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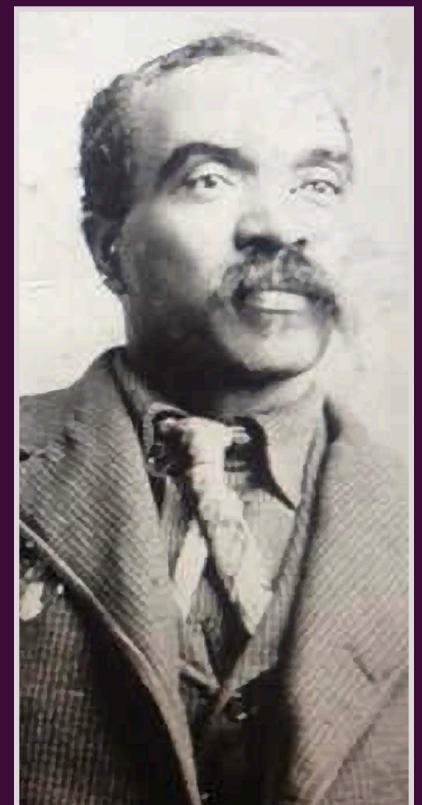
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IN THIS ISSUE:

- Gail Corey shares efforts to document a New Jersey cemetery in “Remember the Forgotten: AME Cemetery.”
- Charles Curtis analyzes how race labels like mulatto impacted his free colored ancestors in “The Changing Status of Mixed-Race Families Before, During, and After the Civil War.”
- Robert S. Davis describes perceptions influenced by George Norman Barnard’s photographs in “Imagining the End of Slavery in Civil War Atlanta and the South.”
- Orice Jenkins’ article, “Research on James Mealy, A Forgotten Patriot,” tells the story of a free man of color, Revolutionary War hero.
- Sam Robert Sawyer analyzes interviews with formerly enslaved persons and the significance of oral and familial history in “Uncle George McAlilley: Without a Choice and Without a Contract.”
- Dawne Slater’s “The Bassett Family: Free Black Settlers in the Midwest Prior to the Civil War” documents generations who migrated from North Carolina with the help of Quakers.
- Myrtle Thierry-Palmer and Barbara Johnnie document multiple generations in “Formation of a Free Family of Color in Southwestern Louisiana in the Colonial Period.”
- Teresa Vega’s “The Life and Times of Black Patriot Samuel Freeman: Born Free & Enslaved During the American Revolution” documents multiple generations of a New York family.
- Terence Walz shares the story of a free family of color in “Mariah Warren and Her Enslaved Family in Washington DC.”



Discover Obediah Britt’s relationship to James Mealy in Orice Jenkins’s research article.



The Life and Times of Black Patriot Samuel Freeman: Born Free and Enslaved During the American Revolution

Teresa Vega

Introduction

Black Patriot Samuel Freeman's pursuit of freedom began long before the American Revolution.¹ He was not alone. While our family's diverse heritage—descended from Munsee Lenape (Ramapough Lenape Nanticoke Lenni-Lenape, Powhatan-Renape, Sand Hill Indians, Kitchawan-Wappinger, and Eastern Pennsylvania Lenape), Delaware, Shinnecock, Canarsie, Mantinecock, Montaukett, Golden Hill Paugussett, Pequot, Mohawk, Mohegan, Schaghticoke, Cherokee, Tuscarora, Oneida, Niantic-Narragansett, Nipmuc, Wampanoag, West, Central, and East Africans (including Malagasy), and Dutch, English, French Huguenot, German Palatine, Irish, Moorish-Dutch, Scottish, Sephardic Jewish, and Scandinavian settlers—forms a unique tapestry, this also brings challenges to tracing our family lineage. The dearth of records regarding African and Indigenous presence in America, compounded by the racial biases of the recordkeepers, obscured vital aspects of our history. Endogamy, evolving surnames, and the shift from Dutch to English further hid part of our story. By blending DNA research with oral histories, traditional genealogical methods, and a critical analysis of historical records, I am beginning to “decolonize” archives and reclaim our ancestors' narratives from the fragments that remain.

On April 5th, 2024, I was inducted into the Daughters of the American Revolution (DAR)

for the wartime service of my 5x great-grandfather, Samuel Freeman (1754–c.1840)—a significant milestone.² Born free, Samuel Freeman was enslaved twice during the conflict, escaped captivity to become a fugitive, and ultimately secured his freedom by serving in Lt. Col. Johannes Hardenbergh's New York Militia until the end of the war. When I first applied to the DAR, we knew of his military service and his life after emancipation. This article brings his story into sharper focus, exploring his origins, his path to freedom, and the life he built afterward.

