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Annotated Bibliography

“A True Survivor’s Story?” *National Geographic*, January 1999, 1.

There is no author listed under the article; the article is essentially just a paragraph in the first few pages of this issue of *National Geographic*. It is placed as if there is a lengthier follow up later in the magazine, but there is not. The article’s main purpose seems like it is just to get someone thinking about the story of Robert Drury. This is probably the most mainstream location there is any mention of Robert Drury—you can find *National Geographic* through a simple google search, rather than multiple searches and narrowing down in specific databases.

I am using this article just as much for the material as for the images. The article backs up that Daniel Defoe was most likely just the editor of the journal. It also quotes Michael Parker Pearson, someone who I have found is a main supporter of the journal, saying “We’ve been to places he described—the rivers, the mountains—and corroborated traditional practices he described that are still in place today.” Moreover, the author points out that Pearson’s team found parts that most likely belonged to Drury’s ship-- the *Degrave*.

The drawing that goes along with this article is a depiction of Drury being held captive by a few Africans, along with other whites in the background.

This article is successful in supporting the accuracy of Drury's journal in a simple paragraph, but most of the evidence stems from Pearson's discoveries.

Artis, David Michael. "Princes and Humble Friends." PhD diss., Stanford University, 1991.

The dissertation as a whole is an explanation of how African people were seen and depicted in British literature in the eighteenth century. Among other books, Artis contrasts the views of Africans in Daniel Defoe's novel *Captain Singleton* with the views of Africans in *Robert Drury's Journal*. It is not the main goal of the dissertation to differentiate between the work of Daniel Defoe and Robert Drury, but that is exactly what the first few chapters accomplish.

I am using this dissertation to help support the existence of Drury and the accuracy of his journal as a historical source, and moreover to contrast the accepted view of Africans in Britain in the 18th century and the accurate depiction of them in *Robert Drury's Journal*. In *Captain Singleton*, a work of fiction, Defoe constantly refers to the superiority of whites over blacks, even in African countries. Defoe calls Africans "children" and basically calls them beasts. On the contrary, in Drury's account, the Malagasy people are clearly civilized; moreover, Drury's captivity shows that he and the shipwrecked Englishmen never had a chance to exert their "superiority" over the natives on Madagascar. From the moment they shipwrecked, the whites were outnumbered, and then enslaved. Drury's accurate view of Africans is the idea of the "noble savage."

Artis is successful in displaying the accuracy of Drury's journal because he explains in detail that the "noble savage" view of Africans, portrayed in the journal, was

commonly accepted by British people after the publication of the journal. It also confirms that Defoe was nothing more than the editor of the journal, something that evidence has shown over and over again.

Bialuschewski, Arne. "Pirates, Slavers, and the Indigenous Population in Madagascar, c. 1690-1715*." *The International Journal of African Historical Studies*, no. 38 (2005): 401-425.

Bialuschewski wrote this article to discuss the relations in history between pirates and the Madagascar natives, or Malagasy. The author points out that Madagascar, despite being the fourth biggest island in size in the world, is constantly left out of history. The reason I started exploring this topic in the first place was because I wanted to know more about Madagascar.

The article discusses several different historical events that occurred between Malagasy and British sailors or pirates, including Robert Drury, and also including the stories of Abraham Samuel, Adam Baldridge, and more. The article is successful in raising awareness about history in Madagascar, which is what the author surely intended to do, by pointing out to readers how full of adventure and piracy the island's history is.

I am using this article not only because it discusses Madagascar's history, but more so because the author cites *Robert Drury's Journal* as fact several times. Drury's story is mentioned as an event in Madagascar's history. The author also cites the journal in reference to describing the lives of Malagasy people. This supports my argument because Bialuschewski accepts Drury's journal as fact, and therefore cites it as an accurate historical source.

The one reservation I have with the article is that Bialuschewski writes “Published accounts of the pirates are by and large anecdotal and do not attempt to explore the context of cross-cultural encounters” (402). Although Drury’s journal is very much anecdotal, it certainly explores the interaction between British and Malagasy cultures in my opinion.

Boese, Alex. 2008. Madagascar or Robert Drury’s Journal. Museum of Hoaxes. http://www.museumofhoaxes.com/hoax/Hoaxipedia/Madagascar_or_Robert_Drurys_Journal/ (accessed February 23, 2010).

