A GUIDE TO YOUR VIRTUAL FIELD TRIP

The Historic New Orleans Collection
Museum • Research Center • Publisher
ABOUT US

The Historic New Orleans Collection is a museum, research center, and publisher dedicated to preserving the history and culture of New Orleans and the Gulf South.
Meet the educators! We will be your guides during the virtual field trip.
YOUR FIELD TRIP

JENNY WILL SHARE:

- A tour of the virtual exhibition *Purchased Lives: New Orleans and the Domestic Slave Trade*
- Highlights from the Works Progress Administration’s Slave Narrative Collection

KENDRICK WILL SHARE:

- A virtual walking tour exploring sites from the domestic slave trade in New Orleans
- Stories of resistance from people who were enslaved
- Information on the industries that fueled the domestic slave trade in America
DURING THE FIELD TRIP, YOU CAN **USE THE Q&A BOX TO ASK QUESTIONS AND MAKE COMMENTS.**

**WE’D LOVE TO HEAR FROM YOU!**

**SCROLL TO LEARN ABOUT THE KEY TERMINOLOGY THAT WILL BE USED IN OUR PRESENTATIONS.**
The transatlantic slave trade began in North America in Jamestown, Virginia, in 1619 with the arrival of the first slave ship bearing African captives.

For nearly 200 years, this trade would continue. European nations would send manufactured goods to Africa and exchange these items for enslaved Africans. They would then send these people to the Americas to be sold. On the return voyages back to Europe, ships were filled with raw materials from the Americas.

The transatlantic slave trade was outlawed by the US Congress on March 2, 1807. The law took effect on January 1, 1808.
American slavery continued to thrive despite the end of the transatlantic slave trade in 1807. As cotton and sugar industries grew in the South, the demand for more enslaved labor grew as well. An estimated one million individuals were sent south as part of the domestic slave trade. This was devastating for enslaved families and communities.
ENSLAVED PERSON

VERSUS SLAVE

Historians today prefer to say “enslaved person” instead of “slave.” By doing so, we acknowledge that an individual’s identity was more than their circumstance.

Unlike a servant, who was paid for their labor, an enslaved person did not receive payment for their work.

ENSLAVER

VERSUS OWNER/MASTER

We choose not to use the terms “owner” and “master” because they reinforce the concept that one human is able to possess and/or control another person.
FREEDOM SEEKER VS. RUNAWAY SLAVE

By calling an enslaved person a “runaway,” we are using language that criminalizes their actions. When we refer to enslaved person as a “freedom seeker,” we acknowledge that the act of escaping was in pursuit of their personal liberty and required determination and courage.
PLANTATION

Plantations are estates on which enslaved people were forced to grow and harvest crops such as coffee, sugar, cotton, and tobacco.

BONDAGE

When someone is enslaved, they are in a state of bondage. This means freedom has been restrained or removed.

MAIM

To maim someone is to wound or injure them, so that their body is permanently damaged in some way. Maiming was a form of punishment used on enslaved people.

MEMOIR

A memoir is an historical account or biography written from personal knowledge or experience. Solomon Northup's memoir *Twelve Years a Slave* recounts his years of enslavement in Louisiana.

*Bondage* by Solomon Northup
London: Miller, Orton, and Mulligan, 1854 (first British edition)
THNOC, 72-87-L.8
American slavery is often referred to as an institution, meaning that it was a highly organized system supported by laws, customs, and industries.

Emancipation is the act of freeing an enslaved person or group of people from slavery.

“Creole” is a term used to describe someone born in Louisiana who descends from any people living there during the French and/or Spanish colonial period.