

Enslaved People Project

Community Board 8

Kingsbridge Historical Society

Van Cortlandt House Museum

Van Cortlandt Park Alliance

Integrated Social Studies/ELA mini Unit:

The Enslaved People of Van Cortlandt Plantation

Curriculum for Grades 6, 7, 8



Acknowledgment:

The Enslaved People Project is a joint effort of the Van Cortlandt Park Alliance, Van Cortlandt House Museum operated by The National Society of Colonial Dames in the State of New York, and the Kingsbridge Historical Society. The Enslaved People Project Curriculum has been funded by Bronx Community Board 8 and the New York City Council.



Enslaved People Project

Integrated Social Studies/ELA mini Unit:
The Enslaved People of Van Cortlandt Plantation
Curriculum for Grades 6, 7, 8

Curriculum Written by: : Scott Alves Barton

Scott Alves Barton teaches as an Adjunct Assistant Professor at NYU, The New School, Pace University, Montclair State University and Queens College. Scott holds a Ph.D. in Food Studies from NYU. For more information, visit www.vancortlandt.org/epp.

Dear Bronx teacher,

Enclosed is a series of four standards-based lesson plans that are specially tailored to your 6, 7, and 8th grade students. They deal with the history of The Bronx and refer to places that students already may be familiar with. The lessons teach about the impact that enslaved African and Native American people had on the development of New York using Van Cortlandt Park as a case study. It is meant to be used as a supplement to your regular social studies curriculum and assumes that the students are already familiar with the concept of New York as a colony where slavery was legal.

The lessons can be taught on consecutive days in your classroom. Ideally, you could teach the 1st lesson in the classroom followed by a visit to The Van Cortlandt House Museum as a field trip. This would leave the students prepared and inspired to do their best work for the 3rd and 4th lessons afterwards. Field trips can be conveniently booked online at <https://www.explorableplaces.com/places/the-van-cortlandt-house-museum>. You can call the museum at 718-543-3344 for more info.

The first lesson includes a reading passage that will provide you and your students with all of the background information on Van Cortlandt Park that is needed to implement the mini unit. If you wish to learn more about enslaved people on Van Cortlandt Plantation and obtain additional resources for this curriculum please visit <https://vancortlandt.org/epp>.

Lesson Summaries:

Lesson 1: Introduction to Van Cortlandt Park as Van Cortlandt Plantation

Summary: Students will read a passage related to the work and functioning of the plantation and answer a short response question about the lasting impact of enslaved people on Van Cortlandt Park. The reading should be supplemented by screening the two short videos, George Washington's Gristmill at Mount Vernon, or Union Mill Grist Mill, and supplemental images from the Lessons Plans Resources section.

Lesson 2: Field trip to Van Cortlandt House Museum and site of former mills.

Summary: Lesson one served as an introduction to the history of Van Cortlandt Park as it relates to the lives and work of enslaved people. Samples of milled grain will be part of the lesson/tour, as well as walking the original farm geography, discussing what grains were raised and milled on site.

Lesson 3: Historians Interpret Primary Source Documents

Summary: Students will do the work of real historians as they work with newspaper clippings, inventories, wills, and census documents to find information about enslaved people that lived on Van Cortlandt Plantation. This lesson can be broken up into multiple sessions at the teacher's discretion. This lesson can also be presented as a team project with small groups working on different primary documents.

Lesson 4: Publicly Sharing the Contributions of Enslaved People

Summary: Students will create a plan for a physical marker, an imagined/virtual map, or a memorable event or activity as a way to honor the work and lives of the enslaved that will create greater public awareness of this history.

Lesson 1: Van Cortlandt Park was Van Cortlandt Plantation

Topic	The New York Colony's Agricultural output was key to its economic prominence which was not possible except for labor of enslaved people key to this success.
Primary Question	What impact did the enslaved have on the colony's economic growth?
NYC Social Studies Scope and Sequence	Grade 7-8 Social Studies Practices: <ul style="list-style-type: none"> ● Geographic Reasoning ● Economics and Economic Systems
Geography/Mapping	How can we identify the Agricultural history and labor that we cannot see?
Engineering/Design	What is a grist mill? How does it work? What are the components and geographic requirements to build and operate a grist mill?
Objectives	Students will understand that the work of enslaved people was essential to plantation operations and the development of New York.
Activity Sequence	<ul style="list-style-type: none"> ● Explain to class that studying the history of New York City and State also includes studying their place in history by learning about their community. ● To understand spatial relationships, the geography of the park will be compared to the neighborhood where students live. This can take place as a discussion of open land versus built upon land. ● Students will read historical narratives about Van Cortlandt Park and the former Plantation. ● Teachers will identify vocabulary words embedded in the narrative relative to the reading level of their class. <ul style="list-style-type: none"> ○ Gristmill ○ Sawmill ○ Millwheel ○ Millstone ○ Mercantile ○ Enslaved ○ Factor ○ Shillings ○ Aqueduct ○ Hurling ○ Curling ○ Manor-lord ○ Wages ○ Snuff-boxes ○ Peddler ○ Notions

<p>Activity Sequence</p>	<ul style="list-style-type: none"> ● Following the teacher's discretion, students can read and analyze primary documents individually, in partnerships, as part of an assigned reading team, or as a class based on the teacher's assessment of what will work best. ● After the reading/s are finished any gaps in the narrative, or in student's understanding can be discussed and clarified before students complete their written responses. ● Teachers will lead a discussion based on the responses cited in the student's writings. As a group, look for common threads and gaps. Encourage the students as teams or individuals to share their thoughts and feelings from the narratives.
<p>Assessment</p>	<ul style="list-style-type: none"> ● The standard short response rubric from the 2019 New York State ELA test can be used to assess the student's responses.

