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Twelve (Cobalt 60 album), 1998 Twelve (Patti Smith album), 2007 Twelve (Iz*One album), 2020 "12", a song by Insane Clown Posse from the album Riddle Box "12", a song by The 1975 Other uses Twelve (Street Fighter), a video game character from
the Street Fighter series iOS 12, an operating system by Apple See also Magnesium (atomic number), a chemical element The Twelve (disambiguation) Or 12+ List of highways numbered 12 Topics referred to by the same termThis disambiguation
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SchlittenSonny Stitt chronology So Doggone Good(1972) 12!(1973) Mr. Bojangles(1973) Professional ratingsReview scoresSourceRatingAllMusic[1] 12! is an album by saxophonist Sonny Stitt recorded in 1972 and released on the Muse label.[2] Reception AllMusic reviewed the album stating "this album is also one of the saxophonist's most rewarding
recordings".[1] Track listing All compositions by Sonny Stitt except as indicated "12!" – 5:03 "I Got It Bad (and That Ain't Good)" (Duke Ellington, Paul Francis Webster) – 4:17 "I Never Knew" (Gus Kahn, Ted Fio Rito) – 6:42 "Our Delight" (Tadd Dameron) – 5:31 "The Night Has a Thousand Eyes" (Buddy Bernier, Jerry Brainin) – 4:57 "Blues at the
Tempo" - 6:55 "Every Tub" (Count Basie, Eddie Durham) - 7:12 Personnel Sonny Stitt - alto saxophone, tenor saxophone Barry Harris - piano Sam Jones - bass Louis Hayes - drums References ^ a b Yanow, S. AllMusic Review, accessed January 14, 2013 ^ Fitzgerald, M & Ziegler, F. Muse Records Discography accessed January 14, 2013 Retrieved
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internet. For any quarries or content removal please, contact us.WE DO NOT SUPPORT PIRACY. If this book is useful to you, please buy it from publishers. This book/materials link is for those students who can't afford to buy but deserve to learn. Thank you Gospel of Thomas or actually: The Gospel According to Thomas also known as Codex II was
found in Egypt in 1945. The very interesting thing is that the book contains direct citations of Jesus Christ in 114 verses. The Gospel of Thomas was written in 340 in Coptic, but the foundations are earlier oral traditions. Here it is in the two most significant and widespread English translations as free pdf ebooks of the text that never made it to the
official Christian Bible. An early Christian non-canonical sayings-gospel that many scholars believe provides insight into the oral gospel traditions. Written by: Apostle Thomas Edition: English translationsGospel of Philip here: Link. Slave trade – 16th to 19th centuries
Stowage of a British slave ship, Brookes (1788) Reproduction of a handbill advertising a slave auction in Charleston, South Carolina, in 1769. Part of a series on Slavery Contemporary Child labour Child soldiers Conscription Debt Forced marriage Bride buying Child marriage Wife selling Forced prostitution Human trafficking Peonage Penal labour
Contemporary Africa 21st-century jihadism Sexual slavery Wage slavery Wage slavery Historical Antiquity Ancient Egypt Babylonia Ancient Rome Contubernium Ancillae Medieval Europe Byzantine Empire The Barbary Coast slave trade
pirates Turkish Abductions Concubinage history Ma malakat aymanukum Harem Abbasid harem Ottoman Imperial Harem Jarya/Cariye Odalisque Qiyan Umm walad 21st century Atlantic slave trade Bristol Brazil Database Dutch Middle Passage Nantes New France Panyarring Spanish Empire Slave Coast Thirteen colonies Topics and practice
Conscription Ghilman Mamluk Devshirme Blackbirding Coolie Corvée labor Field slaves in the United States Treatment House slaves Saqaliba Slave market Slave market Slave ship By country or region Sub-Saharan Africa Contemporary Africa Trans-Saharan slave
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Egypt Iran Libya Human trafficking in the Middle East Oman Saudi Arabia Yemen Religion Bible Christianity Catholicism Mormonism U.K. U.S. Abolitionists Anti-Slavery International Blockade of Africa U.K. U.S. Colonization Liberia Sierra Leone
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Bureau Iron bit Emancipation Day vte The Atlantic slave trade, or Euro-American slave trade involved the transportation by slave trade route and its Middle Passage, and existed from the 16th to the 19th
centuries.[1] The vast majority of those who were enslaved and transported in the transatlantic slave traders in coastal raids;[5] Europeans gathered and
imprisoned the enslaved at forts on the African coast and then brought them to the Americas.[6][7] Except for the Portuguese, Europeans in sub-Saharan Africa was less than one year during the period of the slave trade (which was prior to the widespread
availability of quinine as a treatment for malaria).[3] The colonial South Atlantic and Caribbean economies were particularly dependent on labour for the production of sugarcane and other commodities. This was viewed as crucial by those Western European states which, in the late 17th and 18th centuries, were vying with one another to create
overseas empires.[8] The Portuguese, in the 16th century, were the first to buy slaves from West African slavers and transport them across the Atlantic. In 1526, they completed the first transatlantic slave voyage to Brazil, and other Europeans soon followed.[9] Shipowners regarded the slaves as cargo to be transported to the Americas as quickly and
cheaply as possible,[8] there to be sold to work on coffee, tobacco, cocoa, sugar, and cotton plantations, gold and silver mines, rice fields, the construction industry, cutting timber for ships, as skilled labour, and as domestic servants, with legal standing
similar to that of contract-based workers coming from Britain and Ireland. However, by the middle of the 17th century, slavery had hardened as a racial caste, with African slaves and their future offspring being legally the property of their owners, as children born to slave mothers were also slaves (partus sequitur ventrem). As property, the people
were considered merchandise or units of labour, and were sold at markets with other goods and services. The major Atlantic slave-trading nations, ordered by trade volume, were the Portuguese, the British, the Spanish, the French, the Dutch, and the Danish. Several had established outposts on the African coast where they purchased slaves from
local African leaders.[11] These slaves were managed by a factor, who was established on or near the coast to expedite the shipping of slaves to the New World. Slaves were imprisoned in a factory while awaiting shipment. Current estimates are that about 12 million to 12.8 million Africans were shipped across the Atlantic over a span of 400 years.
[12][13]: 194 The number purchased by the traders was considerably higher, as the passage had a high death rate with approximately 1.2-2.4 millions of people also died as a result of slave raids, wars, and during transport to the
coast for sale to European slave traders.[14][15][16][17] Near the beginning of the 19th century, various governments acted to ban the trade, although illegal smuggling still occurred. In the early 21st century, several governments issued apologies for the transatlantic slave trade. Background See also: History of slavery Atlantic travel Main articles:
Age of Discovery, European colonization of the Americas, and Population of the Americas, Portuguese colonization of the Americas, and Spanish colonization of the Americas, The Atlantic
slave trade developed after trade contacts were established between the "Old World" (Afro-Eurasia) and the "New World" (the Americas). For centuries, tidal currents had made ocean travel particularly difficult and risky for the ships that were then available. Thus, there had been very little, if any, maritime contact between the peoples living in these
continents.[18] In the 15th century, however, new European developments in seafaring technologies resulted in ships being better equipped to deal with the tidal currents, and could begin traversing the Atlantic Ocean; the Portuguese set up a Navigator's School (although there is much debate about whether it existed and if it did, just what it was).
