EDUCATION ACTIVITIES PACKET

Created by
Mel Fisher Maritime Museum
Contact us at education@mfmm.org

Introduction to the Spirits of the Passage Educational Materials

This education package has been developed as an educational supplement to teaching the Transatlantic Slave Trade. The exercises are adaptable for a range of ages, interests, and capabilities so teachers should feel free to choose the exercises that best fit their educational focus. This package includes the following:

- **Module 1: Exploring Slavery through Museums** is a PDF slideshow that provides a context for the stories presented. This overview of the topic of Transatlantic Slavery is a broad look at the influences that both supported and ended the practice of slavery and how archaeology that has helped reveal this history. The PDF presentation available online includes Teacher Notes for additional information.

- **Module 2: Exploring Slavery through Vocabulary** provides a set of vocabulary words important to facilitating meaningful discussions about the Transatlantic Slave Trade. Two companion worksheets, including a word search and crossword, are included to help students practice and retain the spellings and definitions of any unfamiliar words prior to the beginning the next module.

- **Module 3: Exploring Slavery through Art** offers an opportunity to use art interpretation as a means of introducing a historical topic. The Transatlantic Slave Trade is a complex, emotional, and sensitive subject and should not be reduced to names, dates, and places. Using art that was created during the Transatlantic Slave Trade period can create a more immediate understanding of the time period. It can also inspire students to search for other artwork that "tells a story."

- **Module 4: Exploring Slavery through Personal Narratives** introduces the importance of collecting stories directly from the people who experienced them. Working with narratives can help history come alive for students as they realize that history is filled with real people.

- **Module 5: Exploring Slavery through Additional Resources** is a collection of additional materials and readings for both students and teachers. Berenice Miles' *Teaching the Abolition of the Transatlantic Slave Trade* provides teachers with useful tips and strategies for effectively teaching this subject. *The Forgotten Story of American Indian Slavery,* edited by Dr. William Moreau Goins, and *Indentured Servitude*, by Sharon Fabian, remind students that the Transatlantic Slave Trade did not just impact Africans.

We also encourage teachers to watch **'Crash Course World History: Slavery (Episode #24).'** This fast-paced and comprehensive on-line education resource is packed with stimulating visuals and edgy facts that cover all the major points on this subject.

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Florida Standards

Education materials from *Spirits of the Passage* contain information and activities to address many Florida Standards in the classroom.

The following information was accessed from www.cpalms.org for the 2014/2015 school year.

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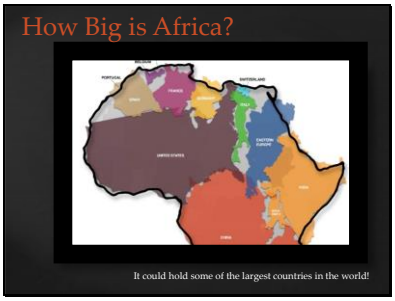
MODULE 1: EXPLORING SLAVERY THROUGH MUSEUMS

This PDF slideshow (available online and by request at education@mfmm.org) provides a context for the stories presented. This overview of the topic of Transatlantic Slavery is a broad look at the influences that both supported and ended the practice of slavery and ways in which archaeology has helped reveal this history. The PDF presentation includes teacher notes for additional information.

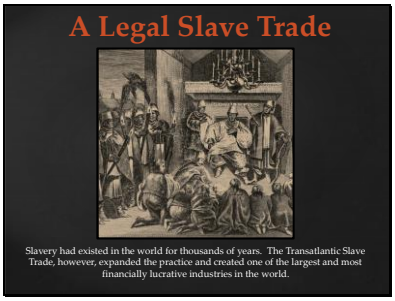
Spirits of the Passage: The Story of the Transatlantic Slave Trade is a major exhibition that presents the story of the slave trade using artifacts from the slave ship *Henrietta Marie* and stories gleaned from historical and archaeological research conducted by the Mel Fisher Maritime Museum.

The Transatlantic Slave Trade was an industry that thrived as a legal enterprise from the mid-1400s to the mid-1800s. Millions of Africans were forcibly transported across the Atlantic Ocean and sold into a lifetime of slavery. The driving force behind the Transatlantic Slave Trade was the need for a cheap and dispensable workforce to provide the labor required to build and expand communities in the New World, as well as cultivate large-scale agricultural products and manufactured goods.

Sometimes, people think of Africa as a single unified nation. But Africa was – and is – the home of many different nations that include many different cultures. These cultures are diverse in their customs, religions, and language. Many of these cultures practiced slavery long before the Transatlantic Slave Trade began. But the idea of slaves being chattel – having no human rights – was not typically a part of their cultures. People sold into a lifetime of slavery that would be passed on to their children was a new concept that developed largely as part of the Transatlantic Slave Trade.



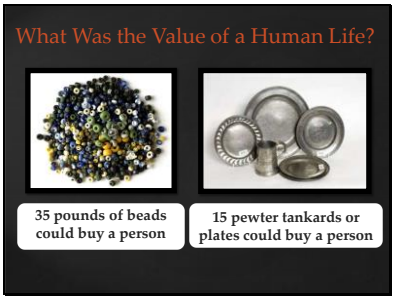
To see just how big the continent of Africa is, take a look at how modern countries would fit inside the borders. Many people believed that Africa was so large it would provide an inexhaustible number of people who could be enslaved. Caring for the health and long term needs of enslaved Africans was often of little concern because a new shipment of African slaves could be counted on to replace any that died or could no longer perform to their owners satisfaction.



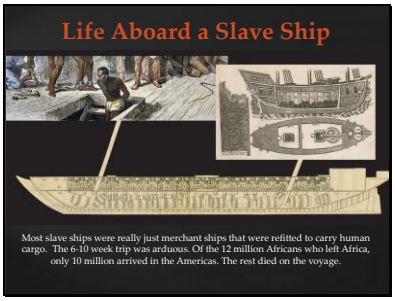
Africans were not the only people who were enslaved during this time period. When Columbus and early explorers first came to the New World, they enslaved natives of the Americas. It is estimated that between 1650 and 1730 at least 50,000 natives of the Americas were exported to work as slaves in the Caribbean. Indentured servants, who promised to provide labor for a certain number of years in exchange for their ship passage from Europe to the Americas, also provided grueling labor. But both of these groups of people proved more costly and less effective than African slaves, who were viewed as strong, knowledgeable, and plentiful.

The Transatlantic Slave Trade began around the mid-1400s when Europe's interest in Africa moved from the search for gold to a more readily available commodity -- slaves. This was a trade that was especially profitable: Manufactured goods were traded in Africa for slaves who were sold at a profit in the Americas. The products of their labor were then sold at a profit in Europe. The Triangular Slave Trade lasted nearly 400 years – from the 1400s to the 1800s. European ship captains negotiated with local African chiefs or kings who would trade captured prisoners or debtors in exchange for manufactured goods like iron or pewter.

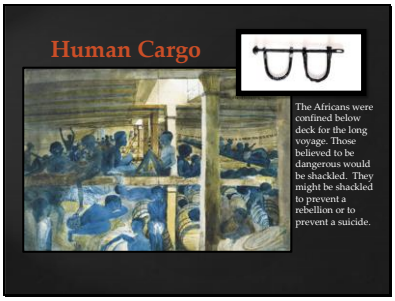
The New World was considered a vast resource that could provide Europe with many luxury crops. Indigo, cotton, tobacco, and sugar were particularly popular items. These items were considered luxury items and they fetched a high price in the European market, but meeting the demand required large plantations which required a large work force who could endure the grueling and dangerous work.



The quantity of items required for a ship captain to buy a person varied. These numbers are examples of transactions that actually occurred: 30 lead frames could buy a person. 12 bars of iron could buy a person. 15 pewter basins could buy a person.

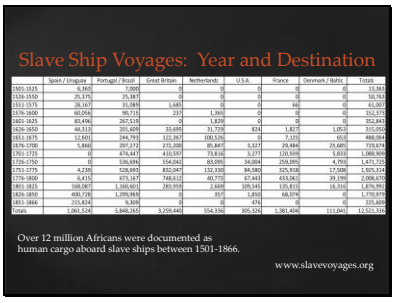


Imprisoned in the bottom deck or “hold” of a slave ship, the Africans endured miserable conditions with little respect for basic human needs, such as nourishing food, clean water, or medical care. Because the African people came from many nations, they spoke many different languages. Most had no way of knowing where they were going or what would happen to them once they arrived. Imagine existing in a dark cramped space with hundreds of other frightened people who had no way of communicating with each other.

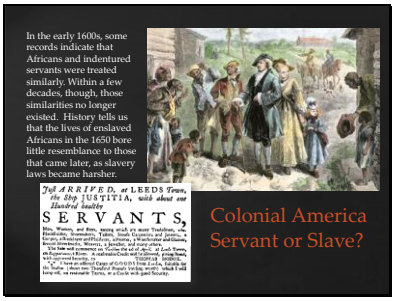


Hundreds of frightened and starving people can be very dangerous. *Bilboes*, or shackles, were made of heavy iron and were used to bind two people together. Some shackles recovered from the *Henrietta Marie* shipwreck are only three inches long, leaving researchers to wonder just who required such restraints.

