

The Simultaneous Invention of Slavery and Racism

By Winthrop Jordan

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English voyagers did not touch upon the shores of West Africa until after 1550, nearly a century after Prince Henry the Navigator had mounted the sustained Portuguese thrust southward for a water passage to the Orient. Usually Englishmen came to Africa to trade goods with the natives, the principal hazards of these ventures proved to be climate, disease, and the jealous opposition of the "Portingals" who had long since entrenched themselves in forts along the coast. The earliest English descriptions of West Africa were written by adventurous traders, men who had no special interest in converting the natives or, except for the famous Hawkins voyages, in otherwise laying hands on them. Extensive English participation in the slave trade did not develop until well into the seventeenth century. The first permanent English settlement on the African coast was at Kormantin in 1631, and the Royal African Company was not chartered for another forty years. Initially, therefore, English contact with Africans did not take place primarily in a context which prejudged the Negro as a slave, at least not as a slave of Englishmen. Rather, Englishmen met Negroes merely as another sort of men.

Englishmen found the natives of Africa very different from themselves. Negroes looked different; their religion was un-Christian; their manner of living was anything but English; they seemed to be a particularly libidinous sort of people. All these clusters of perceptions were related to each other, though they may be spread apart for inspection, and they were related also to circumstances of contact in Africa, to previously accumulated traditions concerning that strange and distant continent, and to certain special qualities of English society on the eve of its expansion into the New World.

The most arresting characteristic of the newly discovered African was his color. Travelers rarely failed to comment upon it; indeed when describing Negroes they frequently began with complexion and then moved on to dress (or rather lack of it) and manners. At Cape Verde, "These people are all blacke, and are called Negros, without any apparell, saving before their privities."

Englishmen actually described Negroes as black—an exaggerated term which in itself suggests that the Negro's complexion had powerful impact upon their perceptions. Even the peoples of northern Africa seemed so dark that Englishmen tended to call them "black" and let further refinements go by the board. Blackness became so generally associated with Africa that every African seemed a black man. In Shakespeare's day, the Moors, including Othello, were commonly portrayed as pitchy black and the terms Moor and *Negro* used almost interchangeably. With curious inconsistency, however, Englishmen recognized that Africans south of the Sahara were not at all the same people as the much more familiar Moors. Sometimes they referred to Negroes as "black Moors" to distinguish them from the peoples of North Africa. During the seventeenth century the distinction became more firmly established and indeed writers came to stress the difference in color, partly because they delighted in correcting their predecessors and partly because Negroes were being taken up as slaves and Moors, increasingly, were not. In the more detailed and accurate reports about West Africa of the seventeenth century, moreover, Negroes in different regions were described as varying considerably in complexion. In England, however, the initial impression of Negroes was not appreciably modified: the firmest fact about the Negro was that he was "black.."

In England perhaps more than in southern Europe, the concept of blackness was loaded with intense meaning. Long before they found that some men were black, Englishmen found in the idea of blackness a way of expressing some of their most ingrained values. No other color except white conveyed so much emotional impact. As described by the Oxford *English Dictionary*, the meaning of *black* before the sixteenth century included, "Deeply stained with dirt; soiled, dirty, foul Having dark or deadly purposes, malignant; pertaining to or involving death, deadly; baneful, disastrous, sinister Foul, iniquitous, atrocious, horrible, wicked Indicating disgrace, censure, liability to punishment, etc." Black was an emotionally partisan color, the handmaid and symbol of baseness and evil, a sign of danger and repulsion.

Embedded in the concept of blackness was its direct oppositewhiteness. No other colors so clearly implied opposition, "beinge coloures utterlye contrary"; no others were so frequently used to denote polarization:

Everye white will have its blacke
And everye sweete its sowre

White and black connoted purity and filthiness, virginity and sin, virtue and baseness, beauty and ugliness, beneficence and evil, God and the Devil.

