

Learning Resource

Introduction

This learning resource has been created for use with the travelling exhibition: *A North East Story: Scotland, Africa and Slavery in the Caribbean*.

The resource draws on information presented in the exhibition as well as a range of objects and images contained in the handling box that accompanies it. It is aimed principally at secondary school students in North East Scotland.

Nonetheless, all the exhibition and handling box content is included on this website. Teachers and schools elsewhere may therefore find that the resource offers them useful learning tools too.

Organisation and layout

The learning resource is divided into four themed sections:

- Enslaving Africans
- Slavery in the Caribbean
- Abolition and Emancipation
- After Slavery

Each theme has three or four topics (adding up to 14 in total), and each topic comes with a set of *Things to do* and several specific resources, such as objects, documents and pictures.

See the Contents page for the layout of the sections, topics and individual resources.

There are options to print the entire learning resource or a particular section, topic or resource.

How to use this resource

We suggest that teachers read through the resource in advance and select topics that they feel will suit the abilities of their students.

As a general guide, however, the sections and topics have been structured to begin with some basic, hands-on activities, before moving to more discursive activities that require more complex interpretation skills.

All the activities have been written so as to enable advanced students to work through the material by themselves. But slavery can be a strange and baffling subject, and most children and young people will need the guidance of an adult to comprehend the topics and get the most out of the activities. They will also learn more effectively if they are encouraged to work in groups and discuss their findings and opinions with one another.

The activities under the *Things to do* headings are, of course, suggestions only. Teachers are welcome to devise extra or different activities and discussion points using the specific resources provided.

Curriculum for Excellence

Both the exhibition and learning resource aim to foster the experiences and outcomes for the third and fourth levels of Social Studies in Scotland's Curriculum for Excellence.

Most obviously the materials relate to *People, past events and societies*, but there is also considerable emphasis on questions of agriculture, food resources and the history of globalised trade. The history of the abolition and emancipation movements provides a useful introduction to learning about human rights, political campaigning and other issues of citizenship. Questions of local identity and Scotland's place in the wider world run throughout the exhibition and learning resource.

The learning resource offers strong opportunities for developing the four capacities in the Curriculum for Excellence.

- **Developing successful learners**

The history of Europeans' enslavement of Africans stretches children and young people's sense of time and place and challenges them to imagine themselves in a world with radically different attitudes and experiences to their own.

The learning resource's provision of original documentary and pictorial evidence also encourages them to use information from unfamiliar sources, and to think critically about evidence and arguments in order to arrive at their own conclusions. Both the sources and the activities are designed to foster skills in literacy and English, numeracy and new technologies.

- **Developing confident individuals**

The activities in the learning resource encourage children and young people to place their own local history and sense of identity within the context of wider Scottish, British and global histories. The history of transatlantic slavery and the fight to abolish it are strong but underexploited topics for developing an understanding of the political, economic and social changes that have shaped North East Scotland. The resource therefore encourages children and young people to formulate and articulate opinions about that past, as a step to establishing their own values.

- **Developing responsible citizens**

The learning resource helps children and young people to explore and comprehend the values, beliefs and cultures of societies at other times and places. By challenging them to 'put themselves in other people's shoes', it gives them the tools to identify and critique intolerance and prejudice today and also to develop respect for other people.

The resource also asks them to draw parallels between past practice and contemporary situations; in other words, to identify contemporary ethical dilemmas based on what they have learned about the history of transatlantic slavery. Understanding what happened in the past and why, rather than simply condemning it, is crucial to fostering a commitment to active, responsible participation in political, economic, social and cultural life. Learning how things have changed in the past helps children and young people see that they can change things today – in short, that they too can have a productive role in society.

- **Developing effective contributors**

The learning resource encourages investigative, creative and critical thinking and the exploration and articulation of that thinking in group exchanges and debates. These are important life skills that have multiple applications beyond the classroom and the study of the past. Helping children and young people to develop these skills enables them to contribute to the wellbeing of society.

Additional resources

There is a wealth of online learning resources for schools on the subjects of slavery, abolition and emancipation and African culture and history. Some of the most comprehensive and well-maintained sites are listed below. Each in turn provides links to further resources.

Understanding Slavery from the Understanding Slavery Initiative
www.understandingslavery.com

Scotland and the Abolition of the Slave Trade from Learning and Teaching Scotland (LTS)
<http://www.ltscotland.org.uk/abolition/>

Slavery and Glasgow on Scottish Archive Network (SCAN)
http://www.scan.org.uk/exhibitions/blackhistory/blackhistory_1.htm

Recovered Histories from Anti-Slavery International
<http://www.recoveredhistories.org/>

Freedom from the National Maritime Museum
<http://www.nmm.ac.uk/collections/education/slavery/>

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Topic 1 Buying people with metal, guns and beads

European slave traders did not themselves capture Africans to sell as slaves. Instead they bought prisoners and war captives from African kings and chiefs who wanted to trade with them. They paid for these captives with trade goods, which included metal wares, guns, alcohol, textiles and beads.

See *A North East Story* (www.abdn.ac.uk/slavery/banner1.htm) and *Scottish slavers in West Africa* (www.abdn.ac.uk/slavery/banner2.htm) for more information.

Things to do

Below are some objects (**1A**), which are also contained in the handling box, and two documents (**1B** and **1C**) that illustrate the trade goods British merchants used to buy Africans as slaves.

1. If you are using the handling box, match up the objects with their labels below (**1A**). Otherwise, study the object images and their labels below.
2. Print out and read the two documents (**1B** and **1C**). Underline any words in the documents that you do not understand and look up their meaning in a dictionary.
3. Using both the objects and the documents, write a list of the trade goods British merchants used to buy slaves.
4. Compare your list with those written by the rest of your group. Has everyone listed the same trade goods? Add to your list any trade goods that others have mentioned and you have missed.
5. Now study your list and mark on it which type of trade good you think is the most valuable. Mark which one you think is the least valuable.
6. Discuss with the others how you have rated the value of the trade goods. Do you all agree on which sort of trade good is most valuable and which is least valuable?
7. Think about the goods that you feel are the least valuable. Why do you think African slaving chiefs would accept these goods in payment for slaves? What made them valuable to the slaving chiefs?
8. Look at your list of trade goods again. Put a tick against those goods which you think were made in Britain. Put a cross against those goods which you think came from outside Britain. How many ticks and crosses have you got? What does this suggest about the economic importance of the slave trade? How far did its influence reach?
9. Read Richard Oswald's letter again (**1B**). How many weapons was he planning to send to Sierra Leone? What do you think the guns were going to be used for in Africa after they were sold?
10. Read James Low's letter again (**1C**). He suggests that Europeans bought other things as well as slaves from their African trading partners. List these other things.

Resource 1A Trade goods used to buy slaves



Trade beads - © Aberdeenshire Council

Slave traders shipped thousands of barrels of glass, crystal and coral beads from Venice in Italy to West and Central Africa. The beads were sold by the pound in exchange for African captives.



Madras cotton square- © Aberdeenshire Council

The English East India Company imported checked and printed cotton cloths from south India to be sold in Africa by slave traders. Other foreign cloths exchanged for slaves included silks and velvets from India and cotton prints from Indonesia.



Cowry shells- © Aberdeenshire Council

Cowry shells come from the Indian and Pacific Oceans. The English East India Company imported millions of cowry shells to Europe to be sold in Africa by slave traders. In Africa the shells were used for decorating clothing, utensils and weapons. They were also a form of currency and were often used for measuring the value of other trade goods and also slaves.



Trade manilla- © Aberdeenshire Council

British slave traders sold many metal goods in Africa, especially iron, brass, copper and pewter wares. Brass bracelets called manillas were one of the biggest exports; most of them were made in Birmingham. The manillas served as a currency in much of West Africa and were used for measuring the value of slaves and trade goods.

Resource 1B Scottish slavers ship guns to Sierra Leone

Richard Oswald, who came from Caithness, and Alexander Grant of Dalvey were major shareholders in the Bance Island Company at Sierra Leone in the 1750s. In the letter below Richard Oswald asks the British government for permission to ship weapons to his slaving fort at Bance Island.

To the Principal Officers of His Majesty's Ordnance.

Right Honorable & Honorable Gentlemen,

We purpose [intend] to send our Ship The Peggy, William Whitson Master, upon a trading Voyage to the coast of Africa & do make application to His Majesty in Council for a Licence to Ship in that Vessel one hundred and twenty barrels of gunpowder, one hundred & twenty chests containing three thousand trading guns & thirty cases containing three thousand cutlasses & we hope Your Honors will have no objection to our request being granted as these articles are absolutely necessary towards carrying on that trade which is of such importance to the British Commerce.

We remain, with the highest respect,

Right Honorable & Honorable Sirs,

Your most obedient,

most humble servants,

Richard Oswald & Company.

Philpot Lane, London

17 December 1756

Source: The National Archives, London, T 1/370/89

Resource 1C An Aberdeenshire clerk describes the slave trade

James Low was a young man from Aberdeenshire who was hired as a clerk in 1761 by the Bance Island Company. The passage quoted below comes from a letter he wrote home to Captain Archibald Grant of Monymusk on 30 January 1762. Although he tried to live healthily, he died a few months after he arrived in Sierra Leone.

This island is but a small place, being only a mile in circumference. It is about 2 miles distance from the mainland and 3 leagues from the mouth of the River. ... I have already had opportunity to see a good many of the Natives at the island who come with slaves, rice and ivory to barter for goods. There being no specie [coins] current in the Country, at least in this part of it, they have small shells which they use as counters, every one of which they equal to a bar or five shillings, which is the lowest sum they reckon by. ...

There was here the other day two of the Kings in this neighbourhood. One of them came to get the Annual Tribute [rent] of the Island, which is about £20 besides some trifling presents. The other brought a small present of rice and fowls, for which he took in return rum, tobacco and gun powder. ... One of them who is the most powerful in the Country, had a suit of tartan cloths made after the British fashion, a ruffled shirt and an old silver laced hat. I was permitted to shake hands with them.

This letter comes through Sir Alexander Grant's channel to whom I have wrote by a vessel which is here chartered by the company to carry slaves to Antigua and goes directly from that place to London, and I hope this will reach Monymusk in next July or August. ... I am with duty and gratitude wishing all good to attend the family.

Honoured Sir,

Your much obliged servant

James Low

Source: National Archives of Scotland, Edinburgh, GD345/1180/1762
(Courtesy of Sir Archibald Grant of Monymusk)
(Some of the spellings and punctuation in the letter have been modernised.)

Topic 2 Kidnapped and enslaved

Most of the millions of Africans shipped to the Caribbean and Americas as slaves were kidnapped or captured in slaving raids and wars. Many of them were children, who lost their families, friends and homes. Frightened and bewildered, they were marched hundreds of miles to the coast where they were loaded onto slaving ships and sent on a terrible voyage across the Atlantic Ocean to a life of hard slavery.

See *Scottish slavers in West Africa* (www.abdn.ac.uk/slavery/banner2.htm) for more information.

Things to do

The two documents below are accounts by Africans who were kidnapped and sold into slavery when they were children. The first is by Asa-Asa (**2A**) and the second is by Olaudah Equiano (**2B**).

1. Print out both documents. If you are working in a group, split into two. One half should study Asa-Asa's story and the other half should work on Equiano's story. Afterwards, get everyone together again to compare your answers.
2. Read through your document carefully. Look up unfamiliar words in a dictionary. As you work through the list of questions for your document, underline the words and phrases that help you answer them. You can also choose someone from your group to write down the answers to the questions.

