



Center *for* Research Libraries  
GLOBAL RESOURCES NETWORK

The Center for Research Libraries scans to provide digital delivery of its holdings. In some cases problems with the quality of the original document or microfilm reproduction may result in a lower quality scan, but it will be legible. In some cases pages may be damaged or missing. Files include OCR (machine searchable text) when the quality of the scan and the language or format of the text allows.

If preferred, you may request a loan by contacting Center for Research Libraries through your Interlibrary Loan Office.

### **Rights and usage**

Materials digitized by the Center for Research Libraries are intended for the personal educational and research use of students, scholars, and other researchers of the CRL member community. Copyrighted images and texts may not be reproduced, displayed, distributed, broadcast, or downloaded for other purposes without the expressed, written permission of the copyright owner.

### **Center for Research Libraries**

Identifier: 10bd8910-a530-4ec8-9655-8ba98a3732a4

Range: Scans 001 - 020

Downloaded on: 2022-05-25 14:13:12

AFRICA. No. 4 (1887).

---

CORRESPONDENCE

RESPECTING

SLAVERY IN EGYPT.

---

*Presented to both Houses of Parliament by Command of Her Majesty.  
April 1887.*

---

PRINTED FOR HER MAJESTY'S STATIONERY OFFICE  
BY HARRISON AND SONS,  
PRINTERS IN ORDINARY TO HER MAJESTY.

And to be purchased, either directly or through any Bookseller, from  
EYRE AND SPOTTISWOODE, EAST HARDING STREET, FLEET STREET, E.C.,  
AND 32, ABINGDON STREET, WESTMINSTER, S.W.; OR  
ADAM AND CHARLES BLACK, NORTH BRIDGE, EDINBURGH; OR  
HODGES, FIGGIS, & Co., 104, GRAFTON STREET, DUBLIN.

1887.

[C.—4994.] Price 2½d.

## TABLE OF CONTENTS.

No.	Name.	Date.	SUBJECT.	Page
1	Sir E. Baring .. ..	Feb. 6, 1887	Importation of slaves by pilgrims from Mecca. Incloses Report of Head of Slavery Department for 1886. Steps taken to prevent recurrence of above .. ..	1
2	, " .. ..	12,	Inclosing copy of Report and Statistics of Slavery Department for 1886. Slavery in Esneh. Difficulty of obtaining convictions. Rapid decline of slavery in Egypt .. ..	7
3	" " .. ..	16,	Reference to No. 1. Question of pilgrims for Mecca passing slaves through the Suez Canal. Inclosing Memorandum by Colonel Schaefer as to remedial measures .. ..	14

## Correspondence respecting Slavery in Egypt.

---

### No. 1.

*Sir E. Baring to the Marquis of Salisbury.—(Received February 15.)*

My Lord,

Cairo, February 6, 1887.

A FEW months ago my attention was drawn to the subject of the importation of slaves into Egypt by pilgrims returning from Mecca.

I have gone very carefully into the matter, and have now the honour to report to your Lordship the result of my investigations.

As usually happens in matters connected with slavery, I found that a good many statements had been put forward which, on careful investigation, proved to be inaccurate or exaggerated. Into these I do not propose to enter. I will only dwell on the residuum of fact which remains after all the inaccuracies have been swept away, and I propose to explain to your Lordship the measures which have been taken to rectify such abuses as now exist. The result of my inquiry, I may at once mention, was to show that an abuse did exist, which it was desirable and, I think, possible to remedy.

I have the honour to inclose a copy of a report from Colonel Schaefer, the Head of the Slavery Department, setting forth the facts of the case as regards the pilgrimage of 1886. Colonel Schaefer transmits with his Report the following documents:—

1. A copy of the instructions given to the police officer at Suez.
2. A nominal list of the slaves imported by the pilgrims.
3. A translation of the written engagement which is taken from the owners of slaves manumitted at Jeddah.

Your Lordship will observe that 119 persons were brought to the police office at Suez. Of these 41 were slaves newly bought at Jeddah. Five of these 41 were without papers of manumission. They were taken away from their masters and sent to the Slave Home. The remaining 36 had all been manumitted before the Cadi of Mecca.

I should mention that the number of slaves imported by pilgrims in 1885 was 34.

The experience of the last two years, therefore, goes to show that some 30 to 40 slaves were brought into Egypt annually by pilgrims returning from Mecca.

There is nothing in the Convention of the 4th August, 1877, or in the Rules annexed to that Convention, to prevent the importation of these slaves. I beg especially to draw your Lordship's attention to Article 20 of the Rules of the 15th October, 1877, which, after stating specifically that inquiry is to be made as to whether negroes and Abyssinians arriving from the ports of the Red Sea belong to slave merchants, goes on to say: "A cet égard, l'autorité locale devra procéder avec la réserve et les ménagements nécessaires pour qu'aucun trouble ne soit apporté dans les familles des personnes étrangères au Trafic des Esclaves."

Article 3 of the Decree of the 1st January, 1878, also states that "le transit des esclaves sur le territoire Égyptien, par terre ou par eau, dans le but de les vendre ou de les échanger, et tout dépôt d'esclaves sur un point quelconque du territoire, sont également interdits."

The provisions of these Articles are very explicit. They only empower the Slavery Department to deal with slave merchants or with persons who, not being slave merchants by profession, bring slaves into Egypt with the object of selling them to others.

It is certain that none of the pilgrims who bring in slaves from Mecca can be classed as regular slave merchants. It is, however, probable that some of them occasionally bring in one or two slaves each, with the object of selling them, or, if that is not their object originally, that they do eventually sell them after arrival in Egypt. It is of course impossible to prove the intention to sell at the time of importation. The Slavery Department is, therefore, under existing Regulations, powerless to deal with the matter.

Indeed, as Colonel Schaefer points out in his Report, his Department already goes beyond its strictly legal power, by requiring persons who bring in slaves to produce manumission papers delivered at Jeddah, and by further requiring them to sign the engagement attached to his Report (Inclosure 4).

This engagement, though very stringent in its terms, is, as Colonel Schaefer points out, of little practical value. It is not impossible that the manumission papers delivered at Jeddah may be taken away from the slaves after their arrival in Egypt. Further, the facility given by the Mahommedan law for divorce renders it easy for slaves imported as the wives of pilgrims to be divorced and subsequently sold. The sale of any slave from family to family is, of course, illegal, but the difficulties in the way of preventing such sales in isolated cases, and of obtaining proof sufficient to satisfy a Court of law, when there is a suspicion that such sales have been effected, are obviously very great.

I endeavoured, by inquiry into individual cases, to ascertain whether any proofs could be obtained of the sales of slaves imported by pilgrims after arrival in Egypt. No such proofs were forthcoming. Nevertheless, there is a general impression amongst those who have given special attention to this subject, that such sales take place, and it is very probable that this impression is well founded, although I do not think that any illicit Traffic of this sort goes on upon a large scale.

