



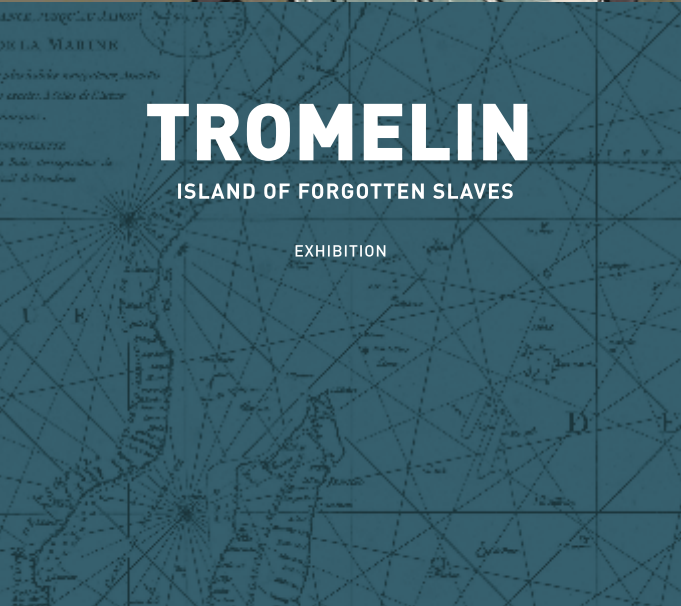




TROMELIN

ISLAND OF FORGOTTEN SLAVES

EXHIBITION



TROMELIN

Island of forgotten slaves

In November 1760, the ship named the *Utile*, property of the French East India Company, constructed and equipped in Bayonne, set sail for the Île de France (now Mauritius Island).

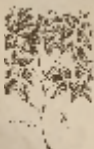
Shortly after arriving, the ship was sent to purchase supplies in Madagascar. Here, despite it being forbidden, the ship's captain, Jean Lafargue, purchased 160 Madagascan slaves.

As they were sailing back, the vessel ran aground on the *Île de Sable*, a tiny island hardly covering one square kilometre. After two months, the ship's crew sailed back to Madagascar on a makeshift craft constructed using elements of the wreckage, leaving behind 80 slaves, who had survived the shipwreck.

The crew promised to sail back to fetch them, but the promise was never kept. When, after 15 years of oblivion, the *Dauphine*, a corvette of the French Royal Navy commanded by Ensign Tromelin, finally came to rescue them, the only remaining survivors were seven women and an eight-month-old baby.

Marooned on this tiny desert island, a prison out at sea, for several years the survivors wrote a silent record of their distress. A team of historians and archaeologists has attempted to give voice to their story, adding a page to the history of the human race.

THE FRENCH EAST INDIA COMPANY



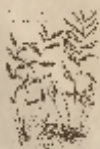
Cinnamon



Coffee



Pepper



Clove



Nutmeg



Tea

The company's trade

The company imported mainly tea, coffee, cotton, silk and spices.

Pepper, cloves, nutmeg and coffee were among the products most commonly traded in the west.

Drawings: Histoire Universelle des végétaux de Pierre-Joseph Bouché 1775



THE FRENCH EAST INDIA COMPANY

Set up in 1664 by Colbert, the French East India Company was the only company "authorised to navigate and negotiate [...] in the area stretching from the Cape of Good Hope as far as India and the Eastern Seas". For a period of 50 years, the Company enjoyed a monopoly of overseas trading in the region. French trading posts were set up on the east coast of India: Pondichery in 1673, Chandernagor in 1688, on the west coast of Mahe in 1721, as well as Canton in China. Bourbon Island (now Reunion Island) was occupied at the end of the 17th century and the Île de France (now Mauritius) was colonised as from 1715. Administered by the Company [1721], they became essential stopping points on the trade route to India and China.

The French State granted considerable support: the king personally protected the Company, at his own expense, covering 20 % of the costs incurred in setting up the trading posts and committed himself to covering any possible deficit that might arise during the first four years of the Company. The port of Lorient was chosen as a base for the Company, which, however experienced difficulties during the Seven Years' War (1756-1763), the first ever world-scale conflict, which mainly opposed the kingdom of France, the Duchy of Austria and their allies with Great Britain, the Kingdom of Prussia and their allies. The monopoly enjoyed by the Company was suspended in 1769.



Porcelain from China

A serving dish bearing the arms of the Desloges-Boucher family, two members of which were governors of the Île de France.

Serving dish and its lid. Porcelain decorated in blue with underglaze. China, near of Canton, around 1715.



The Company's arms

The Company's motto was: "I will flourish wherever I am taken."

