

Lessons 1-2

Attachments

Teacher's Annotated Documents

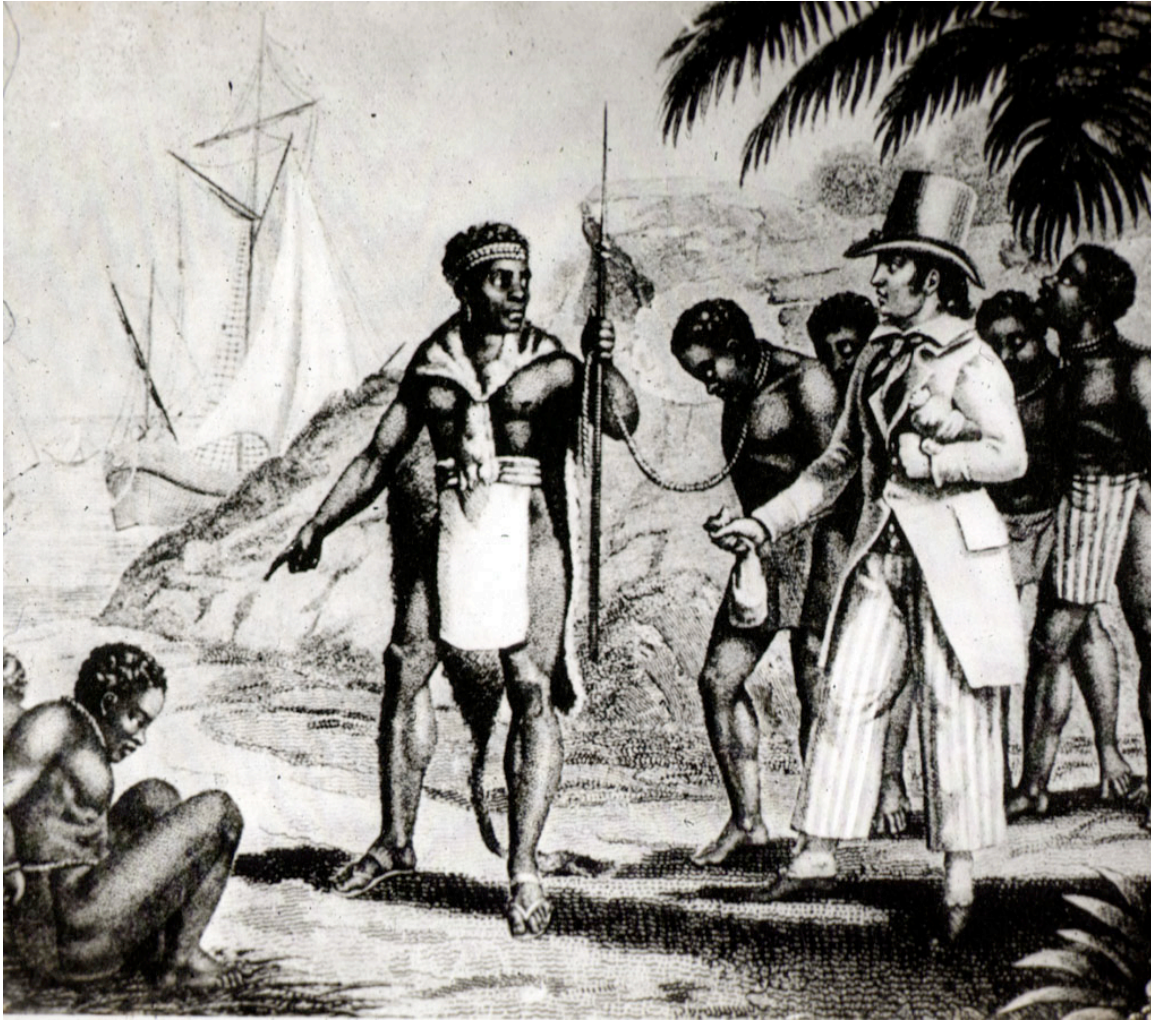
(29 Documents on 42 Sheets)

1. African Traders: Sheet 1-7
2. British Merchants: Sheets 6-16
3. Northern Merchants: Sheets 17-24
4. Southern Plantations: Sheets: 25-36
5. Sugar Cane Plantations: Sheets: 37-42



After kidnapping potential slaves, merchants forced them to walk in slave caravans to the European coastal forts, sometimes as far as 1,000 miles. Shackled and underfed, only half the people survived these death marches. Those too sick or weary to keep up were often killed or left to die. Those who reached the coastal forts were put into underground dungeons where they would stay -- sometimes for as long as a year -- until they were boarded on ships.

<http://www.pbs.org/wgbh/aia/part1/1narr4.html>



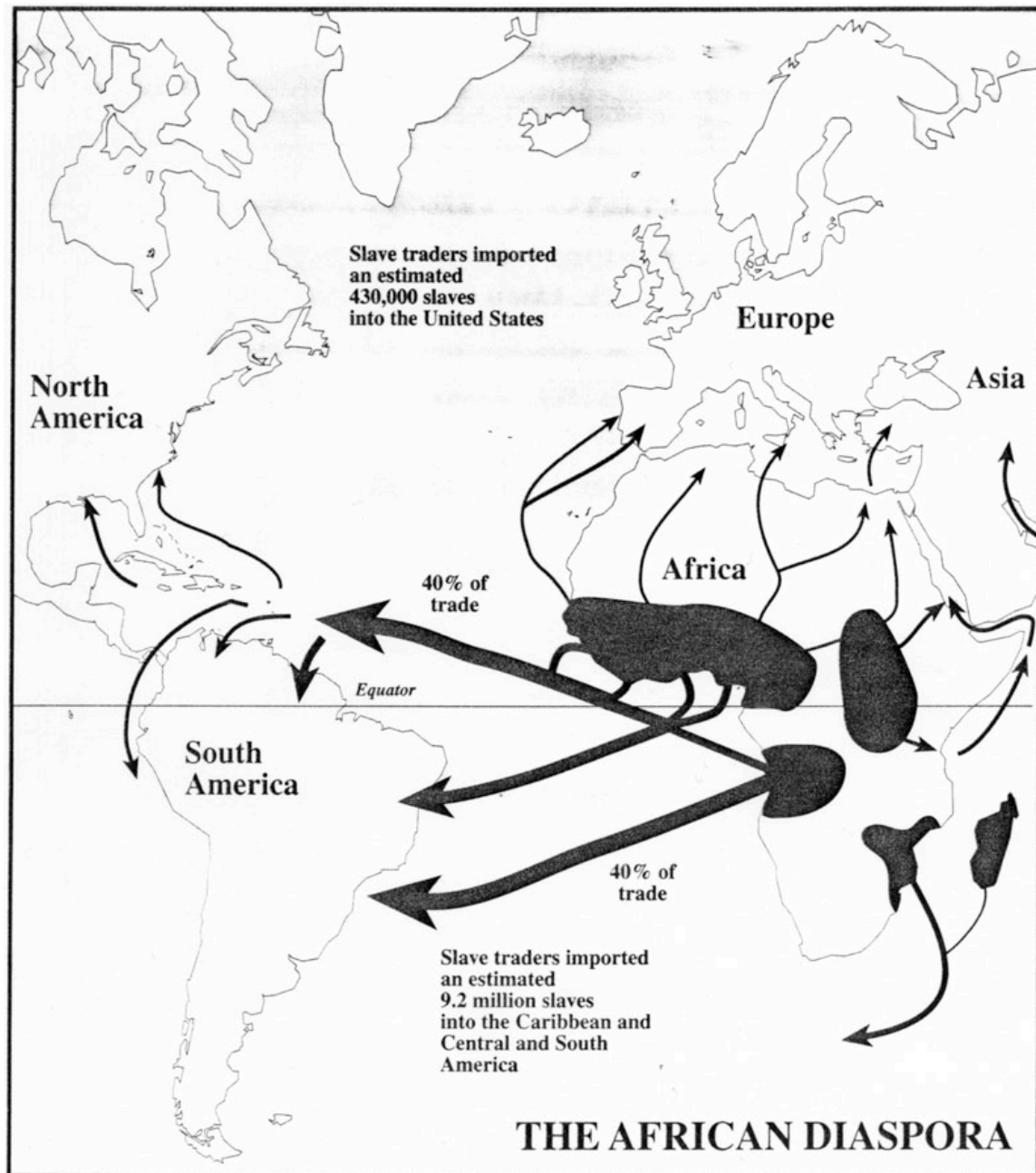
Usually, the slave sale was done by African merchants like this picture.

But, once in the Americas, slaves were sold, by auction, to the person that bid the most money for them. It was here that family members would find themselves split up, as a bidder may not want to buy the whole family, only the strongest, healthiest member.

Slave Auctions were advertised when it was known that a slave ship was due to arrive. Posters like the one pictured left would be displayed around the town.

