

Tribhuvan University

Representation of Slavery in *The History of Mary Prince*

A Thesis Submitted to the Central Department of English, Tribhuvan University, Kirtipur,
Kathmandu for Partial Fulfillment of the Requirements
for the Degree of Master of Arts in English

By

Soma Nath Sharma

Symbol No.: 1181

Regd. No.: 6-1-53-407-99

Central Department of English

Tribhuvan University

April 2016

Tribhuvan University
Central Department of English
Kirtipur, Kathmandu

Letter of Recommendation

Soma Nath Sharma completed his thesis entitled “Representation of Slavery in *The History of Mary Prince*” under my supervision in partial fulfillment of requirements for the degree of Masters of Arts in English. I, hereby, recommend his thesis be submitted for viva voce.

Mr. Shankar Subedi

Supervisor

Date: _____

Department of English

Kirtipur, Kathmandu

Letter of Approval

This thesis entitled “Representation of Slavery in *The History of Mary Prince*” submitted to the Central Department of English, Tribhuvan University, by Soma Nath Sharma has been approved by the undersigned members of the Research Committee.

Members of the Research Committee:

Internal Examiner

External Examiner

Head

Central Department of English

Date: _____

Acknowledgements

First of all, I am much indebted to my thesis Supervisor Mr. Shankar Subedi, Central Department of English, Kirtipur for his perpetual advice and motivation..

I would like to express my sincere gratitude to Prof Dr. Amma Raj Joshi, Head of the Central Department of English, for his cooperation and motivation. Similarly, I am thankful to all respected teachers of Central Department of English, who directly or indirectly guided me in my pursuit.

I wish to express my heartfelt gratitude to my parents Mr. Prabananda Padhaya and Mrs. Laxmi Sharma, and to my brothers Ishwori Prasad Sharma and Shalikram Sharma for their boundless inspiration, unlimited support not only to my this thesis but also for my whole study. Finally, I would like to express my deep thanks to my wife Samjhana Sharma for her help in computer typing.

April 2016

Somnath Sharma

Abstract

The History of Mary Prince exposes the extreme form of domination, torture, and psychological difficulties inflicted upon the slave girl – Mary Prince who has been frequently sold and victimized. In the state of servitude, Prince is not devoid of racial sensibility. She resists and challenges slavery by speaking against slavery. Considering the possibility of getting freedom and her narrative published, she willingly sells herself to the white editor –Thomas Pringle. Despite showing the dehumanizing effects of slavery, she goes on subverting the meaning of religion as understood by the whites. She denies to act according to the will of the white masters as a slave; she consciously resists the slavery to be free. Her act of writing and publishing her narrative is a political movement wishing to dismantle the unequal treatment prevalent in the society due to the rationalization of slavery on the ground that the blacks are naturally inferior.

Contents

	Page No.
Acknowledgements	
Abstract	
I. Slavery and <i>The History of Mary Prince</i>	7-21
II. Representation of Slavery in <i>The History of Mary Prince</i>	28-42
III. Critique of Slavery in Prince's <i>The History of Mary Prince</i>	49-44
Works Cited	

I. Slavery and *The History of Mary Prince*

The History of Mary Prince: A West Indian Slave Narrative by Mary Prince exposes the horror of slavery as faced by Mary Prince who was born in Bermuda and forced into the violent claws of slavery where she faced the excesses of humiliation and torture resulting into the psychological trauma. Her narrative is a record of the horrific realities of the institution of slavery which shows the metaphoric significance of bodily pains.

Mary Prince begins her autobiography in conventional and traditional manner by relating the place of her birth which is immediately followed by an account of her childhood. Prince describes a domestic world where she was happy with the family but it could not last long. She gives a brief account of her happy childhood and contrasts it with heart - wrenching account of the slave auction that separates her from her mother and her siblings. Freedom, humanity, independence and familyhood are not experienced by the blacks. Low payment, overworking, danger of liberty are the outcomes that institution of slavery produced. She describes her pain inflicted on her body.

Mary Prince was ignorant as well as innocent when she was sold. She was separated from her family. Being separated from her family, she was dehumanized and she went on facing the reality where she was treated as if she was an animal. However, even though she had many different masters, she remained cool and silent and the majority of masters treated her badly she did not give up on the fact that she wanted her freedom. She struggled hard in getting freedom.

Mary Prince also feels of being stronger due to the bible class she joins. She is no more a passive slave like her mothers who were not literate. She gives the permission to Thomas Priangle to edit her narrative so that her narrative could be

published. It is the conscience that appears in Prince with her literacy that makes her feel easy fighting for equality. The self-determination, fighting against slavery, hold response to torture by Jacobs, Prince and Douglass are an outcome of literacy they have.

Mary Prince is not only the passive receiver of the pain but also the active sharper of her life. She is carrying the spirit of revolutionary persona implanted in her blood as exposed in her attempts to grow vegetable in white's garden, marry a free black and narrate her captivity experiences before a white who could help in publishing the narrative.

She narrates the experience of being sold along with the family member, "We followed my mother to the market-place. At length the vendue master, who was to offer us for sale like sheep or cattle, arrived, and asked my mother which was the eldest"(1). The family tie is about to be broken as they are going to be separated physically from each other. The horror of slavery is seen when the buyer checks her as if a butcher does to goats. When her mother is asked who was the eldest child then she used non verbal language to point Prince," She said nothing, but pointed to me. He took me by the hand, and led me out into the middle of the street, and, turning me slowly round, exposed me to the view of those who attended the vendue (1) . The new master took her into the violent claws of slavery where her life began to face the inhuman treatment of slavery. She further narrates, "I was soon surrounded by strange men, who examined and handled me in the same manner that a butcher would a calf or a lamb he was about to purchase"(1). Here she proves that she is treated as cattle to be sold as per the desire of butcher.

This narrative shows the barrier between blacks and whites under slavery which was obvious. Its value lies in the detail that it gives of the British Caribbean slave trade with a special focus on recollections of an enslaved Caribbean woman.

Prince places an emphasis on the colonialist's psychological domination and physical abuse of enslaved Africans. Prince understood clearly that she was owned and viewed as property by white plantation owners. She also had the alternatives to go back to slave owners after working hours to reclaim her identity with fellow enslaved Africans, to voice her displeasure over being exploited economically by her owners, and to choose to obtain her freedom in England.

Thus Prince's narrative is replete with struggles and tactful solutions guided by literacy she obtains. As an adult, Prince clearly, chose her to set of values resulting from a loving relationship with a mother who encouraged her to stand up for her civil right, identity right, literacy right despite the psychological repercussions and physical beatings by her owners.

Mary Prince is fortunate enough to have a pre-colonial slave mother who protected and encouraged her to fight those seeds of doubt implanted in her by the slave masters and mistress that she is an inferior human being. Enslaved black women were deprived of proper payment for their labour. One cause to revolt against legalized slavery in colonial Caribbean is to dismantle the gap between overwork and low payment which whites provide for blacks. Prince was denied of her fundamental rights.

She had to endure many difficulties in her life, like being separated from her family and dehumanization. She was treated as if she were an animal. However, even though she had different masters and the majority treated her badly she didn't give up hope as she wanted her freedom for the sake of her identity and black consciousness.

Set against the background of slavery, this novel is shaped by the horror of servitude and also shapes the structure of novel. Since she is sold several times, she is commoditized and treated as a mere object lacking the agency. However she is able to narrate her slavery. While resisting against slavery, Mary Prince goes on publishing her narrative with the help of white publisher. Mary Prince is commodified and remained silence which she used as a tool to resist thereby getting an outlet to escape from the state of servitude. By narrating her life story and publishing it, she proves her rebellious persona in the cruel bondage.

As Mary Prince was treated as cattle and sold frequently, faced a number of threats like murder and rape by several masters. Despite the challenges she is no more under the obligation to be an honest slave as designed and demanded by the colonial mentality and imperialism that existed long before in the West Indies. While making attempts to tackle the problems, she walks the path to get freedom. Gaining freedom is full of challenges for a woman like Mary Prince.

