from *Twelve Years a Slave* by Solomon Northup source: http://docsouth.unc.edu/fpn/northup/northup.html

Solomon Northup was born a free man in Minerva, New York, in 1808. Little is known about his mother, whom his narrative does not identify by name. His father, Mintus, was originally enslaved to the Northup family from Rhode Island, but he was freed after the family moved to New York. As a young man, Northup helped his father with farming chores and worked as a raftsman on the waterways of upstate New York. He married Anne Hampton, a woman of mixed (black, white, and Native American) ancestry, on Christmas Day, 1829. They had three children together. During the 1830s, Northup became locally renowned as an excellent fiddle-player. In 1841, two men offered Northup generous wages to join a traveling musical show, but soon after he accepted, they drugged him and sold him into slavery. He was subsequently sold at auction in New Orleans. Northup served a number of masters—some brutally cruel and others whose humanity he praised. After years of bondage, he came into contact with an outspoken abolitionist from Canada, who sent letters to notify Northup's family of his whereabouts. An official state agent was sent to Louisiana to reclaim Northup, and he was successful through a number of coincidences. After he was freed, Northup filed kidnapping charges against the men who had defrauded him, but the lengthy trial that followed was ultimately dropped because of legal technicalities, and he received no remuneration. Little is known about Northup's life after the trial, but he is believed to have died in 1863.

In this excerpted section, Northup describes his time on the plantation of Edwin Epps.

**CHAPTER XII**

 On my arrival at Master Epps', in obedience to his order, the first business upon which I entered was the making of an axe- halve. The handles in use there are simply a round, straight stick. I made a crooked one, shaped like those to which I had been accustomed at the North. When finished, and presented to Epps, he looked at it with astonishment, unable to determine exactly what it was. He had never before seen such a handle, and when I explained its conveniences, he was 5 forcibly struck with the novelty of the idea. He kept it in the house a long time, and when his friends called, was wont to exhibit it as a curiosity.

 It was now the season of hoeing. I was first sent into the corn-field, and afterwards set to scraping cotton. In this employment I remained until hoeing time was nearly passed, when I began to experience the symptoms of approaching illness. I was attacked with chills, which were succeeded by a burning fever. I became weak and emaciated, and frequently 10 so dizzy that it caused me to reel and stagger like a drunken man. Nevertheless, I was compelled to keep up my row. When in health I found little difficulty in keeping pace with my fellow-laborers, but now it seemed to be an utter impossibility. Often I fell behind, when the driver's lash was sure to greet my back, infusing into my sick and drooping body a little temporary energy. I continued to decline until at length the whip became entirely ineffectual. The sharpest sting of the rawhide could not arouse me. Finally, in September, when the busy season of cotton picking was at hand, I was unable to 15 leave my cabin. Up to this time I had received no medicine, nor any attention from my master or mistress. The old cook visited me occasionally, preparing me corn-coffee, and sometimes boiling a bit of bacon, when I had grown too feeble to accomplish it myself.

 When it was said that I would die, Master Epps, unwilling to bear the loss, which the death of an animal worth a thousand dollars would bring upon him, concluded to incur the expense of sending to Holmesville for Dr. Wines. He announced to 20 Epps that it was the effect of the climate, and there was a probability of his losing me. He directed me to eat no meat, and to partake of no more food than was absolutely necessary to sustain life. Several weeks elapsed, during which time, under the scanty diet to which I was subjected, I had partially recovered. One morning, long before I was in a proper condition to labor, Epps appeared at the cabin door, and, presenting me a sack, ordered me to the cotton field. At this time I had had no experience whatever in cotton picking. It was an awkward business indeed. While, others used both hands, snatching the 25 cotton and depositing it in the mouth of the sack, with a precision and dexterity that was incomprehensible to me, I had to seize the boll with one hand, and deliberately draw out the white, gushing blossom with the other.