Questions about Asa-Asa's story (2A)

3. Why were the Adinyés attacking Asa-Asa's people? What was the cause of this fighting?
4. Asa-Asa says that the captives were not chained as they were marched along. Why not? What stopped them from running away?
5. What trade goods does Asa-Asa mention that he was bought and sold for?
6. Asa-Asa was kidnapped many years after Britain had outlawed the slave trade. But he suggests that British people were still involved indirectly in the slave trade. How?
7. Make a list of the dreadful things that happened to Asa-Asa. Your list should include things such as being beaten, losing his family and the burning of his town.
8. Imagine you are writing a pamphlet attacking the slave trade. You have to include four reasons why the slave trade is wrong. Look at your list of dreadful things that happened to Asa-Asa and select the four things on it that you think make the best argument against the trade. Number them from one to four, using number one for the strongest argument.

Questions about Equiano's story (2B)

9. Onboard the slave ship why was Equiano beaten for not eating?
10. Equiano saw his European captors flog another European to death, probably a sailor. Why did this make him even more scared?
11. Why was the man who leapt over the side of the ship flogged?
12. How did Equiano and the other slaves keep clean? Where did they go to the toilet?
13. Make a list of the dreadful things that happened to Equiano and the other captives on the ship. Include mental problems such as fear and despair as well as physical things such as being chained up.
14. Imagine you are writing a pamphlet attacking the slave trade. You have to include four reasons why the slave trade is wrong. Look at your list of dreadful things that happened to Equiano and select the four things on it that you think make the best argument against the trade. Number them from one to four, using number one for the strongest argument.

Discussion about both stories

15. Get someone to read out the list of four arguments against the slave trade from Asa-Asa's story. Then get someone to read out the four arguments from Equiano's story. Are they the same? If they are not the same, hold a group discussion to choose the four strongest arguments from both lists.

More things to do

Below are two pictures (**2C** and **2D**) that illustrate events similar to those experienced by Asa-Asa and Equiano. Both pictures were drawn by people who witnessed the events shown in them.

1. Study both pictures. Write a brief description of what you see each one. Use just two or three short sentences for each picture.
2. Now go back to Asa-Asa's and Equiano's stories. Underline the paragraphs or sentences in them that describe similar events to those shown in the pictures.
3. It is often said 'a picture is worth a thousand words'. Do the pictures or the words give a better sense of what people suffered when they were captured and sold as slaves? Would you have been able to understand the pictures without Equiano's and Asa-Asa's stories to go with them? What do the pictures show or tell you that the stories do not?

Resource 2A Asa-Asa's story

Asa-Asa was born near an inland town in West Africa in about 1810. He had a happy childhood until he was 13, when he was kidnapped and sold to French slavers. But the ship on which he was loaded, the *Pearl*, was blown off-course and had to put into port in Cornwall. There Asa-Asa was rescued by British anti-slavery campaigners. They got him a job as a domestic servant and, once he had learned English, they wrote down the story of his life. It was published in 1831.

My father's name was Clashoquin; mine is Asa-Asa. He lived in a country called Bycla, near Egie, a large town. Egie is as large as Brighton; it was some way from the sea. I had five brothers and sisters. We all lived together with my father and mother; he kept a horse, and was respectable, but not one of the great men. ... My father sometimes worked on his own land, and used to make charcoal. I was too little to work; my eldest brother used to work on the land; and we were all very happy.

A great many people, whom we called Adinyés, set fire to Egie in the morning before daybreak; there were some thousands of them. They killed a great many, and burnt all their houses. They staid two days, and then carried away all the people whom they did not kill.

They came again every now and then for a month, as long as they could find people to carry away. They used to tie them by the feet, except when they were taking them off, and then they let them loose; but if they offered to run away, they would shoot them. I lost a great many friends and relations at Egie; about a dozen. They sold all they carried away, to be slaves. I know this because I afterwards saw them as slaves on the other side of the sea. They took away brothers, and sisters, and husbands, and wives; they did not care about this. They were sold for cloth or gunpowder, sometimes for salt or guns; sometimes they got four or five guns for a man: they were English guns, made like my master's that I clean for his shooting. ...

They came to us about eleven o'clock one day, and directly they came they set our house on fire. ... I ran up into a tree: they followed me and brought me down. They tied my feet. I do not know if they found my father and mother, and brothers and sisters: they had run faster than me, and were half a mile farther when I got up into the tree: I have never seen them since. ...

They carried away about twenty besides me. They carried us to the sea. They did not beat us: they only killed one man, who was very ill and too weak to carry his load: they made all of us carry chickens and meat for our food; but this poor man could not carry his load, and they ran him through the body with a sword.—He was a neighbour of ours. When we got to the sea they sold all of us, but not to the same person. They sold us for money; and I was sold six times over, sometimes for money, sometimes for cloth, and sometimes for a gun. I was about thirteen years old. ...

We were taken in a boat from place to place, and sold at every place we stopped at. In about six months we got to a ship, in which we first saw white people: they were French. They bought us. We found here a great many other slaves; there were about eighty, including women and children. The Frenchmen sent away all but five of us into another very large ship. We five staid on board till we got to England, which was about five or six months. The slaves we saw on board the ship were chained together by the legs below deck, so close they could not move. They were flogged very cruelly: I saw one of them flogged till he died; we could not tell what for. They gave them enough to eat. The place they were confined in below deck was so hot and nasty I could not bear to be in it. A great many of the slaves were ill, but they were not

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attended to. They used to flog me very bad on board the ship: the captain cut my head very bad one time.

From *The History of Mary Prince, a West Indian Slave*, 1831, pp. 42-4.

Resource 2B Olaudah Equiano's story

Like Asa-Asa, Olaudah Equiano was kidnapped as a boy. This was in about 1753, when he was only 7 or 8 years old. He was sold many times over in Africa before being put on a British slaving ship. Many years later, in 1789, he published his life story. This was after he had become a free man and had settled in London. The extracts below pick up his story as he reaches the African coast and sees the sea for the first time.

You can read more about Equiano's extraordinary life here (www.abdn.ac.uk/slavery/7p4.htm)

The first object which saluted my eyes when I arrived on the coast was the sea, and a slave ship, which was then riding at anchor, and waiting for its cargo. These filled me with astonishment, which was soon converted into terror when I was carried on board. I was immediately handled and tossed up to see if I were sound [fit and healthy] by some of the crew; and I was now persuaded that I had gotten into a world of bad spirits, and that they were going to kill me. Their complexions too differing so much from ours, their long hair, and the language they spoke, (which was very different from any I had ever heard) united to confirm me in this belief. ...

I was not long suffered to indulge my grief; I was soon put down under the decks, and there I received such a salutation in my nostrils as I had never experienced in my life: so that, with the loathsomeness of the stench, and crying together, I became so sick and low that I was not able to eat, nor had I the least desire to taste any thing. I now wished for the last friend, death, to relieve me; but soon, to my grief, two of the white men offered me eatables; and, on my refusing to eat, one of them held me fast by the hands, and laid me across I think the windlass, and tied my feet, while the other flogged me severely. ...

I feared I should be put to death, the white people looked and acted, as I thought, in so savage a manner; for I had never seen among any people such instances of brutal cruelty; and this not only shewn towards us blacks, but also to some of the whites themselves. One white man in particular I saw, when we were permitted to be on deck, flogged so unmercifully with a large rope near the foremast, that he died in consequence of it; and they tossed him over the side as they would have done a brute. This made me fear these people the more; and I expected nothing less than to be treated in the same manner. ...

At last, when the ship we were in had got in all her cargo, they made ready with many fearful noises, and we were all put under deck, so that we could not see how they managed the vessel. But this disappointment was the least of my sorrow. The stench of the hold while we were on the coast was so intolerably loathsome, that it was dangerous to remain there for any time, and some of us had been permitted to stay on the deck for the fresh air; but now that the whole ship's cargo were confined together, it became absolutely pestilential. The closeness of the place, and the heat of the climate, added to the number in the ship, which was so crowded that each had scarcely room to turn himself, almost suffocated us. This produced copious perspirations, so that the air soon became unfit for respiration, from a variety of loathsome smells, and brought on a sickness among the slaves, of which many died, thus falling victims to the improvident avarice, as I may call it, of their purchasers. This wretched situation was again aggravated by the galling of the chains, now become insupportable; and the filth of the necessary tubs, into which the children often fell, and were almost suffocated.

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The shrieks of the women, and the groans of the dying, rendered the whole a scene of horror almost inconceivable. Happily perhaps for myself I was soon reduced so low here that it was thought necessary to keep me almost always on deck; and from my extreme youth I was not put in fetters. In this situation I expected every hour to share the fate of my companions, some of whom were almost daily brought upon deck at the point of death, which I began to hope would soon put an end to my miseries. ...

One day, when we had a smooth sea and moderate wind, two of my wearied countrymen who were chained together (I was near them at the time), preferring death to such a life of misery, somehow made through the nettings and jumped into the sea: immediately another quite dejected fellow, who, on account of his illness, was suffered to be out of irons, also followed their example; and I believe many more would very soon have done the same if they had not been prevented by the ship's crew, who were instantly alarmed. Those of us that were the most active were in a moment put down under the deck, and there was such a noise and confusion amongst the people of the ship as I never heard before, to stop her, and get the boat out to go after the slaves. However two of the wretches were drowned, but they got the other, and afterwards flogged him unmercifully for thus attempting to prefer death to slavery. In this manner we continued to undergo more hardships than I can now relate, hardships which are inseparable from this accursed trade. Many a time we were near suffocation from the want of fresh air, which we were often without for whole days together. This, and the stench of the necessary tubs, carried off many. ...

At last we came in sight of the island of Barbadoes. ... We were conducted immediately to the merchant's yard, where we were all pent up together like so many sheep in a fold, without regard to sex or age.

From *The interesting narrative of the life of Olaudah Equiano*, 1789, pp. 70–85.

Resource 2C African captives being marched to the coast

This picture was painted by Samuel Gamble in 1793. He was the captain of a British slaving ship, the *Sandown*. It shows a group of slave raiders from northwest Africa marching their war captives to the coast to be sold as slaves.



(© National Maritime Museum, Greenwich, London)

Resource 2D Captives below decks on a Portuguese slave ship

After British abolished the slave trade in 1807, the Royal Navy used to chase slaving ships at sea to rescue the captives. This picture was painted by Lieutenant Maynell of the Royal Navy. It shows what he saw below decks when his vessel captured a Portuguese slaving ship in 1845.



(© National Maritime Museum, Greenwich, London)

Topic 3 The Triangular Trade

British slaving ships never sailed empty. On each leg of their three-part voyage they always carried a full cargo. From Britain to Africa they carried trade goods. From Africa to the Caribbean and Americas they carried a human cargo – slaves. And from the Americas to Britain they carried produce grown by slaves.

See *A North East Story* (www.abdn.ac.uk/slavery/banner1.htm) for more information.

Things to do

The document (**3A**) is the summary of a voyage made by a British slaving ship in 1721–2. A printed copy with explanatory notes is also provided (**3B**), along with a map of the Triangular Trade route (**3C**).

1. Print out the document copy and notes (**3B**) and the map (**3C**).
2. Read through the document and make a list of the ship's calling points.
3. Mark on the map the ship's voyage. **Tip.** You can get more precise information about the destinations from these online maps of West Africa and the Caribbean.

Now answer the following questions. All the answers are contained in the document, but you may have to do some calculations to work them out.