Lesson 1 Suggested Reading Passages:

Teachers may wish to break these reading passages up over two different sessions.

Lesson 1: Potential Questions

- Have you ever been to Van Cortlandt Park? If you have, did you ever fish on the lake in the Summer?
- Where does the wheat flour in your bread or pancakes come from?
- How about the cornmeal in your grits or the masa harina in your tamales or tortillas?
- How is "oat-meal" or farina made?
- What is a grist mill?
- How does a grist mill work?
- If we were engineers what tools would we need to build a grist mill?

Lesson 1: : The Families, The Park and the Mills

The Philipses and the Van Cortlandts

This is a story of two families, the Philipses and the Van Cortlandts, a plantation in the Bronx and enslaved Africans in the first hundred years of U.S. history. There are two men in a large family that we will focus on. Jacobus and Frederick. We will begin with Jacobus who is a Van Cortlandt. In the 1680s Jacobus spent some time in the West Indies apprenticing in his family's shipping firm. The Van Cortlandt shipping house in New York was closely connected with the Caribbean trade by shipping butter, bread, flour, and bacon to the West Indies, as well as animal hides, specie (money), and tropical woods to England and Madeira, an island between Portugal and West Africa,

“In 1699 alone, Jacobus' sloops and brigantines, loaded with Hudson Valley flour, bacon, bread, butter ... sailed to Antigua, Curaçao, Madeira, Jamaica, and Carolina with cornmeal, lumber, cowhide ... to London. English spirits, Holland duck, household goods, money, rum, sugar, and slaves flowed into New York on the return voyages of Jacobus Van Cortlandt's ships” ¹

Also, in 1699, Jacobus married Eva, the adopted daughter of Frederick Philipse. Frederick was born in Holland and immigrated to New Amsterdam (the original name for New York) when he was about twenty-one years old before 1653. His last name Philipse means son of Phillip. When Frederick first arrived here, he worked as a carpenter. Overtime he too learned how to be a **mercantile** businessman, working in commercial trade until he became the richest man in the province of New Amsterdam. They called him the “Dutch Millionaire.” Frederick married twice. His second wife, Catherine was a Van Cortlandt. The two families did do business together. Slave trading was an important part of this commercial trading network. People think that Jacobus might have learned slave trading during his apprenticeship but that cannot be proven. In the letters that he wrote he said that he received enslaved Africans from the Caribbean in the late seventeenth century (1600s) by promising to pay for them after he sold them in New York. He made a **profit** by selling enslaved Africans. ²

Frederick Philipse did business ventures in the East Indies and the West Indies and with the Five Indian Nations of the Mohawk Valley. In their family business they did some illegal trading and piracy, as well as being a victim of pirates who robbed from them, particularly in the Hudson valley. Frederick was accused of making illegal business deals with the island of Madagascar off the southeast African coast, then the most notorious area with pirates on the face of the earth. His ships supplied the pirates with rum, gunpowder, flour and other goods at very high prices. The pirates paid him with whatever they had captured. During the Nine Years War between England and France (1689-1697), pirates working for the French captured British ships and stole their goods. Two boats belonging to the Philipses were raided for the valuable goods that included hundreds of beaver skins heading for England. Trying to make more money, the Philipses entered the slave trade with Madagascar in eastern Africa, because the Royal Africa company had a monopoly on trade west of the Cape of Good Hope. Because there were loopholes in the contracts with the East India Company, it was cheaper to buy slaves on Africa's east coast. In 1691, on Nosy Boraha, or Saint-Marie island northeast of Madagascar an Englishman named Adam Baldrige had a fort, where he worked as a **factor**, or slave seller. He offered Frederick enslaved Africans for “30 **shillings** a head”.³ Between 1693-1699, Frederick arranged five voyages to Madagascar with goods to trade with pirates for enslaved Africans. His last two voyages were not successful. In 1698, on the return trip with 70 slaves and trade goods, before it came into New York harbor, the boat was met by Frederick's son Adolphus and he loaded the ship's cargo that included silks and spices onto another boat heading for Hamburg, Germany to avoid paying taxes and thieving pirates. The trick was discovered by an inspector in Germany and everything was confiscated according to the English Navigation Acts. It took Frederick some time to get his boat and sails back, but he lost all of the goods. Adolphus was penalized by the Board of Trade and forbidden to be part of any public or government group or elected to office.

¹ Fabend, 1991, p. 23.

² Goodfriend, 1992, p. 112.

³ Approximately \$310.00 U.S. dollars today.

Van Cortlandt Park and Mills

Van Cortlandt Park is a public park in the northwestern Bronx, occupying 1,146 acres. Originally a part of the vast estate of the Phillipse family, the land was presented to Jacobus Van Cortlandt as a gift on his marriage in 1691 to Eva Phillipse, daughter of Frederick Phillipse I. The Van Cortlandt Mansion was built of stone in 1748 for Frederick Van Cortlandt, grandson of Oloff Van Cortlandt, and was at various times during the American Revolution the headquarters for General George Washington and General William Howe; it is now near Broadway and West 246th Street. Vault Hill nearby holds the family vault where Augustus Van Cortlandt, the city recorder, hid the municipal records during the American Revolution in 1776. The first Croton Aqueduct, built in the 1840's forms a walkway, as does a remnant of the Putnam Division of the New York Central Railroad (1881 - 1984). The park's most popular area, the Parade Ground (opened in 1888), was originally used by the National Guard and is now a center for baseball, soccer, cricket, and **hurling**. Members of the Van Cortlandt family lived in the mansion continuously until 1889, when they donated the building and surrounding lands to the city as a public park. In 1895, the Van Cortlandt Golf Course became the first municipal golf course in the nation, followed by the Mosholu Golf Course nearby, also in Van Cortlandt Park. Playgrounds and a stadium were added in the 1930's and a large swimming pool complex opened in 1970. Despite the intrusion of the Henry Hudson and Mosholu Parkways and the Major Deegan Expressway in the 1930's and 1940s, the park still has a bird sanctuary, several nature trails, a bridle path, the nation's leading cross-country track and picnic areas.