It is, in any case, clear that the Rules, as they now stand, enable the spirit of the Convention to be occasionally infringed whilst adhering to its text.

The question of applying a practical remedy to this abuse presented considerable difficulties. In conversation with a gentleman resident at Cairo, who is much interested in the suppression of slavery, he suggested to me, as the most radical cure, that no slaves should be allowed to enter Egypt with the pilgrims returning from Mecca, except those who had originally left Egypt as domestic servants travelling with their masters.

I repeated this suggestion to the Khedive. His Highness, I may mention, has always shown the greatest interest in all matters connected with the suppression of slavery, and, moreover, possesses a thorough practical knowledge of all the details of the question. I have never known a personal appeal to His Highness on these matters fail to produce a satisfactory result.

His Highness informed me that he entirely shared the view set forth in this despatch, that is to say, that although clear proof was almost impossible, there could be very little moral doubt that slaves were occasionally brought into Egypt by pilgrims returning from Mecca who were afterwards sold. His Highness added that the only remedy was that which I had suggested, namely, to register all the slaves leaving Egypt with the pilgrims, and not to allow any to enter the country on the return of the pilgrims except those entered on the register. His Highness said that he saw no objection to the adoption of this measure, that he would direct Colonel Schaefer to draft a Ministerial Order in this sense, and that he would personally submit it to his Council, and, after it had been approved by the Council, cause it to be published.

I have now the honour to submit to your Lordship a copy of the Order, which has been approved by His Highness the Khedive and the Council of Ministers, and which has now been published in the official journal.

I shall not fail to report to your Lordship the results obtained by this change of system in connection with the pilgrimage of the current year. I am in great hopes that the remedy applied to the existing abuses will be found to be effectual.

There remains to be considered the question of pilgrims returning from Mecca who pass through the Canal without disembarking in Egypt. I shall have the honour shortly to address your Lordship on this branch of the subject.

I have, &c.  
(Signed) E. BARING.

## Inclosure 1 in No. 1

*Lieutenant-Colonel Schaefer to Sir E. Baring.*

Sir,

Cairo, December 16, 1886.

AS the pilgrim season has now come to an end, I beg to be allowed to inform you of the steps which have been taken this year by my Department, for controlling the arrival of the pilgrims at Suez, or going through the Canal. The accompanying copy of the instructions I gave to Captain Crawford, the Commandant of the Suez Police, will show you the way we have acted. Besides that, I went myself to Suez, for the first part of the season, to give a fair start to the work, and to see that the control should be done in a regular manner. During the remainder of the season I had nearly always one of my assistants to help Captain Crawford.

The work has been done very regularly this season, and I can assure you that not a single coloured person has been allowed to be passed without our getting satisfactory explanations about her position. Every black or Abyssinian, male and female, who came had to come to the "Gouvernorat," and there the person who accompanied her had to give the required explanation.

Thus 119 persons were brought to the police-office. Of these, forty-one were newly bought in Jeddah; of these forty-one, five were without papers of manumission, and were taken away from their masters and sent to the Slave Home. The remaining thirty-six were all manumitted by their masters before the Cadi of Mecca. The remainder, seventy-eight in number, turned out, most of them, to be married women with their husbands; a certain number were liberated old slaves, making the pilgrimage for their own satisfaction; the others were servants, liberated since a long time, and accompanying their masters.

Notwithstanding that those who were newly bought had their freedom papers from the Cadi of Mecca, we gave them manumission papers from us, as it happens that the girls are unaware of the fact that they are freed by their masters. Besides, a written engagement was taken from their masters to produce the girls at every requisition of the Slavery Department.

That is what we have done. May I be allowed to point out to you that, although I did it, I ought not to have done it. The Convention gives me only the right to seize slaves belonging to professional slave-dealers. Notwithstanding that interdiction, I took away from their masters any slave who had no manumission papers, and manumitted all the slaves who came from Jeddah already provided with manumission papers. This is also against the Convention and Regulations, as I ought to give only papers to those who apply themselves for it. The written engagement is a very platonic measure, and only intended to make the owners afraid, as I certainly could not go and ask them to show me the women. *Vide Article 15*: "En cas de désunion ou de trouble apportés par un tiers entre une famille et ses esclaves, l'autorité aurait à vérifier le fait et à soumettre l'auteur du trouble à l'application de la peine prévue en ce pareil cas par la loi," which certainly could be brought against me for doing so. If I have done all this it is only to try to stop people from bringing in slaves in such a manner. But notwithstanding what we do, the "Règlement" here opens the door to many abuses, and you can see that there is certainly a lacune in the law.

I attach:—

1. Copy of the instructions I gave to Captain Crawford.
2. A nominal list of the slaves newly imported.
3. Translation of the written engagement taken from owners of slaves manumitted in Jeddah:

I have, &amp;c.

(Signed) CH. SCHAEFER, *Lieutenant-Colonel,*  
*Director of the Slavery Department.*

## Inclosure 2 in No. 1.

*Lieutenant-Colonel Schaefer to Captain Crawford, Commandant, Suez.*

THE Convention and Regulations I sent you to-day are the main lines by which you have to guide your action with the pilgrims and other travellers accompanied by slaves. The following points are those I wish specially to call your attention to:—

1. When pilgrims or travellers are accompanied by slaves either manumitted or not, take them over to your office and there make a short inquiry into the position of the slaves.

2. When the slaves have left Egypt with their masters and are coming back with them, they are to be allowed to go with them and you need not take any engagements from the masters; the same applies to women, either black or Abyssinians. They are easily recognized by their dress, like that of the fellaheen women, and by their accent, which is the same as that of ordinary Egyptians. Besides, many of them have passports from their Mudiriehs.

3. Slaves newly bought in Mecca or any other place are to be taken away from their masters and sent to Cairo—their masters also to go to Cairo. You will make an inquiry and forward it to our Office when you send the slaves.

4. When newly-bought slaves are brought in and are provided with their cards of manumission from their masters and before the Cadi they are to be left with their masters, unless they declare that they do not wish to go with him.

This question has to be put to them in the absence of their masters, as sometimes they dare not express their wish in the presence of their masters.

In case they wish to leave their masters, you are at liberty to send them to Cairo or place them as servants in respectable houses. If they are under 14 years, it is better to send them to Cairo.

When they go with their masters you will take from the masters a written engagement signed by him.

I inclose a copy of such engagement.

5. All slaves, either provided with papers of manumission from their masters or not, are to be provided with such from your office. Of course, old slaves who do not come newly from Djeddah or Mecca and are free, and wives of pilgrims, need not be given any.

6. A list is to be kept of all negresses or Abyssinians coming in; this list to show their names, that of their masters if newly bought, or simply travelling and how disposed of.

Former slaves and wives of pilgrims also to be recorded in that list.

7. As regards slaves passing on ships going through the Canal and bound for Turkey or any other country, the ships are to be visited, and the inspection to be held on board, in order not to give trouble to pilgrims whose wives or families might be taken for slaves.