4. Judging by the amount of trade goods he took with him, at which place did Captain Barlow expect to buy the most slaves?
5. Captain Barlow would have started buying slaves as soon as he arrived at Whydah. Calculate how long these people would have been kept on the ship before they arrived in Barbados.
6. If Captain Barlow also put slaves onboard at Cape Coast Castle, how long would they have spent on the ship before arriving in Barbados?
7. It is often said that the 'Middle Passage' (the voyage from Africa to the Americas) took about six to ten weeks. Looking at your answers to the two questions above, why is this statement misleading?
8. Assume that all the crew remained alive. Calculate how many slaves there were to each crew member when the ship left Whydah. What effect do you think this ratio might have had on how the crew behaved towards the slaves?
9. How many slaves died on the voyage from Whydah to Barbados? What percentage was this of the total number?
10. What clues are there in the document to explain why so many slaves died?
11. Calculate the average price per person that Captain Barlow received when he sold the slaves.
12. Look at all the costs of the voyage and the money raised from selling the slaves. Was the slave-trading part of the voyage profitable by itself?

Resource 3A A British slaving voyage, 1721–2

The document below summarises the slaving voyage of ship owned by the Royal African Company in 1721–2.

In the 17th century, the Royal African Company had a government monopoly of English trade with West Africa. This meant that only its ships could trade there. At its peak, the Company was shipping 5,000 slaves a year to the Caribbean and Americas. After 1698, however, the Company lost its monopoly and had to share the trade with private merchants. It steadily lost business until it finally ceased trading in 1752.

212) Whydah-Fregate. — own Ship — — — Samuel Barlow.

Purchase money 300 Tuns } Round for Whydah, thence to Jamaica, or Barbados, in case
 £ 1000. 18 Tuns } African salt in for £ 28 of bread round.
 48 Min

Outsell
 £ 3285: 4: 6. Negroes intended 550.

Cargo { Goods for } CC — 1751: 13: 0
 { Stores } Whydah. 10193: 16: 0 } £ 11945: 9: 0.

Sailed from Spithhead Febr. 4th 1722^o
 Arrivd at CC April 20th
 Sailed thence May 22^o
 Arrivd at Whydah May 27th
 Sailed thence Sept. 9th with 500 Negroes, 459 Oz of Gold.
 15 large Tith & 51 Serenillos.
 Arrivd at Barbados Nov^r 10th with 371 Slaves, viz^t

229	Men
77	Women
49	Boys
16	Girls
371	w th sold for £ 10180: 0: 0

Sailed from Barbados 11th May 1722.
 Arrivd in the Downs 27th June
 brought home

255	Casks of Sugar
52	Casks of Indigo
66	Elephants brith
25	Tuns of Tustick
459	Oz of Gold — w th came out in m th 459 Oz

Capt. Barlow representing this Ship to be very crack
 and not fitt for the Comp^{ys} service, at a Court held
 Aug^r 1. 1722 she was Orderd to be Sold.
 Upon a Review of her, the Comm^{ee} of Shipping
 Reported that she may properly be fitted out for the
 Service again, and Sept. 13th the same was agreed
 to by the Court, & orderd to be done wth all expedition.

vide p: 56.

Resource 3B Printed version of a British slaving voyage, 1721–2

Whydah – Fregate ----- own Ship ----- **Samuel Barlow**

Purchase money 300 Tuns)
 £1000. 18 Guns) Bound for Whydah, then to Jamaica, or Barbados in case
 40 Men) he can sell 'em for £28 per head round.

Outsett
 £3285.4.6. Negroes intended 550.

Cargo (Goods for (CCC – 1751.13.0.)
 (Whydah – 10193.16.0.) £11945.9.0.
 (Stores)

Sailed from Spithead Febr^y. 4th 1720/1.
 Arrived at CCC April 28th.
 Sailed thence – May 22^d.
 Arrived at Whydah May 27th.
 Sailed thence Sept^r. 9th with 500 Negroes, 459 Oz. of Gold,
 15 larger Teeth & 51 Screvelios.
 Arrivd at Barbados Nov^r. 18th with 371 Slaves, Viz^t.

229 Men
 77 Women
 49 boyes
 16 Girls
 371 w^{ch}. Sold for £10188.0.0.

Sailed from Barbados 11th May 1722.
 Arrivd in the Downes June 27th.

brought home
 255 Casks of Sugar
 52 Casks of Indigo
 66 Elephants teeth
 25 Tuns of Fustick
 459 Oz. of Gold – w^{ch}. came out in melting 439 Oz.

Capt. Barlow representing this Ship to be very crank
 and not fitt for the Comp^{ys}. Service, at a Court held
 Augst. 1. 1722 she was Ordered to be Sold.

Upon a Review of her, the Comm^{ee}. of Shipping
 Reported that she may properly be fitted out for the
 Service again, and Sept^r. 13th. the same was agreed
 to by the Court, & ordered to be done wth. all expedition.

A North East Story - Scotland, Africa and Slavery in the Caribbean

Explanatory notes

Whydah – the name of the slaving ship; also a slaving port in Dahomey (now the Republic of Benin), and one of the destinations for this voyage

own Ship – the ship is owned by the Royal African Company, not leased

Samuel Barlow – the ship's captain

300 Tuns – the size of the ship

18 Guns – the number of cannons onboard the ship

40 Men – the size of the crew

Purchase money and **Outsett** – the cost of buying and fitting out the ship for the voyage

Negroes intended – the number of slaves the Company wanted Captain Barlow to buy

Goods – trade goods shipped from Britain to exchange for slaves and other purchases

Stores – provisions for the Company's trading forts in Africa

CCC – Cape Coast Castle, a British trading fort on the Gold Coast (now in Ghana)

February 4th 1720/1 – February 4th 1721 in today's calendar

Oz. – an ounce, 1/16th of a pound

Teeth – elephant tusks; ivory

Screvelios – small elephant tusks

Vizt. – videlicet, a Latin term meaning 'that is to say' or 'namely'

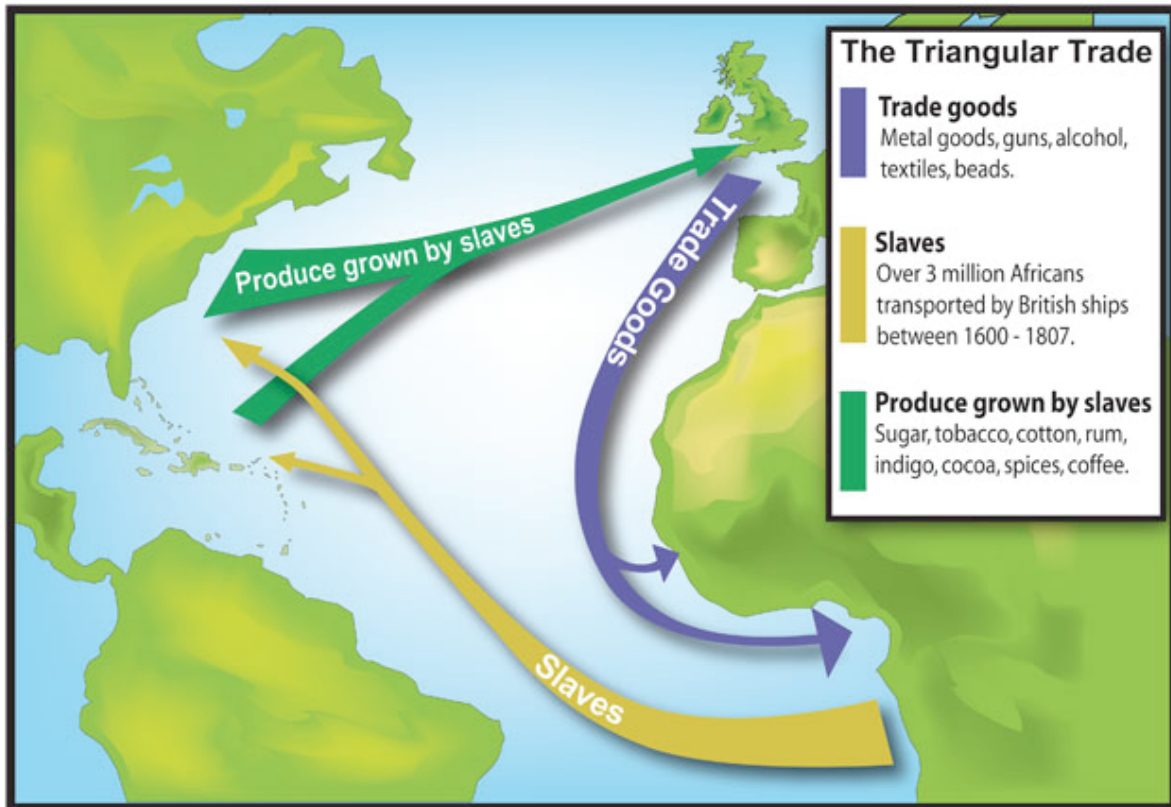
Downes – The Downs, a sheltered area of sea off the east coast of Kent

Fustick – a tropical American tree that produces a yellow dye

crank – unfit for sailing

Court – the Royal African Company's Court of Directors

Resource 3C Map of the Triangular Trade



Learning Resource 2 – Slavery in the Caribbean

Topic 4 Products of slave labour

In the British Caribbean the main crops grown for export by enslaved labourers were sugar, cocoa, tobacco and coffee. Other crops included indigo (a natural blue dye), limes, and the spices ginger, nutmeg and pimento (also called Jamaican pepper or all-spice).

Caribbean planters also exported large amounts of rum, an alcoholic drink that was made with the leftovers from sugar refining.

Things to do

Below are some objects (**4A**), photographs (**4B**) and advertisements (**4C**) illustrating three crops grown by slaves in the Caribbean: sugar, cocoa and tobacco.

The photographs and advertisements date from *after* slavery ended, but they help to show how the crops were grown and consumed during the slavery era.

1. If you are using the handling box, begin by matching up the objects related to each crop with the photographs and advertisements for that crop. Handle the objects carefully, as some of them are fragile. Then answer the following questions.
2. If you were buying sugar in the 18th century what things would you have used it for? (**Tip.** Think about drinks that might have been common then. Also note that before canning and refrigeration were invented, sugar was a major preserving agent.)
3. Look at the twist of tobacco leaves. This type of chewing tobacco was popular with sailors in the 18th and 19th centuries. Miners used chewing tobacco too. Can you think why these workers chewed tobacco rather than smoked it?
4. Examine the photographs of workers growing and harvesting the crops. These were the descendants of slaves and worked in similar conditions to them. From what you can see in the photographs, write a list of the dangers you think they might have faced in their work.
5. Study the Cadbury's Cocoa advertisement, which dates from 1889. Write a list of the words and phrases the caption uses to describe the cocoa. Now write a short description of the advertisement's 'message' – the main points the advertisement wants to get across to people who see it. How is this different to the way cocoa and chocolate are marketed today?
6. The cigarette advertisement dates from 1937. Write a list of words you think the cigarette company wanted people to associate with its product – for example: *wealthy, romantic*. Now write one or two sentences summing up the image the advertisement was promoting for smokers. How is this different to the way we view cigarette smoking today?
7. In the 1780s, anti-slavery campaigners called upon British consumers to stop buying sugar grown by slaves. Can you name any products or goods today that you think we should not buy because of how they are grown or made? Do you think this is an effective form of protest?

Tip. You can find more information on sugar, tobacco, cocoa and other plants connected with slavery at the Natural History Museum's Seeds of Trade www.nhm.ac.uk/jdsml/nature-online/seeds-of-trade/index.dsml website.

Resource 4A Objects illustrating slave-grown produce



Raw sugarcane - © Aberdeenshire Council

After the canes were cut they were crushed in a mill to express the cane juice. This was then carefully boiled to the point where the sugar would crystallise into a solid.



Sugar cones - © Aberdeenshire Council

The boiled sugar syrup was poured into cone-shaped moulds where it set hard. The cones came in big sizes for cooking and in small, delicate ones for serving sugar at the table. Sugar cones were often wrapped in blue paper to protect them from the light. The paper was dyed blue with indigo, another slave-grown product.



