

SLAVERY

An Interaction Unit Detailing the Emotional Turmoil of Slavery

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SLAVERY

SLAVERY includes activities that meet California State Standards for Language Arts, History & Social Science, as well as National Standards. Students use critical thinking and drama skills while they experience the emotional turmoil surrounding the institution of slavery. They engage in chronological and spatial thinking as they use map and globe skills, judge the significance of location, and analyze the relative advantage or disadvantage of it. Students pose relevant questions regarding events encountered in historical documents. They are exposed to primary and secondary resources and distinguish fact from fiction by comparing documentary sources of historical figures and events with fictionalized characters. Included in this unit are opportunities for students to perform historical interpretations. They summarize key events of an era, identify human and physical characteristics of the places they study and interpret the cause and effect surrounding historical events.

Students, acting as members of a studio audience, interview fellow students who role-play slaves. Student slave roles are developed from primary source accounts or composite fictional accounts based on actual individuals and events. Through questioning, role-playing, journaling, and debriefing discussions, students demonstrate their understanding of the history of slavery and their awareness of the atrocities slaves endured. Applied Learning Standards are addressed throughout.

National Standards for History Standards in Historical Thinking

Standard 1: Chronological Thinking

The student is able to:

- Identify the temporal structure of a historical narrative or story.
- Establish temporal order in constructing historical narratives of their own.

Standard 2: Historical Comprehension

The student comprehends a variety of historical sources. The student is able to:

- Identify the author or source of the historical document or narrative and assess its credibility.
- Reconstruct the literal meaning of a historical passage by identifying who was involved, what happened, where it happened, what events led to these developments, and what consequences or outcomes followed.
- Read historical narratives imaginatively.
- Appreciate historical perspectives (a) describing the past on its own terms through the eyes and experiences of those who were there, as revealed through their literature, diaries, letters, debates, arts, artifacts, and the like, (b) considering the historical context in which the event unfolded—the values, outlook, options, and contingencies of that time and place; and (c) avoiding “present-mindedness” judging the past solely in terms of present-day norms and values.

STANDARDS

Standard 3: Historical Analysis and Interpretation

The student engages in historical analysis and interpretation. The student is able to:

- Compare and contrast differing sets of ideas, values, personalities, behaviors, and institutions.
- Consider multiple perspectives of various people in the past by demonstrating their differing motives, beliefs, interests, hopes, and fears.
- Analyze cause-and-effect relationships and multiple causation, including the importance of the individual, the influence of ideas, and the role of chance.
- Distinguish between unsupported expressions of opinion and informed hypothesis grounded in historical evidence.
- Hypothesize the influence of the past, including both the limitations and the opportunities made possible by past decisions.

Standard 4: Historical Research Capabilities

The student conducts historical research. The student is able to:

- Formulate historical questions.
- Obtain historical data from a variety of sources.

Standard 5: Historical Issues-analysis and Decision-Making

The student engages in historical issues-analysis and decision-making. The student is able to:

- Identify issues and problems in the past and analyze the interests, values, perspectives, and points of view of those involved in the situation.
- Formulate a position or course of action.

United States History Standards**Era 2: Colonization and Settlement (1585–1763)**

Standard 3: How the values and institutions of European economic life took root in the colonies, and how slavery reshaped European and African life in the Americas.

Standard 3b: The student understands economic life and the development of labor systems in the English colonies.

Standards 3c: The student understands African life under slavery.

NCTE Standards for the English Language Arts

Standard 3: Students apply a wide range of strategies to comprehend, interpret, evaluate, and appreciate texts. They draw on their prior experience, their interactions with other readers and writers, their knowledge of word meaning and of other texts, their word identification strategies, and their understanding of textual features.

Standard 4: Students adjust their use of spoken, written, and visual language (e.g., conventions, style, and vocabulary) to communicate with different audiences for a variety of purposes.

Standard 5: Students employ a wide range of strategies as they write and use different writing process elements appropriately to communicate with different audiences for a variety of purposes.

Standard 6: Students apply knowledge of language structure, language conventions (e.g., spelling and punctuation), media techniques, figurative language, and genre to create, critique, and discuss print and non-print texts.

Standard 11: Students participate as knowledgeable, reflective, creative, and critical members of a variety of literacy communities.

Standard 12: Students use spoken, written, and visual language to accomplish their own purposes (e.g., for learning, enjoyment, persuasion, and the exchange of information).

California Theater Standards**Standard 2: Creative Expression**

- Students develop knowledge and skills in acting, directing, and script writing through their own experience and imagination as well as through their research of literature and history.

Standard 5: Connections, Relations, and Applications

- Students apply what they learn in theater to learning in other subjects.

California Applied Learning Standards

Standard 6. Students will understand how to apply communication skills and techniques. Students will demonstrate ability to communicate orally and in writing.

Standard 8. Students will understand the importance of teamwork. Students will work on teams to achieve project objectives.

STANDARDS

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STUDENT CON

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SLAVERY simulates a talk show exploring true events and the human impact of slavery. It is designed to broaden the students' historical knowledge of the institution of slavery and to lead students to a historical and emotional understanding of slavery.

Through this unit, students experience the following:

Knowledge

- Costs and benefits of slavery
- Geography of the slave trade
- Significance and meaningfulness of slavery
- Cause and effect of slavery
- Historical interpretations of slavery

Skills

- Working cooperatively with others
- Summarizing key events
- Discerning fact from fiction
- Making value judgments on social issues
- Thinking chronologically and spatially
- Posing relevant questions
- Using reading, speaking, drama, and debate skills
- Creating maps and artwork
- Using the Internet to gather information

Attitudes

- Empathy toward former and current slaves
- Interest and respect for classmates' thoughts
- Awareness of the brutality of slavery
- A positive feeling of working with a group to accomplish a common goal

PURPOSE

The stories of American slavery are compelling dramas from the past. SLAVERY brings historical accounts of slavery to the classroom. In this interaction unit, students read a background essay and slave narratives in cooperative groups, and then take part in a talk show discussing the controversial issue of slavery. Students role play either the slave “guests,” or audience members during the talk show. After this simulation activity, a group debriefing leads to student reflection and deepens student understanding.

Slave Narratives Students are divided into five groups. Each group reads A BRIEF HISTORY OF SLAVERY (background essay) and one of five slave narratives. All students learn the life story of the slave and answer the questions posed at the end of the narrative. One member of the group is chosen to role-play the slave while the other group members become part of the audience. While the student role-playing the slave practices responses to posed questions for the talk show, others in the group create props that relate to their narrative.

Talk Show Students work together to practice for their performance and invite audience guests. On performance day, the students role-playing slaves are on stage while those role playing the audience are dispersed among your invited guests. The host (the teacher or a student chosen for this role) runs the talk show. The slaves answer the predetermined questions posed by the host and the audience.

Debriefing This simulation may provoke strong emotions from students, creating a powerful learning experience. An essential part of this simulation, the debriefing allows an outlet for differing emotions among your students. Several debriefing choices are provided including journal writing, whole class discussion, an essay addressing how slavery has impacted racial issues today, using the Internet to discover whether slavery still exists, writing an article, song/poem, or story, or constructing an art form to display and inform others about slavery.

1. Preparation Reading

Carefully and thoroughly read through this Teacher Guide before beginning. This will help you plan your time and adjust the unit to meet your students' needs and abilities.

2. Schedule

The schedule of this unit is flexible. Students spend time discussing historical information within their small groups, creating props, practicing the talk show, inviting guests (audience members), performing the talk show, and debriefing. This unit requires a minimum of three to five hours or class periods.

The timing of the small group reading is flexible, dependent upon the abilities of your students and whether students complete outside research. Reserve a minimum of one hour for this purpose. Following the reading, students within their small groups elect a student to role-play the slave from their narrative and work together to create an appropriate costume and props. Allot some class time for these activities or assign the costume and props as homework. If class time is used, allot one hour for these activities.

You will determine the appropriate time needed for practicing the talk show, the number of practice sessions necessary, and the scheduling of these sessions. The actual show time is approximately 30–60 minutes.

Debriefing activities require 1+ (45–60 minute) classes.

3. Grouping Students

This unit utilizes cooperative learning. Group students in advance into five heterogeneous groups. These groups each explore general historical information on the topic of slavery as well as a unique slave narrative.



3–5 hours



5 Cooperative Groups

SETUP DIRECTIONS

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4. Duplication

Make copies of the following pages in the quantity indicated in *Italics*. The master pages for you to duplicate begin on page 28.

- A BRIEF HISTORY OF SLAVERY — *class set*
- GLOSSARY — *class set*
- SLAVE NARRATIVE #1: Nodewa — *one per group 1* member*
- SLAVE NARRATIVE #2: Asmah — *one per group 2* member*
- SLAVE NARRATIVE #3: Carter — *one per group 3* member*
- SLAVE NARRATIVE #4: Ruth — *one per group 4* member*
- SLAVE NARRATIVE #5: David — *one per group 5* member*
- SLAVE NARRATIVE #6: Ayuba Suleiman Diallo — *one per group 1* member*
- SLAVE NARRATIVE #7: Frederick Douglass — *one per group 2* member*
- SLAVE NARRATIVE #8: Margaret Ward — *one per group 3* member*
- SLAVE NARRATIVE #9: Olaudah Equiano — *one per group 4* member*
- SLAVE NARRATIVE #10: Venture Smith — *one per group 5* member*
- HOST SCRIPT 1 or HOST SCRIPT 2 (Script 1 for narratives 1–5, Script 2 for narratives 6–10) — *one for host*
- AUDIENCE QUESTIONS (cut into strips: 32 strips for Script 1; 29 strips for Script 2) — *one of each question*
- CONTROVERSY SIGN — *transparency*

*Choose from narratives 1–5 or 6–10; do not use both sets. See **Setup Directions #6, Slave Narratives** for information on how to make this determination.

5. Materials

Carefully note the materials you need to conduct this unit.

- Computer with Internet access — *at least one (Optional)*
- File folders (or construction paper folders) — *one per group*
- Index cards (to use as host's cue cards) — *several (Optional)*
- Paper (lined) — *several class sets*

- Props
 - Arts and crafts materials (various) — *as needed (Optional)*
 - Atlas — *several*
 - Crayons, markers, or colored pencils (assorted colors) — *several*
 - Display boards — *one per group (Optional)*
 - Encyclopedias — *several*
 - Paper (assorted colors and sizes) — *several per group*
 - Resources on American History/Slavery — *several*
- Resources (on slavery, racism, poetry, song lyrics, etc.) — *as needed*
- Talk show banner
 - Butcher paper — *one*
 - Crayons, markers, or colored pencils (assorted colors) — *several*
- Talk show set
 - Chairs — *five*
 - Microphone (real or created) — *one for host*
- Theme Music (Optional)

6. Slave Narratives

Choose the historical fiction slave narratives (narratives 1–5) or the primary source slave narratives (narratives 6–10) before teaching this unit. Read the following descriptions to assist you in making this determination for your students. **Choose one or the other but not both.** The unit is not set up for you to mix and match these sources.

- a. The fictional slave narratives were created by using primary source documents from real slaves as well as facts known about this time in history. Information for the slave narratives was adapted from *Excerpts From Slave Narratives*, edited by Steven Mintz, Ph.D. (University of Houston). These slave narratives are numbered one through five. Portions of the real life stories of the following people were used:
 - Charles Ball
 - John Barbot
 - John Brown
 - Lewis Clarke
 - Ayuba Suleiman Diallo
 - Frederick Douglass
 - Olaudah Equiano
 - Francis Henderson



The slave narratives #1–5 are recommended for students in grades 5–8. The slave narratives #6–10 are recommended for high school students. Carefully examine these narratives before deciding which set best meets the needs and abilities of your students.

SETUP DIRECTIONS

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- Josiah Henson
 - Solomon Northrup
 - Moses Roper
 - Venture Smith
 - Jacob Stroyer
- b. The primary source slave narratives were taken directly from *Excerpts From Slave Narratives*, edited by Steven Mintz, Ph.D. (University of Houston). The primary source narratives are more difficult to read. Additionally, students of greater maturity will be better prepared to read and discuss the sensitive issues presented within each of the primary source narratives. These narratives are numbered six through 10. The names included on each narrative are authentic.

7. Preparing Group Folders

Before beginning the unit, prepare the group folders (made from one 11" x 18" piece of construction paper folded in half or a manila file folder), one for each group. Label each folder with the slave narrative name and place the appropriate slave narrative inside (one copy per student in that group). Additionally, place A BRIEF HISTORY OF SLAVERY and GLOSSARY (one copy per student in each group) within these folders.

8. Slave “Guests”

Allow each group to choose the person who will role-play their slave. Members vote for the best candidate to represent the group. The whole group participates in assisting this individual with preparation toward the actual talk show.

9. Choosing a Talk Show Host

You may play the role of talk show host. This allows you to control the pace and direction of the show. If you decide to choose a student to play this role use the following information to assist with this decision.

- a. Qualities associated with a good talk show host
- Strong reader
 - Good voice quality
 - Confident
 - Quick to think on his/her feet
 - Enjoys being in the spot light
 - Interest in drama
 - Comfortable taking on a role (including dressing the part)

- b. Selecting a host (using the above criteria)
 - Select in advance
 - Help students self-select a role (volunteer)
 - Students audition to make a decision

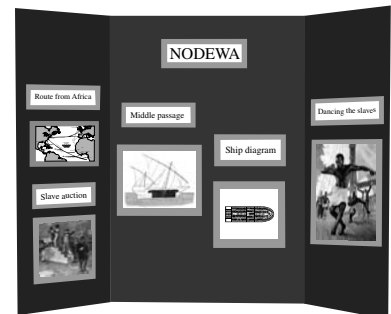
10. Costumes and Props

Student groups are responsible for developing costumes and props appropriate to their individual slave. Additionally, the host should dress appropriately for this role.

- a. Costume ideas
 - Male slaves
 - large oversized white shirts
 - vest
 - capri or baseball style pants
 - knee high socks
 - no shoes or simple leather sandals
 - Female slaves
 - simple long dress
 - apron
 - scarf around the neck
 - handkerchief for head
 - Host
 - Modern clothing suitable for a host
- b. Possible props
 - Maps of area
 - Pictures or drawings of relevant materials
 - Tools
 - Food (eaten by slaves; real or pictures)
 - Instruments of bondage or torture
- c. Use of Props
 - Use individually by student role-playing slave to provide visual aides while responding to questions.
 - Display pictures of props on display board placed behind each slave guest or around the room used for the talk show.

11. Room Arrangements

- a. During classroom sessions/group work (days 1, 2, and 5), seat students in five different areas within your classroom. Students in each group should be seated around several desks.
- b. During the talk show (and rehearsal) use the talk show set you have created (see **Day 4** and **Setup Directions #13, Talk Show Enhancement Options** for more information).



SETUP DIRECTIONS

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12. Inviting Others

The talk show is an ideal opportunity to showcase what your students are learning and to share this information with others. You may invite other classes, parents, school staff, etc. to the talk show. Inviting others affords your students with an occasion to create a true “performance.”

If you decide to invite others, set a date for your talk show and send out invitations. Students can assist with the invitations. If you do not invite others to the talk show, you may skip the rehearsal on Day 3. Read through the Daily Directions and make this determination for your class.

13. Talk Show Enhancement Options

a. Talk Show Set

Depending on the time you have allocated to this unit, your class may develop a simple or more elaborate talk show set. The following information provides some examples of talk show sets.

- Stage — guests come out from side stage and sit on stage, show banner is displayed on stage
 - Chairs (on stage) — *five*
 - Chairs (for audience; on floor level) — *enough for audience*
- Classroom — set up guest chairs in front of board to display show banner, audience can be seated on the floor or on chairs
- More elaborate set including props similar to those the drama/theater department use

b. Practicing the Talk Show

If you choose to make the talk show into a formal presentation, rehearse with your students, modeling proper stage presence and audience participation. Time permitting, choose technological support to enhance your production such as theme music for the show, music played as slaves come on stage, lighting, slide show, or video clips.

Consider the following tips for practicing the talk show.

- Video taping practice performances enables actors to see what they look like and what they may need to work on.
- Allow time after each practice for students to give each other suggestions regarding the practice performances.

14. **Debriefing**

The issues presented in this unit are emotionally charged and could bring out strong feelings from students. Therefore, debriefing is an important component of the unit. Eight suggestions are provided for use as debriefing discussions and/or assessment. Choose to use all or some of the activities provided. It is recommended that you use the activities as a conversational debriefing activity (discussion) and then as an individual assessment tool (see Daily Directions, **Day 5**, for more information).

15. **Special Needs Students**

Like all Interact units, SLAVERY provides differentiated instruction through its various learning opportunities. Students learn and experience the knowledge, skills, and attitudes through all domains of language (reading, writing, speaking, and listening). Adjust the level of difficulty as best fits your students. Assist special needs students in selecting activities that utilize their strengths and allow them to succeed. Work together with the Resource Specialist teacher, Gifted and Talented teacher, or other specialist to coordinate instruction.

16. **Teaching Option**

Students may be challenged to create their own slave narratives based on information gathered from research (Internet, literature, text books, etc.) and/or write their own script.

17. **Related Interact Materials**

In an effort to extend your students' learning beyond SLAVERY, consider the following Interact units.

- American Confrontations: The Trial of John Brown
- Underground Railroad

The Trial of John Brown provides your students with a better understanding of why slave holders felt their way of life was not only valid, but approved by the Bible. In light of this simulation (SLAVERY), students would appreciate what John Brown was trying to accomplish and why slaves risked so much for freedom.

The Underground Railroad simulation moves your students to Era 4: Expansion and Reform (1801–1861) and Era 5: Civil War and Reconstruction (1850–1877) of the United States History Standards. Underground Railroad is a 3-day unit that simulates the journey slaves took to escape from the South and gain freedom in Canada.

TEACHER RESOURCES

SLAVERY

Davis, Charles T. and Gates, Henry L., Jr. (Ed.s). *The Slave Narratives*. New York: Oxford University Press, 1985.

Davis, David B. *Slavery in The Colonial Chesapeake*. Williamsburg, Virginia: The Colonial Williamsburg Foundation, 1998.

Hakim, Joy. *A History of Us: Making Thirteen Colonies 1600–1740, Book 2*. New York: Oxford University Press, 1999.

Jackdaws Company Primary Sources. *Slavery In the United States*.

Palmer, Colin. *African Slave Trade: The Cruellest Commerce*. National Geographic, September 1992.

Re-Exploring Early American History—Africans in America. Social Education, Volume 62, number 6, October, 1998.

The Colonial Williamsburg Foundation: *Colonial Williamsburg Teacher's Institute*, Williamsburg, Virginia.

STUDENT RESOURCES

SLAVERY

- Anderson, Joan. *A Williamsburg Household*. New York: Clarion Books, 1988.
- Avi. *Something Upstairs: A Tale of Ghosts*. New York: Orchard Books, 1988.
- Carbone, Elisa L. *Stealing Freedom*. New York: Knopf: Distributed by Random House, 1998.
- Douglass, Frederick, edited by McCurdy, Michael. *Escape from Slavery: The Boyhood of Frederick Douglass in His Own Words*. New York: Knopf: Distributed by Random House, 1994.
- Equiano, Olaudah adapted by Cameron, Ann. *The Kidnapped Prince: The Life of Olaudah Equiano*. New York: Knopf: Distributed by Random House, 1995.
- Fleischner, Jennifer. *I was born a slave: The Story of Harriet Jacobs*. Brookfield, Conn: Millbrook Press, 1997.
- Fox, Paula. *The Slave Dancer: A Novel*. New York: Bradbury Press, 1973.
- Haskins, James & Benson, Kathleen. *Bound For America: The Forced Migration of Africans to the New World*. New York: Lothrop, Lee & Shepard Books, 1999.
- Jackson, Florence and Jackson, J.B. *The Black Man in America, 1619–1790*. New York: F. Watts, 1970.
- Johnson, Dolores. *Now let me fly: The Story of A Slave Family*. New York: Macmillan, 1993.
- Lester, Julius. *From Slave Ship to Freedom Road*. New York: Dial Books, 1998.
- Lyons, Mary E. *Letters from a Slave Girl: The Story of Harriet Jacobs*. New York: Scribner's, 1992.
- O'Dell, Scott. *My Name is not Angelica*. Boston: Houghton Mifflin, 1989.
- Paterson, Katherine. *Jip: His Story*. New York: Lodestar Books, 1990.
- Wisler, G. Clifton. *Caleb's Choice*. New York: Dutton, 1996.



UNIT TIME CHART

SLAVERY

DAY 1	DAY 2	DAY 3
<p>Background History and Introduction to Narratives</p> <ul style="list-style-type: none">• A BRIEF HISTORY OF SLAVERY• GLOSSARY• SLAVE NARRATIVE	<p>Preparation for Talk Show</p> <ul style="list-style-type: none">• Students develop props and costumes• Slave “guests” practice script	<p>Rehearsal</p> <ul style="list-style-type: none">• Talk Show set• HOST SCRIPT• AUDIENCE QUESTIONS• CONTROVERSY SIGN
DAY 4	DAY 5	
<p>Controversy Talk Show</p> <ul style="list-style-type: none">• Talk Show set• HOST SCRIPT• AUDIENCE QUESTIONS• CONTROVERSY SIGN• Journal entry assignment	<p>Debriefing</p> <ul style="list-style-type: none">• Slave Narrative Discussion/Assessment• Background Essay Discussion• Journal Entry• Historical Scenarios• Editorial• Racism and Slavery• Linking the Present with the Past• Informing Others	

Day 1—Background History and Introduction to Narratives

Objectives

- Read background information on the topic of slavery
- Read slave narrative
- Respond to questions regarding the narrative
- Choose group representative to role-play slave from narrative

Materials

- A BRIEF HISTORY OF SLAVERY — *class set*
- GLOSSARY — *class set*
- SLAVE NARRATIVE (#1 or #6) — *one per group #1 member*
- SLAVE NARRATIVE (#2 or #7) — *one per group #2 member*
- SLAVE NARRATIVE (#3 or #8) — *one per group #3 member*
- SLAVE NARRATIVE (#4 or #9) — *one per group #4 member*
- SLAVE NARRATIVE (#5 or #10) — *one per group #5 member*
- SLAVE NARRATIVE ANSWERS — *teacher reference*
- File folders (or construction paper folders) — *one per group*
- Paper (lined) — *class set*

Procedure

1. Read or tell the following information.
Today we are going to discuss slavery. We will learn about the history of slavery throughout the world and will specifically discuss slavery in the United States. We will also read a slave narrative. Each group will learn about a different slave and will share this information with the class.
2. Divide students into five heterogeneous groups. Each group will work together to study one of the five slave narratives selected by you (see **Setup Directions #3, Grouping Students** for more information).
3. Distribute the folders to each group and direct students to read A BRIEF HISTORY OF SLAVERY.
4. Discuss A BRIEF HISTORY OF SLAVERY with your students when they complete the reading.



45–60+ minutes



See **Setup Directions #7, Preparing Group Folders** for more information on preparing the group folders with the brief history of slavery, glossary, and slave narrative.

See **Setup Directions #6, Slave Narratives** for more information on determining the most appropriate set of slave narratives for your class (1–5 or 6–10).



Students can read the brief history of slavery essays individually, within their small groups, or you may read as a class. If you choose to read as a class, it works well as a read-around.

Throughout the student pages, glossary words are bolded for student reference. Instruct students to look at their GLOSSARY for definitions of unfamiliar words.

DAILY DIRECTIONS

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Ask students to read questions before reading narratives so they have the questions in mind as they read.

If students write individual responses, this is a wonderful opportunity for assessment.



*If a student will play the role of host, be sure to have this decision made by now. Have that student study the script (see **Day 4** for the script).*

As some students do not express themselves well through written means, an alternative assessment opportunity is presented in the oral performance of the student role-playing the group's slave.

5. Direct students to their slave narrative.
6. When students have completed the reading instruct them to respond to the questions posed at the end of the narrative. Your options for responding are listed below.
 - Students write the responses as a group.
 - Students individually write responses through group discussion.
 - Students individually write responses.

