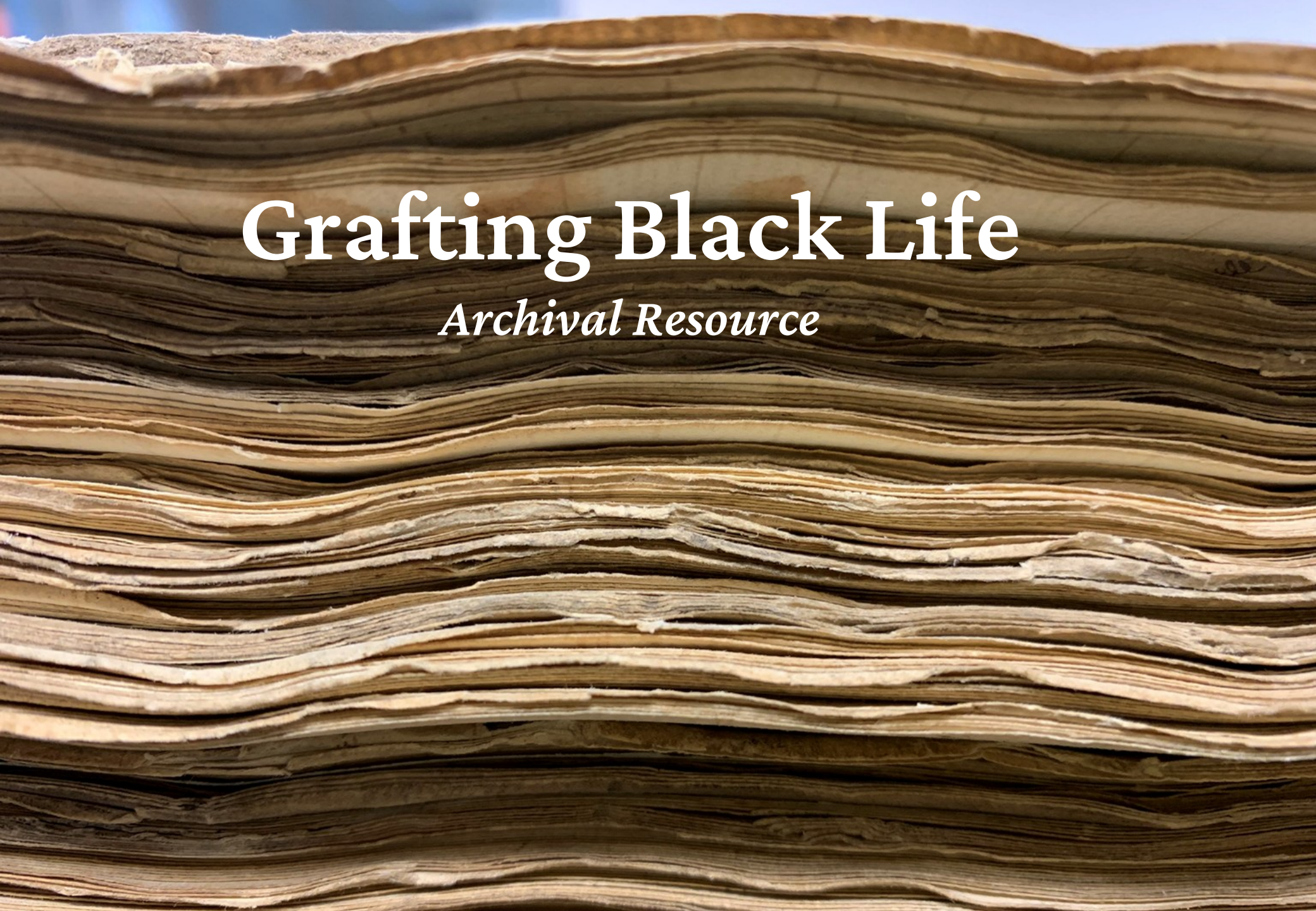


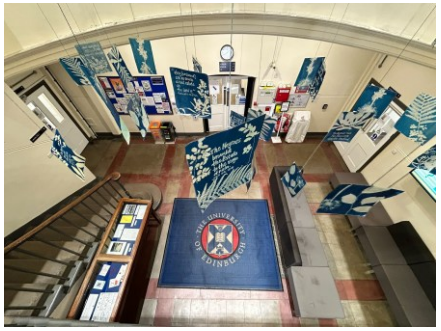
Grafting Black Life

Archival Resource

Grafting Black Life

Archival Resource

Created by Dr Victoria Ogoegbunam Okoye as part of the research project Grafting Black Life, 2026.





Introduction

This resource was produced as part of the creative, practice-based academic research project *Grafting Black Life*, on the University of Edinburgh's Institute of Geography and its transatlantic connections to Caribbean plantation slavery and empire. Grafting Black Life is a creative research project that includes the practice of site-specific installation in the Institute of Geography building on the University of Edinburgh campus. This resource is created by Dr Victoria Ogoegbunam Okoye, Lecturer in Black Geographies at the University of Edinburgh.

This resource presents archival materials from the Lothian Health Services Archive (Main Library, University of Edinburgh) and The National Archives (Kew, London) relating to the Royal Infirmary of Edinburgh's ownership of Red Hill pen, a 420-acre estate in St Thomas-in-the-East, Jamaica. The Infirmary inherited the estate, with 39 enslaved people, from the Scottish surgeon Archibald Ker in 1750. It held Red Hill until 1892, leasing it for much of that time, and received compensation under the Slavery Abolition Act. It used these profits to build and extend its operations, including constructing the Institute of Geography building. This digitised resource supports wider public access and engagement with these histories and offers context for reading them critically.

A Black feminist reading of these archival materials asks what these records do to the people they describe: how lists, valuations and legal phrasing turn Black life into property, and how a person's name, labour and kinship become entries in someone else's ledger. We must always attend to what the archive cannot hold, including care, refusal, memory and the everyday ways people at Red Hill made lives for themselves. This requires that we resist treating these papers as neutral evidence, and instead asking whose interests produced them, whose absence they require, and what responsibility we carry in handing them on – and how we might remember otherwise.

Colonial slave registers, at the National Archives

The National Archives holds hundreds of large, heavy bound volumes known as slave registers. Enslavers were required to submit returns listing the people they claimed to own. In these returns, owners gave each person's name, sex and racial category, and where known the name of their mother, and swore to provide a "true, perfect and complete list" of those held in their "possession."





Royal Infirmary of Edinburgh documentation and correspondences, at Lothian Health Services Archive

The Lothian Health Services Archive holds letters between the Infirmary's managers, agents in Jamaica and legal advisers, spanning the 1750s to the 1840s. They discuss the bequest, whether the enslaved people could be sold, the leasing of Red Hill pen, requests to free Juliet and her children, and disputes over rent and compensation. Written by owners, managers and lawyers, the letters treat people as assets to be held, leased or settled. Their concern is income and legal title, and those they describe rarely appear as more than a number or a name. Reading across them shows how an institution managed slavery from a distance.

Reading these records

These documents were produced by enslavers, lawyers and institutions. They describe people as property, and the names they record were imposed by those who claimed ownership. The people of Red Hill appear as entries in a list, not as authors of their own histories, and the silences are part of the archive's violence. We invite readers to read against the grain, attending to what the records omit as well as what they state: women's labour, kinship, resistance, and what freedom meant after abolition.

Content notes

These are colonial documents, produced through colonial logics that describe and discuss Black peoples as property. Terms such as "slaves" and "Negroes" appear in quotation as part of the historical record. The registers show that the Infirmary claimed ownership of the land and of the enslaved people tied to it. This resource presents the Red Hill returns across several registration exercises between 1817 and 1832.

