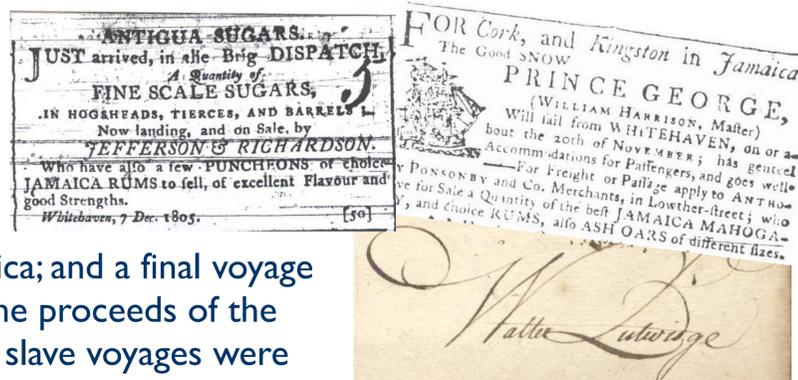


# Slavery - its Cumbrian Connections

## Trading in People

Direct and indirect involvement with slavery provided opportunities for trade and commercial growth in Cumbria. Much of the sugar, tobacco, and cotton imported into the county in the 18th and early 19th century would have been produced using slave labour.

Whitehaven was the only Cumbrian port directly involved in the Triangular Trade, although Cumbrians were also involved with ships that sailed from Lancaster and Liverpool. The trade involved vessels leaving Cumbria for West Africa and the West Indies with goods that would be traded for slaves; these ships taking their human cargo on to North America; and a final voyage back to Whitehaven carrying rum, sugar, tobacco and wood bought with the proceeds of the slave sales. Whitehaven's participation was limited to 1710-1769 when 69 slave voyages were made (about 1-2% of voyages made by all British slave ships).



Walter Lutwidge was one of the Whitehaven merchants with the greatest involvement in the Slave Trade. His letter books offer a valuable insight into his many business ventures. Lutwidge's interest in the Slave Trade is demonstrated in a letter to John Hardman of Liverpool in 1749:

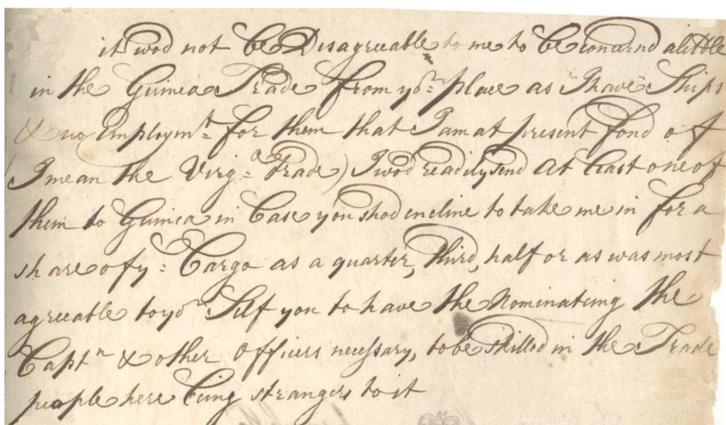
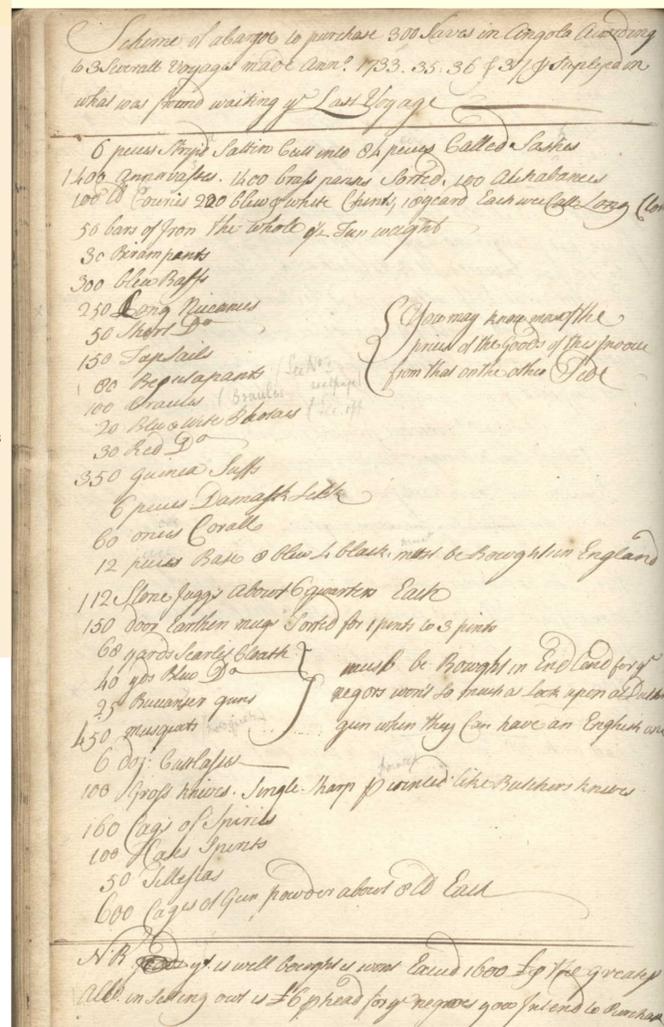
*It would not be Disagreeable to me to be concerned a little in the Guinea Trade from your place as I have Ships & no Employment for them that I am at present fond of (I mean the Virginia Trade). I would readily send at least one of them to Guinea in case you should incline to take me in for a share of your cargo as a quarter, third, half or as was most agreeable to your Self you to have the nominating the Captn & other officers as necessary, to be skilled in the Trade, people here being strangers to it*

The letter books contain much more detail about dealing in slaves. They indicate that Lutwidge made three journeys to buy slaves between 1733 and 1737 as he explains in his Scheme of Cargo to purchase 300 Slaves in Angola. The cargo he recommended carrying consisted of a range of goods including guns and a variety of fabrics; Lutwidge advised the value to be expected for each slave would be £6.

