

**AMERICAN ENSLAVEMENT
AS SEEN IN NARRATIVE OF THE LIFE OF FREDERICK DOUGLAS
& IN THE INTERESTING NARRATIVE OF THE LIFE
OF OLAUDAH EQUIAO**

Suparman

English Department - STAIN Surakarta

ABSTRACT

Mimetic approach is used in this study to reveal the practice of slavery depicted in two novels "Narrative of the Life of Frederick Douglas" and "The Interesting Narrative of the Life of Olaudah Equiao". The findings show that the two novels have common ground that is the practice of the slavery of black Africans by the whites in America. In some aspects, the slaveholders treated their slaves inhumanly, savagely, and brutally. The slaves were really treated like animals in the ways of providing them food, shelter, clothes, and dispensation for rest. They were forbidden to learn of how to write and read. They were forced to work hard without having enough rest. However, when they got wage, they had to give it to their masters. Female slaves were whipped and tortured savagely, and their children were tortured to death. These are the examples of the brutality of the slaveholders.

Key words: *slavery, slaveholders, slaves, inhumanity, discrimination, and oppression*

1. Introduction

American enslavement has an important role in shaping and developing the United States of America. One of the causes of the development of USA was the existence of slavery at that time. Historically, there were some slaves taken and kidnapped from Africa and brought to the new land, America. After getting in the new land, African slaves were demanded and forced by their slaveholders to work too hard and overtime in cultivating plantation. The slaveholders (the whites) treated the slaves inhumanly for the sake of the white's profits. The bad treatments of the white can be seen clearly through the two novels, *Narrative of the Life of Frederick Douglas* and *The Interesting Narrative of the Life of Olaudah Equiao*.

The two novels are very interesting to discuss because the stories relate to human's problem, which is sometimes faced by people in the daily life. Very often, it forces one to find the solution or to escape from it. Enslavement describes a wide variety of conditions whereby one person subordinates another, usually by the exercise of physical coercion, and exerts some proprietorship, either legally or customarily (The Encyclopedia Americana, 1978: 19).

One main question appeared in analyzing the two works is that what elements of American enslavement practiced by the whites to the black people. In line with the previous problem, this paper is mainly aimed at revealing the elements of enslavement practice.

Both, Douglas and Equiano experienced as slaves. They were Negroes who were treated savagely by their masters or slaveholders, the whites. Douglas should experience very bad treatment from his master everyday. Being treated cruelly, he then escaped from the slavery in 1838 and settled in New Bedford. Later, he could be an abolitionist and reformer. In 1841 at an abolitionist meeting in Nantucket, he related his slave experiences, and for the next four years, despite many indignities, he lectured through the East for antislavery groups (The Encyclopedia Americana, 1978: 313). Douglas was very brave and optimistic in struggling his black friends. He used his lecture fees to aid fugitive slaves and headed the Rochester station of the Underground Railroad. During the Civil War, he recruited Negroes for Union Army. He later, provoked his black friends to rebel against the white slaveholders.

Olaudah Equiano also got very bad treatments during the enslavement era. What he wrote in his work was his own experience when he saw the practice of the enslavement. Unlike Douglas (who was forbidden to study), Equiano got good education from his master, so that he could write and read well. At last, he was freed buy purchasing his freedom in 1776.

2. Research Method

In this study, the writer uses Abram's mimetic approach. This approach views the literary work as an imitation, or reflection, or counterfeiting, or as representation of the world and human life. The objects that literary work represents are those of human action and life not of person (Abrams, 1971: 10-14). It means that literary work is a reflection of human life of a society at a certain time. In relation to the above approach, Burns, Elizabeth and Tom in *Sociology of Literature and Drama* have suggested that

"a literary work should be considered as a social phenomenon" (Burns, 1973: 35). Being a product of certain social phenomenon, a novel reflects worldviews. The content and the form of the novel drive more closely from social phenomenon; thus, the literary work is the reflection of the life of a society. So, the two works will be examined as a portrait of black people's tragic life experience in American society during the period of enslavement.