This autobiographical novel has been interpreted from several perspectives like Feminism, Post-colonialism. Mary Prince's personal account can be taken as a source of women history which has long been dominated and ignored. Many other sources have been lost due to the ignorance. In this context, Bridget Brereton talks that Mary Prince's source is authentic to discover women identity. She writes, "Except for the celebrated autobiographies by Mary Prince and Mary Seacole writings by black Carribean women of the nineteenth century letters, diaries, memories, fictions, have not often been located or used as source" (144). This quote clarifies that Mary's narrative can be taken as a source for women's history and identity. As a female slave she is tortured due to the patriarchal cultural programming.

The issue of feminism can be seen in her act of revolting against the domination done to her by males. From the post colonial perspective the critics have argued that the woman is treated as a colonial subject to be used, misused, sold , dominated, played, read and tortured by whites. Said's concept of orientalism has been found being applied. However I am using slavery as a tool to study / analyze this text. In this context, Baumgartner gives a historical reference of how prince is sold:

Prince's experience as a slave in the British West Indies is in many respects typical, but it is unusual in the number of owners under who she labored. Born in Bermuda in 1788, Price is sold at the age of twelve, after a relatively. Happy, innocent childhood, to captain and Mrs....., where she is initiated into the violent realities of hard work, physical and, probably, sexual abuse. After five years in this household , she is sold to Mr.D ... an owner of saltmines on Turk's Island , located two hundred miles northeast of Bermuda .Prince spends the next five years laboring under harsh conditions. (225)

The extract clarifies that Prince is sold several times into the horror of slavery. She is unable to know where she is. Further Star Alonzo writes: Mary Prince told of respect beating and flogging: "Both my mistress and my mistress and my master caused me know the exact difference between the smart of the rope the cart – whip, and cow skin... to strip me naked – to hang me up by the wrists and lay my flesh open with the cow skin, was an ordinary punishment for even a slight offence" (121). This shows that how she is whipped and tortured. In this context, Sandro Pouchet Paquat writes:

It establishes the fundamental of her voice and identity, in time and space, on private and public levels. Mary Prince shapes her narrative to a pattern of developing public consciousness in a journey from the

unconsciousness and illusory happiness of childhood in slavery, and progressive stages of resistance and redefinition; to temporary man mission and self-definition. (138)

This clarifies that how Mary Prince resisted several stages of slavery and redefined the history i.e. by developing the public consciousness.

I will be using historicizing slavery especially with the focus of representation of slave labor, slave trade and limited literacy that Prince possessed leading her to obtain her freedom. By historicizing slavery in 18th century Jamaica, West Indies, I will be highlighting the horror of slavery, servitude, bondage and finally freedom. In this research I will be using Barbara Baumgartner's *The Body as an Evidence : Resistance , Collaboration in The History of Mary Prince*. Furthermore I will be using the ideas of Sandro Pouchet Paquet's *The Heartbreak of West Indian Slave in the History of Mary Prince*. To make the thesis sounds good, I will also use the concept of literacy suggested by Marthan Cutter in *Dismantling the Master's House*.

My thesis aims at showing how her labour was mis/represented by whites, how the slavery was represented, and how Prince was sexually, culturally, mentally as well as economically exploited. She endured many hardships in her life. Furthermore I will be interested in showing how her resistance and limited literacy developed a rebellious persona within her to escape the horrors of slavery as a challenge to the white domination. Her act of resistance can be seen when she grows vegetables in the white plantation, she marries a free man at last to challenge the white supremacy and finally she publishes her narrative as a direct disloyalty to colonial law.

I have divided my thesis into three parts: firstly I introduce the narrative of Prince regarding her birth, her family and her entrance into the state of servitude. Since, I aim at showing the rebellious slave consciousness imbedded in Price since the

past thereby leading to the freedom. In the second part, the textual analysis of Prince Narrative is done to prove the objective of the research. The last chapter of this thesis consists of short conclusion where the findings of the whole thesis is summarized.

Slavery is an injustice treatment which is practiced to support the western colonial discourse. Slavery system got rationalized on the grounds that blacks are racially inferior. Slavery became legalized institution during 16th and 17th century that served the interests of the whites proving it as the extreme form of black's domination and sufferings. In this regards Bulmer and Solomos write, "Slavery is an extreme form of domination and exploitation characterized by a parasitic relationship between dominant whites and the enslaved blacks. This is a two way relationship of dependence, even though one party holds power of life or death over the other" (Bulmer and Solomos 58). It clarifies that slavery is an unjust and inhumane practice. Eighteenth century Jamaican society was complicated due to the Slave system. Mary Prince is a victim of this system. This system made black's life harder by separating family members from each other. Colonists rationalized Slavery on the ground of hierarchy that blacks are racially inferior, emotional, and barbaric where as whites are superior, rational, and civilized. Even the hierarchy was created in slave naming pattern. In this regards, Bumard writes:

Every year, slave owners responsible for managing estates were required by Jamaican law to submit to the local vestry an account of whites, slaves, and livestock on their properties. Whites were listed by first name and Surname; Slaves were denoted by first name. Sometimes accompanied by a modifier referring to age, occupation or ethnicity: and stock were merely enutnerated. (329)

As demanded by Jamaican law, slave owners had to submit the account of slaves and livestock on their properties to the local vestry. An analysis of naming patterns can help to determine the extent to which white tried to inferiorize blacks. The slave owners thought themselves to be originator of slaves' names. Hence blacks or slaves were seldom given the right to name themselves:

An analysis of naming patterns can help to determine the extent to which African cultural practices were retained or transformed in the movement of Africans to Jamaica and explication of the rules governing the distribution of names shows how whites, slaves, and animals were differentiated in early Jamaica. In particular, the names given to blacks indicate that white Jamaicans thought African (whom they invariably denoted as Negroes rather than slave) to be people entirely different from themselves. (Bumard 325-326)

This quote clarifies that how the Jamaican government makes law and rules to exclude black from cultural practice. It also shows that the slave owners had to submit the account of slaves purchased and sold. While talking about history of slavery, H. Adlal Murdoch gives a glimpse of how slavery came into existence:

The large scale transportation of African slave across the Atlantic began as early as the mid 15th century slave trading chronologies clearly so that African were first to be brought to Europe as slave as early as 1441, with the first large group arriving a scant three years later indeed the overwhelming importance that the slave trade quickly attended for European business is attested to by the fact that Elmina castle, one of the major West African coastal slave trading force . . .

soon began to be imported into the Caribbean , the first group arriving in Jamaica in 1517. (66)

These quotes make it clear that a large number of African slaves were brought to Europe since Fifteenth century and were legalized. The business of importing and exporting slaves made the condition of slaves very miserable and pathetic.

They were forcefully taken or made slaves. They had no way to be out, rather slaves had provided the foundational engine for European capitalist expansion , Murdoch further writes:

The slave trade is thought to have taken between ten and twenty million . African from their homeland, with approximately six hundred thousand taken to Jamaica (one of the largest net importer of slaves at the time) between 1553 and 1807. The vast majority arrived during the eighteen, with about sixty percent of all slaves transported to the new world arrived in g between 1700 and 1810 (sugar revolutions and slavery”) the period of peak profitability for the sugar industry. (72)

Interpreting the slavery perspectives Lovejoy Paul expresses about how slaves increased in different plantation:

Slaves were increasingly used as plantation labor, expanding the slave mode of production. This mobilization of large numbers of slaves living apart free and used primarily as unites of production made slavery more exploitative but as the same time provided increased social mobility for the fortunate slaves used as trading agents, soldiers and concubines. (298)

This clarifies that slaves are purchased and sold not for their betterment but as per the need of masters. The identity-crisis, family separation and mental torture show the

objective of slavery on behalf of whites. The way blacks were deprived of naming themselves says much about African's inferior position in a society like Jamaica European racist condescension. Slaves recognized the humiliation implicit in the name they were given.

When freedom was provided to them, the opportunity to name them the slave's names became almost entirely extinct. Then they tried to mimic whites' culture and gradually rejected their slave heritage. As Burnard mentions: " Yet, at the same time that blacks rejected there slave heritage, they also rejected their African heritage in order to mimic incompletely, the European oppressors that they, ironically, aspired to become" (326). The first slave that the way English names were given to children portrays them less as unique individuals than as part of on going family and lineage. In fact the names were so few that most people shared them extensively within their communities and families. White Jamaican parents preferred names already current in their families.