Can you see other goods, that were traded for people, on the list (transcript or original) below?

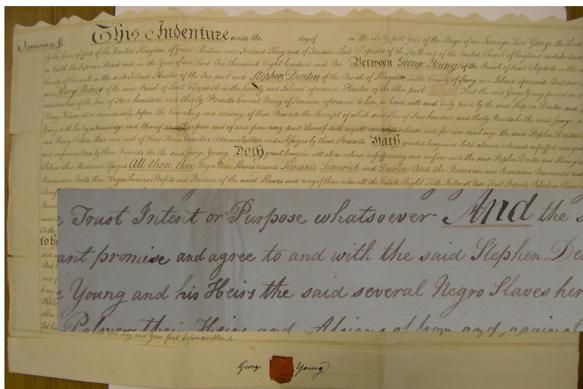
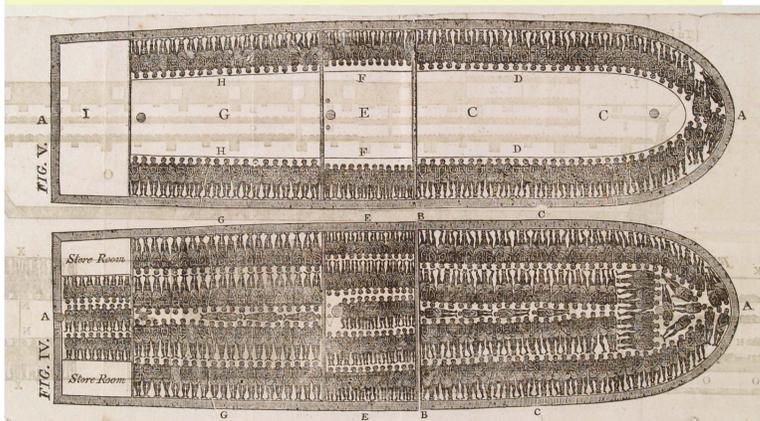
*Scheme of a Cargo to purchase 300 Slaves in Angola according to 3 several voyages made Anno 1733, 35, 36 and 37. I supply'd in what was found wanting ye last voyage*

- 6 pieces strip'd Sattin cutt into 84 peices calles sashes
  - 1400 Annavasses. 1400 brass pans sorted, 100 Alihabanics.
  - 100 lb. Couries. 220 blew and white chints, 18 yeard each wee call Long cloth
  - 50 bars of Iron the whole ½ Tun weight
  - 30 Biram pants
  - 300 blew Baffs
  - 250 Long Nucanics
  - 50 short 'do'
  - 150 Topsails
  - 80 Bejula pants
  - 100 Braules
  - 20 Blu and wite Photais
  - 30 Red 'do'
  - 350 Guinea suffs
  - 6 peices Damask silk
  - 60 onces Corall
  - 12 peices Base, 8 blew, 4 black, must be bought in England
  - 112 stone jugs about 6 quarters each
  - 150 dooz earthen mugs sorted for 1 pints to 3 pints
  - 68 yards scarlet cloath
  - 40 yds blue 'do'
  - 25 Buccanyer guns
  - 450 Musqwets
- You may know more of the prices of the Goods of this Invoice from that on the other side [ie the Guinea cargo]
- Must be bought in England for ye negors won't so much as look upon a Dutch gun when they can have an English one.
- 6 doz. Cuttlasses.
- 100 gross knives, single, sharp pointed like Butchers' knives
- 160 cags of spirits
- 100 cases spirits
- 50 Sillesias
- 600 Cages of gun powder about 8lb. each.
- NB Goods yt is well bought won't exceed £1600 and the greatest allo [wance] in setting out is £6 p. head for ye negores



Lutwidge letter books held at Cumbria Archive and Local Studies Centre, Whitehaven (Ref.YDX 79).

Illustration of the slave ship *Brookes*, showing 450 slaves crammed on to a number of decks (Ref.WD/CR/4/215). Conditions aboard had actually improved, with numbers lowered by legislation in 1788. This illustration proved important in the abolitionists' campaigning.



Trading in slaves involved regarding people as mere commodities., as illustrated by this indenture dated 1801. It recorded, between George Young, Stephen Denton, and Henry Palmer, the sale of three slaves named Kinsale, Limerick, and Dublin, the cost being £430. It was also acceptable practice around this period to include slaves in wills as they were considered part of an owner's property (Ref.:Z/177, at Cumbria Archive and Local Studies Centre, Barrow).

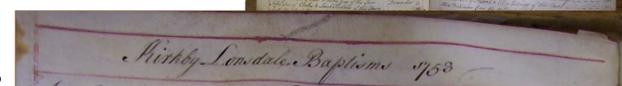
# Slavery - its Cumbrian Connections

## Black people in historic Cumbria

The few black people who are known to have lived in here in the 17<sup>th</sup>, 18<sup>th</sup> and 19<sup>th</sup> centuries seem to have come as servants. Sometimes they accompanied families who had been working in the West Indies and southern states of America or in India. We know very little about them except for occasional references in surviving archive sources such as wills and entries in parish registers.



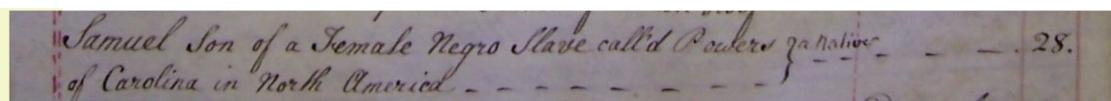
Most parish register entries identified so far are baptisms, many of which took place in the Whitehaven churches. However, the earliest reference is for 'Charles, a blackamoor, baptised by the Chancellor of the Diocese at St. Mary's Carlisle, 6 March 1687'.