3. Historical Background of Africans in America

The basic paradox underlying the African or African American experience is that the black people are both outsiders and early settlers of America. Africans came first to America not as enslaved persons, but as explorers, traders, and visitors and built with the Native Americans a great civilization that fortunately could not be erased by "Europeans" (Karenga, 1993: 114). In *Backgrounds of American Literary Thought*, it is stated that, later, the black people were brought to America from Africa as slaves. They were cut off from their former culture, forbidden to live in a family unit, and denied the right to literacy and education. The black people could only re-act, in inevitably distorted ways, the value, mores, and attitudes of the civilization of which they gradually became a part (Horton and Edwards, 1974: 579).

The Black Americans were African people who were brought and sold as slaves by people who involved themselves in the colonization of America. Black people and their next generations are called the Black American or Negro American or African American. Black people were originally brought to America in chains to work as slaves on the plantation to cultivate cotton, tobacco, rice and other crops that were the foundation of the Southern agricultural

economy. In the West, African slave systems were mostly women, simply because most agricultural workers were women and because in areas where polygamy was practiced, slave wives were greatly in demand. This is one of the reasons why fewer women than men were brought to the America as slaves; African slave-owners simply outbid the Europeans for valuable female slaves (Hine, 1998: 12).

The United States profited from the system of enslavement and its commerce in persons both as a free interdependent part of the world capitalist system. This economic process, involving merchants and planters, became "the very life of the colonies." In fact, up to the mid-19th century, American economic development rested mainly on foreign commerce with enslavement and products grown by enslaved African at the center of the process (Karenga, 1993: 121).

4. African under American Enslavement

Enslavement was fundamentally evil on the side of moral position. It is a curse to the master and a wrong to the slave. African slaves were trapped in the American enslavement system, which was very brutal and very different from slavery in other societies. African slavery protected the basic rights of the prisoner and allowed him or her to own property, marry (even a member of the owner's family), and eventually gain his or her freedom (Katz, 1986: 4).

The European racist thought played a great role in forming the basis of the American enslavement system. Racism was expressed in religious, biological, and cultural absurdities. According to the whites, they were given the power by God to conquer, civilize, and christianize the African "heathen" and of course, take his/her wealth in the process. Moreover, the biological

absurdities redefined the Africans as being less than human, denying their history and humanity, and attributing to them animal characteristics to match the inhuman way whites treated them. Finally, the cultural absurdities resolved around claims of having both the natural right and responsibility to conquer and use the human and material resources of "lesser" people for the advancement of the moral "noble and advanced" ones (Karenga, 1993: 122).

Defining enslavement was not an easy task in a democracy, or rather, a group of democracies. Essentially, enslavement, as a legal category, defined certain people as part of people and part property. Opposing sides in the debate over race start from different premises, and see American society through very different lenses. To talk about race is to talk about America—and vice versa. Trying to name a significant domestic issue that has nothing to do with the status of African American presents a challenge. Crime, family, education, housing, and the environment even foreign military entanglements and border controls all have racial implications (Karenga, 1993: 123).

The African American faced many problems in struggling to obtain equality. This condemned the African-American not only to inferior, money starved school system but also to a wide-ranging "Jim Crow Law" (any law requiring the segregation of the white and colored races, that was implemented in the Southern states of the United States): segregation of buses, railroads, schools, hotels, hospitals, restaurants, lavatories, theaters, trade unions, and many other institutions and facilities.

With regard to education, the African American struggle to obtain equality in the early 20th century was much influenced by Booker T. Washington, a son of a slave mother and a white father. The African-

American population was numerically strong, but they were powerless. The blacks could not organize and fight to sustain their rights. They were too poor and thus economically vulnerable. In a position of economic dependence, they were politically powerless or impotent. African-American always had low purchasing power as a result of their low wages coming from their inferior and restricted position in the labor market. Even in the past, there was a greater explanation of black laborers than of any other section of the working class, manifesting itself particularly in lower wages, longer hours, excessive use of child labor and a higher proportion of women at work (Meier, 1971: 155-156).