The main type of auction was sold to the highest bidder. First, The slaves would be brought from the pen, in turn, to stand on a raised platform so that they could be seen by the buyers. Before the bidding began, those that wished to, could come up onto the platform to inspect the slaves closely. The slaves had to endure being poked, prodded and forced to open their mouths for the buyers. The auctioneer would decide a price to start the bidding. This would be higher for fit, young slaves and lower for older, very young or sickly slaves. Potential buyers would then bid against each other. The person who bid the most would then own that slave. The picture below shows a slave being auctioned to the highest bidder.

Anyway, The slave auction was a terrible ordeal for the slaves, because they did not understand the language and had no idea what was happening.



The Atlantic slave trade lasted for approximately five hundred years, from the time of first sustained European contact with the New World until the nineteenth century. Approximately eleven million Africans were enslaved and carried to the Americas.

Just as no single European country dominated the slave trade, so no single African nation or tribe constituted the majority of enslaved people. Because African slaves were grouped together on plantations in America without regard for their varied cultures of origin, they were unable to retain their tribal identities and languages. Yet, even under the most adverse conditions, transplanted Africans managed to sustain some memory of their cultures and traditions. The loss of their heritage heightened their longing for their homelands across the sea. This longing — for one's homeland and for one's culture — is the core component of a diaspora.

The term "African Diaspora" did not become a common term in the United States until the later twentieth century. In the Civil Rights Movement of the 1950s and 1960s, the Black community forged new national and political identities. One hallmark of these new identities was the reinterpretation of the slave experience in light of the concept of diaspora.

<http://hitchcock.itc.virginia.edu/Slavery/details.php?categorynum=1&categoryName=Maps:%20Africa,%20New%20World,%20Slave%20Trade&theRecord=30&recordCount=34>

<http://usm.maine.edu/maps/exhibition/10/6/sub-/origins-of-the-african-american-diaspora>

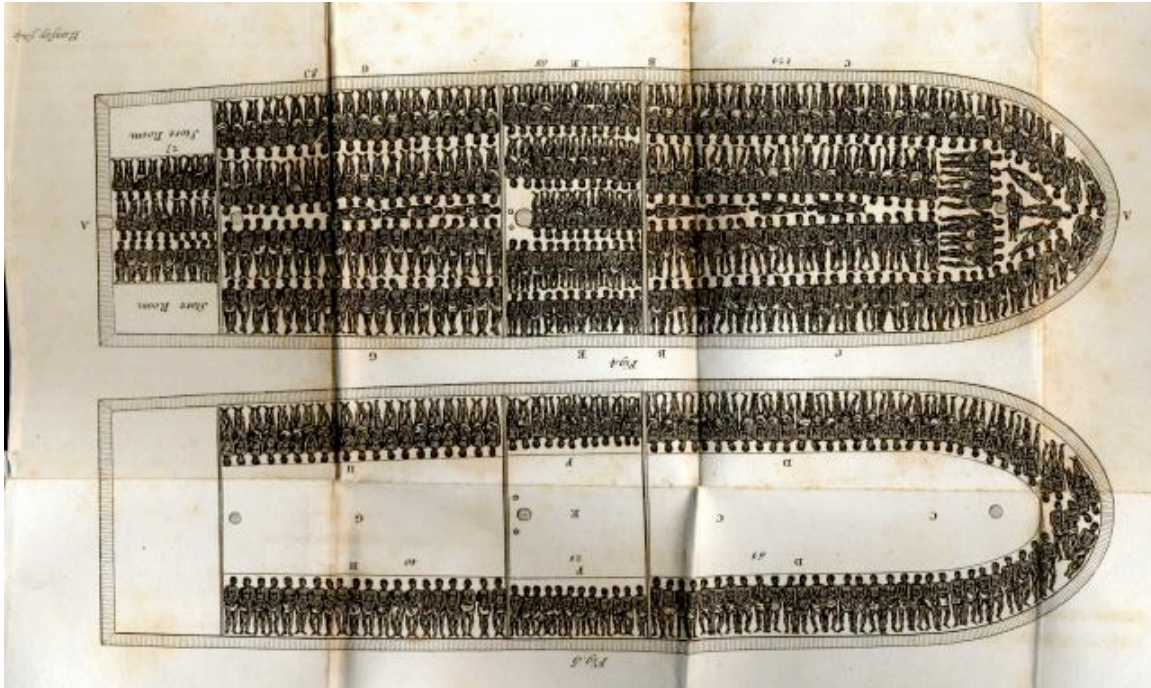


"The Portuguese in awe of the majesty of the Manikongo. The Portuguese were initially impressed by the Kingdom of Kongo. The ravaging decimations of native peoples from slave trading would eventually lead to disintegration and depopulation of the once mighty Kongo. Black kings of tribes who went into this mass inhumanity with the Portuguese tried to stop the slave-raiding of the Portuguese."

An English explorer, Rattray (1929: ch. 5), observed that among the Ashanti (Asante) of West Africa a slave might marry; own property; himself own a slave; swear an oath; be a competent witness; and ultimately become heir to his master....

Such briefly were the rights of an Ashanti slave. They seem in many cases practically the ordinary privileges of an Ashanti free man.... An Ashanti slave in nine cases out of ten, possibly became an adopted member of the family, and in time his descendants so merged and intermarried with the owner's kinsmen that only a few would know their origin.

JOURNAL OF BLACK STUDIES / JUNE 1976



Brookes Diagram

An Abstract of the Evidence Delivered Before a Select Committee of the House of Commons in the Years 1790, and 1791; on the part of the Petitioners for the Abolition of the Slave-Trade. Printed by James Phillips, George Yard, Lombard St, London (1791). This diagram became one of the most influential images of the abolition campaign. There could be up to 600 slaves chained and stacked away on the ship. When asked if the slaves had room to move and turn themselves Dr Thomas Trotter replied "By no means. The slaves that are out of iron are locked spoonways...It is the duty of the first mate to see then stowed in this manner every morning".

<http://gallery.e2bn.org/image72678-abolition.html>

"Their apartments, are fitted up as much for their advantage as circumstances will admit. The right ankle of one, indeed, is connected with the left ankle of another by a small iron fetter, and if they are turbulent, by another on their wrists. They have several meals a day; some of their own country provisions, with the best sauces of African cookery; and by way of variety, another meal of pulse, &c. according to European taste. After breakfast they have water to wash themselves, while their apartments are perfumed with frankincense and lime juice. Before dinner, they are amused after the manner of their, country. The song and dance are promoted," and, as if the whole was really a scene of pleasure and dissipation it is added, that games of chance are furnished. "The men play and sing, while the women and girls make fanciful ornaments with beads, which they are plentifully supplied with."...

Mr. Norris report to Privy Council 1789

The slave trade was important to Britain's 18th century Atlantic trade and was crucial to the prosperity of Bristol and Liverpool. Within the British Empire, slavery itself occurred predominantly in the West Indies. The Somerset case of 1772 made slavery illegal in Britain. During the 1780s a powerful group of [Whigs](#), including [William Pitt](#), [Charles James Fox](#) and [William Wilberforce](#) tried to abolish the slave trade but they only succeeded in regulating conditions on British slave ships. Wilberforce (1759-1833) was the chief spokesman for the [abolition of the slave trade](#) in Parliament. The campaign did not succeed until 1807.

<http://www.historyhome.co.uk/peel/economic/slavery.htm>

Petition of Liverpool to House of Commons, 14 February 1788

"To the honourable the House of Commons, the humble petition of the Mayor, sheweth that the trade of Liverpool having met with the countenance of this honourable House in many Acts of Parliament, which have been granted at different times during the present century, for the constructing of proper and convenient wet docks for shipping, and more especially for the African ships, which from their form require to be constantly afloat, your Petitioners have been emboldened to lay out considerable sums of money and to pledge their Corporates seal for other sums to a very large amount for effectuating these goods and laudable purposes.

That your petitioners have also been happy to see the great increase and different resources of trade which has flowed in upon their town by the numerous canals and other communications from the interior parts of this kingdom, in which many individuals, as well as public bodies of proprietors are materially interested. And that from these causes, particularly the convenience of the docks, and some other local advantages, added to the enterprising spirit of the people, which has enabled them to carry on the African Slave Trade with vigour, the town of Liverpool has arrived at a pitch of mercantile consequence which cannot but affect and improve the wealth and prosperity of the kingdom at large.

Your Petitioners therefore contemplate with real concern the attempts now making by the petitions lately preferred to your honourable House to obtain a total abolition of the African Slave Trade, which has hitherto received the sanction of Parliament, and for a long series of years has constituted and still continues to form a very extensive branch of the commerce of Liverpool, and in effect gives strength and energy to the whole; but confiding in the wisdom and justice of the British Senate, your Petitioners humbly pray to be heard by their counsel against the abolition of this source of wealth before the Honourable House shall proceed to determine upon a point which so essentially concerns the welfare of the town and port of Liverpool in Particular, and the landed interest of the kingdom in general and which in their judgement must also tend to the prejudice of the British manufacturers, must ruin the property of the English merchants in the West Indies, diminish the public revenue and impair the maritime strength of Great Britain."