As you encounter this document and its contents, please take care and remember:

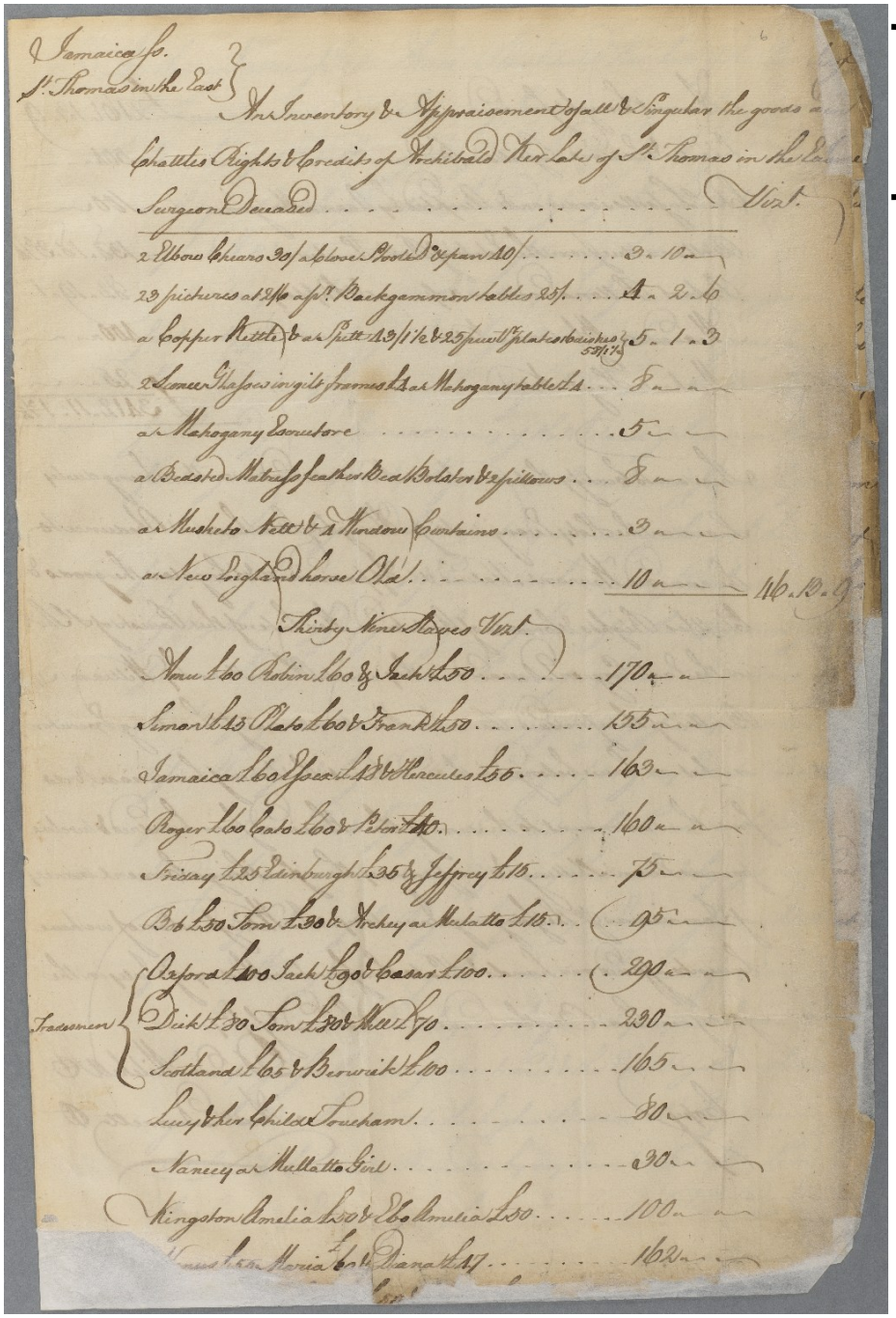
This document presents a series of colonial archives as starting point – but not ending point – for thinking and feeling with Black relationalities.

Honoring Black life *requires* that we complicate and unsettle what the colonial archive seeks to tell us about ourselves. What might it look like to refuse the 'knowledge' and 'evidence' the colonial archive presents to us, *about us*?

As you engage these materials, remember that Black peoples, we also have our own archives – practices, materials, and rituals, and communications for remembering, as memory work, and as methods of passing along histories and ways of knowing-being in interdependent relation with our lands/earth and with each other.

As such, Black archival work can span identifying and critiquing the colonial archive (as in this resource document), working with more expanded forms of archives, as well as the production of archives and endless ways of remembering our pasts, ancestors and ourselves, to inform our present and future lived experiences. This is the work of the Grafting Black Life research project and site-specific installation. What memories might the earth, plants, intergenerational conversations, rituals, dances, songs, and altars hold and transmit for us?

Document	Royal Infirmary of Edinburgh 18th Century Correspondence
Date	1750
Place	St Thomas in the East, Jamaica
Creator	Estate of Archibald Ker
Archive and reference	Lothian Health Services Archive – catalogue reference: LHB1/72/5/6a (inventory, page 1) Lothian Health Services Archive – catalogue reference: LHB1/72/5/6a (inventory, page 2)
Document type	Copy of 'Inventory and Appraisement of the Goods and Chattels, Rights and Credits of the Late Archibald Ker'. Inventory includes 39 slaves, each listed with a name (given by slave-owner) and value (back)
Historical context	The following document is an inventory and appraisement that was compiled after the death of Archibald Ker, a Scottish surgeon in St Thomas-in-the-East, Jamaica, in 1750. It lists 39 enslaved people, 21 recorded as men and 18 as women, each given a name by their enslaver and assigned a monetary value. This is an enslaver's document: It turns Black lives into assets of monetary value, set beside "goods and chattels," including the estate's 420 acres of land. The document records nothing of their own names, kin, relations, knowledge, ideas, imaginations, thoughts, nor acts of resistance, and those silences are part of the violence of the archive. Ker left Red Hill Pen to the Royal Infirmary of Edinburgh, which held it until 1892. At abolition, compensation of around £832 went to the Infirmary as the estate's owners, not to the people whose labour had sustained it. The Infirmary's charity was built on that unpaid labour. This archival material is evidence of that harm and readers should read this document against the grain. This inventory's colonial logic attempts to, but cannot fully determine Black life. How might we imagine the endless ways these individuals sustained relations – love, family, care, playfulness, imagining, alongside grief and pain – together and in the environment in which they found themselves? How might we imagine the ways they took care of each other, and adapted themselves to their new environments and relations?
Image rights	This material is a digitised version of a physical material held at The Lothian Health Services Archives. It is shared here with permission.


Jamaica ss.
St. Thomas in the East }
An Inventory & Appraisement of all & Singular the goods &
Chattles Rights & Credits of Archibald Ker Late of St. Thomas in the Ea
Surgeon Deceased
Vizt.
2 Elbow Chairs 3s/ a Close Stool & Pan 10/ ... 0 . 13 . —
23 pictures at 1/6 a pr. Backgammon tables 25/ ... 1 . 6 . 6
a Copper Kettle & a Spitt 1.3/ 1/6 & 25 pewter Plates & Basins 5/ ... 5 . 1 . 3
2 Lamps Glasses in gilt frames 1.2 & Mahogany table 1.1 ... 3 . — . —
a Mahogany Escritore ... 5 . — . —
a Beaded Mattrass Feather Bed Bolster & 2 pillows ... 8 . — . —
a Musketo Nett & 2 Window Curtains ... 3 . — . —
a New England horse Old ... 10 . — . — 46 . 13 . 9
Thirty Nine Slaves Vizt.
Jemmy L60 Robin L60 & Jack L50 ... 170 . — . —
Simon L45 Peter L60 & Frank L50 ... 155 . — . —
Jamaica L60 Jeffery L45 & Hercules L50 ... 163 . — . —
Roger L60 Cato L60 & Prince L40 ... 160 . — . —
Friday L25 Edinburgh L35 & Jeffrey L15 ... 75 . — . —
Bob L50 Tom L30 & Hickey a Mulatto L10 ... 90 . — . —
Oxford L100 Jack L90 & Cæsar L100 ... 290 . — . —
Dick L80 Tom L80 & Hall 70 ... 230 . — . —
Scotland L65 & Berwick L100 ... 165 . — . —
Lucy & her Child Tenham ... 80 . — . —
Nancy a Mulatto Girl ... 30 . — . —
Kingston Amelia L50 & Bob Amelia L50 ... 100 . — . —
Venus L60 Maria L60 & Diana L42 ... 162 . — . —
Assessment

This two-page inventory document begins with these words:

