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eastern Ghana, Togo, Benin, and south-western Nigeria. This region was one of the most important sources of slaves for the Atlantic slave trade, and its history provides exceptionally well-documented illustration of the effect of the trade on the indigenous African societies involved in it. The expansion of slave exports during the seventeenth and early eighteenth centuries coincided with a period of political disorder, which ended with the rise of the new kingdom of Dahomey. Dahomey was a more militarized and more politically centralized state than those which preceded it in the region, and its distinctive character reflected the impact of the slave trade. This is the first detailed study of the early history of the Slave Coast for over twenty years. Robin Law examines the events which preceded the rise of Dahomey, the organization of the slave trade and its impact on the domestic economy, and the social and political structures of Dahomey and its predecessors. This is a meticulously researched, lucid, and scholarly analysis which makes an important contribution to the history of both early modern European expansion and pre-colonial West Africa.

Commercial Agriculture, the Slave Trade and Slavery in Atlantic Africa

American Slave Coast

Annamaboe—largest slave trading port on the Gold Coast—was home to wily African merchants whose partnerships with Europeans made the town an integral part of Atlantic webs of exchange. Randy Sparks recreates the outpost’s feverish bustle and brutality, tracing the entrepreneurs, black and white, who thrived on a lucrative traffic in human beings.

The Slave Coast of West Africa, 1550-1750

This thesis will explore the history and cultural heritage of the structures and sites along the West African coast, occupied by Europeans during the trans-Atlantic Slave Trade. It may appear overly ambitious to study the entire West African coast, but this will present a brief history of the development of the sites and structures of the slave trade. I will focus on efforts made by international organizations and African nations to preserve the structures as well as their efforts to create memorial museums. This research is based upon secondary research, such as scholarly books, articles, reports by archaeologists who have worked on the sites, and data collected from organizations such as the United Nations Educational, Scientific, and Cultural Organization (UNESCO). These structures and sites are material evidence of the slave trade and the early African-European encounter. Using four sites as case studies: Bunce Island, Sierra Leone; Saví, Benin; Goree Island, Senegal; and St. George Elmina, Ghana, I will discuss the existing practice of preserving the sites as memorial museums. The preservation of these sites is increasingly necessary due to the influx of tourists of African descent travel to West Africa in an attempt to find their “roots.” Some sites have received more attention and visitation than others. Slavery and the slave trade dominate the narratives of the sites, which raise questions of authenticity because most of the information is provided through oral tradition. Adequate historical and archaeological research in the area of the sites must be made to prove their legitimacy as slave structures.

Europeans and Africans

Winner of the Nayef Al-Rodhan Prize for Global Cultural Understanding 2019 Shortlisted for the Cundill History Prize and the Plus Adesanmi Memorial Award ‘Astonishing, staggering’ Ben Okri, Daily Telegraph A groundbreaking new history that will transform our view of West Africa By the time of the ‘Scramble for Africa’ in the late nineteenth century, Africa had already been globally connected for many centuries. Its gold had fuelled the economies of Europe and Islamic world since around 1000, and its sophisticated kingdoms had traded with Europeans along the coasts from Senegal down to Angola since the fifteenth century. Until at least 1650, this was a trade of equals, using a variety of currencies - most importantly shells: the cowrie shells imported from the Maldives, and the nzimbu shells imported from Brazil. Toby Green's groundbreaking new book transforms our view of West and West-Central Africa. It reconstructs the world of kingdoms whose existence (like those of Europe) revolved around warfare, taxation, trade, diplomacy, complex religious beliefs, royal display and extravagance, and the production of art. Over time, the relationship between Africa and Europerevolved ever more around the trade in slaves, damaging Africa's relative political and economic power as the terms of monetary exchange shifted drastically in Europe's favour. In spite of these growing capital imbalances, longstanding contacts ensured remarkable connections between the Age of Revolution in Europe and America and the birth of a revolutionary nineteenth century in Africa. A Fistful of Shells draws not just on written histories, but on archival research in nine countries, on art, praise-singers, oral history, archaeology, letters, and the author's personal experience to create a new perspective on the history of one of the world's most important regions.