In my article “A Revolutionary Breakthrough: Discovering Our Van Salee Lineage,” I described identifying Samuel Freeman through an 1814 runaway ad placed by Jeremiah Burrows seeking the return of Samuel's daughter, Tun Snyder, and her infant son, John Green.³ This led to the discovery of Samuel's wife, Sarah Van Salee (1759–1806), my 5x great-grandmother. Board-certified genealogist Henry B. Hoff's articles on the descendants of Frans Abramse Van Salee mention Sarah Van Salee as a “servant” of Frans Van Salee Jr.⁴ However, I was able to locate Sarah's christening record which confirms that she was the daughter of Frans Van Salee Jr. and Rebecca, a woman whose maternal line traced to Madagascar.⁵ We were also able to find an 1806 land indenture between Major Fredericus Blauvelt and Samuel that listed Sarah as his wife.⁶ When he wrote his articles, Hoff may

not have considered that Frans Abramse Van Salee, a yeoman, owned his own relatives or that he may have taken Sarah's "servant" role at face value. In either case, free Blacks owning their own family members was a common occurrence in colonial New York.⁷

New Amsterdam Origins: The Van Salee and Freeman Families

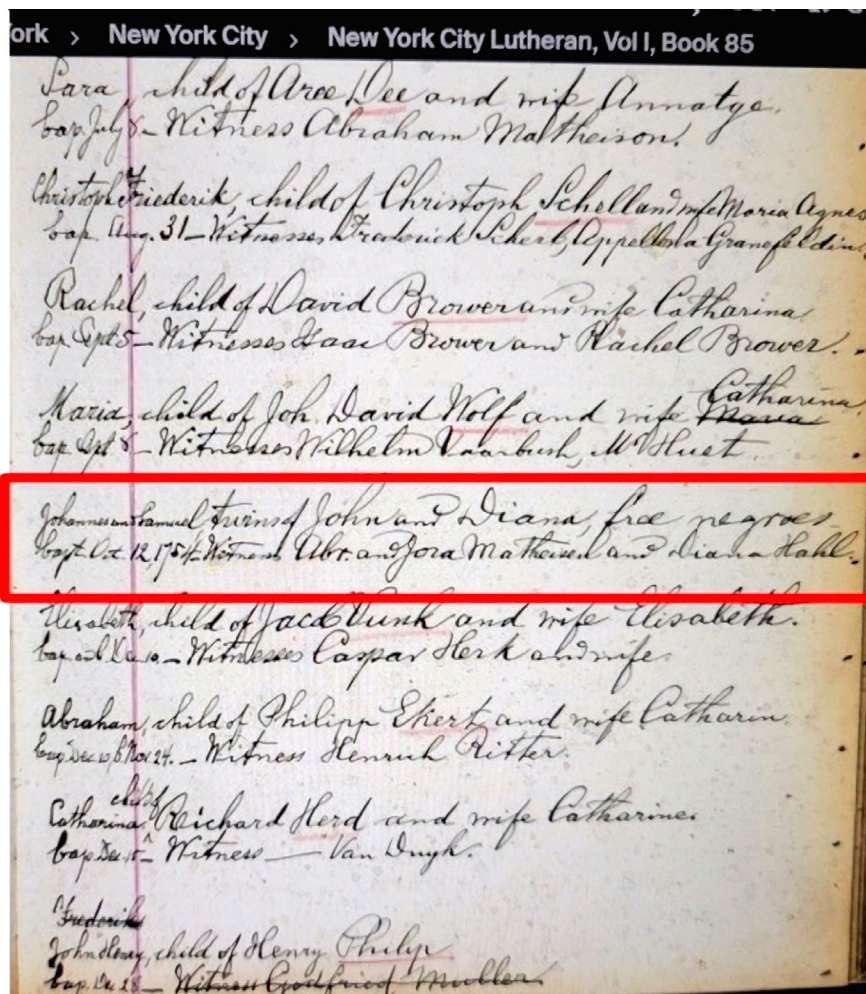
Samuel's marriage to Sarah Van Salee was among many early unions within the free Black community in British Colonial America. Sarah, of mixed-race heritage, was a descendant of the first Afro-Dutch settlers.⁸ Her great-grandfather, Abraham Jansen Van Salee, and his brother Anthony arrived in New Amsterdam in the early 1630s.⁹

They were the sons of Jans Jansen van Haarlem (also known as Murat Reis), a Dutch privateer who became a Barbary Corsair pirate in 1618. Unlike other New Netherland settlers, there are no known documented ships that record their arrival in New Amsterdam. It is plausible that their father, Jans Jansen, chartered their trip from Amsterdam to New Amsterdam. For people of North African and Dutch descent, the Van Salee brothers arrived very wealthy, which immediately caught the attention of other settlers.

Although Abraham Jansen Van Salee's (1602–1659) presence is not documented as much as his brother Anthony and Anthony's wife, Grietje Reyniers, both Van Salee brothers, along with their families, became the founders of Gravesend, Brooklyn.