Lorient: East India Company Museum



TOWARDS ANOTHER OCEAN



Model of the ship *Bertin*

Example of cargo and interior organisation of a 700-barrel fluyt of the East India Company. Reconstruction by Jean Delouche in 1976, following original plans by Antoine Gaignard. Lorient's East India Company Museum



TOWARDS ANOTHER OCEAN

During the Seven Years' war, the French Royal Navy imposed a blockade on the ports along the Atlantic Coast, in particular Lorient, where the French East India Company was based. Attempting to thwart British manoeuvres, the Company armed some of its ships in other ports, which was the case of the *Utile*, equipped in Bayonne.

On 17th November 1760, the fluyte cast off from Pasajes, sailing towards the Indian Ocean. Since the trading post of Gorée had been in the hands of the British for three years, the ship sailed directly towards the Cape Verde Islands. In early January, the ship crossed the equator halfway between Africa and South America. The journey to the Cape of Good Hope lasted approximately 40 days. The ship then sailed along the coast of southern Africa, maintaining its course to the east beyond Durban. South of the Mascarene Islands, it veered north and finally approached the *île de France* from the south east. On 12th April 1761, the *Utile* anchored at Port Louis. The journey had taken 147 days and the crew deplored no human loss of lives.

View of the port of Bayonne

King Louis XV entrusted Joseph Vernet with the task of producing a series of paintings representing the main ports of France. Since it was impossible to depict the port of Bayonne on a single painting, two were produced. The ship portrayed on this picture is perhaps the *Utile* in the process of being equipped. Paris, French National Naval Museum



The *Unle* was not a slave ship, but a ship used for general transport of goods. Only a few shackles, aimed at blocking the limbs of members of the crew in the event of punishment, were thus to be found on board. The slave shackles shown here, of unknown origin and manufacture, are one of the few remaining examples of those used in Réunion.

The *Utile* was sent to Madagascar for supplies. When she shipped anchored at Foulpointe, Lafargue, the captain, contacted the local head of trading, from whom he purchased rice and cattle. Though not authorised to do so, he also secretly loaded almost 160 slaves.

The purchase of so many slaves would have implied large sums of money changing hands. The necessary amount – 25 000 pounds – represented a considerable expense for Lafargue, whose monthly salary was 200 pounds. He must certainly have obtained the necessary funds from potential buyers, landowners settled in Île de France,

sharing a proportion of the illegal trade with his officers. The total profit would have been between 25,000 and 30,000 pounds: a slave bought for 30 piasters could be sold for 70.

He certainly had accomplices: the head of trading, first of all, but also military staff and officers on board the ship, who most probably also purchased slaves, depending on their finances, as well as some administrators on the Île de France. It would have been impossible to unload so many slaves without the cooperation of a large number of persons, even though Lafargue intended to put them up for sale them on the island of Rodrigues.



THE SLAVE TRADE IN THE INDIAN OCEAN



Around the time of the shipwreck of the *Utile* [1761] the French East India Company intensified the slave trade in the Indian Ocean, mainly in the direction of the Mascareignes Islands (Bourbon, Île de France and Rodrigues). Until the end of the 17th century, slaves were only unloaded on Bourbon Island when ships came to anchor off its coast.

The success of the coffee trade

The development of the coffee crop as from 1715, followed by its subsequent success, encouraged by the governor Dumas (1727-1735), the diversification of the island's agriculture under La Bourdonnais (1735-1746), David (1748-1759) and Desforges-Boucher (1759-1767), then the colonisation of the Île de France, all necessitated an increased workforce. The slave trade was set up to meet the need for a sufficient number of workers on the Île de France and Bourbon. During this period, landowners regularly purchased slaves: approximately 40,000 arrived on the Mascareignes Islands between 1725 and 1768.

Madagascans, Africans and Indians

A large proportion of the slaves brought to the Mascareignes Islands were Madagascans, reputedly tough and hard-working, and the shores of Madagascar were close by. Africans (notably from the East Coast), appreciated for being strong and obedient, though more expensive, were the second most important group. As regards Indians, they made up an additional servile workforce on the islands. Property owners considered that Indians were not apt to work in the fields, but they were appreciated for work requiring precision rather than strength: production of artefacts, domestic work or workers employed "under contract".

Diagram of the deck of the *Aurora*

During their voyage at sea, each of the slaves had only a very limited space. The slaves would lie head to toe on one side, enabling the slave-traders to pack in as many as possible. Depending on how long a journey lasted, many would die as a result of these inhuman conditions.

Jean Boudriot - La Vaisseau de 74 canons, Volume II, Ed. ANCRE 1983.



THE SHIPWRECK OF THE *UTILE*

1761

27th June
Departure from Foulpointe

23rd July
Departure from Île de la Possession

30th July
Departure from

31st July
Arrived

27th September
Departure from the coast of Madagascar

After sailing out of Foulpointe, the *Utile* did not follow the normal route for the Île de France. Lafargue intended to first of all unload the slaves on the island of Rodrigues. To reach the island, the ship sailed further north than the usual routes, coming close to the *Île de Sable*. Several factors can explain why the ship ran aground: use of a map of the Indian Ocean on which the position of the *Île de Sable* was inexact, as well as an observation error. Lafargue actually had two maps, showing the island in different positions, but did not take any particular precautions, despite sailing into a dangerous zone at night-time.