Sugar nippers - © Aberdeenshire Council

Sugar nippers were used to cut chunks off the sugar cones. Solid, cast-iron ones were used on the big cones in the kitchen, while elegant silver ones were used for the smaller sugar cones placed on tea trays. They were an essential kitchen tool until the invention of free-flowing granulated sugar in the late 19th century.



Cocoa pods and bean - © Aberdeenshire Council

Both drinking and eating chocolate comes from the beans of the cocoa pod. But during the slavery era, British consumers only knew chocolate as a drink. It was not until 1847 that Fry's of Bristol developed a recipe to make a solid chocolate bar for eating.



Tobacco rope - © Aberdeenshire Council

Ready made cigarettes were not invented until the late 19th century. Before then most people bought tobacco in rope or twist form or as snuff. Snuff is ground tobacco mixed with spices, which is sniffed up the nose. The tobacco rope was used for chewing or smoking in pipes.



Clay tobacco pipe - © Aberdeenshire Council

Until about 1880 most people who smoked tobacco used simple clay pipes with long, thin stems. The pipes broke easily, which meant that manufacturers made hundreds of thousands of them every year. It was an important cottage industry in many British towns, especially those close to good deposits of clay.

Resource 4B Photographs of the cultivation of Caribbean produce



Planting the canes and weeding the fields in St Kitts, 1903. (Library of Congress)



Cutting the sugar canes in Trinidad, 1908.

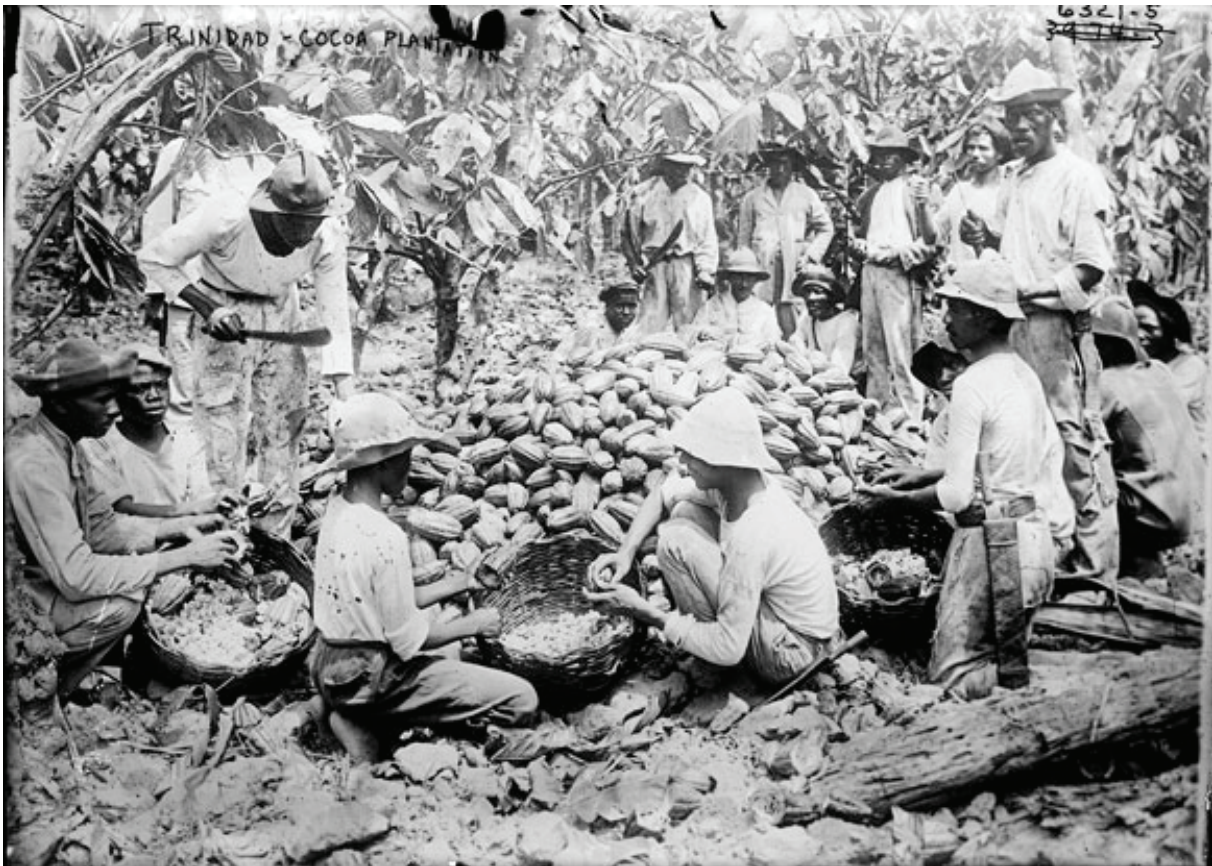


Harvesting tobacco on Montpelier Estate, Jamaica, c.1900. (Library of Congress)

A North East Story - Scotland, Africa and Slavery in the Caribbean



Sellers of tobacco rope in Kingston, Jamaica, c.1900. (Library of Congress)



Opening cocoa pods in Trinidad, c.1910. (Library of Congress)

Resource 4C Advertisements and labels for Caribbean produce



Rum label

THE GRAPHIC 707

THE BEST BEVERAGE FOR CHILDREN



Absolutely Pure.

CADBURY'S COCOA is closely allied to milk in the large proportion of flesh-forming & strength-sustaining elements that it contains. It is prepared on the principle of excluding the superabundance of fatty indigestible matter with which Cocoa abounds—supplying a refined thin infusion of absolutely pure cocoa, exhilarating and refreshing, for Breakfast, Luncheon, Tea or Supper—giving staying power and imparting new life and vigour to growing Children, and those of delicate constitution.

CADBURY'S COCOA

Advertisement for Cadbury's Cocoa, 1889.



Advertisement for Wills's cigarettes, 1937.

Topic 5 Treating people as property

Under slavery it was legal for one person to own another person in the same way that someone could own a cow or a vehicle. Owners could buy and sell slaves exactly as we buy and sell cars and computers today.

Things to do

Below is Mary Prince's story of what it was like to be sold as a child (**5A**). There is also a picture of a woman and her children being sold at a public auction (**5B**).

1. Print out Mary Prince's story (**5A**) and read through it carefully. It helps if you read it out aloud.
2. Make a list of the emotions Mary Prince says she felt during the sale.
3. Now make a list of the emotions that you think Mary's mother would have felt as her daughters were being sold.
4. Write two or three sentences describing how Mary feels about the white people, the Europeans, who are present at her sale.
5. Study the picture (**5B**) and identify the following things in it:
 - the woman and children who are being sold
 - the auctioneer who is conducting the sale
 - the men who are bidding to buy the woman and children
 - onlookers who seem to have come just to watch the sale
 - things being sold along with the woman and children
6. Now go back to Mary Prince's story. What things to the two sales have in common? **Tip**. If you are working in pairs or in a group, get one person to read out Mary's story, while the rest of you study the picture and look for things that illustrate the story.

Resource 5A The sale of Mary Prince, aged 12

Mary Prince was born into slavery in Bermuda in about 1788. As a little girl she lived and worked with her mother and brothers and sisters on the same property. But when Mary was about 12 years old, her owner decided to sell her and two of her sisters. Many years later Mary described the experience.

Our mother, weeping as she went, called me away with the children Hannah and Dinah, and we took the road that led to Hamble Town, which we reached about four o'clock in the afternoon. We followed my mother to the market-place, where she placed us in a row against a large house, with our backs to the wall and our arms folded across our breasts. I, as the eldest, stood first, Hannah next to me, then Dinah; and our mother stood beside, crying over us. My heart throbbed with grief and terror so violently, that I pressed my hands quite tightly across my breast, but I could not keep it still, and it continued to leap as though it would burst out of my body. But who cared for that? Did one of the many by-standers, who were looking at us so carelessly, think of the pain that wrung the hearts of the negro [African] woman and her young ones? No, no! They were not all bad, I dare say; but slavery hardens white people's hearts towards the blacks; and many of them were not slow to make their remarks upon us aloud, without regard to our grief—though their light words fell like cayenne [chilli pepper] on the fresh wounds of our hearts. Oh those white people have small hearts who can only feel for themselves.

At length the vendue [sale] master, who was to offer us for sale like sheep or cattle, arrived, and asked my mother which was the eldest. She said nothing, but pointed to me. He took me by the hand, and led me out into the middle of the street, and, turning me slowly round, exposed me to the view of those who attended the vendue. I was soon surrounded by strange men, who examined and handled me in the same manner that a butcher would a calf or a lamb he was about to purchase, and who talked about my shape and size in like words—as if I could no more understand their meaning than the dumb beasts. I was then put up to sale. The bidding commenced at a few pounds, and gradually rose to fifty-seven, when I was knocked down [sold] to the highest bidder; and the people who stood by said that I had fetched a great sum for so young a slave.

I then saw my sisters led forth, and sold to different owners; so that we had not the sad satisfaction of being partners in bondage [slavery]. When the sale was over, my mother hugged and kissed us, and mourned over us, begging of us to keep up a good heart, and do our duty to our new masters. It was a sad parting; one went one way, one another, and our poor mammy went home with nothing.

From The History of Mary Prince, a West Indian Slave, 1831, p. 4.

Resource 5B The sale of a woman and her children in Suriname

This picture shows a woman and her two children being sold at an auction in Dutch Guiana (Suriname) in about 1830. The woman had lived with the European man who owned her as his unofficial wife and he was the father of her children. But this man had died before he had legally freed them. The woman and children were therefore still slaves and were put up for sale after his death along with his other property. The picture comes from P. J. Benoit's *Voyage à Surinam*, published in 1839.



Courtesy of the John Carter Brown Library at Brown University

Learning Resource 2 – Slavery in the Caribbean

Topic 6 Labouring in the cane fields

Growing and harvesting sugarcane was heavy physical work. One of the most demanding tasks was digging the cane holes for planting the canes. Slave owners reserved this work for their strongest slaves, usually men and women aged about 18 to 30. But even the fittest people soon broke down from the hard labour involved.

Slaves in the holing gang were required to dig from 60 to 100 square holes a day, sometimes more. Each hole was bordered by a ridge of soil to help retain water and manure. Slips of canes were laid in the holes and covered with soil and manure. Once the canes sprouted they had to be regularly weeded with a hoe, another physically demanding job. Rats had to be kept away from the plants too – a job that was often assigned to small children.

See *Plantation slavery* www.abdn.ac.uk/slavery/banner3.htm for more information.

Things to do

The picture (**6A**) below shows how the cane holes were laid out and dug in a grid. To get a better sense of how much labour this required, can you measure the amount of soil dug each day?

You can do the following calculations indoors on paper, if necessary. But if possible, get a group together to work outdoors on a playing field or other big space.

1. First note the basic statistics. Each hole was about 4 feet square (4 feet = 120 cm). Depending upon the soil quality, holes had to be dug to a depth of between 6 inches (15 cm) and 10 inches (25 cm).
2. Using a tape measure, mark out the size of one square cane hole. Calculate in square metres how much area one cane hole takes up.
3. Then, if you have the space and enough people in your group, measure out the space that 60 of these holes would take up. **Tip.** You could measure out four rows of 15 cane holes ($4 \times 15 = 60$), or three rows of 20 holes ($3 \times 20 = 60$), or even two rows of thirty (2×30). Check the picture (**6A**) if you are uncertain how the holes are laid out.
4. Stand a person at each corner of your rectangle to get a sense of how big it is. Remember this is the *minimum* amount of land a slave was expected to dig each day. Some slave owners expected the members of their holing gang to dig 80, 100 or even 120 holes each per day.
5. How many square metres do the 60 cane holes measure?
6. How many cubic metres of earth would a slave shift each day if he or she dug 60 of these holes to a depth of 15 cm? What would the figure be if they dug 100 holes each to a depth of 15 cm?