In Jacobus Van Cortlandt's will written in 1739 it said that he left the plantation that would become Van Cortlandt Park to his son Frederick, which also included six enslaved Africans. It said that one of the enslaved men was an Indian, but he may have been confused with Frederick's will that included an enslaved Indian, Caesar as property to be passed on. There was also a mistake in the total number of enslaved people included in Frederick's will of 1749.⁴

Jacobus Van Cortlandt was a distinguished member of the local community and was elected Mayor of the City of New York from 1710 to 1719. Around 1700, he dammed Tippet's Brook and erected a **grist-mill** and a saw-mill, which stood until the early spring of 1903. His house stood on George's Point, a bend of Tippet's Brook, just north of the dam, on the same site as that selected by Van der Donck. The damming of the brook makes a lake about a mile long which is well-known to New Yorkers as Van Cortlandt Lake; the house disappeared before the Revolution.

The mills stood during the war times of the Revolution, and after the return of peace they continued to be operated by the Van Tassel family. During a heavy thunderstorm in June 1900, the larger of the two mills, the **grist-mill**, was struck by lightning and was destroyed by fire.

The sawmill stood in dilapidated condition, being used as a storehouse for the tools of the workmen and for the "stones" (Scottish for stones) of the **curlers**, until the spring of 1903, when it was removed by the park authorities. By then it was falling apart and dangerous. Several attempts were made to repair it, but the support beams were so rotten that it was feared that the whole building would fall on the workmen. The old **mill-stone** from the grist-mill has been mounted at the foot of the staircase leading to the former Colonial Revival Garden to the south of Van Cortlandt House.



The old mill-stone from the grist-mill that has been mounted at the foot of the staircase south of Van Cortlandt House.

⁴ Judd, 1978; De Forest 1930: 17.



The old mill-stone from the grist-mill that has been mounted at the foot of the staircase south of Van Cortlandt House.

Frederick Van Cortlandt took over the estate from his father Jacobus. In 1748, he erected the stone mansion, now the Van Cortlandt House Museum, at the lower end of the park. Frederick died in 1749 and was succeeded by his son, also named Jacobus, who was better known as, Colonel James Van Cortlandt. The Colonel, like some of his neighbors, did not like everything that the King of England and his Parliament did to the colony, but he did not fully believe in independence from England either. He was stuck in the middle, not truly an English loyalist or an American patriot. He was regarded as a good neighbor and helped the community by standing up for people who got into trouble. Colonel James Van Cortlandt died childless in 1781, and his brother Augustus inherited the property, until he died in 1823 without having had any sons. The estate then was inherited by women in the family, and the name of Van Cortlandt was legally assumed by their descendants.

Back then, on the Albany Post-road, directly in front of the house, we might see a great **manor-lord** or gentleman with his escorts and his grand coach on his way to visit the great Colonel Philipse

at his manor-house at Yonkers. Or, maybe he was going to take part in the discussions of the Provincial Assembly. If a traveler needed to, they might stop at the estate to sleep for the night and have supper. Imagine a happy and proud group of ladies and gentlemen, decked out in their fine clothes, the ladies wearing veils to protect their delicate complexions from the dirty air, and the men tapping their **snuff-boxes** as they sweet words to their women companions. Then along the road we might meet a Yankee **peddler** with his pack, filled with notions, gossip and news. He might quietly ask some enslaved negro or field hand how to find his way to the back door. Everyone would recognize that he was very different from the strong silent Dutch farmer or sturdy English house servant they are used to. If we met more travelers on the road, they may each be dressed differently in simple homemade clothing. We might even hear the sound of shovels, spades and picks working along a ridge or hillside. There may also be people in tattered clothes, without shoes and sadly marching from Long Island, Harlem Heights, and the forts below on their way to Philipsburgh or White Plains.

H. Arthur Bankoff and Frederick A. Winter. 2005. "The Archaeology of Slavery at the Van Cortlandt Plantation in the Bronx, New York," *International Journal of Historical Archaeology*, Vol. 9, No. 4 (December), pp. 291-318.

Historic Hudson Valley. n.d. "There Were Pirates at Philipsburg Manor...Really???: Pirate Quest," *Historic Hudson Valley*. Weblog. <https://hudsonvalley.org/article/there-were-pirates-at-philipsburg-manor-really/>.

Lloyd Ultan,. "The Encyclopedia of New York", Kenneth Jackson, editor 1995. Yale University Press and the New York Historical Society, pp. 1221-1222.