The *Utile* ran aground on 31st July at 10.30 at night, stranded on the coral reef. Once the cannons in the rear hold had been unloaded and the masts cut off, the ship drifted along the coast of the island. Battered by the swell, the ship lost its rudder and its hull started to break up: the framework fell apart and the decks collapsed. Those aboard who were good swimmers managed to reach the shore. The Madagascan slaves were trapped in the hold, the entrances having been nailed up for fear of a revolt. 18 sailors and almost 70 Madagascan slaves drowned.

The anchor of the *Utile*

The spot where the *Utile* ran aground on the coral reef on the island of Tromelin is marked by a hook of the ship's anchor, visible above the water about 20 metres from the shore.

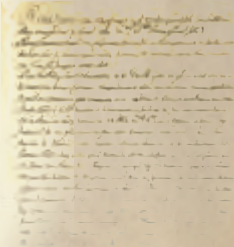
Photograph - CPDRA / Max Gaudin



Account by Dubuisson de Keradec

This text by the ship's scribe on board the *Utile* recounts the short period during which the French stayed on the Île de Sable. Notably, it lists the few resources available to the survivors.

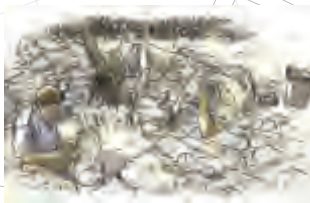
Source: National Department of the Ministry of Overseas



Map of the Island of Tromelin
French national archives

Shipwreck of the *Utile*
Sébastien Sode





from history to archaeology

The discovery of a large number of archive documents shed light on the historical context, the equipping, the journey and the various circumstances leading to the shipwreck of the *Utile*. However, very little information concerning the years spent on the island by the Madagascan survivors is available, since only very few elements of correspondence evoking their life on the island have survived. Researchers quickly realised that in order to complete the picture, they would have to carry out archaeological diggings, both on land and under the sea. Despite the difficult access and the distance, four archaeological expeditions were successively organised.

In 2006, the first archaeological expedition focused on the undersea exploration of the wreck of the *Utile*, while on land, the oven built by the ship's crew before they left for Madagascar was unearthed. The members of the expedition also localised the first element of a construction on the highest point of the island.

During the second expedition, which took place in 2008, three constructions were dug up from the sand, one after another, indicating a living area marked by a large number of tools, as well as remains of fauna — essentially terns and turtles — consumed by the survivors. The remains of two human bodies were also exhumed.

The 2010 and 2013 expeditions confirmed the existence of about a dozen constructions, forming a real hamlet built around a central courtyard: a true living area was revealed.

Archaeological diggings 2013
© Edouard Jaussat



stratigraphy



The stratigraphy contributes to the historical restitution of the island and enables archaeologists to situate their discoveries in a chronological, spatial and environmental context. No traces of human occupation have been found dating before the shipwreck of the *Utile*. By contrast, the 15 years the survivors spent on the island have left a charcoal-like layer containing objects and remains of consumed fauna. Some of these elements, coming from the shipwreck, have enabled archaeologist to date the layer. Climate events, such as storms, have also left traces.

The archaeological occupation has been sealed by a layer of white sand, brought in by the wind and the sea, and bears no trace of any human presence.

Finally, the return of mankind in the 1950s has left traces producing a darker layer, containing contemporary material.

Existing ground

Dark brown sand.

Period of occupation by meteorologists : 1953 till now

Brownish-orange sand with objects from the 18th century (shoe buckle, bracelet, fragments of china, etc.), alongside 20th-century objects (iron and aluminium cans, glass bottles, etc.)

Natural deposits of beach sand : 1776-1953

Layers of white beach sand brought in by the wind and the sea.

Period of occupation by the survivors : 1761-1776

Fine sand mixed with ashes, organic matter, remains of consumed fauna and archaeological objects.

Ground dating before 1761

Blocks of coral (final depth of digging), with compacted and hardened white sand.



the island as cemetery



The bones of two people, with objects from the *Utilé* were found in the rubble extracted during digging for the construction of the meteorological station. These, unrelated to each other, were moved and grouped together. During construction of the station, the workers must have disrupted the layer of sediment originally containing these bones.

During the period of French presence on the island, all the deceased – both ship's crew and slaves – were almost certainly buried according to Christian rites. Once the French sailors left the island, we know that some of the Madagascans tried to leave the island on their own initiative, but no one knows whether they actually survived the hazardous journey. Either way, the question remains: what happened to the bodies of the Madagascan slaves who died on the island?

Several hypotheses remain plausible: traditional tombs or burials on the beach where the bones may have been "taken" by the sea, in accordance with certain Malagasy customs.