Kirkby Lonsdale parish register (Ref. WPR.19/3)

In this case the word 'blackamoor' may indicate someone of North African or Indian origin.

As slavery did not officially exist in Britain the status of black people who had come here from slave-holding nations was interesting. Were they legally still slaves? There was a good deal of debate on the subject usually coming to the conclusion that they were **not** slaves but did that then give them their freedom? There does not seem to be any evidence that this was ever put to the test in the counties that made up Cumbria!

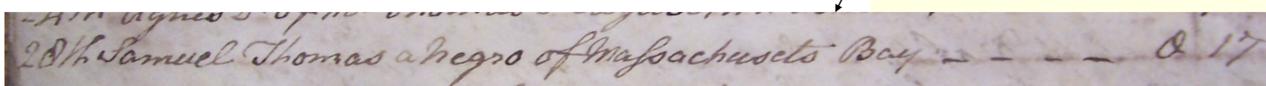


This is the baptism in November 1753 of Samuel, Son of a Female Negro Slave called Powers. She was a native (had come from) Carolina in North America.

Parish baptism registers of this period tended not to give address information so we do not know any more about where in the Kirkby Lonsdale area Samuel and his mother were living or staying. It is likely, however, that his mother was owned by, and living with, one of the wealthy families in the area.

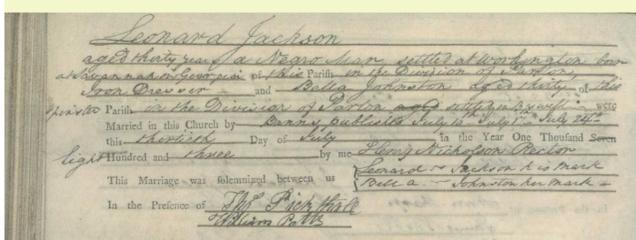
This entry is for the burial of a man called Samuel Thomas a Negro, buried in Kendal in 1773 (Ref. WDRC 6/34/22). Samuel was only 17 years of age when he died and we do not know his story except that he was from Massachusetts Bay (in the present USA). Like our other register entry, we do not know how he came to be where he was nor do we know why he died. He could have been newly arrived in this country.

What do you think the use of the language in this entry indicates about the status of the baby's mother?



Although there is usually little information contained in parish registers to reveal more about these individuals, where they worked, or where they came from there are exceptions which allow us to start fitting together pieces of information about people's lives.

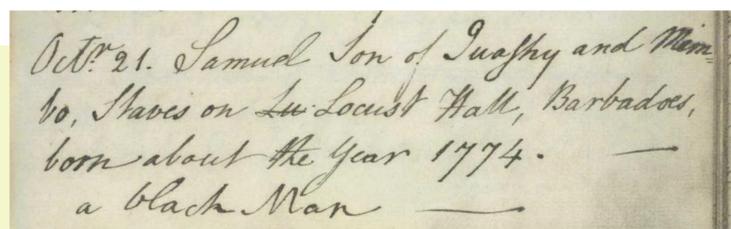
If you are interested in trying to find out more by doing your own research contact your nearest Cumbria Archive Centre. Bear in mind that conducting your own historical research depends on the evidence that survives so you may not come across any further information. Or you may discover some long lost historical secrets!



The marriage of Leonard Jackson, and Bella Johnston in Moresby Parish Church, near Whitehaven, in 1803 gives a fuller description of the groom: Aged

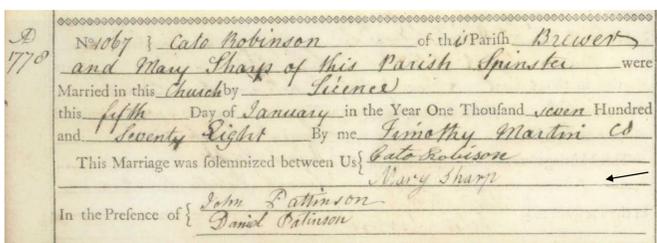
thirty years, a Negro Man settled at Workington, born at Savannah Georgia an Iron Dresser

This extract from the 1807 baptism register



of St Nicholas Church in Whitehaven reveals one man's slave ancestry: Oct. 21. Samuel, Son of Quashy and Nimbo, Slaves on Locust Hall, Barbados, born about the year 1774, a black Man

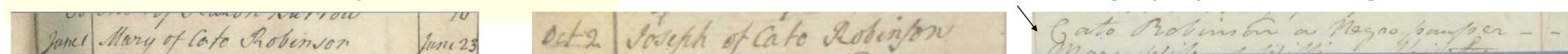
Another difficulty with using historical evidence to investigate the presence of a black community in Cumbria is that people are not always identified according to the colour of their skin in the archives. This is shown when the family history of Cato Robinson is investigated.



Cato Robinson: records of marriage, fatherhood and death.

As with much family history research, the results present merely the bare bones of a life. Cato was baptised in Whitehaven in January 1773: the entry recorded that he was an adult in the employ of Mr John Hartley. By the time of his marriage to Mary Sharp in St James Church in 1778, Cato had become a brewer.

The other parish register extracts from St James' record the baptism of his children: Mary in 1779 and Joseph in 1781. Cato died 13 years after the birth of his son. He was buried as a Negro pauper in Workington in 1794.



# Slavery - its Cumbrian Connections

## Black people in historic Cumberland

This is not a definitive list of every black person who has ever have lived in Cumberland. Instead, it lists those individuals whose names have been recorded in parish registers and churchyard inscriptions. More may yet be found and work is ongoing to identify other individuals who may have appeared in other sources, such as newspapers and court records.

