

History

for Secondary Schools

Student's Book

Form Two



Tanzania Institute of Education



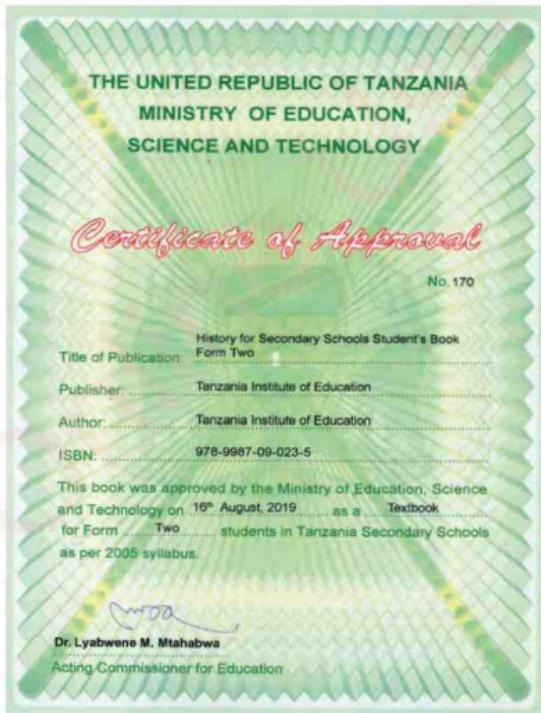
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Preface

This book, *History for Secondary Schools*, is written specifically for Form Two students in the United Republic of Tanzania. The book is prepared according to the 2005 History Syllabus for Secondary Schools, Form I - IV, issued by the Ministry of Education and Vocational Training.

The book is divided into six chapters, which are: Interactions among the people of Africa; Socio-economic development in pre-colonial Africa; Early contacts between Africa, Middle East and Far East; Early contacts between Africa and Europe; Africa and the slave trade; and Industrial capitalism. In addition to the content, each chapter contains activities, exercises and revision questions. Learners are encouraged to do all activities and answer all questions so as to enhance their understanding and promote acquisition of the intended skills, knowledge, and attitudes.

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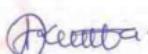
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Chapter One

Interactions among the pre-colonial people of Africa

Introduction

In this chapter, you will learn various ways in which pre-colonial Africans interacted. You will learn how ethnic identities among pre-colonial Africans were shaped by migration, ethnic wars, intermarriages, and other forms of interaction. After reading this chapter, you will be able to explain the meaning of the term interaction, the Ngoni migration from South Africa to Central and East Africa during the 19th century, and the effects of their migration to Central and East Africa.

The meaning of interaction

The term interaction refers to the process by which people come into contact with one another. When two groups of people interact, they influence each other. For example, interactions may lead to trade, marriages of people from different ethnic groups, the adoption of words across languages and the exchange of technology. Usually, there are certain factors behind people's interactions. The factors for Africans' interactions during the pre-colonial period are presented below.

Factors for Africans' interactions

There were various factors for Africans' interactions before colonialism. The factors can be grouped into two types, namely social and economic factors.

(a) Social factors

The movement of people across ethnic boundaries was one of the factors for inter-ethnic interactions during the pre-colonial period in Africa. The movement of people from one place to another was either permanent or temporary. The movement of people on a permanent basis, which is also called migration, resulted from wars, famines, diseases, floods, droughts and earthquakes. The movement of people on a temporary basis resulted from their periodic search for food, visiting of relatives, marriage arrangements and the search for medical cures from prominent healers.

Evidence of the interaction of people from different backgrounds can be obtained by studying languages and archaeology. For example, archaeologists have identified the types of pottery that were associated with the movements of early iron-using and farming Bantu communities from the East African Great Lakes (interlacustrine) region from about 100 - 500 CE. This pottery is known as *Urewe* in the Lake Zone, *Lelesu* in central Tanzania, and *Kwale* along the East African coast.

African indigenous religions were another social factor behind people's interactions in pre-colonial Africa. Religious beliefs and practices included burial rituals, purification rituals, naming ceremonies and prayers for anointing warriors before they went to war. These practices temporarily united people from different areas. *Vodoo* is one of Africa's indigenous religions; it was practised by 80% of the people of Benin. Also, the Shona of Zimbabwe belonged to a religious cult known as *Mwari*; the Shona believed that their King possessed some divine powers. These were some of the early African indigenous religious practices that brought together people from distant areas.

Another important social factor for the interactions among Africans was wars. Wars were common between pre-colonial African societies. Neighbouring societies fought in order to increase their herds of domestic animals like cows, acquire fertile land, obtain slaves, secure trade caravans, and expand their kingdoms. For example, *Mtwa Mkwawa* of the Hehe frequently fought the Gogo because they blocked his access to the caravan routes. Moreover, the Baganda attacked Buddu, Karagwe and Busoga in order to expand their kingdom in the 1830s.

African music and dances were also important factors that facilitated interactions between communities and societies in pre-colonial Africa. On several occasions, African music and dances brought people together. Music and dances were performed during rituals and other ceremonies. Thus, many people came together to watch the performances, sing and dance. For instance, in Tanzania the Chagga of Kilimanjaro performed a dance called *Iringi* during wedding ceremonies and the Luguru women of Morogoro danced *Gubi* during girls' initiation ceremonies. In West Africa,

the Yoruba made *Oriki* music, which either praised or condemned certain kinds of human behaviour. These and other cultural performances facilitated interactions between communities or societies.

The search for medical cures from specialist indigenous healers also promoted human interactions in pre-colonial Africa. People sought medical and healing services from within their own societies and beyond. Therefore, they travelled long distances in search of special healers. For example, Datoga traditional healers were popular in central and northern Tanzania in the 19th century. Such travels facilitated interactions within and across societies.

Marriage was another factor for people's interactions in pre-colonial Africa. It was one of the most important social institutions that sustained African societies. Sometimes people belonging to different clans and cultural groups got married. For example, in many African societies, chiefs like the Kabaka of Buganda married women from several clans to promote unity and cooperation within their chiefdoms. They also married women from clans found outside their own chiefdoms. Such marriages encouraged interactions among pre-colonial Africans.

Interactions between pre-colonial Africans sometimes resulted from social crimes. In some societies individuals who committed crimes such as murder, theft and arson were exiled to other places. They interacted with other people in the other communities, thereby establishing new relations with them.

Finally, the shortage of food in some societies also played an important role in promoting human interactions in pre-colonial Africa. Sometimes people faced shortages of food because of insufficient rainfall, destruction of crops by locusts and floods, among others. On the other hand, among pastoralists, animals died of certain diseases and of lack of pastures and water. The consequence of all these was the occurrence of famines in pastoral societies. In order to survive the famines, people obtained food from their neighbours. The result was the development of relationships and interactions between communities and societies.

(b) Economic factors

Apart from the social factors discussed above, there were also economic

factors behind the interaction of pre-colonial African societies. This section discusses some of such factors.

One of the most important economic factors for the interactions between pre-colonial African societies was the development of exchange and trade. The development of exchange and trade enabled various communities such as pastoralists, cultivators and artisans to interact. They moved from one place to another to exchange commodities. For example, in East Africa, the coastal people exchanged commodities with people from the interior through the Long Distance Trade. Similarly, the West African people interacted with the North African people through the Trans-Saharan Trade. Some of these interactions involved Africa and other continents. For example, during the pre-colonial period some Africans traded with Arabs, people from the Mediterranean world as well as people from Western Europe.

Agriculture in the form of crop production and animal husbandry was also an important factor for the development of these interactions. Crop production influenced interactions in Africa in many ways. For example, members of different neighbouring families periodically organised themselves into groups to help each other. This was mainly during farm preparation, planting and harvesting periods. This promoted interactions between peasants. In addition, population growth forced people to move to new fertile lands for farming purposes. The Pare of north-eastern Tanzania, for example, moved from the hills to the lowland in order to produce maize and cotton. Like crop production, livestock keeping also promoted interactions between people. For example, livestock keepers from different communities interacted as they searched for pasture and water for their animals, especially during the dry seasons. They also cooperated in chasing away or killing wild animals which threatened their livestock.

The discovery and production of iron and iron tools also facilitated the interaction of people. This was the case because sometimes people travelled long distances and across societies, looking for iron tools. Farmers, for instance, obtained iron hoes and axes from blacksmiths, some of whom belonged to societies different from their own. Similarly, hunters obtained weapons such as spears, knives, machetes, bows and arrows from blacksmiths. Iron tools and weapons were thus items of trade which promoted commercial interactions between pre-colonial African societies.

Effects of the interactions

The interactions discussed above had various effects in pre-colonial Africa. One of their effects was the development of local and long distance trade. A good example of this was the emergence and growth of the Trans-Saharan Trade, which involved people from West and North Africa. Another example was the growth of the long distance trade in East and Central Africa. Another effect of these interactions was the rise and growth of cities. Mombasa, Bagamoyo, Tabora, Kilwa and Ujiji are examples of the East African cities which rose and grew because of these interactions. Similar towns grew in West Africa. They included Taghaza, Timbuktu, Gao, Kumbi-Saleh, Walata, and Kano. The towns developed when people came together for trading purposes.

Interactions between pre-colonial societies also resulted in the spread of new agricultural skills and practices. This happened when people who had certain farming skills moved into new areas. For example, there were certain pastoral communities that transformed themselves into mixed farmers. This was notable among the Waarusha of Tanzania and the Kwavi of Kenya, who were initially part of the pastoral Maasai and who later became mixed farmers. Also, the Luo of the Lake Victoria shores were initially pastoralists but later got assimilated into the neighbouring fishing and farming communities.

Africans' interactions led to the loss of original cultural identity. Through migration and trading activities African people moved from their places of origin to others. This caused them to lose their origin. Some migrants adopted new cultural practices of the areas they had moved into. The Mbunga of Ulanga, who were formerly Ngoni, are a case in point. Also, the interaction of African societies contributed to the emergence of new languages. People who spoke different languages met and affected each other linguistically; this led to the development of new languages for the purpose of facilitating communication among themselves. For example, Kiswahili developed in East Africa as a result of interactions across Bantu-speaking people. Moreover, through interactions people with different social backgrounds met and got married. This led to the formation of new social relationships.

Finally, interactions between pre-colonial Africans led to the rise and growth of certain states. This occurred because during the interactions some African leaders unified the people under their leadership. As a result, certain towns emerged and grew into states. Examples of states that evolved partly as a result of these interactions included Nyamwezi, Bunyoro and Buganda Kingdoms in East Africa as well as Ghana, Mali and Songhai Kingdoms in West Africa.

Exercise 1

1. Define the term interaction.
2. State the economic factors behind Africans' interactions in pre-colonial Africa.
3. Outline the socio-economic effects of such interactions in pre-colonial Africa.

Ngoni migrations

So far, this chapter has presented the meaning of the term interaction as well as the causes and effects of human interactions during the pre-colonial period in Africa. Attention is now turned to the Ngoni migrations mentioned earlier. The objective is to illustrate one of the major effects of pre-colonial human interactions in Africa, namely the movement of people from one place to another. The Ngoni originally came from South Africa. They were part of the Nguni-speaking people of Northern Zululand in the Natal region. The movement of the Ngoni people to Central and East Africa is known as the Ngoni migrations. They moved in large numbers from the Natal region in South Africa to various parts of Central and East Africa, including Tanzania. Their migrations started in the 1820s as a result of the *Mfecane* wars. Three clans of Nguni speakers participated in the wars, namely Mthethwa, Ndwandwe and Ngwane. In Tanzania, the Ngoni people mainly live in Ruvuma region. A brief history of *Mfecane* is necessary for understanding the background to the migration of the Ngoni from South Africa to Central and East Africa.

Mfecane

The word *Mfecane* is derived from the Nguni language. It denotes the wars and disturbances which accompanied the rise and growth of the Zulu State under Shaka from 1818 onwards. *Mfecane* was a great upheaval which started in Zululand. Zululand is part of the eastern coastal corridor of South Africa; it occupies the area between the Drakensberg Mountains and the Indian Ocean. *Mfecane* wars resulted in a chain of migrations, which affected Central and East Africa as well as South Africa itself. They were largely fought during the first half of the 19th century.

(a) Causes of *Mfecane*

There were a number of closely interconnected causes of *Mfecane*. One of the factors was population growth. The population in Zululand began to

increase rapidly from 16th century, partly because the area was not much affected by tropical diseases. Another factor for *Mfecane* was intense struggles for the scarce resources in Zululand, especially land for farming, animal grazing and hunting. The intensity of the struggles was connected to population growth in the region. The struggles heightened the tensions between societies, hence the start of military clashes.

Mfecane also resulted from the tensions between the societies that were changing from simple to centralised states. These societies included Ndwande, Mthethwa, Zulu and Ngwane. Each of these societies made an effort to conquer and dominate the others. This led to constant military attacks that eventually led to *Mfecane*. Therefore, *Mfecane* was a struggle among the Nguni-speaking people to build large and centralised states.

Mfecane was also a result of a growing competition between the states to build strong armies. The armies innovated certain military techniques. This created aggressive tendencies. The competition led to frequent inter-state wars. Furthermore, *Mfecane* resulted from the struggles between evolving states in South Africa to control trade with the Portuguese at Delagoa Bay. Finally, *Mfecane* was caused by some ambitious leaders who wanted to create strong political, economic and military institutions. The prominent, ambitious Nguni leaders were Shaka, Dingiswayo and Zwide. They wanted to build strong states, expand the boundaries of their states and subdue other states. A combination of these factors led to the outbreak of *Mfecane*.

(b) Effects of *Mfecane*

Mfecane had far-reaching consequences in Central and East Africa. The first effect of *Mfecane* was the migration of Nguni-speaking people to Central and East Africa. These people were called the Ngoni in Tanzania, Zambia and Malawi; the Matebele in Zimbabwe; and the Kololo in South-eastern Zambia. The second effect of the wars was the spread of Zulu military techniques to the same areas. For example, many societies in East and Central Africa adopted the Ngoni's weapons such as short stabbing spears and long shields. They also adopted fighting techniques such as the use of cow-horn formation when confronting enemies.

The third effect of *Mfecane* was the growth and consolidation of large states in Central and East Africa. As the Ngoni moved northwards, they destroyed states such as Rozwi in Zimbabwe, Lozi in Zambia, and Uindi in Malawi. The Ngoni set up multi-ethnic states of different sizes. They included the Ndebele State in Zimbabwe, the Shangani State in present-day Mozambique and various Ngoni states in present-day Zambia, Malawi and Tanzania. It should be noted that, the formation of centralised states in East Africa started long before the arrival of the Ngoni partly because of the need to organise and control the long distance trade. However, the arrival of the Ngoni in the region accelerated this process because the new states needed to defend themselves against the invaders. Munyigumba, the founder of the Hehe Chiefdom, Nyungu-ya-Mawe, the *Ntemi* of Ukimbu, and Mirambo, the *Ntemi* of Unyanyembe, gained great experience while fighting various groups of the Ngoni invaders.

Causes of the Ngoni migrations

As noted earlier, the first cause of the Ngoni migrations was connected to *Mfecane*. The Ngoni fled from South Africa to Central and East Africa because of the dangers that *Mfecane* had created in the Natal region.

The second cause was rapid population growth. By the 19th century, the population in the Natal region had become enormous. This population growth put pressure on land. Conflicts and wars over land occurred very frequently. A number of political leaders emerged and were determined to gain more land for their people. The leaders who were not strong fled the Natal region. Some of them and a number of other Nguni-speaking people travelled long distances and reached Central and East Africa, where they became known as the Ngoni. Some of the leaders were Chief Zwangendaba and Chief Mputa Maseko.

The third cause of Ngoni migrations was the rise to power of King Shaka. Shaka built his kingdom on efficient military forces. He defeated many Nguni-speaking ethnic groups. The conquered ethnic groups were forced to accept his ruthless rule. Those who refused to be under his rule moved from the Natal region. They embarked on long journeys, which took them to Central and East Africa.

The fourth cause was frequent wars among the Nguni-speaking people which were caused by the scarcity of land. The areas occupied by the Nguni-speaking people were bordered in the west by the Drakensberg Mountains, and in the east by the Indian Ocean. In the south, the Boers were expanding northwards. Meanwhile, the scarcity of land resulting from this population increase caused frequent wars. As a result, some Nguni speakers decided to migrate to Central and East Africa to avoid the wars.

The fifth cause of the migrations was effective leadership. Because of their influence, leaders like Zwangendaba, Mputa Maseko and Zulu Gama led groups of people to various destinations. They organised their people into strong armies and encouraged them to move on in search of new areas. Finally, the migrations were also the result of the development of new military skills and techniques. The migrations were successful partly because of the strength and efficiency of the armies. The short stabbing spears (*assegai*), the cow-horn formation technique, and the spying methods were some of the reasons why they managed to defeat their enemies.

The arrival of the Ngoni in Tanzania

The Nguni-speaking people moved out of the Natal region in South Africa in different groups and went to different areas under different leaders. For example, Shoshangane led his group north-eastwards to Mozambique. Moshoeshoe and his people went to the present-day Botswana. Sebituane and his group moved into the present-day Zambia and Mzilikazi and his people settled in Zimbabwe.

The Ngoni who came to Tanzania were in two groups. The first group was under the leadership of Zwangendaba and the second one under the leadership of Mputa Maseko. The routes of their migrations are shown in Figure 1.1.



