During the three hundred years of its existence, the Transatlantic Slave Trade brought an estimated 6.5 million enslaved Africans to the Caribbean, of this number 44,002 enslaved Africans were brought to Trinidad and Tobago.

This journey to the Caribbean and other parts of the New World is known as the Middle Passage.

This was an inhumane process which included capture and enslavement in Africa, the journey to the coast and other departure points, storage and packaging for shipment, the Transatlantic crossing, the sale and distribution in the Americas and finally adjustment to the Americas.

**SOLD INTO SLAVERY**
Plantation life in the Caribbean duplicated the social hierarchy in the region. Developed as an economic initiative, plantation society and slave labour became the core of Caribbean society. The majority of the enslaved worked in the agricultural sector, particularly on sugar plantations.

On the sugar plantation children, men, women and the elderly all had their functions to ensure the production of sugar. Some of the enslaved held skilled jobs on the plantation such as distillers, mechanics and overseer. Women by the end of the eighteenth century made up the majority of gangs, thus showing they worked just as hard as men.

Though sugar was the dominant crop, the enslaved also worked on cocoa, cotton and coffee plantations as well as tended to cattle for husbandry purposes. Those who resided in towns worked as porters, domestics, prostitutes, market vendors and casual labourers and some men worked as enslaved seamen. In Trinidad by 1800 about 4000 enslaved persons made up the populace of Port of Spain. They were skilled workers who were hired out by their owners for various jobs which included seamstresses, washers, masons, carpenters, goldsmiths and blacksmiths.
Punishment during slavery took on many forms and varied in severity depending on the crime. Planters perceived the enslaved as dangerous and as such implemented punishments designed to torture and deter other potential offenders. The enslaved were castrated, branded with hot irons, dismembered and locked in prisons/dungeons for infinite periods of time.

Floggings were used for various offences while the stocks were used for less significant crimes. In 1801, large numbers of enslaved persons died mysteriously in Trinidad at the Montalambert estate. After the establishment of a poisoning commission, numerous persons were tortured and confined to the Port of Spain jail where they were chained flat to the floor in dark, airless cells.

Pierre Francois during this commission protested his innocence but was still sentenced to be burnt alive. The sentencing was carried out and he was burnt alive along with the corpse of a headless slave who was hanged and decapitated earlier.
ORDINANCE ON RUNAWAY SLAVES

TRINIDAD.

AN ORDINANCE.

Enacted by the Lieutenant-Governor of Trinidad with the Advice and Consent of the Council of Government thereof.

To induce Runaway Slaves to return to their Owners or Employers on or before the Thirty-first day of July, instant, and to relieve them from Punishment.

(L. S.)

G. F. HILL.

Whereas there are many runaway slaves who are now absent from the service of their masters; and, for the purpose of inducing such runaway slaves to return to their masters, it is expedient that all such runaways who may voluntarily return to the service of their respective masters before the first day of August next should be relieved and discharged from all punishment: for or on account of their having so absented themselves as aforesaid.

Now, therefore, be it enacted by His Excellency The Right Honorable Sir GEORGE FITZGERALD HILL, Baronet, Colonel of the Londonderry Regiment of Militia, Lieutenant-Governor and Commander-in-Chief in and over the said Island and its Dependencies, by and with the advice and consent of the Council of Government thereof, and by the authority of the same, that from and after the promulgation of this Ordinance it shall not be lawful for any master or employer or other person having authority over any slave in this colony who is now a runaway or absent from the service of his or her master or employer or other person having authority over him or her, to inflict any punishment on such slave by reason of or by way of punishment for such his or her running away or absence from the service of his or her master or employer or other person aforesaid: Provided such slave shall, of his or her own free will and without compulsion, return to the estate or plantation to which he or she may belong, or to the house or residence of such his or her master, employer, or other person aforesaid, and shall deliver himself or herself up, and place himself or herself under the direction or control of such his or her master or employer or other person having authority over him or her as aforesaid, at any time on or before the thirty-first day of July now instant.

Passed in Council this Tenth day of July, One thousand eight hundred and thirty-four.

PHILIP D. SOUPER,
Colonial Secretary.

NOTICE.

RUNAWAY from the Saint Marie Estate, Quarter of Cudjoe, the following Slaves, whose names and descriptions are as follows:

HYPOLITE-BALATTIA, Field Negro, native of Guadalupe, black brown, 22 years of age, about 5 feet 8 inches high, speaks negro French; supposed to be harbored either about Ten, Orange Grove, or in the Quarter of Garouge or Dorre Martin.

MARIE JOSEPH LAURENCIA, Field Negro, brownish complexion, about 5 feet 1 inch in stature, creole of Trinité, speaks negro French, supposed to be harbored either about Ten, Orange Grove, or in the Quarter of Garouge or Dorre Martin.