1	Charles 'a blackamoor'	Baptism	St Mary, Carlisle	6 Mar. 1686/7
2	Jane 'negro servant of George Gale'	Baptism	St Nicholas, Whitehaven	7 Jan. 1700/01
3	John Dego 'a Blackmore'	Baptism	St Bees	10 Dec. 1701
4	Whiteside Bossy 'a Blackamoor'	Baptism	Holy Trinity, Whitehaven	8 Feb. 1737
5	Benjamine Moss 'a Negroe'	Burial	St Nicholas, Whitehaven	29 Apr. 1757
6	Thomas Whitehaven 'a negro of ripe years'	Baptism	St James, Whitehaven	1 Sep. 1758
7	John Tangier 'a black boy'	Baptism Burial	St Nicholas, Whitehaven St Nicholas, Whitehaven	7 Feb. 1759 3 Mar. 1759
8	Othello 'servant of Mr John Hartley, a black'	Burial	St Nicholas, Whitehaven	28 May 1766
9	John Wilson 'a negro'	Baptism	St James, Whitehaven	30 Jun. 1766
10	Peter (Geoffrey) 'a mullatto of ripe years'	Baptism	St James, Whitehaven	6 Aug. 1766
11	Lewis Joseph Bichau 'a negroe, aged 25'	Baptism Marriage	St Nicholas, Whitehaven St Bees	3 Aug. 1768 12 Feb. 1769
12	Lorton Steel 'a negro and adult'	Baptism	Workington	27 Dec. 1768
13	George 'negro servant of Mr Henry Buckeridge of Brampton'	Baptism	Brampton	5 Feb. 1769
14	Margaret 'a negro child of Mr Francis 'Armstrong of Brampton'	Baptism	Brampton	5 Feb. 1769
15	Peter Thompson 'a negro of ripe years'	Baptism	St James, Whitehaven	25 Feb. 1769
16	John Wilkes 'a negro servant of Mr Henry Buckeridge'	Baptism	Brampton	12 Mar. 1769
17	Thomas Ellen 'an East Indian youth'	Baptism	Maryport	5 Nov 1770
18	Maria 'a bastard daughter of John Wilkes, a negroe and Elizabeth Langcake'	Baptism	Brampton	27 Jan. 1771
19	Richard 'Indian or black servant of Henry Fletcher M.P.'	Baptism	Westward	6 Oct. 1771
20	Prince Crofton 'a negro servant at Crofton Hall'	Baptism Burial	Thursby Thursby	24 Feb. 1772 15 May 1781
21	John Mosson 'a black man'	Baptism	St Nicholas, Whitehaven	20 Oct. 1772
22	John Stanley 'a black man'	Baptism	St Nicholas, Whitehaven	21 Oct. 1772
23	John Williams 'a black man'	Baptism	St Nicholas, Whitehaven	26 Dec. 1772
24	Cato Robinson 'a black man, servant to Mr John Hartley.' Described as 'negro pauper' in the burial entry.	Baptism Marriage Burial	St Nicholas, Whitehaven St James, Whitehaven Workington	2 Jan. 1773 5 Jan. 1778 23 Nov. 1794
25	Robinson Crusoe 'a black'	Baptism	Cockermouth	22 Jan. 1773
26	Rosetta 'an Indian black, aged 21' Died of smallpox.	Baptism Burial	Dearham Dearham	10 Apr. 1773 15 Apr. 1773
27	James Mount 'a black'	Baptism	St Nicholas, Whitehaven	25 Jul. 1773

# Slavery - its Cumbrian Connections

## Black people in historic Cumberland

28	Daniel Dixon 'the negroe'	Baptism	Lorton	4 Oct. 1772/73
29	Daniel Dixon 'a black man'	Baptism	St Nicholas, Whitehaven	9 Oct. 1773
30	Henry Harrison 'a black man'	Baptism	St Nicholas, Whitehaven	18 Oct. 1773
31	Archibald Marshall 'negro from Stranraer, Scotland'	Baptism	Whitehaven Presbyterian Church	28 Feb. 1774
32	Archibald Marshall 'a black' (the same person as above?)	Baptism	St Nicholas, Whitehaven	Mar. 1774
33	William Sampson 'a black man'	Baptism	St Nicholas, Whitehaven	16 Sep. 1776
34	Thomas Caton 'a black man'	Baptism	St Nicholas, Whitehaven	16 Sep. 1776
35	Paul Jones 'a black man'	Baptism	St Nicholas, Whitehaven	16 Sep. 1776
36	Susanna Jones 'a black woman'	Baptism	St Nicholas, Whitehaven	16 Sep. 1776
37	John Wilson 'a black man'	Baptism	St Nicholas, Whitehaven	17 Sep. 1776
38	Francis Oates 'a black man'	Baptism	St Nicholas, Whitehaven	21 Sep. 1776
39	Eda Oates 'a black woman'	Baptism	St Nicholas, Whitehaven	21 Sep. 1776
40	Jonas 'son of Francis & Eda Oates, a black boy'	Baptism	St Nicholas, Whitehaven	21 Sep. 1776
41	Samuel 'son of Francis and Eda Oates, a black boy'	Baptism	St Nicholas, Whitehaven	21 Sep. 1776
42	John Richards 'a black man'	Baptism	St Nicholas, Whitehaven	21 Sep. 1776
43	Susanna Faddy 'a black woman'	Baptism	St Nicholas, Whitehaven	21 Sep. 1776
44	Charlotte 'daughter of Susanna Faddy, black child'	Baptism	St Nicholas, Whitehaven	21 Sep. 1776
45	Jenny Warwick 'a black woman'	Baptism Burial	St Nicholas, Whitehaven St Nicholas, Whitehaven	21 Sep. 1776 29 Oct. 1779
46	Richard Bush 'a black man'	Baptism	St Nicholas, Whitehaven	10 Dec. 1776
47	Robert Whaley 'a black man'	Baptism	St Nicholas, Whitehaven	10 Dec. 1776
48	Paul Jones 'a negro and Susanna Jones, a negro'	Marriage	St Nicholas, Whitehaven	23 Dec. 1776
49	Francis Oats 'a negro and Eddy Oats, a negro'	Marriage	St Nicholas, Whitehaven	11 Jan. 1777
50	John 'son of Cato Robinson'	Baptism	St Nicholas, Whitehaven	5 Apr. 1777
51	Thomas Harrison 'a black boy'	Baptism	St Nicholas, Whitehaven	23 Apr. 1777
52	Richard Hilton 'black man'	Baptism	St Nicholas, Whitehaven	23 Apr. 1777
53	Samuel Thompson 'black man'	Baptism	St Nicholas, Whitehaven	23 Apr. 1777
54	James Richards 'a black man'	Baptism	St Nicholas, Whitehaven	28 Sep. 1777
55	Phebe Jackson 'an adult negro'	Baptism	St Nicholas, Whitehaven	28 Dec. 1777
56	John Bell 'vulgo Guinia remarkable for running, age 23'	Burial	Dearham	16 Feb. 1778
57	Mary 'daughter of Cato Robinson'	Baptism	St James, Whitehaven	1 Jun. 1779
58	Michael [son] 'of Robert Collins (a mullato)'	Baptism	St James, Whitehaven	25 Nov. 1780
59	Joseph 'son of Cato Robinson'	Baptism	St James, Whitehaven	2 Oct. 1781
60	Henry 'son of Francis Oates'	Burial	St James, Whitehaven	31 Oct. 1781
61	Isaac Dharriett 'negro or mallotoe'	Baptism Burial	St Nicholas, Whitehaven St Nicholas, Whitehaven	6 Jan. 1782 7 Feb. 1785