The Interesting Narrative of the Life of Olaudah Equiano

A wide-ranging, powerful, alternative vision of the history of the United States and how the slave-breeding industry shaped it The American Slave Coast tells the horrific story of how the slavery business in the United States made the reproductive labor of “breeding women” essential to the expansion of the nation. The book shows how slaves' children, and their children's children, were human savings accounts that were the basis of money and credit. This was so deeply embedded in the economy of the slave states that it could only be decommissioned by Emancipation, achieved through the bloodiest war in the history of the United States. The American Slave Coast is an alternative history of the United States that presents the slavery business, as well as familiar historical figures and events, in a revealing new light.

Seven Years' Service on the Slave Coast of Western Africa

This scarce antiquarian book is a facsimile reprint of the original. Due to its age, it may contain imperfections such as marks, notations, marginalia and flawed pages. Because we believe this work is culturally important, we have made it available as part of our commitment for protecting, preserving, and promoting the world's literature in affordable, high quality, modern editions that are true to the original work.

Slavery and African Ethnicities in the Americas

The Western Slave Coast and Its Rulers

West Africa during the Atlantic Slave Trade surveys archaeological data from Senegal to the Cameroon. It focuses on the past 500 years, a period that witnessed dramatic transformations in African political and social systems, as well as the consequences
The Ewe-speaking Peoples of the Slave Coast of West Africa

The geographical and topical scope of this volume draws together archaeological syntheses of various parts of West Africa and is an important resource for West Africanists and all researchers interested in the indigenous response to European expansion, as well as for those examining African continuities in the Americas.

Themes in West Africa's History

The Slave Coast, situated in what is now the West African state of Benin, was the epicentre of the Atlantic Slave Trade. But it was also an inhospitable, surf-ridden coastline, subject to crashing breakers and devoid of permanent human settlement. Nor was it easily accessible from the interior due to a lagoon which ran parallel to the coast. The local inhabitants were not only sheltered against incursions from the sea, but were also locked off from it. Yet, paradoxically, it was this coastline that witnessed a thriving long-term commercial relation-ship between Europeans and Africans, based on the trans-Atlantic slave trade. How did it come about? How was it all organised? And how did the locals react to the opportunities these new trading relations offered them? The Kingdom of Dahomey is usually cited as the Slave Coast’s archetypal slave raiding and slave trading polity. An inland realm, it was a latecomer to the slave trade, and simply incorporated a pre-existing system by dint of military prowess, which ultimately was to prove radically counterproductive. Fuglestad's book seeks to explain the Dahomean 'anomaly' and its impact on the Slave Coast's societies and polities.

The Ewe-speaking Peoples of the Slave Coast of West Africa, Their Religion, Manners, Customs, Laws, Languages, &c.

First published in 1999. Routledge is an imprint of Taylor & Francis, an informa company.

The Danish Slave Trade and Its Abolition

Alfred Burdon Ellis Military officer and author, listed as a Colonel and a Major of the 1st West India Regiment. In the process of collecting the folklore of West Africa, but chiefly that of the Gold Coast, I have found several tales which are evidently the West African variants of some of the stories collected in the Southern States by Mr. Joel Chandler Harris, and published under the title of “Uncle Remus,” and a comparison of the two sets may be of some interest to American readers, besides affording an example of the extent to which folklore is affected by change of environment. The role of Brer Rabbit is filled on the Gold Coast by the Spider (Anansi), and on the Slave Coast by the Tortoise {Awon), who is doubtless the prototype of the Terrapin in “Uncle Remus.” In both districts the Hare figures in the tales, and possibly Brer Rabbit is the Hare amid new surroundings, but in West Africa “Long Ears” rather takes the place of Brer Fox, as he is usually outwitted by the Spider and the Tortoise. So large a number of the folklore tales of the Gold Coast have the Spider for their hero that the title Anansi' sem, “Spider stories,” is now the generic native name for all folklore tales whatever, no matter what the subject may be; and this designation survives in the British West Indies in the name “Nancy stories,” which is there applied by the negro to his local folklore. The supply of slaves for the British West Indies was drawn almost exclusively from the Gold Coast, so that all, or almost all, of the existing folklore of those islands is derived direct from the Spider stories, and can be readily traced; but in the Southern States the connection is not always so apparent, for although up to the beginning of the present century Gold Coast negroes formed the bulk of the imported slaves, yet, after about 1810, when the African kingdom of Yoruba broke up, large numbers of Slave Coast negroes were introduced, with the result that the local tales present features peculiar to both districts of West Africa.

