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Preface to teacher’s guide

From popular classics like Art Spiegelman’s *Maus* to more niche titles, such as Peter Sis’ *The Wall: growing up behind the iron curtain* or Ho Che Anderson’s *King: a comics biography of Martin Luther King, Jr*, graphic novels are used in history classrooms up and down the country, offering a fresh way of captivating pupils with stories of the past.

The graphic novel works so well as a supplementary teaching tool in classrooms because it can tell a story in a way different to other mediums, as text and image are combined to provide a narrative that brings topics alive. A picture on the page can bring home an emotional moment or communicate a context or place previously unknown to the reader, and the text adds nuance and insight as and when the storyline demands.

While some individual teachers cover the subject already, the story of slavery within Britain is often overlooked in Atlantic slave trade courses: the focus is placed on enslaved people in the Caribbean and North American colonies. As part of the Leverhulme Trust funded Runaway Slaves in the 18th Century Britain project at the University of Glasgow, we wondered how we could engage a larger audience in Scotland on this topic and came up with the idea of a graphic novel for schools.

With artist and author Warren Pleece, and publisher BHP Comics, we were able to tell a story based on historical fact, in a way that we hope is accessible for all learners of all levels in secondary schools. It covers the escapes and consequences for three individuals in Scotland: Ann, Jamie and Joseph.

We ran workshops in Glasgow and London to test elements of the story with students and also get input on the type of additional information that would be useful in the classroom. We received really valuable feedback and are very grateful to the teachers and schools that accommodated us – Jenna Irvine at Lourdes Secondary School in Glasgow, and Lucy Capes at BSix Sixth Form College in London.

A class set of *Freedom Bound* was delivered to every Scottish state secondary school in September 2018, and it’s our hope that it can supplement educational plans and classes on the Atlantic slave trade, broadening understanding of Scotland’s connections with slavery and the enslaved.

At the back of each book, there are copies of the primary sources that the story is based on, as well as small essays on different aspects of the Atlantic slave trade, and we hope it can be a valuable teaching resource for years to come.

What we already know is that graphic novels have a strong track record of providing pupils with new ways of connecting with stories of the past, and we hope that *Freedom Bound*, complementing our existing resources, can engage new school audiences with the impact of the Atlantic slave trade in Britain.
We hope that by incorporating this history as part of your course, it will add additional context to the Atlantic Slave Trade and allow students to see how this came to directly impact Britain and its society. It should help students understand the contrasts in laws and culture in the different locations over the period (England, Scotland, the Caribbean and North America); the dynamics of the Slave Trade and how it directly impacted British society; and the differences in how the enslaved lived and worked in Britain and the colonies.

This teachers’ guide is meant to provide educators with additional information on the runaway enslaved, how our database can be accessed and used in the classroom, and other information that fills out the historical context. The database is the work of four years research and allows people all over the world to examine the small pieces of evidence of the enslaved in Britain during this period: for many of them, the only evidence that exists.
**Introduction**

**Teaching slavery sensitively**

Through their own research and consultations, the Understanding Slavery Initiative highlighted some of the concerns that educators had when teaching slavery and the slave trade:

“How do teachers address the issue of racism/racist statements in a lesson? Is this an issue of classroom management? Discipline or discussion?”

- Understanding Slavery Initiative Research

The full report is certainly worth a read, especially if, like for many educators, initially the complicated issues of the Atlantic Slave Trade and its legacies seem daunting, or if students are finding the topics raised difficult or uncomfortable.

Dr Kay Traille, who interviewed black school children about their experience as slavery is taught in the history classroom, highlighted that for students of African descent this can be a distinctly awkward and potentially damaging situation. Some enslaved people in eighteenth century Britain were from India, and a few were indigenous Americans, so the story of race and slavery in Britain is not exclusively about West Africans and their descendants.

Traille starts by noting from Husbands and Pendry that “[w]ork in history education may have under-estimated the extent to which children’s capacity to respond to historical tasks is affected by issues of emotional and affective maturation”.¹ Students of African-Caribbean descent, she found, “felt implicitly and explicitly negatively stereotyped by teachers and peers because of their black heritage”.²

Something that educators should do, she suggests, before going into detail on the topic of the Atlantic Slave Trade is explain that slavery is a major phenomenon throughout all of human history, not just something that happened in the New World, nor one limited to our period of study. This positioning allows the students to understand it as the ages long human problem it is, rather than solely one of ethnicity, an issue than can occur if it is taught in a vacuum.

A good video is “The Atlantic Slave Trade – A Crash Course” by the CrashCourse channel, which manages to chart slavery from Ancient history. It is frenetically paced, and educators may find it easier to pause and field questions around each section as there is a lot of history, and ideas through history, to take in.

Further resources on this topic include Dr Kay Traille’s excellent research, summarised here (behind a free membership paywall).

