

THE DAHOMEY SLAVE RAIDS

New York Times (1857-1922); Feb 8, 1892;

ProQuest Historical Newspapers: The New York Times with Index

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THE DAHOMEY SLAVE RAIDS.

**A GERMAN SAID TO HAVE ENGAGED
THE KING TO SUPPLY NEGROES.**

PARIS, Feb. 7.—The *Temps* has advices from Dahomey confirming the report that the King has been making slave raids in order to supply the Belgians on the Congo and the Germans in the Cameroons.

It is said that a German named Richleu settled at Whydah and engaged the King to supply 4,000 negroes at £12 each.

**THE SLAVE-TRADE.: ANOTHER SLAVER ON THE
COAST OF AFRICA INTERESTING FROM THE *New*
York Times (1857-1922); Mar 29, 1861;**

ProQuest Historical Newspapers: The New York Times with
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THE SLAVE-TRADE.

Another Slaver on the Coast of Africa—Interesting from the Slave-trade Region.

Correspondence of the New-York Times.

FERNANDO Po, Tuesday, Jan. 29, 1861.

The news from the Bight of Benin is interesting. The American steamer *City of Norfolk* has shipped her cargo of "ebony," cleared, and landed it. The steamer arrived off Whydah in the morning, and at 5 P. M., she was under way again loaded with 780 negroes. Mr. CAVALLO, the agent of her and others, is the principal shipper of slaves at Whydah, and the great care and accuracy which he possesses of all information regarding the arrival of the vessels assigned to him, and the cruising ground of the different men-of-war, is astonishing. He is notified long beforehand of the arrival of vessels, so that he almost counts on the day. The *City of Norfolk* was over-due and her cargo of negroes were held in readiness in the baracoons. No men-of-war being near, the shipment was immediately begun. Two large surf-boats were launched and kept outside the surf, and smaller canoes conveyed the slaves to them. Half of these unfortunate beings were chained, others walked down, apparently well satisfied, and particularly the females, who were glad to leave Whydah, and clapped their hands in joy to be relieved from their undoubted death of cruelty. The surf being very high, twenty-three of their number were drowned in crossing it. The cargo of the *City of Norfolk* was shipped on account of the agent.

Generally, in shipments of slaves, the captain or supercargo pays nothing, and as soon as the slaves are safely landed in Cuba, the money to purchase others and the agent's salary, is sent out ready for the next. CAVALLO, himself, left with the steamer, and is expected here very shortly.

The bark *Buckeye*, JAS. C. KERRICK, cleared from Whydah with 550 slaves.

The price of slaves varies from \$50 to \$62, and depends upon the slave-hunts of the King of Dahomey. If the captain of a slaver desires them shipped on the agent's risk the price is one half more, and thus the schooner *Cortrell*, which is supposed to have landed her cargo at Mobile, only took in 102 negroes, as the funds in the hands of the master amounted only to \$9,000. The King of Dahomey is still engaged in his usual war-hunts, and now is undertaking another. His last proceeds were very large; there are over 2,200 slaves in the baracoons at Whydah, and so many more on hand that he sacrifices five every morning before his breakfast. No wonder *Punch* says Bombalino is to join His Royal Highness the Africano.

The next largest slave station in the Bight is a place about twenty miles from Whydah, called Ahgwey. Here is the principal residence of a Mr. SUAREZ, who pretends to be an American citizen. The baracoons here likewise are well stocked, doubtless on account of the war between this tribe and the neighboring one of Little Pepo. The war-hunts entirely consist in capturing negroes and selling them. The brig *Luzetta* has taken in her cargo from here and got clear.

Lately, a very suspicious bark, the *Mary Francis*, has made her appearance on the coast. She is commanded by Capt. PARKER, formerly of the brig *Thomas Ackorn*, which was seized by the U. S. steamer *Mystic*,

but, on trial at New-York, was not condemned. It is believed that the *Mary Francis* is one of the monthly vessels which take their live cargo from Whydah, and so she disappeared one morning about the middle of January, after her having been at anchor for several days at Whydah. The next items will be heard from her are, that she has safely landed her negroes in spite of naval watch and carefulness.

In port, brig *Lydia Francis*, brig *Belle*, both with coal for U. S. Government, and U. S. steamer *Sumpter*, Capt. ARMSTRONG.

AT A ROYAL SACRIFICE: THE KING OF BENIN SLEW ENGLISHMEN FOR ...

The Washington Post (1877-1922); Feb 1, 1897; ProQuest Historical Newspapers: The Washington Post

The King of Benin Slew Englishmen for Attending.

FULAHS ALONG THE SOUTH NIGER

Their Power Has Been Completely Destroyed by the British, a Flotilla Having Surprised and Captured; Their Capital—Strange People that the Expedition Encountered—Subjects of the Mahomedan Emir of Nupe—An Old Quarrel.

London, Jan. 31.—A dispatch from Brass, West Africa, says it has been learned there that the origin of the recent massacre by the King of Benin of the British expedition under Consul General J. R. Phillips, is found in the fact that the King was performing a ceremony involving the annual butchery of slaves, and that he did not want any white men present at the time. On this account Consul General Phillips and the officers accompanying him were slaughtered without mercy. This annual killing of the slaves is a custom which has prevailed for many years in Benin City. The King of Benin calls it "Making his father." On account of this custom and other murderous habits of the natives, Benin City has been called "the City of Blood."