Figure 1.1 Ngoni migrations from South Africa to Tanzania

Zwangendaba led the first group of Jere-Nguni speakers. He left the Natal region in the 1820s, after he had gathered some followers. Zwangendaba and his people crossed the River Zambezi in 1835. This group arrived and settled for some time in Ufipa in about 1840. Zwangendaba died in 1845. After his death, his followers split into five sub-groups. The groups were the Tuta, Gwangwara, Mpenzane, Mombera and Ciwere. Two of these groups, the Gwangwara and Tuta, remained in Tanzania and the rest moved into and settled in Malawi and Zambia.

From Ufipa, the Tuta under Mpangalala moved northwards to the area called Shinyanga region at present. Along the way they raided and defeated the Holoholo people, who shortly reorganised themselves and defeated the Tuta. From this time onwards, the Tuta fought many other wars in north-western Tanzania and eventually settled in the Runzewe area of present-day Kahama District in Tanzania (Figure 1.2).

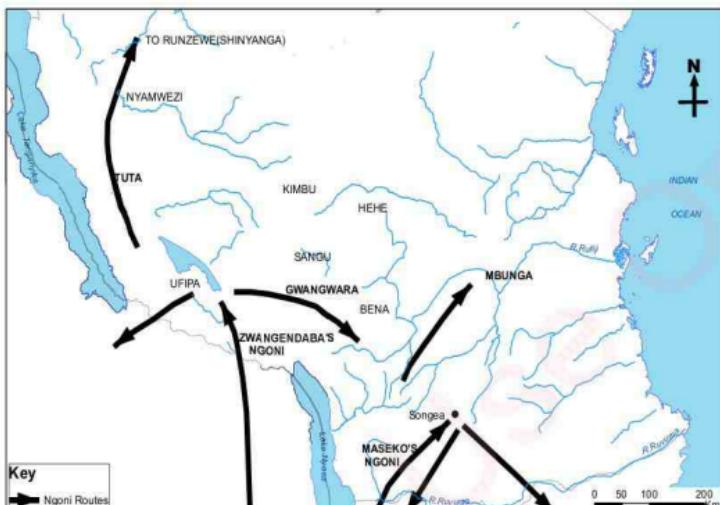


Figure 1.2 Ngoni migrations within Tanzania

The Gwangwara group, led first by Zulu Gama and later by Mbonani, moved south-eastwards from Ufipa to Songea district, as seen in Figure 1.2 above. Before settling permanently in Songea, the Gwangwara clashed with the Hehe. The clashes gave the Hehe a chance to reorganise into a more centralised society under Chief Munyigumba in the late 1860s and early 1870s.

The second group of the Ngoni was led by Mputa Maseko; they were known as the Maseko Nguni-speaking people. They came from the Natal region via Malawi and settled in Songea in the 1840s. They were later invaded by the Gwangwara, who arrived there in the 1860s. The two groups fought a war. Maseko and his men were defeated and went to settle in northern Malawi. Some of his followers moved to the north of Songea and settled permanently in Ulanga. They came to be known as the Mbunga.

Reasons for the success of the Ngoni people

The northward migrations of the Ngoni were successful due to a number of reasons. Their military capability was one of the reasons for their success. They had well-organised armies which had superior techniques and weapons compared

to those of their enemies. For example, in the fights they used the cow-horn formation technique, short stabbing spears (*assegai*), and long shields, as seen in Figures 1.3 and 1.4. These weapons were efficient and effective. Hence, the Ngoni warriors could get close to their enemies, encircle them, and kill them in large numbers as illustrated in Figure 1.3.



Figure 1.3 The cow-horn technique of the Ngoni



Figure 1.4 A Ngoni warrior holding a short stabbing spear and a long shield

Strong and efficient leadership also played an important role in the success of the Ngoni during their northward migrations. The leaders united their people and organised the military effectively. They also motivated their warriors by promising that they would give them rewards such as land, cattle and women. This, in turn, made the Ngoni warriors remain loyal to their leaders and fight bravely.

Another factor for their success was the incorporation of war captives into their own groups. As the Ngoni fought wars

with the people they met en route, they incorporated the war captives into their own groups. Those who resisted were killed. The male captives were included in the military, while the women were turned into wives. The incorporation of the war captives into the Ngoni groups increased the size of their population and strengthened the military.

The Ngoni migrations also succeeded because of the disunity and weaknesses of communities they encountered. In their movement to the north, the Ngoni met people who lacked unity and had weak military capabilities. In some areas people were organised into clans and were living in small villages. Such people could not fight effectively the Ngoni intruders who were in large numbers, well organised and relatively better trained than them. Powerful societies such as the Hehe, Sangu and Fipa also lacked unity. Each of them fought the Ngoni alone and therefore could not easily defeat them.

Finally, the use of the scorched-earth technique in the fights gave the Ngoni a relative advantage over communities they attacked. The Ngoni marched in small groups and behaved ruthlessly when attacking their enemies. They plundered the areas and the people they conquered. Through this method, they took everything valuable from the defeated people, burnt their houses and destroyed farms as well as crops. The scorched-earth technique weakened invaded communities because it caused shortages of food, displacement of people and loss of weapons and other kinds of property.

Exercise 2

1. Mention the causes of the Ngoni migrations.
2. Mention the names of leaders who led the Ngoni from South Africa to Tanzania.
3. Briefly explain the word *Mfecane*.

Effects of the Ngoni migrations

This section is concerned with the social, political and economic effects of the Ngoni migrations in Central and East Africa.

(a) Social effects

One of the social effects of the Ngoni migrations was the occurrence of

frequent wars in the societies that were previously peaceful such as those of Ufipa, Songea and Unyamwezi. The wars caused social disturbances and unrest in the societies concerned. Another effect of the migrations was the occurrence of deaths and injuries among the Ngoni fighters and their opponents. Some people died, while others were badly wounded. The wars also caused famine as the Ngoni destroyed crops and farms, plundered food, burnt houses and destroyed granaries of societies they invaded.

The Ngoni migrations also led to intermarriage between the indigenous people and the Ngoni. Some Ngoni men married women war captives. Moreover, the Ngoni raids forced weak ethnic groups to move from their places of origin to others. For example, the Ndendeule moved from their original home in Songea to Namtumbo, where they established new settlements. Similarly, the Amang'anja of Malawi moved from their homeland on the western side of Lake Nyasa to the eastern side of the lake in response to the Ngoni raids.

(b) Political effects

Besides the social effects discussed above, the Ngoni migrations also had far-reaching political effects in Central and East Africa. First, they contributed to the rise of strong centralised states in the two regions. The societies which did not accept Ngoni domination strengthened their states militarily in order to defend themselves against the Ngoni warriors. These societies adopted new military techniques and weapons from the Ngoni. Examples of such societies were the Nyamwezi, Hehe, Sangu and Kimbu. Second, the Ngoni migrations led to the decline of some states in Central and East Africa. In all the areas through which they passed the Ngoni destroyed almost everything they came across, including houses, crops and cattle. This destruction weakened a number of states. For example, the Ngoni weakened the *Rozwi* ruling dynasty of the Mwenemutapa Empire in Zimbabwe. Thirdly, the Ngoni migrations disrupted societies in many parts of Central and East Africa. They disrupted political stability and social coherence in the societies. For example, the raids weakened and disrupted many societies in western and southern Tanzania. The disruptions made it easy for some coastal slave traders to obtain slaves from those societies during the second half of the 19th century.

(c) Economic effects

The Ngoni migrations also affected the societies in Central and East Africa economically. One of the economic effects of the migrations was the decline of agricultural production. As a result of the Ngoni invasions, agricultural production declined as many young men were recruited into the Ngoni armies. Also, owing to prolonged wars, people became restless and therefore could not produce food. They spent most of their time hiding from the Ngoni raids. Another effect was the consolidation of the slave trade. The Ngoni raids weakened many societies, which made it easy for slave traders to capture or buy slaves. Sometimes people sold captives to the traders so as to obtain guns which they used to fight the Ngoni. The Ngoni also sold some slaves to them. All these developments strengthened the slave trade, especially in southern Tanzania. In addition, the Ngoni disrupted and diverted trade routes. For example, the Long Distance Trade routes were frequently changed in fear of the Ngoni. The disruptions and diversion of the routes negatively affected economic development in various societies.

Revision questions

1. Choose the most correct answer.
 - i) A process by which people from one community come into contact with one another is called:
 - A. Communication
 - B. Union
 - C. Intention
 - D. Interaction
 - ii) The economic factors for the interaction of people of Africa were:
 - A. Migration, trade and language
 - B. War, migration and music
 - C. Intermarriage, medicine and religion
 - D. Trade, agriculture and metalwork
 - iii) One of the causes of the Ngoni migrations was:
 - A. Land scarcity
 - B. Conflicts among the Ndebele and Hehe
 - C. Exploration
 - D. Hunger

iv) In Tanzania, the Maseko Ngoni group first settled in:

- Morogoro
- Kahama
- Songea
- Tabora

v) One of the famous leaders who led the Ngoni people to East Africa was:

- Shaka
- Dingiswayo
- Mzilikazi
- Zwangendaba

2. Define the following terms:

- Mfecane*
- Ngoni migrations
- Scorched-earth technique
- Intermarriage

3. Write “T” for a true statement, and “F” for a false one.

- The Ngoni originated from the Natal region in South Africa. _____
- Marriage strengthened economic interactions between African societies. _____
- Shaka Zulu was a prominent indigenous leader who unified various societies in southern Tanzania. _____
- The Ngoni migrations were the result of population growth and a scarcity of land. _____
- There was minimal interaction between the coastal and interior people in pre-colonial East Africa. _____

4. Match the years in column A with the corresponding historical facts in column B.

Column A	Column B
(i) 1835	A. The death of Zwangendaba
(ii) 1818	B. The collapse of Shaka's kingdom
(iii) 1845	C. The death of Dingiswayo
(iv) 1820s	D. The weapon was introduced into East Africa by the Ngoni
(v) 1840s	E. Zwangendaba and his people crossed the River Zambezi
	F. The rise of the Zulu State
	G. Mzilikazi colluded with the Boers in the Transvaal region
	H. <i>Mfecane</i>
	I. The Boer trek
	J. The Maseko Ngoni settled in Songea
	K. The Maseko Ngoni settled in Unyanyembe
	L. The beginning of the Ngoni migrations

5. Write short notes on the following groups of factors for interactions between societies in pre-colonial Africa.

- Social factors
- Economic factors

6. Mention the causes and effects of *Mfecane*.

7. Argue for or against the claim that the Ngoni migrations were not beneficial to the societies in Central and East Africa.

Chapter Two

Socio-economic development in pre-colonial Africa

Introduction

In the previous chapter, you learnt how different forms of interaction shaped ethnic identities and community formation in pre-colonial Africa. In this chapter, you will learn that socio-economic development in pre-colonial Africa was conditioned by the development of people's capacity to produce necessities of life and social organisation. You will also learn about the stages of socio-economic development that some African societies went through before colonialism. After reading this chapter, you will be able to explain the meaning, origin and organisation of communalism, slavery, and feudalism in pre-colonial Africa.

Social organisation and economic production

In order to explain the socio-economic development that Africa attained before colonialism, it is important to understand some key concepts. One of the concepts is *social organisation*. Social organisation is the way in which people in a society interact in the process of economic production. In this kind of organisation, people are assigned duties according to their positions in the society. Another concept is *economic production*, which refers to the process of making goods and services to meet human needs. It also includes the creation of economic value from raw products. Examples of activities relating to economic production are crop cultivation and cloth-making. Thus, in relation to economic production, social organisation is the way in which people are organised and relate to each other in the process of producing goods or services.

Economic production differs from one place to another, depending on the level of technology attained by a given society. In order to survive, human beings need to produce various types of goods. They use tools such as axes, hoes, machetes, arrows, bows and spears to produce goods. The tools are collectively called instruments of labour. These instruments of labour differ, depending on the level of technology attained by a particular society.

Instruments of labour are organised around *human labour*. Human labour is the physical and mental energy people use to produce what they want. Physical labour refers to the energy that people use to produce what they want. Mental labour means the knowledge and skills that people utilise during production. When labour and instruments of labour have been combined they are called *productive forces*. In the production process, productive forces act upon resources such as land and forests. These resources are called *objects of labour*. When *human labour, instruments of labour* and *objects of labour* have been combined they are called *means of production*.

In order to produce goods and services people enter into certain kinds of relations. The relations differ from time to time, depending on the level of technology and socio-economic development which has been attained. If people produce collectively, the relations of labour are equal. But if some people live off other people, the relations of labour are unequal or exploitative. Relations into which human beings enter in the production process are called *relations of production*. A combination of *productive forces* and *relations of production* constitutes a *mode of production*. The mode of production of a particular society is meant to meet people's needs. Outside this realm of production, each society has an organisation structure called the *superstructure*. The *superstructure* consists of the non-productive institutions which regulate the society. The institutions include legal, judicial, political, religious, ideological and philosophical norms. A combination of society's mode of production and superstructure constitutes a *social formation*.

Pre-colonial modes of production

There are five modes of production in human history, namely communalism, slavery, feudalism, capitalism and socialism. Some societies passed through all these modes of production, but others passed through only a few. Pre-colonial Africa passed through three modes of production, namely communalism, slavery and feudalism. These modes of production are discussed below.

Communalism

Communalism was the first mode of production. It was based on collective ownership of the means of production and equal distribution of the gains. This mode is also called primitive communalism because of the low level of

technological development attained by societies. Under communalism, people lived and produced goods and services collectively. It developed when people began to live in communities many years ago. All human societies passed through the communal mode of production. Up to the end of the 19th century, the Hadzabe and Sandawe of Tanzania, the Teso of Uganda, the Ndorobo of Kenya, the Khoisan of the Kalahari Desert and the Mbuti of the Congo forests were still practising communalism. But some of these societies have adopted new modes of production as a result of their interaction with other societies.

Characteristics of communalism

Communalism had the following characteristics:

- The major means of production such as land, forests and water bodies were owned by the whole society. The production of goods was done by all people on the basis of gender and age. As a result, the products of labour were shared according to people's needs.
- There was no exploitation. This was because no one was allowed to own the resources individually. Another reason was that people worked together. Activities such as hunting, farming and fishing were done collectively. Communalism did not produce classes of people. Instead, people respected each other and were equal in principle.
- Production was for immediate consumption. This means that communal societies produced only subsistence wealth. That was because the tools of production were crude as a result of the low level of technology and the small population that needed little food. For instance, communal hunters hunted game and consumed all of it, and then went to hunt again. Similarly, gatherers collected food for a day's consumption. After they had finished the food, they went back to the forests to collect food again.
- The division of labour was simple and was based on gender. Gender is the fact of being male or female, especially when considered with reference to social and cultural differences. The role a man or woman plays in a production process is an aspect of gender. For example, men hunted animals and built huts, while women gathered vegetables, fruits and edible insects. Women also cooked food and cared for children.

Transition from communalism to other modes of production

Communal societies were not static. They were continuously changing. The transition from communalism to the slave mode of production began when societies had improved the quality of science and technology. For example, after people had discovered the use of iron tools they began to produce surplus wealth. The production of surplus wealth led to the development of trade and the rise of states. The states were, in turn, accompanied by the emergence of classes, namely slave masters and slaves in the slave mode of production. Later, land owners and peasants or serfs emerged as classes under the feudal mode of production.

Slavery

Slavery was the first exploitative mode of production which was based on private ownership of property. This was the second mode of production in human history. The owners of slaves were known as slave masters. Under this mode, slaves were owned by slave masters as instruments of production. They were directly tied to the slave masters.

How people became slaves

There were five ways through which a person became a slave in pre-colonial Africa. Those ways are explained below:

- A person could become a slave if he or she failed to clear his or her debts.
- Another way through which a person could become a slave was involvement in criminal offences. An individual could be sold into slavery after committing a serious crime such as stealing, beating his or her master and raping somebody.
- War captives could also be turned into slaves. Some of the war captives were killed, others were made wives of the warriors and some were turned into slaves.
- Inheritance of slave status was another way through which a person could become a slave. A child could become a slave because his or her parents were slaves.
- Entering into a contract between a slave and a slave master was another way through which a person could become a slave. In this case, a person volunteered to be a slave for a certain period of time because of reasons such as poverty. Sometimes a person would sell a child into slavery in exchange for land, food or money.

In pre-colonial Africa, slaves were considered as personal property. They could be inherited, given as gifts and bought or sold. They were usually forced to work without being paid. In East Africa, for instance, the Shambaa, Kerewe, Haya, Ngoni, Ganda, Kamba and Mijikenda owned slaves. Outside East Africa, slavery existed in ancient Egypt some 3500 years ago. Ancient Egyptians raided neighbouring societies for slaves. They used slaves in irrigation farming, pyramid construction and domestic activities. In West Africa, societies like the Oyo, Hausa and Asante also owned and used slaves in income generating activities.

As time passed, slavery changed and increased in volume. Changes started along the East African coast owing to the introduction of plantation agriculture in the area. After 1840, following the establishment of Arab rule along the coast, slavery and the slave trade increased. The establishment of clove and coconut plantations in response to the needs of European capitalism led to the transport of more slaves from the mainland to the coast.

Features of slavery

The slave mode of production had a number of features. The most important feature was that human beings were treated as personal property. Slaves had no rights which they could demand. Slaves were regarded as any other kind of property. The second feature was exploitation. Slave owners exploited the labour power of slaves and their children. Slave-born children were given the clan names of their parents' masters. They automatically acquired slave status and were equally exploited. The third feature was that, the level of technology was advanced compared to the level of technology attained during the communal mode of production. The fourth feature was the existence of classes in society. The first class consisted of slave masters. The masters were economically powerful because they owned property, especially the slaves. They also controlled the economic, political and cultural institutions in a particular society. The second class was that of slaves who were owned by the masters. The relationship between the two classes was exploitative.