# Slavery - its Cumbrian Connections

## Black people in historic Cumberland

62	Mary Dharriett 'negro'	Baptism	St Nicholas, Whitehaven	6 Jan. 1782
63	James Oswald 'negro'	Baptism	St Nicholas, Whitehaven	6 Jan. 1782
64	George Young 'an adult negro'	Baptism	Holy Trinity, Whitehaven	25 Jan. 1782
65	John Polasso 'an adult negro'	Baptism	Holy Trinity, Whitehaven	25 Jan. 1782
66	Francis Day 'a negro'	Baptism	St Nicholas, Whitehaven	7 Apr. 1782
67	James Bannister 'a negro'	Baptism	St Nicholas, Whitehaven	7 Apr. 1782
68	Anthony Flann 'a negro'	Baptism	St Nicholas, Whitehaven	1 Sep. 1782
69	Thomas Bailey 'a negro, aged 24 years'	Baptism	Holy Trinity, Whitehaven	9 Oct. 1783
70	Richard Catterick 'a negro'	Baptism	St Nicholas, Whitehaven	9 May 1784
71	Peter Mordas 'black man'	Baptism	St Nicholas, Whitehaven	1 May 1785
72	John 'illegitimate son of Jane Long and Thomas Carlisle, servant of Mr Nevison'	Baptism		9 Oct. 1785
73	Robert Carlisle 'a black servant of Robert Collins, Esq., of Carlisle, adult'	Baptism	St Mary, Carlisle	5 Apr. 1787
74	Thomas Carlisle 'a black servant of Edward Nevison, an adult'	Baptism	St Mary, Carlisle	11 Aug. 1787
75	Henry Chamont 'a negro'	Baptism	Holy Trinity, Whitehaven	4 Sep. 1788
76	'J Grencopo, who died in 1789, aged 27. Brought to Carlisle from the West Indies by a vicar of this parish'	Burial Inscription	St Cuthbert, Carlisle	1789
77	Joseph 'son of Richard Cartwright, negro'	Baptism	St Nicholas, Whitehaven	11 May 1789
78	Jane 'daughter of Richard and Elizabeth Cartwright'	Baptism	St Nicholas, Whitehaven	30 May 1790
79	Oyta Harrison [Harrington] 'a negro boy'	Baptism	St Nicholas, Whitehaven	9 Oct. 1791
80	John Stewart [or Stuart] 'a negro man'	Baptism	St Nicholas, Whitehaven	9 Oct. 1791
81	Henry Harrison 'a black man'	Baptism	St Nicholas, Whitehaven	1 Sep. 1793
82	John Barns 'a negro man'	Baptism	St Nicholas, Whitehaven	2 Jun. 1794
83	Elizabeth 'daughter of Richard and Elizabeth Cartwright'	Baptism	St Nicholas, Whitehaven	17 Nov. 1793
84	Cimoretta 'daughter of Richard and Elizabeth Cartwright'	Baptism	St Nicholas, Whitehaven	24 Jul. 1796
85	Betty Day 'a black girl'	Burial	St Nicholas, Whitehaven	7 Feb. 1795
86	John Petterson 'a negro man'	Baptism	St Nicholas, Whitehaven	27 Oct. 1795
87	William Johnson 'a black boy'	Baptism	St Nicholas, Whitehaven	6 Nov. 1796
88	Joseph 'son of Thomas Kent, a native of Africa'	Baptism	Wetheral	21 Oct. 1798