Unlike Anthony who went on to become a landowner, merchant, and creditor in New Amsterdam and Brooklyn, Abraham, the older brother, remained true to his seafaring roots. Translations of Dutch manuscripts mention Abraham as a privateer and partial owner of the frigate *La Garce*. He is recorded as having sold the yacht *Love*, certified to the good character of a boatswain, and contributed to the support of a wounded sailor.¹⁰ He also purchased land in "Mespachtes," Long Island.¹¹

Scholars have speculated that Abraham and Anthony Jansen Van Salee may not have been brothers, noting that Abraham is described in some records as a man of color and that Anthony is not.¹² In many mixed-race families, siblings often exhibit a range of skin tones even when they share the same parents. Anthony married Grietje, a Dutch woman, and his children and



Samuel and Johannes's baptism record 12 Oct 1754 at the New York City Lutheran Church

grandchildren primarily married into Dutch and English settler families. Could “racial passing” be the reason others still question if Abraham is Anthony Jansen Van Salee’s brother?

Absent from this discussion is the possibility that Fortuyn and Rebecca may also have been Muslim. Were Abraham Jansen Van Salee and his grandson, Frans Van Salee, “crypto-Muslims” in New Netherlands and British Colonial America, and thus, unconcerned with marriages sanctioned by the Dutch Reformed Church? Did Abraham experience more overt racism than Anthony? We simply do not know. Our Van Salee oral histories record that Van Salee women were told to marry men of color—Indigenous, African, Afro-Indigenous, or mixed race—because Munsee Lenape were matriarchal, the transmitters of culture. Van Salee men were encouraged to marry white women to ensure that their children were born free.¹³

Samuel and his twin brother, Johannes (later known as John Freeman), were baptized at the Lutheran Church in New York City on 12 October 1754.¹⁴ Their parents, John Weaver (c. 1735–?) and Diana Johnson (c. 1740–?), both “free Negroes” were formally married at the same church on 17 October 1798.¹⁵ Three important witnesses to the twins’ birth—Abraham Mattyse, his wife Jora Van Guinea, and Diana Haal—were all the descendants of the First Africans in New Amsterdam. Diana Haal was likely related to Jora Van Guinea by marriage, as her grandson, Ari Dee, was married to Annetje Haal.¹⁶ Moreover, Elizabeth Dee, Ari Dee’s granddaughter, was the first wife of my Afro-Indigenous 4x great-grandfather, Samuel Piggery.¹⁷ Witnesses to the marriage of Johannes and Diana included William Pride, Harris Stephenson, and John Joseph, who were also free Blacks in New York City, underscoring the supportive and enduring bonds in their community.

The ties forged by the First Africans in “the Land of the Blacks,” extended through generations, weaving a resilient community out of brutal

conditions.¹⁸ These formerly enslaved individuals endured the harsh conditions of the West India Company, which pioneered corporate slavery.¹⁹ They developed survival strategies that included forming stable marriages, quickly remarrying after losing a spouse, adopting each other’s children, and preserving their own cultural practices. Participation in the Dutch Reform Church also provided a place to build connections and assert their identities as free Blacks.²⁰ When these families achieved freedom just before the British took control of New Amsterdam, the Dutch-aculturated free Blacks and their mixed-race and Afro-Indigenous descendants moved beyond the city to seek land and other opportunities.

Beginning in the early 1680s, members of this interconnected community began relocating to towns along the Hudson River Valley as well as to New Jersey, Pennsylvania, Delaware, and Maryland. Families such as the Van Salees and Van Dunks left Brooklyn between 1712 and 1719 following the footsteps of Jan DeVries—the son of Captain Jan DeVries and Hilary Crioyo—and Claes Manuel, who were both related to our ancestors by marriage. DeVries and Manuel were two of the original Tappan patentees, joined by Staat DeGroot and 13 members of the Blauvelt-Haring-Schmidt/Smith families, who had enslaved our African, including Malagasy, ancestors. This first wave of migration may have been due to the intensification of slavery under the British that stripped free Blacks of their property rights in 1712, resulting in a devastating loss of generational wealth.

Our ancestors later adopted the surname Freeman, as they were employed by James Freeman (1704–1788), a man born in Devon, England, who is buried in Tappan Cemetery.²¹ Diana’s surname Johnson is most likely Jansen, or Janse. Was she a descendant of Swan Janse Van Luane?²² Or is she a descendant of either Abraham or Anthony Jansen Van Salee? Sadly, we do know who Diana’s parents were because the Dutch Reform Church

started limiting baptisms for Native and African children starting in the 1650s, a period that coincided with New York privateers bringing large numbers of Africans to New Amsterdam. Debates occurred over whether Christianity should lead to the emancipation of enslaved people and whether, these people could even be civilized after learning religious doctrine.

