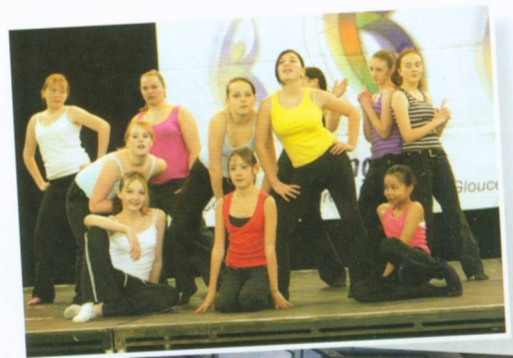


Celebrating **Culture** and **Life** in
South Gloucestershire

engage **2007**



2007
engage 2007
Celebrating cultural freedom

The Engage project was the winner of the West of England Heritage Heroes Award in the Arts & Crafts category



I never thought that we could equal the atmosphere and unity created at Engage 2004. It seemed very valid for Engage to be happening in 2007, the bi-centenary of the introduction of legislation to abolish the slave trade. To commemorate this, as part of Engage 2007, we produced and displayed an exhibition, we have called IMPACT, which demonstrates the part that people living in what we now call South Gloucestershire played in bringing this legislation about.

There was a greater participation in Engage 2007 from schools, the voluntary/third sector organisations, BME groups and the wider community. This was an excellent example of partnership working at its best. The results of all this joint work was a day that will be remembered in South Gloucestershire for many years to come.

The wonderful camaraderie demonstrated and partnership working leading up to and including the event was second to none.

People of all ages and abilities from various minority groups with different cultural and ethnic backgrounds all working in partnership to inform, and learn from each other, about the diversity of their cultural heritage.

There was some thing for everyone to see or participate in. The food hall was buzzing through out the day with people enjoying tasters from a wide variety of dishes, fruit, vegetables and sweets from around the world. Both stage areas were busy throughout the day with vast number watching the high quality performances of traditional drama, dance and music from various cultural and ethnic minority groups. The work shops and Eco areas were also very busy attracting large numbers of visitors to their interactive stall and demonstrations.

The 3800 visitors all appeared to be enjoying this wonderful extravaganza of world music, food, dance and drama, the visitor obvious enjoyment was visible by their smiling faces, they made the atmosphere electric with excitement and anticipation.

One volunteer, an equalities professional, stated "I have never attended a Council lead event with visitors with such wide ranging age groups and cultural and ethnic backgrounds all enjoying themselves and getting something out of the day".

I came away from the main event day feeling satisfied that all the hard work leading upto the event and the many hours spent on the day were well worth while. As before (at Engage 2004) many working partnerships have been developed that I am sure will continue for years to come.

The whole event has contributed to breaking down cultural barriers, stimulated greater partnership working and has gone a long way towards a stronger more cohesive community by going beyond tolerance to acceptance.

*George Kousouros
Community Project Manager*





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Impact
The History and Legacy of Slavery in South Gloucestershire

The Bristol and National Slave Trades

The Trans-Atlantic trade flourished from the 17th century. Traders sailed from Britain to Africa, where they would pick up black slaves. Between 1698 and 1807, 2,100 slave ships left Bristol. By the beginning of the 18th century, Britain had become the leading slaving nation. Bristol, along with London and Liverpool, emerged as one of the main slave trading cities.

How did it all begin?
The British slave trade effectively began with Elizabethan buccanneries or privateers. The first Trans-Atlantic English sailing expedition was captained by John Hawkins, in 1562. Hawkins brought slaves from Santa Lucia and transported them to Spanish America. Hawkins was awarded the first Royal African charter, which gave him the right to trade slaves in the West Indies and on the African coast.

The Royal Africa Company
The trade really took off in 1672, when the Royal Africa Company was granted a charter to transport slaves from Africa to the Americas. Some 12 million men, women and children were taken from Africa and transported to the Americas. The company's charter gave it the right to trade slaves in the West Indies and on the African coast.

What did the trade involve?
The trade involved a complex system of ships and people. The ships were used to transport slaves from Africa to the Americas. The people involved in the trade were the traders, the sailors, and the slaves themselves. The trade was a brutal and inhumane system that lasted for centuries.

How did the trade affect Bristol?
The trade had a significant impact on Bristol. It brought wealth to the city and made it one of the most important trading ports in the world. The trade also brought a large number of slaves to Bristol, who were then sold to the Americas. The trade was a major part of Bristol's economy for centuries.

The Era of Edward Colston
Edward Colston was a prominent figure in the slave trade. He was a member of the Royal Africa Company and was involved in the trade for many years. Colston was a wealthy man and was one of the most powerful men in Bristol. He was a member of the city's governing body and was involved in many of the city's important decisions. Colston was a controversial figure because of his involvement in the slave trade. He was a member of the city's governing body and was involved in many of the city's important decisions. Colston was a controversial figure because of his involvement in the slave trade.

“Am I not a woman and a sister?”
This is a quote from a famous abolitionist poster. It is a powerful statement that reminds us of the humanity of the slaves who were taken from their homes and families and sold into slavery. It is a statement that should be remembered and acted upon.

engage 2007

This magazine has been compiled from information kindly provided by participants in the Engage 2007 Festival.

This is to enable the reader to obtain an insight and a flavour of just some of the various projects which took place

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In South Gloucestershire we are constantly striving to further develop working relationship and partnerships with statutory and voluntary/third sector organisations. We aim, in every area of our service provision, to engage local residents and communities, of South Gloucestershire to ensure we are giving them what they want and feel they need. A current example of this has been the development of a Cultural Strategy, for South Gloucestershire, in conjunction with partners and voluntary/third sector organisations and the wider community.



Through consultation and community engagement it was established that there was a strong desire to have another Engage, another South Gloucestershire wide cultural festival. This is mainly due to the success of the Engage festival held in 2004 where a number of working relationships developed and continue to this day. Also since 2004 there have been a number of small cultural events, throughout the area, supported and badged under Engage.

Engage 2007 proved to be bigger and better than 2004 and is an exemplary example of what people from widely diverse, cultural and ethnic backgrounds can achieve by coming together with one united goal. They wanted to learn about each others cultures and demonstrate their own cultures to all that wished to know and understand.

It is my belief that events such as Engage go a long way to building stronger communities by breaking down barriers through knowledge, education and understanding the building blocks for developing a more cohesive society.

It was apparent by the excitement and the buzz people were enjoying themselves in all the areas of activity from the food hall, stages, workshops, eco centre and the Impact exhibition. The large numbers that attended the event really helped create a superb atmosphere of fun and learning. It gave me warm feeling of unity of purpose and cohesion. It helped me appreciate more why people believe South Gloucestershire is a great place to live.

I thank all the partners, officers, volunteers, performers and visitors for making Engage 2007 a wonderful success.

Steve Evans
Director of Community Services





engage 2007

The Festival

On 17th November 2007 40 live performances, 250 performers, Indian, Mediterranean, Chinese and British food, Have-a-go workshops, Youth and Environmental activities and 60 interactive and information stalls all combined with 3800 visitors to celebrate cultural freedom in South Gloucestershire.

The hugely successful event was a culmination of months of planning, commitment and enthusiasm from everyone involved - voluntary organisations, community groups, local schools and clubs, South Gloucestershire Council staff, individuals, local businesses and the main funder - The Heritage Lottery Fund.

The event went a long way in achieving its aim to break down barriers and reduce prejudice through learning and understanding.

Live performances

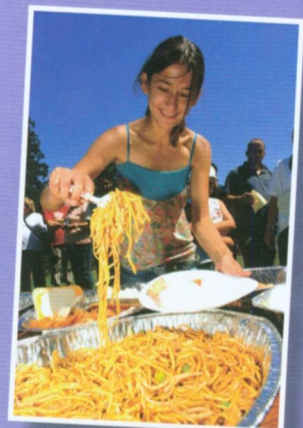
Two stages packed in 40 performances ranging from choral singing to Street Dance and drama readings to Indian Dhol drumming. Performers represented local community and social groups, schools & clubs.

Have-a-go

As well as watching, visitors were encouraged to join in the fun themselves whether getting to grips with dressing in a sari, trying out African, Bollywood and Salsa dancing or DJing, Chinese calligraphy, Rangoli, henna, African mask making, hair braiding and much more. Special activities for young people included jigsaw graffiti art.