# Slavery - its Cumbrian Connections

## Black people in historic Cumberland

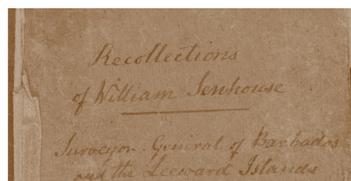
89	Mary Christian Grasset 'a mulattoe, aged 12 years'	Baptism	St James, Whitehaven	11 Nov. 1798
90	Thomas Surry 'a West Indian, servant to Mr Thomas Watson, age 16'	Burial	Dalston	15 May 1799
91	James 'son of Monkhouse Graham, African'	Baptism	Stanwix	11 May 1800
92	Leonard Jackson 'adult negro'	Baptism	Workington	7 Mar. 1801
93	William 'a travelling negro and Thomas his infant son'	Burial	Wigton	24 Apr. 1801
94	Solomon Sentforth 'a black man'	Burial	St Nicholas, Whitehaven	4 May 1802
95	Ismenia Hindman 'a mulattoe, aged 35 years'	Baptism	St James, Whitehaven	7 May 1803
96	Leonard Jackson 'aged 30, a negro man settled at Workington, born at Savannah in Georgia, iron dresser, and Bella Johnston, 30, of Parton, settled at Bywell'	Marriage	Moresby	30 Jul. 1803
97	John Gibson 'negro son of Gibson a shipwright and Margaret his wife (born 1790)'	Baptism	Workington	3 Apr. 1807
98	John Moor Smith 'a negro, aged 22 years'	Baptism	St James, Whitehaven	13 Sep. 1807
99	Samuel 'son of Quashy and Nimbo, slaves on Locust Hall, Barbados, born c.1774 (age 33)'	Baptism	St Nicholas, Whitehaven	21 Oct. 1807
100	John 'son of George and Mary Micklin, born at Grenada, a black man'	Baptism	St Nicholas, Whitehaven	20 Sep. 1808
101	William Pennistone 'aged 26, a black man, was born 1782'	Baptism	Holy Trinity, Whitehaven	25 Sep. 1808
102	John Johnson 'a black man'	Baptism	St Nicholas, Whitehaven	28 Sep. 1809
103	Ephraim Wilson 'a black', servant of John Bell of Moorhouse'	Burial	Burgh-By-Sands	21 Jan. 1814
104	Adam 'son of York and Margaret, negroes of Hannover parish, Jamaica'	Baptism	St Cuthbert, Carlisle	5 Feb. 1815
105	George Johnson 'adult negro of Mersan Peak [Mozambique], Africa'	Baptism	Workington	29 Apr. 1815
106	Margaret Trotter 'a black of St Mary's Jamaica, baptised her illegitimate son, George, by Wm. Gibson of Broadfield, millwright and engineer of Dalston'	Baptism	Dalston	1 Nov. 1829
107	James Anthony, 'native of Africa, came to England in 1790, servant of Captain Giles, died 19 January 1844 aged 75, and Margaret his wife, died 18 November 1838, aged 65. gravestone once in St Cuthbert's Churchyard, Carlisle'	Burial Inscription	St Cuthbert, Carlisle	1844

# Slavery - its Cumbrian Connections

## Plantation Life

Many of the surviving archives that relate to black history concern the involvement of prosperous Cumbrian families in the operation of plantations in the southern states of America and the West Indies. These offered opportunities for trade and investment, especially as these places were found suitable for growing valuable crops like tobacco, cotton and later sugar, using slave labour.

Young men went to the plantations to make a career for themselves developing and working the estates and the records of their activities have survived amongst their family papers in Cumbria. The records vary in the insights they can give into the experiences of the slaves and their owners on plantations.



Painting by George Heriot of works and other buildings on the sugar plantation which belonged to William Crosier (formerly of Dalston near Carlisle) (Ref. D/Ing 185). It records the plantation in January 1780: before the invention of photography, this is an important visual record.

Can you see the areas of work? What else can you make out about plantation life?

As the extract from a conveyance of 1832 shows, slaves were treated as goods. In this deed they were being sold along with a plantation, the York Estate, in Antigua. This was bought by Robert and Henry Jefferson: the Jeffersons were wine and spirit merchants based on Lowther Street in Whitehaven. The deed records the name, sex, colour and reputed age of each slave. The slaves only had first names. Note that children and young people were amongst those sold.

(Ref. YDB 18/66/1)

What do you think the role of slave overseer involved?

Thomas Forrester from Bewcastle gave this account of his employment on a sugar plantation in Granada (Ref. D/EW 9/1):

Tivoli Estate 24th June 1827

Dear George.....

I will give you a slight account of my employment at present I rise every morning at daylight when my boy has horse, or mule, ready to mount at the door. Then I ride off to the field to see the negars all at work and if they be all there, and returning home to breakfast at seven o'clock. After breakfast I ride out again and remain walking behind the people till noon, to see if they do their work properly, such as planting cains, weeding etc. At noon they have two howers to rest, but when shell blows, at at two I mount and ride to the field and see them all at work again.....

I will give you a slight account of my employment at present I rise every morning at daylight when my boy has horse, or mule, ready to mount at the door. Then I ride off to the field to see the negars all at work and if they be all there, and returning home to breakfast at seven o'clock. After breakfast I ride out again and remain walking behind the people till noon, to see if they do their work properly, such as planting cains, weeding etc. At noon they have two howers to rest, but when shell blows, at at two I mount and ride to the field and see them all at work again, and returning to home at

Practise your skills using archives: study the list of 'goods' belonging to a plantation in Barbados to find out what jobs the slaves did. (Ref. D/Lons/L Box 1031)