Between 1600 and 1800, approximately 300,000 sailors engaged in the slave trade visited West African coast and in the Americas which they had never previously encountered. [20] Historian Pierre Chaunu termed the consequences of European navigation
"disenclavement", with it marking an end of isolation for some societies and an increase in inter-societal contact for most others.[21] Historian John Thornton noted, "A number of technical and geographical factors combined to make Europeans the most likely people to explore the Atlantic and develop its commerce".[22] He identified these as being
the drive to find new and profitable commercial opportunities outside Europe. Additionally, there was the desire to create an alternative trade network to that controlled by the Muslim Ottoman Empire of the Middle East, which was viewed as a commercial, political and religious threat to European Christendom. In particular, European traders
wanted to trade for gold, which could be found in western Africa, and also to find a maritime route to "the Indies" (India), where they could trade for luxury goods such as spices without having to obtain these items from Middle Eastern Islamic traders.[23] During the first wave of European colonization, although many of the initial Atlantic naval
explorations were led by the Iberian conquistadors, members of many European nationalities were involved, including sailors from Spain, Portugal, France, Great Britain, the Italian kingdoms, and the Netherlands. This diversity led Thornton to describe the initial "exploration of the Atlantic" as "a truly international exercise, even if many of the
dramatic discoveries were made under the sponsorship of the Iberian monarchs". That leadership later gave rise to the exploration were the sole leaders of the exploration were the expl
Christopher Columbus.[25] It started the global silver trade from the 16th to 18th centuries and led to direct Europeans brought cattle, horses, and sheep to the New World, and from the New World Europeans received tobacco,
potatoes, tomatoes, and maize. Other items and commodities becoming important in global trade were the tobacco, sugarcane, and cotton crops of the American continent not only to Europe but elsewhere in the Old World.[26][27][28][29] European slavery in Portugal and Spain By the 15th
century, slavery had existed in the Iberian Peninsula (Portugal and Spain) of Western Europe throughout recorded history. The Roman Empire, various systems of slavery continued in the successor Islamic and Christian kingdoms of the peninsula
through the early modern era of the Atlantic slave trade. [30][31] African slavery in Africa See also: History of slavery in the Muslim world Slavery in the Muslim world slavery in the Muslim world slavery in Africa See also: History of slavery in the Muslim world slavery in the Muslim world slavery in the Muslim world slavery in Africa See also: History of slavery in the Muslim world slaver
exported to states in Africa, Europe, and Asia prior to the European colonization of the Americas.[33] The Atlantic slave trade was not the only slave trade from Africa, although it was the largest in intensity in terms of number of humans over a unit of time. As Elikia M'bokolo wrote in Le Monde diplomatique: The African continent was bled of its
human resources via all possible routes. Across the Sahara, through the Red Sea, another four million enslaved people exported via the Red Sea, another four million[34] through the Swahili ports of
the Indian Ocean, perhaps as many as nine million along the trans-Saharan caravan route, and eleven to twenty million (depending on the author) across the Atlantic Ocean.[35] However, estimates by scholars of the numbers African slaves held over
twelve centuries in the Muslim world are 11.5 million[36] and 14 million,[37][38] while other estimates indicate a number between African states.[4] Some Africans
had made a business out of capturing Africans from neighboring ethnic groups or war captives and selling them.[40] A reminder of this practice is documented in the early 19th century: "All the old writers ... concur in stating not only that wars are entered into for the sole purpose of making slaves, but that they
are fomented by Europeans, with a view to that object."[41] People living around the Niger River were transported from these markets to the coast and sold at European demand for slaves provided a large new market for the already
existing trade.[43] While those held in slavery in their own region of Africa might hope to escape, those shipped away had little chance of returning to Africa. European colonization and slavery in West Africa Upon discovering new lands through their naval explorations, European colonisers soon began to migrate to and settle in lands outside their
native continent. Off the coast of Africa, European migrants, under the directions of the Kingdom of Castile, invaded and colonised the Canary Islands during the 15th century, where they converted much of the land to the production of wine and sugar. Along with this, they also captured native Canary Islanders, the Guanches, to use as slaves both on
the Islands and across the Christian Mediterranean. [44] As historian John Thornton remarked, "the actual motivation for European expansion and for navigational breakthroughs was little more than to exploit the opportunity for immediate profits made by raiding and the seizure or purchase of trade commodities". [45] Using the Canary Islands as a
naval base, Europeans, at the time primarily Portuguese traders, began to move their activities down the western coast of Africa, performing raids in which slaves would be captured to be later sold in the Mediterranean.[46] Although initially successful in this venture, "it was not long before African naval forces were alerted to the new dangers, and
the Portuguese [raiding] ships began to meet strong and effective resistance", with the crews of several West African states that would
 attempted to conquer the Bissagos Islands in 1535.[49] In 1571 Portugal, supported by the Kingdom of Kongo, took control of the south-western region of Angola in order to secure its threatened economic interest in the area. Although Kongo later joined a coalition in 1591 to force the Portuguese out, Portugal had secured a foothold on the continents.
that it continued to occupy until the 20th century.[50] Despite these incidents of occasional violence between African and European forces, many African states ensured that any trade went on in their own terms, for instance, imposing custom duties on foreign ships. In 1525, the Kongolese king Afonso I seized a French vessel and its crew for illegally
trading on his coast.[49] Historians have widely debated the nature of the relationship between these African kingdoms and the European traders. The Guyanese historian Walter Rodney (1972) has argued that it was an unequal relationship, with Africans being forced into a "colonial" trade with the more economically developed Europeans
exchanging raw materials and human resources (i.e. slaves) for manufactured goods. He argued that it was this economic trade agreement dating back to the 16th century that led to Africa being underdeveloped in his own time.[51] These ideas were supported by other historians, including Ralph Austen (1987).[52] This idea of an unequal
relationship was contested by John Thornton (1998), who argued that "the Atlantic slave trade was not nearly as critical to the African economy as these scholars believed" and that "African manufacturing [at this period] was more than capable of handling competition from preindustrial Europe".[53] However, Anne Bailey, commenting on Thornton's
suggestion that Africans and Europeans were equal partners in the Atlantic slave trade, wrote: [T]o see Africans as partners implies equal terms and equal influence on the engines behind the trade in the
capital firms, the shipping and insurance companies of Europe and America, or the plantation systems in Americas. They did not wield any influence on the building manufacturing centers of the West. [54] 16th, 17th and 18th centuries Map of Meridian Line set under the Treaty of Tordesillas The Slave Trade by Auguste François Biard, 1840 A burial
ground in Campeche, Mexico, suggests slaves had been brought there not long after Hernán Cortés completed the subjugation of Aztec and Mayan Mexico in the 16th century. [55] The Atlantic slave trade is customarily divided into two eras, known as the First and
Second Atlantic Systems. Slightly more than 3% of the enslaved people exported from Africa were traded between 1525 and 1600, and 16% in the 17th century. The First Atlantic system was the trade of enslaved Africans to, primarily, South American colonies of the Portuguese and Spanish empires. During the first Atlantic system, most of these
traders were Portuguese, giving them a near-monopoly. Initially the slaves were transported to Seville or Canary Islands, but from 1525 slaves were transported directly from the island Sao Tomé across the Atlantic to Hispaniola. [56] Decisive was the Treaty of Tordesillas which did not allow Spanish ships in African ports. Spain had to rely on
of whom were "New Christians" or their descendants, the union of crowns presented commercial opportunities in the slave trade to Spanish America. [58] [59] Until the middle of the 17th century Mexico was the largest single market for slaves in Spanish America.
the Spanish empire relied on the Asiento de Negros system, awarding (Catholic) Genoese merchant bankers the license to trade enslaved people from Africa to their colonies in Spanish America. Cartagena, Veracruz, Buenos Aires, and Hispaniola received the majority of slave arrivals, mainly from Angola.[61] This division of the slave trade between
Spain and Portugal upset the British and the Dutch who invested in the British West Indies and Dutch Brazil producing sugar. After the Iberian union fell apart, Spain prohibited Portugal from directly engaging in the slave trade as a carrier. According the Treaty of Munster the slave trade was opened for the traditional enemies of Spain, losing a larger
share of the trade to the Dutch, French and English. For 150 years Spanish transatlantic traffic was operating at trivial levels. In many years, not a single Spanish slave voyage set sail from Africa. Unlike all of their imperial competitors, the Spanish slave voyage set sail from Africa.
 them, sold slaves everywhere in the Americas.[62] The Second Atlantic system was the trade of enslaved Africans by mostly English, French and Dutch traders and Martinique, as European nations built up economically slave-dependent colonies in the
New World.[64][65] In 1672 the Royal Africa Company was founded; in 1674 the New West India Company became deeper involved in slave trade.[66] From 1677 the Compagnie du Sénégal, used Gorée to house the slaves. The Spanish and
Portuguese empire, but this was against the WIC-charter".[67] The Royal African Company usually refused to deliver slaves to Spanish colonies, though they did sell them to all comers from Havana, Porto Bello, Panama, and Cartagena, Colombia and Bridgetown, Barbados.[68] In 1682 Spain allowed governors from Havana, Porto Bello, Panama, and Cartagena, Colombia and Bridgetown, Barbados.[68] In 1682 Spain allowed governors from Havana, Porto Bello, Panama, and Cartagena, Colombia and Bridgetown, Barbados.[68] In 1682 Spain allowed governors from Havana, Porto Bello, Panama, and Cartagena, Colombia and Bridgetown, Barbados.[68] In 1682 Spain allowed governors from Havana, Porto Bello, Panama, and Cartagena, Colombia and Bridgetown, Barbados.[68] In 1682 Spain allowed governors from Havana, Porto Bello, Panama, and Cartagena, Colombia and Bridgetown, Barbados.[68] In 1682 Spain allowed governors from Havana, Porto Bello, Panama, and Cartagena, Colombia and Bridgetown, Barbados.[68] In 1682 Spain allowed governors from Havana, Porto Bello, Panama, and Cartagena, Colombia and Bridgetown, Barbados.[68] In 1682 Spain allowed governors from Havana, Porto Bello, Panama, and Cartagena, Colombia and Bridgetown, Barbados.[68] In 1682 Spain allowed governors from Havana, Porto Bello, Panama, Panama, Panama, Panama, Panama, Panama, Panama, Panama, 