Exercise 1

1. Define:
 - (a) Communalism; and
 - (b) Slavery
2. Outline the ways through which a person could become a slave in pre-colonial Africa.
3. Mention four characteristics of the non-exploitative mode of production that existed in pre-colonial Africa.

Feudalism

Feudalism was the third mode of production; it was based on land and cattle ownership. It was the second exploitative mode of production after the slave mode of production. Under feudalism, land was the major means of production. People who owned and controlled land were called feudal lords. Those who rented the land belonging to the feudal lords were called serfs or tenants. The tenants paid rent to their landlords in return for the protection provided by the landlords. There were three types of rent, namely rent in labour, rent in kind and rent in cash.

The origins and development of feudalism in pre-colonial Africa

Feudalism developed among the African ethnic groups or societies which had undergone political centralisation. Powerful kings owned and controlled all land. They gave some of it to chiefs. The chiefs provided services to the kings in return for the land. They rented some of the land to peasants for farming and grazing purposes. The peasants provided certain services to the chiefs in return for the land. They also gave part of their farm produce to the rulers so that they could be protected from all manner of danger. The nature of the rent which tenants or peasants paid changed as feudalism developed. Initially, peasants paid rent in the form of labour. Later, as feudalism evolved landlords demanded rent in the form of the products peasants produced. This form of rent is also called rent in kind. Thus, peasants would give some of their products to landlords as rent. As feudalism developed and the money economy took shape in the societies, landlords started to demand rent in the form of cash. This is also known as money rent.

Features of feudalism

First, peasants had little freedom, that is, they lived in fear and did not do their work freely. Second, there was private ownership of the major means of production, namely land and cattle. Third, there were classes of landlords and peasants in society. The peasants served the landlords. Fourth, there were centralised political institutions in kingdoms like Buganda and Bunyoro. Fifth, there was the exploitation of peasants or tenants through rent payment in the form of money, labour and kind.

Examples of pre-colonial African feudal societies

The following are examples of pre-colonial African societies which practised feudalism:

(a) Feudalism in the interlacustrine region

The interlacustrine region is the area around the Great Lakes of East Africa. The lakes are Victoria, Tanganyika, Kivu, Albert, Edward and Kyoga. The kingdoms found in this region were Bunyoro, Busoga, Ankole, Buganda, Rwanda, Burundi, Buhaya and Karagwe. In these areas feudalism started after the fall of Bunyoro-Kitara in about 1500 CE. The main economic activities were farming and livestock keeping. The people in these kingdoms grew various types of cereals and bananas. They mainly kept zebu cattle, goats and sheep.

The interlacustrine region developed feudal relations, which appeared in two main forms. The first form of feudalism was based on land ownership; land was needed for banana cultivation. The areas where this form of feudalism existed included Buganda, Buhaya, Uzinza and Ukerewe. The second form was based on cattle keeping. The areas which developed feudal relations on the basis of cattle keeping were Burundi, Rwanda, Karagwe and Nkole.

(i) Feudalism in Buganda

In Buganda, feudalism was connected with the coming into power of the *Kabaka* in the 17th century. At the beginning, the *Kabaka* faced strong opposition from the indigenous clan rulers. In order to consolidate his political power in the kingdom, the *Kabaka* decided to do a number of things. In the first place, he confiscated and controlled all land. Being the controller of land and being in charge of politics in the kingdom, he distributed land to the nobilities, who were known as the *Balangira*,

and to his own favourites known as the *Batongore*. By appointing his own assistant chiefs, the *Kabaka* gradually succeeded in weakening the powers of the clan heads. By controlling large tracts of arable land which was offered to a few people, Buganda developed feudalism.

At the same time, many people were landless. As a result, there were two classes of people in Buganda, the class of landowners and that of the landless. The landless were tied to feudal relations, on the basis of which they had to pay feudal rent. *Akasantu* was one of the types of rent they paid. This was a system which required the tenants to provide labour for government projects. The other form of rent was *Obusulu*, which was paid in the form of labour or goods in return for protection by the chief. *Envunjo* was the third type of rent. This was a “gift” of one tenth of a person’s produce given to the chief as a sign of respect for the chief. By the onset of colonialism in the late 19th century, Buganda had completely changed into a feudal society.

(ii) Feudalism in Buhaya

Buhaya developed feudal relations like those of the Buganda Kingdom. The feudal system of production that evolved in Buhaya was known as *Nyarubanja*, which was based on land ownership. Buhaya society developed feudalism when it started to transform itself into elaborate political chiefdoms. The Buhaya called their king *Omukama*. The *Omukama* controlled all the land and used it as he wished. He distributed land to the lesser kings called the *Bakungu* and the nobility called the *Balangira*. The peasants were the majority and possessed land on behalf of the *Omukama*. The new form of land ownership created two main classes in Buhaya, landowners and peasants.

The class of landowners consisted of the *Omukama*, the *Bakungu* and the *Balangira*. These formed the landed-ruling class called *Batwazi*. The peasants formed the class of serfs called *Batwarwa*. The *Batwazi* imposed certain feudal obligations on the *Batwarwa* such as the payment of rent in the form of labour, kind and cash. Up to the time of establishing colonialism in the late 19th century, feudal relations were still quite evident in Buhaya.

(iii) Feudalism in Burundi and Rwanda

The feudal relations in Burundi and Rwanda were shaped by cattle ownership. Cattle owners formed the class of feudal lords. In cattle culture, two dominant economies were practised, namely agricultural and pastoral economies. In Burundi and Rwanda the Tutsi (formerly known as the Bahima) were pastoralists. The Hutu formed the class of peasants in both Burundi and Rwanda. The Tutsi pastoralists exploited the Hutu agriculturalists by imposing feudal obligations on them in the form of payment of rent in return for protection. In Rwanda, two forms of feudal relations existed. These were known as *Umuhezo* and *Ubuhake*. In Burundi, the feudal relations were known as *Ubugabire*. Rent payment was established in both Burundi and Rwanda. The payment of rent was known as *Kutonja* or *Kugaba*.

(b) Feudalism on the coast of East Africa

The feudal system that developed on the coast of East Africa was known as *Umwinyi*. This system existed along the coast for many years. *Umwinyi* was largely practised in Zanzibar. However, it was semi-feudal because it existed side by side with slavery.

In the hierarchical structure of coastal feudalism, overall control of the feudal lords was exercised by *Mwinyi Mkuu*. He enjoyed unquestionable political, social and economic privileges. The privileges included:

- (i) Determining and imposing feudal obligations on his subjects;
- (ii) Exercising overall political power in his dominion;
- (iii) Owning and controlling land;
- (iv) Charging and controlling the fees paid by his subjects; and
- (v) Allocating land and supervising production.

Under *Mwinyi Mkuu* were his vassals. The first group of the vassals was known as the *Sheha* or *Diwani*. They assisted *Mwinyi Mkuu* in administering the dominion. For example, they administered the villages and ensured law and order in their respective villages. The *Sheha* was also called *Sheha wa Mji* or *Mjumbe*. He ensured that all the people paid their rent and fees. He

retained part of the feudal fees paid and submitted the surplus to *Mwinyi Mkuu*. He did that because he controlled the village fund known as *Koba la Mji*. The *Sheha* appointed officials who assisted him in collecting taxes in the village.

Under the *Sheha* or *Diwani* were tax collectors known as the *Shakua*. The taxes collected by the *Shakua* were usually in the form of millet and mangrove poles. People also paid feudal rent in the form of labour. They worked for *Mwinyi Mkuu* for about two weeks in return for food and protection. Below the *Shakua* there were some religious leaders known as *Wavyale* or *Wazale*. They performed various religious functions and duties such as leading prayers and burials. They also functioned as traditional healers, countered witchcraft and presided over rituals. Moreover, they blessed the land and economic activities in the villages. They survived by appropriating part of the surplus wealth produced by peasants.

Power sharing under feudalism

Power sharing was a governance system in which a leader shared responsibilities and administrative powers with his subordinates. The subordinates might be nobles, chiefs, ministers, judges, tax collectors, soldiers and informers. This system was dominant among African feudal states such as Bunyoro, Buganda, Buhaya and Karagwe in East Africa; Egypt, Axum, Nubia and Ethiopia in North-eastern Africa; Ghana and Asante in West Africa; and Mwenemutapa and Lunda in Central Africa.

Advantages of power sharing

Power sharing had the following advantages:

- (i) The system simplified communication between the top leaders (the kings and chiefs) and their subjects (the peasants and artisans).
- (ii) It also eased the collection of rent or tribute from the peasants, artisans, and livestock keepers.
- (iii) It facilitated the enforcement of feudal laws. Both high-ranking and low-ranking vassals ensured that the feudal laws were observed by the peasants and artisans in their areas.
- (iv) Power sharing ensured peace and security in the society since it reduced unnecessary conflicts over land.

Disadvantages of power sharing

The following were the disadvantages of power sharing:

- (i) The system encouraged a chain of exploitation which was hierarchical. The kings who owned and controlled land lived by exploiting their vassals. The vassals, in turn, lived by exploiting the peasants, artisans and pastoralists.
- (ii) Sometimes the system caused the occurrence of wars, especially when the king, who was the overall feudal lord, died.
- (iii) In certain instances the vassals rebelled or revolted against the king and formed their own feudal states. When this happened, people no longer enjoyed socio-economic and political stability because the revolts caused wars.

Exercise 2

1. Briefly explain the term feudalism.
2. Examine the practice of power sharing under the feudal mode of production.

Revision questions

1. Choose the most correct answer.
 - i) The mode of production in which the major means of production were owned and shared by all the members of a particular society was:
 - (a) Feudalism
 - (b) Slavery
 - (c) Communalism
 - (d) Communism
 - ii) Which of the following was the first pre-colonial exploitative mode of production?
 - (a) Feudalism
 - (b) Capitalism
 - (c) Slavery
 - (d) Communalism
 - iii) was a system of private ownership of land in Karagwe and Buhaya.
 - (a) *Batwazi*
 - (b) *Nyakabanja*
 - (c) *Nyarubanja*
 - (d) *Batwarwa*
2. Write short notes on the following:
 - (i) Social organisation
 - (ii) Feudal hierarchy
 - (iii) Slavery
 - (iv) Primitive communalism
 - (v) *Mwinyi Mkuu*
 - (vi) *Sheha*
 - (vii) Rent in kind

3. Briefly explain the following feudal relations of production:
 - (i) *Nyarubanja*
 - (ii) *Ubugabire*
 - (iii) *Umwinyi*
4. Outline the characteristics of:
 - (i) Communalism;
 - (ii) Slavery; and
 - (iii) Feudalism.
5. Define the following concepts:
 - (i) Instruments of labour;
 - (ii) Human labour;
 - (iii) Objects of labour;
 - (iv) Productive forces;
 - (v) Relations of production; and
 - (vi) Mode of production.
6. Describe the organisation of feudalism found on the coast of East Africa.
7. Explain the differences between the forms of feudalism practised in Buhaya and Rwanda.

Chapter Three

Early contacts between Africa, Middle East and Far East

Introduction

In the previous chapter, you learnt about the development of African societies to various modes of production. In this chapter, you will learn about the early contacts between Africa, the Middle East and the Far East. After reading the chapter, you will be able to explain the motives for the contacts, identify the main commodities exchanged, and explain the social, economic and political effects of early trade contacts between Africa, the Middle East and the Far East.

Early contacts between Africa, Middle East and Far East

The people of the east African coast lived in small organised villages and engaged in hunting, fishing and farming. They also made salt from ocean water. Moreover, they occasionally traded with their neighbours from the interior. It was through trade that people in pre-colonial African societies came into contact with traders from other parts of the world, mostly from the Middle East and the Far East. From the Middle East traders came from lands which are today Arabia, Syria, Palestine, Lebanon, Iraq and Egypt. From the Far East they came from what is today China, the Philippines, Sri Lanka and Thailand. Also, some of the early traders came from the Indian Sub-continent (Figure 3.1).

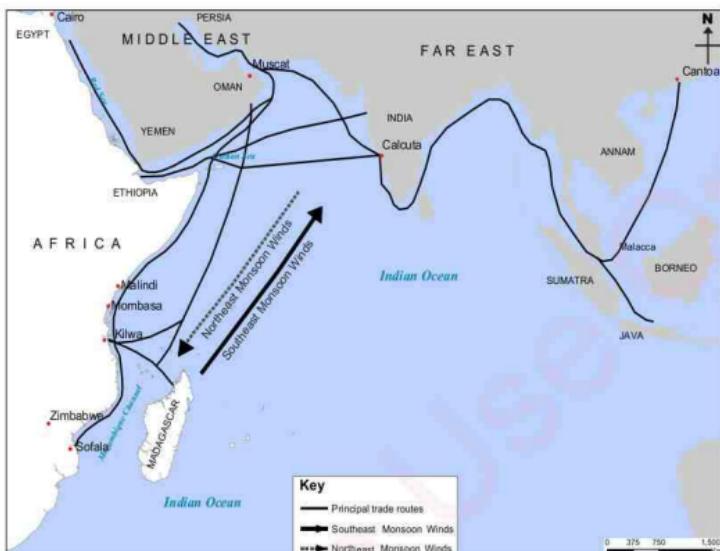


Figure 3.1 Early contacts between Africa, Middle East and Far East

The contacts between Africa, the Middle East and the Far East date back to the first millennium BCE. These contacts have been reported in some early Greek and Roman documents. There are three main Greco-Roman documents. The first is known as the *Periplus of the Erythrean Sea*, which was written by a Greek commercial agent in the 1st century CE. The second document is known as Ptolemy's *Geography*, which was written between the 2nd century CE and the 4th century. The third document is called *Christian Topography*, written by Cosmas Indicopleustes in the 6th century CE.

The three Greco-Roman documents reveal the following information. First, they show the economies of people who had settled on the coast of East Africa by the 1st century CE. The people's major economic activities were agriculture, fishing and the making of dug-out canoes or dhows. Second, they reveal the existence of international commercial contacts between the East African coast, the Middle East and the Mediterranean world. Third, they show the integration of the East African coast into the Roman economic system. Romans called the coast

of East Africa Azania, which possibly meant a series of market towns. Fourth, they reveal possibilities of the emergence of towns along the coast. Information about these early contacts has also been documented in the early Arab, Chinese and Portuguese travellers' accounts. Moreover, archaeological excavations done along the coast of East Africa have produced further information about the nature and scale of these early contacts.

The traders from the Middle East and the Far East came to trade with the people of Africa through the Indian Ocean. The traders included Arabs, Persians, Indians and Indonesians. Some of them settled along the coast. They were assisted by the strong winds known as *Monsoon* winds. Throughout the year, the winds blew across the Indian Ocean. For centuries, these winds carried dhows from the Middle East and the Far East to Africa and back. At first, the dhows carrying various kinds of goods sailed along the coasts of Arabia and India. Later, they came as far as North-eastern Africa. The inhabitants of these regions began to exchange goods with one another. They also studied the ocean winds blowing patterns and gained important knowledge about them. They learnt that for four or five months continuously the winds blew from one particular direction to another and that they continued blowing for about the same length of time in the opposite direction. The sailors sailed their dhows by the force of these winds (Figure 3.2).



Figure 3.2 An example of a dhow used by Asian traders

The winds which blew to the East African coast from the north-east are called North-East *Monsoon* winds. They blew from November to April every year. These winds brought traders from Asia to the East African coast. The south-east *Monsoon* winds blew in the opposite direction. They blew from the East African coast between May and October. Therefore, the dhows belonging to the sailors from Asia were blown straight to the coast of East Africa by the *Monsoon* winds between November and April. They were later blown back to Asia by the same winds between May and October.

Motives for the early contacts

According to the evidence found in written documents and in archaeological excavations, the motives for the early contacts were trade, religion, exploration and adventure. These motives are discussed below.

(a) Trade

Trade was the main motive for the contacts between Africans and people from the Middle East and the Far East. The early trade contacts started in about the 1st century CE and continued up to the 7th century when they increased in volume. By the 8th century, most of the traders were coming from China, Indonesia and India. Later, between the 10th and 14th centuries, many traders came from Arabia, Persia, Syria and Egypt. Their commercial activities covered the whole of the East African coast, that is, from Mogadishu in Somalia to Sofala in Mozambique. Al-Masud, for instance, reported the export of ivory from the land of *Zanj* (East Africa) in the early 10th century to Oman and then on to India and China. Gold from Sofala, tortoise shells and mangrove poles were also exported from the East African coast to the Middle East and the Far East. Other exports included rhinoceros' horns, ivory and slaves. The items of trade from the Middle East and the Far East included swords, glass, beads, cotton clothes, silk and porcelain. These items were imported into East Africa from Arabia, Persia, China and India.

(b) Religion

Spreading Islam was another motive for the early contacts. Between the 7th and 8th centuries, some Muslims from the Middle East came to Africa to preach and spread Islam. The contacts started in North Africa in the 7th century. Then they spread to West Africa and later to East Africa. Islam spread through preaching, trade, and wars known as *Jihads*.

(c) Exploration and adventure

Another motive for the development of the contacts between Africa, the Middle East and the Far East was exploration and adventure. Travellers such as Ibn Battuta and Al-Idrisi represent the group of people who came to Africa as explorers.

