



## Slaves and slavery, The Conducts of the Slave Trade And Some Modern Forms of Slavery which are Interrelated In Southern Cameroons and Eastern Nigeria from 1800 to 1961

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### ABSTRACT

This article has as objective to know actually who were slaves or what characterise someone as slave. Here, we should understand that slave trade was an economic activity, so it is also for us to show how slaves practice or were us in slavery which is an action committed by them or him who is under bondage or hardship, and difficult situation. Additionally, the conduct of slavery could be analysing in several domains of which indicate the manner of transportation, Life Expectancy, searching and capturing the slaves and keeping them in slave settlements were the ways they were kept, fed and control. More so, their means of transportation, settlement and others. After all, the above mention people realise that it was very brutal as many slaves lost their lives which was against religious will as such abolishing the existence of slave and slavery, all that surround this actions and slave trade became imminent. But since human force was still needed in this trade processes some other form of slavery and it contact was register or came into function and existed in the world society depending the area of origin. At this juncture in the modern period other forms of slavery and slaving activities resurfaced such as flogging, marriage inconveniences, which we call the modern forms of slavery and slave trade or modern and contemporary forms of enslavement. The methods used to gather material to develop this work has been the following. We base our research on oral, published and archives materials. Also, we successfully diagnose and bring out as result that slaves were gotten through wars and others means and many of them suffered in vain which brought about it abolition. Finally, another advance level of slavery future around which needed to be redress, faced or counter attack as time goes by or moved on.

**Keywords:** *Slaves, characterise, practice, slavery, modern, contemporary, forms, abolition, enslavement, historical knowledge, successfully, counter attack.*

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### INTRODUCTION

Southern Cameroons and Eastern Nigeria found in West Africa with several outlets into the Atlantic coast from Douala, Wouri river to the Bight of Benin and Biafra; the Niger delta estuaries. Though internal trade on slaves and other commodities were exported, slaves too became articles of exchange. Captives seized in wars and raids were often redistributed among the armies responsible for capturing them. This often took place in the interior. Captives seized from shipping points were usually exported for this reason, since these slaves could be much difficult to manage because of their local origin. The areas that were not strong in slavery and slave trade came as was a result of lack of a mode of organization. That means, a government that could impose a system of law over a wider periphery. This acted thus as an obstacle in preventing the steady increase in the number of slaves, which ran along way the huge dimensional arrangement from merchants. The sales of these slaves to foreign merchants from North Africa, Europe or distant places with Africa offered a profitable exchange, even when prices were relatively low. It was better to sell people who knew too much about the area and to sell replace them with other slaves purchased from the interior [1]. Trade on slaves was well organized in Eastern Nigeria and Southern Cameroons and the trade was well planned. Here, the question ask is What is the meaning of slaves and slavery, what are the conduct of slavery and what are the modern and contemporary forms of slavery and slave trade? To answer, this question it will be interesting to look at the words Slaves and slavery, The Conducts of the Slave Trade In Southern Cameroons and Eastern Nigeria before 1940, and Some Modern Forms of Slavery which are Interrelated from 1884 to 1957.

### I-Slaves and slavery

In Cameroon, about two hundred years ago, millions of our ancestors were slaves. What actually does not mean to be a slave? However, today we can hardly imagine it. If with some animals like goats, pigs' dogs, cats we best know we can

<sup>1</sup>Lovejoy, P E, *Transformation in Slavery: A History of Slavery in Africa*, Second Edition. Cambridge, Cambridge University Press, 2000. p.91.

kill them or sell them or give them out, away or gift. Nobody can question our right to do so because the great is our own property. Worth of note, naturally the animals cannot complain. Actually, this painted the image of what happened to human beings like ourselves, men, women, boys and girls. They were flogged, with chained, sold or even killed if their masters became angry. The beaten given to them was messlessly done [2].

Another glaring area where we find slaves and slavery could be viewed when Europeans came to the coastal Cameroons. The Botanical Garden, “jungle village” was initially used as a wrestling ground, plays presentation, comedian played ground and amusement spot. European slavers, bought slaves and used them for their entertainment. Usually, men and young boys often stage concert and dances of African type; southern Cameroons traditional dance which kept the slavers or merchants at home. Mostly women were used as comedians that actions, words and dancing styles go a long way to keep the Europeans alive [3].

Normally, it became exasperated to slaves caught during wars, or seen as witches and wizards. This people became traditional criminals which many were dragged from north-eastern Nigeria to the Mediterranean coast of Africa. Also, some of these slaves underwent tedious journeys down the coast passing through many tracks crossing rivers and climbing difficult topography; hills and mountains on the savannah region. Moreso, going through meandering roads and the cross river to the Ibibio not learning out the Rio del rey district of Mamfe. Some from the Bakweri, Barundo, Bakundu and Bakossian went through canoes down the Meme and Mongo River as well as those of the Douala that descended down the Wouri River. Most of them are, in slavery with chains and whip scale on their bodies moving bare bodies and led by donkeys and intermediaries [4].

Furthermore, Engelbert Mveng made references to portorage during the colonial periods. The Germans who came and decided to broke the middleman monopoly. Among others, Zintgraff travelled to the extent of Yola in northeastern Nigeria. The Germans abolished slavery and slave trade. This could be the reason that Cameroonians were used as porters and carriers during the colonial period under the Germans. They carried the cargoes or goods of the German colonial master to their various destinations. In case of stubbornness by refusing to carry the German colonial masters lodges led to harsh punishment under the sun on chains [5].

