

Muscat, Zanzibar and Persian Gulf Commercial & Social Relations in Nineteenth Century

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Abstract

By a survey on Qajar dynasty, there are some negligence by historians to investigate the Internal and external relations between southern Persian Gulf ports and its Eastern ports. Substantially, it is believed that southern ports had no role in Qajar foreign relations. But by study of several sources we find that there was several ground of cooperation between north and south ports, on which, for instance, there where a circulating and exchanging human skills from Africa and Persian Gulf. Focused on Shirazi and Baluchs and Negro-Zanzibari transition that is reversed in English sources as "slave trade". Although, this transition predominated in Africa-Persian relation for several century, but there was an excessive Exchange from Omani domain in east Africa to Persia in nineteenth century. While, Zangs' send to the Persian Gulf for several activities, Persian like Baluch and Shirazi migrated to East Africa and had significant role in East African history. This article attempts to fill the gap in knowledge of the Muscat role in Persian-Zangi exchange in the nineteenth century by especial sight on Negro migration and transition to Persia and Persian Gulf, their Origins, and their influence in Persian and Arab society.

Keywords: Persian Gulf, Muscat, Zanzibar, Trade, social relation.

Introduction:

In recent years there are some works on Indian Ocean trade, slavery and Britain attempts to abolish the "slave trade" or social presence and history of Swahili, Shirazi and Baluchs in East

Africa. Besides, there is some work on Persian Gulf contemporary political economy. But, there is the lack of African or Zangs' presence in historical text in Persia and a few works focused on relations of ports, Musket role in the Negro transition, Zangs' numeral and value, Persian and Arabs treatment with Zangs' and their application, on which this article attempt to survey, by especially attention to Ale-Bu-Saeed of Muscat. Ale-Bu-saeed, wangled, some control over the Eastern Coast of Africa, by sending several Baluchi commander and migration of several Shirazi merchants to Zanzibar, in nineteenth century. They had fundamental role in social exchange between Persia, Persian Gulf and Africa. This article, by a critical sight, attempt to answer to this question that, what was the main role of Muscat in the exchange between, East Africa and Persian Gulf region Zang & Shirazi trade?

it is important to acknowledge their route from Africa to Persia, their presence, function and the way of their presence, from where they came and who brought them to Persian Gulf?. Especially in pick period of African presence in Persia in nineteenth century. To answers this question, we must attention to Muscat and its rulers -Ale-Bu-Saeed- that had a significant role in Africa-Persian relation and African connection to the Persian Gulf.

Ale-Bu-Saeed and Qajar in Persian Gulf

Ale-Bu-Saeed domain, based firstly on Rustaq, and then Strengthened since late eighteenth to early nineteenth century. Muscat selected as their center in 1785, the decision that had several influences in Oman politics and trade circumstances, and basically, changed the ruling power in Oman from the land to sea. (Calvin, 1982: 117) establishing the role in Muscat, they were able to profit interior trade, that was depended on Muscat for importing foodstuffs, textiles, metals and other raw materials. Muscat discharge, its ruler, of the tribal Arab plundering that has traditionally plagued any ruler .so Imam, always; try to control both the interior and the coast. (Kelly, 1972: 108) then with an agreement by some Persian local rulers, Imam acquired the surveillance of Chābahār port and neighboring areas. From Chābahār, Ale-Bu-Saeed, was able to send many Persian inhabitant to Oman and Africa for garrisoning Zangbar coast.

Sayyid Ale-Bu Saeed (1791-1856) had zenith point in Ale-Bu-Saeed dynasty, trapped in the crisis with Wasabi's and Qawasim pirates till 1820. This was contemporary with uprising Qajar dynasty in Persia. Ale-Bu-Saeed, concluded some agreement with the central government at Tehran. By which, gave their control over Bandar-Abbas tax regulation and its dependencies. (Miles, 1966: 148-149)

by accepting Qajarid obedience and agreeing to pay the customs and tax of Bandar-Abbas and surrounding area, Imam accepted to negotiate a settlement whereby the 'Utub of Bahrain and crucial sheikhs, came to Qajar sovereignty. While the British agent harshly, protest and remonstrate, Muscat secured an alliance with some other Persian local rulers like Mazkur of Bushier to control Bahrain in the name of Qajarid and central Government in Tehran. (Habibi & vosooghi, 1388: 67-71) Although Britain writers say that Omani ruler invade Bahrain and seek to set Bahrain in their suzerainty. Upon Ibn-Raziq, Muscat interest fundamentally focused on Persian Gulf not in Oman or Zanzibar. (Miles, 1966: 292)

