

DOCUMENT RESUME

ED 266 054

SO 016 876

AUTHOR Sage, Jewel Ross
 TITLE Clear de Road: A Manual for Teachers to Accompany a Virgin Islands History Textbook of the Same Name on Virgin Islands History for Fourth Grade.
 INSTITUTION Virgin Islands Bureau of Libraries, Museums and Archaeological Services, St. Thomas.; Virgin Islands Government Dept. of Education, Charlotte Amalie.
 SPONS AGENCY Office of Elementary and Secondary Education (ED), Washington, DC. Ethnic Heritage Studies Program.
 PUB DATE 83
 NOTE 136p.; For student text, see SO 016 877.
 PUB TYPE Guides - Classroom Use - Guides (For Teachers) (052)

EDRS PRICE MF01/PC06 Plus Postage.
 DESCRIPTORS African History; European History; Grade 4; *History Instruction; *History Textbooks; Intermediate Grades; Slavery; Social History; *Social Studies
 IDENTIFIERS Freedom; *Virgin Islands

ABSTRACT

This teacher's manual accompanies a supplementary fourth grade Virgin Islands history textbook, depicting the struggle of West African ancestors from slavery to emancipation and beyond. The title of the text is the name of a freedom song used by Danish West Indian slaves in the fight for emancipation. Written from an Afro-West Indian perspective, 13 chapters focus on the early Virgin Islanders; Christopher Columbus' visit; economic reasons motivating Europeans to settle in the islands of the Caribbean; Denmark and the West African slave trade; Africa before the Europeans; the West African slave in the Danish West Indies; early struggles for freedom; the road to freedom; the Proclamation of 1847; after emancipation; the new struggle; readiness for change; and the St. Croix Labor Rebellion of 1878. Each chapter of the teacher's manual contains six main components: (1) an introduction focusing on controversial issues in history, (2) preparing the lesson, (3) teaching the lesson, (4) student exercises, (5) answer keys, and (6) references for additional readings. Appendices include suggested readings for student and teacher and related audiovisual material. (LH)

 * Reproductions supplied by EDRS are the best that can be made *
 * from the original document. *

ED 266054

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION
CENTER (ERIC)

This document has been reproduced as received from the person or organization originating it
 Minor changes have been made to improve reproduction quality

• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

Henry C. Chang

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC) "

CLEAR DE ROAD

PREPARED BY JEWEL ROSS SAGE
FOR THE ETHNIC HERITAGE
STUDIES PROJECT OF THE
BUREAU OF LIBRARIES, MUSEUMS
& ARCHAEOLOGICAL SERVICES

DEPARTMENT OF CONSERVATION
& CULTURAL AFFAIRS
U.S. VIRGIN ISLANDS

A MANUAL FOR TEACHERS
TO
ACCOMPANY A VIRGIN ISLAND'S HISTORY
TEXTBOOK OF THE SAME NAME
ON VIRGIN ISLANDS HISTORY
FOR FOURTH GRADE

50 016 876

E R R A T A
 TEACHER'S MANUAL
 for
CLEAR DE ROAD

<u>Chapter</u>	<u>Page</u>	<u>Para</u>	
I	- 1.	1	- Change <u>Bull</u> to <u>Hull</u> (Hull Bay)
		2	- 3rd sentence - Capitalize <u>T</u> in this (This Chapter).
	5.	1	- Strike <u>e</u> from <u>Caribe</u> . (Carib)
		2	- Add an <u>s</u> to <u>Island</u> (Virgin Islands).
	6.	1	- " " " " " " "
			last par.- Add <u>words</u> after (<i>italicized</i>). (Vocabulary words)
	7.	Item E (1)	- Strike the <u>d</u> from <u>and</u> . (an)
	8.	Item B (c)	- Strike the <u>e</u> from <u>Caribe</u> . (Carib)
	10.	Item A - 6)	- Change <u>bear</u> to <u>beer</u> .
II	- 11.	1	- Add an <u>n</u> to <u>America</u> . (Central American)
	13.	1	- Strike the <u>s</u> from <u>mouths</u> . (mouth)
	18.	VI	- References: Change the <u>y</u> to <u>u</u> in Alkeby-lan (Alkebu-lan).
III	- 19.	2	- 2nd sentence - <u>baldly</u> instead of <u>badly</u> .
VI	- 38.	1st line	- change <u>form</u> to <u>from</u> .
		Item E 4)	- Change <u>Western</u> to <u>Weston</u> .
	39.	Last para.	- Change <u>sentences below</u> to <u>sentences on the following page</u> .
	40.	Item M)	- Change <u>form</u> to <u>from</u> .
	41.	Item E 2)	- Insert the word <u>add</u> between <u>find</u> and <u>about</u> . (find out about)
	44.	Item 6)	- Insert the word <u>the</u> between <u>from</u> and <u>Asante</u> . (from the Asante)
VI	- 45.	par. 1, 2nd line	-Strike the <u>n</u> from <u>African</u> . (Africa)
	51.	Item 10)	- Strike one <u>t</u> from <u>terquart</u> . (terguer)
	52.	Item E 4)	- Capitalize the <u>I</u> in <u>islands</u> . (Islands)
VII	- 62.	In crossword puzzle clues	- add the following:
		(Across)	A rising up against government or an established order.
		.	A physical force used to injure, damage or destroy.
		(Down)	To make familiar by custom or habit.
			A sign given to communicate a certain action or response.

Chapter Page

- VIII - 65. Last par. - Capitalize the i in island. (Island)
71. V-A-3 of Answer Key - Change Indies to India. (West India)
4 " " " - " " " " "
- IX - 79. IV-A-3) of Things to Talk About - Change thing to think.
81. V-B-a) - Strike the ly from effectively. (effective)
- X - 83. last sentence - insert an a between in and sluiceway.
(in a sluiceway)
85. par. 3 - Change 1,500 cwt. to 1,600 cwt.
par. 5 - last sentence - after the word bagasse, insert
which was caught.
93 par. 2 - 1st sentence - insert not between did and come.
(did not come)
99. V-A-3) - Add an s after the apostrophe following Croix.
(Croix's)
- XII - 113. Item 15) Paradiſe instead of Paradies.
Item 43) Mon Bijou instead of Mon Bijoy.
114. Item c) Gazette instead of Gzettel.
117. Par. 2 - Change Rose to Rowe.
Strike the n from mulatton. (mulatto)
121. First word at top of page - change ress to press.

ACKNOWLEDGEMENTS

To the many people who helped in many ways to bring this project to fruition, collectively I thank you. Thanks to your expertise and generosity, I was able to complete this Teacher's Manual for Clear de Road.

I wish to acknowledge with gratitude the cooperation and assistance of the following persons:

Mr. Roger Hill - Writer/Historian of Clear de Road;
Dr. William F. Thomas - Director, Cultural Education Division;
Mr. Gerard Emanuel - Specialist, Cultural Education Division;
Ms. Karen Thurland - specialist, Cultural Education Division;
Ms. Beulah Lang - Typist, Cultural Education Division;
Ms. Velsina George - Typist, Planning, Research and Evaluation Div.;
Ms. Marion Rogers - Language Arts Specialist, Basic Skills Program.

A big thank-you to Ms. Betsy Rezende, Specialist, Cultural Education Division, for compiling and organizing the Glossary. Special thanks to Ms. Sheryl Soto, teacher at Evelyn Williams School, who offered support and suggested activities for the Manual.

I am most grateful for the assistance of Dr. Helen Laurence, Editor of Clear de Road, the Editorial Board, the Advisory Council, Project Coordinator Ada B. Anderson and Co-coordinator Jane M. Kelley, and the staff of the Ethnic Heritage Textbook Project, who made the completion of this manual possible.

Most of all, I wish to give a very special thank-you to Mrs. Octavia O. Ross, my mother; an educator and friend who was my first teacher. It was she who gave me a sense of culture and tradition every day of my life by being the pillar of strength in our warm, loving family. She was the one who instilled in us a sense of identity and pride in our Virgin Islands culture.

INTRODUCTION

This Teacher's Manual accompanies Clear de Road, a supplementary fourth grade Virgin Islands history textbook. Clear de Road depicts the struggle of our West African ancestors from slavery to emancipation and beyond. The title of the text is the name of a freedom song used by Danish West Indian slaves in the fight for emancipation.

Before writing this manual, two pedagogical decisions were made. The first concerned the historical perspective to be employed. Since the majority of students in Virgin Islands elementary schools are of West African ancestry, it was firmly established from the start that the text would be written from an Afro-West Indian perspective.

In other histories of the Virgin Islands, the perspective has typically been European. These works provided background information on the political, social, economic and cultural environment in Europe before and during the time of colonial expansion. This information can help students understand how and why the situation in Europe dictated the course of European expansion and colonialism in the Virgin Islands and the Caribbean.

On the other hand, in Clear de Road, based on our decision to emphasize an African perspective, information is included about conditions in Africa before Europeans arrived. This information will allow the students to understand history from their ancestors' viewpoint, and will provide them with a foundation for understanding the present situation in the Virgin Islands. This information will also foster an image of their West African ancestors at a time in their history when they were in control of their own societies and governments.

The second pedagogical decision concerned the format of the manual itself. Children need a variety of learning experiences. The variety of suggested questions and activities in this teacher's manual were designed to form a program for guided reading based on the assumption that even able readers need to be motivated to begin reading.

Each chapter of the Teacher's Manual follows an outline format:

- I. INTRODUCTION
- II. PREPARING THE LESSON
 - A. MAIN IDEA
 - B. OBJECTIVES
 - C. CHAPTER SUMMARY
 - D. SUPPLEMENTARY INFORMATION
 - E. MATERIALS

III. TEACHING THE LESSON

- A. MOTIVATIONAL ACTIVITY
- B. VOCABULARY ACTIVITY
- C. MAP ACTIVITY
- D. READING THE CHAPTER
- E. ENRICHMENT ACTIVITY

IV. STUDENT EXERCISES

- A. THINGS TO TALK ABOUT
- B. SOMETHING TO DO
 - 1) Things to Remember
 - 2) Do You Know?
 - 3) For You to Find Out

V. ANSWER KEY

VI. REFERENCES

The six main components of this outline are briefly described below.

- I. The first main section is the INTRODUCTION. The INTRODUCTION focuses on a controversial issue in Virgin Islands history which might be explored in connection with the chapter in question. Teachers may want to incorporate these issues into the classroom study of the chapter.
- II. PREPARING THE LESSON suggests ways of introducing the material to be covered, preparatory to reading the chapter. First, the MAIN IDEA offers the teacher a capsule statement of the contents of the chapter. Second, the OBJECTIVES specify the goals to be attained in each chapter. Third, the CHAPTER SUMMARY describes the substance of the chapter in greater detail than the MAIN IDEA. Fourth, SUPPLEMENTARY INFORMATION provides additional resource material with which the teacher can enrich the lesson.

Also under SUPPLEMENTARY INFORMATION can be found summaries of the Scholarly Papers and Lectures presented in conjunction with Project Emancipation: A Second Look. These papers and lectures were commissioned to enrich our understanding of the significant events leading to the emancipation of 1848 and the Fireburn of 1878. A listing of the Scholarly Papers and the Lectures follows:

SCHOLARLY PAPERS COMMISSIONED FOR
EMANCIPATION: A SECOND LOOK

George F. Tyson Jr.:	"R. Mackay Hughes and the Origin of Independence Sentiment in St. Thomas"
Dr. Patricia Murphy:	"The Development of Burgher Schools in the Danish West Indies"
Dr. Aimery P. Caron and Dr. Arnold R. Highfield	"The French Intervention in the St. John Slave Revolt of 1733-34"

PAPERS ON LECTURE TOPICS

Senator Gilbert A. Sprauve....	"Language Development in the Virgin Islands"
Reverend Ronald E. Will Dr. Patricia G. Murphy Dr. Joseph G. Moore.....	"Religious Heritage of the 19th Century"
Dr. E. Aracelis Francis.....	"Emancipation in the United States Compared and Contrasted with Emancipation in the Virgin Islands"
Dr. Arnold R. Highfield.....	"Conditions of the Working Class in the Danish West Indies: 1848 - 1878"
Hortense M. Rowe.....	"The Status of Women in the Virgin Islands from the Emancipation Era to the Present"
Gerard M. Emanuel.....	"Danish Perspectives on the Fireburn of 1878"
Delta M. Dorsch.....	"Daily Lifestyles in the Danish West Indies in the 19th Century"
Senator Michael A. Palewonsky	"Economic Conditions and Distribution of Wealth in the Virgin Islands in the 19th Century"

Finally, a listing of needed MATERIALS is provided in preparation for teaching the lesson.

III. TEACHING THE LESSON contains five sections which help the teacher to accomplish the goals of each chapter. First, MOTIVATIONAL ACTIVITIES are provided for use before reading, to create in the students a curiosity about the information in each chapter. Second, VOCABULARY ACTIVITIES help the students learn the meanings of key words which appear in the chapter. Third, MAP ACTIVITIES are designed to develop the students' familiarity with the use of maps in general, and specifically, to locate places identified in the chapter. Before reading the chapter, a purpose for reading is provided in the section called READING THE CHAPTER, so that the teacher can, if desired, emphasize the primary themes in guided reading. The final section, ENRICHMENT ACTIVITY, provides opportunities to tap students' creative and interpretive talents, and in some cases, gives suggestions for field trips or other extracurricular activities.

- IV. STUDENT EXERCISES provide questions and activities to test student comprehension. Choose those which will best suit your class. Encourage parents to participate in the activities, as appropriate. Specifically, questions in THINGS TO TALK ABOUT (which also appear at the end of every chapter in the text) are designed to encourage thinking and inductive reasoning, rather than the recitation of facts learned by rote. SOMETHING TO DO is designed to be used by the teacher as a Skill Page, to test retention of facts (Things to Remember); incorporation of new words (Do You Know?); and research skills (For You to Find Out).
- V. The ANSWER KEY provides suggested responses to the STUDENT EXERCISES.
- VI. Separate REFERENCES are provided for the teacher and for the students. We hope these will be used to expand the lessons with additional readings.

Through the use of this Manual, and the accompanying text, we hope teachers will be able to achieve the following goals:

- ° To make students want to learn more about Virgin Islands history;
- ° To create (or increase) awareness of major events in the history of the black struggle for freedom and equality in the Virgin Islands;
- ° To inform students about the causes and consequences of major historical events in the black struggle for freedom and equality;
- ° To stimulate students to use their own analytical judgments in interpreting historical events; and
- ° To make the students proud of their African ancestry.

With this Manual as a guide and the text as a motivating instrument, we hope Virgin Island students will learn to use their own analytical judgments in interpreting historical events. Most of all, we hope that students will be proud of the rich contributions of their West African forebearers, and of the rich cultural heritage which is one of the most vital lessons of Virgin Islands history.

Valdemar Hill, Sr., sums up the need for materials such as Clear de Road as part of the education of Virgin Islands students in these few lines: "We need a cultural renaissance in the Virgin Islands if its indigenous people are to establish an identity and sense of belonging.....In order to revitalize the culture of these islands, a concerted effort should be made to document the way of life of Virgin Islanders. We need a massive program which will create textbooks on history, geography, folklore, traditions, music, dance, language, and customs of the Virgin Islands, specifically, and the West Indies in general."*

* Hill, Valdemar A. Sr. Virgin Islands Forum: Vol. 11, No. 1 (Jan. 1974).

CHAPTER I. EARLY VIRGIN ISLANDERS

I. INTRODUCTION

There is some controversy about who the earliest Virgin Islanders really were. Some scholars believe that in ancient times the American continent was inhabited by blacks from Africa. Some people believe that the petroglyphs found in Reef Falls, St. John and the skeletons in Bull Bay, St. Thomas are of early African origin. A dissenting view is presented in the accompanying article by former Virgin Islands Associate Archaeologist, E. Lundberg (see Supplementary Information, below).

We do know that the Carib (Calina) Indians, who Columbus encountered, were not the earliest Virgin Islanders. We have evidence today of inhabitation by earlier groups known as Pre-ceramic and Pre-Taino peoples. This chapter will focus on the Calina and Taino people who lived in the Virgin Islands until some time in the late 1500's. Historians, archaeologists and linguists have learned about the Calinas and Tainos through the written records of people who saw or met them, but mostly through the traces of their villages and burial sites at various locations throughout the Caribbean.

II. PREPARING THE LESSON

A. MAIN IDEA

The Calina and the Taino people lived in villages throughout Puerto Rico and the Virgin Islands. They each had their own culture.

B. OBJECTIVES

- 1) Describe at least three elements of the Taino culture.
- 2) Describe at least three elements of the Calina culture.
- 3) Trace the route of the Tainos, from South America to the Virgin Islands, on a map of the West Indies.
- 4) Locate the areas on a map of the Virgin Islands where Taino villages were situated.
- 5) Describe the differences between the Calina and the Taino cultures.

- 6) Contrast Calinas and Tainos with today's Virgin Islanders in the following areas: food, shelter, work, sex roles.

C. CHAPTER SUMMARY

Nearly 500 years ago, there was a young girl named Atabei. Her brother's name was Manicato. Their people called themselves the Taino. They lived in small villages in the Virgin Islands. The Tainos were not the first Virgin Islanders. The first Virgin Islanders lived here nearly 4000 years ago. These early West Indians were the Pre-ceramic people. The next people to move to the Virgin Islands were farmers known as the Pre-Taino people. The Tainos had their own culture. Life was good in the Taino village except for another group of people called the Calina. They are known today as the Carib Indians. The fierce Carib warriors raided peaceful Taino villages.

The Calinas had their own culture. It was different from the Taino culture. The Calinas were farmers like the Tainos, but they were also hunters. The Calina and the Taino people lived in towns and villages throughout Puerto Rico and the Virgin Islands until some time in the late 1500's.

D. SUPPLEMENTARY INFORMATION

THE QUESTION OF PRECOLUMBIAN AFRICANS IN THE VIRGIN ISLANDS¹ by Emily Lundberg, Associate Archaeologist

Probably for as long as history and archaeology have existed as fields of study, some writers have attempted to generate a widespread interest in their works by embellishing, altering, or ignoring the facts in order to create a more sensational story. One issue that has had large impact on popular literature recently is that of pre-Columbian expeditions and migrations to the Americas from the Old World, especially from Africa. Part of the fuel for this particular fire comes from archaeological sites right here in the Virgin Islands -- or rather, from one way of interpreting certain sites.

The petroglyphs, or stone carvings, found at the rock pools in the Reef Bay valley on St. John are frequently the subject of conflicting interpretations. Based on comparative archaeological study, the generally accepted interpretation of them is that they represent Indian art (probably religious or ceremonial), very like similar carvings and paintings at other Caribbean locations. A variant viewpoint, however, is expressed in some popular literature, and in some

¹Originally published in Information, VI:6 (November-December, 1981), pp. 2-3, V.I. Bureau of Libraries, Museums and Archaeological Services, USVI.

local educational programs, and was recently presented by some public television stations outside of the Virgin Islands. Its main proponent, Ivan Van Sertima, espouses the hypothesis that the rock carvings are African in origin and claims that, after a series of transformations of the figures, they can be "read" as an ancient Libyan script.

Van Sertima's argument makes use of fairly free representations of the stone designs, which have become somewhat ambiguous due to erosion anyway, and is unconvincing to those who do not accept his conclusion on faith. Furthermore, no artifacts demonstrably left by Libyans have been found in the area. Nevertheless, since there is at present no practical method to date the actual carving of the stone, the petroglyphs remain enigmatic.

The Hull Bay archaeological site on the north side of St. Thomas is another that sparked controversy. It was thrown into the public news in 1974 when Mr. Alfredo Figueredo, then working for the Virgin Islands Government as an archaeologist, undertook some excavations at the site prior to implementation of a development plan proposed by the property's private owners. (Because of the public interest generated in the site and the amount of informative material contained in it, the Government later acquired the property for public use.)

Hull Bay was known to be the location of a large Indian village inhabited between 900 and 1300 A.D., and remains of that occupation were found in quantity. However, confusion ensued when two skeletons were discovered by Figueredo and the many community volunteers assisting in the project, because the skeletons could be shown, with little doubt, to have belonged to individuals of Negroid race. Later analysis at the Smithsonian Institution, in fact, indicated that the persons had been Black adult males with a good deal of dental decay and, for one of the skeletons, slight filing or chipping of the incisors following a custom common in some parts of Africa. The startling observation was, though, that a portion of an Indian-looking pottery jar was found almost encircling the arm bones of one of the Black skeletons. The word spread that this could be evidence of precolumbian voyages from Africa.

Other details, however, contradicted that hypothesis. One of the burials was made in a rectangularly cut pit, such as might have been dug for a coffin, and at the bottom of the pit excavators found a square-cut nail, such as might have been used in a coffin during the colonial period. If a coffin had been made of wood, of course, the wood had rotted away. Pieces of the bones themselves were sent away for dating by the radiocarbon method, and, though the results were somewhat unclear and difficult to interpret, no date as ancient as the village site was indicated.

In the end, the solution to the problem was found in the pottery fragment that had done much to create the problem in the first place. Mainly through studies made by Richard Gartley on St. Croix and Gary Vescelius on St. Thomas, it is now recognized that displaced Africans living in the Virgin Islands during the colonial period made a kind of baked clay pottery that, to the unsuspecting, closely resembles Indian pottery. It has been found at several colonial sites on all three islands.

The Black men unearthed at Hull Bay, then, were buried into soil with Indian remains only by coincidence. Many of the other skeletons found there years ago, and not studied, were probably

also from the colonial period. Skeletons of Blacks have been discovered in the easily-dug, deep sandy soil at other bays around St. Thomas as well, particularly on Water Island. These sandy bays also happen to have been favored living places for previous Indian peoples.

Although some African cultures may very probably have known the maritime skills and techniques to carry them across the Atlantic on voyages of exploration, the Virgin Islands archaeological sites have not yet provided the clear evidence to prove that they did in fact come here.

What about the "Arawaks"? Perhaps you or your students are wondering why there is little mention of Arawak Indians in the text. The following explanatory note has been prepared by Bruce Tilden, Acting Archaeologist for the Virgin Islands Bureau of Libraries, Museums and Archaeological Services:

A NOTE ON THE ARAWAKS (PRE-TAINOS)

It is generally believed that Virgin Islands prehistory can be summarized as follows: Prior to the arrival of the warlike Carib Indians (Calinas), the Virgin Islands were inhabited by a peaceful group of people known as the Arawak Indians. These agriculturalists were conquered and cannibalized by the aggressive Caribs.

This commonly held belief is no more than an oversimplified myth. The archaeological record and ethnographic evidence indicate that Virgin Islands pre-history is quite complex and covers a period of close to 3,200 years. Archaeological excavations have revealed that the first Virgin Islanders were living at Krum Bay, in St. Thomas, approximately 3,700 years ago (Gross, 1975). The material remains found at Krum Bay indicate that these people belonged to what is called by archaeologists the Pre-ceramic Period, due to the fact that they did not make earthenware pottery. The artifacts and food remains left behind by these Pre-ceramic people indicate that they were fishermen and gatherers and lived in bands. These people apparently did not practice agriculture. Cultures similar to, but in many respects different from, the Krum Bay people have been found throughout the West Indies. The origins of the Pre-ceramic peoples who inhabited Krum Bay and other Pre-ceramic sites in the Virgin Islands are unknown, and what happened to these people is also a mystery.

The next group to settle in the Virgin Islands seem to have arrived by 100 A.D. on St. Croix. These people and their descendants are commonly referred to as Arawaks. However, the term "Arawak" is rather misleading because

the word refers to a large family of languages known collectively as Arawakan (Taylor, 1977). Ethnographic and linguistic evidence reveal that numerous lowland South American Indian cultures which are distinct from each other, speak Arawakan, but to say that all of these cultures are Arawak is incorrect. Language and culture are not one and the same. It is particularly incorrect to refer to the inhabitants of the Virgin Islands during Pre-Tainan times as Arawak, since we do not even know what language these people spoke.

The most appropriate name to call the culture of these people is Pre-Taino (Loven, 1935). This term refers to the material culture left behind by the people who inhabited the Virgin Islands following the Pre-Ceramic Period and prior to the Island Caribe and Taino occupation.

The Pre-Taino introduced agriculture and ceramics into the Virgin Islands. Pre-Taino culture lasted for over 1,000 years. What became of the Pre-Taino inhabitants of the Virgin Island is unknown. When the Spanish arrived in the 15th century, the Pre-Tainos had already been displaced by the Island Carib (Figueredo, 1978).

Archaeological evidence has revealed that a Taino occupation of the Virgin Islands took place prior to, or at the same time as, that of the Island Carib. Historic documents show that Taino Indians took refuge in the Virgin Islands following unsuccessful attempts to oust the Spanish from Puerto Rico. The Spanish eventually succeeded in dislodging all Indian inhabitants from the Virgin Islands, particularly from St. Croix, thus leaving the Virgin Islands uninhabited.

REFERENCES

- Figueredo, Alfredo E. "The Virgin Islands as an Historical Frontier Between the Tainos and Caribs." Revista/Review Interamericana VIII:3 (1978), pp. 393-99.
- Gross, Jeffrey M. "The Archaic Period of the Virgin Islands." Paper presented at the Sixth International Congress for the Study of Pre-Columbian Cultures of the Lesser Antilles, 1975.
- Loven, Sven. Origins of the Tainan Culture, West Indies. Goteborg: Elanders Bokfryckeri Akfiebolog. 1935.
- Taylor, Douglas. The Languages of the West Indies. Baltimore: Johns Hopkins University Press. 1977.