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The Understanding Slavery Initiative have published Unlocking Perceptions, which details their approach to “the history and legacies of the transatlantic slave trade”. It can be accessed here.

*The Historical Association* published a guide *Teaching Emotive and Controversial History* (T.E.A.C.H.) in May 2019 that educators may find useful.

Michaela Alfred-Kamara has written a short piece for *The Guardian* here.

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**Freedom Bound, the runaway enslaved and SQA courses**

While it may seem at first glance that *Freedom Bound* covers only a history that is tangential to that needed covered in the National 5 and Higher Atlantic Slave Trade courses, there are areas that overlap and can be mentioned in exams for marks. We have worked with SQA to ensure that they are aware of the new information we have uncovered and that they will accept and mark accordingly relevant points in exams.

Firstly, although *Freedom Bound* focuses on the situation in Scotland, it was very similar in England too, and either country can be referred to for answers. The enslaved men, women and children who were brought to Britain bring the entire story of the Transatlantic Slave Trade and plantation slavery back to the British Isles, to the nation that dominated the trade during the late seventeenth and eighteenth centuries. It humanizes that history by exploring individuals and their stories, and shows that this is a vital part of domestic British history.

[waiting to hear from Claire Wood – will fill in once we have confirmation over what areas we are allowed to provide information for]
The runaway enslaved in Eighteenth-century Britain

There were a significant number of people of colour in eighteenth-century Britain. Most were African or of African descent, while a smaller number were South Asian and a few were indigenous Americans. Many had been brought by their masters from Africa, the Caribbean, North America and India, usually to work as domestic servants, but sometimes as craftsmen or as sailors. A few were free, others were legally bound to work for their masters for set periods, and some were enslaved.

Many of these people resisted their condition by seeking to escape, which in turn prompted some masters to place advertisements in newspapers describing the 'runaways' and offering rewards for their apprehension and return. This project is based upon extensive and painstaking research into dozens of Scottish and English newspapers to locate such advertisements.

*Edinburgh Evening Courant* (Edinburgh), 13 February 1727, p.4.
Image © Mitchell Library, Glasgow.

The project database contains well over eight hundred runaway advertisements published in English and Scottish newspapers between 1700 and 1780. The database is fully searchable according to a wide range of criteria and search terms and includes both full transcriptions and when possible reproductions of the advertisements. The database is supplemented by a smaller collection of almost eighty newspaper advertisements for the sale of enslaved people. Two examples of these ‘for sale’ advertisements are reproduced below.

Taken together the advertisements presented on this website provide compelling evidence of the presence of a great many bound and enslaved people of colour in Britain during the first three-quarters of the eighteenth century. It is likely that a great many — perhaps most

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During this period, an uncapitalized letter 's' *within* a word would often be represented by a symbol that looks like an 'f'; if the letter 's' is on the end of a word, it appears as one would expect. This can be seen throughout these examples, and in the first line of this advertisement (amongst others) with 'Instant' and 'Gustavus'.

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— masters did not place newspaper advertisements if their enslaved or bound servants escaped; moreover, it is extremely likely that most enslaved or bound servants never attempted escape. Historians have estimated that in mid-eighteenth-century Jamaica less than 2% of the enslaved population attempted permanent escape each year, and although the proportion of runaways was higher in North America it still constituted only a small minority of enslaved people. Thus, even allowing for the fact that a higher proportion of enslaved and bound people may have attempted escape in Britain, it is nonetheless true that the more than eight hundred runaway advertisements in this database represent no more than a small proportion of the total number of enslaved and bound people who spent time in Britain between 1700 and 1780.

Moreover, advertisements for escapees and for the buying and selling of people provide telling evidence that holding people of different races in slavery or fixed terms of servitude was routine and unremarkable in eighteenth-century Britain. Slavery was not simply an institution that existed in Britain’s colonies: it existed in the towns and countryside of the British Isles and, while hardly common, slaves and bound people were present and visible in Georgian Britain. The fact that a master did not hesitate to publicly advertise a person for sale, or to place an announcement promising a reward for the recapture and return of an enslaved person in newspapers read by friends and neighbours all indicates that such behaviour was unproblematic. Increasing popular concern about slavery and then the rise of a movement in support of abolition of the Transatlantic Slave Trade only began to develop in Britain during the final quarter of the eighteenth century.

Without doubt enslavement in Britain and in the Americas was very different. Most enslaved people in Jamaica, for example, were engaged in plantation agriculture, a horrific labour regime which — together with insufficient food, a dangerous disease environment and the violent rule of the planters — resulted in horrendous and short lives for the
enslaved. Yet better working conditions in Britain should not blind us to the fact that some of these people had endured the horror of the transatlantic slave trade and most of them had been stripped away from family and community, a traumatic event for all who endured it but particularly for the many children recorded in this project’s database. The material gleaned from British newspapers, with further evidence from fiction, correspondence and other sources from the time all indicate that many of the enslaved and bound people brought to Britain worked in the houses of wealthy masters and mistresses as servants. In comparison with the enslaved across the Atlantic these people in Britain were usually quite well housed, clothed and fed. However, for people who had endured enslavement in South Asia, or racial slavery in the Americas and perhaps the horrific Middle Passage aboard slave ships from Africa, it must have been extremely difficult to regard one’s position in Britain as being fully and finally safe and free. Return to the colonies must have been an ever-present and terrifying threat hanging over the heads of many of these people.

