

**R**oedd yr elw a wnaed o blanhigfeydd yn dibynnu ar dywydd da a phrisiau masnach uchel. Ar flwyddyn dda, byddai'r planhigfawyr yn gwneud popeth o fewn eu gallu i wneud i'r caethweision weithio'n galed i wneud iawn am y blynyddoedd gwael. Roeddent yn aml yn cyflawni hyn gan ddefnyddio trais neu fygwth trais.

Yr oedd eithriadau. Cyflwynodd Henry Thomas De La Beche (1796-1855) y priododd ei ferch i mewn i deulu Dillwyn, Abertawe, drefn fwy hyblyg ar ei blanhigfa yn Jamaica. Cynigiodd addysg grefyddol i'w weithwyr a gwaharddodd ddefnyddio'r chwip. Ceisiodd ysgogi ei gaethweision drwy wobrwyo ymddygiad da gyda medalau am ymddygiad da.

Er gwaethaf 'ffordd ganol' De La Beche roedd y gweithwyr yn dal yn gaethweision, felly nid oedd hyn yn bodloni'r mudiad diddymu ym Mhrydain. Yn ychwanegol achosodd wrthdaro rhwng De La Beche a'r planhigfawyr eraill yn Jamaica. Yn ddiddorol, roedd ei blanhigfa wedi peidio â gwneud arian cyn i gaethwasiaeth gael ei ddiddymu ym 1834.



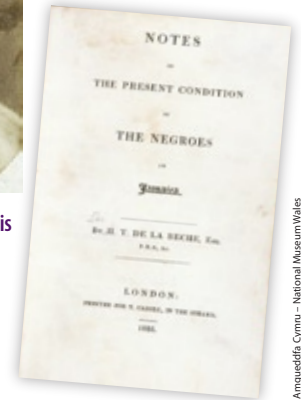
Llyfrgell Genedlaethol Cymru/National Library of Wales

▲ Henry De La Beche a'i ddwy ferch mewn llun a dynnwyd yn y 1850au.

▲ Henry De La Beche and his two daughters, taken in the 1850s.

▼ Mae pamffledyn De La Beche yn argymhell system fwy trugarog o reoli caethweision ar blanhigfeydd siwgr. Dilynodd hyn ei ymweliad i Jamaica ym 1824.

▼ De La Beche's pamphlet advocates a more humane system of managing slaves on sugar plantations. This followed his visit to Jamaica in 1824.



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▲ Cafodd De La Beche nifer o fedalau wedi eu dylunio a'u bathu i'w defnyddio fel dull o wobrwyo gwaith da gan ei gaethweision.



▲ De La Beche had a number of medals designed and struck to use as a means of rewarding good work by his slaves.



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▲ De La Beche oedd y cyntaf i arolygu a chyhoeddi disgrifiad o ddaear Jamaica, yn dilyn ei ymweliad i'r ynys ym 1824.

▲ De La Beche was the first to survey and publish an account of the geology of Jamaica, following his visit to the island in 1824.

## Munud i feddwl

Meddyliai De La Beche y byddai ei gaethweision yn gweithio'n well pe baent yn cael eu hybu yn hytrach na'u curo. Beth sy'n eich annog chi i weithio'n galetach?

## Think about it

De La Beche thought his slaves would work better if they were encouraged rather than beaten. What encourages you to work harder?

## Geirfa

**Ymddygiad da** – Ymddwyn yn dda a gwneud gwaith canmoladwy.

**Mudiad Diddymu** – Nifer o grwpiau, cymdeithasau ac unigolion a oedd i gyd am weld diwedd ar gaethwasiaeth.

## Glossary

**Good Conduct** – Behaving well and doing good work.

**Abolition Movement** – Various groups, societies and individuals who all wanted to see an end to the practice of slavery.

**T**he profits made from plantations depended on good weather and high trade prices. In good years, successful planters did everything they could to make the slaves work hard to make up for the bad years. They often achieved this using violence or the threat of violence.

There were exceptions. Henry Thomas De La Beche (1796-1855), whose daughter married into the Dillwyn family of Swansea, introduced a more relaxed regime on his Jamaican plantation. He provided religious education for his workers and outlawed the use of the whip. He tried to motivate his slaves by rewarding good behaviour with good conduct medals.