In any case, no remains have been found on the island and there is very little information concerning funeral practices.

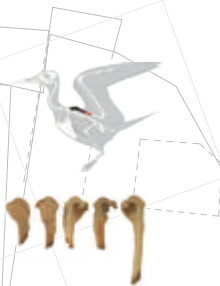
Examination of the bones

Analyses for lead, strontium and barium have proved that the deceased found on the island did not originate from the same region and that they died less than one year after the departure of the ship's crew. They were probably surviving shipwrecked slaves.

Photograph: The CAUVI - Jeanne Kott
Copyright: 1995 - Centre de Recherche et de Restauration des Monuments
Photograph: 1995 - Centre de Recherche et de Restauration des Monuments



eating and drinking



Humerus of sooty tern

These bone fragments illustrate the preparation of the bird for cooking purposes. The traces of fire to be seen on the fracture prove that the wing was broken, probably for the survivors to pluck the bird's feathers, after which the bird was roasted directly on the fire.

Photograph: ©2017 / Wikimedia Commons
 Drawing: ©2017 / Wikimedia Commons (drawing) / Michel Crozier



Fragments of turtle shell

This portion of the shell of a green turtle shows regular parallel grooves on the outer surface, indicating that after the turtle was caught on the shore, the animal was dragged on its back to where it would be cut up.

Photograph: ©2017 / Wikimedia Commons
 Drawing: ©2017 / Wikimedia Commons (drawing) / Michel Crozier



The diggings enabled the archaeologist to conclude that the main source of food for the survivors was the island's fauna, mainly terns and turtles. Fish, difficult to catch, as well as the very few plants growing on the island, were additional sources of food. Once caught, the animals were cut up, prepared and cooked, as were their eggs.

After the wreck, finding drinkable water was vital. The survivors found water 5 metres under the ground by digging a well on the lowest part of the island, on the southern side. The survivors had to draw the water from the well, which necessitated some kind of object to contain and carry it. Despite the research, the well could not be found.

Thanks to flint tighters made of steel and wood salvaged from the *Utile*, the survivors had the use of fire until they were rescued.



Sooty Tern



Green turtle

The kitchen ?

Extracted from the sediment during the archaeological expedition of 2018, this construction was found in the worst condition as when the survivors were finally rescued. The structure contained more than 50 kitchen debris, all carefully stored.

Photograph: ©2017 / Wikimedia Commons



creating and repairing

Certain kitchen tools were saved from the wreck of the *Utile*. Initially, these were the containers used by the survivors, but since they were insufficient in number, new utensils had to be manufactured.

The large number of fragments of copper and lead from the shipwreck indicate the existence of this activity. Using these materials, the survivors made different kinds of containers, as well as spoons and skewers. The materials were cut, hammered and sometimes melted down.

The survivors also used tools found on the wreck or pieces of equipment they used for purposes other than those originally intended. They turned these objects into hammers, axes, anvils and chisels. All these objects show a great degree of ingenuity.

These objects, particularly the containers, often worn out with time, were frequently patched up several times. They are a perfect illustration of the passing of time and the will of these people, whom others wished to deprive of their humanity, to survive as human beings.



Proof of the manufacture of spoons

Several fragments of copper found on the site are proof that the survivors manufactured spoons. They are a sort of negative image that remains after the object has been cut out, as well as indicating a large number of failed attempts.

Photograph: 1987 (CAGS) / Jacques Kugel



Steps in making a spoon

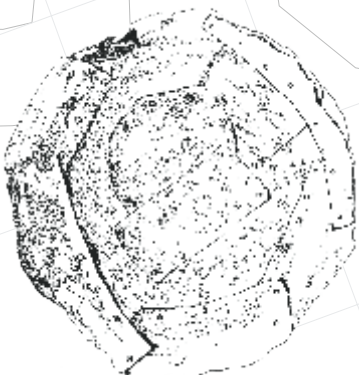
Photograph: 1987 (CAGS) / Jacques Kugel



Container

Patched up 7 times, this container is a perfect example of the ingenuity used to make objects last. Cutting out patches, drilling matching holes on the container and the patch, rolling out very thin pieces of copper to create regular rivets which were then flattened with a hammer.

Photograph: 1987 (CAGS) / Jacques Kugel
Source: 1989 (The Author)



taking shelter

According to written sources, the very first shelters on the island were tents made out of the sails from the *Utile*, but these did not resist tropical storms. The survivors then moved up from the shore to settle on the highest point of the island, at an altitude of 7 metres on the northern side. They constructed their shelters without using mortar. These were fairly narrow, but the walls were thick. As there was no wood or clay - the traditional materials used to build houses in Madagascar - the survivors had to use stone (here, coral blocks and sandstone from the beach).