Whiteness, moreover, carried a special significance for Elizabethan Englishmen: it was, particularly when complemented by red, the color of perfect human beauty, especially *female* beauty. This ideal was already centuries old in Elizabeth's time, and their fair Queen was its very embodiment: her cheeks were "roses in a bed of lillies." (Elizabeth was naturally pale but like many ladies then and since she freshened her "lillies" at the cosmetic table.) An adoring nation knew precisely what a beautiful Queen looked like:

*Her cheek, her chinne, her neck, her nose,
This was a lillye, that was a rose
Her hande so white as whales bone,
Her finger tipt with Cassidone;
Her bosome, sleeke as Paris plaster.
Held upp twoo bowles of Alabaster.*

Shakespeare himself found the lilly and the rose a compelling natural coalition:

*'Tis beauty truly blent, whose red and white
Nature's own sweet and cunning hand laid on.*

By contrast, the Negro was ugly, by reason of his color and also his "horrid Curles" and "disfigured" lips and nose. As Shakespeare wrote apologetically of a black mistress:

*My mistress' eyes are nothing like the sun;
Coral is far more red than her lips' red:
If snow be white, why then her breasts are dun;
If hairs be wires, black wires grow on her head.
I have seen roses damask 'd, red and white,
But no such roses see I in her cheeks.*

While distinctive appearance set Africans over into a novel category of men, their religious condition set them apart from Englishmen in a more familiar way. Englishmen and Christians everywhere were sufficiently acquainted with the concept of heathenism that they confronted its living representatives without puzzlement. Certainly the rather sudden discovery that the world was teeming with heathen people made for heightened vividness and urgency in a long-standing problem; but it was the fact that this problem was already well formulated long before contact with Africa which proved important in shaping English reaction to the Negro's defective religious condition

Considering the strength of the Christian tradition, it is almost startling that Englishmen failed to respond to the discovery of heathenism in Africa with at least the rudiments of a campaign for conversion. Although the impulse to spread Christianity seems to have been weaker in Englishmen than, say, in the Catholic Portuguese, it cannot be said that Englishmen were indifferent to the obligation imposed upon them by the overseas discoveries of the sixteenth century. While they were badly out of practice at the business of conversion (again in contrast to the Portuguese) and while they had never before been faced with the practical difficulties involved in Christianizing entire continents, they nonetheless were able to contemplate with

equanimity and even eagerness the prospect of converting the heathen. Indeed they went so far as to conclude that converting the natives in America was sufficiently important to demand English settlement there. As it turned out, the well-publicized English program for converting Indians produced very meager results, but the avowed intentions certainly were genuine. It was in marked contrast, therefore, that Englishmen did not avow similar intentions concerning Africans until the late eighteenth century. Fully as much as with skin color, though less consciously, Englishmen distinguished between the heathenisms of Indians and of Negroes.

Although Englishmen failed to incorporate Negroes into the proselytizing effort which was enjoined by the Christian heritage, that heritage did much to shape the English reaction to Negroes as a people. Paradoxically, Christianity worked to make Englishmen think of Negroes as being both very much like themselves and very different. The emphasis on similarity derived directly from the emphatic Christian doctrine which affirmed that mankind was one.

At the same time, Christianity militated against the unity of man. Because Englishmen were Christians, heathenism in Negroes was a fundamental defect which set them distinctly apart. However much Englishmen disapproved of Popery and Mahometanism, they were accustomed to these perversions. Yet they were not accustomed to dealing face to face with people who appeared, so far as many travelers could tell, to have no religion at all. Steeped in the legacy and trappings of their own religion, Englishmen were ill prepared to see any legitimacy in African religious practices. Judged by Christian cosmology, Negroes stood in a separate category of men.

Indeed the most important aspect of English reaction to Negro heathenism was that Englishmen evidently did not regard it as separable from the Negro's other attributes. Heathenism was treated not so much as a specifically religious defect but as one manifestation of a general refusal to measure up to proper standards, as a failure to be English or even civilized. There was every reason for Englishmen to fuse the various attributes they found in Africans. During the first century of English contact with Africa, Protestant Christianity was an important element in English patriotism; especially during the struggle against Spain the Elizabethan's special Christianity was interwoven into his conception of his own nationality, and he was therefore inclined to regard the Negroes' lack of true religion as part of theirs. Being a Christian was not merely a matter of subscribing to certain doctrines; it was a quality inherent in oneself and in one's society. It was interconnected with all the other attributes of normal and proper men: as one of the earliest English accounts distinguished Negroes from Englishmen, they were "a people of beastly living, without a God, lawe, religion, or common wealth"-which was to say that Negroes were not Englishmen. Far from isolating African heathenism as a separate characteristic, English travelers sometimes linked it explicitly with barbarity and blackness. They already had in hand a mediating term among these impinging concepts-the *devil*. As one observer declared, Negroes "in colour so in condition are little other than Devils incarnate," and, further, "the Devil has infused prodigious idolatry into their hearts, enough to relish his pallat and aggrandize their tortures when he gets power to fry their souls, as the raging Sun has already scorcht their cole-black carcasses." "Idolatry" was indeed a serious failing, but English travelers in West Africa tended to regard defect of true religion as an aspect of the Negro's "condition." In an important sense, then, heathenism was for Englishmen one inherent characteristic of savage men.

