

emancipation.1838

**MAKING
FREEDOM**

**WINDRUSH FOUNDATION
EDUCATION PACK**

SESSION TITLE

Resistance Figures

Caribbean resistance heroes and heroines from the 18th and 19th centuries

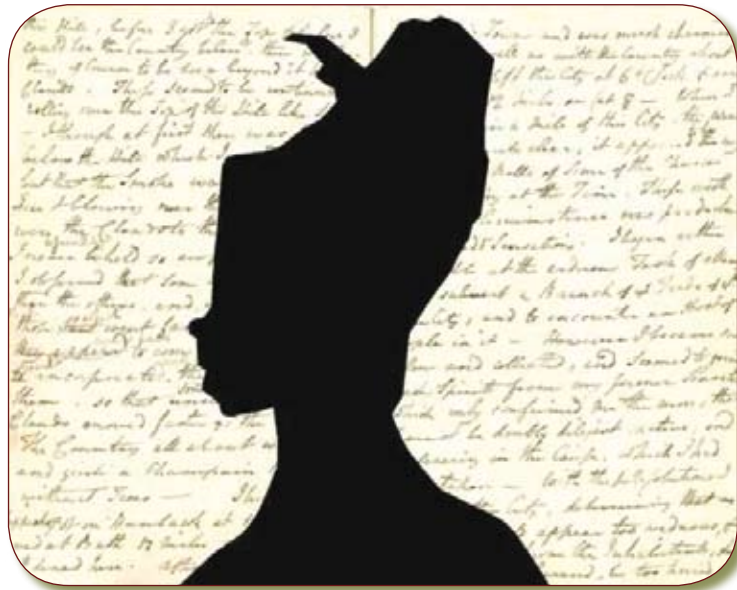
SESSION 2

Key Stage 2



**Resistance Figures: Caribbean resistance heroes
and heroines from the 18th and 19th centuries**

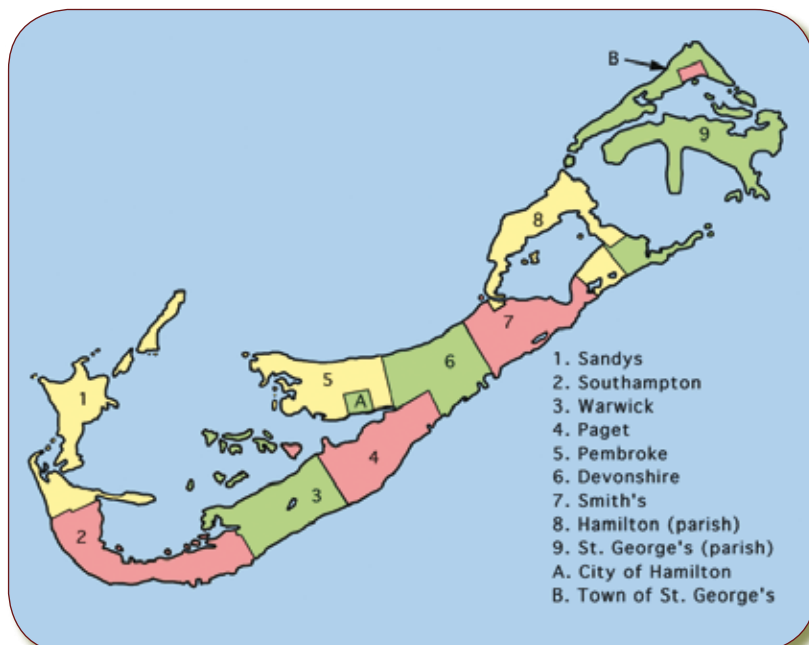
INFORMATION SOURCE 1



**Biography of Mary Prince Anti-slavery campaigner and auto-biographer
(Born c.1788 – Date of death unknown)**

Birthplace: Bermuda

Mary Prince was born in an area of Bermuda called Brackish Pond (which is now known as Devonshire Marsh). Her exact date of birth was not recorded, but is believed to be c.1788.



**Resistance Figures: Caribbean resistance heroes
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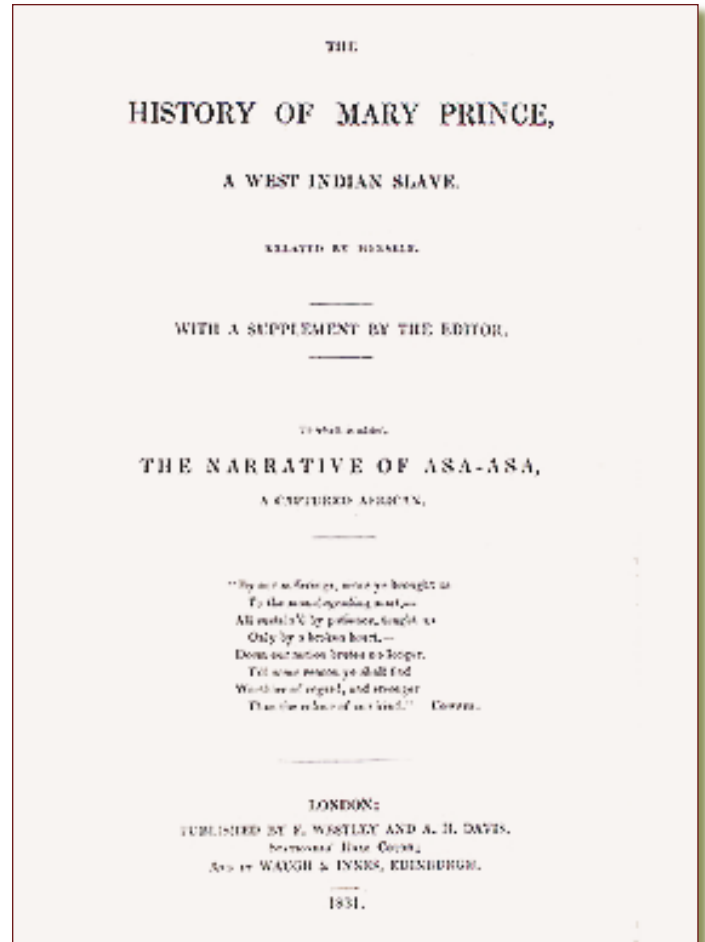
Her parents were enslaved Africans so she was born into slavery, along with her brothers and sisters. Her father worked as a carpenter and her mother was a household slave on a farm owned by a man called Charles Myners.

When Mary was still an infant Charles Myners died, so his property and all the enslaved Africans who lived on his farm were sold. Many children were separated from their parents and siblings and sold to different estates in Bermuda, as well as to other islands in the Caribbean.

By c.1800 all the members of Mary's family had been sold to separate masters and she was not allowed to see them again. At the age of 12 Mary was bought by a man called Captain John Ingham and his wife Mary Spencer Ingham at a slave market in Hamilton for £57 and taken to their home in Spanish Point. The Inghams treated Mary very badly and she was often severely punished for trying to escape.

She remained in the Ingham household for about five years and was then sold to a man called Mr D, who lived on the Turks Islands (now known as the Turks and Caicos Islands) more than 1000 miles away from Bermuda.

She had to work in the salt ponds, raking salt that was sold in the USA and Canada for preserving foods such as codfish. It was backbreaking work that involved standing barefoot in salt water in the hot sun for hours every day.



After working on Turks Islands for 10 years Mary was taken back to Bermuda and sold to a merchant called John Woods.

In 1816 the Woods family moved to Antigua and took Mary with them to work as a household slave. Although John Woods did not want Mary to go to church, or have an education, she used to attend the Moravian Church in secret, and was also taught how to read by missionaries.

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In 1826 she married a free Antiguan man called Daniel James who also attended the Moravian Church. The Woods family did not know about the marriage, but Daniel worked hard to save enough money to buy Mary's freedom in the hope that she could eventually leave the Woods household and start a new life with him.

When John Woods found out about Mary's marriage he was very angry and refused to release her, even though Daniel had the means to purchase her freedom.

In 1828 John Woods and his wife decided to move to England so that their son could attend school there, and Mary was forced to sail with them. John Woods and his wife treated Mary so badly that she became too ill to work and was eventually thrown out onto the streets.

Exhausted, starving and suffering from rheumatism, Mary took refuge in a Moravian Church and was helped by members of the Anti-Slavery Society.

In 1829 she was she was hired to work in the household of Thomas Pringle, secretary of the Anti-Slavery Society. He told her that there were different laws about the legal status of enslaved Africans living in England, which meant that she was a free woman.

As long as she remained in England she was entitled to live in freedom and earn a wage. However, if she tried to return to Antigua she would immediately lose her right to freedom and be considered as the property of John Woods once again.