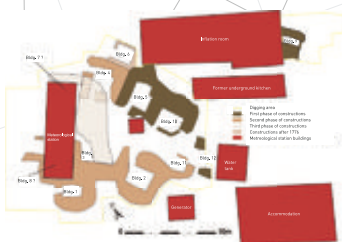
As these constructions were regularly damaged by storms, the survivors had to modify their structure several times.

Grouped around a central space, these buildings dramatically broke away from the Malagasy tradition, whereby houses are individual and orientated according to the points of the compass. On Tromelin island, the Malagasy survivors had to adapt to the environment.

Plans of the archaeological diggings

The plans of the constructions make it possible to study the evolution of the houses over time and to understand how the Malagasy survivors organized their space: moving the living area, creating materials, rearranging and closing off spaces, building a protecting wall.

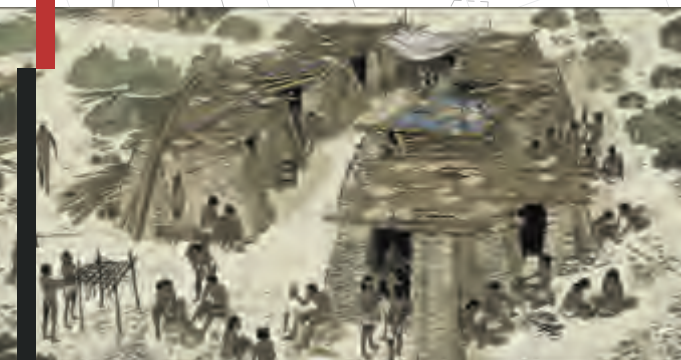
Clément - 1804 / Thomas Renard



Roof hypothesis

Houses and scenes of daily life imagined on the basis of the archaeological data. Sylvain Savoca, creator of comic-strips, member of the 2008 expedition.

Source: <https://www.lesliefrancois.com/> (2018) by Sylvain Savoca



General view of the archaeological site (2008)

The interior of each construction was very small. The very thick walls (between 1 and 1.5 m) were built to resist storms. The upper sections were used to build the meteorological station, thus destroying any potential information concerning the roof cover.

Photograph - GSK / Jean-François Delapierre



clues to a social life?



Jewellery ?

The presence of bracelets and bracelet-chains on the island of Tromelin, similar to objects found in Madagascar, seems to prove the existence of concerns other than mere survival.

Photograph - 1960s, Max Guérand.
Drawing - 1960s, Max Guérand, based on the report of the archaeological dig by Guy Rénard.
Collection: Dictionnaire de l'archéologie de la région de la Gironde.

Proving traces of a social life using only material clues is a delicate process. However, the construction and the evolution of the buildings prove the existence of a community structure on the island. Considering the environmental constraints on Tromelin, decisions could only have been taken collectively.

Assembling the coral block constructions around a central space went against the customary rules applied in Madagascar regarding the organisation of a living area:

traditional houses were individual and stone was reserved for the construction of tombs.

The ingenuity the survivors used to make and repair the implements and tools confirms that individual tasks and skills were deployed for the benefit of the group. Similarly, the construction of a raft to leave the island two years after the French sailors left shows the existence of a degree of cooperation.



Spikes or detangling rods

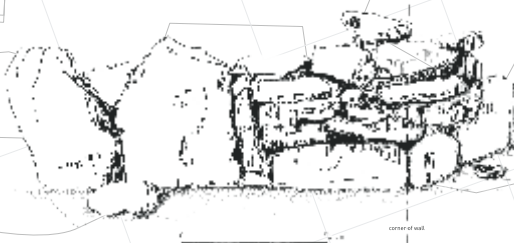
Brass spikes manufactured on the island by the Malagasy survivors were found stored alongside spoons. The shape and the decoration of two of these are very similar to detangling rods used for combing hair in Maldivian homes.

¹ *Journal of American Studies*, 41 (2007), 1, 111–127.

From tomb to shelter

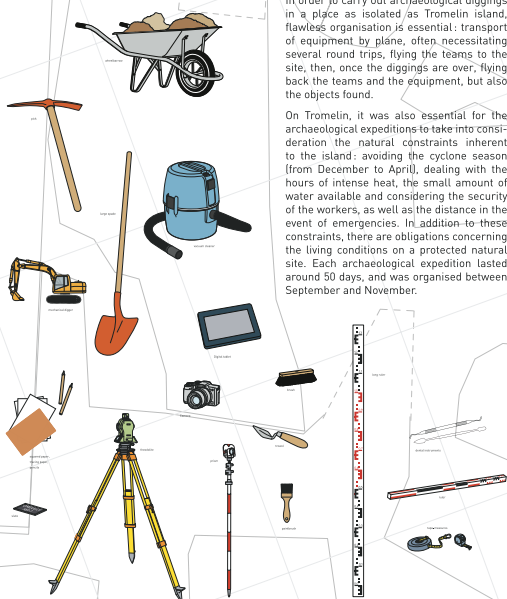
The walls found by the archaeological teams (upper drawing) are similar to those of Malagasy tombs (lower drawing), made out of stone slabs standing upright on their edge at the base, then of smaller elements stacked flat on top of each other.

