



Lesson 4.2: Life in New Hampshire in the 1700s



Butter churn, circa 1700–1800
Courtesy of Metropolitan
Museum of Art, Gift of Mrs.
Russell Sage, 1909

QUICK CONNECT

Take a close look at a primary source!

ENCOUNTER

What do you notice about the source?

What do you see? List 10 things you notice about the source. Be specific!

Senses: Use your imagination. What would your five senses (sight, touch, smell, sound, and taste) tell you about the source?

30 seconds: Look at the source for 30 seconds, then close your eyes and describe it to a partner. Now open your eyes. What did you miss?

Draw It: Sketch the source on a piece of paper. Be sure to show details and label parts you find interesting.

INVESTIGATE

What do you think about the source?

Wonder: What three questions would you ask the artist/author/creator about the source?

Define: What five adjectives would you use to describe the source? Why?

Purpose: How would people have used or interacted with this source?

Audience: Who would have been using this source? Why do you think this source was created?

BUILD

What does this source mean to you?

History: How does this source help you understand people's lives in the past?

Real life: Is there a source you use today that is similar to this one? Describe how they are similar and different from each other.

Changes: How has looking closely at the source changed your thoughts of it? What did you first think about it? What do you think now?

Caption: What could a caption for this source say? Make sure to include ideas you think are interesting about the source.

Want to learn more?

Check out the Analyze It! section for worksheets and guided questions that take you through different types of sources so you can learn to think like a historian.



How to make butter:



1. Milk the cow; 2 or 3 gallons of milk can give 3/4 to 1 pound of butter.
2. Put milk in a large, flat container and leave it to allow the cream to rise to the top. Keep cold.
3. Skim the cream off the top using cream skimmer. Reserve the rest of the milk for drinking.
4. Put cream in butter churn, plunge dasher down for about 30 minutes. This causes the fat in the cream to form small clumps of butter.
5. Pour off remaining buttermilk and put churned butter in a bowl. Rinse with cold water.
6. Knead butter with wooden paddle to make it smooth, remove excess water, and add a little salt for flavor.
7. Put the butter in a mold to serve or into butter tub for storage.



Materials for Station 1: Indigenous People in the 1700s

Read the selection below from the book *Abenaki Captive* by Muriel Dubois. Then answer the Station 1 questions on your worksheet.

One night, Plaswa made Amos and John sit with him by the fire. Ogistin and his friend sat a distance away, talking softly and sharpening their knives. Other men played some sort of gambling game with marked sticks.

"How much longer until we get to St. Francis?" Amos asked the leader.

"Perhaps two or three weeks," Plaswa replied.

John decided to try his luck. "Plaswa," he said, "you have more than you expected to get. You don't need two prisoners. This is a time of peace between the English and the Abenaki."

Plaswa looked into the fire before he replied. When he began to speak, his voice took on the rhythm of a storyteller: "When the first whites came from across the great ocean, they saw only riches. They came to fish and hunt for furs. They took the tallest trees for their ships and the choicest strips of land for their homes and farms. The rest they wasted.

"The Wabanaki were a great nation in those days. The Penacook and Pawtucket and others lived to the south. The Kennebec, Penobscot and Passamaquoddy lived to the east. They were strong skilled hunters and fishermen.

"These ancestors took pity on the strangers. In friendship, they taught them how to make snow shoes and canoes, how to grow corn and cook meat in sweet, boiled sap.

"The whites gave us tools made of metal, and guns that could kill more quickly than our weapons. But they brought something else: sickness. Thousands died. Entire families were killed by invisible enemies. The great peoples were weakened. We lost our old people: our wisdom and our stories. Children lost mothers, and mothers lost children. The strong, skilled hunters and warriors died.

"The white wrote words on paper that said the whites now owned the land. But because our people did not read the words the whites wrote or understand the ways of the white God, the white called our people ignorant. Yet few whites tried to understand the symbols we used, or tried to learn about the ways of Kdakinna, Grandmother Earth. We know well that no one can own Kdakinna. The trees, the animals, even the stones have their own spirits. Each give of themselves so that the People can live.

"Then the many different whites began to fight among themselves. The French lived among us peacefully, and when they asked for our help, we gave it. But the Pastoni have never been willing to live among us. Whether in war or peace, they have called us savages and treated us like dogs. They have killed our women and children to get us out of the way and make our numbers less.

Our people who survived took their families north to live among the French. The Penacook, the Sokoki, the Abenaki, and others became one family. We share our language and our



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skills. Even now, people are leaving their homes to come to St. Francis. They know they will be safe there.

"You, John Stark, say this is not war, but you came here to take furs. You do not respect us or our ways, and yet you want us to respect you. It is the Pastoni, not the Abenaki, who measure land. But then you do not even honor the measurements and agreements you have made with us. Our Chief Speaker, Atecouando, has told your Governor that we will defend what is ours."

"It may have been Abenaki land once, Plaswa," John said, "but it belongs to the Crown now. The Crown claimed the land up to the great Winnepesoga Lake long ago." After Plaswa's words, John's explanation sounded weak even to himself.

"The governor also agreed, long ago, to return the hunting rights to the Abenaki," Plaswa answered. "We took this as a gesture of peace... You say that this is not war. But I tell you, it cannot be called peace. It has never been peace."

Definitions

- **Abenaki, Penacook, Pawtucket, Kennebec, Penobscot, Passamaquoddy, Sokoki:** Indigenous peoples who lived in what is now New England before Europeans arrived
- **Indigenous people:** The first people who lived in an area before people from other cultures arrived
- **Kdakinna:** the homeland of the indigenous people who lived in what is now New England; also spelled N'dakinna
- **Pastoni:** A western Abenaki word for Bostonian; name the Abenaki called the English
- **St. Francis:** A village in southern Canada where Abenaki people lived peacefully under French protection
- **Wabanaki:** A group of interconnected tribes of indigenous peoples
- **Winnepesoga Lake:** now called Lake Winnepesaukee



Materials for Station 2: Farmers in the 1700s

The Ox-Cart Man's Year

Below, read what the ox-cart man and his family made on their farm to sell at market. On the next page, sort their activities by season. Notice that some goods take more than one year to make. They did a lot—and this doesn't include growing food for their table or making cloth for their own clothes!