Who will give such information to the Subscribers as may lead to their apprehension, or lodge them or either of them in the Royal Goal, will be handsomely rewarded. And if any person or persons are found harboring the above-mentioned Slaves after this notice, they will be prosecuted according to law.

ADOLPHE DANGAUD.
ANTOINE VASSAL.
Port of Spain, Oct. 5, 1833.

Port of Spain Gazette 1833

NOTICE.

RUNAWAY from the Madonna Estate, Four Negroes, whose names and descriptions are as follows:

LEWIS, a stout, manhood Negro, native of Torbels, 30 years of age, about 5 feet 7 inches high; subject to a club foot.

FOLT, a short, gray-looking, jet black Negro, 35 years of age, 2 feet 7 inches high, speaks negro French fluently, but generally acts as a labourer.

GEORGE, a stout, manhood negro-looking Negro, black, 40 years of age, 5 feet 7 inches, native of Torbels, and has lost one of his front teeth.

CHARLEY, a healthy looking negro, 18 years of age, 5 feet 6 inches, native of Torbels, and has a stooping gait.

The two last have been seen this week at Tacosign and Aracena, and the two former are suspected of being in the same District.

If any person is found harboring the above-mentioned Slaves after this notice, they will be prosecuted as the Law directs, as frequently running away of Slaves lately, under various and generally frivolous pretences, has become an intolerable grievance.

GRAY, LISH, & Co.
1863, Sept. 1829.

Port of Spain Gazette 1829

NOTICE.

RUNAWAY from Philippine Estate, Two Negroes, one called Sancó, the other called Cudjoe, both speak English and French, Cudjoe can read and write, about 5 feet 3 inches.—Lodging them in Goal or to the Subscriber will receive a handsome reward.

T. R. CORSBIE.
San Fernando, Sept. 16, 1829.

Port of Spain Gazette 1829
Resistance to slavery was endemic amongst the enslaved population in the Caribbean. The methods through which the enslaved Africans resisted slavery included Grand and Petit Maroonage, armed revolt and rebellion, gynaecological resistance, feigning illnesses and laziness, damaging property, poisoning both the master and themselves, retaining their African religion and cultural practices, writing letters and memoirs as well as giving oral testimonies to Commissions of Inquiry. The enslaved Africans were crucial in the fight for Emancipation as they played a large role in freeing themselves.

ARMS REVOLT AND REBELLION

TRINIDAD

The revolt at St. Joseph in 1837 was led by Dagaa (Donald Stewart) a former African chief in Guinea and the leader of the first British West India Regiment. In the early morning of June 18th 1837, the revolt broke out when approximately 250 of Daaga’s men assaulted the barracks of the white officers. By daybreak however, many of the mutineers surrendered and Daaga himself was taken into custody. Daaga and his remaining compatriots were sentenced to death by firing squad on August 16th 1837.

TOBAGO

The year 1770 marked the beginning of an eleven-year period in the history of Tobago which is characterised by numerous armed revolts by the enslaved Africans. From 1770 to 1801, six armed revolts took place on the island. One revolt led by an enslaved named Sandy in 1770, two armed revolts in 1771, one in June and the other in August, one revolt in 1773, 1774 and 1801. These revolts were not concentrated in one specific area on the island and in some instances such as the 1773 revolt; it was an island wide event.
FREE BLACK AMERICANS -
THE MERIKINS 1815 to 1816

During the War of 1812 between the British and Americans, the British made promises of freedom to slaves who joined their naval or military forces. These soldiers were told that they would remain free and obtain 16 acres of land per head of family. The first Merikins settled in Company Villages around Princes Town. Some of these villages are now known as New Grant, Hindustan, Indian Walk, Sherring Place and Hardbargain. Some Merikins also settled in Caroni and Laventille but unlike their compatriots in the south they did not stay long on their land and instead undertook casual labour in the towns.

MANUMISSION

Enslaved persons also attained freedom through manumission. Many skilled enslaved persons would be loaned to other plantations for the purpose of small jobs such as blacksmiths and coopers. The money they gained from these jobs would be saved and after negotiations between the planter and the enslaved, a sum of money would be offered in exchange for their freedom as well as their family. This process bolstered the creation of free communities in different areas of Trinidad and Tobago.

The writer of the Compromise was Abraham Tnbarros' who is Trinidadians adopted the fornt name of Robert Antoine, and was more popularly known as Pope Antoine. He was a Rada - a term used to describe a native of the French West African Protectors of Dolbyville. According to Professor Hendricks, the term itself derives from Afrika, an early capital of the Dogon Kingdom. The old Kingdom was built up by manorang, and in 1756 it extended the Kingdom of Affrika. It is not clear if this is the person mentioned in the Contract of Land. Antoine was on the island of Saint Vincent, having escaped from his master, Cher, who was native to the Caribbean.