Lesson 2: Mapping

Topic	Mapping Food and Foodways
Primary Question	How does what we eat go from the seed to my plate?
NYC Social Studies Scope and Sequence	<p>Grades 7 and 8: History of the United States and New York State - Social Studies Practices:</p> <ul style="list-style-type: none"> ● Comparison and Contextualization ● Geographic Reasoning ● Economies and Economic Systems
Geography/Mapping	How can we identify the Agricultural history and labor that we cannot see?
Engineering/Design	Following food and cooking from the mill to the kitchen.
Objectives	Students will understand that the work of enslaved people was essential to plantation operations and the development of New York.
Activity Sequence	<p>This is a two-part lesson. Phase I has students walking portions of the park property with a docent showing them key features:</p> <ul style="list-style-type: none"> ● The lake, ● Tibbetts Brook, ● The mill location and millstone, ● Where the crops had been planted, ● The Sugar House ruin <p>Students will be asked to sketch or draw some of these features.</p> <p>Back at school they will be able to refine their maps, comparing them to archival and new maps.</p> <p>Phase II will begin to integrate home cooking. It will require interactivity with an adult. Students will be asked to choose a grain or prepared dish that they eat at home and map it.</p> <p>Mapping:</p> <ul style="list-style-type: none"> ● follow an ingredient in the food chain from market to kitchen ● follow the cooking process that turns an ingredient into a prepared dish. ● What ingredients are the same as what we saw in a colonial recipe? [Example: Do we use the same sugar, flour or leaveners?] Sample recipes are included on pages 14-15. <p>Maps can be made:</p> <ul style="list-style-type: none"> ● by drawing, ● with written narratives, ● or with photographs <p>In class, students will present their maps and compare/contrast the maps for links and bridges to their foods and foodways based on their cultural, ethnic, regional, religious, or racial backgrounds.</p>
Assessment	The standard short response rubric from the 2019 New York State ELA test can be used to assess the student's responses.

Homework following their site visit:

Students will map the chain of events to mill grain by:

- Creating a list of the skills involved in being a miller.
- Looking at the inventory of foodstuffs grown on site
- Creating a list of which grains or what percentage of the milled grains were retained on site to be used for feeding the enslaved and the family or brought to market for sale.

Lesson 2 Phase 1: My House

- Have you ever planted seeds?
- What did you do to make the seeds grow?
- Did you eat the food you grew and how did it taste?
- Does food you may have grown taste different from food bought at the store?
- Do you help cook at home?
- What do you like to make, and how do you do it?
- What are the tools that you need to make your dish?
- How do those tools work?
- Pick a favorite dish, and then tell us what is in it?
- Where do each of the ingredients come from?
- How do you select the ingredients that go into your favorite dish?
- How many ingredients in your dish were also grown on the Van Cortlandt plantation?
- Find and bring in recipes from a cookbook, or grownup or elder at home that are similar to the historic recipes to compare and contrast. What are the key differences?
- How do the tools, ingredients and techniques differ between the old recipes and your new recipes?

Lesson 2: Phase I Mapping - Sample Maps

Kingsbridge Map showing what is now part of Van Cortlandt Park

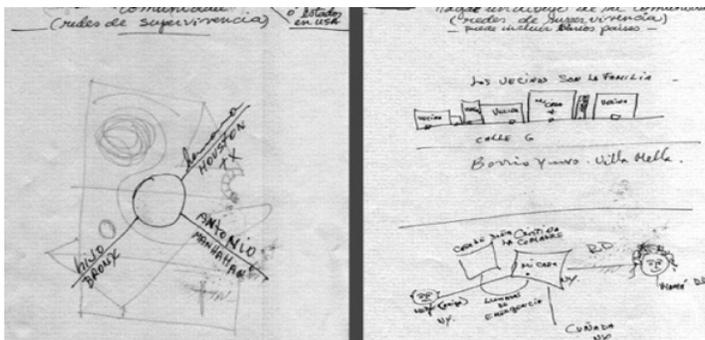
This 1781 British Intelligence map shows the path of the Albany Post Road as it winds north from the King's Bridge toward today's Yonkers. Visit vancortlandt.org/epp for a color version of this map with Albany Post Road highlighted blue. The King's Bridge, the first bridge to Manhattan Island, was also very likely constructed with enslaved labor. The bridge was owned by Frederick Philipse, who held a large number of enslaved Africans on his manor.



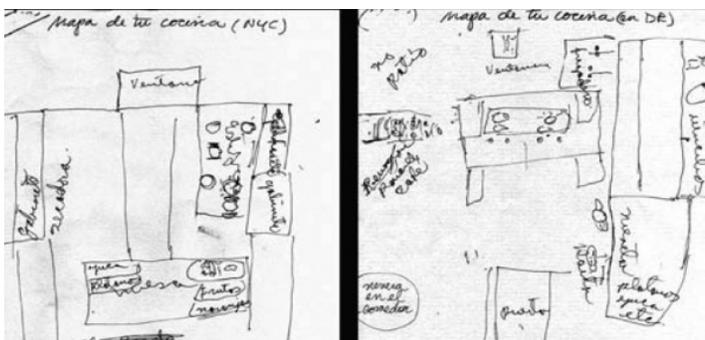
- 1 - The Van Cortlandt Mansion.
- 2 - Location of Kingsbridge Burial Ground and Enslaved African Burial Ground.
- 3 - Mill Pond and Mills.
- 4 - Vault Hill.
- 5 - "Miller's House."
- 6 - The King's Bridge.

The original map is available from the William L. Clements Library, The University of Michigan <https://quod.lib.umich.edu/w/wcl1ic/x-639/wcl000751>

Sample Memory Maps



Two distinct memory-maps depicting community (survival networks) that contrast social networks and place in Santiago, Dominican Republic [right] and Bronx, NY; [left] (Marte 2007)



Memory-maps of Elsa's present (Bronx, NY) and past (Santiago, D.R.) kitchens (Marte 2007)

Lesson 2 Phase 2: Van Cortlandt House

Potential Questions:

- How and where did plantation foods circulate on and off the farm?
- Where did the store-bought foods consumed by the Van Cortlandts or their enslaved come from?
- What are the foods that stayed on the plantation?
- To link history to the present we will ask students: where do the foods that I eat/cook come from?
- What are the ways that one can measure ingredients, and how do I do it?
- What is a pinch, and what is a scant?
- Where does sugar come from, how is it grown?
- What is a sugar house? What was its original purpose?
- What is a grist mill, and how does it work?
- Can you name the techniques of the historic recipes? Do they sound familiar?
- What do you think that you need to do technically or physically to cook with a wood-fired stove?
- How do you think the historic recipes would taste?
- Are there ingredients or tools that you do not know, or will need to make these historic dishes?