 Depositing the cotton in the sack, moreover, was a difficulty that demanded the exercise of both hand and eyes. I was compelled to pick it from the ground where it would fall, nearly as often as from the stalk where it had grown. I made havoc also with the branches, loaded with the yet unbroken bolls, the long, cumbersome sack swinging from side to side in a 30 manner not allowable in the cotton field. After a most laborious day I arrived at the gin-house with my load. When the scale determined its weight to be only ninety-five pounds, not half the quantity required of the poorest picker, Epps threatened the severest flogging, but in consideration of my being a "raw hand," concluded to pardon me on that occasion. The following day, and many days succeeding, I returned at night with no better success—I was evidently not designed for that kind of labor. I had not the gift—the dexterous fingers and quick motion of Patsey, who could fly along one side of a row of 35 cotton, stripping it of its undefiled and fleecy whiteness miraculously fast. Practice and whipping were alike unavailing, and Epps, satisfied of it at last, swore I was a disgrace—that I was not fit to associate with a cotton-picking "nigger"—that I could not pick enough in a day to pay the trouble of weighing it, and that I should go into the cotton field no more. I was now employed in cutting and hauling wood, drawing cotton from the field to the gin-house, and performed whatever other service was required. Suffice to say, I was never permitted to be idle.

40 It was rarely that a day passed by without one or more whippings. This occurred at the time the cotton was weighed. The delinquent, whose weight had fallen short, was taken out, stripped, made to lie upon the ground, face downwards, when he received a punishment proportioned to his offence. It is the literal, unvarnished truth, that the crack of the lash, and the shrieking of the slaves, can be heard from dark till bed time, on Epps' plantation, any day almost during the entire period of the cotton-picking season.

45 The number of lashes is graduated according to the nature of the case. Twenty-five are deemed a mere brush, inflicted, for instance, when a dry leaf or piece of boll is found in the cotton, or when a branch is broken in the field; fifty is the ordinary penalty following all delinquencies of the next higher grade; one hundred is called severe: it is the punishment inflicted for the serious offence of standing idle in the field; from one hundred and fifty to two hundred is bestowed upon him who quarrels with his cabin-mates, and five hundred, well laid on, besides the mangling of the dogs, perhaps, is certain to 50 consign the poor, unpitied runaway to weeks of pain and agony.

 During the two years Epps remained on the plantation at Bayou Huff Power, he was in the habit, as often as once in a fortnight at least, of coming home intoxicated from Holmesville. The shooting-matches almost invariably concluded with a debauch. At such times he was boisterous and half-crazy. Often he would break the dishes, chairs, and whatever furniture he could lay his hands on. When satisfied with his amusement in the house, he would seize the whip and walk forth into the 55 yard. Then it behooved the slaves to be watchful and exceeding wary. The first one who came within reach felt the smart of his lash. Sometimes for hours he would keep them running in all directions, dodging around the corners of the cabins. Occasionally he would come upon one unawares, and if he succeeded in inflicting a fair, round blow, it was a feat that much delighted him. The younger children, and the aged, who had become inactive, suffered then. In the midst of, the confusion he would slily take his stand behind a cabin, waiting with raised whip, to dash it into the first black face that peeped 60 cautiously around the corner.

 At other times he would come home in a less brutal humor. Then there must be a merry-making. Then all must move to the measure of a tune. Then Master Epps must needs regale his melodious ears with the music of a fiddle. Then did he become buoyant, elastic, gaily "tripping the light fantastic toe" around the piazza and all thorough the house. [ . . . ]

 All of us would be assembled in the large room of the great house, whenever Epps came home in one of his dancing moods. 65 No matter how worn out and tired we were, there must be a general dance. When properly stationed on the floor, I would strike up a tune [on my violin].

 "Dance, you damned niggers, dance," Epps would shout.

 Then there must be no halting or delay, no slow or languid movements; all must be brisk, and lively, and alert. "Up and down, heel and toe, and away we go," was the order of the hour. Epps' portly form mingled with those of his dusky slaves, 70 moving rapidly through all the mazes of the dance.

 Usually his whip was in his hand, ready to fall about the ears of the presumptuous thrall, who dared to rest a moment, or even stop to catch his breath.

 When he was himself exhausted, there would be a brief cessation, but it would be very brief With a slash, and crack, and flourish of the whip, he would shout again, "Dance, niggers, dance," and away they would go once more, pell-mell, while I, 75 spurred by an occasional sharp touch of the lash, sat in a corner, extracting from my violin a marvelous quick-stepping tune. The mistress often upbraided him, declaring she would return to her father's house at Cheneyville; nevertheless, there were times she could not restrain a burst of laughter, on witnessing his uproarious pranks. Frequently, we were thus detained until almost morning. Bent with excessive toil—actually suffering for a little refreshing rest, and feeling rather as if we could cast ourselves upon the earth and weep, many a night in the house of Edwin Epps have his unhappy slaves been 80 made to dance and laugh.