The website www.museumofhoaxes.com is a site run by Alex Boese. His goal is to compile myths, scams, urban legends, and basically any other hoaxes, in one place. With these hoaxes, he researches them and his goal is to conclude whether each one is real or if it is truly a hoax.

A summary of the issue at hand reads “There has been continuing debate about whether a popular tale describing survival in eighteenth-century Madagascar was truth or fiction.” In Drury’s case, Boese provides the basic facts about Robert Drury’s journal to the reader; those include Drury’s shipwreck story, his return to England, other authors that some claim wrote the journal, and evidence to back up that Drury’s journal is for real. However, the author’s conclusion is “undetermined. Probably not a hoax.”

I do not think the author reached his goal by writing this article, based solely on the fact that his conclusion is labeled as “undetermined.” However, the author is successful in providing a broad outline of Drury’s journal and the skepticism surrounding the author of the journal. Because of this, it seems his intended audience is more the general public, rather than someone like me who is researching the subject in great detail.

Although this website showed up in a google search and does not appear to be too official, I like the source because it is the author's personal opinion on whether Drury wrote the journal, let alone that Drury even existed. A lot of sources I will use are more to provide supporting evidence to help form my own opinion, but it is also interesting to read Boese's opinion on the topic.

Defoe, Daniel. 1720. *The Life, Adventures and Piracies of the Famous Captain Singleton*. Everyman's library, 74. London/New York: Dent/Dutton.

Daniel Defoe is one of the 18th century British writers that falsely represented blacks in his writing. He is also the author often credited for writing *Madagascar, or Robert Drury's Journal* because previous works by Defoe are about Madagascar, because the writing styles are similar, and because if Defoe was not the author he was certainly some sort of editor for the journal.

The Life, Adventures and Piracies of the Famous Captain Singleton is a work of fiction by Defoe. It is a story about a British boy who gets captured and taken out to sea and, like Drury, shipwrecks off the coast of Madagascar. However, only the first half of the novel is relevant to my research topic, as the latter half is more about piracy away from Africa.

I am using this source for two reasons. One, because his representations of Africans are just the kind I am proving false in my PSA. He represents blacks as being weak, barbarous, and inferior to the Englishmen in the book. On the contrary, Drury's representations are more historically accurate and are the exact opposite of those found in

Captain Singleton. David Michael Artis discusses this comparison in great detail in his dissertation “Princes and Humble Friends.”

I am also interested in this source because it is the work compared most to Drury’s journal by people trying to figure out whether the journal is accurate or not. This is the case because of the similarities between the two works. The two works share a similar writing style, but the content is also very similar as both Drury and Singleton were British pirates that shipwrecked and landed on Madagascar.

Defoe, Daniel, and William Lee. 1869. *Daniel Defoe: his life and recently discovered writings, extending from 1716 to 1729*. London: J. C Hotten, 448-49.

Although this book is a long list and account of the works of Daniel Defoe, William Lee wrote a short part on his view of *Robert Drury’s Journal* because of the common claims that Defoe wrote it. Pearson cited William Lee several times, which led me to Lee’s work. Lee writes that only one other book besides Drury’s journal has given him so much concern and that Drury’s story is “perfect.”

Lee’s views are that Drury certainly existed and that Drury could have given any information asked for about his story when he returned to England. He claims that Defoe had many imitators, and that one of them may have edited Drury’s journal

I think this part of Lee’s book is interesting because he wrote something I had not come across before: that Defoe had no association with the journal, because he thinks the writing styles are completely different. Most people that credit Drury include that there has always been skepticism because of the similar way Drury and Defoe wrote, but not

Lee. Lee notes that “there are occasional turns of humour resembling Defoe, but the language rarely does so.”

Lee’s work does not necessarily accomplish the goal of proving Drury’s existence, but rather states his opinion. The whole book is Lee’s list and commentary on Defoe’s life works, and the section on Drury’s journal is commentary as well.

Denison, Simon. “Shipwreck into Slavery.” *British Archaeology*. October 2002, 67.

Denison wrote this article to the public as a summary of Michael Parker Pearson’s archaeological proof of the accuracy of *Robert Drury’s Journal*. He started off with a comparison between Daniel Defoe’s *Robinson Crusoe* and Drury’s journal—two publications that confused readers in the early 18th century. Denison summarizes Drury’s adventures for those who had not read the journal, and like Secord, he mentions John Benbow. Benbow escaped Madagascar and returned to Britain after four years on Madagascar—Benbow’s story has always been considered fact, and it appears in the journal.

