

Appendix A: Definition and potential locations

In 2007 English Heritage commissioned initial research by Miranda Kaufmann into links with transatlantic slavery or its abolition among families who owned properties now in its care. They have refined the following criteria for establishing an individuals' connection to historical slavery, which is considered the academic standard:

- by directly investing in slave ships or insuring them;
- by indirectly investing in slave trading by buying shares in the Royal African Company or the South Seas Company;
- by providing:
 - trade goods to Africa (such as guns, knives, metal goods and alcohol)
 - trade goods to the slave plantations (such as salted herrings and coarse linen osnaburgs)
- dealing in slave-produced goods from the plantations (such as sugar, rum, tobacco, coffee, cocoa and cotton);
- by plantation ownership directly purchased or inherited, or obtained through marriage or even by lending money to a defaulting planter;
- by holding colonial office or otherwise being involved in the administration of slave colonies;
- by 'employing' enslaved people either at home or in the colonies.

Whilst Britain abolished slavery in its colonies in 1838, trade in goods to Africa and slave plantations and trade in slave-produced goods from countries where people were still enslaved continued.

This definition excludes those who worked in ancillary roles which supported the enslavement of others, such as doctors who attended to enslaved people; the wider implications of colonialism; and anti-slavery activity.

Potential locations

1. Leslie Terrace, Leslie Street: probably named after the Leslie family of Powis who were enslavers and owned several properties in Jamaica. Requires confirmation of when streets were named. May be a different Leslie family, but both roads are on lands that were once part of or near the Leslie's Powis estate. Powis Gate was built with compensation monies.
2. Ramsay Crescent, Ramsay Place, Ramsay Gardens: check if they are named after Gilbert Ramsay, enslaver in Antigua and Barbados. Later a benefactor of Marischall College (1728) and Birse community.
3. Jamaica Street: the connection is obvious, but it is unclear if this street exists during era before British abolition. The street is on maps of the 1860s but not maps of the 1820s. The street also appears to lie on land previously owned by the Leslie family, so the name may be a reference to the family interest in Jamaica which lasted to c.1847.
4. Fraser Court, Fraser Place, Fraser Road, Fraser Street: Possibility they are named after slave trader Hugh Fraser who resided at Powis in 18th century.

5. Gladstone Place: Possibly named after John Gladstone (father of Prime Minister William Gladstone), born in Leith, who acquired his fortune as a Liverpool merchant and plantation owner in Jamaica and Demerara.
6. Gordon Land, Gordon Road, Gordon Street x2: slight chance these are named after Charles Gordon, of the Gordons of Buthlaw and Cairness, owners of Georgia Estate in Jamaica.
7. Virginia Street: Connection obvious. More research to be done on specific connection (tobacco?). NB: Glasgow also has a Jamaica and Virginia Street.
8. Sugarhouse Lane: already contains a commemorative plaque. Further research may specify origins of sugar imported and stored at sugar house.
9. 90% of Scotland's coarse linen was exported to clothe slaves on plantations in the Americas – potentially including Broadford Works
10. Brown Street: research needed to see if there is connection to Dr John Brown (enslaver in Jamaica).
11. Alexander Allardyce (c.1743–1801) buried in St Nicholas Kirkyard and memorial to his wife inside. MP for Aberdeen, made his fortune in the slave trade, fathered an illegitimate daughter in Jamaica.

Abolitionist locations:

1. Beattie Avenue and Beattie Place: likely named after Marischal College philosopher and abolitionist Dr James Beattie. In 1770 Beattie became one of the first public figures to argue that slavery was morally wrong.
2. Marischal Street - Olaudah Equiano called at Aberdeen on 23 August 1792 to publicise his autobiography in person at Mr Spalding's in Marischal Street.
3. King's College - James Ramsay (1733–1789) was born in Fraserburgh and educated at King's College, Aberdeen, an Anglican priest on the Caribbean island of St Kitts who welcomed enslaved Africans into his church and encouraged them to convert to Christianity. He also publicly criticised the plantation owners' maltreatment and abuse of enslaved people.
4. No specific location identified - William Dickson, a member of the influential London Society for Effecting the Abolition of the Slave Trade arrived in Aberdeen on 9 February 1792.
5. In 1825 George Brantingham, a Quaker grocer, treasurer of Aberdeen Anti-Slavery Society. A practical man, he stocked up on sugar imported from India so that his customers could buy sugar that was not grown by enslaved people.

Appendix B: Case studies

International Museum of Slavery, Liverpool

The International Museum of Slavery runs a walk of remembrance in August every year, which creates a highly visible presence in the city to mark slavery and remembrance. In 2019 the walk could not take place due to coronavirus restrictions, so an interactive map was created instead. 25 to 30 locations across the wider city were chosen based on existing research and plotted using Storymap software. A freelance historian with expertise in the subject was engaged to film short films explaining the relationship between the location and slavery.

The map was launched on 23 August 2020 and used as an open call for the community to share their stories on the subject of remembrance, healing and empowerment. It was considered vital to include elements of Black joy and positive stories, and local community activists and the city's first Black mayor were invited to contribute. 15 new entries have been added in 2021.

This format has a wider reach than the physical walk of remembrance, is relatively inexpensive compared to physical plaques and can be easily expanded. Similar approaches using QR codes have been used elsewhere. There is also a group identifying locations for physical plaques, which has agreed on 10 locations in 15 years.

Curator (Legacies of Slavery & Empire), Glasgow Life

In September 2020 Glasgow Life appointed a new Curator (Legacies of Slavery & Empire) to develop a programme of community engagement and collaborative research to reshape understandings of the connections between the slave trade and colonialism, and their contemporary legacies.

Working across Glasgow museum venues this is expected to include new displays to clearly demonstrate the impact slavery and empire had on all aspects of the city. The curator will also work with local communities and existing specialist curators to shape a public programme of talks, tours, handling sessions and other activities that reflects the legacies of slavery, empire, race and globalisation.

This is an expensive option but one with several advantages, including the dedicated time to do research and work with local communities to develop relevant programming and outputs. For Aberdeen, widening the scope to include the legacy of empire would encompass a greater proportion of our museum and archive collections, as well as bringing us into line with the wider museum and heritage sector in Scotland in terms of addressing enslavement within a wider context.

Edinburgh Slavery and Colonialism Legacy Review

In July 2020, Edinburgh City Council Policy and Sustainability Committee agreed a set of actions to address historic racial injustice and stem modern day discrimination. This included a commitment to the establishment of an Independent Review to consider and make recommendations on Edinburgh's slavery and colonialism legacy in the civic realm.

The primary focus of the Review is features in the public realm which commemorate those with close links to slavery and colonialism, including, but not limited to, public statues and monuments, street or building names. It is expected to produce a set of recommendations (both short and long term) to address the issue of commemorations in the city which ignore or glorify the role of individuals and the city more widely in slavery and colonialism which are basis of racial inequality in present-day Edinburgh.

The Group has identified 40 features, categorised under 12 themes, as illustrative of the degree to which slavery and colonialism were connected to most aspects of city life between 1750-1850. Public consultation is expected to increase this number.

The review is expected to finish in December 2021 with a report to the originating committee to consider.

Appendix C: Sugar House Lane Plaque