Slaves provided with manumission cards of any sort are to be allowed to pass unmolested. Those who have no cards are to be examined and asked where they have been bought.

If bought recently and not over 12 years of age, they are to be brought on shore and sent to Cairo. If the girls declare that their master is a slave-dealer, he also must be brought and imprisoned.

Great care should, however, be taken to avoid mistakes when making such perquisitions. In case you should be unable to visit a ship coming from Jeddah, wire to Port Saïd in order that the ship may be visited there.

When the slaves are over 12 years of age and they wish to remain with their masters, you may let them go, unless you know that their master is a professional slave-dealer.

With regard to the above instructions, I wish to warn you that the whole thing requires a great deal of tact, and I cannot lay too much stress in impressing on you the necessity of doing those inspections very quietly and giving as little grievance as possible to the owners of the blacks or Abyssinians, unless you have made out that they are professional dealers, in which case they are to be treated very summarily.

8. All expenses incurred by you for providing the slaves with food, or any other expenses incurred on account of them, to be recorded, and a statement of such to be sent to this Office, where it will be signed and returned to you, to be charged against your Permanent Advance Account.

(Signed) CH. SCHAEFER,  
Director of the Slavery Department.

Suez, October 25, 1886.

Inclosure 3 in No. 1.  
ÉTAT Nominal des Esclaves importés pendant le Saison du Pèlerinage de 1886.

Numéros.	Soudaniens.		Abjssins.		Nom de l'Esclave.	Nom du Propriétaire.	Observations.
	Males.	Femelles.	Males.	Femelles.			
1	..	1	..	..	Aicha ..	Abdou-el-Babli ..	id.
2	..	1	..	..	Zahfran ..	Id. ..	Nouvellement arrivée, libérée de Suez, et était munie de la carte du Cadi de la Mecque.
3	..	1	..	..	Maracilla ..	Id. ..	id.
4	..	1	..	..	Salim Ibrabinc ..	Id. ..	id.
5	1	..	..	..	Saïda ..	Goulbayaze Hanem ..	id.
6	..	1	..	..	Fatma ..	Id. ..	id.
7	..	1	..	..	Hinte ..	Mohamed Nasser ..	id.
8	..	1	..	..	Saïda ..	Boufidane Hanem ..	id.
9	..	1	..	..	Kadiga ..	Halouma Hanem ..	id.
10	..	1	..	..	Halima ..	Mustapha-el-Minyawr ..	id.
11	..	1	..	..	Sabah ..	Id. ..	Nouvellement arrivée, délivrée et envoyée au Refuge. (?)
12	..	1	..	..	Zahfran ..	Mohamed Effendi Samhi ..	id.
13	..	1	..	1	Zeinab ..	Hassan Hussein ..	Nouvellement arrivée, et mariée avec le propriétaire par contrat légal.
14	..	1	..	..	Trongué ..	Sette Agouché ..	Nouvellement arrivée, délivrée et envoyée au Refuge.
15	..	1	..	..	Beckita ..	Aly Effendi ..	id.
16	..	1	..	1	Saïda ..	El Sette Rana ..	id.
17	..	1	..	..	Fatma ..	Mohamed Mazloume Pacha ..	id.
18	..	1	..	..	Bahr-el-Zein ..	Asman Hanem ..	Nouvellement arrivée, libérée de la Mecque, et libérée du Gouvernement.
19	..	1	..	..	Marrame ..	Id. ..	id.
20	..	1	..	..	Saïda ..	Id. ..	id.
21	..	1	..	..	Sabah ..	Kadiga Hanem ..	id.
22	..	1	..	..	Dum-el-Hana ..	Id. ..	id.
23	..	1	..	1	Hassiné ..	Hamida Hanem ..	id.
24	..	1	..	..	Zabreh ..	Id. ..	id.
25	..	1	..	1	Zeinab ..	Yakoub Aga ..	id.
26	..	1	..	..	Gamila ..	Hédiya Hanem ..	Nouvellement arrivée de la Mecque, munie de la carte du Cadi et libérée.
27	..	1	..	..	Fatma ..	Id. ..	id.
28	..	1	..	..	Kadam Heir ..	Farag Bey Aly ..	id.
29	..	1	..	1	Trongué ..	Husein Effendi Alam ..	id.
30	..	1	..	..	Kadam Heir ..	Husein Effendi Tewfick ..	id.
31	..	1	..	..	Mabrouka ..	El Cheik Mohamed El Mawardi ..	id.
32	..	1	..	..	Faregue ..	Seid-el-Makam ..	id.
33	1	..	..	..	Saad ..	Gomah Eba One ..	id.
34	..	1	..	1	Hédiya ..	Husein Agha Emir El Hag ..	id.
35	..	1	..	1	Hassina ..	Husein Bey ..	id.
36	..	1	..	1	Aziza ..	Sateh Effendi ..	id.
37	..	1	..	1	Gamilah ..	Loutfi Effendi ..	id.
38	..	1	..	1	Sabah ..	Ahmed Schanish ..	id.
39	..	1	..	1	Gamilah ..	Fatma Hanem ..	id.
40	..	1	..	..	Abdullah ..	Loutfi Effendi ..	id.
41	..	1	..	1	Béchire ..	Husein-Bey ..	id.

à destination de  
la Turquie.

(Signed) CH. SCHAEFFER.



## Inclosure 4 in No. 1.

*Declaration.*

(Translation.)

I, THE Undersigned, hereby declare that I have received \_\_\_\_\_, female slave, aged \_\_\_\_\_ years. Should she wish to leave the house or if she die, I engage myself to notify it to the authorities. If I offer her for sale or sell her, I admit that I am amenable therefore before the court-martial. I further engage myself to produce her at every requisition of the authorities of the Slavery Department.

## Inclosure 5 in No. 1.

*Extract from the "Journal Officiel" of February 5, 1887.*

## MINISTÈRE DE L'INTÉRIEUR.

*Circulaire approuvée par le Conseil des Ministres, présidé par Son Altesse le Khédive, dans sa Séance du Mercredi, 26 Janvier, 1887, et adressée aux Moudirs et Gouverneurs.*

DES pèlerins profitent de leur voyage à la Mecque pour ramener avec eux des esclaves qu'ils achètent au Hedjaz. Pour échapper à l'inspection des bureaux d'affranchissement, ils font passer ces esclaves pour leurs femmes ou comme esclaves affranchies et, à cet effet, se munissent d'actes de mariage ou de cartes d'affranchissement qui leur sont délivrés à l'étranger. Ces actes ou ces cartes se trouvant entre les mains des propriétaires, la plupart du temps sans que les esclaves en aient connaissance et pouvant être demandés dans le seul but d'introduire des esclaves en Égypte et d'en faire le trafic, il a été décidé, pour mettre fin à cet abus, contraire à l'esprit de la Convention, que dorénavant les pèlerins qui se rendent à la Mecque et qui désirent emmener d'Égypte des serviteurs de couleur, devront faire inscrire ces serviteurs au bureau d'affranchissement du Gouvernement ou de la Moudirieh dont ils dépendent. Il leur sera délivré un certificat donnant le signalement complet de la personne; ce certificat sera enregistré et contrôlé à Suez ou à tout autre point d'embarquement par le bureau d'affranchissement de la localité. Nul esclave ne pourra rentrer en Égypte avec son maître que sur la production de cette pièce en règle.