Members of the Anti-Slavery Society listened to Mary's life story, and invited her to give speeches about the horrors of enslavement to encourage more people to join the campaign for the abolition of slavery.

They also arranged for her narrative to be transcribed by a writer called Susanna Strickland, who wrote down everything Mary said. In 1831 Mary's autobiography was published as 'The History of Mary Prince: A West Indian Slave'. The phrase 'Related by herself' was typed underneath the title to show that all the words were Mary's own. A copy of the original front cover of the book is shown here.

Mary's autobiography became very popular in Britain. Her words and also helped to influence MPs in the British Parliament, who eventually passed the Act of Abolition to end slavery in all the colonies of the British Empire in 1833.

An extract from Mary's autobiography is quoted below:

"This is slavery. I tell it to let English people know the truth; and I hope they will never leave off to pray God, and call loud to the great King of England, till all the poor blacks be given free, and slavery done up for evermore."

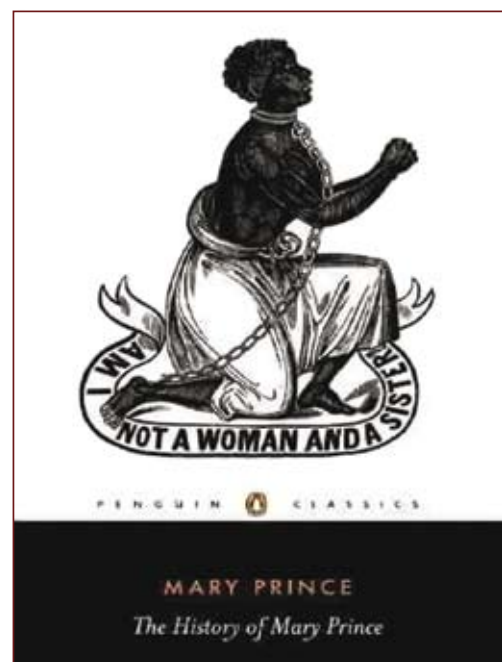
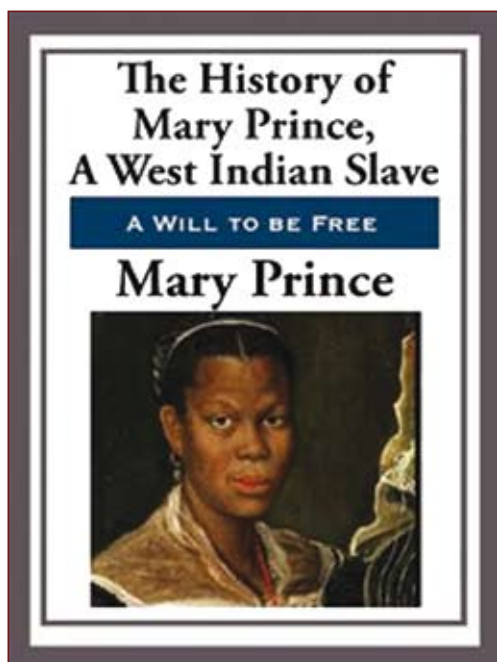
Mary Prince (1831)

**Resistance Figures: Caribbean resistance heroes
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INFORMATION SOURCE 1

Mary remained in England until 1833, but there are no historical records to confirm whether she returned to Antigua to fight for her freedom and be reunited with her husband, or not. Her exact date of death is also unknown.

No paintings or drawings exist to show what Mary Prince looked like, but modern publishers often commission paintings, or use anti-slavery images as illustrations for their book covers (as shown below):



Mary Prince is remembered as an important pioneer in world history because she was the first African Caribbean woman to present an anti-slavery petition to the British Parliament, and also the first black woman to have her autobiography published in the UK: 'The History of Mary Prince: A West Indian Slave' (1831).

Secondary sources:

This biography about Mary Prince's life was adapted from two texts:

- The Bermuda Biographies website: <http://www.bermudabiographies.bm/Bios/bio-prince.html>
- Bermuda News and Culture Source website: <http://bernews.com/bermuda-profiles/mary-prince/>

Extracts and audio recordings from the autobiography are available online from The Abolition Project website: http://abolition.e2bn.org/people_37.html.

**Resistance Figures: Caribbean resistance heroes
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INFORMATION SOURCE 1



**Biography of Paul Bogle, civil rights campaigner and leader of the
Morant Bay Rebellion (Exact birth date not known - d.1865)**

Birthplace: St Thomas, Jamaica

Paul Bogle was born in Jamaica before the abolition of slavery, sometime between 1815 and 1820. He grew up believing in the teachings of the Bible and was generally thought of as a peaceful and kind man. He was a Baptist deacon in his local church in a free village called Stony Gut. As a religious leader he spent a lot of his time helping to educate and train people in his community.

Even after slavery was abolished in 1834, and the apprenticeship system ended on Emancipation Day (1st August) 1838, life continued to be very difficult for the black men and women living in Jamaica. They were not given the right to fair trials, many were not allowed to own land, and most could not vote. They were made to pay very high taxes and high land rents for the farm land they worked on and continued to be punished badly by the colonialists and plantation owners who still held all the power.

Paul Bogle did own land - about 500 acres - and he could read, write and vote. On 7th October 1865, two men were on trial in the Morant Bay Court House and were accused of trespassing on an abandoned plantation.

On 11th October Paul Bogle, together with some of the local villagers, led a march to complain about the unfair trial. The court guards fought with the protesters, several people were killed and the courthouse was set on fire.

**Resistance Figures: Caribbean resistance heroes
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INFORMATION SOURCE 1

Bogle and his supporters retreated, but later they marched and protested near the sugar estates in the region to complain about the poor living and working conditions, and also to help liberate the oppressed labourers from the difficult conditions they were experiencing. Although many people wanted to burn the estates, Bogle ordered the protesters not to set fire to them, and always keep the protests peaceful. These activities became known as the **Morant Bay Rebellion**.

The Governor of Jamaica sent troops to put down the rebellion. The soldiers burnt hundreds of houses and many local people were killed or hurt. Eventually Paul Bogle was captured and taken to Morant Bay where he was put on trial. He was found guilty and hanged at the Court House on October 24, 1865. Four hundred and thirty-eight other people were executed by Court Martial, or shot by soldiers without trial, in the aftermath of the uprising. More than 600 were also flogged by the officials and c.1000 homes were burnt down.

These deaths and punishments were a terrible tragedy, but the campaigns and demonstrations Paul Bogle had organised paved the way towards the establishment of fairer practices in the courts, and also brought about a change in official attitudes, which eventually improved the social and economic conditions for Jamaican people. In 1965 Paul Bogle was named one of Jamaica's national heroes because he campaigned and died for what he believed was right.

Secondary sources:

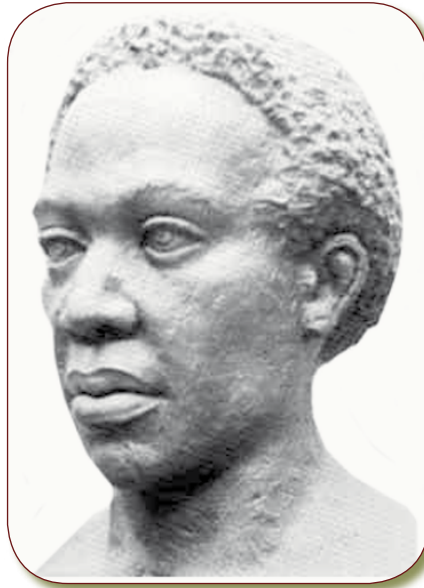
This account was adapted from two texts:

- The Morant Bay Rebellion (1990), by Mary Dixon
- The Anti-Slavery International website (Breaking the Silence: Slave Routes Project) – http://old.antislavery.org/breakingthesilence/slave_routes/slave_routes_jamaica.shtml



**Resistance Figures: Caribbean resistance heroes
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INFORMATION SOURCE 1



Biography of Sam Sharpe
Leader of the Christmas Rebellion, 1831-1832
Birthplace: Montego Bay, Jamaica

In 1807 the British Government banned the Slave Trade. This meant that it was illegal for British merchants to kidnap people from the African continent and force them into enslavement in the Caribbean. However, anyone who had been captured before that date, or was born into enslavement in a British colony, was not granted their freedom.

The decision to end the Slave Trade, but not to completely abolish slavery on plantations, made people very angry. Enslaved Africans led many revolts against plantation owners, and groups of campaigners in the United Kingdom joined the Anti-Slavery Society to speak out against enslavement.

These events became triggers for an important slave revolt in Jamaica in 1831-1832 that later became known as the Christmas Rebellion. The rebellion was led by a man called Sam Sharpe and the event marked a turning point in the struggle to end slavery throughout the British Empire.