In October the ox-cart man went to market in Portsmouth to sell his goods. He sold:

- A bag of wool sheared from the sheep in April
- A shawl from wool sheared from a sheep in April, which was spun into yarn in the spring and fall, and then woven into a shawl in winter
- Five pairs of mittens from wool sheared from a sheep in April, which was spun into yarn in the spring and fall, and then knit into five pairs of mittens in winter
- Candles the family made in winter from tallow gathered in the fall
- Linen made in winter from the flax they grew in summer
- Shingles he split in winter from trees he cut down in spring and fall
- Birch brooms his son carved in summer from birch tree branches harvested in spring
- Potatoes dug in fall grown in summer in their garden after taking out potatoes to eat all winter and for seed next spring
- A barrel of apples from their apple tree picked in the fall after making the barrel in winter from all the trees he had cut down
- Honey and honeycombs from the bees they keep that they harvested in summer
- Turnips and cabbages they grew in summer
- Maple sugar from trees they tapped in March then boiled and boiled and boiled the sap away with a fire made from firewood from all the trees he had cut down
- Goose feathers collected from barnyard geese all summer

He took the ox and the cart and all the goods and walked 10 days to Portsmouth market where he sold all his goods. He also sold the barrel he carried the apples in, the bag he carried the potatoes in, and his ox cart he had built last winter from all the trees he had cut down. He also sold his ox that he had fed and grown all year. He sold the ox's yoke and harness he had made last winter. He put the coins in his pocket.

He bought an iron kettle to hang over the fire, an embroidery needle for his daughter, a knife for his son to use in carving, and two pounds of wintergreen peppermint candies for everyone. He walked home and began working with his family on next year's goods.

This activity based on the book *The Ox-Cart Man* by Donald Hall.



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Materials for Station 3: Girls in the 1700s

In the 1700s, a **sampler** was a piece of needlework girls made to show their sewing skills. It was important for them to be able to sew clothes, mend them, knit, weave, and spin thread and yarn so that they could provide for their family. When they had a family of their own, they would have to make all of their family's clothes, blankets, sheets, and other items people needed. A sampler was one of the things a girl made in order to show she was growing up and ready for her own house and family.



Betsy was probably about nine when she made this sampler. She made fancy block capital letter across four lines, then sewed her name in capital script letters. She hemmed all four sides of the linen fabric.

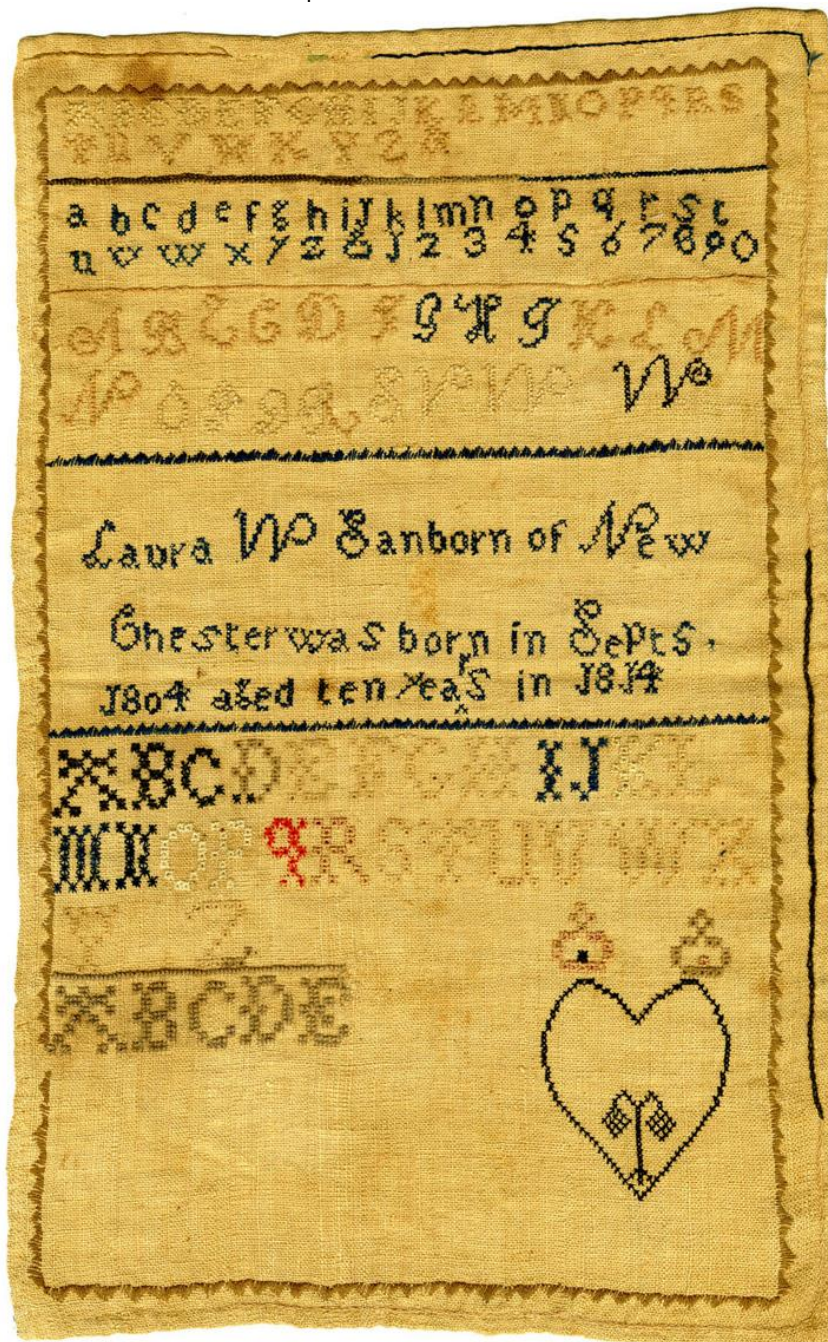
Source A

Betsy Philbrick's Sampler, circa 1800

Source: New Hampshire Historical Society



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Laura sewed several different examples of letter types on her sampler. It seems unfinished on the lower left corner because it is blank. On her sampler, she sewed "Laura W Sanborn of New Chester was born in Sept. 1804 aged ten years in 1814." Her sampler includes these stitches: Cross stitch, Algerian eye stitch, with a sawtooth border.