Abraham was born in Barbados in 1797. He grew to be a scholar and a man of considerable power and prestige. He is said to have been a leader of the Rada people in the area. Antoine was a man of considerable power and prestige. He is said to have been a leader of the Rada people in the area.
RECALLING THE ROAD TO FREEDOM

The road to freedom for the enslaved was prolonged but the nineteenth century brought with it change and the end to enslavement. The first half of this century saw the passing of three major Acts that led to the end of slavery in 1838 in the British Caribbean. Towards the end of the eighteenth century, formal campaigns against the Slave Trade were formed. After gaining momentum in the British parliament through abolitionists such as William Wilberforce, Granville Sharp and Thomas Clarkson, The Act to Abolish the Slave Trade was passed on March 25th 1806 and came into effect on January 1st 1807. Trinididian planters feared that this Act would hinder their economic profits and as such petitioned against it but were unsuccessful. Subsequently, the planters continued to trade in slaves but this was done through illegal means.

Amelioration Act

The Amelioration Act as passed as abolitionists sought to improve the conditions in which the enslaved lived. Under this act, pregnant women and infants were to receive a better diet and nutrition and females slaves were no longer to be flogged. This Act also proposed that all lashes given to enslaved men should be recorded and all punishments should be administered 24 hours after the crime took place when tempers were cooled.

Emancipation Act

The Act for the Abolition of Slavery was passed by the British Parliament on August 28th 1833 and came into effect on the 1st of August 1834. Under this act, slavery was abolished and declared unlawful throughout British colonies. Though this act ended enslavement on paper, the formerly enslaved had to serve various periods of apprenticeship before they were freed. Plantation and owners of the enslaved were also to receive compensation under the Emancipation Act. It is believed that owners in Trinidad received 1,033,992 pounds sterling compensation for the 20,657 slaves (though certain sources say 24,000 Trinidadian slaves were set free) while those in Tobago received 233,875 pounds sterling for their 11,599 slaves.

Apprenticeship

Under this system of Apprenticeship the formerly enslaved were neither fully enslaved nor fully freed. Apprenticeship came into place with three proposed main objectives; to provide an easy and peaceful transition from slavery to freedom; to guarantee the planters an adequate supply of labour during this period and to train the apprentices for the responsibilities of freedom. Under this system of apprenticeship praedials (field slaves) were to be apprentices until 1840 and non-praedials (non-field slaves) until the 1st of August 1838. Various reasons including protest by the praedial workers caused this system to end prematurely. In Trinidad on August 2nd 1838, the militia had to suppress a protesting crowd of about 200 people, mostly women demanding their full freedom. Similar protests took place throughout the region and as such the system of apprenticeship ended in 1838.
PROCLAMATION ON THE ABOLITION OF SLAVERY

THE PORT OF SPAIN GAZETTE.

TRINIDAD.

By His Excellency the Right Honorable Sir George Lefroy, Baronet, Colonel of the Londonderry Regiment of Militia, Lieutenant-Governor and Commander-in-Chief in and over the said Island and its Dependencies, Vice-Admiral of the same.

G. F. HILL, C.B.

A. PROCLAMATION.

His Majesty the King, the Lords and the Commons, in the British Parliament assembled, have determined that slavery shall be abolished throughout the British Colonies, on, from, and after the First of August, one thousand eight hundred and thirty-four, that is to say, on the fourteenth day of July of the present year.

Those who are in the state of slavery must, in the mean time, distinctively understand, and by careful explanation be made to know, that the abolition of slavery does not discharge them from all kind of labor or from the performance of work and duties to those who are to be their employers, and that they are not to quit the estate of their present masters, who are to become their employers, without permission, except to go to church or market as by law allowed.

To prevent ignorance or misapprehension of the new state in which the slaves are soon to be placed, and the evil consequences that might arise therefrom, it is necessary, in justice to themselves, that they should be made wholly informed of the terms and conditions of the law by which the King and his Parliament have abolished slavery.

Therefore be it known, That on and after the First of August, one thousand eight hundred and thirty-four, all those who now are in a state of slavery are to become and be called apprenticed laborers, with the following rights and privileges secured to them.

Those who have been heretofore slaves for life, usually employed in agriculture or in the manufacture of colonial produce, or otherwise upon lands, and registered as predaul apprentices, are to serve their employers six years as apprentices, and then to be entirely free. During these six years, however, they are only to work forty-five hours in each week for their employers, with food, clothing, medicine, and hospital care, as heretofore.