![Image](image.png)

Image © Burney Collection, British Library.

For example, Jamie Montgomery had been in Scotland for five years when he escaped, during which time he had become a skilled carpenter and joined a church. Yet a master who still referred to Jamie as his ‘Virginia born slave’ determined to send the young man back to the American colonies and sell him, which prompted Jamie’s unsuccessful bid for freedom.5 Similarly, the ‘for sale’ advertisement above indicates that if the unnamed nine-year-old boy was not purchased his master would return him to the West Indies. When Robert Graham returned from Jamaica in 1771 he brought back with him an enslaved man named Martin. Two years later, after complaining that Martin had proved himself ‘too lively and sprightly’, Graham sent the man back to Jamaica with instructions that he be sold ‘to the best advantage. I was offered £100 for him before I left Jamaica, and I think he is now worth a good deal more.’6 Graham instructed his agent to reinvest the proceeds of Martin’s sale in wine, which was to then be sent back to Graham (Prof Newman has written more about this in a blog post, [here](#)). In short, masters and mistresses could and did take or send their bound and enslaved servants back to the colonies where they could easily be reintegrated into slave society, often at a healthy profit for their owners. Until the 1770s there are no examples of black people successfully challenging in court their masters’ and mistresses’ right to do this. Unless they possessed papers proving their status as free

5 ‘RUN Away from the Subscriber… a Virginian born Slave,’ Glasgow Journal (Glasgow), 3 May 1756, p.3.
people, bound and enslaved people in Britain were always vulnerable to such treatment. One newspaper reported that when a ‘Negroe Servant’ was ‘threatened by his Master, for some Misconduct, to be sent to the Plantations,’ the threat was real and horrifying enough for the man to hang himself in his owner’s coal cellar. While their material situation may well have been better than that of many enslaved people in Britain’s colonies, bound and enslaved people in Britain were nonetheless only one sale or move away from a return to the horrors of New World bondage.

In many cases the short newspaper advertisements collected for the ‘Runaway Slaves in Britain’ project constitute the only remaining evidence of the existence and lives of the bound or enslaved person mentioned. The men, women and children who ran away in an attempt to free themselves inadvertently generated records of themselves, providing remarkable sources which can tell us much about them and their lives. To the enslaved flight represented one of the greatest acts of self-determination, and in Britain some of these escapes led to court cases which came to define whether or not slavery was legal on first English, and then Scottish shores.

For slave-owners, however, running away was a personal affront, a dereliction of duty and a significant theft of valuable property. Many masters and mistresses felt that they had shown special consideration to the enslaved people they brought to Britain by removing them from the horrors of the plantations and giving them better jobs and working conditions in Britain. In return for what these masters and mistresses regarded as their own great kindness they expected the gratitude and obedience of these unfree servants. Eager to recapture their valuable human property, masters placed advertisements in newspapers offering rewards for the capture and return of the escapee. In these newspaper advertisements they described the physical characteristics, mannerisms, habits,

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7 ‘Yesterday a Negroe Servant’, *Derby Mercury* (Derby), 22 June 1753, p.2.
skills and inclinations of people who are otherwise all but completely absent from historical records. The result is that “runaway slave” advertisements are a rich source of information about the enslaved and slavery in eighteenth-century Britain. The database and related sources available on this website will allow researchers to explore and interrogate this information, allowing us to learn more about the enslaved and bound people who lived, worked and sometimes sought freedom in eighteenth-century Britain.

The runaway advertisement as a text

Many newspapers of this era had four pages (although some were longer), with advertisements usually appearing on pages three and four, and perhaps on the front page on weekend editions. The British Newspaper Archive allows users to look at three free pages before charging, if they register. A good example of an 18th century newspaper can be seen with the front, second and fourth pages of the Caledonian Mercury from 17th January 1778, days after the end of the Knight vs Wedderburn case.

Authors of advertisements would often include a contact or two - people who a recaptured slave could be returned to. These individuals were usually in a different area from the author, offering wider geographic coverage, potentially making it easier, and more likely, that a recaptured enslaved person would be returned to their master.