Le Ministre de l'Intérieur,  
(Signé) ABDEL KADER.

(Translation.)

## MINISTRY OF THE INTERIOR.

*Circular approved by the Council of Ministers, presided over by His Highness the Khedive, at the Sitting held on Wednesday, January 26, 1887, and addressed to the Mudirs and Governors.*

PILGRIMS take advantage of their journey to Mecca to bring back with them slaves whom they buy in the Hedjaz. In order to escape inspection at the "Bureaux d'Affranchissement" they pass off these slaves as their wives or as freed slaves, and, for this purpose, provide themselves with marriage certificates or with certificates of freedom, which are supplied to them abroad. These certificates being in the hands of the owners, in most cases without the knowledge of the slaves, and as they can be required for no other purpose than that of the introduction of, and trafficking in, slaves in Egypt, it has been decided, in order to put an end to this abuse, which is contrary to the spirit of the Convention, that, for the future, pilgrims who are going to Mecca who wish to bring coloured servants into Egypt must have these servants entered at the "Bureau d'Affranchissement" of the Government or of the Mudirieh to which they belong. A certificate will be handed to them containing a complete description of the person; this certificate will be registered and checked at Suez or any other point of disembarkation by the local "Bureau d'Affranchissement." No slave will be allowed to return to Egypt with his master without the production of this certificate in proper form.

The Minister of the Interior,  
(Signed) ABDEL KADER.

*Sir E. Baring to the Marquis of Salisbury.—(Received February 21.)*

My Lord,

Cairo, February 12, 1887.

I HAVE the honour to inclose a copy of Colonel Schaefer's Report of the working of the Slavery Department for the year 1886.

The number of slaves manumitted in 1886 was 2,628, as compared to 2,075 in 1885.

These numbers show that satisfactory progress has been made in the direction of liberating slaves, but I can fully confirm Colonel Schaefer's remarks to the effect that it is not so much the statistics of manumission to which importance should be attached, as the fact that, by reason of frequent manumissions and of the punitive measures taken by the Slavery Department, a sense of insecurity is engendered, which acts as a powerful deterrent against the purchase of slaves.

I beg to draw your Lordship's special attention to the remarks made by Colonel Schaefer about slavery in Esneh, which is the most remote of all the provinces of Egypt. It has always been well known that slavery in Esneh partook of a somewhat different character to that which existed in other parts of the country. It is satisfactory to learn that some effectual measures are being taken to facilitate the liberation of slaves in this province.

Colonel Schaefer dwells on a point to which I have on previous occasions frequently directed attention, viz., the difficulty of obtaining evidence which will insure conviction for offences committed under the Convention. This difficulty is unquestionably very great, but I fear that it is impossible to suggest any improvement in the law which would work in practice better than the present system.

I have dealt with the question of the importation of slaves by pilgrimages in a separate despatch of the 6th instant.

I have given a great deal of attention to the question of slavery since I have been in Egypt. I will attempt to summarize in a few words what I believe to be the present situation. I speak, of course, only of Egypt proper, not of the Traffic of Slaves, which still undoubtedly continues from the ports of the Red Sea. This latter is a question which, to a great extent, stands apart, and would require separate treatment.

I believe that the sale of slaves by professional slave-merchants has entirely ceased in Egypt.

The sale of slaves from family to family may, and probably does, take place on a small scale. The facilities for conducting these sales clandestinely are so great that I do not anticipate that it will be possible to put down the practice altogether for some time to come.

I am not prepared to say that the importation of slaves into Egypt has entirely ceased. A few are occasionally brought in through the Lybian desert. But I believe that the numbers which escape the vigilance of the Slavery Department are very few.

The measures recently taken as regards the pilgrims returning from Mecca should, I think, effectually check the entry of slaves from the direction of Jeddah. Now that trade with the Soudan is about to be reopened, special watchfulness will be required in the Valley of the Nile. Colonel Schaefer is fully aware of this, and will take whatever steps the circumstances of the case demand.

The civil status of slaves in Egypt remains in the same position as when I wrote to Lord Granville on the 25th February, 1884 ("Slave Trade No. 2," 1884). But the hardship which might otherwise result from the existing state of the law is much mitigated, owing to the very common practice which prevails among Mahommedans of high position of freeing their slaves, and thus allowing them to contract legal marriages.

The whole institution of slavery has been greatly shaken during the last few years. A large number of slaves have been freed. The tenure of the owners over those who are not as yet freed is insecure. The knowledge that freedom may be obtained on application to the Manumission Bureaux is widely spread.

Another very important consideration which is doing much to undermine slavery is, that many slave-owners are beginning to see that free labour is cheaper, and far less troublesome, than slave-labour. Many Mahommedans, so far from wishing to maintain slaves, consider those which they possess a considerable incubus, and would be glad to get rid of them if they could obtain free labour. From this point of view,

the Slave Home, the erection of which was greatly due to the exertions of the late Mr. Forster, is an institution of great importance. It takes in slaves after they have left the harems, and finds places for them as domestic servants. No difficulty is experienced in getting them places, and, as the institution becomes better known, the number of applications for free servants is increasing. The Egyptian Government helps towards the support of the Home, but its main reliance must be on subscriptions in England. Unless these are obtained the institution will have to be closed. I should view its closure with great regret, as I believe that this institution is doing most useful (though unostentatious) work, in the cause of the suppression of slavery.

On the whole, I certainly regard slavery as a moribund institution in Egypt. The great progress which has been made within the last few years is due to the watchfulness of the British Government and its representatives, to the energy of the Slavery Department, especially of Colonel Schaefer—of whose services I cannot speak too highly—and to the good-will and good faith of the Khedive and his Ministers in supporting measures which are certainly unpopular in Egypt. Although I believe the institution to be gradually dying out, any relaxation in the efforts which have been made would soon give it new life. With the continuance of these efforts it may confidently be predicted that slavery will disappear at a rate which, although gradual, will increase in rapidity as time goes on.

I have, &c.  
(Signed) E. BARING.

---

Inclosure 1 in No. 2.