Another glaring case or situation where we see the slaves and slavery was when the Germans explorer Gustav Nachtigal, between 1863-1873 visited Borku Kanem, Bornu and the Kotoko region of north Nigeria and Cameroon. The French led by Maitre and Rison linked Niger to the Benue rivers arriving Yola August 18, 1892 which they extended to Garoua and Ngaoundere. Furthermore, the Swedes, Danes, Swiss, Poles, British and others had been to Cameroon. It became very difficult for them to advance in their studies of the 1862-1942, Sir Richard Burton, Knut Wilhelm Knutson 1857-1930 and Stefan Sczole Rogozinski, they sold lands to the Germans the said George Waldau. Richard, a British consul at the Bight of Biafra and the Island of Fernandopo Po who wrote a large voluminous book title Abeokuta and the Cameroon mountains (1885), one of the explorers who climb the Cameroon Mountains, in 1861-1862. Knut lived among the Bakweri with his colleagues between 1883-1896 which he returns after haven bought lands with the Bakweri.

The various explorers who came to Cameroon took some Cameroonian slaves; young men and boys who led them attain their objectives. Some of these slaves were in charge of domestic jobs. Furthermore, in 1882, a polish under Russians sponsorship Rogozinski accompanied by Leopold Janikowsky acquired the Island of Mondeleh which he bought for 55 Eros from the Wovea people. He exploited the Mongo Rivers and Bakundu country. With the assistant of slaves, they visited Gabon in July 1884. Due to conflict in the returned. Germans presence changed their course. They struggle to gain Bota and Victoria, but they returned home in 1887. They sided them as domestic servant and forest warriors during their stay in Cameroon.

Like in the Congo where slaves usually carried European missionaries into the hinterland so too was the case at the coastal milieu of Cameroon. They visited the coastline of Cameroon which initially they set off for Africa on 13 October 1840; these were the Baptist under Joseph Merrick. Along the Niger Delta ignited Dr. G.K Prince and Rev. Tom Clark to join the Niger expedition before landing in Cameroon. The British naval squadron checked external slavery and slave trade. Internally, by 1827-1840 domestic slavery and trade still maneuvers in the territories. The indigenous peoples like Cooper and his family provided homes to reliable slaves, while king William of Bimbria generously offered land to the missionaries. They were many missionaries’ bodies with their institutions and organizations that went hence the Baptist

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<sup>2</sup> Wikipedia <http://www.scolarblogger.net/blog/d/d88c/up-content/upload/2009/02>

<sup>3</sup> Tchuenkam Motchadjio, Michelle Arlette, « Le statut de L’esclave dans les Sociétés des Eastern Grassfields de l’Ouest-Cameroun et dans les Antilles françaises à la lumière du Code Noir de 1685 (du XVIIe au XXe siècle) », Thèse en Master II, en Histoire, Université de Dschang, 2009/2010. p. 72.

<sup>4</sup> Tchuenkam Motchadjio Michelle Arlette, « le Statut De l’esclave dans les sociétés des... » p.54.

<sup>5</sup> Ibid, p. 75. Jeremy Ball, *The Atlantic Slave Trade ...*, P.27. and Engelbert Mveng, *Histoire du Cameroun*, Tome... P.76.

first, the Presbyterian next and finally the Catholics. These made the actions of slaves and slavery in Cameroon and Nigeria.

## **II. The Conducts of the Slave Trade In Southern Cameroons and Eastern Nigeria before 1940.**

Due to some number of reasons the slave trade took a pattern among which was the cowrie shell of the Indian Ocean brought in perhaps as replacement for local shell currencies that had existed in the part of West Africa like southern Cameroons and Eastern Nigeria. This tender value helped relay slaves from the interior into the coastal outlets. The advancement of this studies move along way to show the process in which slaves left the hinterland after having been caught until it final voyage through the Atlantic middle passage, hence conducting of slaves from, within and to the coastlines of southern Cameroons to Eastern Nigeria. The stages examine starts with the capturing of the slaves, settlements of the slaves, life expectancy, transportability to the various coast lines and finally the shipment of these slaves to the new world via the Atlantic Ocean [6].

### **A. Searching and Capturing of slaves in the 19<sup>th</sup> Century.**

Violence was part or characteristics of the inhuman trade especially during the period of acquisitions from the interior as Slaves were search and captured for sales. The Chambas descended as a result of the Jihad which part of the Balis finally settle around the Julun as such became connected in eastern Nigeria hence some became slaves. This was the 5<sup>th</sup> group led by Loya Garbosa with several Settlements such as Donga, Suntai and Tissa thus known as Benue Chambas. This was a typical of the region of Yola and the Nupe and Julun. The wars that were waged were for a target. The slaves to be captured were to go a long way to America such as Olaudah Equiano from the Iboland and Crowther Ajayi of the Yorubaland all in Nigeria, the first left for America and return while the second was rescued by the British Naval squadron off the shores of sierra Leone for America. Here the Europeans could trace the stage outside that dealt with the discovery of America in the 15<sup>th</sup> century influence history of slavery. The European later inhabited the New World. From then they began to work in gold and silver mines. Later, they operated plantations and cultivated sugar, tobacco, cotton, ginger, coffee and other tropical crops. Red Indian was forced to work in plantations, but the red Indians were not strong enough. They could not withstand the hard working conditions and poor diet or food. It was discovered in later 19<sup>th</sup> Century that the Negroes had a physical stamina even four times stronger than that of the red Indians. This marked the start of the search of slaves from Africa with the involvement of Mamfe, Victoria, Calabar and the Rio del ray and Northern Eastern Nigeria. Slaves were captured in these regions which need a place for their safe keeping. The slaves opened up slave quarters like that of the Banyang and Yola. These quarters are also called settlements or rumdi [7].

### **B-Slave Settlements from 1918 to 1926**

According to Paul E Lovejoy, some details studies of a small village adjacent to the city of kano reveals that slave owner amounted to thirteen, possessed hundreds of slaves among them and that the majority of these owners were nonresident planters who lived in the city of kano. Additionally, several estates farm were owned by the Kano and katsina by rich men, although it is likely that merchants owned the greatest number of plantations [8].