It must be assumed that, given their explicit role in the return of a recaptured enslaved person, that the contacts were, at least, supporters of the rights of slave-owners. With this in mind, a closer examination of the many vocations listed highlight just how wide a cross-section of society was complicit in the trade of enslaved people on British shores:

apothecary, attorney, Baillies, banker, barber, boatswain, bookseller, broker, butcher, cabinet-maker, carpenter, chapman, chemist, chocolate-maker, clerk to the signet, coffee-house owners, constable, cooks, cooper, cornfactor, cutler, distiller, druggists, dyer, glover, goldsmith, grocer, haberdasher, hairdressers, hosier, housekeeper, iron founder, jewellers, linen-draper, malt-distiller, notary, officer, oilman, pewterers, pilot, porters, postmasters, proprietors, publishers, Rectors, ropemaker, sadlers, sailmakers, ships’ masters and commanders, shipwrights, shoemakers, silversmiths, stationer, surgeons, tailors, tobacconist, upholsterer, victualler, watchmaker, watermen, wharfinger (keeper of the wharf), wig-makers, wine-merchants and -coopers, woolen draper, writer to the signet, writers

While some are straightforward, an engaging task for students can be to try and find out what all of these vocations involved, providing them a broader sense of eighteenth-century life.

For the aspiring historian, the runaway advertisements provide an excellent opportunity to ‘read against the grain’ – looking for clues often by what is not said, as much as what is. It is vital for the students to remember that these advertisements are just sketches of the enslaved person by their masters, some of whom would only have known the enslaved perhaps for a couple of days, others for years. Additionally, masters were careful in how
they presented themselves to their audience – the newspaper’s readers – their reputations could be under scrutiny, and they would avoid portraying themselves in a negative light.
Using the Runaways database to find enslaved near you

The learning of the three characters in *Freedom Bound* can be made more relevant for your students by accessing the records of runaway enslaved people near your locale.

Simply go to [www.runaways.gla.ac.uk/database/table/](http://www.runaways.gla.ac.uk/database/table/) and either type in your local town or city, or narrow down the region of search:

- North East England
- North West England
- Central England
- South East England
- South West England
- Wales
- Highlands of Scotland
- East coast of Scotland
- West coast of Scotland
- Central belt Scotland

Remember that these are the regions in which the *newspaper* was published, and while these often correspond with the region the runaway enslaved ran from, this isn’t always true.

Here is a short and a (very) detailed version of user guide which may help.

Some advertisements will work better than others for your class to interpret – as a very rough rule, the later the period the longer the advertisement.

A reminder that during this period, an uncapitalized letter ‘s’ *within* a word would often be represented by a symbol that looks like an ‘f’; if the letter ‘s’ is on the end of a word, it appears as one would expect, for example in this extract:

> Jeph Kidd a Negro, aged about 28, tall and slender, a little hump shoulder’d, goes somewhat lame, has short curl’d Hair like other Negroes, speaks indifferent good

Which reads as:

> ...[Jo]seph Kidd a Negro, aged about 28, tall and slender, a little hump shoulder’d, goes somewhat lame, has short curl’d Hair like other Negroes, speaks indifferent good...

For a glossary of words that appear in the advertisements, [please see here.](http://www.runaways.gla.ac.uk/database/table/)
A Guide to *Freedom Bound*

This section will provide some additional information that will hopefully help with you and your students' understanding of *Freedom Bound* and the context of the period.

The *Freedom Bound* graphic novel is split into four sections:

- **Chapter One (Ann)** pp.1-41
- **Chapter Two (Jamie Montgomery)** pp.42-82
- **Chapter Three (Joseph Knight)** pp.83-123
- **Additional materials** pp.124-142

**Ann chapter notes (pp.1-41)**

**Vocabulary and locations by page**

*Maryland* (p.6) – an East Coast US state

**Madeira** (pp.7) – *(noun)* a fortified wine made on the Portuguese islands of Madeira off the coast of Africa

*Port Royal, Virginia* (p.11) – a town on the Rappahannock River in Virginia, home to many slave-owning and tobacco-trading merchants, some of them Scottish

**Savage** (p.22) – *(noun)* a contemporary derogatory term to refer to anything perceived as uncivilised, particularly those that became enslaved

*Dalkeith* (p.23) – a town in Midlothian on the River Esk, to the South-East of Edinburgh

*Annapolis* (p.27) – capital of the US state of Maryland

**Gaudy** (p.31) – *(adj.)* tastelessly show; cheap or flashy

**Negress** (p.31) – *(noun)* a contemporary term for a female of African heritage

*Gold Coast* (p.32) – a region in West Africa, which included the British slave-trading headquarters (present-day Ghana)

**Scullery** (p.32) – *(noun)* a small kitchen or room at the back of a house used for washing dishes and other dirty household work

**Draft** (p.39) – *(noun)* beer drawn or available to be drawn from a cask or barrel

**Jamie chapter notes (pp.42-82)**

**Vocabulary and locations by page**

*Madeira* (pp.44, 46) – *(noun)* a fortified wine made on the Portuguese Madeira Islands off the coast of Africa
Virginia (p.44) – The first of the English colonies in North America, settled in 1607, and the site of large tobacco plantations worked by enslaved people.