Regardless, the surname Weaver originates from Angenietje Weever (also known as Anna Webber), who married James Freeman on 17 September 1748 at the Dutch Reformed Church in New York City.²³ Anna Webber is likely a descendant of Wolfert Webber and Anna Jans Wallis of New Amsterdam.²⁴ Free Black families frequently asked their employers or other respected citizens to serve as sponsors at their children's baptisms.²⁵ For example, Anna Wallis and Metie Bastiaens were the sponsors of triplets: Lucretia, Elizabeth and Anthony, the children of Lovys Angola and Hilary Crioyo who were baptized on 12 July 1665. Anna Wallis also sponsored, along with Manuel Pieters, Anthonius, the son of Salomon Pieters and Marrije Anthony when he was baptized in the same church on 21 February 1666.²⁶ Beyond baptisms, free Blacks often turned to these allies for financial support and even arranged advantageous indentures for their children.²⁷ Wolfert Webber later took on Jochem Anthony Roberts as an apprentice and taught him how to run a farm, manage account books, and read and write.²⁸ Swan Jans van Luane relied on his former enslaver, Govert Lookermans to loan him money to get married and to buy a house in New Utrecht.²⁹ These interactions were most likely beneficial to both parties as former employers and enslavers could also rely on each other in times of need or crises.

In Captivity: A Tale of Two Enslavements

In March of 1776, Samuel Freeman was among 11 enslaved men ordered to build fortifications in Lower Manhattan under Captain Benjamin Egbert's command.³⁰ Although he was born free, Samuel, along with a man named Peter, had become enslaved by Benjamin Moore.³¹ Many free Black families in this era indentured their children at a young age and up until ages 18 or 21 years to teach them a trade or due to financial hardship.³² Sam was 22 years old in 1776 and should have completed his indenture. Was Sam indentured but stripped of his freedom papers?³³ Or was Samuel employed as a wage laborer and was then enslaved? It remains unclear how Benjamin Moore came to hold Samuel and Peter in bondage.

The relationship between Samuel and Peter can be explained by looking at the endogamy of these early families. For instance, the surname Fortune is connected to our 8x great-grandmother Fortuyn, wife of Abraham Jansen Van Salee, and was historically used as both a first name and last name. Another free Black man in Orangetown, New York, John Moore (1759-?), was related to both Samuel and Peter Fortune through marriage.

FIVE POUNDS REWARD,
RUN AWAY from the subscriber, living nearly opposite West-Point, a **YELLOW SLAVE**, about quarter Indian, twenty-eight years of age, smart and active, speaks good English, is fond of singing and dancing, about six feet high, a small scar on the side of his nose, a black speck on the white of his eye, about the size of a pin head, a scar on his belly nearly three inches long, occasioned by a burn, a hurt between his toe, which occasions a lump, a little stiff in his right arm. He went off about four years ago, was seen at Danbury, in Colonel Canfield's regiment, called himself **JOB**, his proper name is **SAM**. He is supposed to be somewhere in Connecticut or Massachusetts Bay. Whoever takes up said **NEGRO**, and delivers him to his master or to the Printer hereof, shall be paid the above reward, and reasonable charges.
WILLIAM DAVENPORT.

95. JOB (SAM) OF ORANGE COUNTY
Ran Away: 1780-00-00

FIVE POUNDS Reward,
 RUN AWAY from the subscriber, living nearly opposite West-Point, a **YELLOW SLAVE**, about quarter Indian, twenty-eight years of age, smart and active, speaks good English, is fond of singing and dancing, about six feet high, a small scar on the side of his nose, a black speck on the white of his eye, about the size of a pin head, a scar on his belly nearly three inches long, occasioned by a burn, a hurt between his toe, which occasions a lump, a little stiff in his right arm. He went off about four years ago, was seen at Danbury, in Colonel Canfield's regiment, called himself **JOB**, his proper name is **SAM**. He is supposed to be somewhere in Connecticut or Massachusetts Bay. Whoever takes up said **NEGRO**, and delivers him to his master or to the Printer hereof, shall be paid the above reward, and reasonable charges. **WILLIAM DAVENPORT.**

The New-York Packet and the American Advertiser: 1784-06-17

Samuel Freeman's runaway ad

Moore's daughter Abby Jane married Solomon Dee, a cousin of Elizabeth Dee, the first wife of my 4x great-grandfather Samuel Piggery. John Moore's son, John Hamilton Moore (1779–1832) owned a grist mill he purchased from Magaret Graham, the enslaver of Samuel's son William.³⁴ In 2005, Carl Nordstrom, a Rockland County historian, hypothesized that the connection among all three men likely stemmed from a shared connection to Sarah Van Salee—unaware that Sarah was, in fact, Samuel's wife.³⁵ Without a doubt Samuel and Peter Fortune are related to each other, most likely through a cousin-marriage. Peter Fortune may also be related to John Fortune, the cooper, who in 1720, bought his wife Maria and daughter out of enslavement.³⁶

In a 1784 runaway advertisement published in *The New York Packet* and the *American Advertiser*, Job (also known as Sam) of Orange County was sought by William Davenport, his second slaveholder.³⁷ According to the ad, Sam fled in 1780, crossing the Hudson River, and was later sighted in Colonel Canfield's Regiment in Danbury, Connecticut.³⁸ He reportedly made his way further North, possibly headed toward Massachusetts Bay. Davenport underscores the fact that although Sam is referred to as "Job," his actual name is Sam, emphasizing his distinct identity in bondage.