to procure slaves from Jamaica. [69] Portrait of Ayuba Suleiman Diallo (Job ben Solomon), painted by William Hoare in the 18th century, Portuguese Angola had become again one of the principal sources of the Atlantic slave trade. [71] After the end of
the War of the Spanish Succession, as part of the provisions of the Treaty of Utrecht (1713), the Asiento was granted to the South Sea Bubble the British maintained that more than half of the
entire slave trade took place during the 18th century, with the British, Portuguese and French being the main carriers of nine out of ten slaves abducted in Africa.[74] At the time, slave trader: "What a glorious and advantageous trade this is ... It is the hinge
on which all the trade of this globe moves."[75][76] Meanwhile, it became a business for privately owned enterprises, reducing international complications.[60] After 1790, by contrast, captains typically checked out slave prices by then were
similar) before deciding where to sell.[77] For the last sixteen years of the transatlantic slave trade, but the period after still accounted for 28.5% of the total volume of the Atlantic slave trade
[79] Between 1810 and 1860, over 3.5 million slaves were transported, with 850,000 in the 1820s.[13]:193 Triangular trade Main article: Triangular trade Main article: Triangular trade of the triangle was the export of goods from Europe to Africa. A number of African kings and merchants took part in the trading of enslaved people from 1440 to about 1833. For each
 captive, the African rulers would receive a variety of goods from Europe. These included guns, ammunition, alcohol, Indigo dyed Indian textiles, and other factory-made goods. [80] The second leg of the triangle exported enslaved Africans across the Atlantic Ocean to the Americas and the Caribbean Islands. The third and final part of the triangle was
the return of goods to Europe from the Americas. The goods were the products of slave-labour plantations and included cotton, sugar, tobacco, molasses and rum.[81] Sir John Hawkins, considered the pioneer of the British slave trade, was the first to run the Triangular trade, making a profit at every stop. Labour and slavery Wedgwood anti-slavery
medallion, produced in 1787 by Josiah Wedgwood The Atlantic slave trade was the result of, among other things, labour shortage, itself in turn created by the desire of Europeans until a large number died from
overwork and Old World diseases.[82] Alternative sources of labour, such as indentured servitude, failed to provide a sufficient workforce. Many crops could not be sold for profit, or even grown, in Europe as indentured servitude, failed to provide a sufficient workforce. Many crops and goods from the New World to Europe often proved to be more profitable than producing them on the European mainland. A
vast amount of labour was needed to create and sustain plantations that required intensive labour to grow, harvest, and process prized tropical crops. Western Africa, became the source for enslaved people to meet the demand for labour.[83]
The basic reason for the constant shortage of labour was that, with much cheap land available and many landowners themselves relatively quickly, thus increasing the need for workers. [84] Thomas Jefferson attributed the use of slave labour in part to the climate, and
the consequent idle leisure afforded by slave labour: "For in a warm climate, no man will labour for him. This is so true, that of the proprietors of slaves a very small proportion indeed are ever seen to labour." [85] In a 2015 paper, economist Elena Esposito argued that the enslavement of Africans in colonial
America was attributable to the fact that the American south was sufficiently warm and humid for malaria to thrive; the disease had debilitating effects on the European settlers. Conversely, many enslaved Africans were taken from regions of Africa which hosted particularly potent strains of the disease, so the Africans had already developed natural
resistance to malaria. This, Esposito argued, resulted in higher malaria survival rates in the American south among enslaved Africans than among European labourers, making them a more profitable source of labour and encouraging their use. [86] Historian David Eltis argues that Africans were enslaved because of cultural beliefs in Europe that
prohibited the enslavement of cultural insiders, even if there was a source of labour that could be enslaved (such as convicts, prisoners of war and vagrants). Eltis argues that traditional beliefs existed in Europe against enslaving Christians (few Europeans not being Christian at the time) and those slaves that existed in Europe tended to be non-
 Christians and their immediate descendants (since a slave converting to Christianity did not guarantee emancipation) and thus by the fifteenth century Europeans as a whole came to be regarded as insiders. Eltis argues that while all slave societies have demarked insiders and outsiders, Europeans took this process further by extending the status of
 insider to the entire European continent, rendering it unthinkable to enslave a European since this would require enslaving an insider. Conversely, Africans were viewed as outsiders and thus qualified for enslavement. While Europeans may have treated some types of labour, such as convict labour, with conditions similar to that of slaves, these
labourers would not be regarded as chattel and their progeny could not inherit their subordinate status, thus not making them slaves in the eyes of Europeans. The status of chattel and their progeny could not inherit their subordinate status, thus not making them slaves in the eyes of Europeans. The status of chattel and their progeny could not inherit their subordinate status, thus not making them slaves in the eyes of Europeans. The status of chattel slavery was thus confined to non-Europeans, such as Africans played as chattel and their progeny could not inherit their subordinate status, thus not making them slaves in the eyes of Europeans.
direct role in the slave trade, kidnapping adults and stealing children for the purpose of selling them, through intermediaries, to Europeans or their agents.[34] Those sold into slavery were usually from a different ethnic group than those who captured them, whether enemies or just neighbors.[citation needed] These captive slaves were considered
 "other", not part of the people of the ethnic group or "tribe"; African kings were only interested in protecting their own ethnic group, but sometimes criminals would be sold to get rid of them. Most other slaves were obtained from kidnappings, or through raids that occurred at gunpoint through joint ventures with the Europeans.[34] According to
Permille Ipsen, author of Daughters of the Trade: Atlantic Slavers and Interracial Marriage on the Gold Coast, Africans from the Fortuguese word 'casar' (taken from Italian, Spanish, or Portuguese), meaning 'to set up house'. It is derived from the Portuguese word 'casar'
meaning 'to marry'. Cassare formed political and economic bonds between European and African slave traders. Cassare was a pre-European-contact practice used to integrate the "other" from a differing African tribe. Early on in the Atlantic slave trade, it was common for the powerful elite West African families to "marry"-off their women to the
 European traders in alliance, bolstering their syndicate. The marriages were even performed using African customs, which Europeans did not object to, seeing how important the connections were. [88] African awareness of the conditions of the slave trade It is difficult to reconstruct and generalize how Africans residing in Africa understood the
Atlantic slave trade, though there is evidence for some societies that African elites and slave traders had awareness of the kingdom of Dahomey must have had an "informed understanding" of the fates of the Africans they sold into
slavery. [89] Dahomey sent diplomats to Brazil and Portugal who returned with information about their trips. [89] In addition, a few royal elites of Dahomey had experienced slavery for themselves in the Americas before returning to their homeland. [89] The only apparent moral issue that the kingdom had with slavery was the enslavement of fellow
Dahomeyans, an offense punishable by death, rather than the institution of slavery itself.[89] On the Gold Coast, it was common for slave-trading African rulers to encourage their children to learn about Europeans by sending them to sail on European ships, live inside European forts, or travel to Europe or America for an education.[91] Diplomats also
traveled to European capital cities. The elites even rescued fellow elites who were tricked into slavery in the Americas by sending demands to the Dutch and the British governments, who complied due to fears of reduced from slavery in
Barbados after being recognised by a visiting slave trader from the Gambia who lived and traded in Georgia and South Carolina as a free person.[93] A common assumption by Africans who were unaware of the true purpose of the Atlantic
slave trade was that the Europeans were cannibals who planned on cooking and eating their captives. [94] This rumour was a common source of significant distress for enslaved Africans. [94] European participation in the slave trade Although Europeans provided the market for slaves (along with the other markets for slaves in the Muslim world),
Europeans rarely entered the interior of Africa, due to fear of disease and native resistance. [95] They typically resided in fortresses on the coasts, where they waited for Africans to provide them captured slaves from the interior in exchange for goods. Cases of European merchants kidnapping free Africans into slavery often resulted in fierce
retaliation from Africans, who stopped trade or captured or killed Europeans.[96] Europeans who desired safe and uninterrupted trade in 1750 which outlawed the abduction of free Africans by "fraud, force, or violence".[96] In parts
estimated that Europeans were bringing an estimated 52,000 slaves to the French West Indies (13,000 out of the yearly estimate).[97] The Atlantic slave trade peaked in the last two decades of the 18th century,[98] during and following the Kongo Civil War.[99] Wars among tiny
states along the Niger River's Igbo-inhabited region and the accompanying banditry also spiked in this period.[40] Another reason for surplus supply of enslaved people was major warfare conducted by expanding states, such as the kingdom of Dahomey,[100] the Oyo Empire, and the Ashanti Empire.[101] Slavery in Africa and the New World
contrasted Further information: Slavery in Africa Forms of slavery varied both in Africa and in the New World. In general, slavery in Africa was not heritable—that is, the children of slavery waried both in Africa was not heritable—that is, the children of slavery in Africa was not heritable—that is, the children of slavery in Africa was not heritable—that is, the children of slavery in Africa was not heritable—that is, the children of slavery in Africa was not heritable—that is, the children of slavery in Africa was not heritable—that is, the children of slavery in Africa was not heritable—that is, the children of slavery in Africa was not heritable—that is, the children of slavery in Africa was not heritable—that is, the children of slavery in Africa was not heritable—that is, the children of slavery in Africa was not heritable—that is, the children of slavery in Africa was not heritable—that is, the children of slavery in Africa was not heritable—that is, the children of slavery in Africa was not heritable—that is, the children of slavery in Africa was not heritable—that is, the children of slavery in Africa was not heritable—that is, the children of slavery in Africa was not heritable—that is, the children of slavery in Africa was not heritable—that is, the children of slavery in Africa was not heritable—that is, the children of slavery in Africa was not heritable.