Gout (p.45) – (noun) a painful inflammation of the big toe and foot

Famished (p.45) – (adj.) extremely hungry

Chesapeake (p.45) – an area of the state of Virginia with lots of slave plantations

Spotsylvania County (p.48) – a tobacco-growing county in Virginia

Beith (p.48) – a small town in North Ayrshire

Port Glasgow (p.52) – a port on the south bank of the River Clyde, about twenty miles west of Glasgow

Morishill (p.62) – near Beith in North Ayrshire

Shanker (p.63) – (noun) sometimes used as an insult

Cosh (p.68) – (noun) a cosh is a piece of metal covered by leather with a flexible handle; used for hitting people; (verb) to cosh is to strike someone with a cosh

Hog (p.80) – (noun) a male pig

Joseph chapter notes (pp.83-123)

Vocabulary and locations by page

Montego Bay (p.85) – Port town on northern coast of Jamaica

Manifold (p.89) – (adj.) in many ways

Ballindean (p.90) – the Wedderburn family house, outside Perth

Madeira (pp.94) – (noun) a fortified wine made on the Portuguese Madeira Islands off the coast of Africa

Harking (p.95) – (adj.) to constantly refer back to something

Allay (p.96) – (verb) to lessen the intensity of, or calm

Ill repute (p.103) – (noun) a bad reputation; held in low esteem by the public

Skulk (p.104) – (verb) keep out of sight, typically with a sinister or cowardly motive.

Sham (p.105) – (noun) a thing that is not what it is said to be

Strumpet (p.105) – (noun) a female prostitute

Perthshire (p.109) – a large area with a variety of landscapes, some rich agricultural straths, and the last main town before entering the Highlands
Benefactor (p.110) – *(noun)* a person who helps people or institutions (especially with financial help)

Tempestuousness (p.110) – *(adj.)* characterized by strong and turbulent or conflicting emotion

All vocabulary (alphabetised)

Allay (p.96) – *(verb)* to lessen the intensity of, or calm

Benefactor (p.110) – *(noun)* a person who helps people or institutions (especially with financial help)

Cosh (p.68) – *(noun)* a cosh is a piece of metal covered by leather with a flexible handle; used for hitting people; *(verb)* to cosh is to strike someone with a cosh

Draft (p.39) – *(noun)* beer drawn or available to be drawn from a cask or barrel

Famished (p.45) – *(adj.)* extremely hungry

Gaudy (p.31) – *(adj.)* tastelessly show; cheap or flashy

Gout (p.45) – *(noun)* a painful inflammation of the big toe and foot

Harking (p.95) – *(adj.)* to constantly refer back to something

Hog (p.80) – *(noun)* a male pig

Ill repute (p.103) – *(noun)* a bad reputation; held in low esteem by the public

Madeira (pp.7, 44, 46, 94) – *(noun)* a fortified wine made on the Portuguese Madeira Islands off the coast of Africa

Manifold (p.89) – *(adj.)* in many ways

Negress (p.31) – *(noun)* a contemporary term for a female of African heritage

Negro (p.) – *(noun)* a contemporary term for a male of African heritage

Perpetual Servitude (p.88) –

Savage (p.22) – *(noun)* a contemporary derogatory term to refer to anything perceived as uncivilised, particularly those that became enslaved

Scullery (p.32) – *(noun)* a small kitchen or room at the back of a house used for washing dishes and other dirty household work

Sham (p.105) – *(noun)* a thing that is not what it is said to be

Shanker (p.63) – *(noun)* sometimes used as an insult

Skulk (p.104) – *(verb)* keep out of sight, typically with a sinister or cowardly motive.
Strumpet (p.105) – *(noun)* a female prostitute

Tempestuousness (p.110) – *(adj.)* characterized by strong and turbulent or conflicting emotion

Tolbooth (p.77) – *(noun)* a Scots municipal building that usually provided a council meeting chamber, a court house and a jail

**All locations mentioned (alphabetised)**

Annapolis (p.27) – capital of the American colony of Maryland

Ballindean (p.90) – the Wedderburn family house, outside Perth

Beith (p.48) – a small town in North Ayrshire

Chesapeake (p.45) – refers to the lands north, west and south of Chesapeake Bay, including the tobacco-growing colonies of Virginia and Maryland

Dalkeith (p.23) – a town in Midlothian on the River Esk, to the South-East of Edinburgh

Dundee (p.109) – an important East coast trading port

Gold Coast (p.32) – a region in West Africa, which included the British slave-trading headquarters (present-day Ghana)

Maryland (p.6) – an English colony on the east coast of North America with many enslaved people working tobacco plantations

Montego Bay (p.85) – Port town on northern coast of Jamaica

Morishill (p.62) – near Beith in North Ayrshire

Perthshire (p.109) – a large area with a variety of landscapes, some rich agricultural straths, and the last main town before entering the Highlands