7. Read or tell the following information.

From the brief history of slavery essay we gained a clear overall historical picture of the institution of slavery. A personal view of the impact of slavery is provided through reading the slave narrative and responding to the questions. In a few days, we will create a talk show and our five slaves will be the special guests. Each group will select a member to role-play their slave for the talk show. Each student role-playing a slave will respond to the questions as listed on your narrative. You will have time to prepare for the talk show and we will have a rehearsal. Those students who are not role-playing the slave from the narrative are responsible for creating the props, working on the costume, and assisting the “slave” with his/her lines.

8. Instruct groups to choose a student to role-play their “slave.”

9. Inform students that they will have time during the next class period to work on lines, costumes, and props. As homework, have students write down ideas for props (in addition to those suggestions listed on their narratives) and costumes (including who has access to what types of clothing for their slave).

10. **Optional**

Have students complete a written exam at the end of the day. Each student is responsible for knowing the answers to his/her slave narrative. Additionally, you may require students to know information from A BRIEF HISTORY OF SLAVERY.

11. Recommended Extension Activity

A timeline is an effective way to show students how long slavery was a part of our history. It existed from 1619 until 1863...that is 244 years. At the time of this publication (January 2001), it has only been 138 years since the Emancipation Proclamation (January 1863). Slavery was not a single event or a phase we went through. It was a shameful part of the first two-thirds of our country's history.

This could be a homework assignment or a team-building assignment for each group. Direct students to make an accurate timeline that shows how long slavery was part of American history. Students can use adding machine strips, strips of construction paper, or index cards taped together (students can even use manipulatives such as pattern blocks to represent the decades). Instruct students to use equal intervals or representations for each year (or decade). Students can add significant events including birth and death dates of the slaves from their narratives (if they have access to this information), civil rights dates such as the Plessy vs. Ferguson decision, President Truman's integration of the armed forces, the speeches of Martin Luther King Jr., etc.

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45–60+ minutes

Day 2—Preparation for Talk Show

Objectives

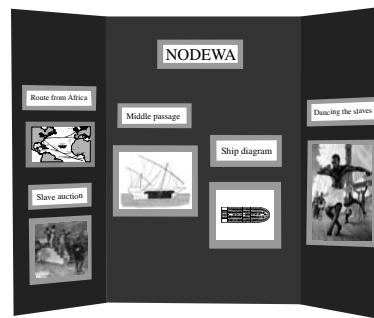
- Students work cooperatively in groups to prepare for talk show; student role-playing slave, practices lines from script with another group member, others in group create props and costumes for their slave

Materials

- Arts and crafts materials (for props; various) — *as needed (Optional)*
- Atlas — *several*
- Crayons, markers, or colored pencils (assorted colors) — *several*
- Display boards — *one per group (Optional)*
- Encyclopedia — *several*
- Paper (assorted colors and sizes) — *several per group*
- Resources on American History/Slavery — *several*

Procedure

1. Before beginning class, decide how students will display their props. Examine the options listed below in making this decision. Provide students with instructions appropriate to your choice.
 - a. Props on a Display Board
Students write out/draw various props and maps and display them on a display board (one per group). The display boards are placed on tables during the talk show, for the audience to examine.



- b. Individual Props

Students create individual props and maps for slave “guest” to use while answering questions. These can be placed under/near the “guests” chairs for the talk show. Each “guest slave” uses the individual props when responding to the various questions posed by the host and audience.



The individual prop option makes for a more “real” display of the slave’s experiences.

2. Instruct students to work within their groups. Have students brainstorm ideas and resources regarding the slave props and costume.
3. Have groups decide on the props and costumes they will use for the talk show.
4. Instruct groups to decide which member will work with the student role-playing the slave to practice or rehearse the questions and answers. All other students are responsible for the props and costumes for their slave.
5. The remainder of the class is used for practicing lines (questions and answers) and prop and costume creation.
6. Inform students that they will have a rehearsal talk show during the next class period. This will be a time to go over any questions/concerns regarding the talk show format. Groups need to bring in their completed props and have costumes for the student role-playing their slave. Consider this a “dress rehearsal.”
7. Instruct groups to determine who is responsible for each prop and costume component.
8. If props are not finished, students complete as homework.



*If you allow the audience to ask additional questions (other than those posed on the slave narratives) during the talk show, be sure to inform students and have them prepare for this (see **Day 4** for more information). Additionally, adapt the script to accommodate this change.*

If a student is playing the role of the host, this student should have the script and use this time to practice his/her lines.

If you will be inviting others to the talk show, set a date and send out invitations.

DAILY DIRECTIONS

SLAVERY



45–60 minutes



If you will not be playing the role of host, duplicate an additional copy of the host script for your reference.



For better durability, copy the audience questions onto cardstock paper and laminate. Using different colored paper for each slave makes for easy organization.

Day 3—Rehearsal

Objectives

- Students rehearse the talk show

Materials

- HOST SCRIPT 1 or HOST SCRIPT 2 (Script 1 for narratives 1–5, Script 2 for narratives 6–10) — *one for host*
- AUDIENCE QUESTIONS (cut into strips; 32 strips for HOST SCRIPT 1, 29 strips for HOST SCRIPT 2) — *one of each question*
- CONTROVERSY SIGN (enlarge onto butcher paper) — *transparency*
- Chairs — *five for slave guests + audience (Optional)*
- Costumes (groups to provide) — *for each guest*
- Microphone (real or created) — *one for host*
- Props (groups to provide; display board or individual) — *for each guest*

Procedure

1. Prior to class, create the talk show set, including the talk show backdrop/banner (CONTROVERSY SIGN enlarged via an overhead projector onto butcher paper). Additionally, prepare the audience questions by cutting into strips (see **Day 4** for more information).
2. Discuss the overall format of the talk show. Explain that the “guests” will be off stage when the talk show begins. They are individually introduced and come on stage following their introduction. As guests come in, they stand behind their chair. List the order of introduction, so students are aware of when they will be called. This will also help students if they will need to set their individual props under or near their chairs (they will know the order of seating).

Once all “guests” are introduced they will all be asked to have a seat. The audience should clap (as on a talk show) as each guest is announced. The host will give an introduction about the history of slavery and will begin with a question to the first slave. Following this opening question, the host will open the questions up to the audience and they will complete the questioning of each “slave guest.”

As the audience comes in to be seated, many will be handed questions strips. Audience members with question strips need to attend to the name at the top of the strip (that is the individual slave to which the question is posed) and the number listed next to the question (that is the order in which to pose the question; e.g., question number 1 will be the first audience question). The host will ask for each question (listed as “first audience question,” “second audience question,” etc.) so that the audience member knows when to raise a hand to pose his/her question.

3. Instruct groups to assist their student role-playing their slave with his/her costume and props. Have the “slave guests” go off stage (if using an auditorium, they go off stage; if using the classroom, have them stand outside the classroom door or off to the side of the stage) until they are individually introduced.
4. Ask the other students to come in as if they were coming to the performance. Distribute the audience questions as these students take their seats.
5. Follow the host script and proceed with a full rehearsal of the Talk Show. Address questions/comments/concerns as they arise.
6. **Optional**
 - a. If you will have group members pose “audience” questions (not the entire audience), practice this process during the rehearsal (see **Day 4 Daily Directions #6, Optional** for more information).
 - b. If you will allow the audience to pose additional questions during the talk show, allow students to practice this during their rehearsal (see **Day 4 Daily Directions #6, Optional** for more information).

DAILY DIRECTIONS

SLAVERY



45+ minutes



If you will not be playing the role of host, duplicate an additional copy of the host script for your reference.



Be sure to complete the talk show set prior to class. It works best if you complete the setup before school starts for this day.



Day 4—Controversy Talk Show

Objectives

- Students perform talk show
- Audience participates by asking questions of the slave guests
- Students complete journal entry following talk show

Materials

- HOST SCRIPT 1 or HOST SCRIPT 2 (Script 1 for narratives 1–5, Script 2 for narratives 6–10) — *one for host*
- AUDIENCE QUESTIONS (cut into strips; 32 strips for Script 1, 29 strips for Script 2) — *one of each question*
- CONTROVERSY SIGN (enlarge onto butcher paper) — *transparency*
- Microphone (real or created) — *one for host*
- Paper (lined) — *one per student*

Setup

1. Create a backdrop for the talk show set using the CONTROVERSY SIGN (enlarged via an overhead projector onto butcher paper). Add flair with coloring materials, paint, or glitter.
2. Set up the room to portray a talk show set. Use the following suggestions to assist with setup.
 - Using the Classroom
Set up a place within the classroom to represent a stage. On the “stage,” place five chairs in a line for the slave guests (chairs should face the location for the audience). Hang the backdrop (Controversy sign) behind the slave guests. The remainder of the room is for the audience. Have the audience sit on the floor, so that all may see the guests. Create an aisle within the audience for the host to walk around while audience members are asking questions.
 - Using an Auditorium
Set up the stage with five chairs. If you can find plush chairs, this will provide a more authentic look to your set. Place chairs in a line facing the audience. Hang the backdrop (Controversy sign) behind where the guests will be seated. The audience can be seated in chairs or on the floor, depending on your situation. Create an aisle within the audience for the host to walk around while audience members are asking questions.

3. Locate a microphone for the host. If you don't have a real microphone for the talk show, you can create one with dark colored construction paper rolled into a cone-like shape and aluminum foil rolled into a ball.
4. If students have created display board props, provide tables for their display. These tables may be placed near the guests on the stage or around the auditorium/classroom.
5. Prepare the audience questions by cutting into strips. You may copy the questions on cardstock paper and laminate for durability. Use different colored paper for each slave, for easy organization.

Procedure

1. Instruct your class to ready themselves for the talk show. "Slave guests" should be dressed in costume and props should be placed appropriately. "Guests" should be off stage. The remainder of the class should come in to be seated as the audience.
2. If you have invited additional audience members, send a student to get these classes, parents, school staff, etc.
3. As audience members come in to be seated, distribute the audience questions to various audience members (including your class and the others attending the talk show).
4. Read or tell the following information to the audience.
We are about to begin our talk show. But, before we do, there are some things that I would like to share with you.

Tell the audience about the process of the talk show...host will introduce the guests and give history of slavery...then ask each guest one question and then open it up to the audience for their questions. Audience members with question strips need to attend to the name at the top of the strip (that is the individual slave to which the question is posed) and the number listed next to the question (that is the order in which to pose the question; e.g., question number 1 will be the first audience question). The host will ask for each question (listed as "first audience question," "second audience question," etc.) so that the audience member knows when to raise a hand to pose his/her question.



If you are playing the role of the host, you may ask a student to distribute the audience questions at the door.



Each individual in the audience who was given a strip with a question should ask the question in the order listed. The host will not know who will ask the next question and will rely on the audience to raise their hands. Each student should raise his/her hand when the host asks for the appropriate numbered question (e.g., when the host says, “We will now take the first audience question,” the audience member with question number 1 for that particular slave will raise a hand and wait for the host to come to him/her to pose the question).

Ask if there are any questions before the talk show begins.
Answer all questions at this time.

5. Follow the host script (HOST SCRIPT 1 or HOST SCRIPT 2). The host brings the microphone to each student as (s)he raises a hand and the student poses the question.
6. **Optional**
 - a. Only students from your own class pose “audience” questions (not the entire audience). This option allows you to script the entire talk show. Students within the groups choose which question(s) they will each ask their role-playing slave. This information is shared with the host and written into the host script, so that the host knows who to call on for each question (e.g., Mary asks question #1, Tim asks question #2, etc.). Additionally, the host may ask some of the “audience” questions, allowing the group members to ask one question each.
 - b. Allow audience members to ask “slave” guests additional questions once the scripted questions have been asked. This will allow additional audience participation as well as afford students an opportunity to have their questions answered. If you select this option, be sure to let the students role-playing slaves know to expect this. **These students should answer how they think their slave would have responded, based on the information they were provided within the narrative.** The answer may not be within the narrative, however the student can use creative license to provide a response.



Option b may be difficult for some students, especially younger students. Allow role-playing students time ahead of the talk show to practice with their groups for these spontaneous questions.

Option b will increase “show time.”

If you choose option b, be sure to let the audience know that following the established questions, the host will ask if there are any additional questions from the audience and students may ask their questions at this time. Inform the host of this ahead of time and have the host write this into the script.

7. Following the talk show, have students complete a reflective response writing assignment. This assignment should help students identify and clarify their strongest emotions evoked by the talk show experience.
8. Instruct students to write their thoughts and feelings as a journal entry to share with the class during the debriefing on Day 5. Distribute lined paper to students and write the following on the board or a transparency: "I participated as a _____ during the talk show."

9. Read or tell the following information.

Write the title on your paper, filling in the blank with the role you played in today's talk show (slave guest, audience member, host). Use the lines to write about how you felt as you participated in the talk show (how did it feel to be a slave or an audience member listening to the slaves' experiences?).

As a pre-writing journal activity, consider using the questions listed under the Audience Poll (see number 11a). This will ensure thoughtful responses within student journal entries. If you want a very structured response, consider asking students to write a 3-paragraph response about the talk show. Instruct students to include the following:

- **Paragraph 1** What did you know/feel about slavery BEFORE the talk show?
- **Paragraph 2** What was the most significant event in the talk show? Describe it carefully.
- **Paragraph 3** Have your feelings about slavery changed or become stronger as a result of the talk show experience? How so?

10. If students do not finish their journal entry in class, assign the writing as homework.



Audience members not in your class may also complete this reflective writing assignment.



11. **Optional Audience Participation**

While the class participating in this unit is learning about slavery, those in the audience can as well. To facilitate the audience learning, you may ask your invited audience members to participate in an extension activity. Choose from the following options.

a. Audience Poll

Poll the audience. Ask them questions such as:

- Who had the worst life? Why?
- What events surprised you the most? Why?
- Where would you rather work if you were a slave? Why?
- What would you have done if you were enslaved?
- Would you have tried to run away? Why or why not?

b. Audience Review

Have each audience member write a review of the talk show for a newspaper.

c. Behind the Scenes Interview

Following the talk show, allow the performers (out of character) and audience to discuss any questions and/or comments. Facilitate this process.

Day 5—Debriefing

Objectives

- Students complete debriefing activities of teacher choice
- Students complete assessment activities of teacher choice

Materials

- Art materials (dependent on student interest) — *as needed*
- Computer with internet access — *at least one*
- Paper (lined; for any writing assignment) — *at least one class set*
- Resources (on slavery, racism, poetry, song lyrics, etc.) — *as needed*

Procedure

The issues presented in this unit are emotionally charged and could bring out strong feelings from students. Therefore, debriefing is an important component of the unit. The following activities can be used as debriefing activities and/or assessment. You may choose to use all or some of the activities. It is recommended that you use the activities as a conversational debriefing activity (discussion) and then as an individual assessment tool.

1. Slave Narrative Discussion/Assessment

Each slave group is expected to know the answers to the questions that follow their narrative. These questions can be used as a conversation springboard and/or an assessment. The entire class should have some sense of the answers for each slave, as they have all participated in the talk show. (See SLAVE NARRATIVE ANSWERS. Excerpts from the various slave narratives are included. Use this information in assessing student responses.)

2. Background Essay Discussion

Open the discussion to the information learned through reading the brief history of slavery background essay. Ask students to relate their experiences and those of their peers to what it must have been like for real slaves. Discuss any or all of the following questions/issues:

a. Historical Information

- Why did slavery exist so far back in history?
- How did slavery begin in the United States?
- What was the triangular trade?
- What was chattel slavery?
- How was slavery challenged/questioned?



45–60+ minutes



You may have students share their journal entries in small groups prior to the class discussion.

Depending on the time between Days 4 and 5, you may have students re-read their journal entries before the class discussion. This will help to refresh their memory of the talk show experience.

A solid debriefing allows students the opportunity to sort out their emotions and incorporate their understanding of their experience with slavery. Discussion will also emphasize the seriousness of what students have experienced.

- How was slavery finally abolished in the United States?

b. **Personal Reflections**

- What would it have felt like to have been enslaved?
- What kind of hardships did slaves have to endure while enslaved?
- Would you take the risk to escape? Why/why not?
- Why would someone have been a slave owner?
- Why would someone have been a slave transporter?

3. **Journal Entry**

Discussing the feelings brought up as a result of this unit are important. Following the discussion, students take on the role of a slave or a slave holder and discuss how it feels to be either in a journal entry.

4. **Historical Scenarios**

As an extension of the journal entry or another activity, students create scenarios which may have happened on a particular day. Students then create diary entries discussing what happened in their situation.

5. **Editorial**

Students write an editorial for a newspaper as if they were living in the early to mid-1800's when slavery was being questioned throughout the states.

6. **Racism and Slavery Discussion and/or Essay**

Discuss the institution of slavery as having its origin in economics. Importation of blacks from Africa was an economic and geographic decision. Discuss racism as a by-product of slavery. An interactive discourse can lead to an essay on the topic of how slavery in the past has affected racial issues and racism today.

7. **Linking the Present with the Past—Research and Discussion**

Ask students if they think slavery still exists today. Most likely the answer will be “No.”

Have students search the Internet and other sources to discover whether slavery continues to exist.

Have students brainstorm plans of action that they may take in support of efforts to rid the modern world of slavery.

8. **Informing Others**

Following Linking the Present with the Past, have students inform others of the institution of slavery that still persists today. This can be done in a variety of ways.

- Submit an article to the school paper
- Write a song or poem
- Create a story to share with others
- Construct a piece of art to inform



At the time of this publication (2001), slavery continues to exist. The Progress Report “Slavery Persists Even Today” discusses Amnesty International’s involvement in the emancipation of Africans in Mauritania.



A BRIEF HISTORY OF SLAVERY (1)

SLAVERY

Slavery is an institution based on the ownership of one human being by another. The owner demands work or services from the slave without having to pay. A slave has no rights. The owner is simply responsible for giving a slave minimal amounts of food, shelter, and clothing. Slaves are seen as property and can be used, sold, or given to another.

Slavery has existed all over the world throughout history. Evidence of slavery in Sumerian culture exists as early as the 4th millennium B.C. These early slaves were most likely captives of war. They were almost always from a different ethnic group, race, or religion than their owners. In ancient Egypt, people who owed money were known to sell themselves into slavery to pay off their debts. The Roman Empire used slaves to do most of their work. Many of the ancient civilizations, such as Egypt, Babylonia, and Greece, practiced some form of slavery.

Throughout the Middle Ages, slavery was a part of the culture in Europe. Later, when Europeans began to travel and explore, slavery spread to the New World.

In the 15th century, the Spanish discovered Central and South America. They found a land rich in gold and suitable for farming. At first, they tried to make the local tribes their slaves. This did not prove to be successful for many reasons. The natives were not able to perform the required tasks and this was their homeland, they knew it well. It was easy for many to run away and hide. Also, they had never been exposed to European diseases, and many died of measles and small pox. In order to build their empire, the Spanish needed a new group of slaves.

The Portuguese, who had been sailing near the coast of Africa, found a suitable replacement. The Africans were a strong race of people who were used to doing hard work. Slavery was already very common in Africa. Many tribes had wars against one another. Prisoners of these wars became slaves. It became popular to take slaves to the West Coast of Africa and sell them to the Portuguese and Spanish traders. Those in the slave trade built large forts along the African coast to hold the slaves until the ships arrived. These forts were called **slave factories**.

The Portuguese and Spanish began a slave trade between Africa and the New World. The Africans received weapons, ammunition, metal, liquor, trinkets, and cloth. The Portuguese and Spanish, in turn, received workers for their sugar and coffee plantations.

Meanwhile, the English, French, and Dutch began to colonize North America. The soil was fertile and many began to grow large fields of tobacco, cotton, and rice. These plantations needed a large and strong work force. The success of slavery in Central and South America led to the use of slaves in North America. The first field hands were **indentured servants**, people who came to the New World from Europe to escape famine and poor living conditions. They agreed to work on plantations and other businesses for five to seven years. In return, they received land. But servants came and went and plantation owners needed a steady work force, one that would not require payment or new training. Plantation owners began to buy slaves to work for them instead of using indentured servants.

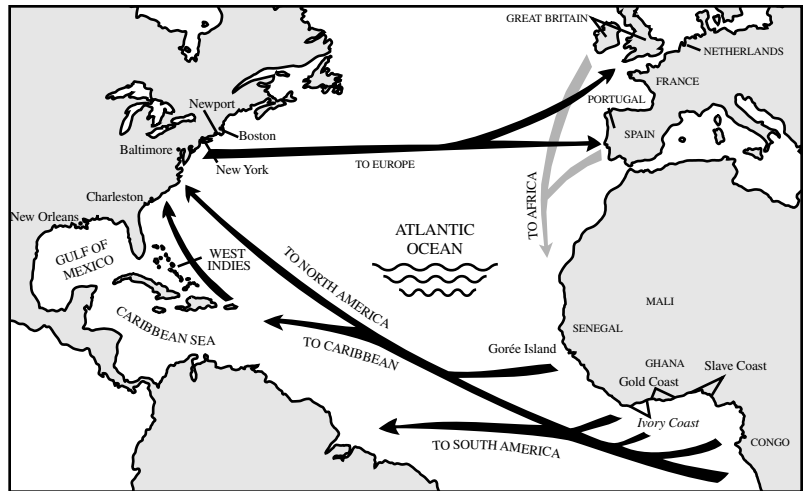
A BRIEF HISTORY OF SLAVERY (2)



SLAVERY

The first African slaves to arrive in the English Colonies were brought by a Dutch vessel to Jamestown, Virginia in 1619. At this time, slaves and servants lived and worked together. However, the number of European servants dropped dramatically as life improved in Europe, and the demand for slaves grew.

This demand grew into a booming trade system called the **triangular trade**. There were several triangular routes. On one route, ships left from Europe with cargo such as metal manufactured products, weapons, and ammunition. Once in Africa, they traded for slaves, gold, and spices. The slaves were then carried as cargo across the Atlantic Ocean to the West Indies and sold for huge profits. This part of the route was referred to as the Middle Passage. The traders then purchased sugar, coffee, and tobacco in the West Indies and sold these products to Europe. As the demand for slaves in North America grew, slaves were transported there as well. Another triangular route sent ships from New England Colonies carrying rum and other products to Africa, where they were exchanged for slaves. The slaves were then sold in English colonies in the West Indies. The slave traders then bought sugar and molasses, which they sold in New England Colonies to the rum producers. This cycle of trade made many people rich.



But still, plantation owners wanted more! They did not like to have to buy new slaves and a new phase of slavery began. They encouraged slaves to “marry” and have children. The children of the slaves became slaves themselves. This way, the plantation owners were now increasing their number of slaves. Unfortunately slaves, being only property, could be bought and sold at will. Family members were often sold separately; families were broken apart. This new phase in slavery became known as **chattel** slavery.

Chattel slavery existed in the English colonies for nearly 200 years. However, not all colonists were in favor of slavery. As early as 1724, **Quakers** spoke out against it, but with so many people making such high profits in the agriculture, shipping, and trade business, slavery still held wide support.

In the 18th century, the number of slaves increased and so did the number of slave rebellions. Colonists in the north, who relied less on the institution of slavery, began to speak out against it. Individual states abolished slavery, beginning with Rhode Island in 1774.

As the new nation grew, slavery slowly began to erode. The Northwest Territory excluded slavery by the **ordinance** of 1787. However, the Constitution, ratified in 1788, allowed slavery to continue for another 20 years. Finally, on New Year’s Day 1863, President Abraham Lincoln proclaimed **emancipation** and slavery in the United States was finally officially **abolished**.



