

The Trade Relation between India and East Africa: A Historical Trajectory

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ABSTRACT: This chapter deals with a historical account of the nature and patterns of trade engagements of India and the East Africa and tries to analyse the different areas of trade engagement between the two regions and reorientation of significant ports at the coastal lines and its contribution towards advancement of trade activities. The chapter also tries to examine the nature of trade engagements between the two regions in terms of precious stones, clothes, spices, wheat, rice, oil, indigo exported by India and in return ivory, alabaster, gold, iron, horses and slave imported by India from East Africa, generally based on barter system. In the subsequent decades the nature and patterns of trade between the two regions remained the same and did not witness any fundamental change.

KEYWORDS: East Africa, Indian ocean, Trade, India, Arab, Portuguese, British, Slave trade, Indo-Africans

The Indian Ocean joins India and Africa, especially East Africa, through its coastal arms. Both India and Africa are surrounded by water from three sides striking the Indian Ocean the western coast of the Indian sub-continent and eastern coast of the African continent have had maritime contacts dating back to remote antiquity. There is impressive archaeological and documentary evidence to show that commercial and cultural relations between India and Africa especially East Africa flourished long before the advent of European powers in the Indian Ocean.¹

There is a growing body of evidence to show that much before **Vasco da Gama** discovered the route to India via the Cape of Good Hope, Indians and East Africans were in continuous contact with the whole Indian Ocean complex, and free and flourishing trade flowed between East Africa and the Indian subcontinent. Indeed, probably for many centuries, even much before the Greek sailor's guide *The Periplus of the Erythrean Sea* was written, the Indian Ocean was a great high-way of commercial

¹ S.A.I. Tirmizi, *Indian Sources for African History*, Vol. 1 (New Delhi: International Writers Emporium), pp. 1-3.

intercourse and the main area of trade and navigation for Indians, Phoenicians and Arabs.²

Ancient Linkage of India and East Africa

There is a view that the earliest recorded proof of the ancient Indo-African links is to be found in the Puranas of the Hindus. Colonel John Speke, an officer in the Indian army, who was financed by the Royal Geographical Society to go to Africa in search of the source of the River Nile from 1859 to 1861, claims he secured help in his explorations from the ancient Hindu scriptures. In his well-known work, *Journal of the Discovery of the Source of the Nile*, Speke has said that Colonel Rigby gave me a most interesting paper with a map attached to it about the Nile and the Mountain of the Moon. It was written by Lt. Wilford from the Puranas. Remarkably, the Hindus had christened the source of the River Nile. This I think shows clearly that the ancient Hindus must have had some kind of connection with different parts of Africa.

The same theme has been developed at length by Kakasaheb Kalelkar in his book *Our Next-Shore Neighbours*. He asserts that the very fact that the Puranas mentioned Miair, ancient Egypt, establishes that this region must have been known to our forefathers. He is also convinced that the ancient Hindus knew of the great sweet water lake (present-day Lake Victoria) which they called “Amar” (lake immortal).³

These references to the Nile in the Puranas may be traced to the fact that the Hindus had been trading with Rome, Greece, Egypt, and eastern Africa much before the birth of Christ. Several Greek travellers wrote about the trade in the first century A.D. when it is said the voyage from India to Egypt took nearly two years, and the greater trading centres were mainly Broach and Calicut on the west coast of India. Along with Ptolemy's *Geography*, another informative source about this region is the above-mentioned classic, *The Periplus of the Erythrean Sea*, written probably during the latter part of the first century by an Egyptian-Greek merchant, who undertook a voyage to India along the Red Sea coast, passed through the Horn of Africa, and went southward down the Indian Ocean. Recounting his experiences in the book, which was to serve as a navigational manual for many centuries, the Periplus provides ample evidence of the arrival of the Indian ships in the East African coastal towns and the flourishing trade extending between India and beyond to the western world. There were important harbours on the East African coast identified by him as Berbarika, Barygaza,

² Hari Sharan Chhabra, “Indo East African Relations through the Ages”, in Shanti Sadiq Ali and R.R. Ramchandani (eds.), *India and the Western Indian Ocean States* (New Delhi: Manohar Books, 1981), p. 29.

³ Cited in *Ibid.*, pp. 30-31.

Korkai, and Pohar. Ships built and fitted by Indians sailed from the Indian ports with their merchandise, which consisted, among other articles, of pearls, precious stones, spices, wheat, rice, sugar, and a fine cotton cloth called muslin, all of which were in great demand in the world. In return, Indians imported ivory, alabaster and slaves etc. from East Africa.