WORLD FOOD

The Food Zone brought together food from around the world to taste and buy and information and activities to promote healthy eating. The Food Zone was a great success with the Food and Health team making and giving away over 1000 smoothies!



Eco Active at *eng*



The 2007 Engage Community Festival offered a wide variety of free environmental themed activities and advice for people of all ages, providing fun opportunities to learn about climate change and the easy actions we can all take to reduce our climate impact!

Visitors were invited to leave their climate change wishes on the fabulous Forest of Avon Climate Change Wish Tree, which by the end of the day had become a riot of colourful wish leaves, balloons and ribbons! Wishes left included the plea to save the giant panda, to save the planet before it's too late, and not to leave your television on stand by!

The courtyard pulsed to the whirring pole lathe, where children and adults turned locally sourced wood into all sorts of fantastic shapes and designs. Sustainable pencil making proved particularly popular with parents and children, with over 300 natural pencils made on the day, and there was also the opportunity to order a locally grown

Christmas Tree from the BTCV Tree Life Centre at Grimsbury Farm.

Away from the school, visitors could help plant the Bradley Stoke 20th Anniversary Community Orchard, featuring local varieties of apples, pears and plums.

The aim of the eco activities was to communicate clear, positive climate change messages that demonstrate what action people can take locally – and let them know that there are lots of easy things they can do to reduce their environmental impact, and to ask visitors for their climate change wishes.

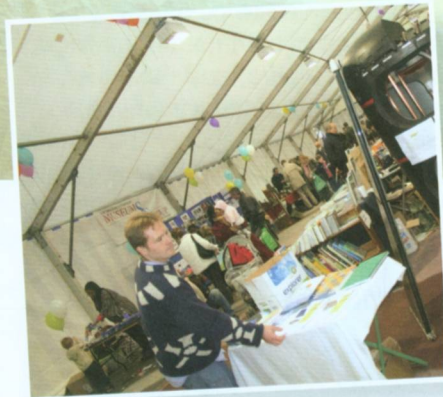
The Engage marquee also featured a variety of environmentally themed activities and information stands. The 100 ideas house, a life-size model eco-home with a difference, attracted many visitors who were encouraged to look around and pick up a range of cool energy-saving ideas, whilst offering the chance to win a £2000 energy efficiency home makeover! South Gloucestershire Council's

engage 2007

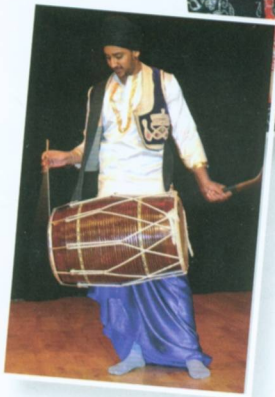


new Renewable Energy Advice Service offered people the chance to learn about renewable energy, get independent advice and apply for a grant towards the cost of installing low carbon energy. Visitors were also invited to take part in activities and advice on everything from reducing home energy use to composting, recycling and road safety. Many people even took up the invitation to build their own nest box or create their own item of recycling clothing!

For those arriving by bicycle, Lifecycle's 'Dr Bike' was available to carry out free minor repairs to bikes to help you get the most out of cycling. Not surprisingly Dr Bike had a busy day as many people took advantage of a free service for their bike!



Indian Culture



Navaratri

The festival of Navaratri (nine (nava) nights(ratri) is observed twice a year once at the start of summer (in the Hindu month of Chaitra) and the second near the start of the winter in the Hindu month of Asho). Although the latter is celebrated with more rigour and is universally the most popular.

The main aim of the celebrations is to offer prayers to Divine Mother for well being, spiritual wealth and wisdom. Many devotees also fast during these festivities.

Navaratri is celebrated in various parts of India in different styles. But common to all celebrations is the worship of Divine Mother or Shakti the Goddess in Her aspect as Power, to receive her love and blessings.

Navaratri commences on the first and ends on the tenth day. It is held in commemoration of the victory of Durga over Mahishasura, the demon. Motionless, absolutely changeless. He is not affected by the cosmic play. It is Durga who does everything. The tenth day is Dassera with which

the festival ends. But Dassera is really apart from the nine days of navaratri for it marks the triumph of Rama over Ravana, in effect triumph of good over evil.

Diwali (Festival of Lights)

Follows a fortnight later after Dassera and lasts for three to five days depending in which part of India you look.

On the 13th day of the dark cycle of the moon is Dhan Teras- this is the day for ceremonies regarding the wealth and well being, Dhan teras is followed the next day by Kali Chaudas when every house holder ceremonially rids itself of evil, the following day is Diwali- last day of the dark phase of moon- therefore dark night- but on the night is illuminated with terracotta lamps. Businesses and trades begin their new account books with blessings from Goddess Laxmi. The firework displays are at their zenith on this day and traditional food associated with the festivities are found in abundance.



Diwali marks the return of Rama to Ayodhya from Lanka, after his triumph over Ravana and for Hindus it is the most important of all the festivities. Sikhs and Jains also hold significance for diwali. It was on this day that Guru Hargovindji reached Amritsar after his release from imprisonment by the Moghuls. On this day too Mahaveer attained Nirvana.

The day after Diwali is the new moon day and for some people of India, especially Gujarat and Rajasthan it also marks the New Year (after King Vikram of Ujjain) and this year is going to be year 2064. People on this day forget enmity and grudges and extend their good wishes to everyone.

RANGOLI – *A Traditional Indian Art*

Rangoli is one of the very old & still sustaining Hindu cultures of India. Rangoli can be a group of simple geometric patterns or it can be a beautiful representation of parts of nature around us. It is usually done on the floor with coloured powder at the front entrance of the houses. It will be very colourful on auspicious days like Deepavali & Navaratri.

In Indian culture guests invited to house are treated as equal to god. One of the Hindu beliefs is that these colourful rangolis give a pleasant welcome to the guests. So it is made at the entrance of the house. Some rangolis are used to ward off ill luck and invite the forces of prosperity and

fortune in to the home. Some rangolis depict the favourite form of god of the person making the pattern. The designs are symbolic and common to the entire country, and can include geometrical patterns, with lines, dots, squares, circles, triangles, the swastika, lotus (the divine flower), fish, conch shell, footprints (supposed to be of Gods & Goddess), creepers, leaves, trees, flowers, animals and various forms of Hindu deities. These images often are modified to fit in with the local traditions and rhythms. These beliefs go further to proclaim that the entire pattern must be a continuous line, without any gaps to avoid the entry of evil spirits.

A beautiful rangoli will definitely be an artistic effort of the Indian woman. Thanks to the cultural heritage of India which will train her in the making of rangoli from early childhood. It will make her a culturally evolved & complete person even when she might not have any formal basic or technical education. What is to be noted is that the rangoli is a very fragile construct, composed as it is of powders. The precision, control and patience needed to make a rangoli pattern are formidable indeed.



THE SARI

Saris are traditionally worn by people from the Indian subcontinent. Saris are long fabrics of cotton, satin chiffon or silk typically 5 metres in length, and can cost from £10 for everyday wear to over £500 for special occasions.

They may be plain, printed, hand painted, studded, sequined or embroidered.

A sari is worn over a matching petticoat and 'choli' short blouse which is tailored made to fit each individual. All There are four general styles of draping the fabric around the body: Gujarati, Maharashtra, Tamilian and Bengali based around regions in India.

At the Engage festival visitors to the workshop had a flavour of all the above, and were fascinated by the huge variety of fabric, colours available. Worn with beautiful matching accessories, bindis, jewellery, bangles, hand bags, and footwear, the sari is one of the most graceful attires.



Impact exhibition

As part of the engage festival the **IMPACT** exhibition was created to commemorate the 200th anniversary of the legislation being passed to abolish the slave trade.

The exhibition was researched and compiled by a number of partners including: UWE, Yate Heritage Centre, South Gloucestershire Museums and Heritage, Beaufort Arms - Hawkesbury Upton, Gloucester Record Office.