Despite De La Beche's 'middle way' the workers were still slaves, so it did not satisfy the abolitionist movement in Britain. In addition it caused tension between De La Beche and the other planters in Jamaica. Interestingly, his plantation had ceased to make money before slavery was abolished in 1834.

**D**atblygodd y mudiad Diddymu ym Mhrydain o'r 'Pwyllgor' ar gyfer Diddymu Masnach Caethweision Affrica' a ffurfiwyd ym 1787. Arweinwyr y mudiad oedd William Wilberforce, Thomas Clarkson a Granville Sharp.

Roedd agwedd y Cymry tuag at yr ymgyrch yn amrywio'n fawr. Roedd llawer o bobl mewn gwirionedd yn dibynnu ar y fasnach gaethweision am eu bywoliaeth, naill ai yn uniongyrchol neu yn anuniongyrchol. Roedd eraill yn ymwybodol bod eu tirfeddiannwr lleol yn berchen ar gaethweision yn India'r Gorllewin, ac felly'n amharod i gondemnio'r fasnach yn gyhoeddus. Roedd llawer mwy o bobl yn gwybod dim o gwbl am gaethwasiaeth nac yn malio am gaethiwo tramorwyr filoedd o filltiroedd i ffwrdd.

Roedd llawer o bobl gyffredin yn dawel bach yn cefnogi diddymu, a gwrthodai rhai brynu siwgr India'r Gorllewin.

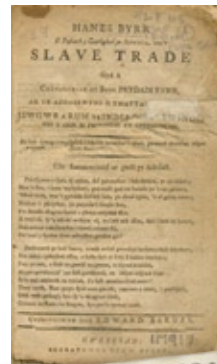
Ond roedd rhai pobl yn mynegi'u gwrthwynebiad yn gryf, gan gynnwys y bardd a'r hynafiaethydd Edward Williams (Iolo Morgannwg, 1747-1826) a Morgan John Rhys (1760-1804), gweinidog gyda'r Bedyddwyr o Lanbradach. Iddyn nhw, ac eraill a ysbrydolwyd gan egwyddorion y Chwyldro Ffrengig, nid oedd lle i gaethwasiaeth mewn cymdeithas deg a chyfiawn.

Maes o law, diolch yn rhannol i waith y dynion hyn, anfonwyd 21 o ddeisebau gan drefi yng Nghymru i'r Senedd yn gofyn am ddiddymu.



Uryfiel Genedlaethol Cymru/National Library of Wales

◀ Cefnogodd Iolo Morgannwg y boicot o nwyddau a gynhyrchid gan gaethweision. O'i siop yn Y Bontfaen gwerthai "Felysion Dwyrain India, heb eu llygru gan waed dynol" yn unig.  
◀ Iolo Morgannwg supported the boycott of slave-produced goods. From his shop in Cowbridge he sold only "East Indian Sweets, uncontaminated with human gore".



Archifys y Llyfrgell Gwynedd, Prifysgol Cymru, Bangor / Archives and Welsh Library, University of Wales, Bangor

◀ Ysgrifennwyd y *Short History of the African Slave Trade* hwn yn Saesneg gan William Fox. Fe'i troswyd i'r Gymraeg gan Edward Barnes, gweinidog gyda'r Methodistiaid o ogledd ddwyrain Cymru. Roedd hefyd yn argymhell peidio â defnyddio siwgr a rŷm a gynhyrchid gan gaethweision.

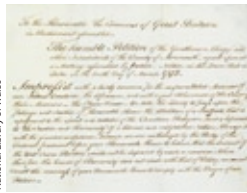
◀ This *Short History of the African Slave Trade* was written in English by William Fox. It was translated into Welsh by Edward Barnes, a Methodist minister from north-east Wales. It also advocated abstaining from slave-produced sugar and rum.



Uryfiel Genedlaethol Cymru / National Library of Wales

◀ Ysgrifennwyd y gerdd hwn dros y mudiad diddymu gan David Samwell o Nantglyn, Sir Ddinbych, mae'n debyg yn y 1790au cynnar. Roedd Samwell yn feddyg yn y llynges a hwyliodd gyda'r Capten Cook ar y *Bounty*.