Petitioners:

Thomas Earle Esquire, Mayor John Sparling, William Gregson, John Blackburne, Thomas Golightly, Peter Rigby, Richard Gerard, George Case, James Clemens, John Gregson, John Crosbie, James Gildart Junior, William Kerketh, Thomas Staniforth, Clayton Tarleton, John Hughes, Robert Moss, Edmund Rigby, John Blackburne Junior, Thomas Crowder Clemens, Harry Hardwar, Peter Baker, John Greenwood, Thomas Smyth, Richard Stratham, Spencer Steers, John Colquitt.

http://www.liverpoolmuseums.org.uk/ism/slavery/europe/liverpool_petition.aspx

Liverpool was a major slaving port and its ships and merchants dominated the transatlantic slave trade in the second half of the 18th century. The town and its inhabitants derived great civic and personal wealth from the trade which laid the foundations for the port's future growth. The growth of the trade was slow but solid. By the 1730s about 15 ships a year were leaving for Africa and this grew to about 50 a year in the 1750s, rising to just over a 100 in each of the early years of the 1770s. Numbers declined during the American War of Independence (1775-83), but rose to a new peak of 120-130 ships annually in the two decades preceding the abolition of the trade in 1807. Probably three-quarters of all European slaving ships at this period left from Liverpool. Overall, Liverpool ships transported half of the 3 million Africans carried across the Atlantic by British slavers. The precise reasons for Liverpool's dominance of the trade are still debated by historians. Some suggest that Liverpool merchants were being pushed out of the other Atlantic trades, such as sugar and tobacco. Others claim that the town's merchants were more enterprising. A significant factor was the port's position with ready access via a network of rivers and canals to the goods traded in Africa - textiles from Lancashire and Yorkshire, copper and brass from Staffordshire and Cheshire and guns from Birmingham. Although Liverpool merchants engaged in many other trades and commodities, involvement in the slave trade pervaded the whole port. Nearly all the principal merchants and citizens of Liverpool, including many of the mayors, were involved. Thomas Golightly (1732-1821), who was first elected to the Town Council in 1770 and became Mayor in 1772-3, is just one example. Several of the town's MPs invested in the trade and spoke strongly in its favour in Parliament. James Penny, a slave trader, was presented with a magnificent silver epergne in 1792 for speaking in favour of the slave trade to a parliamentary committee.

The most approved Judges of the Commercial Interests of these Kingdoms have been of the opinion that our West-Indian and African Trades are the most nationally beneficial of any we carry on... That Traffic alone affords our Planters a constant supply of Negro Servants for the Culture of their Lands in the produce of Sugars, Tobacco, Rice, Rum, Cotton, Fustick, Pimento and all our other Plantation Produce: so that the extensive Employment of our other Shipping in, to and from America, the great Brood of Seamen consequent thereupon, and the daily bread of the most considerable of our British Manufactures, are owing primarily to the Labour of Negroes.

Pamphlet published in London in 1749

<http://gallery.nen.gov.uk/audio78797-abolition.html>

The pro-slavery lobby argued that the trade was nationally beneficial and the economy may collapse without it. This clip need using with CAUTION as it reflects the language of the time, which is unacceptable for use today:

The most approved Judges of the Commercial Interests of these Kingdoms have been of the opinion that our West-Indian and African Trades are the most nationally beneficial of any we carry on... That Traffic alone affords our Planters a constant supply of Negro Servants for the Culture of their Lands in the produce of Sugars, Tobacco, Rice, Rum, Cotton, Fustick, Pimento and all our other Plantation Produce: so that the extensive Employment of our other Shipping in, to and from America, the great Brood of Seamen consequent thereupon, and the daily bread of the most considerable of our British Manufactures, are owing primarily to the Labour of Negroes.

Transcripts of Zong Trial (1783)

Granville Sharp - Abolitionist

This is not just an offence against God, but against all mankind. Those who have treated these people, as mere goods and chattel should face the most severe of punishments and this should be used as an example to prevent such inhuman practices from happening in the future.

John Lee - Solicitor General

What is this claim that human people have been thrown overboard? This is a case of chattels or goods. Blacks are goods and property; it is madness to accuse these well serving honorable men of murder. They acted out of necessity and in the most appropriate manner for the cause. The late Captain Collingwood acted in the interest of his ship to protect the safety of his crew. To question the judgment of an experienced, well travelled captain held in the highest regard is one of folly, especially when talking of slaves. The case is the same as if horses had been thrown overboard.

Olaudah Equiano - Abolitionist

My eyes have borne witness to scenes of depravity worse than I could ever have imagined. You talk of savagery of the African... is not the unmerciful flogging of a man resulting in his death not savage? It is not only those poor wretches aboard the Zong, I know of so many of my wearied countrymen, who aboard the fateful slave ships, preferred death to a life of misery and jumped into the sea. It is often said that Africans are no more than animals and should be treated as such. But slavery depresses the mind and makes inhuman beings of all of us.

William Gregson - Ship's Owner

I had never thought that slave ships were as bad as has been described to me recently. No doubt I cannot do without my slaves, they are my livelihood after all, but I can certainly ensure that they are treated as human beings.

George Case - Colleague of ship's owner

The crossing was arduous and for natural causes such as weather, we cannot be held accountable. The water became short through no fault of ours or Captain Collingwood and it was not a voluntary act but one of necessity that brought about the difficult decision to dispose of those 130-odd slaves.

James Kelsal - Crew Member

There was no present want of water to justify such an extreme measure. It is true that they are only slaves but they did not choose this fate or merit such cruelty.

Charles Kingsley - Representing the insurance company

Luke Collingwood knew that if sick slaves died a natural death from diseases such as dysentery, smallpox or dropsy as are often contracted aboard the slave ships, the loss would be that of the ship's owners (and Collingwood himself would have had to bear some of it). If slaves had to be thrown alive into the sea to protect the safety of the ship and crew, the law states that we would be obliged to compensate the owners. Luke Collingwood stated shortage of water to be the case, however there is much evidence to the contrary.

George Gregory - Rector of West Ham

To those who may think that the plea of wanting water is a sufficient justification, I will put one plain question: If those persons who suffered had been white men and not slaves, would they have been thrown overboard?

Jim Stone - Crew Member

We followed our good Captain's judgment on how much water was left to the ship and he would have advised us to the best of his knowledge. It is true that some of the slaves were sick but with a shortage of water anyway, was it not less cruel to throw the poor sick wretches into the sea, rather than let them linger for a few days with the diseases that would kill them

www.greatblacksinwax.org/Exhibits/04_SlaveShipZong.pdf

The Trial of the Zong Slave Ship

The Zong slave ship was owned by two wealthy merchants from Liverpool, George Case and William Gregson. Captain Luke Collingwood set sail on the Zong from S_o Tomé in West Africa in September 1781 with 442 enslaved Africans onboard.

The fact that the enslaved were being viewed as nothing more than cargo or merchandise became a turning point in the public's support for the abolition of the slave trade. Sharp argued that the ship owners and crew should be charged with murder and not insurance fraud.

The case did not result in a change in the law and always remained a case of insurance fraud rather than murder, but it was very significant in gaining support nationally for the abolition movement.

The ship was heavily overloaded and was not carrying enough provisions for the number of people onboard. Captain Collingwood lost his way in the Caribbean Sea, meaning the voyage took longer than planned, and within a month disease and malnutrition ravaged both the crew and the enslaved Africans.

Collingwood found himself in a difficult position; many of the enslaved Africans had