Source B

Laura Sanborn's Sampler, 1814

Source: New Hampshire Historical Society



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Source C

Mary Foster's Sampler, 1787

Source: New Hampshire Historical Society

Mary was called "Polly" by her family. On her sampler, she sewed "Polly Foster her sampler wrought in the thirteenth year of her age A.D. 1787." Her sampler includes these stitches: Cross stitch, Algerian eye stitch, Whip stitch, Bullion stitch, Chain stitch, Tent stitch, Hem stitch, Outline stitch, Flat stitch.

Materials for Station 4: The Black Community in the 1700s

The Negro Court

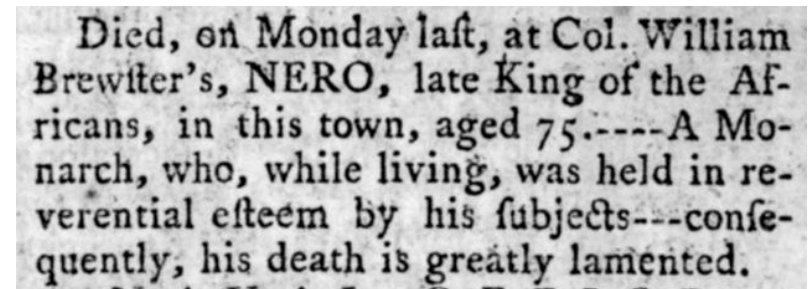
Note: In the 18th century, the word “Negro” was used to refer to people who had darker skin, who are now called Black, and was not offensive at that time. The word “Negro” should not be used today except when referring to historical documents. It should also not be confused with another racist term that sounds similar, sometimes called the “N-word.” That term signifies hatred and a belief that Black people are inferior. It should not be used.

What was the Negro Court?

- The “Negro Court” were the leaders of the Black community. They were chosen by the people and they were headed by an elected king.
- Each June in the 1700s the Black community held an election to choose members of the Negro Court and then paraded down a street in Portsmouth in celebration.
- Portsmouth was not the only community to have a Negro Court. Boston, MA, Providence, RI, and 16 other New England towns had them. Other towns in North America, South America, and the West Indies had them too.
- The election of the Negro Court included the whole Black community. Black leaders could be free or enslaved. Sometimes, people who had been born in Africa and could recite their family history were elected.

What were Negro Election Days like?

- People came from all over Portsmouth and the neighboring towns to participate
- Most people were dressed in their best clothing and were wearing bright colors
- First, the Black people in the community held the election to find out who would be on the Negro Court
- Then, they had the parade with lively music, singing, and with people banging on drums and playing other instruments
- After the election, everyone went to the home of the king to eat and drink, play music, and dance



Died, on Monday last, at Col. William Brewster's, NERO, late King of the Africans, in this town, aged 75.----A Monarch, who, while living, was held in reverential esteem by his subjects---consequently, his death is greatly lamented.

King Nero's Death Notice, April 19, 1786
From the newspaper *New Hampshire Mercury*

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What influence did the Negro Court have?

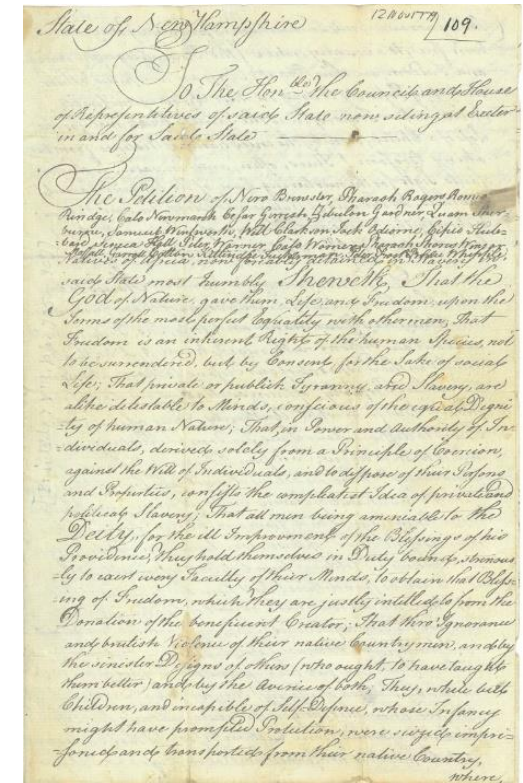
- The King and his court were the social leaders for the Black community. They were held in great respect. They were even in charge of making decisions about how people who committed minor crimes should be punished.
- In 1779, three years after the Declaration of Independence was signed, 20 enslaved men in Portsmouth sent a petition to the New Hampshire government asking for their freedom. The petition was probably written during a meeting of the Negro Court because four of the people who signed it used their titles from the Negro Court in their signatures: King Nero Brewster, Viceroy Willie Clarkson, Sheriff Jock Odiorne, and Deputy Pharaoh Shores.

How did the Negro Court help the Black community?

- Election days were a time when the Black community came together and celebrated. This was important when many Black people were enslaved and none were considered equal by white people.
- The Negro Court and election days taught African values and traditions to people in the Americas: election day celebrations were similar to a west African festival called *Odwira* held by the Ashanti people. Also, the trials and punishments done by the Negro Court had African roots.
- There were people from many different areas in Africa since they had been kidnapped and brought to the Americas. Election days and the Negro Court helped build different African tribes into one community.

What did the white government and people think of it?

- Most of the white people living in Portsmouth supported the Negro Court. Most people thought it was a fun celebration that didn't hurt anyone, although sometimes white people made fun of the Negro Court.
- The Black community in Portsmouth stopped electing the Negro Court around 1790 as the new United States government took more form. White leaders in the new United States supported it less.



Freedom Petition Submitted by Enslaved People to the New Hampshire State Legislature page 1 of 4, 1779
Courtesy of the New Hampshire State Archives



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An Individual Life: Primus Fowle

- Primus was enslaved by Daniel Fowle of Portsmouth
- He worked in Daniel Fowle's printing office
- By 1756 Fowle's printing office published many books, pamphlets, and posters (which were called broadsides). It also printed a newspaper called the *New Hampshire Gazette*
- Primus lived with Daniel Fowle, Fowle's wife, and two enslaved women
- He worked for more than 50 years as a printer, but he never learned how to read
- He lived for more than 90 years
- Primus operated the printing press, and his other tasks included mixing ink, inking type, and cleaning type
- Over time, his body became bent forward at a 45-degree angle because of the 50 years he had spent leaning forward to pull the printing press lever
- This picture shows the actual printing press he worked on for more than 50 years
- When Daniel Fowle died in 1787, he gave Primus to a former apprentice, John Melcher, in his will

A Story of Primus Fowle

Primus Fowle cared for the mistress of the house and so when she died, he deserved a place of honor at her funeral. However, his enslaver whispered to him to change places. Primus did not, even when told to again. Primus loudly told his enslaver to go to the other side and called him a "mean jade," which means "mean worn-out horse." This was remembered for generations because he was so disrespectful to his enslaver.