The condition of savagery-the failure to be civilized-set Negroes apart from Englishmen in an ill-defined but crucial fashion. Africans were *different* from Englishmen in so many ways: in their clothing, huts, farming, warfare, language, government, morals, and (not least important) in their table manners. Englishmen were fully aware that Negroes living at different parts of the coast were not all alike; it was not merely different reactions in the observers which led one to describe a town as "marvellous artificially builded with mudde walles ... and kept very deane as well in their streetes as in their houses" and another to relate how "they doe eate" each other "alive" in some places but dead in others "as we wolde befe or mutton." No matter how great the actual and observed differences among Negroes, though, none of these black men seemed to live like Englishmen.

As with skin color, English reporting of African customs constituted an exercise in self-inspection by means of comparison. The necessity of continuously measuring African practices with an English yardstick of course tended to emphasize the differences between the

two groups, but it also made for heightened sensitivity to instances of similarity. Thus the Englishman's ethnocentrism tended to distort his perception of African culture in two opposite directions. 'While it led him to emphasize differences and to condemn deviations from the English norm, it led him also to seek out similarities (where perhaps none existed) and to applaud every instance of conformity to the appropriate standard. Though African clothing and personal etiquette were regarded as absurd, equivalents to European practices were at times detected in other aspects of African culture. Particularly, Englishmen were inclined to see the structures of African societies as analogous to their own, complete with kings, counselors, gentlemen, and the baser sort. Here especially they found Africans like themselves, partly because they knew no other way to describe a society and partly because there was actually good basis for such a view in the social organization of West African communities

Most English commentators seem to have felt that Negroes would behave better under improved circumstances; a minority thought the Africans naturally wicked, but even these observers often used "natural" only to mean "ingrained." (English accounts of West Africa did not emphasize ingrained stupidity in the natives; defect of "Reason" was seen as a function of savagery.) Until well into the eighteenth century there was no debate as to whether the Negro's non-physical characteristics were inborn and unalterable; such a question was never posed with anything like sufficient clarity for men to debate it. There was no precise meaning in such statements about the Africans as, "Another (as it were) innate quality they have (is) to Steal any thing they lay hands of, especially from Foreigners... this vicious humor (runs) through the whole race of Blacks," or in another comment, that "it would be very surprizing if upon a scrutiny into their Lives we should find any of them whose perverse Nature would not break out sometimes; for they indeed seem to be born and bred Villains: All sorts of Baseness having got such sure-footing in them, that 'tis impossible to lye concealed." These two vague suggestions concerning innate qualities in the Negro were among the most precise in all the English accounts of West Africa. It was sufficient to depict and describe. There might be disagreement as to the exact measure of tenacity with which the African clung to his present savage character, but this problem would yield to time and accurate description.

It would be a mistake, however, to slight the importance of the Negro's savagery, since it fascinated Englishmen from the very first. English observers in West Africa were sometimes so profoundly impressed by the Negro's deviant behavior that they resorted to a powerful metaphor with which to express their own sense of difference from him. They knew perfectly well that Negroes were men, yet they frequently described the Africans as "brutish" or "bestial" or "beastly." The hideous tortures, the cannibalism, the rapacious warfare, the revolting diet (and so forth page after page) seemed somehow to place the Negro among the beasts. The circumstances of the Englishman's confrontation with the Negro served to strengthen this feeling. Slave traders in Africa handled Negroes the same way men in England handled beasts, herding and examining and buying. The Guinea Company instructed Bartholomew Haward in 1651 "to buy and put aboard you so many negers as yo'r ship can cary, and for what shalbe wanting to supply with Cattel, as also to furnish you with victualls and provisions for the said negers and Cattel." Africa, moreover, teemed with strange and wonderful animals, and men that killed like tigers, ate like vultures, and grunted like hogs seemed indeed to merit comparison with beasts. In making this instinctive analogy, Englishmen unwittingly demonstrated how powerfully the African's different culture-for Englishmen, his "savagery"-operated to make Negroes seem to Englishmen a radically different kind of men.