"Jamaica
St. Thomas in the East

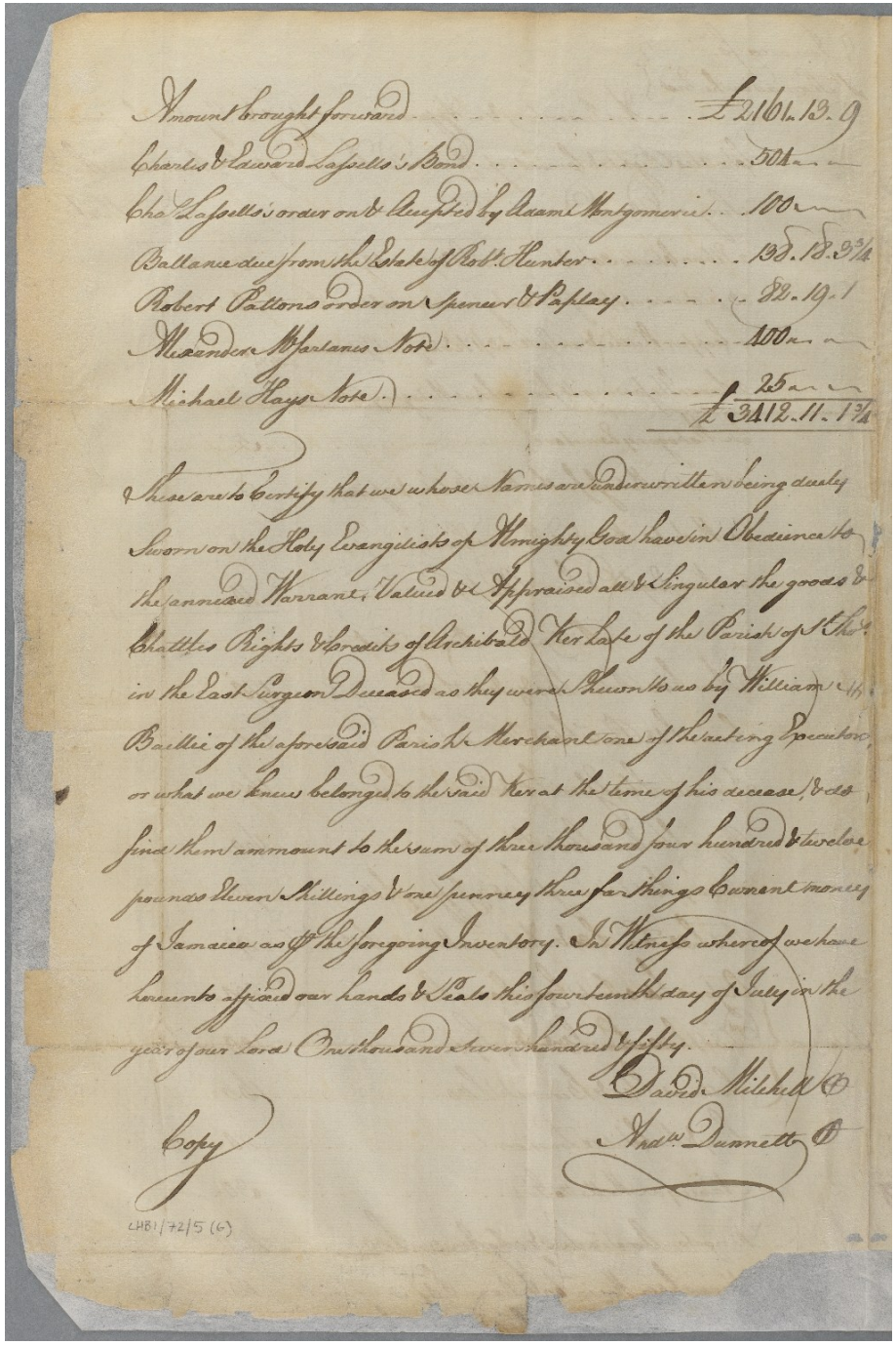
An Inventory and Appraisement of all and singular the goods and chattles rights and credits of Archibald Ker late of St. Thomas in the East. Surgeon deceased..."

The document lists these "good and chattle," including enslaved people and their assigned monetary values, followed by household items.

In the context of enslavement, the term "**chattel**" referred to a specific system in which human beings are treated as legal and personal property. In this system, enslaved people were commodified with assigned monetary values. Just like merchandise or livestock, they could be purchased, sold, traded, and in this case, inherited by another enslaver.

This form of chattle enslavement was practiced across the Americas and the Caribbean as part of British Empire.

This is the first page of the inventory document, the second page follows.



Amount brought forward £2161.13.9
Charles & Edward Lafselle's Bond ..... 50 —
Chas Lafselle's order on & Accepted by Adam Montgomerie ..... 100 —
Ballance due from the Estate of Robt. Hunter 139.18.3½
Robert Pattons order on Spencer & Pasley 22.19.1
Alexander Mcfarlanes Note ..... 100 —
Michael Hays Note ..... 25 —
£3412.11.1¾

These are to Certify that we whose Names are hereunder written being duely Sworn on the Holy Evangilists of Almighty God have in Obedience to the annexed Warrant Valued & Appraised all & Singular the goods & Chattles Rights & Credits of Archibald Kerr late of the Parish of St Thos in the East Surgeon Deceased as they were Shewn to us by William Ellis Baillie of the aforesaid Parish Merchant one of the Executors & to the best of our Knowledge & Belief do find them amount to the sum of three thousand four hundred & twelve pounds Eleven Shillings & one penney three farthings Current money of Jamaica as by the foregoing Inventory. In Witness whereof we have hereunto affixed our hands & Seals this fourteenth day of July in the year of our Lord One thousand Seven hundred & fifty.

David Mitchell
Andw Dunnett

Copy

LHB1/72/5 (6)

(page 2 of the inventory document)

Document	**Index book**
Date	1752
Place	Edinburgh, Scotland
Creator	Royal Infirmary of Edinburgh
Archive and reference	Lothian Health Services Archive – catalogue reference: LHB1/1/82
Document type	Book
Historical context	In the meeting report on the following page, the Infirmary's managers describe the enslaved people of Red Hill pen as ***"as much a real estate as the land is."*** This phrase reflects the legal and economic logic of coloniality, produced and reproduced by Archibald Ker and his estate, the Royal Infirmary of Edinburgh, and the wider enterprise of empire. Ker left the estate "real and personal," and a 1751 letter to the managers advised that the enslaved people could not be sold without an Act of Parliament. The managers' wording turns Black people into fixed property to be held and rented, and its colonial logics attempt to erase their kinship, knowledge and labour. It also makes the language of charity and good management part of that violence, as the Infirmary's care for Edinburgh's "sick poor" was funded by their unpaid work. Eighteen of the 39 people inventoried in 1749 were women, and the status of enslaved children followed the mother's, so their bodies sustained the "property" the managers describe. We read this passage as a record of how the institution saw and valued them. Yet within African and African diasporic ontological relations, our ways of being are interdependent with the land, earth, ancestors, and other beings. How might we conceptualize Black relations with the land in ways outside colonial logics and forms of value?
Image rights	Photographs of this archival document are not permitted. Instead, a textual excerpt is provided.

Within a meeting report in which the managers of the Royal Infirmary of Edinburgh discussed Red Hill Pen, the managers describe the enslaved through the following lens:

"...they [enslaved at Red Hill Pen] are as much a real estate as the land is."

Document	**Copy of oral examination**
Date	1841
Place	Edinburgh, Scotland
Creator	Royal Infirmary of Edinburgh
Archive and reference	Lothian Health Services Archive – catalogue reference: LHB1/7b/9/44
Document type	Copy W. Burges notes on the examination of W. McWilliam, Friday 24th Dec 1841
Historical context	These notes record testimony taken on 24 December 1841 during a dispute between the Royal Infirmary's managers and their lessee, James Trecothick, over unpaid rent and withheld "compensation" money. William Burges's arbitration followed in 1842. The statement that "Negroes" could not be made to work and brought the estate "to the verge of ruin" was made by the lessee's representative to defend his client's finances. It is not a neutral account. It blames Black people for a financial failure, and it describes their refusal of labour as damage to property. However, we can also consider the ways this testimony points to the people of Red Hill pen asserting control over their own time, bodies and work during and after the "apprenticeship" system, which was designed to keep them labouring for former enslavers. We read it as evidence that people at Red Hill withheld their labour from those who had owned them, and that this refusal was understood as a threat to profit. This testimony speaks to who was compensated. The Infirmary and its lessee fought over the money awarded for the "loss of labour," while the people who laboured received nothing. The women, children, and men who sustained the estate remain unnamed here, and the money awarded for the "loss of labour" was contested by the institutions, not paid to them. This record contains no testimony from the people of Red Hill Pen, and that absence is part of the archive's violence. We do not treat the claim of "ruin" as fact. How might these Black people have described ruin, and used ruin generatively to affirm their own desires, imaginations, bodies, and well being?
Image rights	Photographs of this archival document are not permitted. Instead, a textual excerpt is provided.