Port Glasgow (p.52) – a port on the south bank of the River Clyde, about twenty miles west of Glasgow

Port Royal, Virginia (p.11) – a town on the Rappahannock River in Virginia, home to many slave-owning and tobacco-trading merchants, some of them Scottish

Spotsylvania County (p.48) – a tobacco-growing county in Virginia

Virginia (p.44) – an English colony on the east coast of North America with many enslaved people working tobacco plantations
Money in the Eighteenth-Century

The advertisements in this database often offer rewards for the capture and return of runaways. British currency at this time utilised non-decimal specie, and most of the advertisements offered rewards in pence (d), shillings (s), guineas and pounds (l, which eventually transformed into the £).

12 pence (12d) was equal to 1 shilling (1s) (1/20th of a pound: 5d)
240 pennies (240d) was equal to 1 pound (1l)
thus 20 shillings (20s) was also equal to 1 pound (1l)
21 shillings (21s) was equal to 1 guinea (1g)
21 shillings (21s) was also equal to 1 pound, 1 shilling (1l,1s)

What is the present-day value of the rewards offered in these advertisements? There is no easy or precise way of working this out, not least because of changes in prices and value between 1700 and 1780.

For a guide to various conversions utilised by historians, see https://www.measuringworth.com/calculators/ukcompare/

For a more classroom friendly conversion website, see https://www.nationalarchives.gov.uk/currency-converter/
Student Exercises

Classroom exercises
These activities were used in the school workshops as we were formulating Freedom Bound, and then afterwards, so a special thank you to these educators and students. For particulars, please see the Acknowledgements section at the end of this guide.

Atlantic Slave Trade summary
This is a good exercise to consolidate the learning of the Atlantic Slave Trade for students in the Broad General Education phase. They can be provided the word list below, or made to figure out the answers themselves.

Slavery is the _______ of one group of people by another, where the slaves are denied their basic human _______ as they are _______ and sold, made to work for as long as their master decides, doing exactly what the master decides. If they refuse, they can be tortured, or worse. Slavery has existed almost from the beginning of known history, and it _______ exist today.

The Atlantic Slave Trade refers to the mass transportation of millions of _______ from their countries to work as slaves around the Americas and Europe. The enslaved would spend four to six _______ travelling below on _______.

The _______ Trade refers to the different points that ships transported cargo: from Europe to Africa, from Africa to the Americas, and from Americas back to Europe. Goods such as _______, _______, and _______ were harvested by the enslaved and shipped back to be enjoyed in Europe.

While the enslaved were made to work on _______ in the _______ World, in Britain they had different roles, such as pageboys, sailors, maids, servants and _______.

Running away from their masters was one way the enslaved could _______ their situation. Masters would take out advertisements in _______ to try and recapture their slave, offering rewards for potential bounty hunters.

Team research of advertisements

In this exercise, students are split into groups of six (though numbers and roles can be tweaked). They are given a role based on a random factor (e.g. sort them by: tallest to smallest; who got up the earliest; who has the earliest birthday in the year etc.)

After examining their advertisements, they should report back to the room as a whole. The advertisements can be given to each group individually, or each group can analyse the same one at the same time, to eke out more detailed answers.

Pupils instructions:

Look at your given advertisement and those on p.134 of Freedom Bound. You are going to write three or four sentences describing what the advertisement is looking for, and the reporter will feed back to the room. Before writing, think about these questions:

a. What features of the runaway enslaved person are described in all the advertisements, and why are these mentioned?

b. What else do you notice about your individual advertisement?

c. What do the advertisements on p.135 of Freedom Bound tell us about British society’s thoughts on slavery during this period?

The advertisements below are transcribed for ease, but others can be chosen from the database. They can be differentiated by choosing appropriate advertisements for the students’ skill level. Some educators may choose to edit the advertisements by swapping
older words for more accessible selections. If not, the glossary for the words found in all
the advertisements can be found here.

Glasgow Journal, 30 November 1769, p.3. (here)

ABSENTED himself from Edinburgh about 14 days ago, an American Black boy, by
name James, about 16 years of age, with short curled hair, had on when he went
away, a brown coat and vest and black stocking breeches, he is very artful and may
endeavour to pass under some fictitious name. He took with him some shirts and
silk stockings of his master’s, which he may offer for sale. Any person to whom he
may offer them, or himself for service, will be so kind as to stop him, and give
intimation to the printer of this Paper, shall be satisfied for their trouble. All masters
of vessels and others are hereby cautioned against employing the said boy, as they
may depend upon being prosecuted with the utmost rigour of the law.

He has been seen at this place and may, if he cannot get service here, make off for
the Highlands. Any person seeing him, please stop him and give notice as above.