Please see the following pages on the **IMPACT**

ISKCON

ISKCON The International Society for Krishna Consciousness popularly known as Hare Krishna was incorporated in 1969 by our founder His Divine Grace A.C. Bhaktivedanta Swami Prabhupada to promote several aims:

- 1 To introduce to the west the spiritual truths of the 500 year old Gaudiya Vaisnava tradition of India which includes chanting the Holy Names of God.
- 2 To promote vegetarianism and compassion to all living beings, and the divinity of life.
- 3 To feed delicious, nutritious food to the local homeless. Free Food is distributed in the "Bear Pit" St. James Barton subway in the Centre of Bristol.
- 4 To distinguish between matter and spirit and to develop a loving relationship with God through Bhakti Yoga (yoga of love & devotion)
- 5 To expose the faults of materialism.

This movement has its roots and draws its knowledge from 5000 year old ancient vedic scriptures.

There has been activity in the City since the early eighties and currently we have a small Centre in Bedminster at 75, North Street open to the public most weekends and on Mondays.

SGAP

SGAP is committed to enriching community life in South Gloucestershire. Set up originally for Asians, its services are enjoyed by individuals of European and Asian origin alike, and include:

- Bollywood style dance / fitness for various ages
- A womens group
- Music in the form of classical tabla, Dhol and singing
- Languages including hindi
- A range of trips designed to improve cultural awareness & integration
- An annual event which provides a platform showcasing some of its services to the wider community

It has won many accolades including the prestigious Queens Award for voluntary Services in 2004.



For further details log on to www.sgap.org.uk or contact the office on 01454 865126 or via e-mail: sgap.office@googlemail.com.



Chinese Calligraphy at Engage

South Gloucestershire Chinese Association were delighted to host a visit of the eminent Chinese calligrapher Mr Gao Yufeng to the Engage Festival. While a versatile artist, Mr Gao Yufeng is known as Master of the Cursive Style in Beijing. Acclaimed for his unique style, he has won numerous competitions in China, Japan and Korea. Popular in the cultural circle of the capital city, his works have been exhibited in the National Art Gallery of China, and some of them are now displayed to decorate the Hall of the People (or Chinese Parliament) in Beijing.

Mr Gao has spent over a year producing a collection of more than 80 works of calligraphy and paintings, exploring a wide variety of cultural themes intelligible to both the Chinese and British viewers. He dedicated some of his works to the Engage Festival.

Impact

The **History** and **Legacy** of **Slavery** in **South Gloucestershire**



The Bristol and National Slave Trades

The Trans-Atlantic trade flourished from the 17th century. Traders sailed from Britain to Africa, where they would pick up black slaves. Between 1698 and 1807, 2,108 slave ships left Bristol. By the beginning of the 18th century, Britain had become the leading slaving nation. Bristol, along with London and Liverpool, emerged as one of the main slave trading cities.

How did it all begin?

The British slave trade effectively began with Elizabethan buccaneers or privateers. The first Trans-Atlantic English slaving expedition was captained by John Hawkins in 1562; Hawkins bought slaves from Sierra Leone and transported them to Spanish America. Hawkins was breaking the New World trading monopoly granted to the Spanish by the Pope.

The Royal Africa Company

The trade really took off in 1672, when the Royal Africa Company was granted a charter to transport slaves from Africa to the Americas. Some 12 million men, women and children would make the Trans-Atlantic journey; one in five would die before reaching their destination as a result of the terrible conditions.

Some Eighteenth-Century Residents of Queen Square and their connections to the Atlantic slave trade

<p>Abraham Elton II</p> <p>Abraham Elton II (c.1680-1740) inherited the sugar business in the Square from his father. Elton II, the founder of an important mercantile empire in the city, who arrived in 1680, traded the African from the Windward and Cape routes to Virginia, Jamaica.</p>	<p>John Anderson</p> <p>He owned a number of slaves and directly managed some 500 voyages between 1704 and 1793, including the King George, which in 1744, shipped 400 Africans from the Windward and Cape routes to Virginia, Jamaica.</p>	<p>Isaac Hobhouse</p> <p>A leading slave trader in the city, he managed a thriving empire between 1704 and 1793, including the King George, which in 1744, shipped 400 Africans from the Windward and Cape routes to Virginia, Jamaica.</p>
<p>James Laroche</p> <p>Bristol's most important slaving agent in the city, who managed some 130 slaving voyages between 1704 and 1793. The 400 slaves who were carried aboard his ship the George from Angola and delivered to South Carolina in 1707 included 40 children.</p>	<p>Woods Rogers</p> <p>A former privateer, he was amongst the first to set a plant in the Square and to build a substantial mercantile empire there. He invested in slaving ships and owned his days as a plantation manager in the Americas, which he sold to the Royal Africa Company.</p>	<p>Joseph Jefferts</p> <p>From a prominent mercantile family, he and his brother William, the city's leading Carolina merchant in the first half of the century, were slave traders. Joseph Jefferts was mayor of Bristol in 1704 as well as organizing a slaving venture in 1710. He was the brother, William Jefferts, to and others, returned to the Barbados and South Carolina in 1706.</p>
<p>Thomas Freke</p> <p>From an established merchant family, he managed a slaving empire before his death in 1704, including the John and Betty, which returned from Guinea in 1703 with 200 slaves and returned to the Square in 1704. Two other members of the Freke family also slave traded in Bristol, as was his brother-in-law John Washburn.</p>	<p>Other residents</p> <p>John Barton, John Cowley, John Day, Abel Corlett, Nathaniel Day, Thomas Harris, Nathaniel Day.</p>	<p>Henry Bright</p> <p>He served as a factor in Jamaica and returned to Bristol in 1706 to marry Sarah Minter, the daughter of his former employer (Richard Minter, an African and West Indian merchant). Bright's shipping interests included a substantial interest in the African and Carolina trades. He also traded directly to slaves.</p>

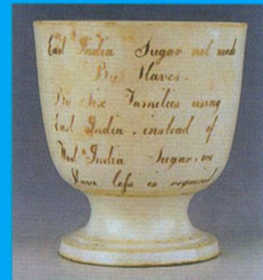
Queen's Square Bristol was steeped in slavery. Profits from the slave trade financed building Queen's Square and numerous slave trade merchants lived there © M Dresser.



The triangular slave trade linking Britain, West Africa and the Americas.

The Era of Edward Colston

Colston was one of Bristol's most famous sons and an official in the Royal Africa Company. Most of Colston's wealth came about through the slave trade. When he died, Colston left vast amounts of money to Bristol schools and hospitals. His legacy still remains in the city today with a concert hall, schools and streets named after him.



Bowl demonstrating no slaves were involved in producing it. Abolitionists were proud of what they were doing.



"Am I not a woman and a sister" became a celebrated part of the campaign against Anti-slavery in the late 18th and early 19th century.

What did the trade involve?

The Trans-Atlantic trade followed a triangular route: ships left Bristol in June for West Africa, taking with them goods including textiles, iron and guns. The traders arrived in West Africa during the yam harvest in September, providing them with yams to feed the slaves en route. They exchanged the goods they had brought from Europe for slaves, wood, ivory and gold.

The slave ships arrived in the Caribbean and North America during January, when the sugar harvest was taking place. This meant there was a big demand for slaves and planters would pay higher prices. Slave traders used the profits from the sale to buy sugar, rum, cotton, tobacco and coffee, which they shipped back to the U.K.

How did the trade affect Bristol?

Many Bristolians profited from the trade, and the local area as a whole flourished during this time. Much of Bristol's wealth came about as a result of the slave trade. Profits from the slave trade made many traders very wealthy men indeed, not least Edward Colston.

“Am I not a woman and a sister”

became a celebrated part of the campaign against Anti-slavery in the late 18th and early 19th century



Impact

The History and Legacy of Slavery in South Gloucestershire



Anti-slavery in South Gloucestershire

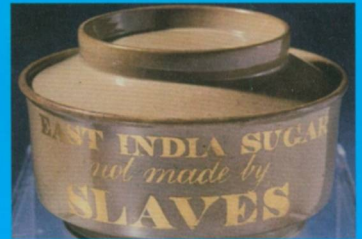
2007 marks the 200th anniversary of the passing of the Slave Trade Act banning the slave trade in the British Empire. This anniversary provides us with the opportunity to reflect on the trade and to pay tribute to those local people, who fought to bring it to an end. The bill meant that the buying and selling of slaves in the British Empire was now illegal.



