

UNIT 4: 1450-1750

DBA: OO

AMERICAN VS. MUSLIM SLAVERY

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DOCUMENT 1

CHART: EMANCIPATION AND ABOLITION OF SLAVERY

THE AMERICAS	THE MUSLIM WORLD
STATES	STATES
OFFICIAL END OF SLAVERY	OFFICIAL END OF SLAVERY
UNITED STATES	YEMEN
MEXICO	SAUDI ARABIA
CUBA	IRAN
HAITI	MAURETANIA
VENEZUELA	TUNISIA
PERU	SUDAN
BRAZIL	KUWAIT
CHILE	TURKEY
ECUADOR	ALGERIA
PUERTO RICO	EGYPT
FR. WEST INDIES	SOMALIA
FR. WEST INDIES	ZANZIBAR
COLOMBIA	TANGANIKA
CENTRAL AMERICA	FR. WEST AFRICA
BOLIVIA	AFGHANISTAN
URUGUAY	IRAQ
CANADA	JORDAN
VIRGIN ISLANDS	OMAN

@ = Slavery ended as the result of European colonial occupation or action

DOCUMENT 2

Ahmed Baba, Muslim cleric from Timbuktu, Mali, his legal treatise, c. 1600 C.E.

"The origin of [Muslim] slavery is unbelief, and the black [slaves] are like Christians, except they are majus, pagans. The Muslims among them, like the people of Kano, Katsina, Bornu, Gobir, and all of Songhai, are Muslims, who are not to be owned. Yet some of them transgress on the others unjustly by invasion as do the Arabs, Bedouins, who transgress on free Muslims and sell them unjustly, and thus it is not lawful to own any of them. If anybody is known to have come from these [Muslim] countries, he should be set free directly, and his freedom acknowledged."

DOCUMENT 3

A letter from an African slave in Virginia to the Bishop of London, 1723 C.E.

"Here it is to be noted that one brother is the slave of another and one sister to another, which is quite out of the way. And as for me, myself, I am my brother's slave but my name is secret. We are commanded to keep holy the Sabbath day but we do hardly know when it comes for our taskmasters are as hard with us as the Egyptians were with the Children of Israel, God be merciful unto us. Here follows our severity and sorrowful service; we are hard used on every account. In the first place we are in ignorance of our salvation and in the next place we are kept out of the Church and matrimony is denied us and to be plain, they do look no more upon us then we were dogs. We desire that our children be put to school and learned to read through the Bible, which is always at present with our prayers to God for its success before your honor these from your humble servants in the Lord. My writing is very bad, I hope your honor will take the will for the deed. I am but a poor slave that wrote it and has no other time but Sunday and hardly that at sometimes. My Lord archbishop of London, these with care, we dare not subscribe any man's name to this for fear of our masters for if they knew, we have sent home to your honor we should go near to swing upon the gallows tree."

DOCUMENT 4

THE USES OF SLAVES IN CUBA, 1825

USAGE OF SLAVES	# OF SLAVES	PERCENTAGE
SUGAR PLANTATIONS	50,000	19.45
COFFEE PLANTATIONS	50,000	19.45
SMALL FARMS, CATTLE RANCHES	31,065	12.08
TOBACCO FARMS	7,927	3.08
DIVERSIFIED RURAL OCCUPATIONS	45,000	17.51
TOTAL RURAL OCCUPATIONS	183,992	71.6
VARIOUS URBAN OCCUPATIONS	73,000	28.4
TOTAL	256,992	100.00

According to data gathered by Alexander von Humboldt, German geographer and scientist, 1811, and Ramon de la Sagra, Cuban botanist/demographer, 1830

DOCUMENT 5

Letter from the Turkish Grand Vizier Mustafa Reshid Pasha to the Governor of Tripoli (Libya), 1849 C.E.

"The Sultan has received, with sorrow, the shocking and evil news that a caravan which set out from Bornu in June with a great number of black slaves, bound for Fezzan, ran out of water on the way, so that 1,600 blacks perished. It is a well-known fact, which there is no need to state, and which was indeed sent in writing to your province in the time of your predecessor as governor, that while our Holy Law permits slavery, it requires that slaves be treated with fatherly care; those who act in a contrary or cruel manner will be condemned by God. Those people whose practice it is bring such slaves from inside Africa and make commerce with them, if they wish to bring thousands of God's creatures from such far places and bring them through such vast deserts, then it is their human duty to procure the necessary food and drink for the journey, and ensure that these unfortunates suffer as little as possible on the way. When these people in no way accept this duty, and cause the death of so many human beings in misery and suffering, they are behaving in a way that is not compatible with humanity. The Sultan can neither condone nor forgive such cruel conduct, and such inhumane behavior is categorically forbidden. If slaves perish on the way, the people engaged in the trade will be subjected to various severe punishments."