Envoys of Abolition

A Fistful of Shells

Enslaved peoples were brought to the Americas from many places in Africa, but a large majority came from relatively few ethnic groups. Drawing on a wide range of materials in four languages as well as on her lifetime study of slave groups in the New World, Gwendolyn Midlo Hall explores the persistence of African ethnic identities among the enslaved over four hundred years of the Atlantic slave trade. Hall traces the linguistic, economic, and cultural ties shared by large numbers of enslaved Africans, showing that despite the fragmentation of the diaspora many ethnic groups retained enough cohesion to communicate and to transmit elements of their shared culture. Hall concludes that recognition of the survival and persistence of African ethnic identities can fundamentally reshape how people think about the emergence of identities among enslaved Africans and their descendants in the Americas, about the ways shared identity gave rise to resistance movements, and about the elements of common African ethnic traditions that influenced regional creole cultures throughout the Americas.

Slave Owners of West Africa

The Ewe-speaking Peoples of the Slave Coast of West Afric

Re-envisages what we know about African political economies through its examination of one of the key questions in colonial and African history, that of commercial agriculture and its relationship to slavery.

Afro-European Trade in the Atlantic World

In The Danish Slave Trade and Its Abolition, Erik Gøbel offers an account of the well-documented Danish transatlantic slave trade and discusses, in detail, the 1792 decision to abolish it.

The Rise of the Trans-Atlantic Slave Trade in Western Africa, 1300-1589
The Royal African Company

The Yoruba-speaking Peoples of the Slave Coast of West Africa

The region between the river Senegal and Sierra Leone saw the first trans-Atlantic slave trade in the sixteenth century. Drawing on many new sources, Toby Green challenges current quantitative approaches to the history of the slave trade. New data on slave origins can show how and why Western African societies responded to Atlantic pressures. Green argues that answering these questions requires a cultural framework and uses the idea of creolization - the formation of mixed cultural communities in the era of plantation societies - to argue that preceding social patterns in both Africa and Europe were crucial. Major impacts of the sixteenth-century slave trade included political fragmentation, changes in identity and the re-organization of ritual and social patterns. The book shows which peoples were enslaved, why they were vulnerable and the consequences in Africa and beyond.

Where the Negroes Are Masters

Cover -- SLAVE OWNERS of WEST AFRICA -- Title -- Copyright -- Dedication -- Contents -- Acknowledgments -- Introduction -- 1 Amegashie Afoku of Keta: Priest, Political Advisor, Businessman, Slave Owner -- 2 Nyaho Tamakloe of Anlo: Of Chieftaincy and Slavery, of Politics and the Personal -- 3 Noah Yawo of Ho-Kpenoe: The Faith Journey of a Slave Owner -- 4 Concluding Thoughts -- Notes -- Bibliography -- Index

The Black Ordeal of Slavery and Slave Trading in the French West Indies, 1625-1715: Slave trading in Africa

“This book outlines the course of European contact with the Yoruba and Adjá-speaking peoples between the Volta and Lagos rivers from the sixteenth century til the partition of the area and the consolidation of alien forms of administration in the late nineteenth and early twentieth centuries.”.

Black Mother

This book has been considered by academicians and scholars of great significance and value to literature. This forms a part of the knowledge base for future generations. So that the book is never forgotten we have represented this book in a print format as the same form as it was originally first published. Hence any marks or annotations seen are left intentionally to preserve its true nature.