was not reserved for racial or religious minorities, as it was in European colonies, although the case was otherwise in places such as Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia, where Bantus were taken as slaves for the ethnic Somalia were taken as slaves for the ethnic Somalia were taken as slaves for the ethnic Somalia were taken as sla
slaves in hundreds or thousands in sacrificial rituals, and slaves as human sacrifices were also known in Cameroon.[104] On the other hand, slaves in other places were often treated as part of the family, "adopted children", with significant rights including the right to marry without their masters' permission.[105] Scottish explorer Mungo Park wrote
The slaves in Africa, I suppose, are nearly in the proportion of three to one to the freemen. They claim no reward for their masters ... The slaves which are thus brought from the interior may be divided into two distinct classes
—first, such as were slaves from their birth, having been born of enslaved mothers; secondly, such as were born free, but who afterwards, by whatever means, became slaves. Those of the first description are by far the most numerous ...[106] In the Americas, slaves were denied the right to marry freely and masters did not generally accept them as
 equal members of the family. New World slaves were considered the property of their owners, and slaves convicted of revolt or murder were executed.[107] Slave market regions and participation Major slave trading regions of Africa, 15th-19th centuries Europeans would buy and ship slaves to the Western Hemisphere from markets across West
 Africa. The number of enslaved people sold to the New World varied throughout the slave trade. As for the distribution of slaves from regions of activity, certain areas produced far more enslaved Africans arrived in the Americas from the following regions in the following proportions
[108] Senegambia (Senegal and the Gambia): 4.8% Upper Guinea (Guinea-Bissau, Guinea and Sierra Leone): 4.1% Windward Coast (Liberia and Ivory Coast): 1.8% Gold Coast (Ghana and east of the Niger Delta, Cameroon
 Equatorial Guinea and Gabon): 14.6% West Central Africa (Republic of Congo, Democratic Republic of Congo and Angola): 39.4% Southeastern Africa (Mozambique and Madagascar): 4.7% Although the slave trade was largely global, there was considerable intracontinental slave trade in which 8 million people were enslaved within the African
continent.[109] Of those who did move out of Africa, 8 million were forced out of Eastern Africa to be sent to Asia.[109] African kingdoms of the era There were over 173 city-states and kingdoms in the African kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city-states and kingdoms of the era There were over 173 city
those 173, no fewer than 68 could be deemed nation states with political and military infrastructures that enabled them to dominate their neighbours. Nearly every present-day nation had a pre-colonial predecessor, sometimes an African empire with which European traders had to barter. Ethnic groups The different ethnic groups brought to the
The Mandé of Upper Guinea The Gbe speakers of Togo, Ghana, and Benin (Adja, Mina, Ewe, Fon) The Akan of Senegal and the Gambia The Wolof of Senegal and the Wolof of 
Mozambique Human toll Slave trade out of Africa, 1500-1900 The transatlantic slave trade resulted in a vast and as yet unknown loss of life for African captives both in and outside the Americas. "More than a million people are thought to have died soon after their
paths taken by the individuals and groups who were victims of the Atlantic slave trade were influenced by different factors—including the disembarking region, and language.[112][113] Patrick Manning estimates that about 12 million slaves entered the Atlantic
 trade between the 16th and 19th century, but about 1.5 million died on board ship. About 10.5 million slaves arrived in the Americas. Besides the slave raids and forced marches to ports. Manning estimates that 4 million died inside Africa after capture, and
characterized the deaths of millions of Africans during the Atlantic slave trade as genocide. He called it "one of the worst holocausts in human history", and claims arguments to the contrary such as "it was in slave owners' interest to keep slaves alive, not exterminate them" to be "mostly sophistry" stating: "the killing and destruction were intentional
 whatever the incentives to preserve survivors of the Atlantic passage for labor exploitation. To revisit the issue of intent already touched on: If an institution is deliberately maintained and expanded by discernible agents, though all are aware of the hecatombs of casualties it is inflicting on a definable human group, then why should this not qualify as
genocide?"[115] Saidiya Hartman has argued that the deaths of enslaved people was incidental to the acquisition of profit and to the rise of capitalism: "Death wasn't a goal of its own but just a by-product of commerce, which has the lasting effect of making negligible all the millions of lives lost. Incidental death occurs when life has no normative
 value, when no humans are involved, when the population is, in effect, seen as already dead."[116] Hartman highlights how the Atlantic slave trade created millions of corpses but, unlike the concentration camp or the gulag, extermination was not the final objective; it was a corollary to the making of commodities. Destinations and flags of carriers
Most of the Atlantic slave trade was carried out by seven nations and most of the slaves were carried to their own colonies in the new world. But there was also significant other trading which is shown in the table below.[117] The records are not complete, and some data is uncertain. The last rows show that there were also smaller numbers of slaves
carried to Europe and to other parts of Africa, and at least 1.8 million did not survive the journey and were buried at sea with little ceremony. Flag of vessels carrying the slaves Destination Portuguese British French Spanish Dutch American Danish Total Portuguese Brazil 4,821,127 3,804 9,402 1,033 27,702 1,174 130 4,864,372 British Caribbean
739,140 12.98% Bight of Benin 1,999,060 1,724,834 274,226 13.72% Bight of Benin 1,999,060 1,724,
 49.988 12.87% Windward Coast 336.869 287.366 49.503 14.70% Total 12.521.339 10.702.652 1.818.687 14.52% African conflicts Diagram of a slave ship from the Atlantic slave ship. Thomas Clarkson: The
cries of Africa to the inhabitants of Europe, c. 1822 According to Kimani Nehusi, the presence of European slavers affected the way in which the legal code in African societies responded to offenders. Crimes traditionally punishable by some other form of punishment became punishable by enslavement and sale to slave traders. [citation needed]
According to David Stannard's American Holocaust, 50% of African deaths occurred in Africa as a result of wars between native kingdoms, which produced the majority of slaves.[15] This includes not only those who died in battles but also those who died as a result of forced marches from inland areas to slave ports on the various coasts.[118] The
practice of enslaving enemy combatants and their villages was widespread throughout Western and West Central Africa, although wars were rarely started to procure slaves. The slave trade was largely a by-product of tribal and state warfare as a way of removing potential dissidents after victory or financing future wars.[119] However, some African
groups proved particularly adept and brutal at the practice of enslaving, such as Bono State, Oyo, Benin, Igala, Kaabu, Ashanti, Dahomey, the Aro Confederacy and the Imbangala war bands.[120][121] In letters written by the Manikongo, Nzinga Mbemba Afonso, to the King João III of Portugal, he writes that Portuguese merchandise flowing in is
what is fueling the trade in Africans. He requests the King of Portugal to stop sending merchandise but should only send missionaries. In one of his letters he writes: Each day the traders are kidnapping our people—children of this country, sons of our nobles and vassals, even people of our own family. This corruption and deprayity are so widespread
that our land is entirely depopulated. We need in this kingdom only priests and schoolteachers, and no merchandise, unless it is wine and flour for Mass. It is our wish that this Kingdom not be a place for the trade or transport of slaves ... Many of our subjects eagerly lust after Portuguese merchandise that your subjects have brought into our
domains. To satisfy this inordinate appetite, they seize many of our black free subjects ... They sell them. After having taken these prisoners [to the coast] secretly or at night ... As soon as the captives are in the hands of white men they are branded with a red-hot iron.[122] Before the arrival of the Portuguese, slavery had already existed in the
Kingdom of Kongo. Afonso I of Kongo believed that the slave trade should be subject to Kongo law. When he suspected the Portuguese of receiving illegally enslaved persons to sell, he wrote to King João III in 1526 imploring him to put a stop to the practice. [123] The kings of Dahomey sold war captives into transatlantic slavery; they would otherwise
have been killed in a ceremony known as the Annual Customs. As one of West Africa's principal slave states, Dahomey became extremely unpopular with neighbouring peoples. [124][125][126] Like the Bambara Empire to the east, the Khasso kingdoms depended heavily on the slave trade for their economy. A family's status was indicated by the
number of slaves it owned, leading to wars for the sole purpose of taking more captives. This trade led the Khasso into increasingly rich during the 16th and 17th centuries on the slave trade with Europe; slaves from enemy states of the
interior were sold and carried to the Americas in Dutch and Portuguese ships. The Bight of Benin's shore soon came to be known as the "Slave Coast". [128] King Gezo of Dahomey said in the 1840s: The slave trade is the ruling principle of my people. It is the source and the glory of their wealth ... the mother lulls the child to sleep with notes of
triumph over an enemy reduced to slavery ...[129][130] In 1807, the UK Parliament passed the Bill that abolished the trading of slaves. The King of Bonny (now in Nigeria) was horrified at the conclusion of the practice: We think this trade must go on. That is the verdict of our oracle and the priests. They say that your country, however great, can
never stop a trade ordained by God himself.[130] Port factories After being marched to the coast for sale, enslaved people were held in large forts called factories. The amount of time in factories varied, but Milton Meltzer states in Slavery: A World History that around 4.5% of deaths attributed to the transatlantic slave trade occurred during this
phase, [131] In other words, over 820,000 people are believed to have died in African ports such as Benquela, Elmina, and Bonny, reducing the number of those shipped to 17.5 million, [131] Atlantic shipment A Liverpool Slave Ship by William Jackson. Merseyside Maritime Museum After being captured and held in the factories, slaves entered the