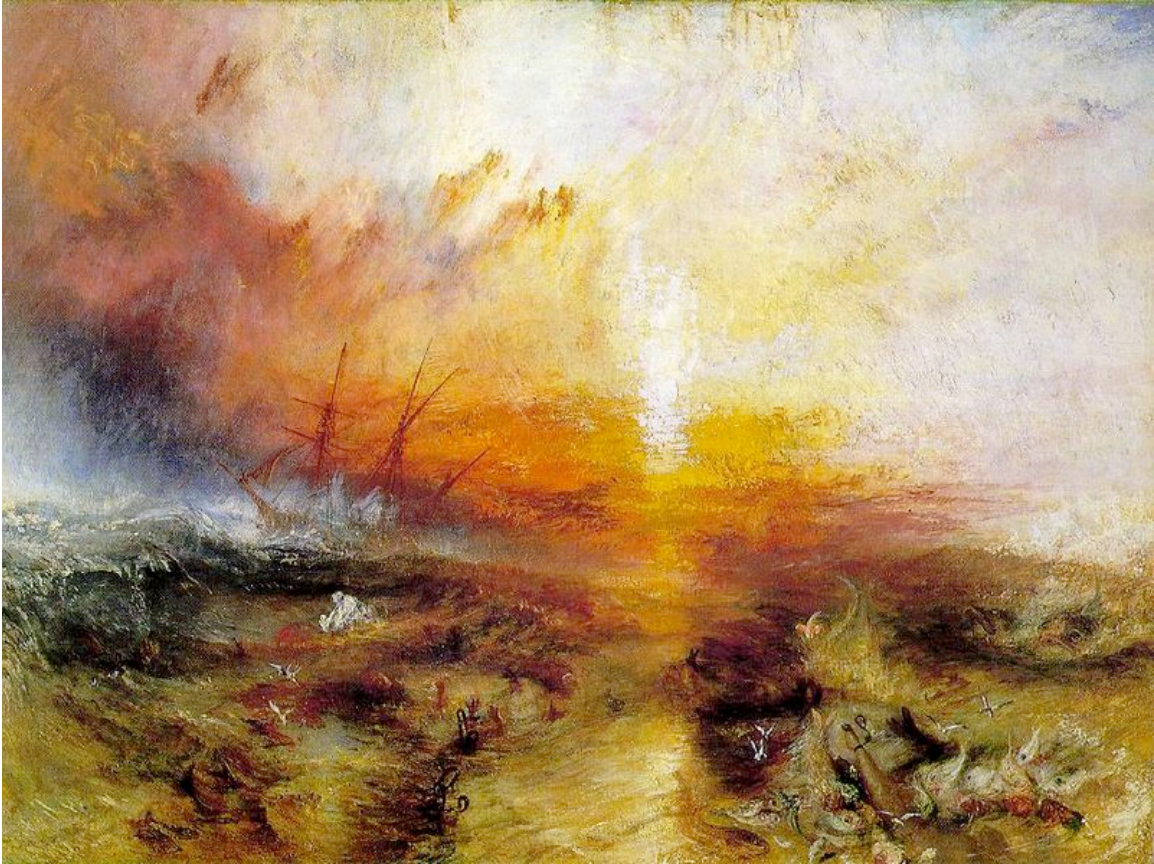
died of illness and neglect and the others were so badly diseased or malnourished they would not fetch a good price. He knew the ship's insurance company would not pay any compensation, and he would be held responsible for losing a great deal of money. Collingwood acted swiftly, telling the crew that the ship's water supply was running out and that throwing enslaved people overboard was the only course of action left to him in order to preserve the crew. 55 enslaved Africans were thrown overboard at first; the next day there was a heavy downfall of rain so the supplies of fresh water were replenished. However, he continued to throw more people overboard, reaching a total of 133 in a three day period. More enslaved Africans jumped overboard voluntarily seeing it as their only means to avoid this brutality.

Collingwood died before the slave ship returned to Britain. The owners of the Zong ship, William Gregson and George Case, demanded that the insurers pay £30 for each enslaved African or 'slave' thrown overboard as compensation. The insurance company sensed that something was not quite right with the Zong case and refused to pay, so the case was taken to court. The insurers had also discovered that when the ship had arrived in Jamaica there were 420 gallons of water spare, so Collingwood's claims that it was a necessary act because of water shortage were not true.

Initially when the case went to court in 1783 it was backed by the King's Bench and the insurers lost the case. They then petitioned the Court of the Exchequer and lost again. It is reported that Lord Mansfield, the Lord Chief Justice for the case, compared the loss of the 'slave cargo' to the loss of horses, viewing the enslaved as property. It was also deemed acceptable for enslaved dying of natural causes (either through disease or suicide) to be thrown overboard.

It came to the attention of abolitionist Granville Sharp, who by that time had a track record of supporting enslaved Africans in court cases. He went around the country visiting every bishop about this case; most of them joined the abolition movement as a result. He spoke about the Zong case in public speeches across the country and it quickly became a topic for public debate.

http://www.twmuseums.org.uk/slavery/_files/learning-zone/Activity8b.pdf



<http://www.mfa.org/collections/object/31102>
<http://www.hullwebs.co.uk/content/j-georgians/people/william-wilberforce/slaveship-zong.htm>

The slave ship Zong was under the command of Luke Collingwood. The voyage from the African coast, which set sail on 6th September 1781 which probably open the eyes of the British public to the selfish cruelty of the slave-traders more than any other.

As was common practice, the crew packed on many more slaves than there was room for and, as a result, disease and malnutrition had claimed the lives of seven white men and sixty African slaves by 29th November. In his book 'Black Slaves in Britain', Shyllon writes;

"Chained two by two, right leg and left leg, right hand and left hand, each slave had less room than a man in a coffin."

It was on that very day, 29th November 1781, that Luke Collinwood decided that all remaining sick Africans should be thrown overboard to protect the crew and the remaining cargo of slaves. It is said that he assembled the crew and explained that throwing the slaves overboard whilst they were still alive, for the safety of the ship, would result in the ship's underwriters bearing the cost. Allowing the slaves to die a natural death on board would make it the loss the crew's responsibility. European law, at this time, stated;

The insurer takes upon him the risk of the loss, capture, and death of slaves, or any other unavoidable accident to them: but natural death is always understood to be excepted: by natural death is meant, not only when it happens by disease or sickness, but also when the captive destroys himself through despair, which often happens: but when slaves are killed, or thrown into the sea in order to quell an insurrection on their part, then the insurers must answer.

The ship was in the joint ownership of James Gregson and a number of other slave-dealers in Liverpool. Collingwood decided to act in the best interests of himself and the owners by throwing the live slaves overboard. His attempt to use the law in his favor by throwing 133 slaves overboard over a three day period was misjudged, as the ship was not in any danger. One slave did manage to escape and climb back onboard. Shyllon reports;

The last ten victims sprang disdainfully from the grasp of their executioners, and leaped into the sea triumphantly embracing death.

and adds; Once again, I think that the Africans aboard the Zong as well as any other slave ship should be considered brave for enduring the painful, inhumane conditions they had to experience. Even when it came down to the seamen throwing the captured slaves over the boat, there were still ten people who faced death with a lot of courage.

When the owners attempted to claim the full value of the murdered slaves from the insurers, the company refused to settle. They discovered that the claim that the slaves had to be thrown overboard because of water depletion was untrue as it was later proven that the captain had an opportunity to take on water on 1st December and when the Zong landed in Jamaica on 22nd December, there was 420 gallons of water to spare.

The claim became a court case heard during March 1783 in London (Gregson v. Gilbert). Although this famous case did not result in a change in the law, it did bring many new recruits to support the abolitionists and inspired the Quakers to present a petition for the abolition of the slave trade. It is interesting to note that the case was not about the slaves, their murder or the actions of Luke Collingwood and his crew; it was simply a matter of a fraudulent insurance claim. The murder of 132 human lives was not at issue.

Massachusetts Body of Liberties 1641

LIBERTIES OF FOREIGNERS AND STRANGERS

89. If any people of other nations professing the true Christian religion shall flee to us from the tyranny or oppression of their persecutors, or from famine, wars, or the like necessary and compulsory cause, they shall be entertained and succored amongst us, according to that power and prudence God shall give us.

90. If any ships or other vessels, be it friend or enemy, shall suffer shipwreck upon our coast, there shall be no violence or wrong offered to their persons or goods. But their persons shall be harbored, and relieved, and their goods preserved in safety till authority may be certified thereof, and shall take further order therein.

91. There shall never be any bond slavery, villeinage, or captivity amongst us unless it be lawful captives taken in just wars, and such strangers as willingly sell themselves or are sold to us. And these shall have all the liberties and Christian usages which the law of God established in Israel concerning such persons cloth morally require. This exempts none from servitude who shall be judged thereto by authority.

Early in the 17th century, black slave status in the British Americas was not quite absolute bondage. It was a nebulous condition similar to that of indentured servants. Some Africans brought to America were regarded as "servants" eligible for freedom a certain number of years. Slavery had been on the decline in England, and in most of Europe generally, since the Middle Ages. That may be why the legal definition of slavery as perpetual servitude for blacks and their children was not immediately established in the New World colonies. The first official legal recognition of chattel slavery as a legal institution in British North America was in Massachusetts, in 1641, with the "Body of Liberties." Slavery was legalized in New Plymouth and Connecticut when it was incorporated into the Articles of the New England Confederation (1643). Rhode Island enacted a similar law in 1652. That means New England had formal, legal slavery a full generation before it was established in the South. Not until 1664 did Maryland declare that all blacks held in the colony, and all those imported in the future, would serve for life, as would their offspring. Virginia followed suit by the end of the decade. New York and New Jersey acquired legal slavery when they passed to English control in the 1660s. Pennsylvania, founded only in 1682, followed in 1700, with a law for regulation of servants and slaves.

<http://history.hanover.edu/texts/masslib.html>
<http://www.slavenorth.com/slavenorth.htm>

An Act to prevent Disorders in the Night Medford Massachusetts

Medford Slaves circa 1776

Worcester	Pompey	Rose
Pomp	Peter	London
Selby	Prince	Punch
Flora	Richard	Dinah
Caesar	Scipio	Peter
Nice	Cuffee	Isaac
Aaron	Chloe	Negro Girl
Negro Woman		

WHEREAS great Disorders, Insolence and Burglaries arer oftimes raised and committed in the Night-Time by Indians, Negro and Molatto Servants and Slaves, to the Disquiet and Hurt of Her Majesty's good subjects:

For Prevention thereof:

Be it enacted by His Excellency the Governour, Council and Representatives, in General Court assembled, and by the Authority of the same, That no Indian, Negro or Molatto Servant or Slave, may presume to be absent from the Families whereto they respectively belong, or be found Abroad in the Night- Time after nine a Clock; unless it be upon some Errand for their respective Masters or Owners.