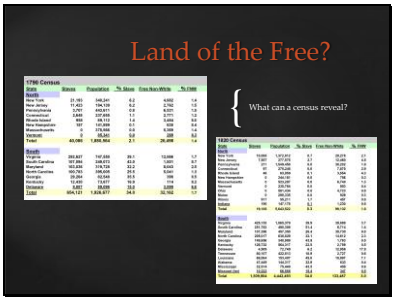
By comparison, the United States did not import the number of Africans that other countries did. According to shipping records, the US imported just over 300,000 Africans as opposed to England which imported over 3 million. These numbers do not mean that the US did not participate in the slave trade, but that "new" slaves were born rather than imported.



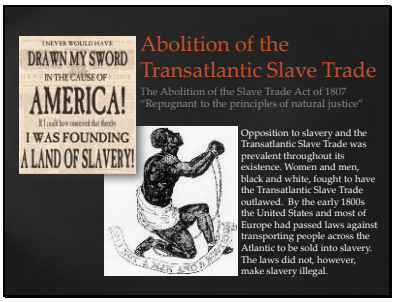
Just over 13,000 Africans were imported to South America between 1501-1525. Within the next 25 years that number tripled growing to over 2 million Africans shipped around the world between 1776 - 1800. Use the chart to answer the following questions: How many Africans were imported as slaves by the Spanish between 1601-1625? How many Africans were imported as slaves to the newly established United States (1776-1800)?



By the late 1600s, however, as more enslaved Africans were imported, concern about the potential for rebellion grew. Laws began to limit the rights of 'free blacks,' and African slaves became chattel, or personal property. Indentured servant status became limited to white and Christian backgrounds, and the rights of a master were expanded: "All servants imported and brought into the Country. . . who were not Christians in their native Country. . . shall be accounted and be slaves. All Negro, mulatto and Indian slaves within this dominion. . . shall be held to be real estate. If any slave resists his master. . . correcting such slave, and shall happen to be killed in such correction. . . the master shall be free of all punishment. . . as if such accident never happened." —Virginia General Assembly declaration, 1705

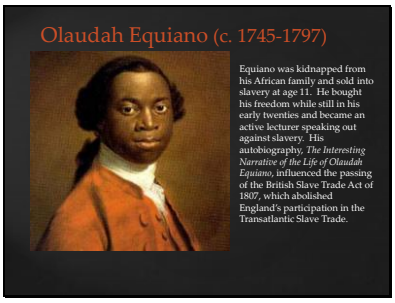


Compare the similarities in percentages between the 1790 census and the 1820 census. Now compare the difference in the actual populations for those same time periods. Now compare the differences between the total slave populations of the Northern States and the Southern States. What might explain those differences? What was the result of the differences?



The Abolition of the Slave Trade Act 1807 did not abolish slavery itself, just the transporting of people with the intent to sell them into slavery. This legislation was passed by England and was the law of the land throughout the British Empire. England also encouraged other European nations to abolish their slaves trades. By the early 1800s, the United States and most of Europe outlawed the transporting of people across the ocean to be sold as slaves. The Transatlantic Slave Trade was finally deemed "repugnant to the principles of natural justice." England (1807), United States (1808), Sweden (1813), The Netherlands (1814),

France (1817 – effective 1826), Spain (1817-20), Portugal (1836), Brazil (1851) passed laws banning the Transatlantic Slave Trade. It would take many more decades, however, before slavery itself would be abolished in these same places.

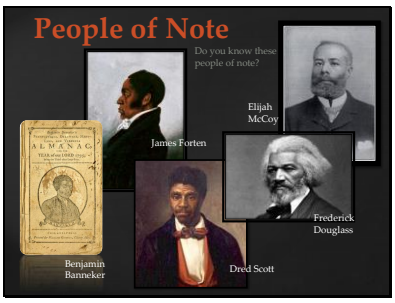


In the 1700's, Olaudah Equiano was only eleven years old when he and his sister were kidnapped and sold into slavery by native African slaveholders. After changing hands several times, Equiano was taken to the coast where was held by European slave traders. He was sold multiple times before being able to buy his freedom. He worked with abolitionists in England and wrote autobiographies detailing his life as a slave.

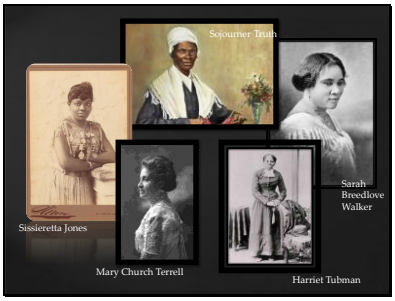
Outlawing the Transatlantic Slave Trade didn't end it. Instead, pirates and smugglers took over the trade, resulting in even worse conditions for the Africans. Pirate and smugglers didn't follow laws that had once regulated the number of slaves that could be held in a certain amount of space. In addition, they had to camouflage their cargo, which also made travel more horrifying. Illegal slavers took riskier routes to avoid detection and fought with authorities when discovered. They were even willing to dump their human cargo over board to avoid detection.

A serious problem arose regarding the interception of illegal slavers. What to do with the human cargo? Slave owners feared the freed Africans would organize rebellions, and there existed little information about where the Africans specifically originated. The American Colonization Society began fundraising to send them to a new colony in Africa called Liberia. From 1821, thousands of free black Africans moved to Liberia from the United States. Over twenty years, the colony continued to grow and establish economic stability. In 1847, the legislature of Liberia declared the nation an independent state.

The result of any diaspora is the co-mingling of cultures. The Transatlantic Slave Trade spread African people and their diverse and varied cultures across the world. Elements of African culture such as customs, religion, language, ritual, and folklore endured to influence art and music as well as agriculture and medicine.



Many people of note lived during this same time period, building successful lives and making great strides in science, business, the arts, and leadership. All this despite cultural repression, discriminating laws, and the historical existence of slavery. They provide for us today a spirit of inspiration. Do you know these men of note? Use the internet or library system to discover their stories and their contributions.



Many people of note lived during this same time period, building successful lives and making great strides in science, business, the arts, and leadership. All this despite cultural repression, discriminating laws, and the historical existence of slavery. They provide for us today a spirit of inspiration. Do you know these women of note? Use the internet or library system to discover their stories and their contributions.

Underwater archaeology emerged from the world of shipwreck salvage, so its acceptance by other scientific fields took time. Now, underwater archaeology is recognized as a field of systematic study of past human life. With careful mapping, drawing, photographing, and documenting of the elements found at a historic shipwreck site, the past is revealed. Shipwrecks truly are time capsules! Underwater excavations, like land excavations, are conducted in a controlled fashion. Marine archaeology is different, however, because it requires finding a crew that can withstand a good soaking.

An underwater archaeological site must be carefully surveyed and every aspect of the excavation documented underwater for later analysis. Gridlines, tape measures, clipboards, pencils, paper, and other tools used must be made of waterproof materials. Some excavation tools are unique to underwater archaeology. For example, rather than using shovels and trowels to dig, water-fed venturi dredges are used. These dredges act like large underwater vacuum cleaners and gently suck away the sand covering the shipwreck. By the time archaeologists reach a shipwreck, it rarely bears any resemblance to a ship. But what remains offers a glimpse into another time. “Careful documentation of a shipwreck site can reveal a lot about how a ship was built, loaded, used, and occupied,” MFMM archaeologist Corey Malcom explains. “The remains are as close as we will get to seeing the ship in its original form.” It is this idea that guides archaeological research.

MODULE 2: EXPLORING SLAVERY THROUGH VOCABULARY

This section includes a set of vocabulary words important to facilitating meaningful discussions about the Transatlantic Slave Trade. Two companion worksheets, including a word search and crossword, are provided to help students practice and retain the spellings and definitions of any unfamiliar words prior to the beginning the next module.

Vocabulary Definitions

ABOLITIONIST: a person who supports the formal end of slavery

AFRICA: these second largest continent, located south of Europe and between the Atlantic and Indian oceans

AMERICAS: the lands of the western hemisphere including North, Central, & South America & the West Indies

APPRENTICE: person who learns a job or skill by working for a fixed period of time with an expert

ARTIFACT: an object created by humans remaining from a particular time period

BASIN: an open container used for holding liquids, especially water for washing

BEADS: glass items used as trade goods

BILBOES: iron shackles used as leg restraints

CARGO: merchandise transported on a ship, plane or vehicle

CHATTEL: something that a person owns other than real estate (land or buildings)

COLONIALISM: control by one country over another area and its people

COTTON: a crop plant grown on plantations during the time of slavery

DECK: one of the levels on a ship, especially the main outside floor

DIASPORA: the migration of a people away from an established or ancestral homeland

EMANCIPATION: the process of freeing a person from someone else's control or power

ENSLAVED: to make someone a slave

EUROPE: the second smallest continent

HOLD: the cargo deck of a ship

INDENTURED SERVANT: a person who signed a contract to work for another for a specified time usually without pay but often in return for travel expenses

MANUFACTURED: something made from raw materials by hand or by machinery

MARITIME: relating to sailing on the sea or doing business by sea

MIDDLE PASSAGE: The forced voyage of enslaved Africans across the Atlantic Ocean to the Americas

PEWTER: a dull gray metal that is a mixture of tin and usually lead

PLANTATION: a large agricultural property dedicated to planting a few crops on a large scale

REBELLION: an effort by many people to change the government by the use of protest or force

RESISTANCE: an effort made to stop an individual or a practicy, such as the practice of slavery

TANKARD: a tall one-handled drinking cup, often with a lid

TRADE: the act of exchanging one thing for another, such as glass beads for slaves

TRANSATLANTIC: a journey crossing the Atlantic Ocean, such as from Africa to the Americas

TRIANGULAR TRADE: the industry in the 18th and 19th centuries that involved shipping goods from Europe to Africa in exchange for slaves, these slaves being shipped to the Americas and exchanged for goods like sugar, cotton and tobacco which were in turn shipped back to Britain

Name: _____ Date: _____

Vocabulary List

Write down their definitions of these words as they relate to the Transatlantic Slave Trade.