Rural title-holders in Yola, and Adamawa had around thirty slaves though some wealthy individuals had one hundred or more. At Yola during the nineteenth century the most great dignitaries like the Galdima, waziri, kaigama each had in his possession between 50 to 200 slaves in two out of four dumde situated distance from yola at the suburb because of strategique reasons, many fulbe of yola had slave that described the lamibe with 1000 slaves, five dumde and more than 100 concubines. The Yola and environ had mainly thickly populated, by slaves. According to economic dimension this population went along way to increase grain production in the entire zone or area. Some historians like Catherine had evoked fact to show that about 1000 basket was produced annually by slaves which surpassed that of the present nowadays workers. Most of these slaves settlement like that of the Mamfe region was not introduced to anchored slaves on permanent bases like those of Yola in northern Nigeria . They kept slaves for economic, social and political reasons.

When the colonial masters came the lamido made personal visit to the mission occupied by missionaries, while in the past the slaves merchant, galadima, waziri and lamido usually stray away, they requested an accepted audience with the lamidate ruler in order to discuss cases of runaway slaves. this latter was now willing to call on them. In the case of all slave ownership the lamidate, the lamido struggled to maintain control over his slaves by and close to the end of the

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<sup>6</sup> Lovejoy, P. E, "The Impact of the Atlantic Slave Trade on Africa: A Review of the Literature." In, *Journal of African History*, Vol. 30, No. 3, 1989, pp. 365-394.

<sup>7</sup> Fonge Henry, *Africa yesterday and today* ...p.36, Sehou Ahmadou, "L'Esclavage Dans Les Lamidats de L'Adamaoua (nord-cameroun) du debut xixe A la fin du xxe Siècle." Ph.D. Dissertation, University of Yaoundé I, Yaoundé, 2010.p.290 and 460.

<sup>8</sup> Paul E. Lovejoy, *The Characteristics of Plantations* ...p.127.

colonial period. Finally it was here that slave Settlement or Settlements of Slaves began to disappear in Yola and the Adamawa [9].

Furthermore in the Mamfe region there were specific centers of slave settlement which today are markets such as Ebuensuk, Tali and kembong, while in Nigeria, slave settlement was spacially located at the Benue-Calabar and the port of Bonny, slaves from the grass field passed through kindem and subes ,wekikum and lekeng before there were later transferred to the south at the rio del ray, Bight of the Biafra and Bight of Benin as the water shell in the transatlantic slave trade. That slave settlement in each anchored about 11000 to 12,000 slaves. According to the estimation of David Northup that entails; about 20,000 slaves exportation while Joseph kizerbo estimation that amounted to 22,000 and both accepted that 16,000 slaves originate from the Igbo land has got some additional number. This is due to the fact that if 178 000 slaves can be nurse in the Yola region, most of these slaves descended via the Benue to the Niger river then coupled with the number that leave the grass field annually of about 50, 000, when divided into two 25,000 might leave the coastal Douala, Victoria and Rio del ray to the America. The additional slaves that took the path Bangwa-banyang – casaba are surpassed an estimation of 30,000 slaves hence the increased ties with Paul E Lovejoy estimate in the whole of West Africa. Martin Klein in his article studying the history of those who would rather forget: oral history and the experience of slavery. Give a signal of lost statistics which became difficult to reveal. However slaves settlement “creation of slaves village or settlement: the Banyang country is notable for the slave settlement which they created to settle slaves on permanent basis ...areas that acted like attachment centers had increased in population. Also, restored confidence led to intertribal messages; and Bonny on the river Bonny, and Calabar on the cross river” [10].

Trade was the major concern of these city states, it had it trade connections. That Bonny was able to export as many as 20,000 slaves yearly and about 16000 of these slaves coming from the heart of Ibo land where there were organized slaves fairs in Bonny and the town was also one of the centers of salt production in the Niger delta. European paid for slaves, salt and palm oil with guns, powder, machetes cloths, irons, crockery [11].

The slave settlement was made up or grouped such as A B C and others as distinguish by E S D Fomin and V J Ngoh in slave settlement as they precise and indicates. The type “A” consisted of slave settlement that belonged to all the freeborn villagers. Noticeable is the fact that each Banyang village has at least one slave village. Towns had at least two or three slave villages. The type A village with slave are counted little with few slaves. Elders, middlemen and heads in the villages often keep this type of settlement. Some contacted said, actually it is very difficult for an outsider to determine the side or slaves in the “A“ settlement unless you meet those freeborn who knows them very well. The administration depended from the main town. these class of settlement indicates the little out of the majority who had struggle to displaced themselves as slaves but still are stain by their destiny but leave in the midst of the freeborn and follow what they do with no opinion for suggestions. The slaves don’t have their government but remain silent and linked to their owners and masters. The number of slaves as estimated by the colonial administration amount and is classified as follows. An adult male slave 419 to 600, total number of slaves including children and women in the same report was put at 2,600. In the report the estimate was 428 giving a percentage of 80%. The following table best describe this schedule statistic in the Mamfe area [12].

**Table:** Estimation of slaves in the settlement “A”

|         |      |      |
|---------|------|------|
| Anyang  | 1918 | 24   |
| Banyang | 1918 | 185  |
| Boki    | //   | 40   |
| Ekoi    | //   | 11   |
| Keaka   | //   | 148  |
| Obang   | //   | 20   |
| /       | 1926 | 1360 |

**Source:** E S D Fomin and V J Ngoh, *Slave Settlements in the Banyang Country* ...pp.22-24.

From the above statistics from 1918-1926 errors could be registered, the real amount was not well known because at this period colonial government were fighting against slavery and slave trade. That gives the reasons why the noted registration was not well taken. Fluctuation existed below and above one hundred slaves [13]. According to interview

<sup>9</sup> Marte Bogen Sinderud Maccube, “Laamiido royal Slavery in Ngaoundere, northern Cameroon 1900-1960,” University of islo, 2007 .p.307.

<sup>10</sup> John Tazifor Tajoche, *Cameroon History in the 19<sup>th</sup> and 20<sup>th</sup> Centuries*...p.46 and 58.

<sup>11</sup> J.O Sagay and D A Wilson, *Africa: A Modern History (1800-1975)*...Pp.113-115.