Conditions that facilitated the early contacts

The development of the contacts between Africa, the Middle East and the Far East was facilitated by the following conditions:

- The coastal trading centres became increasingly outward looking and dependent on foreign trade. Thus, they made foreigners come to Africa for trade purposes. Examples of the trading centres were Sofala, Mogadishu, Malindi and Kilwa.
- Availability of trade goods such as ivory, gold, animal skins and slaves made the traders come to Africa.
- The *Monsoon* winds helped some people from the Middle East and the Far East to sail their vessels across the Indian Ocean to East Africa and back to their homelands.
- The development of marine technology helped some people from the Middle East and the Far East to build large dhows, which enabled them to carry large quantities of goods.
- Accessibility of the coastal areas of Africa made them easily accessible to traders and travellers from both the Middle East and the Far East.

Major commodities of exchange

Various commodities were obtained from the interior of East Africa. They were carried from one community to another. However, later Nyamwezi, Kamba and Yao traders, among others, began to carry goods directly from the interior to the coast. Once the goods reached the coast, they were transported through the Indian Ocean to Arabia and India. From there some of these goods were sold to Europe and China. The major commodities exported from the coast of East Africa to the Middle East and the Far East included the following:

(a) Ivory

Ivory was a very important commodity. The ivory of African elephants was finer than any other. It was exported to a number of Arabian and Mediterranean countries. It was also sold at a high price in India and China. In these places, ivory was used for making bangles for women, combs, handles of daggers and swords, piano or organ keys and various kinds of decorations.

(b) Gold

Gold was among the major exports from East Africa although it was not mined in the region. It was obtained from the mining kingdoms of Central Africa, especially from around the upper River Zambezi. Sofala was the main centre of the gold trade until the 13th century. Later, Kilwa dominated Sofala in gold trading. Gold was needed in many parts of the world, including India, Arabia and Persia. A substantial amount of gold was also exported to Europe. In the Middle East, the Far East and Europe gold was used to make ornaments such as bangles, earrings, rings, chains and decorations for houses and clothes. It was also used as a measure of wealth and a form of currency.

(c) Slaves

This was also a commodity exported to the Middle East and the Far East. Slaves were initially obtained from Ethiopia and other parts of the Horn of Africa. They were taken to Arabia and the states bordering the Persian Gulf. By the 19th century, a substantial number of slaves who were transported to the Middle East and the Indian Ocean Islands were coming from East Africa through Kilwa, Bagamoyo and Zanzibar. Slaves were used as soldiers, labourers on plantations and in mines, domestic servants and as objects of entertainment.

(d) Animal skins

Animal skins were also exported from the East African coast to the Middle East and the Far East. These animal skins were obtained from animals hunted and killed in East Africa. They included leopard and lion skins.

(e) Tortoise shells

The exports from the East African coast to the Middle East and the Far East also included tortoise shells. These were used for making combs.

A number of commodities were in turn imported into East Africa from the Middle East and the Far East. Evidence of these imports is found in the *Periplus of the Erythrean Sea*. The commodities imported into East Africa included cotton and silk clothes, beads, porcelain or chineseware, metal tools, weapons, cowrie shells, glass, earthen vases, carpets and wine. These goods were sold to the people who lived along the coast and in the interior of East Africa. Silk clothes were bought by ordinary people. The glass, chineseware and some of the metal tools and weapons were bought and used by royal ruling families. Some of the weapons

were also exchanged for ivory and animal skins from East Africa. Beads were used as ornaments. Moreover, some of the goods were offered to ruling families as tribute. Figure 3.3 shows movements of commodities between East Africa, Middle East and Far East.

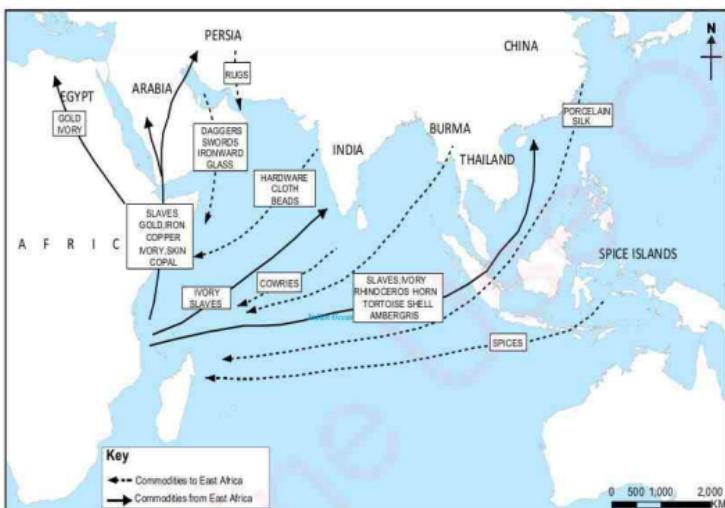


Figure 3.3 Movements of commodities between East Africa, Middle East and Far East

Exercise

1. Outline three documents that provide evidence of the early contacts between East Africa, the Middle East, Europe and the Far East.
2. Explain the conditions that facilitated the early contacts between East Africa, the Middle East and the Far East.

Effects of the early contacts

The development of contacts between East Africa, the Middle East and the Far East had certain social, economic and political effects.

(a) Social and cultural effects

One of the socio-cultural effects of the early contacts was intermarriage. Intermarriage was between foreign men and African women. Such intermarriage led to the bearing of children of mixed race. Another effect was the emergence and development of Kiswahili. Kiswahili is a mixture of Bantu languages and foreign words. Arabic words such as *salaam*, *shikamoo*, *kitabu*, *sala* and *darasa* were added to the Swahili language and culture. Likewise, words such as *dunia*, *gunia*, *pesa*, *chai*, *tumbaku*, *chapati*, *gari*, *kinara*, *shela*, *bangili*, *gundi*, *laki* and *rupia* were borrowed from the Indian language. Finally, the contacts contributed to the introduction and spread of Islam and Arabic culture. Many coastal Africans were converted to Islam and adopted Arabic cultural practices like the wearing of *kanzu* and *baibui*.

(b) Economic effects

The first economic effect of the contacts was the rise and growth of international trade across the Indian Ocean. During the trade contacts, gold, ivory and slaves became the most important commodities. The second effect was the emergence of unequal levels of development between East Africa, the Middle East and the Far East. East Africa benefited little from the trade contacts while the Middle and the Far East benefited much. East Africa exported to the external world highly valuable items such as slaves, gold and ivory and received consumable and less valuable goods such as beads, silk, swords, cloth, wine, spices and porcelains. The export of able-bodied African slaves to the Middle East and the Far East led to a shortage of labour in African societies, hence production was negatively affected. African slave labour was used in various activities such as military service, domestic activities and salt extraction. Finally, trade in the gold from Mwenemutapa caused some coastal city states to become economically powerful. For example, Kilwa became economically powerful after it had taken control of the gold trade from Sofala in the 13th century.

(c) Political effects

One of the political effects of the early contacts between East Africa, the Middle East and the Far East was the rise of some independent coastal city states. Trade along the East African coast was strengthened and gave rise to city states which were politically independent from each other. Many Arabs settled in these areas for commercial purposes. The settlements steadily grew into cities such as Kilwa, Mombasa, Zanzibar, Pemba, Malindi, Mogadishu, Bagamoyo, Lamu, Sofala and Pate. These cities were dominated by Muslims. Therefore, each city state had beautiful mosques and palaces. For example, the Great Mosque of Kilwa built around 1270 CE. This took place during the reign of Sultan al-Hassan ibn Sulaiman I. His successor, Sultan al Hassan ibn Sulaiman II, built a large palace called Husuni Kubwa in about 1320 CE. Another political effect was the rise of interstate wars. Each sultan wanted to control the Indian Ocean trade. As a result, they competed for trade gains and fought each other. For example, the Sultans of Kilwa and Mafia fought between 1310 and 1333 CE. Eventually, Mafia was defeated and lost control of the trade.

Activity

Read the chapter about the effects of East Africa's early contacts with the Middle East and the Far East on the coast of East Africa (Tanzania). Discuss with your fellow students how the early trade contributed to the rise of economic inequalities among East African people.

Revision questions

1. Choose the most correct answer.
 - (i) The major trade items which were brought to the East African coast from Asia during the early contacts were:
 - A. Gold, copper, iron and jars
 - B. Sugar, flour, porcelain and spices
 - C. Guns, gold, spears and porcelain
 - D. Porcelain, beads and spices
 - (ii) Traders from the Middle East and the Far East came to East Africa through the Indian Ocean with the help of:
 - A. Ocean currents
 - B. *Monsoon* winds
 - C. Mozambiquean currents
 - D. Local winds
 - (iii) One of the following is NOT an effect of the early contacts between East Africa and the Middle East:
 - A. Introduction of Islamic laws into East Africa
 - B. Intermarriage between Africans and foreigners
 - C. Equal gains from the trade between Africans and foreigners
 - D. Introduction of crops such as cloves and cinnamon
2. Describe how the traders from Asia travelled to and from East Africa.
3. Discuss the argument that the commodities taken from East Africa were more valuable than the commodities imported from the Middle East and the Far East.
4. Write short notes on the following terms.
 - (a) *Monsoon* winds
 - (b) Coastal city states
 - (c) Intermarriage
5. List the items of trade exported from East Africa to the Middle East and the Far East.
6. Explain the effects of the early Arab and Persian settlements on the east African coast up to 1400 CE.
7. Explain the motives for the development of the early contacts between the Middle East, the Far East and the East African coast up to the 13th century.

Chapter Four

Early contacts between Africa and Europe

Introduction

In Chapter Three, you learnt about the early contacts between the people of East Africa and foreigners from the Middle East and the Far East. In this chapter you will learn about the early contacts between Africans and Europeans, particularly the Portuguese, the Dutch and the British. After reading this chapter, you will be able to explain the social and economic motives for the contacts between Africans and the Portuguese, the Dutch, and the British; identify the commodities exchanged; and discuss the impact of the coming of the Europeans to Africa.

Early contacts between Africans and the Portuguese

One of the earliest European powers to establish contacts with Africa was Portugal. Initially, the Portuguese visited and established relations with West African coastal societies. They established a number of trading centres along the West African coast; one of them was São Jorge Elmina, which was located on the coast of modern Ghana. Later, they established relations with some of the societies in Southern and Eastern Africa.

Motives for the Portuguese travels to Africa

There were both economic and social motives for the Portuguese travels to Africa. The leading economic motive was their intention to explore the coast of Africa and find a sea route to Asia. In 1498, the Portuguese under Vasco da Gama reached the East African coast. Before this voyage the Cape of Good Hope had been visited in 1488 by another Portuguese explorer named Bartholomew Diaz. The explorers' search for a sea route to India was supported by Prince Henry the Navigator, the son of King John of Portugal. Prince Henry the Navigator financed the early Portuguese journeys because they were intended to benefit Portuguese traders and the government.

After Vasco da Gama had discovered the sea route to India, the Portuguese began to establish their control in the Far East. Then Vasco da Gama captured and diverted the trade between Asia and the Middle East which used to pass through the Persian Gulf, the Red Sea and the Indian Ocean. Therefore, commodities from the Far East and East Africa went to Portugal and other parts of Europe through the Cape of Good Hope in South Africa. The Portuguese sea routes to India are shown in Figure 4.1.

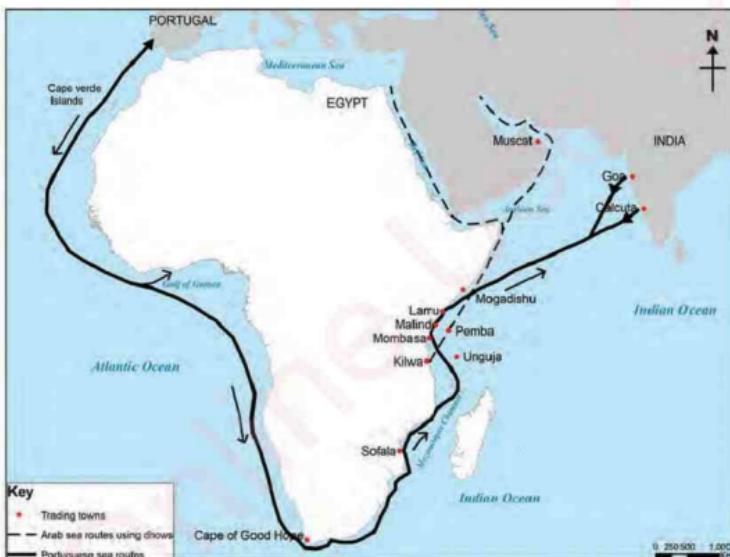


Figure 4.1 Portuguese sea routes and areas of control on the East African coast from 15th to 17th century

After succeeding in finding the new route to India, the Portuguese turned their attention to the East African coast. They wanted to conquer and control this area in order to make it part of their trading empire. They also wanted to use East Africa as a resting station while on their way to and from India. Their trading ships could therefore be repaired and refilled with fresh water and food supplies at the stations located along the East African coast.

To achieve their economic goals, the Portuguese started military campaigns to capture the trading centres in East Africa. They used this strategy because Arabs controlled all the East African trading cities. Between 1500 and 1512, the Portuguese carried out military operations in an effort to conquer the East African city states. They started by conquering Sofala and started to rule Mozambique in 1507. From Sofala they moved northwards and conquered Kilwa. The fall of Kilwa was followed by the fall of Zanzibar, Pemba, Malindi and Mombasa. In all these areas, the Portuguese established military forts, which were also called garrisons. The forts were used as military barracks to protect Portuguese commercial ships, trade routes and sailors. They were also used to store trade goods, especially ivory and gold.

Portuguese control of the East African coast was aimed at getting full control of the Indian Ocean trade. In order to get revenue, the Portuguese collected taxes and tribute from the towns. They also controlled the trade in gold in East Africa. Gold came from the interior of the Zambezi region and was exported outside East Africa through Sofala and Kilwa.

In 1502, Vasco da Gama sailed again to the coast of East Africa. This time he had warships. He had orders from King Henry to take all movable wealth available in the coastal cities. The king had also instructed Vasco da Gama to force the coastal rulers to pay taxes to his agents. Moreover, Vasco da Gama was ordered to control the Indian Ocean trade. This trade extended from East Africa to India and China.

In addition to the economic motive, the Portuguese wanted to spread Christianity to the inhabitants of Africa. They hated Arabs because they had conquered and Islamized areas of Southern Europe, including Portugal and Spain, from 711 onwards. There was a long struggle to expel the North Arab Muslims from Southern Europe from 1085 to 1491. The Arabs had tortured the Europeans and forced them to convert to Islam. After expelling the Arabs from Southern Europe, the Portuguese felt that it was their turn to convert the Arab Muslims to Christianity. At the same time, there was a belief in Portugal that there was a Christian king in Africa. This king was called Prester John. It was believed that he ruled the interior of North-east Africa. The Portuguese hoped to find this Christian king so that he could help them fight and baptize the Arab Muslims in East Africa. In reality, Prester John did not exist.

Another motive was adventure and their intention to gain geographical knowledge of Africa. After the discovery of maritime technology in Portugal, some Portuguese travelled to East Africa for the purpose of exploring, discovering and learning about the potential of Africa.

Commodities exchanged during the contacts

The Portuguese brought to East Africa various commodities, including wine, metal frying pans, guns, gun powder, ammunition, glass and cloth. From East Africa, they obtained slaves, beeswax, gum, animal skins, copper, gold and ivory.

Conquest methods used by the Portuguese

The Portuguese were not strong enough to conquer the East African coast through an open war. Instead, they used various tricky methods to do so. One of the methods involved carrying out surprise attacks (ambush). They were very cruel during the attacks. They killed many people, destroyed their property and raped women.

They also used violent methods such as plundering, looting and destruction of towns. A German traveller who was part of the Portuguese expedition reported the capture of Kilwa in 1505. According to the report, the Portuguese invaded the city, terrorised people, took valuable items like gold and burnt almost all the buildings in Kilwa. Similar attacks took place in Mombasa. The Portuguese commander ordered that the town be robbed and destroyed. The soldiers stormed the towns and used axes and iron bars to enter peoples' houses. They killed many people and collected huge amounts of valuable goods, including gold, embroidered cloth and beautifully designed carpets. They put the goods onto their ships and shared some of them among themselves. The remaining goods were handed over to the commander or taken to the king in Portugal.

By 1507, most of the towns and the islands north of Mombasa had been captured. The towns were forced to pay tribute to the Portuguese. Malindi was excused from paying tribute to the Portuguese because it cooperated with and befriended them. Towns like Brava, which attempted to resist Portuguese rule, suffered the same fate as Kilwa and Mombasa. In 1509, Pemba, Zanzibar and Mafia were captured. Thus, the Portuguese conquest of the coast was completed.

After conquering the East African coast, the Portuguese established military posts in different areas on the coast. The posts were located along the coast from Mogadishu in the north to Mozambique in the south. The coast was divided into

two sections, each under its own officer or captain who ruled it. The area to the north of Cape Delgado was ruled by the captain of Malindi. The southern area was under the captain of Sofala. These officers were expected to prevent or suppress resistance. The posts also ensured regular payment of tribute to the Portuguese.

Nature of Portuguese rule in East Africa

After conquering the East African coast, the Portuguese started to exploit the region. They concentrated their trading activities along the East African coast. They did not intend to engage in agricultural production. It was only in Mozambique that they attempted to grow cassava and rice. However, agricultural production was minimal compared to the volume of trade.