Davenport's description of Samuel is meticulous, noting that he is "yellow," of mixed race, and one-quarter Native American.³⁹ He is said to be "about 28 years of age, stands six feet tall, speaks good English and is musically inclined and plays the fiddle." The ad includes an array of specific physical characteristics including scars and distinguishing features to aid in his identification. The fact that Davenport placed this advertisement a full year after the Revolutionary War concluded is significant; this reveals a desperation fueled by economic hardship. As historian Graham Hodges notes, the American Revolution had ravaged parts of New York and New Jersey, leading to a large influx of roughly two hundred veterans into New

York City, where they sought work as cartmen."⁴⁰ Many of these veterans had either lost everything in the war or needed cash to restore their farms and livelihoods. The re-emergence of maritime trading was seen as providing the quickest route to prosperity. This background sheds light on why Davenport provided such a detailed description of Sam, reflecting his perceived value and the importance of recovering what Davenport considered valuable "property" in the post-war economic landscape.

Samuel's determined pursuit for freedom began in 1780, though we do not know exactly when he escaped Davenport's captivity that year. However, on March 20, 1781, New York State passed a law granting enslavers five hundred acres of bounty land if they sent enslaved men to the frontier for three years or until discharge.⁴¹ As a free man forced into bondage, Samuel likely understood that if he remained under Davenport's authority, he could be kept enslaved for Davenport's gain. Could Samuel sense Davenport's intention to keep him enslaved even after the war? Could Sam receive help from acquaintances in the Orange-town militia or 2nd Regiment, where he served, who knew his situation and supported his bid for freedom? Whatever the case, he decided that his freedom was worth it.

Military Service

Samuel Freeman served in Lt. Colonel Johannes Hardenbergh's 2nd and 4th Regiments of the New York Militia and in Willet's Levies. The 2nd and 4th Regiment New York Militia were primarily stationed in Orange, Ulster, and Sullivan Counties, while Willet's Levies were engaged in operations in Upstate New York and the Mohawk Valley. These militia units focused on defense and skirmishes rather than large-scale battles. Willet's Levies were also sent to defend frontier settlements against Loyalists and members of the Haudenosaunee Federation, who aligned themselves with the British.⁴² As a teamster, Sam's responsibilities would

have included transporting critical supplies—such as food, ammunition, and equipment—by wagon or horseback to support the Continental Army. Like many Black Patriots, his role was vital in sustaining military operations. After the war, he was granted his freedom, but, unlike many others, he did not receive a pension.⁴³

After the Revolutionary War, Samuel Freeman became a master chimney sweep, operating his business from his home at 47 Reed Street in Lower Manhattan.⁴⁴ His other daughter (name unknown) managed a grocery store owned by merchant Henry Webb at the same address. Samuel was among several Black men from Orange County, New York, who established chimney sweep businesses in the Sixth Ward, an industry that offered him upward mobility in the post-Revolutionary era.⁴⁵ However, chimney sweeping soon became highly regulated, and by 1820, the trade began to decline due to mechanization, and changes in labor laws impacting sweep apprentices.⁴⁶ By 1821, Samuel returned to Tappan, Rockland County, where he is listed as a member of the Dutch Reformed Church with his second wife, Betsy, and their two young daughters, Hannah and Jane.⁴⁷ He passed away prior to 1830.

Samuel Freeman's life as a Black Patriot is another facet of the Revolutionary War story that we can draw on for what it tells us about the past. My induction into the DAR honors a Black Patriot's journey during the Revolutionary War. I am proud to share his story, reexamining the past with a decolonial lens.



Teresa Vega holds degrees in anthropology and Asian studies from Bowdoin College. She is a proud member of the Afro-American Historical and Genealogical Society (NY/NJ & New England Chapters). She sits on the board of the Rye Historical Society, is an advisor to both The Witness Stones Project and The Public History Project. She is also the co-administrator of FamilyTree DNA's

Malagasy Roots Project along with CeCe Moore of PBS's *Finding Your Roots*. Teresa's genealogy blog can be found at www.radiantrootsboricuabranches.com. She is a public educator and is currently working on two genealogy and family history books.

ENDNOTES

- 1 I owe a deep debt of gratitude to the scholars whose work has illuminated the lives of the first Africans in New Netherlands and enriched my research. As Dickenson noted decades ago, "The origins of the first Black Manhattanites are tales replete with mystery, piracy, legend, colonialism, imperialism, mercantile exploitation, wars and—of course—slavery. It is also a story studied with the expression of human yearnings for security, freedom, and equality." I am especially grateful to Henry B. Hoff, Richard Dickenson, Michael A. Gomez, Andrea Mosterman, and The Afro-American Historical and Genealogical Society for enabling us to connect oral histories with documented events and uncover previously unknown ancestors. See Dickenson, Richard. 1985. "Abstracts to Early Black Manhattanites." *The New York Genealogical and Biographical Record*, 116 (2): 100.
- 2 I use the term "Black Patriot" to refer to patriots whose racial background included African, Indigenous, Afro-Indigenous, and mixed-race ancestry. See Vega, Teresa. "Repairing Erasure: Indigenous Identity and Paper Genocide." in 2024. *The Journal of Afro-American Historical and Genealogical Society* Winter Edition (Volume 41) Winter 2024, pp. 81–92. In this article, I describe how many Indigenous people were erased in historical documents because they were racially classified as "Colored," "Mulatto," "Free Blacks," "Negro," and/or "White" to dispossess them of their land. Likewise, the "one drop rule" that codified into law the assertion that one drop of "Black" blood made an individual solely African American has led to the denial of the existence of Afro-Indigenous people, as embedded in Cohen, David S. *The*

