

1: A Historical Guide to World Slavery : Seymour Drescher :

*A Historical Guide to World Slavery [Seymour Drescher, Stanley L. Engerman] on www.enganchecubano.com *FREE* shipping on qualifying offers. Eminent scholars provide an overview of what we now know about slavery as an institution and way of life in cultures around the globe from ancient times to the present day.*

David Livingstone wrote of the slave trades: To overdraw its evils is a simple impossibility We passed a slave woman shot or stabbed through the body and lying on the path. We passed a woman tied by the neck to a tree and dead We came upon a man dead from starvation The strangest disease I have seen in this country seems really to be broken heartedness, and it attacks free men who have been captured and made slaves. Livingstone estimated that 80, Africans died each year before ever reaching the slave markets of Zanzibar. Zanzibar became a leading port in this trade. Arab slave traders differed from European ones in that they would often conduct raiding expeditions themselves, sometimes penetrating deep into the continent. They also differed in that their market greatly preferred the purchase of female slaves over male ones. The German explorer Gustav Nachtigal reported seeing slave caravans departing from Kukawa in Bornu bound for Tripoli and Egypt in The slave trade represented the major source of revenue for the state of Bornu as late as Ships having landed slaves in Caribbean ports would take on sugar, indigo, raw cotton, and later coffee, and make for Liverpool , Nantes , Lisbon or Amsterdam. Ships leaving European ports for West Africa would carry printed cotton textiles, some originally from India, copper utensils and bangles, pewter plates and pots, iron bars more valued than gold, hats, trinkets, gunpowder and firearms and alcohol. Tropical shipworms were eliminated in the cold Atlantic waters, and at each unloading, a profit was made. The Atlantic slave trade peaked in the late 18th century, when the largest number of slaves were captured on raiding expeditions into the interior of West Africa. The slaves were brought to coastal outposts where they were traded for goods. The people captured on these expeditions were shipped by European traders to the colonies of the New World. As a result of the War of the Spanish Succession , the United Kingdom obtained the monopoly asiento de negros of transporting captive Africans to Spanish America. It is estimated that over the centuries, twelve to twenty million people were shipped as slaves from Africa by European traders, of whom some 15 percent died during the terrible voyage, many during the arduous journey through the Middle Passage. The great majority were shipped to the Americas, but some also went to Europe and Southern Africa. African participation in the slave trade[edit] See also: Atlantic slave trade and Sara Forbes Bonetta African states played a role in the slave trade, and slavery was a common practice among Sub Saharan Africans before the involvement of the Arabs , Berbers and Europeans. There were three types: Chieftains would barter their slaves to Arab, Berber, Ottoman or European buyers for rum, spices, cloth or other goods. However, as the Atlantic slave trade increased its demand, local systems which primarily serviced indentured servitude expanded. European slave trading as a result was the most pivotal change in the social, economic, cultural, spiritual, religious, political dynamics of the concept of slave trading. Crimes which were previously punishable by some other means became punishable by enslavement. Despite its establishment within his kingdom, Afonso I of Kongo believed that the slave trade should be subject to Kongo law. It is the source and the glory of their wealthâ€the mother lulls the child to sleep with notes of triumph over an enemy reduced to slaveryâ€th anniversary of the British act of parliament abolishing slave trading, commemorated on a British two pound coin. In , under internal and external pressures, the United Kingdom made illegal the international trade in slaves. The King of Bonny now in Nigeria allegedly became dissatisfied of the British intervention in stopping slave trading. That is the verdict of our oracle and the priests. They say that your country, however great, can never stop a trade ordained by God himself. Joseph Miller states that African buyers would prefer males, but in reality women and children would be more easily captured as men fled. Those captured would be sold for various reasons such as food, debts, or servitude. Once captured, the journey to the coast killed many and weakened others. Disease engulfed many, and insufficient food damaged those who made it to the coasts. Scurvy was so common that it was known as mal de Luanda Luanda sickness. As food was limited, water may have been just as bad. Dysentery was widespread and poor sanitary conditions at ports did not help. Since supplies were poor,

slaves were not equipped with the best clothing that further exposed to more diseases. The most popular assumption for being captured was Europeans were cannibals. Stories and rumours spread around that whites captured Africans to eat them. He talks about his first moment on a slave ship and asked if he was going to be eaten. For every Africans captured, only 64 would reach the coast, and only about 50 would reach the New World. There has also been speculation that within Africa, females were most often captured as brides, with their male protectors being a "bycatch" who would have been killed if there had not been an export market for them. British explorer Mungo Park encountered a group of slaves when traveling through Mandinka country: They were all very inquisitive, but they viewed me at first with looks of horror, and repeatedly asked if my countrymen were cannibals. They were very desirous to know what became of the slaves after they had crossed the salt water. I told them that they were employed in cultivation the land; but they would not believe me. A deeply-rooted idea that the whites purchase negroes for the purpose of devouring them, or of selling them to others that they may be devoured hereafter, naturally makes the slaves contemplate a journey towards the coast with great terror, insomuch that the slates are forced to keep them constantly in irons, and watch them very closely, to prevent their escape. Then," said I, "how comes it in all our country we never heard of them? I then asked where were their women? Had they any like themselves? I was told that they had. I asked how the vessel could go? They told me they could not tell; but that there was cloth put upon the masts by the help of the ropes I saw, and then the vessel went on; and the white men had some spell or magic they put in the water when they liked, in order to stop the vessel. I was exceedingly amazed at this account, and really thought they were spirits. I there-fore wished much to be from amongst them, for I expected they would sacrifice me; but my wishes were vain" for we were so quartered that it was impossible for any of us to make our escape. Smallwood points the challenges for slaves were physical and metaphysical. The physical would be obvious as the challenge to overcome capacity, lack of ship room, and food. The metaphysical was unique as the open sea would challenge African slaves vision of the ocean as habitable. Combining this with the lack of knowledge of the sea, Africans would be entering a world of anxiety never seen before. Yet, Europeans were also fearful of the sea, but not to the extent of Africans. One of these dilemmas came with the sense of time. Africans used seasonal weather to predict time and days. The moon was a sense of time, but used like in other cultures. On the sea, Africans used the moon to best count the days, but the sea did not provide seasonal changes for them to know how long they were at sea. Surviving the voyage was the main horror. No one escaped diseases as the close quarters infected everyone including the crew. Death was so common that ships were called *tumbeiros* or floating tombs. Smallwood says the traditions for an African death was delicate and community based. On ships, bodies would be thrown into the sea. Because the sea represented bad omens, bodies in the sea represented a form of purgatory and the ship a form of hell. In the end, the Africans who made the journey would have survived disease, malnutrition, confined space, close death, and the trauma of the ship.

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