a variety of primary and secondary sources. X X X X X
**Standard 4: Economics**

**Elementary**

1. The study of economics requires an understanding of major economic concepts and systems, the principles of economic decision making, and the interdependence of economies and economic systems throughout the world. Students:
   - a. Know that scarcity requires individuals to make choices and that these choices involve costs.  
   - c. Understand how societies organize their economies to answer three fundamental economic questions: What goods and services shall be produced and in what quantities? How shall goods and services be produced? For who shall goods and services be produced?
   - e. Collect economic information from textbooks, standard references, newspapers, periodicals, and other primary and secondary resources.
   - c. Make hypotheses about economic issues and problems, testing, refining, and eliminating hypotheses, and developing new ones when necessary.

**Intermediate**

1. The study of economics requires an understanding of major economic concepts and systems, the principles of economic decision making, and the interdependence of economies and economic systems throughout the world. Students:
   - a. Explain how societies and nations attempt to satisfy their basic needs and wants by utilizing scarce capital, natural, and human resources.
   - c. Understand how scarcity requires people and nations to make choices which involve costs and future considerations.
   - b. Identify and collect economic information from standard reference works, newspapers, periodicals, computer databases, textbooks, and other primary and secondary sources.
   - c. Evaluate economic data by differentiating fact from opinion and identifying frames of reference.
   - d. Develop conclusions about economic issues and problems by creating broad statements which summarize findings and solutions.

**Commencement**

1. The study of economics requires an understanding of major economic concepts and systems, the principles of economic decision making, and the interdependence of economies and economic systems throughout the world. Students:
   - g. Understand the roles in the economic system of consumers, producers, workers, investors, and voters.
   - a. Identify and collect economic information from standard reference works, newspapers, periodicals, computer databases, monographs, textbooks, government publications, and other primary and secondary sources.