The connections between both coastal regions of the sea links between the West Coast of India and the East Coast of Africa was greatly facilitated by the reversal of monsoon winds. They blew regularly from the north-east from November to March and South-East through April to October.⁴ This helped the sailors to take their ships from East Africa to the Western Coast of India and vice-versa which gave rise to the regular trade on a profitable basis to both of them.

MEDIEVAL LINKAGES

The trade links between India and Africa has been going on for thousands of years on an almost reciprocal basis. Though, it is not easy to say accurately the date and year when traders embarked upon establishing permanently their homes in the coastal area of Africa and vice-versa. Marco Polo in his travel account of late 13th century writes about ships of Maabar (Malabar) visiting the Island of Madagascar and Zanzibar. A smaller number of Indians have been living in coastal regions of East Africa for centuries, earlier before the arrival of Europeans. Indians were sailing to the ports of East Africa through the Indian Ocean from much earlier times, perhaps for trade purposes.⁵

When the Portuguese arrived in East Africa at the end of the fifteenth century, they found that Indians had already established themselves as traders, middle-men and money-lenders along the coast. These traders gained a foothold by providing manufactured cloth and trading beads on credit to the local people, who exchanged them for money, gold and tropical products from the interior.⁶ After the middle of the seventieth century, Indian merchants, based on the northern island of Mozambique, began to organize their caravans into the Makua homelands. By 1750, they controlled a vast trading network that extended as far as Quelimane and the Zambezi valley. However, there was less inland penetration in pre-colonial time although one Musa Mzaun is reported to have gone as far in-lands as Tabora in 1825.⁷

⁴ W.T.W. Morgan, *East Africa* (London: Longman, 1973), p. 66.

⁵ Sir Harry Yule (ed.), *Marco Polo, The Book of Sir Marco Polo* (London: Kissinger Publishing, 1903), p. 412.

⁶ Allen Isakman and Barbara Isaacman, *Mozambique: Colonialism to Revolution 1900-1982*, (Colorado, 1983), p. 95.

⁷ S.A.I. Tirmizi, *Indian Sources for African History*, Vol. II, New Delhi (UNESCO: International Writers Emporium, 1988), pp. 3-4.

For the Portuguese, their East African possessions and territories were part of their great Oceanic empire of which Goa was the economic, administrative and cultural centre. The East African coast became a province of the Portuguese Indian administration and Indians, especially Goans, were soon actively involved in Portuguese penetration and development. Indian labour was used to construct forts along the coast. Indian adventures, traders and junior administrators participated in the chequered process of penetration into the interior. By the nineteenth century, Indians were an informal advance-guard of the Portuguese influence in Central Africa. Indian traders operated every season in the gold areas of Mashonaland. Goan adventures, of whom Goweja was the best known, carved out virtual personal territories for themselves on the western border of the Portuguese colony.⁸

Indian finance came to Zambesia either in the form of Banian money, primarily invested in the cloth and ivory trade of Mozambique Island or with the Indians who came from the old Portuguese province of Goa and were referred to as Canarins. The Canarins were frequently Catholic and Indo-Portuguese. They were able to inter-marry with local Zambesi families and establish an Indian landowning, as well as trading, elite. By the early nineteenth century, a majority of the leading Portuguese of Zambesia were probably of Canarin origin, including the Pereiras, the most influential trading family of the backlands.⁹

In the latter half of the seventeenth century, it is clear that there was an unprecedented interest shown by Indian merchants in east African trade. During the sixteenth century, direct Indian trade with Africa was partly excluded by the Portuguese trade monopolies. However, Gujarat cloth continued to be in high demand and Indians must have provided much of the financial backing for Portuguese enterprise. Early in the seventeenth century, evidence suggested that Indians were once again actively participating in east African commerce. The English found Gujaratis trading in Comoros and 1617 captured a Portuguese vessel with Indian traders from Surat, Diu and Dabhol on board. A few years later there is a reference to a guard ship sent from Mombasa to escort trading vessels coming from Diu, Bassein and Chaul.

The extent of the Indian mercantile penetration was fully recognized in 1686 when the Mozambique captain's monopoly having been wound up, the Portuguese decided to grant the right to import Gujarat cloth into Mozambique to a merchant guild from Diu. At approximately the same time the market for Arabian coffee began rapidly to expand turning Mocha and Luhaia from small fishing

⁸ Dharam, P. Ghai (ed.), *Portrait of a Minority, Asian in East Africa* (Nairobi, 1962), p. 2.