Inventory of Negroes, Cattle, Horses &c. on the Estate of Sir James Lowther Bart. in Barbados, taken this 31 <sup>st</sup> day of December 1766			
<b>Negro Men.</b>	69 Mazon Lucy	Field	
1 Adam	Driver		
2 Robin	Field		
3 Ando	Field		
4 Lannier	Field		
5 Peter	Field		
6 Bob	Field		
7 Tom	Field		
8 Pongy	Field		
9 Mica	Field		
10 Mica	Field		
11 Mica	Field		
12 Bime	Field		
13 Puffy	Field		
14 Anthony	Field		
15 Charles	Field		
16 George	Boatwain		
17 John	Boatwain		
18 Paul	Watchman		
19 Michael	Groom		
20 Richd	Boyle		
21 John	Carter		
22 Polyd			
23 Noy	Coopers		
24 Sandy			
25 Nobby			
26 Doro	Malina		
27 Cesar			
28 John	Butler		
29 Philo	Miller		
30 Cuffey	Clayer		
31 James			
32 Venture	Cattle-keepers		
33 Cuffy			
34 Cayston	Hogherd		
35 Sam			
36 Ben			
37 Shorper	Waldman, but old		
38 Haller			
39 Anconna	Good for but little		
40 Efan			
41 Tom Parsons	Field		
42 Andrew			
43 Ringh	Good for but little		
44 Tomis			
45 Tom	Field		
46 Wiley			
47 Sapia	Cattle-keepers		
48 Samba			
<b>Negro Women.</b>	49 Margaret Lucy	Field	
50 Rose			
51 Proferpine			
52 Annistat			
53 Venus			
54 Bolla			
55 Minerva			
56 Bennabab			
57 Stry			
58 Celia			
59 Tishah			
60 Little Bolla			
61 Annilla			
62 Volec			
63 Joan			
64 Nanny			
65 Peggy			
66 Milla			
67 Hagar			
<b>Negro Boys.</b>	59 Cesar	Field	
60 Adam			
61 Kib	Shepherd		
62 Richmond			
63 Samson			
64 Tony			
65 Andrew	Children		
66 Robin			
67 Kib			
68 Polyd			
69 Ben	Hogherd		
70 George	ackill in the house		
<b>Negro Girls.</b>	69 Lucy	Field	
70 Riella			
71 Kiblah			
72 Lize			
73 Abigail			
74 Jabel			
75 Mary			
76 Zolter	Shepherds		
77 Belinda			
78 Betty			
79 Minnah	Children		
80 Bolla			
81 Jolly			
82 Nanny			
83 Molly	Hogherds		
84 Venus	Cattle-keeper		
85 Dolly			
86 Hagar	Children in the house		
87 Agnes			
<b>Bulls.</b>	1 Dazy		
2 Star			
3 Captain			
4 Sunday			
5 Trifly			
6 Malt			
7 Monday			
8 Diamond			
9 Butcher			
10 Dick			
11 Star			
12 Abham			
13 Tuffday			
14 Spring	Oxen.		
15 Brandy			
16 Luch			
17 Phival			
18 Trumper			
19 Bramley			
20 Decker			
21 Walker			
22 Loneyer			
23 Lockman			
24 Benbo			
25 Thursday			
26 Joe			
27 Bellman			
28 Cate			
29 Lemon			
30 Saturday			
31 Geningham			
32 Reaman			
33 Chance			
34 Rayman			
35 Little Captain			
36 Palmer			
37 Mingo			
38 Duke			
<b>Cows.</b>	59 Sylvia		
40 Sweetly			
41 Old Judy			
42 Beak			
43 Little Study			
44 Cherry			
45 Celia			
46 Doll			
47 Venus			
48 Rose			
49 Handgirl			
50 Soney			
51 Lucy			
52 Smart			
53 Sylvia			
54 Nell Green			
55 Figg			
56 Giff			
57 Beig			
<b>Bull-calves.</b>	61 Toffi		
62 Sunday			

# Slavery – its Cumbrian Connections

## Abolition of the Slave Trade

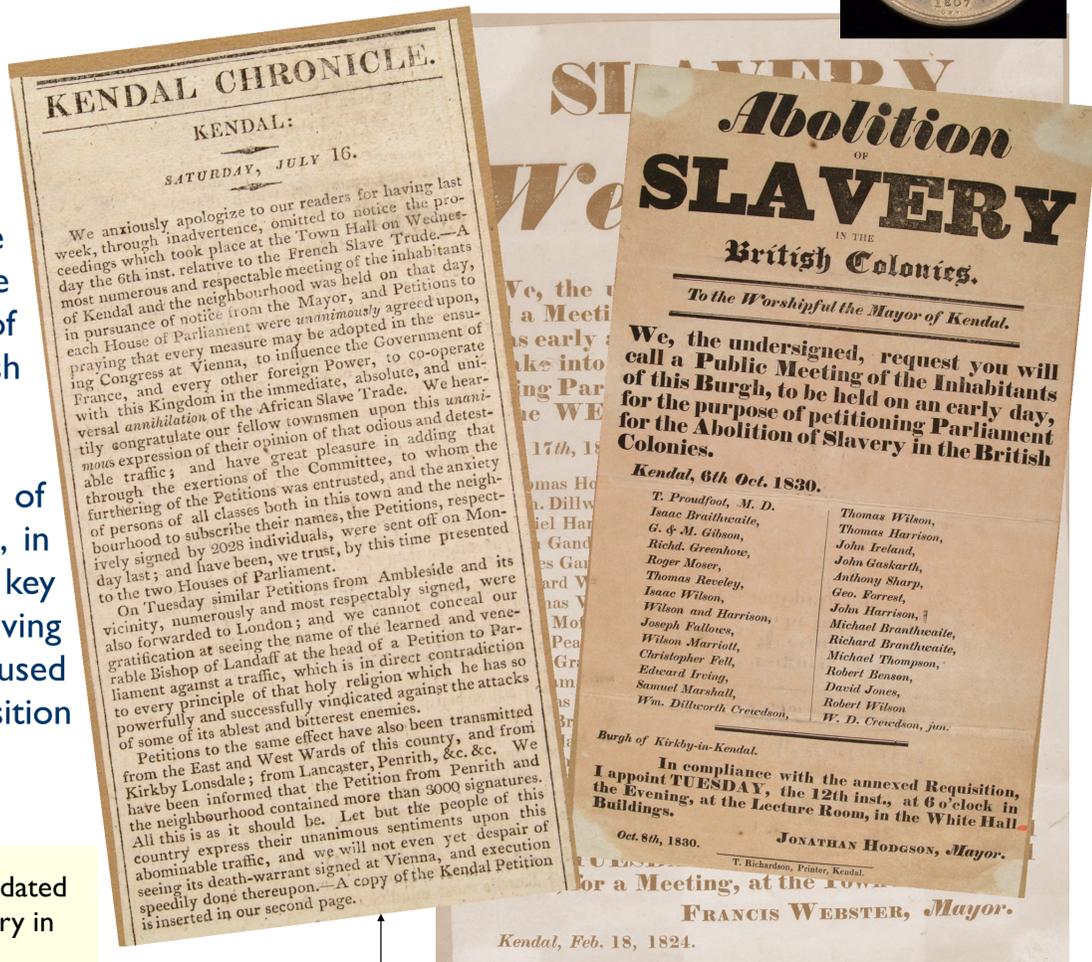
On 25 March 1807 the Abolition of the Slave Trade Act entered the statute books. This Act outlawed the slave trade throughout the British Empire and made it illegal for British ships to be involved in the trade. This was the beginning of the end for the transatlantic traffic in people. The eventual abolition of slavery itself within the Empire came in 1833 but, even then, slaves did not gain their freedom until 1838.