Resource 6A Digging the cane holes in Antigua

This picture shows a holing gang using hoes to dig a grid of cane holes on a rocky slope in Antigua. Most of the slaves are working at the same speed, but some in the middle have fallen a row behind. As the holing gang digs up the soil, other slaves work just ahead of them measuring and marking new rows for the grid. The picture comes from William Clark's *Ten Views in the Island of Antigua*, published in 1823.



(© The British Library Board)

Learning Resource 2 – Slavery in the Caribbean

Topic 7 Slave names and identities

What we call ourselves is an important part of our identity. It is part of how we see ourselves and often we resent it when someone pronounces our name in an odd way or makes fun of it. The Africans who were sold into slavery were repeatedly humiliated by the naming practices of their owners.

Naming practices for slaves varied, but it was common for planters to give newly arrived Africans a European personal name such as Betsy or Sam. Sometimes these names mocked the slaves' lack of power by being deliberately grand, such as Caesar or King George.

The slaves, however, often continued to use their African names among themselves and also passed them on to their children. Some of these names can provide clues to a family's place of origin in Africa. For instance, Cuffee is a variant of the name Kofi. This name comes from the Akan-speaking region of Ghana and is given to a male child born on a Friday. The female variant of it is Phibba. Other personal names of Akan origin include Quashee (Kwasi) for a boy and Quasheba for a girl; Quamin (Kwame) and Mimba; Cudjoe and Juba.

Enslaved children who had European fathers often took their father's surname. But slaves were sometimes named after their owner, rather than their father, especially if they were hired out to work for other people. In both cases, a lot of slaves ended up with Scottish surnames.

See *African-Scottish Families* www.abdn.ac.uk/slavery/banner5.htm for more information.

Things to do

Between 1812 and 1834, slave owners had regularly to submit a registration list of their slaves to the government. Complete copies of these lists survive in the UK National Archives at Kew in London. They contain the names of over half a million African Caribbean people held in slavery in the early 19th century.

The lists have recently been digitised and indexed by ancestry.co.uk. You can consult the indexes online for free, but if you wish to see the digital images of the original documents it costs £13 for a month's subscription to the site.

Tip. If you would like to see the images of the documents, ask around your family and friends for anyone who does family history; you may find someone who already has a subscription to the site.

[How to search the indexes of the Colonial Slave Registers](#)

Step 1. Go to ancestry.co.uk's search page for the slave lists, called **Slave Registers of former British Colonial Dependencies, 1812–1834**:

<http://content.ancestry.co.uk/iexec/?htx=List&dbid=1129&offerid=0%3a7858%3a0>

If the link does not work, a Google UK search using the words *ancestry*, *slave* and *registers* should bring up the right page.

Step 2. Click on the name of a Caribbean country in the 'Colonial Dependency' box, such as Jamaica or Tobago. (Note that if you search all countries together your results will include slaves held in Mauritius and Sri Lanka as well as the Caribbean.)

Step 3. Enter a name in the 'Slave's Given Name' box and press the Search button for your results.

Tip. The first registration list filed for each country was the most complete one; later lists were 'top-up' notices of births and deaths that had occurred since the first registration. If you run a search on a common name, such as James, for a particular country, you will be able to see when records were first filed for that country. In Trinidad it was 1813, in Barbados, Dominica and Jamaica it was 1817, and in Tobago it was 1819. If you then enter this year in the 'Keyword/s' box it will limit your search and reduce duplicate entries from the later lists.

Tip. If you tick the 'Exact Spelling' box you will get a definite number of hits for your search. This enables you to answer 'How many?' questions.

Some searches to try out in the Colonial Slave Registers

1. How common are very grand names, such as *Caesar*, *Pompeii* and *Nero*? (Check different spellings, such as *Pompey* and *Cesar* as well.) Try too the names of some Roman gods and some royal or political names, such as *Queen Charlotte* and *Cromwell*.
2. How many slaves can you find named *Aberdeen*?
3. What other Scottish place names were commonly given to slaves? **Tip.** Try some other city names.
4. What other places names in the British Isles did slave owners often give to their slaves? **Tip.** Start with the names of some port cities.
5. Try some searches for names of African origin, such as *Cuffy/Cuffee* and *Phibba*, *Quashee/Quashie* and *Quasheba*, *Quamin* and *Mimba*, *Cudjoe* and *Juba*.
6. Some of the slaves' names indicate their place of origin in Africa. For example *Congo Bob* suggests someone born in Congo, while *Betty Eboe* suggests an Ibo woman from Nigeria. *Coromantee* indicates someone who was shipped from around Kormantin slaving fort on the coast of Ghana. Try some searches on *Congo*, *Ibo* (also *Eboe*, *Ebo*, *Ibbo*) and *Coromantee*.
7. How many slaves can you find with surnames that are common in North East Scotland, such as *Grant*, *Leslie*, *Shand* and *Lamont*?
8. Do a search to work out how many slaves lived in Jamaica in 1817. **Tip.** Enter Jamaica in the 'Colonial Dependency' box and 1817 in the 'Keyword/s' box, leaving the others blank. There is some duplication in the records online, so the result won't be 100% accurate, but it will be close.
9. Repeat the above search for Trinidad in 1813 and Tobago in 1819.
10. You can also use this website to search for slave owners from 1812 onwards, including some of the North East Scots mentioned in the exhibition, such as William Bremner and James Laing in Dominica, and Hugh Fraser Leslie and William Shand in Jamaica. Try some searches on these men to see if you can discover how many slaves they owned.

More things to do

You can get a good idea of the lasting strength of North East Scotland's connection with the Caribbean by searching the current Jamaican telephone directory online.

Many of the people you find will be direct family descendants of North East Scottish men who owned plantations in Jamaica or who worked there as overseers, clerks, doctors and tradesmen. Many of these men had children in Jamaica.

Other people you find will be descended from slaves who were owned by North East Scots and who were given their owner's surname.

1. On the web call up the home page for the Jamaica Online Directory, published by Cable and Wireless, at <http://jamaica.jamaicayp.com/index.html>.
2. Using the 'Search for a Person' option, search for some common North East surnames, such as *Burnett, Grant, Gordon, Forbes, Dyce, Lamont, Leslie* and *Shand*.
3. After you have made your search, click on the 'Switch View' button in the top right-hand corner of the screen. This will display your results in conventional telephone directory style, with all the surnames grouped together.
4. You can repeat this activity with the online directory for Grenada, which was another Caribbean island where Scots went in large numbers. The home page is at <http://grenadayp.com/index.html>.

Topic 8 Arguments for abolishing the slave trade

The first organised campaign against the slave trade began in the 1780s. Before then, most British people simply took slavery for granted. They did not question whether it was right or wrong to make Africans work as slaves.

The campaigners knew that it would be very hard to change these attitudes. Many of them disliked the whole system of slavery, but they thought they would have more success in trying first to abolish the slave trade.

See *Abolishing the slave trade* (www.abdn.ac.uk/slavery/banner7.htm) for more information.

Things to do

Below are some extracts from one of James Ramsay's pamphlets against the slave trade (**8A**). There is also a cartoon (**8B**) that attacks the campaign to end the slave trade.

The Ramsay extracts are in the form of three answers to people who wanted to keep the slave trade going.

1. Ramsay was writing in 1788; his language can be difficult to understand today. Print out the extracts (**8A**). Study his three answers and write down the key points in each one. **Tip.** If you are working in a group, split into three smaller groups and each take one of Ramsay's answers to work on.
2. Now turn your summary points into short speech against the slave trade using today's English. If you are working in a group, take it in turns to present your version to the rest of your group.
3. Look again at the language that Ramsay uses. Are there parts that still seem powerful to us today? Underline the sentences or phrases that you think would mean a lot to a modern audience.
4. Study the cartoon (**8B**). It has one main, central image and several smaller ones. In two or three sentences only, describe the story that these images are telling.
5. Why, according to the cartoonist, would it be unwise to abolish the slave trade? What would happen if the slave trade were abolished?
6. The cartoon was published in London for a British audience. Write a list of the emotions that it was trying to stir up in its audience.
7. In the 1780s many British people could not read and write. What advantage would this have given the cartoonist over James Ramsay's style of argument?

Resource 8A James Ramsay argues against the slave trade

James Ramsay lived for many years on the Caribbean island of St Kitts. His experiences there made him hate slavery, but he did not support immediate emancipation – complete freedom for the slaves. Instead he argued that first planters had to stop importing new slaves from Africa. In the paragraphs below, he provides answers to three objections people had raised against ending the slave trade.

You can read more about James Ramsay here.
(www.abdn.ac.uk/slavery/7p2.htm)

Objection. Slaves are not kidnapped by our traders, but are culprits or prisoners of war.

Ramsay's answer. We do not say that any great proportion of them are now kidnapped by our traders; ... we say that the natives kidnap each other, and that criminals make but a very small proportion of the whole. That they are kidnapped is almost the universal answer from those brought into our colonies; nor can the numbers brought down to the coast be accounted for in any other manner. ... But suppose them culprits or prisoners of war, are we then the executioners for African tyrants, or African judges? Are we to punish unfortunate wretches by the various deaths endured in our slave ships? ... If prisoners of war may be enslaved, why send we not our slave-traders to attend the Turkish and Russian armies, and provide ourselves there? It will be as just and proper, as to stir up wars in Africa for the purpose of making slaves.

Objection. Slavery is not unlawful; the bible allows of it.

Ramsay's answer. The use of money is not unlawful. But it is unlawful to rob on the highway to procure it. ... We say men ought not to go to the coast of Africa to kidnap the natives, or to encourage them to kidnap each other; or to bribe them with baubles to go to war, to fight with and enslave each other; to turn every trespass into a cause for enslaving; to subject the unfortunate wretches to the miseries of a West-Indian voyage; to sell them to be half-starved, hard worked, and ill treated. Show us slavery without these attendants, and we shall have little to object against it.

Objection. The trade should be regulated, not abolished.

Ramsay's answer. Regulate murder as you please, it still remains murder. ... We can explain the unreasonableness of the proposition, only by supposing parliament to enact a rule by which highway men should be guided, in robbing and murdering in the way of their profession. ...

But what regulations can be enacted in Britain, that shall take effect 1200 miles inland in Africa, that shall stop the murderer's hand, or save the devoted village...? Every possible regulation will be a mere mockery of the woe we affect to commiserate. The friend of humanity must spurn the proposition from him, which would only rivet more firmly on Africa this galling chain, while it gave the sanction of law to a commerce that humanity must deplore, that policy cannot defend.

Source: James Ramsay, *Objections to the abolition of the slave trade, with answers*, 1788, pp. 67–8, 75, 79–80.

Resource 8B A cartoonist attacks the anti-slave trade campaign

This cartoon was produced by William Dent in 1789. It opposes the campaign to end the slave trade. At the bottom are two heads named Abolition and Regulation. Abolition wears a dunce's cap labelled 'Folly', while Regulation wears a Roman helmet labelled 'Wisdom'. The cartoon is arguing that regulation of the trade to remove abuses would be better than abolition.



(© The Trustees of the British Museum)

Enlarged version of this picture viewable at www.abdn.ac.uk/slavery/resource8b.htm

Topic 9 Publicising the anti-slave trade campaign

Abolitionists worked hard to educate British people about the horrors of the slave trade. Telling people what happened in the trade was the first step in getting them to oppose it.