 Notwithstanding these deprivations in order to gratify the whim of an unreasonable master, we had to be in the field as soon as it was light, and during the day perform the ordinary and accustomed task. Such deprivations could not be urged at the scales in extenuation of any lack of weight, or in the cornfield for not hoeing with the usual rapidity. The whippings were just as severe as if we had gone forth in the morning, strengthened and invigorated by a night's repose. Indeed, after 85 such frantic revels, he was always more sour and savage than before, punishing for slighter causes, and using the whip with increased and more vindictive energy.

 Ten years I toiled for that man without reward. Ten years of my incessant labor has contributed to increase the bulk of his possessions. Ten years I was compelled to address him with down-cast eyes and uncovered head—in the attitude and language of a slave. I am indebted to him for nothing, save undeserved abuse and stripes.

90 Beyond the reach of his inhuman thong, and standing on the soil of the free State where I was born, thanks be to Heaven, I can raise my head once more among men. I can speak of the wrongs I have suffered, and of those who inflicted them, with upraised eyes. But I have no desire to speak of him or any other one otherwise than truthfully. Yet to speak truthfully of Edwin Epps would be to say—he is a man in whose heart the quality of kindness or of justice is not found. A rough, rude energy, united with an uncultivated mind and an avaricious spirit, are his prominent characteristics. He is known as a 95 "nigger breaker," distinguished for his faculty of subduing the spirit of the slave, and priding himself upon his reputation in this respect, as a jockey boasts of his skill in managing a refractory horse. He looked upon a colored man, not as a human being, responsible to his Creator for the small talent entrusted to him, but as a "chattel personal," as mere live property, no better, except in value, than his mule or dog. When the evidence, clear and indisputable, was laid before him that I was a free man, and as much entitled to my liberty as he —when, on the day I left, he was informed that I had a wife and children, 100 as dear to me as his own babes to him, he only raved and swore, denouncing the law that tore me from him, and declaring he would find out the man who had forwarded the letter that disclosed the place of my captivity, if there was any virtue or power in money, and would take his life. He thought of nothing but his loss, and cursed me for having been born free. He could have stood unmoved and seen the tongues of his poor slaves torn out by the roots—he could have seen them burned to ashes over a slow fire, or gnawed to death by dogs, if it only brought him profit. Such a hard, cruel, unjust man is Edwin 105 Epps.

 There was but one greater savage on Bayou Boeuf than he. Jim Burns' plantation was cultivated, as already mentioned, exclusively by women. That barbarian kept their backs so sore and raw, that they could not perform the customary labor demanded daily of the slave. He boasted of his cruelty, and through all the country round was accounted a more thorough- going, energetic man than even Epps. A brute himself, Jim Burns had not a particle of mercy for his subject brutes, and like 110 a fool, whipped and scourged away the very strength upon which depended his amount of gain. [ . . . ]

          There may be humane masters, as there certainly are inhuman ones—there may be slaves well-clothed, well-fed, and happy, as there surely are those half-clad, half-starved and miserable; nevertheless, the institution that tolerates such wrong and inhumanity as I have witnessed, is a cruel, unjust, and barbarous one. Men may write fictions portraying lowly life as it is, or as it is not—may expatiate with owlish gravity upon the bliss of ignorance—discourse flippantly from arm 115 chairs of the pleasures of slave life; but let them toil with him in the field—sleep with him in the cabin—feed with him on husks; let them behold him scourged, hunted, trampled on, and they will come back with another story in their mouths. Let them know the *heart* of the poor slave—learn his secret thoughts—thoughts he dare not utter in the hearing of the white man; let them sit by him in the silent watches of the night—converse with him in trustful confidence, of "life, liberty, and the pursuit of happiness," and they will find that ninety-nine out of every hundred are intelligent enough to understand 120 their situation, and to cherish in their bosoms the love of freedom, as passionately as themselves.