◀ This broadside poem was written for the abolition cause by David Samwell from Nantglyn, Denbighshire, probably in the early 1790s. Samwell was a naval doctor who sailed with Capt Cook on the *Bounty*.



Uryfiel Genedlaethol Cymru / National Library of Wales

◀ Dyma un o'r 21 o ddeisebau a anfonwyd o Gymru yn ystod cam cyntaf yr ymgyrch Ddiddymu ym 1792. Fe'i hanfonwyd o Frynbuga, Sir Fynwy.

◀ This is one of the 21 petitions sent from Wales during the first phase of the Abolition campaign in 1792. It was sent from Usk in Monmouthshire.

## Munud i feddwl

Fyddech chi'n ymatal rhag defnyddio neu fwyta rhywbeth fel protest? Yn y 1980au gwrthododd llawer o bobl brynu afalau a nwyddau eraill o Dde Affrica i gefnogi'r mudiad gwrth-apartheid.

## Think about it

Would you stop using something as a protest? In the 1980s many people refused to buy apples and other goods from South Africa in support of the anti-apartheid movement.

## Geirfa

*Egwyddorion y Chwyldro Ffrengig* – Digwyddodd newidiadau gwleidyddol mawr yn Ffrainc rhwng 1789 ac 1799. Dienyddiwyd y brenin a ffurfiwyd llywodraeth newydd yn seiliedig ar y syniad fod pawb yn gyfartal ac yn rhydd. Ysbrydolodd y Chwyldro lawer o feddylwyr gwleidyddol ar draws gweddill Ewrop.

## Glossary

*Principles of the French Revolution* – Great political changes took place in France between 1789 and 1799. The king was executed and a new government formed on the idea that all people were equal and free. The Revolution inspired many political thinkers across the rest of Europe.

**T**he Abolition movement in Britain grew out of the 'Committee for Abolition of the African Slave Trade' which was formed in 1787. Its leaders were William Wilberforce, Thomas Clarkson and Granville Sharp.

The Welsh attitude to the campaign varied widely. Many people actually depended on the slave trade for their livelihoods either directly or indirectly. Others, aware that their local landlord owned slaves in the West Indies, were reluctant to condemn the trade publicly. Many more people simply did not know about slavery, or care about the enslavement of foreign people thousands of miles away.

Many ordinary people did quietly support abolition, some refused to buy West Indian sugar, for example.

However, some people were very vocal about their opposition to the trade, including the poet and antiquary Edward Williams (Iolo Morgannwg, 1747-1826), and Morgan John Rhys (1760-1804), a Baptist minister from Llanbradach. For them, and others inspired by the principles of the French Revolution, slavery had no place in a fair and just society.

Eventually, thanks partly to their work, 21 petitions were sent by towns in Wales to Parliament asking for abolition.

**E**r ei bod yn anghyfreithlon i longau Prydeinig fynd â phobl o Affrica i Dde a Gogledd America ar ôl 1807, roedd bod yn berchen ar neu brynu caethweision mewn trefedigaethau Prydeinig yn dal yn gyfreithlon.

Yng Nghymru, roedd y rhai hynny a oedd wedi gwrthwynebu'r fasnach gaethweision yn gynharach bellach yn ymgyrchu am ddiddymu caethwasiaeth yn llwyr. Yn yr ail gam hwn yn yr ymgyrch roedd cefnogaeth fawr o bob rhan o'r gymdeithas yng Nghymru. Rhwng 1807 ac 1834 llofnododd cannoedd o filoedd o bobl ddeisebau a mynychu cyfarfodydd protest.

Chwaraeai merched rôl bwysig mewn pwyllgorau gwrth-gaethwasiaeth ac yn y 1820au adfywiwyd y boicot ar siwgr India'r Gorllewin.