In the 1700s, printers used presses like this one to print books or newspapers. Each letter was on its own little block of metal, and the printers had to line up each letter to spell out the words. Another name for the letters was type. Printers would lay the type out one letter at a time on a frame for each page. Then the printers would spread ink on each letter, just like you do today when you use a stamp. Once the letters were all inked, then the printer would lay a piece of paper on top and press down on the lever to so the paper would be pressed on top of the inked letters. They would then re-ink the letters and print as many copies of the page as they wished. They would then remove all the letters, clean them, put them back, and start the process over again to make another page.

Printing Press, circa 1700s
Courtesy of the Portsmouth Athenaeum Gurney
Photograph Collection

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Materials for Station 5: Women in the 1700s

In the 1700s, men and women had very different jobs when they worked on farms. Men usually worked outside with the animals, took care of the crops on the farm, chopped trees for firewood, and did many other tasks. Women had the job of managing the household. They had to feed, clothe, and take care of the house. Read below to see what a fictional woman named Elizabeth had to do in one week, then see the worksheet to help her make her schedule for the week.

Weekly work	Description	Time
Do laundry	Get water, build fire, heat water, scrub laundry in soap, rinse in new water, hang laundry to dry	5 hours a week
Clean house & fetch water	Wash and sand floor, dust woodwork and furniture, sweep house; bring water for cooking and cleaning; wash dishes. Tend fire.	2 hours a day; 12 hours a week
Care for and teach children	Take care of infants, instruct children in religious lessons, teach daughters household tasks, although she was always caring for children.	1 hour a day; 6 hours a week
Spin yarn or thread	Get sheared wool, card it, clean it, then spin it into thread or yarn using spinning wheel. This was a task never finished; she always just worked on it as much as she could.	6 hours a week
Iron clothes	Heat iron up near fire, get clean, damp clothes, iron until completely dry, fold and put away.	3 hours a week
Weave, knit, sew	Weave blankets and other fabric, knit socks and sweaters, sew all clothes for the family and household. This was a task never finished; she always just worked on it as much as she could.	6 hours a week
Repair cloths and clothes	Mend, darn (mending knitting), patch clothing and household fabrics to keep them useful as long as possible.	4 hours a week
Prep food	Prepare food to be cooked: churn butter, make cheese, grow vegetables, corn, and potatoes, pick and can fruit, care for chickens.	4 hours a day; 24 hours a week
Cook meals	Prepare meals: make stew or other meal, bake bread, make cakes.	2 hours a day; 12 hours a week
Care for sleeping area	Air out beds daily and remake them, empty chamber pots and clean them.	3 hours a week



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Materials for Station 6: Boys in the 1700s

Certificate of Apprenticeship

Apprentices were boys and young men who wanted to learn a trade. They made an agreement to live with and learn from a master craftsman, who would then teach them and provide them food and shelter for a period of time.

Note that apprentices called the expert teaching them their trade “master.” This was because the expert was a master of his craft.

Certificate of Apprenticeship of Thomas Hatch to Samuel Lane

This agreement made the 10th Day of June 1777

Witnessed that Daniel Clark, Simon Wiggin, and Nicolas Rollings, Select Men of the Town of Stratham, have placed Thomas Hatch as an apprentice to Samuel Lane, to live with him from today until October 7th 1779 or until he is twenty-one years of age.

During this time Thomas shall serve his master well and faithfully in all lawful business according to his power, cleverness, and ability. Thomas shall behave himself toward his master and his family with honesty and obedience.

Samuel Lane for his part swears and agrees that he will teach and instruct Thomas Hatch in the art and trade of a tanner as well as all other sorts of work and business as he usually works at, if Thomas is capable of it. And at the end of the time, Samuel Lane will give Thomas Hatch one suit of clothes suitable to go to meeting in, another suit suitable for working days. He will also provide for him food and drink, washing, and a bed in sickness and in health during the time of his apprenticeship.

The Select Men and Samuel Lane have set their hands and seals this day.

We Select Men do consent to put Thomas Hatch apprentice to Samuel Lane according to the intent and meaning of the above written agreement.

I, Thomas Hatch, declare my satisfaction to the agreement: Thomas Hatch certificate of apprenticeship to Samuel Lane, June 10, 1777.

Important note: This text has been edited to make it easier for you to read. Some of the original punctuation, spelling, word choice, and capitalization have been changed.
Source: New Hampshire Historical Society



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Transcript of certificate of apprenticeship, original

Apprenticeship

Certificate of apprenticeship of Thomas Hatch to Samuel Lane, June 10, 1777.

This Indenture made the 10th Day of June 1777. Wittneseth that Daniel Clark Simon Wigin and Nicolas Rollings Select Men of the Town of Stratham in the County of Rockingham, and State of New Hampshire with the Assent of those Gentlemen here -unto Subscribing who are two of the Justices of the Peace for Said County, Have by these Presents placed and Bound Thomas Hatch (who has lived with Samuel Lane of Said Stratham [^Esqr] more than three years last fall) as an Apprentice to Said Lane, with him to Dwell from the Date hereof to the 7th Day of october 1779. or till he is twenty one years of Age: During all which time and term the Said Thomas, Shall his Said Master well and faithfully Serve in all Lawful Business according to his Power Witt and ability, and honesty and obediently in all things Shall behave himself toward his Said Master and his family.