Denison makes an interesting point in the article—that after the discovery of Secord’s research in the 1960s, we now know more about Drury’s early life than that of Defoe. He also mentions Pearson’s failed attempt to look for oral stories from people on Madagascar that may have been passed down about Drury from 300 years before.

Denison is successful in proving his point of view on the accuracy of Drury’s journal, as Pearson did more extensively in *The Search for the Red Slave*. Through the combination of clues in Drury’s work and Pearson’s findings on Malagasy villages,

tombs, plants, and dialects, Denison proved that Drury spent substantial time in southern Madagascar and deemed Drury's journal an accurate historical source.

Drury, Robert. 1729. *Madagascar: Or Robert Drury's Journal During Fifteen Years' Captivity On That Island (1890)*. The Gresham Press: Unwin Brothers, Chilworth and London.

Robert Drury is said to be the author in this edition of the journal, but there are also published versions with Daniel Defoe listed as the author. Drury was an eighteenth century Englishman who claims he was held hostage as a slave in Madagascar for fifteen years; his journal is the main topic of my research. I am not only trying to prove his journal is an accurate historical source, but also that his representations of Africans in the 18th century were accurate.

Drury's intended audience was the world; he wanted to make his story public. Drury wrote and published his journal to try to prove to people the legitimacy of his story. Clearly, as there is still question today about the real author of the journal, Drury did not completely succeed. Despite archaeological proof from Michael Parker Pearson and lots of supporters, I don't think that skepticism will ever go away. Claims questioning Drury include that Defoe wrote the journal because Defoe and Drury write in similar styles. Some skeptics claim that Defoe referred to multiple texts about the geography of Madagascar to write the journal, because the attention to detail about parts of Madagascar in the journal is amazing. It is evident that the journal was heavily edited (Drury's first version was over 800 pages), and that editor very well could have been Defoe.

Furbank, Philip Nicholas, and W. R. Owens. 1988. *The canonisation of Daniel Defoe*. New Haven: Yale University Press.

Philip Nicholas Furbank is a British writer and professor at the Open University. He not only wrote this book with W.R. Owens about the accuracy of works credited to Daniel Defoe, but also edited several of Defoe's works. He is also known for writing a few biographies.

The Canonisation of Daniel Defoe is an outline of Defoe's writing history; it includes a list of biographers of Daniel Defoe—some of them reject that certain writings were truly by Defoe (like William Lee), and some of them feel the opposite (like John Robert Moore). After this list of biographers, the book also includes an abridged version of Daniel Defoe's biography—Furbank and Owens wrote about Defoe's writing styles and tendencies and also his life outside of writing.

The chapter I am focusing on for my research is *Chapter 9: John Robert Moore*. Moore pairs together Drury's journal and Defoe's *A General History of the Pyrates*. Furbank and Owens don't take a stance on whether the journal is historically accurate, but rather outline the argument. Furbank and Owens hint that Drury existed but could not have been the author of the work *Robert Drury's Journal*. They point out the back and forth between A.W. Secord and John Robert Moore about the legitimacy of the journal.

I am using this source because it offers up both sides of the argument and lets the reader make his or her own conclusion. However, I think this would be written differently today because Pearson's findings all came *after* the publication of *The Canonisation of Daniel Defoe*. If Furbank and Owens would have seen Pearson's archeological proof of the *Degrave's* shipwreck and the towns and artifacts described by Drury, I think they

would have rejected John Robert Moore's views about the illegitimacy of the journal and the general existence of Robert Drury.

Godden, Karen and Michael Parker Pearson. 2002. *In Search of the Red Slave: Shipwreck And Captivity in Madagascar*. Stroud, Gloucestershire: Sutton.

Michael Parker Pearson is a professor of archeology at the University of Sheffield in England. He is known internationally for his expertise in the archeology of death and burial.

Karen Godden participated, along with Pearson and several other archeologists, in the Androy project in southern Madagascar from 1991 to 2000. During this project, a team of archeologists excavated four different areas in southern Madagascar, and have come up with more conclusions along with evidence to support the legitimacy of Drury's journal. Some of their conclusions include evidence about the origins of Madagascar's inhabitation, the extinction of specific types of animals, and the origin of monumental tombs in southern Madagascar.

Godden and Pearson's intended audience is the group of skeptics of *Robert Drury's Journal*. Godden and Pearson's goal is to back up the fact that Drury did exist and that he wrote his own journal based on true events.