African-American struggled not only for the opportunity to get good education and good employment, but also for equality in political life. It is a fact that the liberty and dignity of the African-American could never be secure so long as it depended on the benevolence of the white men rather than on the power of the African-American themselves (Killan, 1975: 16). On the other side, Booker T. Washington did not expect the colored people to struggle for equality in political and social lives. His message for the African-American was that they should give up their demands for political and social equality and concentrate on economic advancement through the learning of trades and vocational skills (Seaberg, 1969: 10).

As a result of slave trade, some of husbands were separated from wives, and parents from children. Most of the slaves were helpless against the aggression of brutal masters. The brutality of slavery was expressed on the physical and sexual level. Psychological brutality included daily humiliation, denial and deformation of African history and humanity, sexual brutality was imposed on enslaved African women,

men and children. Breeding and rape became the two principal forms of sexual abuse and brutality suffered by African-American during the slavery period in America (Karenga, 1993: 34).

Even after America gained its independence, the slavery of the African-American people continued. In fact, after the independence of America, slavery seemed to be abolished by the Federal Government. The abolition of slavery began from the Northern states and most people seemed to accept it. However, the Southern states tried to maintain it. The abolition of slavery in the Southern states took a long time, because the Southern white people still depended on slave labor for their agrarianism. After the Civil War, in which the South lost or was defeated, the slavery in the South ended; the slaves were freed. Although the slaves were freed, their status remained unequal to the other so-called white Red Necks.

The history of the United States has recorded the African-American experiences as especially sorrowful. The spirit of independence was wounded by the slavery of the black people. Even after the Civil War, when slavery had been abolished, African-Americans was still regarded as inferior citizens. They were still treated unfairly by the white people, and the most bitter of their experiences during the slavery period was sexual exploitation, or rape and incest. Slavery and "Jim Crow" were rationalized and justified by people's claim to racial superiority. In the name of white supremacy, every imaginable act of human atrocity was perpetrated against the blacks. Then, in an all-black situation, there occurred a chillingly similar type of oppression-sundry acts of inhumanity leveled against black females. Tragically, the centuries of slavery and racism, and the struggle to overcome them, had not informed the humanity of

black men when it came to black women (Hernton, 1990: 7). Similar to other people who have been colonized and oppressed at one time or another, the oppressive experiences of black people did not deter them from becoming oppressors themselves.

5. American Enslavement in *Narrative of the Life of Frederick Douglass* & in *The Interesting Narrative of the Life of Olaudah Equiano*

Enslavement is defined as the state of being a slave or the practice of owning slaves. It can also mean very hard work, often for little or no pay (Higgleton, 1995: 900). According to Holman (1994: 421), enslavement is in the period between 1830 and 1860, as a part of the abolition movement in America. At that time, a number of autobiographical accounts of slavery by escaped slaves were published. They are known as slave narratives. The best of them was *A Narrative of the Life of Frederick Douglass: An American slave* 1845. It describes practices of extremely cruel actions and without pity (Hornby, 1986: 438). Since the cruelty conducts are affected from the masters of the slaves, this writing is to reveal those practices of the bad treatments of the slaveholders. They did not humanize human being in all aspects of life: in providing food and shelter, in giving treatment and dispensation, and in treating women or children. They forced the slaves to do whatever they wanted, without any comments; yet, they did not provide good and suitable rewards.

a. Regarding the Slaves as Animals

The whites regarded and thought the black people as the lower class, poor, not intellect human, etc. "After apologizing for his ignorance, and reminding the audience that slavery was poor school for human intellect and hearth..." (Douglas, 1875).

Considering that, slaves were as low as pigs, horses, and some other animals, the white men especially the slaveholders and their family treated their slaves as they liked including killing the slaves. Based on the thinking of slaveholders, killing the slaves was not harmful, it was natural and very common. "... .. that killing a slave, or any colored person, in Talbot county, Maryland, is not treated as a crime, either by the courts or the community" (Douglas, 1892).

The slaveholders thought that it was very easy to kill the slaves. They could kill the slaves by themselves or asked/ hired another person to do it. To kill the unexpected and poor slaves, they need very little money. "It was a common saying, even among little white boys, that, it was worth a half-cent to kill a "nigger", and a half-cent to bury one" (Douglas, 1892). The slaveholders did so, because they thought that slaves were their own possession. They could treat them as they liked. Slaves were regarded as their own property. "Now all the property of my old master slaves included. Not a slave was left free. All remained slaves, from the youngest to the oldest" (Douglas, 1902).