- Ramapough Mountain People* (New Brunswick, NJ: Rutgers University Press, 1974).
- 3 Vega, Teresa. "A Revolutionary Breakthrough: Discovering Our Van Salee Lineage" in *The Journal of the Afro American Historical and Genealogical Society*. Summer Edition (Volume 40), 2023. pp. 86–95. See also, Burroughs, Jeremiah. "Fifteen Dollars Reward." *Mercantile Advertiser*, January 19, 1815. Tun's runaway slave ad also appears in Stessin-Cohn, Susan, and Ashley Hurlburt-Biagini. *In Defiance: Runaways from Slavery in New York's Hudson River Valley, 1735–1831* (Second Edition). (Delmar, NY: Black Dome Press, 2023): 276.
 - 4 Hoff, Henry B. 1990. "Frans Abramse Van Salee and His Descendants: A Colonial Black Family in New York and New Jersey." *New York Genealogical and Biographical Record* 121 (2): 67–71 and 121 (3): 157–61.
 - 5 Two matrilineal descendant cousins of Tun took a FTDNA mtDNA test and have a M23 haplogroup. For more information on Haplogroup M23, see Ricaut, FX., Razafindrazaka, H., Cox, M.P. et al. 2009. "A New Deep Branch of Eurasian mtDNA Macrohaplogroup M Reveals Additional Complexity Regarding the Settlement of Madagascar." *BMC Genomics* 10: 60.
 - 6 During the American Revolution, Gen. George Washington headquartered at the DeWindt House, the home of Major Fredericus Blauvelt, a Continental army intelligence officer, located in Tappan (Orangetown, New York. For the 1806 land indenture, see: United States, New York Land Records, 1630–1975, p. 171. <https://www.familysearch.org/ark:/61903/3:1:3Q57-99WZ-F9F6-2?i=180&wc=M7C3-ST5%3A358134401%2C359221901&cc=2078654>. Our ancestors were owned by some of the most prominent Dutch and English merchant families of New Netherlands and British Colonial America, including the Blauvelt-Haring-Schmit/Smith, Schuyler, Van Cortland, Demerest, Gouverneur, Ogden, Kimble, Halstead, Lyon, Brown, and Merritt families among others.
 - 7 See Kruger, Vivienne L. "Born to Run: The Slave Family in Early New York, 1626–1827," PhD Diss., New York, Columbia University, 1985; Greene, Lorenzo Johnston. *The Negro in Colonial New England, 1620–1776*. New York: Columbia University Press, 1942; Harris, Leslie, *In the Shadow of Slavery: African Americans in New York City, 1626–1863*. Chicago: University of Chicago Press, 2003; Waldstreicher, David. *Run-away America: Benjamin Franklin, Slavery, and the American Revolution*. New York: Hill and Wang, 2004; Groth, Michael E. *Slavery and Freedom in the Mid-Hudson Valley*. New York: SUNY Press, 2017; Heinegg, Paul. *Free African Americans in Colonial Virginia, North Carolina, South Carolina, Maryland, and Delaware* (<https://freeafricanamericans.com/>); and Milteer, Jr., Warren Eugene. *Beyond Slavery's Shadow: Free People of Color in the South*. North Carolina: University of North Carolina Press, 2021.
 - 8 I use the term "Afro-Dutch" to describe the early Africans who arrived in New Amsterdam in 1627 and were acculturated by the Dutch. These early Africans primarily married among themselves, but also married, or had children with, people of Native and European ancestry. Many scholars have described intermarriage and adoption between Native and African people for centuries. See: Lipman, Andrew W. *The Saltwater Frontier: Indians and the Contest for the American Coast* (New Haven, CT: Yale University, 2015); Newall, Margaret Ellen. *Brethren by Nature: New England Indians, Colonists, and the Origins of American Slavery* (Ithaca, NY: Cornell University, 2016) and Forbes, Jack D. *Africans and Native Americans: The Language of Race and the Evolution of Red-Black Peoples* (Chicago: University of Illinois Press, 1993).
 - 9 See Roberts, Hazel Van Dyke. "Anthony Jansen Van Salee, 1607–1676" in *The New York Genealogical and Biographical Record*. Volume 3, No. 1 (January 1972), p. 17.
 - 10 See O' Callaghan, E. B. *Index to Volumes One, Two and Three of Translations of Dutch Manuscripts, in*

the Office of the Secretary of State of the State of New York. Albany: NT Weed, Parsons, 1870, p. 54.