I think Pearson was successful in drawing factual parallels between Drury's descriptions of tombs of the Tandroy people in Madagascar and his factual findings. I am using this source because rather than focusing solely on the contents of the journal, Pearson took a different approach to back Drury up. Even though Pearson only came

across the journal because of the research he was already going to conduct in Madagascar, he brought the journal with him and put his findings (through research) in this book.

Hooks, Bell. 1992. *Black looks: race and representation*. Boston, MA: South End Press.

Bell Hooks, whose real name is Gloria Jean Watkins, is both a writer and a feminist. In her writing, she focuses on the use of classifications like race and gender used to oppress. She writes about these themes in this work as well.

Black Looks: Race and Representation focuses on the main goal of my PSA: that blacks have been represented falsely in history. Hooks analyzes past historical sources and attempts to change the way both blackness and whiteness were viewed in them. Hooks also focuses on themes we have discussed in class all year, like that of decolonization. Moreover, that decolonization is not over until both sides of the process are involved.

Black Looks is very similar to Pieterse's *White on Black* in that they both spread awareness that despite blacks growing as a race in the world, representations of blacks in several contexts (books, media, entertainment, etc...) have failed to change. However, because she is also a feminist, Hooks focuses largely on the stereotypes and images of black women in the work.

I am using the source to back up the message in my PSA; although the book does not focus specifically on representations in the 18th century, it does support the fact that representations of blacks in history have been false, and those representations still cover up the truth about blacks in writing today.

Jahoda, Gustav. 1999. *Images of savages: ancients [sic] roots of modern prejudice in Western culture*. London: Routledge.

Jahoda is a social psychologist that focuses on the relationship between Africans and Westerners. He taught at the University College of Ghana for four years, and is currently a lecturer at Glasgow University.

In the book *Images of Savages*, Jahoda's goal is similar to that of Pieterse and Hooks: to raise awareness that racism has led to continued misrepresentation of Africans in history. Some of the misrepresentations Jahoda focuses on include the image of Africans as cannibals and animals. He also writes specifically about the common comparison in the 18th century between Africans and apes, which is an integral part of my PSA. At the conclusion of the book Jahoda points out that this is still very much a problem in society today.

Jahoda is one of several successful contributors to voicing out the anger of blacks at the continuous misrepresentations of them. The main reason I am using the book *Images of Savages* as a source is because of all the actual images in the book; the images include several depictions of the comparison between apes and Africans and images of the lack of civilizations by Africans. He focuses on the "savagery" and "barbarity" of blacks, and how they were and sometimes still are considered to hold a status somewhere between animals and actual humans. Several of Jahoda's images appear in my PSA.

McKie, Robin. "Shipwreck adventurer's fiction revealed as true after 270 years." *The Observer*, Oct. 13, 2002.

McKie published this article a week after Pearson published his expedition's findings in the book *In Search of the Red Slave: Shipwreck and Captivity in Madagascar*. McKie outlines a lot of Pearson's findings in this article, including the facts that Pearson dug up wreckage of Drury's ship the *Degrave* and remains of the village in which Drury lived in southern Madagascar (Mionjona). McKie half jokes that Pearson "was himself captured by local people [. . .]," referring to the fact that Malagasy are generally skeptical of most white foreigners that venture onto the island.

After summarizing Drury's story, McKie ends the article saying Drury's story is true. He is successful in proving this with his constant references to Michael Parker Pearson's archeological findings. McKie's goal was simple: to summarize all of Pearson's work to prove the accuracy of *Robert Drury's Journal*.

I am using this article mainly as another source that supports my point of view: that Drury existed and his journal is a true account of his time spent on Madagascar. I will also use it to quote Pearson, as McKie hand-picked some of Pearson's most important quotes from his several publications about Drury.

Middleton, Karen. "Power and Meaning on the Periphery of a Malagasy Kingdom." *Ethnohistory*, no. 48 (2001): 171-204.
<http://muse.jhu.edu/journals/ethnohistory/v048/48.1middleton.html>
(accessed April 15, 2010)

The article as a whole examines the narratives of a native group in southern Madagascar called the Karembola. The Karembola are different from most ethnic groups

on Madagascar because of their tendency to reject monarchy. Drury's journal received more than one mention throughout the article.

The first mention of the journal comes as a direct citation of Drury's work. Middleton contrasts Emile Defoort's supposed date of a skirmish between the Mahafale and Andrianjohone armies, and writes "if *Madagascar; or, Robert Drury's Journal* is to be credited [. . .]" (177) and goes on to give a different time when this battle occurred. This shows that Drury's journal is contemporarily accepted as fact, as it was in the 18th century.