Sam Sharpe's Early Life

Sam Sharpe was born in Montego Bay, Jamaica, between the years 1780 and 1801. His exact birth date is not known. As an enslaved African he was not allowed to have his own name and was given the surname of the slave owner, a solicitor called Mr Sharpe.

Sam worked in Mr Sharpe's household and was taught how to read and write. When he grew up he became a Baptist Deacon at the Burchell Baptist Church in Montego Bay.

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INFORMATION SOURCE 1

People used to call him 'Daddy' Sharpe because he was a respected Baptist preacher who travelled around the parish teaching enslaved Africans about the Bible and also trying to help them achieve better living and working conditions from the plantation owners in St James parish.

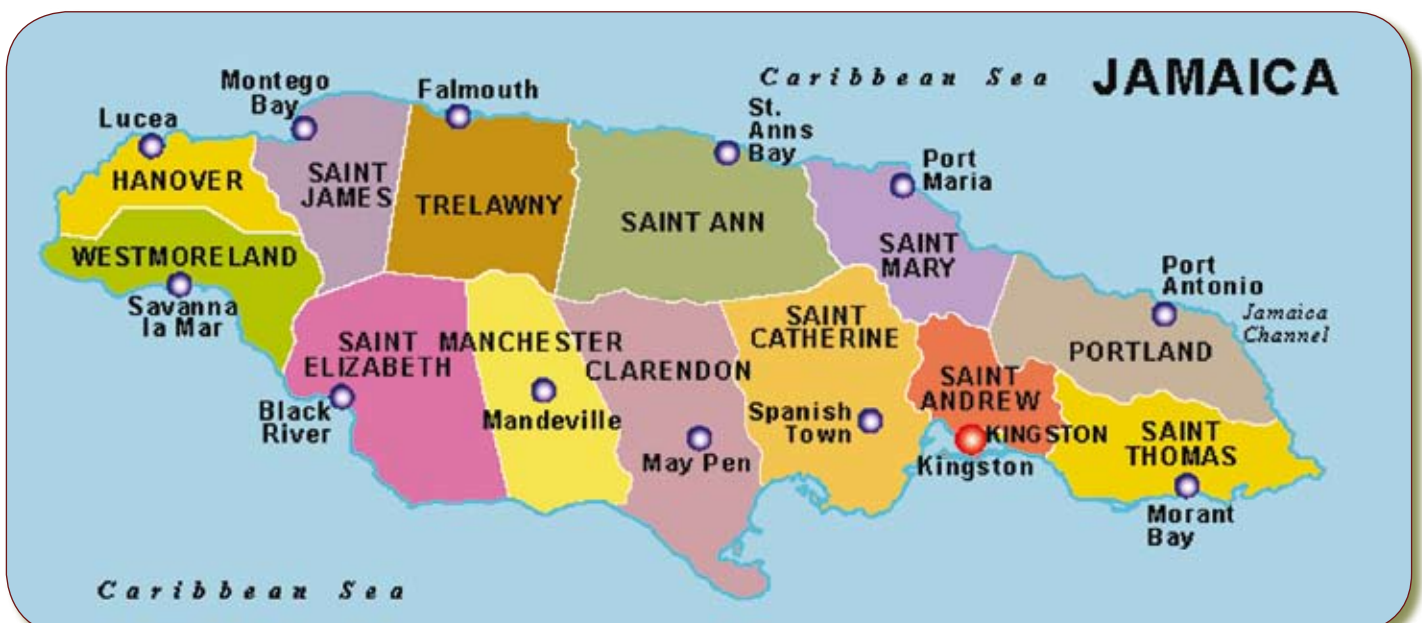
Sam's nephew worked in a newspaper office and regularly brought his uncle the local and foreign newspapers to read. He learned that many politicians and members of the Anti-Slavery Society in the United Kingdom were campaigning to have slavery abolished. This news reinforced Sam's belief that enslaved Africans would soon be free and so he formed a secret society with a group of supporters to plan ways to secure their freedom. As a religious man Sam was against violence and many of his supporters also believed that the best way to end slavery was through peaceful protests.

The Christmas Rebellion

In 1831 Sam devised a plan to organise a peaceful protest on Christmas Day. He explained his ideas to his chosen supporters after his religious meetings and made them kiss the Bible to show their loyalty.

His supporters passed on the message to all the enslaved Africans on the plantations to refuse to work on Christmas Day, and to continue protesting until the plantation owners and managers agreed to treat them better. Since 1830 Christmas Day and Boxing Day were rest days for many enslaved people, so the protest would officially start on 27th December.

News about the protest spread throughout the parishes of St James, Trelawney, Westmoreland, and the northern areas of St Elizabeth and Manchester.



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On 27th December, 1831, a series of bonfires were lit on the highest hills in St James parish as a signal that the strike had begun.

Thousands of enslaved Africans joined the protest and refused to work, but it soon became clear that the plan of non-violent resistance that Sam Sharpe had organised was not going to last and some protesters started to burn the plantations.

That night, the Great House on the Kensington Estate in St James was burned down.

The plantation owners asked for help from the army to stop the rebellion, and hundreds of troops were sent into St James with guns. Warships were also anchored in Montego Bay and Black River with their canons positioned to fire into any large crowds. After seven days of fighting the slave revolt was stopped by the military force of the army on 5th January 1832.

It is estimated that over 1000 enslaved Africans and 14 plantation owners were killed during the uprising.



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INFORMATION SOURCE 1

Over 300 enslaved Africans were also arrested and put on trial under martial law. The trials were held in the Montego Bay Court House and lasted for six weeks. Historical records show that 312 enslaved Africans were executed. Sam Sharpe was found guilty of leading the rebellion and hanged on 23rd May 1832. During his imprisonment he said these words:

***I would rather die
upon yonder gallows
than live in slavery."***

Sam Sharpe (1832)

Even though the Christmas Rebellion did not lead to the immediate abolition of slavery, many historians believe that it forced the authorities to speed up the process. In 1834 the British Parliament passed the Act of Abolition and enslaved Africans were emancipated in 1838.

In 1975 Sam Sharpe was named as a National Hero of Jamaica, and the place where he was executed in Montego Bay was renamed in his honour as Sam Sharpe Square.

Information sources

The information in this biography was adapted from the following books and websites:

- A-Z of Jamaican Heritage, by Olive Senior (1983)
- National Heroes of Jamaica, written by the Jamaica Information

Service:

www.jis.gov.jm/special_sections/Heroes/Heroes.htm.

Further information

To find out more about Sam Sharpe's life and achievements, please take a look at these websites:

The National Library of Jamaica:

<http://www.nlj.gov.jm/content/sam-sharpe-1>

The Abolition Project:

http://abolition.e2bn.org/resistance_55.html

**Resistance Figures: Caribbean resistance heroes
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INFORMATION SOURCE 1



**Leader of the Haitian Revolution, 1791-1803
Birthplace: Haiti (formerly known as Saint Domingue)**

Toussaint L'Ouverture was born into slavery in 1743 on the Bréda plantation in the north of the country known today as Haiti. His father was the son of a Benin king who had been captured in West Africa during a local battle and sold to a French plantation owner. The Bréda plantation was part of the French colony of Saint Domingue, located on the western side of an island called Hispaniola. The other half of this island was governed by the Spanish and known as Santo Domingo.



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INFORMATION SOURCE 1

The plantation owner at Bréda, Monsieur Bayon de Libertat, was quite liberal so he allowed enslaved families to be kept together. This meant that Toussaint was brought up by his own father and mother, taught about his African ancestry and also encouraged to realise that he was a man of dignity even though he was enslaved. The plantation owner allowed Toussaint to be baptised as a Roman Catholic, to learn to read and write in French and Latin, and to study mathematics.

As a child Toussaint worked around the Great House and mill yard on the Bréda estate and eventually rose to the position of coachman which, at that time, was considered a very important post for an enslaved person. Some historians believe that Toussaint was granted his freedom in 1777 and became a paid employee at Bréda, mainly because his marriage certificate to Suzanne Simon Baptiste has the word 'libre' (free) written next to his name. However, other historical records do not confirm this.

Revolutions in France and Saint Domingue

The French Revolution took place in 1789, and news quickly spread to France's colonies. The free poor and the enslaved Africans in Saint Domingue were inspired by the revolution and demanded that they should have the same rights that the free citizens of France were demanding. These human rights were stated in a document called the '**Declaration of the Rights of Man**' that was approved in France on 26th August 1789.

Between 1790-1791 protest marches, fighting and conflict broke out across the country and many plantations were destroyed. Toussaint helped Monsieur Bayon de Libertat and his family to escape from Bréda so that they could travel to the United States. He then joined the rebellion and helped to organise the fighters into a powerful army. His ability to read and the dignity that his parents had instilled in him enabled Toussaint to rise in power and become the military leader of the rebellion.