The source for the following information on the annatto is A Guide to the Natural History of St. John by Doris Jadan (St. John: V.I. Conservation

Society, 1979), and Common Trees of Puerto Rico and the Virgin Islands by Elbert L. Little, Jr. and Frank H. Wadsworth (Washington, D.C. (USDA Agriculture Handbook No. 249, 1964).

The annatto (*Bixa orellana* L.) is native to tropical America, and now ranges from the West Indies to Mexico, Brazil and Argentina. It can be found in Puerto Rico, Vieques, and the Virgin Islands. The seeds, with bright red orange fleshy seed coats, are the source of the dye the Caribe men rubbed on their bodies as an insect repellent and for cosmetic purposes. The dye is extracted by boiling the seeds in fat or oil and is used today to add color to margarine, butter, cheese, soups and rice. Annatto makes a natural lipstick for little girls today, giving rise to its popular name of "lipstick plant". Another common name for annatto is "achiote". Achiote can be found on supermarket shelves in the Virgin Islands.

E. MATERIALS

- 1) Map of the West Indies
- 2) Maps of St. Thomas and St. Croix

III. TEACHING THE LESSON

A. MOTIVATIONAL ACTIVITY

Ask the students to share what they already know about the Caribs. Have them pretend that they are early inhabitants of the Virgin Islands. They can draw pictures of the people and their villages.

B. VOCABULARY ACTIVITY

Word List:

<i>iguana</i>	<i>worship</i>	<i>ceramic</i>
<i>thatch</i>	<i>warrior</i>	<i>rattle</i>
<i>cannibal</i>	<i>capture</i>	<i>squash</i>
<i>slave</i>	<i>clay</i>	<i>paddle</i>
<i>plaza</i>	<i>spice</i>	<i>prisoner</i>
<i>canoe</i>	<i>hammock</i>	<i>pierce</i>
<i>admire</i>	<i>annatto</i>	<i>cassava</i>
<i>goddess</i>		

Write only the definitions of the vocabulary words on the blackboard. Have the students find all the vocabulary (italicized) in the chapter. Have

them decide which word matches each definition. They can check their answers in the glossary.

C. MAP ACTIVITY

Have the students find South America, Lesser Antilles, Greater Antilles, and the Virgin Islands on the maps. Point out where the Pre-ceramic, Taino, and Calina people lived in the Greater and Lesser Antilles.

D. READING THE CHAPTER

The purpose for reading is to gain an understanding of the early Virgin Islanders' ways of life. After guided reading, the students should answer and discuss the questions at the end of the chapter (Things to Talk About).

E. ENRICHMENT ACTIVITIES

- 1) Trace a map of St. Croix and/or St. John. Mark and "x" on the sites of Indian villages.
- 2) Visit the museum nearest to you and look at the pictures, pottery, artifacts, etc., of the early Virgin Islands Indians.
- 3) Make a small model of an Indian village showing the different types of buildings.
- 4) List fruits, vegetables, birds and fish found today on your island which the Calinas and Tainos might have used.
- 5) Start a time-line tracing Virgin Islands history. Update it for every chapter.

IV. STUDENT EXERCISES

A. THINGS TO TALK ABOUT (These questions appear at the end of the chapter).

- 1) Who were the first Virgin Islanders?
- 2) Describe the houses that Taino men, women and children lived in. Compare them to the family living arrangements that we have today.
- 3) List the type of work done by the Taino people.
- 4) What is meant by culture?
- 5) In what ways did the Tainos and the Caribs differ?

- 6) What did the Tainos usually eat? Compare their food to what we eat today.
- 7) Why do you think the Calinas and the Taino people left the Virgin Islands?

B. SOMETHING TO DO (Skill Page)

1) Things to Remember (Reading Facts)

- a) Atabei's people called themselves the _____.
- b) The Taino's name for St. Croix was _____.
- c) The _____ people are known today as the Caribe Indians.
- d) The _____ often fought with the Tainos.
- e) There were Taino villages at the places known today as _____, and _____ on St. Croix.
- f) There were also Taino villages at _____ on St. John.
- g) _____ was the European explorer who met the Tainos and Calinas on St. Croix in 1493.

2) Do You Know?

Write the correct vocabulary word in the space provided:

- a) A soldier _____.
- b) A large harmless lizard _____.
- c) A mud used to make pots _____.
- d) A roof of straw or palm leaves _____.
- e) A public square or market place _____.
- f) A word used to describe a pot or tile made of baked clay _____.
- g) A net or canvas held by ropes at both ends and used as a bed _____.
- h) A hollow gourd or pod filled with seeds or pebbles, which makes a sharp, short sound when shaken _____.
- i) A person who is owned by another person and who is not free _____.
- j) A person who eats human flesh _____.
- k) A narrow boat moved by a paddle _____.

- l) A red-orange dye made from the seeds of a tropical plant _____ .
- m) A substance used to give a special taste or smell to food _____ .
- n) To hold or catch a person by force _____ .
- o) A female god _____ .
- p) A tropical fruit having starchy roots which can be used in making bread or tapioca _____ .
- q) To pass into or through as a pointed instrument does _____ .
- r) A fleshy fruit of the gourd family, eaten as a vegetable _____ .
- s) To move a canoe with the means of a light wooden board instrument _____ .
- t) To look at a thing with wonder, delight and approval _____ .
- u) A person captured or held captive _____ .
- v) To perform an act of religious devotion such as attending church services _____ .

3) For You To Find Out (Research Projects)

- a) Where did the Calinas live in St. Croix?
- b) How were the houses in the villages built?
- c) Find out where other Taino and Calina villages were located in the Lesser Antilles.

.....

V. ANSWER KEY

A. THINGS TO TALK ABOUT (Suggested Answers)

- 1) Ciboneys or Pre-Ceramic people.
- 2) Taino houses were made of wooden poles, with straw and palm thatch roofs.
- 3) Farmers, artists, weavers, traders, and canoe makers.
- 4) "The way people do things is called their culture." This should be expanded in class discussion.
- 5) Taino: peaceful; Caribs: warlike.

- 6) Food: sweet potatoes, corn, cassava, beans, squash, peanuts, peppers and herbs, barkless dogs, guava, papaya, soursop, avocado, and mamey apples. Drink: Sweet potato bear.
- 7) Answers will vary.

B. SOMETHING TO DO

1) Things to Remember

- | | |
|------------|-----------------------------------|
| a) Tainos | e) Prosperity, Longford, Richmond |
| b) Ay-Ay | f) Coral Bay |
| c) Calinas | g) Columbus |
| d) Caribs | |

2) Do You Know?

- | | |
|-------------|-------------|
| a) warrior | m) spice |
| b) iguana | n) capture |
| c) clay | o) goddess |
| d) thatch | p) cassava |
| e) plaza | q) pierce |
| f) ceramic | r) squash |
| g) hammock | s) paddle |
| h) rattle | t) admire |
| i) slave | u) prisoner |
| j) cannibal | v) worship |
| k) canoe | |
| l) annatto | |

VI. REFERENCES:

- Jadan, Doris. A Guide to the Natural History of St. John. U.S. Virgin Islands: Virgin Islands Conservation Society, 1971.
- Little, Elbert L. Jr., and Wadsworth, Frank H. Common Trees of Puerto Rico and the Virgin Islands. Washington, D.C.: U.S. Dept. of Agriculture, 1964.
- de Oviedo y Valdés, Gonzalo Fernández. "Historia General y Natural de las Indias." In Biblioteca de Autores Españoles, Vol. 117, pp. 34, 63, 292 and Vol. 119, p. 249. Edited by Juan Pérez de Tudela Bueso. Madrid, 1959. (For source of "Cibuqueira" as Carib name for St. Croix; thanks to Mr. Alfredo Figueredo.)
- Rouse, Irving - The West Indies, Handbook of South American Indians, Vol. 4, Smithsonian Institution Bureau of American Ethnology, Bulletin 143, Cooper Square Publishers, Inc., New York, 1963, pp. 495-567.
- Vescelius, Gary - M.S. Prehistoric Peoples of the Virgin Islands, prepared by the Virgin Islands Office of Archaeological Services for Project Introspection, Dept. of Education, for the preparation of a high school textbook, 1979.

CHAPTER II. CHRISTOPHER COLUMBUS' VISIT

I. INTRODUCTION

It is well-accepted that Columbus was not the first to discover that the world is round. There is evidence that the great pyramid in Egypt contains calculations showing that the world is round. These calculations were made thousands of years before Columbus was born (Tompkins, 1971). There is also evidence indicating that Africans sailed across the Atlantic to the Americas thousands of years before Europeans did. According to J.A. Rogers (1952), "Blacks lived in America thousands of years before Columbus. Central America monuments show numerous carvings of Africans as gods. When Columbus came to the New World, Blacks had been crossing from Africa to South America, a distance of 1,600 miles. The first white men to reach the American mainland, tell of seeing Blacks. Columbus, who visited South America, said that he had heard of them there." Other sources subscribing to these views are listed in the reference section below.

This chapter focuses on Columbus' voyages from Europe to the Virgin Islands, Puerto Rico and the Caribbean.

II. PREPARING THE LESSON

A. MAIN IDEA

Columbus sailed to the Virgin Islands and other West Indian islands. These islands and their inhabitants thus became known to Europeans.

B. OBJECTIVES

- 1) Locate east, west, north, and south on a map;
- 2) Locate the Virgin Islands, Spain, Italy and India on a map;
- 3) Trace the route taken by Columbus to the Virgin Islands on his second voyage;
- 4) Explain the motivations for Columbus' voyages;
- 5) Tell how the Virgin Islands got its name.

C. CHAPTER SUMMARY

Europeans in the 15th century knew that silks, spices, and other treasures were to be had in India, and wished to find an easier passage to India. Columbus thought that by sailing west he could reach India in the east, incidentally proving the world was round. Isabella and Ferdinand of Spain gave Columbus ships for his voyages. On the first voyage, Columbus found the islands in the Bahamas that he called the Indies. On Columbus' second voyage he sailed into the bay at Salt River, St. Croix on November 14, 1493. He left in a hurry after some of his sailors had a fight with some Calina men and women. After the battle, Columbus sailed north, where he saw and named the Virgin Islands. He then sailed west and passed Vieques and Puerto Rico on his way to Hispaniola. Because of Columbus' voyages, these islands became known to Europeans.

D. SUPPLEMENTARY INFORMATION

Pietro Alonzo Niño (1468-1505), also known as Peralonso or Pedro Alonso, was one of three brothers from the Spanish city of Moguer in the southern province of Huelva. This area, on the Gulf of Cadiz, is quite close to Africa (less than 200 miles from the Straits of Gibraltar), and was once ruled by the Moors, as was a large part of southern Spain. Of the three brothers (all of whom were involved with Columbus' voyages), Pedro Alonso is the only one referred to as "Negre" or black. If he was Castilian, this might have indicated that he was swarthy or simply darker-skinned than his brothers. On the other hand, considering the location and history of Pedro's birth-place, it is likely that the African ancestry of the Niños was more pronounced in Pedro's features than in those of his brothers.

Mariagalante. The archaic spelling, used by Columbus, is given here. In contemporary usage, the name of this small island, near Guadeloupe, is spelled Marie-Galante.

St. Ursula and the Eleven Thousand Virgins. This version of the legend of St. Ursula is taken from Samuel Eliot Morison's Admiral of the Ocean Sea: A life of Christopher Columbus (Boston, Little, Brown & Co. 1942), pp. 418-19.

According to this legend, Ursula was the daughter of Dionotus, king of Cornwall, who promised her in marriage to the pagan king of Brittany; but she, desiring to remain a virgin and a Christian, prevailed on the old man to grant her three years' grace for a pleasure voyage with

some of her friends. She first selected ten young virgins of noble birth and maritime proclivities; but so many Cornish lasses wished to prolong their maidenhood and improve their minds by travel, and Ursula was so hospitable, that what with one thing and another, by the time the final list of guests was made up, 10,999 virgins besides Ursula had been promised a three years' cruise! This was rather more than the king had bargained for, but, true to his word, he furnished eleven of the largest ships in the royal navy of Cornwall, and off sailed the Eleven Thousand Virgins. One of their numerous ports of call was Rome, where they were received by the pope, who was a Welshman from somewhere about Holyhead; and Ursula's account of their adventures gave His Holiness such an irresistible call to the sea that he abdicated the papal chair and joined the cruise.

By and by, as the close of the third year drew near, the Eleven Thousand Virgins with their unique male passenger directed their course towards Cornwall. King Dionotus naturally expected that after three years at sea his daughter and her companions would be prepared to marry anybody, pagan or Christian. But the nearer they approached Cornwall, the more repulsive to these sea-faring Virgins was the thought of settling down to married life ashore. What the ex-pope thought about it is not stated; but apparently he joined his prayers to those of the Virgins, since before they reached land a great gale made up from the westward and blew them straight through the English Channel to the mouths of the Rhine. There, as the wind held foul for England, Saint Ursula decided that they might as well sail up-river and see Cologne. The fleet negotiated the river nicely; but it was a bad moment to visit Cologne. Attila and the Huns were attacking the city.

A painting at Lisbon by Gregório Lopez, a contemporary of Columbus, illustrates the tragic ending to this feminine Odyssey. Saint Ursula and Saint Cyriacus are entertaining the clergy of Cologne aboard a fleet of splendid ships and caravels. Some of the vessels are lying at anchor dressed in Sunday colors, yards square and all a-taunto; others are cleverly beating about in the river, which looks more like the Tagus than the Rhine. Unfortunately, the Huns chose just that day to break through the defenses of Cologne. At left center the guests are being taken aboard, and everything is bright and merry. In the middle the party is fully under way. But on the right hand the Virgins are setting their guests ashore (ex-pope and archbishop in the stern sheets), only to be cut down by the swords of a brutal and licentious soldiery, dressed in Turkish costume. And that was the end of Saint Ursula and the Eleven Thousand Virgins, except that they became objects of great veneration at Cologne, and among sailors generally.

E. MATERIALS

- 1) Map of the world
- 2) Map of the West Indies

III. TEACHING THE LESSON

A. MOTIVATIONAL ACTIVITY

Have the class pretend that they are explorers about to sail into the unknown. Have them make lists of what they would need to carry on this trip.

B. VOCABULARY ACTIVITY

Word List

navigator
continent
mass
voyage

flagship
unfamiliar
object
riches

anchor
wound
legend
settlement
diary

Each question or statement below contains a definition of one vocabulary word. Have the student find the word that corresponds to each definition.

- 1) What do you call the place where a group of people have gone to start a new community?
- 2) What do you call a long journey by land or sea?
- 3) When you have a cut or other injury on your body, you have a what?
- 4) If you have a lot of money, gold or property, you have what?
- 5) What is a person called who steers or directs a ship?
- 6) What is a story handed down for generations among a people?
- 7) What is a large land area such as Africa called?
- 8) The leading ship in a group of ships travelling together is the _____.
- 9) If you can see or touch something, it is an _____.
- 10) What is the object that is lowered to the bottom of the water to keep a ship from drifting called?
- 11) If you keep a daily written record of your own experiences, thoughts, etc., you have a what?
- 12) If something is now well known, it is what?
- 13) A large area of land is called a land _____.

C. MAP ACTIVITY

Use a map to show the four cardinal points. Locate the Virgin Islands, Bahamas, Dominica, Marie-Galante, Guadeloupe, Hispaniola, Vieques, and Puerto Rico. Have the students locate Spain, Italy, and India; trace Columbus' second voyage. Have the students list the places he visited on that voyage.

D. READING THE CHAPTER

The purpose for reading the chapter is to gain an understanding of the events that led up to Columbus' visit to the Virgin Islands. After guided reading, the students should answer and discuss the questions under "Things to Talk About".

E. ENRICHMENT ACTIVITIES

- 1) Pretend you are an explorer. Draw a comic strip entitled "My Adventures".
- 2) Describe the battle between the Caribs and Columbus' men, using pictures to illustrate your story.
- 3) Make boats out of paper and give them names, pretend to sail to an unknown island.
- 4) Pretend you are Pietro Alonzo Niño on the Santa María. Read to find out what instruments you, as navigator, would have used.
- 5) Ask your mother, or father, to let you look at the spices they use in cooking. Look the spices up in the encyclopedia and see where they come from. Maybe you can have a spice rack in your classroom.
- 6) If you have a compass, bring it to the class. Show how it is used and tell how it helps sailors and explorers.
- 7) Write two advertisements. One should be a help-wanted ad for crew members to go on a voyage of exploration. The other should be for passengers to go on a pleasure cruise. Discuss the differences.
- 8) Try your hand at map-making by drawing a map of your island. Put in all the roads you know and places you have been, or go to, every day, like school, stores, etc.

IV. STUDENT EXERCISES

A. THINGS TO TALK ABOUT

- 1) Do you believe Columbus' trips were a success for Queen Isabella? For the Indians? For whom else? Why or why not?

- 2) Should November 14th be considered an important date in Virgin Islands history? Why or why not?
- 3) When Columbus returned to Spain, what did he bring to Queen Isabella?
- 4) Study the illustration and describe the ships that Columbus took on his trip.
- 5) Describe the battle between Columbus' sailors and the Caribs.

B. SOMETHING TO DO (Skill Page)

1) Things to Remember

Write "True" or "False" in the spaces below:

- _____ (a) Columbus sailed from Portugal to the Indies.
- _____ (b) Columbus brought back riches from the Islands.
- _____ (c) Columbus' ships sailed into the bay at Salt River, St. Croix on November 14, 1493.
- _____ (d) Columbus' three famous ships were the Niña, Pinta, and Santa María.
- _____ (e) Columbus was given fifteen ships for his second voyage.
- _____ (f) Columbus thought that he had reached India in the west by sailing east.
- _____ (g) The navigator of the flagship was a black man called Pietro Alonzo Niño.

2) Do You Know?

Write the vocabulary word that best completes each of the following sentences.

- a) You should ask the _____ which direction the ship will take.
- b) Africa is the second largest _____ in the world.
- c) Columbus did not know there was a great land _____ to the west between Europe and Asia.
- d) The leading ship in a group of ships travelling together is called the _____ .

- e) I knew everyone at the party; there was not one _____ face.
- f) That glass dish is a breakable _____ .
- g) St. Ursula and the Eleven Thousand Virgins is a _____ about many women sailing on a ship.
- h) When I fell and cut my foot, the doctor had to take six stitches to close the _____ .
- i) When I was a little girl, I kept a _____ of all my experiences.
- j) Columbus found a small group of his sailors living in a _____ on Hispaniola, where he had left them on his first voyage.
- k) The tourist ship will _____ away from the dock because it is too big.
- l) Europeans knew that there were silks and pearls and spices in India, so Columbus decided to go there and bring back _____ .
- m) Maybe this year we will make the long _____ to Toronto to visit my sister.

3) For You To Find Out

- a) What were the names of the Caribbean islands before Columbus named them?
- b) Find out more about the life of Columbus.
- c) Find out why the King of Portugal refused to give Columbus ships for his voyage.
- d) Find pictures and make a report on the different types of boats and ships used throughout history.

.....

V. ANSWER KEY

A. THINGS TO TALK ABOUT

- 1) Answers will vary
- 2) Answers will vary. This question attempts to focus discussion on why we celebrate "Columbus Day" on October 12th instead of November 14th. The teacher might question the rationale for celebrating Columbus Day at all.

- 3) Unfamiliar plants, objects made by Indians from wood and shells, gold and stone; also gold, spices and a few Indians.
- 4) Answers will vary.
- 5) Answers will vary.

B. SOMETHING TO DO

- 1) Things to Remember
 - a) False
 - b) False
 - c) True
 - d) False
 - e) True
 - f) True
 - g) True
- 2) Do You Know?
 - a) navigator
 - b) wound
 - c) continent
 - d) diary
 - e) mass
 - f) flagship
 - g) settlement
 - h) unfamiliar
 - i) anchor
 - j) object
 - k) riches
 - l) legend

VI. REFERENCES:

- ben-Jochannan, Yosef. They All Lock Alike New York: Alkeby-lan Books, 1980.
- Morison, Samuel Eliot. Admiral of the Ocean Sea: A Life of Christopher Columbus. Boston: Little, Brown & Co., 1942.
- Rogers, J.A. One Hundred Amazing Facts about the Negro - with Complete Proof. New York: H.M. Rogers, 1952.
- Tompkins, Peter. The Secrets of the Great Pyramids New York: Harper & Row, 1971.
- Van Sertima, Ivan. They Came Before Columbus: The African Presence in Ancient America New York: Random House, 1977.

CHAPTER III. EUROPEANS COME TO STAY

I. INTRODUCTION

The emphasis in this chapter is on the economic reasons which were the motivating force behind the European settlement of the islands of the Caribbean and indeed, behind the entire history of colonial expansion and rule:

"In Española in the time of Columbus the matter was settled summarily by recourse to a proposition which may be somewhat /108/ badly stated as follows: 'Is it not just to make the heathen work for us in exchange for the ineffable gifts of Christianity and the profit system?' Lest this proposition shock the reader, it should be added that one of the most persistent criticisms directed for centuries against the Indians was that they had no sense of values. They would not work for wages like Christians, and they exchanged things of great price for things of little value. Their inferiority was manifest. All of which, of course, strikes us as the flimsiest sort of rationalization, but it served. Work had to be done in any case, and Columbus and his successors ground the helpless islanders in a deadly round of unceasing toil (Simpson, 1971:108-9)."

The Indian populations were destroyed very quickly, and West African slaves were then imported to carry on their labors. In this regard,

"slaves were not primarily a source of prestige or sexual gratification, or of the satisfaction of sadistic impulses, or of anything else but profit - and of profit within a frankly capitalistic system, even though the curious view that slavery and capitalism are mutually exclusive still persists. The slaves of the Caribbean, like those of the American South and Brazil, were used for the creation of wealth in enterprises intimately related to world trade (Mintz, 1974:47)."

II. PREPARING THE LESSON

A. MAIN IDEA

The groups of Europeans who came to settle on St. Croix and St. Thomas fought among themselves for possession of the islands. Theirs was the profit motive.

B. OBJECTIVES

- 1) Name the countries of origin of the first European settlers in St. Croix and St. Thomas;
- 2) Explain why the Europeans wanted to settle on the islands;

- 3) Name the flags that flew over St. Croix; St. Thomas.

C. CHAPTER SUMMARY

Spain lost a great sea war against England in 1588 and her power began to decline. Other European countries started settlements in the West Indies. France, England and the Netherlands came to St. Croix as a promising investment opportunity. Denmark was also determined to get her share. The first Danes came to St. Thomas around 1666. They wanted to find an island where tobacco and sugar cane, two profitable crops, would grow. The Danish West India and Guinea Company was given a charter to settle St. Thomas and start commercial trade activities. They needed to find a suitable labor force. Debtors were released from Danish prisons to work in the Danish West Indies, but they were not motivated to work and many got sick and died. Another source of labor was needed and so the West African slave trade was introduced into the Danish West Indies. The West Africans were brought to work on the plantations. They were the source of the great fortunes that were made in St. Thomas, and later, St. Croix.

D. SUPPLEMENTARY INFORMATION (None)

E. MATERIALS

- 1) Map of Europe
- 2) Map of the West Indies

III. TEACHING THE LESSON

A. MOTIVATIONAL ACTIVITY

Imagine you are a colonist on one of the islands. Write a letter to a family member in Europe telling about the hardships and other experiences of your life on the island.

B. VOCABULARY ACTIVITY

Word List

<i>cargo</i>	<i>expedition</i>	<i>profit</i>
<i>charter</i>	<i>maize</i>	<i>resign</i>
<i>colony</i>	<i>population</i>	<i>roam</i>
<i>control</i>	<i>labor</i>	<i>merchant</i>
<i>debtor</i>	<i>mother country</i>	<i>trade</i>
<i>decline</i>	<i>plantation</i>	<i>shelter</i>

Have the students look at each vocabulary word shown in italics in the chapter. Have them use context clues to guess what each word means. Place the definition on sentence strips on the blackboard. Give each student a different vocabulary word card. Have the students go to the board and choose the correct definition for their words.

C. MAP ACTIVITY

Have the students locate the European countries of France, Spain, England, the Netherlands and Denmark on the map of Europe. Discuss the route European navigators might have taken to get to the Virgin Islands.

D. READING THE CHAPTER

The purpose for reading is to gain an understanding of why the West African slave trade was started. After guided reading the students should answer and discuss end of the chapter questions in "Things to Talk About".

E. ENRICHMENT ACTIVITIES

- 1) Look at the illustration in the chapter and draw pictures of all the flags which flew over St. Croix. Make a bulletin board.
- 2) Make drawings of the different forts in the Virgin Islands.
- 3) Look up Captain Kidd in the encyclopedia. Write a report about him or another pirate.
- 4) Plan a field trip to a fort on your island.
- 5) See if you can find some pictures of St. Croix and St. Thomas in the days of early settlement and share them with the class.

IV. STUDENT EXERCISES

A. THINGS TO TALK ABOUT

- 1) Why was Denmark the last European country to start a colony in the West Indies?
- 2) What was the purpose of the Danish West India and Guinea Company?
- 3) What flags fly over St. Croix and St. Thomas today? When did that come about?
- 4) Why did the West Indies have so many European settlers?
- 5) Why was the West African slave trade started?
- 6) Why do you think the planters preferred slaves to debtors?