Boston, Cambridge and Medford had the largest number of slaves in the colony at that time. In addition, Medford had several Free Blacks.

The Slave Census of 1754 notes that "there were in Medford twenty-seven male and seven female slaves and fifteen Free Blacks; total 49 blacks in Medford."

"The first slaves arrived on February 26, 1638 from Tourtugas, West Indies on a ship commanded by Captain William Pierce. On his return from Toutugas, he brought home a cargo of cotton, tobacco, salt and Negroes."

<http://www.medfordhistorical.org/slaveryinmedford.php>

Letter, 1645

Emanuel Downing, a London lawyer and the brother-in-law of Massachusetts Bay Colony's governor, John Winthrop, came to visit the colony. In a 1645 letter to Winthrop, he explained his view of the slave situation in Massachusetts.

If upon a just war the Lord should deliver [the Pequots] into our hands, we might easily have men, women and children enough to exchange for Moores [black Africans], which will be more gainful pillage for us than we conceive, for I do not see how we can thrive until we get into a stock of slaves sufficient to do all our business, for our children's children will hardly see this great Continent filled with people, so that our servants will still desire freedom to plant for themselves and not to stay but for very great wages. And I suppose you know very well how we shall maintain 20 Moores cheaper than one English servant. The ships that shall bring Moores may come home laden with salt which may bear most of the charge, if not all of it.... Quoted in "Notes on the History of Slavery in Massachusetts" by George H. Moore (D. Appleton & Co., 1866).

<http://massmoments.org/teachers/primedoc.cfm?pid=27>

SLAVES AND FREE BLACKS NAMED IN THE 1712 REVOLT

In 1712, New York slaves revolted, killing nine white men and wounding seven more. Reprisals were swift and fierce, as the militia rounded up hundreds of slaves. Eventually, the following men

and women were implicated. Their fates are noted below. As was customary, slave owners were compensated for lost property.

—Jill Lepore

NAME	OWNER	FATE	NAME	OWNER	FATE
Abigail	Gysbert Vaninburgh	hanged*	Mingo	John Barberie	hanged
Amba	Adolphus Phillipse	discharged	Peter the Doctor	(free)	discharged
Ambrose	Isaac Gouverneur	discharged	Peter the Potter	(unknown)	not indicted
Aruba	Henry Courteen	discharged	Quacko	Joost Lynsen	not indicted
Ben	Cornelia Schuyler	discharged	Quacko	Abraham Provoost	burned
Bonny	Gilbert Ash	discharged	Quacko	Walter Thong	hanged
Caesar	Peter Morin	hanged	Quack	Rip Van Dam	hanged
Caesar	Cornelia Van Clyff Norwood	hanged	Quash	Joseph Latham	discharged
Claus	Allan Jarrett	broken on the wheel	Quash	Rip Van Dam	hanged
Cuffee	Peter Vantilborough	discharged	Robin	Adrian Hoghlant	hung in chains alive
Cuffee	William Walton	reprieved by Hunter	Rodrigue	Robert Daskins	discharged
Dick	Harmanus Burger	discharged	Sam	Peter Fauconnier	hanged
Dick	Thomas Stoutenburgh	discharged	Sarah	Stephell Pels	hanged*
Furnis	Ruth Sheppard	burned	Titus	Richard Ray	hanged
George	Jacob Regnier	discharged	Toby	John Cure	hanged
Hannibal	Andrew Stuckey	hanged	Tom	John Dehonneur	hanged
Hosea	Mary Wenham	reprieved by Hunter	Tom	Helena Dekey	discharged
Jack	John Crooke	not indicted	Tom	David Lyell	hanged
Jarrett	Samuel Phillips	not indicted	Tom	Jacob Regnier	discharged
John	Peter Vantilborough	reprieved by Hunter	Tom	Nicholas Roosevelt	burned slowly
John Harris	(unknown)	discharged	Tom	Rip Van Dam	reprieved by Hunter
Juratico	Rodrigo Pacheco	discharged	Tom	Jacobus Voorak	not indicted
Kitto	Isaac Gouverneur	hanged			
Lilly	John Crooke	discharged			
Mars	Jacob Regnier	reprieved by Hunter			

*Either Sarah or Abigail was pregnant, and her sentence suspended until after giving birth.

The stage was set for an uprising. First, the city had a large population of black slaves -- the result of many years of trade with the West Indies. Secondly, communication and meeting among enslaved persons was relatively easy, since the New York City's inhabitants lived in a small area on the southern tip of Manhattan. Thirdly, living in such a densely populated area also meant that slaves worked in close proximity to free men, a far cry from the situation on the plantations to the south.

Perhaps after meeting in a tavern, twenty-three blacks gathered on the night of April 6, 1712. It was midnight. Armed with guns, hatchets, and swords, the men set fire to a building in the middle of town. The fire spread. While white colonists gathered to extinguish the blaze, the slaves attacked, then ran off. At least nine whites had been shot, stabbed, or beaten to death; another six were wounded.

Militia units from New York and Westchester were mustered, as were soldiers from a nearby fort. Twenty-seven slaves were soon captured. Of these, six committed suicide. The rest were executed, some by being burned alive.

White New Yorkers had been apprehensive before the revolt of April 6; now they were spurred into action. Strict laws were soon enacted, and more would come, over the next thirty years. No longer could more than three black slaves meet. A master could punish his slaves as he saw fit (even for no reason at all), as long as the slave did not lose his or her life or limb. Any slave handling a firearm would receive twenty lashes. Anyone caught gambling would be whipped in public. Involvement in a conspiracy to kill would result in execution, as would a rape. There was even a law that discouraged masters from freeing a slave: The master could free a slave, but only after posting a bond of 200 [pounds]. This money would be paid to the freed slave if that slave couldn't support himself or herself.

These laws would, in the end, prove to be futile. In 1741, New York would see another uprising.

<http://macaulay.cuny.edu/seminars/hensen08/index.php/Image:Scan0001.jpg>

<http://www.pbs.org/wgbh/aia/part1/1p285.html>



Silk Embroidery, by Prudence Punderson

Preston, CT ca. 1783

Silk needlework on linen

Courtesy, The Connecticut Historical Society, Hartford, CT

Prudence Punderson (1758-1784) was born in Preston, CT, the eldest of eight children. Her needlework, done before her marriage, is titled "The First, Second and Last Scenes of Mortality," and represents three stages of life: infancy, womanhood, and death. The scene features a rare representation of the furnishings of a well-appointed, early Connecticut drawing room, and an even rarer depiction of an African American "servant" as an integral member of the domestic scene. The slave, who attends the infant, may have been the "wench Jenny" who was included as property in Prudence's father's will. It is likely that this embroidery was done while Prudence and her family were in exile on Long Island, due to her father's Loyalist sympathies during the Revolutionary War.

(based on Laurel Thatcher Ulrich, "Furniture as Social History: Gender, Property, and Memory in the Decorative Arts" *American Furniture* 1995)

http://www.yale.edu/glc/citizens/stories/module1/documents/prudence_punderson.html



The New York Slave Conspiracy of 1741 is an extraordinarily complex story. Some historians have dismissed the idea that slaves actually conspired to overthrow chattel bondage and gain their freedom, while others have argued that the events in New York were part of a mixed rebellion of the Atlantic proletariat. What is clear about this incident is that it is an example of an abuse of power and a misuse of law and community values by white colonists.

Between the months of March and April, ten fires blazed in the city, culminating with four fires on a single day in early April. A grand jury concluded that the fires were the work of black arsonists who had ties to a larger conspiracy to burn the city and murder all the white people. More than a hundred slaves were brought into the basement of the city hall on charges of burglary, arson and insurrection. Thirteen slaves were burned at the stake, and 70 others were sold into the backbreaking slavery of the Caribbean. Two white men and two white women were also hanged. Seven other whites were permanently expelled from New York City.

Critics from New England accused the New Yorkers of imagining the plot and did not hesitate to point out similarities between the events of April 1741 and the Salem witch trials of 1692. In fact, the nature of the confessions closely resembled the confessions at Salem. During their interrogation, slaves were beaten, harassed and heckled by whites. These tactics probably contributed to the confession of eighty-one blacks. After the confessions, executions and deportations, the New York Assembly expanded its night watch, passed a restriction on slaves fetching water at any but the nearest pump and decided to import its slaves no longer from the Caribbean, which had previously supplied New York with nearly three-fourths of its slave population, but from Africa instead because the colonists believed that African slaves were less likely to organize than slaves from the Caribbean.

<http://www.blackpast.org/?q=aah/new-york-slave-conspiracy-1741>

Banneker's letter to Jefferson

SIR,

I AM fully sensible of the greatness of that freedom, which I take with you on the present occasion; a liberty which seemed to me scarcely allowable, when I reflected on that distinguished and dignified station in which you stand, and the almost general prejudice and prepossession, which is so prevalent in the world against those of my complexion.