Muscat and Its East African Domains

In late 16th and early 17th century Omani dynasty of Yoariba (يعاربه), invade and defeated the Portuguese in East Africa by seizing their fortified trading posts, and therefore dominated some kea ports like kilva. (Strands, 1963: 120). Then in late eighteenth century, new Ale-Bu-

Saeed Sultan, Ahmed bin Seyed, attempted to reestablish Oman authority in Zanzibar and he sent there the Baluchi and Arab forces. (Lodhi, 2000: 90-96)

There after, the Muscat ruler played a major role in trade between Africa and the Persian Gulf so that, Muscat had important transitory point African Zango-Shirazi migration. (Chittick 1977: 183-231) Ale-Bu-Saeed had domain much of the eastern coast of Africa like Mombasa in modern Kenya, Zanzibar, Kilwa Kivinje (Kenya), Tanga (Tanzani), Bagamoyo, Lindi, Mikandani, Pangani and Mikandani, with some other Marginal port and area in southernmost part like Madagascar that was by some extent in the Muscat rule. Thenceforth, Muscat rulers challenge every European power in east Africa, such as, French and Britain and Local interior Governors. Zanzibar for its more secure than the other ports, became the center of Omani trade network from Bandar-Abbas and Chābahār to Zanzibar. (Wellsted, vol.1, 1838: 378-391) Ale-Bu-Saeed, had no aggressive and conquering policy. They aren't famous as Invader or conqueror, but their power was in garrisoning trading routes by Persian Baluchs, and Arabs. So, they paid no great attention to African conquests, and did not move inland (Colomb, 1873: 23-27) they was depending on Persian Baluchs and Shiraz's or Arabs for securing African coast against tribal invasion and depredators, this was, most similar to that of Wahhabi depredators in Oman. (Chittick, 1969: 112-115) Sultan saeed Indeed, by sending Baluchs and Shirazes on the African coast, garrisoned Pemba and Kilwa.

The Baluch tribes of East Africa composed of the Rinds and the Anushirwany, descend to Anushirvan- the Sassanid King of Persia. (Miles, 1966: 94, 97-102) some of them, ruled coast association with Omanis from the eighteenth century, were special troops of proven trustworthiness. They gradually involved in the Zanzibar trade, and simultaneously largely through their ruling in politics and military of Eastern Ports of Africa. With Shirazes and Baluch Nobile's co-operation, Ale-Bu-Saeed began to recruit mercenary troops from Baluch tribes. Owing to the Persian and Muscat mercantile and political expansion along Zanzibar, many Persian from Persian Gulf coast, especially Bandar-Abbas and Chābahār, settled in East African port towns and in Pemba, Madagascar and Zanzibar islands, while their dominions continued to twentieth century. (Sheriff, 2005: 23-37)

These Baluch developed an enduring militaristic tradition and became a key element in the Shirazi-Muscat equations of power within Omani areas of influence, in the coast and inland of Eastern Ports of Africa. For instance, in the threat of Mazariq tribes in East Africa, Seyed saeed, profit of Baluch soldiers. After negotiation, they agreed to a stationing a Baluch garrison and an even split of the port's customs revenues. (Gray, 1957: 33-34) by Baluch association Ale-Bu-Saeed, had their roles in trade roots and securing fundamental routes and ports. (Farrant, 1975: 5-11)

The Persian and Arab traders and Persian solders settlements on the Eastern Ports of Zanzibar had several successors, by whom, the Persian and Arabs heritage was so important that had trace to twentieth century. Hikoichi (1996: 319-345) after a survey on Zanzibar tradition write that Persian are the most Elements in Swahili society and culture. The Persian tradition and Islamic Idea of human and society approved to had cohesion with littoral African concepts, some Persian Gulf ceremonies, like Zar ritual, predominate in African culture in several port like Zanzibar and Pemba nouruz (new day), the Persian new year (mwakakogwa) is regularly celebrated. Persian and Arab traders set one inland trade network. East Products included gold, ivory, and Negro trade began to expand by late- eighteenth century. Muscat became an especially important center or bazar for supplying the wider Indian Ocean region. (Campbell, 1981: 224-227)