*Lieutenant-Colonel Schaefer to Sir E. Baring.*

Sir,

*Cairo, February 10, 1887.*

I HAVE the honour to forward you the two accompanying Statements showing the number of slaves freed in Egyptian territory during the two years 1885 and 1886. You will see that there is an increase of 553 for the last year. This is a very satisfactory result, and it shows the great improvement that has taken place since we were able to get the Manumission Bureaux in the provinces and in Cairo under our direct control. It is not so much in the number of freed slaves that I look on the result as satisfactory, as in the fact that the more slaves are manumitted, the more insecure does the possession of slaves become, and it is this sense of insecurity that is one of the principal factors in deterring people from buying slaves; as any person wishing to buy a slave knows very well that not only does he run the risk of being detected and brought before the court-martial, but also that he has no authority to keep a slave, who may at any time run away. Almost every slave knows now of the Manumission Bureaux, and we have always done as much as we could in order to bring it to the knowledge of every one. We publish every month the manumission Returns in the Arabic papers, the result being that several times we had applications by letter from slaves wishing to be freed, and who were in some remote locality, from whence they could not get to the Manumission Offices. Such cases were also always sent to the Arabic papers for publication, in order that any slave under the same conditions might profit by the example.

Thus, you will see that the Manumission Offices, since they have been properly conducted, have become our best auxiliaries in the work of the suppression of slave-dealing, and have fully answered the expectations I formed when I asked that they might be attached to my Department.

Besides the Manumission Bureaux, I also got the sentences of the courts-martial published in nearly every Arabic paper, and this also has had the most salutary effect. The most difficult part of our work has always been with the courts-martial, it being exceedingly difficult to obtain trustworthy evidence. Natives do not look on slave-dealing as a crime affecting public security, so that the general community does not help me to repress it by giving evidence, as they would do most readily in cases of murder or robbery, where they would have a common interest in the punishment of the criminals. On the contrary, there is a kind of freemasonry amongst them against the Slavery Department, and often offences against the Convention, which I knew for certain had taken place, could not be proved before the court-martial. But, notwithstanding that, I do not think that those people had reason to congratulate themselves upon their dealings with me.

The courts-martial for slavery cases are under the Sirdar, and both he and the

Adjutant-General, Colonel Hallam Parr, have always given us every possible assistance, and it is certainly thanks to their help that, although the cases present exceedingly great difficulties, we have been able to obtain very important convictions; and these convictions, together with the unpleasant experiences of those who have managed to escape conviction, have had the effect of practically doing away with professional slave-dealing.

When I took over the Slavery Department in 1883, I was given a list of thirty-two slave-dealers who were trading in Cairo. Of these thirty-two, twenty-five have been arrested, while the remainder have left the town or have given up trading.

I had already the honour last summer to send you a list showing the manner in which these dealers had been dealt with up to that time. Besides this, there are now no customers for them, as most people, seeing that the Government was resolved to carry out the Convention, have submitted to the exigencies of the situation, and very few now think of buying slaves.

Although it is not stated in the Convention, we have always treated purchasers of slaves in exactly the same way as dealers, our authority for doing so being a letter from his Excellency Riaz Pasha (at that time Prime Minister) giving orders in that sense. A copy of this letter is inclosed herewith.

In the provinces slave-dealing has never had the same importance as in Cairo, and even the possession of slaves is, from my personal observations, exceedingly limited. The very few slaves there are in the provinces are nearly all freed, and most of them born in the country, and are like the ordinary fellah. The province of Esneh is an exception to this. In Esneh slavery has some analogy with American slavery, although on a much smaller scale and with more of an agricultural character than a strictly domestic one. There were land-owners who possessed a number of slaves, and the condition of those slaves was not so good as is commonly the case in Egypt. But from the Returns of the Manumission Offices you will see that Esneh has furnished the greatest number of freed slaves during the two last years. Very few persons have now a number of slaves left, and none of them dare to replace those who have taken their freedom, as any new ones would very likely do the same. In that province slaves have only remained where they were well treated. I intend to give still greater facilities in that province to slaves who want to leave their masters, by putting a register of manumission cards in every "merkez" (subdivision) of the province. My reason for doing so is that in Esneh, on account of the geographical conformation of the province, the distances are very great, and slaves, in escaping from their masters, have sometimes to make a journey of two days to get to the nearest Manumission Office. When this measure is carried out I do not think that any slave will stay in his master's house unless he chooses to do so.

Besides Esneh, the Province of Behera differs also from the remainder of Egypt. Although the number of slaves there is very insignificant, the Behera has always attracted my attention on account of the fact that some traders from Tripoli, when bringing produce from there to Egypt, try to smuggle in some slaves. These people, of course, are very difficult to get hold of, as they are Bedouins of the Lybian Desert who come and disappear. But we were able to make sure of the principal delinquent and of the man who bought slaves from him; and though the latter was acquitted by the court-martial, and the former's punishment has not been as heavy as I wished it, the lesson has been very profitable; and besides, I hope to lay my hands some day on the other accomplices. Our measures must have had some deterrent effect, as lately we seized a caravan driver going back to Tripoli, and found a letter on him addressed from here to tell the traders in Tripoli not to send any more slaves unless they could find new roads, as they would be inevitably caught if they came by the old roads.

Another important question, but one with which we were powerless to deal, has received a most satisfactory solution, thanks to the intervention of His Highness the Khedive. I refer to the importation of slaves from Djeddah to this country by pilgrims. There was a "lacuna" in the Regulations, of which some pilgrims made use, to bring in newly-bought slaves with them. As those pilgrims are not professional dealers we could not, or rather ought not, according to the Regulations, interfere with them. The Khedive having heard of this, has just issued an Order which will entirely put a stop to this practice. I attach the translation of this Order, which was issued in the Council of Ministers, and published in the "Journal Officiel."

From all this it can be seen that the Slave Trade, both as regards the importation of slaves and the Traffic in them, has received a severe blow, and has, in fact, practically disappeared. The few cases that are now coming before us are fraudulent

sales, by which a freed slave, in connivance with a dealer, allows herself to be sold and runs away the next day to share the profits of the sale with her associate. This has rather helped us; it has been practised to an extent sufficient to make people doubt whether there were any *bond fide* slaves to be bought. Besides being deceived in this way, the would-be buyers were sometimes arrested by us for having bought a slave.

It is just possible that the resumption of commercial relations with the Soudan may cause a slight change in the situation. At any rate, I shall take all the necessary measures, and if there is one attempt to introduce slaves, I feel confident that there will not be a second.

I have already warned the Soudan traders here of the dangers they incur, and I do not think that the warning will be in vain, as most of them are Dongola refugees, and have suffered heavily by the loss of their slaves, who were nearly all manumitted when they came to Egypt, and they are not likely to run the risk again. I shall also enforce the Order issued by his Excellency Riaz Pasha forbidding any Soudan trader to bring with him negro women or children, even if they are provided with certificates stating that they are his wife and children. I attach a translation of this Order.

There can be no doubt that the question of slavery in Egypt has undergone an entire, and I may even say an unexpectedly, rapid change for the better. The possession of slaves is still legal, but with a proper working of the Manumission Offices, the possession of slaves has no longer the meaning that it used to have, as every slave has now the faculty of getting his freedom, and hence their possession must be of a precarious character.