In Olaudah Equiano, the slave traders felt all right to throw away the dead slaves into the sea. They could sell and buy the slaves, as they like. Moreover, they separated the slaves who had family relationship for example brother and sister. It could influence the mental condition of the slaves because they, anyway, tried to be together forever in any condition. "The next day proved a day of greater sorrow than I had yet experienced; for my sister and I were then separated, while we lay clasped in each other's arms. It was in vain that we besought then not to part us; she was torn from me, and immediately carried away, while I was left in a state of distraction not to be described. I cried and grieved continually;

and for several days did not eat anything but they forced into my mouth " (Baym, et.al, 1989: 697).

b. The Slaves Must Obey All the Rules

There was no fair communication between the master and the slaves and among the slaves. Among the slaves, they could not have communication easily because the master always forbade them to do so. It was very clear when the slaves worked in the field, they were seriously looked and watched by their master. The master did not permit the slaves to talk each other even a single minute. Besides, among the slaves, they had different languages and different ways of speaking. In the second unfair communication, the master never allowed or permitted the slaves to answer or respond the commands or instructions verbally. The slaves only obeyed every instruction of their master. *"To all these complains, no matter how unjust, the slave must answer never a word. When he spoke, a slave must stand, listen, and tremble"* (Douglas, 1889).

Dealing with the conversation between master and slaves, there was a funny case, of Colonel Lloyd. He had so many slaves (*around a thousand slaves*) that it was impossible for him to know all his slaves. It might also possible that all the slaves had not seen their master yet. One day, while riding a long the road, he met a colored man, and addressed him in the usual manner of speaking to colored people on the public highways of the south. *"Well boy, whom do you belong? To Colonel Lloyd, replied the slave. Well, does the Colonel treat you well? No sir, was the ready replay. What does the work you too hard? Yes sir. Well don't he give you enough food? Yes sir, he give enough, such as it is"* (Douglas, 1889). The colonel, after ascertaining where the slave belonged, rode on. The man also went on about his business, not dreaming

that he had been conversing with his master. He thought, said, and heard nothing more of the matter, until two or three weeks afterwards. His overseer then informed the poor man that, for having found fault with his master, he was now to be sold to a Georgia trader.

In Olaudah Equiano, what the slave kidnappers did was only making their slaves obey what they ordered. By generating the feeling of scare, they hoped that their slaves could not run away. Besides, it was a kind of a terror so that there was no bravery among the slaves to rebel. *"... two men and a woman got over our walls, and in a moment seized us both, and, without giving us time to cry out, or make resistance, they stopped our mouths, and ran off with us into the nearest wood. Here they tied our hands ..."* (Baym, et.al, 1989: 679).

c. Letting the Slaves Hungry

The master did not provide enough food for the slaves, including Douglas in the Maryland plantation. The master compelled the slaves to work too hard day and night, but they did not provide enough food for them. Very often the slaves felt hungry. *"Indeed, those who stare at the half-peck of corn a week, and love to count the lashes on the slave's back"* (Douglas, 1880).

Besides small amount of food, Douglas, together with his slave friends got very bad quality of food. Moreover, the master served the food in very bad and uncommon place for human being. They should eat at the same place with animal. *"Our food was coarse corn meal boiled. This was called mash. It was put into a large wooden tray or trough, and set down upon the ground. The children were then called, like so many pigs, and like so many pigs they would come and devour the mush; some with oyster shells, others with pieces of single, some with naked hands, and none with spoons."*

He that ate fastest got most; he that was strongest secured the best place; and few left the trough satisfied" (Douglas, 1893)

Even though Douglas already had meal, he was still hungry because of not enough amount. He often got less food for too hard and too long work. *"There were four slaves of us in the kitchen-my sister Eliza, my aunt Princilla, Henry, and myself; and we were allowed less than half of a bushel of corn meal per week, and very little else, either in the shape of meat or vegetables. It was not enough for us to subsist upon"* (Douglas, 1904). When the slaves wanted another food because they were not full yet, the master always provided it with over amount. By this, the slaves were unable to eat all of them at the same time. As the consequence, the master would lash them. *".... to make the slaves refrain from asking more food than their regular allowance, his master gives more than is necessary, and compels him to eat it within a given time. Then if he complains that he cannot eat it, he is said to be satisfied neither full nor fasting, and is whipped for being hard to please"* (Douglas, 1915).