- ABOLITIONIST
- AFRICA
- AMERICAS
- APPRENTICE
- ARTIFACT
- BASIN
- BEADS
- BILBOES
- CARGO
- CHATTEL
- COLONIALISM
- COTTON
- DECK
- DIASPORA
- EMANCIPATION
- ENSLAVED
- EUROPE
- HOLD
- INDENTURED SERVANT
- MANUFACTURED
- MARITIME
- MIDDLE PASSAGE
- PEWTER
- PLANTATION
- REBELLION
- RESISTANCE
- TANKARD
- TRADE
- TRANSATLANTIC
- TRIANGULAR TRADE

Name: _____ Date: _____

H H N P C T A E Q E S P E C L P S S
O E O O I U C C F S Q V G O Y E U N
A C N L I H L A I G I X A T E W G O
E M C R D T S T F R Q U S T Q T A X
P U E A I G A R U I F M S O U E R I
I E R R B E N T E R T A A N I R R T
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D E R U T C A F U N A M Z X E A E E
Y R E V A L S N O I T I L O B A M D
G Z W W H A D U A L O X A S L G F E

ABOLITION
AFRICA
AMERICAS
ARTIFACT
BASIN
BEADS
BILBOES
BROOKS
CARGO
COTTON
DECK
EMANCIPATION
ENSLAVED
EQUIANO
EUROPE
HENRIETTA MARIE
HOLD
IRON
MANUFACTURED
OLAUDAH
PASSAGE
PEWTER
PLANTATION
REBELLION
RESISTANCE
SHIP
SLAVERY
SUGAR
TANKARD
TOBACCO
TRADE
TRANSATLANTIC

N

W

H	H	N	P	C	T	A	+	+	+	+	+	E	C	+	P	S	+
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A	C	N	L	I	H	L	A	I	+	+	+	A	T	E	W	G	+
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+	+	R	R	B	E	N	T	E	R	T	A	A	N	I	R	R	+
+	+	+	O	I	O	T	O	N	B	E	R	P	+	A	+	E	+
K	C	E	D	P	C	T	T	I	A	E	T	A	+	N	+	S	+
B	A	S	I	N	E	A	+	A	T	L	L	R	+	O	+	I	E
B	I	L	B	O	E	S	S	+	M	A	P	L	A	+	+	S	N
T	A	N	K	A	R	D	+	+	+	A	P	N	I	D	+	T	S
S	K	O	O	R	B	B	E	A	D	S	R	I	O	O	E	A	L
C	A	R	G	O	+	+	+	+	+	+	+	I	C	R	N	N	A
C	I	T	N	A	L	T	A	S	N	A	R	T	E	N	I	C	V
D	E	R	U	T	C	A	F	U	N	A	M	+	+	+	A	E	E
Y	R	E	V	A	L	S	N	O	I	T	I	L	O	B	A	M	D
+	+	+	+	H	A	D	U	A	L	O	+	+	+	+	+	+	E
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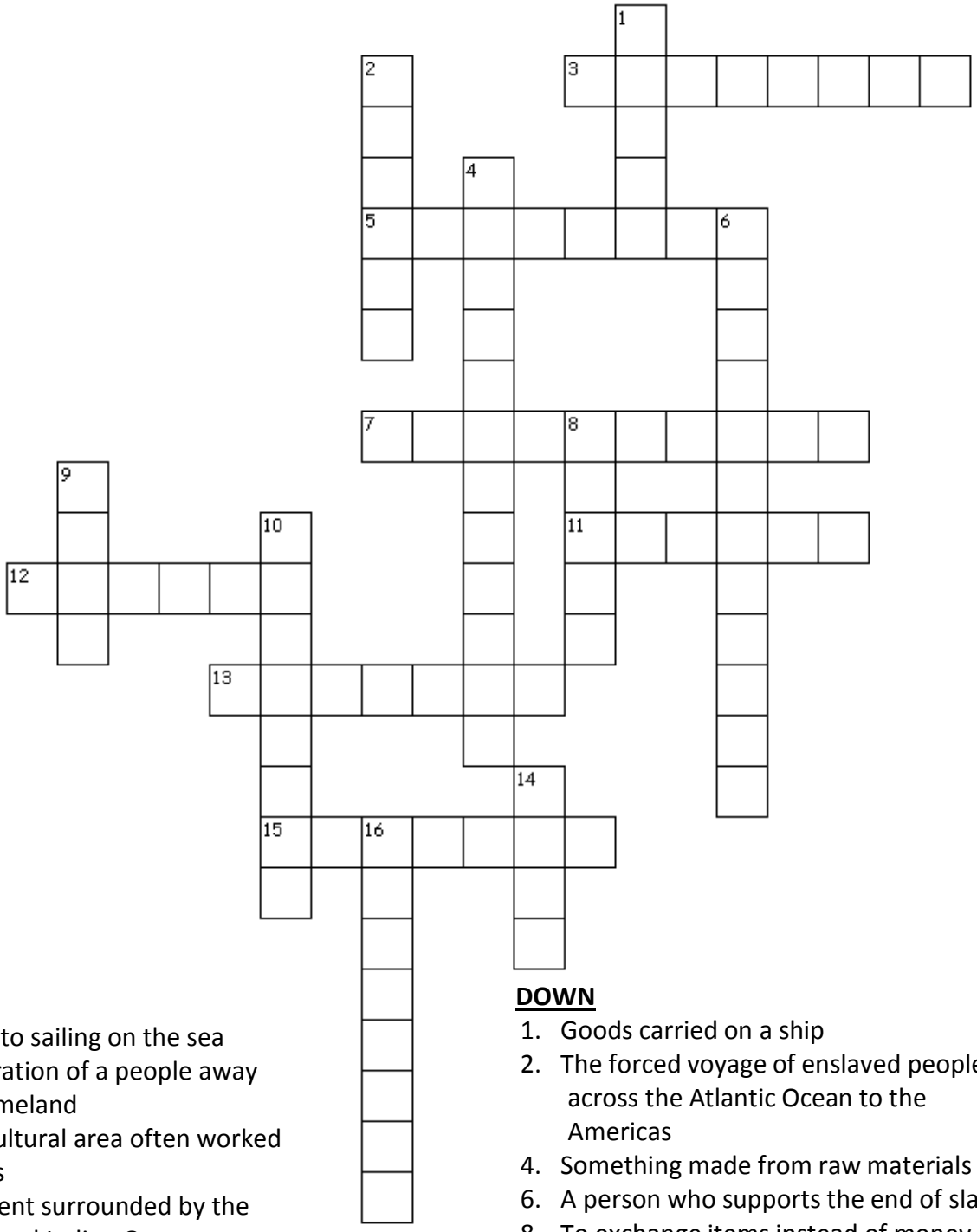
E

S

ABOLITION (16,16,W)
AFRICA (12,6,NW)
AMERICAS (1,3,SE)
ARTIFACT (13,8,NW)
BASIN (1,9,E)
BEADS (7,12,E)
BILBOES (1,10,E)
BROOKS (6,12,W)
CARGO (1,13,E)
COTTON (14,1,S)
DECK (4,8,W)
EMANCIPATION (18,17,NW)
ENSLAVED (18,9,S)
EQUIANO (15,3,S)
EUROPE (1,4,SE)
HENRIETTA MARIE (1,1,SE)
HOLD (2,1,SE)
IRON (16,14,NW)
MANUFACTURED (12,15,W)
OLAUDAH (11,17,W)
PASSAGE (13,7,N)
PEWTER (16,1,S)
PLANTATION (12,10,NW)
REBELLION (8,5,SE)
RESISTANCE (17,6,S)
SHIP (7,4,NW)
SLAVERY (7,16,W)
SUGAR (17,1,S)
TANKARD (1,11,E)
TOBACCO (7,8,NW)
TRADE (12,8,SE)
TRANSATLANTIC (13,14,W)

Name: _____ Date:_____



ACROSS:

3. Relating to sailing on the sea
5. The migration of a people away their homeland
7. An agricultural area often worked by slaves
11. A continent surrounded by the Atlantic and Indian Oceans
12. A ship used to transport enslaved people
13. Iron leg restraints
15. Type of slavery where humans are treated as property

DOWN

1. Goods carried on a ship
2. The forced voyage of enslaved peoples across the Atlantic Ocean to the Americas
4. Something made from raw materials
6. A person who supports the end of slavery
8. To exchange items instead of money
9. Where cargo is stored on a ship
10. An object made by a human being, typically an item of cultural or historical interest
14. A flat surface that forms the main outside floor of a ship
16. Also known as the New World

MODULE 3: EXPLORING SLAVERY THROUGH ART

This section offers an opportunity to use art interpretation as a means of introducing a historical topic.