B. SOMETHING TO DO (Skill Page)

1) Things to Remember

Using complete sentences, write the answers to these questions:

- a) Who introduced the West African slave trade to St. Thomas?
- b) What happened to the debtors?
- c) Where did the European settlers on St. Croix originally come from?
- d) When did Denmark buy St. Croix?
- e) Why were the West Africans brought to St. Thomas?
- f) How did the Danish West India and Guinea Company make money?
- g) What happened in St. Croix in 1645? ...in 1650?

2) Do you know?

Draw a line from each vocabulary word to its definition:

- | | |
|--|-------------------|
| 1) To become less in wealth, power, value. | a) merchant |
| 2) The place where we or our ancestors were born. | b) profit |
| 3) A territory ruled by an outside country. | c) charter |
| 4) A voyage of exploration. | d) decline |
| 5) Money left over after expenses have been subtracted from the money earned. | e) debtor |
| 6) A load of goods carried by a ship. | f) mother country |
| 7) One who owes something to another. | g) expedition |
| 8) To give up one's office, position, etc. | h) labor |
| 9) A person whose business is buying and selling goods for a profit. | i) plantation |
| 10) The buying and selling between nations, companies or individuals. | j) colony |
| 11) To work or toil | k) cargo |
| 12) To have the power to rule, guide or manage. | l) trade |
| 13) An official paper in which certain rights are given by a government to a person or company. | m) resign |
| 14) A large estate, usually in a warm climate, on which crops are grown by workers who live on the estate. | n) control |
| 15) A roof or other structure used as a cover for protection. | o) maize |
| 16) An Indian corn. | p) population |
| 17) The number of all the peoples in a country. | q) shelter |
| 18) To travel from place to place. | r) roam |

3) For You To Find Out

- a) Find out if there are any sugar cane or tobacco or cotton plants growing on your island. If there are, tell where they are located.
- b) Find out all you can about old Fort Christian and Fort Frederik today.

.....

V. ANSWER KEY

A. THINGS TO TALK ABOUT

- 1) Denmark was poor and at war with other European countries.
- 2) The purpose of the DWI&G Co. was to settle St. Thomas, find a governor for the new colony and to provide a good return on the investments made by the company.
- 3) The U.S. and the V.I. flags now fly over the U.S. Virgin Islands. Transfer day was March 31, 1917.
- 4) All the European settlers came looking for wealth and for political control over the islands.
- 5) Answers will vary. Emphasis will be on the profit motive.
- 6) Debtors had a time limit on their servitude; slaves did not. Slaves adjusted better to the climate than debtors. Europeans could not, as easily, perpetuate the myth that the Europeans were less than human beings, as they could about the black West African slaves, etc.

B. SOMETHING TO DO

- 1) Things to Remember
 - a) Governor Lorentz introduced the slave trade to St. Thomas.
 - b) Many debtors got sick and died.
 - c) The first European settlers came from Spain, France, England, the Netherlands.
 - d) Denmark bought St. Croix in 1733.
 - e) The West Africans were brought to St. Thomas to work on the sugar plantations as slaves.
 - f) The Danish West Indies & Guinea Co. made money by planting sugar cane and tobacco, by using slave labor and by participating in the slave trade.

VI. REFERENCES

Figueredo, Alfredo E. "The Early European Colonization of St. Croix (1621-1642)" Journal of the Virgin Islands Archaeological Society, No. 6: 1978, pp. 59-64.

Mintz, Sidney W. Caribbean Transformations. Chicago: Aldine Publishing Co., 1974.

Simpson, Lesley Byrd. Many Mexicos. Berkeley and Los Angeles: University of California Press, 1971.

CHAPTER IV. DENMARK AND THE WEST AFRICAN SLAVE TRADE

I. INTRODUCTION

(The following information is excerpted from Rise to Recognition by Valdemar A. Hill, Sr.)

The African slave trade attracted the Portuguese, Spanish, English, French, Dutch, Danes, Swedes and Brandenburg Germans. Whatever the nation, the actual operation of the slave trade was much the same. The Europeans did not go into the interior of Africa to procure slaves. They left this to the Arab slavers and to the Africans themselves. Spurred on by the desire for European goods, one tribe raided another, seized whatever captives it could, and marched them with chains around their necks to the coastal trading centers.

The full implications of this trade in human beings did not dawn on the African chiefs. Neither intertribal warfare nor human bondage was uncommon at that time. Indeed, for years people in Africa were enslaved by being captured in warfare, or as punishment for crimes, or because of failure to pay debts. There was none of the stigma which later developed of inherent inferiority attached to slave status. There were no harsh laws which prevented a former slave from becoming free and subsequently rising to a great position of trust and honor. The native chiefs could hardly foresee that in a span of 350 years the West Coast of Africa would lose from 18 to 24 million of its strongest citizens.

The voyage to the New World is referred to as the Middle Passage. The voyage was a nightmare. The practice of overcrowding slaves was common. There was barely room to stand, sit or lay down. It was known that the crowded conditions on the vessels greatly increased the incidence of epidemic and disease during the voyage. The slaves fought for freedom throughout the voyage. Some staged hunger strikes and others committed suicide rather than live as slaves. There were many slave insurrections on the high seas.

In the slave trade of the New World, fragmentation was deliberately employed. The colonists were always fearful of a slave rebellion because of the large number of blacks and because of the ill-treatment they suffered.

The slaves were taken from all walks of life in Africa. Most shipments included a few people who had been chiefs, priests and doctors, and who had some ability to lead and to organize. These people became the nucleus for continuing the culture, customs and heritage of their native West Africa in the Danish West Indies.

II. PREPARING THE LESSON

A. MAIN IDEA

West Africans were brought to St. Thomas as slaves. Their struggle for freedom starts here.

B. OBJECTIVES

- 1) Locate Africa on a map.
- 2) Discuss why West Africans were enslaved.
- 3) Tell how West Africans were captured and sold.
- 4) Discuss the treatment of the West Africans during the Middle Passage.
- 5) Discuss the myth created about the West Africans.

C. CHAPTER SUMMARY

The Danes came to St. Thomas to get rich quickly. Many people were needed to work in the cane fields. The first cane workers, the indentured servants, did not last long as a source of labor. Some West Africans were brought to St. Thomas around 1673 as slaves. These West Africans became the new source of labor. The West African slaves were looked upon as property. The myth that West Africans were less than human started with the Europeans. The Danes entered the slave trade. The trip to St. Thomas was called the Middle Passage. The West Africans were branded, chained and packed by the hundreds into the slave ships. Once the ships reached St. Thomas, the captives were brought to the slave market. They were not willing to accept their new positions as slaves. From the beginning, they started to fight for freedom.

D. SUPPLEMENTARY INFORMATION

The following examples of the Amina attitude towards slavery are from The French Intervention in the St. John Slave Revolt of 1733-34 by Aimery P. Caron and Arnold R. Highfield, pp. 9-10. The Oldendorp work to which this passage refers is Oldendorp, C.G.A. History of the Mission of the Evangelical Brethren in the Caribbean Islands of St. Thomas, St. Croix, and St. John. (English translation in manuscript form by V. Barac and A.R. Highfield.) Originally published by Johann Jakob Bossart: Barby, 1777.

Both in their comportment and their pride, the newly arrived slaves from Guinea, called 'bussals,' made a striking contrast with the so-called creole slaves (i.e. those born in the West Indies in slavery), who were considered more docile and safe by the Europeans. Oldendorp again gives us some striking examples of the manner in which these bussals reacted to enslavement in the Danish islands.

"'I am a prince,' said a Negro to his master who tried to exhort him to work. 'For the time being,' the bussal continued, 'I happen to be in your power; but nothing will ever persuade me to serve you. I would rather die of my own free will and thus end my life as a free man.' He then refused to eat and died."

Oldendorp recounts a similar story concerning a bussal woman.

"When her mistress demanded that she perform a specific task, the bussal woman responded, 'I was much greater in Guinea than you are here. I had more slaves in my service than you have. Now you expect me to be your slave? I would rather die of starvation.' She then proceeded to do so."

E. MATERIALS

- 1) World Map
- 2) Map of Africa

III. TEACHING THE LESSON

A. MOTIVATIONAL ACTIVITY

Have the students discuss:

- 1) What is slavery?
- 2) What is freedom?

B. VOCABULARY ACTIVITY

Word List

<i>ancestor</i>	<i>exchange</i>	<i>product</i>
<i>auction</i>	<i>freedom</i>	<i>property</i>
<i>bidder</i>	<i>hold</i>	<i>raid</i>
<i>brand</i>	<i>malnutrition</i>	<i>source</i>
<i>captive</i>	<i>position</i>	<i>wage</i>
<i>civilization</i>	<i>invent</i>	<i>seize</i>

Have the students find and read the sentence in the chapter where each vocabulary word is located. Then have them look at the two definitions of the word given below. Have them choose the definition which best fits the word as it is used in the chapter.

- 1) source:
 - a) A thing or place from which something comes or is gotten.
 - b) a spring or fountain that is the starting point of a stream.
- 2) property:
 - a) a special way something is made or constructed.
 - b) a thing or things owned.
- 3) malnutrition:
 - a) not enough food, improper diet.
 - b) eating too much food and becoming sick.
- 4) civilization:
 - a) the construction of roads and highways.
 - b) the total culture of a people, nation, period of time, etc.
- 5) freedom:
 - a) being able to act, move, use or choose as one wishes.
 - b) being rowdy, moody, undisciplined in actions.
- 6) brand:
 - a) the mark made by burning the skin with a hot iron.
 - b) a name on the label of a dress.

- 7) hold:
- a) inside a ship, below deck, where cargo is stored.
 - b) to take and keep in the arms.
- 8) auction:
- a) increasing, to increase.
 - b) a public sale at which each thing is sold to the person offering to pay the highest price.
- 9) bidder:
- a) a person who offers to buy something, as at an auction.
 - b) a person who is angry about something.
- 10) wage:
- a) money paid to an employee for work done.
 - b) the act of making war.
- 11) ancestor:
- a) a person who is born after you such as your child or grandchild.
 - b) a person who comes before you in a family, like a grandparent.
- 12) product:
- a) something made or manufactured by nature or by people.
 - b) a number that is the result of a multiplication problem.
- 13) exchange:
- a) a place where business is carried on.
 - b) to give in return for something else.
- 14) captive:
- a) a person caught and held against his will, as in war.
 - b) forced to listen.
- 15) raid:
- a) a sudden attack.
 - b) a spray to kill insects.

- 16) position:
- a) the place to which a person or thing is assigned.
 - b) the side taken by a person in a discussion or debate.
- 17) invent:
- a) to make or think of something new.
 - b) to make decisions.
- 18) seize:
- a) to push away from the table.
 - b) to lay claim to one's rights by force.

C. MAP ACTIVITY

Use a map to show where Africa is located. Show the students where most of the slaves came from on the coast of West Africa. Examples, Ivory Coast, Gold Coast, etc. Find the modern names of the places you discuss.

D. READING THE CHAPTER

The purpose for reading the chapter is to gain an understanding of slavery in the Danish West Indies. After guided reading the students should answer and discuss end of chapter questions in "Things to Talk About."

E. ENRICHMENT ACTIVITIES

- 1) Pretend you are a West African captive. Describe your feelings during the voyage to St. Thomas.
- 2) Read a book with pictures of Africa. Find some things that are the same in the Virgin Islands. Draw something around you that makes you think of Africa.
- 3) Plan to have a debate on slavery. Some students should be the planters and other students should be the slaves.
- 4) Write a letter to the plantation owners telling why you think the trading of West Africans is wrong.

IV. STUDENT EXERCISES

A. THINGS TO TALK ABOUT

- 1) Why did the Danes enter the West African slave trade?

- 2) Discuss the ways in which West Africans were treated wrongly.
- 3) What myth was created about the West Africans?
- 4) Look at the illustrations. Describe the conditions of the Middle Passage.
- 5) How do you think the West Africans felt when they became the property of the highest bidder at auction?
- 6) How were the West Africans captured?
- 7) Who are the ancestors of most Virgin Islanders today?
- 8) Why were the West Africans not willing to accept their positions as slaves?

B. SOMETHING TO DO (Skill Page)

1) Things to Remember

Part A. Write the word that best completes each of the following sentences:

- a) The first workers in the Danish West Indies were called _____.
- b) Governor _____ started a slave market in St. Thomas.
- c) The _____ was used as the slave market in St. Thomas.
- d) A _____ is an invented story.
- e) On the plantations mostly _____ was grown.
- f) The Danes seized two _____ on the coast of West Africa.
- g) The West Africans were brought to St. Thomas as _____.

Part B. List the ways in which the West Africans were treated wrongly by the Europeans.

2) Do You Know?

First, find the vocabulary words in the maze. Then, match the words to their meanings by filling in the blanks, below.

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

- a) a thing or place from which something comes or is gotten _____.
- b) a thing or things owned _____.
- c) not enough food, improper diet _____.
- d) the total culture of a people, nation, time, etc. _____.
- e) being able to act, move, use, choose, etc., as one wishes _____.
- f) the mark made by burning the skin with a hot iron _____.
- g) the inside of a ship, where the cargo is stored _____.
- h) public sale at which each thing is sold to the person offering the highest price _____.
- i) a person who offers to buy something, as at an auction _____.
- j) money paid to an employee for work done _____.

- k) a person who comes before one in a family line, like a grandparent _____.
- l) something made or manufactured by nature or people _____.
- m) to give in return for something else _____.
- n) a person caught and held prisoner against his will _____.
- o) a sudden attack _____.
- p) the place to which a person or thing is assigned _____.
- q) to make or think of something new _____.
- r) to lay claim to one's rights by force _____.

3) For You to Find Out

- a) See if you can find some African words still used in the Virgin Islands today. Make a list of them.
- b) See how many of the old plantations you can find on a map. Make a list of them.
- c) Write a report about another group of people, such as Greeks, Persians, Hebrews, etc., who have also been slaves at some time in their history.
- d) Find out for whom Charlotte Amalie is named.
- e) See if you can find out which West African tribes were represented among the people who were brought to St. Thomas, St. Croix and St. John.

.....

V. ANSWER KEY

A. THINGS TO TALK ABOUT

- 1) Answers will emphasize economic reasons.
- 2) West Africans were forced to leave their homes in Africa; enslaved and treated like animals and as the property of the planters. Slaves sold at auction, made to work without wages, etc.
- 3) The myth that West Africans were less than human was created by Europeans to justify the slave trade.
- 4) West Africans were packed into the holds of the slave ships. Chained together, they were not given adequate food and many died from fright, diseases and malnutrition as well as suicide during the four-week voyage.

- 5) Answers will vary.
- 6) Arab slavers and African chiefs raided villages and brought their captives to the coastal forts where they were sold to the European Slave traders in exchange for European products and/or currency.
- 7) Most modern Virgin Islanders are of West African and European ancestry.
- 8) Most West Africans came from well organized tribal societies of proud history and heritage and were accordingly unwilling to accept the role of slavery. Class discussion might include the question of who would ever be willing to accept slavery.

B. SOMETHING TO DO

1) Things to Remember

- | | |
|------------------------|---------------|
| a) debtors | e) sugar cane |
| b) Lorentz | f) fort |
| c) Emancipation Garden | g) slaves |
| d) myth | |

VI. REFERENCES

Caron, Aimery P., and Highfield, Arnold R. The French Intervention in the St. John Slave Revolt of 1733-34. U.S. Virgin Islands: Bureau of Libraries, Museums and Archaeological Services, 1981.

Franklin, John Hope. From Slavery to Freedom: A History of Negro Americans. New York: Random House, 1969.

Hill, Valdemar A., Sr., Rise to Recognition: An Account of U.S. Virgin Islanders from Slavery to Self-Government. U.S. Virgin Islands: St. Thomas Graphics, Inc., 1971.

CHAPTER V. AFRICA BEFORE THE EUROPEANS

I. INTRODUCTION

Virgin Islands youth are striving to develop a sense of pride, identity and belonging in connection with their cultural heritage. It has been necessary, therefore, to examine history from a West African perspective. An incomplete, distorted picture emerges. In most history books West Africans are mentioned only as slaves. A more balanced focus is desirable so that Virgin Islands students can see that their West African ancestors had a most remarkable history.

This section provides some examples of the great achievements of African culture and history. These examples help explain why Africans were not willing, physically or mentally, to accept their position as slaves in the New World.

Before the penetration of the Europeans, African society was not backward or static. African peoples were not living barbaric lives. A more accurate view is now being revealed by scholars in history, anthropology, archaeology and linguistics. Their research shows that peoples of Africa, from whom most Virgin Islanders are descended, have made rich contributions to the total resources of human culture.

From Africa came fundamental teachings which strongly influenced the philosophies of all races, nations and peoples for several thousand years. There were great cities and centers of learning in Timbuktu, Jenee, Memphis Ghana, and Egypt. Greatly advanced techniques were taught in the fields of economics, political science, military strategy, chemistry, physics, astronomy, mathematics and the arts. Personal expression was highly developed in African societies through the media of music, dance, crafts, art and worship. African men and women were a vital part of the ancient world. African kings, queens, pharaohs and emperors sent ambassadors to European and Asian nations and left their mark on all the countries of the world.

African states were generally characterized by orderly governments with established legal codes and well organized social systems. Although there were various types of states, the fundamental political unit was the family. This was not one man's family; rather, it was a kingship group numbering in

the hundreds. Africans shared a deep sense of group identity and a feeling of belonging.

This historical and cultural background should be part of the awareness of Virgin Islands youth as they reach out for a sense of pride, identity and belonging. This feeling was shared thousands of years ago by their African ancestors.

II. PREPARING THE LESSON

A. MAIN IDEA

There were great civilizations in Africa. Africans are the ancestors of most Virgin Islanders.

B. OBJECTIVES

- 1) Locate Nigeria, Ghana, Egypt, Mexico, Atlantic Ocean and St. John on maps.
- 2) List some accomplishments of the Ancient Egyptians, Asante-Fanti and Benin-Yoruba.
- 3) Describe some of the empires of Africa.
- 4) Describe the pyramids.

C. CHAPTER SUMMARY

Keniya (a fictional character) is a young St. Johnian girl who has always been interested in her ancestors. Keniya's mother tells her the story of our ancestors in Africa.

One of the earliest and greatest North African civilizations is known as Ancient Egypt. The African Egyptians designed and built the great pyramids. They had knowledge of science, government, mathematics, religion and farming. Many other peoples of the world came to acquire the knowledge of the Ancient Egyptians. Our ancestors came from the Asante nation which is now Ghana, or from the Benin-Yoruba nation which is part of Nigeria today. These were called empires. Ghana was known as the "Land of Gold" and controlled the greatest source of gold known to both Europe and Asia. There was a strong army and a communications system that reached from one end of the empire to the other. The Benin-Yoruba nation was most powerful from 1300 A.D. to the mid

1800's. Many other African peoples were great traders, travelers and explorers. Guinea, another important African nation, had a famous seaport. Some archaeologists believe that Africans from Guinea sailed across the Atlantic Ocean. This meant that some Africans might have been on St. John before others were brought there as slaves.

D. SUPPLEMENTARY INFORMATION

Kemit. There is an interesting controversy surrounding the interpretation of the word "Kemit." Also spelled "Kamit" or sometimes "Kimit," the word means "black land." Early Egyptologists such as Heinrich Karl Brugsch (1891) believed that the reference here was to the color of the soil which turned black when the Nile River flooded, which it did annually.

Recently, scholars of African history have offered an alternative interpretation. For example, Cheikh A. Diop (1974) indicates that the black land here refers not to the color of the soil but to the color of the skin of the inhabitants of Kemit. He explains the earlier interpretation as an example of the typical disregard for the achievements of Africans and African civilizations by European academicians.

THE GREAT PYRAMIDS:

The following information on the pyramids of Egypt (Kemit) was excerpted from research compiled by Gerard Emanuel, Cultural Education, V.I. Dept. of Education, St. Croix.

Much information has been written about the pyramids in Egypt. Researchers have different opinions about when and by whom these amazing structures were built. Regardless of the controversy surrounding the pyramids, one fact is undisputed. The pyramids exist and were designed by experts. The Africans who built them had to have achieved an incredible level of expertise in geography, mathematics and geometry, to have been able to calculate the measurements contained in the pyramids. What is even more incredible, they seem to have accomplished this without the assistance of computers and other advanced instruments used today by scientists.

The size, shape and geographic location of the pyramids in Egypt are all very important. According to Livio C. Stecchini, the pyramids "...not only incorporate the basic techniques for projecting and mapping the hemisphere of the heavens but for mapping the terrestrial hemisphere; they also reveal a high level of mathematics, capable of resolving and simplifying the problems of trigonometry" (Tompkins, 1971:177).

Peter Tompkins, in Secrets of the Great Pyramid, further indicates that the pyramids were used as astronomical observatories, and advanced schools where highly developed students learned

secret teachings and received initiation into certain mysteries. He also shows that from the pyramid of Cheops in Egypt, one can calculate the size and shape of the earth, the distance between the earth and the sun, and other precise and complex measurements.

E. MATERIALS

- 1) Map of the West Indies
- 2) Map of the World
- 3) Map of Africa
- 4) Film: Ashanti to Zulu (Western Woods)
- 5) Film: The Ra Expedition (National Geographic Society)
- 6) Article: "The voyage of the Ra II", Thor Heyerdahl. National Geographic (January, 1971, pp. 44-71)

III. TEACHING THE LESSON

A. MOTIVATIONAL ACTIVITY

Here are several suggestions. Choose one or two to suit your class:

- 1) Show pictures of pyramids and pharaohs to the class.
- 2) Discuss how the pyramids were made.
- 3) Construct pyramids out of construction paper.
- 4) Tell the story of Tutankhamen and look at pictures of the treasures found in his tomb.
- 5) List and discuss the African tribes from which Virgin Islanders are descended (Pope, 1969).*
- 6) Look at some pictures of African art.

* See REFERENCES

B. VOCABULARY ACTIVITY

Word List

- | | | |
|----------------------|-----------------------|--------------------------|
| 1) <i>ancient</i> | 7) <i>monument</i> | 13) <i>symbol</i> |
| 2) <i>blacksmith</i> | 8) <i>reed</i> | 14) <i>explorer</i> |
| 3) <i>empire</i> | 9) <i>descendant</i> | 15) <i>structure</i> |
| 4) <i>engineer</i> | 10) <i>stonemason</i> | 16) <i>archaeologist</i> |
| 5) <i>temple</i> | 11) <i>uprising</i> | 17) <i>triangular</i> |
| 6) <i>chant</i> | 12) <i>coral</i> | 18) <i>cowrie</i> |
| | | 19) <i>manufacturing</i> |

Duplicate on a ditto, or write the sentences below on the blackboard. In the blank space have the children write the vocabulary word that is defined.

- _____ a) This is a group of nations with one leader.
- _____ b) This is the shape of the pyramids.
- _____ c) This person plans and directs the construction of a building.
- _____ d) This is a structure built in honor of a great person or an event.
- _____ e) This is a building for the worship of a god or gods.
- _____ f) This person builds with bricks or stone blocks.
- _____ g) This is the time which describes early history.
- _____ h) This is anything constructed out of concrete, wood or other building materials.
- _____ i) This is a person who makes and repairs iron wheels, horseshoes and anything made of iron.
- _____ j) This is a person who is an offspring of a certain family.
- _____ k) This is a person who studies the life and culture of ancient peoples.
- _____ l) This is a brightly colored glossy shell found in warm seas.
- _____ m) This is an attempt to take the power from a government by force.
- _____ n) This is a tall water plant used to build boats.
- _____ o) This is the making of articles by hand or machinery on a large scale.
- _____ p) This is a simple song sung or uttered on one tone.
- _____ q) This is a hard material made up of skeletons of tiny sea animals and often used as jewelry.
- _____ r) This is a person who examines a little known or unknown place.
- _____ s) This is a mark or sign that stands for something else.

C. MAP ACTIVITY

Have the students locate Egypt, Mexico, the Atlantic Ocean and St. John on maps. Have them look at a map of Africa to find Ghana, Benin-Yoruba (Nigeria), and Guinea. This could become a research project.

D. READING THE CHAPTER

The purpose for reading is to develop a sense of pride, identity and belonging in the students about their African ancestors. After guided reading, the students should answer and discuss end of chapter questions in "Things to Talk About."

E. ENRICHMENT ACTIVITIES

- 1) Plan a field trip to St. John to see the petroglyphs in the Reef Bay Valley.
- 2) Write to the office of Archaeological Services in the Virgin Islands to find about the Smithsonian Institution Report on the Hull Bay skeletons.
- 3) Paint a mural of the Great Pyramid.
- 4) Pretend you are a pharaoh. Describe what your burial ceremony might be like.
- 5) Bring into the class any pictures of African art work you can find.

IV. STUDENT EXERCISES

A. THINGS TO TALK ABOUT

- 1) What are the great pyramids?
- 2) Why do you think the pyramids were built?
- 3) What were some of the occupations of the Africans in ancient Egypt? ...Ghana? ...Benin-Yoruba?
- 4) Why do you think the ancient Egyptians called their country "The Black Land?"
- 5) What were the African empires famous for?
- 6) What nation did our ancestors come from?

- 7) Were there Africans in the Virgin Islands before the Europeans came? Explain.

B. SOMETHING TO DO

1) Things to Remember

In the paragraph below, fill in the blanks with the correct answers. Here are some words to help you.

pyramids
ancestors
government
Columbus

stonemasons
St. John
Ghana
Kenya

Benin-Yoruba
Africa
Guinea

_____ is a young Virgin Islander who lives in _____. She is very interested in her _____. Her mother explained that her ancestors were from _____. Some great African empires were _____, _____, and _____. African Egyptians were the people who built the great _____. They knew about science, _____, mathematics, religion and farming. There were skilled blacksmiths, goldsmiths, jewelers, _____, carpenters, sandal makers, cabinet and furniture makers in the African empires. Some historians believe that Africans were in the Virgin Islands before _____.