A telegram from Egbom, in the Middle Niger region, dated Jan. 22, says that the column of Royal Niger Company's expedition against the Emir of Nupe arrived in good order, after a seventeen days' march of 200 miles. The men were at times compelled to march single file through the bush.

The power of the Fulahs in the regions of the South Niger River has been utterly destroyed. The flotilla and a detachment accompanying the expedition surprised and destroyed the Southern Fulah capital of Ladi. This town was a depot for stores, and the Fulahs were retreating in that direction when it was captured. Twelve hundred slaves were rescued. Most of the slaves were elderly men, all the women and the children of both sexes having been sent to the capital at Bida.

County: Pike

Title: Mississippi Slave Narratives from the WPA Records

Transcribed by Ann Allen Geoghegan

Mississippi Narratives

Prepared by

The Federal Writer's Project of

The Works Progress Administration

My Great Great Grandmother: De Overseer wus named Mr. Adams, en he wus sho cruel. He wuld blow dat bugle ebery mornin fore de break uf day en hed dem workers all ready to be in de field at de break uf day. He wus rite dar ter see dat dey wurk, en iffen dey wus slow wid deir wurk, he wuld mek 'em git faster. One day he cum on ter uncle Levi en sed Why doan yer hoe faster en uncle Levi sed I am hoeing es fast as dis dull hoe will low me --- den Mr Adams sed Let me see yer hoe - Uncle Levi give him de hoe en Mr Adams sed It is sharp nouf fer yer en hit him squar on de hed en cut his hed open, en uncle Levi niver got ober dat lick so long es he lived, he wus atter dat bout half crazy, en complained uf a pain in his hed allus. De overseer wus so mean dat one day my grand pappy run way en hid in de woods, en dug him outern a cave in de side uf de hill en stayed in dar, en at nite he wuld cum ter de quarters en grand mammy wuld hev sum thing fur him ter eat; but de overseer culdnt find him. One day aunt Terry wus standin' in de big road talkin' ter grand pappy, en dey looked down de road en seed de Overseer cumin' en grand pappy run back in de woods, en when he kotch aunt Terry he asked her iffen she warnt talkin' ter grand pappy en she sed No en he sed he Jist knowd she wus en he tuk her ter de whippin post en tied her dar en whipped her atter she hed benn stripped ter de waist till de blood cum runnin down, en den asked her er gin bout grand pappy en she stuck ter it dat she did not see him en he whipped her ergin on top uf dat sore back, en she died. He hed a big post down by de well, en when de slaves didnt wurk ter suit him he wuld wait till dey et deir dinners en den call 'em down ter de well en mek 'em shed dar clothes en whip 'em, sumtimes till de blood wuld cum. When de slaves wus wurkin in de fields en de bugle wud call 'em ter dinner, dey wud cum ter de big house en eat in de kitchen, but on rainy days, en Sundays en Christmas dey hed ter cook in de quarters. Dey neber hed much ter eat. De white folks got de good grub en de slaves got common grub. No slave eber got a biskit, en dey niver got eny cakes or pies. Sum times dey wuld mix meal en 'lasses up en baked it fur a cake, en den dey hed to mix meal en pumpkin ter gedder fur bread. When dey wurk in de field dey got meat in deir greens, en dey hed meat in de quarters ebery Sunday, en ebery Sunday dey got sum butter frum de big house. All de slaves hed patches round deir houses, corn, en tater patches, en raised pumpkin's en kershaws en hed deir own gardens, but wus not 'lowed ter have chickens, ner hogs, ner cows. Aunt Liddy done de milkin' en she wuld tek two big water buckets ter de pen ebery mornin en ebery nite en bring back de milk. De white folks hed plenty cows, en sheep, en hogs, en mules en horses, but de slaves hed nudthin, en iffen de slaves wuld slip a bite outern de big kitchen dey sho wuld be whipped fur it. When eber de slaves wus tied en whipped de wuld pray lak dis, O, Lord, mek me free --- O Lord, sot me free. but dey darsent say it out loud so de Overseer culd hear 'em. Den sumtimes, er ole black man wuld cum frum en nudder plantation fur ter visit wid de black folks, en he wuld preach fur us, en den dey wuld sing Amazin' Grace en O, How I lub Jesus. When de darkies wus in de field at wurk de allus sung to keep time wid de hoe en dat wuld mek 'em wurk faster, en dey sung de ole time songs sich as On Jordan's Stormy Banks I Stand -- - I doan remember dem singin eny udder songs, but dey sho prayed to be sot free. Den one day de Lord answered deir prayer.

Ebenezer Brown Slave Narrative:

I he'rd 'em talkin' 'bout de big fight an' sayin' dey cud whup 'em 'fore breakfust, an* afte' while young Marse Russ wus gone to he'p whup 'em, an' den Marse Bill went 'way too. All de time dey wus gone de slaves kept prayin' to be sot free; dey wud go down de hill way in de night an' pray hard ter be sot free.

And Barney Alford, who had been a slave on a farm near the one on which Miller labored, had a similar memory, but with an intriguing twist.

Sum uf de slaves wud git togedder at night time, an' go down by de crick an' pray for to be sot free. Sumtimes udder slaves from udder plantations wud cum an' jine in de prayin.'