The Transatlantic Slave Trade is a complex, emotional, and sensitive subject which should not be reduced to mere names, dates, and places. Using art that was created during the Transatlantic Slave Trade period can create a more urgent understanding of the time period. It can also inspire students to search for other artwork that "tells a story" using the technology available to them through additional online research.

What Do You See?

Teacher's Note: *This activity is best completed after students have toured the Spirits of the Passage exhibit and completed the vocabulary worksheets. Provide a copy of the student handout to each student. If you can, project the first page of the handout on a screen to give students a large image to observe. (If you can project the image, you will only need to print and pass out pages 2 and 3 of this activity.) Allow students the opportunity to study the image and then encourage them to note the elements of the drawing as described below.*

The image below was created by Serge Daget in 1725 and was published in a book for sea captains. The book, advised captains on how to purchase items for trade of goods, including tobacco, cotton, indigo and captive Africans. The numbers corresponded with notes from the book's author.

Can you infer what is happening in this drawing?

Take your time and study this image. How many people do you see? Who might they be? What does their body language tell you about their emotions? What is the difference between the two boats shown? Where do you think this location is? Where do you think the boats are going?

Image Credit: Bibliothèque Nationale

Part 1: Observe and Analyze – Teacher's Notes

Teacher' Note: *Allow students to record their impressions.*

Answer the following questions after you have examined and reflected upon the photo.

A) Give this image a descriptive title: _____

B) Use what you learned from the Spirits of the Passage exhibit to describe what action is being shown at each of the 3 numbered locations on the image.

Caption 5: _____

_____

Caption 6: _____

_____

Caption 7: _____

_____

Part 2: Record, Discuss, and Compare – Teacher's Notes

Teacher's Note: *Allow students to share their answer to the questions below. Share the background of this image and the answers below, which are based on the artist's description of the image. If the students' answers do not match the artist's descriptions, discuss both. Remember, art is about not just what the artist wants to depict, but also what the audience interprets from the art. The answers were found at www.pbs.org/wgbh/aia/part1/1h293.html.*

A) What title did the artist give this engraving? A View of Calabar.

B) Record what the artist meant to show at each of the numbered locations.

Caption 5: Ship at anchor waiting for the completion of the Slave Trade.

Caption 6: Launch carrying purchased slaves to the Slave Ship.

Caption 7: Negroes on the shore who are wailing and shrieking on viewing their relatives or friends being taken away.

Part 3: Research – Teacher's Notes

The following questions could be assigned as homework or classwork.

1. **In what country is Calabar?** On the coast of present day Nigeria.

2. **In what year did the first recorded slave ship enter the United States?** 1619 in Jamestown, Virginia.

3. **In what year did the United States officially prohibit the international slave trade?** On March 3, 1807, President Thomas Jefferson signed into act a bill that would "prohibit the importation of slaves into any port or place within the jurisdiction of the United States." This law did not go into effect until January 1, 1808. In 1820, a law was passed that defined slave trading at sea to be a form of piracy.

4. **In what year did the United States abolish slavery completely?** 1865

5. **How many years were there between the first slave ship arriving in the United States and the development of the laws preventing the Trans-Atlantic Slave Trade?** 57 years

6. **How many years passed between the first recorded slave ship in the United States and the complete abolishment of slavery?** Slavery was legal in the United States for at least 246 years (the date of the first recorded slave ship arriving in Jamestown in 1619 until the Emancipation Proclamation went into effect in 1865).

7. **If it was illegal in America to transport slaves from other countries, how did slavery continue for so many more years?** One of the main differences between indentured servitude and slavery in the United States was that a child born to a slave automatically became a slave as well. The law prohibiting the transport of Africans to the United States did nothing to free those Africans who lived in the United States as slaves.

   In 1808, the United States made it illegal to transport slaves across the Atlantic. Illegal slave ships, however, continued to bring slaves to the US. The last recorded slave ship to bring enslaved Africans to a port in the United States the *Clotilde* circa 1860. Other illegal slave ships were intercepted at sea, including the *William*, the *Wildfire* and the *Bogota,* which were captured at sea by the U.S. Navy and brought to Key West, Florida in 1860. The African survivors from these ships were eventually freed and sent to the colony of Liberia in Africa.

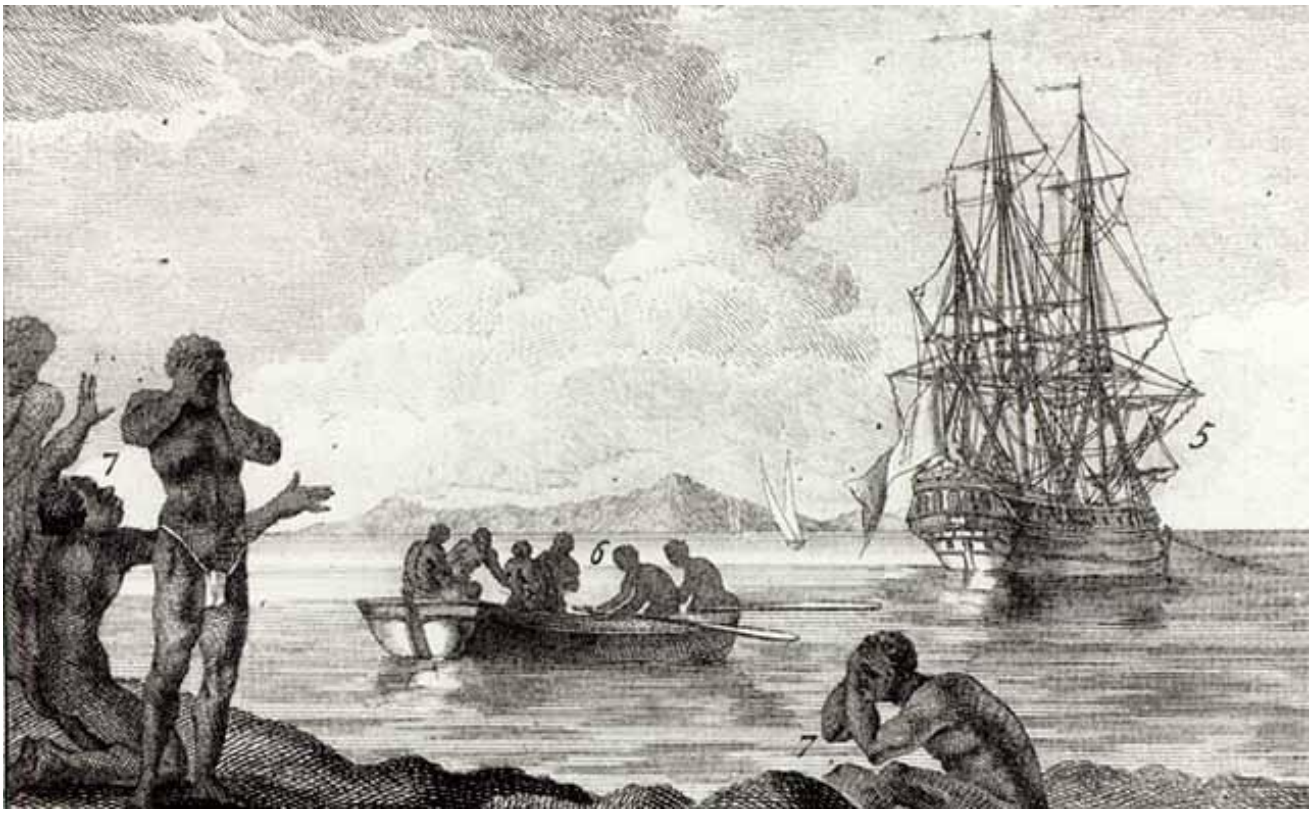
Name: _____ Date: _____

Is a Picture Worth a Thousand Words?

The image below was created by Serge Daget in 1725 and was published in a book for sea captains. The French book, entitled *Le commerce de l'Amerique par Marseille,* advised captains on how to purchase items for trade goods, including tobacco, cotton, indigo and captive Africans. The numbers corresponded with notes from the book's author.

Can you infer what is happening in this drawing?

Take your time and study this image. How many people do you see? Who might they be? What does their body language tell you about their emotions? What is the difference between the two boats shown? Where do you think this location is? Where do you think the boats are going?



Serge Daget , copper engraving. Le commerce de l'Amerique par Marseille (1764)

Name: _____ Date: _____

Part 1: Observe and Analyze

Answer the following questions after you have examined and reflected upon the photo.