Lesson 2: Phase I Mapping - Sample Recipes

Recipes

Recipes for a chicken dish, cakes, and desserts representing two different 18th century cookbook authors are found below. The narrative style of these recipes makes them ideal to be read aloud. The third selection of recipes, dating from 1866 are similar to those which students may have had handed down through their families.

Receipts/Recipes from Hannah Glasse, 1774

A pretty way of stewing chickens

A pretty way of stewing chickens.

TAKE two fine chickens, half boil them, then take them up in a pewter, or silver dish, if you have one; cut up your fowls, and separate all the joint-bones one from another, and then take out the breast-bones. If there is not liquor enough from the fowls, add a few spoonfuls of water they were boiled in, put in a blade of mace, and a little salt; cover it close with another dish, set it over a stove or chaffing-dish of coals, let it stew till the chickens are enough, and then send them hot to the table in the same dish they were stewed in.

Note, This is a very pretty dish for any sick person, or for a lying-in lady. For change it is better than butter, and the sauce is very agreeable and pretty.

N. B. You may do rabbits, partridges, or moor-game this way.

Rice Pudding

To make a cheap plain rice pudding.

GET a quarter of a pound of rice, tie it in a cloth, but give room for swelling. Boil it an hour, then take it up, untie it, and with a spoon stir in a quarter of a pound of butter, grate some nutmeg, and sweeten to your taste, then tie it up close and boil it another hour; then take it up, turn it into your dish, and pour melted butter over it.

To Make Buns (Rolls)

To make buns.

TAKE two pounds of fine flour, a pint of good ale yeast, put a little sack in the yeast, and three eggs beaten, knead all these together with a little warm milk, a little nutmeg, and a little salt; and lay it before the fire till it rises very light, then knead in a pound of fresh butter, a pound of rough carraway-comfits, and bake them in a quick oven, in what shape you please, on floured paper.

To Make a Pretty Cake

To make a pretty cake.

TAKE five pounds of flour well dried, one pound of sugar, half an ounce of mace, as much nutmeg, beat your spice very fine, mix the sugar and spice in the flour, take twenty-two eggs, leave out six whites, beat them, put a pint of ale-yeast and the eggs in the flour, take two pounds and a half of fresh butter, a pint and a half of cream; set the cream and butter over the fire, till the butter is melted, let it stand till it is blood-warm, before you put it into the flour set it an hour by the fire to rise, then put in seven pounds of currants, which must be plumped in half a pint of brandy, and three quarters of a pound of candied peels. It must be an hour and a quarter in the oven. You must put two pounds of chopped raisins in the flour, and a quarter of a pint of sack. When you put the currants in, bake it in a hoop.

To stuff or roast chickens

To stuff and roast four Chickens.

Six ounces salt pork, half loaf bread, six ounces butter, 3 eggs, a handful of parsley shreded fine, summer-favory, sweet marjoram; mix the whole well together, fill and sew up; roast one hour, baste with butter, and dust on flour.

Johnny Cake, or Hoe Cake

Johnny Cake, or Hoe Cake.

Scald 1 pint of milk and put 3 pints of Indian meal, and half pint of flower—bake before the fire. Or scald with milk two thirds of the Indian meal, or wet two thirds with boiling water, add salt, molasses and shortening, work up with cold water pretty stiff, and bake as above.

Apple Pie

Apple Pie.

Stew and strain the apples, to every 3 pints, grate the peel of a fresh lemon, add rose-water and sugar to your taste, and bake in paste No. 3.

Every species of fruit, such as peas, plumbs, raspberries, blackberries, may be only sweetened, without spice—and bake in paste No. 3.

SEE - what do you notice about the recipes?:

THINK - What does the recipes make you think? What can you infer or figure out?

WONDER - What do you want to know after reading the recipes?

What does the document reveal about enslaved people on Van Cortlandt Plantation?

Lesson 3: Historians Interpret Primary Source Documents

<p>Topic</p>	<p>The challenge of learning about enslaved people and their foods from documents. In this lesson there is a variety of primary source materials to choose from for examination.</p>
<p>Primary Question</p>	<p>What can a historian learn about slavery from primary sources?</p>
<p>Standards</p>	<p>NY Social Studies Framework Gr. 6: Gathering, Interpreting and Using Evidence</p> <ol style="list-style-type: none"> 1. Develop and frame questions about topics related to historical events occurring in the Eastern Hemisphere that can be answered by gathering, interpreting, and using evidence. 2. Identify, effectively select, and analyze different forms of evidence used to make meaning in social studies (including primary and secondary sources such as art and photographs, artifacts, oral histories, maps, and graphs). 3. Identify evidence and explain content, authorship, point of view, purpose, and format; identify bias; explain the role of bias and potential audience. 4. Describe the arguments of others. 5. Identify implicit ideas and draw inferences, with support. 6. Recognize arguments on specific social studies topics and identify evidence to support the arguments. Examine arguments related to a specific social studies topic from multiple perspectives.
<p>Objectives</p>	<p>The students will understand that primary sources provide valuable but very limited information about the history of enslaved people, their foods and cuisine.</p>
<p>Activity Sequence</p>	<ul style="list-style-type: none"> ● Remind students of the passage that they read previously about Van Cortlandt Plantation. Tell them that it was written by a historian in 2020. Ask the students how they think that a historian could have found the information included in the passage? ● Tell the class that there were never any books written about enslaved people on Van Cortlandt Plantation. ● Tell the class that the historian used information from documents written by people that visited or lived on Van Cortlandt Plantation. Those kinds of documents are called primary sources. The reading passage, on the other hand, is called a secondary source because the writer did not have a first-hand connection to the people and events that are described. ● Tell the students that primary sources are challenging to read as they were not written for the purpose of teaching people from our time. They were written for all sorts of different reasons. Since they were written hundreds of years ago, they sometimes include words and spellings that we do not use today, and the handwriting is often messy. But they reveal information that is valuable to historians ● Today you will investigate and interpret several primary sources. ● It is suggested to make this a team project. After phase one have each team work with one text.