As part of legal proceedings, the Royal Infirmary of Edinburgh, through its lawyer, examined the legal representataion of their lessee (James Trecothick). In response to a question concerning the status and functioning of Red Hill Penn and getting its (apprenticed) workers to work to enable the estate's profits, the legal representative responded:

"Could not get Negroes to work. The Negroes brought the Estate to the verge of ruin."

Document	**Correspondence letter**
Date	1842
Place	Edinburgh, Scotland
Creator	Royal Infirmary of Edinburgh
Archive and reference	Lothian Health Services Archive – catalogue reference: LHB1/7b/9/41
Document type	Handwritten letter
Historical context	This document, dated 20 March 1842, outlines a dispute between the Royal Infirmary of Edinburgh's managers and their lessee, James Trecothick, over Trecothick's unpaid rent and compensation money. Under the Slavery Abolition Act, Trecothick claimed compensation for "the loss of the services of the slaves" on Red Hill pen. He received £832 10s 8d with interest but paid the Infirmary £500, in 1836. After a period of legal arbitration, the Royal Infirmary received £721 10s 11½d in full settlement. The document refers makes several references to these individuals as "slaves," and discussess abolition within the econonic loss of their labor to the profiits of the Royal infirmary. Years after the abolition of enslavement, the document still refers to"the slaves thereof" as part of the Penn. This may be inherited legal wording, but it shows the colonial logics and language of property still at work, and persisiting within the archival record. Are there other ways we might notice the ways colonial logics persist through language? Who counts as a legal "person" within this document and post-abolition? How do we all continue to inherit and live through these logics?
Image rights	Photographs of this archival document are not permitted. Instead, a textual excerpt is provided.

Within an examination of by the managers of the Royal Infirmary of Edinburgh and addressed to James Trecothick (their lessee in St. Thomas) the managers equated the enslaved with the real estate of the Penn, and sought the "release of all sums of money and coin in respect of Red Hill Pen in Jamaica." They wrote the following:

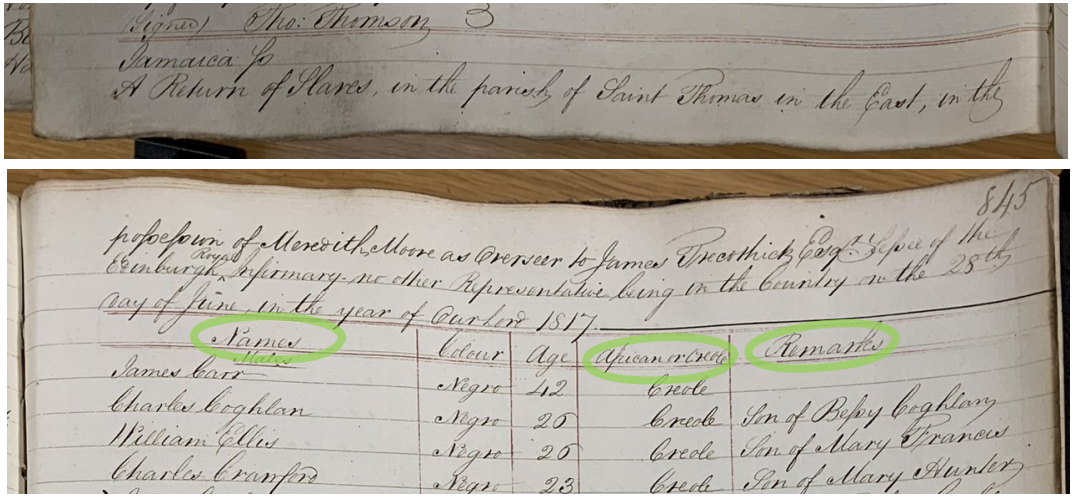
"...the possession of the said Penn and the slaves..."

1817

Colonial Slave Registry

145
T1 71

Document	**Colonial Slave Registry 1(14)**
Date	1817 ("Enrolled in the Office of Enrolments 28th February 1818")
Place	St Thomas in the East, Jamaica
Creator	Office of Registry of Colonial Slaves and Slave Compensation Commission records
Archive and reference	The National Archives (Kew) – catalogue reference: T71/145
Document type	Colonial Slave Registry
Historical context	Britain established colonial slave registers following its abolition of the transatlantic slave trade in 1807. The 1807 act of abolition did not abolish the ongoing practice of enslavement of African peoples across its colonies, which continued until 1833. The British imperial government used these colonial slave registers as records to monitor enslaved populations and restrict enslavers' trafficking of enslaved people. Colonial authorities required enslavers to register people they claimed as property, documenting details such as names, ages, gender, racial classifications, births, and deaths. We should meet this archival document as historical material and as colonial instrument of the racial violence and dehumanisation that rationalised and sustained plantation enslavement and empire. These registers demonstrate how British colonial administration systematically classified, controlled and commodified Black lives. They provide partial historical evidence of enslaved individuals and families. Colonial authorities and enslavers produced these documents from their perspectives and interests, so this record excludes enslaved people's own voices, relationships, experiences and ways of knowing.
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The registry entry begins with these words: ***"A Return of Slaves, in the parish of St. Thomas in the East, in the possession of Meredith Moore as Overseer to James Trecothick Esq. Lessee of the Edinburgh Royal Infirmary – no other Representative being in the Country on the 28th day of June, in the year of our Lord 1817."***

The table classifies enslaved individuals according to their **"names," "colour," "age,"** as **"African or Creole,"** and provides further **"Remarks."**

"Names": Across African and African diaspora cultures, our names are important: They link us to our heritage, history, they "place" us in the world upon birth. Enslavers actively prevented enslaved people from passing on these cultural naming practices, instead imposing English names. Enslavers often repeated names, assigning the same – such as John, or Mary, or Nancy to different people. This was a way of erasing an individual through commodification, as if transferable units, or according to their assigned labor function.

"Colour": Colonial authorities classified enslaved Africans and their descendants through racial taxonomies. In this Red Hill Pen record for 1817, I found "Negro," "Sambo," "Mulatto," "Quadroon." These and other designations were attempts to evaluate and "objectively" categorise Black enslaved peoples through their degrees of African and European ancestry. These categories did not merely describe racial difference. Colonial authorities developed and used this bureaucratic system to order Black life according to racialised hierarchies of ancestry, colour, and proximity to whiteness.

"Age': in years or months

"African or Creole": classification this often referred to the enslavers' designation of their birthplace; those born on the continent were labeled as "African," and those born in the "New World" diaspora were labeled "Creole."

"Remarks": In Jamaica, colonial authorities and enslavers used this column to track the maternal inheritance of the enslaved person. Enslaved status was passed on through the mother, regardless of whether the child's biological father was enslaved, free, or an enslaver.

(Signed) Thos Thomson J.P.