From 1510 onwards, the Portuguese competed with some Indian merchants for control over certain articles of trade, including ivory and gold. However, they did not succeed because the Indians had cloth and beads which they supplied to the local traders, while the Portuguese did not have these commodities. The Portuguese, therefore, used force to weaken their trading rivals. For example, they forced people to pay taxes to them. They demanded that every Indian and Arab ship should secure a Portuguese permit before sailing. Those who failed to obey this order were attacked by Portuguese warships and their goods were destroyed or taken by force. The sailors were murdered or taken as slaves.

The permit system was set by the Portuguese in order to know every ship that sailed in the Indian Ocean. This enabled them to maximize tax collection. In response to this, traders from the Middle East and the Far East reduced the number of ships that sailed to the East African coast. They would rather lose trade than face the trouble and pay for a sailing permit from the Portuguese.

Sometimes local traders and Arabs moved goods secretly along the coast. For example, Arab and Swahili traders started to move gold secretly to the Comoro Islands. This happened when the Portuguese tried to control the trade in gold between Sofala and Kilwa.

The Portuguese were not very successful in controlling the coastal trade. They neither collected enough taxes nor controlled a good share of the trade. As a result, the trade declined. The Portuguese soldiers were to blame for this decline. As long as they were in office, they wanted to make as much money as possible for themselves by robbing and taxing trade ships. Their cruelty and harshness

was a source of anger and disappointment from the people of East Africa. The presence of the Portuguese along the East African coast disturbed the trade contacts and relations between East Africa, the Middle East and the Far East that had existed for centuries. As a result, East Africans and other people such as Arabs became unhappy with the Portuguese. Therefore, they took arms against Portuguese control and oppression.

Exercise

1. Explain the motives for the coming of the Portuguese to Africa.
2. Briefly explain the methods used by the Portuguese to conquer the coast of East Africa.

Effects of Portuguese rule in East Africa

The Portuguese controlled the East African coast for two hundred years, from around 1500 up to 1700. During this period, their control had a number of economic, political and social effects on the East African coast.

(a) Change of direction of the major trade routes

The trade routes which existed between East Africa and the Middle East and the Far East changed in terms of direction. During Portuguese rule, the trade routes were directed towards Europe through the Atlantic Ocean. This happened because of the sailing permits which the Portuguese had imposed on the Arab and Indian traders. Therefore, only a few ships continued to sail from East Africa to the Far East and the Middle East.

(b) Occurrence of conflicts between African gold miners and the Portuguese

These conflicts occurred because the Portuguese wanted to control the trade centres. For example, the conflicts led to the fall of the trade centres which prospered in Kilwa, Bagamoyo, Sofala and Lamu before the coming of the Portuguese.

(c) Introduction of new crops

New crops such as cassava, groundnuts, guavas, pineapples, maize, tobacco and pawpaws were introduced into East Africa by the Portuguese. Some of these crops, including maize and cassava, became the staple food crops among African societies.

(d) Destruction of property

Many kinds of valuable property were looted and peoples' houses were destroyed by the Portuguese soldiers in Mombasa, Zanzibar, Kilwa and other places along the East African coast.

(e) Building of forts

To defend themselves against their enemies, the Portuguese built forts and garrisons on the East African coast. The important forts were Kilwa Fort, which was built in 1505 in present-day Tanzania, and Fort Jesus, which was built from 1592–1596 in Mombasa, Kenya. Fort Jesus was captured by some Oman Arabs in 1698. The remains of this building serve as a tourist attraction and as an important source of knowledge and pleasure for historians and other people.

(f) Decline and fall of coastal city states

Most of the coastal city states which flourished before the arrival of the Portuguese in East Africa fell during this period. Examples of such city states were Kilwa and Sofala.

(g) Occurrence of wars

Portuguese contact with East Africa involved wars of conquest and resistance. These wars claimed many lives of Africans, Arabs and even of some of the Portuguese.

(h) Exploitation of East African resources

East African natural resources such as gold, ivory, animal skins and hides were extracted and exported to Europe in return for much less valuable goods such as wine. In addition, slave trade developed in some of the places where the Portuguese settled. Slaves were taken to Europe and the Americas.

Fall of Portuguese rule in East Africa

The Portuguese control of East Africa weakened, and eventually fell by the early 17th century. The fall was due to resistance from Africans and Arabs. These people wanted to regain their lost political and economic interests and control. The Portuguese were also resisted by groups of people who had been displaced. Examples of such people were the Zimba of the Zambezi region and the Segeju of Somalia.

East Africans began resisting Portuguese rule when the Portuguese invaded Kilwa, Mombasa, and Pate. After they had failed to drive out the invaders, they asked for help from Oman and Turkey. The Portuguese were driven out of East Africa following a collaboration involving the Swahili city states, the Turks and the Oman ruling dynasty. The Oman ruling dynasty also wanted to expand trade and spread Islam to the East African coast.

The Turkish people also participated in the fight against the Portuguese. For instance, in 1585, a Turkish soldier called Ali Bey arrived on the East Africa coast. His king sent him to Mogadishu, Brava (Barawa), Pate, Lamu and Mombasa, where he promised the subjects that he would drive out the Portuguese. His visit encouraged the people of the city states to fight the Portuguese. Similarly, the people of Pemba drove out their Sultan, who was supporting Portuguese rule. They also killed all the Portuguese on the island. Ali Bey and his collaborators attacked Malindi, but without success. In Mombasa, he built a fort to keep off the Portuguese. Then Portuguese soldiers from Goa arrived in Malindi to help their countrymen. They surrounded Mombasa and were about to attack it when the Zimba arrived from Zambezi.

The Zimba were great fighters. They attacked their enemies before they were themselves attacked. They had killed many people during a war in Kilwa. When the Zimba arrived in Mombasa, the Portuguese escaped. The Zimba moved to Malindi where they met the Segeju, who had been driven from their homeland in Somalia by the Galla. In Malindi, the Segeju attacked the Zimba, whom they thought were the inhabitants of Malindi. The Zimba were defeated and most of them were killed. The few who remained were absorbed into the Segeju forces. The Segeju then disappeared into the interior, and the Portuguese returned to the coast.

After returning to the coast, the Portuguese started to rebuild the town. They also punished those who attempted to resist their rule. In Mombasa, they built a big fort and armed it heavily. They also stationed soldiers around it. The fort was called Fort Jesus. Pate was put under the rule of a Portuguese supporter. In Lamu, the Portuguese looted the town and burnt farms. They captured the Sultan and took him to Pate. In Pate, the king and other leaders were killed in public. Following these defeats, East Africa remained quiet for some time. Africans were severely beaten although their resistance had weakened the Portuguese.

At the beginning of the 17th century, new traders appeared on the East African coast. They were Dutch, British and French traders. The newcomers challenged the Portuguese on the Indian Ocean coast. At the same time, the Portuguese were losing control of their empire in the Far East. In Persia, for example, an Anglo-Persian military force captured Ormuz in 1622.

In south-east Arabia, some Oman rulers got back Muscat from the Mazrui rulers. After the East Africans had heard of these successes, they invited the *Imam* of Muscat to East Africa to help them to fight the Portuguese. In 1652, the Sultan of Oman sent a few ships to the East African coast. They made a few raids and went back to Oman. In 1661, they landed in Mombasa and captured some Portuguese houses. The rulers and traders in the city states were pleased with these developments. They accepted Oman protection and agreed to pay tribute to the Oman rulers. The rulers knew that they had to capture Fort Jesus in order to drive the Portuguese out of Mombasa. However, they did not have the capacity to do so at that time.

In 1696, Seif bin Sultan of Oman sent seven ships and three thousand men to Mombasa. This was the beginning of the siege of Fort Jesus that lasted for two years. The Sultan's soldiers surrounded the fort in order to starve the people inside. Hunger and disease caused many deaths in the fort; a few died of gun shots. A few Portuguese resisted the invasion inside the fort but they did not succeed.

As a result of this resistance, the Oman Arabs sent more soldiers to Mombasa. By 1698, the number of the Portuguese who were inside the Fort was very small. In spite of the help from Goa, the Portuguese lost the war. Fort Jesus was taken by Oman Arabs, and the remaining soldiers surrendered. The next year, Oman soldiers took Pemba and Kilwa. However, they failed to capture Mozambique, which remained a Portuguese colony until 1975. Portuguese rule on the East African coast, from Pate to Cape Delgado, ended with the capture of Fort Jesus in 1698. The Oman Arabs became the new masters along the East African coast.

Activity 1

Conduct a library search on Portuguese rule in East Africa, and write brief notes on the following:

- (i) Temporal scope
- (ii) Main explorers
- (iii) Motives
- (iv) Its effects on East Africa

Dutch settlement at the Cape of Good Hope

In the 17th century, some Dutch merchants from Holland joined the Portuguese in organising voyages beyond their homeland. Their major goal was to establish a trading centre in the Far East. They succeeded in making Malaysia and Indonesia part of their trading empire. In order to achieve their goal, the Dutch merchants formed some small trading companies which facilitated international trade.

In 1602, the small Dutch trading companies were united to form a chartered company known as the Dutch East India Company. In 1647, one of the company's ships named the *Harlem* was wrecked at the Cape of Good Hope in South Africa. The ship was under Captain Jan van Riebeeck. The *Harlem* stayed in the Cape for six months waiting for repairs. During this period, Jan van Riebeeck and his team set up vegetable gardens in the Cape and traded with the local Khoikhoi people in cattle, copper, sheep, tobacco and wine. It was out of this experience that the Dutch East India Company decided to establish a permanent resting station in the Cape for its ships. In 1652, the Company officially established the first Dutch settlement in the Cape. This was after captains De Jong and Riebeeck had convinced the officials of the Dutch East India Company to open a trading centre in the Cape. The Cape served as a halfway station for the Dutch during their journeys to and from the Dutch empires of Indonesia and Malaysia. The inhabitants of the Cape used this trading contact to develop trading relations with the Dutch. They exchanged cattle, sheep, hides, honey and ostrich feathers for copper, tobacco, wine and beads from the Dutch.

Motives for Dutch settlement at the Cape of Good Hope

The following were the reasons for the Dutch decision to settle at the Cape of Good Hope in South Africa. First, they wanted to use the Cape as a convenient

place for resting after their long journey to and from the Far East. Second, the Cape had a good climate and fertile soil for white settlement and for growing vegetables, fruits and other kinds of food crops. Third, they wanted to use the Cape as a source of fresh water and a convenient place for refuelling their ships. Fourth, in the Cape they would be able to control the trading ships from Europe. This would enable them to collect dues and control the trade. Finally, they wanted to make the Cape the supply base for other European sailors. The descendants of the Dutch-speaking settlers of South Africa are also known as Boers or Afrikaners.

The impact of Dutch settlement at the Cape of Good Hope

As a result of Dutch settlement in the Cape, the local people lost their land and cattle. The white settlers needed land for agriculture, cattle raising, and settlement. But the Cape was under the occupation of the local people called the San and Khoikhoi (sometimes referred to as the Khoisan). In order to get the land, the settlers expelled the local people from their areas and they also forcibly took their cattle. This resulted in conflicts and a series of wars between the Dutch and the local people. The Dutch called these wars *Kaffir* wars. There were three *Kaffir* wars. The first one was fought between 1779 and 1781. The second one was fought between 1789 and 1793 and the last one was fought between 1799 and 1803. These wars caused insecurity, loss of human lives, the destruction of property and the displacement of some of the local people, especially the Xhosa. After the local people had lost their land and cattle, some of them were enslaved by the white settlers and worked on their farms. The colonisation of the Cape by the Dutch East India Company did not last long. The company handed over the Cape Colony to the government of Holland. The Dutch government in the Cape encouraged many whites to move into the area. Many Europeans came to settle in the Cape. This led to the confiscation of more land and cattle by the whites. The Africans who lost their land and cattle were pushed inland.

Also, Dutch settlement in the Cape sowed seeds for the future emergence of apartheid in South Africa. The Dutch believed that blacks were inferior and Europeans were superior. This belief resulted in the introduction of racism or colour bar, which led to the establishment of discriminatory laws. The laws denied Africans the rights that the whites were enjoying. This was the beginning of the apartheid system in South Africa.

The settlement of the Dutch in the Cape also led to the introduction of a new culture in South Africa. This culture comprised the *Afrikaans* language, the Dutch dressing style and the Dutch Reformed Church.

British occupation of South Africa through the Cape

Towards the end of the 18th century, the British occupied the Cape and made it their colony. The British campaigns to occupy this area started in 1795. The British government set aside some £50,000 to finance the transfer of some jobless British people to the Cape region.

The British occupied the Cape for a number of reasons. The first reason was their intention to reduce unemployment in Britain. Some of the unemployed people in Britain were sent to and settled in the Cape. The British government gave them capital to open farms in the Cape. The second reason was their intention to contain French influence in South Africa. The French had shown a great desire to drive the Dutch out of the Cape. By controlling the Cape, the British hoped that they would take full control of the Indian Ocean trade, especially the cotton from their colonies in India. The third reason was related to the military and strategic significance of the Cape region. The region had some economic, military and strategic potential. The fourth reason was their intention to end Dutch monopoly on the Cape region. By the end of the 18th century, the Dutch East India Company had imposed exclusive trade restrictions on non-Dutch European merchants, thus establishing a complete monopoly on trade in the area at the expense of other European nations. The British wanted to end these restrictions.

Techniques used by the British to occupy the Cape

The British used various techniques to occupy the Cape. First, they introduced a new land law in 1812. This law was intended to limit the size of the land which an individual could own. The law was aimed at discouraging the Dutch from acquiring and owning more land. The Dutch opposed this law because the amount of land it provided for was insufficient for their livestock. Second, in 1811 the British government introduced the Black Circuit Court. According to this law, the Dutch and Africans were to be treated equally in court. This irritated the Dutch, who considered themselves to be superior to Africans and therefore could not be treated in the same way as them. Third, the British used military force to occupy the Cape. Because the Cape was rich in natural resources, the Dutch were not ready to surrender it to the British. Hence, the British used military force to occupy it. Fourth, the British established and maintained a large garrison at the

Cape so as to maintain peace and order, which were necessary for conducting trading activities and administering the territory.

The Boer Trek

Trek is a Boer word which means a journey. Thus, the Boer trek means a mass movement of the Boers from the Cape to the north and north-eastern parts of South Africa. The Boers moved from the Cape in protest against British occupation of the region. As noted earlier, the term Boers refers to the descendants of the Dutch-speaking settlers of South Africa. They are sometimes called Afrikaners. Below are the factors behind the Boer trek:

(a) Change of the official language

Before the start of British rule in the Cape the official language in the region was Afrikaans. After the British had taken over, English became the official language of the Cape. This disappointed the Boers; as a result, they decided to migrate to the north and north-eastern parts of South Africa.

(b) Reducing the influence of the Dutch Reformed Church

Before the British came to South Africa, the Dutch Reformed Church was the official church there. The Boers did not allow other Christian denominations, especially the Roman Catholic Church, to operate in the region in 1820. The British gave the Roman Catholics the freedom to worship and paid their priests. The Boers were annoyed and this was one of the reasons for the Boer trek.

(c) Change of the legal system

The legal system in the Cape changed from Dutch to British. This led to the extension of legal freedom to all the inhabitants of the Cape. This meant that the Boers were not allowed to enslave Africans. The Africans were also given the right to sue the Boers in court. This also annoyed the Boers and was one of the factors for their moving from the Cape.

(d) Change of labour policy

The Boer trek was also caused by the abolition of the slave trade by the British. The abolition of the trade angered the Boers. This was because many freed Africans left Boer farms and went to towns, leaving the Boers without enough labour.

Effects of the Boer Trek

The Boer trek had the following effects:

(a) Spread of segregation policies in South Africa

Before the Boer trek, segregation policies operated only in the Cape. As the Boers trekked northwards, they introduced racial segregation into the new areas they occupied. This segregation was practised in schools, hospitals, churches and other public places. This segregation was subsequently institutionalised in the form of the apartheid policies of the 1940s.

(b) Africans' migrations

The Boer trek forced Africans to migrate to new areas. For example, the Zulu were forced to move northwards into Zimbabwe and Mozambique.

(c) Wars

The Boer trek also caused wars between the migrating Boers and the Africans who lost their land to them. As mentioned earlier, the Boers called these wars *Kaffir* wars. During these wars, many Africans were killed. In addition, the Boers confiscated Africans' cattle and other kinds of livestock.

(d) Formation of Boer republics

The Boers who moved northwards finally established the Transvaal Republic and the Orange Free State.

(e) Discovery of gold and diamond

The discovery of diamond and gold was also a product of the Boer trek. Diamond was discovered at Kimberley in the Orange Free State in 1867, and gold was discovered in Witwatersrand in the Transvaal Republic in 1886.

(f) Loss of property

The Boer trekkers forcibly took African property such as cattle and land. They also burnt Africans' houses and villages.

(g) Enslavement of Africans

As the Boers trekked northwards, they enslaved Africans in the states they established. They used these slaves as domestic workers and as labourers on the new farms they opened.

Activity 2

Draw a sketch map of South Africa which shows the north and north-eastward movements of the Boers after the British had occupied the Cape region.