From the surviving evidence, it appears that outright enslavement and these other forms of debasement appeared at about the same time in Maryland and Virginia. Indications of perpetual service, the very nub of slavery, coincided with indications that English settlers discriminated against Negro women, withheld arms from Negroes, and-though the timing is far less certain-reacted unfavorably to interracial sexual union. The coincidence suggests a mutual relationship between slavery and unfavorable assessment of Negroes. Rather than slavery causing "prejudice," or vice versa, they seem rather to have generated each other. Both were, after all, twin aspects of a general debasement of the Negro. Slavery and "prejudice" may have been equally cause and effect, continuously reacting upon each other, dynamically joining hands to

hustle the Negro down the road to complete degradation. Much more than with the other English colonies, where the enslavement of Negroes was to some extent a borrowed practice, the available evidence for Maryland and Virginia points to less borrowing and to this kind of process: a mutually interactive growth of slavery and unfavorable assessment, with no cause for either which did not cause the other as well. If slavery caused prejudice, then invidious distinctions concerning working in the fields, bearing arms, and sexual union should have appeared after slavery's firm establishment. If prejudice caused slavery, then one would expect to find these lesser discriminations preceding the greater discrimination of outright enslavement. Taken as a whole, the evidence reveals a process of debasement of which hereditary lifetime service was an important but not the only part.

White servants did not suffer this debasement. Rather, their position improved, partly for the reason that they were not Negroes. By the early 1660s white men were loudly protesting against being made "slaves" in terms which strongly suggest that they considered slavery not as wrong but as inapplicable to themselves. The father of a Maryland apprentice petitioned in 1663 that "he Craves that his daughter may not be made a Slave a tearme soc Scandalous that if admitted to be the Condition or tittle of the Apprentices in this Province will be soc destructive as noe free borne Christians will ever be induced to come over servants." An Irish youth complained to a Maryland court in 1661 that he had been kidnapped and forced to sign for fifteen years, that he had already served six and a half years and was now twenty-one, and that eight and a half more years of service was "contrary to the lawes of God and man that a Christian Subject should be made a Slave." (The jury blandly compromised the dispute by deciding that he should serve only until age twenty-one, but that he was now only nineteen.) Free Negro servants were generally increasingly less able to defend themselves against this insidious kind of encroachment. Increasingly, white men were more clearly free because Negroes had become so clearly slave.

Certainly it was the case in Maryland and Virginia that the legal enactment of Negro slavery followed social practice, rather than vice versa, and also that the assemblies were slower than in other English colonies to declare how Negroes could or should be treated. These two patterns in themselves suggest that slavery was less a matter of previous conception or external example in Maryland and Virginia than elsewhere.

In scanning the problem of why Negroes were enslaved in America, certain constant elements in a complex situation can be readily, if roughly, identified. It may be taken as given that there would have been no enslavement without economic need, that is, without persistent demand for labor in underpopulated colonies. Of crucial importance, too, was the fact that for cultural reasons Negroes were relatively helpless in the face of European aggressiveness and technology. In themselves, however, these two elements will not explain the enslavement of Indians and Negroes. The pressing exigency in America was labor, and Irish and English servants were available. Most of them would have been helpless to ward off outright enslavement if their masters had thought themselves privileged and able to enslave them. As a group, though, masters did not think themselves so empowered. Only with Indians and Negroes did Englishmen attempt so radical a deprivation of liberty-which brings the matter abruptly to the most difficult and imponderable question of all: what was it about Indians and Negroes which set them apart, which rendered them *different* from Englishmen, which made them special candidates for degradation?

To ask such questions is to inquire into the *content* of English attitudes, and unfortunately there is little evidence with which to build an answer. It may be said, however, that the heathen condition of the Negroes seemed of considerable importance to English settlers in America-more so than to English voyagers upon the coasts of Africa-and that heathenism was associated in some settlers' minds with the condition of slavery. This is not to say that the colonists enslaved Negroes because they were heathens. The most clear-cut positive trace of such reasoning was probably unique and certainly far from being a forceful statement: in 1660 John Hathorne declared, before a Massachusetts court in partial support of his contention that an Indian girl should not be compelled to return to her master, that "first the law is undeniable that the indian may have the same distribution of justice with our selves: ther is as I humbly conceive not the same argument as amongst the negroes, for the light of the gospell is a begining to appeare amongst them-that is the indians."