During mid-eighteenth century, it was an increased tendency for them to give children second forenames. "Thus, Edward and Elizabeth Manning (nee Moore) named their only son Edward Moore Manning, honoring both the father -a prominent immigrant Merchant and the mother's family of distinguished family and politicians" (Burnard 327). The study of naming practices in eighteenth-century Jamaica tells much more about white attitudes toward their slaves than about slave's conceptions of themselves. "Whites, free- blacks, and slaves could be distinguished by name even more easily than they could be distinguished by colour or by social or economic position" (345). Overtime, a gap developed between Jamaican races. Whites had three or more names often including two surnames.

Free blacks or colored Seldom had more than two names and sometimes only one and slave were usually known to whites by forename only or by forename and a modifier. As Bumard notes:

Only twelve of 2,221 slaves listed in 1753 inventories (0.5% were I/ordered) two names. Interracial nomenclature differences were minimal compared to racial monastic ones. Whites fostered such distinctions in order to further sheer belief that blacks were inferior - more like animals than Anglo-Europeans. (328)

From the late seventeenth century onward, Jamaica was a plantation society in which planters exercised a systematic and relentless power, legitimized by the written and spoken words. In Jamaica, the relations between whites and blacks were not fluid as it was in Virginia. In Virginia slaves had more autonomy than their descendants. One measure of lay in the elaborate and the exotic surnames-which they were able to take. Unlike such exotic names appear to have existed in Jamaica; slaves had only single planter-imposed names from the very start of settlement. Whites used a universal social language based on racial identification to describe slaves. They always referred to them "negroes" rather than as "slaves". As Bumard mentions:

Mulattoes were occasionally acknowledged as such but hardly in their likely proportions within the slaves population were (just 2 percent of slaves listed in inventories in 1753 denoted as mulattoes). Although ethnic origin was a more conudifier (Creole Jack, Mocco nanny, Papaw Juba, etc), or age (Linle Coffee, Old Coobah, etc), race w. the primarily marker of identification. (330-31)

Beyond naming pattern, a great challenge to Jamaican black women was to be psychologically and physically free from white's ownership. Thus enslaved women,

due to growing consciousness, began to write autobiographies, diaries, journal. Letters which were the sources for Caribbean history. Women have left far fewer traces than men in the historical records. Most of what they have created has vanished forever, and men have monopolized the written word as well as public arena. Of course, the mainstream records which historians use may contain rich data about women and gender relations, and such records according to Brereton "have been fruitfully mined by researcher asking different questions and bringing different perspective" (144). Even Thomas This wood's extraordinary Jamaican diaries are problematic and the records are often silent about the real lives of women.

This is why historians concerned to engendered history have sought to capture the actual voices of real women and to make their testimony, whether oral or written, central to their reconstruction of the past. Oral history allows for the retrieval of women as they themselves conceptualize and tell them its importance for reconstructing women's history is clear enough as a French scholar puts it. Women have spoken a great deal. In this regard Bereton adds:

Though women have left far fewer traces in the written record than men, personal documents left by literate women are a key source for women's history. Black and Indian women were largely silent, in literacy terms, until well into the twentieth century. Except for the celebrated auto-biographies by Mary Prince and Mary Seacole, writings by black Caribbean women of the nineteenth century letters, diaries, memories, fictions have not often been located or used as source. (144)

One of the greatest insights of women's history is that no sharp rift existed between women's public and private lives, and that the private sphere has been much more

central to the lives of women than men in most human societies. Personal documents like diaries, memoirs and letters can illustrate this sphere and help historians to reconstruct it. Testimony by women often reveals the credulity of personal and familial relationships in their lives. Such testimony also reveals data on motherhood and marriage, health and sexuality, domestic life and home management, and the rearing and education of girls.

Motherhood is often central to the private sphere. Mary Prince was childless and deprived of motherhood, as her modern editor speculates that she was made sterile by the repeated physical abuse to which she was subjected all through her childbearing years. Motherhood, in Prince's case, is a pure tragedy. For elite girls marriage, of course, is the only acceptable destiny. Yselt Bridges' French Creole mother, Alice Rostant Guppy, monitored likely white bachelors with meticulous care. She firmly believed that "marriage, children and home were the foundations of a woman's life, and that love would follow marriage and motherhood, not the reverse" (Brereton 151). Household management was, of course, all the task of women. Whether free or slave, control of domestics was pivotal to their daily existence. It was one of the few forms of power they possessed, and defiance of their authority by the servants was seen as an assault on their status as women of the ruling caste.

The health of husbands' children and friends was a constant preoccupation for many of the Caribbean women. The Caribbean was a dangerous place for European residents at least up to the end of the nineteenth century, and fear of disease and sudden death pervades the journal and letters of Maria Nugent and Elizabeth Fenwick.

Both Maria Nugent and Elizabeth Fenwick saw how slavery corrupted the rearing of white children in the Caribbean. Women were socially differentiated within the gender discourses of slave-based societies and characteristics. Women

began to participate in the contests over the definitions of womanhood and femininity. Indeed, the Very notion of 'woman' was consistently challenged by women within the highly politicized gender of colonialism and for them it was a deeply problematic category.

The denial by some women of other women became the basis of conflict that internally exploded the potential of coherent representations of feminine identities and weakened the analytical value of the concept of woman. As a consequence, slave girl Prince now can speak discursively about the internal chaos of the concept as it relates to gender and race.

Enslaved black women presented slave society with its principal feminist opposition. Oppressed by gender orders of black and white communities, slave women were, undoubtedly, the most exploited group. The inescapable tyranny of white and black masculinity created several levels on which gender oppression was experienced and resisted. Resistance begotten an anti-slavery mentalities preceded plantation. Then African black women set their hearts and minds against slavery. Then the result was the violent action lead by black women against their owners. These women began to create social turmoil and the articulation of protests. As Beckles point out:

Jacob Belgrave, for example, the free colored owner of a large Barbados Sugar plantation, told the authorities that, shortly before the April 1816 slave revolt, he Was verbally abused by a gang of slave women who alleged that he was one of the fellows opposed to abolition of slavery. (46)

White supremacy and male superiority have characterized the black women's reality as situations of struggle. Black women's vulnerability to assault in the workplace,

on the street, and at home has stimulated Black women's independence and self-reliance which developed the vision of black feminist thought. Black feminist thought encompasses diverse meaning.

On the one hand black feminist identifies being of African descent as the sole determinant of a black feminist consciousness; on the other hand, it has also been used to apply to selected African – Americans, primarily to those women who possess some version of a feminist consciousness. Beverly Guy-Sheftall contends that "both men and women can be Black Feminism. and names Fredrick Douglass and William E.B. Dubois as prominent examples of Black male feminist "(Collins 37) Guy-Sheftall further suggests that experiences gained from living as African-American women stimulate a black feminist sensibility.

Patricia Hill Collins in her essay, "Defining Black Feminist Thought" tries to show the role of African - American women for the formation of Black thought. As she writes:

One key role for Black women intellectual is to ask the right questions and investigate all dimensions of a Black women's stand point with and for African American women. Black women intellectuals thus stand in a special relationship to the community of which we are a part. And this special relationship frames the contours of Black Feminist thought. (382) C ' Black feminist thought accrete collective identity among African American women about the dimension Black feminist thought affirms and the rearticulated consciousness empowers. (9)

African- American women stimulate resistance. Black Feminist Thought is for Black women in that it enmeshes black women far political activism.- Elite white females in slave society sought to exclude on the basis of race, black and brown females from

membership of the ideological institutions of womanhood and femininity. The attack upon nonwhite female identity promoted a gender culture of exclusion that was rationalized and maintained as new gender representations surfaced in distinct ideological and material situations.

Texts written by white women with social familiarity of slavery yield to the steady evidence of these developments. Mrs. Carmichael, for example, an Englishman who lived in St Vincent, HI.4 and Trinidad during the 1820s, described black women in her publication travelogue as masculine brutal lacking feminine sensitivities.