<sup>12</sup> These fact is got from the annual report of 1926 and also found in E S D Fomin and V. J. Ngoh, *Slave Settlements in the Banyang Country* ...pp.22-24.

<sup>13</sup>E S D Fomin and V J Ngoh, *Slave Settlements in the Banyang Country* ...p.23.

granted to some informant, slaves amounted more than 17000 including, slaves for export and import .the Germans plantations anchored slaves under forced labor this raised the number given by the informant [14]. The estimate before 1918 had been estimated ahead. Slave settlement was established and highly connective to one another from the grass field to Mamfe region and to Benue cross-river at Calabar and Bonny some slaves settled with the chiefs and his family known as house system while in Mamfe region (Banyang) type A and B settlement existed. Some of the types A were kesem Mbinjong, kesem Akabe and kesem Besong Abang called after the town or village which they belonged. For example, mesing was the main slave quarter of Tali 1 and Meseng was the slave quarter of bakebe which was later transferred to the present site of Bakebe. The Type A has eventually absorbed the freeborn town and had met with the major road junction to kumba and lebialem which had actually made things difficult to give a standard amount of slave population. But, with the increased in population and the mixture of people of different ethnic groups coupled with intermarriages, the slave population decent had increased unknowingly. Some towns like Bakebe had grown larger because of slave present and contribution. According to Fomin and Ngoh the “location” had led to development of the town. Kima is now the head of the town, very wealthy but no one knows if they were from slave birth or not [15].

As of what concerns the “B” type settlement; some important prominent individuals or economist, social and political portfolios quartered their slaves in settlements out of the collectives ones in the entire village. John Tazafor drew some pictures about the notion and nature of slaves quarters in the village and towns. a great personage constructs his slave quarter beside his home or residence, for easy interaction and exploitation. “many slave masters interacted socially with their slaves and wanted the slave quarter to be as near them as possible.” The slaves had much liberty and mingled in death celebration and marriage ceremonies in their masters house. The estimate within a duration of 10years made up 30000 slaves [16].

The type “C” as ESD Fomin and V J Ngoh claimed was the private. This was just for prestigious purposes. Those who own this type was prove of his richness to take care of the slaves and his household. some of these slaves stayed with the owners but either behind or besides but entered the house when need arise and when necessary. all what we should understand here is that as E S D Fomin noted was that of the kesem Tata Biatung in Asom and kesem Mfombenyong in upper Banyang named, after they took names of the masters death or alive [17].

A global form or type of settlement in the entire southern Cameroon was the Cameroon Development Cooperation introduced by the colonial masters in the names camps. Many grass landers from the Bamenda region migrated and settled in this camp forcefully to work in the plantation. These plantations are like tiko, limbe, muyuka, lobe and others. According to interview granted to some C.D.C workers in limbe said, the camp is an advance settlement for slaves. Their parent leaves in slavery under force labour from the Germans and when they died some of their children were taken to work still in bondage. Their work entails a lot of sacrifices and on very low salaries which they could not coup-up with their basic needs [18]. The cry of these people had something to do with life expectancy [19].

### C- Life expectancy.

Slave business in some 400 years ago under the pressure of the Atlantic slave trade greatly excavated the continents and destroys the economic system put in place or implemented by the ancestors. This great deal was never determined during the slave trade days. A slave could be seen now and in the next minute dead. Some stayed long or well, because their masters took and gave them good leaving conditions. While some died because they were badly treated or rough handled by their masters in misery, pain and suffering which was the general characteristics or this ritual actions [20]. Men, women and children slave lost their lives on their journey to the coast; hunger, chain on neck and legs attached with sticks from one slave to another on a long, straight line stressed up several who died [21].

The coastal middlemen went into the interior and dealt with local chiefs...these slaves were put in chains dragged down to the coast and sold to the slave dealers. On the coast the slave were shut up in forts and barracoons ready for

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<sup>14</sup> Ibid [interview with Nkim Emedins Etchu and Eyong Sylvanus Orock Oben]

<sup>15</sup> E S D Fomin and V J Ngoh , *Slave Settlements in the Banyang Country* ...p.24.[The first settlement of the type “A” was born down by the freeborn because , it was too close to the town of the freeborn did not want the closeness and amalgamation of the slaves and freeborn towns] J O Sagay and D A Wilson, *Africa : A Modern History (1800-1975)*,pp.113-115.

<sup>16</sup> Interview with Nkim Emedins Etchu and Eyong Sylvanus Orock Oben

<sup>17</sup> E S D Fomin and V J Ngoh, *Slave Settlements in the Banyang Country* ... pp.26-27.

<sup>18</sup> Interview with Mr Titang Jonathan , Limbe ,July 10<sup>th</sup> 2011 and Mr Shiy Augustin Berynyuiy.[these informant gave the name of these settlements as settlements “A”plus resistance

<sup>19</sup> The estimated slaves in forced labour in german plantation till present had surpassed the population 800,000, 1914-1961 the Bali Nyonga with a population of 23,000 could not be amalgamated with its hostile wedikum neighbours whom they had controlled and exploited especially during the germans occupation of the area.

<sup>20</sup> Interview with Mr Obi Samuel Uche at Mamfe on the 13<sup>th</sup> March 2008.