The second mention of the journal is more of a reaffirmation of fact; she writes that the Maroserana are "construed as fierce, amoral beings in *both* versions of history" (194), the journal being one of those versions.

Although the goal of the article as a whole doesn't focus on Drury's journal, specific parts of it show that his journal is accepted as a true descriptions of the island of Madagascar. Journals should not always be viewed carelessly as accurate academic sources, but it is okay in this case because many sources have proven the existence of Drury, and moreover the accuracy of his journal.

Moore, John Robert. 1943. *Defoe's sources for Robert Drury's journal*.
Bloomington, Ind., Indiana University.

John Robert Moore (1890-1973) was a biographer for Daniel Defoe. As a result, most of the other published works by Moore are tied to Defoe's writing. Moore consulted a dozen or so other professors and compiled a list of sources in this publication to try to show that Daniel Defoe actually wrote *Robert Drury's Journal*.

I think the title of this publication is a bit ignorant—Moore chose his title as if it is fact that Defoe wrote the journal. Moore does acknowledge that we still do not know for sure if it was Defoe or Drury that wrote it inside the publication, but he does not do this in his title.

Moore's intended audience, like most of my other sources, was those who are in question about the author of *Robert Drury's Journal*. The two possibilities of the truth are very different—it is either a true account written by Drury himself, or a work of fiction about a made up Englishman written by Defoe. Moore supports the latter-- he writes that the journal is merely a work of fiction.

It is interesting to read a counter argument from the majority of my sources, even if I do not necessarily agree with Moore. The biggest flaw I find in his argument is his claim that Defoe was essentially his own source for writing the journal. Moore writes that the journal is largely based on history and geography books about Madagascar, which could be true. However, he also claims that a lot of Defoe's sources must have been unpublished material or through oral tradition, which makes his argument flawed.

Nederveen Pieterse, Jan. 1992. *White on black: images of Africa and Blacks in Western popular culture*. New Haven: Yale University Press.

Jan Nederveen Pieterse is a sociology professor at University of Illinois at Urbana-Champaign. A lot of his works focus on globalization, including *White on Black*.

White on Black is a book all about stereotypes placed on blacks by Westerners in every aspect: in historical contexts, and also in more modern contexts such as advertising and entertainment. Pieterse attempts to share with the world that the representations of

blacks throughout history are mostly false, and that civilization has always existed on the Dark Continent. The book also provides several images of every representation Pieterse mentions, which really helps to understand the text.

Pieterse's main motivation for writing the book is the exact point I am trying to make in my PSA, and the book is successful in raising awareness of the falseness of images given to blacks by Westerners throughout history.

Moreover, I am using this source for all the images; I will use several of the sketches and photos from *White on Black* in my PSA. I also use Alice Walker's quote from the introduction of the book in my PSA: it reads "I see our brothers and sisters, mothers and fathers, captured and forced into images they did not devise, doing hard time for all of us" (7).

Oliver, Samuel Pasfield. 1866. *Madagascar and the Malagasy. With sketches in the provinces of Tamatave, Betanimena, and Ankova*. London: Day and Son.

Samuel Pasfield Oliver was a captain in the Late Royal Artillery. He traveled to Madagascar, because of the death of Ranavalona, who at the time was Queen of Madagascar, and as a result wrote this book. The Royal Artillery sent several lieutenants and civilians to the island with presents, and Oliver was one of those men.

Madagascar and the Malagasy. With sketches in the provinces of Tamatave, Betanimena, and Ankova is a history book and a journal of Oliver's visit to the island. It includes daily updates on their trip, which consisted of anything from sketches, descriptions of animals, of their travels, of historical sites, and more.

One reason this is a significant source is because Oliver visited the island and wrote this before he wrote his introduction to *Robert Drury's Journal*. It shows that Oliver has plenty of background knowledge of the island to have read the journal and make a conclusion about whether it is historically accurate or not. Along with his knowledge, he considered the comparison between Drury and Defoe's writing styles and other evidence in stating he believed the journal is accurate.

This is also an important source for my research because having gone to the island himself, Oliver noted first hand that "The people are intelligent, gentle, and hospitable" (ix). This supports the view of my PSA that the accepted representations of Africans in 18th century Britain were false.