White society merely assumed that all black and mixed race women were slaves, imposing on them the onus to prove otherwise. Their freedom, then, was compromised by its vulnerability to constant scrutiny and violation. Since the concept of a free black woman seemed contradictory most free black woman found them constantly challenging attempts to rein slave them. (Beckles 38)

The world of white and black women, as a result, despite dramatic experiences of intimacy, was filled with mutual antagonism, cruelty, and violence. White women used their caste and class power to support the patriarchal pro-slavery argument that blacks females were not women in the sense that they were, certainly, not feminine in the way they wished to be.

It should be emphasized that, as far as the sugar colonies are concerned the majority of mixed race women remained enslaved, worked in filings and were not differentiated from African women in terms of life experiences, few escaped slavery, and most remained consigned to labour gangs alongside their black mother. The plantation which was created by African family was used by mixed race women to live, sharing their life experiences.

Some mixed race women, even attain legal freedom were forced by circumstances of birth to retain social connection with then-enslaved kith and kin. Though they didn't wish return to slavery they sought to enhance civil rights options of their off-spring by adopting strategic political positions. One such strategy was to choose for procreation with Whiteman. Mother was to enter intimate social friendships whose need for friendship and companionship reflected the considerable restrictions placed on their lives within the patriarchal system.

At the same moment in Barbadian society Elizabeth Newton, owner of Newton and Seawell plantations, had developed a special friendship with her housekeeper Doll. Doll subsequently claimed that she was assured freedom for herself and three daughters on her mistress's return to England. When Elizabeth returned to England she makes no arrangements for their manumission. Doll and her daughters continued to work on the estates as housekeepers. But they pressed their claims for treatment as privileged. The success of their mission was striking "Doll's daughters were skillful advocates of their own interests; Jenny had a child with white man; Betsy runaway to wife of the white manager" (40). In this way a section of family whitened through miscegenation.

It is instructive to note, however, that while Doll and her daughters initially benefited from the special relationship with a white woman, most mixed race were linked to white males and acquired their advancement as part of a negotiated package that included sexual arrangements. During eighteenth century, persons who opposed to this freedom charged that most of the manumitted colored and black women were mistresses and of property. It was also generally asserted that these women bore the scorn and endured the envy of the sexually repressed white wives of such men. Hart

sisters of Antigua were more intellectually radical whose contributions to Caribbean anti-slavery politics are considerable. Beckles mentions:

Anne and Elizabeth Hart were free colored who came to prominence as young poets, Pamphleteers and polemicists like Gill, they were associated with racial Methodists within the religious opposition to slavery. The Hart sisters were pioneers within the ranks of free Caribbean women of their time in terms of their ideas about women's rights, gender issues, and the wider question of social justice. (44)

Elizabeth Hart, particularly, was publicly abused by slave owners during the 1820s on account of her radical demands for public education for slaves, and the protection of slave women from the sexual tyranny of white males.

The fact was that while slaves were constitutionally prohibited from owning property, they were allowed by custom to possess and use freely properties, including other slaves. Doll's family in Newton's estate, on the one hand got semi-free status which was derived from a special relationship with their owners. On the other hand, they were also owners of slaves acquired through family links with a white male. Thus, Beckles points out, "Mary Ann, Doll's half sister and owned slaves who were placed at the disposal of her enslaved black sister and nieces, women" (41). Then it was true fact that all free women were socialized culturally within the colonial project to work to support the slave owning system of accumulation. "It is also in their roles as rural slave-owners and estate managers that white women are seen clearly and in larger numbers as autonomous participants" (41).

But some free colored women publicly opposed slavery and appeared in the vanguard of the antislavery movements. The need to protect their black kin and make sense of their own experience informed the public postures that constituted their anti-

slavery politics. Some of them developed sophisticated philosophical critique of the slave system as representing a moral contradiction of humanist and social values.

Sarah Ann Gill of Barbados focused on the point that slavery and Christianity were incompatible, that a good Christian could not be a slave holder. No free woman in The West Indies positioned herself in the politics of anti-slavery politics in the way that Gill did.

Christianity is said to have connections with the imperialistic slaveholding European culture from which the American slave-owners descended. The crucifixion and resurrection of Jesus Christ allow Christians to establish a religious duality that liberated humanity from an enslavement to the creator caused by Original sin. During the slavocracy, white slave masters copied Christian dualism to eradicate the "Original Sin" of people. In fact, the slaveholders paradoxically developed relentless and shameless sexual lust of blacks bodies they claimed to despise. This irrational behavior prevailed despite all manner of laws against interracial sex prevailed.

Thus, slave narratives are filled images of predatory sovereignty over captured African. Slave narrators specifically recount the horror of being trapped in a slave culture where whites brand black skin evil, agnominal and in need of obliteration.

Marriage in the patriarchy is a new form of slavery. Since only female can bear children, white oppressors seeking to reinvent Africans and get rich in the process must gain dominion over their bodies. Thus in a letter of 30 June 1820 to John W. Eppes, slaveholder Thomas Jefferson declared in the Farm Book "I consider a woman who brings a child every two year as more profitable than the best man of the farm. What she produces is an addition to the capital, while his labors disappear in mere consumption" (qtd. in Ferguson 311). Hazel Carby further explains, "As a slave the black woman was in an entirely different relation (from the slave man) to the

plantation patriarch. Her reproductive system . . . gave birth to properly and all slaves inherited their status from their mother" (qtd. in Fergusonn 311). More significantly, slave-owners also equated sexual dominance with godlike control of spirit and so tried to reduce these women to the level of wombs and vaginas, making black slave women the only group of females ever to be specifically targeted for rape.

Slave authors are not content with the slaveholder's undertaking the godlike position. Central to the slaveholder's transformation into a "god" is the subjugation of the will of African slaves. With brute force, the enslavers compel their prey to distort the ideas of the original creator or providence, into the image of oppressors wearing the mask of the Christian 'God'. After repeated episodes of physical and mental torture, the slaves begin to confuse these two images to the point that they momentarily see nothing more omnipotent than their other white tormentor, over whom even providence seems to have no control.

While talking about how literacy helped many slaves to be free, Bacon focuses on the relation between literacy and freedom. How literacy became the pathway slavery to freedom as Bacon asserts his views below:

For many slaves, the relationship between literacy and freedom was literal as well as figurative. Slave narratives often relate that learning to read and write intensified the desire for freedom. Literacy helped many slaves to fight their oppression - and in some instances, to escape
Jacobs comments on her iron appropriation of a proslavery newspaper to trick Flint, furthering her plans to escape from his control: "for once, the paper that systematically abuse the colored people, was made to render them a service" (128)

The quote explores that slave narrative often deals with desire to read and write which intensified the desire for freedom. Literacy taught many slaves to fight against the oppression. It also helped them to escape. As the quoted lines elaborates her ability as M.J. Cutter writes:

Thus the attainment of literacy is a crucial part of the slave narrative genre. Yet literacy . . . while absolutely necessary to freedom and the tool for challenging the (End page 210) ideological view of slaves as sub-human . . . is also the tool wielded by hegemonic society to maintain slavery. (211)

The lack of vocabulary, grammar, language makes slaves unable to express the feelings. Yet the limited literacy, none the less, helped Prince to publish her narrative.

The slave trade which was in practice in the West Indies was immoral but it was made legal and moral by the law. It is irrational, inhumane and unfair treatment. It was rationalized on the ground that slaves were naturally inferior.

II. Representation of Slavery in *The History of Mary Prince*

Mary Prince recounts the psychological suffering humiliation and physical abuses meted out on her by different masters. She questions the rationality of slavery which has created a long gap between white and black. The extreme form of domination imposed upon her could not be proved at any ground. Her rebellious nature accompanied by limited literacy paves the way for freedom thereby publishing her narrative with the help of white editor Thomas Pringle. While doing so she gives a lesson to white that slavery is unfair treatment which is a threat to whole humanity.