The importance and persistence of the tradition which attached slavery to heathenism did not become evident in any positive assertions that heathens might be enslaved. It was not until the period of legal establishment of slavery after 1660 that the tradition became manifest at all, and even then there was no effort to place heathenism and slavery on a one-for-one relationship. Virginia's second statutory definition of a slave (1682), for example, awkwardly attempted to rest enslavement on religious difference while excluding from possible enslavement all heathens who were not Indian or Negro. Despite such logical difficulties, the old European equation of slavery and religious difference did not rapidly vanish in America, for it cropped up repeatedly after 1660 in assertions that slaves by becoming Christian did not automatically become free. By about the end of the seventeenth century, Maryland, New York, Virginia, North and South Carolina, and New Jersey had all passed laws reassuring masters that conversion of their slaves did not necessitate manumission. These acts were passed in response to occasional pleas that Christianity created a claim to freedom and to much more frequent assertions by men interested in converting Negroes that nothing could be accomplished if masters thought their slaves were about to be snatched from them by meddling missionaries. This decision that the slave's religious condition had no relevance to his status as a slave (the only one possible if an already valuable economic institution was to be retained) strongly suggests that heathenism was an important component in the colonists' initial reaction to Negroes early in the century.

Yet its importance can easily be overstressed. For one thing, some of the first Negroes in Virginia had been baptized before arrival. In the early years others were baptized in various colonies and became more than nominally Christian; a Negro woman joined the church in Dorchester, Massachusetts, as a full member in 1641. With some Negroes becoming Christian and others not, there might have developed a caste differentiation along religious lines, yet there is no evidence to suggest that the colonists distinguished consistently between the Negroes they converted and those they did not. It was racial, not religious, slavery which developed in America.

Still, in the early years, the English settlers most frequently contrasted themselves with Negroes by the term *Christian*, though they also sometimes described themselves as *English*; here the explicit religious distinction would seem to have lain at the core of English reaction. Yet the concept embodied by the term *Christian* embraced so much more meaning than was contained in specific doctrinal affirmations that it is scarcely possible to assume on the basis of this linguistic contrast that the colonists set Negroes apart because they were heathen. The historical experience of the English people in the sixteenth century had made for fusion of religion and nationality; the qualities of being English and Christian had become so inseparably blended that it seemed perfectly consistent to the Virginia Assembly in 1670 to declare that "floe negroe or Indian though baptised and enjoined their owne Freedome shall be capable of any such purchase of christians, but yet not debarred from buying any of their owne nation." Similarly, an order of the Virginia Assembly in 1662 revealed a well-knit sense of self-identity of which Englishness and Christianity were interrelated parts: "METAPPIN a Powhatan Indian being sold for life time to one Elizabeth Short by the king of Wainoake Indians who had no power to sell him being of another nation, *it is ordered* that the said Indian be free, he speaking perfectly the English tongue and desiring baptism."

From the first, then, vis-à-vis the Negro the concept embedded in the term *Christian* seems to have conveyed much of the idea and feeling of *we* as against *they* to be Christian was to be civilized rather than barbarous, English rather than African, white rather than black. The term *Christian* itself proved to have remarkable elasticity, for by the end of the seventeenth century it was being used to define a species of slavery which had altogether lost any connection with explicit religious difference. In the Virginia code of 1705, for example, the term sounded much more like a definition of race than of religion: "And for a further christian care and usage of all christian servants, *Be it also enacted, by the authority aforesaid, and it is hereby enacted*, That no negroes, mulattos, or Indians, although christians, or Jews, Moors, Mahometans, or other infidels, shall, at any time, purchase any christian servant, nor any other, except of their own complexion, or such as are declared slaves by this act." By this time "Christianity" had somehow become intimately and explicitly linked with "complexion." The 1705 statute declared "That all servants

imported and brought into this country, by sea or land, who were not christians in their native country, (except Turks and Moors in amity with her majesty, and others that can make due proof of their being free in England, or any other christian country, before they were shipped, in order to transportation hither) shall be accounted and be slaves, and as such be here bought and sold notwithstanding a conversion to christianity afterwards." As late as 1753 the Virginia code anachronistically defined slavery in terms of religion when everyone knew that slavery had for generations been based on the racial and not the religious difference.