A) Give this image a descriptive title: _____

B) Write a caption that corresponds to the numbers on the previous picture. Use what you learned from the Spirits of the Passage exhibit to describe the story the artist has captured.

Caption 5:

_____

Caption 6:

_____

Caption 7:

_____

Part 2: Record, Discuss, and Compare

Following a group discussion, your teacher will provide the answers to the questions below. Record the answers below.

A) What title did the artist give this engraving?

_____

B) Record what the artist meant to show at each of the numbered locations.

Caption 5:

_____

Caption 6:

_____

Caption 7:

_____

Name: _____ Date: _____

Part 3: Additional Research

1. **In what country is Calabar?**

2. **In what year did the first recorded slave ship arrive in the United States?**

3. **In what year did the United States officially prohibit the Transatlantic Slave Trade?**

4. **In what year did the United States abolish slavery completely?**

5. **How many years were there between the first slave ship arriving in the United States and the development of the laws preventing the Transatlantic Slave Trade?**

6. **How many years passed between the first recorded slave ship in the United States and the complete abolishment of slavery?**

7. **If it was illegal in America to transport slaves from other countries, how did slavery continue for so many more years?**

MODULE 4: EXPLORING SLAVERY THROUGH PERSONAL NARRATIVES

This section introduces the importance of collecting stories directly from the people who experienced them. Working with narratives can help history come alive for students as they realize that history is filled with real people.

In this activity, students are introduced to Sarah Gudger, a woman who was born into slavery, via a photograph, a written description from an interviewer, and a transcript of her own words from an interview in the 1930's.

Who Was Sarah Gudger?

This three part series is designed to use primary documents to give a face to history. Each part takes a minimum of 15 minutes, longer with discussion. Students can work individually or with a partner to complete the activities.

Background: *Born in Slavery: Slave Narratives from the Federal Writers Project, 1936-1938* contains more than 2,300 first-person accounts of slavery and 500 black-and-white photographs of former slaves. These narratives were collected in the 1930s as part of the Federal Writers' Project of the Works Progress Administration (WPA) and assembled and microfilmed in 1941 as the seventeen-volume *Slave Narratives: A Folk History of Slavery in the United States from Interviews with Former Slaves*. This online collection is a joint presentation of the Manuscript and Prints and Photographs Divisions of the Library of Congress and includes more than 200 photographs from the Prints and Photographs Division that are now made available to the public for the first time. *Born in Slavery* was made possible by a major gift from the Citigroup Foundation." From the Library of Congress, accessed from http://memory.loc.gov/ammem/snhtml/snhome.html.

The excerpt of Sarah Gudger's interview in this activity reveals a firsthand glimpse into what life had been like for a slave during the time of slavery, the experience of living through a war, and what the future held for an ex-slave. At the time of this interview, Sarah Gudger was believed to be 121 years old. Information revealed during the interview (such as witnessing the meteor shower in 1833 as a child) and testimonies from neighbors and family members corroborate her assertion of age.

Part One: Provide students with a copy of Sarah Gudger's photograph and the "What's In a Photograph?" worksheet. Allow students time to discuss what they observe in the photograph.. At this point in time, all they know about Sarah Gudger is what they see in the picture. After the students have completed the worksheet, allow students to discuss their observations.

Part Two: Distribute a copy of the "In Somebody Else's Words" worksheet. Inform students that they can take notes while you read the interviewers description of Sarah Gudger out loud, but not to answer the questions until you have finished reading. When the students have completed the worksheets, encourage a discussion about the difference between their own descriptions from the photograph and the written description from the interviewer.

Part Three: Distribute to each student a copy of Sarah Gudger's narrative and the "In Her Own Words" worksheet. Reading through the text takes longer than normal even for advanced readers due to the attempt to record dialect and emphasis by the interviewer. Of note, Sarah Gudger at one point uses the phrase "us da'kies" to refer to all the slaves. This presents an opportunity to discuss changes in language and the impact of language on creating perceptions.

Name: _____ Date: _____

Part 1: What's In a Photograph?

Meet Sarah Gudger. You're going to get to know more about her later. Right now, all you have is this picture. What do you see in this photograph?
Discuss what you see in this photo with your partner, and then answer the questions below. All students need to complete their own worksheets.

1. **Describe the woman in the photograph.**
   _____
   _____
   _____
   _____

2. **How old do you think she is? Explain how you came up with your answer.**
   _____
   _____

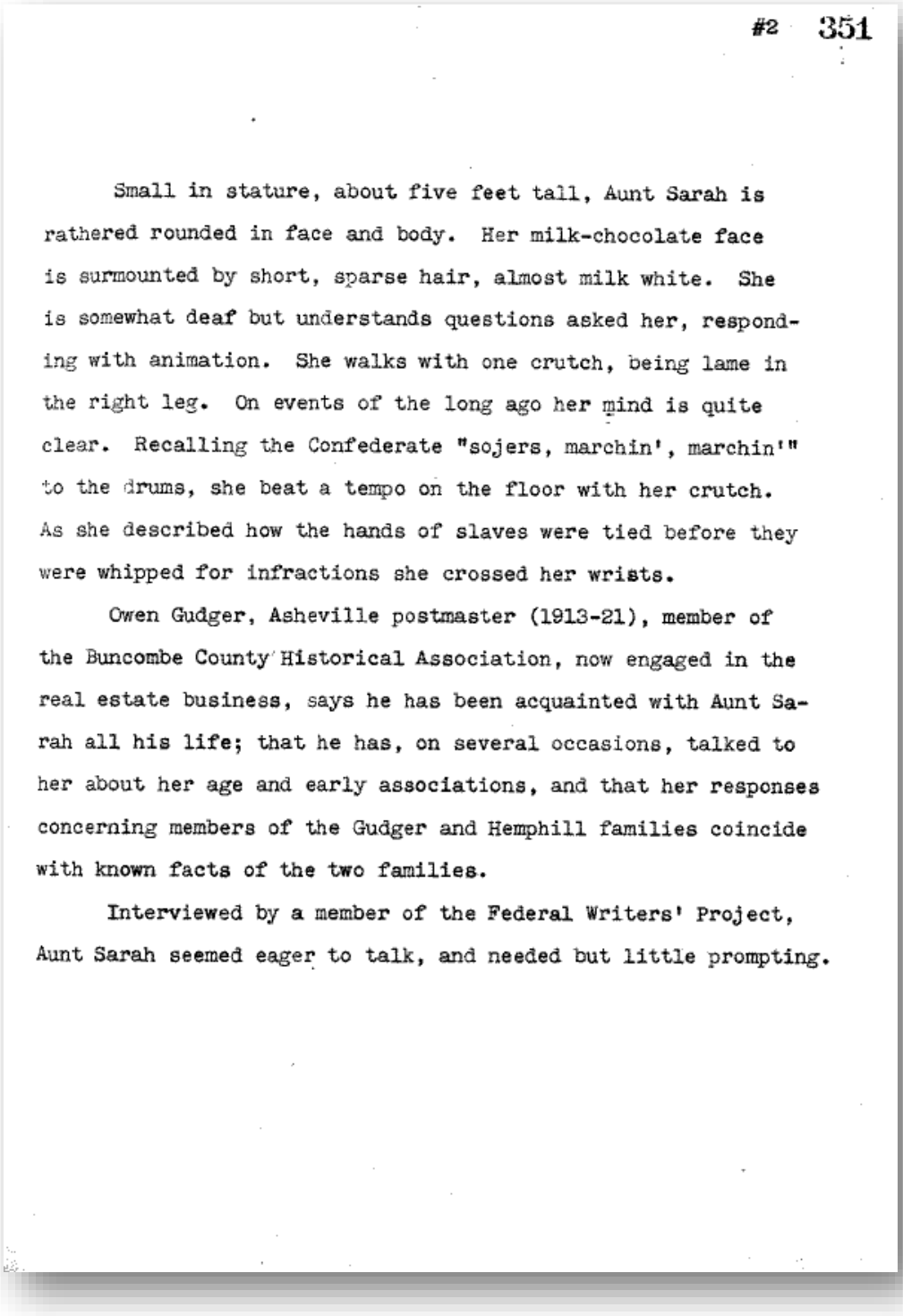
3. **When do you think this photo was taken? Explain your reasoning.**
   _____
   _____
   _____

4. **What do you think she might be like in person, based on this photograph?**
   _____
   _____

5. **What do you observe from her clothes and appearance?**
   _____
   _____

6. **Did you and your partner have the same description of this woman?** _____
   What was the same?_____
   What was different?_____

Part 2: In Somebody Else's Words



#2 351

Small in stature, about five feet tall, Aunt Sarah is rathered rounded in face and body. Her milk-chocolate face is surmounted by short, sparse hair, almost milk white. She is somewhat deaf but understands questions asked her, responding with animation. She walks with one crutch, being lame in the right leg. On events of the long ago her mind is quite clear. Recalling the Confederate "sojers, marchin', marchin'" to the drums, she beat a tempo on the floor with her crutch. As she described how the hands of slaves were tied before they were whipped for infractions she crossed her wrists.