In early 1792 the abolitionist William Dickson toured Scotland publicising the anti-slave trade campaign. He hoped to persuade churches, town councils, merchant groups and colleges to send petitions opposing the trade to parliament. But first he had to make sure people understood the problem.

You can read more about William Dickson here.
(www.abdn.ac.uk/slavery/7p3.htm)

Things to do

Below are some extracts from William Dickson's diary covering the North East leg of his Scottish tour (**9A**). There is also a map of the North East (**9B**).

1. Print off a copy of the map of North East Scotland (**9B**).
2. Read the extracts from Dickson's diary (**9A**) and mark on the map the route that Dickson took in North East Scotland.
3. What were Dickson's main forms of transport? What is a post chaise?
4. What time of year did Dickson make his tour? How might this have caused difficulties for him?
5. Look at the language Dickson uses. Some of the words that were common in 1792 are less commonly used now. Write a definition for the words: *zealous*, *insipid* and *languid*. Use a dictionary if you get stuck.
6. Look again at Dickson's language. Some of the words he uses don't mean the same thing today. What does he mean when he describes someone as *hearty*? Or says that he *waits* on someone?
7. Write a list of all the problems that Dickson mentions in his diary. **Tip.** There are practical problems, but there are more general problems too.

More things to do

8. One of Dickson's difficulties was that most Scottish people had never met an African person or thought about the slave trade. Is this still a problem for our society today? Are there issues we perhaps ignore because they seem too distant or foreign? Can you give any examples of such issues?
9. Imagine you are conducting a campaign like Dickson's. What would your campaign be about? What issue or topic do you think people should know more about? **Tip.** Your campaign can be about anything that interests you. It might be something like protecting a rare species of animal, starting a youth club, standing up to bullying, or saving a beautiful landscape from being built upon.

10. Write an action plan for your campaign. How would you tell people about it? What ways of spreading information could you use that Dickson didn't have in 1792?

Resource 9A William Dickson campaigns in North East Scotland

Dickson's diary frequently mentions 'the Abstract'. This was the *Abstract of Evidence*, a booklet with facts and figures about the terrible conditions on slaving ships that campaigners had compiled to present to parliament. In 1792 they were relying upon the booklet to turn people against the slave trade.

Dickson also mentions cameos. These were the famous medallions of a kneeling slave in chains produced by Josiah Wedgwood. Dickson took some of these to Scotland and distributed them to supporters whom he thought would be bold enough to wear them in public.

Brechin, 8 February 1792

Set off in a post chaise ... A shocking and most dangerous stage from Laurencekirk to Stonehive. Got to Aberdeen about 1 in the morning much tired.

Aberdeen, 9 February

Saw Dr Beattie at 10. ... Saw Provost Auldjo, who scarcely has any doubt the Council would petition if they knew anything of my subject. But they have only received the Abstract about 10 days ago.

Aberdeen, 10 February

Saw Professor Ogilvie & Dr Dunbar of King's College. ... The subject is quite new to them.

Aberdeen, 11 February

Returned to New Aberdeen. Called on *every* clergyman – in all 16. Walked till tired and 9 at night ... It is a *new, untouched* subject here, except by a very few indeed – and even they confound emancipation with abolition...

Aberdeen, 12 February, Sunday

Went to Church. ... Agreed with landlord and landlady to hire a post chaise to Inverness at 13 shillings, 6 pence a day. ...

13 February

Set out from Aberdeen at ½ past 6 AM. Got to Old Meldrum, through shocking roads, at ½ past 11 and to Turreff at ½ past 6. ... At Turreff called on Reverend William Stuart. ... He had not received nor *heard* of the Abstract. Gave him 2 copies.

14 February

Left Turreff at ½ past 6 AM and did not get to Banff until ½ past 11, so bad was the road. ... Mr Imlack, Bookseller, too busy to do anything for us. Mr William Johnstone and Mr James Anderson said they *could* do nothing. Found Reverend Pirie very hearty. ... At Portsoy delivered Reverend Pirie's letter to Reverend Abercrombie Gordon who is hearty ... At Cullen where I arrived at 8, found Reverend Robert Grant *hearty*. He says the Presbytery of Fordyce very *probably* will petition.

15 February

Left Cullen at 7 AM. Breakfasted at Fochabers. ... The Reverend not at home. Came from Fochabers to Elgin with Dr Brodie of Elgin, who is to promote our cause there. ... Dr Stephen not at home. At Forres found Provost Forsyth sick. ... *Note*. Found not a single Abstract from Aberdeen to Forres. Left some in every town. Gave Mr Cumming the Abstract and Mrs Cumming the cameo.

16 February

Got to Nairn about 12 Noon. Saw Mr Robert Falconer, merchant ... also Reverend Morison, who are both favourable.

Reached Inverness at ½ past 4. Waited on Reverend Watson and Reverend Fraser and William Inglis Esq., who has great weight with the Council. They are all favourable. ...

Inverness, Friday, 17 February

Waited on William Scott Esq., Merchant, who is very hearty and has much influence with the Trades' House, which he thinks will join the Council in a petition. ...

Returned to Nairn about 7 PM. Mr Falconer and Reverend Morrison were so zealous and intelligent, that I left them to manage Nairn ... Left 6 cameos at Inverness and 2 at Nairn. In short, my reception at Inverness was excellent.

18 February

Got to Forres about 10 AM. Saw Bailie Gunn and — Cumming Esq. of Altyr who both said there was no doubt the Council and Town would petition. ... Left the Council deliberating, for I had Elgin to manage and the Spey was to be crossed.

Got to Elgin about 3. Saw Reverend Grant with whom I dined. He is most zealous and intelligent. ...

Boated the Spey after dark. Rather disagreeable. Supped at Mr Tod's of Fochabers with Reverend Gordon, an insipid man who coolly *played out his game at cards*, interlarding now and then a languid question on our cause. Sick of him. He has no soul.

Sunday, 19 February

Got to Keith at noon. Dr Dougal is hearty, though full of doubts infused into his thinking mind by West Indian planters. ...

Called at Cairney on Reverend Chalmers, who is hearty, but he referred me to Reverend Innes at Huntly, whom I saw at 8 AM and who is hearty and sensible (though old).

20 February

Breakfasted on the road. Dined at Inverury. Reverend Davidson there was sickly. He referred me to Reverend George Adams at Kintore whom I found *zealous*. He said 'The Presbytery of Garrioch *shall* petition. I can answer for them.'

Got to Aberdeen through abominable deep roads at about 9 at night. A most disagreeable, tedious *day's* journey of 34 miles!! Much tired. ...

Aberdeen, Wednesday, 22 February

Saw a Mr Robertson, of Little Bellemont Street, a tolerably moderate West Indian, but who 'did his best, to talk as much stark nonsense as the rest'. Nothing but sheer necessity will give these men common sense and force them to act like rational human beings. Left Aberdeen in a post chaise at 2. Got to Laurencekirk (29 miles) at ½ past 8. ...

Montrose, Thursday, 23 February

Got here from Laurencekirk, 11 miles distant, at ½ past 9. Found Reverend Molison, Mr Mill, Mr Paterson, Provost Webster ... all favourable.

Source: William Dickson's Diary, 1792, London Society of Friends, Temp. Mss. 10/14. (Abbreviations and punctuation have been modernised.)

Resource 9B Map of North East Scotland



Topic 10 Rebellling against enslavement

Enslaved Africans did not passively accept their situation. Many slaves carried out daily acts of resistance, such as working slowly, disobeying orders, leaving the plantation without permission, or stealing their owner's property. Others embarked on full-blooded acts rebellion, which left the planters and their families living in constant fear of uprisings and murder.

See Ending slavery (www.abdn.ac.uk/slavery/banner8.htm) for more information.

Things to do

Below is a government notice ordering rebellious slaves in Jamaica to surrender (**10A**).

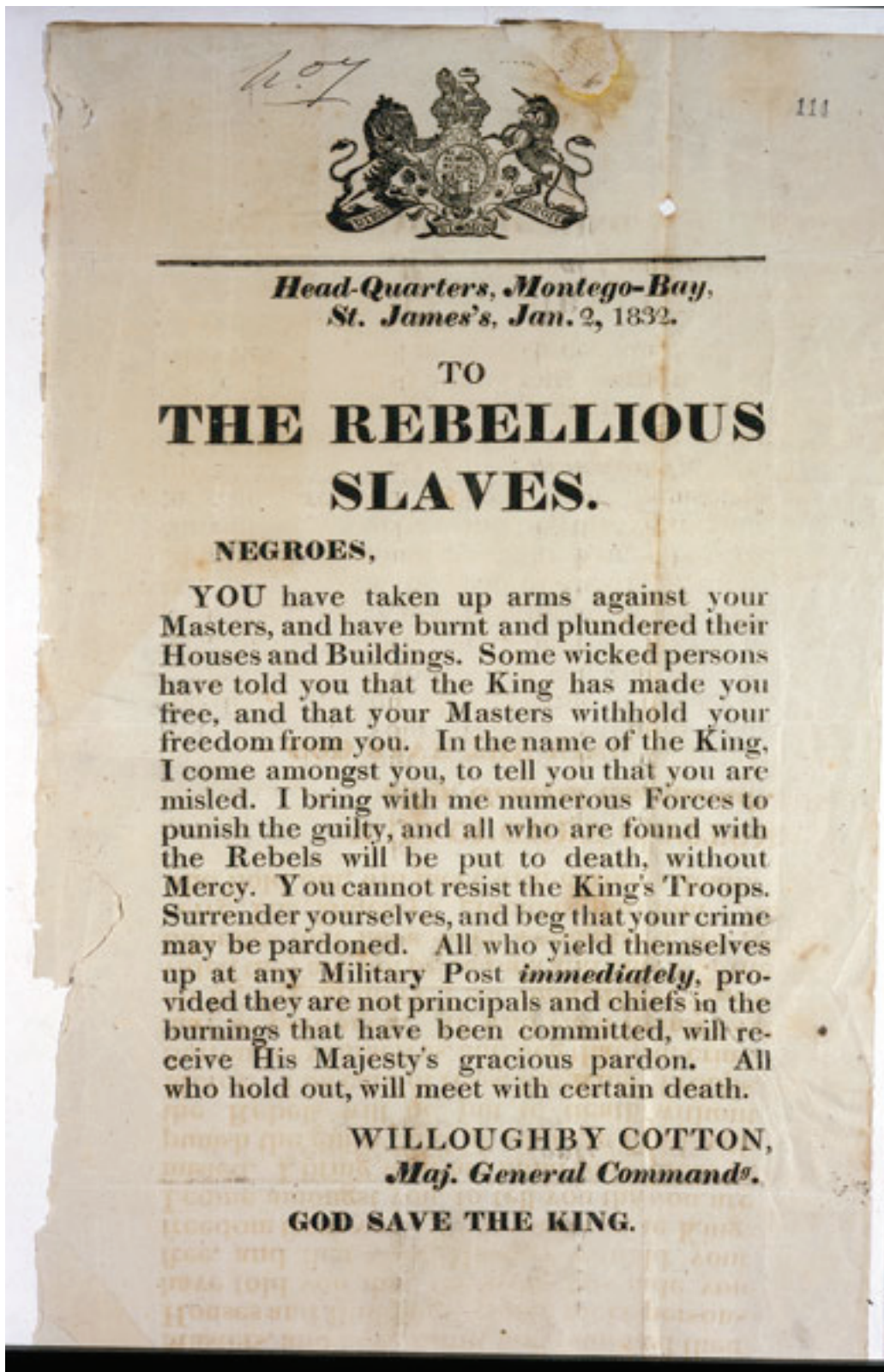
1. Read the notice out loud. If you are working in a group, choose someone to read it out to everyone else.
2. What does the notice threaten to do to the rebel slaves if they do not surrender?
3. Imagine you have joined the rebel slaves and have been attacking and burning plantations. What would you feel if you heard this notice read out? Fear? Anger? A determination to keep fighting? Write a list of these feelings and emotions.
4. Now write a response to the notice. Tell the government what you think about its accusations and the order to surrender. Explain why you joined the rebels. **Tip.** Keep your language simple and try to imitate the government's short, direct statements.
5. Read your response out loud. Do you feel you have answered the government well?