Flying Post or the Post Master, 23 June 1716, p.2 (here)

A Negro Man, about 21 Years of Age, whose Name is London, of a Coal Black
Complexion, smooth Face, middle Stature, and speaks good English, lately come
from New England, run away last Wednesday Night, from his Master Mr. Parker,
from on Board the Sloop call’d the John and Sara, lately come from Carolina, and
took away with him several Things: He wears either a Seaman’s Habit, or a Dark
[illegible] Suite of Cloaths. If he will return on Board the said Vessel, or to his said
Master immediately, he shall be kindly receiv’d; or if any one will discover him, so as
he may be had again, or shall take and secure him, and deliver him to Mrs. Parker,
at her House in Brook-street in Holborne, he shall have paid to him by the said Mrs.
Parker 5 l. for a Reward; or if any one Conceals or Detains him, they may expect to
be prosecuted to the utmost severity of the Law.

Newcastle Courant, 7 January 1768, p.4. (here)

Edinburgh, Dec. 7, 1768.

ADVERTISEMENT

A BLACK SERVANT, or SLAVE, belonging to Mr John M’Dowall, merchant, in
Glasgow, run away from his master on Thursday last; when he went off, he was
dressed in a blue plush coat, with plain metal buttons, and had on a silver laced
hat: he was seen at Edinburgh on Friday, about two o’Clock in the afternoon, when
in the original cloaths, but with a plain hat; he sent a horse he had brought with
him from Glasgow, to one Gibson’s, a stabler, in the Grass-market, with a boy;
thereafter, in person, hired a horse from one Hastie, in the Pleasance, for which he
paid the usual hire of 4s. to Haddington, for which place, in his way to London, he
said he was going, and did actually set out: he answered to and was known by the
name PHILIP WATSON, was originally bred to the sea service, and was bought in
Virginia, from a commander of a ship of war, of the name of Watson. He is seemingly about 30 years of age, of rather low stature, and pretty much out-kneed; he had with him on leaving Glasgow, a good deal of cash, with a silver watch. It is therefore intreated, that any black servant, attempting to go for London, by land or water, and answering the above description, or without a proper certificate, may be stopped, searched, and secured in any of his Majesty's gaols; and on notice being given to Mr John M'Dowall, in Glasgow; Mr Ebenezer M'Culloh, merchant, in Edinburgh; or Messrs Alexander Anderson and Davidson, in London, all charges, and a reward not under ten guineas shall be paid.

*Daily Courant, 22 May 1703, p.2.* (here)

RUN away from his Master the 14th instant, Pompey a Black Boy about 15 years of Age, he had on a sad colour’d Frock, a blue Wastcoat and blue Stockings, with a brass Collar about his neck, without Cap or Hat. Whosoever secures him and brings him to his Master Mr. William Stevens a Merchant in East-laneon Rotherheth-Wall; or to Mr. Howard’s the Crown Coffee-House behind the Royal Exchange, shall have Twenty Shillings Reward.

*Public Advertiser, 31 July 1753, p.2.* (here)

WHEREAS a Foreign Servant named Peter, of a Swarthy Countenance, of about 20 Years of Age, being in Liquor, left his Master’s House at Hampstead, on Thursday last, and has not since been heard of: this is to inform him and others, that his Master who has brought him up from a Child, and into a Land of Liberty, and altho’ he is a Slave as much as any Negro can be, is very willing to give him a Character, and his Advice, that he may get his Bread honestly; but if he has been deluded or plundered, having a Watch and some Money, such Persons will be prosecuted with Rigour, and Information thereof by a Letter to C.D. at Batson’s Coffee house, will be kindly received.

His Livery was brown, with a yellow and brown Lace.

*Daily Post Boy, 3 April 1730, p.2.* (here)

WHEREAS a proper tall made Negro Man, a Native of the Gold Coast of Guinea, brought from thence about three Years ago, was press’d from the Ship Matilda, belonging to the Port of Bristol, in or about May last, and carried on Board his Majesty’s Ship of War, the Lively, and from thence removed on Board his Majesty’s Ship the Advice, and was discharged from her at Spithead, about the latter End of November last; and he being a Servant, it is supposed may be gone on Board some Ship bound to Africa, or the West Indies. Whoever can give a certain Account of the Ship he may be in, shall have a sufficient Reward; or secures him if found on Shore, and gives Notice thereof to Mr. Wintle at Old Man’s Coffeehouse, Charing Cross; or to Mr. Isaac Hobhouse, Merchant, at Bristol, shall have Four Guineas Reward for the same, and all Charges.
Interrogating Collars

Some of the enslaved were made to wear collars by their owners, like Ann in *Freedom Bound*. Collars were used in the Caribbean (and North American) plantations too. Here are some examples (all images can be increased in size):

A replica of a collar that some enslaved were made to wear by their owners.
People’s Palace, Glasgow, Scotland

A ‘punishment collar’
1. Examine the pictures of the collars above. What do you think the function was of each example?