Open Access: ©2021 Mahmoud, Green Publishing
 (Translating and visualizing architecture in Iran, a region of the post-socialist world of Middle East)
 Mahmoud, and all other contributors



corner of wall



[illegible]

The 2008 expedition team

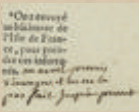
FIFTEEN YEARS OF OBLIVION

- 1761
- 30th July
Shipwreck at the Oile
- 23rd September
Departure of the Providence for Madagascar
- 31st September
Arrival of survivors of crew of the Oile at Tanegassan, Madagascar
- 1763
End of the Seven Years' War
- 1763/1764
Departure of the first raft for the Ile de Sable
- 1765
The island comes under the authority of the French king
- 1769
- 13th August
The French East India Company is closed down
- 1775
- August
France attempts by the ship the Dauphine
- 1776
- July
Departure of raft with the raft, three men and three women
- 17th August
Unsuccessful rescue attempt
- 23rd November
The Dauphine sails for the Ile de Sable
- 28th November
The Dauphine arrives in sight of the Ile de Sable
- 29th November
Rescue of seven women and one baby
- 14th December
Arrival of the Dauphine on the Ile de France (now Mauritius)
- 15th December
Baptism of child



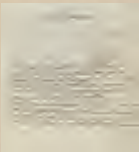
The survivors' camp
Drawn by a member of the crew, this sketch-map of the Ile de Sable shows the elements of the camp at the time the French survivors sailed for Madagascar.

Paris - Bibliothèque Nationale de France (French National Library)



Account of the shipwreck
A document giving an account of the shipwreck and the crew's stay on the island. A comment in the margin, contradicting the report, reads: "They promised to fetch us, but so far nobody has come."

Paris - National archives



Letter from Castellán addressed to the Secretary of State for the French Navy

The spot where the Oile ran aground on the reef is marked by the hook of the ship's anchor, visible above the waves 20 metres or so from the shore.

Paris - National archives

Eleven years after the shipwreck, Castellán de Vernet, still troubled by his broken promise, wrote to the Secretary of State responsible for the French Navy. Why wait so long? The directors of the East India Company, in a state of bankruptcy after the Seven Years' War, probably did not heed his requests. It was not until the islands came under the administration of the French king that the order to sail was finally given.

Two years later, in 1775, a first ship was sent to the island. The life raft capsized and one of the sailors remained on the shore with the survivors. The following year, other attempts were made, but all in vain. Despairing of ever being saved, the sailor also constructed a raft, its sail made of woven birds' feathers. He cast off with three women and the three remaining men... They were never heard of again.

Four months later, on 28th November 1776, the corvette *La Dauphine*, under the command of Jacques-Marie Lanuguy de Tromelin, arrived within sight of the island. Seven women and an eight-month-old baby were rescued.

When they arrived in Port Louis, the women were declared free. As they had been bought illegally, the administration did not consider them as slaves. The child was baptised and named Moyse (Moses).





In 1773, in his work entitled *Voyage à l'île de France* (Voyage to the Île de France), the writer Bernardin de Saint Pierre, for example, did not dare publish his criticism of the French administration for taking its inhumane decision, and the text remained in the form of a manuscript. The abbot Pingré criticised the fraudulent purchase of the slaves in general terms, without precisely mentioning the name of the ship, that of its captain or the fact that the slaves were abandoned on the island.

Finally, immediately preceding the 1791 Convention abolishing slavery in France, the abbot Rochon was able to declare: "Any man having an ounce of humanity will shudder when he hears that these miserable Africans have left been abandoned, with no attempt of rescue being made."