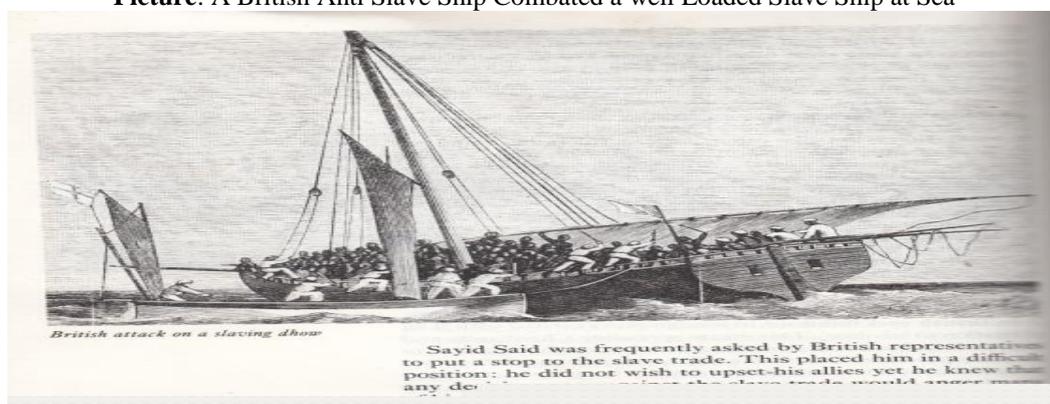
<sup>21</sup> Interview with Mr Obi Samuel Uche, at Mamfe, on the 13<sup>th</sup> of March 2008.

shipment. They usually branded or marked with red-hot iron instruments as a sign of identification, this caused untold pain. The slaves within started their miserable journey through the middle passage to America. They were packed in ship in such a way that each slave had a space of only 30cm by 1.8 m. In this congestion many of them died in transit [22]. Therefore, Slavery and Slave Trade carries a lot of sympathy and melancholic actions since humanity was messlessly ill-treated and degraded to no value of importance [23].

#### D. Transportability of slaves 1802 to 1900.

Bonny trade canoes usually goes up the river Niger at the confluence zone, the cross river and the river Manyu to catch, buy, and carry their slaves. Each boat was capable of carrying 120 persons, sailed for these fairs accompanied by arm men. Canoes carrying 140 persons each followed them and often had a gun of large caliber mounted on the bow. It has been estimated that Bonny had as many as 20000 inhabitants whom were traders [24]. From the Akwaya area transportation was by land because the rivers had fast rapid flows at the middle course. The grass field areas to Mamfe, slave transportation was by lands. All slaves were accompanied with intermediaries with guns to shut at any slave said to be stubborn. Guns were also used to fight against anti-slave opponents. For example in 1832, a slave ship called "Regulo" was discovered by a British war ship in Bonny, Nigeria while it was loaded with slaves. Similar affair happens in Eastern part of Tangayika, Zanzibar. The slavers dealers retreated, threw out over board the slaves as they escaped. They were arrested when about 212 slaves were still on board, they were freed. The power of the British warship was above that of the ship thus, the slaves were rescued.

**Picture:** A British Anti Slave Ship Combated a well Loaded Slave Ship at Sea



**Source:** National Archive Buea

At times slaves' dealers defeated their opponents and go free [25]. It was a total combat, hazard, vigorous and chaotic, devastating and constant sporadic trade Between Slavers and anti-slave campaigners'. Even some strong slaves who were muscular and very powerful often posed many problems in times of transportation .Slave dealers or merchants raped most young women and girls [26]. On arriving the Americas they were sold by auction and thereafter they started their miserable existence working as beast of burden, with nothing to look forward to and no hope of seeing their homes again. They sang songs, which we call "negro spirituals" to comfort themselves. Some historians say about 7 million were taken in the 18<sup>th</sup> century and 4 million in the 19<sup>th</sup> century. It is also estimated that about 24 million West Africans were taken to slavery [27]. An example of songs sang were;

My home, my home, oooh my home, my home /2  
 When shall I see my home oooh?  
 When shall I see my native land?  
 I will never forget my home.

<sup>22</sup> John Tazifor Tajoche and David kingah, *Introducing Cameroon History (1800-present)*, Education Book Centre , Buea, 1988 p.58.

<sup>23</sup> Tchuensam Motchandjio Michelle Arlette, « le statut de L'esclave dans les societies des eastern grassfields... » p.61.

<sup>24</sup> F k Buah, *West Africa and Europe A new History for Schools and Colleges* .London and Basingstoke, Macmillan education, 1967 p.60. J. O. Sagay and Co, *Africa: A Modern History* ...p 114

<sup>25</sup> John Tazifor Tajoche, *Cameroon History in the 19<sup>th</sup> and 20<sup>th</sup> Centuries* ... p.56.

<sup>26</sup> The first German Dr Zingraff who tour the interior of Cameroon right to Yola and saw slaves activities .the first European to reach the area in 1889,wonder why slaves kept on living under chiefs who were also slaves rather than uniting to overthrow their masters and live independently in communities of their own . his impression was that they could have easily done more intelligent than their masters UTE Roscheuthaleler, translocal cultures: the slave trade and cultural transfer in he cross-river region. in [http://w.w.w.google.fr/search .hl=fr 809=slavery +slave+trade +in+Cameroon.1800+1957=recherche 8mta =.also walterRodney :how Europe underdeveloped Africa. Panat publishing , Abuja , Nigeria .2005,p108\[in 1889 Zingraff was in bafut\]](http://w.w.w.google.fr/search .hl=fr 809=slavery +slave+trade +in+Cameroon.1800+1957=recherche 8mta =.also walterRodney :how Europe underdeveloped Africa. Panat publishing , Abuja , Nigeria .2005,p108[in 1889 Zingraff was in bafut])

<sup>27</sup> Basil Davidson, *A History of West Africa 1000-1800* ...p.226.

This was one of the nostalgic songs the slaves in the plantations use to sing remembering their homes and land of Africa. With, such as southern Cameroon and eastern Nigeria. The discovery of America by Christopher Columbus began the beginning for Africans to be transported to America for labour purposes [28]. Meanwhile slaves were transported from the Bornu, sokoto and yola caliphate on caravans moving from the north to the south or from the north to far north of Africa. The Benue and Niger-confluence down was the means of transportation on boat, canoes. The various trade roads had no outlet out of the continent but slaves stayed within and still followed the same maltreatment yielding to demands, will be examined exhaustively which takes us to the modern forms of slaves and slavery.