Jamaica ss

A Return of Slaves, in the parish of Saint Thomas in the East, in the

845

profession of Meredith Moore as Overseer to James Escothick Esq.r Lessee of the Cienburgh Estate Infirmary, and other Representatives being in the Country on the 28th day of June in the year of Our Lord 1817

Names of Slaves	Colour	Age	Africans or Creole	Remarks
James Carr	Negro	42	Creole	
Charles Coghlan	Negro	25	Creole	Son of Betsy Coghlan
William Ellis	Negro	25	Creole	Son of Mary Francis
Charles Cranston	Negro	23	Creole	Son of Mary Hunter
John Coghlan	Negro	33	Creole	Son of Betsy Coghlan
Hesperth	Negro	15	Creole	Son of Nancy Williams
Duncan Stuart	Negro	11	Creole	Son of Nancy Williams
Louis Laurence	Negro	31	Creole	Son of Sally Wallace
Louis Carr	Negro	53	Creole	
Henry Falconer	Negro	49	Creole	
Peter Wallace	Negro	45	Creole	
George Gordon	Quarteron	13	Creole	Son of Harriet Graham
John Gordon	Quarteron	11	Creole	Son of Harriet Graham
William Barratt	Negro	3	Creole	Son of Bella Wallace
William Russell	Negro	9	Creole	Son of Rachael Hunter
Matthew Gordon	Quarteron	5	Creole	Son of Harriet Graham
James Ford	Negro	2	Creole	Son of Susan Bishop
William Christie	Negro	4	Creole	Son of Fanny Coghlan
William Cameron	Negro	1	Creole	Son of Fanny Coghlan
Charles Gordon	Quarteron	2	Creole	Son of Harriet Graham
Charles Moore Mulatto	Negro	1	Creole	Son of Bella Wallace
Kenney Williams	Negro	21	Creole	Daughter of Sally Wallace
Nancy Williams	Negro	40	Creole	
Esther M.Sherven	Negro	41	Creole	
Susan Bishop	Negro	24	Creole	Daughter of Elizabeth Wallace
Nenney Robert	Negro	24	Creole	Daughter of Mary Hunter
Bella Wallace	Negro	21	Creole	Daughter of Mary Hunter
Fanny Coghlan	Negro	28	Creole	
Nancy Ellis	Negro	24	Creole	Daughter of Mary Francis
Elsey Richards	Negro	18	Creole	Daughter of Mary Hunter
Phoebe Oplop	Negro	25	Creole	
Mary Hunter	Negro	59	Creole	
Mary Francis	Negro	57	African	
Elizabeth Wallace	Negro	53	Creole	
Grace Sands	Negro	53	Creole	
Rachael Hunter	Zambo	80	Creole	
Sally Wallace	Negro	43	Creole	
Harriet Graham	Mulatto	37	Creole	Daughter of Grace Sands
Mulatto Eliza	Mulatto	13	Creole	
Betsy Coghlan	Negro	50	Creole	
Mary Phillips	Negro	63	Creole	
Sarah Stuart	Negro	7	Creole	Daughter of Rachael Hunter
Catherine Rainey	Negro	5	Creole	Daughter of Nancy Ellis

840

Names	Colour	Age	Africans or Creole	Remarks
Edie Hasty	Negro	5	Creole	Daughter of Susan Bishop
Cecelia Mason	Negro	5	Creole	Daughter of Nenney Robert
Mary Haig	Negro	3	Creole	Daughter of Nancy Ellis

Males 21 Twenty one
Females 25 Twenty five
Total 46 Forty six

I Meredith Moore do swear, that the above list and return, is a true, perfect and compleat list and return, to the best of my knowledge and belief, in every particular therein mentioned, of all and every Slave and Slaves possessed by me as Overseer of James Escothick Esq.r Lessee of the Cienburgh Estate Infirmary considered as most permanently settled, worked, or employed in the parish of Saint Thomas in the East, on the twenty eighth day of June one thousand eight hundred and seventeen, without Fraud, Deceit, or evasion

So help me God

Sworn before me this twenty (Signed) Meredith Moore

day of September 1817

(Signed) Thos Thomson J.P.

Jamaica ss

A Return of Slaves, in the parish of Saint Thomas in the East, in the possession of Peter Roberts on Barracks Plantation as representing George Fellon Esq.r on the 28th day of June in the year of our Lord 1817

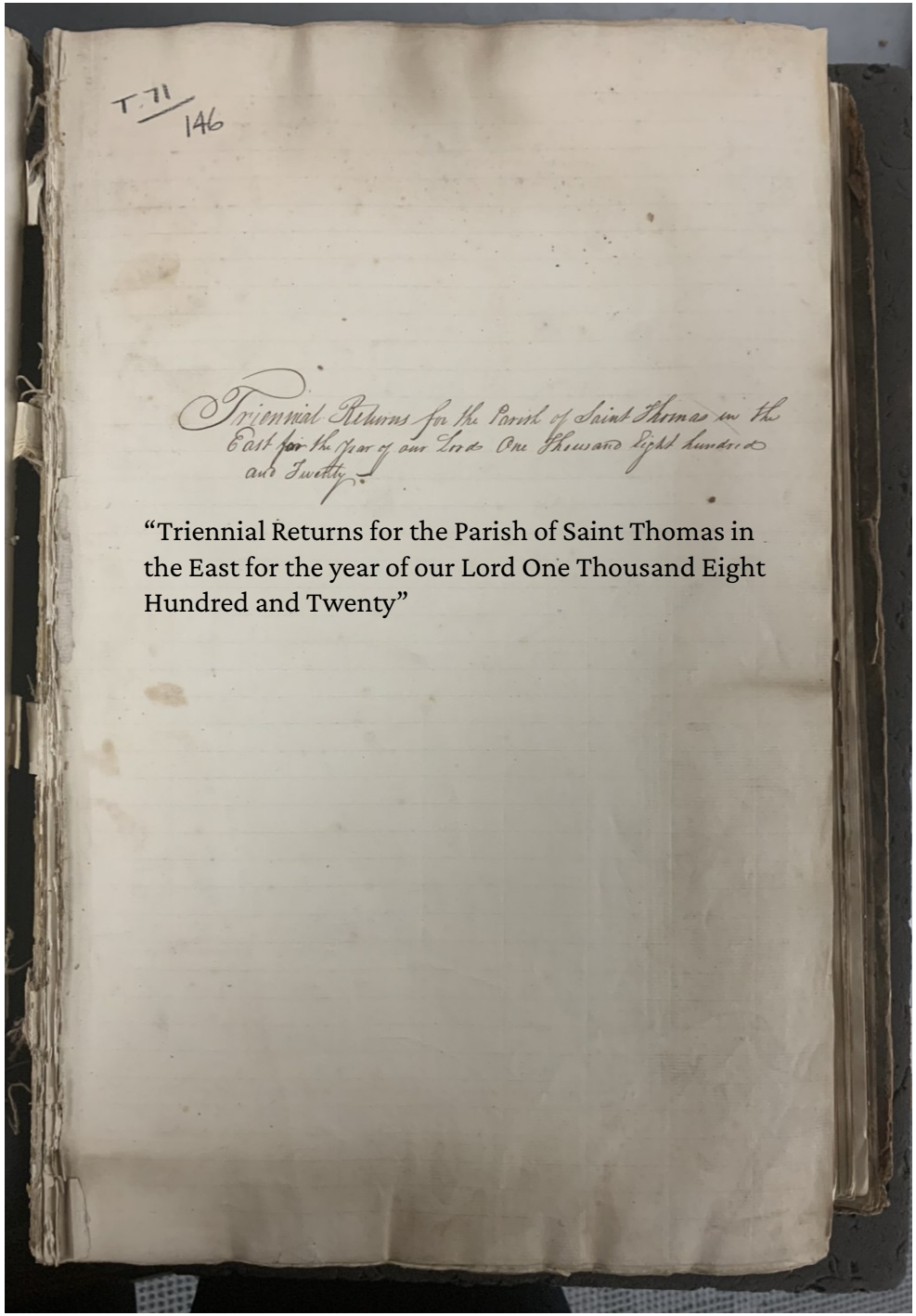
Names of Slaves	Colour	Age	Africans or Creole	Remarks
~~William Grant~~	~~Black~~	~~50~~	~~African~~	
Thomas Lasell	Do	45	Do	
Robert Malcom	Do	45	Do	
David Anderson	Do	50	Do	
~~Thomas Grant~~	~~Do~~	~~50~~	~~Do~~	
John Reid	Do	35	Do	
Edward Grant	Do	40	Do	
James Malcom	Do	50	Do	
~~Robert Baily~~	~~Do~~	~~50~~	~~Do~~	
Cudjo	Do	50	Do	
Cellin	Do	45	Do	
Daily	Do	28	Do	
~~Charles Grant~~	~~Do~~	~~25~~	~~Creole~~	~~Eleanor Graham Mother~~
Joe	Do	26	Do	
William	Do	18	Do	
Hick	Do	25	Do	
James Reid	Do	15	Do	Kitty Grant, Mother
~~Betsy Grant~~	~~Do~~	~~12~~	~~Do~~	~~Betsy Lasell, Mother~~
Dick	Do	10	Do	Nanny Mother
General Washington	Do	8	Do	Betsy Lasell Do
Peter Catcheson	Do	6	Do	Do Do
Adam	Do	5	Do	Susan Grant Do
Frank	Do	1	Do	Margaretta Graham Do
John Moore	Mulatto	5	Do	Nancy Moore Do