The Yoruba-speaking Peoples of the Slave Coast of West Africa

Slave Traders by Invitation

Yoruba Speaking Peoples of the Slave Coast of West Africa

The series, published between 1950 and 1977, brings together a wealth of previously un-co-ordinated material on the ethnic groupings and social conditions of African peoples. Concise, critical and (for its time) accurate, the Ethnographic Survey contains sections as follows: Physical Environment, Linguistic Data, Demography, History & Traditions of Origin, Nomenclature, Grouping, Cultural Features: Religion, Witchcraft, Birth, Initiation, Burial, Social & Political Organization: Kinship, Marriage, Inheritance, Slavery, Land Tenure, Warfare & Justice, Economy & Trade, Domestic Architecture. Each of the 50 volumes will be available to buy individually, and these are organized into regional sub-groups: East Central Africa, North-Eastern Africa, Southern Africa, West Central Africa, Western Africa, and Central Africa Belgian Congo. The volumes are supplemented with maps, available to view on routledge.com or available as a pdf from the publishers.

The Ewe-speaking Peoples of the Slave Coast of West Africa, Their Religion, Manners, Customs, Etc. [With Map.]

The Indwelling Spirits of Men

Yorkshireman Lionel Abson was the longest surviving European stationed in West Africa in the eighteenth century. He reached William's Fort at Ouidah on the Slave Coast as a trader in 1767, took over the English fort in 1770, and remained in charge until his death in 1803. He avoided the ‘white man's grave’ for thirty-six years. Along the way he had three sons with an African woman, the eldest partly schooled in England, and a bright daughter named Sally. When Abson died, royal lackeys kidnapped his children. Sally was placed in the king's harem and pined away; her brothers vanished. That king became so unpopular as a result that the people of Dahomey disowned him. Abson also mastered the local language and became an historian. After only two years as fort chief, he was part of the king's delegation to make peace with an enemy, a unique event in centuries of Dahomean history, offering a microcosm of the lives of Europeans in eighteenth-century West Africa, and their relationships with and attitudes towards those they met there.

The Ewe-speaking Peoples of the Slave Coast of West Africa

Drawing on substantial collections of previously unpublished papers, this book examines personal experiences of British naval officers employed in suppressing the transatlantic slave trade from West Africa in the nineteenth century. It illuminates cultural encounters, the complexities of British abolitionism, and extraordinary military service at sea and in African territories.
**West Africa During the Atlantic Slave Trade**

**The Ewe-speaking Peoples of the Slave Coast of West Africa**

**Preservation of the Slave Sites on West Africa's Coast**

The Slave Coast, situated in what is now the West African state of Benin, was the epicentre of the Atlantic Slave Trade. But it was also an inhospitable, surf-ridden coastline, subject to crashing breakers and devoid of permanent human settlement. Nor was it easily accessible from the interior due to a lagoon which ran parallel to the coast. The local inhabitants were not only sheltered against incursions from the sea, but were also locked off from it. Yet, paradoxically, it was this coastline that witnessed a thriving long-term commercial relationship between Europeans and Africans, based on the trans-Atlantic slave trade. How did it come about? How was it all organised? And how did the locals react to the opportunities these new trading relations offered them? The Kingdom of Dahomey is usually cited as the Slave Coast's archetypical slave raiding and slave trading polity. An inland realm, it was a latecomer to the slave trade, and simply incorporated a pre-existing system by dint of military prowess, which ultimately was to prove radically counterproductive. Fuglestad's book seeks to explain the Dahomean 'anomaly' and its impact on the Slave Coast's societies and politics.

**The Yoruba-speaking Peoples of the Slave Coast of West Africa**

A first-person narrative of Olaudah Equiano's journey from his native Africa to the New World, that follows his capture, introduction to Christianity and eventual release. His story is an eye-opening depiction of personal resilience in the face of structural oppression. Olaudah Equiano's origins are rooted in West Africa's Eboe district, which is modern-day Nigeria. He details the shocking events that led up to his kidnapping and subsequent trade into slavery. His journey starts at 11 years old, forcing him to come of age in a society that abuses him at every turn. During his plight, he attempts to find new ways to survive, educating himself and eventually formulating a plan to obtain his freedom. In The Interesting Narrative of the Life of Olaudah Equiano, the author illustrates the harsh realities of slavery. Upon its release, the book was well-received and translated into multiple languages including German and Dutch. It set the precedent for many first-person narratives that would highlight their own unfathomable experiences. With an eye-catching new cover, and professionally typeset manuscript, this edition of The Interesting Narrative of the Life of Olaudah Equiano is both modern and readable.

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