It is worth making still closer scrutiny of the terminology which Englishmen employed when referring both to themselves and to the two peoples they enslaved, for this terminology affords the best single means of probing the content of their sense of difference. The terms *Indian* and *Negro* were both borrowed from the Hispanic languages, the one originally deriving from (mistaken) geographical locality and the other from human complexion. When referring to the Indians the English colonists either used that proper name or called them savages, a term which reflected primarily their view of Indians as uncivilized, or occasionally (in Maryland especially) pagans, which gave more explicit expression to the missionary urge. When they had reference to Indians the colonists occasionally spoke of themselves as *Christians* but after the early years almost always as *English*.

In significant contrast, the colonists referred to *Negroes* and by the eighteenth century to *blacks* and to *Africans*, but almost never to *Negro heathens* or *pagans* or savages. Most suggestive of all, there seems to have been something of a shift during the seventeenth century in the terminology which Englishmen in the colonies applied to themselves. From the initially most common term *Christian*, at midcentury there was a marked drift toward *English* and *free*. After about 1680, taking the colonies as a whole, a new term appeared *white*.

So far as the weight of analysis may be imposed upon such terms, diminishing reliance upon *Christian* suggests a gradual muting of the specifically religious element in the Christian-Negro disjunction in favor of secular nationality: Negroes were, in 1667, "not in all respects to be admitted to a full fruition of the exemptions and impunities of the English." As time went on, as some Negroes became assimilated to the English colonial culture, as more "raw Africans" arrived, and as increasing numbers of non-English Europeans were attracted to the colonies, the colonists turned increasingly to the striking physiognomic difference. By 1676 it was possible in Virginia to assail a man for "eclipsing" himself in the "darke imbraces of a Blackamoore" as if "Buty consisted all together in the Antiphety of Complexions." In Maryland a revised law prohibiting miscegenation (1692) retained *white* and *English* but dropped the term *Christian*-a symptomatic modification. As early as 1664 a Bermuda statute (aimed, ironically, at protecting Negroes from brutal abandonment) required that the "last Master" of senile Negroes "provide for them such accomodations as shall be convenient for Creatures of that hue and colour untill their death." By the end of the seventeenth century dark complexion had become an independent rationale for enslavement: in 1709 Samuel Sewall noted in his diary that a "Spaniard" had petitioned the Massachusetts Council for freedom but that "Capt. Teat alledg'd that all of that Color were Slaves." Here was a barrier between "we" and "they" which was visible and permanent: the Negro could not become a white man. Not, at least, as yet.

The Interesting Narrative of the Life of Olaudah Equiano

Born in Benin in the late 18th century, Equiano was enslaved as a young boy and passed through a variety of experiences, many of them horrible; but he managed to acquire enough learning and independence to become a major voice advocating an end to slavery. His Narrative, written in English in 1789, immediately became a sensation, and has remained a classic source for our knowledge about the European slave trade from the point of view of the slave.

Description of his early life.

Our tillage is exercised in a large plain or common, some hours walk from our dwellings, and all the neighbors resort thither in a body. They use no beasts or husbandry, and their only instruments are hoes, axes, shovels, and beaks, or pointed iron to dig with. Sometimes we are visited by locusts, which come in large clouds so as to darken the air and destroy our harvest. This however happens rarely, but when it does a famine is produced by it. I remember an instance or two wherein this happened. This common is often the theater of war and therefore when our people go out to till their land they not only go in a body but generally take their arms with them for fear of a surprise, and when they apprehend an invasion they guard the avenues to their dwellings by driving sticks into the ground, which are so sharp at one end as to pierce the foot and are generally dipped in poison. From what I can recollect of these battles, they appear to have been irruptions of one little state or district on the other to obtain prisoners or booty. Perhaps they were incited to this by those traders who brought the European goods I mentioned amongst us. Such a mode of obtaining slaves in Africa is common, and I believe more are procured this way and by kidnapping than any other. When a trader wants slaves he applies to a chief for them and tempts him with his wares. It is not extraordinary if on this occasion he yields to the temptation with as little firmness, and accepts the price of his fellow creature's liberty with as little reluctance as the enlightened merchant. Accordingly he falls on his neighbours and a desperate battle ensues. If he prevails and takes prisoners, he gratifies his avarice by selling them; but if his party be vanquished and he falls into the hands of the enemy, he is put to death: for as he has been known to foment their quarrels it is thought dangerous to let him survive, and no ransom can save him, though all other prisoners may be redeemed. We have fire-arms, bows and arrows, broad two-edged swords and javelins: we have shields also which cover a man from head to foot. All are taught the use of these weapons; even our women are warriors and march boldly out to fight along with the men. Our whole district is a kind of militia: on a certain signal given, such as the firing of a gun at night, they all rise in arms and rush upon their enemy. It is perhaps something remarkable that when our people march to the field a red flag or banner is borne before them. I was once a witness to a battle in our common. We had been all at work in it one day as usual, when our people were suddenly attacked. I climbed a tree at some distance, from which I beheld the fight. There were many women as well as men on both sides; among others my mother was there, and armed with a broad sword. After fighting for a considerable time with great fury and after many had been killed, our people obtained the victory and took their enemy's Chief prisoner. He was carried off in great triumph, and though he offered a large ransom for his life he was put to death. A virgin of note among our enemies had been slain in the battle, and her arm was exposed in our market-place where our trophies were always exhibited. The spoils were divided according to the merit of the warriors. Those prisoners which were not sold or redeemed we kept as slaves: but how different was their condition from that of the slaves in the West Indies! With us they do no more work than other members of the community, even their master; their food, clothing and lodging were nearly the same as theirs, (except that they were not permitted to eat with those who were freeborn), and there was scarce any other difference between them than a superior degree of importance which the head of a family possesses in our state, and that authority which, as such, he exercises over every part of his household. Some of these slaves have even slaves under them as their own property and for their own use.