2) Do You Know?

Circle the correct answer in the parentheses:

- a) A tall water plant used to build boats (empire, reed)
- b) A group of states under one ruler (empire, pyramid)
- c) A building for the worship of a god or gods (empire, temple)
- d) A person who is an offspring of a certain family (cowrie, descendant)
- e) A pyramid is in this shape (reeds, triangular)
- f) Something that is built in honor of a person or an event (monument, symbol)
- g) A building made of wood, concrete or any other construction material (structure, symbol)

- h) A brightly colored glossy shell found in warm seas (reed, cowrie)
- i) An attempt to take power by force from a government or authority (empire, uprising)
- j) A time long, long ago (structure, ancient)
- k) A person who plans and directs the construction of a building (engineer, merchant)
- l) A person who studies the life and culture of ancient peoples (archaeologist, uprising)
- m) A person who builds with stone and bricks (blacksmith, stonemason)
- n) An attempt to make articles by hand or machinery on a large scale (manufacture, blacksmith)
- o) A simple song sung or uttered on one tone (structure, chant)
- p) A hard material made up of skeletons of tiny sea animals and often used as jewelry (reed, coral)
- q) A person who examines an unknown or little known place (explorer, descendant)
- r) A mark or sign that stands for something else (triangle, symbol)

3) For You To Find Out

- a) Choose one of the African empires. Find out how its government was organized.
- b) Find out what kind of animals are found in West Africa.
- c) Find out about the burial ceremonies of Egyptian pharaohs.

.....

V. ANSWER KEY

A. THINGS TO TALK ABOUT

- 1) The pyramids are large stone structures with triangular sides which meet in a point at the top. They are monuments built in honor of the rulers of ancient Egypt and also storehouses of advanced knowledge.
- 2) Answers may vary.

- 3) The Africans in ancient Egypt were scientists, mathematicians, farmers, sailors, merchants, engineers, etc. Africans in Ghana were blacksmiths, stonemasons, carpenters, sandalmakers, cabinet and furniture makers, jewelers, goldsmiths, etc. Africans in Benin-Yoruba were artists, etc.
- 4) Answers may vary.
- 5) The empires had well organized governments. Ghana controlled the greatest source of gold known at that time. Guinea was a famous seaport. Ghana led in the mining and manufacturing of iron. Benin-Yoruba had many works of art.
- 6) Our ancestors came from Asante nation which is now Ghana, or from the Benin-Yoruba nation, which is a part of Nigeria.
- 7) Answers will vary since this is an unresolved question.

B. SOMETHING TO DO

1) Things to Remember

- | | | |
|--------------|-----------------|-----------------|
| 1) Keniya | 5) Ghana | 9) government |
| 2) St. John | 6) Benin-Yoruba | 10) stonemasons |
| 3) ancestors | 7) Guinea | 11) Columbus |
| 4) Africa | 8) pyramids | |

2) Do You Know?

- | | | |
|---------------|------------------|----------------|
| a) reed | g) structure | m) stonemason |
| b) empire | h) cowrie | n) manufacture |
| c) temple | i) uprising | o) chant |
| d) descendant | j) ancient | p) coral |
| e) triangular | k) engineer | q) explorer |
| f) monument | l) archaeologist | r) symbol |

VI. REFERENCES

Brugsch, Heinrich Karl.

Egypt under the Pharaohs: A History Derived Entirely from the Monument. London: John Murray, 1891.

Diop, Cheikh A. The African Origin of Civilization: Myth or Reality Westport: Lawrence Hill & Co., 1974.

Quarles, Benjamin. The Negro in the Making of America. New York: Collier Books, 1969.

Tompkins, Peter. The Secrets of the Great Pyramids. New York: Harper and Row, 1971, pp. 176-190.

Heyerdahl, Thor. "The Voyage of the Ra II." National Geographic, January 1971, pp. 44-71.

Pope, Pauline H. "Cruzan Slavery: An Ethnohistorical Study of Differential Responses to Slavery in the Danish West Indies." Ph.D. Dissertation, University of California, Davis, 1969.

CHAPTER VI. THE WEST AFRICAN SLAVE IN THE DANISH WEST INDIES

I. INTRODUCTION

Some people say there is no Virgin Islands culture. One must realize, however, that the strength of highly-organized civilizations in African was not lost when Africans were enslaved. Those customs, values and traditions which they had practiced and observed for centuries were more firmly enkindled in their hearts, not only when they were crowded together in the slave ships or when they were sweating in the fields, but also when they were communicating with their children in the home. African cultural traditions were continually being regenerated and handed down despite the environment of oppression. No matter how desperate the living and working conditions were, African culture was never lost because the Africans in the diaspora had the strength and courage to keep their heritage alive.

Just as the elders of the African tribes told their children stories about family history, parents and grandparents in the New World inspired their children in the same manner, i.e. the oral tradition. In this way, children learned of their family traditions and absorbed the strength to take responsibility in the leadership of their own families.

Virgin Islands grandparents and parents are or should be the most important resources for their childrens' educations. If parents allow the riches of their culture and heritage to be neglected in the homes, then the young will feel lost. Children must learn about and emulate their ancestors and heroes. They must respect and utilize all the knowledge of their elders so that they can truly understand their worth and uniqueness as a people. Education of this kind should be a motivating and inspirational instrument for the development of the youth.

II. PREPARING THE LESSON

A. MAIN IDEA

In the Caribbean, as in Africa, family life and religion were important parts of the West Africans' culture, despite efforts of the Europeans to prevent the development of family life.

B. OBJECTIVES

- 1) Discuss the educational role of the elders in the African tribal system.
- 2) Compare the family life of West African slaves with that of their ancestors in Africa.
- 3) Describe the living and working conditions of the West African slaves.
- 4) Compare the lifestyles of the West African slaves with the free people of West African ancestry.
- 5) Discuss the role of religion in the lives of the West African slaves.

C. CHAPTER SUMMARY

An important part of African civilization was and still is the tribe. Children learned family and tribal history from the elders through the oral tradition. In the Danish West Indies, many West Africans were not allowed to marry and have families as we know them today. The living and working conditions were poor. Not all West Africans in the Danish West Indies were slaves. There were also free colored and free blacks. They could own small plots of land and work at various skilled trades. There were Maroons and runaways. Maroons were rebellious slaves who escaped and lived in the hills far from towns and plantations in small communities. Runaways fled to Puerto Rico and were given their freedom after a year of work and conversion to Catholicism. In the Danish West Indies, Christianity was introduced to the slaves in part as a means of pacification. Moravians held religious services in the fields and slave quarters instead of in a church. The most important results of the Moravians' work was that the slaves learned to read and write Dutch Creole. This new ability would help them in their fight for freedom.

D. SUPPLEMENTARY INFORMATION

Our Religious Heritage

by: Reverend Dr. Joseph G. Moore

Dr. Moore believes that it would be misleading to discuss religion in the 19th century without mentioning the African slaves, the majority of the population. Although Africans were a very religious people, the belief that

African slaves had no real religion and were without a culture was held by most of the white people.

The Moravian missionaries came to the Virgin Islands to convert and minister to the African slaves. They baptized most of the babies of the slaves. However, relationships did not work well because the whites had no understanding of African religion and history.

The African religion was many years old. This religion probably began to develop as man came into the world. By the 19th century religion in Africa was fully developed with priests and skilled associates such as drummers, musicians, dancers, herbalists and a growing philosophy and theology. Africans believed that spirits which exist in all living things, cooperated with the body to give and maintain its life as long as possible. This was called animism. Africans also believed in polytheism which is a belief in many spirits or gods who control and manage all things. Ceremonies in the new world were held undercover and were often dispersed.

Almost all Europeans and Americans were very ethnocentric. This feeling that one's own culture is the best, helped to produce a disrespect for Africans and for their ancestral spirits and tribal traditions.

This was especially true of the Lutheran and Anglican churches, which served mainly their own ethnic groups, but less true of the Moravians.

Anthropologists, artists and musicians now all appreciate the deep influences African culture had on the Americas. There is no question that some of these religious and other cultural patterns contributed to the total culture of St. Croix.

Our Religious Heritage of the Nineteenth Century

by: Reverend Ronald E. Will

This paper emphasizes the importance of the sugar economy as the primary influence on religious tolerance. Planters in search of a fresh start were allowed to come into the Danish Islands. They were offered the right to keep their own citizenship and religion, and freedom from taxation for a number of years. These groups of different denominations also brought their laborers with them. The sole purpose was to populate the islands and to promote production of sugar and molasses.

There were five established denominations. The Lutheran Church held the status of state church. It was responsible for management of public cemeteries and public schools. They held separate church services in Danish and in Creole, the language used by the majority of the slaves.

The Dutch Reform Church had a strong influence on the slaves. Most of them spoke Negro Dutch Creole Dialect.

The Episcopal Church's membership included many of the businessmen, property owners and workers who migrated from British Virgin Islands. The planters recruited laborers from the British West Indies after Emancipation. Parenthetically, most of the leaders of riots were slaves brought from other islands. The Episcopal church was the only church which did not decline in membership after Emancipation.

There was a particular economic reason that the Roman Catholic Church was established. When the Danes wanted runaway slaves to be returned from Puerto Rico, they were refused the request. The slaves had been baptized in the Roman Catholic faith in Puerto Rico. The Danes had to allow the building of Roman Catholic churches before the Puerto Ricans would send the slaves back. The congregation increased over the years. The Moravians arrived with distinctively missionary motives. This is covered in another paper (see Moore, Murphy).

Most of the churches had to fight for survival. The laborers' interest in religion was related to the educational opportunities associated with church membership; a significant motivation was also to better oneself and to avoid field labor. There was also a shortage of ministers and frequent vacancies. Life was hazardous for the ministers. They led a daily life tainted by the vices and degrading practices associated with slavery and the plantation system. Nevertheless, they were legal pastors who filled the leadership gap, and played an important part in our heritage from the nineteenth century.

An oral report of loyalty to a pastor was told by Miss Alexandra Grandjean, a member of the Frederiksted congregation. She shared her memories about the fire-burn. One confrontation occurred when several rioters went up the hill to burn the Lutheran Church. The sexton at that time said "over my

dead body." After some hesitation the intended arsonists turned back to the lower part of town.

At another time, one Sunday the pastor was away for services on the island of St. John, so the St. Thomas church was led in worship by the clerk, the chief lay officer of the congregation.

Pre- and Post-Emancipation: Language Development in the Virgin Islands

by: Dr. Gilbert A. Sprauve

This study deals with linguistic developments in the Islands during the period of 1848 - 1878. Dr. Sprauve observes that it was unlikely that the English served as linguistic role models for the slaves and servants during the pre- and post-Emancipation periods. They mastered fully neither the africanized creole nor a respectable dialect of their mother tongue. In St. Croix, transitions from Dutch Creole to English Creole took place less abruptly than in St. Thomas/St. John. In St. Croix, Dutch Creole had not penetrated the community in a very thorough way. In St. Thomas the struggle for dominance of English over Dutch Creole was fierce and the ultimate change-over took much longer. St. Thomas and St. John English Creole appears not to have been an import but instead a local product. Stratification within an island's society further complicates the picture.

The remainder of this paper concerns itself with linguistic processes. To explain differences between St. Croix English Creole and that of St. Thomas/St. John, a certain amount of comparative analysis was done.

The Moravian Mission

by: Dr. Patricia G. Murphy

The Moravian Mission by Dr. Patricia G. Murphy points to the role of the Moravian Teacher/missionary in the education of the slaves and the free black and colored. In the nineteenth century, Moravian teaching brought an end to the moral aloneness of the Africans in the Danish West Indies. Moravian teachings helped to restore the Africans' sense of identity and taught them an international language. Most of the Africans wanted to learn to speak English. As a result they began almost completely to lose interest in Creole.

Many English planters attended services along with their slaves. The Moravian Church offered no separate services.

The Moravian missionaries became institutionalized to the point at which they were self-supporting. Few new missionaries were needed because there was a decline in population and sugar production.

The Moravian church became a unifying force within the West Indies. Even though social conditions and calamities occurred, the congregations and missionaries thrived. Records show that Governor Peter Von Scholten officially reinforced the work of the Moravian mission; in particular, their educational endeavors.

E. MATERIALS

None needed

III. TEACHING THE LESSON

A. MOTIVATIONAL ACTIVITY

Draw an example of a family tree on the blackboard. Discuss how one goes about drawing a record of his/her family.

B. VOCABULARY ACTIVITY

Word List

<i>authority</i>	<i>greathouse</i>	<i>translate</i>
<i>Christianity</i>	<i>mission</i>	<i>treatment</i>
<i>concern</i>	<i>missionary</i>	<i>tribe</i>
<i>condition</i>	<i>quarter</i>	<i>unity</i>
<i>cooper</i>	<i>rebellion</i>	<i>wheelwright</i>

Ask the class to look at the words in italics in the chapter. Have them unscramble the vocabulary words listed below and match each word with its definition. The class can use the glossary to check answers.

- 1) cernnoc
An interest in a person or thing.
- 2) heelwrightw
One who builds and repairs wheels.
- 3) raynissiom
A person who does religious work in a foreign country.

- 4) pocer
One who makes wooden barrels.
- 5) bellreion
A fight against a government.
- 6) nissiom
The headquarters of a group which does religious work in a foreign country.
- 7) brite
A group of people united by family ties and customs.
- 8) asltrante
To put into words of a different language.
- 9) tiocondi
The physical surroundings and situation in which a person lives or works.
- 10) terquart
A place where one lives.
- 11) tearhouse
Large house owned by a plantation owner.
- 12) nityu
A feeling or state of togetherness.
- 13) tianchristiy
The religion based on the teachings of Christ.
- 14) thorauity
The person in charge.
- 15) tenttream
The act of taking care of or dealing with something or someone.

C. MAP ACTIVITY

None

D. READING THE CHAPTER

The purpose for reading is to gain an understanding of the causes and effects of the poor living and working conditions of the West African slaves. After guided reading, the students should discuss end of chapter questions in "Things to Talk About."

E. ENRICHMENT ACTIVITIES

- 1) Draw your family tree.
- 2) Interview an elder in your community to find out about the Virgin Islands long ago.
- 3) Invite people from the community to speak to the class about the achievements of your West African ancestors.
- 4) Look at the Virgin islands Film Series for more information about V.I. history.
- 5) Imagine you were separated from your family. Write a poem about your feelings.
- 6) Take a trip to Annaly near Ham's Bluff in St. Croix. See if you can find the cave known as "Maroon's Hole."

IV. STUDENT EXERCISES

A. THINGS TO TALK ABOUT

- 1) Discuss family organization in West African tribes.
- 2) Compare the way African children learned tribal history with the way you learn history today.
- 3) Why didn't the Danes allow West Africans to marry and have families?
- 4) Name two types of West African slaves that lived in the slave quarters. Describe the different kinds of work they did.
- 5) Do you think it was possible for children of slave families to be happy with the conditions described in this chapter? Why or why not?
- 6) Why did the Danes allow the West African slaves to practice Christianity?
- 7) How did the ability to read and write help the West African slaves in their fight for freedom?

B. SOMETHING TO DO (Skill Page)

- 1) Things to Remember

Read each statement below. Write the correct answer in the blanks. Here are some words to help you.

poor
Puerto Rico
house

Christianity
elders
tribe

Free Blacks
maroons
unity

Free Colored
field

- a) An important part of African civilization was and still is the _____.
- b) The living and working conditions of the West African slaves were _____.
- c) The Danes knew that marriages and families brought about _____.
- d) Two types of West African slaves who lived in the slave quarters were _____ and _____ slaves.
- e) The _____ of the tribe told stories to the children in their family groups.
- f) _____ were usually the children of white fathers and black mothers.
- g) There were small communities of rebellious slaves called _____ who lived in the hills.
- h) In _____, runaways from the Danish West Indies were put to work for one year and later given their freedom.
- i) The Danes hoped that the teachings of _____ would make the slaves more obedient and peaceful.

2) Do You Know?

Read the definition under Column A. Unscramble the answers under column B. Write the answer under Column C.

COLUMN "A"	COLUMN "B"	COLUMN "C"
1) Feeling or state of togetherness.	nityu	_____
2) Headquarters of a religious group.	nissiom	_____
3) Group of people descended from a common ancestor.	brite	_____
4) Put into words of a different language.	asltrante	_____
5) Physical surroundings and circumstances.	tioncondi	_____
6) Place where one lives.	terquart	_____
7) House owned by planter.	tearghouse	_____
8) Fight against a government.	bellerion	_____
9) Maker of wooden barrels.	pooцер	_____
10) Religion based on Christ's teachings.	tianchristiy	_____
11) Person doing religious work in a foreign country.	raynissiom	_____
12) Interest in a person or thing.	cernnoc	_____
13) One who builds and repairs wheels.	heelwrightw	_____
14) The person in charge	thorauity	_____
15) Dealing with someone	tenttream	_____

3) For You to Find Out

- a) Find out from what kingdoms the West Africans came to your island.
- b) Find out what the West African slaves did in their free time.

.....

V. ANSWER KEY

A. THINGS TO TALK ABOUT

- 1) Tribes included parents, siblings, grandparents, grandchildren, polygamous spouses and their children, etc.
- 2) Oral vs. written history, etc. Answers will vary.
- 3) The Danes knew that strong family ties bring about unity. They feared unity would lead to rebellion, etc.
- 4) House and field slaves. House slaves worked in the greathouses and did the work of house servants. Field slaves worked on plantations, planting and harvesting crops, making sugar, working as carpenters, blacksmiths, masons, coopers, wheelwrights, etc.
- 5) Answers will vary.
- 6) The Danes thought if the West Africans became Christians, they might become more obedient and peaceful.
- 7) Answers will vary.

B. SOMETHING TO DO

1) Things To Remember

- | | |
|-----------------|------------------|
| 1) tribe | 6) Free Colored |
| 2) poor | 7) Free Blacks |
| 3) unity | 8) Maroons |
| 4) field, house | 9) Puerto Rico |
| 5) elders | 10) Christianity |

VI. REFERENCES

Bobo, Eddie Nab. "A Message to the Community." The Street Speaker 1:3,
(April, 1982, St. Thomas, U.S. Virgin Islands.

Dookhan, Isaac. A History of the Virgin Islands of the United States.
England: Caribbean Universities Press, 1974, p. 1/1.

Franklin, John Hope. From Slavery to Freedom: A History of Negro
Americans. New York: Random House, 1969.

CHAPTER VII. EARLY STRUGGLES FOR FREEDOM

I. INTRODUCTION

This chapter focuses on the St. John Slave Revolt of 1733-34. Caron and Highfield in The French Intervention in the St. John Slave Revolt of 1733-34 present an enlightening picture of the African slaves who led the revolt. The references used by Caron and Highfield in this section were Oldendorp (see SUPPLEMENTARY INFORMATION, Chapter 4) and Pope, pp. 89-91 (see REFERENCES, Chapter 5).

Who were these African slaves who led the revolt in 1733? The historical sources refer to them variously as "El Minas," "Aminas" or "Minas." Pope reports that a group by the name of "Minas," an Ewe-speaking people, inhabited that area of the Slave Coast known today as Togo and that another group, generally referred to as "Amina," occupied the area behind the fort at El Mina along the Gold Coast in what is today Ghana. All the evidence that we now possess indicates that the Aminas in St. John (and many others who were subsequently brought to St. Croix) came from the latter group. Pope underscores the curious fact that the Aminas have rarely been viewed as a separate nation in the historical literature; nor have they often appeared on the maps of the times.

"At this point attention should be drawn to the fact that there were a large number of blacks who identified themselves as Amina. The Amina were briefly mentioned in Chapter Two as Akan speakers living in the immediate area of Elmina castle, the Dutch trading station at the Gold Coast. These Amina or Elmina have rarely been treated as a separate ethnic group by anthropologists."

Pope goes on to suggest, no doubt correctly, that the Amina be considered as a separate Akan society, closely affiliated with both the Fanti and the Ashanti, remaining generally on good terms with the latter. These Amina, then, were most probably the people with whom the Portuguese dealt when they arrived in those parts in the late 15th century. And clearly they remained a separate political group through the 18th and 19th centuries when Oldendorp interviewed many of them in the Danish West Indies and later when their names occur repeatedly in the records of the Moravian Church.

Oldendorp is, without a doubt, our best source for these Amina, as he called them, in the Danish West Indies. He interviewed many of them on both

St. Croix and St. Thomas and from that information he was able to put together the following picture of their origins in Africa:

"The most powerful nation on this coast is the Amina, about which I tried to get information from five intelligent Negroes of that nation. One of these, a former rich merchant and slave hunter in Guinea, had gained a better than common knowledge because of his travels. The other was the king's brother, and the third had command over three thousand men in an army of a secondary king, his close relative. The two remaining ones were of the common people. The home of one of them was only one day's travel from the coast and from the English fort; the other was fourteen days away.

"This nation is under a king who governs the various provinces of his empire through secondary kings. These are called *Caboseers*. Their land is vast, full of large villages. Because of their power and cruelty, they are terrifying to their neighbors. They make war almost constantly with the Fante, Akkim, Akkran, Beremang, Assein, Kisseru, Anti, Okkan, and Adanfi. The reason for these wars is the attempt to kidnap their enemies. The Amina have rifles whereas their enemies frequently use only the bow and arrow. Internal wars are caused by the numerous heirs to the king and to the subordinate kings, who contest their right to rule.

"The Amina have a great deal of gold in their country, but no iron. Therefore the value of the latter is very great. Their money consists partly of grains and nuggets of gold and partly of a kind of sea-shell which they call 'bayis' or 'cowries.' Five pieces of the latter correspond roughly to one West-Indian stiver or six Saxon pennies. They trade in gold, ivory and slaves. In return they receive iron, gems and other items from the Europeans. One tribe of the Amina, the Quahu, kills many elephants and trades their tusks to the English and Dutch factories. The Amina, as do several African nations, are served by slaves, who in their opinion, however, are not treated as harshly as those in the West Indies."

At the same time, some of those same Aminas, or individuals from their client states, since they were continually at war, were also captured, sold into slavery and shipped to the West Indies. Not a few of them found their way to the Danish West Indies and in particular to St. John via the trading

center at St. Thomas in the period between the settlement of St. John in 1718 and the rebellion in November of 1733.

II. PREPARING THE LESSON

A. MAIN IDEA

In 1733 a revolt took place in St. John. This revolt planted a seed for the eventual freedom of the slaves in the Danish West Indies.

B. OBJECTIVES

- 1) Locate St. John, St. Thomas, Martinique on a map.
- 2) Discuss the events that led up to the St. John Slave Revolt of 1733-34.
- 3) List the events of the revolt in chronological order.

C. CHAPTER SUMMARY

St. John, a very beautiful island with some of the best beaches in the world, is two miles east of St. Thomas. In 1718, Denmark claimed St. John. The main reason for the claim was that Denmark needed additional fertile land for new plantations. Thousands of West Africans were imported to the Danish West Indies as slaves to work on the sugar cane plantations. Because of the large population of West Africans, the Danes feared rebellion. As a result, the Danish crown passed certain harsh laws in 1733.

Also in 1733, the Danish West Indies were hit by two hurricanes, there was a drought, and insects invaded the crops. Because of the terrible living conditions, the harsh laws and the natural disasters, the St. John Slave Revolt started in 1733. For six months African rebels controlled most of the island. Even though the rebellion was not ultimately successful, it was an important step towards the eventual freedom of the slaves in the Danish West Indies.

D. SUPPLEMENTARY INFORMATION

None

E. MATERIALS

- 1) Map of the West Indies
- 2) Pictures of St. John long ago and today.
- 3) Tin pans, biscuit tins, etc.

III. TEACHING THE LESSON

A. MOTIVATIONAL ACTIVITY

Have the class imagine that they were living under the conditions endured by the slaves. Have them tell what they would do in that situation.

B. VOCABULARY ACTIVITY

Word List

<i>claim</i>	<i>violence</i>	<i>militia</i>	<i>signal</i>
<i>commit</i>	<i>feud</i>	<i>accustom</i>	<i>rumor</i>
<i>disaster</i>	<i>import</i>	<i>permanent</i>	<i>suicide</i>
<i>drought</i>	<i>kingdom</i>	<i>pincer</i>	<i>uninhabited</i>
<i>equivalent</i>	<i>revolt</i>	<i>rigsdaler</i>	

On the blackboard write the sentences from the chapter which contain the vocabulary words. Underline each vocabulary word. Have the students tell what they think the underlined word means in each sentence. After checking in the glossary for the correct definitions, have the students make their own sentences.

C. MAP ACTIVITY

Have the students locate St. John, St. Thomas and Martinique on a map of the West Indies.

D. READING THE CHAPTER

The purpose for reading is to gain an understanding of the events that led up to the St. John Slave Revolt. After guided reading, the students should answer and discuss end of chapter questions in "Things to Talk about."

E. ENRICHMENT ACTIVITY

- 1) What if the slaves had permanently won control of St. John? Discuss how St. John and the U.S. Virgin Islands might be different today if the 1733 revolt had ultimately succeeded.
- 2) Make a field trip to Fort Frederiksvaern and Fortberg and/or one of the ruined plantations on St. John which was involved in the revolt and learn more about its role in history.
- 3) Compare St. John as it is today with St. John in 1733.
- 4) Have the class pretend they are newspaper reporters doing feature articles. Tell them to interview St. Johnians to find out more about the legend of the Amina suicides. Afterwards, they should write up the interviews and make a report on what they found out.
- 5) Collect materials such as tin pans, biscuit tins, etc. to use as "talking drums." Have the class create signals to communicate in the classroom.