In the second half of the 18<sup>th</sup> century the movement against slavery had developed in Britain. There had always been people opposed to the trade on humanitarian grounds but gradually opinion came round to recognising what an awful activity it was. The abolitionists campaigned to end the buying and selling of and eventually achieved success in stopping the British trade in 1807.

Although some Quakers (members of the Society of Friends) are known to have owned slaves they were, in principle, critical of the Slave Trade and formed key members of the abolition movement in Cumbria. Surviving Quaker records give us an insight into the arguments used to protest against slavery and reflect their early opposition (1727)

Compare the arguments used by those opposing slavery in this undated anti-slavery poster (below: Ref. DFCF/2/51) and those supporting slavery in *The Cumberland Magazine* of 1779 (below right: Ref. WLSL 09)



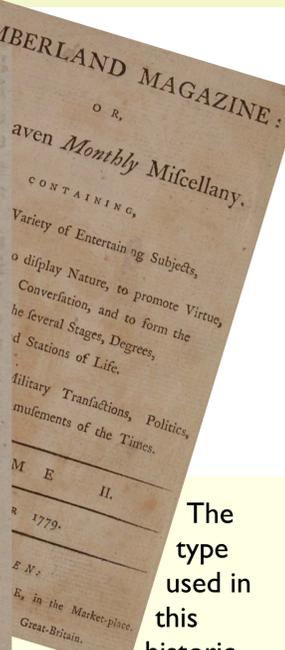
These sources from 1814, 1824 and 1830 illustrate the continued campaigning to abolish slavery after the 1807 Act. (Ref. WDCU 160)

### Slavery in the West Indies.

now briefly stated for the information of the public :

- FIRST.—The negroes in the West Indies, contrary to the unalienable rights of men, and to their own undoubted particular rights, are, as already stated, held to be the PROPERTY of their fellow-creatures; and this is the case even with *new-born infants*, who on every principle ought to be protected from the inheritance of such a curse.
- SECONDLY.—They are *bought and sold* like any other property.
- THIRDLY.—There are many of them branded with a hot iron on the shoulder, or other conspicuous part of the body; and thus bear about them, in indelible characters of cruelty, the initials of their owners.
- FOURTHLY.—Notwithstanding the extreme heat of the climate, they are kept, from early life until the powers of nature are finally exhausted, to *hard labour*. On the sugar estate during the time of crop, which lasts five months in the year, that labour is continued, not only throughout the day, (with some short intermissions,) but *during half the night, or during the whole of every other night*.
- FIFTHLY.—They are paid no wages for their work, and are obliged to labour for their own maintenance during those scanty leisure days, which ought to be devoted to recreation, and religious instruction; and more especially on the *Sabbath Days*.
- SIXTHLY.—In consequence of this cruel provision; and of their being obliged to go to markets (often at a great distance) on the Sunday, the Sunday "*shines no Sabbath Day to them*:" but is a day of worldly occupation, of *necessary bodily exertion*.
- SEVENTHLY.—*Marriage*, that blessing of civilized and even of savage society, is not placed within their reach. Those who live together as if they were man and wife, enjoy no legal sanction of their union, but are liable to be separated by the caprice of their masters, or *by sale*. Thus are they almost driven to live like the beasts of the field: and whilst the females amongst them are a constant prey to the debauchery of the whites; a *degrading, disgusting, and depopulating, promiscuous intercourse*, prevails to a great extent amongst the slaves themselves.
- EIGHTHLY.—The evidence of slaves is not admitted in our Colonial courts of Justice. So that if a white man perpetrate on a slave the most atrocious barbarities—provided the deed of blood be effected in the presence of slaves only—the injured party is left without the possibility of relief, redress, or satisfaction.
- NINTHLY.—Manumission is nearly prevented in some of the Islands, by large fines. And further, the liberty of free men of colour is dreadfully endangered by that shameful provision of BRITISH Colonial law, that every black person is *presumed* to be a slave; and is liable, when found wandering, to be sold by public auction to the highest bidder, unless they can do that, which very frequently he cannot do—*prove his freedom*.
- TENTH and LASTLY.—They are driven to their work, and often, when nature declares its own incompetency, are compelled to labour, by that dreadful instrument of torture, the *Cart Whip*: and by the same instrument, (with certain limitations, prescribed, but frequently not observed) they are punished according to the will and pleasure of their drivers, managers, or owners. These punishments are often inflicted with a tremendous severity, and on many occasions have been known to terminate in death. The unhappy female is exposed, degraded, and tortured: the tender skin of the boy or the girl is barbarously lacerated: and even tottering, pitiable, old age, is found to bear about it, the raw and recent marks of the *Cart Whip*!

jails of Europe. Many of the negroes, however, who fall into the hands of gentlemen of humanity, find their situations easy and comfortable; and it has been observed, that in North America, where in general these poor wretches are better used, there is a less waste of negroes, they live longer, and propagate better. And it seems clear, from the whole course of history, that those nations which have behaved with the greatest humanity to their slaves, were always best served, and run the least hazard from their rebellions. The slaves, on the first arrival from the coast of Guinea, are exposed naked to sale; they are then generally very simple and innocent creatures, but they soon become roguish enough; and when they come to be whipped, excuse their faults by the example of the whites. They believe every negro returns to his native country after death. This thought is so agreeable, that it cheers the poor creatures, and renders the burden of life easy, which would otherwise to many of them be quite intolerable. They look on death as a blessing, and it is surprising to see with what courage and intrepidity some of them meet it; they are quite



The type used in this historic magazine article about slavery is typical of that found in the 19<sup>th</sup> century: be careful to misread the long s as an f!