Enslavement

My father, besides many slaves, had a numerous family of which seven lived to grow up, including myself and a sister who was the only daughter. As I was the youngest of the sons I became, of course, the greatest favourite with my mother and was always with her; and she used to take particular pains to form my mind. I was trained up from my earliest years in the art of war, my daily exercise was shooting and throwing javelins, and my mother adorned me with emblems after the manner of our greatest warriors. In this way I grew up till I was turned the age of 11, when an end was put to my happiness in the following manner. Generally when the grown people in the neighbourhood were gone far in the fields to labour, the children assembled together in some of the neighbours' premises to play, and commonly some of us used to get up a tree to look out for any assailant or kidnapper that might come upon us, for they sometimes took those opportunities of our parents' absence to attack and carry off as many as they could seize. One day, as I was watching at the top of a tree in our yard, I saw one of those people come into the yard of our next neighbour but one to kidnap, there being many stout young people in it. Immediately on this I gave the alarm of the rogue and he was surrounded by the stoutest of them, who entangled him with cords so that he could not escape till some of the grown people came and secured him. But alas! ere long it was my fate to be thus attacked and to be carried off when none of the grown people were nigh. One day, when all our people were gone out to their works as usual and only I and my dear sister were left to mind the house, two men and a woman got over our walls, and in a moment seized us both, and without giving us time to cry out or make resistance they stopped our mouths and ran off with us into the nearest wood. Here they tied our hands and continued to carry us as far as they could till night came on, when we reached a small house where the robbers halted for refreshment and spent the night. We were then unbound but were unable to take any food, and being quite overpowered by fatigue and grief, our only relief was some sleep, which allayed our misfortune for a short time. The next morning we left the house and continued travelling all the day. For a long time we had kept to the woods, but at last we came into a road which I believed I knew. I had now some hopes of being delivered, for we had advanced but a little way before I discovered some people at a distance, on which I began to cry out for their assistance: but my cries had no other effect than to make them tie me faster and stop my mouth, and then they put me into a large sack. They also stopped my sister's mouth and tied her hands and in this manner we proceeded till we were out of the sight of these people. When we went to rest the following night they offered us some victuals, but we refused it, and the only comfort we had was in being in one another's arms all that night and bathing each other with our tears. But alas! we were soon deprived of even the small comfort of weeping together. The next day proved a day of greater sorrow than I had yet experienced, for my sister and I were then separated while we lay clasped in each other's arms. It was in vain that we besought them not to part us; she was torn from me and immediately carried away, while I was left in a state of distraction not to be described. I cried and grieved continually, and for several days I did not eat anything but what they forced into my mouth.

On the slave ship

I now saw myself deprived of all chance of returning to my native country or even the least glimpse of hope of gaining the shore, which I now considered as friendly; and I even wished for my former slavery in preference to my present situation, which was filled with horrors of every kind, still heightened by my ignorance of what I was to undergo. 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 anything. 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 had never experienced anything of this kind before, and although, not being used to

the water, I naturally feared that element the first time I saw it, yet nevertheless could I have got over the nettings I would have jumped over the side, but I could not; and besides, the crew used to watch us very closely who were not chained down to the decks, lest we should leap into the water: and I have seen some of these poor African prisoners most severely cut for attempting to do so, and hourly whipped for not eating. This indeed was often the case with myself. In a little time after, amongst the poor chained men I found some of my own nation, which in a small degree gave ease to my mind. I inquired of these what was to be done with us; they gave me to understand we were to be carried to these white people's country to work for them. I then was a little revived, and thought if it were no worse than working, my situation was not so desperate: but still 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 my 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. . . .