In Olaudah Equiano, the white people preferred to have their slaves hungry. They thought that the slaves would rebel if they got enough food. The slaves would be strong and they would provoke other slaves to rebel. It would be dangerous for the condition in the ship because their numbers were less than those of the slaves. They also did not care when their slaves begged for the food. They looked enjoyable when they saw their slaves begging along time. *"One day they had taken a number of fishes; and when they had killed and satisfied themselves with as many as they thought fit, to our astonishment who were on deck, rather than give any of them to us to eat, as we expected, they tossed the remaining fish into the sea again, although*

we begged and prayed for some as well as we could, but in vain; (Baym et. al. 1989: 686).

d. No Dress for the Slaves

Douglas very often felt too cold in the night for not having enough cloth. Since the clothes function as the protection from heat, cold, and illness, it is a significant for human being to have enough clothes. However the whites did not care about it. *"I suffer much from hanger, but much more from cold. In hottest summer and coldest winter, I was kept almost naked—no shoes, no stockings, no jacket, no trousers, nothing on, but a coarse tow linen shirts, reaching only to my knees. I had no bed"* (Douglas, 1893). Almost the same idea, not enough clothes, was stated on the other pages. Every slave got cloth once a year. Children unable to work in the field would never have it. It was very pity to see the children. *"Their yearly clothing consisted of two coarse linen shirts, one pair of linen trousers, like the shirts, one jacket, one pair of trouser for winter made of coarse Negro cloth, one pair of stocking and one pair of shoes; the whole of which could not have cost more than seven dollars"* (Douglas, 1885). *"The children unable to work in the field had neither shoes, stocking, jacket nor trousers. Children from seven to ten years of both sexes, almost naked, might be seen at all seasons of the years"* (Douglas, 1885).

In Olaudah Equiano, there was no certain description of the clothes. What could be found was that, the slaves were located in the very bad place, in the dirty and closed deck of the ship, so that some of them were sick to death. From this condition, it can be predicted that it was impossible for the slaveholders to give enough and good clothes to the slaves, as long as they were put under the dirty deck of a ship.

e. Treating the Slaves Savagely

The masters demanded the slaves to work in the field too hard, and over time. Very often the slaves should work until late and sometimes midnight. When they worked, the master oversaw them seriously and never permitted them to stop even one minute. *"We were often in the field from the first approach of day till its last lingering ray had left us; and at saving-fodder time, midnight often caught us in the field binding blades. When we were at work, in the corn field, he would sometimes crawl on his hand and knees to avoid detection, and all at once he would rise nearly in our mid and scream out, Ha. Ha! Dash on, dash on! This being his mode of attack, it was never safe to stop a single minute. watching every motion of the slave"* (Douglas, 1908).

The work was too hard. Every man had personal responsibility to his or her own job. Among the slaves, they could not help each other, or work together. *"... it could never rain, blow, hail, or snow, too hard for us to work in the field. Work, work, work, work, was scarcely more the order of the day than of the night"* (Douglas, 1908). *".... everyone has had his own work to do; and no one could do the work of the other, and have his own go on at the same time"* (Douglas, 1911).

At different place, Douglas experienced too hard work. He was sent by his master (Mr. Hugh) to work in Mr. William Gardner, an extensive ship-builder. Over there, Douglas should help around 75 carpenters at the same time.