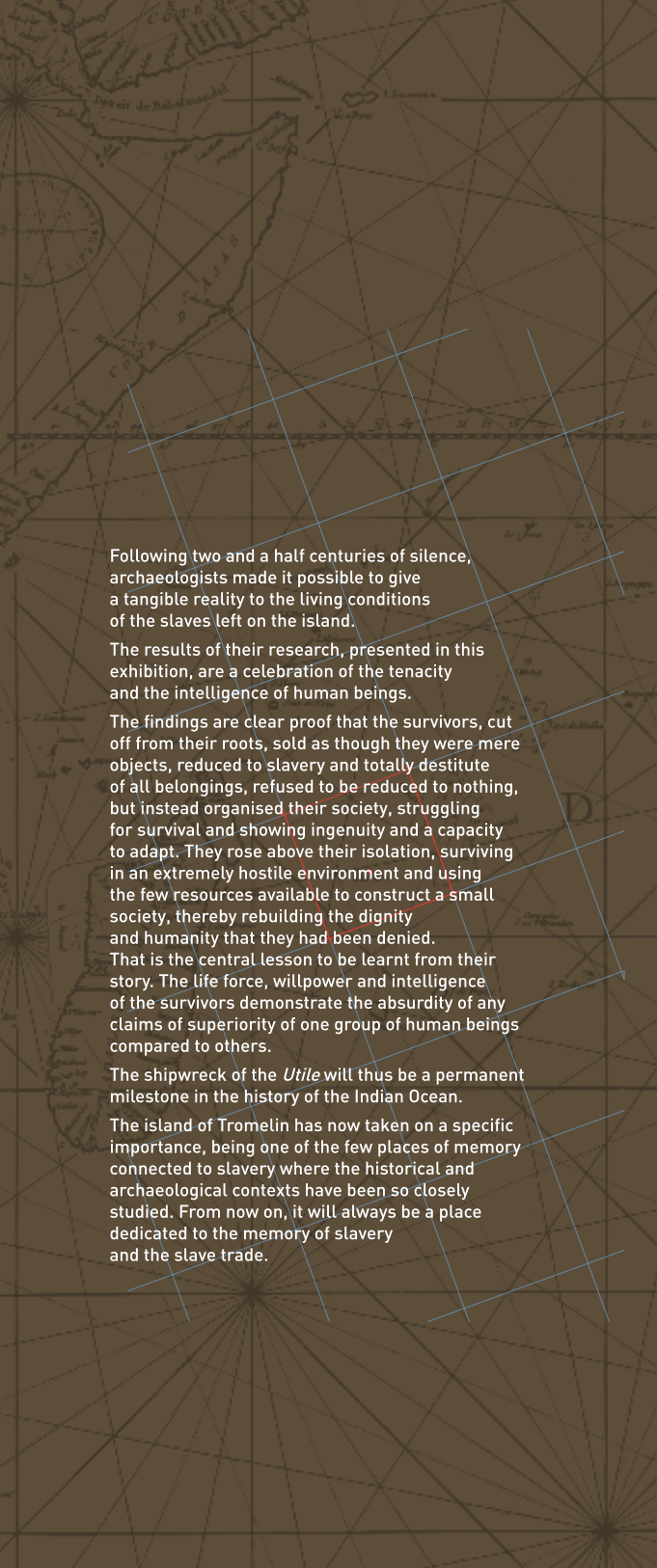
1839
Le Ruisseau de la Malibou (The current of the Malibou)
 The painting, by Theodore Géricault, depicts the survivors of a shipwreck. The artist takes the example of the Unit to condense the survivors being left to die.

1870
An Strangers
 Franzmann, colon of Raynal gives, on account of his shipwreck and stay in the Dutch East Indies, a moving account of the feelings experienced by victims of shipwrecks.



The wreck of the *Méduse*
Thierry Chéreau





Following two and a half centuries of silence, archaeologists made it possible to give a tangible reality to the living conditions of the slaves left on the island.

The results of their research, presented in this exhibition, are a celebration of the tenacity and the intelligence of human beings.

The findings are clear proof that the survivors, cut off from their roots, sold as though they were mere objects, reduced to slavery and totally destitute of all belongings, refused to be reduced to nothing, but instead organised their society, struggling for survival and showing ingenuity and a capacity to adapt. They rose above their isolation, surviving in an extremely hostile environment and using the few resources available to construct a small society, thereby rebuilding the dignity and humanity that they had been denied.

That is the central lesson to be learnt from their story. The life force, willpower and intelligence of the survivors demonstrate the absurdity of any claims of superiority of one group of human beings compared to others.

The shipwreck of the *Utile* will thus be a permanent milestone in the history of the Indian Ocean.

The island of Tromelin has now taken on a specific importance, being one of the few places of memory connected to slavery where the historical and archaeological contexts have been so closely studied. From now on, it will always be a place dedicated to the memory of slavery and the slave trade.



Tromelin Island today

© Dries Perckel



© Alexander Conrad-Rothke



© Alexander Conrad-Rothke



© Bernd Gysenberg

TROMELIN

Island of forgotten slaves

INDIAN OCEAN ABRIDGED VERSION OF THE EXHIBITION
Tromelin, Island of forgotten slaves

Available from the headquarters of the French Southern and Antarctic Territories (TAAF)
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The original exhibition was created in two versions based on the same research findings, to be displayed simultaneously in mainland France (Nantes, Chateau des ducs de Bretagne - Musée d'histoire de Nantes (2015-2016), Lorient, Maison de l'agglomération (2016), Bordeaux, Musée d'Acquarium (2017), Bayonne, Musée Basque et de l'histoire de Bayonne (2017) and in the Indian Ocean (Reunion, Saint-Louis, Musée Stella Matutina (2014)). This exhibition circuit will continue in Marseille, the island of Tahiti and Paris for mainland France. In the Indian Ocean, the exhibition will follow a circuit in its abridged form.

