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Slave trade in nigeria pdf

Nigeria Table Content The pursuit of fame and profit from trade, missionary zeal, and considerations of global strategy led Portuguese navigators to the West African coast in the late fifteenth century. Locked in a seemingly endless war with Muslim Morocco, the Portuguese have conceived a plan under which maritime expansion can bypass the Islamic world and open new markets that will lead to commercial gain. They hoped to tap into the legendary Saharan gold trade, establish a sea route around Africa to India and link it to the mysterious Christian kingdom of Prester John. The Portuguese have achieved all these goals. They gained access to the gold trade by trading along the Gulf of Guinea, setting up a base in Elmin (mine) on the Gold Coast (Ghana), and they entered the Indian Ocean, providing a military monopoly on the spice trade. Even the Christian kingdom turned out to be real; it was Ethiopia, although the Portuguese adventures there turned sour very quickly. However, the beginning of the transatlantic slave trade was a lasting legacy for Nigeria for Nigeria. By 1471, Portuguese ships had explored the West African coast to the south to the Niger Delta, although they did not know it was a delta, and in 1481 the emissaries of king of Portugal visited the court of Obi Benin. Portugal and Benin have been in close relations for some time. Portuguese soldiers helped Benin in its wars; The Portuguese even came to speak at both court. Guatto, the port of Benin, has become a depot for processing peppers, ivory, and an increasing number of slaves offered by both in exchange for coral beads; Imports of textiles from India; European-made products, including tools and weapons; and manillas (brass and bronze bracelets that were used as currency and were also melted for objets d'art). Portugal may also have been the first European power to import the kauri shells, which were the currency of the distant interior. Benin profited from his close ties to the Portuguese and used the firearms they bought to strengthen their positions in the lower part of Niger. However, two factors tested the spread of Portuguese influence and the continued expansion of Benin. First, Portugal stopped buying peppers because of other spices in the Indian Ocean region. Secondly, Benin imposed an embargo on slave exports, thus isolating itself from the growth of what was to become the main export from the Nigerian coast for 300 years. Benin continued to capture slaves and use them in his domestic economy, but the state of Edo remained unique among Nigerian statesmen, refusing to participate in the transatlantic trade. In the long term, Benin remained relatively isolated from major changes along the Nigerian coast. The Portuguese originally bought slaves for on the Gold Coast, where the slaves were For gold. For this reason, the south-west coast of Nigeria and the neighboring parts of the present-day Republic of Benin (not to be confused with the kingdom of Benin) have become known as the slave coast. When the African coast began supplying slaves to America in the last third third of the sixteenth century, the Portuguese continued to look to Benin Bay as one of their sources of supply. By then, they had concentrated on the Angolan coast, which provided approximately 40 per cent of all slaves sent to America throughout the transatlantic trade, but they had always maintained their presence on the Nigerian coast. Portugal's monopoly on West African trade was broken at the end of the sixteenth century, when Portugal's influence was challenged by the growing naval power of the Netherlands. The Dutch took over Portuguese shopping malls on the coast, which were a source of slaves for America. French and English competition later undermined Dutch positions. Although slave ports from Lagos to Calabar saw the flags of many other European maritime countries (including Denmark, Sweden and Brandenburg) and the North American colonies, Britain became the dominant slave power in the eighteenth century. For a century, its ships occupied two-fifths of transatlantic traffic. The Portuguese and french are responsible for two-fifths more. Nigeria has maintained its important position in the slave trade throughout the significant expansion of transatlantic trade since the mid-seventeenth century. Slightly more slaves came from the Nigerian coast than from Angola in the eighteenth century, while in the nineteenth century perhaps 30 percent of all slaves sent across the Atlantic came from Nigeria. More than 3.5 million slaves were sent from Nigeria to America during the entire trade period. Most of these slaves were Igbo and Yoruba, with a significant concentration of hausa, ibibio and other ethnic groups. In the eighteenth century, two politicians - the Oyo and Aro Confederations - were responsible for most of the slaves exported from Nigeria. The Aro Confederacy continued to export slaves through the 1830s, but most slaves in the nineteenth century were the product of the Yoruba civil wars that followed the collapse of Oyo in the 1820s. The expansion of Oyo after the mid-sixteenth century was closely related to the growth of slave exports across the Atlantic. The Cavalry of Oyo pushed south along the natural break in the forests (known as Benin Gap, i.e. the discovery in the forest where the savannah stretched to Benin Bay), and thus gained access to coastal ports. In the