### **III-Some Modern Forms of Slavery which are Interrelated from 1884 to 1957**

#### **A-Treason**

Treason will mean, doing harm that would cause danger in your country, such as helping its enemies during war. Betrayal could also resemble the act of treason, give out sealed information as a means of betrayal. Efforts to take over power after haven leak or give some weakness of description to take over power by war. All this tantamount or triggered to dethrone a leader, Chief, King, Fon, Lamido, or Emir. In case the criminal in such an act is caught, the final evidence or situation will end up to engaged the victim and sold after haven been enslaved. This is done because the victim with the above act, when allowed can still commit the same sacrilege hence needed to be ostracized to work into bondage-slavery. This also led the sale of people for the trans-ocean to America.

The colonial era came or emerged with assorted forms of enslavement that was the uncontrollable situation of the time. Among the forms of enslavement, one could hence examine force labour, flogging and marriage barriers [29].

#### **B-Force labour [30]**

It was due to the increasing number of plantations, rubber and cotton opened by the Germans in coastal and dry lands of Cameroon that served as a stimulant for the effectuation of large scale slavery that became efficient and profitable. Male and female slaves must have done much in these plantations, but it will be important to examine what is meant by force labour. Force labour was a policy implemented by the Germans where people were forced to work in plantations without receiving payment equal to input, exploitation in variable conditions [31].

This became unadmired in subsequent times which in a plenipotential convention of economic and social council resolution 608 (XXI of 30<sup>th</sup> April 1956 at Geneva, 7<sup>th</sup> September 1956, recognizing that, since the conclusion of the slavery... having regard of the force labour of 1930 and to subsequent action by the international labour organization in regard to force or compulsory labour being aware, however, that slavery, slave trade and institutions and practices similar to slavery have not yet been eliminated in all parts of the world. Haven decided therefore, that the convention of 1926 which remains operative should now be augmented by the conclusion of a supplementary convention designed to intensify National as well as International efforts towards the abolition of slavery, slave trade and institution and practices similar to slavery [32].

There have been people who maintain that slavery or force labour was an institution well suited to the African and that under its conditions as a rule, happy and contented in social developments other forms of labour contracts exist and could not exist by reasons of illiteracy and lack of mutual trust, the system of force labour and slavery is practically unavoidable where a conquering and ruling race hold an aboriginal population in control. The unwritten contract that is reliable to the grossest abuses was by no means wholly one sided. The owner was responsible for the maintenance of his slave in sickness or in old age as well as when in health and the irresponsibility and lack of provision and self-control which are characteristics of so many African races that were rendered such a stage of dependence, not all together detested to the lower classes and account for the large number who still remained as voluntary slaves. On the other hand, the history of slavery in all countries shows that, the system cannot be maintained without a constant recruitment of slaves acquired under all horrors of slave trade-such as were annually undertaken in the dry season in the North, or by kidnapping and purchasing which caused the free tribe to live in continual fear and interfered in their agriculture and

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<sup>28</sup> Christophe Colomb est né en 1451 à Gênes (italique). Tchuenkam.M.M. A, « le statut de l'esclave... » p.16. Christophe Colomb est l'un des plus grands explorateurs de tous les temps. On lui doit la découverte de l'Amérique et des principales îles qui jonchent lamer des caraïbes .il portera le titre de grand amiral de la mer océane .il sera vice -roi et gouverneur de toutes les îles. Christophe Colomb. [Http://www.publius-historicus](http://www.publius-historicus).

<sup>29</sup> Preamble on the supplementary convention on the abolition of slavery, slave trade and institutions and practices similar to slavery... entry into force-30<sup>th</sup> of April 1957 in accordance with article 14.

<sup>30</sup> Most of the hatred of German role was due to their method for force labour and the feelings on this point are reflected throughout the statements of the chiefs. N. A. B Divisional officer Osidingue 1918.

<sup>31</sup> The Germans opened up plantations from North to South of Cameroons.

<sup>32</sup> Supplementary Convention on the Abolition of slavery, the slave trade and institutions similar to slavery.

progress. The number killed or left to staff in these raids resulted in the large depopulated area in the provinces of Kontagora and Kabba (hilorin). In effect, the decrease in population in the interior of southern Cameroon and eastern Nigeria led also to the decrease in the productive capacity of the aforementioned countries, with a fast amount of avoidable human suffering are direct results of a social system based on slave labour. The fact is that, it would not be denied that no people will never progress to a higher plain of social life if personal initiative and personal and corporate responsibilities is denied to them. Even though some few individuals may rise to positions of influence, they bare the stigma of a slave and the bulk of the population is kept in a stage of irresponsible degradation [33].

In the areas which now Cameroon, slavery was the most important institution of labour mobilization during the pre-colonial period and remained important in many places during the first decades of colonial rule. Although it issued numerous decrees, the German colonial government was very reluctant to emancipate the slaves. Many officials seemed convinced that slavery would disappear by itself. Moreover, the Germans recognized that the emancipation of slaves- especially in Adamawa would bring insignificant social upheavals. More so, the desire to make their government in Cameroon as expensive as possible and to utilize cheap African labour encouraged them as well as the colonial powers that succeeded them, France, Britain, to turn a blind eye to slavery. The slow death of slavery in Cameroon was mainly unrelated to their efforts, but was primarily as shows especially the Duala case, the result of changing economic and political conditions.

The Germans implementation of the Cameroons in the cross river, coastal and interior to force labour was a force of the terms as denote Madiba Essiben as “or, pour le douala, lorsque les texts des traits dites...the land cultivated by us now and the places, the town are built shall be the property of the present owners and their successors, cela signifie qu’il entrants maintenir le droit souverain sur les terre” [34]. Colonial and force labour in southern Cameroon went along side with the flogging of the people or inhabitants in southern Cameroon.