GLOSSARY (1)

SLAVERY

Abolish—to do away with; put an end to completely

Accursed (Olaudah)—under a curse, ill fated, doomed

Avarice (Olaudah)—insatiable greed for riches

Chattel—property

Clemency (Venture)—act or deed showing leniency

Clerics (Ayuba)—member of the clergy

Consternation (Olaudah)—a sudden alarming amazement; dismay

Copious (Olaudah)—large in quantity or number; abundant

Countenance (Olaudah)—appearance, especially the look or expression of the face

Dejected (Olaudah)—depressed in spirits; disheartened

Driver (David)—person in charge of keeping the slave work force at an acceptable pace

Emancipation—the act of freeing people from oppression or slavery

Fetter (Olaudah)—chain or shackle placed on the feet

Flogging—to beat with a whip or stick

Galling (Olaudah)—chafing, irritating

Groom (Carter)—person hired to train horses

Haltered (Venture)—constrained or lead by a rope or strap with a noose

Improvident (Olaudah)—lacking foresight; neglecting to provide for future needs

Indentured Servant—a person who agreed to provide five to seven years of unpaid labor in return for free passage across the ocean, food, clothing, and shelter

GLOSSARY (2)



SLAVERY

Master—employer/owner of slaves

Ordinance—a law or regulation made by a city or town

Overseer (David, Ruth)—person who oversees; supervisor; manager

Pestilential (Olaudah)—producing or tending to produce a deadly or epidemic disease

Pinion (Ayuba, Venture)—to bind a person's arms or hands so they cannot be used

Polygamy (Venture)—the practice of having more than one wife

Prostrate (Margaret)—to throw oneself face down in humility or submission

Providential (Margaret)—opportune; fortunate; lucky

Quailed (Frederick)—to lose heart or courage in danger

Quaker—a member of a Christian religious group founded in England in the mid 1600s

Shift (Ruth)—loose fitting shirt or dress

Slave Factories—a building where slaves were housed while awaiting their sale and boarding on to the slave ships

Switch (Carter)—small branch from a tree

Triangular Trade—trade between Europe, Africa, and the New World

Victuals (Venture)—food supplies; provisions

Whipping—to beat with a strap, lash, rod, or the like

Windlass (Olaudah)—a device for raising or hauling objects; a hoist turned by a crank, used to raise the ship's anchor

Yoked (Asmah)—a frame fitting the neck of a person; bondage

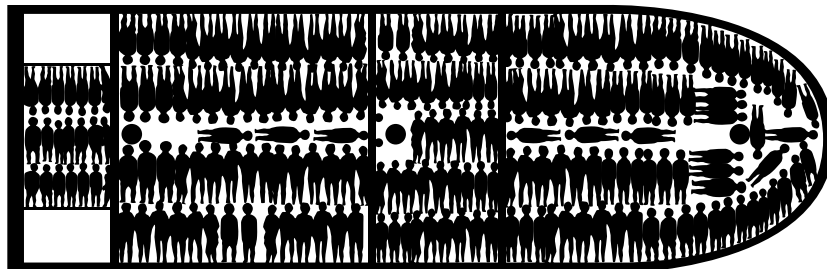


SLAVE NARRATIVE #1: NODEWA (1)

SLAVERY

You are Nodewa (no-day-wa), from Ovimbundu in Angola. You were a village drum maker and a well respected man in the community. You were married to Dabwe and the father of three young children. One day, you witnessed several young men beating an old man. To protect the old man, you hit one of the attackers with a rock on the head which resulted in his death. In your village, homicide was punished by the village leaders. They decided to sell you into slavery. You were marched to the coastal market in Luanda where you were bought by Portuguese slave traders in 1721, at the age of 28.

You were loaded onto a ship with many others. In the belly of the ship at least one hundred men were packed into a very small space. Every available inch of space was filled with a man, each packed in so tightly on wooden platforms that some were forced to crouch down to fit. You were chained to a stranger. During the entire voyage you were all shackled two by two. Your right wrist and ankle were connected to the left wrist and ankle of a stranger. The only movement the chains allowed was barely enough to roll over.



All around, others were yelling out in pain and fear. Some were speaking in your language, but most were not. There were no windows to let any air into the belly of the ship. You were allowed to relieve yourself twice a day in the half barrels which were placed around the hold. These barrels were not emptied often, and the smell assaulted your senses. The journey across the ocean lasted two months. You and the other slaves were allowed on deck one hour each Sunday. During these times of exercise or “dancing” as the traders called it, you were watched very closely for fear that you would jump overboard. (Many Africans would rather drown than be enslaved.) All other time you spent chained below deck in the dirty, smelly hold.

Food was brought twice a day. You were given a bowl of mush made of maize and palm oil. In the two months at sea, you saw many die. Most died of diseases, which spread through the ship rapidly because of the lack of cleanliness. Some were beaten to death, and others, like the man you were shackled to, were murdered by the ship’s captain when he thought that rations were getting low. This loss was covered by insurance.

Your ship arrived, two months after leaving Africa, in the city of Bahia in Brazil. In the slave market you were inspected by Portuguese buyers. They looked at your posture, inspected your mouth and teeth, moved your arms and legs, and checked for signs of disease. Although very skinny by now, you were among the first to be purchased that day. Before leaving the market place, you received the brand of your new owner across your left shoulder.

SLAVE NARRATIVE #1:

NODEWA (2)



SLAVERY

In your new home, a sugar plantation, your job was to grow and cultivate sugar cane. You worked seven days a week from sunup to sundown in hot, humid weather. You never saw anyone from your homeland again. Most of the other slaves that worked and lived with you spoke a strange new language. You shared a small hut with about 10–12 other men. All slaves slept on the floor or in hammocks they were able to make from scraps of materials found or stolen. You survived several beatings for not doing what you were told. Most of the time you did not understand what you were being told. You lasted on the plantation only three months.

At the age of 29, you were found dead in the sugar cane field. You had collapsed from heat stroke brought on by the lack of enough food, water, and rest. You were glad to finally rest in peace.

Questions

Together with your small group, prepare the answers to the following questions, using the information provided within this narrative. These questions will be used during the talk show.

1. Tell us what you did in your homeland and how you became a slave.
2. What was it like on the slave ship?
3. Did anyone ever try to escape from the ship?
4. Where did the ship take you? What happened to you there?
5. What did you do on the sugar plantation?
6. Were you ever beaten?
7. How did you die?



Props

Together with your small group, create the following props. These props will be used by the student role-playing your slave for the talk show.

- Map of your homeland and the route your ship took
- Diagram of the packing of the slave ship
- Shackles (diagram or picture)
- Sugar cane
- Costume (large oversized white shirt, vest, capri or baseball pants, knee high socks, no shoes or simple leather sandals)

Materials

Use the following materials to assist in making the listed props.

- Atlas
- Encyclopedia
- Resources on American History/Slavery



SLAVE NARRATIVE #2: ASMAH (1)

SLAVERY

You are Asmah (oz-ma), born in the village of Denkyiria (den-keer-ia) in 1685, within Africa's country of Ghana. Warfare raged throughout your country. The Asante to the north and the Fetu to the south meant that your life was a constant battle. These battles meant great profits for slave traders both black and white. At sixteen, then a Denkyirian warrior, you were captured by a rival kingdom. While their



prisoner, you were beaten and **yoked**. In this condition you awaited your fate of slavery. Your enemy tortured you with stories of white men from across the ocean who would come and pay to take you away. You did not know if these men were real men or evil spirits from another world. You had heard stories that you were to be killed and eaten by these white men.

Once on board the slave ship, you witnessed cruelty as you had never imagined. People crowded together so closely you could hear and smell each breath another took. Chained together so tightly that you could not move more than an inch or two, you had to stay in the same position for hours and hours. The smell was overwhelming because there were no windows below deck. Clay pots which served as your toilets, stayed full or spilled over. You were given food twice a day, and when you refused to eat, you were beaten. The traders insisted that you eat in order to stay alive, as you were no good to them dead. You somehow survived the two and a half month horrifying journey across the ocean.

Your ship landed in Carolina. You were bought at auction by a cotton plantation owner. Your master renamed you Abraham and had you placed with others to learn the work of picking cotton. As a field hand on the plantation, you were required to be in the field by sunrise. You bent your back picking cotton, filling your basket until noon. At that time you were allowed ten or fifteen minutes to eat your first meal of the day. This meal was usually cold bacon and perhaps a bite of corn meal biscuit. You carried a water bag around your neck, careful not to waste a drop. After sundown, when the orders had been given, you carried your basket to the gin house where the cotton was weighed. Going to the gin house was always a very scary event, for if your basket was not heavy enough you would be whipped. Once your cotton-related chores were done, you still had to cut wood for the master's home.

Exhausted each night, you returned to your quarters to prepare your dinner which was always corn and bacon and never enough to fill you. With no more strength left in your body, you would sleep a few short hours. An hour before daylight, the horn would be blown and the day would begin the same all over again. If you were ever found in your quarters after daybreak, you knew that you would be whipped severely.

These conditions were too much for you. Each Sunday you were given your weekly allowance of three and a half pounds of bacon and a small basket of dried corn. Within five days your food was gone. In order to eat on the other two days of the week, you were forced to steal more corn, a pig, anything you could find. The punishment for stealing from your master was death. Thinking for sure one day you would be caught and fearing this punishment, you decided to run away.

SLAVE NARRATIVE #2: ASMAH (2)



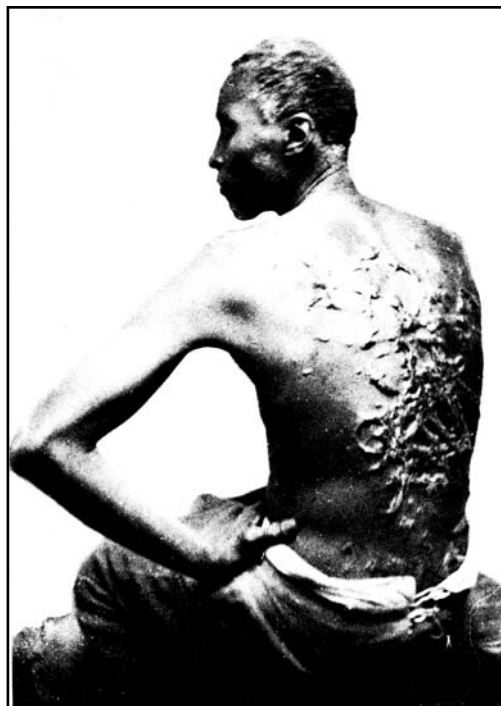
SLAVERY

One morning, at the sound of the morning horn, you left with nothing but the clothes you had slept in. Running through the woods in the dark was impossible, so you made your way slowly between the trees. At first light, you began to run only to find that you were being tracked down by a man on horseback. You ran for hours through the woods, across streams of water, and through another man's farm. Shortly after climbing over the farm's fence you heard the dogs. Soon, the hounds had you at the top of a tree. Within an hour, your master had a gun pointed at you ordering you to come down.

When you were brought back to the plantation, the master himself gave you 50 lashes. And to prevent you from running away again, the master fastened an iron necklace around your neck. An iron circle was placed atop your head, much like a king would wear a crown. Three iron rods were attached to the collar and headpiece, so that the rods stuck up above your head like horns. A bell was attached at the top of each rod. The head ornament weighed no less than fourteen pounds. You were forced to wear the bells and horns all day, every day for three months. The weight of it hurt your neck and shoulders so much, it was almost impossible to work. The horns kept you from lying down, so you were forced to sleep crouching.

You made no other attempts to escape. You remained on this plantation for 12 more years. When you were 28 with a wife and child of your own, you were sold to a neighboring plantation owner. You were able to see your wife up to once or twice a month. Your new master, an old man when he bought you, lasted only a few short years. In his will, you were among the property given to his eldest son. The son had no use for you, so you were once again sold, at age 32, to a gentleman who had been visiting from Georgia. You were taken to Georgia with him a week later. That was the last you ever saw of your wife and child.

On the road to Georgia, your new master was thrown from his horse and suffered a broken neck. The local patrols accused you of killing your master and you were hanged before the day's end.





SLAVE NARRATIVE #2: ASMAH (3)

SLAVERY

Questions

Together with your small group, prepare the answers to the following questions, using the information provided within this narrative. These questions will be used during the talk show.

1. How did you become a slave?
2. What was your experience on the slave ship?
3. Tell us about your master, where you worked, and what you did.
4. What did you eat?
5. We heard that you once ran away from your master. Tell us about that.
6. Were you punished when you were caught?
7. Did you ever have any other masters?

Props

Together with your small group, create the following props. These props will be used by the student role-playing your slave for the talk show.

- Map of homeland and route taken by slave ship
- Three and a half pounds of bacon and a small basket of corn kernels
- Scars on your back
- Diagram of head gear (horns and bells) or other instruments used to punish slaves and prevent escape
- Costume (large oversized white shirt or no shirt to show scars, capri or baseball style pants, knee high socks, no shoes or simple leather sandals)

Materials

Use the following materials to assist in making the listed props.

- Atlas
- Encyclopedia
- Resources on American History/Slavery

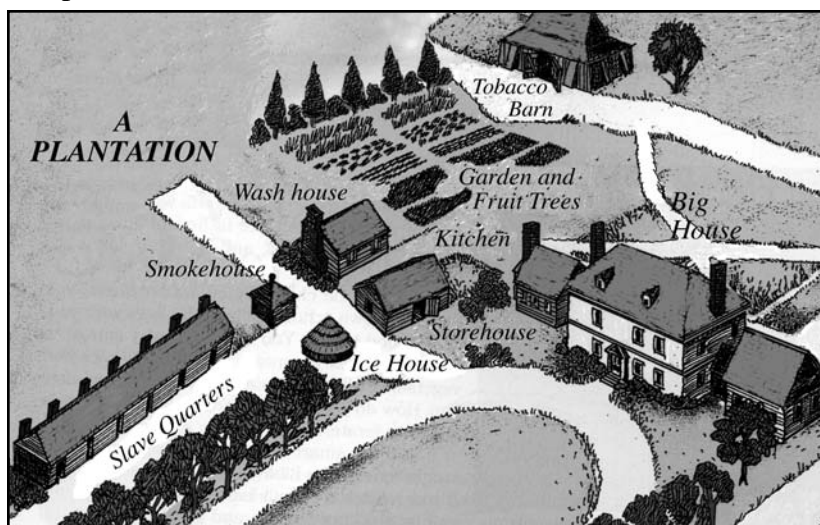
SLAVE NARRATIVE #3: CARTER (1)



SLAVERY

You are Carter, born on a Maryland tobacco plantation in 1839, one of fifteen children. Both of your parents were slaves working on the plantation. Being the child of slaves automatically made you a slave. Slave owners encouraged their slaves to create families. It meant that the owner would have more slaves, much like raising cattle or sheep.

All the white folk in the south knew that the best way to get a good house servant was to raise one. Your master and his wife already had two children and would soon be expecting another. The need for another house servant was obvious. So, at age 4, you were taken from your parents to sleep as well as to eat, work, and play in the Big House. You lived in the master's house with his family, but your position was made clear. You were still a slave.



In many ways, being taken into the Big House was good. You definitely ate better and had better clothing than the children who worked in the field. Your working conditions were much more comfortable as well. On the other hand, you lost almost all contact with your family. You were only allowed visits with them on Sundays and those visits only lasted a few short hours. As a very young child, your work in the Big House was light at first. You helped the older servants clean, cook, and tend the gardens. You were also a kind of “living doll” for your master’s daughters, ages six and eight. They dressed you up and had you serve tea at their tea parties, had you dance and put on shows for them, or hit you when they pretended that you were bad. In the Big House, you were on call twenty-four hours a day. You never had a moment completely to yourself. Anytime, night or day, you were called upon to empty a bed pan, clean up a mess, or fetch something for your master’s family. And you were in just as much danger of being beaten as any farm hand. In the Big House as well as in the field, discipline was immediate and often cruel.



Your mistress’s instruments of pain were widely varied. She used the raw hide or a bunch of hickory-sprouts tied together, sometimes seasoned in the fire. If these were not immediately available, she might use a chair, a broom, a spoon, her shoe, or a shovel. An instrument of torture you remember the most was an old oak club, a foot and a half in length, and an inch and a half square. With this particular instrument you were beaten on the hands or feet until you were blistered. Many nights you awoke from nightmares of the club.





SLAVE NARRATIVE #3: CARTER (2)

SLAVERY

At nine years old, you were taught to care for the mules and horses. This new work was a welcome change. You were able to leave the house more often and you also learned to ride. But you soon realized that this new occupation required more from you than you expected. It was not long before you were put on the back of a horse and were immediately thrown off. When you stood up you saw the **groom** (a white man the master had hired to train the horses) standing there with a **switch** in his hand. At once he started to beat you. This was the first time that you had been beaten by anyone other than your mistress, so you yelled at him, “Wait till my mistress gets hold of you!”

You ran as fast as you could to the Big House and found the mistress. Your hopes were shattered when she told you to go back to your work and be a good boy, that she could do nothing for you. But that did not satisfy you, so you went to your mother in the slave quarters that night. Your mother went to the groom to talk to him. The groom took out a whip and started to beat your mother. You ran back and forth between the two of them until he stopped beating her. He then took you back to the stable and gave you another, more severe, beating.

It was then that you realized that you, along with all the other slaves, were doomed to this cruel treatment. A few days later the groom saw you and called to you to go get him a **switch** (a small branch from a tree), which you did. He then gave you a first-class **flogging** with it. That Sunday you told your mother that the groom was whipping you too much now, and, that you were going to do something about it. Your mother told you that you must not do anything because if you did, he would come after your family. She told you to go back and do your work as best you could and not to say or do anything. You cried that you did not know what you had done wrong to deserve the whipping. He just called you to him and whipped you for no reason. Your father said that they could do nothing except pray, pray that a time would soon come when your suffering would end.

Their prayers were answered the next week. The groom had once again beaten you across your bare back. This time you lost a lot of blood and your wounds were so deep that they did not heal quickly. They became infected and you died three days later, at age 10.

SLAVE NARRATIVE #3: CARTER (3)



SLAVERY

Questions

Together with your small group, prepare the answers to the following questions, using the information provided within this narrative. These questions will be used during the talk show.

1. How did you become a slave?
2. What is a house boy and how did you become one?
3. What were your jobs in the Big House?
4. Were you ever punished?
5. Did you always work as a house boy?
6. Was it easier working in the stables?
7. Did you ever think about getting back at the groom?
8. How did you die?

Props

Together with your small group, create the following props. These props will be used by the student role-playing your slave for the talk show.

- Map of the United States, indicating the location of Maryland
- Club or drawing of it
- Switch
- Scars across your back
- Costume (large oversized white shirt or no shirt to show scars, capri or baseball style pants, no shoes or simple leather sandals)

Materials

Use the following materials to assist in making the listed props.

- Atlas
- Encyclopedia
- Resources on American History/Slavery



SLAVE NARRATIVE #4: RUTH (1)

SLAVERY

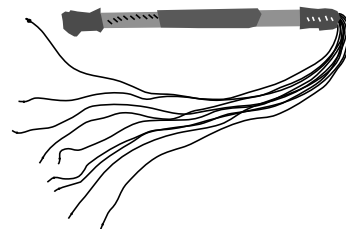
You are Ruth, daughter of slave parents, born in Georgia in 1815. You were born in the slave quarters of a Georgia cotton plantation, along with your nine older brothers and sisters. By the age of 12, you had seen all of your siblings sold off to various plantation owners. Your mother was worked to death and your father was rented out for months at a time. At 15, you were sold to a man who owned another cotton plantation, about 100 miles from where you were born.

In the slave quarters of your new home, cabins were built to contain two sets of families, some with dividers and some not. Rags were stuffed into the cracks of the walls to keep the chill air, snow, or rain



out. Beds were made by throwing old rags, hay, and a bit of cotton (if they were lucky enough to have it) on the floor. Children all slept together in one bed, until one got married; then they would be given part of another cabin if one was available. All children, no matter what age, stayed with their parents until married, they found a relative or friend with a small family to take them in, or until they were sold. The two families had to use one fireplace. In some cases the families got along, in others they did not.

The cabin where you were placed was crowded. The family that took you in had two adults and four children ages 2-10. The other family inside your cabin had two adults and six children. The two families were not friendly toward one another. One day, your new “dad” stole a hog and killed it. When he brought home the meat to share with his family he was seen by a member of the other family. The incident was immediately reported to the overseer who gave your father a severe **flogging** with a cat-o’-nine tails.



The work on a cotton plantation was never ending. Before the first light of day, you were out in the fields picking cotton. You received only a few minutes a day to rest, drink, or eat a meal. Meals were never eaten sitting down. You always had to look busy. You were never allowed to leave the fields until after dark. Sometimes, on the nights with a full moon, you worked late into the night. Once back from the fields, your chores needed to be done. Slaves were allowed very small gardens outside of their cabin which they tended themselves. Water had to be fetched, wood split for the fire, food prepared, and clothes mended. A new pair of shoes, and a cotton **shift** were given to the slaves once a year.

After two years you met a new arrival, Solomon, and you were married six months later. You were given a cabin to share with another couple who had eight children. By the time you were eighteen, you were expecting your first child. While pregnant, you were still required to work every day in the fields. It was July, and the cotton was at least a foot high. You and the others were hoeing it for the fourth and final time this season. While you were hoeing, the overseer followed you on horseback with a whip. The fastest hoer took the row in front. Being pregnant and tired, sometimes you fell behind. When that happened, you were whipped.

SLAVE NARRATIVE #4: RUTH (2)



SLAVERY

When you were 24 years old you had your third child, who you named Jacob. Shortly after his birth the **overseer** arrived at your cabin. He told you that the master had ordered him to deliver five slaves to sell. Your husband Solomon was to be sold the following week. You begged to have your family sold along with him. The trader agreed to allow you and the baby to be sold, but you were forced to leave your two older children behind. The slave trader started off for the market and within two days he had sold your baby to pay his tavern bill.

A year later, on the new plantation, you and Solomon had a fourth child. Days after he was born, fearing losing another child or the child having to endure the cruelty of this new slave master, you threw yourself with your newborn into a well and drowned.

Questions

Together with your small group, prepare the answers to the following questions, using the information provided within this narrative. These questions will be used during the talk show.

1. How did you become a slave?
2. Where did you live? What was it like?
3. What kind of work did you do?
4. Did you ever get married and have kids?
5. What was it like being a pregnant slave?
6. Were you and your family ever separated?
7. How did you die?

Props

Together with your small group, create the following props. These props will be used by the student role-playing your slave for the talk show.

- Map of the United States, indicating the location of Georgia
- Cotton and hoe
- Diagrams or pictures of slave quarters
- Sketches of your children
- Costume (simple loose fitting long dress, apron, scarf, handkerchief for head)

Materials

Use the following materials to assist in making the listed props.

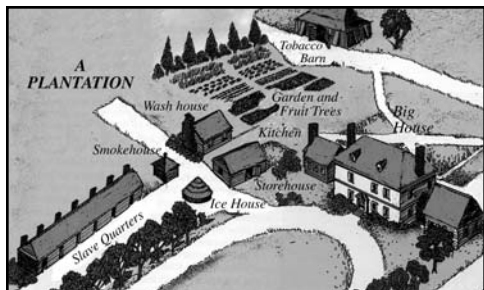
- Atlas
- Encyclopedia
- Resources on American History/Slavery



SLAVE NARRATIVE #5: DAVID (1)

SLAVERY

You are David. For forty years you worked as a slave on tobacco plantations in Maryland, South Carolina, Georgia, and Virginia. Born into slavery in 1801, you never knew freedom. You saw great cruelties take place. Not so much by the masters, but more so by the **overseers**. The overseers you had contact with were men who were themselves slaves, but had more power. Their job was to keep things in order around the plantations.



Slavery was very much the same throughout the south, but working on a tobacco plantation seemed easier than working cotton or rice fields year round. On a tobacco plantation there was no rest from the first planting in May until it was cut, processed, and shipped, in January. You cut tobacco before the first frost, hung it up, and allowed it to dry. The tobacco was then stripped and prepared for the hogshead (barrel) in leaf, or twisted and packaged. In the winter months, you cut wood for the house, made rails or repaired fences, and cleared new land to raise the tobacco plants the next year. And in the spring, you set the plants in the new field.

On the plantation in Maryland where you spent your first 12 years, the slaves were hardly ever whipped unless they were very lazy. The women and children were even allowed to stay inside their quarters in the very cold, snowy, or rainy weather.

In South Carolina, conditions were far worse. Sold at twelve, you worked on a plantation where your quarters were log huts. The tops were partly open, which let the rain and cold in. You shared your hut with several other single men. Your bed was only a board, wide enough to lay on. For a pillow you had to use your jacket. You covered yourself with whatever you could find. This was the way single men slept.

In the spring of your nineteenth year, you were sold to a slave trader, who then sold you to a Georgia plantation owner. Tobacco plantations are run more or less the same way, so it was work as usual. Spring meant planting and weeding in the fields. At 23, you married Eliza. Together you had two sons.