Mary Prince was born in 1788 at Brackish Pond in Devonshire as a slave girl, on a farm belonging to Charles Myners. Her mother was a household slave and her father, whose first name was Prince, was a carpenter, who was owned by Frances and David Trimmingham, a shipbuilder at Crow Lane. Prince 's life begins with the terror filled with slavery. She narrates, "I WAS born at Brackish-Pond, in Bermuda, on a farm belonging to Mr. Charles Myners. My mother was a household slave; and my father, whose name was Prince, was a sawyer belonging to Mr. Trimmingham, a ship-builder at Crow-Lane. When I was an infant, old Mr. Myners died, and there was a division of the slaves and other property among the family. I was bought along with my mother by old Captain Darrel, and given to his grandchild, little Miss Betsey Williams".¹ Charles Myners died when Prince was an infant and the property and slaves were sold. She and her mother ended up in the household of Captain Williams and became the playmate of his daughter Betsey. Captain John Williams mistreated his wife Sarah and his slaves, but he was away at sea most of the time and her tasks were light. She was feeling comfortable in absence of her master. She writes, "Captain Williams, Mr. Darrel's son-in-law, was master of a vessel which traded to several places in America and the West Indies, and he was seldom at home long together" (1).

My thesis aims it at showing the family separation, bondage, miserable situation of black as results of slavery. Moreover this paper shed light on the emerging rebellious persona in *Marry Prince*. And the seed of this persona was already implanted in her blood in the childhood period when she was taken to an auction. There she understood her horrible condition of slaves. Talking about how she came into the claws of slavery, she writes:

I WAS born at Brackish-Pond, in Bermuda, on a farm belonging to Mr. Charles Myners. My mother was a household slave; and my father, whose name was Prince, was a sawyer belonging to Mr. Trimmingham, a ship-builder at Crow-Lane. When I was an infant, old Mr. Myners died, and there was a division of the slaves and other property among the family. I was bought along with my mother by old Captain Darrel, and given to his grandchild, little Miss Betsey Williams. Captain Williams, Mr. Darrel's son-in-law, was master of a vessel which traded to several places in America and the West Indies, and he was seldom at home long together. (1)

This quote conventionally narrates her story about her life, family and separation. the slave were divided as a property of whites . She says that her father and mother was slave and she was purchased first along with her mother by Captain William. This quote also indicates that slavery was in existence in different places.

Mary Prince begins her autobiography in conventional manner by relating the place of her birth followed by an account of her childhood. Prince describes a domestic world. She gives a brief account of her happy childhood and contracts it with heart - wrenching account of the slave auction that separates her from her mother and her siblings. Freedom, humanity, independence and familyhood are not

experienced by the blocks. Low payment, overworking, danger of liberty are the outcomes that institution of slavery produced.

Mary prince develops racial consciousness and sensibility. She goes to beg the help from Thomas Pringle who helped her to publish the narrative with a slight modification , control . In this regard Sandra Paquet writes:

Unable to purchase her freedom . . . her narrative was edited for publication was antislavery tract by Thomas Pringles. social and religious prohibitions surrounding sexually explicit materials in nineteen century Britain and legal liabilities attached to the publication of such tracts, placed constrains on Mary Prince's individual voice . yet her narrative retains a qualitative uniqueness that is distinctly west Indian , distinctly a black woman's voice. (131)

The editorial control of Pringle puts constraints on her. However it paves the way for liberation for many other slaves. Prince original language is missed while altering the text from oral to written from with the help of Thomas Pringles. The authorial voice of Prince is the reflection of slavery's hard treatment.

Because of editing Prince's life story, wood took legal action against Thomas Pringle. But Prince determined briefly took the stand, providing the only known records of her words outside of her own narratives. But Pringle couldn't provide witness from the West Indies to proof prince's allegation. Therefore such court case caused to Prince to appear in the public record. So the events of her life afterward are unknown though the most scholars accept she remained in England until her death. Prince opines that her history was written some how is true but most of the realities are being changed her ethnic language is converted as Thomas Pringle like. He has

imposed the views of colonial mentality of the nineteenth century point of views.

Therefore Lynn A. asserts:

Earlier slave narrative's author portrait is the initial threshold through which the reader realizes the genre's ironic relation to New world slavery. That is, the ironic contradiction of an African and British Subject, Slave and or writer confronts the reader, who must realize that the narrative which follows concerns a character who is both African and British, a slave and a writer. The struggle between these contradictions is the instruction by which readers are able to interpret the events of slave's life. (3/14)

In given quotation by Lynn A., the power is always powerful and able to impose, to the lower class people, who has money, authority and power allowed to do according to their desire therefore they suppress the slave and give limit right for their individual essence. So, there is threshold or limitation about the rights of slave. But slaves always want to evoke their terrible torture and painful condition which want to disclose in front of the society of British, people who have sympathy

Prince places an emphasis on the colonialist's psychological domination and physical abuse of enslaved Africans. Prince understood clearly that she was owned and viewed as property by white plantation owners. She also had the alternatives to go back to slave owners after working hours to reclaim her identity with fellow enslaved Africans, to voice her displeasure over being exploited economically by her owners, and to choose to obtain her freedom in England.

Thus, Prince's narrative is replete with struggles and tactful solutions guided by literary she obtains. As an adult, prince clearly, chose her to set of values resulting from a loving relationship with a mother who encouraged her to stand up for her civil

right, identity right, literacy right despite the psychological repercussions and physical beatings by her owners. Mary Prince is fortunate enough to have a pre-colonial slave mother who protected and encouraged her to fight those seeds of doubt implanted in her by the slave masters and mistress that she is an inferior human being. Talking about her sufferings, Prince further writes:

When I reached the house, I went in directly to Miss Betsey. I found her in great distress; and she cried out as soon as she saw me, Oh, Mary! my father is going to sell you all to raise money to marry that wicked woman. You are *my* slaves, and he has no right to sell you; but it is all to please her. She then told me that my mother was living with her father's sister at a house close by, and I went there to see her. It was a sorrowful meeting; and we lamented with a great and sore crying our unfortunate situation. Here comes one of my poor picaninnies! She said, the moment I came in, one of the poor slave-brood who are to be sold to-morrow. (3)

The horror of slavery is shown here as she narrates the experience of another slave who was in pain physically as well as psychologically. The slave Betsey cries because of pain she knows that Prince is going to be sold. She says it was a sorrowful morning where a human is bought by another human. Mary Prince proves that African women are most powerful and they are more different than the white. Because blacks have power to bear the terrible punishment, they are able to argue with whites. Prince has much more persuasive power to continue and control direct and repeated voice to persuasive powers to the black communities and whites as well. While she goes to England, she got courage to resistances when she is sick, because of terrible

punishment; she refuses to work with Mr. and Mrs. Wood. She also marries against the wishes of her owner.

When she goes to the Church, in England she speaks in front of all about the slavery then her speech was appreciated by the people who had attended in the church and she was encouraged to write her narratives. But here speech was against the slavery. This spirit of resistance not only enables Prince to survive in a lifetime of abuse, but it pushes her to take up the abolitionist cause on behalf of those who remain enslaved. Thus her history was obliged to edit by Thomas Pringle not without any pressure but with extra black woman's impression. So her torture and horrible punishment caused to make familiar Mary Prince and became a moral education to the black community, black woman and the good people of the England for further study of slavery to the world too as well.

So, she is not just bearer the horror but doer and expose of the unseen realities of cruel slavery by fighting and resisting against her master. Such reputed work can't be done by a normal female black slave, thus she has extra courage to do it and to make aware other slaves by her literacy and freedom became a tool for whole slaves to get release from slavery.

The slave woman is deprived of claiming her identity. Family separations are an unfair treatment resulting from slavery. She writes, "Oh dear! I cannot bear to think of that day, it is too much. It recalls the great grief that filled my heart, and the woeful thoughts that passed to and fro through my mind, whilst listening to the pitiful words of my poor mother, weeping for the loss of her children"(5). The situation was worse as they were going to be separated . The mother was weeping and the children couldn't know what is going there. She further writes, "I wish I could find words to

tell you all I then felt and suffered” (5). The suffering is clearly visible as she narrates the pain.

Prince was also kind to think about Mrs. Williams positively as she treated Prince well. Prince also respects her kind Mistresses because her kind nature had a positive impact on her:

My poor mistress bore his ill-treatment with great patience, and all her slaves loved and pitied her. I was truly attached to her, and, next to my own mother, loved her better than any creature in the world. My obedience to her commands was cheerfully [2] given: it sprung solely from the affection I felt for her, and not from fear of the power which the white people's law had given her over me. (5)

She is not angry with all the white, what she is not satisfied is the inhumane treatment of slavery which separated them from family. Thus she respects Mrs. Williams.