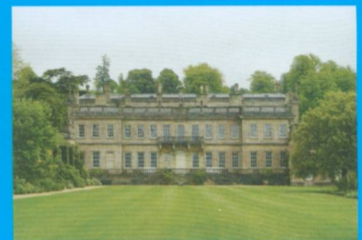
It did not ban slavery outright however, and so those who were already slaves, remained slaves. Although the bill itself did not put an immediate end to the slave trade, it was the beginning of the end to one of the darkest trades in mankind's history.

This unique exhibition aims to firstly detail the role of local families and businesses in the Atlantic slave trade and examine how they profited from the trade. Secondly, it is a chance to celebrate the very positive part many local people played in campaigning for and finally ending the slave trade.

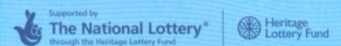
"Am I not a man and a brother" from a Wedgwood ceramic. The slogan had become a clarion call for abolitionists in the late 18th century.



Abolitionist's sugar bowl - and proud of it.



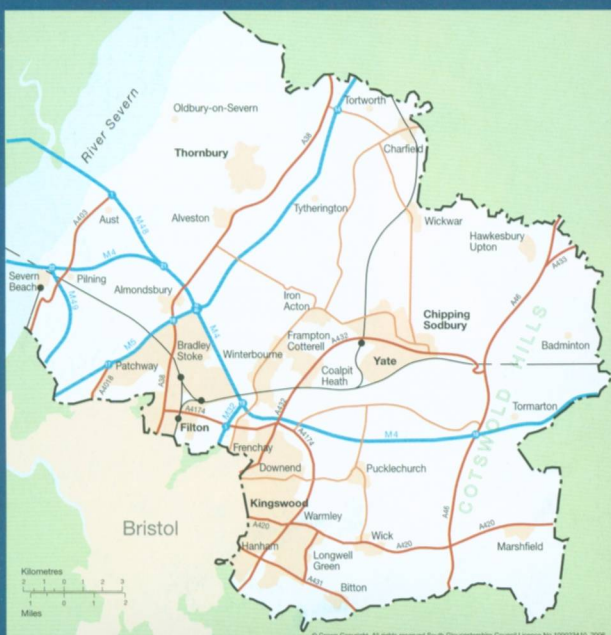
The old frontage of Dyrham House. The Blathway family of Dyrham Park were one of many local families whose wealth came from plantations in the West Indies from the late 17th century.



This exhibition has been produced as part of South Gloucestershire Council's Engage Festival 2007 funded by the Heritage Lottery Fund.

We would also like to acknowledge the following:-

- Patricia Alcock Trust
- Jackie Ashman
- Avon & Somerset Police
- Bristol City Museum & Art Gallery
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- Valerie Britton
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- Richard Burley (Bristol Records)
- Lady Shirley Codrington
- Joan Day (BIAS).
- Madge Dresser (UWE).
- Alan Freke
- Frenchay Museum.
- Eric Garrett
- Gloucestershire Archives
- Patrick Hassell
- Mark Horton
- Mary Isaac
- Richard Jones of Fair Trade
- Kingswood Museum
- Eddie Proctor (UWE)
- Derek Robinson
- Kathryn Sherrington
- Mark Steeds
- Thornbury Museum
- Yate & District Heritage Centre
- Yate Town Council



Map of South Gloucestershire today



W.D. & H.O. Wills advert post 1826. Wills had been involved in the slave trade and continued to market the link with the West Indies well after the abolition of the slave trade and slavery in the British Empire © M Dresser.



Sugar nippers became commonplace to cut the sugar cones which came from the West Indies.

“Am I not a man and a brother”

became a celebrated part of the campaign against Anti-slavery in the late 18th and early 19th century



Impact

The **History** and **Legacy** of **Slavery** in **South Gloucestershire**



Early Slavery

Slavery has been a part of human life since ancient times. The Egyptians, Chinese, Greeks and Romans all practised slavery and built their Empires upon it. They believed that slavery was part of the natural order of things. Mentions of it occur in some of the earliest known written documents, such as the legal code of Hammurabi in Mesopotamia (modern Iraq) from 1760 BC.

Slavery in the Ancient World

Egypt

After they had conquered Israel, the Egyptians kept some of the defeated Jews as slaves. Egyptian slaves did not lose all their human rights; many deemed the economic benefits slavery brought, more worthwhile than some basic human rights. It was not unknown for an Egyptian to sell himself or herself into slavery to escape debt or poverty.

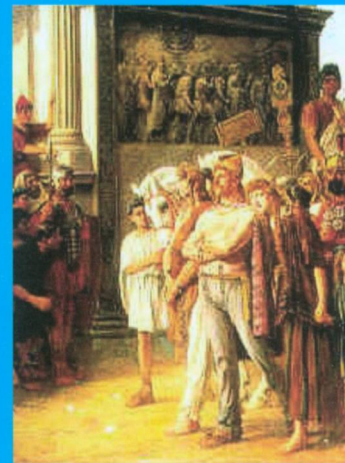
Greek Slavery

Historians believe it is possible there were more slaves than freemen in Ancient Greece. Greek slaves had rights depending on their position; some slaves could have a family and own land, others were viewed as nothing more than domestic animals. Around 400BC, the Greeks began to question the legality of slavery. The Sophists began to develop the idea that all men are born equal and therefore should be treated as such.

The Roman Empire

Slavery was also normal in Ancient Rome, with slaves accounting for around 40% of the population. Roman slaves were often skilled members of conquered tribes; they included doctors, scribes and jewellers. But this could be dangerous; in 73BC, the gladiator Spartacus led a 70,000 strong army of slaves in rebellion in Italy itself. Once a tribe had been defeated, its leaders had the choice of collaborating or being taken to Rome in chains. Life for the majority of the population, including the tribe's slaves, remained much the same.

Many Romans, especially after the arrival of Christianity, believed slavery was immoral, but regarded it as a necessary evil. They thought abolition would upset the social order so slavery was not abolished, but was gradually replaced with other forms of cheap labour.



The Romans brought slavery on a huge scale to the empire, which, amongst other things sparked rebellion amongst the Britons, not least King Caractacus in the 1st century AD © British Library.

Romans in South Gloucestershire

The area around Yate is typified by Iron Age hill forts such as Dyrham, Horton and Sodbury. When the Romans invaded Britain in 43AD, they defeated the local tribe (Dubonni around here) and took over the local military forts. Once a tribe had been defeated, its leaders had the choice of collaborating or being taken to Rome in chains. Life for the majority of the population, including the tribe's slaves, remained much the same.



Slave chains from the Roman period.



Dyrham Hill today, a former Iron Age hill fort captured by the Romans © E Proctor.

2007
engage2007
Celebrating cultural freedom

Impact

The History and Legacy of Slavery in South Gloucestershire



St. Wulfstan and the Irish Slave Trade



St Wulfstan window at Worcester Cathedral © Worcester Cathedral

Slavery did not start and end with the Trans-Atlantic trade in black Africans. During the Middle Ages, Englishmen were enslaving their own people and sending them off as slaves to Ireland. St. Wulfstan, a former Hawkesbury parish priest, rose to become one of the most powerful bishops in the land. Wulfstan is remembered for being one of the first to try and abolish slavery in England. He was also responsible for compiling the Domesday entries for the Yate and Sodbury area.

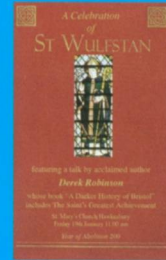
Who was Wulfstan?

St. Wulfstan was born in Warwickshire in 1008. He was a scholarly boy and decided on a career in the priesthood. Being a favourite of the then Bishop of Worcester, Beorntheah, Wulfstan could have had his pick of parishes; instead he chose the rather unfashionable parish of Hawkesbury Upton. Here he became something of a hero amongst the people, offering free baptisms and not abusing his position.

Slavery in the Domesday Book

In the Domesday Book, entries for the area around Yate, showed 25 manors included slaves in their work force; in what is now Codrington, 18 slaves are listed. Mention is also made of female slaves in many manors, including Berkeley and Dyrham.

Hawkesbury manor lists 7 freedmen among its residents, with Berkeley having 22. The Domesday Book shows that slavery was still alive and well in the local area, over 400 years before Columbus first travelled to the Americas.