IV. STUDENT EXERCISES

A. THINGS TO TALK ABOUT

- 1) What were some possible reasons for the feud over St. John between England and Denmark?
- 2) What were some of the cruel laws passed by the Danes? Why were they passed?
- 3) What conditions helped to start the rebellion?
- 4) Describe how the West African slaves took control on St. John.
- 5) How did the West Africans communicate with each other?
- 6) How did the news of the revolt get to St. Thomas?
- 7) Who were the leaders of the revolt?
- 8) Soldiers from which nation succeeded in putting down the revolt?
- 9) What did many West African slaves do rather than return to a life of slavery?
- 10) Do you think the St. John slave revolt was successful? From whose point of view? The slaves? The planters? Explain your answer.

B. SOMETHING TO DO (Skill Page)

1) Things To Remember

Match the phrases in Section (a) with the phrases in Section (b) to make complete sentences:

- | <u>Section (a)</u> | <u>Section (b)</u> |
|--|---|
| 1) St. John, a very beautiful island, | a) "talking drums." |
| 2) St. John became part of the Danish West Indies | b) on March 25, 1718. |
| 3) Certain harsh laws were passed | c) the Amina kingdom of West Africa. |
| 4) The Danish West Indies were hit by some natural disasters such as | d) Mary's Point on St. John. |
| 5) Many of the slaves on St. John came from | e) by the Danes. |
| 6) The leaders of the revolt were two great organizers | f) towards freedom of the slaves in the Danish West Indies. |
| 7) The West Africans developed a language using the sound of the | g) Kanta and Claes. |
| 8) The West African rebels held control of most of St. John | h) is two miles east of St. Thomas. |
| 9) According to a legend, many of the Amins leaped to their deaths on the rocks of | i) for six months. |
| 10) Even though the rebellion was not totally successful, it was an important step | j) two hurricanes, a drought and an insect invasion of the crops. |

2) Do You Know?

Crossword Puzzle: Clues

ACROSS:

A long bitter quarrel between two groups.

To bring in from another country for sale or use.

A country that is ruled by a king or queen.

Not lived in.

A story passed down from generation to generation which many people believe.

A long time of dry weather.

Long lasting

An old Danish coin worth a dollar.

To kill oneself is to commit _____.

An even that causes great harm or damage.

DOWN:

Being equal to something.

To promise or involve oneself.

An army of citizens.

A piece of news or gossip that is not proven as true.

To demand as one's own or one's right.

Tool for holding tight.

Act or state of rebelling.

Have the class make up a crossword puzzle using these clues. They can change the "Across" and "Down" designations as desired.

3) For You To Find Out

- a) See if you can find pictures of Fort Frederiksvaern to share with the class.
- b) Find out more about the Amina kingdom and write a report about it.
- c) Find out what the French did to help end the St. John slave revolt.
- d) Find out more about the "talking drum."

.....

V. ANSWER KEY

A. THINGS TO TALK ABOUT

- 1) The feud between England and Denmark was based on the conflicting claims to St. John. The class might think of other possible reasons based on other readings and discussion.
- 2) Answers will come from the list of laws in the text. A complete list of the law is in Caron and Highfield, pp. 15-17.
- 3) Reasons for rebellion: harsh laws, natural disasters, poor conditions.
- 4) Aminas organized the revolt; they carried weapons into the fort hidden in bundles of wood. They killed the soldiers except one. They sent signals to other slaves waiting on the plantations to attack their owners.
- 5) Talking drums.
- 6) One soldier escaped to St. Thomas and spread the news.
- 7) Kanta and Claes were the leaders.
- 8) The French from Martinique helped put down the rebellion and restore control to the Danes.

- 9) Many Aminas committed suicide rather than return to a life of slavery.
- 10) Answers will vary.

B. SOMETHING TO DO

1) Things to Remember

- | | |
|-------|-------|
| 1 (h) | 6 (g) |
| 2 (b) | 7 (a) |
| 3 (e) | 8 (i) |
| 4 (j) | 9 (d) |
| 5 (c) | 10(f) |

VI. REFERENCES

Caron, Aimery P. and Highfield, Arnold R. The French Intervention in the St. John Slave Revolt of 1733-34. Virgin Islands: Bureau of Libraries, Museums and Archaeological Services, 1981.

CHAPTER VIII. ON THE ROAD TO FREEDOM

I. INTRODUCTION

Two comments on the social, political and economic implications of the slave trade are presented here. The first is a general view from a European perspective, by Eric Williams in Columbus to Castro. The second is a view specific to the system of slavery in the Danish West Indies by Issac Dookhan in A History of the Virgin Islands of the United States.

'There is nothing which contributes more to the development of the colonies and the cultivation of their soil than the laborious toil of the Negroes.' So reads a decree of King Louis XIV of France, on August 26, 1670. It was the consensus of seventeenth century European opinion. Negroes became the 'life' of the Caribbean, as George Downing said of Barbados in 1645. The 'very being' of the plantations depended on the supply of Negroes, stated the Company of Royal Adventurers of England trading to Africa to King Charles II in 1663. Without Negroes, said the Spanish Council of the Indies in 1685, the food needed for the support of the whole kingdom would cease to be produced, and America would face absolute ruin. Europe has seldom been as unanimous on any issue as it has been on the value of Negro slave labour."

Williams, p. 136

"Like other West Indian communities which shared similar experiences of plantation agriculture, the Virgin Islands were a slave society. Slavery became a fixed and indispensable institution almost from the time of the colonization of St. Thomas when English, French and Dutch immigrants from other West Indian colonies brought slaves with them. As has already been discussed, the slave trade fed a constant stream of Africans into the Virgin Islands in response to the demands of the plantations for a continuous and dependable labor force.

Slavery dominated every aspect of life in the Virgin islands: socially, it led to the development of classes based on degrees of color, wealth and education; politically, it led to the adoption of measures for the suppression of the inferior classes and the support of the ruling class; and economically, it led to the exploitation of slave labor in the production of colonial staples. Slaves were employed in a wide variety of occupations, but the vast majority performed manual labor under the direction of white colonials who appropriated the slave-produced wealth."

Dookhan, p. 140

The lives of the West African slaves were governed by an endless list of prohibitions. The opportunity for mobility or even for justice, was severely limited. Given this situation, it was natural that West African slave protest was constant and vehement. One of the outstanding features of slavery in the Virgin Islands was the continuous struggle for freedom. This chapter describes some of these struggles and sets the scene for the Emancipation of 1848.

II. PREPARING THE LESSON

A. MAIN IDEA

The slave trade, as part of the Triangular Trade Route, was the basis for the development of great wealth in St. Croix, Danish West Indies, until the slave trade came to an end in 1803. Two slave revolts were attempted on St. Croix as the struggle for freedom continued.

B. OBJECTIVES

- 1) Locate St. Croix, Haiti, Tortola, Virgin Gorda, Jost Van Dyke and the British Virgin Islands on a map of the West Indies.
- 2) Explain why the years 1754-1815 were called "The Golden Days of St. Croix".
- 3) Describe the Triangular Trade Route.
- 4) Describe the slave revolts of 1746 and 1759.
- 5) Name the other islands where slaves won their freedom.

C. CHAPTER SUMMARY

St. Croix became part of the Danish West Indies in 1733. Sugar from St. Croix's plantations was an important part of the Triangular Trade. Many European planters made huge profits from the Trade. Therefore, they were forced to pay higher taxes to the Danish West India and Guinea Co. When the islands came under the rule of the Danish crown, King Frederik lowered taxes and many planters became rich very quickly. The years between 1754 and 1815 were "The Golden Days" for Europeans on St. Croix.

The West African population of St. Croix grew fast. The living and working conditions of slaves on St. Croix were similar to those on St. Thomas and St. John. Slave revolts were attempted in 1746 and 1759. In 1803 the slave trade came to an end in the Danish West Indies. There was a successful revolt in Haiti in 1798 and then in 1834 slaves in the British islands were also freed. With freedom so close, the slaves of the Danish West Indies became more determined to gain their freedom.

D. SUPPLEMENTARY INFORMATION

The following material on the Slave Conspiracy of 1759 is taken from Issac Dookhan's A History of the Virgin Islands of the United States. Dookhan gives as his source for this information Waldemar Westergaard's "Account of the Negro Rebellion on St. Croix, Danish West Indies, 1759." (Journal of Negro History, Vol. 11, Jan. 1926).

The leading conspirators of the planned revolt seemed to have been William Davis, a free-negro, and his three confederates. One of these was Sam Hector who could read and write, and Michel and Quaco of whom little is known. Plans were carefully laid and the uprising was set for the Christmas holidays of 1759. Each slave was to kill his master or overseer, and take what arms could be found. They were then to split into two bodies, those in the east to assemble under Quaco at Coleman's plantation near Christiansted, and those in the west to assemble under Hector in Frederiksted where they were to seize the fort. All those with weapons were then to proceed to Christiansted to capture the fort there; on the way they were to burn all plantations and kill all the white people they met.

After the successful takeover of the island, William Davis was to be governor-general, Michel was to be second-in-command, while Sam Hector was to be captain of the town. The leaders made sure that the participants were bound by solemn oath, but the enthusiasm of Cudjo, who knew the secret, outstripped his caution. Upon enquiring of a white overseer how much longer it was to Christmas, Cudjo remarked, 'I hope by that time to be a Petit Maitre.' On another occasion he sought and obtained a dozen bullets from a white artisan, and upon being questioned by another white man he voiced the threat, 'You shall be the first that I shall kill.'

These conversations were reported to the authorities, and the governor-general ordered an investigation set for December 11, 1759. What followed was an overwrought, fearful reaction by the white people, that is, arrest, torture, conviction and execution. Cudjo at first denied his conversations but later admitted to them when his brother Quamina voluntarily testified against him. Cudjo then implicated William Davis, who, when promised banishment rather than execution, talked freely and exposed others. Davis later committed suicide by cutting his throat in repentance for his betrayal of his friends. Of those accused of complicity in the plot, thirteen men were executed, including Sam Hector, two were broken on the wheel, four were burnt alive, four were pinched with hot tongs and hanged -- some by the neck, others by the legs -- and three were gibbeted. Then others were transported and sold to the Spaniards, while 59 men and women were acquitted. Revenge touched even the dead William Davis whose body was dragged through the streets of Christiansted, and then suspended and burnt at the stake.

[Dookhan, p. 171]

E. MATERIALS

- 1) Map of the West Indies, map of Triangular Trade Route.
- 2) Pictures of St. Croix today and long ago.
- 3) Old estate maps.

III. TEACHING THE LESSON

A. MOTIVATIONAL ACTIVITY

Plan a field trip to the Rum Factory. Students can find out where the sugar is grown today, how the rum is made and where it is shipped. Share with the students pictures of St. Croix today and long ago.

B. VOCABULARY ACTIVITY

Word List

abolition
emancipation
hemisphere

representative
m^olasses
nation

independent
continue
determine

First, write sentences using the vocabulary words on the blackboard. Then have the students discuss the words. Finally have them substitute synonyms for each vocabulary word.

C. MAP ACTIVITY

Have the students locate the Danish West Indies, Haiti and the British Virgin Islands on a map of the West Indies. Have them trace the Triangular Trade Route.

D. READING THE CHAPTER

The purpose for reading the chapter is to gain an understanding of the events that led up to the end of the slave trade and the revolts of 1746 and 1759. After guided reading, the students should answer and discuss end of chapter questions in "Things to Talk About."

E. ENRICHMENT ACTIVITY

- 1) Visit the ruins of some slave quarters. Then visit Government House and compare the space and interiors of both places.

Imagine what the furnishings in the slave quarters would have been like.

- 2) See how many Danish street names you can find in your community.
- 3) List as many names of the old plantations as you can find on a map.
- 4) Draw a political cartoon showing the purchase of the Danish West Indies by the Danish crown. You should try to show the feelings of all the characters involved.

IV. STUDENT EXERCISES

A. THINGS TO TALK ABOUT

- 1) What were some possible reasons for the purchase of St. Croix by the Danish West India and Guinea Co.?
- 2) Why was the period between 1754 and 1815 referred to by Europeans as "The Golden Days"?
- 3) Why were the planters on St. Croix angry?
- 4) Who controlled the islands after the Danish West Indies & Guinea Co.?
- 5) Discuss the two attempted slave revolts on St. Croix. Why were they not successful?
- 6) Name the other Caribbean islands where freedom was achieved before emancipation in the Danish West Indies.
- 7) What was a major step towards emancipation?

B. SOMETHING TO DO (Skill Page)

1) Things To Remember

Using the words and phrases (A to D) below, place the correct letter next to the numbered phrases

- A. The "Golden Days" of St. Croix
- B. Unsuccessful Revolts
- C. Freedom
- D. Triangular Trade Route

- _____ 1) Toussaint L'Ouverture a great hero.
- _____ 2) A plan to capture the forts in Christiansted and Frederiksted.
- _____ 3) Slaves freed in the British islands.
- _____ 4) A successful revolt in Haiti.
- _____ 5) The years between 1754 and 1815.
- _____ 6) From Copenhagen to West Africa.
- _____ 7) A large number of runaways.
- _____ 8) A new cargo of sugar, rum or molasses.
- _____ 9) With lower taxes came huge profits.
- _____ 10) William Davis, the leader.
- _____ 11) Abolition of the slave trade.
- _____ 12) 180 sugar plantations
- _____ 13) Ships of the Danish West India & Guinea Company.

2) Do You Know?

Using the words in the box, choose the word that means the same as the underlined parts of the sentences below.

abolition	representative	independent
emancipation	molasses	continue
hemisphere	nation	determine

- a) There was a strong feeling in favor of doing away with the slave trade.
- b) Haiti became the first free black nation in the Western part of the world.
- c) A major step towards freeing the slaves was taken in 1803.
- d) A new cargo of sugar and a sweet brown syrup was sent to Copenhagen.

- e) A group of people under the same government won its freedom.
- f) Haiti became the first free black nation in the Western Hemisphere.
- g) Johann Schopon was sent as a speaker for the other planters to the king.
- h) The struggle for freedom went on and on.
- i) The slaves of the Danish West Indies minds were firmly made up to gain their freedom.

3) For You to Find Out

- a) Find out how and where sugar was made in St. Croix.
- b) Find out more about the events which led up to freedom in the British West Indies.
- c) What happened to the Danish West India and Guinea Company after the Danish crown took control of the Danish West Indies in 1754?

.....

V. ANSWER KEY

A. THINGS TO TALK ABOUT.

- 1) Answers will vary.
- 2) Many European planters made huge profits when taxes were lowered and the triangular trade flourished.
- 3) The planters were angry about high taxation by the Danish West Indies & Guinea Co.
- 4) the King of Denmark controlled the islands after the Danish West Indies & Guinea Co. in response to the planters' request.
- 5) Answers will vary.
- 6) Haiti and the British islands achieved freedom before the Danish West Indies.
- 7) The end of the slave trade in 1803 was a major step towards emancipation.

B. SOMETHING TO DO

1) Things To Remember

- | | |
|-----|------|
| 1 C | 8 D |
| 2 B | 9 A |
| 3 C | 10 B |
| 4 C | 11 C |
| 5 A | 12 A |
| 6 D | 13 D |
| 7 C | |

VI. REFERENCES

Dookhan, Issac. A History of the Virgin Islands of the United States.
England: Caribbean Universities Press, 1974.

Williams, Eric. From Columbus to Castro: The History of the Caribbean
1492-1969. New York: Harper and Row, 1970.

CHAPTER IX. CLEAR DE ROAD FOR FREEDOM

I. INTRODUCTION

One of the interesting ironies of history is the fact that for over a century August 1st has been celebrated as West Indian Emancipation Day throughout the West Indies, while July 3rd, Virgin Islands Emancipation Day, has only been very recently observed.* Governor Melvin Evans proclaimed July 3rd a holiday for the first time in 1970. This holiday, as well as other local holidays and important events in our history, such as the anniversary of the Fireburn on October 1st, should be widely observed as a reminder of the accomplishments of our ancestors.

Emancipation was only a stepping stone towards the freedom of the Danish West Indians. Even though Danish West Indians were officially free after 1848, in their hearts and minds they still felt like slaves. The struggles of the years between 1848 and 1878 must be studied, so that present and future generations can recognize, understand and appreciate their rich heritage of human effort and achievement.

In past years, lantern parades, tea meetings and madras balls and lectures were held to commemorate the Emancipation, in Frederiksted only. Even though the events leading to Emancipation were centered in Frederiksted and although the proclamation of Emancipation was read in Frederiksted, this day should play a vital role in the culture and history of all Virgin Islanders.

Typically, there has been limited community involvement in these celebrations. One reason may be that since this holiday occurs in the summer, the schools are unable to participate. The College of the Virgin Islands and other community organizations therefore, should take a more active role in the recognition of this most important date in the history of the Virgin Islands.

The second reason may be that there has been a scarcity of written information and materials available to the community. However, over the past few years, interested groups have received grants to do extensive research on

* Hill, p. 24

Virgin Islands history. Research papers have been written and lectures given on the Emancipation and Fireburn, most recently under the auspices of the National Endowment for the Humanities-funded Project Emancipation: A Second Look. Copies of these papers and tapes of the lectures are available at Virgin Islands public libraries. A list of these materials appears in the INTRODUCTION.

Virgin Islands Emancipation Day is an anniversary which should take its place in the hearts of all true believers in human freedom and dignity.

II. PREPARING THE LESSON

A. MAIN IDEA

In St. Croix, Danish West Indies, the slaves demanded and won their freedom. After nearly 200 years of struggle, they were emancipated.

B. OBJECTIVES

- 1) Locate Trinidad and Curacao on a map of the West Indies.
- 2) Identify General Buddhoe Gottlieb and tell what role he played in the events of 1848.
- 3) List in chronological order the events that led up to the Emancipation of 1848.
- 4) Discuss the role of Governor Von Scholten in freeing the black people in the Danish West Indies.

C. CHAPTER SUMMARY

Freedom was in the air. The Danish Government passed a Proclamation in July 1847 to give gradual freedom to the slaves. They were not satisfied with the Proclamation of 1847. The enslaved black people started planning another revolt to win their freedom.

Buddhoe, a free black man, worked quietly, planning the rebellion with Martin King of Estate Slob and many other brave men and women. The people sent word to Governor Von Scholten that unless he came to Frederiksted by 4:00 P.M. on July 3, 1848, they would burn down the town. There were about 6,000 people gathered around the Fort. The Governor gave them their freedom. Afterwards, Buddhoe travelled around St. Croix, quelling violence and spreading

the news of emancipation. Buddhoe was later imprisoned and ultimately banished from the Danish West Indies.

D. SUPPLEMENTARY INFORMATION

Emancipation in the United States Compared and Contrasted with
Emancipation in the Virgin Islands

By: Dr. E. Aracelis Francis

In first examining the historical political situation in the Virgin Islands, Dr. Francis explains that the Europeans were interested in expanding their industrial and commercial enterprises into the West Indies. The Danish West India Company was authorized to participate in trade, and plantation agriculture settlements were established on the three islands by the Danish West India Company.

Africans were brought in to work the sugar cane. Due to many conflicts, the Danish West India Company was taken over by the Danish Crown.

The position of Governor-General was created to administer the colony. St. Croix became the center of administration. No major changes occurred until the middle of the 19th century during the movement for the abolition of the slave trade. Religious groups, political and economic theorists, writers and humanitarians were involved in the movement. This led to the appointment of a Royal Commission to study and report on the conditions of the slave trade and slavery. The Commission proposed a series of reforms. However, slavery continued and there was little improvement in the condition of the slaves.

The turn of the century found Denmark drawn into war with the English. The majority of the planters were English and did not want to change governments. Danish control was restored but the peace did not last long. Nevertheless, sugar production was high with high prices and St. Thomas flourished as the commercial emporium of the Antilles and as one of the great ports of the world despite the occurrence of natural calamities.

Peter Von Scholten was named acting governor of the Danish Virgin Islands. He implemented many progressive ideas, which resulted in major advances for the free colonial population and the slaves. He proclaimed, after slave revolts, the freedom of all slaves in the Danish Virgin Islands. His role is still debated by Danish historians today.

The abolition of slavery brought mixed blessings for the former slaves. They found themselves in a new kind of bondage. New regulations were started. There was still a great deal of dissatisfaction which surfaced in 1878.

Dr. Francis also examines the historical political situation in the United States. She points out that both Northern and Southern States had slaves. The South was mainly agricultural with slave labor and the North had small scale farming, shipping and industries. When Abraham Lincoln became President, war broke out because of the secession of the Southern states. Lincoln issued an Emancipation Proclamation based on military necessity. The South was in ruins, slavery was overthrown. Reconstruction plans were developed for the South. These developments were quickly undone by groups trying to re-establish the previous social order.

The author concludes by comparing the emancipation of the slaves in the Danish West Indies and the United States. She believes that the different histories of oppression and freedom have created different outlooks, attitudes and perspectives in the descendants of the former slaves today. We have to understand the different histories to acquire an appreciation of and respect for these differences.

E. MATERIALS

- 1) Song - "I Wish I Knew How it Feels to be Free," Billy Taylor.
- 2) V.I. Film Series, Series II, History Film #5.
- 3) Map of the West Indies.

III. TEACHING THE LESSON

A. MOTIVATIONAL ACTIVITY

Teach the class the song "Clear de Road" (words are in Chapter IX).

B. VOCABULARY ACTIVITY

Word List

benes
bondage
calico
commotion
craftsman

estate
forbidden
packet
proclamation
trash

trustworthy
witness
character
trial
luggage

Have the students explain what each underlined vocabulary word means in the sentences below. Have them check the glossary for the correct definitions.

- 1) The slave was trustworthy and was often sent to town on errands.
- 2) Meetings of slaves were forbidden because the planters feared that if the slaves were organized, they would revolt.
- 3) The Proclamation of 1847 would give freedom step by step to the slaves.
- 4) Our witness, a young girl named Agnes, saw all the events of Emancipation Day.
- 5) Because of their poor living and working conditions, the workers were making a great commotion in protest.
- 6) After the children had enjoyed the sugar cane, mother was upset by the piles of cane trash they left by the door.
- 7) Mama put sweet, ripe bananas into the batter for benyes.
- 8) He saw a piece of bright blue calico that I could make into a pretty dress.
- 9) He took his letter to the wharf and put it on the next packet to St. Thomas.
- 10) This evil bondage under which our countrymen have labored for so long is no more.
- 11) He worked as a farmer on La Grange estate.
- 12) He was a skilled craftsman and could make fine furnishings for his home.
- 13) How messages were passed to each other may be found in the character of Moses Gottlieb.
- 14) The prisoners were put on trial and some were shot.
- 15) Buddhoe was carrying luggage filled with good clothes.

C. MAP ACTIVITY

Have the students locate Trinidad and Curacao on a map of the West Indies.

D. READING THE CHAPTER

The purpose for reading is to gain an understanding of the events that led up to the Emancipation of the Danish West Indian slaves. After guided reading, the students should answer and discuss the end of chapter questions in "Things to Talk About."

E. ENRICHMENT ACTIVITY

- 1) Rewrite this chapter into a play or puppet show. If you know how to make puppets, create the characters you will need in order to act out your play.
- 2) Have the students paint a mural which includes the reading of the Proclamation of Emancipation and the reactions of the Danish West Indian slaves.
- 3) Show the class Film #5 of the V.I. Film Series on the Emancipation of 1848*.
- 4) Go to Fort Frederik and look at the series of paintings on the Emancipation.
- 5) Identify the important sites connected with Emancipation. Visit as many as you can.
- 6) Create a proclamation to correct all the things that are done today which are against freedom or human rights.
- 7) Write a poem about how it feels to be free.
- 8) Invite a local historian to tell the class more about Emancipation.
- 9) Listen to the Billy Taylor song "I Wish I Knew How it Feels to be Free." Compare it with how the slaves might have felt in 1848.

*Also, show the film, "Buddhoe," a St. Croix Theatre-Dance Production.

IV. STUDENT EXERCISES

A. THINGS TO TALK ABOUT

- 1) What were the reasons for the planned revolt in 1848? Do you think the enslaved black people were right to demand their freedom in 1848? Explain.
- 2) Why did the slaves take the action they did, instead of trying to sit down with the planters to discuss their problems?
- 3) Why do you think Governor Von Scholten freed the black people?
- 4) Why do you think the slaves burned and destroyed property in St. Croix after they had been freed?
- 5) What do you think happened to General Buddhoe after he was banished from the Danish West Indies?

B. SOMETHING TO DO

- 1) Things to Remember

Fill in the blanks for each sentence below.

- a) The Proclamation of 1847 planned to

- b) Along with many others, _____ and _____ made plans for a revolt in 1848.

- c) Governor General Von Scholten read the Proclamation of 1848 which stated

"

"

- d) The Proclamation of 1848 was read in the town of

2) Do You Know?

Have the students write the correct vocabulary word in each sentence.
The first letter of each word is given as a clue.