Tromelin, Island of forgotten slaves is co-produced by the Chateau des ducs de Bretagne - Musée d'histoire de Nantes under the direction of Bertrand GUILLET and the French national institute for preventive archaeological research (INRAP) under the direction of Dominique GARCIA, President, with the collaboration of the French Naval archaeology research group (GRAN) under the direction of Rear Admiral Alain BELLOT, President.

The scientific direction of the exhibition was assured by Max Guerout (GRAN) and Thomas Romon (INRAP)

The exhibition presented at the Stella Matutina Museum by La Réunion des Musées Régionaux (RMR) (Regional museums) for the Indian Ocean follows a proposal by the French Southern and Antarctic territories (TAAF), under the direction of Cécile POZZO DI BORGO, Prefect, high administrator of the TAAF.

The presentation of the exhibition in Reunion received the support of the Department of Cultural Affairs in the Indian Ocean/Regional Department of Archaeology, the Regional Council of Reunion/Regional Inventory Department, the RMR the INRAP and the administration of the TAAF.

This exhibition is recognised as having a national interest by the French Ministry of Culture and Communication/General Department of Heritage/Office of museums of France

In this capacity, it has received exceptional funds from the French State. It is also supported by the French Ministry of overseas departments and territories.

Scientific exhibition curators:
Max GUEROUT (GRAN) and Thomas ROMON (INRAP)

IN NANTES	IN REUNION	IN NANTES AND IN REUNION
<p>Pilot committee</p> <p>For the historical museum of Nantes: Pierre CHOTARD</p> <p>for the Inrap: Thérèse OUVERNAY and David RAYNAL</p> <p>for the TAAF: Sébastien MOUROT, Nathalie MOREIGNEAUX</p> <p>for the DAC-01: Edouard JACQUOT</p> <p>Operational curators: For the historical museum of Nantes: Pierre CHOTARD</p> <p>for the Inrap: Alessia BONANNINI, Léa PECCOT, Anne STEPHAN</p> <p>Scenography: Atelier de scénographie Pascal PAYEUR with Sylvie JAUSSEKANO, Samuel MOLA</p> <p>Graphics: Patrick HOARAU, with Maïva BRAND, Anne-Lise BACHELIER, Nina Chénier, Lino POURQUIE</p> <p>Poster design: APAPA Agency</p> <p>Stands: François LUNARDI, with Marianne FRANCOIS</p> <p>Frames: Éclat de Verre, with Didier GIBRAND</p> <p>Creation furniture and graphics: MPI</p> <p>Works director: Réjane BURCKI (MHN)</p> <p>Transport: Atlantic Logistique</p>	<p>Pilot committee</p> <p>For the TAAF: Christophe JEAN, Nelly BRAVER, Sébastien MOUROT</p> <p>for the DAC-01: Edouard JACQUOT</p> <p>for the Inrap: Thérèse OUVERNAY and David RAYNAL</p> <p>for the Regional Council of Reunion Gilles PIGNON, Jean-François REBEYROTTE</p> <p>for the Gran: Jean-François REBEYROTTE</p> <p>for the Stella Matutina museum: Arnaud MARTIN, Xavier LE TERRIER</p> <p>Project coordinator: La Réunion des Musées Régionaux Arnaud Martin</p> <p>Scenographic and graphic adaptations: Emmanuel KAMBOD</p> <p>based on the scenography project by l'Atelier de scénographie Pascal PAYEUR, Graphics by Patrick HOARAU and adaptation of poster based on APAPA</p> <p>Creation, printing and stands: Labopix</p> <p>Multimedia: Laurent COBO/Happy System</p> <p>Lighting: Youssef KASSAMALY</p> <p>Management of objects: Léonard JACQUOT</p> <p>Transport: SDV, Schenker</p>	<p>Comic strip: Sylvain Savio, Ed. Dupuis, 2015</p> <p>Multimedia coordination: Christophe COURTIN (MHN)</p> <p>Programming: MG Design</p> <p>Sound / Sound effects: Apathie COURTIN</p> <p>Mixing: Bruno COURTIN, Vidéo de Poche</p> <p>Films via flashcodes: Interviews extracted from film by Lauren RANSAN: "1000 heures à Tromelin" (1 1000 hours on Tromelin), 2013.</p> <p>Film Timelapse: Zan/production on shots by Lauren RANSAN</p> <p>Model of site: Bruno TORLAY</p> <p>Reconstruction of bell of the Vile: Stéphane LEMOINE (Arc'Antique)</p> <p>Treatment and digitisation of objects: Jacques REBIERE (LCAR), Françoise MILLCAHIEK (Arc'Antique), Serge VALCKE, José TERAL (Pénaeol)</p> <p>English translation: Anna Côme (Saint-Gilles Anglais) Aymeric Conan (archaeological texts)</p>