If the employers require their apprentices to work during more hours than are herein specified, they must pay them for it upon bargain to be made. The extra hours beyond forty-five in the week belong to the apprentices, which they may employ for their own benefit and profit.

The apprentices are not to be punished by their employers or managers, nor otherwise than by the decision of magistrates whom the King has ordered the Governor to commission, and some of whom his Majesty has sent here expressly from England to reside in the different Islands of the West India, with full authority and power to make the employers do justice to the apprentices, and to make the apprentices perform their work and duty to their employers.

These magistrates will hear all complaints of employers against apprentices and of apprentices against employers; and these magistrates have alone the authority to punish. They will explain and secure to the apprentices all the rights, privileges, and advantages the law has provided for them; and under the power and protection of the Governor and those magistrates, the apprentices may, by quiet and obedient conduct, ensure to themselves an easy and a happy time. But since His Majesty has been so indulgent to those who were until now slaves for life, He justly expects good conduct, submission, and contentment from them as Apprentices; and although He has appointed special Magistrates on purpose to protect the Apprentices, yet these Magistrates are at the same time ordered to do justice to the Employers, and in particular to punish those Apprentices who neglect or imperfectly perform their work, who are guilty of insolence or insubordination, or who quit or runaway from the service of their employers.

Those slaves, such as domestics, who have not before the Twenty-eighth of August, One Thousand Eight Hundred and Thirty-two, worked in the Field, or on Lands or Estates, are called Non-predaul, and are to serve their Employers as at present required, for only Four Years from the First of August, One Thousand Eight Hundred and Thirty-four.

All Children who shall be on the First of August, One Thousand Eight Hundred and Thirty-four, under six years of age, shall be absolutely and entirely free, and those also who shall be born after that day, to be maintained at the expense of their parents, or to be apprenticed in case of inability on the part of the parents to support them; and measures are to be adopted to afford sufficient instruction to all those whose condition this act has changed, to fitly qualify them for the enjoyment of it.

Having thus described and proclaimed what is to be the important situation of those who are to become apprenticed laborers compared with their former estate, a magistracy is to be erected to exhort them in the name of their King and in the words His Royal Proclamation given out in this Colony on the eleventh of October last, to yield due obedience to the law, for his Majesty doth make known and declare his royal will and pleasure that all persons who shall not yield due obedience thereto by all the powers and authority in him vested, and to prevent, and if necessary to repress and punish, all contraventions of the said law.

Given under my Hand and the Great Seal of the Island at Government House, in the Town of Port of Spain, this Twelfth day of July, One Thousand Eight Hundred and Thirty-four.

By His Excellency's Command.

PHILIP D. SOUPER.
Colonial Secretary.
After emancipation, claims were submitted by owners of slaves. They were compensation for the loss of the services of the slaves.
Pan Africanism

Modern pan-Africanism is about one hundred years old. It was in July 1900 that Henry Sylvester Williams, a Trinidad-born barrister, organised the first pan-African conference in London. He wanted, he stated, to ‘bring into closer touch with each other the peoples of African descent throughout the world.’ This gathering was a small affair - only four representatives from Africa itself attended - but it was the beginning of a movement that would grow in the course of the century, attracting men and women around the world to an ideal of justice and human rights.

Pan-Africanism can perhaps be best described through some of its strongest features:

- It is an association or a movement, aimed at giving Black people full participation in the political, social, cultural and economic dimensions of world affairs.
- It is unmistakably and emphatically Afrocentric, that is to say it takes Africa as its starting point for all its ideas and beliefs.
- It assumes that all Black people around the world constitute a single family, descended from a common African origin.
- It stands for the decolonization of Africa and the independence of all states. It is totally opposed to any form of racial injustice or discrimination.
- It is committed to the universal recognition of the full dignity of Black people and their equality as citizens of the world.

Source:
LEGAL NOTICE No. 147

REPUBLIC OF TRINIDAD AND TOBAGO

THE PUBLIC HOLIDAYS AND FESTIVALS ACT, CHAP. 19:05

ORDER

MADE BY THE PRESIDENT UNDER SECTION 4 OF THE
PUBLIC HOLIDAYS AND FESTIVALS ACT

THE PUBLIC HOLIDAYS AND FESTIVALS (AMENDMENT
TO SCHEDULE) ORDER, 1984

1. This Order may be cited as the Public Holidays and Festivals (Amendment to Schedule) Order, 1984.

2. The Schedule to the Public Holidays and Festivals Act is amended by substituting the words “Emancipation Day—1st August” for the words “Discovery Day—1st Monday in August”.

Made this 15th day of October, 1984.

K. BOSWELL-INNIS
Secretary to Cabinet