

**UNIVERSITY OF SWAZILAND
INSTITUTE OF POSTGRADUATE STUDIES
DEPARTMENT OF HISTORY**

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TITLE OF PAPER: Text Analysis in History

COURSE CODE: H626

TIME ALLOWED: Four (4) Hours

Instructions

- (1) Analyse ONLY one (1) Text
- (2) Use a ruler to underline the sub-sections and the selected portions of the text for analysis.

**DO NOT OPEN PAPER UNTIL THE INVIGILATOR HAS
GRANTED PERMISSION**

TEXT A

Abolition and Anti-Slavery: The Case of Africa

1. Just as slavery in Africa was multifaceted, so was the freeing of slaves under colonial rule during the nineteenth and twentieth centuries. Abolition covered a period of many years and followed divergent patterns in different geographical areas, even in various territories of the same colonial power. The process generally involved one or a combination of the following patterns: slaves stayed with their owners, with the two groups developing new definitions of dependency; slaves left their owners but remained in the general vicinity; or slaves moved to a distance from their owners....

2. Before the colonial period, no organized indigenous opposition to slavery arose, even though manumission of individual slaves by owners (especially in Muslim areas), self-ransom, and gradual incorporation into owners' families were common practices. The abolition movement in Africa was associated with the colonial administrations and fortified by the public outcry against slavery in metropolitan countries. Nonetheless, these colonial administrations had to be careful. Aggressive anti-slavery activity ran the risk of alienating powerful indigenous elites, whose cooperation immensely simplified the control task of governance. Moreover, an immediate eradication of slavery might have devastating economic consequences-or so reasoned many colonial officials.

3. In the British colonies of Southern Africa, slavery was abolished in 1833 contributing to the Great Trek of the Boers away from British authority.

4. Early abolition in the small British West African territories (1833) was limited to European slaveholders. Administrators there feared the results of attempting to alienate the human property of African masters. This fear contributed to a British move towards the protectorate form of government, with slavery allowed to continue inside bounds of the protectorates.

5. As the British acquired more territories later in the nineteenth century, the standard strategy toward emancipation became "abolition of the legal status of slavery," an idea taken from action in British India in 1843. Under the legal status abolition, slavery held no lawful standing in the courts. Another standard British practice was to prohibit slave-dealing and to declare children born after a given date to be free. Ordinarily, owners were not compensated for any loss, nor were special measures taken to assist freed slaves. Legal status abolition was first adopted for a large African territory in 1874, following the annexation of the Gold Coast protectorate. Slave dealing was attacked haphazardly at first, but by 1914 large-scale dealing was a thing of the past except in some non-British colonial territories, especially in Mauritania, where it never ended entirely, and in the independent states of Ethiopia and Liberia. Slave holding itself was not abolished by the British until much later-for example, in 1936 in Northern Nigeria.

France legally abolished slavery in its colonies in 1848, but the laws were winked at for many years.... Italy outlawed slavery in its Somaliland colony in 1903 and 1904, and Belgian Congo did so in 1910. Portugal took a weak action, in spite of a strong law nominally abolishing slavery in 1878....

6. East Africa was a special case, with a commercialized Arab state centered on Zanzibar, a large legal export slave trade to the Middle East and an illegal one to French and Portuguese territory and plantations manned by slaves producing cash crops for export. Following exposure of these practices by the missionary David Livingstone, treaties with Zanzibar considerably reduced the external slave trade by the 1880s, although the internal slave economy remained intact. Legal-status abolition in Zanzibar and Pemba (its island territory to the north, where most slaves worked on clove plantations) took place in 1897.

7. In general, the colonial powers were motivated to abolish slavery by the influence of abolitionist forces at home and by a strong antipathy to the practice on the part of at least some colonial administrators. Many punitive expeditions and episodes of territorial acquisition were justified on grounds that slave raiding had to be put down. These same governments, however, did not compel a consequent end to slavery; owing both to their reluctance to risk the economic disruption they believed would flow from abolition and to their knowledge that the widespread practice of concubinage-and indeed the hegemony of men over women-would be jeopardized by abolition. Colonial reluctance to abolish slavery was also fortified by an initial belief, held by at least some officials in most parts of Africa that indigenous slavery was more benign than its new world counterpart. This notion contained some truth....

Source: Jan S. Hogendorn, "Abolition and Anti-Slavery", In: Seymour Drescher, Stanley L. Engerman, (eds.), *A Historical Guide to World Slavery* (New York: Oxford University Press, 1998), pp.1-5.

TEXT B**Swaziland: From the Pre-colony to the Colony**

1. According to tradition, the original followers of the present Dlamini clan of the Swazi country migrated south before the 16th century to what is now Mozambique. Following a series of conflicts with people living in the area of modern Maputo, the Ngwane, as they then called themselves, settled in northern Zululand in about 1750. Unable to match growing Zulu strength, the Ngwane moved the center of their kingdom northward in the 1810s and 1820s. Under King Sobhuza 1 they established themselves in the heartland of modern Swaziland, conquering and incorporating many long-established independent chiefdoms, whose descendents also make up much of the modern Swazi nation.

2. The Dlamini clan consolidated their hold under several able leaders. The most important was Mswati 1, from whom the Swazi derive their name. Under his leadership from the 1840s to 1865, the Swazi expanded their territory to the north and west, and stabilized the southern frontier with the Zulu.

British Colonialism

3. Contact with the British came early in Mswati's reign, when he asked British authorities in South Africa for assistance against Zulu raids into Swaziland. It also was during Mswati's reign that the first whites, Transvaal Boers, settled in the country. Following Mswati's death, the Swazis reached agreements with British and South African Republic authorities over a range of issues, including independence, claims on resources by Europeans, administrative authority, and security, though the white parties later reneged on those agreements. Over Swazi protests, the South African Republic with British concurrence established incomplete colonial rule over Swaziland from 1894 to 1899, when they withdrew their administration with the start of the Anglo-Boer War. In 1902 British forces entered the territory, proclaiming British overrule and jurisdiction in 1903, initially as part of the Transvaal. In 1906 Swaziland was separated administratively when the Transvaal Colony was granted responsible government.

4. Throughout the colonial period from 1906 to 1968, Swaziland was governed by a resident commissioner who ruled according to decrees issued by the British High Commissioner for South Africa. Such decrees were formulated in close consultation with the resident commissioners, who in turn took informal and formal advice from white settler interests and the Swazi royalty. In 1921 the British established Swaziland's first legislative body – a European Advisory Council (EAC) of elected white representatives mandated to advise the British high commissioner on non-Swazi affairs. In 1944, the high commissioner both reconstituted the basis and role of the EAC, and, over Swazi objections, issued a Native Authorities Proclamation constituting the paramount chief or Ingwenyama and King to the Swazis, as the British called the king, as the native authority for the territory to issue legally enforceable orders to the Swazis subject to restrictions

and directions from the resident commissioner. Under pressure from royal non-cooperation this proclamation was revised in 1952 to grant the Swazi paramount chief a degree of autonomy unprecedented in British colonial indirect rule in Africa.

Source: Culled from the Public Domain Material, US Department of State