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. 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. Often did I think many of the inhabitants of the deep much more happy than myself. I envied them the freedom they enjoyed, and as often wished I could change my condition for theirs. Every circumstance I met with served only to render my state more painful, and heighten my apprehensions and my opinion of the cruelty of the whites. One day they had taken a number of fishes, and when they had killed and satisfied themselves with as many as they thought fit, to our astonishment who were on the deck, rather than give any of them to us to eat as we expected, they tossed the remaining fish into the sea again, although we begged and prayed for some as well as we could, but in vain; and some of my countrymen, being pressed by hunger, took an opportunity when they thought no one saw them of trying to get a little privately; but they were discovered, and the attempt procured them some very severe floggings. 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.

Life in slavery

It was very common in several of the islands, particularly in St Kitt's, for the slaves to be branded with the initial letters of their master's name, and a load of heavy iron hooks hung about their necks. Indeed on the most trifling occasions they were loaded with chains, and often instruments of torture were added. The iron muzzle, thumbscrews, etc. are so well known as not to need a description, and were sometimes applied for the slightest faults. I have seen a negro beaten till some of his bones were broken for even letting a pot boil over. It is surprising that usage like this should drive the poor creatures to despair and make them seek refuge in death from those evils which render their lives intolerable.

A negro-man on board a vessel of my master, while I belonged to her, having been put in irons for some trifling misdemeanour and kept in that state for some days, being weary of life, took an opportunity of jumping overboard into the sea; however, he was picked up without being drowned. Another whose life was also a burden to him resolved to starve himself to death, and refused to eat any victuals; this procured him a severe flogging, and he also, on the first occasion which offered, jumped overboard at Charleston, but was saved.

Nor is there any greater regard shown to the little property, than there is to the persons and lives of the negroes. I have already related an instance or two of particular oppression out of many which I have witnessed, but the following is frequent in all the islands. The wretched field-slaves, after toiling all the day for an unfeeling owner who gives them but little victuals, steal sometimes a few moments from rest or refreshment to gather some small portion of grass, according as their time will admit. This they commonly tie up in a parcel, (either a bit, worth six pence, or half a bit's-worth) and bring it to town or to the market to sell. Nothing is more common than for the white people on this occasion to take the grass from them without paying for it; and not only so, but too often also to my knowledge our clerks and many others at the same time have committed acts of violence on the poor, wretched, and helpless females, whom I have seen for hours stand crying to no purpose and get no redress or pay of any kind. Is not this one common and crying sin enough to bring down God's judgement on the islands? He tells us the oppressor and the oppressed are both in his hands; and if these are not the poor, the broken-hearted, the blind, the captive, the bruised, which our Saviour speaks of, who are they? One of these depredators once in St Eustatia came on board our vessel and bought some fowls and pigs of me, and a whole day after his departure with the things he returned again and wanted his money back: I refused to give it and not seeing my captain on board, he began the common pranks with me, and swore he would even break open my chest and take my money. I therefore expected, as my captain was absent, that he would be as good as his word, and he was just proceeding to strike me, when fortunately a British seaman on board, whose heart had not been debauched by a West India climate, interposed and prevented him. But had the cruel man struck me I certainly should have defended myself at the hazard of my life, for what is life to a man thus oppressed? He went away, however, swearing, and threatened that whenever he caught me on shore he would shoot me, and pay for me afterwards.

The small account in which the life of a negro is held in the West Indies is so universally known that it might seem impertinent to quote the following extract, if some people had not been hardy enough of late to assert that negroes are on the same footing in that respect as Europeans. By the 329th Act, page 125, of the assembly of Barbadoes it is enacted "That if any negro, or other slave, under punishment by his master, or his order, for running away, or any other crime or misdemeanour towards his said master, unfortunately shall suffer in life or member, no person whatsoever shall be liable to a fine, but if any man shall out of wantonness, or only of bloody-mindedness, or cruel intention, wilfully kill a negro, or other slave, of his own, he shall pay into the public treasury fifteen pounds sterling." And it is the same in most, if not all, of the West India islands.