Oliver, Samuel Pasfield. "Introduction." In *Madagascar: Robert Drury's Journal During Fifteen Years' Captivity on that Island (1890)*. 9-27. The Gresham Press: Unwin Brothers, Chilworth and London, 1890.

Lieutenant Pasfield Oliver wrote an introduction to a much later edition of *Robert Drury's Journal* than when it was first published introducing the reader to his opinion that the journal is accurate. He provides the reader with the letter written by Reverend Mr. Hirst (one of my other sources) that is a piece of evidence supporting Drury. Oliver also notes that there are little to no sources about Madagascar that don't cite Drury's journal as fact.

Later in the introduction, Oliver puts Drury's writing side by side with Defoe's writing in *Captain Singleton*, and points out differences and similarities between the two. He also notes the existence of Pirate White and John Benbow, two of the men Drury sailed with on board the *Degrave*.

Although Oliver notes that Drury probably contributed to the journal in some way, he gives his readers several pieces of evidence that support Drury's existence and the journal's accuracy, which is why this is a separate source from the journal. I think the most important part of the introduction is that Oliver put the journal side by side with an actual piece of fiction by Daniel Defoe (*Captain Singleton*)—because the skeptics of the journal claim it is actually a piece of fiction by Defoe. As far as I have seen, he is the only one to have done this. Defoe understands that a European being reduced to slavery seems ridiculous, but despite there being similarities between the writing, which everyone who has researched this topic agrees on, Oliver's conclusion is that Drury's story is true and he wrote it all down in his journal.

Palmberg, Mai. 2001. *Encounter images in the meetings between Africa and Europe*. Uppsala: Nordiska Afrikainstitutet.

Mai Palmberg is a political scientist with the Nordiska Afrikainstitutet. One of her main foci in writing is images of Africans; others include the prevalence of AIDS in Africa, racism in general, and human rights in Africa. Nordiska Afrikainstitutet, or the Nordic Africa Institute, founded in the year 1962, is a research center on Africa for Nordic countries.

Writing this book was part of a research project titled "Cultural Images in and of Africa." The goal of the project was to try to find out why negative labels continue to be given to Africans by the media, to stop this phenomenon, and also to encourage cultural changes on the continent of Africa. Themes of the book include that Africans have always been and are still often associated with images of war, starvation, corruption,

etc... and that these images placed on Africans by the west have existed since there has been any relationship between Europe and Africa (this relationship dates back to before Drury's journal and up through today).

This is an important source for my research topic because it confirms that these false representations did not just exist at the time Robert Drury wrote his journal; three hundred years later, they still exist and cover up truth about Africa and its people. In my PSA, I specifically point out that whites' views of Africans *still* cover up the truth about Africans in writing; *Encounter images in the meetings between Africa and Europe* focuses on contemporary negative representations not only in writing, but also in the mass media.

Pearson, Mike Parker. 1996. "Reassessing Robert Drury's Journal as a Historical Source for Southern Madagascar." *History in Africa* 23: 233-256.

Pearson, who also wrote *In Search of the Red Slave: Shipwreck and Captivity in Madagascar* with Karen Godden, wrote this article in the journal *History of Africa* in 1996. His motivation for writing this article is similar to that of his work I previously cited: he wanted to back up the legitimacy of Robert Drury and the accuracy of *Madagascar: Robert Drury's Journal During Fifteen Years' Captivity on that Island* to the skeptics that claim Daniel Defoe wrote the journal as a work of fiction.

This article is different because Pearson focuses solely on the historical accuracy of the journal, rather than it coming as an afterthought to his years of research and field work on Malagasy tombs. He compares the Antandroy region with Drury's depictions in the novel, and they are very similar. He also points out that the journal lacks Defoe's

“rollicking” style, a carefree writing style, so Defoe was most likely just the editor of the book.

I think Pearson, again, is successful in backing up the legitimacy of Drury and Drury’s journal. I am using this article along with Pearson’s novel because this article helps prove that journals, specifically Drury’s, can be seen as potentially accurate historical sources.

Pearson, Michael Parker. “Tombs, Landscape, and Society in Southern Madagascar- Part IV.” *Archaeology Research*.
<http://www.shef.ac.uk/archaeology/research/madagascar/madagascar4.html> (accessed April 1, 2010).

This article is one of six parts of a summary of Pearson’s research in southern Madagascar on the University of Sheffield website (because Pearson is a professor of archaeology at the University of Sheffield). One specific section in Part IV focuses on the shipwreck of the *Degrave*.