One day, an overseer saw you resting in the shade and he delivered a most cruel punishment. He rubbed tar all over your head and face. He then set fire to it. Your head was dowsed with water before it could kill you, but you were left with no hair and horrible scars on your face. The pain was unbearable. You were unable to work for two weeks. You remained on the same plantation until the time of your master's bankruptcy when he was forced to sell all of his slaves. You and your family were lucky to be sold together. At the time you were 32 years old.

You were bought and moved to a tobacco plantation in Virginia. Being a very large man, mature, and very ugly from your scars, your new owner thought that you would make a great overseer. You had a family, so he could control you. You were so big and so ugly that everyone would be afraid of you. You never had a choice.

SLAVE NARRATIVE #5: DAVID (2)



SLAVERY

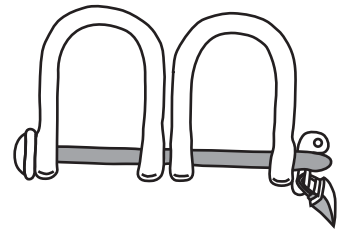
Being the overseer on this new plantation was better in some ways. You issued out the weekly allowance to all the other slaves—a peck of corn meal (eight quarts), a dozen and a half herrings, and two and a half pounds of pork. In the summer you gave out one pair of linen trousers, and in the fall, a pair of woolen pantaloons, one woolen jacket, and two cotton shirts. And you always made sure that there was enough for your family first.

Despite these few benefits of being an overseer, life was very difficult. One of the master's sons was the **driver**. He always came to the field to make sure you were working the others hard enough. Many times he hid in the fields and watched you. If he thought you were not working the field hands hard enough, he would call you over to him and tell you to beat one of them. If you refused, he would threaten to beat one of your children or your wife. Daily, you were forced to whip and torture your fellow slaves. One slave who had been caught stealing was sent to you for punishment. The master ordered you to pull each of his finger nails off.

One day a slave trader had come to the plantation. You were ordered to make ready three older slave men. You were told to take them in the back and pluck out any gray hairs, rub their faces with grease-soaked towels, and then bring them forward as three *young* men. It was either do this or your children would be sold instead.



After the fall harvest one year, a young slave man tried to run away. When he was caught, he was given a good dinner. In the morning you were told to tie his hands to a rail, and bind his feet. The master came and gave the runaway fifty lashes across the back, his son the driver issued fifty lashes, and you were ordered to deliver fifty lashes. When the man asked for water, you were told to pour the water down his back (the location of his wounds). That same day, you took him to the blacksmith shop and had two large bars of iron bent around his feet. Each bar weighed twenty pounds. You also had a chain fastened around his neck. These remained on the man for months.



For eight years you remained the overseer. You had no friends. Your wife and children had none either, because you were hated as much, if not more, than the master. During a slave revolt, you and your family were killed. You were 40.



SLAVE NARRATIVE #5: DAVID (3)

SLAVERY

Questions

Together with your small group, prepare the answers to the following questions, using the information provided within this narrative. These questions will be used during the talk show.

1. How did you become a slave?
2. Where did you work and what was it like?
3. Were you ever sold?
4. What were the living conditions in South Carolina?
5. Tell us about your time in Georgia.
6. How did you become an overseer?
7. What was life like as an overseer?
8. How did you die?

Props

Together with your small group, create the following props. These props will be used by the student role-playing your slave for the talk show.

- Map of the United States indicating the places you lived
- Diagram or picture of houses and beds
- Tobacco
- Whip, Tar, and Feathers
- Bald head with burn scars and terrible burn scars on face
- Costume (large oversized white shirt, vest, capri or baseball style pants, knee high socks, no shoes or simple leather sandals)

Materials

- Atlas
- Encyclopedia
- Resources on American History/Slavery

SLAVE NARRATIVE #6: AYUBA SULEIMAN DIALLO (1)



SLAVERY

The following narrative is authentic. You will find that some of the words are difficult to read and/or appear to be misspelled. These are not mistakes, but reflect the speech patterns and spelling of the individual who provided this narrative.

“HE WAS NO COMMON SLAVE”

Any West African, regardless of status, might be enslaved. Ayuba Suleiman Diallo (a-yu-ba sue-lay-man d-al-low), who was born around 1701 to a family of Muslim **clerics**, was a well-educated merchant in the Senegambian region of West Africa, which had supplied Europe with beeswax, gold, gum, ivory, and small numbers of slaves since the fifteenth century. In 1730, he was kidnapped and transported to Maryland. In Maryland, he wrote a letter to his father, which came to the attention of James Oglethorpe, the founder of Georgia, who helped purchase his freedom and bring him to England, where he was known as Job ben Solomon (Job, the son of Solomon).

In February, 1730, Job’s father hearing of an English ship at Gambia River, sent him, with two servants to attend him, to sell two Negroes, and to buy paper, and other necessities; but desired him not to venture over the river, because the country of the Mandingoes, who are enemies...lies on the other side. Job not agreeing with Captain Pike...sent back the two servants to acquaint his father with it, and to let him know that he intended to go farther. Accordingly having agreed with another man, named Loumein Yoas, who understood the Mandingoe (man-ding-go) language, to go with him as his interpreter, he crossed the River Gambia, and disposed of his Negroes for some cows. As he was returning home, he stopped for some refreshment at the house of an old acquaintance; and the weather being hot, he hung up his arms in the house, while he refreshed himself. Those arms were very valuable; consisting of a gold-hilted sword, a gold knife, which they wear by their side, and a rich quiver of arrows, which King Sambo had made him a present of. It happened that a company of the Mandingoes, who live upon plunder, passing by at that time, and observing him unarmed, rushed in, to the number of seven or eight at once, at a back door, and **pinioned** Job, before he could get to his arms, together with his interpreter, who is a slave in Maryland still. They then shaved their heads and beards, which Job and his man resented as the highest indignity; tho’ the Mandingoes meant no more by it, than to make them appear like Slaves taken in war.

On the 27th of February, 1730, they carried them to Captain Pike at Gambia, who purchased them; and on the first of March they were put on board. Soon after Job found means to acquaint Captain Pike that he was the same person that came to trade with him a few days before, and after what manner he had been taken. Upon this Captain Pike gave him leave to redeem himself and his man; and Job sent to an acquaintance of his father’s, near Gambia, who promised to send to Job’s father, to inform him of what had happened, that he might take some course to have him set at liberty. But it being a fortnight’s journey between that friend’s house and his father’s, and the ship sailing in about a week after, Job was brought with the rest of the slaves to Annapolis and Maryland, and delivered to Mr. Vachell Denton, factor to Mr. Hunt, before mentioned. Job heard since, by vessels that came from Gambia, that his father sent down several slaves, a little after Captain Pike sailed, in order to procure his redemption; and that Sambo, King of Futa, had made war upon the Mandingoes, and cut off great numbers of them, upon of the account of the injury they had done to his schoolfellow.



SLAVE NARRATIVE #6: AYUBA SULEIMAN DIALLO (2)

SLAVERY

Mr. Vachell Denton sold Job to one Mr. Tolsey in Kent Island in Maryland, who put him to work in making tobacco; but he was soon convinced that Job had never been used to such labour. He every day showed more and more uneasiness under this exercise, and at last grew sick, being no way able to bear it; so that his master was obliged to find easier work for him, and therefore put him to tend the cattle. Job would often leave the cattle, and withdraw into the woods to pray; but a white boy frequently watched him, and whilst he was at his devotion would mock him, and throw dirt in his face. This very much disturbed Job, and added considerably to his other misfortunes; all which were increased by his ignorance of the English language, which prevented him from complaining, or telling his case to any person about him. Grown in some measure desperate, by reason of his present hardship, he resolved to travel at a venture; thinking he might possibly be taken up by some master, who would use him better or otherwise meet with some lucky accident, to divert or abate his grief. Accordingly, he travelled thro' the woods, till he came to the County of Kent, upon Delaware Bay, now esteemed part of Pensilvania; altho' it is properly a part of Maryland, and belongs to my Lord Baltimore. There is a law in force, throughout the colonies of Virginia, Maryland, Pensilvania, etc. as far as Boston in New England, viz. that any Negroe, or white servant who is not known in the county, or has no pass, may be secured by any person, and kept in the common gaol (British for jail), till the master of such servant shall fetch him. Therefore Job being able to give no account of himself, was put in prison there.

This happened about the beginning of June, 1731 when I (narrator is Thomas Bluett), who was attending the courts there, and had heard of Job, went with several gentlemen to the gaoler's house, being a tavern, and desired to see him. He was brought into the tavern to us, but could not speak one word of English. Upon our taking and making signs to him, he wrote a line or two before us, and when he read it, pronounced the words Allah and Mahommed; by which, and his refusing a glass of wine we offered him, we perceived he was a Mahomedtan (Mo-ham-a-den; a follower of the Mohammad religion, Muslim) but could not imagine of what country he was, or how he got thither; for by his affable carriage, and the easy composure of his countenance, we could perceive he was no common slave.

When Job had been some time confined, an old Negroe man, who lived in that neighbourhood, and could speak the Jalloff language, which Job also understood, went to him, and conversed with him. By this Negroe the keeper was informed to whom Job belonged, and what was the cause of his leaving his master. The keeper thereupon wrote to his master, who soon after fetched him home, and was much kinder to him than before; allowing him a place to pray in, and some other conveniences, in order to make his slavery as easy as possible. Yet slavery and confinement was by no means agreeable to Job, who had never been used to it; he therefore wrote a letter in Arabick to his father, acquainting him with his misfortunes, hoping he might yet find means to redeem him. This letter he sent to Mr. Vachell Denton, desiring it might be sent to Africa by Captain Pike; but he being gone to England, Mr. Denton sent the letter inclosed to Mr. Hunt, in order to be sent to Africa by Captain Pike from England; but Captain Pike had sailed for Africa before the letter came to Mr. Hunt, who therefore kept it in his own hands, till he should have a proper opportunity of sending it. It happened that this letter was seen by James Oglethorpe, Esq. [an English philanthropist who founded the colony of Georgia as a haven for debtors], who, according to his usual goodness and generosity, took compassion on Job, and gave his bond to Mr. Hunt for the payment of a certain sum, upon the delivery of Job here in England. Mr. Hunt upon this sent to Mr. Denton, who purchased him again of his master for the same money which Mr. Denton had formerly received for him; his master being very willing to part with him, as finding him no ways fit for his business.

Source: Thomas Bluett, *Some Memoirs of the Life of Job, the Son of Solomon* (London, 1734).

SLAVE NARRATIVE #6: AYUBA SULEIMAN DIALLO (3)



SLAVERY

Questions

Together with your small group, prepare the answers to the following questions, using the information provided within this narrative. These questions will be used during the talk show.

1. How were you taken into slavery?
2. Why couldn't your father help you before you left Africa?
3. Where were you taken and what made communication difficult in the United States?
4. What happened when you went to pray in the woods?
5. What jobs did you have on the plantation?
6. Why did you leave your master's plantation?
7. How were you freed?

Props

Together with your small group, create the following props. These props will be used by the student role-playing your slave for the talk show.

- Map of West Africa
- Arms (gold-hilted sword [hilt: the handle and finger protector of a sword], a gold knife, and a rich quiver of arrows [quiver: the case in which the arrows are carried]; pictures or drawings)
- Costume (large oversized white shirt, vest, capri or baseball style pants, knee high socks, no shoes or simple leather sandals...or traditional African clothing of this time period)

Materials

- Atlas
- Encyclopedia



SLAVE NARRATIVE #7: FREDERICK DOUGLASS (1)

SLAVERY

The following narrative is authentic. You will find that some of the words are difficult to read and/or appear to be misspelled. These are not mistakes, but reflect the speech patterns and spelling of the individual who provided this narrative.

“COWARDICE DEPARTED, BOLD DEFIANCE TOOK ITS PLACE”

In this selection, Frederick Douglass describes his battles with a “Negro-breaker.”

If at any one time of my life more than another, I was made to drink the bitterest dregs of slavery, that time was during the first six months of my stay with Mr. [Edward] Covey. We were worked in all weathers. It was never too hot or too cold; it could never rain, blow, hail, or snow too hard for us to work in the field. Work, work, work was scarcely more the order of the day than of the night. The longest days were too short for him, and the shortest nights too long for him. I was somewhat unmanageable when I first went there, but a few months of this discipline tamed me. Mr. Covey succeeded in breaking me. I was broken in body, soul, and spirit. My natural elasticity was crushed, my intellect languished, the disposition to read departed, the cheerful spark that lingered about my eye died; the dark night of slavery closed in upon me; and behold a man transformed into a brute!

Sunday was my only leisure time. I spent this in a sort of beast-like stupor, between sleep and wake, under some large tree. At times I would rise up, a flash of energetic freedom would dart through my soul, accompanied with a faint gleam of hope that flickered for a moment, and then vanished. I sank down again, mourning over my wretched condition. I was sometimes prompted to take my life and that of Covey, but was prevented by a combination of hope and fear...

You have seen how a man was made a slave; you shall see how a slave was made a man. On one of the hottest days of the month of August, 1833, Bill Smith, William Hughes, a slave named Eli, and myself were engaged in fanning wheat...The work was simple, requiring strength rather than intellect; yet, to one entirely unused to such work, it came very hard. About three o'clock of that day, I broke down; my strength failed me; I was seized with a violent aching of the head, attended with extreme dizziness; I trembled in every limb...

Mr. Covey was at the house, about one hundred yards from the treading-yard where we were fanning. On hearing the fan stop, he left immediately, and came to the spot where we were. He hastily enquired what the matter was. Bill answered that I was sick, and there was no one to bring wheat to the fan. I had by this time crawled away under the side of the post and rail-fence by which the yard was enclosed, hoping to find relief by getting out of the sun. He then asked where I was. He was told by one of the hands. He came to the spot, and after looking at me awhile, asked me what was the matter. I told him as well as I could, for I scarce had strength to speak. He then gave me a savage kick in the side, and told me to get up. I tried to do so, but fell back in the attempt. He gave me another kick, and again told me to rise. I again tried, and succeeded in gaining my feet: but, stopping to get the tub with which I was feeding the fan, I again staggered and fell. While down in this situation, Mr. Covey took up the hickory slat with which Hughes had been striking off the half-bushel measure, and with it gave me a heavy blow upon the head, making a large wound, and the blood ran freely; and with this, again told me to get up. I made no effort to comply, having now made up my mind to let him do his worst. In a short time after receiving this blow my head grew better.

SLAVE NARRATIVE #7: FREDERICK DOUGLASS (2)



SLAVERY

Mr. Covey had now left me to my fate. At this moment I resolved to go to my master, enter a complaint, and ask his protection. In order to [do] this, I must that afternoon walk seven miles; and this, under the circumstances, was truly a severe undertaking. I was exceedingly feeble; made so as much by the kicks and blows which I received, as by the severe fit of sickness to which I had been subjected. I, however, watched my chance, while Covey was looking in an opposite direction, and started for St. Michael's. I succeeded in getting a considerable distance on my way to the woods, when Covey discovered me, and called after me to come back, threatening what he would do if I did not come. I disregarded both his calls and his threats, and made my way to the woods as fast as my feeble state would allow; and thinking I might be overhauled by him if I kept the road, I walked through the woods, keeping far enough from the road to avoid detection, and near enough to prevent losing my way. I had not gone far, before my little strength again failed me. I could go no farther. I fell down, and lay for a considerable time. The blood was yet oozing from the wound on my head. For a time I thought I should bleed to death, and think now that I should have done so, but the blood so matted my hair as to stop the wound.

After lying there about three quarters of an hour, I nerved myself up again, and started on my way, through bogs and briers, barefooted and bareheaded, tearing my feet sometimes at nearly every step; and after a journey of about seven miles, occupying some five hours to perform it, I arrived at master's store. I then presented an appearance enough to affect any but a heart of iron. From the crown of my head to my feet, I was covered with blood. My hair was all clotted with dust and blood, my shirt was stiff with briers and thorns, and were also covered with blood. I supposed I looked like a man who had escaped a den of wild beasts, and barely escaped them. In this state I appeared I told him all the circumstances as well as I could, and it seemed, as I spoke, at times to affect him. He would then walk the floor, and seek to justify Covey by saying he expected I deserved it. He asked me what I wanted. I told him to let me get a new home; that as sure as I lived with Mr. Covey again, I should live with but to die with him; that Covey would surely kill me--he was in a fair way for it. Master Thomas ridiculed the idea that there was any danger of Mr. Covey's killing me, and said that he knew Mr. Covey; that he was a good man, and that he could not think of taking me from him; that should he do so, he would lose the whole year's wages; that I belonged to Mr. Covey for one year, and that I must go back to him, come what might; and that I must not trouble him with any more stories, or that he would get hold of me. After threatening me thus, he gave me a very large dose of salts, telling me that I might remain in St. Michael's that night, (it being quite late,) but that I must be off back to Mr. Covey's early in the morning; and that if I did not, he would get hold of me, which meant that he would whip me.

I remained all night, and according to his orders, I started off to Covey's in the morning (Saturday morning) wearied in body and broken in spirit. I got no supper that night, or breakfast that morning. I reached Covey's about nine o'clock; and just as I was getting over the fence that divided Mrs. Kemp's fields from ours, out ran Covey with his cowskin, to give me another whipping. Before he could reach me, I succeeded in getting to the cornfield; and as the corn was very high, it afforded me the means of hiding. He seemed very angry, and searched for me a long time. My behaviour was altogether unaccountable. He finally gave up the chase, thinking, I suppose, that I must come home for something to eat; he would give himself no further trouble in looking for me. I spent that day mostly in the woods, having the alternative before me,—to go home and be whipped to death, or stay in the woods and be starved to death.



SLAVE NARRATIVE #7: FREDERICK DOUGLASS (3)

SLAVERY

That night, I fell in with Sandy Jenkins, a slave with whom I was somewhat acquainted. Sandy had a free wife, who lived about four miles from Mr. Covey's; and it being Saturday, he was on his way home to see her. I told him my circumstances, and he very kindly invited me to go home with him. I went home with him, and talked this whole matter over, and got his advice as to what course it was best for me to pursue. I found Sandy an old adviser. He told me, with great solemnity, I must go back to Covey; but that before I went, I must go with him into another part of the woods, where there was a certain root, which, if I would take some of it with me, carrying it always on my right side, would render it impossible for Mr. Covey, or any other white man, to whip me. He said he had carried it for years; and since he had done so, he had never received a blow, and never expected to, while he carried it. I at first rejected the idea, that the simple carrying of a root in my pocket would have any such effect as he had said, and was not disposed to take it; but Sandy impressed the necessity with such earnestness, telling me it could do no harm, if it did not good. To please him, I at length took the root, and, according to his direction, carried it upon my right side. This was Sunday morning.

I immediately started for home; and upon entering the yard gate, out came Mr. Covey on his way to meeting. He spoke to me very kindly, bade me drive the pigs from a lot near by, and passed toward the church. Now this singular conduct of Mr. Covey really made me begin to think that there was something in the root which Sandy had given me; and had it been any other day than Sunday, I could have attributed the conduct to no other cause than the influence of that root; and as it was I was half inclined to think the root to be something more than I at first had taken it to be.

All went well till Monday morning. On this morning, the virtue of the root was fully tested. Long before daylight, I was called to go and rub, curry, and feed the horses. I obeyed, and was glad to obey. But whilst thus engaged, whilst in the act of throwing down some blades from the loft, Mr. Covey entered the stable with a long rope; and just as I was half way out of the loft, he caught hold of my legs, and was about tying me. As soon as I found what he was up to, I gave a sudden spring, and as I did so, he holding to my legs, I was brought sprawling on the stable floor. Mr. Covey seemed to think he had me, and could do what he pleased; but at this moment—from whence came the spirit I don't know—I resolved to fight; and suiting my action to the resolution, I seized Covey hard by the throat; and as I did so, I rose. He held on to me, and I to him. My resistance was so entirely unexpected, that Covey seemed taken all aback. He trembled like a leaf. This gave me assurance, and I held him uneasy, causing the blood to run where I touched him with the ends of my fingers. Mr. Covey soon called out to Hughes for help. Hughes came, and, while Covey held me, attempted to tie my righthand. While he was in the act of doing so, I watched my chance, and gave him a heavy kick close under the ribs. This kick fairly sickened Hughes, so that he left me in the hands of Mr. Covey. This kick had the effect of not only weakening Hughes, but Covey also. While he saw Hughes bending over with pain, his courage **quailed**. He asked me if I meant to persist in my resistance. I told him I did, come what might; that he had used me like a brute for six months, and that I was determined to be used so no longer. With that, he strove to drag me to a stick that was lying just out of the stable door. He meant to knock me down. But just as he was leaning over to get the stick, I seized him with both hands by his collar, and brought him by a sudden snatch to the ground. By this time, Bill came. Covey called upon him for assistance, Bill wanted to know what he could do. Covey said, "Take hold of him, take hold of him!" Bill said his master hired him out to work, and not to help to whip me; so he left Covey and myself to fight our own battle out. We were at it for nearly two hours.

SLAVE NARRATIVE #7: FREDERICK DOUGLASS (4)



S L A V E R Y

Covey at length let me go, puffing and blowing at a great rate, saying that if I had not resisted, he would not have whipped me half so much. The truth was, that he had not whipped me at all. I considered him as getting entirely the worst end of the bargain; for he had drawn no blood from me, but I had from him. The whole six months afterwards, that I spent with Mr. Covey, he never laid the weight of his finger upon me in anger. He would occasionally say, he didn't want to get hold of me again. "No," thought I, "you need not; for you will come off worse than you did before."

This battle with Mr. Covey was the turning-point in my career as a slave. It rekindled the few expiring embers of freedom, and revived within me a sense of my own manhood. It recalled the departed self-confidence, and inspired me again with a determination to be free. The gratification afforded by the triumph was a full compensation for whatever else might follow, even death itself. He only can understand the deep satisfaction which I experienced, who had himself repelled by force the bloody arm of slavery. I felt as I never felt before. It was a glorious resurrection from the tomb of slavery to the heaven of freedom. My long-crushed spirit rose, cowardice departed, bold defiance took its place; and now I resolved that, however long I might remain a slave in form, the day had passed forever when I could be a slave in fact. I did not hesitate to let it be known of me, that the white man who expected to succeed in whipping, must also succeed in killing me. From this time I was never again what might be called fairly whipped, though I remained a slave four years afterwards. I had several fights, but was never whipped.

It was for a long time a matter of surprise to me why Mr. Covey did not immediately have me taken by the constable to the whipping-post, and there regularly whipped for the crime of raising my hand against a white man in defence of myself. And the only explanation I can now think of does not entirely satisfy me; but such as it is, I will give it. Mr. Covey enjoyed the most unbounded reputation for being a first-rate overseer and Negro-breaker. It was of considerable importance to him. That reputation was at stake; and had he sent me—a boy of sixteen years old—to the whipping-post, his reputation would have been lost; so, to save his reputation, he suffered me to go unpunished.

Source: Frederick Douglass, *Narrative of the Life of Frederick Douglass, An American Slave* (Boston, 1845).



SLAVE NARRATIVE #7: FREDERICK DOUGLASS (5)

SLAVERY

Questions

Together with your small group, prepare the answers to the following questions, using the information provided within this narrative. These questions will be used during the talk show.

1. Tell us how you were broken in body, soul, and spirit by Mr. Covey?
2. What happened when you were fanning the wheat on the hottest day in August, 1833?
3. How did you make it to your master's store?
4. What was your master's response when you told him of your treatment by Mr. Covey?
5. How did your acquaintance with Sandy and his wife assist you?
6. How did the root Sandy gave you help?
7. Tell us how you regained your body, soul, and spirit?

Props

Together with your small group, create the following props. These props will be used by the student role-playing your slave for the talk show.

- Picture of Frederick Douglass
- Wound on head/blood matted hair
- Long rope
- Costume (large oversized white shirt, vest, capri or baseball style pants, no shoes...or find a picture of him and dress accordingly)

Materials

- Encyclopedia
- Resources on American History/Slavery

SLAVE NARRATIVE #8: MARGARET WARD (1)



SLAVERY

The following narrative is authentic. You will find that some of the words are difficult to read and/or appear to be misspelled. These are not mistakes, but reflect the speech patterns and spelling of the individual who provided this narrative.