There are, it is true, slaves who find difficulties in leaving their masters; but the great difficulty was the slaves' ignorance of the right they had to ask the Government for their freedom. This difficulty has certainly disappeared, and I doubt if there are any slaves now who are ignorant of their rights. It is generally known amongst the negroes, even in the Soudan, that when they come to Egypt they can claim their freedom.

Formerly, when the Manumission Bureaux were not in proper working order, slaves were not always able to get their freedom, as whenever they went to the authorities to claim it, their masters brought a charge of robbery against them; and nearly always, when the master was a man of position, the slave had no option but to go to prison or return to his master. This practice, which was known to the slaves, deterred many from leaving their masters.

From the first, I pointed this out to the officers in charge of the Manumission Bureaux, asking them on no account to take such charges into consideration unless it was evident beyond doubt that there was a foundation for the charges. At the present moment the practice of accusing escaped slaves of robbery has almost entirely disappeared, and when such an accusation is brought against them it is hardly even taken into consideration.

I have, &c.  
 (Signed) CH. SCHAEFER, *Lieutenant-Colonel,*  
*Director of the Slavery Department.*

---

## Incluse 2 in No. 2.

ÉTAT des Esclaves libérés par les Bureaux d'Afranchissement du Service de la Répression de la Traite.—Depuis le 1<sup>er</sup> Janvier, 1885, jusqu'à fin Décembre 1885.

Localités des Bureaux d'Afranchissement.	Janvier.	Février.	Mars.	Avril.	Mai.	Jun.	Juillet.	Août.	Septembre.	Octobre.	Novembre.	Décembre.	Total Annuel de chaque Province.
<b>HAUTE-ÉGYPTE.</b>													
Province d'Esneh ..	5	8	6	4	39	52	125	34	50	85	175	117	700
" de Guirguch ..	2	1	1	..	..	1	..	..	..	12	1	13	31
" de Keneh ..	3	9	7	..	..	5	..	5	..	9	4	6	56
" de Siout ..	2	3	2	5	3	1	1	2	10	8	..	1	38
" de Minieh ..	..	6	1	2	1	..	..	1	3	2	..	3	20
" de Béni-Souef ..	..	..	..	1	..	5	4	1	3	..	1	3	18
" de Fayoum ..	3	2	..	2	2	1	1	3	5	3	2	3	27
" de Ghizeh ..	..	..	..	1	..	..	..	..	..	..	..	..	1
<b>BASSE-ÉGYPTE.</b>													
Gouvernorat du Caire ..	30	43	37	31	45	61	91	123	94	78	66	58	757
Province de Gaioubeh ..	..	2	..	..	..	2	..	..	..	..	..	..	..
" de Menoufieh ..	..	4	11	7	15	6	12	3	1	2	1	1	12
" de Garbich ..	9	1	1	1	2	2	1	12	6	9	5	6	102
" de Charich ..	4	1	1	1	2	3	..	1	1	9	1	1	18
" de Dakahieh ..	4	..	7	2	6	3	..	7	2	2	3	1	37
" de Béhéra ..	1	..	..	1	1	1	..	2	5	2	1	3	17
Gouvernorat d'Alexandrie ..	6	7	19	8	26	15	27	15	13	5	8	12	161
" de Port-Saïd et Canal ..	..	..	..	..	..	..	..	4	..	..	32	6	42
" de Rosette ..	..	..	..	..	..	..	..	..	..	..	..	..	1
" de Damiette ..	2	2	..	..	1	1	..	..	1	28	..	..	37
" d'Ariche ..	..	..	..	..	..	..	2	..	..	..	..	..	..
	71	88	92	69	141	156	267	214	195	248	300	234	2,075

(Signé) CH. SCHAEFFER.

## Inclusure 3 in No. 2.

ÉTAT des Esclaves libérés par les Bureaux d'Affranchissement du Service de la Répression de la Traite. — Depuis le 1<sup>er</sup> Janvier, 1886, jusqu'à fin Décembre 1886.

Localités des Bureaux d'Affranchissement.	Janvier.	Février.	Mars.	Avril.	Mai.	Juin.	Juillet.	Août.	Septembre.	Octobre.	Novembre.	Décembre.	Total Annuel de chaque Province.
<b>HAUTE-ÉGYPTE.</b>													
Provinces d'Esneh ..	114	130	311	161	258	68	108	57	38	113	99	67	1,424
de Guirgneh ..	1	7	3	4	3	1	6	1	3	7	1	1	26
de Keneh ..	..	..	8	..	6	6	9	12	4	14	9	10	96
de Siout ..	1	..	3	..	3	..	..	..	..	2	1	..	10
de Minteh ..	1	..	..	..	..	..	..	1	..	1	1	3	8
de Béni-Souef ..	..	1	..	2	2	1	2	2	3	..	3	..	16
de Fayoum ..	4	3	1	1	2	1	4	5	1	..	1	1	24
de Ghiseh ..	..	..	..	..	3	..	..	..	..	..	..	..	3
<b>BASSE-ÉGYPTE.</b>													
Gouvernorat du Caire ..	46	51	128	42	35	41	58	39	43	39	56	50	628
Province de Galoubieh ..	..	..	..	..	..	1	..	..	..	..	1	..	2
de Menoufieh ..	1	1	1	1	1	1	2	..	..	..	..	2	9
de Garbieh ..	5	2	7	3	3	7	3	10	8	3	6	3	40
de Charkeh ..	8	1	2	..	2	5	..	3	4	1	3	2	32
de Dakahieh ..	3	9	..	2	4	1	9	2	2	6	2	1	33
de Béhéra ..	8	9	6	6	10	10	9	13	12	8	10	8	109
Gouvernorat d'Alexandrie ..	5	36	5	..	..	1	5	..	4	11	52	2	121
de Port-Saïd et Canal ..	..	..	..	..	..	..	..	..	..	..	..	..	..
de Rosette ..	..	1	1	..	1	1	..	..	1	2	1	..	9
de Damiette ..	..	..	..	..	..	..	..	..	..	..	..	..	..
d'Arche ..	..	..	..	..	..	..	5	..	..	..	..	..	5
	205	242	379	222	334	146	223	148	125	207	245	152	2,628

(Signé) CH. SCHAEFFER, le Directeur du Service de la Répression de la Traite.

Le Caire, le 30 Décembre, 1886.

## Inclosure 4 in No. 2.

*Riaz Pasha to the Prefect of Police, Cairo.*

(Traduction.)

Monsieur,

*Le 23 Schahbane, 1297.*

J'AI l'honneur de porter à votre connaissance que malgré toutes les mesures qui ont été prises pour prohiber l'importation des esclaves et les fortes punitions qui ont été infligées aux personnes qui en font le trafic, nous remarquons cependant que les trafiquants suggèrent toujours le commerce des esclaves pour cause de grands gains. Néanmoins, je crois que si l'on mettait une fin décisive aux acheteurs, ce trafic inhumain serait aboli et le Gouvernement ne s'efforcera pas d'avoir de telles difficultés et à faire de si grands frais. Par conséquent, vu la Convention entre Son Altesse le Khédive et Sa Majesté la Reine du Royaume-Uni de la Grande-Bretagne et d'Irlande relative à la répression du Trafic des Esclaves, il est définitivement décidé que tout associé d'un trafiquant ou tout acheteur d'esclaves subirait la même peine que le trafiquant.