- 11 “Mespachtes” refers to today’s Maspeth, Long Island. The Mespeatches were the Indigenous people who occupied that territory at the time of colonization.
- 12 In addition to Hazel Van Dyke Roberts, this past spring, I was told by a few descendants of Anthony Jansen Van Salee that they could not possibly be brothers because Abraham was “Black.” As a descendant of Abraham, being a half or full sibling is irrelevant.
- 13 “Charles O’Fake (and Innis, Boyd, Lukes families): Records of Birth and Deaths from a Family Bible (Photocopy) “Margaret (Brown) Lynch, and Susan S. Brown: Genealogical research notes, n.d.” in *O’Fake-Lynch Collection*, Manuscript Group 1515, *New Jersey Historical Society Archives*, Newark, New Jersey. See also, Claire Garland, a Revy-Van Salee cousin describes our Lenape ancestry in her 2023 article “Indian Summer at Sand Hill: The Revy and Richarson Families of the Jersey Shore” in *New Jersey Studies: An Interdisciplinary Journal* 9 (1): 168–224. (<https://njs.libraries.rutgers.edu/index.php/njs>).
- 14 Holland Society of New York; New York, New York; New York City Lutheran, Vol. 1. Book 85.
- 15 Holland Society of New York; New York, New York; New York City Lutheran, Vol. III, Book 87.
- 16 See Hoff, Henry. 2005. “Researching African American Families in New Netherland and Colonial New York and New Jersey.” *New York Genealogical and Biographical Society* 136 (2): 83–95. Please note that our cousin Robert E. Day (1955–2024), a patrilineal descendant of Salvador Dee (1604–1680), took a FTDNA Y-DNA test that proved that his patrilineal line was from Angola. Salvador may have been named for the port that he was sold from, Salvador de Bahia, Brazil.
- 17 We strongly believe that Samuel Piggery’s father was Anthony Piggott, a captured Black Loyalist, who described himself as being “born-free in Massanacchus nigh Hackensack (Mahwah, NJ) was captured and taken to Nova Scotia with his wife and two younger sons. Many Piggott, Pigaret, Piggery. Picket, and Pigree descendants still identify today as Indigenous/Afro-Indigenous and reside across New York, New Jersey, Pennsylvania, and Delaware.
- 18 “The Land of the Blacks” was a seventeenth-century free Black settlement just north of the old New Amsterdam wall. It is now part of modern Lower Manhattan. It included about 130 acres spanning today’s Greenwich Village, SoHo, Chinatown, and Little Italy, where formerly enslaved Africans were granted land in return for service to the Dutch.
- 19 See Wagman, Morton. “Corporate Slavery in New Netherlands” in *The Journal of Negro History*. Vol. 65, No.1 (Winter, 1980): pp 34–43.
- 20 Mosterman (2021). See also Faucquez, Anne-Claire. Community-Building in the History and Memory of Slavery in Dutch New York. *New York History*, Vol.104, No. 1, p. 115–135, 2023.
- 21 See “Find a Grave Index,” database, *FamilySearch* (<https://www.familysearch.org/ark:/61903/1:1:QV25-8NRM> : 7 August 2020), James Freeman, Burial, Tappan, Rockland, New York, United States of America, Tappan Cemetery; citing record ID 74237806, *Find a Grave*, <http://www.findagrave.com>. What is unclear is if he is related to the Freeman family that traces back to Edmund Freeman, one of the ten men who founded Sandwich, Massachusetts, in 1639. See Freeman, Frederick. *Freemen Genealogy*. Boston: Franklin Press, Rand Avery, and Company, 1875, p.13.
- 22 See Hoff (1994).
- 23 See CBG Centrum voor familiegeschiedenis; The Hague, Netherlands; Trouwen.
- 24 See <https://newamsterdamstories.archives.nyc/anna-and-wolfert-webber>.
- 25 See Maskiell, Nicole Saffold. *Bound by Bondage: Slavery and the Creation of a Northern Gentry*. New York: Cornell University Press, 2022; Mosterman, Andrea C. *Spaces of Enslavement: A History of Slavery and Resistance in Dutch New York*. New York: Cornell University Press, 2021; Christophe, Peter R. 1991. “The Freeman of New Amsterdam.” In