“SHE WOULD NOT BE WHIPPED, SHE WOULD RATHER DIE”

Margaret Ward and her infant son Samuel Ringgold Ward, slaves from Maryland, follow the North Star to freedom.

At sixteen she went to live with her young mistress, who was married to a planter in that fertile country known as the “Eastern Shore.” At eighteen Margaret was a large woman, tall and well formed, her complexion black as jet, her countenance always pleasant, though she seldom laughed. She talked but little, even to those of her own race. At twenty years of age she became the wife of a worthy young man to whom she had given her best affections. Not long after, her young master became very angry with her for what he called stubbornness and resistance to his will, and threatened to chastise her by whipping—a degradation that she had always felt that she could not submit to, and yet to obey her master in the thing he demanded would be still worse. She therefore told him that she would not be whipped, she would rather die, and gave him warning that any attempt to execute his threat would surely result in the death of one of them. He knew her too well to risk the experiment, and decided to punish her in another way. He sold her husband, and she saw him bound in chains and driven off with a large drove of men and women for the New Orleans market. He then put her in the hands of a brutal overseer, with directions to work her to the extent of her ability on a tobacco plantation, which command was enforced up to the day of the birth of her child. At the end of one week she was driven again to the field and compelled to perform a full task, having at no time any abatement of her work on account of her situation, with exception of one week. It was the custom on the plantation to establish nurseries, presided over by old, broken down slaves, where mothers might leave their infants, but this privilege was denied to Margaret. She was obliged to leave her child under the shade of a bush in the field, returning to it but twice during the long day. On returning to the child one evening she found it apparently senseless, exhausted with crying, and a large serpent lying across it. Although she felt that it would be better for both herself and child if it were dead, yet a mother’s heart impelled her to make an effort to save it, and by caressing him and careful handling she resuscitated it.

As soon as she heard its feeble, wailing cry, she made a vow to deliver her boy from the cruel power of slavery or die in the attempt, and falling **prostrate**, she prayed for strength to perform her vow, and for grace and patience to sustain her in her suffering, toil, and hunger; then pressing her child to her bosom, she fled with all the speed of which she was capable toward the North Star. Having gone a mile or two, she heard something pursuing her; on looking round she saw Watch, the old house dog. Watch was a large mastiff, somewhat old, and with him Margaret had ever been a favorite, and since she had been driven to the field, Watch often visited her at her cabin in the evening. She feared it would not be safe to allow Watch to go with her, but she could not induce him to go back, so she resumed her flight, accompanied by her faithful escort. At break of day she hid herself on the border of a plantation and soon fell asleep.



SLAVE NARRATIVE #8: MARGARET WARD (2)

SLAVERY

Toward evening she was aroused by the noise made by the slaves returning to their quarters, and seeing an old woman lingering behind all the others, she called her, told her troubles, and asked for food. The old woman returned about midnight with a pretty good supply of food, which Margaret divided with Watch, and then started on, taking the North Star for her guide. The second day after she left, the Overseer employed a hunter with his dogs to find her. He started with an old [female] and three whelps (pups), thinking, no doubt, that as the game was only a woman and her infant child, it would be a good time to train his pups.

Margaret had been missed at roll call the morning after her flight but the Overseer supposed she was hiding near the place for a day or two, and that hunger would soon drive her up; therefore, when the hunter started, he led the old dog, expecting to find her in an hour or two, but not overtaking her the first day, on the next morning, he let his hounds loose, intending to follow on horseback, guided by their voices. About noon, the old dog struck the track at the place where Margaret had made her little camp the day before, and she bounded off with fresh vigor, leaving the man and the younger dogs beyond sight and hearing. The young dogs soon lost the track where Margaret forded the streams, and the old dog was miles away, leaving the hunter without a guide to direct him.

Margaret had been lying in the woods on the bank of a river, intending to start again as soon as it was dark, when she was startled by the whining and nervous motions of old Watch, and listening, she heard the hoarse ringing bay of a blood-hound. Although she had expected that she would be hunted with dogs, and recalled over and over again the shocking accounts related by Overseers to the slaves, of fugitives overtaken and torn in pieces by the same Spanish blood-hounds, she had not, until now, realized the horrors of her situation. She expected to have to witness the destruction of her child by the savage brute, and then be torn in pieces herself. Meanwhile, old Watch lay with his nose between his feet, facing the coming foe. The hound, rendered more fierce by the freshness of the track, came rushing headlong with nose to the ground, scenting her prey, and seemed not to see old Watch, until, leaping to pass over him, she found her wind-pipe suddenly collapsed in the massive jaws of the old mastiff. The struggle was not very noisy, for Watch would not even growl, and the hound could not, for it was terribly energetic. The hound made rapid and persuasive gestures with her paws and tail, but it was of no use, the jaws of old Watch relaxed not until all signs of life in his enemy had ceased. Margaret came back from the river, and would have embraced her faithful friend, but fearing that a stronger pack was following, she hastily threw the dead hound into the river and pursued her journey.

Within a few hours after her **providential** escape by the aid of her faithful friend, old Watch, from the fangs of the slave hunter's hound, she fell into the hands of friends, who kept her secreted until she could be sent into a free State; while there, she learned about the pursuit by the hunter, and that he never knew what became of his best hound. After the chase was abandoned, she, through a regular line, similar to our Underground Railroad, was sent to Philadelphia and then to New York, where she became a celebrated nurse, and always befriended the poor of all colors and all nationalities.

Source: Eber Pettit, *Sketches in the History of the Underground Railroad* (Fredonia, N.Y., 1879).

SLAVE NARRATIVE #8: MARGARET WARD (3)



SLAVERY

Questions

Together with your small group, prepare the answers to the following questions, using the information provided within this narrative. These questions will be used during the talk show.

1. How did you come to Maryland?
2. Why did your master intend to whip you?
3. What was your response to his intentions (of whipping you)?
4. What did your master do to punish you?
5. What was it like being a pregnant slave?
6. What happened following your son's birth?
7. How did you escape?

Props

Together with your small group, create the following props. These props will be used by the student role-playing your slave for the talk show.

- Map of the United States indicating the location of Maryland
- Pictures of pregnant working slaves
- Picture of a serpent
- Picture of a blood-hound dog
- Picture of a mastiff dog
- Costume (simple oversized long dress, apron, scarf, handkerchief for head...or nurse uniform from this time period)

Materials

- Atlas
- Encyclopedia
- Resources on American History/Slavery



SLAVE NARRATIVE #9: OLAUDAH EQUIANO (1)

SLAVERY

The following narrative is authentic. You will find that some of the words are difficult to read and/or appear to be misspelled. These are not mistakes, but reflect the speech patterns and spelling of the individual who provided this narrative.

“A MULTITUDE OF BLACK PEOPLE ... CHAINED TOGETHER”

Olaudah Equiano (o-lay-oo'-day ek-wee-ah'-no) vividly recounts the shock and isolation that he felt during the Middle Passage to Barbados and his fear that the European slavers would eat him.

Their complexions, differing so much from ours, their long hair and the language they spoke, which was different from any I had ever heard, united to confirm me in this belief. Indeed, such were the horrors of my views and fears at the moment, that if ten thousand worlds had been my own, I would have freely parted with them all to have exchanged my condition with that of the meanest slave of my own country. When I looked around the ship and saw a large furnace of copper boiling, and a multitude of black people of every description chained together, every one of their **countenances** expressing **dejection** and sorrow, I no longer doubted my fate. Quite overpowered with horror and anguish, I fell motionless on the deck and fainted. When I recovered a little, I found some black people about me, and I believe some were those who had brought me on board and had been receiving their pay. They talked to me in order to cheer me up, but all in vain. I asked them if we were not to be eaten by those white men with horrible looks, red faces and long hair. They told me I was not.

I took a little down my palate, which, instead of reviving me as they thought it would, threw me into the greatest **consternation** at the strange feeling it produced, having never tasted such liquor before. Soon after this, the blacks who had brought me on board went off and left me abandoned to despair.

I now saw myself deprived of all chance of returning to my native country or even the least glimpse of hope of gaining the shore, which I now considered as friendly. I even wished for my former slavery in preference to my present situation, which was filled with horrors of every kind. There I received such a salutation in my nostrils as I had never experienced in my life. With the loathsomeness of the stench and the crying together, I became so sick and low that I was not able to eat, nor had I the least desire to taste anything. I now wished for the last friend, Death, to relieve me.

Soon, to my grief, two of the white men offered me eatables and on my refusing to eat, one of them held me fast by the hands and laid me across the **windlass** and tied my feet while the other **flogged** me severely. I had never experienced anything of this kind before. If I could have gotten over the nettings, I would have jumped over the side, but I could not. The crew used to watch very closely those of us who were not chained down to the decks, lest we should leap into the water. I have seen some of these poor African prisoners most severely cut for attempting to do so, and hourly whipped for not eating. This indeed was often the case with myself.

I inquired of these what was to be done with us. They gave me to understand we were to be carried to these white people's country to work for them. I then was a little revived, and thought if it were no worse than working, my situation was not so desperate. But still I feared that I should be put to death, the white people looked and acted in so savage a manner. I have never seen among my people such instances of brutal cruelty, and this not only shown towards us blacks, but also to some of the whites themselves.

SLAVE NARRATIVE #9: OLAUDAH EQUIANO (2)



SLAVERY

One white man in particular I saw, when we were permitted to be on deck, **flogged** so unmercifully with a large rope near the foremast that he died in consequence of it, and they tossed him over the side as they would have done a brute. This made me fear these people the more, and I expected nothing less than to be treated in the same manner.

I asked them if these people had no country, but lived in this hollow place? They told me they did not but came from a distant land. “Then,” said I, “how comes it that in all our country we never heard of them?” They told me because they lived so far off. I then asked where were their women? Had they any like themselves? I was told they had. “And why do we not see them,” I asked. They answered, “Because they were left behind.”

I asked how the vessel would go? They told me they could not tell, but there was cloth put upon the masts by the help of the ropes I saw, and then vessels went on, and the white men had some spell or magic they put in the water when they liked in order to stop the vessel when they liked. I was exceedingly amazed at this account, and really thought they were spirits. I therefore wished much to be from amongst them, for I expected they would sacrifice me. But my wishes were in vain—for we were so quartered that it was impossible for us to make our escape.

At last, when the ship we were in had got in all her cargo, they made ready with many fearful noises, and we were all put under deck, so that we could not see how they managed the vessel. The stench of the hold while we were on the coast was so intolerably loathsome, that it was dangerous to remain there for any time...some of us had been permitted to stay on the deck for the fresh air. But now that the whole ship’s cargo were confined together, it became absolutely **pestilential**. The closeness of the place and the heat of the climate, added to the number of the ship, which was so crowded that each had scarcely room to turn himself, almost suffocated us.

This produced **copious** perspirations so that the air became unfit for respiration from a variety of loathsome smells, and brought on a sickness among the slaves, of which many died—thus falling victims of the **improvident avarice**, as I may call it, of their purchasers. This wretched situation was again aggravated by the **galling** of the chains, which now became insupportable, and the filth of the necessary tubs [toilets] into which the children often fell and were almost suffocated. The shrieks of the women and the groans of the dying rendered the whole a scene of horror almost inconceivable.

Happily perhaps for myself, I was soon reduced so low that it was necessary to keep me almost always on deck and from my extreme youth I was not put into **fetters**. In this situation I expected every hour to share the fate of my companions, some of whom were almost daily brought upon the deck at the point of death, which I began to hope would soon put an end to my miseries. Often did I think many of the inhabitants of the deep much more happy than myself. I envied them the freedom they enjoyed, and as often wished I could change my condition for theirs. Every circumstance I met with, served only to render my state more painful and heightened my apprehensions and my opinion of the cruelty of the whites.



SLAVE NARRATIVE #9: OLAUDAH EQUIANO (3)

SLAVERY

One day, when we had a smooth sea and moderate wind, two of my wearied countrymen who were chained together (I was near them at the time), preferring death to such a life of misery, somehow made through the nettings and jumped into the sea. Immediately another quite dejected fellow, who on account of his illness was suffered to be out of irons, followed their example. I believe many more would very soon have done the same if they had not been prevented by the ship's crew, who were instantly alarmed. Those of us that were the most active were in a moment put down under the deck, and there was such a noise and confusion among the people of the ship as I never heard before to stop her and get the boat out to go after the slaves. However, two of the wretches were drowned, but they got the other and afterwards flogged him unmercifully for thus attempting to prefer death to slavery.

I can now relate hardships which are inseparable from this **accursed** trade. Many a time we were near suffocation from the want of fresh air, which we were often without for whole days together. This, and the stench of the necessary tubs, carried off many.

“DREAD AND TREMBLING”

Olaudah Equiano offers a first-hand account of his arrival in the West Indies in 1756.

As the vessel drew nearer, we plainly saw the harbor and other ships of different kinds and sizes and we soon anchored amongst them off Bridgetown. Many merchants and planters came on board... They put us in separate parcels and examined us attentively. They also made us jump, and pointed to the land, signifying we were to go there. We thought by this we should be eaten by these ugly men, as they appeared to us. When soon after we were all put down under the deck again, there was much dread and trembling among us and nothing but bitter cries to be heard all the night from the apprehensions. At last the white people got some old slaves from the land to pacify us. They told us we were not to be eaten, but to work, and were soon to go on land, where we should see many of our country people. This report eased us much, and sure enough, soon after we landed, there came to us Africans of all languages.

We were conducted immediately to the merchant's yard, where we were all pent up together, like so many sheep in a fold, without regard to sex or age. As every object was new to me, everything I saw filled me with surprise. What struck me first was that the houses were built with bricks and stories, and in every respect different from those I had seen in Africa, but I was still more astonished to see people on horseback. I did not know what this could mean, and indeed I thought these people were full of nothing but magical arts. While I was in this astonishment, one of my fellow prisoners spoke to a countryman of his about the horses who said they were the same kind they had in their country. I understood them, though they were from a distant part of Africa and I thought it odd I had not seen any horses there; but afterwards when I came to converse with different Africans, I found they had many horses amongst them, and much larger than those I then saw.

SLAVE NARRATIVE #9: OLAUDAH EQUIANO (4)



SLAVERY

We were not many days in the merchant's custody, before we were sold after their usual manner... On a signal given, (as the beat of a drum), buyers rush at once into the yard where the slaves are confined, and make a choice of that parcel they like best. The noise and clamor with which this is attended, and the eagerness visible in the **countenances** of the buyers, serve not a little to increase the apprehension of terrified Africans... In this manner, without scruple, are relations and friends separated, most of them never to see each other again. I remember in the vessel in which I was brought over...there were several brothers who, in the sale, were sold in different lots; and it was very moving on this occasion, to see and hear their cries in parting.

Source: *The Interesting Narrative of the Life of Olaudah Equiano or Gustavus Vassa the African* (London, 1789).

Questions

Together with your small group, prepare the answers to the following questions, using the information provided within this narrative. These questions will be used during the talk show.

1. What was your experience of the slave ship when you first boarded?
2. What was it like once your ship began to sail?
3. What was your experience of the white men aboard the ship?
4. What caused so many aboard your ship to die/How did these individuals die?
5. What happened when you came to the West Indies?
6. What was your experience at the merchant's yard?
7. How were you and the other slaves sold?

Props

Together with your small group, create the following props. These props will be used by the student role-playing your slave for the talk show.

- Map indicating the route taken on the slave ship (Africa to the West Indies)
- Slave ship (diagram or picture)
- Whip (picture or drawing)
- Costume (large oversized white shirt, capri or baseball style pants, no shoes or simple leather sandals...or traditional African clothing worn by slaves at that time)

Materials

- Atlas
- Encyclopedia
- Resources on American History/Slavery



SLAVE NARRATIVE #10: VENTURE SMITH (1)

SLAVERY

The following narrative is authentic. You will find that some of the words are difficult to read and/or appear to be misspelled. These are not mistakes, but reflect the speech patterns and spelling of the individual who provided this narrative.

“I THEN HAD A ROPE PUT ABOUT MY NECK”

Kidnapped at the age of six, Venture Smith was sold to the steward on a slave ship and brought to Connecticut. At the age of 31, after several changes of ownership, he purchased his freedom with money that he earned by hiring out his labor and “cleaning musk-rats and minks, raising potatoes and carrots, and by fishing in the night, and at odd spells.” In order to purchase his wife and sons, he fished, sailed on a whaler, ferried wood from Long Island to Rhode Island, and raised watermelons. Later, he actually became a slaveholder, purchasing at least three slaves. At his death at the age of 77 in 1805 in East Haddam, Connecticut, he left a hundred-acre farm and three houses.

I was born in Dukandara, in Guinea, about the year 1729. My father’s name was Saungm Furro, Prince of the tribe of Dukandara. My father had three wives. **Polygamy** was not uncommon in that country, especially among the rich, as every man was allowed to keep as many wives as he could maintain...

The first thing worthy of notice which I remember was, a contention between my father and mother, on account of my father marrying his third wife without the consent of his first and eldest, which was contrary to the custom generally observed among my countrymen. In consequence of this rupture, my mother left her husband and country, and traveled away with her three children to the eastward. I was then five years old.... After five days travel...my mother was pleased to stop and seek a refuge for me. She left me at the house of a very rich farmer. I was then, as I should judge, not less than one hundred and forty miles from my native place, separated from all my relations and acquaintance...

My father sent a man and horse after me. After settling with my guardian for keeping me, he took me away and went for home. It was then about one year since my mother brought me here. Nothing remarkable occurred to us on our journey until we arrived safe home. I found then that the difference between my parents had been made up previous to their sending for me. On my return, I was received both by my father and mother with great joy and affection, and was once more restored to my paternal dwelling in peace and happiness. I was then about six years old.

Not more than six weeks had passed after my return before a message was brought by an inhabitant of the place where I lived the preceding year to my father, that that place had been invaded by a numerous army from a nation not far distant, furnished with musical instrument, and all kinds of arms then in use; that they were instigated by some white nation who equipped and sent them to subdue and possess the country; that his nation had made no preparation for war, having been for a long time in profound peace; that they could not defend themselves against such a formidable train of invaders, and must therefore necessarily evacuate their lands to the fierce enemy, and fly to the protection of some chief; and that if he would permit them they would come under his rule and protection when they had to retreat from their own possessions. He was a kind and merciful prince, and therefore consented to these proposals...

He gave them every privilege and all the protection his government could afford. But they had not been there longer than four days before news came to them that the invaders had laid waste their

SLAVE NARRATIVE #10: VENTURE SMITH (2)



S L A V E R Y

country, and were coming speedily to destroy them in my father's territories. This affrighted them, and therefore they immediately pushed off to the southward, into the unknown countries there, and were never more heard of.

Two days after their retreat, the report turned out to be but too true. A detachment from the enemy came to my father and informed him, that the whole army was encamped not far out of his dominions, and would invade the territory and deprive his people of their liberties and rights, if he did not comply with the following terms. These were to pay them a large sum of money, three hundred fat cattle, and a great number of goats, sheep, asses, etc.

My father told the messenger he would comply rather than that his subjects should be deprived of their rights and privileges, which he was not then in circumstances to defend from so sudden an invasion. Upon turning out those articles, the enemy pledged their faith and honor that they would not attack him. On these he relied and therefore thought it unnecessary to be on his guard against the enemy. But their pledges of faith and honor proved no better than those of other unprincipled hostile nations; for a few days after a certain relation of the king came and informed him, that the enemy who sent terms of accommodation to him and received tribute to their satisfaction, yet meditated an attack upon his subjects by surprise and that probably they would commence their attack in less than one day, and concluded with advising him, as he was not prepared for war, to order a speedy retreat of his family and subjects. He complied with this advice.

The same night which was fixed upon to retreat, my father and his family set off about the break of day. The king and his two younger wives went in one company, and my mother and her children in another. We left our dwellings in succession, and my father's company went on first. We directed our course for a large shrub plain, some distance off, where we intended to conceal ourselves from the approaching enemy, until we could refresh ourselves a little. But we presently found that our retreat was not secure. For having struck up a little fire for the purpose of cooking **victuals**, the enemy who happened to be encamped a little distance off, had sent out a scouting party who discovered us by the smoke of the fire, just as we were extinguishing it, and about to eat. As soon as we had finished eating, my father discovered the party, and immediately began to discharge arrows at them. This was what I first saw, and it alarmed both me and the women, who being unable to make any resistance, immediately betook ourselves to the tall thick reeds not far off, and left the old king to fight alone. For some time I beheld him from the reeds defending himself with great courage and firmness, till at last he was obliged to surrender himself into their hands.

They then came to us in the reeds, and the very first salute I had from them was a violent blow on the back part of the head with the fore part of a gun, and at the same time a grasp round the neck. I then had a rope put about my neck, as had all the women in the thicket with me, and were immediately led to my father, who was likewise **pinioned** and **haltered** for leading. In this condition we were all led to the camp. The women and myself being pretty submissive, had tolerable treatment from the enemy, while my father was closely interrogated respecting his money which they knew he must have. But as he gave them no account of it, he was instantly cut and pounded on his body with great inhumanity, that he might be induced by the torture he suffered to make the discovery. All this availed not in the least to make him give up his money, but he despised all the tortures which they inflicted, until the



SLAVE NARRATIVE #10: VENTURE SMITH (3)

SLAVERY

continued exercise and increase of torment, obliged him to sink and expire. He thus died without informing his enemies where his money lay. I saw him while he was thus tortured to death. The shocking scene is to this day fresh in my mind, and I have often been overcome while thinking on it...

The army of the enemy was large, I should suppose consisting of about six thousand men. Their leader was called Baukurre. After destroying the old prince, they decamped and immediately marched toward the sea, lying to the west, taking with them myself and the women prisoners. In the march a scouting party was detached from the main army. To the leader of this party I was made waiter, having to carry his gun, etc. As we were a scouting we came across a herd of fat cattle, consisting of about thirty in number. These we set upon, and immediately wrested from their keepers, and afterwards converted them into food for the army. The enemy had remarkable success in destroying the country wherever they went. For as far as they had penetrated, they laid the habitations waste and captured the people. The distance they had now brought me was about four hundred miles. All the march I had very hard tasks imposed on me, which I must perform on pain of punishment. I was obliged to carry on my head a large flat stone used for grinding our corn, weighing as I should suppose, as much as twenty-five pounds; besides victuals, mat and cooking utensils. Though I was pretty large and stout at my age, yet these burdens were very grievous to me, being only six years and a half old.

We were then come to a place called Malagasco. When we entered the place we could not see the least appearance of either houses or inhabitants, but upon stricter search found, that instead of houses above ground they had dens in the sides of hillocks, contiguous to ponds and streams of water. In these we perceived they had all hid themselves, as I supposed they usually did on such occasions. In order to compel them to surrender, the enemy contrived to smoke them out with [bundles of sticks]. These they put to the entrance of the caves and set them on fire. While they were engaged in this business, to their great surprise some of them were desperately wounded with arrows which fell from above on them. This mystery they soon found out. They perceived that the enemy discharged these arrows through holes on top of the dens, directly into the air. Their weight brought them back, point downwards on their enemies heads, whilst they were smoking the inhabitants out. The points of their arrows were poisoned, but their enemy had an antidote for it, which they instantly applied to the wounded part. The smoke at last obliged the people to give themselves up. They came out of their caves, first putting the palms of their hands together, and immediately after extended their arms, crossed at their wrists, ready to be bound and pinioned...

The invaders then pinioned the prisoners of all ages and sexes indiscriminately, took their flocks and all their effects, and moved on their way towards the sea. On the march the prisoners were treated with **clemency**, on account of their being submissive and humble. Having come to the next tribe, the enemy laid siege and immediately took men, women, children, flocks, and all their valuable effects. They then went on to the next district which was contiguous to the sea, called in Africa, Anamaboo. The enemies provisions were then almost spent, as well as their strength. The inhabitants knowing what conduct they had pursued, and what were their present intentions, improve the favorable opportunity, attacked them, and took enemy, prisoners, flocks and all their effects. I was then taken a second time. All of us were then put into the castle [a European slave trading post], and kept for market. On a certain time I and other prisoners were put on board a canoe, under our master, and rowed away to a vessel belonging to Rhode Island, commanded by Captain Collingwood, and the mate Thomas Mumford.