St Wulfstan lecture programme. Wulfstan was a prominent leader in ending the Irish slave trade in the late 11th century.

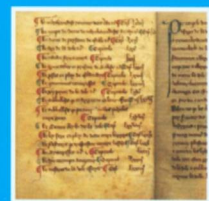
Wulfstan of Worcester

He later gave up his parish and returned to Worcester to live the life of a monk. Despite this, Wulfstan rose through the ranks and became Bishop of Worcester in 1062. He was the only Anglo-Saxon bishop to be left in post by the conquering Normans.

How was he connected to the slave trade?

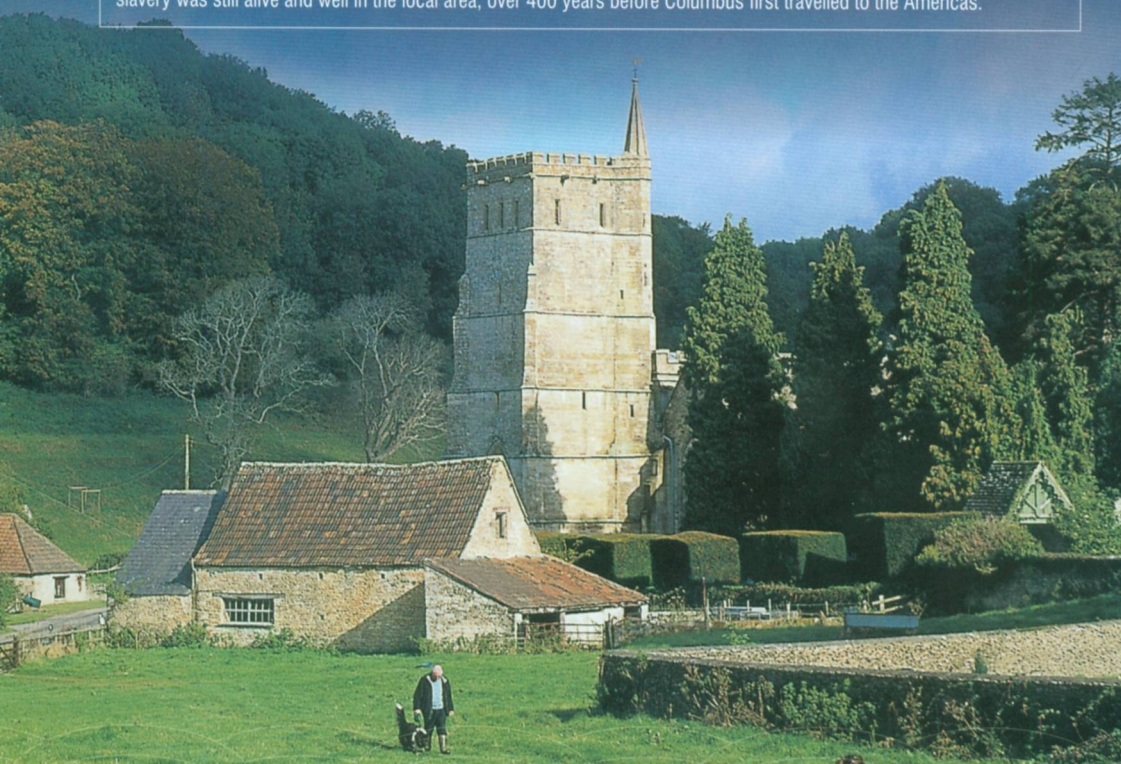
Bristol was in the diocese of Worcester and he often visited the city as part of his duty. Here, the English slave trade was in full swing, and Wulfstan was appalled at what he discovered. He believed that slaves had souls (many were baptised Christians) and thus, enslaving them was wrong. With the encouragement of Lanfranc, the Archbishop of Canterbury, Wulfstan became the first recorded Englishman to speak out against slavery. He regularly gave sermons at Bristol's slave market speaking out against it. He soon gained the support of the Bristol public, and was successful in putting an end to the trade.

What part did he play in the making of the Domesday Book?



Wulfstan's diocese was huge: the see of Worcester ranged from Bristol in the south right up to Birmingham in the north.

In 1085, Wulfstan assisted the royal commissioners in the survey which led to the Domesday Book in 1086.



Hawkesbury church, hamlet and escarpment. The Medieval base of Wulfstan in the mid 11th century

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De La Warr, Tobacco and Jamestown

In 1610, Thomas De La Warr of Wickwar rescued the failed Jamestown colony in Virginia. It became England's first successful colony on the American mainland thanks to De La Warr. Many local families settled in Jamestown and some were even fortunate enough to make their fortune in the new colony.

What was life like in Jamestown?



Colonial life did not start off well. Early struggles with Native Americans, crop failure and starvation led to a proposed abandonment. Thomas de la Warr, who was descended from an old Wickwar family, arrived in 1610. He helped to turn the colony's fortunes around with the introduction of tobacco plants. Slaves were needed to work the plantation and, in 1619, the first shipment of slaves arrived from Africa. Jamestown had a slave market by 1638 and in 1661 slavery was officially recognised.

What happened to the tobacco plants?

Tobacco smoking took off back home in England and people soon considered it to be the perfect accompaniment to a pint of beer. Due to its success, tobacco plants were even cultivated in Gloucestershire. A trade war eventually broke out between the Gloucestershire tobacco growers and the tobacco merchants in Virginia. In 1662, the merchants won and the tobacco harvests in Gloucestershire were destroyed. This ended the Gloucestershire tobacco industry.

What effect did this have on the local area?

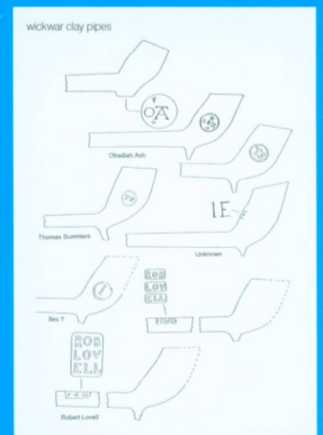
Despite the suppression, Wickwar retained an interest in the tobacco trade in the pipe-making industry. Three kiln sites existed in the town; these were believed to have been active between the late 1600s and early 1800s. Wickwar operated a small industry and only a few people were employed to work each kiln. The earliest record of a clay pipe maker comes from 1715. The factory was owned by the appropriately named Obadiah Ash, a one time Mayor of Wickwar, who became churchwarden in 1723.



Wickwar Church, which still has a few reminders of the De la Warr family today.



Early clay pipe smoking



The Wickwar clay pipe producers. Wickwar had been linked to the tobacco industry from the 17th century and remained a prominent production area into the 19th century.
© M Isaac.



Depiction of De La Warr's arrival in Jamestown

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The Codrington Plantations

The Codringtons were one of several families around Yate, who became rich on the back of West Indian plantations. The family had slave plantations on Antigua and Barbuda for nearly 200 years, dominating island life in the process. Colonel Christopher Codrington arrived in the West Indies in 1642 and began buying and selling land there. His sons, Christopher and John, developed sugar plantations on Antigua and obtained a 200 year lease of the island of Barbuda. In the late 18th century, the Codringtons used the family fortune to build the present Dodington House.



What sort of slave owners were the Codringtons?

Many historians believe that during the 18th century, the Codringtons had a specific breeding programme on Barbuda for getting healthy slaves who were best able to toil on the sugar plantations on Antigua. Certainly, the success of the Codrington plantations during the 18th century was certainly down to careful planning on the part of the Codringtons.

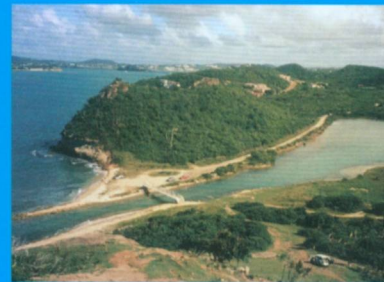
Betty's Hope

Betty's Hope was the Codrington sugar plantation on Antigua. Betty's Hope covered 25 acres and stood 10 miles east of the port of St Johns. The plantation was managed by John Griffiths.

Generally, agents and managers looked after the sugar plantations on Antigua. The Codringtons had their family home on Antigua, although Christopher (III) spent much of his early life in England only returning to Antigua in 1703, aged 35.



2002 shot of the plantation sugar mill on Antigua where much of the processing took place © S Page.