- A Beautiful and Fruitful Place*, ed. Nancy McClure Zellar. (Albany, NY: New Netherland): 157–170. <https://www.newnetherlandinstitute.org/files/7313/5067/3659/6.2.pdf>.
- 26 See New Amsterdam Baptisms, 1639–1730 (<http://longislandgenealogy.com/baptisms/baps.html>).
 - 27 See John Fortune’s life story regarding his daughter’s indenture in *Life Stories: Profiles of Black New Yorkers During Slavery and Emancipation*. New York: New-York Historical Society, n.d. (https://www.slaveryinnewyork.org/PDFs/Life_Stories.pdf).
 - 28 Christophe, p. 160.
 - 29 See Hoff (1994). For more information on Govert Lookerman, see <https://www.newamsterdamhistorycenter.org/bios/loockermans.html>
 - 30 Eric Grundset, Briana L. Diaz, Hollis L. Gentry, Jean D. Strahan, eds. *Forgotten Patriots: African American and American Indian Patriots in the Revolutionary War: A Guide to Service, Sources and Studies*. Washington, DC: National Society Daughters of the American Revolution, 2008, pp. 318, 336.
 - 31 Please note that there are too numerous Benjamin Moores in New York City to definitively say which one was Sam’s enslaver. We do know that it is not Rev. Benjamin Moore of Trinity Church.
 - 32 Please note that young children were also sold as age-mates, given away as wedding presents upon marriage, as well as adopted by childless couples.
 - 33 See Charles Roger’s life story regarding his indenture and de facto enslavement before he emancipated himself. In *Life Stories: Profiles of Black New Yorkers during Slavery and Emancipation*. New York: New-York Historical Society, n.d.
 - 34 James Freeman considered Martha Graham his adopted daughter. He left his estate—including an unknown number of enslaved people who may have been Samuel and Sarah Freeman’s other children—to Martha and her husband, William Graham. The Grahams owned land in Ulster, Orange, and Dutchess Counties, New York and in New Jersey. William and Margaret’s daughter Angientje (Agnes) married Jacobus Blauvelt III.
 - 35 Nordstrom, Carl. *Nyack in Black and White*. New York: The Historical Society of the Nyacks, 2005, p. 289.
 - 36 See John Fortune’s life story regarding his daughter’s indenture in *Life Stories: Profiles of Black New Yorkers during Slavery and Emancipation*. New York: New-York Historical Society, n.d.
 - 37 See Stessin-Cohn, Susan, and Ashley Hurlburt-Biagini (2023), p. 71.
 - 38 Samuel’s daughter, Tun, was enslaved for life in New Jersey and was officially emancipated only after the Thirteenth Amendment was ratified in 1866. Samuel likely arranged for her to work for the Canfield and Johnson families, owners of Speedwell Ironworks in Morris County, New Jersey. It is almost certain that he assisted her and his grandson with their escape from captivity in New York City in 1814. Samuel may have also helped orchestrate Tun’s return to Bergen County, New Jersey, where she spent over four decades working for the Ackerman family.
 - 39 See Michael A. Gomez; “New York City, Muslims, and the Indian Ocean: Preliminary Findings on the Connection via the Slave Trade.” *Journal of African Development*; 13 (1–2, Spring 2011): 78–83.
 - 40 Hodges, Graham Russell. *New York City Cartmen, 1667–1850*. New York: NYU Press. 1986, pp. 69–73.
 - 41 “Patriots of Color at Fort Schuyler in the Mohawk Valley.” *National Park Service*. Accessed November 12, 2024. <https://www.nps.gov/articles/000/patriots-of-color-at-fort-schuyler-in-the-mohawk-valley.htm>.
 - 42 Soldiers in Willet’s Levies participated in the genocidal Clinton-Sullivan campaign in Upstate New York. See <https://www.nps.gov/articles/000/the-clinton-sullivan-campaign-of-1779.htm>. Black (Afro-Indigenous) Patriots Isaac Sharp, Absalom and John Mooney most likely took part in his campaign. See Vega (2024), pp. 85–88.

- 43 Samuel was not alone in this regard. Ishmael Titus, a Black Patriot who fought with valor in both the French and Indian War and the Revolutionary War, holds a significant place in our family history. Despite his dedicated service, he was never granted a pension. After the Revolutionary War, he escaped enslavement by fleeing to New York, eventually arriving in Westchester County, New York, where he met our family. Our Peterson ancestors had already married into the Rogers family of Stockbridge-Munsee Reservation in the Berkshire Mountains. Ishmael eventually married Lucy Rogers, a descendant of the Rogers family and our Stockbridge-Munsee ancestor. To learn more about him, see <https://ncpedia.org/biography/titus-ishmael>.
- 44 Rare Book Division, The New York Public Library. New York City Directory. (1799). New York Public Library Digital Collections. <https://digitalcollections.nypl.org/items/4a453ec0-7fb9-0135-97f4-13bb75676eeb>.
- 45 Jacob Kortwright, John Patterson, and John Freeman all have roots in Orange County, New York.
- 46 See Paul A. Gilje and Howard B. Rock. 1884. "Sweep O! Sweep O! African-American Chimney Sweeps in the New Nation." *The William & Mary Quarterly* 51 (5): 507–538.
- 47 Samuel and Betsey Freeman are listed as members of the Tappan Reformed Church in 1821. See Cole, David. History of the Reformed Church of Tappan. (New York: Press of Stettiner, Lambert, 1894): 158. They also baptized their daughters Hannah (b. 3 Nov 1820) and Jane (b. 5 May 1821) in the Tappan Reformed Church. Tappan, New York is a hamlet in the town of Orangetown. The George H. Budke Collection, 1798–1948, BC-48 (Records of the Tappan Reformed Church Tappan, Rockland County, NY, Baptisms 1816–1817)