Owen Gudger, Asheville postmaster (1913-21), member of the Buncombe County Historical Association, now engaged in the real estate business, says he has been acquainted with Aunt Sarah all his life; that he has, on several occasions, talked to her about her age and early associations, and that her responses concerning members of the Gudger and Hemphill families coincide with known facts of the two families.

Interviewed by a member of the Federal Writers' Project, Aunt Sarah seemed eager to talk, and needed but little prompting.

Excerpt from *Born in Slavery: Slave Narratives from the Federal Writers' Project, 1936-1938.* Library of Congress

Name: _____ Date: _____

Part 2: In Somebody Else's Words

When Sarah Gudger was interviewed for the *Born in Slavery: Slave Narratives from the Federal Writers' Project, 1936-1938*, her interviewer included a personal description of Sarah. Read the interviewer's description found on the previous page.

How did the interviewer describe Sarah Gudger's physical appearance and personality?

_____

_____

_____

_____

Does the interviewer's description match yours?

_____

_____

_____

How are your descriptions similar or different?

_____

_____

_____

_____

Think about what you learned from the listening to the interviewer's description. Why do you think that both a photo and a written description were included with Sarah Gudger's narrative?

_____

_____

_____

_____

Name: _____ Date: _____

Part 3: In Her Own Words

Below is an excerpt from the interview with Sarah Gudger:

#5 356

I 'membahs de time when mah mammy wah alive, I wah a small chile, afoah dey tuk huh t' Rims Crick. All us chilluns wah playin' in de ya'd one night. Jes' arunnin' an' aplayin' lak chillun will. All a sudden mammy cum to de do' all a'sited. "Cum in heah dis minnit," she say. "Jes look up at what is ahappenin'", and bless yo' life, honey, de sta's wah fallin' jes' lak rain.* Mammy wah tebble skeered, but we

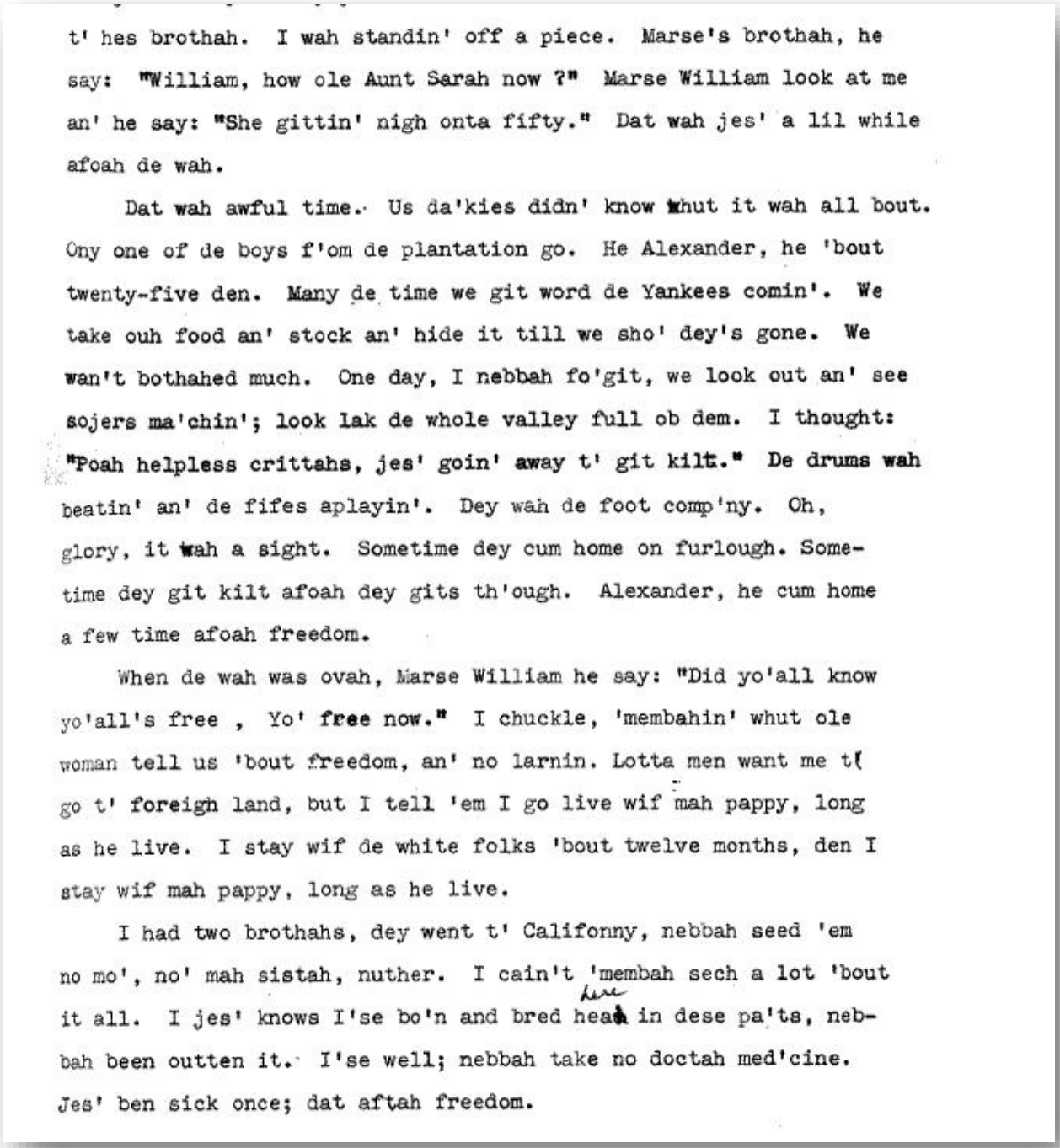
*(One of the most spectacular meteoric showers on record, visible all over North America, occurred in 1833.)

chillun wa'nt afeard, no, we wa'nt afeard. But mammy she say evah time a sta' fall, somebuddy gonna die. Look lak lotta folks gonna die f'om de looks ob dem sta's. Ebbathin' wah jes' as bright as day. Yo' cudda pick a pin up. Yo' know de sta's don' shine as bright as dey did back den. I wondah wy dey don'. Dey jes' don' shine as bright. Wa'nt long afoah dey took mah mammy away, and I wah lef' alone.

On de plantation wah an ole woman whut de boss bought f'om a drovah up in Virginny. De boss he bought huh f'om one ob despeculaters. She laff an' tell us: "Some ob dese days yo'all gwine be free, jes' lak de white folks," but we all laff at huh. No, we jes' slaves, we allus hafta wok and nevah be free. Den when freedom cum, she say: "I tole yo'all, now yo' got no larnin', yo' got no nothin', got no home; whut yo' gwine do ? Didn' I tell yo' ?"

I wah gittin along smartly in yeahs when de wah cum. Ah 'membah jes' lak yestiddy jes' afoah de wah. Marse William wah atalkin'

(An excerpt from the interview with Sarah Gudger, continued)



t' hes brothah. I wah standin' off a piece. Marse's brothah, he say: "William, how ole Aunt Sarah now ?" Marse William look at me an' he say: "She gittin' nigh onta fifty." Dat wah jes' a lil while afoah de wah.

Dat wah awful time. Us da'kies didn' know whut it wah all bout. Ony one of de boys f'om de plantation go. He Alexander, he 'bout twenty-five den. Many de time we git word de Yankees comin'. We take ouh food an' stock an' hide it till we sho' dey's gone. We wan't bothahed much. One day, I nebbah fo'git, we look out an' see sojers ma'chin'; look lak de whole valley full ob dem. I thought: "Poah helpless crittahs, jes' goin' away t' git kilt." De drums wah beatin' an' de fifes aplayin'. Dey wah de foot comp'ny. Oh, glory, it wah a sight. Sometime dey cum home on furlough. Sometime dey git kilt afoah dey gits th'ough. Alexander, he cum home a few time afoah freedom.

When de wah was ovah, Marse William he say: "Did yo'all know yo'all's free , Yo' free now." I chuckle, 'membahin' whut ole woman tell us 'bout freedom, an' no larnin. Lotta men want me t(go t' foreigh land, but I tell 'em I go live wif mah pappy, long as he live. I stay wif de white folks 'bout twelve months, den I stay wif mah pappy, long as he live.

I had two brothahs, dey went t' Califonny, nebbah seed 'em no mo', no' mah sistah, nuther. I cain't 'membah sech a lot 'bout it all. I jes' knows I'se bo'n and bred heah in dese pa'ts, nebbah been outten it. I'se well; nebbah take no doctah med'cine. Jes' ben sick once; dat aftah freedom.

Name: _____ Date: _____

Part 3: In Her Own Words

1. This interview was documented in writing on May 5, 1937, not recorded in an audio file. The interviewer was able to use correct grammar and spelling, but chose to write Sarah Gudger's words as you saw in the document. Why do you think that the interviewer chose to write Sarah Gudger's words as she did?

_____

_____

_____

_____

2. Who was Sarah Gudger?

_____

_____

_____

_____

3. In her interview, Sarah describes watching stars falling from the sky with her mother when she was a child. Why do you think she shared this story?

_____

_____

_____

_____

4. If Sarah Gudger was "nigh onta fifty" near the start of the Civil War in 1861, how old was she was in 1937 when this interview was recorded?