And he the Said Samuel Lane for his part Covenanteth & Agreeeth that he the Said Thomas Hatch will teach and Instruct in the Art and Trade of a Tanner, and all [^Such] other Sorts of work and Business as he usually works at, if Said Thomas is Capable thereof. And at the end of Said Term to give him one Suit of Cloaths Suitable to go to Meeting in; and another Suit, Suitable for working Days. and to provide for him Suitable Meat Drink Washing and Lodging in Sickness and in health During Said Term. In Wittness whereof the Said Select Men and the Said Samuel Lane have hereunto Enterchangably Set their hands and Seals the Day aforesaid. Signed Sealed & Delid in presence of Moses Clark Sam Lane Stephen Cate

Rockingham Ss. We whose Names are hereunto Subcribed Being two of the Justices of the Peace of Said County, Do hereby Declare our Consent to the putting forth of the abovesaid Thomas Hatch Apprentice to the Said Samuel Lane According to the Intent & Meaning of the Above written Indenture Wm More} John McCleary} Justices of ye Peace I hereby Declare my Satisfaction in the above Indenture Thomas Hatch Certificate of apprenticeship of Thomas Hatch to Samuel Lane, June 10, 1777. Thos Hatch

Source: New Hampshire Historical Society



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This Indenture made the 10th Day of June 1777. Witnesseth that Daniel Clark
Simon Wiggin & Nicolas Rollings Select Men of the Town of Stratham in the County
of Rockingham, and State of New Hampshire with the Assent of those Gentlemen here
unto Subscribing who are two of the Justices of the Peace for said County Have by these
Present, placed and Bound Thomas Hatch (who has Lived with Samuel Lane
of said Stratham ^{for} more than three years last past) as an Apprentice to said
Lane, with him to dwell from the Date hereof to the 7th Day of October 1777.
Thomas, shall his said Master well and faithfully serve in all Lawful Business
According to his Power Will and ability, and honestly and obediently in all things
shall behave himself toward his said Master and his family.

And he the said Samuel Lane for his part Covenanteth and Agreeth
that he the said Thomas Hatch will teach and instruct in the Art and
Trade of a Tanner, and all other Sorts of work and Business as he usually
works at, if said Thomas is ^{such} Capable thereof. and at the end of said Term
to give him one Suit of Cloaths Suitable to go to Meeting in; and another
Suit, suitable for working Days. and to provide for him Suitable
Drink Washing & Lodging in Sickness and in health During said Term

In Witness whereof the said Select Men and the said Samuel Lane
have hereunto Interchangably Set their hands & Seals the Day above
Signed Sealed & Deliv in presence of

Moses Clark
Stephen Gorte

Rockingham. We whose Names are hereunto Subscribed
Being two of the Justices of the Peace of said
County, Do hereby Declare our Consent to the
putting forth of ~~the~~ above said Thomas Hatch
Apprentice to the said Samuel Lane
According to the Intent & Meaning of the
above written Indenture

By ^{us} ~~me~~ ^{one} ~~one~~
John Weoley } Justices of Peace

weby Declare my Satisfaction in the above Indenture Thomas Hatch

Certificate of Apprenticeship of Thomas Hatch to Samuel Lane, 1777
Source: New Hampshire Historical Society



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Station 1 Worksheet: Indigenous People in the 1700s

Read the selection of the book *Abenaki Captive* by Muriel Dubois and answer the questions below.

1. Who is speaking together?
2. Fill in the chart to show the actions taken by each group or what happened to them, according to Plaswa.

White Europeans	Indigenous people like the Abenaki

3. Plaswa says at the end of the selection: "You say that this is not a war. But I tell you, it cannot be called peace. It has never been peace." What do you think Plaswa means by this? What would peace be for the Abenaki?