2002 view of the former Codrington plantations on Antigua. Codrington and associated names are commonplace on the island © S Page.

Bringing Christianity to the Islands

Slavery and Christianity were far from separate in the early 18th century! Christopher (III) left two estates in Barbados and part of the island of Barbuda to the Society for the Propagation of the Gospel. Priests were to be trained to help slaves learn the Bible and thus, "have the opportunity of doing good to men's souls, while they are taking care of their bodies". Arguably, Codrington's intention was to encourage slaves to learn basic morality and discipline – and not to rebel!

How were the slaves fed?

Barbuda had only a small fresh water supply, which meant the soil was poor and so sugar was not able to be grown. Instead, Barbuda supplied food such as yams to the slaves working on plantations in Antigua. The slaves on Barbuda were allowed to catch fish to eat whilst they harvested food to send to the plantation workers. Fear of being sent to work on the plantations as punishment for any wrong doing, kept the slaves on Barbuda in line.

The Slavery Battleground

William Codrington was MP for Tewkesbury from 1761 until his death in 1792. His constituents lobbied Codrington to bring an end to what they referred to as a "national disgrace". Codrington replied it was in his, and the slaves', own interests to continue with the trade.



Dodington Park the seat of Sir Christopher Codrington circa 1823.

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The Codringtons and Abolition

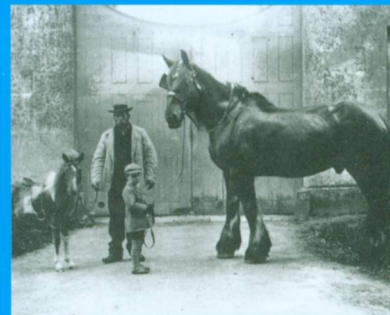
The period from the mid 18th century to the 1833 Abolition of Slavery act saw an increase in the slave population on Antigua; it rose from 172 in 1746 to 503 in 1831. Whether this is from a slave breeding programme on Barbuda or merely better treatment of slaves is open to question. Despite the increase in slave numbers, Anglo-French wars and the French Revolution caused unrest in the West Indies. Plantation owners began to move back to Britain, where they built mansions from their profits.

Decline and Fall of the Plantations

On Antigua, profits had halved by the early part of the 1800s and continued to decline. Agents working for Christopher Codrington took advantage of his absence and neglected their duties. Despite the fall in profits the Codringtons felt it essential to maintain Dodington "to keep up appearances."

How did the former slaves fare?

William and his wife visited Antigua in 1844. His wife's diary described the housing of the slaves, "small, 8ft by 6ft with beaten earth floor. A bed, chest of drawers, sideboard with china and glass, and several chairs. Occasionally there were two rooms, one bedroom and one living room. Water was collected from a nearby stream."



The Codrington stables in 1899. The man is Hurcom (1st name unknown), who is almost certainly from of Antigua ancestry. Hurcom demonstrates how West Indian slaves often became servants in wealthy homes © S Codrington.

Freedom at last!

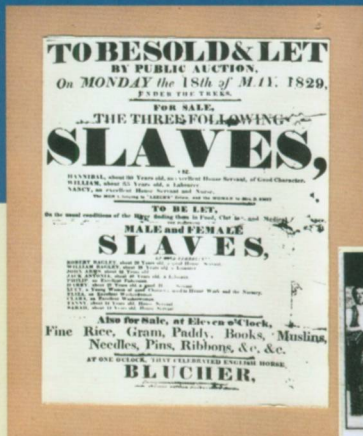
1834 saw freedom awarded to all 310 slaves at Betty's Hope following the Abolition of Slavery Act the previous year. A letter from an overseer in Antigua to Sir Christopher in March 1840, describes the circumstances there: "Negro emancipation seems to have made the proprietor the slave. The former will reside on my property and have daily wages whether I have work for them or not." After emancipation was granted, Betty's Hope fell into disrepair as former slaves could not be made to toil on the land as before.



The Codrington coat of arms dating back to Medieval times.

Steeped in Slavery?

In 1834, Christopher Bethell Codrington was publicly denounced as a prospective MP because he was, "Heir to property in human flesh and blood"; Codrington was elected to Parliament regardless of this criticism. The Gloucester Journal published an article criticising the people who voted for him and labelling them "Mr Codrington's white slaves."

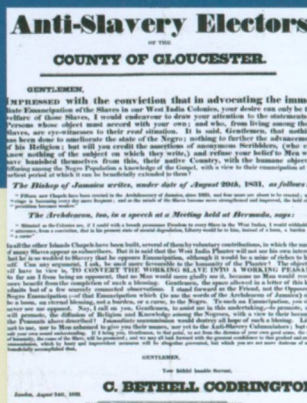


Slavery auction in 1829. Although the slave trade had ended in 1807, slavery remained very much alive in the British Empire until 1833 © S Codrington.



Estate workers at Dodington in 1896 (photograph courtesy Museum of English Rural Life, Reading University)
Back Row: -Solman (Gardener), - Williams (Keeper), W. Chandler (Gardener), J. Uzzle, (Park Labourer).
Third Row: - Jenkins (Blacksmith); - Bodkin (Cowboy); C. Woodman (Stableman), W. Uzzle (Gardener), W. Greenaway (Head Gardener); - Hurcom (Carter), J. Angel (Woodman), T. Woodman (Gardener).
Second Row: J. Fitchew (Keeper), R. Payne (Keeper); - Perry (Cowman), H. Woodman (-), H. Milson (Groom); A. Turner (Helper), R. Sweet (Keeper).
Sitting: J. Fitchew (Head Keeper); - White (Stableboy); - Jenkins (Gardener); ? (Garden).

The Codrington staff in 1895. 3rd from the right is Hurcom, a black servant from an Antigua family © S Codrington.



Election poster of 1832. The abolition of all slavery in the British Empire was a hot topic. The Codringtons were reformers standing in Gloucester on an anti-slavery ticket © S Codrington.

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The Sturge Family

The Quakers were one of the first groups to speak out against the slave trade. They saw slavery as a violation of their belief that every man was born equal. The slave trade was banned from Quaker properties in 1760 and by 1761, the movement expelled any Quaker who owned slaves. Many of the leading abolitionists were Quakers.

Who was Joseph Sturge?

Joseph Sturge VI was born near Olveston in 1793. The Sturge family had farmed in the local area for over 200 years and, from the 1830s, some family members lived in The Lawns in Yate. Joseph became a corn merchant. In 1822, he left the corn business in the charge of his brother and moved to Birmingham for a new start.

How did he become involved in abolition?

Joseph Sturge was appointed Secretary to the Birmingham Anti-Slavery Society in 1826. He became annoyed at the lack of progress that was being made after 1807 and began to campaign for a complete end to slavery itself. Sturge left the Society when it became geared towards reform of slavery, not abolition.

Continuing the Struggle

In 1834, Joseph Sturge turned his attentions to the new apprenticeship system, which operated in the West Indies after the Abolition of Slavery act (1833). Former slave owners were still entitled to 40 hours of free labour from former slaves, but any further toil required wages. Sturge voiced his criticism of the apprenticeship scheme and informed his fellow campaigners that nothing much had changed and in his belief, apprenticeship actually prolonged slavery.



Ploughing the plantation fields on the Sturge's Montserrat plantation c1890. Despite there being no slavery at this time, labour still involved manual toil © E Garrett.



Lawns House (now the Lawns Hotel), Yate c1910. Daniel Sturge and the Yate branch of the Sturge family built the property in the 1830s and lived here during the 19th century © R Jordan.

Sturge's Solution

The lime crop had failed in 1852 and many estates were losing money. Sturge wanted to prove slaves were not lazy and that the problem with the West Indian economy was the behaviour of the landlords. He believed that if he was able to conduct business and grow crops successfully in the area, then anyone could. He bought failing estates and sold or rented the land to labourers, where they could grow sugar, fruit and vegetables; these small holdings grew into free villages.

What happened in these free towns?

In 1840, Reverend John Clark established Sturge Town in Jamaica, which he named after Joseph Sturge. There was also a major Sturge settlement in Montserrat. Sturge Town was the second free town to be set up in Jamaica. The land, a previous plantation owned by the Scarlett family, measured around 500 acres and was shared between 100 families. It is believed that around 20,000 former slaves settled in free villages in Jamaica.