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INFORMATION SOURCE 1

One of his famous quotes is shown in the box below:

“I was born a slave, but nature gave me the soul of a free man....”

Toussaint L'Ouverture

The Leadership of Toussaint L'Ouverture

As a General of the rebel army Toussaint gave himself the title 'L'Ouverture' (which means 'the opener of the way') because of his skill finding the best way through enemy lines. He was also a skilful horseman, who rode across the country directing his forces. The slave revolt lasted for several years and the plantation owners were defeated. However, Saint Domingue remained a French colony and was not given its independence. For a time Toussaint was prepared to work with the new National Assembly of the French Republic, but declared that every person living in Saint Domingue should have the right to be free and to participate in the government of their own country. He also wanted to free enslaved Africans living on the Spanish side of Hispaniola.

In February 1793 the British and Spanish declared war on France and France's colonies and sent troops to Saint Domingue. In 1794 the French abolished slavery, so Toussaint L'Ouverture agreed to work with the French army to defeat the British and

the Spanish, and by 1799 had driven them out of the colony.

In 1801 Toussaint declared himself the new Governor General and pledged to rule Saint Domingue for life. However, after a new military leader called Napoleon Bonaparte took charge of the French army Napoleon wanted to re-establish slavery in the French colonies. In 1802 Napoleon Bonaparte sent his brother-in-law Henri Leclerc to Saint Domingue with a message promising to grant independence to the people, but this was just a trick to capture Toussaint and arrest him by deception.

Napoleon ordered that Toussaint be transported to France and placed in a prison dungeon at Fort de Joux castle near the Jura Mountains so that he would eventually die from cold, starvation, and neglect. During his imprisonment he made this statement:

“In overthrowing me, you have done no more than cut down the trunk of the tree of black liberty in Saint Domingue: it will spring back from the roots, for they are numerous and deep.”

Toussaint L'Ouverture

**Resistance Figures: Caribbean resistance heroes
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Toussaint died in prison on 8th April 1803, but the people of Saint Domingue carried on fighting for their freedom. Under a new leader called Jean-Jacques Dessalines they defeated Napoleon's army, expelled the French troops and declared independence on 1st January 1804. Saint Domingue was re-named Haiti and their new leader Jean-Jacques Dessalines was crowned Emperor.

Toussaint L'Ouverture will always be remembered as a famous pioneer in world history because he was the leader of the largest and most successful slave revolt in the Caribbean, which eventually transformed the former French colony of Saint Domingue into the independent country of Haiti.

Secondary sources

The information in this biography was adapted from the following books and websites:

- The Caribbean People: Book 3, by Lennox Honychurch (1982)
- Toussaint L'Ouverture
Historical Society:
<http://toussaintlouverturehs.org>
- UNESCO Slave Route Project:
<http://www.unesco.org/new/en/culture/themes/dialogue/the-slave-route/resistances-and-abolitions/toussaint-louverture/>
- BBC History -
The Unsung Heroes of Abolition:
www.bbc.co.uk/history/british/abolition/abolitionists_gallery_05.shtml.

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INFORMATION SOURCE 2

An early 19th century portrait of Toussaint L'Ouverture in uniform. Historians do not know what Toussaint looked like, so artists draw different representations.



129. TOUSSAINT LOUVERTURE,
ABOUT 1802

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INFORMATION SOURCE 3

Another 19th century portrait of Toussaint L'Ouverture in uniform.



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INFORMATION SOURCE 2

Extracts from Mary Prince's autobiography,
'The History of Mary Prince. A West Indian Slave', published in 1831.

Section A: Sentences from the introduction of the autobiography.

"Oh the horrors of slavery! – How the thought of it pains my heart! But the truth ought to be told of it; and what my eyes have seen I think it is my duty to relate; for few people in England know what slavery is. I have been a slave – I have felt what a slave feels, and I know what a slave knows; and I would have all the good people in England to know it too, that they may break our chains, and set us free."

Section B: Mary recalls her experiences at a slave market in Hamilton, Bermuda, when she was separated from her family and sold at 12 years of age.

"The bidding started at a few pounds, and gradually rose to 57. The people who stood by said that I had fetched a great sum for so young a slave. I then saw my sisters led forth, and sold to different owners. When the sale was over, my mother hugged and kissed us, and mourned over us, begging us to keep a good heart. It was a sad parting; one went one way, one another ...

The next morning my mistress set about instructing me in my tasks. She taught me to do all sorts of household work. And she taught me (how can I ever forget it!) the exact difference between the rope and the whip..."

Section C: Mary describes what life was like when she worked for 10 years in the Salt Ponds on Turks Island during the early 1800s.

"I was immediately sent to work in the salt water with the rest of the slaves. I was given a half barrel and a shovel, and had to stand up to my knees in the water, from four o'clock in the morning till nine, when we were given some Indian corn boiled in water. We were then called again to our tasks, and worked through the heat of the day; the sun flaming upon our heads like fire, and raising salt blisters in those parts which were not completely covered.

Our feet and legs, from standing in the salt water for so many hours, soon became full of dreadful boils, which eat down in some cases to the bone. We came home at twelve; ate our corn soup as fast as we could, and went back to our employment till dark at night. We slept in a long shed, divided into narrow slips. Boards fixed upon stakes driven into the ground, without mat or covering, were our only beds."

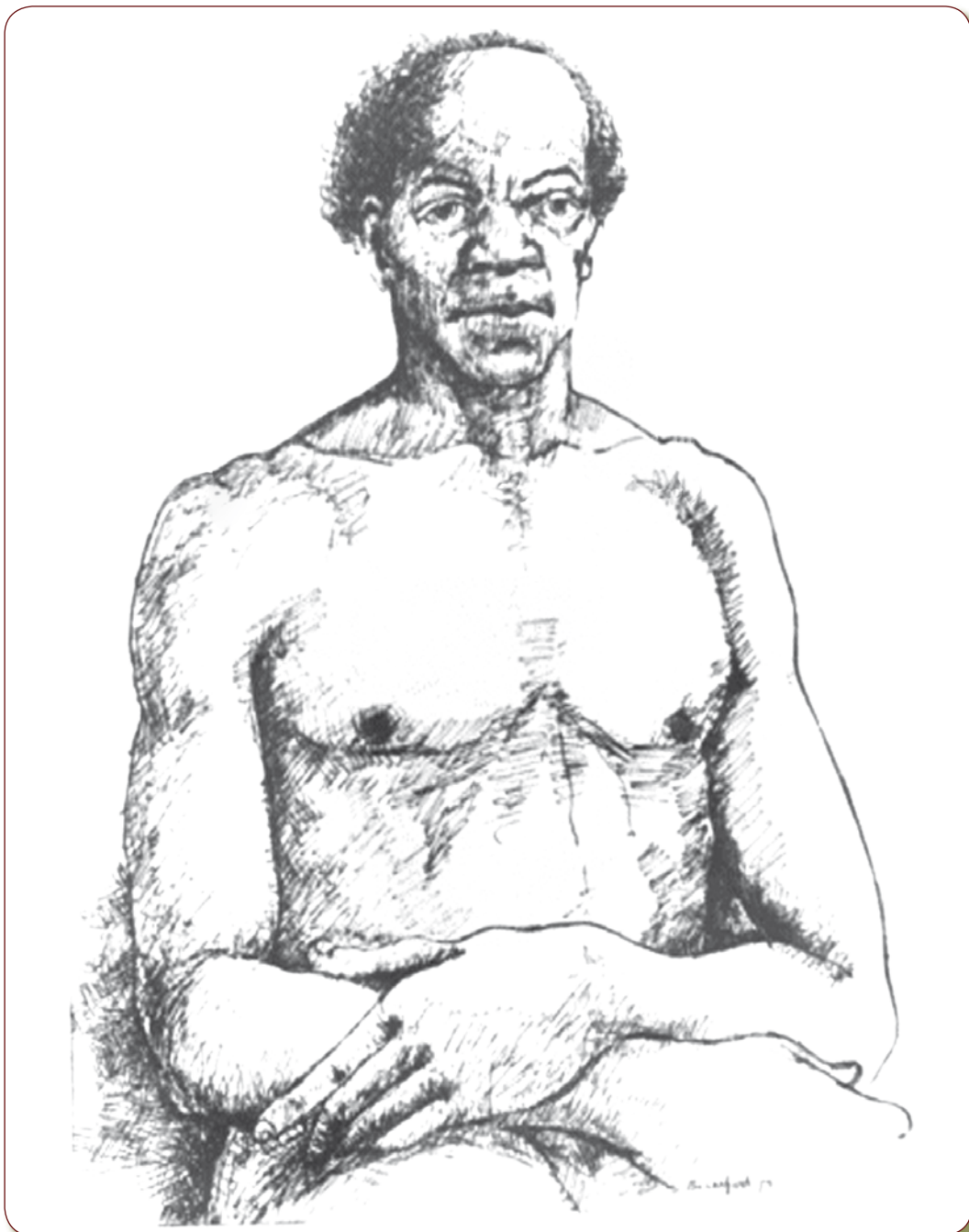
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INFORMATION SOURCE 2

A drawing depicting the likeness of Samuel Sharpe.
No official portraits were created during Sam Sharpe's lifetime, but
this drawing has been accepted as an accurate representation of him.