indeed, Persian and Arabs situation in Zanzibar was related to Ale-Bu-Saeed trading Idea, on which every nation by several idea come in the ports. Ale-Bu-Saeed had no conservative idea and their Tolerance encouraged several traders from Indian Ocean to pursue for Zanzibar. (Stanley, 1872: 9) although, saeed was so tolerance but arduously stand against several nomadic, interior habitant of coast Africa. During the three years 1820-1823 Saeed was concerned almost exclusively with events of Zanzibar. Since 1823 Mombasa became the secondary Omani focus of Swahili commerce, while the tribe became quite powerful against Muscat. Henceforth, Saeed resolved this for himself when, by Baluch solders, dislodged plunder tribes, from their stronghold and fortification in coast. And eventually dominated on all coast from Somalia to Madagascar. (Gray, 1957: 33-34) Seyed Saeed was great at sea. In 1834 he had at Zanzibar one 74 gun ship, one 51 and one 26 gun frigate, two corvettes of 24 and 10 guns, and a schooner yacht. Seyed saeed, hold All these, except the 26gun frigate, in excellent condition, fit to go anywhere. But, it was differenced after his dead. In 1872, and even the last remnants of the old fleet were destroyed in Zanzibar. (Colomb, 1873: 118)

Negro or Zangs' in the Persian Gulf

Zanzibar town was the central hub of the mercantile activities and presence of numerous nationalities, like that of the Persians, Arabs and, French, British, Americans and locals like the Swahilis. (Salim, 1989: 213) Zanzibar as an Island, possessed a good harbor, safer to dock, occupied an important economic position by intermediate location and large navigable port between East African ports, was the Omani center for Exporting ivory, cloves, gum copal, coconuts, bee wax, weeds, tortoiseshell, rhinoceros hide, skin and of curse Zangs'. (Wilkinson, 1987: 548-550)

The rational reason, for the growth in need for Zangs' labor in the coast of Persian Gulf, and the nearby Indian Ocean islands in the nineteenth century have been firmly on a massive plantation complex which produced agricultural and Sea labors. By a glance to East African map, we see that the Negro labor came fundamentally from central-eastern coast of Africa, on which, heavy rain, led to cultivated land and agricultural area. So dwellers was, customarily, used to working in cultivate land, and learning high skills in agriculture. They send to palms. They also were occupier of the lands that, exporting cloves, coconuts, grain, copra, coconuts oil, and sugar. They not only, skilled enough to work in palms of the Persian Gulf but also for both domestic and labor services, especially as pearl dive hunting. Some of English administer, said that the slaves send from Zanzibar to Persian Gulf in very bad condition, reduced numbers, or would necessitate extra precautions in preparing the store of food and water. (Colomb, 1873: 27) but in a sight to many scholarship work, it believed that Zangs' was regarded as an inevitable element of the Persian and Arab society, rather than a response to economic pressures, such as that of Atlantic world. (Matthews, 2006: 82-83; Lorimer, vol.IA, 1915: 554-567) most slaves appeared to enjoy a quality of life equal to or better than that of freemen. (kaye, 1972: 10-11)

Colomb, said no vessels proceed directly to Zanzibar from any other Persian ports and other coasts, with the exception of Bandar-Lenge, whence three or four ships were annually dispatched, each decked and load with about seventy Zangs'. During the open season, they are crowded at Muscat and from there envoy to Zanzibar. Upon Records of the Residency at Bushier, dated 1844 Zangs' imported into Persia through the Muscat, of two kinds, from the coast of Zanzibar; and from the shores of the Red Sea. Muscat and Sur was the principal ports to which Zangs' shipped to Persian Gulf. (Colomb, 1873: 52) the Zangs' were captured during other African raids in the hinterland, where tribal wars were frequent. They were then

brought, in chains, to the coast. It is alleged that, Coastal powers, could not send armies to conquer eastern Africans or to kidnap slaves, like what happened in West African Atlantic Ocean by Britain. Traders had to make their purchases from the local kings and chiefs. (Inikori, 1976: 200-219)

In 1869 one yang Male Negro of interior tribes had say that was sold by his father to traders. He had Live at Kilwa for three years and then had live for one year at Zanzibar, where he again sold and shipped for Muscat. Another yang Male had Prison in fight. But one Negro said that had been stolen whilst asleep under a tree. A Female also had been stolen in his village. Negro caravans from the interior converge upon Kilwa, or Qualia. Zanzibar was two or three days voyage from Kilwa (Colomb, 1873: 30-32) waiting for the monsoon period, a large number of Zangs', spent some years of their life in several coast ports of Zanzibar. (Omar, 1937: 6) All ships brought goods From Zanzibar to Muscat and thence eventually carried into Persia, Turkey, Sind, and even on the western coast of India. (Colomb, 1873: 52) The Persian and Arab vessels, trade between Muscat and Zanzibar, were of different sizes, districted by two patterns. The navy both was called dhows. The smallest of these dhows –Bagale- was mere boat. Colomb (1873: 35-36) said that, because of Food and water were shipped only in sufficient quantities for supply during the shortest possible voyage, dhows were seldom wholly decked by Negro or other article.