- a) Governor Von Scholten issued _____ about the end of slavery.
- b) Eve ate the f_____ fruit.
- c) He had a beautiful e_____ with a greathouse 10 miles east of Frederiksted.
- d) The carpenter was a skilled c_____.
- e) The man was held in b_____ as a slave on the plantation.
- f) The planter left his money with his t_____ servant.
- g) The judge and the lawyer both questioned the police w_____.
- h) The noisy crowd made a c_____ in the market place.
- i) The men placed the t_____ from the sugar cane fields in the garbage truck.
- j) She sailed on the p_____, when travelling to St. Thomas in 1878.
- k) Sandy wore a c_____ dress to school.
- l) Mother fried b_____ for the food sale.
- m) The people believed that Moses was of good c_____.
- n) The men were put on t_____ for burning the town.
- o) He carried his l_____ filled with good clothes on the boat.

3) For You To Find Out

- a) What happened to Governor Von Scholten after the Emancipation?
- b) What happened to General Buddhoe after the Emancipation?

- c) Find out what was happening in Christiansted when Emancipation was declared in Frederiksted.
- d) Compare how the slaves in the British West Indies and in the Danish West Indies were freed.
- e) If you were to visit Haiti and the British West Indies, what would be some historic sites which are important in the Emancipation of slaves on those islands?
- f) What are all four provisions of the Proclamation of Emancipation?

.....

V. ANSWER KEY

A. THINGS TO TALK ABOUT

- 1) To 5) Answers will vary.

B. SOMETHING TO DO

1) Things to Remember

- a) The Proclamation of 1847 planned to free the slaves gradually, such that all new born babies would be free, effectively immediately while all others would be freed after 12 years.
- b) Along with many others, Moses Gottlieb (General Buddhoe, Bordeaux) and Martin King made plans for a revolt in 1848.
- c) Governor General Von Scholten read the Proclamation of 1848 which stated "All unfree in the Danish West Indies are from today free."
- d) The Proclamation of 1848 was read in the town of Frederiksted.

VI. REFERENCES

Hill, Valdemar A., Sr. Rise to Recognition: An Account of U.S. Virgin Islanders from Slavery to Self-Government. U.S. Virgin Islands: St. Thomas Graphics, Inc., 1971, p. 24.

CHAPTER X. AFTER EMANCIPATION

I. INTRODUCTION

A major goal of this textbook, Clear de Road, has been to engender in young Virgin Islanders an awareness of and pride in their history and heritage. This emphasis, or, some might say, overemphasis, is in fact an attempt to counteract the phenomenon of a negative self-concept which has been part of the legacy of Virgin Islands history. According to Valdemar Hill, Sr. in Rise to Recognition, this "false sense of inferiority" which "has prevailed throughout the centuries," can be understood in the following terms:

While the black people were slaves they did not harbor any mental attitude of inferiority. Fresh from the environment of independence and equality in Africa, the blacks had no concept of inherent differences in human beings based on color of the skin. As was pointed out earlier, this was a concept contrived by the white man for economic reasons. The white colonists considered the blacks inferior for their own convenience, and declared them slaves "by nature." Instead of nursing any inferiority complex, the black man became more determined to assert his manhood as the punishments became heavier and unbearable. In the Danish West Indies he fought the white man to gain his freedom from human bondage.

Unfortunately, the symptoms of "inferiority" began to appear after emancipation. Separated from their native ways of life in Africa, the blacks had no choice but to emulate what they could observe of the white cultural patterns. As the white man had the comforts of social living and economic control, it became necessary for the blacks to accept and adopt the white man's sense of values. As they consciously and unconsciously aspired towards the social status of the white man they were led gradually to the false belief that they were in fact inferior to the white man. Besides, the growing number of people of mixed parentage who were forsaking the African portion of their background in the struggle to be accepted by the whites, tended to reinforce the black man's newly created sense of inferiority, and cause him to lose his African identity. (Hill, p. 36)

The social implications of this loss of identity are being felt today, although these issues began to surface immediately after Emancipation. This chapter, however, deals primarily with the economic issues confronting the newly free men and women of the Danish West Indies following Emancipation.

II. PREPARING THE LESSON

A. MAIN IDEA

After Emancipation, Virgin Islanders in the Danish West Indies continued to struggle under hard working conditions as laborers.

B. OBJECTIVES

- 1) List the provisions and effects of the Labor Act of 1849.
- 2) Compare the living and working conditions of the free laborers with those of the slaves before Emancipation.

C CHAPTER SUMMARY

On July 3, 1848, the black people of the Danish West Indies demanded and won their freedom. During those years of struggle, black Virgin Islanders started to develop a new culture, combining European and African traditions. Music, dance, foods, furniture and language were and are examples of the mixture of African and European cultures.

After Emancipation, St. Thomas became more involved in business activities while St. Croix remained chiefly agricultural. In order to keep the plantations running at a profit, the planters still needed a source of cheap labor. In 1849 the Labor Act was passed. The Act placed numerous restrictions on the newly-free laborers. The Labor Act was meant originally to be temporary, but it lasted for 30 years.

In 1877 the Central Factory was opened in Christiansted. The difference in pay between factory workers and plantation workers was great. This difference seemed unfair to the plantation workers. During the summer of 1878, there was a rumor that the Labor Act would be repealed and that the laborers would get a raise in pay on October 1st.

D. SUPPLEMENTARY INFORMATION

The economic life of the Danish West Indies revolved around growing and processing sugar cane. The following material, by Florence Lewisohn in St. Croix under Seven Flags, describes this process in which virtually everyone was involved:

"The cane juice ground out by any of the most primitive or most sophisticated of mill types was run in sluiceway of wood or lead, downhill to the

boiling shed or house. Freshly squeezed juice had to be processed quickly or fermentation set in which spoiled the sugar. It went first into a huge pot called a Receiver and then on into a Clarifier where it was barely simmered to bring up the first impurities, then allowed to stand a little while before skimming.

The activity around the windmill was as nothing compared to the feverish scurrying in the steamy boiling room. Here in the long rectangular space were mounted the banks of 'coppers,' the huge iron vats in which the juice was reduced to the right thickness for granulation. The Clarifier was always elevated above and near the first of the 'coppers,' and the hot mixture drained from a petcock down a trough to the first boiling vat.

The big vats were built into a solid long shelf of mortar, their rims flush with the top and at waist height. Each had its fire hose enclosed below and fed from an outside opening. The men and boys pushed the dry *bagasse* fuel into the 'furnace' under the 'coppers.' There were draft openings between the fire boxes and outside and long flues to bring in cold air and suck out the foul air. There were ash pits below the grating bars which held the fuel. A brick archway usually led into the pits and through this the men had to crawl to clear out the ashes now and then.

The fresh hot juice came from the Clarifier into the 'copper' known as the Grand, where it was boiled and skimmed constantly until reduced some in volume; then it was ladled into the next smaller 'copper', the process of reduction, skimming and ladling being repeated down the row of four 'coppers.' Various 'tempers' such as Bristol lime, wood ash or vegetable ash were added during the process and these helped 'yaw' or cleanse the sugar of various impurities.

The master boiler worked at the end of the row of 'coppers' at the smallest one known as the *Teache*. His job it was to decide just when the thick mixture was ready to 'strike.' This was the crucial point at which the syrupy mass would best crystallize into good grainy sugar when cool. The success of the entire process depended on the judgment of this man. He tended to be the most pampered slave on each plantation.

The yell of 'strike' brought a whole crew of men running to ladle the boiling mass into a portable wooden trough which reached across the room to the long wooden cooling pans which were built along the wall near the floor.

The yield of sugar from cane varied widely because the sweet content depended on soil, weather, ripeness and other factors. Generally a good mule mill using relays of teams could produce about 500 gallons of juice per hour, which meant 10,000 gallons went through the boilers in a day if the mill ran more or less around the clock. Given good breezes, the windmill production could double this.

Once the sugar mass had cooled, it was put into huge hogsheads of the 1,500 cwt; these were then suspended on racks over a cistern built to hold molasses. Each hogshead had eight or ten holes in the bottom which were plugged loosely with the pithy leaf stalks of the papaya tree, through which the molasses slowly drained away from the sugar. When drained fairly dry, the hogsheads of sugar were inverted and filled to the top with additional sugar; then the cooper put on solid new headings and the big barrel was branded with the estate name or symbol and was ready for shipment. St. Croix was noted for its fine *muscovado* sugar, a moist, raw brown type. The making of refined white sugar was almost unknown on the island.

The skimmings from the boiling process were used in the mash for rum-making, being later combined with purer molasses to the Northern British colonists in exchange for provisions not readily available from Denmark such as barrel staves and headings, lumber, horses, salt fish and corn meal. New England was filled with rum distilleries using West Indian molasses, thriving on the Triangle Trade which took rum to Africa, slaves to the West Indies and molasses to New England. Generally, the planters used most of their molasses for their own rum-making as it, too, was a good cash product.

The enormous containers for mash stood in a still-house adjacent to the sugar factory. The capacity of these 'butts' was up to 1,000 gallons and a distillery might keep a dozen of them fermenting at once. Into them went a variety of mixtures depending on what was available. To start, five parts of water to one of molasses, plus the skimmings from the sugar boiling if it were crop time. A *mother* of yeast was needed to start the fermentation and sometimes this came from part of the *bagasse* in the strainer as the cane juice had

flowed down from the mill. This fine 'trash' from the cane was known as cush-cush. The natural yeast in it came from a whitish powder formed at the joints of the cane stalks.

The mixture needed some form of acid; some local limes or tamarinds, salt peter, mineral or vegetable ash all went in according to the planter's taste. Some imbibers favored the piquancy of the bitter Seville oranges added to the mixture.

It took four to six days to ferment the mash in the 'butt.' The next step involved the pot still and a doubler or retort which stood next to each other out of doors just outside the still-house. The pot was elevated over a bricked-in furnace. A pipe ran from the mash 'butts' out through the wall to the pot, carrying the mash into the still where it was heated until the vapors passed on by a gooseneck into the retort. This vessel had already been filled to one-fourth capacity with low wine, a weak low-proof rum taken off at the beginning and end of every distillation. It acted as a primer for the hot vapors coming out of the pot still; when the vapors and low wine combined to boil together, it greatly strengthened the proof or alcoholic strength. The combined vapors passed on down into a weird-looking contraption which condensed them into rum.

The contraption was a set of 'worms' - pewter pipes coiled something like a huge bedspring, suspended in a cistern of cold water. When the alcoholic vapors circled down the cold pipes, they condensed and out came rum. Not the golden color expected, but a colorless 'white' which the planters so preferred to drink that they often lined their rum puncheons with wax so that the aging process would not turn the rum golden. Ordinarily, the rum aged in the wooden puncheons for months or years, after which it became the expected amber shade of a good dry rum. The pot still method produced rum averaging 120 to 140 proof. Anything weaker than this was tossed back into the low wine 'butt' to be used over again to prime the retort for the next batch.

The last step in the operation was to run the leftovers in the retort and pot still back into the used mash barrel and then to dispose of the whole used-up dregs in the *lees* pond nearby. The sour mash smell of the *lees* pond permeated the whole area on a good breezy day. There were thrifty planters, fortunately mostly on the British Islands, surely Scotsmen, who used the *lees*

itself in making up fresh batches of mash, but this practice was reprehensible on St. Croix where the planters prided themselves on their quality rum.

The finest rum of all was made directly from pure cane juice without using any molasses. This naturally could be distilled only at 'crop time' and naturally was reserved for the planter's own private, extravagant, stock.

Almost every slave on the plantation worked feverishly during 'crop time', either in the fields cutting ripe cane, in the mill, sugar factory or distillery. When 'crop' was done, it was time to celebrate. There was all the cane juice one could drink and all the molasses one could sop up on good corn bread, and some of the rum to wash it down. There were a few days off from work and a few nights with the drums reverberating from the hills, with the indefatigable dancers and chanters performing until dawn. Dimly remembered tribal dances out of Africa vied with the *bamboula*, a gay and spirited dance which soon became the favorite of townspeople also. Originating on the Guinea coast, the *bamboula* reached the peak of being a craze some decades later in the 18th Century among the Spanish Catholics on St. Thomas and Puerto Rico. It was danced in church and in their processions and on Christmas night the nuns danced it on a platform built in the convent yards in front of a grating kept open for the townspeople to watch. The only way in which the sacred version varied from the secular was that no men were allowed to dance with the nuns. Shortly after, the Church forbade the practice and eloquent sermons were preached against the *bamboula* in any form. (Lewisohn, pp. 132-37)

Educating The Emancipated - Schooling in the Danish West Indies in the
Nineteenth Century

By: *Patricia Gill Murphy*

Using documents and reports from the Royal Danish Archives, Dr. Murphy describes the struggle to establish public schools in the Danish West Indies in the nineteenth century. The School Commissions were comprised of truly concerned citizens who expected no compensation. They faced tremendous difficulties: lack of funds, resentment from the taxed, teacher shortages, and the problem of adapting an imported school model to insular educational needs.

Dr. Murphy traces the development of the educational system in the Danish West Indies from the missionary work of the Moravians to the Von Scholten schools. The Moravians believed that equality of opportunity to all Christians regardless of race or social status must be offered in the school curriculum. They learned the languages of the slaves and prepared educational materials in those languages. Peter Von Scholten made arrangements for the Moravian missionaries to teach in the island's state-supported schools.

During the early nineteenth century a Lancaster school in St. Thomas was commended for progress made by students in reading, writing and arithmetic. Women served as teachers at this time as evidenced by a letter of application to the School Commission of St. Croix. Lancasterian Schools developed concurrently with private academies. Affluent members of the community were asked to support the schools. As expected, merchants protested the pressure put upon them to subscribe. The increase of the school population in 1835 caused the School Commission to ponder whether the much sought-after places should be allotted to the children of subscribers or to children unable to pay the tuition.

Citing correspondence found in the Danish Royal Archives, Dr. Murphy notes that student withdrawal from school was done with great formality and that public school instruction was offered on a year-round basis.

The development of a school system on St. John proceeded much more slowly than on St. Thomas. Missionary teachers remained longer and funds were very difficult to secure. Schools on St. John received obligations (contributions) based on appraisals. These schools opened, then closed, and Moravians were temporary replacements and finally became permanent teachers.

A revolutionary measure took place on that island when, in the interest of economy, the slaves and the free were educated together. It is important to point out that Peter Von Scholten presided at the meeting where that decision was made.

Another area of interest Dr. Murphy touches on is the education of girls in the public schools as early as 1815. Information pertaining to age, races and geography is included.

In conclusion, Dr. Murphy states that the uniqueness of the Danish West Indies in comparison with other West Indian islands is based on the contrast



between the elitist traditions of England, France and the Netherlands which were transported to the other islands; and the more egalitarian elements of Danish education which stressed the common ability of all school children. The Moravians and Peter Von Scholten reinforced that approach to education.

Conditions of the Working Class in St. Croix in the period 1848-1878

By: Dr. Arnold Highfield

Dr. Highfield presents a vivid account of the working class after Emancipation in St. Croix, with a brief review of European revolutionary activity as a backdrop. He believes that not enough attention has been paid to the influence of revolutionary events in Europe in 1847-48. Nearly all of Europe was attempting to restore the old political order while striving to move ahead economically. Changes in Europe had an impact on the growing movement for Emancipation in the Danish West Indies. Dr. Highfield points out that the events in 1848 did not constitute a successful revolution but an effective revolt which forced the ruling powers to alter their means of dominating the real producers in society. It was not a shift of political and economic control from one group to another.

After Emancipation, the Labor Act of 1849 dominated the lives of free Crucians in the period 1848-1878. The former slaves became "estate laborers," "porters," free coloreds and free blacks; these groups established the social relationships and attitudes created by the intersecting of class and color in mid-nineteenth century Danish West Indian society. The Crucian laboring class in this period was both oppressed and depressed. There was severely restricted mobility, low pay, lack of organization, lack of educational opportunities and perhaps even the loss of optimism and direction. One result of the response of the Crucian working population to oppressive working conditions was the emigration of a number of laborers from the other islands. They were brought to supplement the ex-slave labor force.

Despite vigorous attempts of the government and planters to maintain levels of production, the agriculture of the Danish Islands took a sharp turn for the worse, as a result of natural calamities, sugar being produced from beets, etc. Since the future offered little promise of any real change, the laborers finally revolted in the Fireburn of 1878.

Cultural and Economic Aspects of Danish West Indies in 18th and 19th Century

By: Sen. Michael Paiewonsky

Paiewonsky's paper contends that history should be written with social and cultural insight and that Virgin Islands children should have a multifaceted exposure to their culture and history.

Paiewonsky notes that the Danish West Indies architecture found on St. Croix dates back to the time when St. Croix, prosperous because of its sugar industry, was an important center of the Danish West Indies. The planters' townhouses are monuments to the prosperity and power of that era which declined with the advent of beet sugar in Europe.

Turning to the economic history of St. Thomas, Paiewonsky reveals that the success of this trading emporium was based on smuggling goods into Puerto Rico, and had various effects on the whole population. Employment opportunities in St. Thomas produced a large number of freed Blacks, a high literacy rate and most importantly, the large number of skilled artisans, shipwrights, sailmakers, ropebraiders and steam mechanics.

Paiewonsky points out that historians must contend with the inaccuracy of most written records, falsified or incomplete because of smuggling. Historical archaeology provides another view into the past.

The Indian and the Black populations are discussed at length. Indentured slavery and the origins of stigma attached to black slavery are traced. The introduction of Christianity is discussed, and the question raised whether Christianity was or is antagonistic to the interests of Black people.

The end of the 18th century and the beginning of the 19th century witnessed changes in the world that affected the Danish West Indies. Paiewonsky lists several. the abolition of slavery in the New England and Middle Colonies, the ban on the transatlantic slave trade, the decline in the price of sugar and the shifting to cotton in the United States, the West Indies and in South America.

Paiewonsky sees the changing of the colonial power in the islands as a major event. The Napoleonic wars resulted in the occupation of the islands by the British. The British encountered a diverse white population and an educated Free Black population in St. Thomas. The Free Blacks received basic

Cultural and Economic Aspects of Danish West Indies in 18th and 19th Century

By: Sen. Michael Paiewonsky

Paiewonsky's paper contends that history should be written with social and cultural insight and that Virgin Islands children should have a multifaceted exposure to their culture and history.

Paiewonsky notes that the Danish West Indies architecture found on St. Croix dates back to the time when St. Croix, prosperous because of its sugar industry, was an important center of the Danish West Indies. The planters' townhouses are monuments to the prosperity and power of that era which declined with the advent of beet sugar in Europe.

Turning to the economic history of St. Thomas, Paiewonsky reveals that the success of this trading emporium was based on smuggling goods into Puerto Rico, and had various effects on the whole population. Employment opportunities in St. Thomas produced a large number of freed Blacks, a high literacy rate and most importantly, the large number of skilled artisans, shipwrights, sailmakers, ropebraiders and steam mechanics.

Paiewonsky points out that historians must contend with the inaccuracy of most written records, falsified or incomplete because of smuggling. Historical archaeology provides another view into the past.

The Indian and the Black populations are discussed at length. Indentured slavery and the origins of stigma attached to black slavery are traced. The introduction of Christianity is discussed, and the question raised whether Christianity was or is antagonistic to the interests of Black people.

The end of the 18th century and the beginning of the 19th century witnessed changes in the world that affected the Danish West Indies. Paiewonsky lists several. the abolition of slavery in the New England and Middle Colonies, the ban on the transatlantic slave trade, the decline in the price of sugar and the shifting to cotton in the United States, the West Indies and in South America.

Paiewonsky sees the changing of the colonial power in the islands as a major event. The Napoleonic wars resulted in the occupation of the islands by the British. The British encountered a diverse white population and an educated Free Black population in St. Thomas. The Free Blacks received basic

rights as a reward for supporting the British. These rights were retained after the Danes returned to power through the use of petitions.

Continuing in chronological order, Paiewonsky points out the contributions of Peter Von Scholten to the Danish West Indies, especially to St. Thomas' fire code and the emancipation of the slaves on July 3, 1848. A discussion of the Royal Mail Steamship Company's use of St. Thomas could not be omitted. It made that island the center of West Indian trade at a time when prosperity was rare in the islands.

Several Virgin Islanders of the 1850's received special mention. Such outstanding men as Edward Wilmot Blyden, Camille Pissaro, Sosthenes Behn and Judah P. Benjamin are noted. Paiewonsky pays attention particularly to Blyden and Pissaro. He laments the fact that innovators and leaders had to leave St. Thomas to develop their talents and viewed this as a problem throughout the colonial world.

Paiewonsky believes that the people of the Virgin Islands have to identify the "criminals" in order to deal effectively with the past. There is also a need for recognition of African and American technology that whites adopted.

The author stresses the need for books and schools to build positive images for our children. He views the present schoolbooks as inadequate and challenges historians to look into areas that have not been documented. History is taught on the streets that is not factual and if historians do not do something about it they will fail the children of the Virgin Islands.

A Slave Island - Robert Mackay Hughes and the Origins of Independence
Sentiment in St. Thomas, Danish West Indies,
1865-75 - George Tyson

Tyson's work covers an aspect of Virgin Islands history which is not well documented or widely known. The work is based on an examination of records of Colonial Council meetings and issues of the St. Thomas Tidende, a newspaper edited by a leader of the political reform movement. The struggle for political reform originated among the middle class Colored Creoles of St. Thomas just as Denmark was entertaining ideas of selling her Caribbean possessions to the United States. The declining economic importance of St. Thomas led to tan

increasing dissatisfaction with Danish rule. Hope for renewed prosperity died when the U.S. Senate voted against the purchase of St. Thomas and St. John.

Hope was restored by a Royal Proclamation of May 7, 1870 which announced that the Danish Government "will succeed in promoting the interest of the Islands." Robert Mackay Hughes, a Council member and editor of the St. Thomas Tidende, wrote about the need for an attack upon the Colonial Law of 1863 as the first step in a campaign for self-improvement. Community members wrote in numerous proposals.

Governor Birch, through a swift maneuver, had himself sent as a representative to Denmark. A committee was established and drew up several reforms to be sent to Denmark. Secret meetings were held in St. Thomas while Birch was in Denmark. A petition based on a "fundamental restructuring of the existing colonial relationship" resulted from those meetings. The people responsible referred to themselves as "liberals". The petition of 1111 (eleven-eleven) so called because of the eleven hundred and eleven residents who supported it, had widespread support in St. Thomas but met with an icy reception in Denmark. Some officials viewed it as a "threat to Danish rule." Governor Birch came back to the islands without any reforms, and, much to the dissatisfaction of the liberals, Birch was reappointed as Governor. The only change was a shift in the Governor's residence from St. Croix to St. Thomas.

The liberals split into two groups over what tactics to use. The annexationists, convinced that reforms would never be a reality under Danish rule, favored annexation to the United States. The moderates felt that reforms could be achieved under Danish rule.

The editor of the St. Thomas Tidende, Robert Mackay Hughes, stood at the center of the liberal movement. Originally from Guyana, this man of color led the struggle for reform and supported the petition of 1111. He worked towards maintaining unity among the liberals. A member of the St. Thomas/St. John Colonial Council he became disenchanted with Danish rule and introduced the concept of "self purchase" because he was convinced that St. Thomians could handle self-government. The concept of "self purchase" equated the colonial status of the islands with the status of slavery and suggested that the islands should purchase their own freedom from Denmark. He further suggested the formation of a West Indian Confederation. His radicalism led to his loss

of the right to publish the St. Thomas Tidende. Opponents in Denmark sought to discredit the liberal movement by "asserting that it amounted to little more than ... an unrepresentative minority, composed principally of foreigners ... from other Caribbean islands and Latin America." Hughes denounced the native issue as "diversionary."

A new Colonial Law had been drafted by a committee in 1874 but was denounced as too radical by the Council's conservative members. They saw it as a means of separating St. Thomas from Denmark. This Colonial Law was dropped by the new Council in early 1875. Of the three original popular liberal members, one left for health reasons and the other for retirement. Mackay Hughes, died of cancer in 1875. His death left the liberal movement with a "lack of direction, purpose and cohesion."

Several reforms instituted by the colonial administration also led to the disintegration of the liberals. Libel suits directed against those who criticized the Government in the press silenced the vocal liberals.

A free press did come into being until David Hamilton Jackson achieved that reform from Denmark in 1915. The spirit of liberalism and nationalism did not die. Men like Jacob Henry Adams, Adolph "Ding" Sixto, Rothschild Francis and others, a half century later, would lead a new struggle for greater self-government and a more equitable social order.

E. MATERIALS

- 1) Chart showing comparative prices for food and other staples, then and now.
- 2) Staged Reading, "All in Time," by Ruth Moore, written for Project Emancipation: A Second Look.

III. TEACHING THE LESSON

A. MOTIVATIONAL ACTIVITY

Have the students study the list of comparative prices compiled by the teacher. Have them imagine that they had \$1.00 to spend then and now. They can describe how they would spend \$1.00 per week to support themselves and their families.