Ainsi fait pour être appliqué à partir de la même date que la susdite Convention.

(Signé)

MUSTAPHA RIAZ,

*Président du Conseil des Ministres.*

(Translation.)

(Translation.)

Sir,

*23 Shaaban, 1297.*

I HAVE the honour to bring to your notice that, notwithstanding the measures that have been taken to prohibit the importation of slaves, and the severe punishment inflicted on persons engaged in that trade, we remark that the dealers always carry on the Slave Trade because of the great pecuniary benefit they derive from it. It is, nevertheless, my opinion that if an effectual check were placed upon purchasers this inhuman Traffic would be abolished, and the Government would not be put to so much trouble and to so much expense. In virtue, therefore, of the Convention between His Highness the Khedive and Her Majesty the Queen of Great Britain and Ireland for the suppression of the Slave Trade, it is definitely settled that all persons associated with a dealer, or any purchaser of Slaves, shall suffer the same punishment as the dealer himself.

This order to come into force on the same day as the above-mentioned Convention.

(Signed)

MUSTAPHA RIAZ,

*President of the Council of Ministers.*

## Inclosure 5 in No. 2.

*Extract from the "Journal Officiel" of February 5, 1887*

[See Inclosure 5 in No. 1.]

## Inclosure 6 in No. 2.

*Substance of a Letter from Riaz Pasha to the Mudir of Esneh, dated the 17th Shawal, '97, No. 185.*

J'AI l'honneur de porter à votre connaissance que quels que furent les ordres qui vous ont été donnés par les Circulaires en ce qui concerne la répression de la Traite, et, surtout, d'après ma dernière lettre qui vous a été adressée, datée du 9 courant, où j'insistai que vous exerciez la plus stricte attention pour interdire le Trafic des Esclaves, et de prévenir les employés de votre province que s'ils ont la moindre négligence dans l'accomplissement de ce service, ou que s'ils se font corrompre moyennant argent ou toute autre chose, ils seront punis sévèrement, je remarque néanmoins qu'ils n'ont plus le même zèle et la même persévérance qu'antérieurement. De plus, il est parvenu à ma connaissance que des trafiquants venant du Soudan emmènent des esclaves ayant de fausses cartes provenant du Mehkémé, qu'ils prennent pour pouvoir faire passer ces esclaves comme leurs femmes et leurs enfants, et les vendre après . . . .



Veillez, en conséquence, prendre toutes les mesures nécessaires afin de mettre fin à cet abus, et ne laisser passer aucun Soudanien . . . .

A la suite de cet ordre des instructions analogues ont été données au Commandant du détachement d'Assouan en date du 1<sup>er</sup> Décembre, 1880.

. . . . Ni femmes, ni enfants noirs, excepté les Barbarins, même s'ils étaient pourvu de papiers constatant leur légitimité, soit comme femmes, soit comme enfants, du Djellab, ne pourront descendre le Nil.

(Translation.)

I HAVE the honour to bring to your notice that, notwithstanding the orders which have been transmitted to you by the Slave Trade Circulars, and more especially in my last letter to you of the 9th instant, in which I urged you to exercise the strictest attention in forbidding the Slave Trade, and in warning the employés of your province that, if they showed the least negligence in carrying out this duty, or, if they allowed themselves to be corrupted by pecuniary or other bribes, they would be severely punished; I nevertheless remark that they no longer evince the same zeal and perseverance as heretofore. Moreover, it has come to my knowledge that dealers coming from the Soudan bring with them slaves, under false certificates from the Mehkémé, which they procure in order to pass off these slaves for their wives and children, and to sell them afterwards.

Be good enough, therefore, to take every necessary step for putting an end to this abuse, and for preventing any Soudanese from passing . . . .

Consequent on this order analogous instructions have been sent to the Commandant of the Assouan detachment, dated the 1st December, 1880.

. . . . Neither black women nor children, except the Berberines, even if provided with certificates of legitimacy, either as wives or children of the Djellab, are to be allowed to descend the Nile.

No. 3.

*Sir E. Baring to the Marquis of Salisbury.—(Received February .)*

My Lord,

Cairo, February 16, 1887.

IN my despatch of the 6th instant I had the honour to call your Lordship's attention to the subject of the importation of slaves into Egypt by pilgrims returning from Mecca, and to the measures taken by the Egyptian Government to put a stop to this practice.

I now propose to consider the question of pilgrims returning from Mecca with slaves, who pass through the Suez Canal without disembarking in Egypt.

This question is analogous to the former, and the principal difficulty in dealing with it is, as in the former case, due to a defect in the Khedivial Decree of the 1st January, 1878, which, by Article 3, only prohibits the passage of slaves through Egyptian territory "dans le but de les vendre ou de les échanger."

The inclosed Memorandum by Colonel Schaefer, the Head of the Slavery Department, points out the various devices by which the Slave Trade Convention has been hitherto circumvented by pilgrims passing through the Suez Canal, and suggests measures to remedy the defects of the Convention in this respect.

The ships in which the pilgrims pass through the Canal are of different nationalities, but the majority of them are Italian or Austro-Hungarian.

The Egyptian Government, to whose notice I brought the above facts, made a proposal to the Italian and Austrian Consuls-General to the effect that their Consular authorities at Port Saïd should be instructed to establish a strict control over Italian or Austrian vessels entering the Canal with pilgrims, and to make inquiries of all persons on board provided with manumission cards or marriage certificates as to their real desire to remain with those whom they accompany.

The Egyptian Government promised at the same time that the local authorities at Port Saïd should give to the proper Consular authority all the information in their power relative to the presence of slaves on board these ships.

Both M. de Martino and M. Gsiller have agreed to this proposal, and have instructed their respective Consuls in the sense required.

I further gave a copy of Colonel Schaefer's Memorandum to M. de Martino and

M. Gsiller. At the same time, I asked the former whether it would not be possible to do something in the way of preventing the embarkation of slaves at Jeddah.

M. de Martino replied that he would gladly co-operate with me in any such attempt; that Italy had no Consular Agent at Jeddah, but that he would suggest to his Government to ask the captains of the Rubattino Company to carry out the proposals in Colonel Schaefer's Memorandum to the effect that no persons of colour should be allowed to embark until a careful investigation had shown that they were not newly purchased slaves, and that they accompanied their masters of their own free will.

M. Gsiller, the Austrian Acting Consul-General, to whom I also spoke on the subject, has promised to communicate with the Austrian Ambassador at Constantinople, and has no doubt that his Government will do all in their power to assist in suppressing the trade.

I have, &c.  
(Signed) E. BARING.

---

Inclosure in No. 3.