SLAVE NARRATIVE #10: VENTURE SMITH (4)



S L A V E R Y

While we were going to the vessel, our master told us all to appear to the best possible advantage for sale. I was bought on board by one Robert Mumford, steward of said vessel, for four gallons of rum, and a piece of calico, and called Venture, on account of his having purchased me with his own private venture. Thus I came by my name. All the slaves that were bought for that vessel's cargo, were two hundred and sixty.

Source: *A Narrative of the Life and Adventures of Venture, A Native of Africa* (New London, Conn., 1798; expanded ed., Hamden, Conn., 1896).

Questions

Together with your small group, prepare the answers to the following questions, using the information provided within this narrative. These questions will be used during the talk show.

1. Where were you born?
2. Tell us a little about your family.
3. How were you captured into slavery?
4. How did you travel with your captors?
5. How were you captured a second time?
6. How did you come by the name Venture?

Props

Together with your small group, create the following props. These props will be used by the student role-playing your slave for the talk show.

- Map of Africa indicating the location of Guinea
- Rope (around the neck after capture)
- Arrows (pictures or drawing)
- Costume (large oversized white shirt, capri or baseball style pants, no shoes or simple leather sandals...or clothing consistent with his life once he purchased his freedom)

Materials

- Atlas
- Encyclopedia
- Resources on American History/Slavery



SLAVE NARRATIVE ANSWERS (1)

SLAVERY

Slave Narrative #1: Nodewa

1. Tell us what you did in your homeland and how you became a slave. *I was a village drum maker and a well respected man in the community. I was married and the father of three young children. I witnessed several young men beating an old man and in an effort to protect the old man, I hit an assailant on the head with a rock. This resulted in the assailant's death. In the village, homicide was punished by the village leaders. It was decided that I would be sold into slavery.*

2. What was it like on the slave ship? *It was an awful experience. We were loaded into the belly of the ship with at least one hundred men. Every available inch of space was filled with a man. We were chained together two by two. My right wrist and ankle were connected to the left wrist and ankle of a stranger.*

There were no windows to let air in or out of the ship's belly. There were half barrels left in the ship's belly for us to relieve ourselves and these were not emptied often. The smell assaulted our senses. Others were very sick and we were only allowed up on deck for an hour once a week. For the remainder, we were left below deck in the dirty, smelly hold.

We were given a bowl of mush made of maize and palm oil twice a day. I saw many die during the two months aboard the ship. Some died of diseases, some were beaten to death, and others were murdered when the rations got low...this loss was covered by insurance.

3. Did anyone ever try to escape from the ship? *Many attempted to jump from the ship to the waters below, hoping to drown rather than be enslaved. On my ship, none were successful, as we were watched so carefully.*

4. Where did the ship take you? What happened to you there? *The ship arrived in the city of Bahia in Brazil. We were inspected by Portuguese buyers. They looked at our posture, inspected our mouths and teeth, moved our arms and legs, and checked for signs of diseases. I was one of the first to be purchased that day. Before leaving the market place, I received the brand of my owner across my left shoulder.*

5. What did you do on the sugar plantation? *My job was to grow and cultivate sugar cane. I worked seven days a week from sunup to sundown in hot, humid weather. I never saw anyone from my homeland again. I shared a small hut with 10-12 other men. We slept on the floor or in hammocks made of any material we were able to find or steal. I did not understand most of the other slaves.*

6. Were you ever beaten? *I survived several beatings for not doing what I was told. Most of the time I did not understand what I was being told. The language spoken was one I was not familiar with.*

7. How did you die? *I died at the age of 29 from heat stroke brought on by the lack of enough food, water, and rest. I was glad to finally be at rest.*



Slave Narrative #2: Asmah

1. How did you become a slave? *I lived within Africa's country of Ghana where warfare raged. The Asante to the north and the Fetu to the south meant that my life was a constant battle. These battles meant great profits for slave traders both black and white. At sixteen, then a Denkyirian (den-keer-ian) warrior, I was captured by a rival kingdom. While their prisoner, I was beaten and yoked. In this condition I awaited my fate of slavery. My enemy tortured me with stories of white men from across the ocean who would come and pay to take me away. I did not know if these men were real men or evil spirits from another world. I had heard stories that I was to be killed and eaten by these white men.*
2. What was your experience on the slave ship? *Once on board the slave ship, I witnessed cruelty as I had never imagined. People crowded together so closely I could hear and smell each breath another took. Chained together so tightly, that I could not move more than an inch or two, I had to stay in the same position for hours and hours. The smell was overwhelming because there were no windows below deck. Clay pots which served as our toilets, stayed full or spilled over. I was given food twice a day, and when I refused to eat, I was beaten. The traders insisted that we eat in order to stay alive, as we were no good to them dead. I somehow survived the two and a half month horrifying journey across the ocean.*
3. Tell us about your master, where you worked, and what you did. *My ship landed in Carolina and I was bought at auction by a cotton plantation owner. My master renamed me Abraham and had me placed with others to learn the work of picking cotton. As a field hand on the plantation, I was required to be in the field by sunrise. I bent my back picking cotton, filling my basket until noon. At that time I was allowed ten or fifteen minutes to eat my first meal of the day. I carried a water bag around my neck, careful not to waste a drop. After sundown, when the orders had been given, I carried my basket to the gin house where the cotton was weighed. Going to the gin house was always a very scary event, for if your basket was not heavy enough you would be whipped. Once my cotton related chores were done, I still had to cut wood for the master's home.*

Exhausted each night, I returned to my quarters to prepare dinner. With no more strength left in my body, I would sleep a few short hours. An hour before daylight, the horn would be blown and the day would begin the same all over again. If a slave was ever found in quarters after daybreak, he/she would be whipped severely.

4. What did you eat? *Each Sunday we were given our weekly allowance of three and a half pounds of bacon and a small basket of dried corn. Within five days our food was gone. In order to eat on the other two days of the week, we were forced to steal more corn, a pig, anything you could find.*
5. We heard that you once ran away from your master. Tell us about that. *The punishment for stealing from my master was death. Thinking for sure one day I would be caught and fearing this punishment, I decided to run away.*



SLAVE NARRATIVE ANSWERS (3)

SLAVERY

One morning, at the sound of the morning horn, I left with nothing but the clothes I had slept in. Running through the woods in the dark was impossible, so I made my way slowly between the trees. At first light, I began to run only to find that I was being tracked down by a man on horseback. I ran for hours through the woods, across streams of water, and through another man's farm. It was shortly after climbing over the farm's fence that I heard the dogs. Soon, the hounds had me at the top of a tree. Within an hour, my master had a gun pointed at me ordering me to come down.

6. *Were you punished when you were caught? When I was brought back to the plantation, I was given 50 lashes by the master himself. And to prevent me from running away again, the master fastened an iron necklace around my neck. An iron circle was placed atop my head, much like a king would wear a crown. Three iron rods were attached to the collar and headpiece, so that the rods stuck up above my head like horns. A bell was attached at the top of each rod. The head ornament weighed no less than fourteen pounds. I was forced to wear the bells and horns all day, every day for three months. The weight of it hurt my neck and shoulders so much, it was almost impossible to work. The horns kept me from lying down, so I was forced to sleep crouching.*
7. *Did you ever have any other masters? I remained on this plantation for 12 more years. When I was 28 with a wife and child of my own, I was sold to a neighboring plantation owner. I was able to see my wife up to once or twice a month. My new master, an old man when he bought me, lasted only a few short years. In his will, I was among the property given to his eldest son. The son had no use for me, so I was once again sold, at age 32, to a gentleman who had been visiting from Georgia. I was taken to Georgia with him a week later. That was the last I ever saw of my wife and child.*

On the road to Georgia, my new master was thrown from his horse and suffered a broken neck. The local patrols accused me of killing my master and I was hanged before the day's end.

SLAVE NARRATIVE ANSWERS (4)



SLAVERY

Slave Narrative #3: Carter

1. How did you become a slave? *I was born on a Maryland tobacco plantation in 1839. Both of my parents were slaves...being the child of slaves automatically made me a slave. Slave owners encouraged their slaves to create families. It meant that the owner would have more slaves, much like raising cattle or sheep.*
2. What is a house boy and how did you become one? *My master and his wife already had two children and would soon be expecting another. The need for another house servant was obvious. So, at age 4, I was taken from my parents to sleep as well as to eat, work, and play in the Big House. My master's family replaced my family, but my position was made clear. I was still a slave.*

In many ways, being taken into the Big House was good. I definitely ate better and had better clothing than the children who worked in the field. My working conditions were much more comfortable as well. On the other hand, I lost almost all contact with my family. I was only allowed visits with them on Sundays and those visits only lasted a few short hours.

3. What were your jobs in the Big House? *As a very young child, my work in the Big House was light at first. I helped the older servants clean, cook, and tend the gardens. I was also a kind of "living doll" for my master's daughters, ages six and eight. They dressed me up and had me serve tea at their tea parties, had me dance and put on shows for them, or hit me when they pretended that I was bad. In the Big House, I was on call twenty-four hours a day. I never had a moment completely to myself. Anytime, night or day, I was called upon to empty a bed pan, clean up a mess, or fetch something for my master's family. And I was in just as much danger of being beaten as any farm hand. In the Big House as well as in the field, discipline was immediate and often cruel.*
4. Were you ever punished? *My mistress's instruments of pain were widely varied. She used the raw hide or a bunch of hickory-sprouts tied together, sometimes seasoned in the fire. If these were not immediately available, she might use a chair, a broom, a spoon, her shoe, or a shovel. An instrument of torture I remember the most was an old oak club, a foot and a half in length, and an inch and a half square. With this particular instrument I was beaten on the hands or feet until I was blistered. Many nights I awoke from nightmares of the club.*
5. Did you always work as a house boy? *At nine years old, I was taught to care for the mules and horses. This new work was a welcome change. I was able to leave the house more often and I also learned to ride*
6. Was it easier working in the stables? *I thought that this work would be easier, however I soon realized that working with the horses required more from me than I had expected. It was not long before I was put on the back of a horse and was immediately thrown off. When I stood up I saw the groom (a white man the master had hired to train the horses) standing there with a switch in his hand. At once he started to beat me. This was the first time that I had been beaten by anyone other than my mistress, so I yelled at him, "Wait till my mistress gets hold of you!"*



SLAVE NARRATIVE ANSWERS (5)

SLAVERY

I ran as fast as I could to the Big House and found the mistress. My hopes were shattered when she told me to go back to my work and be a good boy, that she could do nothing for me. But that did not satisfy me, so I went to my mother in the slave quarters that night. She went to the groom to talk to him. The groom took out a whip and started to beat my mother. I ran back and forth between the two of them until he stopped beating her. He then took me back to the stable and gave me another, more severe, beating. It was then that I realized that I, along with all the other slaves, was doomed to this cruel treatment.

7. *Did you ever think about getting back at the groom? A few days later the groom saw me and called to me to go get him a switch (a small branch from a tree), which I did. He then gave me a first-class flogging with it. That Sunday I told my mother that the groom was whipping me too much now, and, that I was going to do something about it. My mother told me that I must not do anything because if I did, he would come after my family. She told me to go back and do my work as best I could and not to say or do anything. I cried that I did not know what I had done wrong to deserve the whipping. He just called me to him and whipped me for no reason. My father said that they could do nothing except pray, pray that a time would soon come when my suffering would end.*
8. *How did you die? The groom had once again beaten me across my bare back. This time I lost a lot of blood and my wounds were so deep that they did not heal quickly. They became infected and I died three days later, at age 10.*

SLAVE NARRATIVE ANSWERS (6)



SLAVERY

Slave Narrative #4: Ruth

1. How did you become a slave? *I was born to slave parents in Georgia in 1815. My parents were slaves which made me a slave.*
2. Where did you live? What was it like? *I lived in Georgia. By the age of 12, I had seen all of my siblings sold off to various plantation owners. My mother was worked to death and my father was rented out for months at a time. At 15, I was sold to a man who owned another cotton plantation, about 100 miles from where I was born.*

In the slave quarters of my new home, cabins were built to contain two sets of families, some with dividers and some not. When there were no dividers, families would create their own with old boards or old clothes. Rags were stuffed into the cracks of the walls to keep the chill air, snow, or rain out. Beds were made by throwing old rags, hay, and a bit of cotton (if they were lucky enough to have it) on the floor. Children all slept together in one bed, until one got married; then they would be given part of another cabin if one was available. All children, no matter what age, stayed with their parents until married, they found a relative or friend with a small family to take them in, or until they were sold. The two families had to use one fireplace. In some cases the families got along, in others they did not.

The cabin where I was placed was crowded. The family that took me in had two adults and four children ages 2-10. The other family inside my cabin had two adults and six children. The two families were not friendly toward one another. One day, my new “dad” stole a hog and killed it. When he brought home the meat to share with us he was seen by a member of the other family. The incident was immediately reported to the overseer who gave him a severe flogging.

3. What kind of work did you do? *I worked on a cotton plantation. The work on a cotton plantation was never ending. Before the first light of day, I was out in the fields picking cotton. I received only a few minutes a day to rest, drink, or eat a meal. Meals were never eaten sitting down. I always had to look busy. I was never allowed to leave the fields until after dark. Sometimes, on the nights with a full moon, we worked late into the night. Once back from the fields, my chores needed to be done. Slaves were allowed very small gardens outside of their cabin which we tended ourselves. Water had to be fetched, wood split for the fire, food prepared, and clothes mended. A new pair of shoes, and a cotton shift were given to the slaves once a year.*
4. Did you ever get married and have kids? *After two years on this new plantation, I met a new arrival, Solomon and we were married six months later. We were given a cabin to share with another couple who had eight children. By the time I was eighteen, I was expecting my first child. Together, we had four children.*
5. What was it like being a pregnant slave? *While pregnant, I was still required to work every day in the fields. It was July, and the cotton was at least a foot high. We were hoeing it for the fourth and final time that season. While we were hoeing, the overseer followed us on horseback with a whip. The fastest hoer took the row in front. Being pregnant and tired, sometimes I fell behind.*



SLAVE NARRATIVE ANSWERS (7)

SLAVERY

When that happened, I was whipped.

6. *Were you and your family ever separated? When I was 24 years old we had our third child, who we named Jacob. Shortly after his birth the overseer arrived at our cabin. He told us that the master had ordered him to deliver five slaves to sell. My husband Solomon was to be sold the following week. We begged to have our family sold along with him. The trader agreed to allow the baby and me to be sold, but we were forced to leave our two older children behind. The slave trader started off for the market and within two days he had sold our baby to pay his tavern bill.*
7. *How did you die? A year later, on the new plantation, Solomon and I had a fourth child. Days after he was born, fearing losing another child or the child having to endure the cruelty of this new slave master, I threw myself with my newborn into a well and drowned.*

SLAVE NARRATIVE ANSWERS (8)



SLAVERY

Slave Narrative #5: David

1. How did you become a slave? *I was born into slavery in 1801. I never knew freedom.*
2. Where did you work and what was it like? *I worked on tobacco plantations throughout Maryland, South Carolina, Georgia, and Virginia. I saw great cruelties take place on these plantations. Not so much by the masters, but more so by the overseers. The overseers I had contact with were men who were themselves slaves, but had more power. Their job was to keep things in order around the plantations.*

Slavery was very much the same throughout the south, but working on a tobacco plantation seemed easier than working cotton or rice fields year round. On a tobacco plantation there was no rest from the first planting in May until it is cut, processed, and shipped, in January. Tobacco was cut before the first frost, hung up, and dried. The tobacco was then stripped and prepared for the hogshead (barrel) in leaf, or twisted and packaged. In the winter months, I was busy cutting wood for the house, making rails or repairing fences, and clearing new land to raise the tobacco plants the next year. And in the spring, I set the plants in the new field.

3. Were you ever sold? *Yes, I was sold several times. On the plantation in Maryland where I spent my first 12 years, the slaves were hardly ever whipped unless they were very lazy. The women and children were even allowed to stay inside their quarters in the very cold, snowy, or rainy weather. Then I was sold to a tobacco plantation owner in South Carolina. In the spring of my nineteenth year, I was sold to a slave trader, who then sold me to a Georgia plantation owner. Later, I was sold to a plantation owner in Virginia.*
4. What were the living conditions in South Carolina? *In South Carolina, conditions were far worse. Sold at twelve, I worked on a plantation where my quarters were log huts. The tops were partly open, which let the rain and cold in. I shared my hut with several other single men. My bed was only a board, wide enough to lay on. For a pillow I had to use my jacket. I covered myself with whatever I could find. This was the way single men slept.*
5. Tell us about your time in Georgia. *Tobacco plantations are run more or less the same way, so it was work as usual. It was spring and that meant planting and weeding in the fields. At 23, I married Eliza. Together we had two sons.*

One day on this Georgia plantation, I was seen by an overseer, resting in the shade and I received a most cruel punishment. He rubbed tar all over my head and face. He then set fire to it. My head was dowsed with water before it could kill me, but I was left with no hair and horrible scars on my face. The pain was unbearable. I was unable to work for two weeks. I remained on the same plantation until the time of my master's bankruptcy when he was forced to sell all of his slaves. My family and I were lucky to be sold together. At the time I was 32 years old.

6. How did you become an overseer? *Being a very large man, mature, and very ugly from my scars, my new owner thought that I would make a great overseer. I had a family, so he could control me.*



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SLAVERY

I was so big and so ugly that everyone would be afraid of me. I never had a choice.

7. What was life like as an overseer? *Being the overseer on this new plantation was better in some ways. I issued out the weekly allowance to all the other slaves—a peck of corn meal, a dozen and a half herrings, and two and a half pounds of pork. In the summer I gave out one pair of linen trousers, and in the fall, a pair of woolen pantaloons, one woolen jacket, and two cotton shirts. And I was able to make sure that there was enough for my family first.*

Despite the few benefits of being an overseer, life was very difficult. One of the master's sons was the driver. He always came to the field to make sure I was working the others hard enough. Many times he hid in the fields and watched me. If he thought I was not working the field hands hard enough, he would call me over to him and tell me to beat one of them. If I refused, he would threaten to beat one of my children or my wife. Daily, I was forced to whip and torture my fellow slaves. One slave who had been caught stealing was sent to me for punishment. The master ordered me to pull each of his finger nails off.

One day a slave trader had come to the plantation. I was ordered to make ready three older slave men. I was told to take them in the back and pluck out any gray hairs, rub their faces with grease soaked towels, and then bring them forward as three young men. It was either do this or my children would be sold instead.

After the fall harvest one year, a young slave man tried to run away. When he was caught, he was given a good dinner. In the morning I was told to tie his hands to a rail, and bind his feet. The master came and gave the runaway fifty lashes across the back, his son the driver issued fifty lashes, and I was ordered to deliver fifty lashes. When the man asked for water, I was told to pour the water down his back (the location of his wounds). That same day, I took him to the blacksmith shop and had two large bars of iron bent around his feet. Each bar weighed twenty pounds. I also had a chain fastened around his neck. These remained on the man for months.

8. How did you die? *For eight years I remained the overseer. I had no friends. My wife and children had none either, because I was hated as much, if not more, than the master. During a slave revolt, my family and I were killed. I was 40.*



Slave Narrative #6: Ayuba Suleiman Diallo

1. How were you taken into slavery? *I was born around 1701 to a family of Muslim clerics. I was a well-educated merchant in the Senegambian region of West Africa, which supplied Europe with beeswax, gold, gum, ivory, and small numbers of slaves since the fifteenth century. In 1730, my father sent me to an English ship at Gambia River to sell two Negroes and to buy paper. He had told me not to venture over the river, because the country of the Mandingoes, who were enemies...lies on the other side. When I met with the captain of the ship, I did not agree with the price and I sent back my servants to let my father know that I intended to cross the river and sell the slaves.*

I was able to secure an interpreter, named Loumein Yoas, who understood the Mandingoe language. I sold the slaves for some cows and then stopped for some refreshment at the house of an old acquaintance; and the weather being hot, I hung up my arms in the house, while I refreshed myself. Those arms were very valuable; consisting of a gold-hilted sword, a gold knife, which we wear by our side, and a rich quiver of arrows, which King Sambo had given to me as a present. It happened that a company of the Mandingoes, who lived upon plunder, passing by at that time, and observing me unarmed, rushed in, to the number of seven or eight at once, at a back door, and pinioned me, before I could get to my arms. They also captured my interpreter. They then shaved our heads and beards, which we resented as the highest indignity. However, the Mandingoes meant no more by it than to make us appear like Slaves taken in war.

2. Why couldn't your father help you before you left Africa? *They carried us to Captain Pike at Gambia, who purchased us, and on the first of March we were put on board. I quickly found a way to inform Captain Pike that I was the same person that had come to trade with him a few days before. I also informed him of the conditions in which I was taken. Upon this Captain Pike gave me time to redeem myself, and my interpreter. I sent an acquaintance of my father's, near Gambia, to inform him of what had happened, to set us at liberty. But it was a fortnight's journey between that friend's house and my father's, and ship was scheduled to sail in one week. My father did not make it to the ship in time to prevent me from being taken along with the others.*
3. Where were you taken and what made communication difficult in the United States? *I was taken to Maryland and delivered to Mr. Vachell Denton, factor to Mr. Hunt. I was then sold to Mr. Tolsey, a tobacco plantation owner in Kent Island, Maryland. My misfortunes were increased by my ignorance of the English language. This prevented me from complaining, or telling my situation to any person. I did not understand the language of the whites or blacks where I lived and could not communicate well with anyone.*
4. What happened when you went to pray in the woods? *I would often leave the cattle, and withdraw into the woods to pray. While I was there a white boy frequently watched me, and while I was at my devotion, he would mock me and throw dirt in my face. This was very upsetting and added considerably to my other misfortunes.*



SLAVE NARRATIVE ANSWERS (11)

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5. What jobs did you have on the plantation? *I was put to work making tobacco. It was very difficult work and at last I grew sick. My master was obliged to find easier work for me, and therefore put me to tend the cattle.*
6. Why did you leave your master's plantation? *I became increasingly desperate and I resolved to travel, thinking I might be taken up with a master who would use me better or otherwise meet with some lucky accident, to divert or abate my grief. I traveled through the woods, until I came to the County of Kent, upon Delaware Bay. There was a law in force, throughout the colonies of Virginia, Maryland, Pennsylvania, etc. as far as Boston in New England, that any "Negro" or white servant who was not known in the county, or had no pass, could be secured by any person, and kept in the common jail, until the master of such servant would come for him. When I was seen, I was unable to provide an account for myself and was put into prison.*
7. How were you freed? *While I was in prison, a gentleman heard of my inability to communicate and the difficulty the townfolk were having in locating my master. He met me in the jailer's house, a tavern, and we were able to make signs to one another. In this, I was able to communicate that I was a Mahomedtan. They recognized that I was no common slave, due to my affable carriage, and the easy composure of my countenance.*

They later found an old Negro man, who lived in that neighborhood, and could speak the Jalloff language, which I also understood. They sent him to me and we conversed. This Negro gentleman informed them of my master and my situation. The keeper wrote to my master, who soon came to fetch me home. He was much kinder to me, allowing me a place to pray in and some other conveniences. Despite this, slavery and confinement were by no means agreeable to me. I therefore wrote a letter to my father in Arabic, acquainting him with my misfortunes, hoping he might yet find means to redeem me. I sent the letter to Mr. Vachell Denton, desiring it might be sent to Africa by Captain Pike. However, he was already gone to England. Mr. Denton sent the letter to Mr. Hunt, in England with the instructions to give it to Captain Pike. Again, Captain Pike had already left. Mr. Hunt therefore kept it in his own hands, till he would have a proper opportunity to send it. It happened that my letter was seen by James Oglethorpe, Esq. [an English philanthropist who founded the colony of Georgia as a haven for debtors], who, according to his usual goodness and generosity, took compassion on me. He gave his bond to Mr. Hunt for the payment of a specified sum of money, upon my delivery to England. Mr. Hunt informed Mr. Denton, who then purchased me from my master.