_The three collars had different functions. The first collar is the type that was often found in Britain where, like Dr. Gustavus Brown and Ann, it was used to show off wealth and status._

_The two latter collars were only used in the North America or the Caribbean. The second collar was used on enslaved people who had tried to escape and then were recaptured. The enslaved was made to wear this as a punishment – lying down comfortably was near impossible, and if they did try to run again, the ends made running through brush or jungle much harder (with the hooks designed to catch on roots and branches)._ 

_The third collar was a deterrent for enslaved people that were seen as flight risks. Students may pick up on it being similar to how a cat wears bells, and the first collar like dogs/pets wear._

**T-Chart and Venn diagrams**

T-Charts usually used to compare differences between two lists, while Venn diagrams highlight relationships between and among groups.

Students could make a T-Chart to clarify the differences between:

- slavery on the plantations/in the colonies and in Britain
- the arguments given for and against in the (Joseph) Knight vs (John) Wedderburn court case

T-Charts can easily be inserted in Word documents – Insert> Table, and select two across and an appropriate number down.
A Venn diagram would be useful for illustrating the differences between the three main characters: Ann, Jamie and Joseph, and it could also be used for the three owners: Dr Gustavus Brown, Robert Sheddan, and Sir John Wedderburn. Venn diagrams can also be inserted into Word documents – Insert> SmartArt> Relationship and it is in the second to bottom row.
**Persuasive Essay topics**

The Knight vs Wedderburn court case is a good subject for a persuasive essay, as is the argument for the abolition of the Atlantic Slave Trade (and there are lots of excellent materials online for this topic, particularly [www.abolition.e2bn.org](http://www.abolition.e2bn.org)).

Students should be careful not to get confused between these rulings:

22 June 1772 – At the conclusion of the James Somerset case in England, Lord Mansfield ruled that no slave could be forcibly removed from England and then sold into slavery in the colonies

January 1778 – In the Knight vs Wedderburn case in Scotland, judges voted that enslavement was incompatible with Scots law

25 March 1807 – The abolition of the Slave Trade – the transporting of Africans by British subjects – is introduced

28 August 1833 – Britain announced the eventual abolition of slavery across all of its colonies (e.g. the Caribbean plantations). After serving a five-year ‘apprenticeship’ for freedom, the enslaved in the Caribbean would be freed in 1838 and in India in 1843.

**Additional research**

Ask the students to research the differences between life on a plantation in the British North American or Caribbean colonies and the situations of Ann, Jamie and Joseph. These could be delivered in an essay or a class presentation.

While each character has their own information section at the back of the graphic novel, you may wish to get students to research further using the internet, and there are some good resources online for Jamie Montgomery and Joseph Knight, especially on the National Records of Scotland website [here](http://www.abolition.e2bn.org).
Useful resources
The National Records of Scotland have a whole section of slavery, which is excellent.

The National Trust for Scotland have a pdf on some of the country’s ties with slavery.

Dr Iain Whyte has written about Scotland and Slavery here, and additional articles can be found on the website's home page.

Essays on aspects of the Caribbean slavery can be found here:

- The Middle Passage
- Caribbean port towns
- Plantation systems
- Pens
- Enslaved people's lives
- Enslaved people's work

Additional school resources can be found here, including short videos by academics on other aspects of slavery in the Caribbean: www.runaways.ac.uk/teaching/

The project team (and guests) have written a number of blogs that may be useful for students and teachers.

A blog about one enslaved man from Yorkshire, Thomas Anson (guest writer and historian Audrey Dewjee)

A blog on Caesar, another runaway enslaved man, this time from Novar estate, above Dingwall in the Scottish Highlands (Nelson Mundell)

A blog about the University of Glasgow's one-time rector Robert Cunningham Graham selling an enslaved boy and using the proceeds to buy wine (Prof Simon Newman)

A blog on the Merchant City in Glasgow and its intertwined past with the Atlantic Slave Trade (Dr Stephen Mullen)

Two good films for the topic of enslaved in Britain are:

Belle – “The mixed-race daughter of a Royal Navy Admiral is raised by her aristocratic great-uncle in 18th-century England.”

1745 – “Two sisters torn from their home in Nigeria and sold into slavery try to retake their freedom in a foreign and hostile land, attempting to elude their master in the perilous Scottish Highlands.”
We would like to thank all the schools, teachers and students that took part in the workshops – they ensured that *Freedom Bound* and its subsequent materials are at their current level.

For the initial workshops, we are very grateful to **Ms. J Irvine** and her class from Lourdes Secondary School in Glasgow, and **Ms. L Capes** and her students in BSix College in Hackney. These important early experiences helped shape our own idea of what the graphic novel could do, and were vital in shaping our Additional Resources section.

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We also appreciate the classes that came to our talks at Shawland’s Academy and Bannerman High School, both Glasgow, and the attendees at the WeeWrite festival.

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