*Memorandum.*

DEPUIS longtemps les personnes qui se rendent de Djeddah en Turquie en passant par le Canal, ayant vu qu'il ne leur était plus possible de passer des esclaves, comme tels, à travers le territoire Égyptien, ont eu recours à un subterfuge. Quand ces personnes ont des esclaves avec elles, avant de s'embarquer, ils se font délivrer par le Mehkémé de la Mecque des certificats constatant que l'esclave a été libérée par son maître, ou bien encore, mais moins souvent, ils se font délivrer des actes par le dit Mehkémé constatant qu'ils se sont légalement mariés avec l'esclave. Ces cartes peuvent être données de bonne foi par les autorités religieuses, mais, en général, ces autorités connaissent l'abus qui est fait de ces cartes et les délivrent moyennant compensation. Quant aux esclaves, on leur apprend très bien ce qu'elles ont à dire, et on leur fait croire que les autorités Égyptiennes, quand elles viennent les visiter, n'ont d'autre but que de les prendre pour les torturer.

Naturellement, les esclaves, très ignorantes et sous cette impression quoique désirant quitter leurs maîtres, ont une crainte telle des autorités Égyptiennes que toutes répètent la leçon apprise, et disent qu'elles sont libres et accompagnent leurs maîtres de leur propre gré. Devant de pareilles déclarations, l'autorité Égyptienne doit se retirer. Cependant, 90 pour cent de ces esclaves, si elles n'étaient pas sous l'empire d'une crainte, et si on les enlève d'entre les mains de leurs maîtres, raconteraient qu'elles sont emmenées soit pour être vendues, soit pour être données en backchieh.

Il se peut que parmi les personnes qui ont des esclaves avec elles il se trouve peu ou pas de trafiquants de profession; et de plus, le nombre des esclaves qui transitent le territoire Égyptien de cette façon n'est pas très grand: je l'évalue à moins de quarante par an, et probablement beaucoup moins. Cependant, il y a ici un abus qui demande un remède et je me permettrai de proposer quelques mesures qui, à mon avis, mettront vite fin à cet abus.

Les Consuls ou Agents Consulaires à Djeddah devraient être prévenus de l'abus qui se fait avec les cartes d'affranchissement et les actes de mariage, et devraient alors donner l'ordre aux Agents des bateaux à vapeur ainsi qu'aux capitaines de ne laisser embarquer des personnes de couleur (Nègres ou Abyssins), que s'ils sont munies d'un laisser-passer de la part de l'autorité Consulaire dont relève le bateau. Ce laisser-passer ne devrait être délivré par MM. les Consuls qu'après s'être minutieusement assurés que ces personnes ne sont pas des esclaves achetés nouvellement et qu'ils accompagnent leur maître de leur propre gré. De plus, MM. les Consuls ou les capitaines pourraient alors faire une liste nominale de toutes les personnes de couleur qui se sont munies d'un laisser-passer pour le bateau en partance, et cette liste devrait être remise par le capitaine à MM. les Consuls de Port-Saïd lorsque ces derniers procéderont à une inspection.

La plupart des esclaves venant de cette façon, sont des enfants et presque aucun d'eux ne par le Arabe. Donc, de prime abord, il serait fort facile à MM. les Consuls à Djeddah de considérer comme esclave toute personne emmenée illégalement, tout Abyssin ne parlant l'Arabe qu'imparfaitement. C'est une preuve qu'il est venu dernièrement et qu'il ne se trouve que depuis peu avec les personnes qui l'emmenent.

Très peu ou pas de nègres viennent par ce chemin, et ceux qui viennent sont dans le même cas, en général, que des Abyssins par rapport au langage.

Du reste, M. les Consuls ou Agents des Compagnies à Vapeur de Djeddah, qui, pour la plupart, sont établis là et ont par conséquent beaucoup d'expérience locale, pourront juger du premier coup d'œil quelles sont les personnes de couleur qui peuvent être admises à bord, ou celles auxquelles on doit refuser le passage.

(Translation.)

FOR some time past people travelling from Djeddah to Turkey by way of the Canal, seeing that it was no longer possible for them to pass slaves, as such, across the Egyptian territory, have had recourse to subterfuge. When they have slaves with them, before they embark, they obtain from the Mehkémé of Mecca certificates stating that the slave has been freed by her master, or else, though less frequently, they obtain from the said Mehkémé deeds affirming that they are legally married to the slave. These papers may be given in good faith by the religious authorities, who are, however, as a rule aware of the ill-use to which the papers are put, and deliver them for a consideration. As for the slaves, they are well primed as to what they are to say, and are made to believe that the only object of the Egyptian authorities in coming to visit them is to carry them for torture.

Naturally the slaves, being very ignorant and under this impression, although desiring to leave their masters, are in such fear of the Egyptian authorities that they all repeat the lesson they have learnt, and state that they are free and are accompanying their masters of their own accord. In face of declarations of this kind, the Egyptian authorities can take no action; 90 per cent., however, of these slaves, were they not under the influence of terror, and if they were taken out of the hands of their masters, would say that they were being carried off either to be sold or to be given away as presents.

It is possible that among those who have slaves with them there are to be found few or none who are professed dealers; and, moreover, the number of slaves who cross the Egyptian territory in this way is not large: I estimate it at less than forty per annum, and probably much less. Nevertheless, we have here an abuse which calls for a remedy, and I take the liberty of proposing certain measures which, in my opinion, will quickly put an end to this abuse.

The Consuls or Consular Agents at Djeddah should be warned of the abuse which is made of the certificates of freedom or marriage, and should then give orders to steamboat agents as well as captains not to allow any coloured people (blacks or Abyssinians) to disembark that are not provided with a pass from the Consular authority to which the ship is subject. This pass should not be delivered by the Consuls until they have carefully ascertained that the applicants are not newly-purchased slaves, and that they are accompanying their master of their own accord. Moreover, the Consuls and captains could then keep a list, by name, of all the persons of colour who have provided themselves with a pass for the vessel about to sail, and this list should be delivered by the captain to the Consuls at Port Saïd when the latter commence their inspection.

The greater part of the slaves arriving in this manner are children, and hardly any of them speak Arabic. It would thus be very easy for the Consuls at Djeddah to at once recognize as a slave any person brought illegally; [and] every Abyssinian who only spoke broken Arabic. This would be a proof that he had lately arrived, and that he had been but a short time with the people bringing him. Very few or no blacks come by this route, and those who do are generally in the same position as Abyssinians in so far as regards language.

Moreover, the Consuls or agents of steam-ship Companies of Djeddah, who are for the most part residents, and, consequently, have great local experience, will be able to judge at the first glance which are the coloured people who may be allowed on board and which those who should be refused a passage.



AFRICA. No. 4 (1887).

---

(CORRESPONDENCE respecting Slavery in Egypt.)

---

---

*Presented to both Houses of Parliament by Com-  
mand of Her Majesty. April 1887.*

---

LONDON:  
PRINTED BY HARRISON AND SONS.