The dhows ran south to north-west Madagascar before the north-east monsoon, from December to January, returned to East Africa. The season of traffic between Zanzibar and Persian Gulf trade was between July and November. (Campbell, 1981: 218)

In Zanzibar, the Negros who have passed through the customs, and paid their duty of four dollars a head to the Muscat's custom at Kilwa, went to Limo, one of the most-northern of the Imam's ports on the coast. From where, Zangs' could be legally shipped to Muscat. Other Zangs' who have gone to Zanzibar from Kilwa, and paid two dollars duty there, were sold in the market and then paid another two dollars to the customs, send overseas. Every dhows, whether a lawful or an unlawful trader, almost always stopped at Yemen coast, where crews disembarked at the coast for water and food. The crews, always, carries arms, but seldom or never cannon, carrying invariably muskets, swords, spears and shields. (Colomb, 1873: 34-35, 40)

Zanges role in Persian Gulf region

The Zanges destination in Persian Gulf region was in several works. He might found, as a pearl diver, familiar dependent and domestic of the Persian court, as the servant of the Persian and Arab merchant, or went to lands and gardens in Persia or Turkey. (Lorimer, 1915: Vol.I.2226-2230) The dense date gardens scattered between Muscat and Basra, especially in Persian Coast, Persian tobacco , sugarcane plantations, houses and command solders labor in Khuzestan and were employed in at, nurses and teaching some subjects. Females were employed as nurses and nannies and etc. Persian dates on Bushier, Bandar-Abbas, Fars and Khuzestan and Basra, largest Persian Gulf export, which annually estimated 30 lakes' of rupees, was a vast area of work for Zangs' labors. (Omar, 1937: 17) Like its dates, the Gulf's pearl industry was important. Throughout the nineteenth century, among some important pearl hunting area, Persian Gulf was only region experienced export boom in production of pearls that continued to the first quarter of twentieth century. (Hopper, 2008: 10-16, 22)

In some Aria of the south Persian Gulf parts, the population of ports was not enough to newly established sheikhdoms. Especially in some Britain protectorate villages or port-sheikhdoms, like Dubai, Abu-Dhabi, Sharja, Qatar, Ras-al-Kheima, Bahrain. After the treaty of 1820, except

Ale-Bu-Saeed of Muscat, all other marginal new established port-sheikhdoms were seriously weakening in security and population that not exceed from 1000 to 2000. From 1820 to 1840 there were many attempts by Abu Dhabi ruler of Bani yas to forbid immigration of ale-Qabisat to Khor-al-Odaid bay, near Qatar peninsula and negotiate with them to go back around of Abu-Dhabi village. In 1865, alleged that 500 Zangs' were yearly landed in Ras-al-Khymah from Africa by local boats. At another village near that 500 Zangs' had been landed in one year. (Colomb, 1873: 51-52) in 1905, there was estimated that Africans accounted for 15% of the total population of all Muscat and newly established sheikhdoms. (Hoper, 2008: 20-25)

Zangs' incoming to Persia from Muscat, increased during the nineteenth century because of decreasing in importing Golams from Caucasia (Ashtor 1976: 106-107) but In second half of nineteenth century Negro coming to Persia increased through a "boom" period of expansion. Under the Qajars dynasty, the need for Zang labor arose in response to the increase in cotton, tobacco, opium, and rice production. (Ricks, 1985: 408, 415) some records of European agents and Persians indicated the widespread presence of Zangs' within Persian households. (Ricks, 1985: 414-415)

so there was a competition between Bushier, Bandar-Abbas, Linge, Mohammareh and Basra for absorbing Muscat Negros. Bandar-Abbas by important view for embarking vessel in south Kerman and Fars Provinces was a vital rout by which Muscat, was able to connect to Tehran. In 1802 Bandar-Abbas was providing \$100, 000 (MT\$) in revenues, this revenue was a third of Imam's annual income of all Omani region. (Saldanha, 1986: 21-27; Omar, 1937: 18)