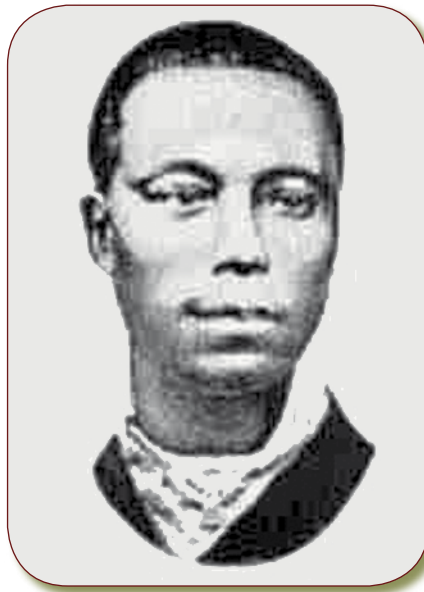


Source: National Library of Jamaica - <http://www.nlj.gov.jm>.

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INFORMATION SOURCE 2

Summary of the Morant Bay Rebellion



In 1865 the Court House at Morant Bay was the scene of a famous event in Jamaican history known as the Morant Bay Rebellion. On October 7th, 1865, a local man from St Thomas was put on trial and imprisoned for trespassing on an old, abandoned plantation. This made a lot of local people angry because they thought his imprisonment was unfair.



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INFORMATION SOURCE 2

Summary of the Morant Bay Rebellion

On October 11th, 1865, a group of 400 local men and women marched to the regional courthouse at Morant Bay to demand a fairer system of justice for black people.

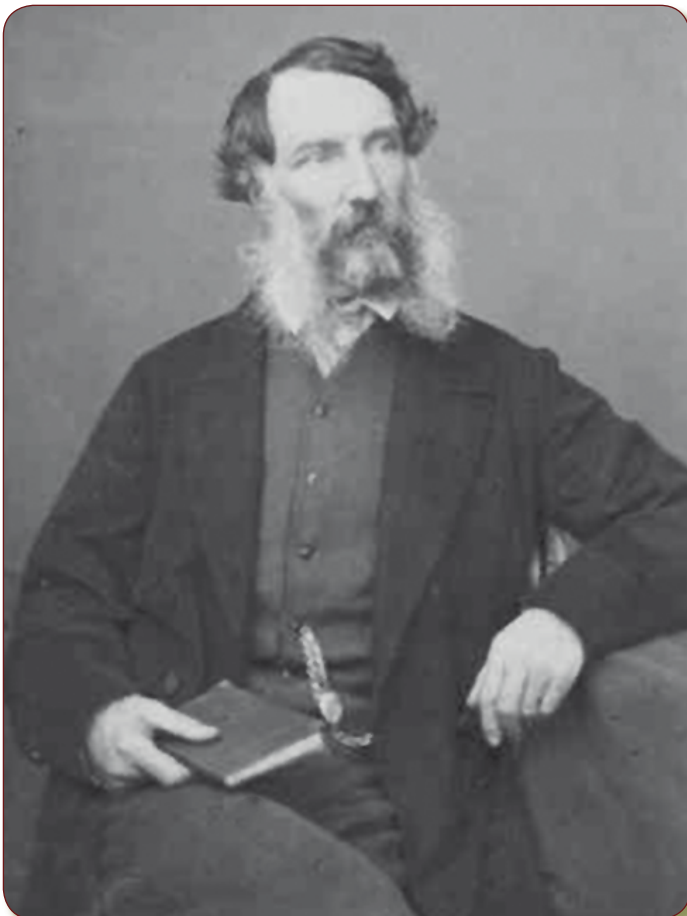
They chose this date because they wanted to interrupt an important meeting being held by the white councillors and plantation owners who were in charge of legal matters in the area. The leader of the group of local people was a man called Paul Bogle from a small village called Stony Gut. When the locals arrived at the courthouse they began

to shout at the guards outside. They also made a loud noise with drums and horns to stop the meeting. The Custos and the councillors came outside. Paul Bogle and his followers began to shout at them. The Custos read the Riot Act and the guards outside the courthouse were ordered to fire their guns into the crowd.

The local protesters did not have any guns, but they tried to fight back with sticks and clubs. During the protest the courthouse was set on fire.

The Custos and the councillors ran out of the building, but some people were killed by the smoke and the flames. Several protesters were also shot, so Paul Bogle ordered his followers to leave and go back to Stony Gut. When the Governor of Jamaica, Edward John Eyre, heard about the disturbances at Morant Bay, and the deaths of the councillors, he declared a state of Martial Law. British soldiers based in Jamaica were sent to Morant Bay from Port Royal and Mahogany Vale (Newcastle) to stop the rebellion.

By October 16th hundreds of people in St Thomas were arrested by soldiers. Hundreds of local people were shot, hanged or whipped without trial if the soldiers believed they had been involved in the rebellion. Over 400 people were killed by the troops and a warrant for Paul Bogle's arrest was issued. Paul Bogle went into hiding but was arrested by a group of Maroons on October 23rd.



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INFORMATION SOURCE 2

Summary of the Morant Bay Rebellion

He was taken to Morant Bay and hanged on October 24th. By the end of October 580 local people had been killed, 600 had been flogged and 1000 homes had been destroyed.

In the aftermath of the rebellion Governor Eyre was asked to return to England to speak about his handling of the situation. He also had to give information about the justice system that had been set up in Jamaica by the plantation owners after the emancipation of enslaved Africans because the unfair legal system was one of the reasons why people had protested in the first place. After the investigation by the British government Governor Eyre was removed from his position and changes were made to improve the justice system.

Changes that took place after the Morant Bay Rebellion:

- **1.** In 1866 Jamaica's constitution was changed and the country became an official Crown Colony. This meant that the British government took control of the justice system and removed many powers from the Governor of Jamaica and the white landowners.
- **2.** New laws were passed which allowed black people to have a proper trial in Jamaican courts.
- **3.** News about Paul Bogle and the Morant Bay Rebellion spread throughout the island and he became a folk hero among Jamaican people.
- **4.** Jamaica became an independent country on August 6th, 1962.
- **5.** In 1965 – 100 years after the Morant Bay Rebellion – a statue of Paul Bogle was displayed in front of the restored Morant Bay Court House to remind people about the heroic rebellion he led against injustice. Paul Bogle was declared a national hero of Jamaica because he helped to stand up for the rights of local black people, who had continued to experience poverty, difficult working conditions and inequality several decades after emancipation from enslavement.

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INFORMATION SOURCE 3

Photograph of a plaque erected in London in 2007 to commemorate the life of Mary Prince. During the unveiling ceremony Mary Prince was described as "she's an extraordinary symbol of tenacity and resilience." An extraordinary symbol of tenacity and resilience".



A famous British politician with Caribbean heritage, Diane Abbott MP, was invited to unveil the plaque near to the site where Mary Prince once lived in Bloomsbury (London, UK).

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INFORMATION SOURCE 4

An anti-slavery engraving - This illustration of a woman in chains first appeared in an American anti-slavery newspaper called 'The Liberator' in 1831. It was often used by the Anti-Slavery Society in the UK to campaign against enslavement in the British Empire. The words below the image say 'Am I not a woman and a sister'.