⁹ M.D.D. Newitt, *op. cit.*, p. 214.

ports into flourishing commercial centres. Although English and Dutch moved quickly to invest in the coffee trade, it is clear that they did so through the agency of Indian coffee brokers and bankers and by the end of the century Banian capital was dominant in Arabia and the Red Sea.¹⁰

Nature and Patterns of Trade

In the 16th century, two significant accounts of (Tom Pires in Malacca-1512-1515 and Duarte Barbosa in Cananor on the Malabar Coast-1517-18) give good details about nature and patterns of trade engagement between the two regions (India and Coast Africa). In four brief paragraphs Tome Pires, who was subsequently Portuguese ambassador to China, summarizes Indian Ocean trade from the Malacca point of view. It is particularly interesting that, like the *Periplus of the Erythraean Sea* 1,400 years before, he notes a slave trade exclusively from the Somali ports of Zeila and Berbera, and nowhere south of this area. For the western Indian Ocean Aden was the pivot which connected Cairo with Cambay, and from which the fleets set out to East Africa. The chief articles taken south were rice, wheat, soap, indigo, butter, lard, oils, carnelians, coarse pottery 'like that of Seville', and all kinds of cloth. Northward and eastward were taken the slaves from the extreme north of the coast: from the southern area came gold and ivory, and we may suppose copal and ambergris. At Aden, too, the products of Italy, Greece, and Damascus could be bought, manufactured goods and jewellery, beads, cloth, and weapons of various kinds. At Malacca there were gathered the agents of many nations, concerned no doubt to sell their wares farther east: Cairenes, Arabs (chiefly from Aden), Ethiopians, Persians, Turks and Turcomans, Armenians, and men of Kilwa, Malindi, and Mombasa.¹¹

All this serves to explain the riches Duarte Barbosa describes, the cotton and silks, and many kinds of beads which the ships of Kilwa, Malindi, and Mombasa brought to Sofala to exchange 'at such a price that these merchants departed well pleased'. The 'Moors' of the interior came there laden with gold, which they exchanged for the cloth without weighing it. A great store of ivory was also brought, and sold in Cambay, not only long the traditional ivory mart for India, but on the route, al-Masudi described 600 years before to China. There were minor marts of a similar sort on the coast at Cuama and Angoxa, which, with Sofala and Mozambique, swelled the wealth of Kilwa, with its 'fair houses of stone and mortar', its Moors, some 'fair' and some black, clad in gold and silk and cotton, their women gay in gold and silver and jewelled earnings. (It is doubtful whether the veil was worn in East

¹⁰ *Ibid.*, pp. 116-117.

¹¹ G.S.P. Freeman-Grenville, "The Coast – 1498-1840", in Ruland Oliver and Gervase Mathew (ed.), *History of East Africa* (NY: Oxford, 1976), p. 149.

Africa at this time.) Mombasa was 'a place of great traffic', while at Malindi the people were 'great barterers', dealers in cloth, gold, ivory, and wax. Significantly, the city was rich enough to import food, rice, millet, and some wheat from Cambay. In Pemba, Mafia, and Zanzibar there was a trade in cereals, flesh, fruit, and vegetables of all kinds, some of which were sold to the mainland: as elsewhere the women were notable for their finery and the men dressed in very fine silks and cotton, bought in Mombasa from Cambay merchants.

How far these descriptions represent an idealization of the past, or Portuguese expectations, or Arab exaggeration, is difficult to gauge. What is clear, however, is that they are based upon what is essentially a carrying trade deriving from the gold of Sofala, with Mozambique, Cuama, and Angoxa as lesser centres, and from ivory from these and in all probability other collecting points upon the coast. It is thus salutary to turn to the actual figures given by Soares, the factor of Sofala between 1512 and 1515. It must be recognized that everything which the Portuguese had taken in the south could only result in a lessening of the carrying trade, and thus of the wealth, of the cities of the north. Soares's figures represent Sofala alone, but Sofala, it must be remembered, had been the basis of the prosperity of Kilwa and the rest of the coast so far as gold was concerned since the twelfth century. On an average, he collected annually 12,500 miticals of gold during his period of office, a total of 130 pounds only, which, at the present-day price of about £ 7 an ounce would seem to be a mere £ 14,600.¹²