Revision questions

1. Mention the factors that motivated the Portuguese to come to Africa.
2. What methods did the Portuguese use to gain control of the East African coast?
3. Explain the effects of Portuguese rule in East Africa.
4. What are the reasons for the decline of Portuguese rule in East Africa?
5. Give reasons for Dutch settlement in the Cape.
6. (a) Define the term *Kaffir* wars.
(b) Why did the *Kaffir* wars break out?
(c) What were the effects of the *Kaffir* wars?
7. Briefly explain the effects of Dutch settlement in the Cape.
8. Briefly explain the main causes and effects of the Boer trek.
9. Why did the British occupy the Cape region in the late 18th century?
10. What were the outcomes of the Boer trek?

11. Match the items in List A with the corresponding correct items in List B.

List A	List B
(i) The Portuguese arrived on the East African coast for the first time ()	A. 1488
(ii) The establishment of permanent Dutch settlement at the Cape of Good Hope ()	B. 1795
(iii) The capture of Fort Jesus by Oman Arabs ()	C. 1471
(iv) Bartholomew Diaz was the first Portuguese to visit the Cape of Good Hope ()	D. 1884-1885
(v) Formation of the Dutch East India Company ()	E. 1498
(vi) The Portuguese established São Jorge Elmina Fort on the coast of present-day Ghana ()	F. 1652
(vii) The first <i>Kaffir</i> war ()	G. 1698
	H. 1647
	I. 1602
	J. 1779-1781

Chapter Five

Africa and the slave trade

Introduction

In the previous chapter, you learnt about the early encounter between people of Africa and Europeans especially the Portuguese, the Dutch, and the British. In this chapter, you will learn about the slave trade as an outcome of the contacts between Africa and the external world. By the end of the chapter, you will be able to explain the origins, techniques, expansion and effects of the slave trade on African societies.

The techniques used to obtain slaves in Africa

Slave traders used various techniques to obtain slaves in Africa. One of the techniques was buying domestic servants and using them as slaves. This technique was used by some African chiefs. They sold their domestic servants in order to get guns and gun powder from coastal traders. Examples of the African chiefs who used this technique were Machemba of the Yao and Bwana Heri of Pangani.

Another technique involved buying criminals, debtors, tax evaders, prisoners and social misfits. Local chiefs sold them to slave traders. The chiefs fought many wars for the purpose of getting war captives. The captives were in turn sold to European or Arab slave buyers. Through their participation in the slave trade, the chiefs were able to get guns and ammunition, among other trade items. These weapons made them more powerful and helped them to strengthen their leadership.

Kidnapping was also a technique of getting slaves. To kidnap means to illegally abduct a person and hold him or her as a captive. People were kidnapped at ceremonies, during burials or other public events when they were defenceless. They were then sold to slave buyers. This technique was used by the Yao who kidnapped, transported and sold people to Arab traders. The technique was also used in Ghana.

Another technique was raiding villages and capturing people. This technique involved carrying out attacks on villages, usually at night. It also involved using gun shots to evoke fear and panic among people. These people became easy targets as slave captives.

Slaves were also obtained by ambush. This technique involved conducting sudden attacks on people. People who were hunting, travelling or doing some agricultural activities were ambushed, captured and sold as slaves.

Trickery was another technique used to obtain slaves. This included taking people as porters and selling them as slaves after arriving at the coast. For example, in the 19th century, 77 Krobo women in the country known today as Ghana were tricked into slavery after they were asked to sell pots to neighbouring ethnic groups.

Exercise 1

1. Briefly explain the terms slave and slave trade.
2. List the techniques used to obtain slaves in Africa.

The Trans-Atlantic Slave Trade

The Trans-Atlantic Slave Trade involved the selling and buying of Africans from Africa and then exporting them to the Americas and Europe across the Atlantic Ocean. The trade started at the end of the 15th century and began to decline by the 18th century. It was called the Trans-Atlantic Slave Trade because it passed through the Atlantic Ocean. It was part of the Triangular Trade which involved three continents, namely; Africa, Europe and the Americas (Figure 5.1).

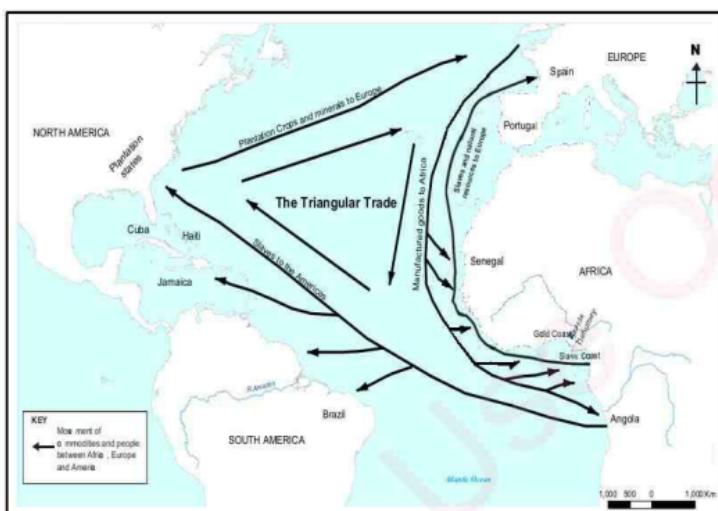


Figure 5.1 The Triangular Trade

Origins of the Trans-Atlantic Slave Trade

In 1492, Christopher Columbus from Spain became the first European to reach the American Continent. This continent was settled by indigenous American populations that belonged to different ethnic groups. After his journey, many settlers from Spain went to live in the Americas. They opened sugarcane, cotton, coffee, and tobacco plantations in the Americas. Also, they opened silver and gold mines in the Continent. These projects attracted the Dutch, French, and British settlers to the Americas. They, too, opened sugar cane, tobacco, cotton, and coffee plantations there. The plantations and mines required a regular supply of labour. Europe could not supply labour to the plantations and mines in the Americas because her population had been severely reduced by the bubonic plague. The disease is also known as the Black Death. Also, Europeans died easily from the tropical diseases which were very common in the Americas.

As a result, the owners of the plantations and mines in the Americas formulated four strategies of getting labour. The first strategy involved using indigenous American inhabitants to do the work. This strategy did not solve the problem

because many indigenous Americans died of diseases which were transmitted to them by the Europeans, such as typhoid and smallpox. They were also not strong enough to do tough work because they had just evolved from the hunting and gathering mode of earning a living. The second strategy involved using indentured labourers from Europe. They included contract labourers, debtors, criminals and prisoners. Nevertheless, they were not a reliable source of labour because they were few in number and costly to maintain. In addition, they could only work for a specific period of time, after which they were free to return home. The third strategy involved obtaining labourers from Asia to work on the plantations and in the mines. However, the long distance from Asia to the Americas was an obstacle because the cost of transporting the Asians to the Americas and Europe was high. To overcome this obstacle, they devised a fourth strategy, which involved obtaining slaves from Africa. Africa was seen as the best option against labour shortage. Therefore, the Portuguese, Dutch, French and British began to transport millions of Africans across the Atlantic Ocean to the Americas.

The commodities involved

The Triangular Trade was organised through the exchange of commodities between the three continents of Africa, Europe and the Americas. European slave traders brought to Africa manufactured goods such as guns, wine, cloth, mirrors, metal pots, pans and beads. They exchanged these goods for slaves, gold, bee wax, animal skins and wood from Africa. Most of the slaves from Africa were taken directly to the Americas and a few to Europe. In the Americas, the slaves produced cotton, tobacco, sugarcane and coffee. These crops were shipped to Europe for making manufactured goods. In these relations of exchange, Africa was the chief supplier of slaves and a small amount of raw materials, while the Americas were centres for producing crops, silver and gold. Europe was the key player as she controlled the trading transactions in the three continents and benefited most from the trade.

Effects of the Trans-Atlantic Slave Trade on Africa

The Trans-Atlantic Slave Trade was one of the greatest crimes in human history because it involved selling of human beings as commodities. The following were some of the effects of this trade on Africa:

(a) Economic effects

The Trans-Atlantic Slave Trade had many economic effects. First, it caused stagnation in technological development because of the removal of skilled people from the continent. Frequent wars and fear of being captured created a

great sense of insecurity that further hindered technological development on the continent. Second, it caused the decline of African traditional industries because some skilled African craftsmen were taken as slaves. This, in turn, hindered the transmission of artisan skills and knowledge from one generation to another. Third, the slave trade increased the wealth of certain states. States like those in the forest zone of West Africa became rich by selling slaves. Examples of such states were Benin, Oyo, Dahomey and Asante. Fourth, agricultural production decreased in areas which had been affected by slave raiding. People had less time to engage in agricultural production because of the attacks. This led to famine, hunger and starvation. Fifth, the rise of the Trans-Atlantic Slave Trade led to the decline of the Trans-Saharan Trade. This was due to the frequent slave raids and wars which created an atmosphere of insecurity. This atmosphere affected the production of trade items. Sixth, the Trans-Atlantic Slave Trade led to the exploitation of Africa through unequal exchange of the trade items. The European traders took more valuable items like gold and human labour in the form of slaves from Africa. These items were exchanged for less valuable or luxurious items such as wine and mirrors from Europe.

(b) Social effects

The Trans-Atlantic Slave Trade also had many social effects. First, this trade led to the depopulation of African societies. Many Africans died in various slave trade wars. Others died in barracoons as they waited to be shipped across the Atlantic Ocean. Similarly, millions of slaves died on the slave ships while crossing the Atlantic Ocean. It is estimated that, while 15 million Africans landed in the Americas and the Caribbean Islands, West Africa alone lost approximately 40 to 50 million people. Second, the trade stimulated inter-ethnic conflicts and wars in many parts of Africa. The guns and ammunition obtained from the European merchants were used by some African rulers to wage wars against their neighbours for the purpose of capturing slaves. This caused great social insecurity among the societies. Third, the slave trade disrupted normal life. The fear of being captured forced people to run away from their villages and families. Family members were separated as some of their members, especially men, were captured and taken away. In addition, the Trans-Atlantic Slave Trade created a sense of inferiority among Africans. Fourth, slave trade humiliated and dehumanized Africans. Slaves were humiliated and dehumanized as they were sold and bought like any other commodities. They were treated like animals because they had no rights. For example, a slave master could kill a slave and would not be taken to court.

(c) Political effects

Besides the economic and social effects discussed above, the Trans-Atlantic Slave Trade also had certain political effects. One of these effects was the decline of some states. Some West African states declined because of frequent wars. For example, between 1807 and 1824 the Asante conquered the Fante states on the coast. In addition, Dahomey conquered and absorbed some of the coastal states during the first three decades of the 18th century. In essence, Asante and Dahomey conquered these states in order to get slaves. The other effect was the development of a state of war and warfare in Africa. The trade brought firearms which encouraged the waging of more wars. The wars were fought so that people could get slaves. Therefore, the slave trade caused many wars that had far-reaching consequences such as deaths, injuries and the destruction of property.

Exercise 2

1. Give reasons for the rise of the Trans-Atlantic Slave Trade.
2. Describe the mode of conduction of the Trans-Atlantic Slave Trade.

Slave trade on the Indian Ocean seaboard

The second slave trading system, which is also known as the East African Slave Trade, was conducted across the Indian Ocean. The fall of Portuguese rule in East Africa in the early 18th century prepared the ground for the expansion of the slave trade in East Africa. The absence of the Portuguese in the region motivated the rulers of Oman to develop more interest in East Africa. The arrival of the French and the subsequent opening of sugar plantations in the Islands of Mauritius, Mayotte, Madagascar and Reunion stimulated the expansion of the slave trade in the region. By the mid-19th century, slaves from the interior of East Africa were being transported and sold to the Indian Ocean Islands, the Middle East, the Far East, and South America. Figure 5.2 shows the slave trade routes from East Africa to various destinations.

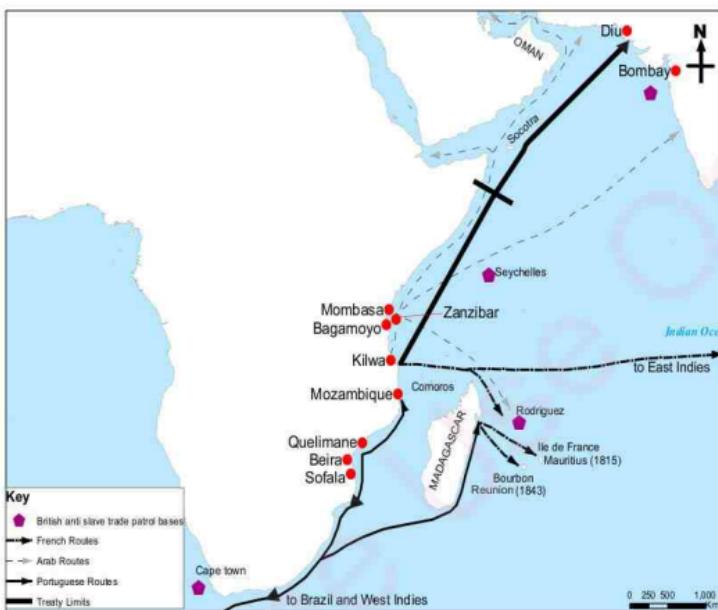


Figure 5.2 Slave trade routes from the East African coast to other parts of the world

Reasons for expanding the slave trade in East Africa in the 18th century

During the 18th century, the slave trade expanded rapidly in East Africa. One reason for this expansion was increased demand for slaves in Arabia and Asia. In these areas slaves were used as domestic servants, soldiers and farm labourers. The slaves came from the non-Muslim societies of the interior of East and Central Africa. They were transported to the coast and sold at the slave markets in Zanzibar, Kilwa, Bagamoyo, Pemba, Mikindani and Mombasa. Figure 5.3 shows an illustration of a caravan of slaves being transported from the interior to the coast of the Indian ocean. Slaves were chained so that they could not escape and run away as they were transported by Arab slave dealers to the coastal slave markets.

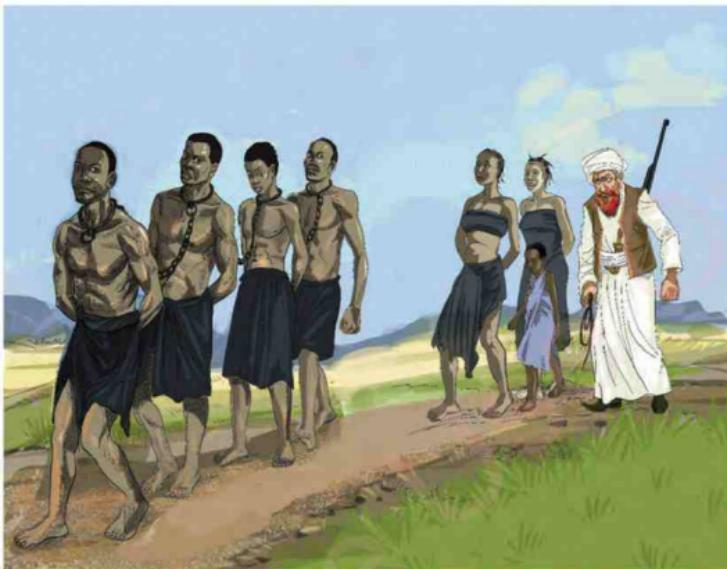


Figure 5.3 A slave caravan from the interior to the East African coast

Another reason for the expansion of the slave trade in East Africa was an increase in the demand for slave labour in the Portuguese coffee and sugarcane plantations in Brazil. In the first half of the 18th century, the Portuguese expanded their plantations in Brazil. Their source of slaves in West Africa and Mozambique could not provide enough slaves. They subsequently turned to East Africa as a new source of labourers, thereby increasing the number of slaves from the region.

The expansion of the slave trade in East Africa was also due to the high demand for slave labour on the French sugarcane plantations in the Islands of Mauritius, Mayotte, Madagascar and Reunion. Initially, the French depended on slaves from Mozambique. However, by the year 1770s, the demand for slaves had exceeded supply. As a result, the French went as far as Kilwa to obtain slaves.

Another reason for the expansion of the slave trade in East Africa was the growth of the ivory trade. During the 19th century, the trade in ivory expanded considerably across the East African region. This trade fuelled the development of the slave

trade because it needed additional porters for carrying ivory from the interior to the coast. Upon their arrival at the coast, the porters were sold as slaves so that they could work on the agricultural plantations which had been established along the coast and in the Indian Ocean Islands such as Pemba, Zanzibar, Mayotte and Comoro.

The slave trade also expanded in East Africa because slaves were needed by some of the local chiefs. They wanted slaves for producing food for the caravans in the long distance trade. The food grown was sold to the caravan leaders. This increased the demand for slave labour, hence the expansion of the trade.

The Sultan of Zanzibar, Seyyid Said, played an equally important role in the expansion of the slave trade in East Africa. He encouraged Arab traders to go to the remote parts of the interior of East Africa to get slaves. He also promoted coconut and clove cultivation; the growing of these crops increased the demand for slaves from the interior.

The Sultan of Zanzibar and the Oman-Zanzibar Commercial Empire

Sultan Seyyid Said established the Oman-Zanzibar Commercial Empire in the 1820s. The empire was a commercial link between the East African interior, the Middle East, Western Europe and the United States of America. Traders from the Middle East, Europe and the United States of America brought their goods to the East African coast in exchange for the raw materials taken from the region.

The Oman ruler, the *Imam*, was the new master of the East African coast and the offshore islands. He offered military assistance to the coastal towns so that they could expel the Portuguese from the East African coast. The Oman ruler appointed Oman Arab governors to represent him in each of the important towns and islands in East Africa. However, internal political conflicts within Oman prevented him from strengthening his political power in East Africa. When the *Yarubi*, the ruling family of Oman, was overthrown by the *Busaidi* ruling family in 1741, many of the Oman governors in East Africa did not recognise the new ruler. They thus declared themselves independent. Zanzibar Island was one of the few places that recognised the new ruler. Mombasa and other towns did not recognise him.