_____

_____

_____

_____

Name: _____ Date: _____

5. Sarah describes what they used to do when the Yankees were coming near their home. What did she protect?

_____

_____

_____

_____

_____

6. What happened to Sarah's father, brother, and sisters after the war?

_____

_____

_____

_____

_____

7. Slavery was abolished in 1865. Why do you think that the United States Government created this program to interview and photograph ex-slaves in the 1930's, 70 years later?

_____

_____

_____

_____

_____

8. What did you think was the most interesting part of Sarah Gudger's interview? Why?

_____

_____

_____

MODULE 5: EXPLORING SLAVERY THROUGH ADDITIONAL RESOURCES

This is a collection of additional materials and readings for both students and teachers. An adaptation of Berenice Miles' *Teaching the Abolition of the Transatlantic Slave Trade* provides teachers with useful tips and strategies for effectively teaching this subject. *The Forgotten Story of American Indian Slavery*, edited by Dr. William Moreau Goins, and Indentured Servitude, by Sharon Fabian, remind students that the Transatlantic Slave Trade did not just impact Africans.

In the article *Teaching About the Abolition of the Atlantic Slave Trade: Principles to Adopt, Pitfalls to Avoid,* author Berenice Miles "stresses the importance of a broad framework that contains not only abolition but also great African civilizations, black heroes of the resistance, a human rights approach, white abolitionists as role-models but not as the principal agents of change, and respect for the dignity of all pupils."

The following ten principals are a suggested adaptation
for American classrooms, based on the original article available at
http://www.tidec.org/sites/default/files/uploads/Berenice%20Miles.pdf.

Ten Principles for Teaching About the Abolition of the Transatlantic Slave Trade

1. Make sure that every child in your class can maintain their dignity and self-esteem during the teaching of this topic.
2. Do not approach the topic from a deficit model of 'poor, helpless black people in Africa and the Caribbean'.
3. Make sure that the resources you use do not compound a deficit model.
4. Make sure that pupils understand about great African civilizations. Never start with African people as slaves.
5. Teach pupils the complex nature of cruelty in the Atlantic slave trade and plantation life.
6. Include the stories of African heritage leaders of rebellion and opposition in the Caribbean.
7. Include the stories of freed African heritage slaves and servants in America who took part in the fight for abolition.
8. Include the stories of white abolitionists as role models in the fight against injustice and racism, but do not imply that only white people were responsible for the abolition.
9. Place the topic in a context of human rights.
10. Take care of your own professional development beforehand. This is a sensitive issue.

Guide to Citing Primary Sources

To avoid giving away too much information in the "Exploring History Through Personal Narratives" activities, we used an abbreviated form of citation to give credit for the photographs. In an academic document such as a research paper or essay, a more complete form of citation is required. Always remember to check for updates to the MLA citation format.

How to cite photographs according to *MLA Handbook*, 7th ed., sections 5.7.12 and 5.6.2d).

General Structure with information for the photograph of Sarah Gudger:

1. Artist last name, artist first name
   - unknown
2. *Title*
   - *Sarah Gudger*
3. Date of composition
   - c. 1936-1938
4. Format
   - Photograph
5. Institution, city where the piece is located
   - Library of Congress, Washington, D.C.
6. *Title of the database or Web site*
   - *Born in Slavery: Slave Narratives from the Federal Writers' Project*
7. Medium
   - Web
8. Day Month Year of access
   - 29 Jul. 2014
9. <URL>.
   - < http://memory.loc.gov/ammem/snhtml/snvoices03.htm>.

Examples:
Last name, First name. *Title*. Date of composition. Photograph. Institution, City. *Title of the Web site.* Web. Day Month Year of access. <opt. URL>.

Sarah Gudger. c1936-1938. Photograph. Lib. of Cong., Washington, D.C. *Lib. of Cong.* Web. 29 Jul. 2014. < http://memory.loc.gov/ammem/snhtml/snvoices03.html>.

Indentured Servants

By Sharon Fabian

Some of these young men worked at low paying jobs in the city of London. Some wanted to work in English seaport towns but couldn't find jobs. Others were sons of farm families from the English countryside. Some had been convicted of a crime. Some owed money. Who were these men?

They were young Englishmen who wanted a better life and were willing to gamble to get their chance. They would become the indentured servants in the New World.

Passage by ship to America was a long and expensive undertaking. Many ordinary people would never have been able to save up enough money. So, when young men in English towns heard the message being spread by recruiters from the Virginia Company, they stopped to listen. So did some young women. The Virginia Company as offering to pay their passage to America. It also offered free room and board upon arrival in America. It even offered “freedom dues" to help new immigrants get started on their own once their indenture was completed.

To take advantage of the offer, the young men and women had to offer their labor in return. Some agreed to work for 4 to 7 years, some even longer. Often, they signed a contract, called an indenture that specified how long they would have to work for their master once they arrived in America.

Their passage across the Atlantic was often grim. They traveled in steerage, below deck. Many survived on dry biscuits and water during the 8 to 12 week passage.

Some of the indentured servants had a master waiting for them in America. Others would be "sold" by the ship's captain when they arrived. Their life in America would be at the mercy of their new master.

Many of the early indentured servants went to work on large plantations, such as the tobacco plantations of the Chesapeake Bay region which depended on a large labor force to stay in operation. The work was hard, and the days were long for an indentured servant. Many were not used to the intense heat and the blistering sun that they faced in the fields each day. The indentured servants were often treated harshly. Physical punishments such as whippings were common, and in fact, many of the indentured servants died before their term of service was completed. Others ran away. Servants who ran away and were caught had their term of service extended.

Indentured servants did have some legal rights, but many aspects of their lives were controlled by their masters. For example, a young woman indentured servant was often not allowed to have a baby until her term of service ended. Depending on the labor of indentured servants presented some difficulties for the plantation owners too. Every time a servant finished his or her indenture, or ran away, a new servant had to be found and trained.

Over time, plantation owners began to depend more on servants from Africa and less on those from England. They also began to pass laws that took away the rights of servants. The laws said that servants from Africa would be servants for life. This is how the system of indentured servitude, that had once provided hope for poor young English men, gradually changed into the institution of slavery.The system of indentured servitude had begun in the early 1600's. Altogether, it had brought 200,000 to 300,000 settlers to America. By the early 1800's, indentured servitude was on its way out.

Name: _____ Date: _____

Questions from *Indentured Servitude* by Sharon Fabian

1. An indentured servant agreed to work for _____.

A. seven years
C. four years
B. life
D. a certain number of years

2. The first indentured servants usually worked _____ in America.

A. in towns
C. in factories
B. on plantations
D. in seaports

3. Indentured servitude _____ the same as slavery.

A. was not
B. was

4. Which of the following was *not* a reason why an indentured servant might have come to America?

A. free passage
C. chance for a better life
B. room and board
D. freedom to choose a job

5. The system of indentured servitude lasted for about _____ years.

A. 20
C. 1,000
B. 200
D. 400

6. Indentured servants were recruited by _____.

A. the London Company
C. the United States government
B. the plantation owners
D. the Virginia Company

7. Indentured servants traveled to America _____.

A. by train
C. in steerage
B. by purchasing a ticket
D. first class

8. In the 1600's, indentured servitude was an important part of the _____ economy.

A. New England
C. industrial
B. plantation
D. English

The Forgotten Story of American Indian Slavery

Edited by William Moreau Goins, Ph.D

When Americans think of slavery, our minds create images of Africans inhumanely crowded aboard ships plying the middle passage from Africa, or of blacks stooped to pick cotton in Southern fields. We don't conjure images of American Indians chained in coffles and marched to ports like Boston and Charleston, and then shipped to other ports in the Atlantic world. Yet Indian slavery and an Indian slave trade were ubiquitous in early America.

From the Atlantic to the Pacific, and from the Gulf of Mexico to Canada, tens of thousands of America's native peoples were enslaved, many of them transported to lands distant from their homes. Our historical mythology posits that American Indians could not be enslaved in large numbers because they too readily succumbed to disease when exposed to Europeans and they were too wedded to freedom to allow anyone to own them.

Yet many indigenous people developed resistance to European diseases after being exposed to the newcomers for well over a century. And it is a racist conception that "inferior" Africans accepted their debased position as slaves - a status that American Indians and Europeans presumably could never have accepted. This is a gross misconception of history. We are just scratching the surface of what this all means. For the enslavement of Indians forces us to rethink not only the institution of slavery, but the evolution of racism and racist ideologies in America. In the 17th century, Europeans, Africans and American Indians all accepted slavery as a legitimate social institution.

Treatment and status of the enslaved varied greatly from group to group. War captives provided most slaves, though the Europeans made slavery inheritable. Africans and Indians did exchange slaves as commodities, but Europeans introduced an international market economy for labor, as colonial plantation societies developed an insatiable demand for workers, spurring the African slave trade as well as various forms of bond labor for impoverished Europeans. In the American South, European traders, mostly British colonists operating out of Charleston, South Carolina, engaged local and distant American Indian tribes to undertake slaving against their neighbors, who could be made to walk to ships that would carry them to Barbados, New York, Antigua and other ports in the Atlantic world, where they would work as slaves.