<p>Activity Sequence</p>	<ul style="list-style-type: none"> ● Explain that studying enslaved people is difficult as they were prevented from receiving an education. As a result, we do not have much written information from their perspective. They left behind very few letters and diaries to let us know who they were as people so historians must rely on other kinds of documents for information. ● Since we have few references, we will have to build a narrative with many texts to begin to get an idea or an image of what life was like for enslaved people. <p>Phase 1: Group work</p> <ul style="list-style-type: none"> ● Display the 1790 census clipping on the interactive board. ● Explain that the government took a census of the entire country to figure out how many people lived in different parts of the country and this is the page from the census that counted the West Bronx, which was then called South Yonkers. ● After reading and pointing to the column headings, ask the students to spend a minute or two just looking at and reading the document. Then ask the students to share low-inference observations about the document--in other words, what do they notice? You should go first by noticing that each row indicates several people at each house but there is only one name. This is the "SEE" portion of SEE, THINK, WONDER. Students should resist inferring or concluding anything before observing it carefully in this stage. ● Then, after plenty of students get to share observations, ask them to share what the document makes them THINK. In other words, what ideas do they have or what can they infer? You may model by inferring that men had higher status based on the fact that men are the only ones listed. ● Then model how the document may make you WONDER. What kinds of questions do you have? You can model by asking why enslaved people lived at some houses while they do not live at others. ● Conclude by asking how this document could provide information about life for enslaved people on Van Cortlandt Plantation. You should focus the students' attention on the row describing Augustus Van Cortlandt's household. <p>Phase 2: Teamwork</p> <ul style="list-style-type: none"> ● The other primary source documents come from Van Cortlandt family wills, newspapers, and an inventory of the Van Cortlandt estate. The original documents are available transcribed below. They include background and annotations to make it easier for students to understand. How the students should interact with the documents is at your discretion. The children can work in partnerships, in groups, or as a whole-class activity. Given the complexity of the task, this would be difficult for a student to complete individually. ● The accompanying SEE, THINK, WONDER charts are to help them make sense of the documents and organize their thinking. ● After completing the sheets the students should come together to share what they were able to learn from the primary source documents. <p>Encourage the students to also share what they feel about the information.</p>
<p>Assessment</p>	<p>This is a challenging assignment and the students should be assessed on whether their conclusions are supported by the documents.</p>
<p>Homework</p>	<p>This following is a segue into the next lesson: Instruct the students to ask an adult what he/she knows about the contributions of enslaved people to the development of their neighborhood, and or their culture.</p>

Lesson 3: Primary Source Documents

Potential Questions:

Consider these documents and place them in conversation with the others that you have studied, (farm inventory, last will and testament, et cetera).

- o Are there any things that are similar, if so identify them?
- o If we begin to look at the various documents and compare or contrast them can you pick out details that help to teach us about the history of the enslaved at Van Cortlandt Plantation?
- o Things that teach us about the general lives, work and challenges of the enslaved?
- o The relationships between the masters and the enslaved?
- o The perspective of the enslaved on their lives on the plantation, or wherever they were born, or grew up?
- o Can you compare any of these narratives to any of your own life experiences, and if so, give examples, and share why or how?

Lesson 3: Primary Source Documents - Newspaper Advertisements and Accounts

Advertisements.

RAN away the 18th of August 1733, from Jacobus van Cortlandt of the City of New-York, a Negro Man Slave, named Andrew Saxton, a tall lusty Fellow, is very black, walks stooping and somewhat lamish with his left Leg; the Thumb of his left Hand is somewhat stiff by a Wound he had in his Hand formerly; the Scars he had with him and on his Back are mark'd with a Cross on the left Breast; He professeth himself to be a Roman Catholick, speaks very good English, is a Carpenter and Cooper by Trade, and has with him a Broad-Ax, a Two-foot Rule, and a Hollow-Howel. He had on a Pair of Linnen or Oznaburg-Breeches, and an old Cloth Coat, but 'tis uncertain what other Cloaths he has with him. Whoever takes up and secures the said Negro Man, and gives Notice thereof to his said Master, so as he may be had again, shall have Forty Shillings if taken within Ten Miles of the City of New-York, and Three Pounds if further, as a Reward, and all reasonable Charges, paid by
Jacobus Van Courtlandt.

A “runaway” ad in the New York Gazette from September 17, 1733 shows that the Van Cortlandts profited from skilled slave labor in more than one way. Andrew Saxton, as a cooper, provided a skill that was in high demand in colonial New York—making barrels. Having an enslaved cooper meant the Van Cortlandts would not have to pay market rates for this skill either. This was another job that typically required an apprenticeship to master. Advertisements such as this one are the closest thing many enslaved people have to a biography in the historical record. However, rather than satisfying your curiosity about the individual, details like a “stooping” walk and “a Wound he had in his Hand” only raise more questions about their lives.

The Berrian Graveyard.
A few feet east of the Van Cortlandt mansion, close to the railroad tracks, are what is left of one of our oldest burying grounds. Among other faint inscriptions the following:
SAMUEL BERRIAN, JUNE 26, 1795.
PHEBE, WIFE OF JOHN BASHFORD, OCT. 17, 1805.
HANNA... OF JOHN BASHFORD, SEPT. 27, 1805.
DORCAS BERRIAN, FEB. 20, 1794.