In 1634 we have some figures for the revenues of the Portuguese customs at Mombasa and Pate: they are highly suspect, for one cannot believe that collection was either efficient or uncorrupt. Moreover, it was the first year of collection. There were duties on opium, tobacco, and ivory, while all ambergris was appropriated to the crown. Pate, Faza, Lamu, Mombasa, and especially Pemba, with its rich rice crop, abounded in the produce of every kind. Zanzibar produced ships' timber and Mafia pitch. The principal revenues were from ivory and ambergris, which, together with rivet-musk, is an important basis for perfume. It is remarkable that in all these descriptions slaves are scarcely mentioned, and never as an export. While, at this time, slaves were an export from Zeila and Berbera, there is, indeed, no evidence to suggest that they were exported at all from the coast farther south during the sixteenth or earlier seventeenth century, and the contention of Coupland, that the slave trade was continuous from earliest times, rising to a peak in the nineteenth century, cannot be

¹² Cited in *Ibid.*, pp. 150-51.

substantiated. Certainly, there was domestic slavery, but it was only after the Omani had begun to intervene that slaves began to be exported.¹³

Ashin Das Gupta says that the Indian merchants could not charge more because of the fierce competition from a large number of small merchants. "The small men, because they were small, investing little and profiting less, could never be driven out of business, and the power of the great was circumscribed by the ubiquity of the small."¹⁴ Such arguments could, however, be put forward for all trade before the growth of the system of monopolies.

During the seventeenth century which has been described as the "golden period of Indian maritime trade as well as trade-in textiles", Indian merchants were found to be settled all over South East Asia, West Asia and the east coast of Africa. A small group of Gujarati merchants controlled the trade at Massowa, the principal port on the African coast.¹⁵

For its imports, India's principal item of import was horses which came both by sea and over-land. It has been estimated that 21,000 horses were imported into India annually. There was a considerable demand for spices in India which were exchanged for textiles at Malacca or Acheh, or Bantam. There were other minor items like tin from Malaya, ivory from East Africa and dyewoods from Persia. There were many other items such as wines, fruits, almonds, rose water, medicines etc., at various ports but these were minor items.¹⁶

As far as trade with the East African coast is concerned the main export items were ivory and iron. Even today India imports half of the world's supply of ivory, and this no less than half is employed in the making of bangles for Hindu brides. To the extent of this trade, even further afield as far as China.¹⁷ Ivory is much prized in India and China.

It is noteworthy that the inhabitants [of the coastal land of Sofala in modern Mozambique] were poor and wretched, and had no other means of livelihood than ironworking. There are, in fact, a great number of iron mines in the mountains of Sofala. The people of the Zanedj Islands and other neighbouring islands used to come here for iron, which they carried to the continent and islands of India, where they sold it at a good price, for it was a material of great trade and consumption in

¹³ *Ibid.*, pp. 151-152.

¹⁴ For detail see *Cambridge Economic History of India* (Delhi: Orient Longman, 2007).

¹⁵ Satish Chandra, *Medieval India: From Sultanate to the Mughals (1526-1748)*, p. 408.

¹⁶ *Ibid.*, p. 409.

¹⁷ Cited in Basil Davidson, *The African Past – Chronicles from Antiquity to Modern Times* (London: Longman, 1967), p. 110.

India.¹⁸

Monsoon Trade

This human interaction was greatly facilitated by the trade winds which blow from November to March from the north-east and carried dhows from Asia to the East African coast. From May through September the winds reverse themselves, blowing from the southwest, and so carried the dhows and the crew back to the Arabian peninsula, India, and the Far East.¹⁹ For the five months that the winds blow east to west, Indians, Arabs, and other Asians could reach several points of East Africa, from the Horn to present-day Mozambique and beyond, selling their goods, establishing contacts. According to one view, some of these Asians took up residence, intermarried with Africans and thereby provided the genesis of present-day Asian communities in East Africa and the emergence of persons of Arab-African descent, the Swahili.²⁰

The Swahili culture or civilization is thus traced to the cosmopolitan character of East Africa when the Bantu people, Arabs, Indians, Persians, and Greeks traded and intermingled. Early Portuguese reports testify to the humming trade. As Duarte Barbasu has pointed out that they (the Arab traders) came in small vessels named *Zambucos* from the kingdoms of Kilwa, Mombasa and Malindi, bringing many cotton cloths, some spotted and others white and blue, also some silk, and many small beads, grey, red and yellow, which things come to the said kingdoms from the great kingdom of Cambay (India) in other greater ships... These Moors collect also great store of ivory which they find hard by Sofala, and this also they sell in the (Indian) kingdom of Cambay at five or six cruzados the quintal.²¹