1820

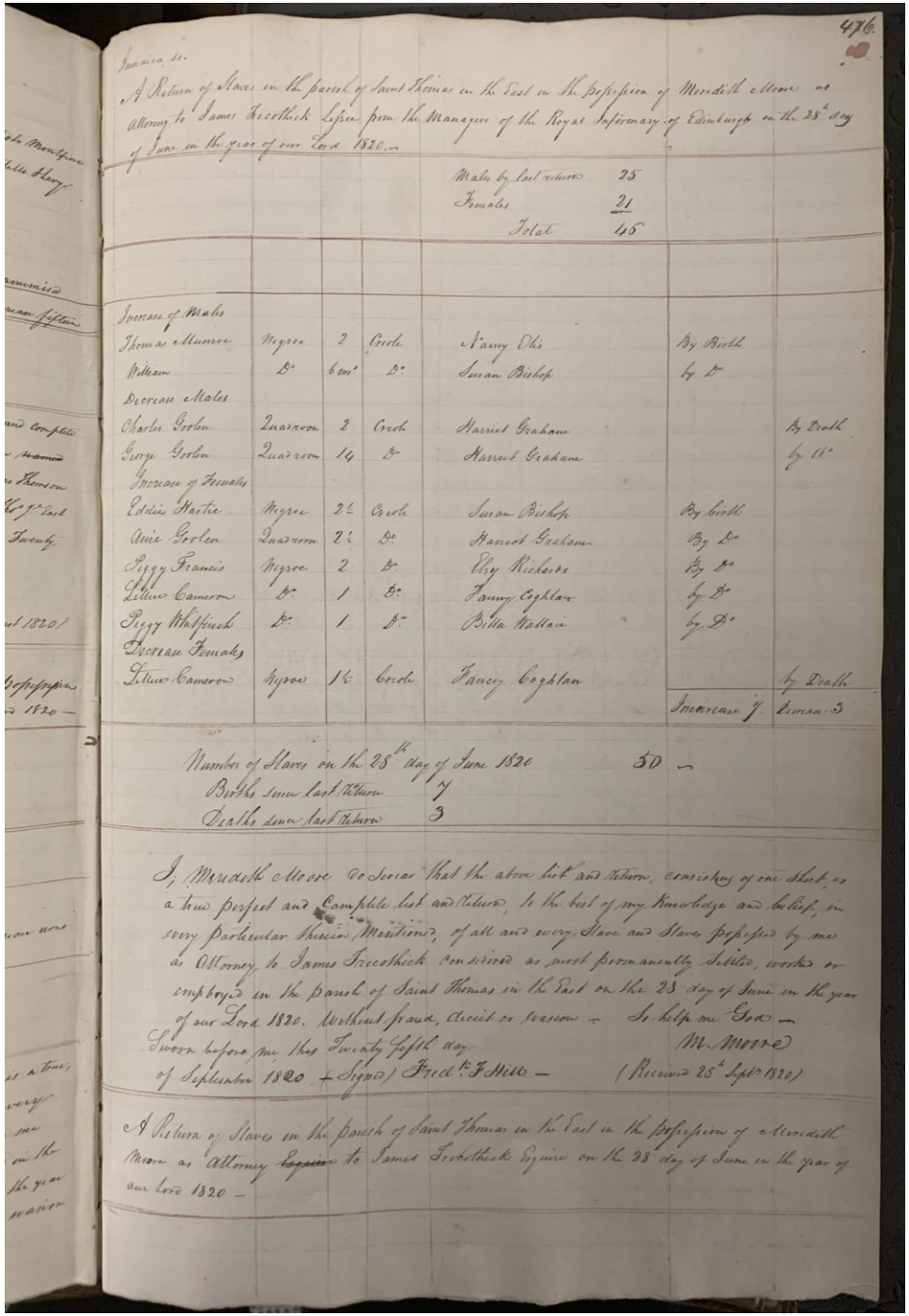
Colonial Slave Registry



Document	Colonial Slave Registry 1(14)
Date	1820
Place	St Thomas in the East, Jamaica
Creator	Office of Registry of Colonial Slaves and Slave Compensation Commission records
Archive and reference	The National Archives (Kew) – catalogue reference: T71/146
Document type	Colonial Slave Registry
Historical context	**British Colonial Slave Registers (1813–1834)** Britain established colonial slave registers following its abolition of the transatlantic slave trade in 1807. The 1807 act of abolition did not abolish the ongoing practice of enslavement of African peoples across its colonies, which continued until 1833. The British imperial government used these colonial slave registers as records to monitor enslaved populations and restrict enslavers' illegal importation of enslaved people. Colonial authorities required enslavers to register people they claimed as property, documenting details such as names, ages, gender, racial classifications, births, deaths and transfers of ownership. We should meet this archival document as historical source and as colonial instrument of the racial violence and dehumanisation that sustained and rationalised plantation enslavement and empire. These registers demonstrate how British colonial administration systematically classified, controlled and commodified Black lives. They provide partial historical evidence of enslaved individuals and families. Produced through the perspectives and interests of colonial authorities and enslavers, this record excludes enslaved people's own voices, relationships, experiences and ways of knowing.
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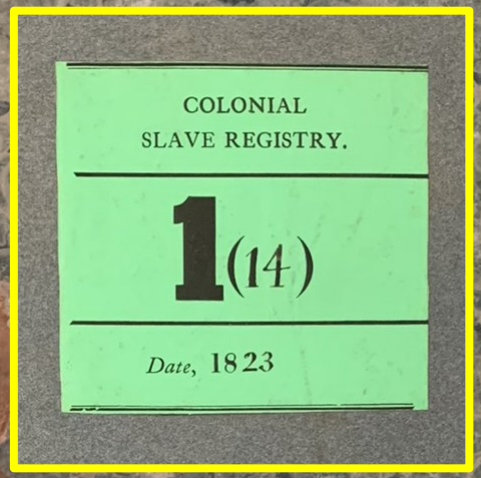


"Triennial Returns for the Parish of Saint Thomas in the East for the year of our Lord One Thousand Eight Hundred and Twenty"



1823

Colonial Slave Registry



Document	Colonial Slave Registry 1(14)
Date	1823
Place	St Thomas in the East, Jamaica
Creator	Office of Registry of Colonial Slaves and Slave Compensation Commission records
Archive and reference	The National Archives (Kew) – catalogue reference: T71/147
Document type	Colonial Slave Registry
Historical context	**British Colonial Slave Registers (1813–1834)** Britain established colonial slave registers following its abolition of the transatlantic slave trade in 1807. The 1807 act of abolition did not abolish the ongoing practice of enslavement of African peoples across its colonies, which continued until 1833. The British imperial government used these colonial slave registers as records to monitor enslaved populations and restrict enslavers' illegal importation of enslaved people. Colonial authorities required enslavers to register people they claimed as property, documenting details such as names, ages, gender, racial classifications, births, deaths and transfers of ownership. We should meet this archival document as historical source and as colonial instrument of the racial violence and dehumanisation that sustained and rationalised plantation enslavement and empire. These registers demonstrate how British colonial administration systematically classified, controlled and commodified Black lives. They provide partial historical evidence of enslaved individuals and families. Produced through the perspectives and interests of colonial authorities and enslavers, this record excludes enslaved people's own voices, relationships, experiences and ways of knowing.
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A

Copy of the

Registry Returns

for the Parish of

Saint Thomas in the East

for the year

1823.

"A
Copy of the
Registry of Returns
for the parish of
Saint Thomas in the East
for the year
1823."