B. VOCABULARY ACTIVITY

Word List

<i>apprentice</i>	<i>develop</i>	<i>temporary</i>	<i>psalm</i>
<i>artisan</i>	<i>compulsory</i>	<i>herring</i>	<i>passport</i>
<i>contract</i>	<i>tradition</i>	<i>participate</i>	<i>provision</i>
<i>crushing station</i>	<i>declare</i>	<i>elegant</i>	<i>Catechism</i>
<i>gutter</i>	<i>editor</i>	<i>rattan</i>	<i>repeal</i>
<i>impact</i>			

Below each vocabulary word are two definitions. Choose the correct one:

- 1) Rattan
 - a) a palm with tough stems
 - b) a switch used in punishing school children
- 2) Contract
 - a) a kind of paper with a sticky side
 - b) a written agreement that can be enforced by law
- 3) Artisan
 - a) a person who paints pictures
 - b) a skilled worker in a trade such as carpentry, masonry, etc.
- 4) Psalm
 - a) a book of the Bible
 - b) a song about shepherds
- 5) Passport
 - a) a passage out of the harbor
 - b) a document that gives permission to travel
- 6) Impact
 - a) a loud noise
 - b) a forceful effect
- 7) Gutter
 - a) to eat greedily
 - b) a narrow ditch along the side of a road
- 8) Develop
 - a) to process film from a negative to a photograph
 - b) to grow, bring or come into being
- 9) Crushing Station
 - a) a place where cane is pressed to squeeze the juice out
 - b) a group of people crowded together

- 10) Catechism
 - a) a handbook of questions and answers for teaching about religion
 - b) a difference in opinion between two groups in the church, causing one group to break away
- 11) Elegant
 - a) a richness of grace and design
 - b) a lack of care, very untidy
- 12) Repeal
 - a) to say again
 - b) to do away with a law
- 13) Provision
 - a) an incident that makes people angry
 - b) root vegetables, such as potatoes, tannia, etc.
- 14) Compulsory
 - a) a requirement in performing a certain act
 - b) a law which makes you agree to perform
- 15) Apprentice
 - a) a beginner or helper learning a craft or trade
 - b) to be grateful
- 16) Tradition
 - a) a long-established custom or practice
 - b) an event that is planned quickly and celebrated
- 17) Declare
 - a) to hesitate in saying something
 - b) to state openly
- 18) Editor
 - a) a person who prepares writing to be printed in a magazine
 - b) a person who prepares the financial accounts
- 19) Temporary
 - a) for a time only, not permanent
 - b) a lasting event, happening
- 20) Herring
 - a) a court appearance before a judge
 - b) a small food fish sometimes canned as sardines
- 21) Participate
 - a) to section a room
 - b) to take part in some activity

C. MAP ACTIVITY

None

D. READING THE CHAPTER

The purpose for reading is to gain an understanding of the new life of Danish West Indians after the Emancipation. After guided reading, the students should answer and discuss end of chapter questions in "Things To Talk About."

E. ENRICHMENT ACTIVITY

- 1) Have a discussion about whether slavery was really over after Emancipation.
- 2) Divide the class into two groups. Have one group make an outline of the chapter. Put it on the board, leaving some blanks. Have the other group try to fill in the blanks.
- 3) Plan a political campaign with posters, speeches, etc., about what the government should do with/for the people who are not working.
- 4) Divide the class into two groups. Have half the class pretend to be planters and the other half, laborers. The planters will draw up a contract for the laborers. The laborers will draw up a better one for themselves. Present both contracts to the class as a whole. After discussion, the class will draw up one contract which is fair and acceptable to both sides.
- 5) Individual children can interview a senior citizen, or an older person can be invited to the class, to discuss the food they ate in the old days compared to the food the students eat today. The class can write reports on what they learned.
- 6) Have the students learn and practice the quadrille, Cariso and/or bamboula, and put on a performance for the class and/or school.
- 7) Invite a local artisan to the class to talk about the art of joinery.

- 8) Plan a field trip and visit the first school that was built. Discuss how the school might have been long ago. Have them write a report about their visit to the school.

IV. STUDENT EXERCISES

A. THINGS TO TALK ABOUT

- 1) Describe how a new culture was developed in the Danish West Indies.
- 2) How did the slaves get an education?
- 3) How many schools were built on St. Croix? Where are they located?
- 4) How is your school different today compared with schools in the Danish West Indies?
- 5) What did Robert Mackay Hughes believe?
- 6) What rights did Virgin Islanders have after Emancipation? What rights did they not have?
- 7) How did labor in the Central Factory differ from labor on the plantations?
- 8) Do you think we need a vagrancy law in the Virgin Islands today? Explain your answer.

B. SOMETHING TO DO (Skill Page)

- 1) Things To Remember

Each of the statements lettered A to D corresponds with one set of numbered phrases below. Put the correct letter in the box next to the set of phrases where it belongs.

STATEMENTS:

- A. The new life of Crucian laborers was based on the Labor Act of 1849.
- B. There were three classes of laborers in the Danish West Indies.
- C. Virgin Islands Culture has its roots in African and European traditions.

D. Unemployed laborers were called vagrants.

- | | |
|---|-------|
| 1) Skilled workers | |
| 2) field workers | : : : |
| 3) children and old people | : : : |
| | |
| 1) a yearly contract | |
| 2) low pay | : : : |
| 3) hard working conditions | : : : |
| | |
| 1) arrested | |
| 2) ate bread and water | : : : |
| 3) cleaned the gutters | : : : |
| | |
| 1) bamboula, quadrille, cariso | |
| 2) bullfoot soup and provisions | : : : |
| 3) creole or calypso language and education | : : : |
| | |

2) Do You Know?

elegant	herring
develop	temporary
psalm	Catechism
passport	compulsory
rattan	gutter
crushing station	repeal
apprentice	editor
artisan	contract
impact	provision
declare	participate
tradition	

Use the vocabulary words in the answer box above to fill in the blanks with the word that means the same as the words given below.

- a) _____ required, definite
- b) _____ carpenter, plumber, electrician
- c) _____ agreement, deal
- d) _____ cane, furniture
- e) _____ forceful effect
- f) _____ cane squeezing, pressing

- g) _____ withdraw, cancel
- h) _____ book, religious, bible
- i) _____ grow, build
- j) _____ ditch in the road
- k) _____ join, involve
- l) _____ travel, permission
- m) _____ helper, beginner, student
- n) _____ question and answers, religion, study guide
- o) _____ potatoes, tannia, vegetables
- p) _____ fish, sardine
- q) _____ writer, publisher
- r) _____ richly, graceful
- s) _____ limited, not lasting
- t) _____ announce, state
- u) _____ custom, habit

3) For You to Find Out

- a) Find out about the Bethlehem sugar cane factory on St. Croix. What happened to it? What was VICORP?
- b) Name some greathouses still standing in St. Croix.
- c) Where was the Central Factory located? How much sugar could it produce? How long did it operate? What is standing on the same spot today?

.....

V. ANSWER KEY

A. THINGS TO TALK ABOUT

- 1) Answers will emphasize the mixing of African and European Cultures.
- 2) Governor-General Peter Von Scholten felt that the law of free compulsory education was just as important for slave children. The Moravian Missionaries taught the slaves in the Danish West Indies how to read and write.
- 3) St. Croix' 8 schools were: La Grande Princess, Diamond, Two Williams, Mt. Victory, Peter's Rest, Kingshill, Green Cay, and La Vallee.
- 4) Answers will vary.
- 5) He believed in greater self government for the Virgin Islands.
- 6) Rights were few but included payment for labor. Rights denied: participation in government, travelling freely, job mobility, etc.

7) Other than the obvious differences between factory and field work, the difference in pay was most significant.

8) Answers will vary.

B. SOMETHING TO DO

1) Things to Remember

B A D C

VI. REFERENCES

Hill, Valdemar A., Sr. Rise to Recognition: An Account of U.S. Virgin Islands from Slavery to Self-Government. U.S. Virgin Islands: St. Thomas Graphics, Inc., 1971, p. 36.

Lewisohn, Florence. St. Croix Under Seven Flags. Florida: Dukane Press, 1970, pp. 132-137.

CHAPTER XI. READY FOR CHANGE

I. INTRODUCTION

It should come as no surprise that the issue of land and land ownership was central to the social and economic situation in the Danish West Indies after Emancipation. On larger islands, like Jamaica, freed black people were able to buy small plots of land, called 'freeholds,' and attain self-sufficiency with their gardens and provision grounds. In the Danish West Indies on the other hand, land was very limited and was owned almost exclusively by planters. According to Hill in Rise to Recognition, "the former slaves had no abundant 'wastelands' to revert to and become small settlers and individual cultivators. Nor was the Danish Crown interested ... (in) setting up any constructive policy of land settlement for the black inhabitants ... The black people, who were 'promoted' from slaves to 'Danish subjects' remained a landless proletariat still dependent upon the white colonists for survival." (Hill, p. 47)

The planters' virtual monopoly on land ownership, coupled with the provisions of the Labor Act of 1849 and restrictions on emigration, made the post-Emancipation years potentially quite explosive. It seems incredible that thirty years passed before the explosion finally occurred. This chapter describes the events that led up to that conflagration - the Fireburn of 1878.

II. PREPARING THE LESSON

A. MAIN IDEA

The laborers had serious complaints about the Labor Act of 1849.

B. OBJECTIVES

- 1) List the complaints against the Labor Act.
- 2) Explain the purpose of Contract Day on October 1st.
- 3) Describe the events which led up to the St. Croix Labor rebellion of 1878.

C. CHAPTER SUMMARY

The laborers went to Frederiksted as usual for Contract Day on October 1, 1878. They all had serious complaints. They hoped that on Contract Day the Labor Act would be repealed and that they would get a raise in pay. When they realized there would be no changes, they grew angry. Two incidents happened during the afternoon of October 1st that made them angrier. These incidents were the start of the Labor Rebellion of 1878.

D. SUPPLEMENTARY INFORMATION

The following text of the Labor Act of 1849 is reproduced from Knox's A Historical Account of St. Thomas, W.I. (1852)

LABOR ACT.

Provisional Act to Regulate the Relations between the Proprietors of Landed Estates and Rural Population of Free Laborers.

I, Peter Hansen, Knight Commander of the Order of Dannebrog, the King's Commissioner for, and officiating Governor-General of the Danish West India Islands, Make known: That, whereas the ordinance dated 29th July, 1848, by which yearly contracts for labor on landed estates were introduced, has not been duly acted upon: whereas the interest of the proprietors of estates, as well as of the laborers, requires that their mutual obligations should be defined: and whereas on inquiry into the practice of the Island, and into the printed contracts and agreements hitherto made, it appears expedient to establish uniform rules throughout the Island, for the guidance of all parties concerned, it is enacted and ordained:

1st. All engagements of laborers now domiciled on landed estates and receiving wages in money, or in kind, for cultivating and working such estates, are to be continued as directed by the ordinance of 29th July, 1848, until the first day of October of the present year: and all similar engagements shall, in future, be made, or shall be considered as having been made, for a term of twelve months, viz: from the first of October till the first of October, year after year. Engagements made by heads of families are to include their children between five and fifteen years of age, and other relatives depending on them and staying with them.

2d. No laborer engaged as aforesaid, in the cultivation of the soil, shall be discharged or dismissed from, or shall be permitted to dissolve, his or her engagement before the expiration of the same on the first of October of the present, or of any following year, except in the instances hereafter enumerated.

A. By mutual agreement of master and laborer, before a magistrate.

B. By order of a magistrate on just and equitable cause being shown by the parties interested.

Legal marriage, and the natural tie between mothers and their children, shall be deemed by the magistrate just and legal cause of removal from one estate to another. The husband shall have a right to be removed to his wife, the wife to her husband, and children under fifteen years of age to their mother, provided no objection to employing such individuals shall be made by the owner of the estate to which the removal is to take place.

3d. No engagement of a laborer shall be lawful in future, unless made in the presence of witnesses, and entered in the day-book of the estate.

4th. Notice to quit service shall be given by the employer, as well as by the laborer, at no other period but once a year, in the month of August, not before the first, nor after the last day of the said month; an entry thereof shall be made in the day-book, and an acknowledgement in writing shall be given to the laborer.

The laborer shall have given, or received, legal notice of removal from the estate where he serves, before any one can engage his services; otherwise the new contract to be void, and the party engaging in tampering with a laborer employed by others, will be dealt with according to law.

In case any owner or manager of an estate should dismiss a laborer during the year without sufficient cause, or should refuse to receive him at the time stipulated, or refuse to grant him a passport when due notice of removal has been given, the owner or manager is to pay full damages to the laborer, and to be sentenced to a fine not exceeding \$20.

5th. Laborers employed or rated as first, second, or third class laborers, shall perform all the work in the field, or about the works, or otherwise concerning the estate, which it hitherto has been customary for such laborers to perform, according to the season. They shall attend faithfully to their work, and willingly obey the directions given by the employer, or the person appointed by him. No laborer shall presume to dictate what work he or she is to do, or refuse the work he may be ordered to perform, unless expressly engaged for some particular work only. If a laborer thinks himself aggrieved, he shall not therefore leave the work, but in due time apply for redress to the owner of the estate, or to the magistrate. It is the duty of all laborers on all occasions, and at all times, to protect the property of his employer, to prevent mischief to the estate, to apprehend evil-doers, and not to give countenance to, or conceal, unlawful practices.

6th. The working days to be as usual only; five days in the week, and the same days as hitherto. The ordinary work of estates is to commence at sunrise, and to be finished at sunset, every day, leaving one hour for breakfast, and two hours at noon from twelve to two o'clock.

Planters who prefer to begin the work at seven o'clock in the morning, making no separate breakfast time, are at liberty to adopt this plan, either during the year, or when out of crop.

The laborers shall be present in due time at the place where they are to work. The list to be called and answered regularly. Whoever does not answer the list when called, is too late.

7th. No throwing of grass, or of wood, shall be exacted during extra hours, all former agreements to the contrary notwithstanding; but during crop the laborers are expected to bring home a bundle of long tops from the field where they are at work.

Cartmen and crook-people, when breaking off, shall attend properly to their stock as hitherto usual.

8th. During crop, the mill gang, crook gang, boilermen, firemen, still men, and any other person employed about the mill and the boiling house, shall continue their work during breakfast and noon hours, as hitherto usual; and the boilermen, firemen, megass carriers, &c., also, during evening hours after sunset, when required, but all workmen employed as aforesaid, shall be paid an extra remuneration for the work done by them in extra hours.

The boiling house is to be cleared, the mill to be washed down, and the megass to be swept up, before the laborers leave the work as hitherto usual.

The mill is not to turn after six o'clock in the evening, and the boiling not to be continued after ten o'clock, except by special permission of the Governor-General, who then will determine, if any, what extra remuneration shall be paid to the laborers.

9th. The laborers are to receive, until otherwise ordered, the following remuneration:

A. The use of a house, or dwelling-rooms for themselves and their children, to be built and repaired by the estate, but to be kept in proper order by the laborers.

B. The use of a piece of provision ground, thirty feet square, as usual, for every first and second class laborer, or if it be standing ground, up to fifty feet in square. Third class laborers are not entitled to, but may be allowed, some provision ground.

C. Weekly wages at the rate of fifteen cents to every first class laborer, of ten cents to every second class laborer, and of five cents to every third class laborer, for every working day. When the usual allowance of meal and herrings has been agreed on in part of wages, full weekly allowance shall be taken for five cents a day, or twenty-five cents a week.

Nurses losing two hours every working day, shall be paid at the rate of four full working days in the week. The wages of minors to be paid as usual to their parents, or to the person in charge of them.

Laborers not calling at pay time personally, or by another authorized, to wait till next pay day, unless they were prevented by working for the estate.

No attachment of wages for private debts to be allowed, nor more than two thirds to be deducted for debts to the estate, unless otherwise ordered by the magistrate.

Extra provisions occasionally given during the ordinary working hours are not to be claimed as a right, nor to be bargained for.

10th. Work in extra hours during crop, is to be paid as follows:

To the mill gang, and to the crook gang, for working through the breakfast hour, one stiver, and for working through noon, two stivers per day.

Extra provision is not to be given, except at the option of the laborers in place of the money, or in part of it.

The boilermen, firemen, and megass carriers, are to receive for all days when the boiling is carried on until late hours, a maximum pay of twenty (20) cents per day. No bargaining for extra pay by the hour, is permitted.

Laborers working such extra hours only by turns, are not to have additional payment.

11th. Tradesmen on estates are considered as engaged to perform the same work as hitherto usual, assisting in the field, carting, potting sugar, &c. They shall be rated as first, second, and third class laborers, according to their proficiency; where no definite terms have been agreed on previously, the wages of first class tradesmen, having full work in their trade, are to be twenty (20) cents per day. Any existing contract with tradesmen is to continue until October next.

No tradesman is allowed to keep apprentices without the consent of the owner of the estate, such apprentices to be bound for no less a period than three years, and not to be removed without the permission of the magistrate.

12th. No laborer is obliged to work for others on Saturday; but if they choose to work for hire, it is proper that they should give their own estate the preference. For a full day's work on Saturday, there shall not be asked for nor given more than twenty (20) cents to a first class laborer, thirteen (13) cents to a second class laborer, seven (7) cents to a third class laborer.

Work on Saturday may, however, be ordered by the magistrate as a punishment to the laborer, for having absented himself from work during the week for one whole day or more, and for having been idle during the week, and then the laborer shall not receive more than his usual pay for a common day's work.

13th. All the male laborers, tradesmen included, above eighteen years of age, working on an estate, are bound to take the usual night watch by turns, but only once in ten days, notice to be given before noon to break off from work in the afternoon with the nurses, and to come to work next day at eight o'clock. The watch to be delivered in the usual manner by nightfall and by sunrise.

The above rule shall not be compulsory, except where voluntary watchmen cannot be obtained at a hire the planters may be willing to give, to save the time lost by employing their ordinary laborers as watchmen.

Likewise the male laborers are bound once a month, on Sundays and holydays, to take the day watch about the yard, and to act as pasturemen, on receiving their usual pay for a week day's work; this rule applies also to the crook-boys.

All orders about the watches to be duly entered in the day book of the estate.

Should a laborer, having been duly warned to take the watch, not attend, another laborer is to be hired in the place of the absentee, and at his expense, not, however, to exceed fifteen cents. The person who willfully leaves the watch, or neglects it, is to be reported to the magistrate and punished as the case merits.

14th. Laborers willfully abstaining from work on a working day, are to forfeit their wages for the day, and will have to pay over and above the forfeit, a fine which can be lawfully deducted in their wages, of seven (7) cents for a first class laborer, five (5) cents for a second class laborer, and two (2) cents for a third class laborer. In crop or grinding days, when employed about the works, in cutting canes, or in crook, an additional punishment will be awarded for willful absence and neglect by the magistrate, on complaint being made. Laborers abstaining from work for half a day, or breaking off from work before being dismissed, to forfeit their wages for one day.

Laborers not coming to work in due time to forfeit half a day's wages.

Parents keeping their children from work, shall be fined instead of the children.

No charge of house rent is to be made in future, on account of absence from work, or for the Saturday.

15th. Laborers willfully abstaining from work for two or more days during the week, or habitually absenting themselves, or working badly and lazily shall be punished as the case merits, on complaint to the magistrate.

16th. Laborers assaulting any person in authority on the estate, or planning and conspiring to retard, or to stop the work of the estate, or uniting to abstain from work, or to break their engagements, shall be punished according to law, on investigation before a magistrate.

17th. Until measures can be adopted for securing medical attendance to the laborers, and for regulating the treatment of the sick and the infirm, it is ordered:

That infirm persons unfit for any work, shall, as hitherto, be maintained on the estates where they are domiciled, and to be attended to by their next relations.

That parents or children of such infirm persons shall not remove from the estate, leaving them behind, without making provision for them to the satisfaction of the owner, or of the magistrate.

That laborers unable to attend to work on account of illness, or on account of having sick children, shall make a report to the manager, or any other person in authority on the estate, who, if the case appears dangerous, and the sick person destitute, shall cause medical assistance to be given.

That all sick laborers willing to remain in the hospital during their illness, shall there be attended to, at the cost of the estate.

18th. If a laborer reported sick, shall be at any time found absent from the estate without leave, or is trespassing about the estate, or found occupied with work requiring health, he shall be considered skulking and wilfully absent from work.

When a laborer pretends illness, and is not apparently sick, it shall be his duty to prove his illness by medical certificate.

19th. Pregnant women shall be at liberty to work with the small gang as customary, and when confined, not to be called on to work for seven weeks after their confinement.

Young children shall be fed and attended to during the hours of work at some proper place, at the cost of the estate.

Nobody is allowed to stay from work on pretence of attending a sick person, except the wife and the mother in dangerous cases of illness.

20th. It is the duty of the managers to report to the police any contagious or suspicious cases of illness and death; especially when gross neglect is believed to have taken place, as when children have been neglected by their mothers, in order that the guilty person may be punished according to law.

21st. The driver or foreman on the estate, is to receive in wages four and a half dollars monthly, if no other terms have been agreed upon. The driver may be dismissed at any time during the year with the consent of the magistrate. It is the duty of the driver to see the work duly performed, to maintain order and peace on the estate during the work, and at other times, and to prevent and report all offences committed. Should any laborer insult, or use insulting language towards him during, or on account of the performance of his duties, such person is to be punished according to law.

22d. No laborer is allowed, without the especial permission of the owner or manager, to appropriate wood, grass, vegetables, fruits, and the like, belonging to the estate, nor to appropriate such produce from other estates, nor to cut canes, or to burn charcoal. Persons making themselves guilty of such offences, shall be punished according to law, with fines or imprisonment with hard labor; and the possession of such articles not satisfactorily accounted for, shall be sufficient evidence of unlawful acquisition.

All agreements contrary to the above rules, are to be null and void, and owners and managers of estates convicted of any practice tending wilfully to counteract or avoid these rules by direct or indirect means, shall be subject to a fine not exceeding \$200.

(Signed) P. HANSEN

Government House, St. Croix, 26th January, 1849

E. MATERIALS

- 1) "Sarah and Addie" videotape series.

III. TEACHING THE LESSON

A. MOTIVATIONAL ACTIVITY

Have the students write up a contract outlining their responsibilities in the classroom. They can discuss it point by point with the teacher, and make provision for change by negotiation, etc.

B. VOCABULARY ACTIVITY

Word List

complaint
fine

manager
incident

Have the students write the correct vocabulary word in the blank. Check the glossary for the definitions.

- 1) _____ A report about something bad, unfair or painful.
- 2) _____ The sum of money paid as a punishment for breaking a rule or law.
- 3) _____ A person who directs the work in a company or business.
- 4) _____ A happening or event.

C. MAP ACTIVITY

None

D. READING THE CHAPTER

The purpose for reading is to gain an understanding of the reasons behind the St. Croix Labor Rebellion of 1878. After guided reading, the students should answer and discuss the end of chapter questions in "Things to Talk."

E. ENRICHMENT ACTIVITY

- 1) Imagine you are a laborer in 1878. Write a letter to a relative living on another island explaining why you are unhappy with your job and living conditions and what you would like changed.
- 2) List the kinds of provisions sold in the market today.

- 3) Show the "Sarah and Addie" videotape series about two West Indian market women. Imagine what they would have been saying to each other on Contract Day, 1878. Write an original "Sarah and Addie" script using Contract Day as the time and Frederiksted as the scene.
- 4) Draw a market scene with the vendors selling provisions.

IV. STUDENT EXERCISES

A. THINGS TO TALK ABOUT

- 1) Why did the laborers come to Frederiksted on Contract Day in 1878?
- 2) The laborers had complaints about the Labor Act. What were they?
- 3) Describe the two incidents which occurred on October 1, 1878.
- 4) Why do you think the crowd ran from the hospital to the Fort?

B. SOMETHING TO DO (Skill Page)

1) Things To Remember

- a) Write a sentence describing each of the complaints of the laborers.
- b) Number the following sentences in the correct order as each incident occurred:

INCIDENT #1

_____ Some people were selling avocado pears and oranges without permission.

_____ Some provisions could not be sold without a special pass from the estate manager.

_____ People always sold their provisions in the market.

_____ The police came and took the pears and oranges away.

INCIDENT #2

_____ A man named Henry Trotman was laying in the gutter at Prince and King Cross Streets.

_____ His foot was cut and bleeding and he was taken to the hospital.

_____ They didn't believe the manager; they ran to the Fort.

_____ Felicia James told the laborers that Trotman had been beaten by the police and was dead.

_____ At the hospital the manager told the laborers that Trotman was only sleeping.

2) Do You Know?

Fill in the blanks by writing the letter from Column I in the sentences of Column II:

Column I	Column II
A. manager	1) I want to make a _____ because the shoes I bought here fell apart in one week.
B. incident	2) You are required to pay a _____ of \$50.00 for littering.
C. fine	3) If you want to see the person in charge of the store, the _____ is in her office.
D. complaint	4) Did you see the _____ at the beach where the boy saved his sister from drowning?

.....

V. ANSWER KEY

A. THINGS TO TALK ABOUT

- 1) Some came to change contracts, some to get passports, some to spend a day in town, etc.
- 2) The complaints included Contract date arrangements, the system of fines, low pay of plantation workers compared with factory workers, passport system, etc.
- 3) Two incidents: Market scene; & Trotman, James and the crowd at the hospital.
- 4) Answers will vary.

B. SOMETHING TO DO

1) Things to Remember

- a) Complaint #1: The first complaint was the low pay of the plantation workers compared with the higher pay of the Central Factory workers. Complaint #2: Under the Labor Act, the workers could only change jobs on a certain date. Complaint #3: The Labor Act gave planters the right to subtract fines from the workers' pay. Complaint #4: It was illegal to leave the island without a passport and passports were difficult to obtain.
- b) Incident #1: 3, 2, 1, 4.
Incident #2: 1, 2, 5, 3, 4.

VI. REFERENCES

Hill, Valdemar A., Sr., Rise to Recognition: An Account of U.S. Virgin Islanders from Slavery to Self-Government. U.S. Virgin Islands: St. Thomas Graphics, Inc., 1971.

Knov, John P. A Historical Account of St. Thomas, W.I. New York: Charles Scribner, 1852, pp. 248-255.