"At times I needed a dozen pair of hands. I was called a dozen ways in the space of a single minute. Three or four voices would strike my ears at the same moments. It was: (1) Fred, come help me to cant this timber here. (2)

Fred, come carry this timber yonder. (3) Fred, bring that roller here. (4) Fred, go get a fresh can of water. (5) Fred, come, help saw off the end of this timber. (6) Fred, go quick, and get the crowbar. (7) Fred, hold on the end of the fall. (8) Fred, go to the Blacksmith's shop and get a new punch. (9) Hurra Fred, run and bring me a cold chisel. (10) I say Fred, bear a hand, and get up a fire as quick as lightning under that steam box. (11) Hallo, nigger! Come, turn this grindstone. (12) Come, come! Move, move! And bowse this timber forward. (13) I say, darky, blast your eyes, why don't you heat up some pitch? (—)Hallo, hallo, hallo (three voices at the same time) Come here—Go there —Hold on where you are! Damn you if you move, I'll knock your brains out" (Douglas, 1923).

Douglas was always treated inhumanly and cruelly even though he was in ill condition. *"He gave me a savage kick in the side, and told me to get up. I tried to do so, but feel back in the attempt. He gave me another kick, and again told me to rise. Mr. Covey gave a heavy blow upon the head, making a large wound, and the blood ran freely"* (Douglas 1911) *"As I was getting over the fence, out, run Covey with his cowskin, to give me another whipping"* (Douglas, 1912).

It seemed that, the master enjoyed whipping or lashing the slaves including Douglas. Douglas always got savage whipping almost every day. *"All of these lived at the Great House Farm, and enjoy the luxury of whipping the servants when they pleased, from old Barney dawn to William Wilkes, the coach-driver"* (Douglas, 1889). *"Master however not humane, slaveholder"* (Douglas, 1883). Besides, the master had very bad temperament: proud, self-

ish, fierce, cruel, and killer to the slaves. "Mr. Gore (the overseer) was a grave man, and though a young man, he indulged in no jokes, said no funny words, seldom smile. He spoke but to command, commanded but to be obeyed. When he whipped, he seemed to do so from a sense of duty" (Douglas, 1891).

The masters often whipped Douglas because of some other reasons. Douglas had to take care for Colonel's horse, besides working at the field for plantation. The horse had to get special attention from the keeper. When the horse did not get proper attention, Douglas would get savage whipping from his master. For example, when the horse did not move fast enough, or hold his head high enough, it was owing to some fault of his keeper. The keeper of the horse had to really pay attention to the specialty of the horse. "Everything depends on the look of the horses, and the state of Colonel Lloyd's own mind when his horses were brought to him for use" (Douglas, 1888). "He has not been sufficiently rubbed and curried, or he has not been properly fed; his food was too wet or too dry; he got it too soon or too late; he was too hot or too cold; he had too much hay, and not enough of hay; instead of old Barney's attending to the horse, he had very improperly left it to his son" (Douglas, 1889).

In Olaudah Equiano, when the slaves got in America (being kidnapped from Africa), their condition was much worse. Immediately, many merchants and planters selected the slaves to be theirs. They did this because they needed the slaves' work, not their performance so that they choose the slave carefully. "Many merchants now come on boards. They put us in separate parcels, and examine us attentively. When soon after we were all put down under the deck again, there was much dread and trembling among us, and nothing but

bitter cries to be heard all the night from these apprehensions, insomuch, that at last the white people got some old slaves from the land to pacify us" (Baym et. al, 1989: 687).

f. Sheltering the Slaves with Animals

The slaveholders placed so many slaves at one place. The slaves had to sleep together on the ground without any single bed. "There were no beds given to the slaves, unless one coarse blankets be considered such..." (Douglas, 1885). "... old and young, male and female, married and single, drop down side by side on the cold damp floor, each covering himself or herself with their miserable blankets" (Douglas, 1886). Moreover, when the slaves wanted to sleep, they should stay together with the animals at the same location. "We were all ranked together at the valuation. Men and women, old and young, married and single, were ranked with horses, sheep, and swine. There were horses and men, cattle and women, pigs and children, all holding the same rank in the scale of being, and were all subjected to the same narrow examination" (Douglas, 1901).