Resource 10A Jamaica orders rebels to surrender, 1832

This is a notice issued by the government in Jamaica on 2 January 1832 ordering rebellious slaves to surrender. It was posted in public places and read out to crowds by government officials.

Jamaica's biggest slave revolt broke out immediately after Christmas 1831 and lasted for ten days. About 50,000 slaves took part. The Jamaican government suppressed the rebellion savagely, and troops executed hundreds of suspected rebels. But although defeated, the rebellion actually hastened the end of slavery. It convinced people in Britain that the system was unsustainable; to continue protecting the slave owners would only lead to more expense and more brutality.

You can read more about the rebellion here (www.abdn.ac.uk/slavery/8p4.htm)



(The National Archives, London, CO 137/181, f. 111)

Topic 11 Illustrating abolition and emancipation

Printed drawings and other imagery played a big part in persuading British people to join the fight against the slave trade and slavery. In an era when many people could not read, images reached out to many more people than written documents could. They also made a direct appeal to people's emotions.

Things to do

There are three images below. The first two (**11A** and **11B**) come from the fight against the slave trade. The third one (**11C**) is a celebration of the complete emancipation of the slaves in 1838. All three were designed and produced by British artists.

11A – Wedgwood medallion

1. Begin with the Wedgwood medallion (**11A**). Write a list of the emotions that you think this was meant to stir up in viewers.
2. What things about the design do you think would have helped to catch people's attention?
3. How effective is the slogan? What is its meaning? **Tip.** Try writing what the slogan is saying in your own words. Can you do it without using a lot of words?
4. The Wedgwood medallion started a campaigning tradition that we still use today. It was completely new in the 1780s to use a fashionable piece of jewellery to declare your support for a political ideal, but now we frequently do this. Make a list of recent campaigns where people have publicly declared their beliefs through wearing an accessory or item of jewellery or clothing.

11B – Painting celebrating the end of the slave trade, 1807

5. Next, look at the watercolour painting (**11B**). Begin by making a list of all the symbols and visual and textual clues you can find in it, such as the British lion, the scales of justice, the bust of Wilberforce.
6. In one or two sentences write a summary of the message or story that the picture is telling.

11C – Print celebrating emancipation, 1838

7. Now look at the print celebrating emancipation (**11C**). As before, write a list of the symbols and other visual clues in it. What is the central message of this illustration?
8. What do you think is the significance of the woman and the children in the print? What benefit does their presence suggest that the ending of slavery will bring.
9. Which book do you think is shown by the woman's side and why is it there? Which other benefits or changes does the book promise will come with the end of slavery?

Questions about all three images

10. How are Africans represented in the three images? What does the position of the African man in the Wedgwood medallion suggest to you? Is he pleading for assistance? Is he rising up to seize control?
11. Many people today do not like the kneeling slave image to be used to illustrate the fight against slavery. Why do you think some people would not see it as a positive image?
12. Where are the Africans in the painting commemorating the abolition of the slave trade? What significance might this have? How does it suggest the artist viewed the fight to end the slave trade? Who did he think was most important?
13. Look at the central African man in the emancipation print. Was the artist expecting viewers to connect him to the man in the Wedgwood medallion? If so, how?

Resource 11A 'Am I not a man and a brother?' Wedgwood medallion

The image of a male slave kneeling in chains, with the slogan 'Am I not a man and a brother?' was one of the most famous images of the anti-slave trade campaign. Thomas Clarkson commissioned the design for the London Committee for Effecting the Abolition of the Slave Trade. In 1787, the pottery maker Josiah Wedgwood began producing fine cameo medallions of the image. These became fashionable items amongst anti-slavery campaigners all over Britain.



An anti-slavery medallion made by Josiah Wedgwood, inscribed: 'Am I not a man and a brother?', c.1787. (© The Trustees of the British Museum)

Resource 11B Painting celebrating the end of the slave trade, 1807

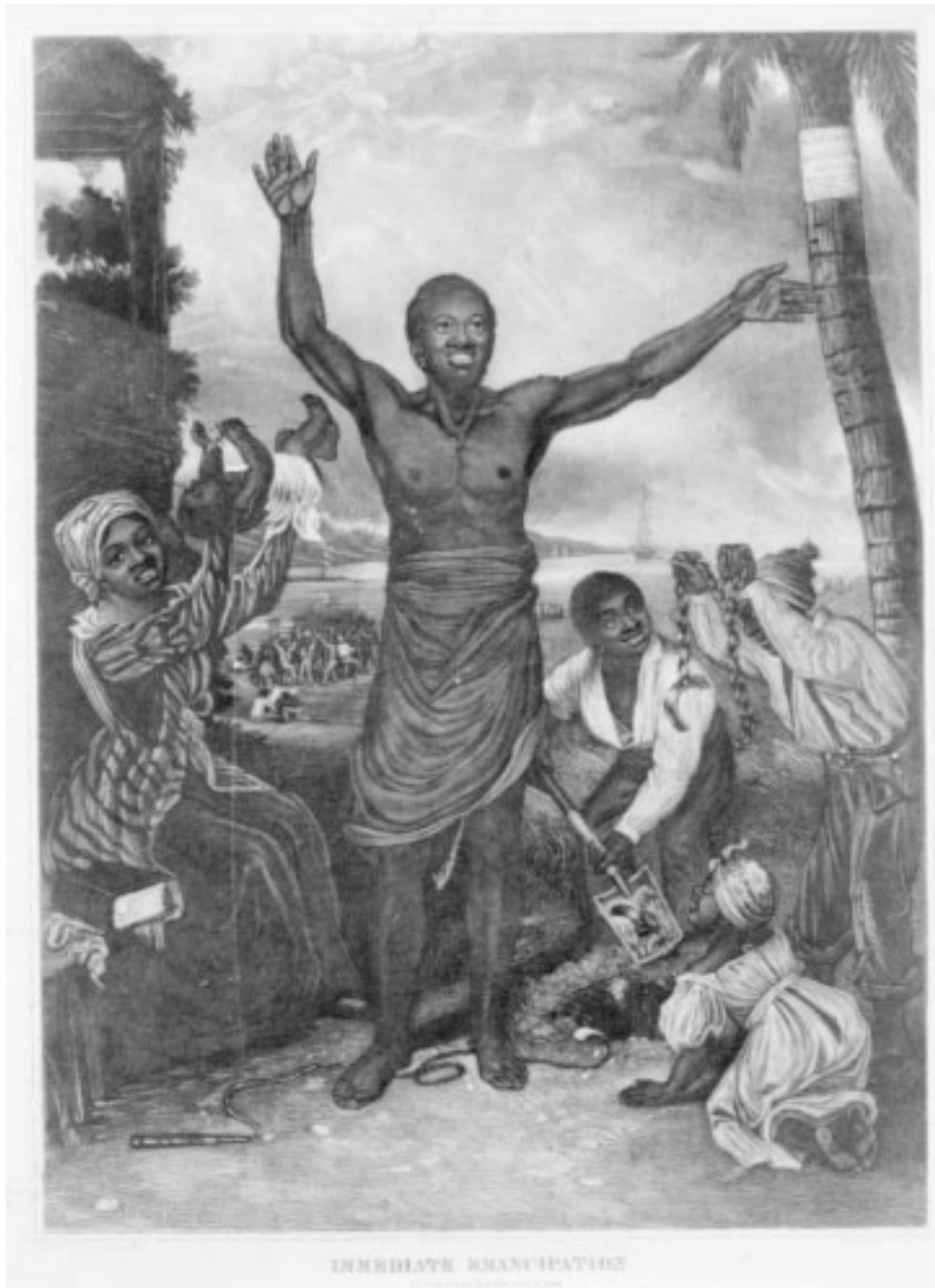
This watercolour painting was made by Henry Singleton to commemorate Britain's ban on the slave trade in 1807. It shows Britannia standing on broken chains, flanked by Justice and Charity. There is also a bust of William Wilberforce.



(© The Trustees of the British Museum)

Resource 11C Print celebrating emancipation, 1838

This print was first published in London in 1834, when slavery was outlawed in British territories. It was then reissued in 1838, when the apprenticeship system ended, to celebrate the complete emancipation of the slaves.



(Library of Congress)

Learning Resource 4 – After Slavery

Topic 12 After slavery in the Caribbean

When the slaves were freed, most had no money or property and no access to schooling, job training or healthcare. Everywhere in the British Caribbean there was a big gap in wealth and living standards between the Europeans and people of largely European descent (the 'whites' and 'fair coloureds') and the very poor freed slaves (the 'blacks').

Many people would argue that this divide has not been overcome even today, and that people's prospects in the former slaving colonies are still affected by the colour of their skin.

Things to do

There are four photographs below. The first two show sugarcane workers in Trinidad (**12A**) and tobacco workers in Jamaica (**12B**) at the beginning of the 20th century.

1. Start with these two photos (**12A** and **12B**). Calculate how many years after the ending of slavery these photographs were taken. (Use 1834 as the date that slavery ended.)
2. Now look at each photo and write down a list of words and phrases that describe the workers and their living conditions. Describe what you see, but also describe what you think they might have been feeling. For example, your list might include things such as *hot* or *exhausted*.
3. Look at your list. What **hasn't** changed much, do you think, since the end of slavery? In what ways do these workers have similar lives to the slaves before them?
4. What do you think **has** changed since the ending of slavery? How are these people's lives different to what it was like for the slaves?

Now look at the next two photos. The third one (**12C**) shows a group of women sugarcane workers in Jamaica in 1900. The fourth one (**12D**) shows a young Scottish woman packing herrings in Suffolk in about 1910.

5. Compare the Jamaican women and the Scottish woman. What things do they seem to have in common and what things are different? Include, for example, the sort of work they do, where they do it, the style of their clothing.
6. There is a European man on a horse in the Trinidad photo (**12A**). Do you think the herring packer has more in common with him, or with the Jamaican women working in the cane fields?

Resource 12A Sugar harvest in Trinidad, 1908



From a postcard titled 'Cane Cutting. Trinidad', 1908.

Resource 12B Tobacco workers at home in Jamaica, 1900



Workers at their cottages on a tobacco plantation, Jamaica, c.1900. (Library of Congress)

Resource 12C Sugarcane workers in Jamaica, 1900



From a stereograph titled 'Sugar Cane field hands, Montego bay, Jamaica', 1900.

Resource 12D A Scottish herring packer, 1900



From a postcard titled 'Scotch Fisher Girl Packing Herring', c.1910.

Learning Resource 4 – After Slavery

Topic 13 After slavery in Britain

For centuries, British slave traders and owners had justified holding Africans in slavery by saying that Africans were not as civilised as Europeans. Some also said that Africans were too lazy to work without being controlled by someone else. Others also argued that Africans were only good at physical labour, not intellectual tasks.

These were very strongly held beliefs in Britain. They did not vanish as soon as slavery ended.

Things to do


There are two full-page advertisements for soap pictured below. The first one (**13A**) dates from 1887 and was published in *The Graphic*. The second one (**13B**) was published in *The Sphere* in 1901. Both *The Graphic* and *The Sphere* were popular illustrated magazines in Britain.