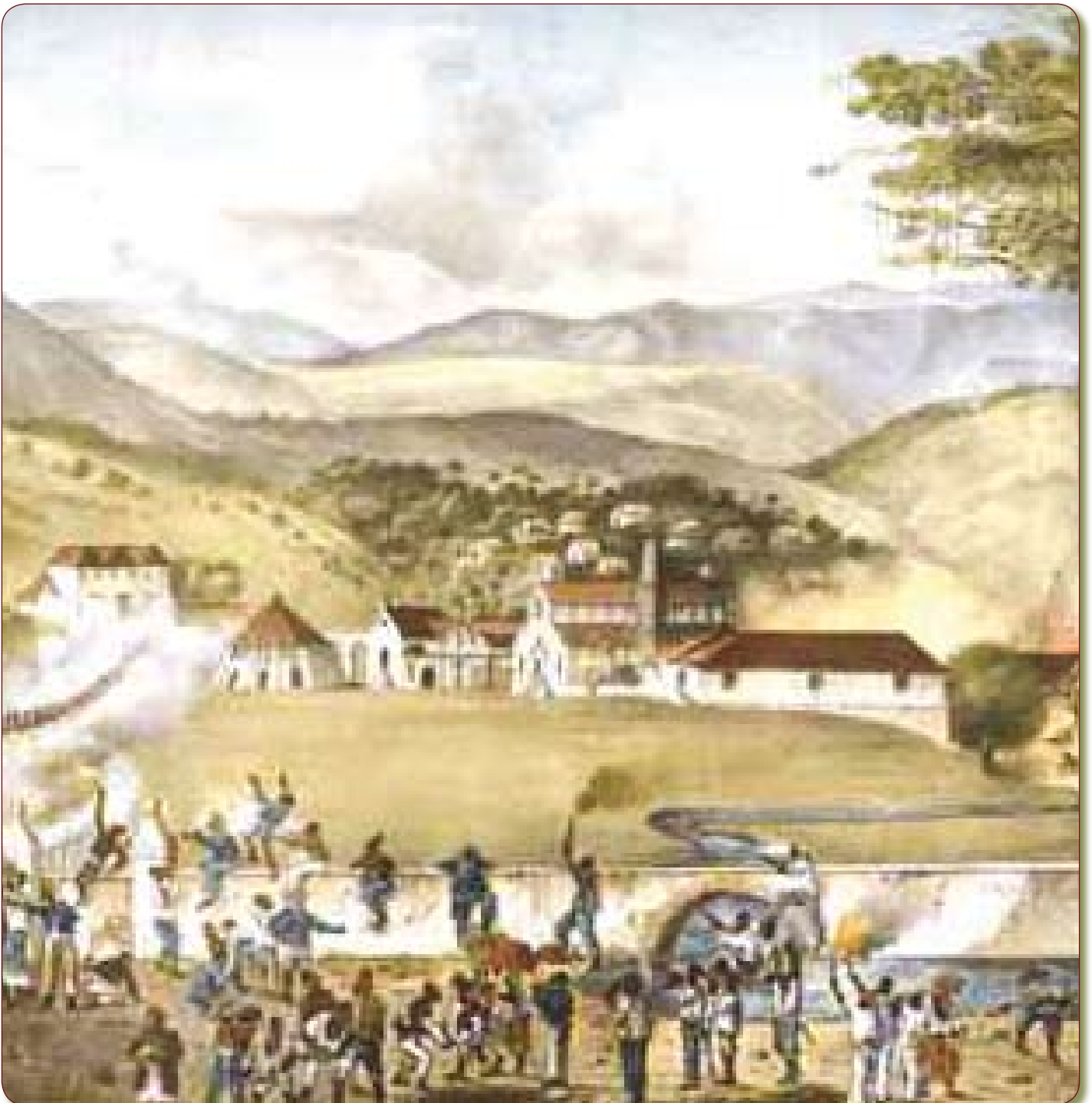
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INFORMATION SOURCE 3

"The attack of the rebels on Montpelier Old Works Estate" (Jamaica), by Adolphe Duperly.



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INFORMATION SOURCE 3

Photograph of Paul Bogle, 1865. This image appears in the book 'A-Z of Jamaican Heritage', by Olive Senior (1983), with the caption "Photograph of a tintype which, though not absolutely authenticated, appears to the Jamaica Historical Society to be a genuine portrait." Photographer unknown.



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INFORMATION SOURCE 4

Sam Sharpe Monument.


This sign was placed next to the bronze monument of Sam Sharpe in Montego Bay, Jamaica. A photograph of the monument is also shown below.

Sam Sharpe was enslaved on both the Croydon Plantation and at a property in Montego Bay in Saint James. He was owned by Samuel Sharpe, Esquire, Attorney. He was a man of exceptional intelligence, and a Baptist lay preacher. He believed all men were created in the image of God, were equal, and that therefore slavery was wrong. He preached about the injustices of slavery and read the works of the abolitionists.

In 1831 Sharpe organized a passive resistance movement against slavery in St. James, Trelawny and Westmoreland by demanding pay for work done. Set to begin during Christmas 1831 the strike turned into an armed rebellion. The uprising was savagely suppressed by the English. Hundreds of enslaved people were caught, tried and executed in the Montego Bay market place on May 23, 1832.

However, the widespread nature and seriousness of the Rebellion convinced the British Government that the time had come to end the enslavement of African people. This took place on August 1, 1834 and therefore Sam Sharpe had not died in vain.

Sam Sharpe was buried under the pulpit of the Burchell Baptist Church, here in Montego Bay. In recognition of his fight for freedom, Sam Sharpe has been declared one of Jamaica's National Heroes. This monument is dedicated to Sam Sharpe, National Hero, and shows him preaching to his people.



SAM SHARPE (DIED) 1832



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INFORMATION SOURCE 5

Jamaican \$50 Bank Note

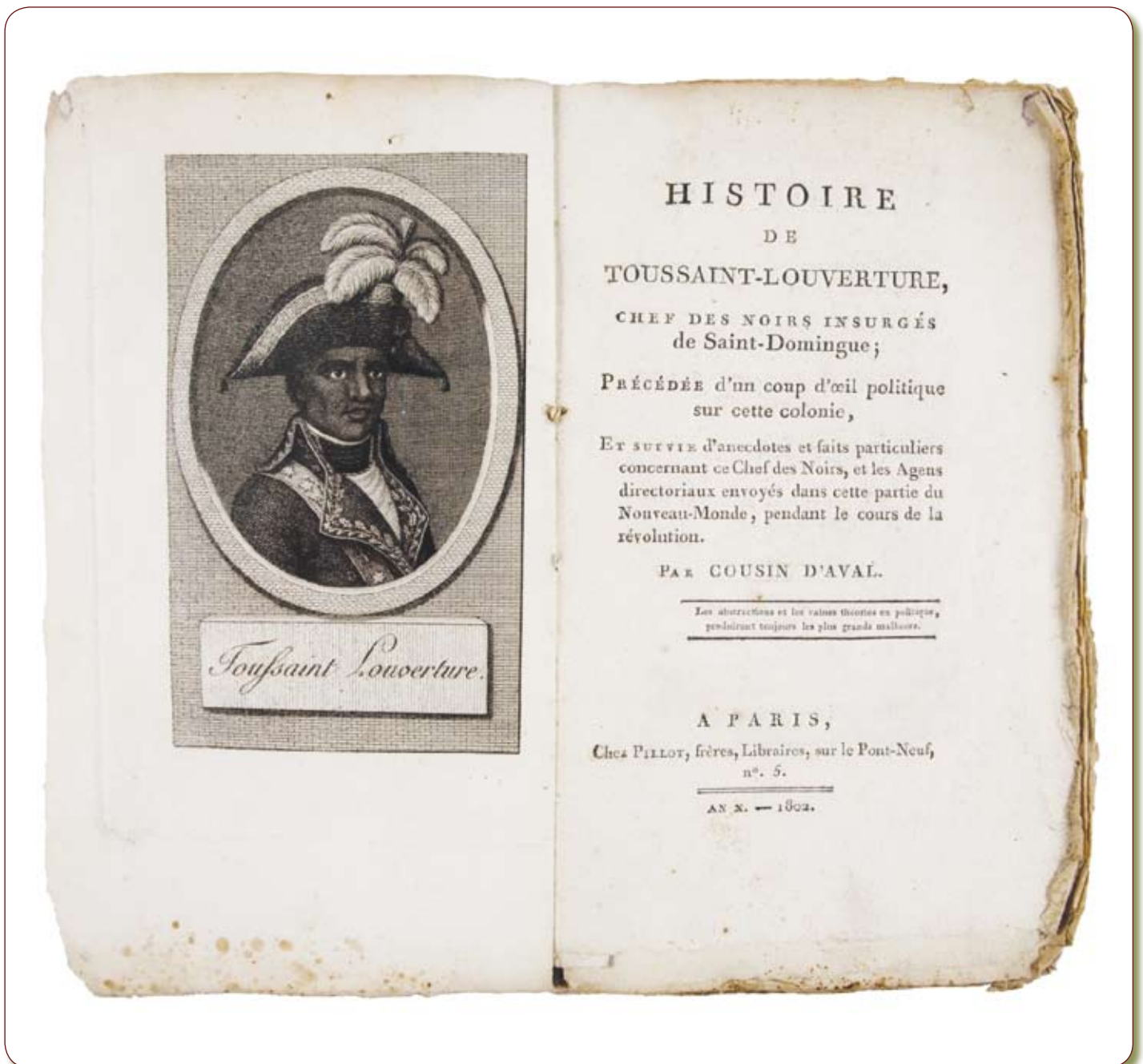
An image of Sam Sharpe appears on the Jamaican \$50 bank note to commemorate his leadership of the 1831 Christmas Rebellion.