I suppose it is a truth too well attested to you, to need a proof here, that we are a race of beings, who have long labored under the abuse and censure of the world; that we have long been looked upon with an eye of contempt; and that we have long been considered rather as brutish than human, and scarcely capable of mental endowments.

Sir, I hope I may safely admit, in consequence of that report which hath reached me, that you are a man far less inflexible in sentiments of this nature, than many others; that you are measurably friendly, and well disposed towards us; and that you are willing and ready to lend your aid and assistance to our relief, from those many distresses, and numerous calamities, to which we are reduced. Now Sir, if this is founded in truth, I apprehend you will embrace every opportunity, to eradicate that train of absurd and false ideas and opinions, which so generally prevails with respect to us; and that your sentiments are concurrent with mine, which are, that one universal Father hath given being to us all; and that he hath not only made us all of one flesh, but that he hath also, without partiality, afforded us all the same sensations and endowed us all with the same faculties; and that however variable we may be in society or religion, however diversified in situation or color, we are all of the same family, and stand in the same relation to him.

Sir, if these are sentiments of which you are fully persuaded, I hope you cannot but acknowledge, that it is the indispensable duty of those, who maintain for themselves the rights of human nature, and who possess the obligations of Christianity, to extend their power and influence to the relief of every part of the human race, from whatever burden or oppression they may unjustly labor under; and this, I apprehend, a full conviction of the truth and obligation of these principles should lead all to. Sir, I have long been convinced, that if your love for yourselves, and for those inestimable laws, which preserved to you the rights of human nature, was founded on sincerity, you could not but be solicitous, that every individual, of whatever rank or distinction, might with you equally enjoy the blessings thereof; neither could you rest satisfied short of the most active effusion of your exertions, in order to their promotion from any state of degradation, to which the unjustifiable cruelty and barbarism of men may have reduced them.

Sir, I freely and cheerfully acknowledge, that I am of the African race, and in that color which is natural to them of the deepest dye; and it is under a sense of the most profound gratitude to the Supreme Ruler of the Universe, that I now confess to you, that I am not under that state of tyrannical thralldom, and inhuman captivity, to which too many of my brethren are doomed, but that I have abundantly tasted of the fruition of those blessings, which proceed from that free and unequalled liberty with which you are favored; and which, I hope, you will willingly allow you have mercifully received, from the immediate hand of that Being, from whom proceedeth every good and perfect Gift.

Sir, suffer me to recal to your mind that time, in which the arms and tyranny of the British crown were exerted, with every powerful effort, in order to reduce you to a state of servitude : look back, I entreat you, on the variety of dangers to which you were

exposed; reflect on that time, in which every human aid appeared unavailable, and in which even hope and fortitude wore the aspect of inability to the conflict, and you cannot but be led to a serious and grateful sense of your miraculous and providential preservation; you cannot but acknowledge, that the present freedom and tranquility which you enjoy you have mercifully received, and that it is the peculiar blessing of Heaven.

This, Sir, was a time when you clearly saw into the injustice of a state of slavery, and in which you had just apprehensions of the horrors of its condition. It was now that your abhorrence thereof was so excited, that you publicly held forth this true and invaluable doctrine, which is worthy to be recorded and remembered in all succeeding ages : ``We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights, and that among these are, life, liberty, and the pursuit of happiness." Here was a time, in which your tender feelings for yourselves had engaged you thus to declare, you were then impressed with proper ideas of the great violation of liberty, and the free possession of those blessings, to which you were entitled by nature; but, Sir, how pitiable is it to reflect, that although you were so fully convinced of the benevolence of the Father of Mankind, and of his equal and impartial distribution of these rights and privileges, which he hath conferred upon them, that you should at the same time counteract his mercies, in detaining by fraud and violence so numerous a part of my brethren, under groaning captivity and cruel oppression, that you should at the same time be found guilty of that most criminal act, which you professedly detested in others, with respect to yourselves.

I suppose that your knowledge of the situation of my brethren, is too extensive to need a recital here; neither shall I presume to prescribe methods by which they may be relieved, otherwise than by recommending to you and all others, to wean yourselves from those narrow prejudices which you have imbibed with respect to

them, and as Job proposed to his friends, ``put your soul in their souls' stead;" thus shall your hearts be enlarged with kindness and benevolence towards them; and thus shall you need neither the direction of myself or others, in what manner to proceed herein. And now, Sir, although my sympathy and affection for my brethren hath caused my enlargement thus far, I ardently hope, that your candor and generosity will plead with you in my behalf, when I make known to you, that it was not originally my design; but having taken up my pen in order to direct to you, as a present, a copy of an Almanac, which I have calculated for the succeeding year, I was unexpectedly and unavoidably led thereto.

This calculation is the production of my arduous study, in this my advanced stage of life; for having long had unbounded desires to become acquainted with the secrets of nature, I have had to gratify my curiosity herein, through my own assiduous application to Astronomical Study, in which I need not recount to you the many difficulties and disadvantages, which I have had to encounter.

And although I had almost declined to make my calculation for the ensuing year, in consequence of that time which I had allotted therefor, being taken up at the Federal Territory, by the request of Mr. Andrew Ellicott, yet finding myself under several engagements to Printers of this state, to whom I had communicated my design, on my return to my place of residence, I industriously applied myself thereto, which I hope I have accomplished with correctness and accuracy; a copy of which I have taken the liberty to direct to you, and which I humbly request you will favorably receive; and although you may have the opportunity of perusing it after its publication, yet I choose to send it to you in manuscript previous thereto, that thereby you might not only have an earlier inspection, but that you might also view it in my own hand writing.

And now, Sir, I shall conclude, and subscribe myself, with the most profound respect, Your most obedient humble servant,

BENJAMIN BANNEKER.

University of Virginia

<http://www.pbs.org/wgia/part2/2bh/ah71t.html>

Jefferson's reply to Banneker

To Mr. BENJAMIN BANNEKER.

Philadelphia, August 30, 1791.

SIR,

I THANK you, sincerely, for your letter of the 19th instant, and for the Almanac it contained. No body wishes more than I do, to see such proofs as you exhibit, that nature has given to our black brethren talents equal to those of the other colors of men ; and that the appearance of the want of them, is owing merely to the degraded condition of their existence, both in Africa and America. I can add with truth, that no body wishes more ardently to see a good system commenced, for raising the condition, both of their body and mind, to what it ought to be, as far as the imbecility of their present existence, and other circumstances, which cannot be neglected, will admit.

I have taken the liberty of sending your Almanac to Monsieur de Condozett, Secretary of the Academy of Sciences at Paris, and Member of the Philanthropic Society, because I considered it as a document, to which your whole color had a right for their justification, against the doubts which have been entertained of

them.

I am with great esteem, Sir, Your most obedient Humble Servant,

THOMAS JEFFERSON.

University of Virginia

On August 19, 1791, Benjamin Banneker wrote a lengthy letter to Thomas Jefferson, then Secretary of State, in which "having taken up my pen in order to direct to you as a present, a copy of an Almanack... I was unexpectedly and unavoidably led" to develop a discourse on race and rights. Banneker made it a point to "freely and Cheerfully acknowledge, that I am of the African race." Though not himself a slave, Banneker encouraged Jefferson to accept "the indispensable duty of those who maintain for themselves the rights of human nature," by ending the "State of tyrannical thralldom, and inhuman captivity, to which too many of my brethren are doomed." Appealing to Jefferson's "measurably friendly and well-disposed" attitude toward blacks, Banneker presumed that he would "readily embrace every opportunity to eradicate that train of absurd and false ideas and opinions which so generally prevail with respect to us." After acknowledging that by writing to Jefferson he was taking "a liberty which Seemed to me scarcely allowable," considering "the almost general prejudice and prepossession which is so prevalent in the world against those of my complexion," Banneker launched into a critical response to Jefferson's published ideas about the inferiority of blacks. With restrained passion, Banneker chided Jefferson and other framers of the Declaration of Independence for the hypocrisy "in detaining by fraud and violence so numerous a part of my brethren under groaning captivity and cruel oppression, that you should at the Same time be found guilty of that most criminal act, which you professedly detested in others, with respect to yourselves. "Citing Jefferson's own words from the Declaration -- the "Self-Evident" truth "that all men are created equal" -- Banneker challenged Jefferson and his fellows "to wean yourselves from those narrow prejudices which you have imbibed with respect to" African Americans.

Less than two weeks after Benjamin Banneker wrote to Thomas Jefferson, challenging the democratic ideology that denied liberty and humanity to blacks, Jefferson sent him a polite response (dated August 30, 1791).

While repeatedly asserting the desirability of "such proofs as you exhibit...talents equal to those of the other colors of men," Jefferson fails to comment either on his impressions of the Almanac Banneker sent to him or on the critical issues that Banneker's letter raised.