The South Carolinians used some of these slaves to work their own plantations, but because of the ability of captives to escape over familiar territory among familiar peoples, their captors preferred to export most of them elsewhere. Capital from selling Indian slaves was used to fund plantations and purchase Africans. It was as if one could create capital out of thin air: The only effort lay in capturing the prey and transporting it to market. Native peoples engaged in slaving for a variety of reasons. In exchange for captives, they received European trade goods. Many also hoped to forge closer relations with the British. To refuse to become slave raiders, they risked becoming categorized as potential victims, with their enemies then filling the role of slavers. The result: A frenzy of slaving infected the region, as natives captured not only their enemies, but people they

had never met. Some went farther and captured their friends and allies. Small-scale raids with attacks on fewer than a dozen people evolved into large-scale wars, with the British and their American-Indian allies seeking captives in the thousands. Extending southward from Charleston, British and native raiders followed attacks upon the native peoples of Georgia with a massive onslaught against Indians on Spanish missions in northern Florida. Systematically, the raiders extended all the way to the Florida Keys. Simultaneously, the English established important ties with the Chickasaw, who became the key slavers of the lower Mississippi Valley, extending their attacks west of the Mississippi and south to the Gulf of Mexico.

The Chickasaw, surrounded by enemies on all sides, used slaving as a way to strengthen themselves at their enemies' expense, but great losses in slaving wars weakened them immensely. The numbers are difficult to calculate, but I estimate that 30,000 to 50,000, perhaps more, American Indians were exported from Charleston. Thousands more were exported from ports like Boston and Salem, and, on a much smaller scale, by the French from New Orleans. Untold numbers, which scholars are just beginning to calculate, will ultimately include the thousands who were not exported from their region but lived out their lives as slaves on plantations in Virginia, as farm laborers in Connecticut and as domestics in New France.

Although the scale of enslavement pales in comparison to the African slave trade, it is notable, for instance, that from 1670 to 1717, far more American Indians were exported from Charleston than Africans were brought in. Scholars long have known about the Indian slave trade, but the scattered nature of the sources deterred a systematic examination. No one had any conception of the trade's massive extent and that it played such a central role in the lives of early Americans and in the colonial economy.

Indian slavery complicates the narrative we have created of a white-black world, with Indians residing outside on a vaguely defined frontier. The Indian slave trade connects native and European history, so that plantations and American Indian communities become entwined. We find planters making more money from slave trading than planting, and if we look more closely we find Indians not only enslaved on plantations but working as police forces to maintain those plantations and receiving substantial rewards for returning runaway slaves. We are also learning a great deal more about American-Indian peoples.

Most importantly we can now tell the stories - the tragedies - that befell so many who were killed in slaving wars or spent their days as slaves far from their homes. They and their peoples have been largely forgotten. The Natchez, Westo, Yamasee, Euchee, Yazoo and Tawasa are among the dozens of Indian peoples who fell victims to the slaving wars, with the survivors forced to join other native communities. These are tales that Indians themselves have not told: Just as the story of Indian slavery was excluded from the European past, it was largely forgotten in American-Indian traditions. Americans often wish the past would just go away, save for those symbols we celebrate: Pocahontas saving John Smith, the "noble savage," and the first Thanksgiving. The image of Pilgrims and Indians sharing a meal is one of the most cogent images we have of American Indians and of the colonization of this continent.

Indian slavery is an important part of South Carolinas history that many know nothing about. No other state has as many historic documents that chronicles Native American slavery as South Carolina. As the historian Lauber concludes American Indian slaves were most numerous in South Carolina and the number of Indians exported was larger than that from any other colony. Indian slavery intermingles with every aspect of the colonial record of South Carolina. Indian slavery began soon after settlers arrived, and persisted through the colonial period. Knowing about the Indian enslavement is important, impressive, and persistent role in the history of South Carolina and because it has affected the Native American citizens of the State. Indian slavery contributed to the development of the colony economically, agriculturally, politically, and legally. Indian slavery in colonial South Carolina made a large and indelible mark upon the tribal histories of the American Indians not only of South Carolina, but of the southeastern United States. In short, the destiny of many of the American Indian tribes of the region was influenced and determined by Indian Affairs which centered in Charleston.

It was slavery more than war or disease that destroyed the small coastal tribes. As early as 1683 the Proprietors had heard that the settlers were making war on Indians around Winyah Bay in order to obtain slaves. Since the Proprietors had given permission to sell Indian captives in the West Indies, the trade in slaves was stimulated and soon the colonists could not distinguish between Indians taken in war and those acquired in other ways.

Indian slave trade was expanded when a Scottish colony was started at Port Royal in 1684. The first law relating solely to slavery was passed in 1691. This law was operative for almost two decades. The Assembly passed a regulation for slaves so comprehensive that it deserves to be called South Carolinas first slave code. Much of the verbiage for this slave code was borrowed, in large part, from the Barbados Slave code of 1688. The South Carolina statute defined any Negro, Mulatto or Indian who had been bought or sold as such, to be a slave, and the status was extended to the children of such persons.

Although the laws of 1712, 1722, and 1735 recognized the children of Indian slaves to be slaves, they also recognized as free those Indians in friendship and amity with the provincial government. The presumption of the law of 1740, which continued Indian slavery, was in favor of freedom and placed the burden of proof upon those who claimed Indians as slaves.

In the colonial records from 1683-1699, seventeen Indian slaves were mentioned, undoubtedly there were more. A total of one hundred Indian slaves by 1700 is a conservative estimate. By 1703, there were approximately 7,000 persons living in Carolina (these estimate do not include any of the isolate Native communities who were not counted, but focuses on the heavily populated areas.), of whom 3,000 were African slaves. In addition, there were 350 Indian slaves; 100 men, 150 women and 100 children. Indians constituted over ten percent of the total number of slaves. Five years later, the population totaled approximately 8,100. Over one-half were African slaves and an additional 1,400 Indian slaves. There had been an increase of over 400 percent in the number of Indian slaves since 1703. From 1704 to 1708, there is documented four bills of sale and three Wills which involve a minimum of 19 Indian slaves. Within this period, the number of Indian

slaves increased by 1,050. Many changed hands for ready sums of money with no paperwork required. This is partially explained by the fact that the Indians were not as expensive as the African slaves and at that time, were in reasonably good supply. Some planters used them in their rice fields, until they could afford the Africans.

In 1704, the General Assembly passed a law making their trusty slaves available in time of war. A list of all able-bodied Negro, Mulatto and Indian slaves was prepared. Consequently, Indian slaves fought for the Colony long before the American Revolution. If the slave was maimed or killed in action the owner would receive compensation from the public treasurer. Ultimately, there was extensive slave trafficking of Indian captives during the Tuscarora War of 1711 and Yamasee War of 1715-1716.

The slave trade even deployed that assistance of other American Indian groups, and therefore, encouraged many intertribal wars, unrests and disagreements among American Indian peoples.

Interestingly enough, the European colonial powers recognized the diplomatic potential of American Indian slaves. Sometimes these countries returned American Indian slaves to their respective tribes to gain peace, friendship and military alliances. The British practiced this along with the French and Spanish. Although some historians contend that Indian slavery dwindled after the Yamasee War, but quite the opposite is true. There were more Indians to be slaves and their labor was in demand. There was an estimate of more 2,000 Indian slaves in South Carolina in 1724. Indian slaves were branded like cattle. The most common spot for branding men was the right or left breast, with the first of last initials of the owner.

The slave code of 1740, which determined the legal destiny of slaves, was to endure to the end of the eighteenth century. This code dated May 10, 1740, defined slaves and Chattel property, thereby abandoning the definition of slaves continued since 1696. Slavery was thus based upon this law and its comprehensive definition, and not upon custom as it was in the past. Children of slaves were to follow the condition of the Mother. This was the most comprehensive slave code of the colonial period, it regulated the slave from cradle to grave. After the enactment of the 1740 slave code, Indians and descendants of Indians were regarded as free Indians or Free People of Color in amity with the government until the contrary could be shown to differentiate between the enslaved Indians. It is this phrasing in that code of 1740 which was later interrupted by the courts as the ending of Indian slavery in South Carolina. However, are least 25 Indian slaves are recorded during the 1770s, with 12 of them as runaways and 3 included as a part of the inventory of estates. The concluding phase of Indian slavery in South Carolina was incorporated in a series of laws enacted in the 1790s. A statute enacted on December 21, 1792, two years after first United States census, was to prohibit further importation of slaves in the State which included Indian, Mulatto or Mestizo. As late as 1838, Native Americans were in South Carolina fighting for their rights and re-evaluating the interpretation of the slave code of 1740. During the course of Indian slavery in South Carolina, Indians were used in a variety of ways. They were employed in the same ways that Negro slaves were utilized. (From *The Teachers Guide South Carolina Indians Today*).

NOTES

NOTES

The *Henrietta Marie* shipwrecked in 1700 near Key West, Florida after selling its cargo of slaves in Jamaica.
Drawing by Peter Copeland

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