Seyyid Said came to power in 1806 with the help of the British East India Company, which was then based in Bombay, India. After coming to power, he began to expand his rule onto the East African coast by war. The first towns he conquered were Lamu in 1813 and Pate in 1822 on the Kenyan coast. In 1823, his forces occupied Pemba and in 1825 they took control of Wasin, Vumba, Tanga, Mtang'ata, Pangani and Zanzibar. By 1825, except for Mombasa, the whole northern coast was under his control. He attacked and captured Mombasa in 1837. In the south, his control reached Kilwa Kisiwani, Mafia, Kilwa Kivinje and Lindi. With the fall of Mombasa, he was now in full control of the East Africa coastal towns. In 1840, he shifted his capital from Muscat to Zanzibar to make sure he controlled all the East African city states in which trade was rapidly increasing. This enabled him to establish the Oman-Zanzibar Sultanate.

Seyyid Said moved his capital from Muscat to Zanzibar for a number of reasons. First, he wanted to be in full control of the trade in ivory and slaves. Second, Zanzibar had wide and deep harbours which could safely be used by ships from the Arab world, Britain, France, Germany, the United States of America and India. Third, by virtue of its location Zanzibar was an ideal market for the trade commodities from the interior of Central and East Africa. Fourth, Seyyid Said wanted to invest in clove cultivation which had been introduced into the island in 1818. By 1830s, the crop was fetching high prices in Europe and the United States of America. Cloves were used in Europe to manufacture perfumes and insecticides.

The role of Seyyid Said in East Africa

Sultan Seyyid Said played a major role in the history of pre-colonial East Africa. In the first place, he promoted the expansion of clove and coconut plantations in Zanzibar. By the 1830s, cloves were being exported to Europe and the United States of America. When he arrived in Zanzibar in 1840, he encouraged the growing of cloves and coconuts in Zanzibar and Pemba. He did that to meet the demand for the crops by Europe, which had already achieved a great level of industrialisation. He also signed commercial treaties or agreements with the American, British, French and German governments in the 1830s and 1840s. The treaties were signed so that the region's main products such as ivory and cloves could have secure markets. Seyyid Said also encouraged Oman Arabs to move to Zanzibar to establish clove and coconut plantations even before transferring his

capital there. Moreover, since these plantations needed a large supply of labour, which the local Muslim population in Zanzibar and Pemba could not provide, it became necessary to import slave labour from the non-Muslim people of the East African mainland.

Additionally, Seyyid Said's settlement in Zanzibar led to the increase of trade caravans to the interior. Arab and Swahili traders carried glass, beads, guns, gun powder and cloth to the interior and exchanged them for ivory and slaves. Moreover, Said invited Indian merchants to Zanzibar so that they could facilitate the development of trade. This is because he recognised that his people, the Oman Arabs, were not skilled in financial matters. Apparently, he was already familiar with the significance of the Indian merchants who had distinguished themselves as skilled business people and who had proved that they had good financial management skills while in Oman. The Indian merchants played a double role in the Zanzibar Sultanate. Some worked as the Sultan's customs officials in different ports. Others, especially the richest, became money lenders. They gave loans in the form of trade goods such as cloth, glass, beads, brassware, muskets and gun powder to the Arab and Swahili traders. The lending of trade goods enabled more Arab and Swahili traders in Zanzibar and the Mrima coastal towns to lead more caravans and penetrate into the interior in search of ivory and slaves. The loans were paid back with some interest, often in the form of ivory. Seyyid Said also played an important role in removing obstacles to trade in all the coastal ports by introducing a uniform five-percent duty. Before this, each port had its own rate. Finally, he introduced some Indian money known as *pice* in order to facilitate the flow of trade at the base in Zanzibar. This new money joined the US dollar and the Maria Theresa dollar from Austria which were already in circulation in Zanzibar.

Effects of the slave trade on East Africa

The slave trade had a number of effects on East Africa. Some of its effects were socio-cultural and psychological and others economic in nature.

(a) Socio-cultural effects

One of the socio-cultural effects of the slave trade was the spread of Islam among East African societies. Another socio-cultural effect was intermarriage between Arabs and local women in the interior, which produced people of mixed race. In addition, the East African Slave Trade encouraged the spread of Kiswahili to the interior of East Africa. Moreover, this trade led to

depopulation. Many people died in the process of being raided, captured, and transported as slaves. Some of the slaves died of hunger and diseases. There were also those who died in overcrowded barracoons and ships.

(b) Psychological effects

The slave trade had certain psychological effects on the slaves and their kin. First, the process of capturing slaves created fear and insecurity among them. Second, it separated people from their families. This created psychological torture. Third, the slaves were humiliated and tortured during their raid, capture and transport to the market areas. Fourth, slaves lived in depressing conditions while in captivity.

(c) Economic effects

One of the economic effects of the East African Slave Trade is that it opened up the region to international trade. More ships and traders from the capitalist nations visited East Africa than ever before. They came from nations such as the United States of America, Britain and France. For example, British merchants brought Indian clothes and guns and exchanged them for cloves and ivory. Another effect of the trade was the introduction of plantation agriculture into East Africa, which was based on clove and coconut cultivation. The volume of the slave trade increased in the interior of East and Central Africa because the plantations needed slave labour. Another effect of the slave trade was further development of the long distance trading networks which linked the interior of East Africa to the coast and the external world. These commercial networks stimulated trade in commodities such as ivory, animal skins and food as trade expanded inland.

Furthermore, it led to the development of trading centres along the caravan routes. As time passed, the centres grew into trading and administrative towns. Examples of such centres were Bagamoyo, Mpwapwa, Itigi, Tabora, Urambo, Ujiji and Dodoma, which were located along the central caravan route. Other centres were Korogwe, Gonja, Kihurio, Hedaru, Makanya and Same located along the northern slave route, which passed through Pangani. Finally, the slave trade led to the decline of agriculture and other economic activities in the interior societies. This was due to the fact that young men and women, who were in the productive age, were caught and sold into slavery. Production activities in the interior also declined because of the fear and insecurity caused by the slave trade.

Revision questions

1. Write short notes on the following aspects of the Trans-Atlantic Slave Trade.
 - (a) Origin of the trade
 - (b) Participants in the trade
 - (c) Movement of commodities
2. Outline the effects of the Trans-Atlantic Slave Trade on West Africa.
3. Write short notes on the following aspects of the East African Slave Trade.
 - (a) Origin of the trade
 - (b) Participants in the trade
 - (c) Reasons for the expansion of the trade
4. Explain the effects of the East African Slave Trade.
5. Why did the Oman rulers want to control the East African coast in the 18th century?
6. What made Sultan Seyyid Said shift his capital from Muscat to Zanzibar in 1840?
7. Analyse the reasons for the Sultan Seyyid Said to encourage Arab settlements in Zanzibar.
8. Compare and contrast the East African Slave Trade with the Trans-Atlantic Slave Trade.

Chapter Six

Industrial capitalism

Introduction

In the previous chapter, you learnt about the slave trade and how it affected the people in Africa. In this chapter, you will learn about the rise and development of industrial capitalism and its effects on Africa. By the end of this chapter, you will be able to explain the contribution of the development of industrial capitalism in Europe to the abolition of the slave trade and the colonisation of Africa.

The meaning of capitalism

Capitalism is a socio-economic system of production which is based on private ownership of the major means of production. The development of capitalism in Europe passed through three main phases, namely merchant capitalism, industrial capitalism and monopoly capitalism. Merchant capitalism was the first phase of capitalism, which started in the 15th century and ended in the mid-18th century. It was mostly characterized by the buying of valuable commodities at lower prices and selling them at higher prices. The cheap goods were normally brought from overseas and sold profitably in European states. They included gold, silver, slaves and agricultural products. During merchant capitalism emphasis was put on direct consumption of goods rather than using them as raw materials for producing other goods. Emphasis was also put on primitive methods of accumulating wealth, namely; plundering, looting, piracy and the slave trade.

Industrial capitalism was the second phase in the development of capitalism. It was dominant in the period from the mid-18th century to the mid-19th century. It was the stage of capitalism, which was based on private ownership of all the major means of production, industrial production and trade. The most important development during this period was the emergence of industries as major production centres; the emergence of industries culminated in the Industrial Revolution in Europe. There were two main classes of people during industrial capitalism: the owners of capital and industries and the workers who were employed in the industries.

The third phase in the development of capitalism was monopoly capitalism, which started in the second half of the 19th century. During monopoly capitalism, the role of banks and insurance companies in production became prominent. As a result of the Industrial Revolution, there was increased competition for industrial raw materials in Europe, external markets for industrial products, areas in which to invest surplus capital and cheap labour. This situation forced some of the European nation-states to cross their borders in search for places where the needs of industries could be met. The colonisation of Africa during the late 19th century was a product of the Industrial Revolution.

Characteristics of industrial capitalism

Industrial capitalism had the following characteristics:

(a) Existence of two classes of people

Two main classes of people existed during industrial capitalism: the owners of industries and the workers. The owners of industries, also known as the capitalist class, employed workers who used machines and other tools to produce goods. The other class was that of workers. The workers used their labour power to produce goods. They did not own the tools of production and capital. They were employed by capitalists. In other words, they sold their labour power to the capitalists for wages.

(b) Minimal participation of government in production

During industrial capitalism governments did not own the means of production. Their role was mainly to collect taxes, establish regulations and protect investors and their property. For example, during the 17th and 18th century, the British government passed several laws to protect British capitalists against the competition by capitalists from other countries.

(c) Competition for markets, raw materials and labour

The owners of industries competed for markets, raw materials and labour. They competed for these things in order to maximize their profits.

(d) Strengthening of banking and insurance systems

Industrial capitalism stimulated the growth and consolidation of banking and insurance institutions. These institutions played an important role in the production of goods by providing capital, keeping the capitalists' financial reserves and enhancing security of investments. These developments were necessary for sustaining industrialisation.

(e) Development of transport systems

In countries where industrial capitalism developed, the governments built and

maintained transport systems such as roads, railways and shipping systems. The systems facilitated the transport of raw materials to the industrial production centres and the transport of manufactured goods to the markets.

(f) Export of commodities

During industrial capitalism, the capitalists exported industrial goods to Africa, Asia and America. These commodities were exchanged with raw materials needed by European industries.

The needs of industrial capitalism

Industrial capitalism needed the following aspects in order to flourish:

(a) Raw materials

Rapid industrialisation in Europe caused the shortage of raw materials. The capitalists built industries in order to produce goods. The industries built, needed raw materials such as cotton, tobacco, cloves, coffee, sisal, oil, and sugarcane. They also needed coal, asbestos, gold, ivory, diamond, copper, tin, and iron ore. These raw materials could not be obtained in large quantities from within Europe. For this reason, the capitalists came to Africa to obtain them.

(b) Markets

The capitalists invested their wealth in industrial development. The industries manufactured various kinds of products in larger quantities than they could be consumed in Europe. This resulted in the shortage of markets in Europe. Consequently, a number of European countries started looking for markets outside Europe, including Africa. Moreover, with the development of industrial capitalism all over Europe, stiff competition for external markets developed among European producers. In the long run, this competition created the need for the European powers to establish colonies in Africa and other parts of the world where markets and industrial raw materials could be obtained. However, Africa could not provide raw materials and serve as a market for industrial products in the presence of the slave trade. This situation called for the abolition of the slave trade.

(c) Areas for investment

Industrial capitalism also needed areas for investment. European industrialists needed areas in which to invest their profits, areas where land and labour were cheaper than they were in Europe. They came to Africa and invested their money in plantations, processing industries, and mining. They also

invested in the construction of railways, roads and harbours so as to facilitate the transport of raw materials, industrial commodities and labourers.

(d) Cheap labour

Industrial capitalism needed cheap labour. The industrial capitalists wanted labourers whom they could pay low wages and who could work for at least 12 hours a day. They wanted to keep the costs of labour such as wages as low as possible in order to maximize profits. The working conditions of the European workers were very poor. Therefore, they organised strikes and riots, demanding better working conditions and wages. The workers' struggles forced European governments to pass certain laws, which protected the rights of the workers. The capitalists considered the introduction of the laws as a problem because labour became expensive in Europe. Due to the high costs of labour in Europe, the capitalists increasingly invested in cheap African labour for the production of agricultural, industrial, and mining products.

Exercise

1. Define industrial capitalism.
2. Explain the characteristics of industrial capitalism.
3. Analyse the needs of industrial capitalism.

Agents of industrial capitalism

In the 1840s, the European capitalist nations started to send their agents to Africa. The most important agents were traders, explorers, missionaries and members of some capitalist associations. These are also called agents of colonialism. They began to penetrate into the interior of Africa (Figure 6.1). Many of these agents were looking for sources of raw materials and markets for the industrial products manufactured in their respective countries. The agents of colonialism did their work according to their areas of specialisation although some of them played more than one role.



Figure 6.1 Routes used by European explorers, missionaries and traders in pre-colonial Africa

Missionaries

Missionaries came to Africa primarily to spread Christianity. However, they also played an important role in the abolition of the slave trade. This was due to the fact that the trade was believed to be a sin before God and was also a crime against humanity. Thus, it had to be abolished and the values of Western civilisation were to be imparted to Africans through education and Christianity. Therefore, between 1792 and 1804 many missionary societies were established so as to promote Christianity and Western civilisation in Africa. Examples of the missionary societies which were established in West Africa are:

- The Wesleyan Missionary Society, which was sent to Sierra Leone, Ghana and Yorubaland in 1795.
- The Glasgow and Scottish Missionary Society, which was sent to South East Nigeria in 1797.
- The Church Missionary Society, which arrived in Africa in 1806.
- The Bremen Missionary Society from Germany, which operated in Togo.

- (e) The Basel Evangelical Missionary Society from Switzerland, which worked in Eastern Ghana.
- (f) The Presbyterian Church of Scotland, which operated in Calabar, Dahomey and Benin.

Some of the missionaries who came to East Africa included John Krapf, who established the first missionary centre at Rabai, Kenya, in 1846. Krapf went to Zanzibar as a representative of the Church Missionary Society of England. His aim was to convert the Galla people to Christianity. Another missionary, John Rebmann, joined Krapf in 1846. Rebmann was followed by Jacob Erhardt in 1849. These missionaries travelled extensively in the interior of Africa. More missionaries came to East Africa after 1860. They were financed and sent to the region by religious groups, capitalist companies and their home governments.

The missionaries who arrived in Africa belonged to different denominations and religious groupings from Europe. Denominations included the Roman Catholic Church (RC), the Lutheran Church, the Anglican Church and the Moravian Church. Religious groupings included the Church Missionary Society (CMS), the London Missionary Society (LMS), the Universities Mission to Central Africa (UMCA), the Holy Ghost Fathers, the Benedictine Fathers, Missionaries of Africa (White Fathers), and the Scotland Missionary Society (SMS).

The role of missionaries

The missionaries played an important role in paving the way for the spread of European culture and the establishment of colonialism in Africa.

- (a) The missionaries built schools, hospitals and churches. Through these institutions, they made Africans adopt a positive attitude towards European culture and ideology.
- (b) They also preached the word of God and converted some Africans to Christianity. Through the Christian teachings, values that emphasized love for one's enemies and loyalty to authorities were instilled into Africans. These values prepared them to accept European colonialism.
- (c) The missionaries encouraged the development of agriculture and were the first to introduce cash crops such as coffee and cocoa into Africa. Some of them set up plantations and experimental farms where they taught new methods of crop production. In this way, they created a suitable environment for the establishment of colonial agriculture in Africa.

- (d) Some of the missionary societies formed trading companies for buying cash crops from Africans and selling manufactured goods to them. For example, the Basel Missionary Society in Ghana formed the Basel Trading Company in 1859 and the Church Missionary Society formed the West Africa Company in Nigeria in 1863. The missionaries helped to settle inter-clan and inter-ethnic disputes. In this way, they created a conducive environment for the establishment of colonial commercial activities in Africa.
- (e) Missionaries campaigned for the abolition of slave trade in Africa. Some missionaries campaigned for abolition of slave trade as it was against the will of God and it was against humanity. They used their missionary centres to convert slaves into free people or Christians.

Traders

Another group of the agents of European colonialism was that of traders. The campaign against the slave trade was accompanied by the development of trade in new commodities which were highly needed by European industries. The new trade, which replaced the slave trade, is called legitimate or lawful trade. Trade became the main activity of European private traders and commercial companies.

The demand for raw materials in Europe led to the expansion of trading activities in Africa. As trade expanded, commercial companies were formed to promote the growing of raw materials for export to Europe. For example, by 1879 four British commercial companies were operating along the Niger Delta. The four companies merged to form the United Africa Company (UAC). In 1886, the company was given a Royal Charter (official status) and was renamed the Royal Niger Company. The company was under George Goldie. In addition to carrying out its commercial activities, this company administered the region on behalf of the British government. The French concentrated in the Senegambia region, Côte d'Ivoire and Benin after losing ground to UAC in the Niger Delta. The main French trading company was the *Society Commercial de L'Afrique Occidentale*, that is, the West Africa Commercial Society.