Years later, in a letter to his friend Joel Barlow, Jefferson speculates that Banneker had help in developing the calculations for his Almanac, and refers to the "long letter from Banneker, which shows him to have had a mind of very common stature indeed..."

<http://www.pbs.org/wgbh/aia/part2/2h72t.html>

Excerpt from Jefferson's Declaration of Independence

...he has combined with others to subject us to a jurisdiction foreign to our constitutions and unacknowledged by our laws; giving his assent to their pretended acts of legislation, for quartering large bodies of armed troops among us; for protecting them by a mock-trial from punishment for any murders they should commit on the inhabitants of these states; for cutting off our trade with all parts of the world; for imposing taxes on us without our consent; for depriving us of the benefits of trial by jury; for transporting us beyond seas to be tried for pretended offences; for taking away our charters, & altering fundamentally the forms of our governments; for suspending our own legislatures & declaring themselves invested with power to legislate for us in all cases whatsoever: he has abdicated government here, withdrawing his governors, & declaring us out of his allegiance & protection: he has plundered our seas, ravaged our coasts, burnt our towns & destroyed the lives of our people: he is at this time transporting large armies of foreign mercenaries to compleat the works of death, desolation & tyranny, already begun with circumstances of cruelty & perfidy unworthy the head of a civilized nation: he has endeavored to bring on the inhabitants of our frontiers the merciless Indian savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes, & conditions of existence: he has incited treasonable insurrections in our fellow-subjects, with the allurements of forfeiture & confiscation of our property: he has waged cruel war against human nature itself, violating it's most sacred rights of life & liberty in the persons of a distant people who never offended him, captivating & carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. this piratical warfare, the opprobrium of infidel powers, is the warfare of the CHRISTIAN king of Great Britain. determined to keep open a market where MEN should be bought & sold, he has prostituted his negative for suppressing every legislative attempt to prohibit or to restrain this execrable commerce: and that this assemblage of horrors might want no fact of distinguished die, he is now exciting those very people to rise in arms among us, and to purchase that liberty of which he has deprived them, by murdering the people upon whom he also obtruded them; thus paying off former crimes committed against the liberties of one people, with crimes which he urges them to commit against the lives of another. in every stage of these oppressions we have petitioned for redress in the most humble terms; our repeated petitions have been answered by repeated injury. a prince whose character is thus marked by every act which may define a tyrant, is unfit to be the ruler of a people who mean to be free. future ages will scarce believe that the hardness of one man, adventured within the short compass of 12 years only, on so many acts of tyranny without a mask, over a people fostered & fixed in principles of liberty.

<http://www.princeton.edu/~tjpapers/declaration/declaration.html>

In his original draft of the Declaration, Thomas Jefferson condemned King George II of England for supporting the slave trade and imposing it on Virginians. This provision has led to the myth that he attempted to attack slavery in the Declaration. Rather, Jefferson's attack focused on the slave trade.

In his draft, he complained that the King had “waged cruel war against human nature itself, violating its most sacred rights of life and liberty” by continuing the African slave trade. Jefferson also condemned the King for encouraging slaves to enlist in the British army, “exciting those very people to rise in arms among us, and to purchase that liberty of which he has deprived them, by murdering the people on whom he also obtruded them: thus paying off former crimes committed against the LIBERTIES of one people, with crimes which he urges to commit against the LIVES of another.” This was in reference to Lord Dunmore, the royal governor of Virginia. Congress deleted this section written by Thomas Jefferson.

http://www.aaregistry.org/historic_events/view/declaration-independence-adopted

George Fitzhugh, a writer from Virginia, was the most articulate defender of the institution of slavery. The following excerpt is from his pamphlet entitled "Sociology For The South".

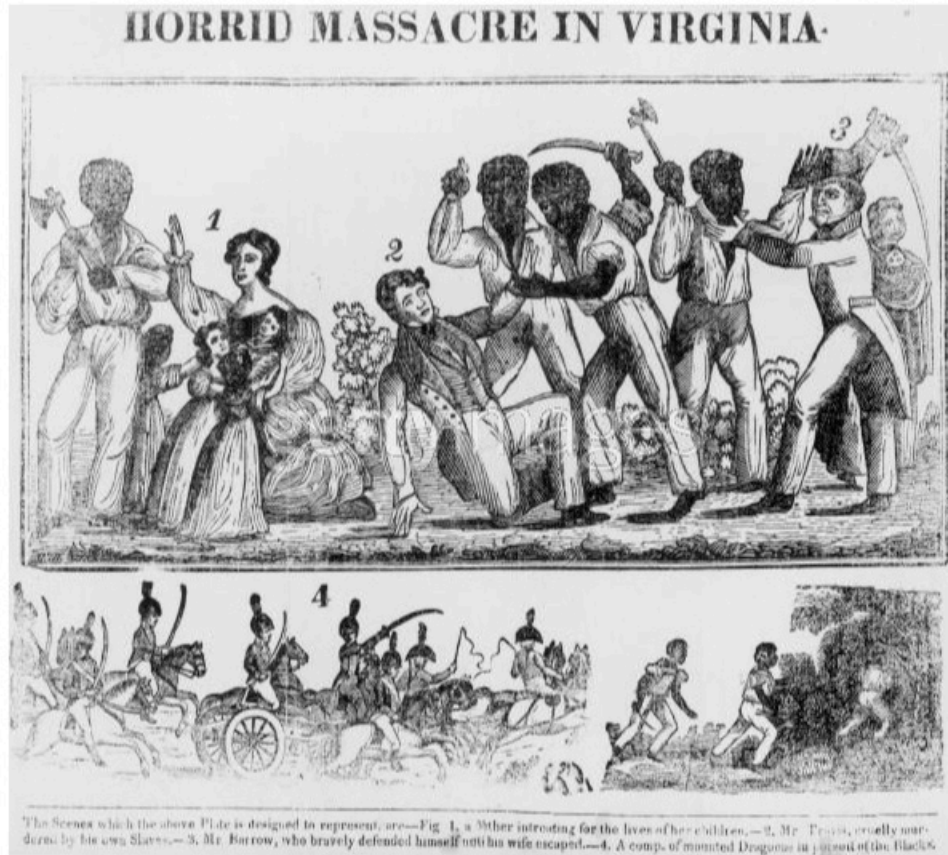
“...slaves are always dependent, never the rivals of their master. Hence, though men are often found at variance with wife or children, we never saw one who did not like his slaves, and rarely a slave who was not devoted to his master. 'I am thy servant !' Disarm me of the power of master. Every man feels the beauty, force and truth of this sentiment of Sterne. But he who acknowledges its truth, tacitly admits that dependence is a tie of affection, that the relation of master and slave is one of mutual good will.... The slave always has a home, always an interest in the proceeds of the soil.... At the slaveholding South all is peace, quiet, plenty and contentment. We have no mobs, no trades unions, no strikes for higher wages, no armed resistance to the law, but little jealousy of the rich by the poor. We have but few in our jails, and fewer in our poor houses. We produce enough of the comforts and necessities of life for a population three or four times as numerous as ours. We are wholly exempt from the torrent of pauperism, crime, agrarianism, and infidelity which Europe is pouring from her jails and alms houses on the already crowded North. Population increases slowly, wealth rapidly.... Wealth is more equally distributed than at the North, where a few millionaires own most of the property of the country.”

From Eric L. McKittrick, ed., *Slavery Defended--The Views of the Old South* (Englewood Cliffs, NJ: Prentice Hall Inc., 1963), pp. 34-50.

Fitzhugh, from Port Royal, Va., was the descendant of an old southern family that had fallen on hard times. He practiced law and struggled as a small planter but made a reputation with two books, *Sociology for the South* (1854) and *Cannibals All!* (1857) which alarmed northerners like Abraham Lincoln and roused southerners to take new and higher ground in defense of slavery. Fitzhugh insisted that all labor, not merely black, had to be enslaved and that the world must become all slave or all free. He defined "slavery" broadly to include all systems of servile labor. These views had become commonplace in the South by the 1850s. His originality lay in the insight that slavery could only survive and prevail if the capitalist world market were destroyed. He understood that organic social relations and attendant values could not survive in a world dominated by capitalist competition and bourgeois individualism. His call for war against the modern world, expressed in a harsh polemical style, made him a solitary figure. Numerous others agreed that free labor spelled class war and invited anarchy. They also agreed that slavery overcame the "social question" by establishing a master class that combined interest with sentiment to offer the masses security. But, having no confidence in his utopian vision of a reversal of history, they generally tried, however illogically, to convince the European and northern bourgeoisie to restore some form of slavery in a corporatist order. Fitzhugh opposed secession until the last minute, arguing that a slaveholding Confederacy could not survive until the advanced capitalist countries had themselves converted. After the war, which once begun he loyally and enthusiastically supported, Fitzhugh sank into obscurity, becoming increasingly negrophobic and idiosyncratic. To all intents and purposes, he died at Appomattox.