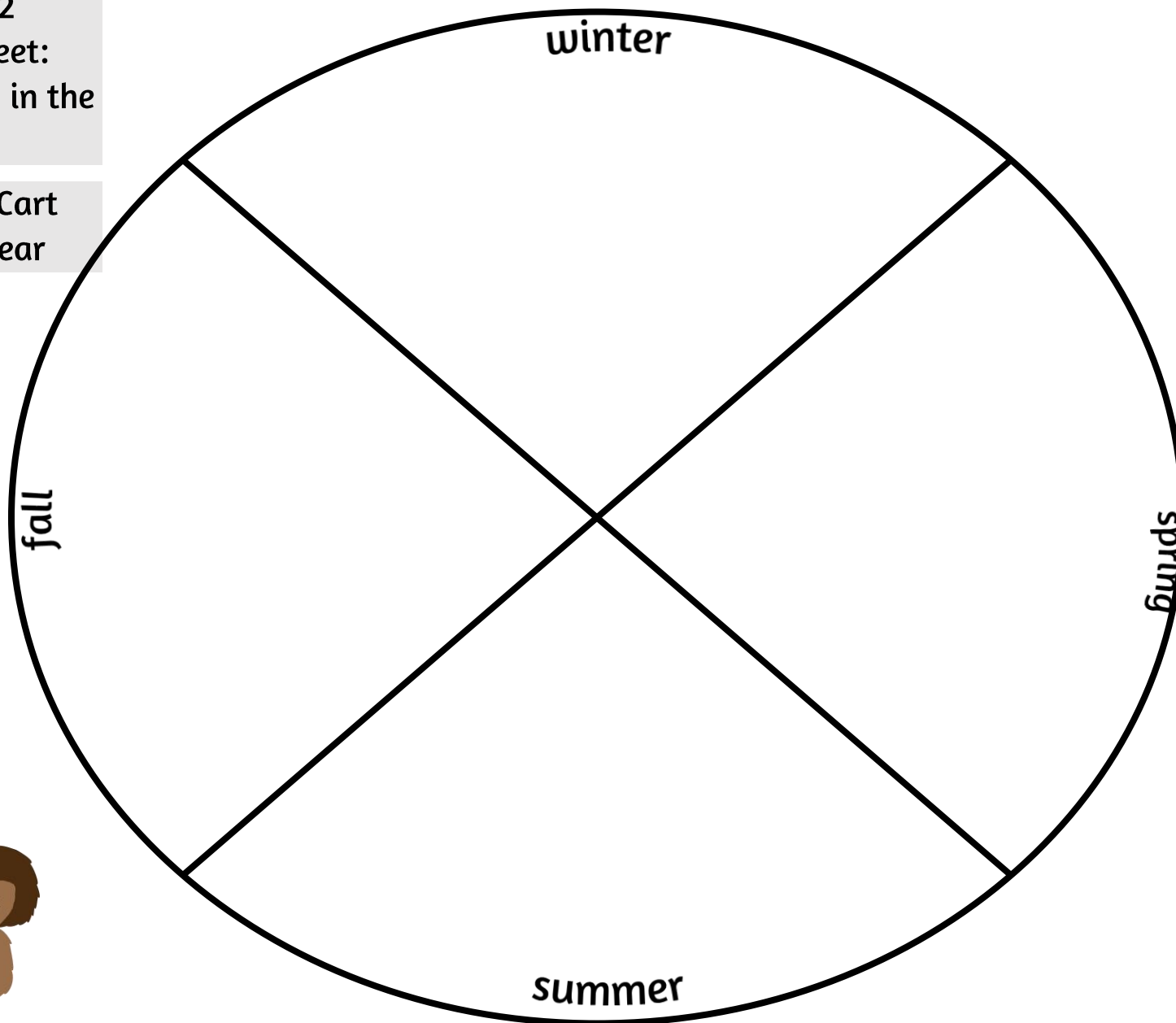


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Station 2
Worksheet:
Farmers in the
1700s

The Ox-Cart
Man's Year

Name _____





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Station 3 Worksheet: Girls in the 1700s

1. Look at sources A, B, and C. Take some time to observe the details. Choose two words to describe each one.

Source A	Source B	Source C

2. Would you have liked learning to make a sampler? Why or why not?

3. Why did girls of this time make them? Why were samplers important?



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Station 4 Worksheet: The Black Community in the 1700s

Many people don't know that there was a Black community in New Hampshire in the 1700s, and that there were both free and enslaved people of African descent living here.

1. Read through the information about the Negro Court and about Primus Fowle. Select three facts for each one that you think people should know. Write them below.

Three Facts about the Negro Court	Three Facts about Primus Fowle
Why did you choose these facts?	Why did you choose these facts?



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2. Why do you think the Black community elected their own leaders?

3. The information we have about Primus Fowle says that he was illiterate, meaning that he couldn't read. He worked at a printing press, arranging letters and words into articles for the newspaper. It would have been helpful to be able to read. He would have been able to catch errors more easily. Why do you think he didn't learn?

4. Information about the Black (and indigenous) community in the 1700s is a lot harder to find than information about the white community, especially whites who had education and wealth. Why do you think this is so? What does this mean about how we view their lives and experiences?



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Station 5 Worksheet: Women in the 1700s

Look at the list of Elizabeth's work for the household. Help her by scheduling her tasks so she gets everything done so she can take care of the family and house. Read through her list of work, then block off and label the correct number of hours per task. Think about when tasks should be done and whether some need to be done before others.

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
6 A.M.						
7 A.M.						
8 A.M.						
9 A.M.						
10 A.M.						
11 A.M.						
Noon						
1 P.M.						
2 P.M.						
3 P.M.						
4 P.M.						
5 P.M.						
6 P.M.						
7 P.M.						



1. Would you have liked to have the same schedule as Elizabeth? Why or why not?

2. Notice that there are no tasks scheduled for Sunday. Why do you think that is? What do you think happens on Sunday?

3. Which of these tasks is done the same way today that Elizabeth did them? Which ones are now made easier by machines?



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Station 6 Worksheet: Boys in the 1700s

Read the transcript of Thomas Hatch's apprenticeship contract and answer the questions below.

1. What were Thomas Hatch and Samuel Lane each responsible for in this contract?

Thomas Hatch	Samuel Lane

2. Why do you think it was important to have witnesses to the agreement?
3. If you were a boy in this time, would you want to be an apprentice to someone? Why or why not?

Station 1: Indigenous People in the 1700s

Read the selection of the book *Abenaki Captive* by Muriel Dubois and answer the questions below.

1. Who is speaking together? **Plaswa, an indigenous man, and Amos and John, Englishmen**
2. Fill in the chart to show the actions taken by each group or what happened to them, according to Plaswa.

White Europeans	Indigenous people like the Abenaki
<ul style="list-style-type: none"> • came across the ocean and saw only riches • came to fish and hunt • took tallest trees and best strips of land for homes and farms • wasted the rest • gave tools of metal and guns • brought sickness • wrote words on paper that said the whites now owned the land • did not try to understand the symbols of the Abenaki or the ways of Grandmother Earth • called indigenous people ignorant • fought among themselves • called indigenous people savages and treated them like dogs • killed women and children • do not respect the Abenaki or their ways • measure land but do not honor measurements and agreements they made 	<ul style="list-style-type: none"> • ancestors took pity on strangers; taught them how to make snow shoes and canoes, how to grow corn and cook meat • many, many died from sickness; lost old people (wisdom and stories), children and mothers died, hunters and warriors died • did not read the words of the whites or understand the ways of the whites' God • helped the French • those who survived, took families north to live among French • many tribes became one family, sharing language and skills • will defend what is theirs

3. Plaswa says at the end of the selection: "You say that this is not a war. But I tell you, it cannot be called peace. It has never been peace." What do you think Plaswa means by this? What would peace be for the Abenaki?
I think that the way the white Europeans came to the area, took land and riches, brought sickness, and did not respect the indigenous people means that there isn't a chance for real peace between them and the whites. I think peace would have looked like trying to interact respectfully from the beginning. I don't know how that would happen now.