Number of Slaves on the 28th day of June 1823 — Two Hundred ninety one
Births since last return Sixteen
Deaths since last return Forty four

I Meredith Moore do swear that that the above list and return consisting of one sheet is a true perfect and complete list and return to the best of my knowledge and belief in every particular therein mentioned of all and every slave and slaves possessed by me as Attorney aforesaid considered as most permanently settled worked or employed in the parish of Saint Thomas in the East on the twenty eighth day of June One thousand eight hundred twenty three without fraud deceit or evasion

Sworn before me this 21st day of Sept 1823 — Rec'd 20th Sept 1823 — Recd & Filed 7 Hill — So help me God — Mr Meredith Moore

Jamaica ss

A Return of Slaves in the parish of Saint Thomas in the East in the possession of Meredith Moore as attorney to James Frederick Lepine of Red Hill Penn in the 28th day of June in the Year of our Lord 1823

Males by last return twenty five
Females twenty five
Total by last return Fifty

Names	Colour	age	Quality or Grade	Remarks	Increase and Cause thereof	Decrease and cause thereof
Humphrey Munro	Negro	9	Creole	Nancy Ellis	Birth	
Henry Cameron	Negro	1	Creole	Fanny Coghlan	Birth	
Robert Wallace	Negro	1	Creole	Susan Bishop	Birth	
Lewis Munro	Negro	37	Creole	Sally Wallace		Death
Lewis Kerr	Negro	70	Creole			Death
Humphrey Munro	Negro	2	Creole	Nancy Ellis		Death
Queen Munro	Negro females	4 mo	Creole	Nancy Ellis	Birth	
Nancy Williams	Negro	46	Creole			Death
Ann Gordon	Quadroon	4	Creole	Harriet Graham		Dead
					Increase 2	Decease 5

Number of Slaves on the 28th day of June 1823 — Forty nine
Births since last return Four
Deaths since last return Five

I Meredith Moore do swear that the above list and return is a true perfect and complete list and return to the best of my Knowledge and belief in every particular therein mentioned of all and every slave and slaves possessed by me as attorney aforesaid considered as most permanently settled worked or employed on the parish of Saint Thomas in the East on the twenty eight day of June One thousand eight hundred twenty three without fraud deceit or evasion

Sworn before me this 21st day of Sept 1823 — Rec'd 20th Sept 1823 — Recd & Filed 7 Hill — So help me God — Mr Meredith Moore

Jamaica ss

A Return of Slaves in the parish of Saint Thomas in the East in the possession of John McCammon Esqr as Owner on the 28th day of June in the year of our Lord 1823

Males by last return none
Females one
Total by last return one

Names	Colour	age	Quality or Grade	Remarks	Increase and Cause thereof	Decrease and cause thereof
males						
females					Increase 0	Decrease 0

1826

Colonial Slave Registry

148
T
71
L/3130
N°331

Document	Colonial Slave Registry 1(14)
Date	1826
Place	St Thomas in the East, Jamaica
Creator	Office of Registry of Colonial Slaves and Slave Compensation Commission records
Archive and reference	The National Archives (Kew) – catalogue reference: T71/148
Document type	Colonial Slave Registry
Historical context	**British Colonial Slave Registers (1813–1834)** Britain established colonial slave registers following its abolition of the transatlantic slave trade in 1807. The 1807 act of abolition did not abolish the ongoing practice of enslavement of African peoples across its colonies, which continued until 1833. The British imperial government used these colonial slave registers as records to monitor enslaved populations and restrict enslavers' illegal importation of enslaved people. Colonial authorities required enslavers to register people they claimed as property, documenting details such as names, ages, gender, racial classifications, births, deaths and transfers of ownership. We should meet this archival document as historical source and as colonial instrument of the racial violence and dehumanisation that sustained and rationalised plantation enslavement and empire. These registers demonstrate how British colonial administration systematically classified, controlled and commodified Black lives. They provide partial historical evidence of enslaved individuals and families. Produced through the perspectives and interests of colonial authorities and enslavers, this record excludes enslaved people's own voices, relationships, experiences and ways of knowing.
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– Females –

Dorothy Orr	Black	45	African			By Death
Marina Innis	Black	22	Creole			By Death
Charlotte Macedie	Black	51	African			By Death
Sarah Thomson	Black	47	African	Sold to Richard R. Galloway and Registered by her		By Sale
Eliza Thomson	Black	64	African			By Sale
					Increase: One	Decrease: Seven

Number of Slaves on the 28th day of June 1826 Seven
Births since last return None
Deaths since last return Four

I James Forsyth do swear that the above list and return consisting of one sheet is a true perfect and complete list and return to the best of my knowledge and belief in every particular therein mentioned of all and every Slave and Slaves professed by me as Attorney to Thomas Thomson considered as most permanently settled, worked or employed in the parish of Saint Thomas in the East on the twenty eighth day of June one thousand eight hundred and twenty six without fraud deceit or evasion. So help me God.

Sworn before me this 16th day of September 1826 (Signed) Maurice West

(Signed) J. Forsyth

Received 19th September 1826 Receipt given

206

Jamaica ss. A Return of Slaves in the parish of Saint Thomas in the East in the possession of Janet Boyle as Agent for James Stevenson an Absentee on the 28th day of June in the year of Our Lord 1826.

Males by last return None
Females None
Total by last return None

Names (Names of Males to precede Names of Females)	Colour	Age	African or Creole	Remarks	Increase (reason thereof)	Decrease (reason thereof)
– Males –						
David Stevenson	Negro		African	Registered in the parish of Saint Ann by James Stevenson in 1823	Removed from this Parish of Saint Ann	
Robert Stevenson	Negro		Creole			
John Campbell	Negro		Creole			
– Females –						
None						
					Increase: 3	Decrease: None

Number of Slaves on the 28th day of June 1826 Males 3
Births since last return None Females 0
Deaths since last return None

I Janet Boyle do swear that the above list and return consisting of one sheet is a true perfect and complete list and return to the best of my knowledge and belief in every particular therein mentioned of all and every Slave and Slaves professed by me as Agent for James Stevenson an absentee considered as most permanently settled, worked or employed in the parish of Saint Thomas in the East on the twenty eighth day of June one thousand eight hundred and twenty six without fraud deceit or evasion. So help me God.

Sworn before me this 26th day of September 1826 (Signed) Fredk. R. Hill

(Signed) Jennett Boyle

Received 26th September 1826 Receipt given

Red Hill Pen.

205

Jamaica ss. A Return of Slaves in the parish of Saint Thomas in the East in the possession of James Reid as Attorney to James Heartlick Esqr. absent from the Managers of the Royal Infirmary of Edinburgh on the 28th day of June in the year of Our Lord 1826.

Males by last return Twenty five
Females Twenty four
Total by last return Forty Nine

Names (Names of Males to precede Names of Females)	Colour	Age	African or Creole	Remarks	Increase (reason thereof)	Decrease (reason thereof)
– Males –						
Donald Munro	Negro	1	Creole	Nancy Ellis	Birth	
Thomas Munro	Negro	3	Creole	Nancy Ellis		Death
John Coulan	Quadroon	19	Creole	Harriet Graham		Death
Charles Coglan	Negro	26	Creole			Death
– Females –						
Sarah Whitfinch	Negro	3	Creole	Bella Wallace	Birth	
Rosella	Negro	1	Creole	Susan Bishop	Birth	
Grace Francis	Negro	1	Creole	Eby Richards	Birth	
Peggy Whitfinch	Negro	4	Creole	Bella Wallace		Death
Rosetta	Negro	1	Creole	Susan Bishop		Death
Betsy Coglan	Negro	68	African			Death
Sally Wallace	Negro	51	Creole			Death
					Increase: Four	Decrease: Seven

Number of Slaves on the 28th day of June 1826 Forty Six
Births since last return four
Deaths since last return Seven

I James Reid do swear that the above list and return consisting of one sheet is a true perfect and complete list and return to the best of my knowledge and belief in every particular therein mentioned of all and every Slave and Slaves professed by me as Attorney for James Heartlick Esqr. considered as most permanently settled, worked or employed in the parish of Saint Thomas in the East on the twenty eighth day of June one thousand eight hundred and twenty six without fraud deceit or evasion. So help me God.