The Dramatic rise in export "cash crops", new irrigation systems need for new workers led to Zangs' important. (Ricks, 1985: 415) In 1867, compiled an assessment on Tehran's population. The results revealed that, 12 percent of the totals 147, 256 people of Tehran, i.e. 17655 inhabitant of Tehran were free Zangs' or servants. (Ricks, 1985: 414-415)

Although, the British campaign against the "slave trade" achieved considerable success in the Zanzibar region by 1888. (Campbell, 1989: 17) but, British antislavery measures in some area, diminished rapidly after 1890, because, declaration of the British protectorate at Zanzibar in 1890. Musket had lost her privilege in Zanzibar since 1868. By 1890 not endures his formal trade connection with his predecessors. Western revelry soon focused on coast of Africa but the Negro transition from Zanzibar to the Persian Gulf continued as illegally and more expensive. A fact was evidenced by the Persian Gulf Political Resident reports. (Saldanha, 1986: 71-73; Matthews, 2006: 76)

Upon several agreements on slave prohibition by Persia and all newly established Persian Gulf sheikhdoms. (Kelly, 1968: 600-608) Great Britain had taken a leading Role in the antislavery movement simultaneously with process of negotiating its imperial claims in East Africa against local Rulers and also France and Germany. (Sheriff, 2005: 103-119)

Indeed, Zang labor remained their essential role in Persian Gulf up to early twentieth century. Negros, in every situation, preserved their cultures, ceremonies and socio-economical cooperation with Persians and Arabs. (Ricks, 1985: 409-412) The settlements of the descendants of the people who mostly arrived in the nineteenth century may be seen along the Persian Gulf Coast today. They include "Zanjiabad" and "Deh-Zanjian" in Baluchistan and Kerman Province, as well as a black community in Bandar-Abbas, Linga, Jask, Bastak and Other port and city in Bushier and Khuzestan Provinces. (Omar, 1937: 18)

The African spirits, in southern Persia, are fundamentally affected in some local ceremonies in some southern Coast of Persia that is generally referred to some African cultural roots. The word Shirazi or Baluchs in East Africa, have some sister-in-lows, Similar word in Persia, like the "Pepe", from "Pepo" in Swahili coast, and "Mature" from Matari in Swahili, or others

denoted African origins, such as “Chinyase”, from Cinyase, the language spoken by the Nyasa in southern Malawi. (Omar, 1937: 18) There is some trace in the considerable scholarly contribution of the Persian and Arab language and culture in Swahili language and literature. Some late Persian rulers of Mombasa and Dares salaam produced a number of Swahili on East Africa like Kenya, Tanzania. Some scholars suggest certain Persian influence in Swahili in the development of rhyming long poems. Knappert (1979: 59) concluded that “Swahili literary culture and tradition was inspired by Persian prototypes rather than Arabian ones”.

Conclusion:

Although, evidence of extensive trade routes and marketing of Zangs’ by Musket rulers, and Persian and Arab traders are yet to be worked out systematically for the nineteenth century, there are some denotes, indicates that Muscat role in the Persian Gulf trade was fundamentally important. However, there are little domestic documents, on the Zang trade from east Africa to Persian Gulf and Persia in the nineteenth and early twentieth centuries. Instead, what was distractedly named, Salve trade, was an eastern heritage of exchange social labor and skills that by some extend and in some area was, as a customary, accepted by several actors of both Africa and Persian Gulf inhabitant.

It is possible to characterize portions Zang or Negro people as a hole in Persian Gulf modern society and economy. They had played essential role in Persian Gulf Ports as well as, palming and pearl hunting, worked as soldiers, concubines, and household servants and Etc.

One important role of Muscat in so vitally relations between Africa and Persia set in this point that they domain on some important port by the help of Shirazi and Baluchi solders and administers, by home brought by Ale-Bu-Saeed from Persian Coast to East Africa and Zanzibar. With the late decades of nineteenth century by withdrawing of the Ale-Bu-Saeed from Zanzibar, Shirazes and Baluchi turn his situation and ruled as some local Amir on East Africa till twentieth century. indeed, by a Survey on Persian-African heritage of Emigration and their cultural and social influence on each other and their ceremonies, told us, that they were in some extend, a symbol of Cooperation between Persian Gulf and Zanzibar coastal dwellers. And this convergence is visualized and portrayed in Swahili culture, language and literature in Africa and Zangs’ history, culture, and literature in Persian Gulf, Oman and Persia.

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