infamous Middle Passage. Meltzer's research puts this phase of the slave trade's overall mortality at 12.5%.[131] Their deaths were the result of brutal treatment and poor care from the time of their capture and throughout their voyage. [132] Around 2.2 million Africans died during these voyages, where they were packed into tight, unsanitary spaces
on ships for months at a time.[133] Measures were taken to stem the onboard mortality rate, such as enforced "dancing" (as exercise) above deck and the practice of force-feeding enslaved persons who tried to starve themselves.[118] The conditions on board also resulted in the spread of fatal diseases. Other fatalities were suicides, slaves who
escaped by jumping overboard.[118] The slave traders would try to fit anywhere from 350 to 600 slaves on one ship. Before the African slave trade was completely banned by participating nations in 1853, 15.3 million enslaved people had arrived in the Americas. Raymond L. Cohn, an economics professor whose research has focused on economic
history and international migration, [134] has researched the mortality rates among Africans during the voyages of the Atlantic slave trade, primarily because the length of time necessary for the voyage was declining. "In the eighteenth century many slave voyages took at least
2½ months. In the nineteenth century, 2 months appears to have been the maximum length of the voyage, and many voyages were far shorter. [135] Despite the vast profits of slavery, the ordinary sailors on slave ships were badly paid and subject to harsh
discipline. Mortality of around 20%, a number similar and sometimes greater than those of the slaves, [136] was expected in a ship's crew during the course of a voyage; this was due to disease, flogging, overwork, or slave uprisings. [137] Disease (malaria or yellow fever) was the most common cause of death among sailors. A high crew mortality rate
on the return voyage was in the captain's interests as it reduced the number of sailors who had to be paid on reaching the home port.[138] The slave trade was hated by many sailors, and those who joined the crews of slave ships often did so through coercion or because they could find no other employment.[139] Seasoning camps Meltzer also states
that 33% of Africans would have died in the first year at the seasoning camps found throughout the Caribbean.[131] Jamaica held one of the most notorious of these camps. Dysentery was the leading cause of death.[140] Captives who could not be sold were inevitably destroyed.[113] Around 5 million Africans died in these camps, reducing the
number of survivors to about 10 million.[131] Diseases Many diseases, each capable of killing a large minority or even a majority of a new human population, arrived in the Americas after 1492. They include smallpox, malaria, bubonic plague, typhus, influenza, measles, diphtheria, yellow fever, and whooping cough.[141] During the Atlantic slave
trade following the discovery of the New World, diseases such as these are recorded as causing mass mortality.[142] Evolutionary history may also have played a role in resisting the diseases such as malaria, and therefore, no
genetic resistance had been produced as a result of adaptation through natural selection. [143] Levels and extent of immunity varies from disease to disease for the rest of their life in that they cannot contract the disease again. There are
also diseases, such as malaria, which do not confer effective lasting immunity.[143] Smallpox Epidemics of smallpox were known for causing a significant disfigurement. Some
Europeans, who believed the plague of syphilis in Europe to have come from the Americas, saw smallpox as the European revenge against the Natives.[142] Africans and Europeans, unlike the native population, often had lifelong immunity, because they had often been exposed to minor forms of the illness such as cowpox or variola minor disease in
childhood. By the late 16th century there existed some forms of inoculation and variolation in Africa and the Middle East. One practice features Arab traders in Africa "buying-off" the disease in which a cloth that had been previously exposed to the sickness was to be tied to another child's arm to increase immunity. Another practice involved taking
pus from a smallpox scab and putting it in the cut of a healthy individual in an attempt to have a mild case of the disease in the future rather than the effects becoming fatal. [144] European competition The trade of enslaved Africa in the 15th
century. Before that, contact with African slave markets was made to ransom Portuguese who had been captured by the intense North African Barbary pirate attacks on Portuguese ships and coastal villages, frequently leaving them depopulated. [145] The first Europeans to use enslaved Africans in the New World were the Spaniards, who sought
auxiliaries for their conquest expeditions and labourers on islands such as Cuba and Hispaniola. The alarming decline in the native population had spurred the first enslaved Africans arrived in Hispaniola in 1501.[146] After Portugal had succeeded in establishing sugar plantations
(engenhos) in northern Brazil c. 1545, Portuguese merchants on the West African coast began to supply enslaved Africans to the sugar planters. While at first these planters had relied almost exclusively on the native Tupani for slave labour, after 1570 they began importing Africans, as a series of epidemics had decimated the already destabilized
Tupani communities. By 1630, Africans had replaced the European medieval household tradition of slavery, resulted in Brazil's receiving the most enslaved Africans, and revealed sugar cultivation and processing as the reason that roughly 84% of these Africans
were shipped to the New World. Charles II of Spain. On November 7, 1693, Charles issued a Royal Decree, providing sanctuary in Spanish Florida for fugitive slaves from the British colony of South Carolina. [147][148] As Britain rose in naval power and settled continental North America and some islands of the West Indies, they became the leading
slave traders.[149] At one stage the trade was the monopoly of the Royal Africa Company, operating out of London. But, following the loss of the company's monopoly in 1689,[150] Bristol and Liverpool merchants became increasingly involved in the trade.[151] By the late 17th century, one out of every four ships that left Liverpool harbour was a
slave trading ship.[152] Much of the wealth on which the city of Manchester, and surrounding towns, was built in the late 18th century, and for much of the 19th century, was based on the processing of slave-picked cotton and manufacture of cloth.[153] Other British cities also profited from the slave trade. Birmingham, the largest gun-producing
town in Britain at the time, supplied guns to be traded for slaves.[154] 75% of all sugar produced in the plantations was sent to London, and much of it was consumed in the highly lucrative coffee houses there.[152] New World destinations are to London, and much of it was consumed in the highly lucrative coffee houses there.[152] New World destinations are to London, and much of it was consumed in the highly lucrative coffee houses there.[152] New World destinations are to London, and much of it was consumed in the highly lucrative coffee houses.[154] 75% of all sugar produced in the plantations are to London, and much of it was consumed in the highly lucrative coffee houses.[154] 75% of all sugar produced in the plantations are to London, and much of it was consumed in the highly lucrative coffee houses. [154] 75% of all sugar produced in the plantations are to London, and much of it was consumed in the highly lucrative coffee houses. [154] 75% of all sugar produced in the plantations are to London, and much of it was consumed in the highly lucrative coffee houses. [155] New World reached the highly lucrative confee houses the highly lucrative coffee houses. [155] New World reached the highly lucrative confee houses the highly lucrative confee houses. [155] New World reached the highly lucrative confee houses the highly lucrative confee houses the highly lucrative confee houses. [155] New World reached the highly lucrative confee houses the highly lucrative con
and the Dominican Republic) in 1502. Cuba received its first four slaves in 1513. Jamaica received its first shipment of 4000 slaves in 1518. [155] Slave exports to Honduras and Guatemala started in 1526 as part of a Spanish attempt to
colonize San Miguel de Gualdape. By November the 300 Spanish colonists were reduced to 100, and their slaves from 100 to 70[why?]. The enslaved people revolted in 1526 and joined a nearby Native American tribe, while the Spanish abandoned the colony altogether (1527). The area of the future Colombia received its first enslaved people in 1533
El Salvador, Costa Rica and Florida began their stints in the slave trade in 1541, 1563 and 1581, respectively. The first kidnapped Africans were brought to Point Comfort – several miles downriver from the English colony of Jamestown, Virginia – in 1619. The first kidnapped Africans in English North America were classed
as indentured servants and freed after seven years. Virginia law codified chattel slavery in 1656, and in 1662 the colony adopted the principle of partus sequitur ventrem, which classified children of slave mothers as slaves, regardless of paternity. In addition to African persons, indigenous peoples of the Americas were trafficked through Atlantic trade
routes. The 1677 work The Doings and Sufferings of the Christian Indians, for example, documents English colonial prisoners of war (not, in fact, opposing combatants, but imprisoned members of English-allied forces) being enslaved and sent to Caribbean destinations.[156][157] Captive indigenous opponents, including women and children, were
also sold into slavery at a substantial profit, to be transported to West Indies colonies. [158] By 1802, Russian colonists noted that "Boston" (U.S.-based) skippers were trading Africa was the most common source region of Africa, and Portuguese America
(Brazil) was the most common destination. Distribution of slaves (1519-1867)[161] Destination Percent Portuguese America 38.5% British West Indies 13.6% English/British North America / United States 9.7% Dutch West Indies 2.0% Danish West Indies 0.3% Notes: Before 1820, the number of
enslaved Africans transported across the Atlantic to the New World was triple the number of Europeans who reached North and South American shores. At the time this was the largest oceanic displacement or migration in history, [162] eclipsing even the far-flung, but less-dense, expansion of Austronesian-Polynesian explorers. The number of
Africans who arrived in each region is calculated from the total number of slaves imported, about 10,000,000.[163] Includes British Guiana and British Honduras Punishing slaves at Calabouco, in Rio de Janeiro, c. 1822 Recently bought slaves in Brazil on their way to the farms of the landowners who bought them c. 1830 A 19th-century lithograph