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INFORMATION SOURCE 4

A 19th century engraving of Toussaint L'Ouverture, published in a biography.



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INFORMATION SOURCE 4

A 20th Century poem about the Morant Bay Rebellion

The Ballad of Sixty-Five, by Alma Norman

*The roads are rocky and the hills are steep,
The *maccai scratches and the gully's deep.
The town is far, news travels slow.
And the mountain men have far to go.*

*Bogle took his cutlass at Stony Gut
And looked at the small heap of food he'd got
And he shook his head, and his thoughts were sad,
'You can wuk like a mule but de crop still bad.'*

*Bogle got his men and he led them down
Over the hills to Spanish Town,
They chopped their way and they made a track
To the Governor's house. But he sent them back.*

*As they trudged back home to Stony Gut
Paul's spirit sank with each bush he cut,
For he thought of the hungry St Thomas men
Who were waiting for the message he'd bring to them.*

*They couldn't believe that he would fail
And their anger rose when they heard his tale.
Then they told Paul Bogle of Morant Bay
And the poor man fined there yesterday.*

*Then Bogle thundered, 'This thing is wrong.
They think we weak, but we hill men strong.
Rouse up yourselves and we'll march all night
To the Vestry house, and we'll claim our right.'*

*The Monday morning was tropic clear
As the men from Stony Gut drew near,
Clenching their sticks in their farmer's hand
To claim their rights in their native land.*

*Oh many mourned and many were dead
That day when the vestry flames rose red.
There was chopping and shooting and when it done
Paul Bogle and his men knew they had to run.*

*They ran for the bush were they hoped to hide
But the soldiers poured in from Kingston side.
They took their prisoners to Morant Bay
Where they hanged them high in the early day.*

*Paul Bogle died but his spirit talks
Anywhere in Jamaica that freedom walks,
Where brave men gather and courage thrills
As it did in those days in St Thomas hills.*

*1 In Jamaican Patois a 'macca' means a thorn, or anything sharp that grows.

**Resistance Figures: Caribbean resistance heroes
and heroines from the 18th and 19th centuries**

INFORMATION SOURCE 5

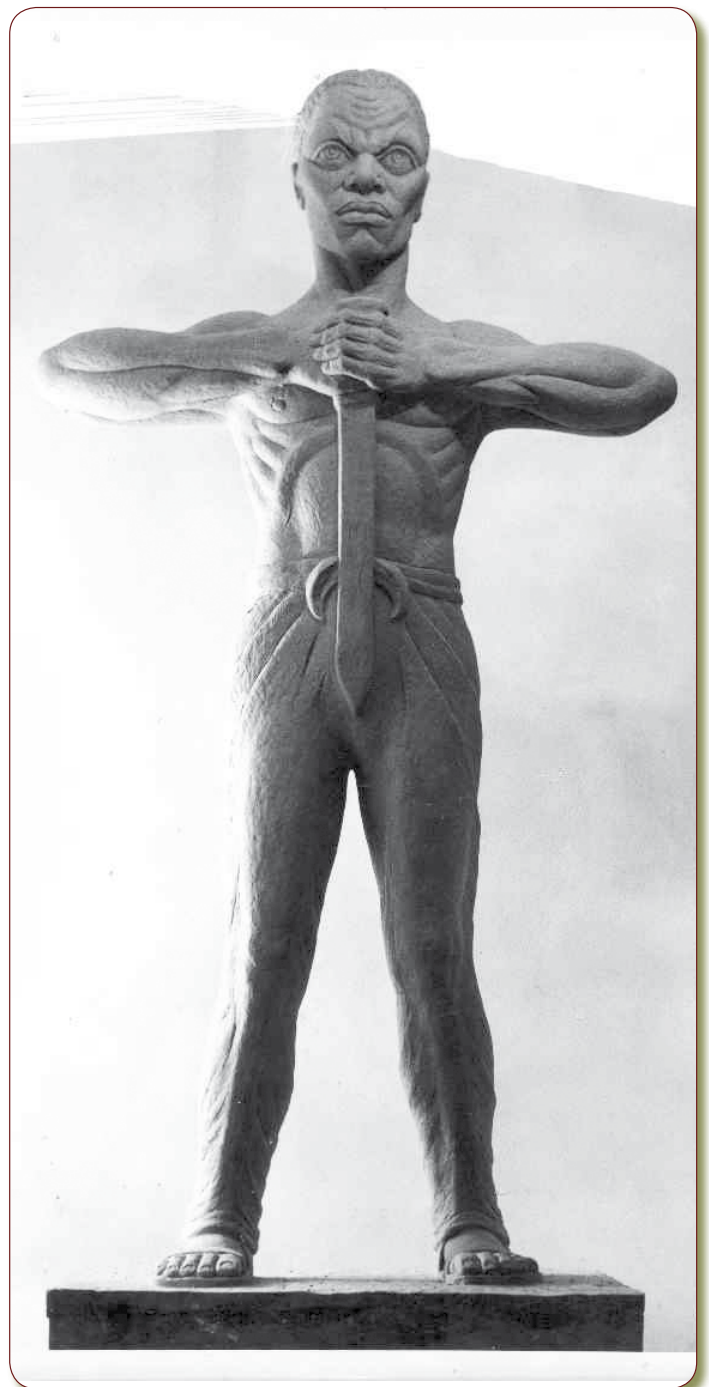
Photographs of the Morant Bay Court House and Statue of Paul Bogle

Statue of Paul Bogle, by Edna Manley

This bronze sculpture was created to mark the the centenary of the Morant Bay Rebellion. It was positioned in front of the Court House in 1965 and remained there for over 40 years until it was damaged in a fire in 2007.

The two photographs (on the right) show the statue at the unveiling ceremony in 1965, and also in 2007.

The original, historic Morant Bay Court House was destroyed in the 1865 rebellion. This replacement building (below) was rebuilt in 1867, but was destroyed in a fire in 2007.



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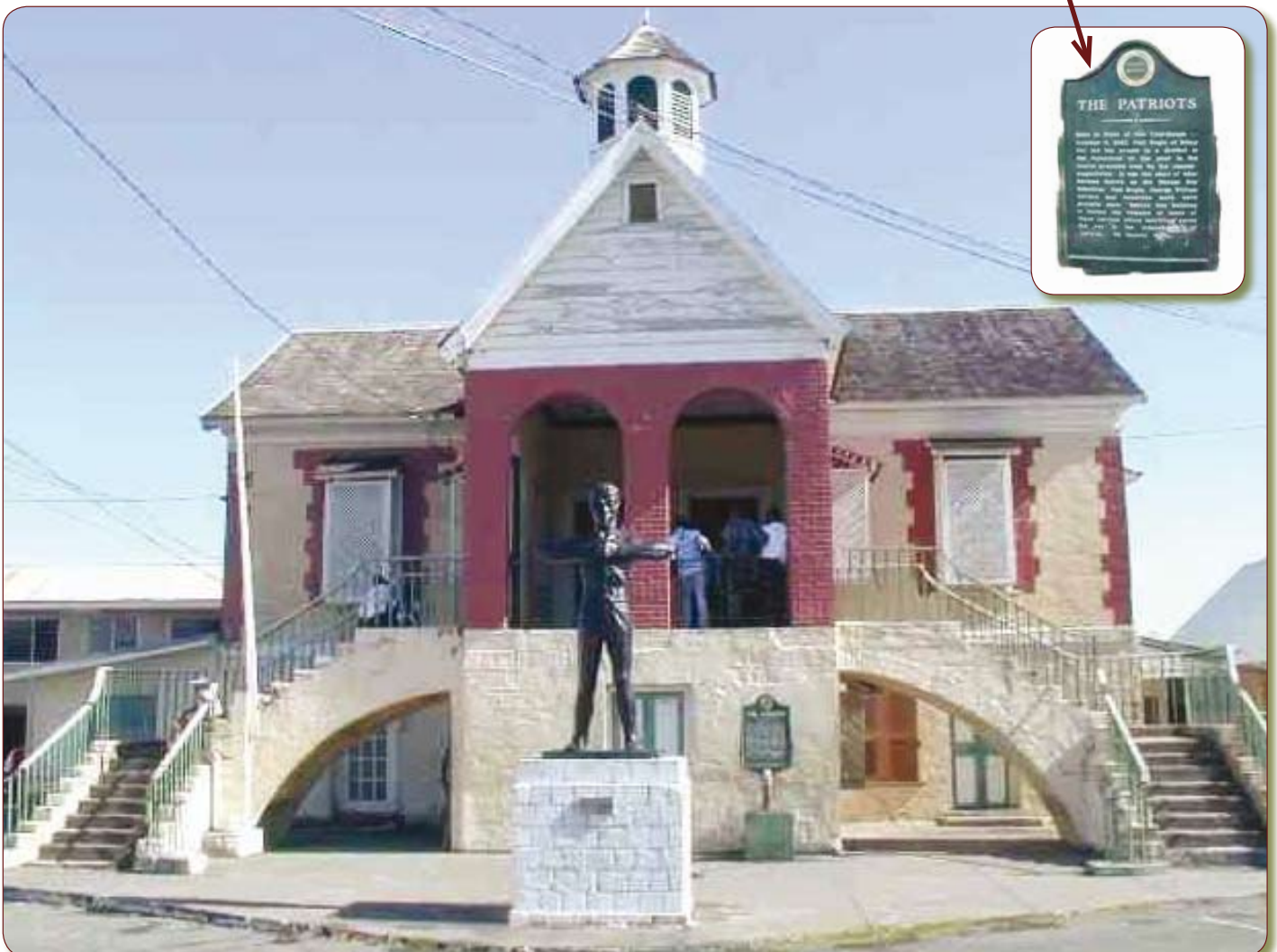
INFORMATION SOURCE 5