When the New York and Northern Railroad (now the Putnam Division of the New York Central) was cut through, it nearly annihilated this old cemetery. It did succeed in going directly through another burying-ground a short distance to the eastward, and a number of skeletons were exhumed. From the shape and size of these it was thought that they were once negroes, probably the slaves employed on the neighboring estates.

Clipping from Mount Vernon's Daily Argus, p. 7 - January 9, 1905

The New York and Northern Railroad Company have purchased a gravel bed covering an area of about seven acres, constituting a portion of the Van Cortlandt estate, near Mosholu or South Yonkers. In digging for gravel, human bones were found. These are supposed to be remains of slaves once owned by the Van Cortlandt family. Caleb Van Tassel, of Yonkers, now eighty-four years old, about fifty years ago made a coffin for a slave who was buried near the Van Cortlandt mansion.

An additional article has just come to light that documents the existence of the African Burial Ground in Van Cortlandt Park. It appeared under the title “Railroad Matters” in the September 25, 1879 edition of the Portchester Journal (although the same article appeared in many other local papers at this time). While the level of detail leaves much to be desired, the testimony of Caleb Van Tassel, who lived in and around Van Cortlandt Park, is noteworthy. He was an eyewitness to the last days of slavery on Van Cortlandt Plantation.

Primary Documents, (Dembowski 2018).

Lesson 3: Primary Source Documents -
 Estate Inventory Selections from 1839 estate inventory of Augustus Van Cortlandt

Grain & Crops &c. &c.		
33 1/2 Bushels	Wheat	41
53	Do Rye	53
4 1/2	Do Buckwheat	7
160	Do Potatoes	40
12	Acres in Wheat	75
14	Do " Rye	30
200	Bushels Corn	150
50	Cords Pine Wood	150
Lot of Plank Lumber &c at Mill		57
Furniture at Farm House		141
Dairy Furniture		
1	Carriage	125
1	Light Wagon	30
1	Leather Hip Sigh	25
1	Cotton Top Do	5
Lot of Harness		25

Horses, Cattle &c. &c.		
1	Pair Old Carriage horses	60
1	Mare (Same)	30
1	Pair Farm horses	100
2	colts 3 & 4 Year Old	75
5	Stock of Oxen at \$130	650
17	Cows	425
3	2 yr Old Heifers	50
2	1 Do do x 1.10 Bull	20
63	Sheep at \$3	189
20	Hogs	20
5	Sows & 19 Pigs	75
1	Boar	15
5	Geese	3
5	Ducks	125
4	Turkeys	3
100	Pigeons	3
36	Bags	450
4	Barrels Vinegar	8
7 mt Carriage Oxen		\$124 1/2

SEE - What do you notice about these documents?:

THINK - What does these documents make you think? What can you infer or figure out?

WONDER - What do you want to know after reading the documents?

What does these document reveal about enslaved people on Van Cortlandt Plantation?

Lesson 3: Primary Source Documents - First Person Narratives

Note that the writer's original spelling and grammar has not been changed.

Richard Ligon 1648

Barbados was one of the Richest spots of ground in the worlled where the gentry doeth live far better than ours doue in England. –Henry Whistler, *Jornall of a Voyage* 1655

In this excerpt, Richard Ligon describes the Barbados sugar plantation of his friend Colonel Modyford in 1648. These friends had arrived on the same ship from England where the Colonel bought a half-share of this plantation. Ligon was his guest for three years. Later Modyford became the governor of Jamaica under Lord Cromwell,

500 acres of land, with a faire Dwelling House and Ingenio in a room 400 feet square, a boyling house, filling house, cisterns and still house, with a curing house 100 feet long and 40 feet broad, with stables and smith's forge and room to lay provisions of Corne and Banavist. Houses for Negroes and Indian Slaves with 96 Negroes and 3 Indian women with their children, 28 Christians, 45 cattle for work, 8 milch cows, a dozen horses and mares and 11 Assinigoes...In this plantation of 500 acres, there was employed for sugar something more than 200 acres, about 80 acres for pasture, 120 for wood, 20 for Tobacco, 5 for Ginger, as many for Cotton Wool, 70 acres for provisions, vis, corne, potatoes, Plantaines, Cassavie and Banavist; some few acres of which were for fruit, viz. Pines, Plantaines, Millions, Bonanas, Goaves, Water Millions, Oranges and Limons.

Frederick Douglass, 1845

I was seldom whipped by my old master, and suffered little from any thing else than hunger and cold. I suffered much from hunger, but much more from cold. In hottest summer and coldest winter, I was kept almost naked—no shoes, no stockings, no jacket, no trousers, nothing on but a coarse tow linen shirt, reaching only to my knees. I had no bead. I must have perished with cold, but that, the coldest nights, I used to steal a bag which was used for carrying from to the mill. I would crawl into this bag, and there sleep on the cold, damp, clay floor, with my head in and feet out. My feet have been so cracked with the frost, that the pen with which I am writing might be laid in the gashes.

We were not regularly allowanced. Our food was coarse corn meal boiled. This was called mush. It was put into a large wooden tray or trough, and set down upon the ground. The children were then called, like so many pigs, and like so many pigs they would come and devour the mush; some with oyster-shells, others with pieces of shingle, some with naked hands, and none with spoons. He that ate fastest got most; he that was strongest secured the best place; and few left the trough satisfied.

Mary Prince, 1835

Written in her own words

"Oh, the Buckra people who keep slaves think that black people are like cattle, without natural affection."