showing a sugarcane plantation in Suriname Economics of slavery Slaves processing tobacco in 17th-century, returns for investors in plantations averaged around 6%; as compared to 5% for most domestic alternatives, this represented a 20% profit advantage. Risks—maritime and commercial—were important
for individual voyages. Investors mitigated it by buying small shares of many ships at the same time. In that way, they were able to diversify a large part of the risk away. Between voyages, ship shares could be freely sold and bought. [164] By far the most financially profitable West Indian colonies in 1800 belonged to the United Kingdom. After
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entering the sugar colony business late, British naval supremacy and control over key islands such as Jamaica, Trinidad, the Leeward Islands and Barbados and the territory of British Guiana gave it an important edge over all competitors; while many British did not make gains, a handful of individuals made small fortunes. This advantage was reinforced when France lost its most important colony, St. Domingue (western Hispaniola, now Haiti), to a slave revolt in 1791[165] and supported revolts against its rival British sugar had to be protected to compete against cheaper French sugar. After 1791, the British islands produced the most sugar, and the British people quickly became the largest consumers. West Indian sugar became ubiquitous as an additive to Indian tea. It has been estimated that the profits of the slave trade and of West Indian plantations created up to one-in-twenty of every pound circulating in the British economy at the time of the

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Industrial Revolution in the latter half of the 18th century.[166] Effects World population (in millions)[167] Year 1750 1800 1850 1900 1950 1999 World 791 978 1,262 1,650 2,521 5,978 Africa 106 107 111 133 221 767 Asia 502 635 809 947 1,402 3,634 Europe 163 203 276 408 547 729 Latin America and the Caribbean 16 24 38 74 167 511
America 0.3 0.7 2.1 5.0 6.8 5.1 Oceania 0.3 0.2 0.2 0.4 0.5 0.5 Historian Walter Rodney has argued that at the start of the slave trade in the 16th century, although there was a technological gap between Europe and Africa, it was not very substantial. Both continents were using Iron Age technology. The major advantage that Europe had was in ship
building. During the period of slavery, the populations of Europe and the Americas grew exponentially, while the population of Africa remained stagnant. Rodney contended that the profits from slavery were used to fund economic growth and technological advancement in Europe and the Americas. Based on earlier theories by Eric Williams, he
asserted that the industrial revolution was at least in part funded by agricultural profits from the Americas. He cited examples such as the invention of the steam engine by James Watt, which was funded by plantation owners from the Caribbean. [168] Other historians have attacked both Rodney's methodology and accuracy. Joseph C. Miller has
argued that the social change and demographic stagnation (which he researched on the example of West Central Africa) was caused primarily by domestic factors. Joseph Inikori provided a new line of argument, estimating counterfactual demographic developments in case the Atlantic slave trade had not existed. Patrick Manning has shown that the
slave trade did have a profound impact on African demographics and social institutions, but criticized Inikori's approach for not taking other factors (such as famine and drought) into account, and thus being highly speculative.[169] Effect on the economy of West Africa Cowrie shells were used as money in the slave trade No scholars dispute the harmstand the slave trade as money in the slave trade as money in the slave trade No scholars dispute the harmstand the slave trade as money in the slave trade as money in the slave trade No scholars dispute the harmstand trade No scholars dispute the harmsta
done to the enslaved people but the effect of the trade on African societies is much debated, due to the influx of goods to Africans. Proponents of the slave trade. In the 19th century, European abolitionists, most prominently Dr. David Livingstone,
took the opposite view, arguing that the fragile local economy and societies were being severely harmed by the trade. Slaving guns (Birmingham History Galleries). In the second half of the 18th century, Europeans sold 300,000 rifles a year in Africa, maintaining the endemic state of war in which men, who were taken prisoner, were sold to supply the
demand for slaves.[170] Some African rulers saw an economic benefit from trading their subjects with European slave traders. With the exception of Portuguese-controlled Angola, coastal African leaders "generally controlled access to their coasts, and were able to prevent direct enslavement of their subjects and citizens".[171] Thus, as African
scholar John Thornton argues, African leaders who allowed the continuation of the slave trade likely derived an economic benefit from selling their subjects to Europeans. The Kingdom of Benin, for instance, participated in the African slave trade, at will, from 1715 to 1735, surprising Dutch traders, who had not expected to buy slaves in Benin.[171]
The benefit derived from trading slaves for European goods was enough to make the Kingdom of Benin rejoin the trans-Atlantic slave trade after centuries of non-participation. Such benefits included military technology (specifically guns and gunpowder), gold, or simply maintaining amicable trade relationships with European nations. The slave trade
was, therefore, a means for some African elites to gain economic advantages.[172] Historian Walter Rodney estimates that by c.1770, the King of Dahomey was earning an estimated £250,000 per year by selling captive African soldiers and enslaved people to the European slave-traders. Many West African countries also already had a tradition of
holding slaves, which was expanded into trade brought new crops to Africa and also more efficient currencies which were adopted by the West African merchants. This can be interpreted as an institutional reform which reduced the cost of doing business. But the developmental benefits were limited as long as the
business including slaving.[173] Both Thornton and Fage contend that while African political elite may have been influenced more by what they could lose by not participating. In Fage's article "Slavery and the Slave Trade in the Context of West African History", he notes
that for West Africans "... there were really few effective means of mobilizing labour for the economic and political needs of the State" without the slave trade.[172] Effects on the British economy Further information: Historiography of the British economy Further information: Historiography of the State without the slave trade.[172] Effects on the British economic and political needs of the state without the slave trade.[172] Effects on the British economy Further information: Historiography of the British economy Further information: Historiography of the British Empire § Slavery This map argues that import prohibitions and high duties on sugar were artificially
inflating prices and inhibiting manufacturing in England. 1823 Historian Eric Williams in 1944 argued that the profits that Britain received from its sugar colonies, or from the slave trade between Africa and the Caribbean, contributed to the financing of Britain's industrial revolution. However, he says that by the time of the abolition of the slave trade
in 1807, and the emancipation of the slaves in 1833, the sugar plantations of the British West Indies had lost their profitability, and it was in Britain's economic interest to emancipate the slaves. [174] Other researchers and historians have strongly contested what has come to be referred to as the "Williams thesis" in academia. David Richardson has
concluded that the profits from the slave trade amounted to less than 1% of domestic investment in Britain.[175] Economic historian Stanley Engerman finds that even without subtracting the associated costs of the slave trade (e.g., shipping costs, slave mortality, mortality, mortality of British people in Africa, defense costs) or reinvestment of profits back into
the slave trade, the total profits from the slave trade and of West Indian plantations amounted to less than 5% of the British economy during any year of the Industrial Revolution. [176] Engerman's 5% figure gives as much as possible in terms of benefit of the doubt to the Williams argument, not solely because it does not take into account the
associated costs of the slave trade to Britain, but also because it carries the full-employment assumption from economics and holds the gross value of slave trade profits as a direct contribution to Britain's national income. [176] Historian Richard Pares, in an article written before Williams' book, dismisses the influence of wealth generated from the
West Indian plantations upon the financing of the Industrial Revolution, stating that whatever substantial flow of investment from West Indian profits into industry there occurred after emancipation, not before. However, each of these works focus primarily on the slave trade or the Industrial Revolution, and not the main body of the Williams thesis,
which was on sugar and slavery itself. Therefore, they do not refute the main body of the Williams thesis.[177][178] Seymour Drescher and Robert Anstey argue the slave trade remained profitable in the 1830s
because of innovations in agriculture. However, Drescher's Econocide wraps up its study in 1823, and does not address the majority of the Williams thesis, which covers the decline of the sugar plantations after 1820s, and the subsequent abolition of sugar duties in the 1840s. These arguments do not refute
the main body of the Williams thesis, which presents economic data to show that the slave trade was minor compared to the wealth generated by sugar and slavery itself in the British Caribbean.[179][180] Karl Marx, in his influential economic history of capitalism, Das Kapital, wrote that "... the turning of Africa into a warren for the commercial
hunting of black-skins, signaled the rosy dawn of the era of capitalist production". He argued that the slave trade was part of what he termed the "primitive accumulation of wealth that preceded and created the financial conditions for Britain's industrialisation. [181] Demographics A Linen Market with
enslaved Africans. West Indies, circa 1780 The demographic effects of the slave trade is a controversial and highly debated issue. Although scholars such as Paul Adams and Erick D. Langer have estimated that sub-Saharan Africa represented about 18 percent of the world's population in 1600 and only 6 percent in 1900,[182] the reasons for this
demographic shift have been the subject of much debate. In addition to the depopulation Africa experienced because of the slave trade, African nations were left with severely imbalanced gender ratios, with females comprising up to 65 percent of the population in hard-hit areas such as Angola.[109] Moreover, many scholars (such as Barbara N.