Slave Trade

The study would be incomplete if it ignores the sphere of the slave trade. Therefore, a brief discussion about the slave trade is needed. It is needed because of slaves were treated as commodities and were traded frequently here and there for domestic and labour purposes concerning agricultural activities. Taking the traditional histories of the coast as a whole, the principal emphasis, in agriculture, is upon millet, rice, vegetables, beans, peas, cassava, groundnuts, maize, cattle, and fishing, and for trade up-country, upon the cloth, beads, salt, cowries, and some

¹⁸ *Ibid.*, p. 111.

¹⁹ W.T.W. Morgan, *East Africa* (London: Longman, 1973), p. 66.

²⁰ *Ibid.*, p. 111.

²¹ Cited in Hari Sharan Chhabra, *op. cit.*, pp. 29-30.

silver with which to pay for ivory, copal, ambergris, and, at KilwaKivinje, copper. Slaves are mentioned incidentally at several places south of KilwaKivinje; at Mikindani it is said that the Makonde came to sell themselves in times of famine.

It is hard to determine when the slave trade, in the proportions it assumed in the nineteenth century, began. In the mid-seventeenth century, Oman had won its independence from Portugal and had made itself the principal trading state of southern Arabia, and the entrepot for India. In the next century, after the appointment of La Bourdonnais as governor of the Ile de France in 1735, the French colonies began to undergo rapid development. Their Dutch predecessors had had a slave trade with Madagascar and with Mozambique, and it was to this area that he originally turned for his needs. By the end of the century, the French had over 100,000 slaves as against 20,000 whites and coloured free persons. The needs of further development, of replacement through disease, old age, and death, and the failure of slaves sufficiently to produce themselves in captivity, required optimum recruitment of some 10,000 slaves a year. It was with this as a background, for we have no information on the side of Oman, that the French attempted to enter into what had hitherto been an Arab preserve towards the end of the eighteenth century.

Morice, a trader from the Ile de France, wished, as a result of his experience at KilwaKisiwani between 1775 and 1779, to persuade the French Government to start an official slave-trading centre there. By then Oman had owned the coast for ninety years, and each year vessels from India were arriving in Zanzibar, which served already as an entrepot for the whole coast from Pate southwards. Ivory and provision precede slaves in the list of articles of commerce given by Morice. Slaves went to Surat, either directly or indirectly, some to China, but the greatest number to Malabar. We are not told how many, but clearly, the French were entering into competition with an important Arab trade. On 14 September 1776, Morice signed a treaty with the sultan of Kilwa allowing him a monopoly of slaves at 20 piastres each, the Sultan receiving a duty of 2 piastres. He contracted to supply Morice with a thousand head a year. By 1790 this figure had risen to a total for the three previous years of 4,193, with seven ships visiting Kilwa from the Ile de France, two of them making the voyage twice. The price had also risen to 40 piastres, of which the sultan received half.²²

A vivid account of another aspect of Indo-African relations in the form of the slave trade has also been left by Ibn Battuta, who visited India probably in 1333 A.D. He found that the

²² G.S.P. Freeman Grenville, *op. cit.*, pp. 154-155.

African slaves in India were used primarily as mercenary soldiers, domestic servants, concubines, crewmen on dhows, and dock workers. Recounting his visit to Alapur, a small town south-east of Gwalior, he wrote that the Governor was an “Abyssinian” and formerly a slave of the Sultan. The Governor’s bravery was proverbial. He was tall and obese, a voracious eater, devouring a whole sheep in one meal followed by a pound and a half of “ghee” (clarified butter) in keeping with the custom of his Ethiopian compatriots. Further evidence of the extent to which slaves were recruited can be illustrated by the fact that the Muslim king of Gaur in West Bengal, who ruled between 1474 and 1495, is stated to have acquired about 8,000 African slaves. These African slaves, Indian history records, were brave and magnificent fighters, and some rose to glorious heights and became legendary figures. The story of Queen Razia Sultana, who was deeply influenced by the African slave, Yakub, a stable boy, is a well-known episode in Indian history. Her name is romantically linked with him. She elevated him to the post of master of stables. His rise to power triggered off a revolt by the nobility of her court, leading to the murder of Yakub. There are several other instances of these slaves rising against their rulers and usurping power. In the kingdom of Bengal, one Shamsuddin Abu Nassar Muzzaffer Shah, who seized power, was an Ethiopian slave. Commenting on the Africans who rose to power, historian Coupland has said that had they (African slaves) suffered to stay in Bengal, it is conceivable that they might have mastered a Kingdom as the Mamelukes, three centuries later mastered Egypt.

