

Residence At Sierra Leone

Daniel F McAuley

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slave traders and taken to Brazil as a slave sometime in the early 1820s In 1835 after being enslaved in Salvador and Rio Grande do Sul Rufino bought his freedom with money he made as a hired out slave and perhaps from making Islamic amulets He found work in Rio de Janeiro as a cook on a slave ship bound for Luanda in Angola despite the trans Atlantic slave trade having been illegal in Brazil since 1831 Rufino himself became a petty slave trader He made a few voyages before his ship was captured by the British and taken to Sierra Leone in 1841 for trial by the Anglo Brazilian Mixed Commission to determine if it was equipped for the slave trade since there were no slaves on board During the three months awaiting the court's decision Rufino lived among Yoruba Muslims his people and attended Quranic and Arabic classes He later returned to Sierra Leone as a witness in a court case and attended classes with Muslim masters for almost two years Once back in Brazil he established himself as a diviner serving whites and blacks free and slaves Brazilians and Africans Muslim and non Muslims as well as a spiritual leader an Alufa in the local Afro Muslim community In 1853 Rufino was arrested due to rumors of an imminent African slave revolt The police used as evidence for his arrest the large number of Arabic manuscripts in his possession the same kind of material the police had found with Muslim rebels in Bahia thirty years earlier During his interrogation Rufino told his life story which is used to reconstruct the world in which he lived under slavery and in freedom on African shores aboard slave ships and in Brazil An extraordinary Atlantic history carefully pieced together from the archives The Story of Rufino illuminates the complexities of slavery and freedom in Africa and Brazil and the resilience of ethnic and religious identities Her Majesty's Colonies ,1886 Hearings United States. Congress. House, 1965

Africa and the African Diaspora E. Kofi Agorsah and G. Tucker Childs, 2005-12-29 Africa and the African Diaspora is the outcome of a symposium held atPortland State University in Portland Oregon February 2002 entitled Symposium on Freedom in Black History designed to celebrate Black History Month The major themes of the conference were how Africans both at home on the continent and dispersed abroad often by forces beyond their control reacted to oppression and subjugation in seeking freedom from slavery colonialism and discrimination The volume documents the many forms that oppression has taken the many forms that resistance has taken and the cultural developments that have allowed Africans to adapt to the new and changing economic social and environmental conditions to win back their freedom Oppressive strategies as divide and rule could be based on any one of a number of features such as skin color place of origin culture or social or economic status People drawn into the vortex of the Atlantic trade and funneled into the sugar fields the swampy rice lands or the cotton coffee or tobacco plantations of the new world and elsewhere had no alternative but to risk their lives for freedom The plantation provided the context for the dehumanization of disadvantaged groups subjected to exhausting work frequent punishment and personal injustice of every kind This book demonstrates that the history and interpretation of these struggles of the oppressed peoples to free themselves have not received proportionate attention and analysis as have other aspects of that history

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Whispering the Strategies of Language: An Mental Quest through Residence At Sierra Leone

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