Slave Narrative #7: Frederick Douglass

1. Tell us how you were broken in body, soul, and spirit by Mr. Covey? *If at any one time of my life more than another, I was made to drink the bitterest dregs of slavery, that time was during the first six months of my stay with Mr. Edward Covey. We were worked in all weathers. It was never too hot or too cold; it could never rain, blow, hail, or snow too hard for us to work in the field. Work, work, work was scarcely more the order of the day than of the night. The longest days were too short for him, and the shortest nights too long for him. I was somewhat unmanageable when I first went there, but a few months of this discipline tamed me. Mr. Covey succeeded in breaking me. I was broken in body, soul, and spirit. My natural elasticity was crushed, my intellect languished, the disposition to read departed, the cheerful spark that lingered about my eye died; the dark night of slavery closed in upon me; and behold a man transformed into a brute!*
2. What happened when you were fanning the wheat on the hottest day in August, 1833? *On one of the hottest days of the month of August, 1833, Bill Smith, William Hughes, a slave named Eli, and myself were engaged in fanning wheat....The work was simple, requiring strength rather than intellect; yet, to one entirely unused to such work, it came very hard. About three o'clock of that day, I broke down; my strength failed me; I was seized with a violent aching of the head, attended with extreme dizziness; I trembled in every limb....*

Mr. Covey was at the house, about one hundred yards from the treading-yard where we were fanning. On hearing the fan stop, he left immediately, and came to the spot where we were. He hastily inquired what the matter was. Bill answered that I was sick, and there was no one to bring wheat to the fan. I had by this time crawled away under the side of the post and rail-fence by which the yard was enclosed, hoping to find relief by getting out of the sun. He then asked where I was. He was told by one of the hands. He came to the spot, and after looking at me awhile, asked me what was the matter. I told him as well as I could, for I scarce had strength to speak. He then gave me a savage kick in the side, and told me to get up. I tried to do so, but fell back in the attempt. He gave me another kick, and again told me to rise. I again tried, and succeeded in gaining my feet: but, stopping to get the tub with which I was feeding the fan, I again staggered and fell. While down in this situation, Mr. Covey took up the hickory slat with which Hughes had been striking off the half-bushel measure, and gave me a heavy blow upon the head, making a large wound, and the blood ran freely; and with this, again told me to get up. I made no effort to comply, having now made up my mind to let him do his worst. In a short time after receiving this blow my head grew better.

3. How did you make it to your master's store? *Mr. Covey had left me to my fate. At this moment I resolved to go to my master, enter a complaint, and ask his protection. In order to do this, I had to walk seven miles; and this, under the circumstances, was truly a severe undertaking. I was exceedingly feeble; made so as much by the kicks and blows which I received, as by the severe fit of sickness to which I had been subjected. I, however, watched my chance, while Covey was looking in an opposite direction, and started for St. Michael's. I succeeded in getting a considerable distance on my way to the woods, when Covey discovered me, and called after me to come back, threatening what he would do if I did not come. I disregarded both his calls and his threats, and made my way to the woods as fast as my feeble state would allow; and thinking I*



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might be overhauled by him if I kept the road, I walked through the woods, keeping far enough from the road to avoid detection, and near enough to prevent losing my way. I had not gone far, before my little strength again failed me. I could go no farther. I fell down, and lay for a considerable time. The blood was yet oozing from the wound on my head. For a time I thought I should bleed to death, and think now that I should have done so, but the blood so matted my hair as to stop the wound.

After lying there about three quarters of an hour, I nerved myself up again, and started on my way, through bogs and briers, barefooted and bareheaded, tearing my feet sometimes at nearly every step; and after a journey of about seven miles, occupying some five hours to perform it, I arrived at master's store.

4. *What was your master's response when you told him of your treatment by Mr. Covey? I then presented an appearance enough to affect any but a heart of iron. From the crown of my head to my feet, I was covered with blood. My hair was all clotted with dust and blood, my shirt was stiff with briers and thorns, and were also covered with blood. I supposed I looked like a man who had escaped a den of wild beasts, and barely escaped them. In this state I appeared I told him all the circumstances as well as I could, and it seemed, as I spoke, at times to affect him. He would then walk the floor, and seek to justify Covey by saying he expected I deserved it. He asked me what I wanted. I told him to let me get a new home; that as sure as I lived with Mr. Covey again, I should live with but to die with him; that Covey would surely kill me—he was in a fair way for it. Master Thomas ridiculed the idea that there was any danger of Mr. Covey's killing me. He said that he knew Mr. Covey and that he was a good man. He said that he could not think of taking me from him; that should he do so, he would lose the whole year's wages. He told me that I belonged to Mr. Covey for one year, and that I must go back to him, come what might; and that I must not trouble him with any more stories, or that he would get hold of me. After threatening me thus, he gave me a very large dose of salts, telling me that I might remain in St. Michael's that night, (it being quite late,) but that I must be off back to Mr. Covey's early in the morning. He said that if I did not, he would get hold of me, which meant that he would whip me.*
5. *How did your acquaintance with Sandy and his wife assist you? I remained all night, and according to his orders, I started off to Covey's in the morning (Saturday morning) wearied in body and broken in spirit. I got no supper that night, or breakfast that morning. I reached Covey's about nine o'clock; and just as I was getting over the fence that divided Mrs. Kemp's fields from ours, out ran Covey with his cowskin, to give me another whipping. Before he could reach me, I succeeded in getting to the cornfield; and as the corn was very high, it afforded me the means of hiding. He seemed very angry, and searched for me a long time. My behavior was altogether unaccountable. He finally gave up the chase, thinking, I suppose, that I must come home for something to eat; he would give himself no further trouble in looking for me. I spent that day mostly in the woods, having the alternative before me,—to go home and be whipped to death, or stay in the woods and be starved to death.*



That night, I fell in with Sandy Jenkins, a slave with whom I was somewhat acquainted. Sandy had a free wife, who lived about four miles from Mr. Covey's; and it being Saturday, he was on his way home to see her. I told him my circumstances, and he very kindly invited me to go home with him. I went home with him, and talked this whole matter over, and got his advice as to what course it was best for me to pursue. I found Sandy an old adviser. He told me, with great solemnity, I must go back to Covey; but that before I went, I must go with him into another part of the woods, where there was a certain root, which, if I would take some of it with me, carrying it always on my right side, would render it impossible for Mr. Covey, or any other white man, to whip me. He said he had carried it for years; and since he had done so, he had never received a blow, and never expected to, while he carried it. I at first rejected the idea, that the simple carrying of a root in my pocket would have any such effect as he had said, and was not disposed to take it; but Sandy impressed the necessity with such earnestness, telling me it could do no harm, if it did not good. To please him, I at length took the root, and, according to his direction, carried it upon my right side. This was Sunday morning.

6. *How did the root Sandy gave you help? After obtaining the root, I immediately started for home; and upon entering the yard gate, out came Mr. Covey on his way to church. He spoke to me very kindly, bade me drive the pigs from a lot near by, and passed toward the church. Now this singular conduct of Mr. Covey really made me begin to think that there was something in the root which Sandy had given me; and had it been any other day than Sunday, I could have attributed the conduct to no other cause than the influence of that root; and as it was I was half inclined to think the root to be something more than I at first had taken it to be.*

Students could hypothesize that the root assisted Frederick Douglass in making him strong enough in spirit to fight against Mr. Covey...or other such hypotheses.

7. *Tell us how you regained your body, soul, and spirit? I stood up to Mr. Covey and refused to be whipped.*

All went well till Monday morning. On this morning, the virtue of the root was fully tested. Long before daylight, I was called to go and rub, curry, and feed the horses. I obeyed, and was glad to obey. But whilst thus engaged, whilst in the act of throwing down some blades from the loft, Mr. Covey entered the stable with a long rope; and just as I was half way out of the loft, he caught hold of my legs, and was about tying me. As soon as I found what he was up to, I gave a sudden spring, and as I did so, he holding to my legs, I was brought sprawling on the stable floor. Mr. Covey seemed not to think he had me, and could do what he pleased; but at this moment—from whence came the spirit I don't know—I resolved to fight; and suiting my action to the resolution, I seized Covey hard by the throat; and as I did so, I rose. He held on to me, and I to him. My resistance was so entirely unexpected, that Covey seemed taken all aback. He trembled like a leaf. This gave me assurance, and I held him uneasy, causing the blood to run where I touched him with the ends of my fingers. Mr. Covey soon called out to Hughes for help. Hughes came, and, while Covey held me, attempted to tie my right hand. While he was in the act of doing so, I watched my chance, and gave him a heavy kick close under the ribs. This kick fairly sickened Hughes, so that he left me in the hands of Mr. Covey. This kick had the effect of not only



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weakening Hughes, but Covey also. While he saw Hughes bending over with pain, his courage quailed. He asked me if I meant to persist in my resistance. I told him I did, come what might; that he had used me like a brute for six months, and that I was determined to be used so no longer. With that, he strove to drag me to a stick that was lying just out of the stable door. He meant to knock me down. But just as he was leaning over to get the stick, I seized him with both hands by his collar, and brought him by a sudden snatch to the ground. By this time, Bill came. Covey called upon him for assistance, Bill wanted to know what he could do. Covey said, "Take hold of him, take hold of him!" Bill said his master hired him out to work, and not to help to whip me; so he left Covey and myself to fight our own battle out. We were at it for nearly two hours.

Covey at length let me go, puffing and blowing at a great rate, saying that if I had not resisted, he would not have whipped me half so much. The truth was, that he had not whipped me at all. I considered him as getting entirely the worst end of the bargain; for he had drawn no blood from me, but I had from him. The whole six months afterwards, that I spent with Mr. Covey, he never laid the weight of his finger upon me in anger. He would occasionally say, he didn't want to get hold of me again. "No," thought I, "you need not; for you will come off worse than you did before."

This battle with Mr. Covey was the turning-point in my career as a slave. It rekindled the few expiring embers of freedom, and revived within me a sense of my own manhood. It recalled the departed self-confidence, and inspired me again with a determination to be free. The gratification afforded by the triumph was a full compensation for whatever else might follow, even death itself. He only can understand the deep satisfaction which I experienced, who had himself repelled by force the bloody arm of slavery. I felt as I never felt before. It was a glorious resurrection from the tomb of slavery to the heaven of freedom. My long-crushed spirit rose, cowardice departed, bold defiance took its place; and now I resolved that, however long I might remain a slave in form, the day had passed forever when I could be a slave in fact. I did not hesitate to let it be known of me, that the white man who expected to succeed in whipping, must also succeed in killing me.

From this time I was never again what might be called fairly whipped, though I remained a slave four years afterwards. I had several fights, but was never whipped.

It was for a long time a matter of surprise to me why Mr. Covey did not immediately have me taken by the constable to the whipping-post, and there regularly whipped for the crime of raising my hand against a white man in defence of myself. And the only explanation I can now think of does not entirely satisfy me; but such as it is, I will give it. Mr. Covey enjoyed the most unbounded reputation for being a first-rate overseer and Negro-breaker. It was of considerable importance to him. That reputation was at stake; and had he sent me—a boy of sixteen years old—to the whipping-post, his reputation would have been lost; so, to save his reputation, he suffered me to go unpunished.



Slave Narrative #8: Margaret Ward

1. How did you come to Maryland? *At sixteen I went to live with my young mistress, who was married to a planter in the fertile country known as the “Eastern Shore.”*
2. Why did your master intend to whip you? *At eighteen I was a large woman, tall and well formed, my complexion black as jet, my countenance always pleasant, though I seldom laughed. I talked little, even to those of my own race. At twenty years of age I became the wife of a worthy young man to whom I had given my best affections. Not long after, my young master became very angry with me for what he called stubbornness and resistance to his will. He threatened to chastise me by whipping—a degradation that I had always felt I could not submit to, and yet to obey my master in the thing he demanded would be still worse.*
3. What was your response to his intentions (of whipping you)? *I told him that I would not be whipped, I would rather die. I gave him warning that any attempt to execute his threat would surely result in the death of one of us.*
4. What did your master do to punish you? *He knew me well and decided not to risk the experiment. He decided to punish me another way. He sold my husband, and I saw him bound in chains and driven off with a large drove of men and women for the New Orleans market. He then put me in the hands of a brutal overseer, with directions to work me to the extent of my ability on a tobacco plantation. This command was enforced up to the day of the birth of my child.*
5. What was it like being a pregnant slave? *It was very difficult to be a pregnant slave. I was worked just as the others until my child’s birth. I was expected to work as if I were not pregnant. There were no accommodations made for this.*
6. What happened following your son’s birth? *Life was even worse following my son’s birth, as the treatment then impacted him. At the end of one week I was driven again to the field and compelled to perform a full task, having at no time any abatement of my work on account of my situation, with exception of one week. It was the custom on the plantation to establish nurseries, presided over by old, broken down slaves, where mothers might leave their infants, but this privilege was denied to me. I was obliged to leave my child under the shade of a bush in the field, returning to him but twice during the long day. On returning my child one evening I found him apparently senseless, exhausted with crying, and a large serpent lying across him. Although I felt that it would be better for both myself and child if he were dead, yet a mother’s heart impelled me to make an effort to save him, and by caressing him and careful handling I resuscitated him.*

As soon as I heard his feeble, wailing cry, I made a vow to deliver my boy from the cruel power of slavery or die in the attempt. I then prayed for strength to perform my vow, and for grace and patience to sustain me in my suffering, toil, and hunger. Then pressing my child to my bosom, I fled with all the speed of which I was capable toward the North Star.



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7. How did you escape? *Having gone a mile or two away from the plantation, I heard something pursuing me. I looked around and saw Watch, the old house dog. He had always liked me and since I had been driven to the field, Watch often visited me at my cabin in the evening. I feared it would not be safe to allow Watch to go with me, but I could not induce him to go back, so I resumed my flight, accompanied by my faithful escort. At break of day I hid myself on the border of a plantation and soon fell asleep.*

Toward evening I was aroused by the noise made by the slaves returning to their quarters, and seeing an old woman lingering behind all the others, I called to her. I told her my troubles, and asked for food. The old woman returned about midnight with a pretty good supply of food, which I divided with Watch, and then started on, taking the North Star for my guide. The second day after I left, the Overseer employed a hunter with his dogs to find me. He started with an old [female] and three whelps (pups), thinking, no doubt, that as the game was only a woman and her infant child, it would be a good time to train his pups.

They missed me at roll call the morning after my flight but the Overseer supposed I was hiding near the place for a day or two, and that hunger would soon drive me up. When the hunter started out, he thought that he would find me within an hour or two. When he did not find me on the first day, he let his hounds loose, intending to follow on horseback, guided by their voices. About noon, the old dog struck the track at the place where I had made my little camp the day before. The old dog bounded off with fresh vigor, leaving the man and the younger dogs beyond sight and hearing. The young dogs soon lost the track where I had forded the streams, and the old dog was miles away, leaving the hunter without a guide to direct him.

I had been lying in the woods on the bank of a river, intending to start again as soon as it was dark, when I was startled by the whining and nervous motions of old Watch, and listening, I heard the hoarse ringing bay of a blood-hound. Although I had expected that I would be hunted with dogs, and recalled over and over again the shocking accounts related by Overseers to the slaves, of fugitives overtaken and torn in pieces by the same Spanish blood-hounds, I had not, until now, realized the horrors of my situation. I expected to have to witness the destruction of my child by the savage brute, and then be torn in pieces myself. Meanwhile, old Watch lay with his nose between his feet, facing the coming foe. The hound, rendered more fierce by the freshness of the track, came rushing headlong with nose to the ground, scenting her prey, and seemed not to see old Watch, until, leaping to pass over him, she found her wind-pipe suddenly collapsed in the massive jaws of the old mastiff. The struggle was not very noisy, for Watch would not even growl, and the hound could not, for it was terribly energetic. The hound made rapid and persuasive gestures with her paws and tail, but it was of no use, the jaws of old Watch relaxed not until all signs of life in his enemy had ceased. I came back from the river, and would have embraced my faithful friend, but fearing that a stronger pack was following, I hastily threw the dead hound into the river and pursued my journey.

Within a few hours after my escape by the aid of my faithful friend, old Watch, from the fangs of the slave hunter's hound, I fell into the hands of friends, who kept me secreted until I could be sent into a free State. I then moved on to Philadelphia and then to New York, where I became a celebrated nurse, and have always befriended the poor of all colors and all nationalities.



Slave Narrative #9: Olaudah Equiano

1. What was your experience of the slave ship when you first boarded? *Their complexions, differing so much from ours, their long hair and the language they spoke, which was different from any I had ever heard, united to confirm me in this belief. Indeed, such were the horrors of my views and fears at the moment, that if ten thousand worlds had been my own, I would have freely parted with them all to have exchanged my condition with that of the meanest slave of my own country. When I looked around the ship and saw a large furnace of copper boiling, and a multitude of black people of every description chained together, every one of their countenances expressing dejection and sorrow, I no longer doubted my fate. Quite overpowered with horror and anguish, I fell motionless on the deck and fainted. When I recovered a little, I found some black people about me, and I believe some were those who had brought me on board and had been receiving their pay. They talked to me in order to cheer me up, but all in vain. I asked them if we were not to be eaten by those white men with horrible looks, red faces and long hair. They told me I was not.*

I took a little down my palate, which, instead of reviving me as they thought it would, threw me into the greatest consternation at the strange feeling it produced, having never tasted such liquor before. Soon after this, the blacks who had brought me on board went off and left me abandoned to despair.

2. What was it like once your ship began to sail? *I now saw myself deprived of all chance of returning to my native country or even the least glimpse of hope of gaining the shore, which I now considered as friendly. I even wished for my former slavery in preference to my present situation, which was filled with horrors of every kind.*

Once I was put under the ship, I received such a salutation in my nostrils as I had never experienced in my life. With the loathesomeness of the stench and the crying together, I became so sick and low that I was not able to eat, nor had I the least desire to taste anything. I now wished for the last friend, Death, to relieve me.

3. What was your experience of the white men aboard the ship? *Soon two of the white men, offered me something to eat. When I refused to eat, one of them held me fast by the hands and laid me across the windlass and tied my feet while the other flogged me severely. I had never experienced anything of this kind before. If I could have gotten over the netting, I would have jumped over the side, but I could not. The crew used to watch those of us on deck very closely, they did not want us to have a chance to leap into the water. I saw some of the prisoners most severely cut for attempting to do so, and hourly whipped for not eating. This indeed was often the case with myself.*

In talking with the other prisoners, I inquired about what was to be done with us. They told me that we were to be carried to these white people's country to work for them. I then was a little revived, and thought if it were no worse than working, my situation was not so desperate. But still I feared that I should be put to death, the white people looked and acted in so savage a manner. I have never seen among my people such instances of brutal cruelty, and this not only shown towards us blacks, but also to some of the whites themselves.



SLAVE NARRATIVE ANSWERS (19)

SLAVERY

One white man in particular I saw, when we were permitted to be on deck, flogged so unmercifully with a large rope near the foremast that he died in consequence of it, and they tossed him over the side as they would have done a brute. This made me fear these people the more, and I expected nothing less than to be treated in the same manner.

I was exceedingly amazed by the white men, and really thought they were spirits. I therefore wished much to be from amongst them, for I expected they would sacrifice me. But my wishes were in vain—for we were so quartered that it was impossible for us to make our escape.

4. What caused so many aboard your ship to die/How did these individuals die? *The stench of the hold while we were below deck was so intolerably loathsome, that it was dangerous to remain there for any time...some of us had been permitted to stay on the deck for the fresh air. But now that the whole ship's cargo were confined together, it became absolutely pestilential. The closeness of the place and the heat of the climate, added to the number of the ship, which was so crowded that each had scarcely room to turn himself, almost suffocated us.*

This produced copious perspirations so that the air became unfit for respiration from a variety of loathsome smells, and brought on a sickness among the slaves, of which many died--thus falling victims of the improvident avarice, as I may call it, of their purchasers. This wretched situation was again aggravated by the galling of the chains, which now became insupportable, and the filth of the necessary tubs [toilets] into which the children often fell and were almost suffocated. The shrieks of the women and the groans of the dying rendered the whole a scene of horror almost inconceivable.

One day, when we had a smooth sea and moderate wind, two of my wearied countrymen who were chained together (I was near them at the time), preferring death to such a life of misery, somehow made through the netting and jumped into the sea. Immediately another quite dejected fellow, who on account of his illness was suffered to be out of irons, followed their example. I believe many more would very soon have done the same if they had not been prevented by the ship's crew, who were instantly alarmed. Those of us that were the most active were in a moment put down under the deck, and there was such a noise and confusion among the people of the ship as I never heard before to stop her and get the boat out to go after the slaves. However, two of the wretches were drowned, but they got the other and afterwards flogged him unmercifully for thus attempting to prefer death to slavery.

I can now relate hardships which are inseparable from this accursed trade. Many a time we were near suffocation from the want of fresh air, which we were often without for whole days together. This, and the stench of the necessary tubs, carried off many.

5. What happened when you came to the West Indies? *As the vessel drew nearer, we plainly saw the harbor and other ships of different kinds and sizes and we soon anchored amongst them off Bridgetown. Many merchants and planters came on board... They put us in separate parcels and examined us attentively. They also made us jump, and pointed to the land, signifying we were to*

SLAVE NARRATIVE ANSWERS (20)



SLAVERY

go there. We thought by this we should be eaten by these ugly men, as they appeared to us. When soon after we were all put down under the deck again, there was much dread and trembling among us and nothing but bitter cries to be heard all the night from the apprehensions. At last the white people got some old slaves from the land to pacify us. They told us we were not to be eaten, but to work, and were soon to go on land, where we should see many of our country people. This report eased us much, and sure enough, soon after we landed, there came to us Africans of all languages.

6. *What was your experience at the merchant's yard? We were conducted immediately to the merchant's yard, where we were all pent up together, like so many sheep in a fold, without regard to sex or age. As every object was new to me, everything I saw filled me with surprise. What struck me first was that the houses were built with bricks and stories, and in every respect different from those I had seen in Africa, but I was still more astonished to see people on horseback. I did not know what this could mean, and indeed I thought these people were full of nothing but magical arts. While I was in this astonishment, one of my fellow prisoners spoke to a countryman of his about the horses who said they were the same kind they had in their country. I understood them, though they were from a distant part of Africa and I thought it odd I had not seen any horses there; but afterwards when I came to converse with different Africans, I found they had many horses amongst them, and much larger than those I then saw.*
7. *How were you and the other slaves sold? We were not many days in the merchant's custody, before we were sold after their usual manner... On a signal given, (as the beat of a drum), buyers rush at once into the yard where the slaves are confined, and make a choice of that parcel they like best. The noise and clamor with which this is attended, and the eagerness visible in the countenances of the buyers, serve not a little to increase the apprehension of terrified Africans... In this manner, without scruple, are relations and friends separated, most of them never to see each other again. I remember in the vessel in which I was brought over...there were several brothers who, in the sale, were sold in different lots; and it was very moving on this occasion, to see and hear their cries in parting.*



SLAVE NARRATIVE ANSWERS (21)

SLAVERY

Slave Narrative # 10: Venture Smith

1. Where were you born? *I was born in Dukandara, in Guinea, about the year 1729. My father's name was Saungm Furro, Prince of the tribe of Dukandara. My father had three wives. Polygamy was not uncommon in that country, especially among the rich, as every man was allowed to keep as many wives as he could maintain...*
2. Tell us a little about your family. *The first thing worthy of notice which I remember was, a contention between my father and mother, on account of my father marrying his third wife without the consent of his first and eldest, which was contrary to the custom generally observed among my countrymen. In consequence of this rupture, my mother left her husband and country, and traveled away with her three children to the eastward. I was then five years old... After five days travel...my mother was pleased to stop and seek a refuge for me. She left me at the house of a very rich farmer. I was then, as I should judge, not less than one hundred and forty miles from my native place, separated from all my relations and acquaintance...*

My father sent a man and horse after me. After settling with my guardian for keeping me, he took me away and went for home. It was then about one year since my mother brought me here. Nothing remarkable occurred to us on our journey until we arrived safe home.

I found then that the difference between my parents had been made up previous to their sending for me. On my return, I was received both by my father and mother with great joy and affection, and was once more restored to my paternal dwelling in peace and happiness. I was then about six years old.