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Industry and Slavery

Many local industries were linked with the slave trade; brass works produced “Guinea Goods”, which they sold to the slave traders. Sugar refiners and distillers were dependent on slave produced raw materials and miners produced the fuel needed in the various processes.

Where were these local industries?

Abraham Darby established the Baptist Mills brass works in 1702 with surplus money from his expanding slave trade business. William Champion later founded his own brass works in Warmley, in 1746. The brass works at Baptist Mills used up 2,000 horse-loads of coal a week; the coal came from mines in Kingswood, which had a coal industry since Medieval times,

How was brass connected to the slave trade?

Brass rods made around Kingswood were used as money by the slave traders. In West Africa the metal rods were made into pots and household goods and could also be melted down for other uses. Africans referred to copper as the ‘red gold of Africa’.

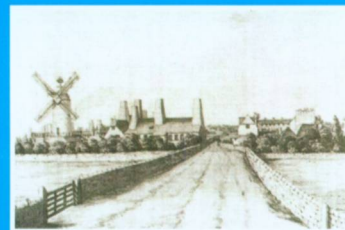
The brass industry was so commercially important that factory keyholes had to be blocked-up to prevent competitors spying. The majority of brass workers did not know where the goods they were making were heading and many of the workers were exploited themselves.

Were the local workers involved in abolition?

In 1739, John Wesley, a lifelong opponent of slavery, made the first of many sermons to the miners in Kingswood. Wesley’s opposition to slavery preceded the major campaigns of the 1770s. His religious calling began in 1736 when he visited Georgia and became familiar with the plight of slaves. Wesley went on to publish four editions of his work “Thoughts upon Slavery”, between 1774 and 1776.



Engine House, Kingswood. Remnants of Kingswood’s coal industry can still be seen © Kingswood Museum.



Warmley Brassworks in its heyday c1780 producing brass for Africa © Kingswood Museum.

What is Wesley’s connection with Kingswood?

On many occasions John Wesley preached the word of God in the open to the Kingswood miners. Although Wesley



Inspirational Figure! Depiction of Wesley preaching outdoors at Hanham Mount near Bristol © Kingswood Museum.

himself offered no practical solutions to poor working conditions, his attacks on slavery and outdoor preaching made him an inspiration to many poorer people in the area.

In Bristol in 1788, Wesley delivered his

most memorable sermon. Many miners were in attendance, as were a number of slave traders who were there to upset proceedings. The ceremony was disturbed by a great storm, which frightened even the most vocal anti-abolitionists.



Warmley Brassworks today. The more benign setting of Kingswood Museum © Kingswood Museum

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Exploitation Today

Although slavery in the form people knew it in 1807 no longer exists, exploitation or what some people have called “Modern Slavery” is still happening today.

According to Dr Tim Brain, Chief Constable of Gloucestershire and spokesman on vice and prostitution for the Association of Chief Police Officers

– “What I have consistently said, is that while slavery has been outlawed for 200 years, human trafficking is a modern form of slavery, which is sadly alive and well. We have done much work, locally, nationally and internationally, but there is a great deal of work still to be done.”

But is there such a thing as slavery today?

In the past;

a slave was a person who was the property of someone else. Slaves could be purchased or inherited. They were not considered to have any rights.

For instance:

- it was not murder to kill a slave as he or she was not legally a human being
- the children of slaves were automatically slaves and could be sold like goods in a shop
- runaway slaves were stealing themselves from their owners and had to be returned

In 2007:

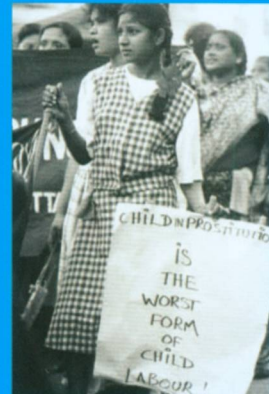
there are many people in 2007 who are exploited or very badly treated but those who exploit them or ill treat them are breaking the law. If they are caught, they are punished.

What will people think of OUR attitudes in 200 years' time?

- Do you buy cheap trainers?
- Do you buy cheap clothing?
- Do you buy cheap tea or coffee?
- Do you buy cheap chocolate?
- Do you buy cheap out of season fruit and vegetables?
- Do you know if anybody has suffered to produce them?
- Do you know where these products have come from?
- Do you know if anybody has suffered to produce them?



Do you buy cheap out of season fruit?



Laws protecting human rights apply to everyone.

Which groups of people are treated most like slaves in modern Britain?

1. People who have been trafficked; these people (often women) have been brought to Britain against their will by criminals. They are forced into prostitution, working in sweat shops or domestic service. They are usually terrified of their captors.
2. Illegal immigrants; these people have paid criminals to bring them into the country. Normally they are in search of jobs and conditions which are better than in their own countries. They are unable to find work legally and are at the mercy of unscrupulous employers.
3. Legal economic migrants; these people, often from Eastern or Southern Europe are expected to accept wages and conditions far worse than British workers.

Which groups of people, outside of Britain, do British companies exploit?

Most British companies would insist that they do not exploit foreign workers for profit. Sadly this is only technically true. Many knowingly sub-contract to other companies abroad who use:

- child labour
- convict labour
- unguarded machinery
- toxic ingredients without protection etc. etc.

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Heroes of Slave Trade Abolition

The campaign for abolition was the first large-scale national campaign devoted to a single cause. Abolitionists, both local and national, met with great opposition from supporters of the trade. At the time, slave traders were very influential men and the trade was seen as a legitimate business. The slave trade helped maintain the prosperity of the west coast ports like Bristol and provided a lot of money for wealthy families around South Gloucestershire.

Slaves and Abolition

Slaves played a major part in the fight for abolition, from small acts of rebellion such as damaging machines to full-scale protests and revolts. The 1791 slave rebellion in Haiti led to a revolution and war of independence. The Republic of Haiti was proclaimed in 1804, creating the first free black republic.

Thomas Clarkson

Clarkson became interested in the slave trade while at Cambridge University. He produced an essay entitled "Is it lawful to enslave the unconsenting?" which prompted him to undertake further research. He was appalled by the slave trade and a great campaigner against it. Clarkson's essay was published in 1786 and influenced many of the leading abolitionists of the time.

What part did he play in abolition?

To gather evidence for his cause, Clarkson travelled 35,000 miles around the country. He was loathed by the slave trading community. Clarkson visited "The Seven Stars" pub in St. Thomas Street, Bristol in 1787. The majority of sailors Clarkson met there condemned the trade. Many had been forced to sign on by press gangs or been recruited whilst drunk and had no wish to trade in human beings.



The Sturge, quaker plantation at Montserrat c1890. This was the centre of the local lime fruit industry © E Garrett.



Lime factory at the Sturge settlement on Montserrat, c1890. Montserrat was one of several Sturge sites developed as non slave plantations well before the Abolition of Slavery Act of 1833

Who else fought for abolition?

William Wilberforce was Leader of the Committee for the Abolition of the Slave Trade. He entered parliament in 1780 and used his influence to try to stop the trade. He made twelve attempts at abolition. From 1791, Wilberforce supported abolition in every parliamentary session. He was greatly influenced by Clarkson's work and published his own essay, "A Letter on the Abolition of the Slave Trade."

Hannah More of Fishponds



Hannah More was born in Fishponds in 1745. She began writing anti-slave trade material after reading the letters of former slave captain, Reverend John Newton. More went on to become the most influential female abolitionist.

In 1788, she published her most famous work: "Slavery". The poem calls the slave trade "Bristol's great shame".

*As the bright ensign's glory she displays,
See pale oppression faints beneath the blaze!
The giant diest no more his frown appals,
The chain untouch'd, drops off, the fetter falls.
Astonish'd echo tells the vocal shore,
Oppression's fall'n, and Slavery is no more!*

Hannah More Poem/Portrait © British Library

The Quaker Abolitionists

Quakers proved a constant source of strength for the abolition movement. Hannah More and Wilberforce both stayed with John Scandrett Harford at his house in Frenchay between 1811 and 1813. Harford held a collection in the new Frenchay Meeting House in aid of Wilberforce and the Anti-Slavery movement; the meeting raised £55.

At Last!