During the Mughal rule also Africans are reported to have played an important part in political life. In the Deccan, when the Mughal emperor, Jahangir, came into conflict with the Hindu ruler of Ahmednagar, his success was thwarted largely because of the military leadership of the African Minister called Malik Amber. It was not only in the Indian army but in the navy also that the Africans, against mainly Ethiopians, praised as seafarers, distinguished themselves. Their record of service during the time of Shivaji is acknowledged as an important factor in his resistance to his opponents on sea and land, while in 1670, Emperor Aurangzeb, it is equally well known, appointed one Siddi as his Admiral. Africans were also recruited in the armies of the Nizam of Hyderabad till India attained independence and the state was merged with the Union. These people of African origin, who generally call themselves ex-faujies (ex-servicemen), have settled in Hyderabad as labourers, rickshaw pullers, and petty vendors. Similarly, on the west coast of India, in Junagarh, there is still a whole village inhabited by people of Ethiopian origin who mainly work as labourers in the famous Gir forest – the home of Indian lions. Historians

have also begun to focus attention on the return and resettlement of Africans in East Africa and various parts of Asia, on the Arabian peninsula, and in Persia and India.²³

However, it is important to note that during the years of late 18th century and early 19th century Zanzibar became the centre for Omani trade activity in East Africa and developed as the main pivot of the slave trade. Indians are said to have had maintained commercial contact with the coast of Africa since long. It was not, however, until the discovery of the sea-route from Europe to India by Vasco-de-Gama in 1498 that communication between the two came to be established. But the native tradition in Zanzibar seems to suggest the settlement of immigrants from Dhabol, variously identified as being in the south or west of India during the pre-Portuguese period.²⁴

The western Indian city of Cambay was the chief entrepot of the ivory trade with the east coast of Africa during the sixteenth and seventeenth centuries. The Portuguese who occupied the chief ports on that coast including Mombasa were, however, expelled from all their settlements in the region except Mozambique at the end of the 17th century. Under the government of the Arab Sultans of Muscat, who succeeded the Portuguese, commerce with India languished but did not completely die out. When Captain Smee, for instance, visited Zanzibar on behalf of the East India Company in 1811 he found that the total annual value of the imports of the island was about £ 300,000 and that among the chief imports were Surat clothes, *dungaree* cloth from Kutch, and iron, sugar and rice from Bombay. He noted with satisfaction that a large number of *bantias* resided in Zanzibar, many of whom were wealthy and held the best part of the trade-in their hands.²⁵ Not only that he considered the Indians excessively taxed, and questioned the right of Sayyid Said to tax them since they were British subjects. He left the brig *Sylph* to protect their interests. So it was that Indians forged the first link between England and East Africa. As to slaves, he considered that about three-quarters of the population were servile, the island exporting some 6,000 to 10,000 annually to Muscat, India, and the Mascarene Islands.

Thus, it is clear from the above discussion that the trade relations between India and East Africa were very active and significant during the period of 16th to 18th century not only in terms of goods and services but also in terms of the slave trade. The major Siddi populations in India are found

²³ Cited in Hari Sharan Chhabra, *op. cit.*, pp. 33-34.

²⁴ Sir John Gray, *History of Zanzibar*, pp. 25-28, cited in Kauleshwar Rai, *Indians and British Colonialism in East Africa 1883-1939* (Patna: Associated Book Agency, 1979), p. 1.

²⁵ *Ibid.*

in the states of Maharashtra, Gujarat, Karnataka, and Andhra Pradesh. Two African kingdoms survived in India until the independence of India. These were Janjira in Maharashtra and Sachin, in Gujarat.²⁶

The foundation of trade relations between India and East Africa was laid down in medieval, during the period of 16th to 18th century. It was a foundational era when the various coastal trade routes were discovered and reoriented which contributed a lot in furtherance and advancement of the trade relationship between the two regions in the subsequent centuries. Today historical analysis and economists of the two regions are trying to look for the new possible areas of trade engagements between both sides in the wake of globalization.

²⁶ Manish karmwar *African diaspora in India*. *Diaspora Studies*, 2010, 3(1), p.84.