3. How were you captured into slavery? *Not more than six weeks had passed after my return before a message was brought by an inhabitant of the place where I lived the preceding year to my father, that that place had been invaded by a numerous army from a nation not far distant, furnished with musical instrument, and all kinds of arms then in use; that they were instigated by some white nation who equipped and sent them to subdue and possess the country; that his nation had made no preparation for war, having been for a long time in profound peace; that they could not defend themselves against such a formidable train of invaders, and must therefore necessarily evacuate their lands to the fierce enemy, and fly to the protection of some chief; and that if he would permit them they would come under his rule and protection when they had to retreat from their own possessions. He was a kind and merciful prince, and therefore consented to these proposals...*

He gave them every privilege and all the protection his government could afford. But they had not been there longer than four days before news came to them that the invaders had laid waste their country, and were coming speedily to destroy them in my father's territories. This affrighted them, and therefore they immediately pushed off to the southward, into the unknown countries there, and were never more heard of.

Two days after their retreat, the report turned out to be but too true. A detachment from the enemy came to my father and informed him, that the whole army was encamped not far out of his dominions, and would invade the territory and deprive his people of their liberties and rights, if he did not comply with the following terms. These were to pay them a large sum of money, three



hundred fat cattle, and a great number of goats, sheep, asses, etc.

My father told the messenger he would comply rather than that his subjects should be deprived of their rights and privileges, which he was not then in circumstances to defend from so sudden an invasion. Upon turning out those articles, the enemy pledged their faith and honor that they would not attack him. On these he relied and therefore thought it unnecessary to be on his guard against the enemy. But their pledges of faith and honor proved no better than those of other unprincipled hostile nations; for a few days after a certain relation of the king came and informed him, that the enemy who sent terms of accommodation to him and received tribute to their satisfaction, yet meditated an attack upon his subjects by surprise and that probably they would commence their attack in less than one day, and concluded with advising him, as he was not prepared for war, to order a speedy retreat of his family and subjects. He complied with this advice.

The same night which was fixed upon to retreat, my father and his family set off about the break of day. The king and his two younger wives went in one company, and my mother and her children in another. We left our dwellings in succession, and my father's company went on first. We directed our course for a large shrub plain, some distance off, where we intended to conceal ourselves from the approaching enemy, until we could refresh ourselves a little. But we presently found that our retreat was not secure. For having struck up a little fire for the purpose of cooking victuals, the enemy who happened to be encamped a little distance off, had sent out a scouting party who discovered us by the smoke of the fire, just as we were extinguishing it, and about to eat. As soon as we had finished eating, my father discovered the party, and immediately began to discharge arrows at them. This was what I first saw, and it alarmed both me and the women, who being unable to make any resistance, immediately betook ourselves to the tall thick reeds not far off, and left the old king to fight alone. For some time I beheld him from the reeds defending himself with great courage and firmness, till at last he was obliged to surrender himself into their hands.

They then came to us in the reeds, and the very first salute I had from them was a violent blow on the back part of the head with the fore part of a gun, and at the same time a grasp round the neck. I then had a rope put about my neck, as had all the women in the thicket with me, and were immediately led to my father, who was likewise pinioned and haltered for leading. In this condition we were all led to the camp. The women and myself being pretty submissive, had tolerable treatment from the enemy, while my father was closely interrogated respecting his money which they knew he must have. But as he gave them no account of it, he was instantly cut and pounded on his body with great inhumanity, that he might be induced by the torture he suffered to make the discovery. All this availed not in the least to make him give up his money, but he despised all the tortures which they inflicted, until the continued exercise and increase of torment, obliged him to sink and expire. He thus died without informing his enemies where his money lay. I saw him while he was thus tortured to death. The shocking scene is to this day fresh in my mind, and I have often been overcome while thinking on it...



SLAVE NARRATIVE ANSWERS (23)

SLAVERY

4. How did you travel with your captors? *The army of the enemy was large, I should suppose consisting of about six thousand men. Their leader was called Baukurre. After destroying the old prince, they decamped and immediately marched toward the sea, lying to the west, taking with them myself and the women prisoners. In the march a scouting party was detached from the main army. To the leader of this party I was made waiter, having to carry his gun, etc. As we were a scouting we came across a herd of fat cattle, consisting of about thirty in number. These we set upon, and immediately wrested from their keepers, and afterwards converted them into food for the army. The enemy had remarkable success in destroying the country wherever they went. For as far as they had penetrated, they laid the habitations waste and captured the people. The distance they had now brought me was about four hundred miles. All the march I had very hard tasks imposed on me, which I must perform on pain of punishment. I was obliged to carry on my head a large flat stone used for grinding our corn, weighing as I should suppose, as much as twenty-five pounds; besides victuals, mat and cooking utensils. Though I was pretty large and stout at my age, yet these burdens were very grievous to me, being only six years and a half old.*
5. How were you captured a second time? *Having come to the next tribe, the enemy laid siege and immediately took men, women, children, flocks, and all their valuable effects. They then went on to the next district which was contiguous to the sea, called in Africa, Anamaboo. The enemies provisions were then almost spent, as well as their strength. The inhabitants knowing what conduct they had pursued, and what were their present intentions, improve the favorable opportunity, attacked them, and took enemy, prisoners, flocks and all their effects. I was then taken a second time. All of us were then put into the castle [a European slave trading post], and kept for market. On a certain time I and other prisoners were put on board a canoe, under our master, and rowed away to a vessel belonging to Rhode Island, commanded by Captain Collingwood, and the mate Thomas Mumford. While we were going to the vessel, our master told us all to appear to the best possible advantage for sale.*
6. How did you come by the name Venture? *I was bought on board by one Robert Mumford, steward of said vessel, for four gallons of rum, and a piece of calico, and called Venture, on account of his having purchased me with his own private venture. Thus I came by my name. All the slaves that were bought for that vessel's cargo, were two hundred and sixty.*

HOST SCRIPT 1 (1)



SLAVERY

(BACKSTAGE VOICE)

It's time to welcome the host of "Controversy," _____ (name of host).

(Host Enters; Theme Music is optional)

Thank You! Thank you! Hello and welcome to the show! Wow! What a great audience we have with us today. (Stop and shake a few hands) As most of you know, the show "Controversy" always selects an issue which has been, or still is, a controversial topic and today is no exception. Ladies and gentlemen, you are in for a real treat. Today we will witness a modern miracle of scientific technology! Students at the University of Higher Knowledge have perfected the concept of time travel and are allowing us today, to use their TIME FLUX MACHINE to bring to you five former slaves. Today's show will allow you the opportunity to learn some interesting facts regarding their former lives. You will be allowed to ask them questions and get a glimpse of the terror of slavery. So let's crank up the time machine and give a warm welcome to our guests as they arrive!!!

(guests enter and stand behind their chairs)

Our first guest became a slave in 1721. His servitude lasted for only one year. He comes from Angola, on the West Coast of Africa. Please welcome...Nodewa (no-day-wa).

Next I'd like to welcome a former Denkyirian (den-keer-ian) warrior born in 1685. He is from Ghana in Northern Africa. Once taken into slavery, he attempted to run away. Let's welcome...Asmah (oz-ma).

Our next guest grew up on a tobacco plantation in Maryland. Born in 1839, he is one of fifteen children and our youngest guest. Please welcome ten year old...Carter.

And now I'd like to introduce a lady who grew up in Georgia. She was born on a cotton plantation in 1815. Welcome...Ruth.

Our final guest today was a man who did a lot of traveling. He lived in Maryland, South Carolina, Georgia, and Virginia. Born in 1801, he had a very unique job on a Virginia tobacco plantation. Let's welcome...David.

Please be seated.

Now that you are all seated and comfortable, I hope, let's begin with a little background about slavery. The concept of slavery has been around for thousands of years. It appears that just as life is said to have begun in Africa, so did slavery. It was common in Egyptian and Arabic cultures. Later, in Europe, slavery was practiced by the Portuguese and Spaniards. And in 1501, King Ferdinand and Queen Isabella of Spain first allowed the import of black slaves to the New World. From Hispaniola, Spain's first colony thanks to Christopher Columbus, slavery spread rapidly among the Caribbean Islands and to the mainland throughout Spanish America. In 1619, a Dutch ship captain was the first to bring black slaves to English colonies in Jamestown, Virginia. At the same time, many Europeans were coming to the New World, and selling themselves as servants. These servants worked for a period of usually five



HOST SCRIPT 1 (2)

SLAVERY

to seven years and then gained their freedom and a piece of land of their own. Blacks and whites worked together side by side in the fields, they served the same master, shared the same quarters, ate the same food, and shared in the same punishments. Many masters thought that their slaves might work better for them if they had the opportunity to earn some money to eventually buy their own freedom. This practice continued until some people became greedy and questioned why they should have to continue buying new slaves. Thus began the concept of “chattel” slavery in the New World. It put human beings on the same legal ground as cattle or any other piece of saleable property. It meant “once a slave always a slave.” It meant that a person could be bought and sold. It also meant that their children became slaves. And so it was, that the “the most evil and despicable thing that could be found among men” was founded in this country. Our guests today lived in those most horrible days.

Let's begin our questions with Nodewa (no-day-wa). Thank you for being with us today. Tell us what you did in your homeland and how you became a slave.

(Allow student playing Nodewa to respond)

We will now take the first audience question for Nodewa (no-day-wa).

(Go to the audience member who has raised his/her hand. Using the microphone, allow the individual to pose his/her question.)

(Audience members will ask the questions listed below. Following the first question being asked by the audience and answered by Nodewa, say, “We will now take a second audience question.” Continue to number each question [e.g., third, fourth, etc. audience question] to assist the audience in knowing when to raise their hands)

(Go to each student as (s)he raises a hand)

1. *What was it like on the slave ship?*
2. *Did anyone ever try to escape from the ship?*
3. *Where did the ship take you? What happened to you there?*
4. *What did you do on the sugar plantation?*
5. *Were you ever beaten?*
6. *How did you die?*

Thank you Nodewa. Now let's hear from the Denkyirian (den-keer-ian) warrior Asmah (oz-ma). Please tell us...how you became a slave?

(Allow student playing Asmah to respond)

Once again, we will take the first audience question for Asmah (oz-ma).

(Follow the same procedure in numbering the audience questions and going to each audience member for his/her question)

1. *What was your experience on the slave ship?*
2. *Tell us about your master, where you worked, and what you did.*
3. *What did you eat?*

HOST SCRIPT 1 (3)



SLAVERY

4. *We heard that you once ran away from your master. Tell us about that.*
5. *Were you punished when you were caught?*
6. *Did you ever have any other masters?*

Thank you Asmah for sharing your tragic life story with us. And now ladies and gentlemen, let's hear from our youngest guest, Carter. Tell us Carter, how did you become a slave?

(Allow student playing Carter to respond)

Once again, we will take the first audience question for Carter.

(Follow the same procedure in numbering the audience questions
and going to each audience member for his/her question)

1. *What is a house boy and how did you become one?*
2. *What were your jobs in the Big House?*
3. *Were you ever punished?*
4. *Did you always work as a house boy?*
5. *Was it easier working in the stables?*
6. *Did you ever think about getting back at the groom?*
7. *How did you die?*

Thank you Carter. I know it must be painful to talk about this. And now let's hear from our female guest, Ruth. Ruth, how did you become a slave?

(Allow student playing Ruth to respond)

We will now take the first audience question for Ruth.

(Follow the same procedure in numbering the audience questions
and going to each audience member for his/her question)

1. *Where did you live? What was it like?*
2. *What kind of work did you do?*
3. *Did you ever get married and have kids?*
4. *What was it like being a pregnant slave?*
5. *Were you and your family ever separated?*
6. *How did you die?*

Oh that must have been awful. Thank you for sharing those distressful memories with us. Finally today we come our last guest, David. This man had an incredibly difficult job. Tell us David, how did you become a slave?

We will now take the first audience question for David.

(Follow the same procedure in numbering the audience questions
and going to each audience member for his/her question)



HOST SCRIPT 1 (4)

SLAVERY

1. *Where did you work and what was it like?*
2. *Were you ever sold?*
3. *What were the living conditions in South Carolina?*
4. *Tell us about your time in Georgia.*
5. *How did you become an overseer?*
6. *What was life like as an overseer?*
7. *How did you die?*

Well there you have it ladies and gentlemen, five different stories from five incredible people. We are all out of time today. I'd like to thank our guests for being here and sharing their stories with us. And I'd like to thank our audience. I'd like to leave you with a thought... If we don't learn from our past, we are doomed to repeat it. Please share what you have learned here today. Thank You!

HOST SCRIPT 2 (1)



SLAVERY

It's time to welcome the host of "Controversy," _____ (name of host).

(Host Enters; Theme Music is optional)

Thank You! Thank you! Hello and welcome to the show! Wow! What a great audience we have with us today. (Stop and shake a few hands) As most of you know, the show "Controversy" always selects an issue which has been, or still is, a controversial topic and today is no exception. Ladies and gentlemen, you are in for a real treat. Today we will witness a modern miracle of scientific technology! Students at the University of Higher Knowledge have perfected the concept of time travel and are allowing us today, to use their TIME FLUX MACHINE to bring to you five former slaves. Today's show will allow you the opportunity to learn some interesting facts regarding their former lives. You will be allowed to ask them questions and get a glimpse of the terror of slavery. So let's crank up the time machine and give a warm welcome to our guests as they arrive!!!

(guests enter and stand behind their chairs)

Our first guest was born around 1701. He grew up in West Africa and was kidnapped and enslaved in 1730. Please welcome...Ayuba Suleiman Diallo (a-yu-ba sue-lay-man d-al-low).

Next I'd like to welcome a well known spokesman of the American Negroes in the 1800's. He was born a slave in Maryland in 1817. Let's welcome...Frederick Douglass.

Our next guest grew up on a tobacco plantation in Maryland. She will share her experiences as a female slave and tell us about running away with her infant son. Welcome...Margaret Ward.

And now I'd like to introduce a gentleman who will tell us first hand about his experiences as he was taken from Africa to the West Indies. Please welcome...Olaudah Equiano (o-lay-oo'-day ek-wee-ah'-no).

Our final guest today was the son of a prince. He was captured at the age of six by a hostile African army and sold into slavery. Let's welcome...Venture Smith.

Please be seated.

Now that you are all seated and comfortable, I hope, let's begin with a little background about slavery. The concept of slavery has been around for thousands of years. It appears that just as life is said to have begun in Africa, so did slavery. It was common in Egyptian and Arabic cultures. Later, in Europe, slavery was practiced by the Portuguese and Spaniards. And in 1501, King Ferdinand and Queen Isabella of Spain first allowed the import of black slaves to the New World. From Hispaniola, Spain's first colony thanks to Christopher Columbus, slavery spread rapidly among the Caribbean Islands and to the mainland throughout Spanish America. In 1619, a Dutch ship captain was the first to bring black slaves to English colonies in Jamestown, Virginia. At the same time, many Europeans were coming to the New World, and selling themselves as servants. These servants worked for a period of usually five to seven years and then gained their freedom and a piece of land of their own. Blacks and whites worked together side by side in the fields, they served the same master, shared the same quarters, ate



HOST SCRIPT 2 (2)

SLAVERY

the same food, and shared in the same punishments. Many masters thought that their slaves might work better for them if they had the opportunity to earn some money to eventually buy their own freedom. This practice continued until some people became greedy and questioned why they should have to continue buying new slaves. Thus began the concept of “chattel” slavery in the New World. It put human beings on the same legal ground as cattle or any other piece of saleable property. It meant “once a slave always a slave.” It meant that a person could be bought and sold. It also meant that their children became slaves. And so it was, that the “the most evil and despicable thing that could be found among me” was founded in this country. Our guests today lived in those most horrible days.

Let’s begin our questions with Ayuba Suleiman Diallo (a-yu-ba sue-lay-man d-al-low). Thank you for being with us today. Tell us how you were taken into slavery?

(Allow student playing Ayuba to respond)

We will now take the first audience question for Ayuba (a-yu-ba).

(Go to the audience member who has raised his/her hand. Using the microphone, allow the individual to pose his/her question.)

(Audience members will ask the questions listed below. Following the first question being asked by the audience and answered by Ayuba, say, “We will now take a second audience question.” Continue to number each question [e.g., third, fourth, etc. audience question] to assist the audience in knowing when to raise their hands)

(Go to each student as (s)he raises a hand)

1. *Why couldn’t your father help you before you left Africa?*
2. *Where were you taken and what made communication difficult in the United States?*
3. *What happened when you went to pray in the woods?*
4. *What jobs did you have on the plantation?*
5. *Why did you leave your master’s plantation?*
6. *How were you freed?*

Thank you Ayuba (a-yu-ba). Now let’s hear from Frederick Douglass. Please tell us... how you were broken in body, soul, and spirit by Mr. Covey?

(Allow student playing Frederick to respond)

We will now take the first audience question for Frederick.

(Follow the same procedure in numbering the audience questions and going to each audience member for his/her question)

1. *What happened when you were fanning the wheat on the hottest day in August, 1833?*
2. *How did you make it to your master’s store?*
3. *What was your master’s response when you told him of your treatment by Mr. Covey?*
4. *How did your acquaintance with Sandy and his wife assist you?*
5. *How did the root Sandy gave you help?*
6. *Tell us how you regained your body, soul, and spirit?*

HOST SCRIPT 2 (3)



SLAVERY

Thank you Frederick for sharing your story with us. And now ladies and gentlemen, let's hear from Margaret Ward. Margaret...how did you come to Maryland?

(Allow student playing Margaret to respond)

We will now take the first audience question for Margaret.

(Follow the same procedure in numbering the audience questions
and going to each audience member for his/her question)

1. *Why did your master intend to whip you?*
2. *What was your response to his intentions (of whipping you)?*
3. *What did your master do to punish you?*
4. *What was it like being a pregnant slave?*
5. *What happened following your son's birth?*
6. *How did you escape?*

Thank you Margaret. I know it must be painful to talk about this. And now let's hear from our guest ready to tell us about the slave ships. Olaudah (o-lay-oo'-day)...What was your experience of the slave ship when you first boarded?

(Allow student playing Olaudah to respond)

We will now take the first audience question for Olaudah (o-lay-oo'-day).

(Follow the same procedure in numbering the audience questions
and going to each audience member for his/her question)

1. *What was it like once your ship began to sail?*
2. *What was your experience of the white men aboard the ship?*
3. *What caused so many aboard your ship to die/How did these individuals die?*
4. *What happened when you came to the West Indies?*
5. *What was your experience at the merchant's yard?*
6. *How were you and the other slaves sold?*

Oh that must have been awful. Thank you for sharing those painful memories with us. Finally today we come our last guest, Venture. This man went from royalty to slave...what a transition that must have been. Venture...Where were you born?

(Allow student playing Venture to respond)

We will now take the first audience question for Venture.

(Follow the same procedure in numbering the audience questions
and going to each audience member for his/her question)

1. *Tell us a little about your family.*
2. *How were you captured into slavery?*
3. *How did you travel with your captors?*



HOST SCRIPT 2 (4)

SLAVERY

4. *How were you captured a second time?*
5. *How did you come by the name Venture?*

Well there you have it ladies and gentlemen, five different stories from five incredible people. We are all out of time today. I'd like to thank our guests for being here and sharing their stories with us. And I'd like to thank our audience. I'd like to leave you with a thought... If we don't learn from our past, we are doomed to repeat it. Please share what you have learned here today. Thank You!

AUDIENCE QUESTIONS (1)



SLAVERY

For Host Script 1

(cut strips apart along the dotted lines)

NODEWA (no-day-wa)

1. What was it like on the slave ship?

NODEWA (no-day-wa)

2. Did anyone ever try to escape from the ship?

NODEWA (no-day-wa)

3. Where did the ship take you? What happened to you there?

NODEWA (no-day-wa)

4. What did you do on the sugar plantation?

NODEWA (no-day-wa)

5. Were you ever beaten?

NODEWA (no-day-wa)

6. How did you die?



AUDIENCE QUESTIONS (2)

S L A V E R Y

For Host Script 1

(cut strips apart along the dotted lines)

ASMAH (oz-ma)

1. What was your experience on the slave ship?

ASMAH (oz-ma)

2. Tell us about your master, where you worked, and what you did.

ASMAH (oz-ma)

3. What did you eat?

ASMAH (oz-ma)

4. We heard that you once ran away from your master. Tell us about that.

ASMAH (oz-ma)

5. Were you punished when you were caught?

ASMAH (oz-ma)

6. Did you ever have any other masters?

AUDIENCE QUESTIONS (3)



SLAVERY

For Host Script 1

(cut strips apart along the dotted lines)

CARTER

1. What is a house boy and how did you become one?

CARTER

2. What were your jobs in the Big House?

CARTER

3. Were you ever punished?

CARTER

4. Did you always work as a house boy?

CARTER

5. Was it easier working in the stables?

CARTER

6. Did you ever think about getting back at the groom?

CARTER

7. How did you die?



AUDIENCE QUESTIONS (4)

S L A V E R Y

For Host Script 1

(cut strips apart along the dotted lines)

RUTH

1. Where did you live? What was it like?

RUTH

2. What kind of work did you do?

RUTH

3. Did you ever get married and have kids?

RUTH

4. What was it like being a pregnant slave?

RUTH

5. Were you and your family ever separated?

RUTH

6. How did you die?

AUDIENCE QUESTIONS (5)



SLAVERY

For Host Script 1

(cut strips apart along the dotted lines)

DAVID

1. Where did you work and what was it like?

DAVID

2. Were you ever sold?

DAVID

3. What were the living conditions in South Carolina?

DAVID

4. Tell us about your time in Georgia.

DAVID

5. How did you become an overseer?

DAVID

6. What was life like as an overseer?

DAVID

7. How did you die?



AUDIENCE QUESTIONS (6)

S L A V E R Y

For Host Script 2

(cut strips apart along the dotted lines)

AYUBA (a-yu-ba)

1. Why couldn't your father help you before you left Africa?

AYUBA (a-yu-ba)

2. Where were you taken and what made communication difficult in the United States?

AYUBA (a-yu-ba)

3. What happened when you went to pray in the woods?

AYUBA (a-yu-ba)

4. What jobs did you have on the plantation?

AYUBA (a-yu-ba)

5. Why did you leave your master's plantation?

AYUBA (a-yu-ba)

6. How were you freed?

AUDIENCE QUESTIONS (7)



SLAVERY

For Host Script 2

(cut strips apart along the dotted lines)

FREDERICK

1. What happened when you were fanning the wheat on the hottest day in August, 1833?

FREDERICK

2. How did you make it to your master's store?

FREDERICK

3. What was your master's response when you told him of your treatment by Mr. Covey?

FREDERICK

4. How did your acquaintance with Sandy and his wife assist you?

FREDERICK

5. How did the root Sandy gave you help?

FREDERICK

6. Tell us how you regained your body, soul, and spirit?



AUDIENCE QUESTIONS (8)

S L A V E R Y

For Host Script 2

(cut strips apart along the dotted lines)

MARGARET

1. Why did your master intend to whip you?

MARGARET

2. What was your response to his intentions (of whipping you)?

MARGARET

3. What did your master do to punish you?

MARGARET

4. What was it like being a pregnant slave?

MARGARET

5. What happened following your son's birth?

MARGARET

6. How did you escape?

AUDIENCE QUESTIONS (9)



SLAVERY

For Host Script 2

(cut strips apart along the dotted lines)

OLAUDAH (o-lay-oo'-day)

1. What was it like once your ship began to sail?

OLAUDAH (o-lay-oo'-day)

2. What was your experience of the white men aboard the ship?

OLAUDAH (o-lay-oo'-day)

3. What caused so many aboard your ship to die/How did these individuals die?

OLAUDAH (o-lay-oo'-day)

4. What happened when you came to the West Indies?

OLAUDAH (o-lay-oo'-day)

5. What was your experience at the merchant's yard?

OLAUDAH (o-lay-oo'-day)

6. How were you and the other slaves sold?



AUDIENCE QUESTIONS (10)

S L A V E R Y

For Host Script 2

(cut strips apart along the dotted lines)

VENTURE

1. Tell us a little about your family.

VENTURE

2. How were you captured into slavery?

VENTURE

3. How did you travel with your captors?

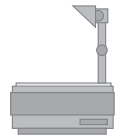
VENTURE

4. How were you captured a second time?

VENTURE

5. How did you come by the name Venture?

CONTROVERSY SIGN



S L A V E R Y

Controversy

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