

# **THE SLAVE TRADE OF EAST AFRICA**

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The Slave Trade of East Africa by Edward Hutchinson

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**EDWARD HUTCHINSON**

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OF EAST AFRICA**



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OF

# EAST AFRICA.

By EDWARD HUTCHINSON, F.R.G.S., F.S.A.

*(Lay Secretary, Church Missionary Society.)*

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LONDON:

SAMPSON LOW, MARSTON, LOW, AND SEARLE,  
CROWN BUILDINGS, 188, FLEET STREET, E.C.

1874.

TO  
His Serene Highness the Duke of Teck,

IN ACKNOWLEDGMENT OF  
HIS GENEROUS ADVOCACY OF THE CAUSE OF

THE NEGRO SLAVE,

THESE PAGES ARE, BY HIS KIND PERMISSION,

*Inscribed.*

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## PREFACE.

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THE scope of this little work is confined to the Trade in Negro Slaves between the Dominion of Zanzibar, on the East Coast of Africa, and the Arabian and Persian shores.

There are branches of the Slave Trade passing into Egypt, and from the interior of Africa to the borders of the Mediterranean. Until Egypt, Turkey, Arabia, and Persia abandon domestic slavery, or, in other words, abandon Mohammedanism, this trade will continue.

Over these countries England can exercise none but a moral influence, and to attempt or suggest any stronger, in connection with the effort to put down the Zanzibar trade, will only add embarrassment to the difficulty of the task which lies before us. That task is the suppression of the Slave Trade described in these pages.

This is no quixotic undertaking, it lies in our path of duty, and is within our grasp.

The determination of the English Government to suppress the trade has been nobly stated by Lord PALMERSTON, and again by Lord GRANVILLE, in his dispatch to the Sultan of ZANZIBAR. Public opinion has only to be informed as to the facts, in order to secure a hearty support to the Government in carrying out their determination.

I am indebted to the kindness of Mr. MURRAY, for permission to quote from "The Zambesi," and the "Quarterly Review;" and to Mr. J. COOPER, for the quotation from his translation of Prof. BERLIOUX's work, "La Traite Orientale."

I would take this opportunity of acknowledging the encouragement and kindness which I have received in the preparation of this little work from the Baroness BURDETT-COUTTS, who has added to her many labours in behalf of suffering creation, efforts for the suppression of the East African Slave Trade.

Profits of the work to go to the Church Missionary Society's Special Fund for East Africa.





THE  
SLAVE TRADE OF EAST AFRICA.

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CHAPTER I.

HISTORY OF THE SLAVE TRADE.

IN the month of May, 1769, Granville Sharpe published the result of his enquiries into the law of England on the toleration of slavery in this kingdom. The basis of this investigation was, it may be remembered, the opinion given in 1729, by the then Attorney and Solicitor-Generals, Yorke and Talbot, that a slave, by coming to England, did not become free, and might be legally compelled to return with his master to the plantations. Granville Sharpe, after a careful examination of the subject, concluded "that the sentiment of Lord Chief Justice Holt, that as soon as a negro comes into England he becomes free, might safely be preferred to all contrary opinions."

Soon afterwards, the action brought on behalf of the negro Somerset afforded an opportunity of testing the correctness of this opinion, and establishing, as a *rule* of law, Lord Chief Justice Holt's now well-known sentiment.

Least prominent in the contest which led to this result, though its real mainspring, stands the figure of Granville Sharpe, the prosecutor, who, though poor and immersed in the duties of a toilsome daily occupation, supplied the money, the leisure, the perseverance, and the learning required for this great controversy, and yet had carefully concealed his own connection with it, fearful lest so humble a name should weaken a cause so momentous.

With no special education, and but little leisure, the Ordnance

clerk had, by unflinching industry and toil, proved himself on a par, if not superior, in one main branch of English law, to some of our most eminent judges of that period; such at least is the dictum of the late Sir James Stephen. One hundred years have passed away, a century whose chief characteristics tell of war and bloodshed, ambition and its punishment; in bright contrast stands out the monument which records the history of the abolition of the Slave Trade. To Granville Sharpe belongs the honour of having first aroused in the English mind a sense of the enjoyment of a freedom so perfect, so ennobling, so gracious, as to cover and enfranchise all who share with Englishmen the privilege of treading English soil.

When, in the mercy of God to Africa, a few earnest men were found whose hearts bled for her wrongs, and whose hands were strong to redress those wrongs, foremost as leaders stood Granville Sharpe, Clarkson, and William Wilberforce. To the first was committed the presidency of the Society formed for the Abolition of the Slave Trade, and to Wilberforce was assigned the general superintendence and Parliamentary management of the cause. The century whose commencement we have marked has passed away, and we witness the result of these men's labours; truly they have laboured, and we have entered into their labours. They contemplated but the overthrow of a gigantic evil, the curse of Africa's sons; we see that curse removed, and in place of the slaver and the slave barracoon, looking from the very spot where John Newton lamented his captivity in the service of Satan, we see a Freetown, many of whose inhabitants, once slaves, or the children of slaves, are now free men in Christ Jesus. Nay more, we see the Gospel carried into the old haunts of the slavers; and as the sailor makes for the bar of Lagos, that last hold of the slave trade, his landmark for the harbour is the tower of an English church, one of three erected there by the Church Missionary Society. Still further on we find a native Christian church in Abeokuta, and at various places on the Niger, native churches, their spiritual father himself once a slave, now a bishop of our own Church. The close of the century is fairly marked by the comment of the *Pall Mall Gazette* on the