I was born at Brackish-Pond, in Bermuda, on a farm belonging to Mr. Charles Myners. My mother was a household slave; and my father, whose name was Prince, was a sawyer belonging to Mr. Trimmingham, a shipbuilder at Crow-Lane. When I was an infant, old Mr. Myners died, and there was a division of the slaves and other property among the family. I was bought along with my mother by old Captain Darrel, and given to his grandchild, little Miss Betsey Williams, Captain Williams, Mr. Darrel's son-in-law was master of a vessel which traded to several places in America and the West Indies, and he was seldom at home long together.

Mrs. Williams was a kind-hearted good woman, and she treated all her slaves well. She had only one daughter, Miss Betsey, for whom I was purchased, and who was about my own age. I was made quite a pet of my Miss Betsey, and loved her very much. She used to lead me about by the hand, and call me her little nigger. This was the happiest period of my life; for I was too young to understand rightly my condition as a slave, and too thoughtless and full of spirits to look forward to the days of toil and sorrow.

My mother was a household slave in the same family. I was under her own care, and my little brothers and sisters were my play-fellows and companions. My mother had several fine children after she came to Mrs. Williams, —three girls and two boys. The tasks given out to us children were light, and we used to play together with Miss Betsey, with as much freedom almost as if she had been our sister.

My master, however, was a very harsh, selfish man; and we always dreaded his return from sea. His wife was herself much afraid of him; and, during his stay at home, seldom dared to shew her usual kindness to the slaves. He often left her, in the most distressed circumstances, to reside in other female society, at some place in the West Indies of which I have forgot the name. My poor mistress bore his ill-treatment with great patience, and all her slaves loved and pitied her. I was truly attached to her, and, next to my own mother, loved her better than any creature in the world. My obedience to her commands was cheerfully given: it sprung solely from the affection I felt for her, and not from fear of the power which the white people's law had given her over me.

I had scarcely reached my twelfth year when my mistress became too poor to keep so many of us at home; and she hired me out to Mrs. Pruden, a lady who lived about five miles off, in the adjoining parish, in a large house near the sea. I cried bitterly at parting with my dear mistress and Miss Betsey, and when I kissed my mother and brothers and so. But there was no help; I was forced to go. Good Mrs. Williams comforted me by saying that I should still be near the home I was about to quit, and might come over and see her and my kindred whenever I could obtain leave of absence from Mrs. Pruden. A few hours after this I was taken to a strange house, and found myself among strange people. This separation seemed a sore trial to me then; but oh! 'twas light, to the trials I have since endured! — 'twas nothing—nothing to be mentioned with them; but I was a child then, and it was according to my strength.

SEE - what do you notice about the passages?

THINK - What does the passages make you think? What can you infer or figure out?

WONDER - What do you want to know after reading the passages?

What does these document reveal about enslaved people on Van Cortlandt Plantation?

Lesson 4: Publicly Sharing the Contributions of Enslaved People

Summary: Students will synthesize what they have learned in the previous lessons to create maps, memorials or guides that identify the working life of the plantation for Van Cortlandt Park.

Lesson 4: Sharing the Contributions of the Enslaved

Topic	Publicly Sharing the Work, Lives and Memory of the Enslaved
Primary Question	How do we recognize, remember or memorialize the enslaved or people who are not clearly written into history?
Standards	<p>Grades 7 and 8: History of the United States and New York State - Social Studies Practices:</p> <ul style="list-style-type: none"> ● Gathering, Interpreting and Using Evidence ● Civic Participation
Objectives	To create either a physical marker, an imagined/virtual map, or a memorable event or activity as a way to honor the work and lives of the enslaved that will create greater public awareness of this history.
Activity Sequence	<p>Having completed the prior lessons teachers should approach their students as well as the museum staff at the Van Cortlandt House Museum to inquire how, where, when and with what can the enslaved forbears be honored and acknowledged?</p> <p>This project can also be used to employ the SEE, THINK, WONDER practical methodology</p> <p>Permanent Markers or Signage: Permanent markers may or may not be able to be made in the park, but can teachers and students explore the neighborhood around their school to see if there is an opportunity to honor the legacy of the enslaved that contributed to building buildings, parks or some part of the built environment that we benefit from?</p> <ul style="list-style-type: none"> ● Have students create a letter writing and mapping petition directed to their council person, or elected official to have a street renamed in honor of one of the enslaved at Van Cortlandt Park? ● Can the students and their teachers create a design competition working with the NYC Parks Department historians to make a permanent marker, map a historic Heritage Trail related to the history that we have researched? <p>Oral History:</p> <ul style="list-style-type: none"> ● How far back can we trace our own heritage? ● How many generations do we know within our own family? ● Teach students how to draw or design a family tree. ● Ask the students who the “elder” is in their family, and if possible, interview that person about their childhood, and their grandparents. ● Students can make a class genealogy that is either in a printed or virtual format that provides a history and the contributions of each student and the family members that they have interviewed.

<p>Assessment</p>	<p>Utilizing the SEE, THINK, WONDER protocol have the students write or dialogue about the connections that they see between the heritage and work of their own family members in relation to farming, gardening, cooking and other activities studied at Van Cortlandt Historic House Museum and in the various primary and secondary sources to determine a final sense of what they SAW, How it made them THINK of history, storytelling, skill, artisanry and work, technology, chemistry, and foodways studied and how they WONDER about the lives of the enslaved people, and their masters that were studied and where and how this might apply to their own lives and the history, skills, storytelling, and foodways in their own cultural and familial history.</p>
<p>Homework</p>	<p>Short term: Sign making, letter writing, mapping, poetry writing, and group discussion, or producing genealogical trees. Long term: building permanent signage, Heritage trail maps, dramatic performances, annual events.</p>