The British Parliament received a record number of petitions on the subject of abolition before the 1807 vote; 519, one from every county in England, and most of Wales and Scotland. In 1806, Lord Grenville was appointed Prime Minister. Grenville was a strong supporter of abolition and filled his new cabinet with like-minded politicians. On 25 March 1807, the Slave Trade Abolition Bill was passed in Parliament by 283 votes to 16.

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Slave Trade Abolition and beyond

The 1807 act prohibited the trade in slaves but did nothing to help those who were already enslaved. The Royal Navy pursued ships still involved in the slave trade until the 1880s. After abolition in 1807, many anti-slavery groups saw a decline in their members but the Quakers increased their campaign for full abolition, just as others were reducing their efforts.



The Jenkinsons of Hawkesbury

Robert Jenkinson, 2nd Earl of Liverpool was instrumental in the anti-slavery movement during the 1810s. Hawkesbury Manor was the family seat and there are memorials to Lord Liverpool and the family within the church.

What did Jenkinson do?

Jenkinson was against the abolition of the slave trade at first. In 1792, he delivered a speech in Parliament speaking out against the abolition of the slave trade; this reflected his father's opposition to the campaign.

Freedom! The Abolition of Slavery Act, 1833

By the summer of 1824, there were 800 anti-slavery groups around the country and 777 petitions had been sent to Parliament. The majority of M.Ps felt that slaves did not possess the skills to manage an independent life. Therefore, the new Act introduced an Apprenticeship system to train freed slaves from the West Indies. This was seen by many campaigners as another form of slavery. The Apprenticeship Scheme was abolished in 1838 and former slaves were granted true freedom.



Depiction of the Congress of Vienna 1814-15. Lord Liverpool petitioned other leaders at the congress, which proved one step on the road to the ultimate abolition of slavery © British Library.

The Congress of Vienna

Following the abolition of the slave trade in the British Empire in 1807, it was in Britain's interest that other countries should follow suit and trade on similar lines. The slave trade after all, was based on cheap labour, giving other countries an advantage. At the Congress of Vienna, Liverpool successfully petitioned other European powers to abolish the Slave Trade.

The Legacy at Home

When merchants returned from overseas, they would often bring slaves back with them to work on their estates. Owning a black slave was regarded as a sign of wealth. After they returned from the West Indies in the mid 19th century, the Codringtons brought with them a number of their former slaves to act as domestic servants. Simon Codrington also had a black servant from West Indies in the early-mid 19th century, who is believed to have been buried at Dodington House.



Legacy of the trade! The Bush Family of Alveston. Note the black servant Emily Salmon looking after Elizabeth Snipe in the chair © Thornbury Museum.



Hawkesbury church, hamlet and escarpment. The Medieval base of Wulfstan in the mid 11th century.

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Acknowledgements

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Dance South Gloucestershire's Youth Dance
Bristol Polish Association
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Southern Brooks Community Partnership
Tesco, Bradley Stoke

South Gloucestershire Council:

Community Services
Arts development
Food and Hygiene
Museums and Heritage
Library Services
Sports Development
Youth Service
Sustainable Environment

Schools:

Bradley Stoke Community School
Samuel Whites Infant School
Filton Hill Primary School
Bromley Heath School
Patchway School
Parkwall Primary School
Bowsland Green School
Frampton Cotterell School
Beacon Rise School
Hanham High School
Castle School
Raysfield School

All the volunteers and those that ran workshops, manned stalls or performed live on the stage.

EAT FILM
(filming and DVD production)

STAGE SERVICES
(Stage, lighting and sound)

ALL the visitors that came to the Festival Day.

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<p style="text-align: center;">BENGALI</p> <p>আপনি যদি এই তথ্যাবলী বিভিন্ন রূপে চান, উদাহরণস্বরূপ : ব্রেইল, অডিও টেপ, বড় প্রিন্ট, কম্পিউটার ডিস্ক বা গোষ্ঠীগত ভাষাগুলিতে, তাহলে অনুগ্রহ করে ঐর সাথে যোগাযোগ করুন টেলি : 01454 868009.</p>
<p style="text-align: center;">CHINESE</p> <p>如果你需要以不同形式取得這資料,例如,盲人凸字,聲帶,大號字,電腦碟或社區語言,請聯絡: 電話: 01454 868009.</p>
<p style="text-align: center;">GUJARATI</p> <p>જો તમારે આ માહિતી અન્ય રીતે મેળવવી હોય, ઉદાહરણ તરીકે: બ્રેઈલ, સાંભળવાની ટેપ, મોટા મુદ્રણ, કોમ્પ્યુટર ડીસ્ક અથવા અન્ય ભાષાઓમાં, તો મહેરબાની કરીને 01454 868009 ઉપર ફોન કરો.</p>
<p style="text-align: center;">HINDI</p> <p>यदि आपको यह जानकारी किसी और रूप में चाहिये जैसे कि: ब्रेल, औडियो टेप पर, बड़े प्रिन्ट में, कम्प्यूटर डिस्क पर य समुदायिक भाषाओं में, तो कृपया संपर्क करें टैलिफोन नम्बर: 01454 868009.</p>
<p style="text-align: center;">KURDISH</p> <p>ئەگەر تۆ ھەز ئەکە ی ئەم زانیاریانەت بە شیوازی تر ھەبیت بۆ نموونە: نووسینی چاپی بۆ کوێران، شریت، نووسینی گەورە، دیسکی کۆمپیوتەر، یان بە زمانە کۆمەڵایەتیەکان تکایە پەیوەندی بەکە بەم ژمارەوه 01454 868009.</p>
<p style="text-align: center;">POLISH</p> <p>Niniejsze informacje dostępne są również w innym formacie, na przykład wydrukowane pismem Braille'a, wydrukowane dużą czcionką, zapisane na dysk komputerowy lub przetłumaczone na języki obce. W celu uzyskania kopii zadzwoń na numer: 01454 868009.</p>
<p style="text-align: center;">PORTUGUESE</p> <p>Se quiser esta informação num formato diferente, por exemplo em Braille, audiocassete, letra de tamanho grande, disco para computador ou numa língua comunitária, por favor telefone para 01454 868009.</p>
<p style="text-align: center;">PUNJABI</p> <p>ਜੇਕਰ ਤੁਹਾਨੂੰ ਇਹ ਜਾਣਕਾਰੀ ਕਿਸੇ ਹੋਰ ਢੰਗ ਵਿੱਚ ਚਾਹੀਦੀ ਹੋਵੇ, ਉਦਾਹਰਣ ਦੇ ਤੌਰ ਤੇ, ਬਰੇਲੀ, ਸੁਨਣ ਵਾਲੀ ਟੇਪ, ਵੱਡਾ ਛਪਾ ਜਾਂ ਕੰਪਿਊਟਰ ਡਿਸਕ ਜਾਂ ਕਿਸੇ ਹੋਰ ਕੰਮਿਊਨਿਟੀ ਭਾਸ਼ਾ ਵਿੱਚ ਚਾਹੀਦੀ ਹੋਵੇ, ਤਾਂ ਕਿਰਪਾ ਕਰਕੇ 01454 868009 ਤੇ ਸੰਪਰਕ ਕਰੋ।</p>
<p style="text-align: center;">SOMALI</p> <p>Hadii aad rabto warkan oo si kale u yaala, sida isagoo ku duuban cajalad maqal ah ama cajalada koombiyuutarka ama ku qoran far waaweyn ama farta indhooleyaasha (Braille) ama ku qoran afkale fadlan lasoo xidhiidh Tel: 01454 868009.</p>
<p style="text-align: center;">URDU</p> <p>اگر آپ کو یہ معلومات مختلف شکلوں مثلاً بریل، آڈیو ٹیپ، بڑے لفظوں، کمپیوٹر ڈسک یا دوسری زبانوں میں چاہئے تو براہ کرم ٹیلیفون نمبر 01454 868009 پر رابطہ کریں</p>
<p style="text-align: center;">VIETNAMESE</p> <p>Nếu quý vị muốn lấy tài liệu này trong một hình thức khác, ví dụ, bằng chữ nổi, thu băng, in nét lớn hay đĩa compiutơ, hay bằng bất cứ một ngôn ngữ cộng đồng nào, xin liên lạc với số điện: 01454 868009.</p>