DOCUMENT 6

David Gomes Jardim, Brazilian doctor, from his report on Plantation Diseases and their Causes to the Medical Faculty in Rio de Janeiro, Brazil, 1847 C.E.

"We have constantly observed that work is assigned without concern for the strengths of the individuals; that the weak and the strong share the work alike. From this lack of consideration can come only one result, that which daily occurs: the weakest slaves are the first to die, and when they do they are completely emaciated. When I asked a planter why the death rate among his slaves was so exaggerated, and pointed out that this obviously did him great harm, he quickly replied that, on the contrary, it brought him no injury at all, since when he purchased a slave it was with the purpose of using him for only a single year to grow sugar or coffee, after which very few could survive; but that nevertheless he made them work in such a way that he not only recovered the capital employed in the purchase, but also made a considerable profit."

DOCUMENT 7

Alfred von Kremer, Austrian scholar-diplomat, ex-ambassador to Egypt and the United States, from his published book, 1863

"The color prejudice that is maintained in so crude a form by the free sons of America, not only against genuine Africans but even against their descendants in the fourth and fifth degrees, is not known in the Orient (Middle East). Here a person is not considered inferior because he is a darker complexion. This can easily be explained from the nature of slavery in the Orient, where the slave is not separated by an insurmountable barrier from the family of his master, where the slave does not belong to a caste that is despised and barely considered human, but where in contrast, between master and slave, there is the most intimate and manifold relationship. In the Orient there can hardly be a Muslim family that is without slave blood."

DOCUMENT 8

J. F. Keane, English visitor to Arabia, notes from his travel journals, 1881 C.E.

"The Negro is to be found here in his proper place, an easily-managed, useful worker. The Negroes are the porters, water-carriers, and performers of most of the manual and domestic labor in Mecca. Happy, well-fed, well-clothed, they are slaves, proud of their masters, in a country where a slave is honored only after his master. Slavery has an elevating influence over thousands of human beings, and but for it hundreds of thousands of souls must pass their existence in this world as wild savages, little better than animals; it, at least, makes men of them, useful men, too, sometimes even superior men. Could the Arab slave trade be carried on with safety, it might be executed more humanely; and it would, philanthropically speaking, do good to many of the human race. While every settled town under Turkish or native rule in all wide Arabia has a slave market to be stocked, our greatest efforts [to ban the slave trade] can but increase the demand and raise the markets. That there are evils in Arab slavery, I do not pretend to deny, though not affecting the Negro, once a slave. The exacting slave-driver is a character wholly unknown in the [Middle] East, and the slave is protected from caprice of any abuse of any cruel master in that he is transferable and of money value. The man who would abuse or injure his slave would maim and willfully deteriorate the value of his horse."

DOCUMENT 9

Hans Sloan, from his *Voyage to the Islands*, 1706 describing conditions on the island of Barbados, 1706 C.E.

"The punishments for crimes of slaves are usually for rebellions [and include] burning them, by nailing them down on the ground with crooked sticks on every limb, and then applying the fire by degrees from the feet and hands, burning them gradually up to the head, whereby their pains are extravagant. For crimes of a lesser nature gelding (castration) or cropping off half of the foot with an axe are common. These punishments are suffered by them with great constancy. For running away they put iron rings of great weight on their ankles. For negligence they are usually whipped by the overseers with hard-wood switches, till they be all bloody. After they are whipped till they are raw, some put on their skins pepper and salt to make them smart. These punishments are sometimes merited by the slaves, who are a very perverse generation of people, and though they appear harsh, yet are scarce equal to their crimes, and inferior to what punishments other European nations inflict on their slaves in the East Indies."

Document 10

Slave Exports from Africa, 1500-1900 (in thousands)

	1500-1600 (%)	1600-1700 (%)	1700-1800 (%)	1800-1900 (%)	Total
Red Sea	200 (17)	200 (7)	200 (3)	450 (8)	1050 (6)
Trans-Sahara	550 (47)	700 (24)	700 (9)	1200 (22)	3150 (19)
East Africa and Indian Ocean	100 (9)	100 (4)	400 (5)	442 (8)	1042 (6)
Trans-Atlantic	325 (28)	1868 (65)	6133 (83)	3330 (61)	11,656 (69)
					16,898

Source: Adapted from Paul Lovejoy, *Transmutations in Slavery: A History of Slavery in Africa* (1983).

Document 11



French visitor to Brazil in the early nineteenth century depicted a Portuguese overseer administering a brutal whipping to a bound slave on a plantation near Rio de Janeiro. • From Debret, *Voyages Pittoresques et Historiques au Brésil*, 1816-1831, New York Public Library, Astor, Lenox and Tilden Foundations