Pearson credits ethnographer Emile Defoort for finding two cannons off the Madagascar coast near the city of Ambovombe. Pearson credits snorkel divers for finding part of a bronze bell off the coast of the wreck site in 1995. Apparently, they also saw four cannons’ remains and an anchor at the same site. All these artifacts are believed to have belonged to the *Degrave*, as they were made in the late 16th-17th centuries (the ship was built in 1698) and they draw parallels to Drury and Benbow’s accounts of the ship.

Pearson’s real purpose of writing this article, unlike some of his others, is to summarize his research for the University of Sheffield community. Although he mentions that his evidence supports the accuracy of Drury’s journal, his motivation was simply to

publicize years of findings on the university's website. However, he is successful in supporting Drury's journal by providing details that prove the existence of the *Degrave* and the exact spot on the Madagascar coast of its shipwreck.

I am also using this article because it provides an image of Pearson's team examining one of the discovered cannons.

Reverend Mr. Hirst, chaplain aboard the *Hampton Court*, to Reverend Mr. Duncombe, off Madagascar, 6 September 1759.

This letter appears in the introduction of certain versions of *Robert Drury's Journal*. It is a letter from one chaplain, Mr. Hirst, whose ship stopped in St. Augustine's Bay on Madagascar to another chaplain in England, Mr. Duncombe. Captain Samuel Pasfield Oliver thinks it is appropriate for it to appear in the introduction because it includes an account of the island of Madagascar.

In the letter, Rev. Hirst gives a brief account of Madagascar from what they found on their days there. His account included some whales they had seen called "tushes," the division of kingdoms on the island, including Volambo (Drury spent time there), and descriptions of cattle being killed for food (Drury worked with cattle as a slave for years).

The purpose of the Reverend's letter was simply to give an update to Rev. Mr. Duncombe, but now the letter does much more than that. The letter is successful in showing us not only that Drury's accounts of Madagascar were believed as fact in the 18th century, but also that Drury's accounts of the island of Madagascar line up with Rev. Hirst's. As a result, Captain Samuel Pasfield Oliver put this letter into his introduction to

the journal for the purpose that the letter serves: to support the accuracy of Drury's accounts of Madagascar in his journal.

Rochon, Alexis. "Description of the Island." *Madagascar, or Robert Drury's Journal*. Chilworth and London: Gresham, 1768. 353-98. Print.

Abbe Alexis Rochon sailed in 1767 to Morocco as the "Astronome de la marine" with General Breugnon. He was later assigned to locate several underwater geographical features off the coast of India, and at that time he visited Madagascar. While on the island, Rochon made what was at the time one of the most accurate accounts of Madagascar.

The description of the island is published after the text of *Robert Drury's Journal* in the 1890 edition because both authors wrote authentic descriptions of Madagascar. The date of publication is different because 1768 is the only time the Abbe Rochon's description was published, while Drury's journal was published in numerous editions over the years.

Although it is only a part of Alexis Rochon's full description, I am using it as a source to support the accuracy of Drury's journal because Rochon and Drury's descriptions of the island match up very well. Even besides the fact that the descriptions draw numerous parallels, the fact that it is published in the same book as Drury's journal makes readers compare the two descriptions and hopefully realize that Drury's account of the island is accurate.

Some of the Abbe Rochon's descriptions that match up with Drury's include accounts of Fort Dauphin, the most permanent European settlement on the island, and

also of the Malagasy people. Rochon described the Malagasy as “lively, sensible, and grateful; they are far from being destitute of intelligence or capacity” (369).

Secord, Arthur Wellesley. “Defoe and Robert Drury's Journal.” *Journal of English and Germanic Philology* no. 44(1959): 66-73.

This article, one of several by Secord, examines the possibility and claims that Daniel Defoe was the true author of *Robert Drury's Journal*. He points out that Captain Samuel Pasfield Oliver (who wrote the introduction in some versions of Drury's journal) and John Robert Moore were skeptical of the complete accuracy of the journal. Oliver did not doubt the existence of Drury, but rather strongly suggests that there must have been a “transcriber” that aided Drury in finalizing his journal for publication.

I am using this article to understand Secord's views on the journal, and the article has also given me leads to more sources on the journal. It is in this article that Secord points out the existence of the *Degrave's* “muster roll,” a list of the ship's midshipmen, with Robert Drury listed. Pearson also cited the ship's muster roll in his novel *In Search of the Red Slave*. With this evidence, Secord proved Drury's existence.