Teithiodd Thomas Clarkson, un o arweinwyr y mudiad diddymu, o amgylch Cymru ym 1824. Ni chafodd gefnogaeth ym mhob man. Yng Ngogledd Cymru wynebodd wrthwynebiad mawr oddi wrth gefnogwyr teulu pwerus y Pennantiaid. Roedd y teulu wedi buddsoddi'r arian yr oeddent wedi ei wneud yn Jamaica yn y chwareli llechi lleol, oedd yn cyflogi llawer o bobl.

Ym 1834, diddymwyd caethwasiaeth o'r diwedd yn yr Ymerodraeth Brydeinig.



◀ *Eglwys Loegr y Caethdaliedydd*. Cyhoeddwyd y pamffledyn hwn gan Charles Stuart yn y 1830au cynnar. Roedd yr eglwys yn berchen ar lawer o blanhigfeydd a chaethweision yn India'r Gorllewin hyd nes y cafodd caethwasiaeth ei diddymu'n llwyr ym 1834. Roedd hyn yn cythruddo arweinwyr anghydfurfiol y mudiad diddymu yn arbennig.

◀ *The Church of England is a Slaveholder*. This pamphlet by Charles Stuart was published in the early 1830s. The Church owned many plantations and slaves in the West Indies until slavery was fully abolished in 1834. This particularly annoyed the mainly non-conformist leaders of the abolition movement.

**A**lthough it was illegal for British ships to transport people from Africa to the Americas after 1807, it was still legal to own or purchase slaves in British colonies.

In Wales, those who had earlier opposed the slave trade now campaigned for the total abolition of slavery. In this second phase of the campaign there was large-scale support from all sections of Welsh society. Between 1807 and 1834 hundreds of thousands of people signed petitions and attended protest meetings.

Women played an important role in anti-slavery committees and in the 1820s the boycott of West Indian sugar was revived.

Thomas Clarkson, a leader of the abolition movement, toured Wales in 1824. His progress did not meet with support everywhere. In North Wales he faced great opposition from the supporters of the powerful Pennant family. The family had invested the money they had made in Jamaica into local slate quarries, which employed many people.

In 1834, slavery was finally abolished in the British Empire.

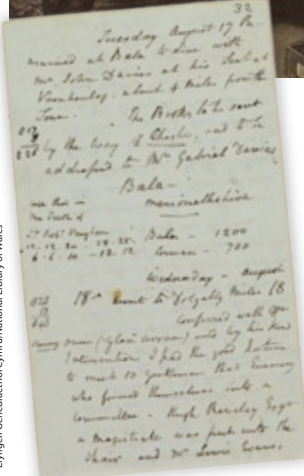


◀ Mae'r llun yn y llyfr hwn o 1828 yn rhoi awgrym o'r gwaith cynyddol a wneid gan weinidogion anghydfurfiol yn India'r Gorllewin i hyrwyddo rhyddhau caethweision. Mae teulu o gaethweision sydd wedi eu rhyddhau yn gafael mewn Beibl mawr wrth i wawr newydd dorri.

◀ This book illustration from 1828 hints at the increasing work by non-conformist ministers in the West Indies to promote emancipation of slaves. A freed slave family hold a large bible as a new dawn breaks.



◀ Thomas Clarkson (1760-1846).



◀ Mae'r dyddiadur hwn yn cofnodi'r daith fawr olaf o amgylch Prydain gan Thomas Clarkson i ennyn cefnogaeth ymysg y werin i ddiddymu caethwasiaeth yn llwyr. Yma mae'n cofnodi ymweliadau i'r Bala, Corwen a Dolgellau yn Awst 1824.

◀ This diary records the last great tour of the Britain by Thomas Clarkson to generate popular support for the total abolition of slavery. Here he records visits to Bala, Corwen and Dolgellau in August 1824.

## Munud i feddwl

Fyddech chi'n ddigon ymrwymedig i ymgyrchu yn erbyn rhywbeth am 27 o flynyddoedd pe baech yn meddwl ei fod yn anghywir?

## Think about it

Would you be committed enough to campaign against something for twenty seven years if you thought it was wrong?

