

Saint Lauretia's Missing Primary Sources

(Student version)

Hidden throughout the island are books waiting to be discovered! They all contain two or three sentences taken from the extracts below, and you need to match them up using clues from the texts (some are trickier than others).

These are all primary sources, that is, sources written by people who were alive in the eighteenth century and had first-hand experience of the things they talk about.

There are 15 books scattered all over Saint Lauretia, can you find them all?

Sources 1 and 2

Equiano, Olaudah, *The Interesting Narrative of the Life of Olaudah Equiano: Or, Gustavus Vassa, the African* (London: 1789).

p.33:

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. [...], 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 any thing but what they forced into my mouth.

pp.48-9:

One day, when we had a smooth sea, and a 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 [...] 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 to go out 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.

To read more about Olaudah Equiano on the British Library website, [click here](#).

Understanding Slavery's website has a great feature on him, [click here](#).

His entire book can be found online, [click here](#).

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Sources 3 and 4

Park, Mungo, *Travels in the interior districts of Africa...* (London: Bulmer & Co., 1799).

p.292:

...it seems to be the universal wish of mankind, to spend the evening of their days where they passed their infancy. [...] and no tree has so cool and pleasant a shade as the tabba tree of his native village.

p.298:

If my sentiments should be required concerning the effect which a discontinuance of that commerce [the Transatlantic Slave Trade] would produce on the manners of the natives, I should have no hesitation in observing, that, in the present unenlightened state of their minds, [...]. [451 14 -83]

Mungo Park, born at Foulshells near Selkirk (which has a statue of him today), was a Scot who experienced many travels in Africa, reporting some of them back to the African Association in 1799. He died on his last expedition, which can be [read about here](#).

His book can be downloaded [here](#).

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Sources 4, 5 and 6

Falconbridge, Alexander, *Account of the Slave Trade on the Coast of Africa* (London: Phillips, 1788).

pp.19-20:

The men Negroes, on being brought aboard the ship, are immediately fastened together, two and two, by handcuffs on their wrists and by irons rivetted on their [...] also are placed in a separate apartment between decks, but without being ironed. An adjoining room on the same deck is appointed for the boys. Thus they are all placed in different apartments.

But at the same time, however, they are frequently stowed so close, as to admit of no other position than lying on their sides. Nor will the height between decks, unless directly under the grating, permit the indulgence of an erect posture; especially where there are platforms, which is generally the case.

pp.20-21:

In each of the apartments are placed three or four large buckets, of a conical form, nearly two feet in diameter at the bottom and only one foot at the top and in depth of about twenty-eight inches, to which, when necessary, the Negroes have recourse.

It often happens that those who are placed [...] In this distressed situation, unable to proceed and prevented from getting to the tubs, they desist from the attempt; and as the necessities of nature are not to be resisted, ease themselves as they lie.

This becomes a fresh source of boils and disturbances and tends to render the condition of the poor captive wretches [...] The rule for doing so, however, varies in different ships according to the attention paid to the health and convenience of the slaves by the captain....

Alexander Falconbridge was a young doctor from Bristol who, after a year working in Bristol Infirmary, became a surgeon aboard a slave ship.

To read more about Alexander Falconbridge on the British Library website, [click here](#).

His book can be downloaded [here](#).

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Source 7, 8 and 9

Anon., *A Letter, from ****, in London, to his friend in America, on the Subject of the Slave-Trade** (New York: Samuel Loudon, 1784).

p.10:

Slavery is the absolute dependence of one man upon another; and is, therefore, as inconsistent with all ideas of justice, as despotism is with the rights of nature. [...] It is no little indirect attack upon the safety and happiness of our fellow creatures, but one that boldly strikes at the foundations of all humanity and justice.

Robbers invade the property, and murderers the life of human beings; but he that holds another man in bondage, subjects the whole sum of his existence to oppression, bereaves him of every hope, and is, therefore, more detestable than robber and assassin combined.

p.26:

Has [...] therein?

p.28:

Liberty [...] air.

The entire letter can be downloaded [here](#).

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Sources 10, 11 and 12

Thompson, Thomas, *The African Trade for Negro Slaves, shewn to be Consistent with principles of Humanity, and with the Laws of Revealed Religion* (Canterbury: Simmons and Kirky, 1772).

pp.11-12:

...we consider the buying and selling negroes, not as a clandestine or piratical business, but as an open, public trade; encouraged and promoted by acts of parliament. [...]

p.21:

Slavery then [...] into servitude.

p.23:

By [...] laws...

Thompson was a missionary who first went to the American colonies and then West Africa. He was an apologist for the Transatlantic Slave Trade, and in 1772 wrote the 30 page tract that these extracts were drawn from.

The full tract can be downloaded [here](#).

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Source 13

Wheatley, Phillis, *Poems on various subjects, religious and moral* (Aldgate: A. Bell, 1773).

p.18:

On being brought from AFRICA to AMERICA.

'T WAS mercy brought me from my *Pagan* land,

Taught my benighted soul to understand

That there's a God, that there's a *Saviour* too:

Once I redemption neither fought or knew.

[...]

Although Phillis Wheatley was a slave in the North American colonies, her poem is included to provide greater context, and give voice to a female slave.

Read more about her from the National Women's History Museum, [click here](#).

Her full book can be downloaded, [click here](#).

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Sources 14 and 15

MacBrair, R. Maxwell, *A Grammar of the Mandingo Language: with Vocabularies* (London: Wesleyan Methodist Missionary, 1842).

p:42:

cow, *ninsemuso*
sheep, *sajio*
ram, *sakotong*
ewe, *samsuno*
horse, *suo*
mare, *sauno, sumuso*
elephant, *sammo*
[...]
baboon, *kong*
monkey, *sulo*
wild cat, *bambango*

p:45:

keep, *muta*
kill, *fa*
[...]
lengthen, *janyandi*
lie down, *la*

The Mandingo peoples were from the Western coast of Africa. These extracts are to provide context of the enslaved peoples.

MacBrair's entire book can be found online, [click here](#).