Like Pearson and Oliver, Secord also points out that parts of Drury's accounts describing the island draw parallels to those in Etienne de Flacourt's *Histoire de la Grande Isle Madagascar*. For example, Drury's descriptions of the island's ground hogs, called “tondrucks,” are very accurate.

Secord also mentions a dissertation on Drury's journal written by Miss Eleanor Wyne at the University of Illinois, but the dissertation unfortunately is unpublished.

Secord, Arthur Wellesley. 1961. *Robert Drury's Journal and Other Studies*. Urbana: University of Illinois Press.

Arthur W. Secord was a professor at the University of Illinois; soon after his death, Robert W. Rogers and George Sherburn found, edited and published several manuscripts that documented years of Secord's research. In this work, *Robert Drury's Journal* is one of four published pieces about which Secord writes.

Secord's research provides a number of sources that comment in some way on Drury's journal. During Secord's research on Drury's journal, he came across many of the same sources I have, including the introduction of the journal itself and an *Encyclopedia Britannica* article that no longer exists because the encyclopedia recently stopped accepting Drury's journal as fact. Moreover, it has led me to other sources, such as William Lee's rejection of Defoe as the author and Professor Donald Stauffer's comments that it is "one of the best travel books extant."

Secord's research traced the birth and death of Drury in London. Secord also found the Degrove's "muster roll," or the list of midshipmen on the boat. Drury's name was on there. The work helps back up the accuracy of the journal with the mention of John Benbow and Captain William Mackett. Benbow was the son of a famous admiral in England. Mackett was an East India Company commander, and also Drury's rescuer. If this were a work of fiction written by Defoe like some claim it to be, I do not see a reason for Defoe to use real people as characters.

Annotated Bibliography: Images

- “A boy coming home from the waterhole to a village near Mionjona, the area where Robert Drury was kept as a slave.” Courtesy of Mike Parker Pearson and Jean-Luc Schwenninger. From Godden, Karen and Michael Parker Pearson. 2002. *In Search of the Red Slave: Shipwreck And Captivity in Madagascar*. Stroud, Gloucestershire: Sutton, p. 90-91.
- “A map of Madagascar from 1747. Like all eighteenth-century maps, this was based on Flacourt’s map of 1656. Courtesy of Mike Parker Pearson and Jean-Luc Schwenninger. From Godden, Karen and Michael Parker Pearson. 2002. *In Search of the Red Slave: Shipwreck And Captivity in Madagascar*. Stroud, Gloucestershire: Sutton, p. 90-91.
- “A recently built Tandroy stone tomb with paintings of scenes from the occupant’s life.” Courtesy of Mike Parker Pearson and Jean-Luc Schwenninger. From Godden, Karen and Michael Parker Pearson. 2002. *In Search of the Red Slave: Shipwreck And Captivity in Madagascar*. Stroud, Gloucestershire: Sutton, p. 90-91.
- “After a thunderstorm, the children of Mionjona watch the team excavating a trench through the defences of Robert Drury’s village.” Courtesy of Jean-Luc Schwenninger. From Godden, Karen and Michael Parker Pearson. 2002. *In Search of the Red Slave: Shipwreck And Captivity in Madagascar*. Stroud, Gloucestershire: Sutton, p. 90-91.
- “After the cattle have been sacrificed, the coffin is [maneuvered] into place for burial within an existing stone tomb.” Courtesy of Mike Parker Pearson and Jean-Luc Schwenninger. From Godden, Karen and Michael Parker Pearson. 2002. *In Search of the Red Slave: Shipwreck And Captivity in Madagascar*. Stroud, Gloucestershire: Sutton, p. 90-91.
- “Beside the tomb, women wail under their *lamba* as the coffin is buried.” Courtesy of Mike Parker Pearson and Jean-Luc Schwenninger. From Godden, Karen and Michael Parker Pearson. 2002. *In Search of the Red Slave: Shipwreck And Captivity in Madagascar*. Stroud, Gloucestershire: Sutton, p. 90-91.
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“The wreck of the *Degrave*, an engraving from *Robert Drury’s Journal*. Courtesy of Mike Parker Pearson and Jean-Luc Schwenninger. From Godden, Karen and Michael Parker Pearson. 2002. *In Search of the Red Slave: Shipwreck And Captivity in Madagascar*. Stroud, Gloucestershire: Sutton, p. 90-91.

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