## B- Flogging

Flogging was a policy put in place by some German colonial government in Cameroon like Puttkammer. The net of colonial power was cast by the force of violence that could be compared with massacre, the raid, the station and the tour. Worth of note at the initial stage of the establishment of colonial power by the execution of deadly violence, it was ambivalent; it could be resisted, appropriated or ignored. Most Cameroonians confronted or faced flogging as domestic house helps, road workers, railway workers and guards or soldiers. Some of them were flogged while in the plantations. In case of refusal to allow go a chosen land taken by the Germans from an indigene due to the discovery of mineral resources and a forest of good species of trees and put in value, made available sign boards erected on the area of the territory in question. This was seen in the cross river areas, mountain Cameroon, forest reserves and some land in the Meme division. A house of this nature was found in Buea was constructed out of attentive and concentrated to build this type of house in Buea elevated from the ground to prevent mosquitoes from penetrating into the houses. The nostalgic past of the German were liked and hated by some Cameroonians [35]. Therefore due to flogging Engelbert Mveng precised the outcome.

Une formule plus modeste, plus sûre aussi, fut celle des plantations, elles aussi regroupent en société, mais leur action n’a rien de prétentions d’un trust aux dimensions colossales. La société victoria était née en 1895, avec un capital de 2,500,000 francs de l’époque. La société Bibundi la suit, avec 1,500,000 francs de capital. Des plantations surgissent de terre un peu partout, à petit. Batanga ... à Barombi (...) on y cultive la banane, le café, le cacao, l’évéa, la côte, les pentes du mont Cameroun, le mounjo, les forêts du sud Est sont occupé, ... caoutchouc ... occupe 200,000 ouvriers et atteint 3000 tonnes en 1913 ... en 1911 ... à victoria, à monte à Mokundange, à Ekuna, le Cameroun, dès cette époque, se révèle grand producteur de banane : une entreprise spécialisée dans sa culture, la ... siège à Tiko. Le tabac, à son tour occupe sept entreprises et atteint en 1914, une production de 4,000 balles [36].

<sup>33</sup>N.A.B. Memo. VI- slavery (force labour and c.) S.a 1918/2 reasons for and against slavery pp.8-9.

<sup>34</sup> Madiba Esiben, le Traité du 12 juin 1884 comme source d’antagonisme Germano-Douala a bla Viel de la première guerre Mondale (Michel Temgoua ed.) in the politics of (for the douala when the text says...it signifies that they are about having the right of sovereignty on the land)

<sup>35</sup> « Our elders told us that during the German time, they told us to clear the main roads. What made us want to fight the German was because the German soldiers were raping people’s wives, people work without pay (...) as the German are coming again they said we should not kill big animals, we have accepted. We are crying that the Germans should try to give us a main road. We also do not have a market due to the lack of roads. As the Germans ... we accept ...” others who love the Germans commented “I like the Germans best ... the Germans develop places ... since I am given a microphone, I will call the president of Germany to come and open our land (Bachama)” ... pp.48-49.

<sup>36</sup> Engelbert Mveng, *Histoire du Cameroun*, Tome II ..., PP, 77 ((an additional modest formular, also with much assurance is this plantation. It also regrouped societies but their action had no pretentions of a trust of colossal dimensions. The Victoria society was born in 1895, with a capital of 2500000 francs of époque. The Babundi society hence used 1500000 francs of capital. Those plantations depending on soil everywhere at small Batanga ... at Barombi (...) banana had been cultivated, coffee, cocoa, on other halls, the coast, the slopes of mount Cameroon, Mounjo, the forest of south West are occupied ...rubber ... occupied 200000 open and

According to the above quotations, due to force labour accompanied with flogging the above mentioned locations of plantations witnessed much German concern that led to the successes registered. There existed the production of agricultural cash crops like palm oil, cocoa, coffee, tobacco, banana and rubber. This led to the opening of Estates for labourers to stay. These workers came from the hinterlands, they came from the grassfield areas: eastern and western grasslands.

During the thirty years of German rule there was some cruelty that led to violence, discontent under Puttkamer. Despite conflicts with the missionaries, his hard policies with the Africans stories of immorality and the final scandal, Cameroon greatly developed, due to forced labour, as under the Germans it became inevitable hence trade prospered. Europeans traded with Rio del Rey and the cross-river district and met marriage barriers in some tribes [37].

### C – Marriage Barriers

Marriage barriers, deals with people entering into more slavery when a particular group of people only get married with the slaves group hence freeborn versus freeborn and the slaves group versus the slaves' groups in reference to men and women. There was total restriction of interaction between the various groups. In the cross river territory like in the Ejagham and Banyang marriage barriers existed among the villages. Several people interviewed on field said, the slave groups are foreigners and very intelligent amongst the Mamfe people. They are very hard working including their wives and children when traced their ancestors or their origins. The indigenes of Mamfe had really bent on restricting cultural transfers and development [38].

The elite society was reserved exclusively for slaves. The Atam society of the Bakar Ajagham was originally introduced by a slave. In Upper Banyang the former slaves owned a society *Obhon* which was a sound permitted all the slaves to dance it in an anti-clockwise direction. Also, among the Obang-Ejagham, a slave society called *Ndum Ngang* or *Nkekum* that had performances with a pair of male and female masks, hence women slaves had their own society. In Ajagham it was called the *Ndong* and descendant of slaves made up this group. Moreso, *Ablanga* of a slave is the high grade society. While the freeborn, children of a slave and a villager were allowed to dance and join the Etokobi with one stick of Bamboo and are one leg only. The two society separation led to marriage inconveniences [39].

The formation of some grassfields associations also existed, the Ndeng, a society among the Kedjom. Youths dance like the *Kekum Mekale* are found in Oku. In the Ejagham villages Nkekum was formerly a slave's society. The village with the dance Mekale sounds Ekale, a general term for societies among the Bakundu and some other groups south of the Ejagham. Nkekum is similar to Kekum, "mask" in Oku language. While on the Banyang, Elaling, Betene and Abiang. Informant met on the fields said the same thing as Röschenhaler. At Kembong, found at eastern Ejagham accepted that the Ndong of the slaves was of equal to Etokobi of the villagers. "Ndong included the slave". The Ekwe along the Cameroon Nigeria border explained that the slaves danced with skin-covered masks called Ndong. These two groups function, many marriage barriers existed among these two groups of people. This had actually made the slaves to further leave in bondage or slavery. Had it been there was coexistence and friendship among the various cultural groups, so, marriage should have taken place and will limit the under-respect of humanity [40].