In Olaudah Equiano, when the slaves were on the ships, they were placed under the decks, which were not appropriate to human being except things or animals. In the decks, they did not have enough space to lay on their bodies. Moreover, they could not move their bodies because they were chained. "When I looked around the ship too, and saw a large furnace of cooper boiling, and a multitude of black people of every description chained together, everyone of their countenance expressing dejection and sorrow, I no longer doubted of my fate; and, quite overpowered with horror and anguish, I fell motionless on the deck and fainted" (Baym, et.al, 1989: 684). Because of this, many of the slaves wanted to die by

anything they could do. The slave traders, however, tried to keep them alive and they threatened the slaves by flogging those who tried to die. "... *two of my wearied countrymen who were chained together, preferring death to such a life of misery, somehow made through the netting and jumped into the sea. However, two of the wretches were drowned, but they got the other, and afterwards flogged him unmercifully, for thus attempting to prefer death to slavery* (Baym, et.al, 1989: 686).

g. Forcing the Slaves to Work Without Enough Rest

It was very pity of him (Douglas) that he couldn't visit his mother. Even though she was sick seriously, the master did not permit Douglas to see her until her death. The master did not give a time for Douglas even one minute to leave the work for visiting his own mother. "*She died when I was about seven years old, on one of my master's farms, near Lee's Mill. I was not allowed to be present during her illness, at her death, or burial*" (Douglas, 1882). Besides Douglas had no mother anymore, he was not allowed to know about his father. Douglas only thought that his father was a white man. The master forbidden Douglas to know whom his father was. According to the master, it was not necessary to know about his father. According to the law established, that the children of slave women had to follow the mothers, not the father. "*She left me without the slights intimation of who my father was. The whisper that my master was my father, may or may not be true; and, true or false, it is of, but little consequence to my purpose whilst the fact remain, ... the children of slave women shall in all cases follow the condition of their mothers ...*" (Douglas, 1882).

Another form of savage treatment is that, the master never gave any occasion to

develop slaves' education. Douglas very often stole the working time to learn the way of how to read and write from the master's wife. Fortunately, the wife understood him and taught him. She was willing to teach him only when her husband was not at home. Another Douglas's good technique of learning was by stealing his master's book to read and write when the master was not at home. Knowing that she taught Douglas to learn, the master was angry with his wife. He then never permitted his wife to teach Douglas anymore. The master thought that by teaching the slaves, it would unfit them to be slaves. "... *that it was unlawful, as well as unsafe, to teach a slave to read. ... if you give a nigger an inch, he will take an ell. A nigger should know nothing but to obey his master—to do as he is told to do. Learning will spoil the best nigger in the world*" (Douglas, 1896). If the wife of the master still taught the slave, there would be punishment from the master. "*It is almost unpardonable offence to teach slaves to read in this Christian country*" (Douglas, 1898). Almost in the same form of prohibition, the master did not allow his slaves to be active in religious activities. "*There was not a man any where round, who made higher profession of religion, or was more active in revivals—more attentive to the class, love feast, pray and preaching meetings, or more devotional in his family...*" (Douglas, 1916).

Another irrationality is that, the master did not give permission for the slaves to bring their own money or salary. They have worked every week, then earned from their working, but the money had to be given to their master. The master had the power to compel it up. "*I earned it; it was paid to me; it was rightfully my own; yet, upon each returning Saturday night, I was compelled to deliver every cent of that money to Master Hugh. And why? Not because he earned*

it, not because he had any hand in earning it, ...” (Douglas, 1925).

Still another, the master did not provide sufficient time for the slaves to sleep. The slaves were forced to work in the field from very early in the morning and stopped at very late in the evening. The slave had no time to have enough rest, even for enough sleep. “*They find less difficulties from the want of beds, than from the want of time to sleep; for when their day’s work in the field is done, the most of them having their washing, mending, and cooking to do, and having few or none of the ordinary facilities for doing either of these, very many of their sleeping hours are consumed in preparing for the field the coming day...*” (Douglas, 1886).