Her writing purpose is to make public for all the people about slavery who concentrate about it and they will judge and comment about the slavery, how they have tortured, dehumanized, terribly punished and commodified the slaves by selling and buying. So her narratives are not a private life story but reflections of public awareness. As Paquet further writes, "Through her distinct voice, the slave narratives as evidence of victimization and document of legal history, is transformed into a triumphant, narratives of emergent west Indian subjectivity in the gendered space of a black woman and a slave" (131).

Her individual life has become public, historical, national. Her self is shaped in the real historical time a changing world. In her narrative historical time is localized in the specific details of birth, and her vision of their future. Such vision may encourage other west Indian women too. To explore their pathetic condition of

womanhood in the society or their progressive movement towards the upgrading society. Not only that as people who want to read and write, that people will get good lesson by her slave narratives. Prince's private story of victimization - survival, heroic dream of safety - community. Paquet further writes:

In linking her individual life and story to the unmaking of slavery and to the emergency of a new world, Mary Prince becomes an active agent of her society transformation. In the context of the region's historical quest for freedom and independence, her contextualized and transformed literature voice emerges as a gender-specific, all-inclusive ancestral voice. (132)

Mary Prince links here whole life to slavery. She becomes on active agent of social transformation. She is a West Indian slave born of slaves. Her tortured body speaks despite of her silence as well. The tortured body of a female slave speaks via and on behalf of the tortured bodies. Her narratives are transcribed, pruned, edited for publication. Mary's speaking voice transformed into a literate text.

The act of resistance is seen throughout the novel. Prince shows her sensibility in the novel, her intense emotional response to unjust situation. She can no longer bear the domination as she is conscious of her social position as a slave.

He had an ugly fashion of strip himself quite naked, and ordering me then to wash him in a tub of water. This was worse to me than all the licks. Sometimes when he called me to wash him I would not come, my eyes were so full of shame. He would then come to beat me. One time I had plates and knives in my hand, and I dropped both plates and knives, and some of the plates were broken. He struck me so severely for this, that at last I defended myself, for I thought it was high time to do so. I then told him I would not live longer with him, for he was a very indecent man—very

spiteful, and too indecent; with no shame for his servants, no shame for his own flesh.

(14)

When her master presents himself before her naked realizes the hidden desire of his belonging to sex. He ordered her to put the water in his body to bathe him, she denies it. It was worse situation for her. Then he would come to beat her. She also poured him whatever she had in her hand like knives, plates. The plates were broken. She realizes that he is indecent.

To get the freedom, she also needed the cash, for this she tried to earn cash, she was conscious of everything:

[. . .]. I took in washing, and sold coffee and yams[16] and other provisions to the captains of ships. I did not sit still idling during the absence of my owners; for I wanted, by all honest means, to earn money to buy my freedom. Sometimes I bought a hog cheap on board ship, and sold it for double the money on shore; and I also earned a good deal by selling coffee. By this means I by degrees acquired a little cash. A gentleman also lent me some to help to buy my freedom—but when I could not get free he got it back again. His name was Captain Abbot. (16)

She earned money by washing clothes, dishes etc as extra jobs. She also sold yams and coffee to earn money. By this means she by degrees acquired a little cash. A gentleman also lent her some to help to buy her freedom—but when she could not get free. it was necessary for her to earn money. Prince begins her narrative conventionally as "I was born in Bermunda (3)". She gives a detail of happy past and makes a contrast with harsh present. The historicity is established. Paquet, in this regard, writes:

The specific historicity of her narratives is established immediately. she gives a brief account of her happy childhood and contrasts it with a heart-wrenching account of the slave auction that separate her from her mother and her siblings of her mother's grief and the children's distress as they are forcibly separated at a public marked in the middle of street in Hamble town. Her narrative describes the brutality and cruelty of her masters and mistress, captain Williams, Captain and Mrs. I - Mr, D - and his overseer son Master Dickey, and finally, Mr. and Mrs. Wood. She gives specific information about the working conditions of household slaves and slaves employed in the salt works of Turks Island. She describes the paucity of food, clothing, and health care, as well as the kind of work required of slaves in her circumstances. (134)

While Prince was unable to understand or she was as if a child at that time she was unknown and unaware of the life and also unknown about the future that what will happen tomorrow because she was just a child. While she was grown up and about to work somehow and she was left in the middle of street, then started wondering where to go? Finally as she reached in the house of captain and his house I, then her terrible, pathetic and animalistic behaviors started by the cruel white masters in several plantations with several persons. All those brutality, cruelty and tortures describes in her narratives simultaneously:

My work there was to attend the chambers and nurse the child, and to go down to the pond and wash clothes. But I soon fell ill of the rheumatism, and grew so very lame that I was forced to walk with a stick. I got the Saint Anthony's fire, also, in my left leg, and became quite a cripple. No one cared much to come near me, and I was ill a

long long time; for several months I could not lift the limb. I had to lie in a little old out-house, that was swarming with bugs and other vermin, which tormented me greatly; but I had no other place to lie in. I got the rheumatism by catching cold at the pond side, from washing in the fresh water; in the salt water I never got cold. (14)

Here Prince narrates the horrible site of slavery. She was very sick but was forced to wash clothes by going to the pond. She was suffering from common cold. Such work might result in her death. However the slave masters were not paying any attention to this. They were very selfish about their own business. But such cruel people's intention is concentrated to the money, property and sexual exploitation but still Mary Prince is being a black female not pessimist rather optimist and determined to disclose such inhuman attitude through her peaceful narratives then she will get justice and listen her voice and innocent people will listen and support her then she asserts further: "I have felt what a slave feels, and 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" (137). Mary Prince is optimistic with the good education and conscious girl of the England. Therefore, she has written her own history for the people who are literate and process of being literate.

Prince's private story of victimization - survival, heroic dream of safely - community. Paquet further writes:

In linking her individual life and story to the unmaking of slavery and to the emergency of a new world, Mary Prince becomes an active agent of her society transformation. In the context of the region's historical quest for freedom and independence, her contextualized and

transformed literature voice emerges as a gender-specific, all-inclusive ancestral voice. (132)

Mary Prince links her whole life to slavery. She becomes an active agent of social transformation. She is a West Indian slave born of slaves. Her tortured body speaks despite of her silence as well. The tortured body of a female slave speaks via and on behalf of the tortured bodies. Her narratives are transcribed, pruned, edited for publication. Mary's speaking voice transformed into a literate text.

Because these people who can judge the cruelties of reality and raise the voice against such cruelties of slavery and its institution. Thus, she has afforded her hard time, labor and economic fund to make slavery public by her narratives. She also challenges male literacy environment by her personal and artistic identity. She further exposes the ill-evils of slavery as her master – the old master began to beat her. He beat her with fist and began to lick her, "He had beaten her with his fist, and almost killed her. The people gave me credit for getting her away. He turned round and began to lick me. Then I said, "Sir, this is not Turk's Island." I can't repeat his answer; the words were too wicked—too bad to say. He wanted to treat me the same in Bermuda as he had done in Turk's Island,"(13). she further writes with rebellious nature, "He had an ugly fashion of strip himself quite naked, and ordering me then to wash him in a tub of water. This was worse to me than all the licks"(13).And she doesn't want to remember the horror of slavery as well, "The truth is, I did not wish to be any longer the slave of my indecent master" (14).

She also joined the bible class, "The Moravian ladies taught me to read in the class; and I got on very fast. In this class there were all sorts of people, old and young, grey headed folks and children; but most of them were free people. After we had done spelling, we tried to read in the Bible(17)". When she goes to the Church, in England

she speaks in front of all about the slavery then her speech was appreciated by the people who had attended in the church and she was encouraged to write her narratives. But here speech was against the slavery. This spirit of resistance not only enables prince to survive in a lifetime of abuse, but it pushes her to take up the abolitionist cause on behalf of those who remain enslaved.