## Geirfa

**Deiseb** – Cais ysgrifenedig i'r llywodraeth, a fyddai'n aml yn cael ei arwyddo gan lawer o bobl.

**Boicot** – Gwrthod prynu cynhyrchion neu ddefnyddio gwasanaethau corff yr ydych yn anghytuno â'i bolisiau.

## Glossary

**Petition** – A request to the government, often signed by a great number of people.

**Boycott** – The act of refusing to deal with someone or buying something as a form of protest.

**M**ae'n sicr fod y mudiad diddymu wedi chwarae rhan bwysig ym mhenderfyniad y llywodraeth i ryddhau caethweision drwy'r Ymerodraeth Brydeinig ym 1834. Ond yn ddiamau, roedd gwrthwynebiad y caethweision eu hunain yn ffactor oedd yr un mor bwysig.

Roedd aflonyddwch a gwrthryfel ymysg y caethweision yn nodwedd gyson o fywyd ar y planhigfeydd. Ar blanhigfeydd oedd yn perthyn i'r Cymry mae papurau stadau yn aml yn cyfeirio at anfodlonrwydd, cynllwynion a gwrthryfel ymhlith y caethweision. Maent hefyd yn rhestru enwau caethweision a redodd i ffwrdd a'r ymdrechion a wnaed i ddod o hyd iddynt.

Cafodd y rhan fwyaf o wrthryfeloedd ymysg y caethweision eu chwalu ond daeth trobwynt ym 1804 gyda sefydlu gweriniaeth ddu Haiti ar ôl mwy na deng mlynedd o ymladd gan gaethweision yn erbyn byddinoedd y Ffrancwyr a'r Prydeinwyr.

Bu gwrthryfeloedd mwy diweddar gan y caethweision yn Barbados ym 1816 a Jamaica ym 1831 a chafodd y gwrthryfelwyr eu cosbi'n drwm drwy gael eu harteithio a'u dienyddio. Erbyn y 1830au, roedd hyn wedi mynd yn fwy a mwy anodd ei gyfiawnhau i'r cyhoedd ym Mhrydain.



◀ Francois-Dominique Toussaint Louverture 1743-1803 oedd un o arweinwyr gwrthryfel y caethweision yn Tahiti. Roedd yn gyn-gaethwas ei hun ac yn ddyd moesol iawn oedd yn mynnu trin pobl wyn a phobl dduon yn ystyriol yn ystod y gwrthryfel.

◀ Francois-Dominique Toussaint Louverture 1743-1803) was one of the leaders of the Haitian slave rebellion. A former slave himself, he was a very moral man who insisted on good treatment of white and black people during the revolution.



◀ Roedd Leonard Parkinson yn gapten marwn fu'n brwydro yn erbyn Prydain yn Jamaica ym 1795-6. Ar ôl cael ei ddal gan y gelyn, fe'i cymerwyd i Nova Scotia (sydd bellach yng Nghanada) cyn dychwelyd i Sierra Leone yn Affrica yn ddyd rhydd ym 1800

◀ Leonard Parkinson was a maroon captain who fought the British in Jamaica in 1795-6. After his capture he was taken to Nova Scotia (now in Canada) and eventually returned to Sierra Leone in Africa in 1800, a free man.



◀ Llyn o blanhigfa Abednego Matthew yn Saint Kitts ym 1757. Mae hwn yn dangos pa mor agos oedd lle byw'r caethweision at dŷ'r planhigwr. Golygai hyn fod y planhigwyr mewn sefyllfa arbennig o fregus yn ystod cyfnodau o wrthdaro.

◀ An illustration of Abednego Mathew's plantation in Saint Kitts, in 1757. This shows how close the slave quarters were to the planter's dwelling house. This meant that the planters were particularly vulnerable during periods of unrest.

## Munud i feddwl

Roedd caethweision a oedd wedi dianc yn cael eu galw'n 'Maroons' yn India'r Gorllewin. Roeddent yn cuddio yn y coedwigoedd trwchus a'r mynyddoedd draw o'r planhigfeydd. Roedd yn fywyd peryglus ac anodd, ond i lawer roedd yn well na bod yn gaethwas.

## Think about it

Escaped slaves were known as 'Maroons' in the West Indies. They hid in the thick forests and mountains away from the plantations. It was a dangerous and difficult life, but for many it was better than being a slave.