At Calabar in the nineteenth century, it is well acknowledged that wealthy slaves, rich women and Europeans were occasionally allowed to enter the lower grades and acquire Ekpe titles. For example, captain James Walker became member, and a number of references indicate that they could acquire the same grades, or better titles as Efit men themselves at least higher ones than most rich slaves and wealthy women hence intermarriages took place amongst the slaves and freeborn, as long as a slave could meet up with his or her obligations. No marriage barrier existed in the North-eastern region of Nigeria [41].

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attended 3000 tons in 1913 ... in 1911 ... at Victoria, at Mamfe, at Mokundange, at Ekona, Cameroon of this époque, registered high production of banana: a specialized enterprise in the culture, the ... seat at Tiko, Tobacco, at her tour occupied seven enterprises and attend, in 1914, a production of 4000 tons (bales)"

<sup>37</sup> T. Eyongetah and R. Brain, *A History of the Cameroon* ... pp 90-91.

<sup>38</sup> Interview with Eta Wilfred at Dschang, May 20th 2008.

<sup>39</sup> UTE.M. Röschenhaler, *Translocal cultures: The slave trade and cultural transfer in the cross River region* ... p. 82-83.

<sup>40</sup> Fomin and Ngoh said former slaves could not continue or gave up their culture because they did not wish to be recognized as descendants of slaves. Slaves that were only bought from surroundings villages like the Fontem and the grassfield areas bought themselves and were called sons of the soil like real villagers themselves. But still remained slaves with such names as "elbare efut" half father. The distinction of brought slaves and born slaves continued by the slaves in Cuba. Settlement between the freeborn and slave are in separation, inconveniencing intermarriages hence intermarriage barriers existed.

<sup>41</sup> UTE.M. Röschenhaler, *Translocal cultures: The slave trade and cultural transfer in the cross River Region* ... p. 82-83.

This glaring issue had led to the Moslem north of Nigeria following the Koran to declare free on marriage, except in case of a slave who married as fellow slave, or one who became the voluntary wife or concubine of her master. All girls under 17 years of age in the Northern provinces are born free, and of whatever age are free in the Southern Provinces under section 3 of the Ordinance, this is now hardly necessary; and all that the mere law can do has done. The sale of a girl, often of immature age for purpose of forcible concubinage with a man whom she may fear and loathe, is one of the worse aspects of slavery, while the purchase of slave concubine by the powerful and wealthy classes to gratify their own desire deprives the class from which these girls were drawn of their proper complement of women as wives. Under the law of Nigeria women acquisition as slave concubines or wives is illegal and the men who acquired them are criminally liable whether money is paid or not. It is not unlawful for a slave woman or any one on her behalf; to pay or for her "own" to review, ransom money provided that she is the first freed with all proper formalities by a native court [42].

Point of note on the administration, no person, whether in the employ of government or not, will be allowed to keep any slave in a township; and soldier or police constable may retain a slave but cannot acquire one, or marry any woman, or employ any person as a servant who is or has been the slave of moslem master, unless the wife or servant is in possession of a liberation paper issued by a native court. The authorized followers of soldiers and constable are born on the company records. Money may be advanced to a soldier or constable for the purpose of ransoming a slave, at the discretion of his commanding officer, according to the man-s character, particularly as referred the after purpose. A man can decide to obtain a divorce from a woman so married by applying to a native court, in accordance with native law and custom, but he may have paid, or claim it as a debt from the woman is already married to another man, the case must be dealt with by the native court, by whose decision the man must abide.

In the Muslim world therefore, marriage barriers are uplifted by laws. A Lamido, Emirs, Lamibe can get married to several wives among which could exist a slave. Also, on administration; all government servants; whether soldiers, constables or messengers; are freemen and may not, under any circumstance be detained or seized by a former owner thence, wealthy slaves like King Jaja of Opobo can become liberated and join the freemen since women had limited rights like their men [43].

## CONCLUSION

Slaves and slavery, the Conducts of the Slave Trade In Southern Cameroons and Eastern Nigeria before 1940, and Some Modern Forms of Slavery which are Interrelated from 1884 to 1957, has been the axis for discussion. But some similar action of slaves and slavery elsewhere could be seen in the case of Thomas Fuller, an African sold into slavery in 1724 at the age of 14, was sometimes known as the Virginia Calculator for the extraordinary ability to solve complex maths problems in his head, he gained this skill in his homeland in Africa between Liberia and Benin. Frank Campbel was sold at the 1838 Jesuit slave sale which benefited what is now Georgetown University, it is now expanding her research in slavery, King Jaja of Opobo in Nigeria was captured and exiled to St. Vincent because he was getting by the way of their palm oil business. Accordingly, the reduction of power put in place, by the Lamibe on raids for slaves, contrary to the population, that were pagan and the level or amount of suppression of the trade, notwithstanding the maneuvers that left the direct administrative system put in place, by the Germans, the Lamibe lost certain prerogative. But the Lamibe could no longer decides to put to death pattern that involved their subject if the right was ceased to continue with the German administration but rather they, the Fulanis Muslims were given much right to continue in general sense their raids against the Muslim population. But worth of note is the fact that, the slave trade was well organized with a concise pattern that involved the organizations put in place by the merchants, chief's intermediaries, interlopers and oracles. There also existed methods or form and means of enslavement such as wars, raids, stealing, pawning, mortgaging, kidnapping and tribute. Other forms of enslavement during the colonial period like force labour, flogging, marriage barriers and several others. Also the real manifestations of these theories go a long way to explain slaves and srlavery in parts of the study area in Cameroon and Nigeria as had been examine. How has slaving activities influence international relations?

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<sup>42</sup> NAB. Memo VI-slavery (Forced Labour, se. sa 1918/2/, P.16.

<sup>43</sup> Ibid.