Thus her history was obliged to be edited by Thomas Pringle not without any pressure but with extra black woman's impression. So her torture and horrible punishment caused to make familiar Mary Prince and became a moral education to the black community, black woman and the good people of the England for further study of slavery to the world too as well. So she is not just bearer the horror but doer and exposor of the unseen realities of cruel slavery by fighting technically and resisting against her master. Such reputed work can't be done by a normal female black slave, thus she has extra courage to do it and to make aware other slaves by her literacy and freedom became a tool for whole slaves to get release from slavery.

She further writes," After the reading was over, the missionary gave out a hymn for us to sing. I dearly loved to go to the church, it was so solemn. I never knew rightly that I had much sin till I went there. When I found out that I was a great sinner, I was very sorely grieved, and very much frightened. I used to pray God to pardon my sins for Christ's sake, and forgive me" (17). The limited amount of literacy helped her to get freedom.

While talking about how literacy helped many slaves to be free, Bacon focuses on the relation between literacy and freedom. How literacy became the pathway slavery to freedom as Bacon asserts his views below:

For many slaves, the relationship between literacy and freedom was literal as well as figurative. Slave narratives often relate that learning to

read and write intensified the desire for freedom. Literacy helped many slaves to fight their oppression - and in some instances, to escape. Jacobs comments on her iron appropriation of a proslavery newspaper to trick Flint, furthering her plans to escape from his control: "for once, the paper that systematically abuse the colored people, was made to render them a service." (128)

The quote explores that slave narrative often deals with desire to read and write which intensified the desire for freedom. Literacy taught many slaves to fight against the oppression. It also helped them to escape.

Prince's narrative is replete with struggles and tactful solutions guided by literacy she obtains. As an adult, Prince clearly, chose her set of values resulting from a loving relationship with a mother who encouraged her to stand up for her civil right, identity right, literacy right despite the psychological repercussions and physical beatings by her owners. Mary Prince is fortunate enough to have a pre-colonial slave mother who protected and encouraged her to fight those seeds of doubt implanted in her by the slave masters and mistress that she is an inferior human being. Mary's speaking voice transformed into a literate text. She also appeals whites that slavery is harmful to whites as it is a challenge to humanity. As Pringle says, "The idea of writing Mary Prince's history was first suggested by herself. She wished it to be done, she said, that good people in England might hear from a slave what a slave had felt and suffered" (I preface).

Her writing purpose is to make public for all the people about slavery who concentrate about it and they will judge and comment about the slavery, how they have tortured, dehumanized, terribly punished and commodified the slaves by selling and buying. So her narratives are not a private life story but a reflection of public

awareness. As Paquet further writes , “Through her distinct voice, the slave narratives as evidence of victimization and document of legal history, is transformed into triumphant, narratives of emergent West Indian subjectivity in the gendered space of a black woman and a slave” (131). It shows dehumanization, debasement, and sexual exploitation. Though Prince cannot directly reject trade proposal of her body, she is a passive recorder of servitude. She functions as an active shaper of her life along with her communal life. After she is sold to several masters and mistress, she regains her strength to fight against the torture. She has difficulties in getting her freedom from her owner.

The way to resist slavery was being silence for Mary Prince. In many cases she remained silent to resist. Here silence is used as a tool to resist. As she writes:

My mistress was always abusing and fretting after me. It is not possible to tell all her ill language. One day she followed me foot after foot scolding and rating me. I bore in silence a great deal of ill words: at last my heart was quite full, and I told her that she ought not to use me so; that when I was ill I might have lain and died for what she cared; and no one would then come near me to nurse me, because they were afraid of my mistress. This was a great affront. She called her husband and told him what I had said. He flew into a passion: but did not beat me then; he only abused and swore at me.(15-16)

Prince did not act according to wish of her mistress and the mistress reported this to her husband. When he listened it, he scolded and abused her. Here marry prince did not complained directly. She remained silent. Another time the mistress again reported to her husband about Prince because Prince was very sick and could not do her job. The mistress became very angry with Prince:

Another time (about five years ago) my mistress got vexed with me, because I fell sick and I could not keep on with my work. She complained to her husband, and he sent me off again to look for an owner. I went to a Mr. Burchell, showed him the note, and asked him to buy me for my own benefit; for I had saved about 100 dollars, and hoped, with a little help, to purchase my freedom. (16)

The sickness is complained to master who was very angry and asked her to look for an owner. Prince did not say anything and remained silent . However she wanted to use this opportunity to get freedom by using her consciousness so she went to visit Mr. Burchell who could buy for her own benefit," He accordingly went to my master: "Mr. Wood," he said, "Molly has brought me a note that she wants an owner. If you intend to sell her, I may as well buy her as another." My master put him off and said that he did not mean to sell me. I was very sorry at this (16). However, the master did not actually want to sell her so when she brought a client, he denied.

Her main purpose of writing the autobiography also for the equality. On the other hand in the culture existed about the slavery that nurtured human community should be self-aware and self-conscious by the unshakable confidence of Mary prince further states:

Prince's narrative modulates between and aggressive ascertain of self as an uncompromising arbiter of value on behalf of an oppressed community and a longing for reconnection with an ideal Caribbean community. It is an ideal, as Thomas Pringle's supplement informs us, that would restore a freedom - loving heart and a broken body to the safety and security of a loving husband in a west Indian landscape. It is charged with the necessity for radical social change. (133)

Mary Prince is very much an optimist therefore she struggles to reconnect the people who are separate because of slavery. As she herself was left on the middle road of a crowded city in Hamble Town, similarly other many slaves are sold in many different plantations, these people may reunite one day because of awareness and supportive efforts what Prince has written the realities and cruelties of the plantation. Her narrative occupies private and public spheres simultaneously. Thus her individual life story became public, historical and national issues in England she raised that issues have been common to all, and all the people concentrated towards, it such as ruler, and ruled to solve the problem in between two opposition groups like black slaves and white masters. If the problems of both sides have not been solved there may start confrontation in many plantations.

Writing by a slave is illegal according to the British law. Slave is tortured from birth to death but never became silent and passive recipient rather active female struggler against the slavery institution. Further Starr Alonzo writes:

Mary Prince told of repeated beatings and floggings: "Both my mistress and my master caused me know the exact difference between the smart of the rope the cart-whip, and cow-skin . . . to strip me naked - to hang me up by the wrist and lay my flesh open with the cow skin, was an ordinary punishment for even a slight offence." (121)

Mary Prince proves that African women are most powerful and they are more different than the white. Because blacks have power to bear the terrible punishment, able to argue with whites. Prince has much more persuasive power direct and repeated voice to persuasive powers to the black communities and whites as well.

Her mother gave birth to three boys and two girls during her time in the Williams household. Prince experienced the first separation from her family when she was

hired out to a Mrs. Pruden when she was around 12. Things got worse after Mrs. Williams died.

Prince, her mother and sisters Hannah and Dinah were sold to separate owners at a slave market in Hamilton by Capt. Williams. Prince was sold for £57 to Captain John Ingham and his wife Mary Spencer Ingham, who lived in Spanish Point. During her first night in the Ingham household, stricken with grief at the separation from her family, she heard the cries of a slave, a French black woman named Hetty who was being beaten by Ingham. Prince was helpless to support Hetty. The beatings got worse and Prince witnessed many of them. Hetty led a most miserable life and it is what Prince is going to face.

Hetty's mind-numbing tasks, which included caring for cattle and children, were passed on to Prince, who received her share of beatings as well. Things got so bad, she ran away to her mother, who was living in the household of Richard Darrell, a future mayor of Hamilton. Meanwhile she was whipped, raped and tortured. Her mother hid her for a time in a cave and then her father got involved. Still living at Crow Lane, he took her back to the Inghams and apologized on her behalf for running away, but appealed to Capt. Ingham to "be a kind master to her in future."

Prince served as a childhood companion to Betsey until age the of twelve. It was her first experience of slave. While prince was with Betsey, she describes her early childhood in the household of captain Williams as "the happiest period of life she got chances to read and write with Betsey, but she was too young to understand the importance of literacy. After the death of William's wife he sold prince to captain who I - took her to Spanish point, Bermuda.