In Olaudah Equiano, the slaves had to work along the day without having more time to take a rest. They did not live in the big house, but they lived in a hut that was so small that they could live well. They were assumed as animal so that they were not necessary to live as the white people did. “*Their huts, are open sheds, built in damp places; so that when the poor creatures return tied from the toils of the fields, they contract many disorders, (Baym, et.al, 1989: 697). ...Because of this, “.... It is no wonder that the decrease should require 20.000 new Negroes annually to fill up the vacant places of the dead, (Baym, et.al, 1989: 698).*

h. Raping Woman Slaves and Exploiting Children

There was almost no different treatment given to both slaves, men and women. Very often, the master whipped women slaves without pity. “*I (Douglas) have often been awakened at the dawn of day by the most heartrending shrieks of an own aunt of mine, whom he used to tie up to a joist, and whip upon her naked back till she was literary covered with blood. The louder*

she screamed, the harder he whipped; and where the blood ran fastest, there he whipped longest” (Douglas, 1883-1884). “Before he commenced whipping Aunt Hester, he took her into the kitchen, and stripped her from neck to waist, leaning her neck, shoulder, and back, entirely naked. He then told her to cross her hands, calling her at the same time a d—d b—h. ... he tied her hands with a strong rope... . Then he commenced to lay on the heavy cowskin, and soon warm, red blood come dripping the floor” (Douglas, 1884). “Mr. Severe was cruel man. I have seen him whip a woman, causing the blood to run half an hour at the time....” (Douglas, 1886).

Another example of savage actions to women slave can be seen through the story of the cousin of Douglas’ wife. “*The wife of Mr. Giles Hick murdered my wife’s cousin, a young girl between fifteen and sixteen, ... breaking her nose and breast-bone with a stick, so that the poor girl expired in a few hours afterwards” (Douglas, 1892). “Master tied up young woman 3 or 4 hours at a time, and whip her before breakfast; leave her, go to his store, return at dinners, and whip her again, cutting her at the places already made raw with his cruel lash” (Douglas, 1906). Besides whipping women, the master (Covey) also commenced one of the slaves to do something sinful, prostitution. “He (Covey) may be said to have been guilty of compelling his woman slave to commit the sin of adultery” (Douglas, 1909).*

In Olaudah Equiano, the condition of women was not better, than that of male slaves. They did not care with their religion they had. They never thought whether the female slaves were married or single. “*They like to commit violent depredations on the chastity of the female slaves, (Baym, et.al, 1989: 697). Besides, they did not care with the age of the female slaves either. When*

they wanted to release their passion, they would do. Equiano ever saw then "gratify their brutal passion with females not ten years old, (Baym, *et.al*, 1989: 697).

In the slavery, children were regarded as "non-perfect" human beings. Children were regarded as not human being because they were still helpless physically, who could not work for the master's profits. From the way of giving food, giving cloth, and treating others, children did not get those things. For example, children who could not work yet in the field, they would not receive the cloth. It was very pity for the children who had no clothes. The masters were really inhuman to the children. They never reckoned the children as part of their slaves' life until the children could work for them.

Again, in the way of giving food to the children, the master fed the children as low as feeding the animal, pigs. Besides not having cloth, children also got whipping from the master or overseer. Douglas was an example of a very young man who was enslaved by the master to work over time, and too hard. At that time, Douglas was still 5 years old. Physically, five years old boy was not old enough to work in the cornfield. "*I was only about five years old when I left it, to go and live with my old master on Colonel Lloyd's plantation; so that now I was between ten and eleven years old*". (Douglas, 1901).

In Olaudah Equiano, the slave traders kidnapped the children to be sold in slave market. They had been forced to separate from their parents. The kidnappers did not think that what they had done made other people in bad condition. They did not care with feeling of the human being.

6. Conclusion

The two novels portray the practice of enslavement undergone by the slaveholder (the white) to the slaves (black people). The slaveholders treated their slaves as low as animal, and sometimes worse than animals. In the way of providing food, shelter, clothes, dispensation for rest, treating to woman and children, the slaves were really underestimated or treated inhumanly, savagely, and brutally. They did in such a way that the slaves had no power to rebel against the master. Besides, they thought that the slaves were their own property that they could treat them as they liked. This action actually represents the inconsistency in American Government, which always encourages equality and preserves human right, but the fact that they still practice enslavement. Race discrimination was still very dominant. Since the black or Negro who become the slaves was still human being, it was very irrational for the slaveholder to treat them in such away.

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