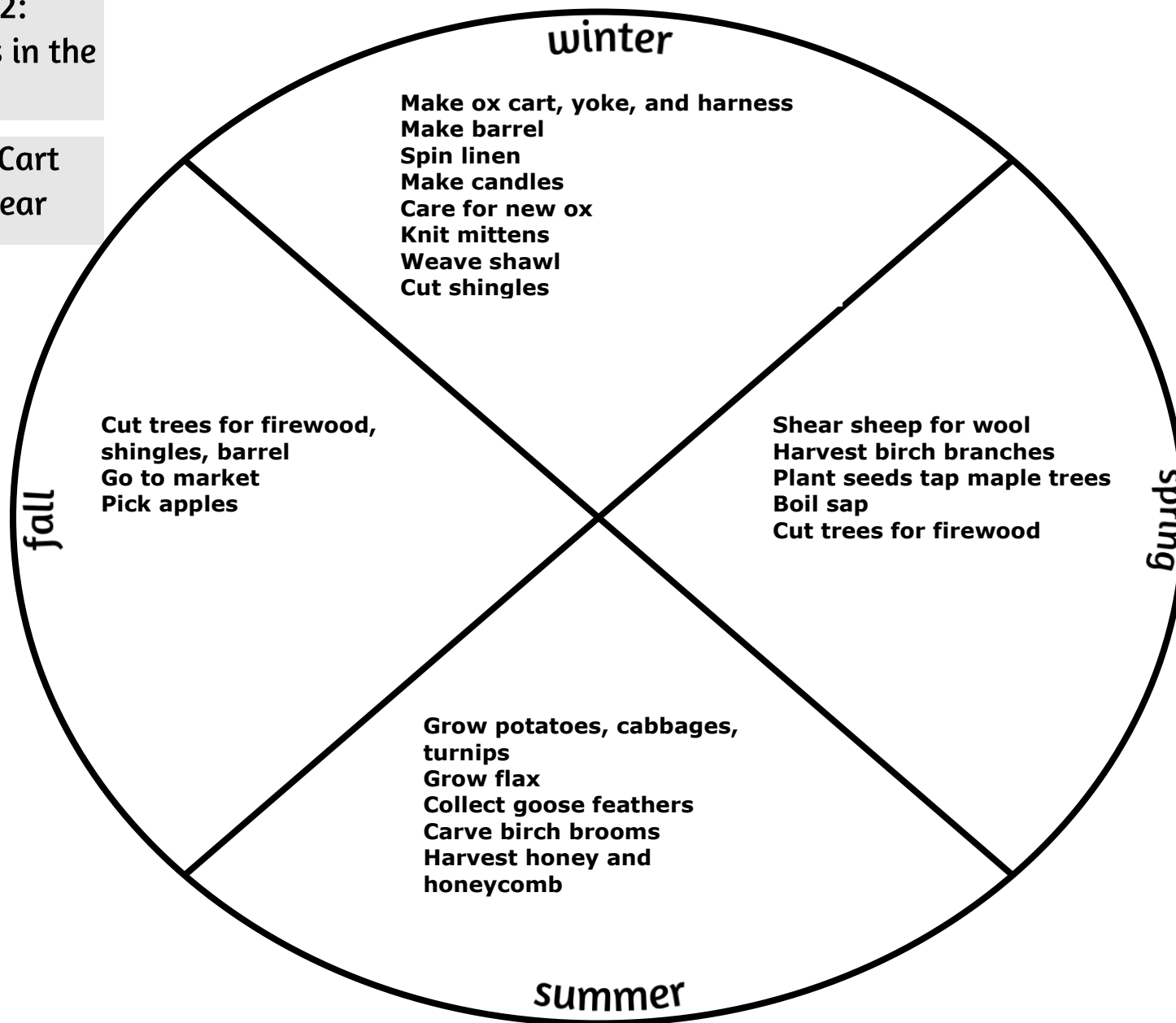


Lesson 4.2: Life in New Hampshire in the 1700s

Name _____ Answer Key _____

Station 2:
Farmers in the
1700s

The Ox-Cart
Man's Year





Station 3 Worksheet: Girls in the 1700s

1. Look at sources A, B, and C. Take some time to observe the details. Choose two words to describe each one.

Source A simple clear	Source B messy interesting	Source C complicated artistic
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2. Would you have liked learning to make a sampler? Why or why not?

I would have known that making a sampler was important so I think I would have seen it as part of my job. It would have been boring sometimes but I think I would have enjoyed learning all the different stitches and how to make pictures.

3. Why did girls of this time make them? Why were samplers important?

Samplers were important because girls would grow up to be women who were responsible for clothing their family and making all the bedclothes needed. It was important to have these skills and do them well because you couldn't go to the store to buy a shirt; you had to make it. Mending items of clothing and household items was also very important so that they lasted as long as possible.



Station 4 Worksheet: The Black Community in the 1700s

Many people don't know that there was a Black community in New Hampshire in the 1700s, and that there were both free and enslaved people of African descent living here.

1. Read through the information about the Negro Court and about Primus Fowle. Select three facts for each one that you think people should know. Write them below.

Three Facts about the Negro Court	Three Facts about Primus Fowle
<p>It was the Black community's leadership positions, chosen by the people, headed by a king.</p> <p>Its origins were African: a spring celebration, music, clothes, and trials and punishments</p> <p>It was a benefit to the Black community because it brought people together and celebrated black community. It taught African values and helped build different tribes into one community.</p>	<p>He lived for more than 90 years and worked the printing press for more than 50</p> <p>His body was bent forward because of his work</p> <p>He was disrespectful to his enslaver at his mistress' funeral when his enslaver told him to move away from a place of honor</p>
Why did you choose these facts?	Why did you choose these facts?
<p>It has a definition of the Negro Court so I remember what it is and tells where it came from. Also, the benefits to the Black community seemed important.</p>	<p>They are some basic information about him but also something that shows his personality.</p>



Lesson 4.2: Life in New Hampshire in the 1700s

2. Why do you think the Black community had their own elected leaders?

Many of the Black community were enslaved by the white community so it was clear the formal government would not act in the best interests of the Black community. Even though they didn't have democracy yet, people still wanted to have a fair government that would treat them well. The Black community was seen as inferior to the white community so they knew they couldn't trust them. They also wanted to feel powerful and make as many decisions for themselves as they could.

3. The information we have about Primus Fowle says that he was illiterate (couldn't read). He worked at a printing press, arranging letters and words into articles for the newspaper and it would have been helpful to be able to read. He would have been able to catch errors more easily. Why do you think he didn't learn?

It's possible Primus' enslaver didn't let him learn to read. People who enslaved other people usually didn't want them to be able to read. If you can read, you can communicate by writing, you could learn about other ways of life, or you could run away and try to get work somewhere else. It's also possible, though, that Primus had a learning disability and couldn't learn to read easily. Maybe he didn't want to learn—he might have been fine with the newspaper having errors because he didn't want to help his enslaver.

4. Information about the Black (and indigenous) community in the 1700s is a lot harder to find than information about the white community, especially whites who had education and wealth. Why do you think this is so? What does this mean about how we view their lives and experiences?

I think there is less information about the Black and indigenous communities because they didn't write the history. They were not the ones in power in New Hampshire in the 1700s and so they were not the ones who determined what would be kept and preserved. It's also possible many Black and indigenous people didn't read and write English, so it was harder for English people to keep a record of how they did communicate.