Five years later, Captain I sold her to a Mr. D who sent her to work in the salt ponds of Turks Islands for "several years" where she had to work in the salt water. As

Helena Woodard says about Turk's Island: "On that Turk's Island was a horrible place! The people in England, I am sure, have never found out what is carried on there. Cruel, horrible place" (137). Helena explains the Turk's Island is the place of horrible where human being is sold for economic profit. There is concerned only the materiality rather than the humanity. The owner of this Island concerned money more than humanity. Prince also describes her painful memory of physical sufferings. Those long hours she worked in the salted water caused huge boils, especially on the feet and legs, that are "to the very bone, affecting the sufferers with great torment" (137). It shows the horrible situations of slavery which she also bear to get freedom.

Despite her powerlessness, Prince demonstrated courage in standing up for herself. She achieved a measure of independence when she was hired out to work in a home at "Cedar Hills" and was paid for her services. While working in "Cedar Hills", she saw her chance to escape her life with the "indecent" Mr. D—, when she heard that merchant John Wood and his wife were moving to Antigua. Mr. D— agreed to hire her to the Woods, who later purchased her for £100. Around 1816, she sailed to Antigua with the Woods, but the relationship was stormy. She became ill, and Mrs. Wood complained about her work performance and beat her. The Woods threatened to sell her, which Prince wanted, but they reneged. She was baptised in the Church of England in August 1817, but she later left to join a Moravian church, whose members taught her how to read, without insisting that she get the Woods' permission. She had the opportunity to earn money, doing laundry and selling yams and other provisions when the Woods were away in the countryside, leaving her in charge of the household. In December 1826 she married a free black man Daniel James, a widowed carpenter, in the Moravian Church, which angered the Woods because they were not told in advance.

Prince lived in Antigua for 13 years. By then, her ties to her own family had been permanently severed. Her father died when she and her mother were in Turks Island and her mother died while she was in Antigua. She knew nothing of the whereabouts of her seven brothers and three sisters, other than that of her eldest sister who had taken up residence in Trinidad as her slave master's mistress, and the youngest, Rebecca, who was in Bermuda. In 1828, she sailed with the Woods to England, where their son had been enrolled in school. She saw it as her chance to obtain the freedom that had been denied her in Antigua. The Woods had refused to free her even though she had the means to purchase her freedom. Her slave status made marriage to a free man difficult. Thus she was dominated and victimized. Her labour was exploited and it was difficult for her to get freedom using her labour as white understood her labour as a means to quench their thirst.

The cruel treatment continued, almost daily. She remained in the Ingham household for about five years, but around 1805, she was sold to a Mr. D—and almost immediately was put on a sloop that was sailing 1,000 miles south to Turks Island, and was not given the opportunity to say goodbye to her family. The journey to Turks Island (now Turks and Caicos) took nearly four weeks. It was unusually long because of light winds and Prince nearly starved as food supplies dwindled. Turks Island was a virtual colony of Bermuda. Bermudians, white slave owners and black slaves, raked tons of salt in the salt ponds, which they sold on the east coast of the U.S. and Canada, for use to preserve food, including codfish. Prince met Mr. D— in Turks Island, where he owned salt ponds. He had her appraised at £100, and then put her to work. Mr. D—, she wrote, received a “certain sum” for each slave who worked for him. The regimen in the salt ponds was backbreaking. Prince and her fellow slaves worked long

hours, standing barefoot in salt ponds in the hot sun. Mr. D— was sadistic. He often stripped her naked, hung her up by her wrists and beat her.

III. Critique of Slavery in Prince's *The History of Mary Prince*

Mary Prince, a Bermuda – born enslaved African – Caribbean woman, suffered throughout her life due to the extreme form of slavery system. Her autobiography describes in detail the reality of slave experiences: the dehumanization of black people, the moral degradation of their masters, and ever present violence. All these were the outcome of the slavery system practiced in colonial Caribbean during nineteenth century. She notes that slave masters think that black people are like To explore their pathetic condition of womanhood in the society or their progressive movement towards the upgrading society. Not only those as people who want to read and write that people will get good lesson by her slave narratives.

Belonging to the genre of slavery narrative this first-hand description of the brutalities of enslavement, released at a time when slavery was still legal in Bermuda and British Caribbean colonies, had a galvanizing effect on the anti-slavery movement. Mary Prince has been afflicted with a disease in the eyes, which, it is feared, may terminate in total blindness: such, at least, is the apprehension of some skilful medical gentlemen who have been consulted on the case. Should this unfortunately be the result, the condition of the poor negro woman, thus cruelly and hopelessly severed from her husband and her home, will be one peculiarly deserving of commiseration; and Prince develops the rebellious racial sensibility to fight the horror of slavery. She is taken to different masters to serve them . she is whipped , tortured, sexually harassed.

All these are the outcomes of slavery practiced in the colonial Caribbean during the eighteenth century. She further shows how white masters take blacks as animals and insensible to pain they suffer however she refutes it. Mary Prince gives a specific sexual abuse done by slave owner and physical torture she faces as a slave.

However as she faces so many challenges she is no more the passive Prince of the past , a new Prince is shown as she resists slavey by planting the vegetable in the plantation of her master against the system of slavery . Moreover she marries a free black man to continue the family.

Prince's collective acts of telling, writing, editing and publishing her strong desire which in oral tradition of storytelling are infinitely praiseworthy. She likes to hear he narratives to be read by whites. Her subjectivity and voice is fully established within the context of her own expressive culture when Prince asks to have her story written down she comes to wood's household, in England, an Anti slavery society, Thomas Pringle who is a white abolitionist tries to serve Mary to release her from the bondage. Mary Prince who discloses the history of West Indian slave girl. She was sold with her mother as an infant to a captain Darrel Williams, who gave her as a gift to his grand daughter, Betsey Williams.

Thus Prince is not a passive recorder of servitude but an active sharper of life by publishing her narrative. . This spirit of resistance not only enables prince to survive in a lifetime of abuse, but it pushes her to take up the abolitionist cause on behalf of those who remain enslaved. Thus her history was obliged to edit by Thomas Pringle not without any pressure but with extra black woman's impression. So her torture and horrible punishment caused to make familiar Mary Prince and became a moral education to the black community, black woman and the good people of the England for further study of slavery to the world too as well. So she is not just bearer the horror but doer and exposer of the unseen realities of cruel slavery by fighting and resisting against her master.

Works Cited

- Bacon, Jacqueline. "Taking Liberty, Taking Literacy: Signifying in the Rhetoric of African-American Abolitionists." *Southern Communication Journal* 64.4(2012): 271-81.
- Baumgartner, Barbara. "The Body as Evidence: Resistance, Collaboration, and Appropriation in *The History of Mary Prince*." *Culloo 100* 24.1 (2001): 253-75.
- Bulmere, Martin and John Solomos, *Racism*. New York: Oxford University Press, 1999.
- Burnard, Trevor. "Slave Naming Patterns: Onomastics and the Taxonomy of Races in Eighteenth Century Jamaica." *Journal of Interdisciplinary History* 3.3 (Winter 2001): 325-40.
- Cutter, Marthan, J. "Dismantling" "The Master's House": "Critical Literacy in Harriet Jacob's *Incidents in the life of Slave Girl*." *Calloo 100*. 19.1(1996): 209-25.
- Lovejoy Paul E. "Transformations in Slavery: A History of Slavery in Africa." *Canadian Journal of African Studies* 20.2(1986): 297-99.
- Murdoch, H. Adlal. "A Legacy of Trauma: Caribbean Slavery, Race, Class, and Contemporary Identity in Abeng." *Research in African Literatures* 40.3 (Winter 2009): 65-88.
- Paquet, Sandro Pouchet. "The Heartbeat of a West Indian Slave: The History of Marry Prince." *African American Review* 261 (Spring 1992): 131-46.
- Prince, Mary. *The History of Mary Prince*. London: Paris, 1831.
- Sisco, Lisa. "Writing in the Space Left: Literacy as a Process of Becoming in the Narratives of Faderick Douglass." *American Transcendental Quality* 9.3(September 1995): 195-227.

Todararo, Kremema "I will say the Truth to the English People: The History of Mary Prince and the Meaning of English History." *Texas Studies in Literature and Language* 8.3(Fall 2001): 285-305.