Sworn before me this 9th day of September 1826 (Signed) Peter Robertson

(Signed) James Reid

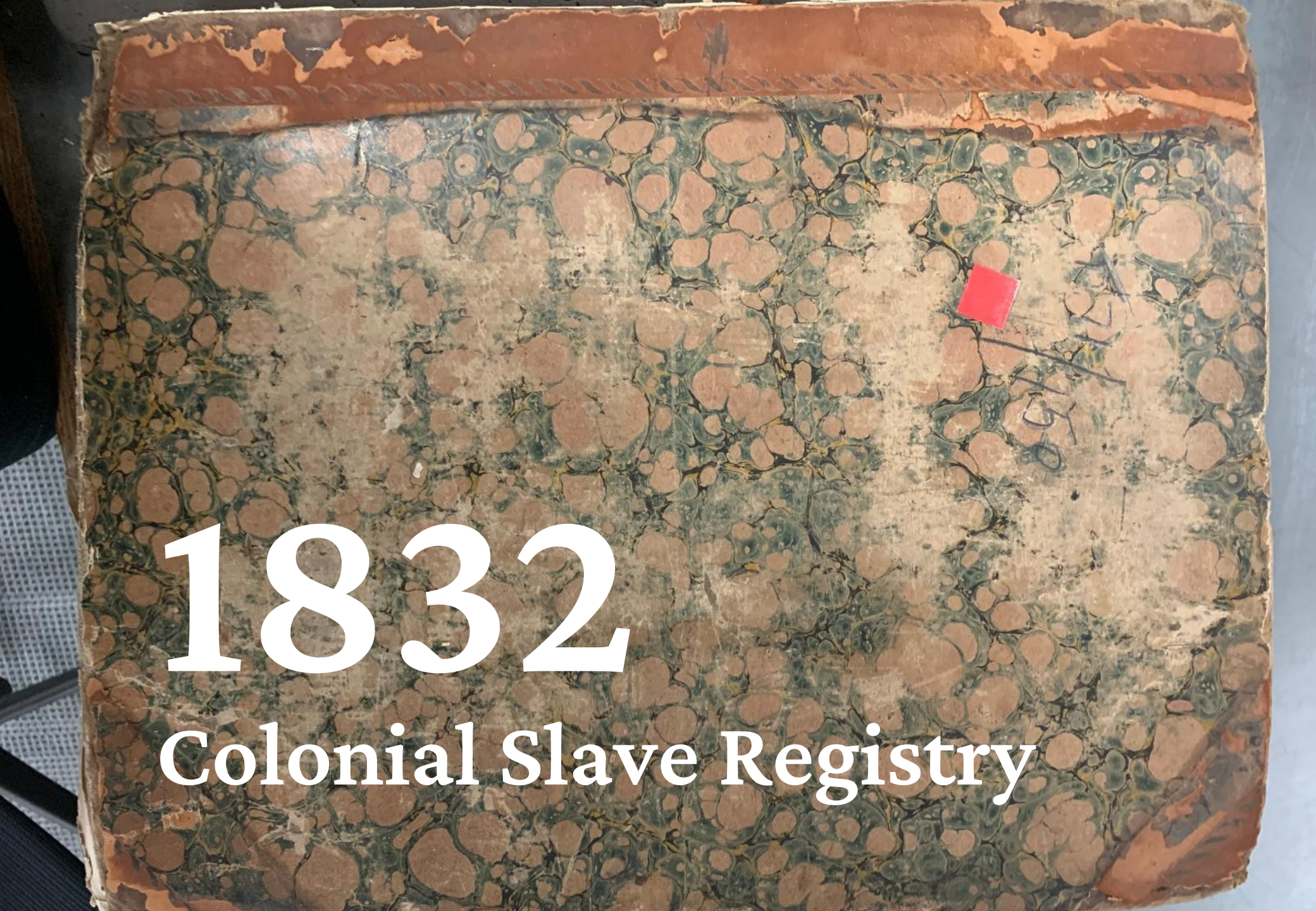
Received 12th September 1826 Receipt given

Bristol and Buckingham Pantation.

Jamaica ss. A Return of Slaves in the parish of Saint Thomas in the East in the possession of James Reid as Attorney to James Heartlick Esquire on the 28th day of June in the year of Our Lord 1826.

Males by last return One hundred and forty Eight
Females One hundred and forty three
Total by last return Two hundred and ninety One

Names (Names of Males to precede Names of Females)	Colour	Age	African or Creole	Remarks	Increase (reason thereof)	Decrease (reason thereof)
– Males –						
Andrew Mason	Negro	1	Creole	Eliza Murray	Birth	
Natty Lamont	Negro	½	Creole	Clarissa Goddard	Birth	
George	Quadroon	2	Creole	Anne McBean	Birth	
John Gordon	Negro	2	Creole	Eleanor Orr	Birth	
James England	Negro	2	Creole	Clarissa Goddard	Birth	
William Logan	Negro	2	Creole	Eleanor Nesbet	Birth	
George Stewart	Negro	1	Creole	Anne Johnston	Birth	
George McLeod	Negro	1	Creole	Margaret Rutland	Birth	
Davy	Negro	½	Creole	Charlotte Davies	Birth	
Munro	Negro	1 mo	Creole	Eleanor Orr	Birth	
James Hamilton	Sambo	19	Creole	Betty Pettimore		Death
Thomas McIntosh	Mulatto	24	Creole			Death
Andrew Mason	Negro	1	Creole	Eliza Murray		Death


1832
Colonial Slave Registry

Document	Colonial Slave Registry 1(14)
Date	1832
Place	St Thomas in the East, Jamaica
Creator	Office of Registry of Colonial Slaves and Slave Compensation Commission records
Archive and reference	The National Archives (Kew) – catalogue reference: T71/150
Document type	Colonial Slave Registry
Historical context	**British Colonial Slave Registers (1813–1834)** Britain established colonial slave registers following its abolition of the transatlantic slave trade in 1807. The 1807 act of abolition did not abolish the ongoing practice of enslavement of African peoples across its colonies, which continued until 1833. The British imperial government used these colonial slave registers as records to monitor enslaved populations and restrict enslavers' illegal importation of enslaved people. Colonial authorities required enslavers to register people they claimed as property, documenting details such as names, ages, gender, racial classifications, births, deaths and transfers of ownership. We should meet this archival document as historical source and as colonial instrument of the racial violence and dehumanisation that sustained and rationalised plantation enslavement and empire. These registers demonstrate how British colonial administration systematically classified, controlled and commodified Black lives. They provide partial historical evidence of enslaved individuals and families. Produced through the perspectives and interests of colonial authorities and enslavers, this record excludes enslaved people's own voices, relationships, experiences and ways of knowing.
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Jamaica, ss.

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A RETURN of SLAVES, in the parish of St Thomas in the East in the possession of William Forsyth as Agent to James Fraser Esqr. Agent to the Royal Exchange Assurance of London

on the Twenty-eighth day of June, in the year of our Lord, 1832

Ended in this parish in 1829 by Reid as Attorney

MALES by last Return 21
FEMALES 12
TOTAL by last Return 40

NAMES. (Names of Males to precede names of Females)	COLOUR.	A°	AFRICAN OR CREOLE.	REMARKS.	INCREASE, AND CAUSE THEREOF.	DECREASE, AND CAUSE THEREOF.
Richard Gordon	Negro	2	Creole	Susan Bishop		
Ellis Munro	Negro	7mo	Creole	Nancy Ellis	By Birth	
Ned Robertson	Negro	31	Creole			By Death
Charlotte	Negro	1	Creole	Ellen Wallace	By Birth	
					INCREASE. 3	DECREASE 1

NUMBER of SLAVES on the 28th day of June, 1832. 42
BIRTHS since last Return One
DEATHS since last Return One

Jamaica, ss.

William Forsyth of the Parish of St Thomas in the East in the County of Surrey in the said Island, being duly sworn, maketh oath, and saith, that he hath carefully counted all the words and figures in the above Triennial Return of Slaves contained, and that the whole amount to 2 legal sheets of one hundred and sixty words per sheet, and 39 words over, to the best of this deponents knowledge and belief.—SO HELP ME GOD.

Wmyth

Sworn before me this 28th day of September 1832

Rd T Hill

I, William Forsyth do swear, that the above list and return is a true, perfect, and complete list and return to the best of my knowledge and belief, in every particular therein mentioned, of all and every slave and slaves possessed by me as Agent aforesaid considered as most permanently settled, worked, or employed in the parish of St Thomas in the East on the 28th day of June, in the year of our Lord 1832 without fraud, deceit, or evasion.—SO HELP ME GOD.

Wmyth

Sworn before me, this 28th day of September 1832

Rd T Hill