(Background information: Eugene D. Genovese, *ENCYCLOPEDIA OF SOUTHERN CULTURE* edited by Charles Reagan Wilson and William Ferris. University of North Carolina Press, 1989)

<http://www.faculty.fairfield.edu/faculty/hodgson/courses/city/fitzhugh/george.html>



The Nat Turner rebellion.

In 1831 a slave named Nat Turner led a rebellion in Southampton County, Virginia. A religious leader and self-styled Baptist minister, Turner and a group of followers killed some sixty white men, women, and children on the night of August 21. Turner and 16 of his conspirators were captured and executed, but the incident continued to haunt Southern whites. Blacks were randomly killed all over Southampton County; many were beheaded and their heads left along the roads to warn others. In the wake of the uprising planters tightened their grip on slaves and slavery. This woodcut was published in an 1831 account of the slave uprising.

historymatters.gmu.edu



SEPERATION OF ELIZA AND HER LAST CHILD.

Twelve Years a Slave: Narrative of Solomon Northup, a Citizen of New-York, Kidnapped in Washington City in 1841, and Rescued in 1853 Auburn [N.Y.]: Derby and Miller, 1853.

Summary

Solomon Northup was born in 1808 in Minerva, New York. The son of a freedman, Solomon worked on his family's farm in New York until he was kidnapped and enslaved at age thirty-three. He spent twelve years working as a slave on a plantation in Louisiana before his father's former owner came south with papers proving Northup was a free man.

With the assistance of writer David Wilson, Northup wrote *Twelve Years a Slave: Narrative of Solomon Northup, a Citizen of New-York, Kidnapped in Washington City in 1841, and Rescued in 1853* (1853). In this slave narrative, Northup tells the story of his enslavement and eventual return to freedom. The narrative gives an overview of his ancestry and life in New York, and then recounts his kidnapping and journey from New York to New Orleans, Louisiana, where he was sold to a cotton plantation owner. Following his release from slavery, Northup returned to New York.

In addition to presenting the details of his personal story, Northup offers an insight into the complex relationship between masters and slaves. He describes the inhumane treatment slaves suffered at the hands of their owners. At the same time he credits the slaves he met for their resilience and ability to undermine their oppressors, even as they seemed to be outwardly submissive.

Harris Henderson

<http://docsouth.unc.edu/fpn/northup/northup.html>



ZBA2718: Adventures of Johnny Newcome

(Repro ID: F3069 © National Maritime Museum)

Set of six images detailing the 'Adventures of Johnny Newcome'. The captions are as follows (starting top left): (1) 'Johnny's reception by merry Tonkanes at Negro Ball.' (2) 'Johnny dancing with Rosa - the Planter's beautiful daughter.' (3) 'Johnny's Courtship and professions of love to Rosa.' (4) 'Johnny and the fair Rosa tripping to the Altar of Hymen.' (5) 'Nuptial ceremony of Johnny and the charming Rosa.' (6) 'Johnny and his fair Bride reveling [sic] in jollity and festive mirth.'

The six images in this print are a satirical comment on the life and experiences of a European planter, 'Johnny Newcombe', in the Caribbean. The members of this class became notorious back in Britain for heavy eating, alcohol consumption and sexual promiscuity. The images depict Johnny's life of ease and luxury in the midst of enslavement as he woos the daughter of a fellow planter.

<http://www.nmm.ac.uk/collections/explore/object.cfm?ID=ZBA2718&picture=1#content>

I spoke to a girl named Clara, who told me that in Africa after the death of a great man named Anamoa... twenty others were killed at his funeral. I asked her which country she liked best, Jamaica or Guinea? She replied that Jamaica was the better country, "for that people were not killed there, as in Guinea, at the funeral of their masters".

'The History of the British West Indies' (B.Edwards, 1819)

Another argument used by the Pro-slavery lobby was that the African's were actually better off on the plantations as in their own country they would be killed as victims of war or violence. This view is shown by the following quote from - 'The History of the British West Indies' (B.Edwards, 1819)

<http://gallery.nen.gov.uk/audio79025-abolition.html>



Hibernia Opens Trade to West Indies 1

(William Hincks, 1780, National Library of Ireland)

This lithograph celebrates the removal in 1779 of trade regulations which had restricted Ireland's trading with the West Indies and Africa. A scantily clad and muscular slave offers some of the benefits to Ireland, and free trade did give Ireland the right to enter the slave trade directly.

<http://www.culturenorthernireland.org/article/96/hidden-connections-slavery-and-the-rise-of-the-slave-trade>

THE HUMBLE PETITION

Of the West India Planters to the People of England, with every Englishman's Answer.

Come, buy our rich produce, ye Englishmen, buy !
We have excellent sugar, and coffee, and spice ;
But we want a good market, so pray you draw nigh,
(For we're nothing without you) and give us our price.

It is true that our fields are still cultured by slaves,
And their sweat and their blood is aye wrung from their
backs,
By the flesh-rending cart-whip, applied to the knaves ;
For they wouldn't work else, all those indolent blacks.

It is true, they are flogged till their muscles are bare,
And whenever they vex us — 'tis all at our will ;
You may see on their bodies full many a scar,
Just excepting the few we may happen to kill.

And although they don't marry, together they live,
Till it suits us the one or the other to sell ;
Then the parents, or children, to market we drive,
As we do other beasts, though they don't bear it so well.

When their kind-hearted friends have come over the main,
To instruct them in virtue and care for their good,
We as promptly enjoin them to go back again ;
If they don't, we soon let out their traitorous blood.

So we won't let them learn ; nay, we flog them for praying,
And pull all their preaching shops down to the ground
Who would let such asses be constantly braying,
Such dens of sedition be open around ?

But you will not, on this account, think of not dealing ?
About such *mere brutes* you won't make a bother ?
You don't mean to resent the small sin of man-selling ?
Or if you are *saints*, you won't feel for a brother ?

You'll not claim *their* freedom, because *you* are free ?
You're not going for the rights of the *Negro* to care ?
Such days of romance we thought never to see,
And we're ruined, quite ruined, at once, if you are.

O buy our slave produce, free Englishmen, buy !
If you suffer such scruples, 'twill rot on the ground :
Of the twice-taxed free sugar the price is so high,
You can't get it so cheap by a penny a pound.

EVERY ENGLISHMAN'S ANSWER.

Go, and loosen the captives ! No longer will I
Spend a farthing, thou human-flesh-monger, with thee
For the sake of a penny, I never will buy
E'en an ounce of thy sugar, till *Negroes* are free.

Printed and sold by B. WHITE, Binder, and Stationer, Broad-St. Reading, at 6d. per hundred or 1d. per doz.

ZBA2709: The Humble Petition of the West India Planters to the People of England with every Englishman's Answer

(Repro ID: F2258 © National Maritime Museum)

This abolitionist poem uses the voice of the planters to detail the terrible conditions on Caribbean sugar plantations and their various justifications for the continuation of colonial slavery. It concludes with an appeal to the buy West Indian sugar. This is followed by 'Every Englishman's answer': 'Go, and loosen the captives! No longer will I / Spend a farthing, thou human-flesh-monger, with the[e] / For the sake of a penny, I never will buy / E'en an ounce of thy sugar, till Negroes are free'.

<http://www.nmm.ac.uk/visit/exhibitions/on-display/atlantic-worlds/themes/enslavement-and-resistance/?item=19>



'A Negro Festival Drawn from Nature in the Island of St. Vincent', depicting slavery as a life of leisure, taken from the pro-slavery book 'The History of the British Colonies in the West Indies' by Bryan Edwards, 1797.
© Anti-Slavery International

In this picture, the artist avoided depicting any sign of harsh plantation conditions. Instead, he has shown enslaved people at leisure and dancing. In the foreground, the display of abundant fruits suggests the fertility of the land. The image is a fiction, devised to appeal to the plantation owners who would read such books as Bryan Edwards's 'The History, Civil and Commercial, of the British Colonies in the West Indies' (3rd edition, London, 1801), in which this engraving appeared.

Brunias was a painter and draughtsman from Rome. In 1770 he accompanied Sir William Young (1749–1815), the first British governor of Dominica, to the West Indies. He concentrated on Caribbean subjects for wealthy planters.

<http://www.nmm.ac.uk/collections/explore/object.cfm?ID=ZBA2522>

"Poor Daniel was lame in the hip, and could not keep up with the rest of the slaves; and our master would order him to be stripped and laid down on the ground, and have him beaten with a rod of rough briar till his skin was quite red and raw... This poor man's wounds were never healed and I have often seen them full of maggots...He was an object of pity and terror to the whole gang of slaves, and in his wretched case we saw, each of us, our own lot, if we should live to be as old."

A saltworks in the West Indies, described by former slave Mary Prince, The History of Mary Prince.

The Atlantic slave trade was shaped and driven by commercial forces of profit and new patterns of consumption. In the past, slavery had a social and cultural context, rooted in kingship, which imposed definition and restraints on the slave master relationship. In the 15th century the chief goal was profit. Conditions for slaves were very harsh.

<http://www.bbc.co.uk/worldservice/africa/features/storyofafrica/9chapter4.shtml>