## Geirfa

**Gwrthryfel** – Gwrthwynebiad wedi ei drefnu i'r rhai hynny sydd mewn awdurdod neu ymdrech i'w disodli.

**Gweriniaeth** – Gwladwriaeth a reolir gan lywodraeth, gyda llywydd yn hytrach na brenin neu frenhines yn rheoli. Etholir y llywodraeth fel arfer gan y pobl.

## Glossary

**Rebellion** – A refusal to accept authority, or an attempt to overturn it.

**Republic** – A state ruled by a government, with a president rather than a king or queen in charge. The government is usually elected by the people.

**T**he abolition movement certainly played an important role in the government's decision to emancipate, or set free, slaves throughout the British Empire in 1834. However, there is no doubt that the resistance of the slaves themselves was an equally important factor.

Slave unrest and rebellion was a constant feature of life on the plantations. On Welsh-owned plantations estate papers often refer to slave discontent, plots and rebellions. They also list the names of runaway slaves and the efforts made to track them down.

Most slave rebellions were crushed but a turning point came in 1804 with the foundation of the black republic of Haiti after more than ten years of fighting by slaves against French and British armies.

Later slave revolts in Barbados in 1816 and Jamaica in 1831 were severely punished using torture and mass executions of the rebels. By the 1830s, this had become increasingly difficult to justify to the British public.

**E**r bod caethwasiaeth wedi ei ddi-ddymu drwy'r Ymerodraeth Brydeinig ym 1834, ni chaniateid i gyn-gaethweision adael eu meistri o hyd. Roedd yn rhaid iddynt wasanaethu prentisiaeth ddi-dâl o rhwng 4 a 6 blynedd. Ond erbyn 1838, daethpwyd â'r system brentisiaeth i ben ac wynebhai perchnogion planhigfeydd Prydeinig ddistryw ariannol oherwydd bod llawer o'u 'prentisiaid' wedi gadael y stadau.

Ym 1836 cyflwynodd y Llywodraeth system o'r enw 'llafur ymrwymedig' i ddarparu ffynhonnell newydd o weithwyr rhad i'r trefedigaethau. Deuai'r rhan fwyaf o'r gweithwyr hyn o India a China. Roedd ganddynt gontract yn cytuno i weithio am gyfnod penodol yn gyfnewid am dâl rheolaidd. Ond, mewn gwirionedd, ni fyddent yn aml yn cael eu trin fawr gwell na'r caethweision duon o'u blaen.

Roedd planhigfa siwgr Dinbych y Pennantiaid ymysg nifer o'r stadau a oedd yn nwylo'r Cymry yn Jamaica a ddefnyddiai llafur ymrwymedig.

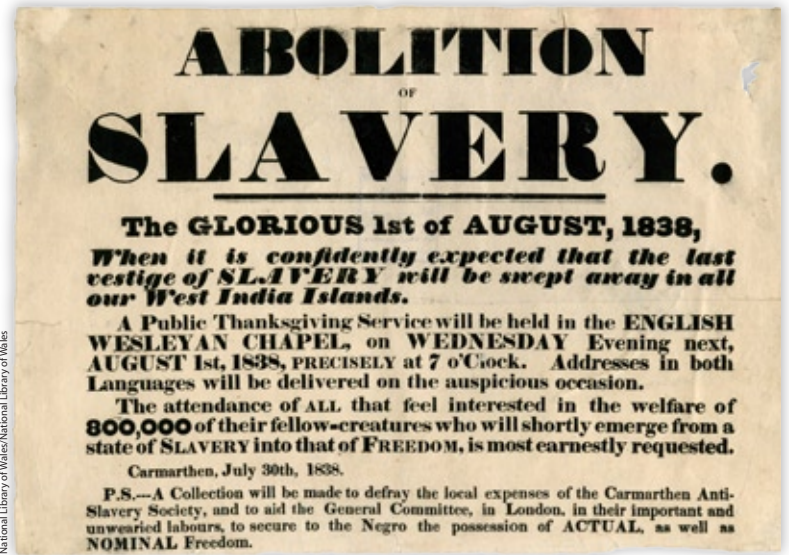
Ni chafodd y system llafur ymrwymedig ei dileu yn y trefedigaethau tan 1917.