Ramusack) have suggested a link between the prevalence of prostitution in Africa today with the temporary marriages that were enforced during the course of the slave trade. [183] Walter Rodney argued that the export of so many people had been a demographic disaster which left Africa permanently disadvantaged when compared to other parts of
the world, and it largely explains the continued poverty. [168] He presented numbers showing that Africa's population stagnated during this period, while those of Europe and Asia grew dramatically. According to Rodney, all other areas of the economy were disrupted by the slave trade as the top merchants abandoned traditional industries
in order to pursue slaving, and the lower levels of the population were disrupted by the slaving itself. Others have challenged this view. J. D. Fage compared the numbers to the rate of emigration from Europe during this period. In the 19th century alone over 50 million
people left Europe for the Americas, a far higher rate than were ever taken from Africans, or more accurately Africans elites, deliberately let European traders join in an already large trade in enslaved people and that
they were not patronized.[185] As Joseph E. Inikori argues, the history of the region shows that the effects were still quite deleterious. He argues that the African economic model of the period was very different from the European model, and could not sustain such population losses. Population reductions in certain areas also led to widespread
problems. Inikori also notes that after the suppression of the slave trade Africa's population almost immediately began to rapidly increase, even prior to the introduction of modern medicines. [186] Legacy of racism West Indian Creole woman, with her black servant, circa 1780 Walter Rodney states: The role of slavery in promoting racist prejudice and
ideology has been carefully studied in certain situations, especially in the USA. The simple fact is that no people can enslave another for four centuries without coming out with a notion of superiority, and when the colour and other physical traits of those peoples were quite different it was inevitable that the prejudice should take a racist form.[168]
Eric Williams argued that "A racial twist [was] given to what is basically an economic phenomenon. Slavery was not born of racism: rather, racism was the consequence of slavery... made the English Caribbean a frontier of civility where English
(later British) ideas about race and slave labour were ruthlessly adapted to local self-interest...Indeed, the root justification for the system of slavery and the savage apparatus of coercion on which its preservation depended was the ineradicable barbarism of the slave population, a product, it was argued, of its African origins".[188] End of the Atlantic
slave trade Main article: Abolitionism See also: Blockade of Africa William Wilberforce (1759-1833), politician and philanthropist who was a leader of the movement to abolish the slave trade. "Am I not a woman and a sister?" antislavery medallion from the late 18th century In Britain, America, Portugal and in parts of Europe, opposition developed
against the slave trade. David Brion Davis says that abolition for Slavery".[189] In Britain and America, opposition to the trade was led by members of the Religious Society of Friends (Quakers), Thomas Clarkson and establishment Evangelicals
such as William Wilberforce in Parliament. Many people joined the movement and they began to protest against the trade, but they were opposed by the owners of the colonial holdings.[190] Following Lord Mansfield's decision in 1772, many abolitionists and slave-holders believed that slaves became free upon entering the British isles.[191]
However, in reality slavery continued in Britain right up to abolition in the 1830s. The Mansfield ruling on Somerset v Stewart only decreed that a slave could not be transported out of England against his will.[192] Under the leadership of Thomas Jefferson, the new state of Virginia in 1778 became the first state and one of the first jurisdictions
anywhere to stop the importation of slaves for sale; it made it a crime for traders to bring in slaves from out of state or from overseas for sale; migrants from within the United States were allowed to bring their own slaves. The new law freed all slaves brought in illegally after its passage and imposed heavy fines on violators.[193][194][195] All the
other states in the United States followed suit, although South Carolina reopened its slave trade in 1803.[197] Britain banned the slave trade in 1807, imposing stiff fines for any slave found aboard a
British ship (see Slave Trade Act 1807). The Royal Navy moved to stop other nations from continuing the slave trade and declared that slaving was equal to piracy and was punishable by death. The United States Congress passed the Slave trade and declared that slaving was equal to piracy and was punishable by death. The United States Congress passed the Slave Trade Act 1807).
U.S. Constitution barred a federal prohibition on importing slaves for 20 years; at that time the Act Prohibition on importation of Slaves prohibited imports on the first day the Constitution permitted: January 1, 1808. British abolitionism Main article: Abolitionism in the United Kingdom Quakers began to campaign against the British Empire's slave trade
in the 1780s, and from 1789 William Wilberforce was a driving force in the British Parliament in the fight against the trade was not necessary for the economic success of sugar on the British West Indian colonies. This argument was accepted by wavering politicians, who did not want to destroy the valuable and
important sugar colonies of the British Caribbean. Parliament was also concerned about the success of the Haitian Revolution, and they believed they had to abolish the trade to prevent a similar conflagration from occurring in a British Caribbean colony. [198] On 22 February 1807, the House of Commons passed a motion 283 votes to 16 to abolish
the Atlantic slave trade. Hence, the slave trade was abolished, but not the still-economically viable institution of slavery itself, which provided Britain's most lucrative import at the time, sugar. Abolitionists did not move against sugar and slavery itself until after the sugar industry went into terminal decline after 1823.[199] The United States passed
its own Act Prohibiting Importation of Slaves the next week (March 2, 1807), although probably without mutual consultation. The act only took effect on the first day of 1808; since a compromise clause in the US Constitution (Article 1, Section 9, Clause 1) prohibited federal, although not state, restrictions on the slave trade before 1808. The United
States did not, however, abolish its internal slave trade, which became the dominant mode of US slave trading until the 1860s. [200] In 1805 the British Order-in-Council had restricted the importation of slaves into colonies that had been captured from France and the Netherlands. [191] Britain continued to press other nations to end its trade; in 1810
an Anglo-Portuguese treaty was signed whereby Portugal agreed to restrict its trade into its colonies; an 1813 Anglo-Swedish treaty whereby Sweden outlawed its slave trade in five years;
the 1814 Anglo-Netherlands treaty where the Dutch outlawed its slave trade in all British possessions, although slavery itself persisted in the colonies until 1833.[201] Abolitionists after 1807 focused on international
agreements to abolish the slave trade. Foreign Minister Castlereagh switched his position and became a strong supporter of the movement. Britain arranged treaties with Portugal, Sweden and Denmark in the period between 1810 and 1814, whereby they agreed to end or restrict their trading. These were preliminary to the Congress of Vienna
negotiations that Castlereagh dominated and which resulted in a general declaration condemning the slave trade. [202] The problem was that the treaties and declarations were hard to enforce, given the very high profits available to private interests. As Foreign Minister, Castlereagh cooperated with senior officials to use the Royal Navy to detect and
capture slave ships. He used diplomacy to make search-and-seize agreements with all the governments whose ships were trading. There was serious friction with the United States, where the southern slave interest was politically powerful. Washington recoiled at British policing of the high seas. Spain, France and Portugal also relied on the
international slave trade to supply their colonial plantations. As more and more diplomatic arrangements were made by Castlereagh, the owners of slave ships to engage in the slave trade, but the idea of Britain
enforcing American laws was unacceptable to Washington. Lord Palmerston and other British foreign ministers continued the Castlereagh policies. Eventually, in 1842 in 1845, an arrangement was reached between London and Washington. With the arrival of a staunchly anti-slavery government in Washington in 1861, the Atlantic slave trade was
doomed. In the long run, Castlereagh's strategy on how to stifle the slave trade proved successful. [203] Prime Minister Palmerston detested slavery, and in Nigeria in 1851 he took advantage of divisions in native politics, the presence of Christian missionaries, and the maneuvers of British consul John Beecroft to encourage the overthrow of King
Kosoko. The new King Akitoye was a docile non-slave-trading puppet. [204] British Royal Navy's West Africa Squadron, established in 1808, grew by 1850 to a force of some 25 vessels, which were tasked with combating slavery along the African coast. [205] Between 1807 and 1860, the Royal Navy's Squadron seized approximately
1,600 ships involved in the slave trade and freed 150,000 Africans who were aboard these vessels. [206] Several hundred slaves a year were transported by the navy to the British colony of Sierra Leone, where they were made to serve as "apprentices" in the colonial economy until the Slavery Abolition Act 1833. [207] Capture of slave ship El Almirante
by the British Royal Navy in the 1800s. HMS Black Joke freed 466 slaves. [208] Last slave ship to the United States Even though it was prohibited, after and in response to the North's reluctance or refusal to enforce the Fugitive Slave Act of 1850, the Atlantic slave trade was "re-opened by way of retaliation". [citation needed] In 1859, "the trade in
slaves from Africa to the Southern coast of the United States is now carried on in defiance of Federal law and of the Federal Government."[209] The last known of Mobile, Alabama.[210] The Africans on board were sold as slaves;
however, slavery in the U.S. was abolished five years later following the end of the American Civil War in 1865. Cudjoe Lewis, who died in 1935, was long believed to be the last survivor of Clotilda and the last survivor of Clotilda outlived
him, Redoshi (who died in 1937) and Matilda McCrear (who died in 1940).[212][213] However, according to Senator Stephen Douglas, Lincoln's opponent in the Lincoln-Douglas debates: In regard to the slave trade, Mr. Douglas stated that there was not the shadow of doubt but that it had been carried on quite extensively for a long time back, and
that there had been more slaves imported into the Southern States during the last year [1858] than had ever been imported before in any one year, even when the slave trade was legal. It was his confident belief that over 15,000 slaves had been brought into this country during the past year. He had seen, with his own eyes, three hundred of these
recently-imported, miserable beings, in a slave-pen in Vicksburg, Mississippi, and also large numbers at Memphis, Tennessee. [214] Brazil ends the Atlantic slave trade was Brazil in 1831. However, a vibrant illegal trade continued to ship large numbers of enslaved people to Brazil and also to Cuba until
the 1860s, when British enforcement and further diplomacy finally ended the Atlantic slave trade [citation needed] In 1870, Portugal ended the last country to import slaves was Brazil. In Brazil, however, slavery itself was not ended until 1888, making it the last country in the Americas to end involuntary