1. Study both advertisements and work through the following activities and questions. **Tip.** Some of the issues raised here are good for discussion. If you are working in a group, encourage everyone to have their say and see if you can reach an agreement on particular questions.
2. Write a short description of the storyline or central idea that appears in each of the advertisements.
3. What are the advertisements saying or suggesting about the colour or tone of African peoples' skin?
4. Do you think there is any significance in how the children are sitting or standing in each of the images? What is the relationship between the African and the European children?
5. How do you think the advertisers expected people to respond to these images? Were the advertisements meant to be taken seriously? Were they intended to be funny?
6. What do you feel about the advertisements? What is your reaction to them?
7. Do you prefer one advertisement to the other? If so, why?
8. How long had slavery been banned in British territories when each of the advertisements was published?
9. Do you think Britain's history of enslaving Africans influenced the attitudes revealed in the advertisements? If you agree, state why you agree. If you disagree, state why you disagree.
10. Do you feel that we can still see legacies of slavery in British society today? If so, where and how?

Resource 13A Pears' Soap magazine advertisement, 1884

THE GRAPHIC CHRISTMAS NUMBER, 1884

For improving & preserving the complexion.



Pears' Soap.

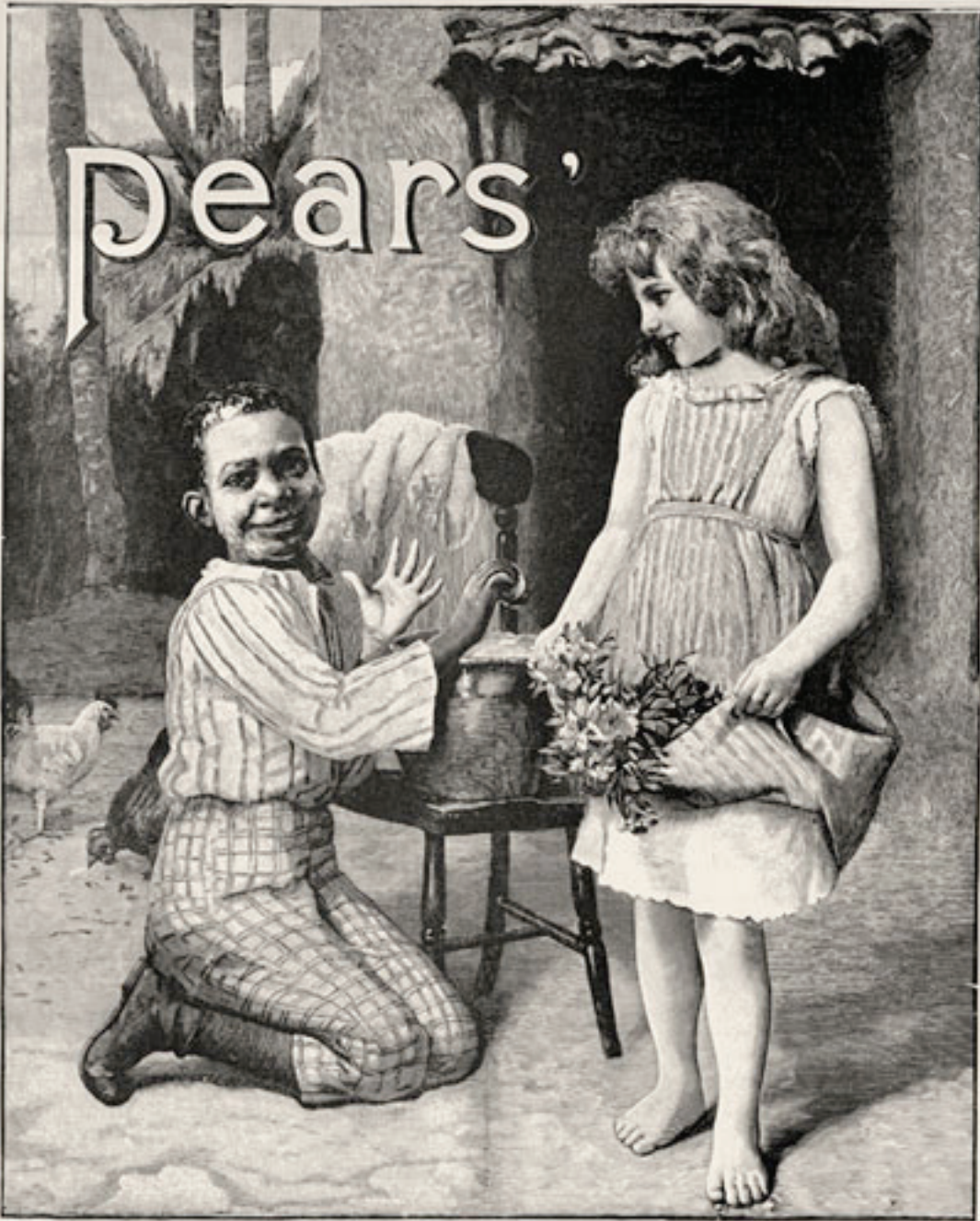
Sold everywhere.
unscented tablets
6^d each.
larger tablets
scented
1⁻ each.

*Recommended for the complexion.
by Madame Adelina Patti & M^{rs} Langtry.*

From *The Graphic*, Christmas Number, 1884.

Resource 13B Pears' Soap magazine advertisement, 1901

[1901 15, 1901] THE SPHERE 1



Pears'

matchless for the Complexion

AND THE MOST ECONOMICAL IN USE.

From *The Sphere*, 15 June 1901.

Learning Resource 4 – After Slavery

Topic 14 Remembering slavery

In 2007 there were many events in Britain to commemorate the 200th anniversary of the abolition of the slave trade in 1807. Government agencies, churches, museums, television companies, charities, schools and community groups all hosted activities.

These activities were controversial. Some critics argued that Britain should focus on positive stories from its past and that highlighting the history of slavery stopped people from being proud of their country.

Other critics argued the reverse. They said that British people were using the anniversary to congratulate themselves for ending the slave trade, and that they were not paying enough attention to Britain's long history as a slave-trading and slave-owning nation.

Things to do

There are four commemorative items from the anniversary pictured below (**14A**), which are also available as objects in the handling box.

If you are working in a group, split up into twos or threes and focus on one item each. Work through the first three questions below, and then shift on to a new item. When everyone has worked through all the items, bring the whole group back together and compare your findings and opinions.

Questions for each item

1. Do any of the images seem familiar? If so, identify the sources for those that you recognise.
2. What themes and visual ideas seem most important?
3. How are Africans represented in the commemoratives?

Questions for group discussion

4. Two of the commemoratives were produced by government agencies and two by private companies. Are you able to tell which is which? If so, do you think there is any difference in their approach?
5. Do you think anniversaries such as the abolition of the slave trade should be commemorated? Or are they just an excuse for interest groups to get money from the government for exhibitions, websites, conferences, etc.?
6. Should we remember the history of slavery at all? Would it not be better to leave it in the past and concentrate on the world's current problems?
7. If you disagree with the above, why do you disagree? What do you think the history of slavery can teach us today? Why do you think it is still important?
8. Some critics argued that the 2007 commemoration events were designed to make white people in Britain feel guilty and that this was not fair because not everyone in Britain was a slave trader and a lot of people actively opposed slavery. Do you agree with this criticism? If so, why? If not, why not?

Resource 14A Commemorative items from the 2007 bicentenary



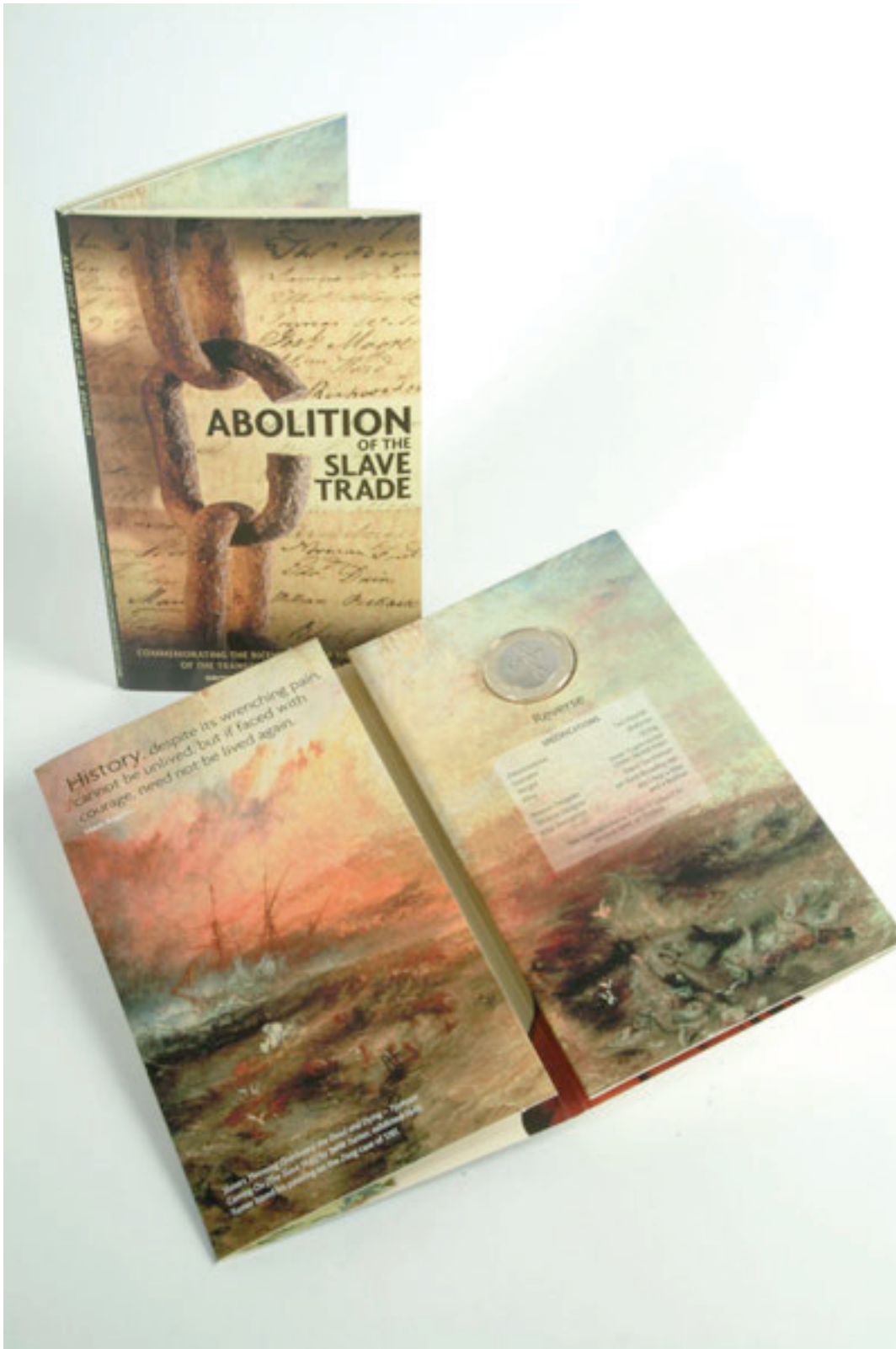
Commemorative badge issued by the Great North Badge Company Ltd, 2007.

A North East Story - Scotland, Africa and Slavery in the Caribbean



First day cover published by the Royal Mail, 22 March 2007.

A North East Story - Scotland, Africa and Slavery in the Caribbean



Presentation folder with a commemorative £2 coin produced by the Royal Mint, 2007.

A North East Story - Scotland, Africa and Slavery in the Caribbean



Commemorative medallion produced by the Tower Mint Ltd, 2007.