CHAPTER XII. THE ST. CROIX LABOR REBELLION OF 1878

I. INTRODUCTION

According to Gerard Emanuel, who prepared a lecture on "Danish Perspectives on the Fireburn of 1878" for Project Emancipation: A Second Look, there are various opinions about the nature of the uprising, specially with regard to the course it took. The controversy centers around whether it was a planned revolution or a spontaneous outbreak. William Holder from Barbados, who lived on St. Croix at the time, held the opinion that the uprising had been organized some time before the event actually occurred. In contrast, others believed there was no certain information indicating such organization. This group of historians said that there had been no talk about a big revolution, but that the black laborers had been saying to each other all along that they would wait until the day that they would have more rights. They expected this to be the day when their contracts expired.

Holder's report states that eight days before the revolt he heard a lady say that the people were going to fight for more money on the first of October. Also in conversations at Betty's Hope, the workers had asked whether the law to grant them higher wages was coming soon. But in general, they worked willingly up until Contract Day.

The leaders of the Fireburn were protesting against the owners of the plantations, who resisted giving them higher wages. They were also protesting against the officials in the Colonial Council who had, but withheld, the power to make the planters grant higher wages.

The uprising brought to light the nature of the existing social, political and economic conditions in the islands. These conditions had existed for the thirty years starting just after Emancipation in 1848.

The European press learned of the Labor Rebellion and expressed its views concerning the causes of the Fireburn. They said the Fireburn was caused by the poor and unfair conditions affecting Crucian laborers. These views were in disagreement with those of some of the local officials on the Colonial Council, based on the vested interests involved. Some members of the Council, for example, felt that the Danish West Indiaa government was at fault for failing to provide adequate military protection and, accordingly, for allowing

the Fireburn to "get out of hand." The situation in the Danish West Indies became the focus of debate in Danish government circles.

Apparently however, the overall situation did not improve fundamentally for the black laboring class. A few decades after the events of 1878, the struggle for rights and justice would continue under the leadership of men such as the late David Hamilton Jackson.

II. PREPARING THE LESSON

A. MAIN IDEA

St. Croix laborers revolted in 1878 against the planters and the Labor Act of 1849. This rebellion is known as "The Fireburn" which was led by Mary Thomas (Queen Mary).

B. OBJECTIVES

- 1) Describe the Labor Rebellion of 1878.
- 2) Discuss the results of the Labor Rebellion of 1878.
- 3) Discuss the role of Queen Mary in the Fireburn.

C. CHAPTER SUMMARY

The St. Croix Labor Rebellion of 1878 is known as the Fireburn. On October 1, 1878, the Crucian laborers expected the Labor Act of 1849 to be abolished and to receive higher wages. This did not take place. As a result of this and other incidents occurring on October 1st, the laborers burned Frederiksted and many estates. During the next weeks of civil disorder, more than 100 Crucians were killed and more than 400 were arrested. After a state of siege, Governor Garde declared the Labor Rebellion to be over on the 31st of October.

The heroine of the rebellion was Mary Thomas (Queen Mary). There was a legend that the Danish government honored Queen Mary more than 25 years after the "Fireburn."

D. SUPPLEMENTARY INFORMATION

- 1) List of the 51 Estates Burned in 1878.

- | | |
|------------------------------------|---------------------------------|
| 1) Castle Coakley | 27) Diamond - works saved |
| 2) Diamond Ruby | 28) Mont Victory |
| 3) Work & Rest | 29) Punch |
| 4) Strawberry Hill | 30) Nicholas - works saved |
| 5) Barrenspot | 31) Annally |
| 6) Clifton Hill - works saved | 32) Montpellier |
| 7) Slob | 33) Mont Stewart - works saved |
| 8) Fredensborg | 34) Two Friends - works saved |
| 9) Bethlehem | 35) Grove Place |
| 10) Blessing | 36) Big Fountain |
| 11) Anguilla | 37) River |
| 12) Castle Burke | 38) Hermitage |
| 13) Lower Love | 39) Upper Love |
| 14) Adventure | 40) Mt. Pleasant |
| 15) Paradies | 41) Jealousy |
| 16) Mannings Bay | 42) Canaan |
| 17) Betty's Hope | 43) Mon Bijoy |
| 18) Mt. Pleasant & Plessen | 44) Lebanon Hill |
| 19) St. Georges | 45) Glynn - works saved |
| 20) Williams Delight - works saved | 46) Concordia |
| 21) Enfield Green | 47) Morning Star |
| 22) Carlton | 48) Dolby Hill |
| 23) Whim | 49) Lø Vallee |
| 24) Concordia (West) | 50) Rust Up Twist - works saved |
| 25) Good Hope | 51) Kingshill |
| 26) Wheel of Fortune | |

2) The Controversy of the Coins

Although it is popularly believed that the three figures on the reverse of the Danish West Indies 20 and 40 cent coins minted in 1905 and 1907, represent the three "Queens" who were leaders in the Fireburn of 1878, there is no substantive proof to support this belief. On the other hand, there is no substantive evidence to disprove it, since neither the medaillist who designed the coins (Knud Gunnar Jensen) nor the mintmaster who minted them (Poulsen) left any record specifically stating their intentions with regard to the design.

Assistant Curator of the Fort Frederik Museum, William Cissel, requested clarification on this issue from the Royal Library in Copenhagen. He received a reply from Librarian Susanne Willaing, citing the Danish Law Gazette (1905) which contains the government regulations concerning the coins in question. The following material is excerpted from Mr. Cissel's report of March 8, 1982 on The Interpretation of Danish West Indian Coin Design.

- a) Up to the time the coins in question (i.e., the 1 Franc/23 Cents DWI and the 2 Francs/40 Cents DWI, both 1905, and the same values again minted in 1907) were made, the only human likeness depicted on Danish or Danish West Indian coins was that of the reigning monarch. The only other figure appearing on Danish West Indian coins is on the

gold 4 Daler/20 Francs and 10 Daler/50 Francs minted in 1904 and 1905, and is clearly symbolic of the abundance and productivity of the West Indies. Photographic examples of the abovementioned coins (life size) may be found in Higgle, Lincoln W., The Colonial Coinage of the U.S. Virgin Islands. Racine, Wisconsin: Whitman Publishing Company, 1962, pp. 28-30, illustration Nos. 195, 196, 200, 201 197, 198, and 199 respectively.

- b) The 1 Franc/20 Cents DWI and the 2 Francs/49 Cents DWI of 1905 and 1907 were designed by medaillist Knud Gunnar Jensen, who held that position from 1901 to 1933. His mark, as found on all coins designed by him, are: G.I., or G.J. (Sieg, Frovin). Sieg's Møntkatalog 1972 Roslev, Denmark: Mathiassens Bogtrykkeri, 1971, p. 9; Wilcke, J., Sølv- og guldmøntfod 1845-1914. København, 1930, p. 284. Gunnar Jensen also designed the following Danish West Indian coins with a symbolic design on the reverse: the 2½ Bit/;Cent, 5 Bit/1 Cent, 10 Bit/2 Cents, and 25 Bit/5 Cents (all minted in 1905), and the 5 Bit/1 Cent (1913) (Higgle, 1962: 25-30; illustration Nos. 179, 184, 185, 188, and 202, respectively). This design consisted of (viewed from left to right) a trident, sickle and caduceus, which were symbolic of St. Thomas (trident = maritime interests), St. Croix (sickle = agriculture), and St. John (caduceus = the importance of the island, at that time, as a place for invalids to recuperate).
- c) The Lovtidende for Kongeriget Danmark for Aaret 1905 (Danish Law Gazette for 1905)... under the date of 27 February, describes the reverse design for the 5, 2, and 1 Franc DWI coinage as follows: "Three female figures, holding in their hands respectively a sickle, a rudder and a cane-bill..."

- d) Therefore, in light of prior Danish (including Danish West Indian) coin design precedents mentioned above, and in view of the obvious symbolism on the reverse of two different sets of Danish West Indian coins, it is highly unlikely that the design in question represents the three "Queens" of the Labor riot of 1878.
- 3) Queen Mary Song

QUEEN MARY

Guiro 2/4 2/4 2/4 2/4

Triangle 2/4 2/4 2/4 2/4

Tambourine 2/4 2/4 2/4 2/4

Bongo 2/4 2/4 2/4 2/4

Heavily accented
and menacing

Virgin Islands Folk Song
Collected & Arr. by Hugo Bornn

Queen Ma - ry 'tis-- where you going to burn

Queen Ma - ry 'tis-- where you going to burn Don't tell me

no-thing 't'all Just fetch the match and oil

Ba - zin jail - house, 'tis there I'm going to burn.

The Status of Women in the Danish West Indies in the Nineteenth Century

By: Hortense Rowe

In this paper, Mrs. Rowe discusses the slave trade, the pre-Emancipation, post-Emancipation, Fireburn, and post-Fireburn periods with relation to the role of the women during these periods.

According to Mrs. Rose, the status of women during the nineteenth century was that of a field slave or domestic slave, a free colored, a free mulatto, a free white, and later on a laborer, a house servant and a coal carrier.

After the Emancipation of 1848, the status of women began to change. Many free colored women, instead of working as domestic servants, became dressmakers, bakers or prostitutes.

Anna Heegaard, is noted as a woman who should be recognized for her assertiveness and courage. In her association with Governor General Peter Von Scholten she bought slaves to give them their freedom.

During a period referred to as "The Doldrum Years" women were seen once more playing key leadership roles. Queen Coziah, a bamboula dancer, and other women who worked at the coaling ships led a labor riot in 1892 protesting the use of silver tokens as wages, which, within days, were worthless.

In summary, Mrs. Rowe concludes that during the nineteenth century women's roles were determined for them. They possessed no freedom of choice as we have today. But assertive women did emerge and they carved out a niche for themselves in history.

4) Revised Organic Act of 1954

The revised Organic Act of 1954 for the United States Virgin Islands was passed by the Congress of the United States. It is the basic constitutional instrument of the territory. It contains important political and economic provisions.

E. MATERIALS

- 1) Estate map of St. Croix.
- 2) Orange construction paper, scissors, paste.

- 3) Copy of pertinent AVIS articles, 1878.¹
- 4) Pictures of coins²

III. TEACHING THE LESSON

A. MOTIVATIONAL ACTIVITY

Have the class listen to a recording of the "Queen Mary" song and then learn it. Read aloud the AVIS articles (or parts of them) pertaining to the Fireburn. These appear in the AVIS issues of October 5, 9, 12, 16, 21, 28, November 23 and 30. In the AVIS of November 23rd there is an interesting letter from Governor Garde to the Colonial Council and on the 30th, Policemaster Peterson's report is very informative.

B. VOCABULARY ACTIVITY

Have the students define each vocabulary word by reading the text for context clues. Then they can fill in the blanks in the following sentences (below).

Word List

abridge
assemble
crisis
grievance

heroine
petition
redress
saber

section
barrel
brigade

- 1) A girl or woman admired for her bravery is a _____.
- 2) A heavy curved sword with a sharp edge is a _____.
- 3) If you are able to find a solution to a problem or make a wrong situation right, you are able to _____ a grievance.

¹Available at Virgin Islands public libraries.

²Available at Virgin Islands public libraries.

- 4) A formal, usually written request to someone in authority for some privilege or benefit is a _____ .
- 5) If people have the right to _____, they have the right to gather together for a meeting, discussion or other reasons.
- 6) If something unfair has been done to you, which makes you feel hurt and angry, you have a _____.
- 7) When we say a government is not allowed to take away the rights of a citizen, we say the government shall not _____ his rights.
- 8) A newspaper or book has a _____ for the table of contents.
- 9) If a situation is an emergency, it is a _____ .
- 10) If something is a large wooden cylinder with flat, circular ends and sides it is a _____ .
- 11) If you are in a unit organized to function in some work, you are a part of a brigade.

C. MAP ACTIVITY

Have the students look at an estate map of St. Croix. Have them find Centerline Road. Using the list of burned estates (Supplementary Information), they can cut out little orange flames and paste them on the map to show the estates that were burned in 1878.

D. READING THE CHAPTER

The purpose for reading is to gain an understanding of the Fireburn of 1878. After guided reading, the students should answer and discuss end of chapter questions in "Things to Talk About."

E. ENRICHMENT ACTIVITY

- 1) Imagine you were a laborer in the town of Frederiksted. Paint a mural of some of the people and scenes you would have seen on Contract Day, 1878.
- 2) Draw a picture of Queen Mary leading the Fireburn.

- 3) Find as many pictures of Frederiksted long ago and today as you can. Make a collage comparing the town then and now.
- 4) Create your own song about the Fireburn in Frederiksted.

IV. STUDENT EXERCISES

A. THINGS TO TALK ABOUT

- 1) In your own words, retell the story of the Fireburn.
- 2) Why is the name "Fireburn" a good one for the Rebellion of 1878?
- 3) Why do you think Mary Thomas was called Queen Mary?
- 4) Was the revolt a success for the laborers?
- 5) What do you think Virgin Islands laborers did about their jobs and living conditions after the Fireburn?
- 6) What does the story of the Fireburn mean to you in relation to the lives of your ancestors?

B. SOMETHING TO DO

- 1) Things to Remember

Read the chapter for specific details. List your answers for each question below.

- a) List all the events that occurred during the Labor Rebellion of 1878.
- b) List some of the great leaders of the Fireburn.
- c) List some of the plantations that were burned.
- d) List the events that occurred after the Fireburn.

- 2) Do You Know?

Write the vocabulary word that fits in the sentences below:

- a) Queen Mary was a very brave woman and a strong organizer. She led the Crucian laborers in the Labor Rebellion of 1878. Today, we think of Queen Mary as a _____.
- b) The Bill of Rights said that no law shall be passed to take away the freedom of speech, of assembly, or the

ress, etc. The Revised Organic Act does not allow the government to _____ the freedom of the people.

- c) Soldiers at the fort had curved swords with sharp edges. Each drew out his _____ and waved it in the air.
 - d) Today, people have the freedom to gather together for a purpose. On Contract Day, many of the laborers had a reason to _____ in front of the Fort.
 - e) You can send a written request to the governor asking for more schools to be built. This _____ will help to solve the problem of split sessions in over-crowded schools.
 - f) The woman felt that the new law was unfair. She felt hurt and angry about it. She had a _____ which she explained to her senator.
 - g) Every senator has a responsibility to find ways to solve problems. Senators should help people find a way to _____ their grievances.
 - h) During the St. Croix Labor Rebellion there were many fires. The fires caused rum and kerosene _____ to burst with a noise like a cannon.
 - i) During the hurricane, the roof of our house blew off. The National Guard came to help us in that _____ situation.
 - j) In the Revised Organic Act there is a long _____ of the Act called the Bill of Rights.
 - k) In Frederiksted there were so many fires set by angry people that the men from the fire _____ didn't dare come out.
- 3) For You To Find Out
- a) Who were General Joe Parris and Joe La Grange? What role did they play in the Fireburn?

- b) Read accounts of the Fireburn. Find out how much damage was done and which buildings were burnt. Were the churches or hospital burnt?
- c) Find the streets in the Frederiksted area which burned during the Fireburn and were afterwards rebuilt. Who were the designers, architects and craftsmen who rebuilt them?
- d) Find out what plantations were rebuilt.

.....

V. ANSWER KEY

A. THINGS TO TALK ABOUT

- 1) To 6) Answers will vary.

B. SOMETHING TO DO

1) Things to Remember

- a) Answers will vary.
- b) The three Queens, other leaders found in research (Parris, La Grange, etc.)
- c) See list under Supplementary Information.
- d) AVIS will give chronology of events, including creation of Court Martial, trials and executions and imprisonments, declaration of State of Siege, state of siege over on Oct. 31st, meetings of Colonial Council, investigations, etc., and final repeal of Labor Act.

VI. REFERENCES

Emanuel, Gerard. "Danish Perspectives on the Fireburn of 1878."
Paper presented at Fort Frederik, Frederiksted for Project Emancipation: A Second Look, September 28, 1980.

SUGGESTED READINGS FOR THE TEACHER

- Anderson, John L.
Night of the Silent Drums: A Narrative of Slave Rebellion in the Virgin Islands. New York: Charles Scribner's Sons, 1975.
- Anderson, Lillian S.
Up and Down the Virgin Islands. New Hampshire: Equity Publishing Corp., 1963.
- Benjamin, Guy H.
Me and My Beloved Virgin Islands - St. John U.S.A. United States: Benjamin Publishing Co., 1981
- Ben-Jochannan, Yosef A.A.
In Pursuit of George G. M. James' Study of African Origins in Western Civilization. New York: African Studies and Research Center, Cornell University, 1980.
- Bornn, Hugo O.
V.I. Folk Songs. Virgin Islands: ESEA Title III, 1969.
- Budge, E.A. Wallis
1970 The Book of the Dead, University Books, Inc. U.S.A.
1977 The Dwellers on the Nile, Dover Publications, Inc. New York.
- Butzer, Karl W.
1976 Early Hydraulic Civilization in Egypt, The University of Chicago Press, Chicago.
- Clark, Desmond J.
1971 The Prehistory of Africa, Praeger Publishers, New York.
- Caron, Aimery P., and Highfield, Arnold R.
The French Intervention in the St. John Slave Revolt of 1733-34. U.S. Virgin Islands: Bureau of Libraries, Museums and Archaeological Services, 1981.
- Child, A. Thurston.
Our Virgin Islands. Virgin Islands Department of Education, 1939.
- Dick, Kenneth C.
Personal Communication, Mr. Dick, Egyptologist, led 1956 expedition, which mapped the Great Pyramid of Khufu.
- Comitas, Lambros.
Slaves, Free Men, Citizens: West Indian Perspectives. New York: Anchor Books, 1973.
- Creque, Darwin D.
The U.S. Virgin Islands and the Eastern Caribbean. Philadelphia: Whitmore Publishing Co., 1968.
- Curtain, Phillip D.
The Atlantic Slave Trade. London: University of Wisconsin Press, 1969.
- Dookhan, Isaac.
A History of the Virgin Islands of the United States. England: Caribbean Universities Press in association with Dowker, 1974.
- Diop, Cheikh A.
The African Origin of Civilization: Myth or Reality New York: Lawrence Hill & Co., 1974.
- 1963 Encyclopedia Britannica, 1963 Vol. 6, pg. 111, Vol. 17, pp. 345-850, Vol. 18, pp. 175-176.
- 1965 Great Ages of Man, Ancient Egypt, Lionel Casson, Time Life Books, New York, 1965.
- 1966 Great Ages of Man, Age of Exploration, John R. Hale, Time Life Books, New York, 1966.

APPENDIX A

Page 2

- Fewkes, Jesse Walter
1970 The Aborigines of Porto Rico and Neighboring Islands. New York: Johnson Reprint Corp., 1970.
- Figueredo, Alfredo E.
1978 The Early European Colonization of St. Croix (1621-1642), Journal of the Virgin Islands Archaeological Society, 1978, No. 6, pp. 59-64.
1979 The Virgin Islands as a Historical Frontier Between the Tainos and Caribs, Revista/Review Interamericana, 1979, Vol. VIII, No. 3, pp. 393-399.
- Hayes, William C.
The Scepter of Egypt Part 1 Before 1600 B.C., New York: Harper and Brothers, 1953.
- Hamilton, Wanda.
Why! Why Not? St. Croix: Crown Printing, 1976.
- James, George G.M.
Stolen Legacy. California: Julian Richardson Associates, 1976.
- Knox, John P.
A Historical Account of St. Thomas, W.I. New York: Charles Scribner, 1852.
- Landstrom, Bjorn.
Columbus. New York: The Macmillan Co., 1966.
- 1972 Larousse Encyclopedia of Archaeology,
Gilbert Charles-Picard ed., New York: G.P. Putnam's Sons, 1972.
- Larsen, Jens.
Virgin Islands Story. Philadelphia: Fortress Press, 1960.
- League of Women Voters.
V.I. Native Recipes. St. Thomas: 1954.
- Lewis, Gordon K.
The Virgin Islands: A Caribbean Lilliput. Evanston: Northwestern University Press, 1972.
- Lewisohn, Florence.
The Romantic History of St. Croix From the Time of Columbus Until Today. St. Croix, Virgin Islands: St. Croix Landmarks Society, 1964.
.....St. Croix Under Seven Flags. Florida: Dukane Press, 1970.
- Loven, Sven
Origins of the Tainan Culture, West Indies, Goteborg: Flanders Bokfryckeri Akfiebolaag, 1935.
- Maspero, Gaston.
Life in Ancient Egypt and Assyria. New York: 1895.
- Morison, Samuel Eliot.
Admiral of the Ocean Sea: A Life of Christopher Columbus. Boston: Little, Brown and Co., 1942.
- Murphy, Jefferson E.
History of African Civilization, New York: Thomas Y. Crowell Company, 1972.
- Naipaul, V.S.
The Middle Passage. New York: Macmillan Co., 1963.
- O'Neill, Edward A.
Rape of the American Virgins. New York: Praeger Publishers, 1972.
- Project Introspection.
Profiles of Outstanding Virgin Islanders. Department of Education, St. Thomas, 1976.

- Virgin Islands Christmastime. Department of Education, St. Thomas,
n.d.
- Rawlinson, George
History of Ancient Egypt, 2 Vols. New York: John B. Alden, 1886.
- Richardson, Evelyn.
One Moment of Glory. New York: Theo. Gaus' Sons, Inc. 1971.
- Rouse, Irving
Prehistory of the West Indies, Science, 1964 Vol. 144, No. 3618 pp. 499-513.
- Sauer, Carl Ortwin
The Early Spanish Main, Berkeley: University of California Press, 1969.
- St. Croix Landmarks Society.
The Danish West Indies in Old Pictures. Virgin Islands, 1967.
- Seaman, George A.
Ay-Ay. St. Croix, U.S. Virgin Islands: Antilles Graphic Arts, 1980.
- Taylor, Charles E.
Leaflets from the Danish West Indies. London: William Dawson and Sons, 1888.
- Taylor, Douglas
Languages of the West Indies, Baltimore: Johns Hopkins University Press, 1977.
- Teytaud, Anton C.
Sarah and Addie. St. Croix, V.I.: Crown Printing, 1978.
- Tilden, Bruce E. and Robert S. Brown
The Cultural Resources of Salt River Point: A Brief Outline and Proposals and
Recommendations for the Preservation of the Historic Site at Salt River, St.
Croix, Paper prepared for the Christopher Columbus Landing Site Commission, 1979.
- V.I. Cooperative Extension Service.
Native Recipes St. Croix, V.I.: College of the Virgin Islands Bulletin #1, 1978.
- White, J.E. Manchip
Ancient Egypt, London: Allan Wingate, 1952.
- Williams, Chancellor.
The Destruction of Black Civilization. Chicago, II: Third World Press, 1974.
- Wilson, John A.
The Culture of Ancient Egypt, Chicago: University of Chicago Press, 1959
- Wilson, Peter J.
Carib Antics: The Social Anthoropology of English-Speaking Negro Societies of the
Caribbean. New Haven and London: Yale University Press, 1973.

SUGGESTED READINGS FOR THE STUDENT

- Allen, William D.
Africa, Grand Rapids, Mi.: Fideier Co., 1956.
- Anderson, Lonzo.
Izzard, New York: Charles Scribner's Sons, 1973.
-
The Day the Hurricane Happened. New York: Charles Scribner's Sons. 1974.
- Barry, Robert.
Ramón and the Pirate Gull: A Story of Puerto Rico New York: McGraw-Book Hill and Co., 1971.
- Blakey, Madge Beattie.
Calypso Island. Philadelphia: Westminster Press, n.d.
- Carpenter, Allan and Hughes, James.
Enchantment of Africa. Ghana: Regensteiner Publishing Enterprises, Inc., 1977.
- Emanuel, Lezmore.
Puppyshung's Last Wedding and other Anansi Stories. Puerto Rico: Santana Printing Corp., 1979.
-
Broo 'Nansi: A Selection of Anansi Stories. Wash., D.C.: General Learning Corp., 1974.
- Haley, Gail E.
A Story, A Story. New York: Athenoum, 1970.
- Holbrook, Sabra.
American Virgin Islanders. New York: Meredith Press, 1969.
- Jadan, Doris and Ivan.
The Adventures of Ivan Environman. Virgin Islands: Star Press, 1974.
- Perl, Lila.
Ghana and Ivory Coast. New York: William Morrow and Co., 1975.
- Peterson, Arona.
Kreole, Ketch n'Keep: A collection of West Indian Stories. Virgin Islands: St. Thomas Graphics, 1975.
- Scherman, Katherine.
The Slave Who Freed Haiti: The Story of Toussaint L'Overture. New York: Random House, 1954
- Schultz, John.
Nigeria in Pictures. New York: Sterling Publishing Co., Inc., 1975.
- Sherlock, Philip M.
Ears and Tails and Common Sense. New York: Thomas Y. Crowell Co., 1974.
- Toby, Phillippe.
The Singing Turtle and Other Tales from Haiti. New York: Ariel Book Farrar, 1971.

AUDIO VISUAL RESOURCES

Educational Enrichment Materials

Our Island Neighbors

Encyclopedia Britannica Educational Cooperation Sound Filmstrips

Puerto Rico Today
Indian Family of Guatemala
Islands of the Caribbean

Filmstrips and Cassettes

Puerto Rico
Virgin Islands
Bermuda and the Virgin Islands
Jamaica
Trinidad, Tobago and Barbados
Haiti and the Dominican Republic
Cuba
Smaller Islands of the Caribbean
Sound Filmstrips
A World Nearby: Ghana - Cross Cultural Studies, Guidance Associates

Project Introspection - Map and Globe Skills. Virgin Islands Department of Education,
1972.

Virgin Islands Film Series, Project Introspection, Department of Education, 1979