servitude. Economic motivation to end the slave trade The historian Walter Rodney contends that it was a decline in the profitability of the triangular trades that made it possible for certain basic human sentiments to be asserted at the decision-making level in a number of European countries—Britain being the most crucial because it was the greatest
carrier of African captives across the Atlantic. Rodney states that changes in productivity, technology, and patterns of exchange in Europe and the Americas informed the decision by the British to end their participation in the trade in 1807.[citation needed] Nevertheless, Michael Hardt and Antonio Negri[215] argue that it was neither a strictly
economic nor moral matter. First, because slavery was (in practice) still beneficial to capitalism, providing not only an influx of capital but also disciplining hardship into workers (a form of "apprenticeship" to the capitalism providing not only an influx of capital but also disciplining hardship into workers (a form of "apprenticeship" to the capitalism, providing not only an influx of capital but also disciplining hardship into workers (a form of "apprenticeship" to the capitalism, providing not only an influx of capital but also disciplining hardship into workers (a form of "apprenticeship" to the capital but also disciplining hardship into workers (a form of "apprenticeship" to the capital but also disciplining hardship into workers (a form of "apprenticeship" to the capital but also disciplining hardship into workers (a form of "apprenticeship" to the capital but also disciplining hardship into workers (a form of "apprenticeship" to the capital but also disciplining hardship into workers (a form of "apprenticeship" to the capital but also disciplining hardship into workers (a form of "apprenticeship" to the capital but also disciplining hardship into workers (a form of "apprenticeship" to the capital but also disciplining hardship into workers (a form of "apprenticeship" to the capital but also disciplined hardship into workers (a form of "apprenticeship" to the capital but also disciplined hardship into workers (a form of "apprenticeship" to the capital but also disciplined hardship into workers (a form of "apprenticeship" to the capital but also disciplined hardship into workers (a form of "apprenticeship" to the capital but also disciplined hardship into workers (a form of "apprenticeship" to the capital but also disciplined hardship into workers (a form of "apprenticeship" to the capital but also disciplined hardship into workers (a form of "apprenticeship" to the capital but also disciplined hardship into workers (a form of "apprenticeship" to the capital but also disciplined hardship into workers 
Hardt and Negri as an "ideological" apparatus in order to eliminate the sentiment of guilt in western society. Although moral arguments did play a secondary role, they usually had major resonance when used as a strategy to undercut competitors' profits. This argument holds that Eurocentric history has been blind to the most important element in
this fight for emancipation, precisely, the constant revolt and the antagonism of slaves' revolts. The most important of those being the Haitian Revolution. The shock of this revolution in 1804, certainly introduces an essential political argument into the end of the slave trade, which happened only three years later.[citation needed] However, both
James Stephen and Henry Brougham, 1st Baron Brougham and Vaux wrote that the slave trade could be abolished for the benefit of the British colonies, and the latter's pamphlet was often used in parliamentary debates in favour of abolition. William Pitt the Younger argued on the basis of these writings that the British colonies would be better off, in
economics as well as security, if the trade was abolished. As a result, according to historian Christer Petley, abolitionists argued, and even some absentee plantation economy". William Grenville, 1st Baron Grenville argued that "the slave population of
the colonies could be maintained without it." Petley points out that government took the decision to abolish the trade "with the express intention of improving, not destroying, the still-lucrative plantation economy of the British West Indies." [216] Legacy African diaspora House slaves in Brazil c. 1820, by Jean-Baptiste Debret The African diaspora
which was created via slavery has been a complex interwoven part of American history and culture.[217] In the United States, the success of Alex Haley's book Roots: The Saga of an American Family, published in 1976, and Roots, the success of Alex Haley's book Roots: The Saga of an American Family, published in 1976, and Roots, the success of Alex Haley's book Roots: The Saga of an American Family, published in 1976, and Roots, the success of Alex Haley's book Roots: The Saga of an American Family, published in 1976, and Roots and Increased
interest and appreciation of African American community. [218] The influence of these led many African Americans to begin researching their family histories and making visits to West Africa. For instance, for the essence of the role played by Bono Manso in the Atlantic slave trade, a road sign has been raised for Martin
Luther King Jr Village at Manso, presently in Bono East region of Ghana. [219] In turn, a tourist industry grew up to supply them. One notable example of this is through which African Americans can symbolically "come home" to Africa. [220] Issues of dispute
have however developed between African Americans and African Americans and African authorities over how to displaying such sites sensitively, but instead treating them as a commercial enterprise. [221] Liberia Main articles: Committee for
the Relief of the Black Poor and American Colonization Society In 1816, a group of wealthy European-Americans, some of whom were abolitionists, founded the American Colonization Society with the express desire of sending liberated African-Americans to West Africa. In 1820, they sent their first ship to
[224] African-American abolitionist James Forten immediately rejected the ACS, writing in 1817 that "we have no wish to separate from our present homes for any purpose whatever". [225] African-American abolitionist Frederick Douglass stated: The savage chiefs of the western coasts of Africa, who for ages have been accustomed to selling their
captives into bondage and pocketing the ready cash for them, will not more readily accept our moral and economical ideas than the slave traders of Maryland and Virginia. We are, therefore, less inclined to go to Africa to work against the slave traders of Maryland and Virginia. We are, therefore, less inclined to go to Africa to work against the slave traders of Maryland and Virginia. We are, therefore, less inclined to go to Africa to work against the slave traders of Maryland and Virginia.
in the Atlantic slave trade. [228] Luc Gnacadja, minister of environment and housing for Benin, later said: "The slave trade is a shame, and we do repent for it." [229] Researchers estimate that 3 million slaves were exported out of the Slave Coast bordering the Bight of Benin. [229] Denmark Denmark had foothold in Ghana for more than 200 years and
Islands during 250 years and made good money on them, but when we had to pay wages, we sold them instead, without even asking the inhabitants (...) That really wasn't a decent thing to do. We could at least have called a referendum, and asked people which nation they wanted to belong to. Instead we just let down the people." [231]:69 France On
30 January 2006, Jacques Chirac (the then French President) said that 10 May would henceforth be a national day of remembrance for the victims of slavery in France, marking the day in 2001 when France passed a law recognising slavery as a crime against humanity. [232] Ghana President Jerry Rawlings of Ghana apologized for his country's
West Indies, the Dutch government expressed "deep regret and remorse" for the involvement of the Netherlands in the Atlantic slave trade. The Dutch government expressed "deep regret and remorse" for the involvement of the Netherlands in the Atlantic slave trade. The Dutch government expressed "deep regret and remorse" for the involvement in the Atlantic slave trade.
litigation for monetary compensation by descendants of the enslaved. [233] Nigeria In 2009, the Civil Rights Congress of Nigeria has written an open letter to all African chieftains who participated in trade calling for an apology for their role in the Atlantic slave trade: "We cannot continue to blame the white men, as Africans, particularly the
slave trade."[234] United Kingdom On 9 December 1999, Liverpool City Council passed a formal motion apologizing for the city's part in the slave trade. It was unanimously agreed that Liverpool acknowledges its responsibility for its involvement in three centuries of the slave trade. The City Council has made an unreserved apology for Liverpool's
involvement and the continual effect of slavery on Liverpool's black communities. [235] On 27 November 2006, British Prime Minister Tony Blair made a partial apology for Britain's role in the African slavery trade. However African rights activists denounced it as "empty rhetoric" that failed to address the issue properly. They feel his apology stopped
shy to prevent any legal retort. [236] Blair again apologized on 14 March 2007. [237] On 24 August 2007, Ken Livingstone (Mayor of London) apologized publicly for London's role in the slave trade. "You can look across there to see the institutions that still have the benefit of the wealth they created from slavery," he said, pointing towards the financial
district, before breaking down in tears. He said that London was still tainted by the horrors of slavery. Jesse Jackson praised Mayor Livingstone and added that reparations should be made. [238] United States On 24 February 2007, the Virginia General Assembly passed House Joint Resolution Number 728 [239] acknowledging "with profound regret
the involuntary servitude of Africans and the exploitation of Native Americans, and call for reconciliation among all Virginians". With the passing of that resolution, Virginia became the first of the 50 United States to acknowledge through the state's governing body their state's involvement in slavery. The passing of this resolution came on the heels of
the 400th-anniversary celebration of the city of Jamestown, Virginia, which was the first permanent English colony to survive in what would become the United States. Jamestown is also recognized as one of the first slave ports of the American colonies. On 31 May 2007, the Governor of Alabama, Bob Riley, signed a resolution expressing "profound
regret" for Alabama's role in slavery and apologizing for slavery's wrongs and lingering effects. Alabama is the fourth state to pass a slavery apology, following votes by the legislatures in Maryland, Virginia, and North Carolina. [240] On 30 July 2008, the United States House of Representatives passed a resolution apologizing for American slavery and
subsequent discriminatory laws. The language included a reference to the "fundamental injustice, cruelty, brutality, and inhumanity of slavery". The news was
welcomed by President Barack Obama. [242] See also Atlantic slave trade Colston Indian Ocean slave trade Eristol slave trade Evigence UK) Edward Colston Indian indenture system Indian Ocean slave trade Evigence UK) Edward Colston Indian indenture system Indian Ocean slave trade Evigence UK) Edward Colston Indian indenture system Indian Ocean slave trade Evigence UK) Edward Colston Indian Ocean Slave 
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 wnereor follows in its place; and one of them, viz. Sampson, was slain in fight, by some scouts of our praying Indians, about Watchuset; and the other, Joseph, taken prisoner in Plymouth Colony, and sold for a slave to some merchants at Boston, and sent to Jamaica. but upon the importunity of Mr. Elliot, which the master of the vessel related to him
was brought back again, but not released. His two children taken prisoners with him were redeemed by Mr. Elliot, and afterward his wife, their mother, taken captive, which woman was a sober Christian woman and is employed to teach school among the Indians at Concord, and her children are with her, but her husband held as before, a servant;
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