In East Africa, a British company, known as Newman Hunt and Christopher, started trading directly with Zanzibar and established a depot there in the early 1830s. Goods were stored in this depot before being shipped to Europe. At this point competition between British traders and those of other nations increased. For example, by the 1820s, the Americans, who had started trading with Zanzibar, had prevailed over the British and the French commercially. Competition among

European nations became even greater when more European companies joined the race. Examples of such companies included Henderson, WM O'Swald and Co. and Messrs. A. J. Herz and sons. The companies established branches in Zanzibar in the 1840s. In so doing, they provided a bigger market for East African products and goods.

The trade between East Africa and the Western capitalist countries increased in the second half of the 19th century. Many European and American firms and individual traders took part in it. A British man called William Mackinnon was an outstanding trader and participated in the trade. He began to run his shipping line known as the British India Steam Navigation Company between Britain and Zanzibar in 1872. The European and American commercial companies bought goods from Africans and Arabs in Zanzibar. They liked doing so because the Sultan and his Arab and Swahili subjects did not want them to go to the source of goods in the mainland. A few individual European traders attempted to penetrate into the interior only after European travellers and missionaries had done so in the 1860s and 1870s. One of the notable traders who penetrated into the interior of East Africa was a French trader called Légére, who traded in Unyanyembe. Another trader was known as Charles Stokes, who collaborated with the Nyamwezi of Busongo to keep the Arab-Swahili traders away from the trading centres in Unyanyembe.

Explorers

European explorers constituted yet another group of the agents of colonialism. They explored the interior of Africa in order to discover the resources available in it. The first major success in the exploration of West Africa was achieved by Mungo Park's first journey there. The journey was sponsored by the Royal Geographical Society in 1794. His duty was to trace the course of the River Niger. In July 1796, he reached Segu on the River Niger. However, because of wars, he returned to England. He was sent back to West Africa by his government in 1805. Mungo Park was the first European to travel along the River Niger. He wrote a report about the economic potentiality of the river. Richard Lander was another British explorer who went to West Africa. In 1821, he informed his government that the northern gateway through Tripoli was a possible route to the Sudan. Lander and his brother John Richard first arrived at Bussa by land. Then they proceeded down the River Niger until they reached the Atlantic Ocean. Lander was the first European to trace the full course of the River Niger. This river eventually turned out to be a highway for the transport of goods and people during the colonial period. These explorations helped the Europeans to know more about the geography, topography and the population distribution of West

Africa than they did before 1800. They also revealed the region's economic potentialities such as the availability of minerals and strategic rivers.

John Rebmann arrived in Kilimanjaro, East Africa, in 1848. Two British explores and travellers, Richard Burton and John Speke, went as far as Lake Tanganyika between 1857 and 1859. Between 1860 and 1863, Burton, Speke and Grant traced the source of the White Nile to Lake Victoria and revealed the river's navigation possibilities upstream from Khartoum. Another explorer was Dr David Livingstone. His aim was to identify possible markets and sources of raw materials in the interior of East and Central Africa. He provided much information about the people and wealth of Central and East Africa to European capitalists. Livingstone also encouraged European industrialists and traders to introduce and increase trading activities in the region. He also advocated the ending of the slave trade, the spreading of Christianity and the establishment of colonialism in Africa.

Henry Morton Stanley was another British explorer who travelled to the interior of East and Central Africa. He travelled around Lake Tanganyika, crossed the Congo Basin and reached Luanda on the Atlantic coast. When he returned to Europe, he encouraged capitalists to establish trade in the areas he had explored. He convinced the British to come to Uganda. He also helped King Leopold II of Belgium to establish trading activities in the Congo.

The explorers spied on African societies with respect to their strengths and weaknesses, thus paving the way for the colonisation of Africa. They also learnt local languages, which helped them to communicate and interpret the contracts and treaties between them and African chiefs.

Associations

The capitalists formed various associations relating to industrial capitalism in Europe. They wanted to discover the economic potentiality of the interior of Africa. Some of the associations were formed in the 18th century and others in the 19th century. In Britain, the major associations were the African Association and the Royal Geographical Society. In Germany, the German African Society of Berlin was formed in the 1880s. These associations were also agents of industrial capitalism because their members wanted to make profits by creating new commercial channels and to control new sources of raw materials. It was due to this ambition that the associations sponsored the journeys of European

traders and explorers to Africa. Mungo Park's journey to Africa, for example, was sponsored by the Royal Geographical Society of England. The German African Society of Berlin sent its expeditions to Africa in 1880 and 1881 to look for suitable areas where Germans could conduct trading activities. The Society for German colonisation, which was formed in 1882, sponsored Karl Peters' exploratory missions to East Africa in 1884.

Chartered companies

The European chartered companies were formed by traders in the 19th century and were supported by their home governments. The major role of these companies was to monopolise trade in different areas of the interior of Africa. One of these companies was The Royal Niger Company of George Taubman Goldie. This operated in the River Niger basin in West Africa. The chartered companies which operated in East Africa were the Imperial British East Africa Company under William Mackinnon, the German East Africa Company under Karl Peters and the British South African Company under Cecil Rhodes. Others were the African Lakes Company and the Universities Mission to Central Africa. In brief, these companies became the first agents of industrial capitalism in the process of establishing colonial rule in Africa.

Abolition of the slave trade

The European capitalist nations wanted Africa to be the source of raw materials for their industries as well as the market for their industrial products. But this would not be possible if the slave trade and slavery were still going on. Therefore, it was necessary to abolish the slave trade. The abolition of the slave trade was a process of ending the buying and selling of human beings. The agents of capitalism participated actively in the process of abolishing the trade. Most of them had reported about the existence of the slave trade and slavery in the interior of East, Central and West Africa. The British championed the abolition of the trade in Africa. Slavery was declared illegal by a British court in 1772.

After the abolition of the slave trade, a series of laws restricting the transport of slaves were enacted. In 1807, the British Parliament passed a law which declared the slave trade illegal in Britain. Finally, in 1833, slavery was declared illegal throughout the British Empire. However, the decrees passed against the slave trade and slavery applied only to Britain and her colonies. Later, a strong campaign was directed against other nations which were still conducting the slave trade. British naval patrols and diplomatic agreements were some of the

methods used to end the slave trade. This campaign started in West Africa. Later, the British turned their attention to the East African slave trade as well.

Reasons for the abolition of the slave trade

There were economic and humanitarian reasons for the abolition of the slave trade.

(a) Economic reasons

One of the economic reasons for the abolition of the slave trade was industrial development in Western Europe. The new industrial economy needed raw materials and markets for the industrial goods produced in Europe. But the slave trade was an obstacle to this new industrial economy. Africans could not produce raw materials and buy industrial goods from Europe while the slave trade was still going on. Therefore, the Europeans decided to abolish the trade.

Also, the price of slaves in West Africa had increased while the demand for slaves in America and the Caribbean Islands had decreased. Therefore, it became very expensive for the European slave buyers to buy many slaves when their importance had declined.

The American independence and industrialisation was another reason for the abolition of the slave trade in Africa. After her independence in 1776, the United States of America began to industrialise. This made her to start consuming part of the raw materials she had been exporting to Europe such as cotton, sugarcane and tobacco. As a result of this increase in America's use of her own raw materials, the European industrialised nations began to face a shortage of agricultural and mining raw materials for their growing industries. To solve this problem, Britain and other European nations turned to Africa as an alternative source of raw materials. But the slave trade was an obstacle to reliable supply of raw materials to European industries. That is why they decided to abolish it.

(b) Humanitarian reasons

Humanitarian reasons related to religious beliefs and philosophical thinking. The first group of humanitarians used the Bible to campaign for the abolition of the slave trade. Their main argument was that the trade was sinful and against the teachings of Jesus Christ. They believed that all human beings were equal before God. In this regard, enslaving fellow human beings was against the will of God. Some of the notable humanitarians who advocated for

the abolition of the slave trade were William Wilberforce, Granville Sharpe and Thomas Clarkson. The efforts of these men led to the formation of the Anti-slavery Society in Britain in 1823. The second group of humanitarians comprised writers and philosophers. They campaigned against the slave trade by writing newspaper articles and books to persuade the British government to abolish the trade. Some of the writers were themselves slaves. Examples of the writers who had been slaves included Olaudah Equiano, Jonathan Strong, James Somersett, Gabriel Prosser and Toussaint Louverture.

Stages in the abolition of the slave trade in East Africa

The abolition of the slave trade was not an overnight event. It was a long and difficult process. In East Africa, for instance, there were three stages in this process, as shown below.

(a) The Moresby Treaty of 1822

The first stage in the abolition of the slave trade in East Africa involved signing of the Moresby Treaty in 1822. This was an agreement between the British government and the Sultan of Zanzibar. On the British side, the treaty was negotiated by Captain Fairfax Moresby. That is why it is known as the Moresby Treaty. This treaty was signed in Muscat, Oman. It comprised four main issues. First, it addressed issues of the slave trade within East Africa only. Second, it prevented the Arab slave traders from sending slaves outside the Sultan's empire and the Muslim countries of Arabia and Persia. Third, it blocked the slave route to India and therefore slaves could not be exported to the Far East. Finally, it prohibited the French from sending slaves to the Islands of Mauritius and Reunion.

(b) The Hamerton Treaty of 1845

The second stage in the abolition of the slave trade in East Africa involved the signing of the Hamerton Treaty in 1845. This treaty was necessitated by the fact that the Moresby Treaty had been ineffective in abolishing the slave trade in East Africa. Zanzibar continued to be the centre of the trade. Therefore, in 1845 the Sultan of Zanzibar was forced to sign yet another treaty known as the Hamerton Treaty. The main aspect of this treaty was its emphasis on prohibiting the Sultan of Zanzibar to export slaves outside East Africa. However, like the Moresby Treaty, the Hamerton Treaty was not

very effective. Slaves continued to be exported outside East Africa and the Sultan of Zanzibar continued to be one of the major slave traders.

(c) The Frere Treaty of 1873

The third stage in the abolition of the slave trade in East Africa was the signing of the Frere Treaty in 1873. This treaty was signed between Sultan Barghash and Sir Bartle Frere, who was the British Consul in Zanzibar. This treaty focused on three issues. The first was making the slave trade illegal in Zanzibar in 1873. The second was the closure of the Zanzibar slave market; this was effected in the same year. The third was abolition of ownership of slaves in East Africa; this began to be effected in 1876.

The British enforced the three treaties mentioned above. They did this by establishing naval patrols along the East African coast. They seized vessels carrying slaves.

The end of slavery in East Africa

Although the slave trade had been abolished, slavery continued. Many people remained slaves, working on the clove and coconut plantations in Zanzibar. Others worked as domestic slaves in the homes of their Arab masters.

A number of steps were taken by the British Consul in Zanzibar to abolish slavery. In 1887, the Consul ordered Sultan Bargash to stop the Arab-Swahili slave traders from equipping caravans going into the interior. The Sultan was also forced to tell them that it was illegal to transport slaves along the coast. In 1889, Sultan Khalifa of Zanzibar was forced to declare that anyone who entered Zanzibar, beginning from 1st November 1889 onwards, would be a free person. Thus, it became illegal to bring new slaves to Zanzibar to work on the plantations. Under the pressure of the British, in 1907, the Sultan of Zanzibar declared slavery illegal in his territory. This meant that many Arab slave owners had to set their slaves free.

The techniques used to abolish the slave trade

Various techniques were used to abolish the slave trade in Africa. Some of them are discussed below.

(a) The use of African informers

The British used African informers to get information about the movements of slave ships. In West Africa, for instance, the Efik of Calabar secretly

gave the British navy information about the movements of slave ships on the Atlantic Ocean.

(b) The use of treaties

The British signed treaties with the Sultans of Zanzibar to stop slave trading in East Africa. The treaties included the Moresby Treaty of 1822, the Hamerton Treaty of 1845 and the Frere Treaty of 1873.

(c) Patrolling the oceans and lakes

Another strategy was patrolling the oceans and lakes with armed vessels and seizing vessels which were carrying slaves. For example, the British and German imperial governments installed a steamer or ship known as Hermann von Wissmann in the waters of Lake Nyasa for patrolling the lake zone. This ship was named in memory of the German explorer Hermann von Wissmann who had raised funds to build the vessel for fighting slave trade. The purpose was to stop the Arab, Yao and Ngoni slave traders from engaging in slave trade in the region. This helped to end the slave trade in the Lake Nyasa area and close down the Karonga slave holding station in the 1870s.

The abolition of the slave trade in East Africa took longer than in West Africa. There were a number of factors for this. The first factor was the longer distance between Europe and East Africa. Another factor was the existence of a large number of slave routes in the Indian Ocean. These two factors made it difficult for the European powers to monitor and oversee the abolition of slave-trading activities in East Africa. Moreover, slave labour was still needed in the plantation economy of Zanzibar. Finally, the British had an inadequate number of abolitionists and naval patrol vessels for the campaign. All these obstacles complicated the process of abolishing the trade in East Africa.

Effects of the abolition of the slave trade on Africa

The abolition of the slave trade had the following effects:

(a) Spread of Christianity

European missionaries played an important role in spreading Christianity. They built schools for the children of freed slaves. They also taught freed slaves various skills like carpentry, masonry and agricultural methods. In

addition, they provided health services to ex-slaves. It is important to note that these schools and health facilities were also used to spread Christianity.

(b) Development of commercial agriculture

After the slave trade had ended, cash crops such as sisal, cocoa, coffee and rubber were introduced and grown on the plantations of West, Central and East Africa. African small producers also entered the sector of commercial agriculture as peasants. They grew cash crops such as palm trees, cotton, cocoa, coffee and tea.

(c) Increased exploration of the interior of Africa

The abolition of the slave trade was followed by intensification of exploration of the interior of Africa by the missionaries, explorers, traders and geographers. In the course of these explorations, the European powers established spheres of influence, which eventually became their colonies.

(d) Weakening of some African states

The states which depended on the slave trade as their main source of income weakened and eventually collapsed as a result of the abolition of the trade. Examples of such states in West Africa were Dahomey, Oyo, Ife and Benin. In East Africa, the Zanzibar Sultanate declined for the same reason.

(e) Establishment of new states using freed slaves

When the slave trade and slavery had been abolished, some of the slaves in the Americas were freed and shipped back to Africa. They were settled in two centres. The first centre for the freed slaves in Africa was founded in Sierra Leone in 1787 by members of the British abolitionist movement. Britain used this chance to colonise Sierra Leone in the 1800s. The second centre was founded in Liberia in 1822 by the American Colonisation Society. The two centres eventually came to constitute present-day countries of Sierra Leone and Liberia in West Africa.

Revision questions

1. Relate the abolition of the slave trade to the development of industrial capitalism in Europe.
2. Explain the techniques used to abolish the slave trade.
3. Analyse the problems which the British encountered in their efforts to abolish the slave trade in East Africa.
4. Show the major stages in the abolition of the slave trade in East Africa.
5. Why did the abolition of the slave trade take a long time in East Africa?
6. Explain the effects of the abolition of the slave trade on East Africa.
7. Why were the missionaries, explorers and traders called agents of colonialism?
8. Briefly explain the problems which faced chartered companies.
9. Explain with examples, the role played by chartered companies in the colonisation of Africa in the 19th Century.

Glossary

Abolition	Officially ending something or a situation
Afrikaans	The official language spoken by Boers
Ancient	Belonging to a period of history that is thousand of years in the past
Apartheid	A racial segregation policy introduced into South Africa by the Boers
Army	A group of trained fighters organised by a state
Association	An organisation of people who do the same kind of work or who have the same interests
Barracoons	An enclosure in which slaves were temporarily kept before shipment
Caravan	A group of traders travelling together over a long distance while transporting goods from one area to another
Ceremony	A public or religious occasion that includes a series of formal or traditional actions
Church	A building where Christians go to worship
Colonialism	A system by which a powerful country rules another less powerful country
Community	All the people who live in a particular area and frequently interact
Conflict	A state of disagreement or argument between people, groups or countries
Conquer	To take control of a country or city and its people by force
Criminal	A person who commits a crime
Culture	Ideas, social behaviour and customs of a group of people
Ethnic group	A group of people who share a common language, customs and identity
Exploit	To treat a person or situation as an opportunity to gain an

	advantage for yourself
Explore	To travel to or around an area in order to know it better and identify the resources available in it
Famine	Lack of sufficient food for an extended period of time in a region
Freedom	A state of not being controlled by anyone
Humanitarian	Concerned with reducing suffering and improving the living conditions of the people
Indentured labour	Labour system under which people were forced to work for a particular employer for a particular period of time
Intermarriage	Marriage between people of different race, country or a different religious group
Kaffir war	A conflict between the Xhosa and whites both the Boers and the British in South Africa
Labour	The totality of physical and mental effort used to create goods and services
Landlord	Person who owns and rents land to other people
Migration	The movement of large numbers of people, birds or animals from one place to another
Military	Armed forces of a country
Plantation	Large area of land planted with crops such as tea, sisal, sugarcane or cotton
Population	All the people who live in a particular area, city or country
Pottery	Art of using clay to make pots and other types of earthenware
Poverty	State of being poor
Religion	The belief in the existence of a god or gods
Slave	A person who is owned by another person and is forced to work for them

Surplus	An amount that is extra or more than you need
Technology	Application of scientific knowledge to solve practical problems
Tenant	A person who pays rent for the use of land
Trade	The activity of buying and selling or of exchanging goods or services between people or countries
Tradition	A custom, belief or way of doing something that has existed for a long time among a particular group of people
Treaty	A formal written agreement between two or more countries
War	A situation in which two or more countries or groups of people fight against each other over a period of time

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