I think it means that we don't really hear from them when we're learning about them. We're only hearing what the white community thought about them. It's not from their perspective.



Station 5 Worksheet: Women in the 1700s

Look at the list of Elizabeth's work for the household. Help her by scheduling her tasks so she gets everything done so she can take care of the family and house. Read through her list of work, then block off and label the correct number of hours per task. Think about when tasks should be done and whether some need to be done before others.

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
6 A.M.	prep food	prep food	prep food	prep food	prep food	prep food
7 A.M.	prep food	prep food	prep food	prep food	prep food	prep food
8 A.M.	cook meals	cook meals	cook meals	cook meals	cook meals	cook meals
9 A.M.	sleeping area	sleeping area		sleeping area	care for/teach children	care for/teach children
10 A.M.	spin	do laundry	iron clothes	spin	weave, knit, sew	clean house, get water
11 A.M.	clean house, get water	do laundry	iron clothes	spin	weave, knit, sew	spin
Noon	weave, knit, sew	do laundry	iron clothes	spin	weave, knit, sew	
1 P.M.	weave, knit, sew	do laundry	clean house, get water		clean house, get water	weave, knit, sew
2 P.M.	care for/teach children	do laundry	spin	clean house, get water	clean house, get water	repair clothes and cloths
3 P.M.	prep food	prep food	care for/teach children	care for/teach children	repair clothes and cloths	prep food
4 P.M.	prep food	prep food	prep food	care for/teach children	prep food	prep food
5 P.M.	cook meals	cook meals	prep food	prep food	prep food	prep food
6 P.M.	clean house, get water	clean house, get water	cook meals	cook meals	cook meals	cook meals
7 P.M.	repair clothes and cloths	repair clothes and cloths	clean house, get water	clean house, get water	clean house, get water	clean house, get water



Lesson 4.2: Life in New Hampshire in the 1700s

Answer the following questions based on the schedule you made for Elizabeth.

1. Would you have liked to have the same schedule as Elizabeth? Why or why not?

I don't think so. It seems really, really busy. She doesn't have much time to relax. She has to do everything to make the food and take care of the houses and make clothes. If she doesn't do it, they don't have food to eat or clothes to wear. It seems like a hard life.

2. Notice that there are no tasks scheduled for Sunday. Why do you think that is? What do you think happens on Sunday?

I know that most white people who were descended from Europeans were Christian in New Hampshire in the 1700s, so I think that Sunday is a day of rest and when they go to church. She still has meals to make and beds to make, but she saves Sunday to relax a little.

4. Which of these tasks is done the same way today that Elizabeth did them? Which ones are now made easier by machines?

Laundry is much easier today with machines. We also weave, spin, repair clothes, knit, sew, and iron with machines. We have machines that help us keep food cold, clean, and cook. We don't have to get water from a stream!

We still have to cook and prep meals. We also still have to educate kids and take care of babies.

Station 6 Worksheet: Boys in the 1700s

Read the transcript of Thomas Hatch's apprenticeship contract and answer the questions below.

1. What were Thomas Hatch and Samuel Lane each responsible for in this contract?

Thomas Hatch	Samuel Lane
<p>serve Samuel Lane well and faithfully in all lawful business: to listen to Samuel Lane, learn from him, and be loyal to him</p> <p>behave himself towards Samuel Lane and his family with honesty and obedience: to tell the truth always and do what Samuel Lane tells him</p>	<p>to have Thomas Hatch live with him for 2 and a half years or until Thomas Hatch is 21 years old</p> <p>to instruct Thomas Hatch in the art and trade of a tanner and other business</p> <p>at the end of Thomas Hatch's time, to give him two suits of clothes, one fancy and one everyday</p> <p>to provide food, drink, a bed, washing water</p>

2. Why do you think it was important to have witnesses to the agreement?

I think it was important because this is a legal agreement between Samuel Lane and Thomas Hatch. It has to do with business and learning how to make your living. They wanted witnesses in case anyone disagreed later on. I think it's also important for the community to have apprentices because they wanted the trades to be learned by townspeople.

3. If you were a boy in this time, would you want to be an apprentice to someone? Why or why not?

I definitely would because then I would be able to make my living and have a good future. I guess I could be a farmer too, but it seems like being an apprentice would be more unique in the community.



Name _____

Mind Map: Life in the 1700s in New Hampshire

What was
life like in
the 1700s?



Lesson 4.2: Life in New Hampshire in the 1700s

Name _____

Then & Now

Then	Now



Lesson 4.2: Life in New Hampshire in the 1700s



Name _____

Abenaki Captive Discussion Questions

1. What are your thoughts on the book: What did you like the best? What did you like the least? What surprised you? What confused you?

2. Ogistin and John Stark come from different groups of people who have different ideas about what is important in life. Based on what you read, what values do you think were most important to the Abenaki? What values were the most important to the colonists?

3. Based on what you read in the book, how do you think the Abenaki got along with the French in Canada? How did the colonists, who were mostly from England and Scotland, get along with the French in Canada?

4. As Ogistin and John Stark spent more time living together, they started to change their minds about each other. What evidence (examples) can you find that prove they started to respect each other more?



Abenaki Captive Discussion Questions

1. What are your thoughts on the book: What did you like the best? What did you like the least? What surprised you? What confused you?

I liked the book because I could see both English and Abenaki perspectives. I liked learning about the Abenaki traditions, but I didn't like that John's friend got killed. I'm a little confused about who is making the decisions about the relationship between the Abenaki and the English. I was surprised they both got to understand each other at the end.

2. Ogistin and John Stark come from different groups of people who have different ideas about what is important in life. Based on what you read, what values do you think were most important to the Abenaki? What values were the most important to the colonists?

I think community and nature were most important to the Abenaki. I think the colonists cared more about the individual and about money.

3. Based on what you read in the book, how do you think the Abenaki got along with the French in Canada? How did the colonists, who were mostly from England and Scotland, get along with the French in Canada?

The Abenaki got along with the French in Canada. It seemed like although the French tried to influence the Abenaki, they let them do their own thing. I think the French were fighting with the English and the Scottish.

4. As Ogistin and John Stark spent more time living together, they started to change their minds about each other. What evidence (examples) can you find that prove they started to respect each other more?

They started listening to each other and complimenting each other. They spent time together when they didn't have to and learned from each other.