National Trust/National Trust

▲ Planhigfa siwgr Denbigh teulu'r Pennantiaid, Jamaica 1871. Erbyn y 1860au, roedd siwgr yn dal i gael ei ferwi gan weithwyr duon, ond roedd gweithwyr 'cwli' bellach yn cael eu cyflogi i weithio yn y caeau.

▲ The Pennant family's Denbigh sugar plantation, Jamaica 1871. By the 1860s, the boiling of sugar was still being undertaken by black workers, but 'coolie' workers were now employed to work in the fields.



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▲ Mae'r poster hwn yn dathlu diwedd y system brentisiaeth i gaethweision yn India'r Gorllewin ym 1838.

▲ This poster celebrates the end of the apprenticeship system for slaves in the West Indies in 1838.

▼ Gweithwyr cwli o India, a oedd newydd gyrraedd Trinidad ym 1897. Mae'r gair 'cwli' yn dod o air Hindi ac Wrdrw sy'n golygu 'llafurwr dydd'.

▼ Coolie labourers from India, newly arrived in Trinidad in 1897. Coolie comes from a Hindi and Urdu word meaning 'day-labourer'.

▲ Edward Douglas, Arglwydd Penrhyn, y tynnwyd gwawdlun ohono ar gyfer cylchgrawn Vanity Fair, 1882. Roedd teulu'r Pennantiaid yn parhau i fod yn berchen ar stadau yn Jamaica tan y 1940au. Byddai'r rhain wedi eu gweithio gan ddefnyddio llafur ymrwymedig a gweithwyr cwli.

▲ Edward Douglas, Lord Penrhyn, caricatured for Vanity Fair magazine, 1882. The Pennant family continued to own estates in Jamaica until the 1940s. These would have been worked using indentured and Coolie labourers.



## Munud i feddwl

Roedd India a rhannau o China bryd hynny o fewn yr Ymerodraeth Brydeinig. Roedd gweithwyr o'r gwledydd hyn yn aml yn barod i deithio dramor i chwilio am dâl a gwaith rheolaidd. Ydych chi'n meddwl bod pobl yn symud i wahanol wledydd am yr un rhesymau heddiw?

## Think about it

India and parts of China were then within the British Empire. Workers from these countries were often prepared to travel abroad in search of regular work and pay. Do you think people move to different countries for the same reasons today?

## Geirfa

**Prentisiaeth** – System o hyfforddiant lle mae rhywun yn cael ei gontractio i weithio gyda gweithwyr profiadol i ddysgu masnach neu sgil.

## Glossary

**Apprenticeship** – A system of training in which someone works with an experienced worker to learn a trade or skill.

**A**lthough, slavery was abolished throughout the British Empire in 1834, most former slaves were still not allowed to leave their masters. They had to serve an unpaid apprenticeship of between four and six years. However by 1838, the apprenticeship system was halted and British plantation owners faced financial ruin as many of their 'apprentices' deserted the estates.

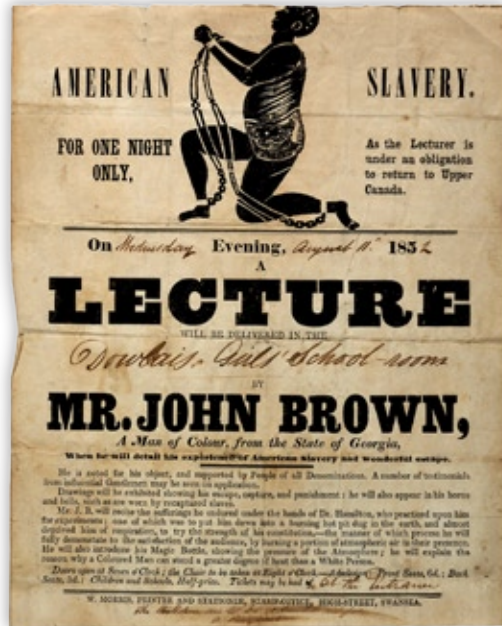
In 1836 the Government introduced a system called 'indentured labour' to provide a new source of cheap workers for the colonies. Most of these workers came from India and China. They had a contract agreeing to work for a set period in exchange for a regular wage. But, in reality, they were often treated little better than the black slave workers before them.