The Patriots Plaque

This plaque (on the right) was erected near the site of the Court House to commemorate 'The Patriots' of the Morant Bay Rebellion.

Some of the text is copied below:

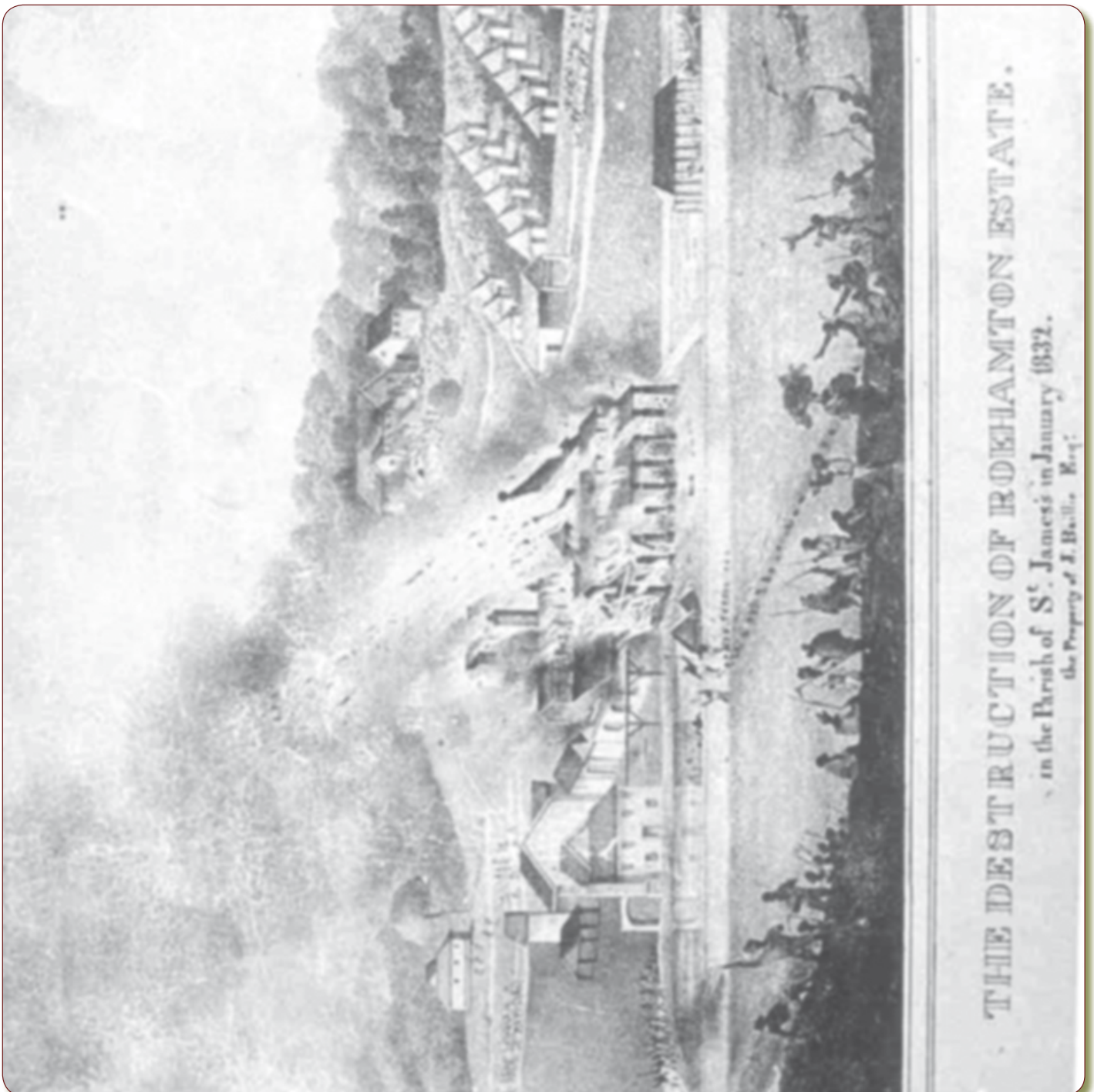
"Here in front of this courthouse on 11 October 1865, Paul Bogle of Stony Gut led his people in a protest at the injustices to the poor... Behind this building is buried the remains of many of these patriots whose sacrifices paved the way to the independence of Jamaica."



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Session 2:**Resistance Figures: Caribbean resistance heroes
and heroines from the 18th and 19th centuries****INFORMATION SOURCE 6**

A lithograph showing the destruction of a sugar estate in Jamaica in 1832.
(Artist: Adolphe Duperly, 1833). The original is located in the National Library of Jamaica.



**Resistance Figures: Caribbean resistance heroes
and heroines from the 18th and 19th centuries**

INFORMATION SOURCE 7

Paul Bogle's letter to Governor Edward John Eyre of Jamaica (dated 10h October 1865)

"We, the petitioners of St. Thomas in the East, send to inform your Excellency of the mean advantages that has been taken of us from time to time, and more especially the present time, when on Saturday, 7th of this month, an outrageous assault was committed upon us by the policemen of this parish, by order of the justices, which occasion an outbreaking, for which warrants have been issued against innocent persons, of which we were compelled to resist.

We therefore call upon your Excellency for protection, seeing we are Her Majesty's loyal subjects, which protection, if refused to will be compelled to put our shoulders to the wheel, as we have been imposed upon for a period of 27 years, with due obeisance to the laws of our Queen and country, and we can no longer endure the same; therefore is our object of calling upon your Excellency as Governor-in-Chief and Captain of our island, and your petitioners, as in duty bound, will ever pray."

Signed by Paul Bogle and 19 others

Further information:

This text is a transcript of a letter and petition written by Paul Bogle, and signed by 19 other inhabitants of St. Thomas in the East, dated 10th October 1865. The letter discusses the treatment of labourers by the judicial system in Jamaica. The 20 signatures include the names of Paul Bogle, Joseph Kelly, William Grant, and George William Gordon. The Governor received the letter on 11th October, 1865.

The original letter is located at The National Archives (Kew, London)

Original document reference: (Colonial Office Collections) CO 137/394/18

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INFORMATION SOURCE 7

Table of statistics showing the number of people killed in St Thomas in the aftermath of the Morant Bay Rebellion, under the order of Governor Edward John Eyre (during the period of Martial Law, October - November, 1865) According to official estimates, 354 people were executed after a summary court martial, 85 were shot by troops without any trial, 600 people (including women) were flogged, and 1000 buildings were destroyed.

At Morant Bay	
Executed by Court Martial	Men 179 / Women 7
Shot by sailors without trial	186
Shot by Maroons	4
Hung by order of Provost Marshal Ramsay	7
Shot by sentry when trying to escape	1
	1
	Sub-total = 199

At Blue Mountain Valley	
Executed by Court Martial	68
Shot by soldiers without trial	8
No proof of trial	1
	Sub-total = 77

Port Antonio and Manchioneal	
Executed by Court Martial	89
Shot by soldiers without trial	25
No proof of trial	1
	Sub-total = 115

Plantation Garden River District	
Executed by Court Martial	8
Shot or hung by soldiers without trial	Men 179 / Women 7
Shot by Maroons	13
Shot, by whom not known	Men 179 / Women 7
	18
	6
	Sub-total = 45

Up Park Camp	
Executed by sentence of Court Martial	3
	Sub-total = 3
	TOTAL = 439

Source: 'A-Z of Jamaican History', by Olive Senior (1983)