eighteenth century, Oyo endured a series of power grabs and constitutional crises that are directly related to his success as a major slave exporter. Powerful Oyo Mesi, the advice of warlords, king, forced a number of kings to commit suicide. In 1754, the head of Oyo Mesi Basorun Gaha seized power, retaining a number of kings as puppets. The rule of this military oligarchy was overcome in 1789, when King Abiodun successfully staged counter-bullying and forced Gahi to commit suicide. Abiodong and his successors maintained the supremacy of the monarchy until the second decade of the nineteenth century, primarily due to the king's dependence on cavalry forces that were independent of Oyo Mesi. This force was recruited mainly from Muslim slaves, especially House, from the far north. Another major slave-exporting state was the free confederation led by Aro, a clan of Igbo of mixed origin, Igbo and Ibibio, whose home was on a slope between the central Igbo districts and the Cross River. Beginning in the late seventeenth century, Aro built a complex network of alliances and treaties with many Igbo clans. They served as arbiters in villages throughout Igboland, and their famous oracle in Arochuku, located in a densely wooded gorge, was widely regarded as an appeals court for many types of disputes. According to the custom of the aro were sacred, allowing them to travel anywhere with their goods without fear of attack. Alliances with some Of the Igbo clans, who acted as mercenaries for the Aro, guaranteed their safety. As oracle priests, they also received slaves in the form of fines or dedicated to the gods by their masters as scapegoats for their own transgressions. Thus, these slaves became the property of the priests of Aro, who were free to sell them. In addition to his religious influence, Aro established his dominance through a combination of commercial acumen and diplomatic prowess. Their commercial empire was based on a set of twenty-four-day fairs and periodic markets that dotted the interior. Resident Aro dominated these markets and collected slaves for export. They had a virtual monopoly on the slave trade after the collapse of Oyo in the 1820s. Villages suspected of violating contracts with Aro were subjected to devastating raids that not only produced slaves for export, but also supported Aro's influence. Aro had treaties with coastal ports from which slaves were exported, especially Calabar, Bonnie and Elema Calabari. The people of Calabar were Eficom, a subsection of Ibibio, while Bonnie and El Calabari were the cities of Ijau. Ijaw, who occupied the tidal area in the immediate vicinity of Igbo, snatched a modest life from selling dried fish and sea salt to inner communities for centuries before the rise of the slave trade. Traditionally, they lived in federal groups of villages, and the head of the rating village presided over general meetings in which all men took part. During the heyday of the slave trade in the eighteenth century, the main villages of Ijau became cities. Between 5,000 and 10,000 residents were ruled by local strong people allied with Aro. Their economy is based on the funds they offer to the slave traders. They were entrepreneurial communities, receiving slaves from Aro for resale to European agents. Personal wealth, not status within the ancestral group, is the basis of political power and social status. The government was generally held by councils made up of leading merchants and led by Amanyanabo (chief executive), a position that eventually became hereditary. By the end of the eighteenth century, the territory that was to become Nigeria was far from a single country. In addition, the orientation to the north and south was quite different. The Savannah states of Hauseland and Borno endured a difficult century of political instability and environmental disaster, but otherwise continued in a centuries-old tradition of slow political and economic change that was similar to other parts of the savannah. On the contrary, the southern areas near the coast were covered by the transatlantic slave trade. Political and economic change was rapid and dramatic. By 1800, Oyo ruled much of southwestern Nigeria and neighboring parts of the present-day Republic of Benin, while Aro consolidated southeastern Nigeria into the confederation that dominated the region. The Confederations of Oyo and Aro were the main trading partners of slave traders from Europe and North America. Source: Library of Congress slave trade in nigeria - badagry. slave trade in nigeria photos. slave trade in nigeria pdf. slave trade in nigeria before independence. slave trade in nigeria wikipedia. effects of slave trade in nigeria. transatlantic slave trade in nigeria. abolition of slave trade in nigeria

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