The Pennants' Denbigh sugar plantation was just one of the Welsh-owned estates in Jamaica that used indentured labour.

The indentured labour system in the colonies was not abolished until 1917.

► Cynhyrwyd y poster hwn yn Abertawe ar gyfer taith ddarlithio gan gaethwas wedi ei ryddhau yn ymgyrchu dros ddiddymu yn Unol Daleithiau'r America. Mae'n defnyddio copi amrwd o ddelwedd Josiah Wedgwood o "gaethwas yn penlinio" a berthynai i 1788.

► This poster was produced in Swansea for a lecture tour by a freed slave campaigning for abolition in the United States of America. It uses a crude copy of Josiah Wedgwood's "kneeling slave" image of 1788.



Fincham Archives/Fincham Archives

► Erbyn canol y bedwaredd ganrif ar bymtheg roedd gwrthwynebiad i gaethwasiaeth yn gyffredin ledled Cymru. Cynhaliwyd y ddarlith hon i godi arian i gapel yn Llanelwy.

► By the middle of the nineteenth century opposition to slavery was widespread throughout Wales. This lecture was held to raise funds for a chapel in St Asaph.

◀ Roedd nofel Harriett Beecher Stowe *Uncle Tom's Cabin* yn llyfr allweddol i'r mudiad diddymu caethwasiaeth yn America. Cynhyrwyd o leiaf ddau gyfieithiad Cymraeg o'r llyfr o fewn blwyddyn i'w gyhoeddi ym 1852.

◀ Harriet Beecher Stowe's novel *Uncle Tom's Cabin* was a key text for the movement for abolition of slavery in America. At least two Welsh translations of the book were made within a year of its publication in 1852.



Archifys ac Llyfrfaell Gwernig, Prifysgol Cymru, Bangor. Archives and Welsh Library, University of Wales, Bangor



Llyfrfaell Genedlaethol Cymru/National Library of Wales

◀ Roedd taleithiau gogleddol UDA wedi diddymu caethwasiaeth erbyn 1804 ond yn y taleithiau deheuol parhaodd yn gyfreithiol tan ar ôl Rhyfel Cartref 1861 i 1865.

◀ The northern states of the USA had abolished slavery by 1804 but in the southern states it remained legal until after the Civil War of 1861 to 1865.

Many local anti-slavery societies had been established across Wales during the campaign to abolish slavery between 1807 and 1834. In the decades after 1834, they turned their attention to the issue of slavery in the United States.

Once again, Welsh people organised protest meetings and presented petitions to Parliament. A number of well-known fugitive slaves including Henry Box Brown, Frederick Douglass and William Craft toured Wales and addressed these public meetings.

In the USA, settlers who had come from Wales were in the front line in the battle to abolish slavery. One well-known example was Robert Everett, a Congregationalist minister from Flintshire, who emigrated to Utica, New York in 1823. Everett was responsible for mobilising opinion against slavery amongst the Welsh community through his publications *Y Cenhadwr Americanaidd* and *Y Dyngarwr*.

At the end of the American Civil War in 1865, the American Congress abolished slavery in the United States. Wales continued to welcome ex-slaves who toured the country raising money for educational programmes in America.

## Munud i feddwl

Un o'r ffyrdd mwyaf grymus i ddeall digwyddiad yw clywed stori rhywun sydd wedi byw drwyddo. Ydych chi erioed wedi clywed stori bersonol rhywun sydd wedi gwneud i chi feddwl?

## Think about it

One of the most powerful ways to understand an event is to hear the story of someone who has lived through it. Have you ever heard someone's personal story which has made you think?

## Geirfa

**Ffoadur** – Rhywun sy'n rhedeg i ffwrdd oddi wrth y gyfraith neu oddi wrth amgylchiadau annioddefol.

**Ymfudo** – gadael eich mamwlad i setlo mewn gwlad wahanol.

## Glossary

**Fugitive** – Someone who has escaped from captivity and is on the run.

**Emigrate** – To leave one country to live in another.