



Nigeria in the Woods: From Haklyut’s “The Principall Navigations” to Sudan Interior Mission

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<p>Abstract: European colonization of the 16th, 17th and 18th centuries followed the same pattern. The same principles were applied. The proponents of colonization had to engage their home audience while passing a message to other European competitors. Before committing funds into the colonial enterprise, the rulers had to assess the risks and the gains. All the while, European nations had been exerting pressures on their neighbors for self-preservation, due to lean resources. European literatures like John Keats’ “On First Looking into Chapman’s Homer,” <i>Oliver</i> and <i>The Great Expectations</i> and Charles Dickens began to feature elements of colonialism. More profound are literatures by actors and non-actors, who raised the fear of non-participation in colonial adventures. They were involved in what is termed literature of salvation or literature of justification. One major participant was Richard Haklyut the Younger. He was aggressive in his advocacy for British involvement in colonialism. It led to the imposition of alien ways and structures in Africa. This work is formed by the critical inputs of African scholars in challenging the narrative being championed by the literatures of justification. The African perspective on the works of Richard Haklyut the Younger is quite minimal. Suggestion is made that much research should be conducted by Africans to actually point out the unjustified interference in the lives of the Africans by European colonization, with exceptions like the Sudan Interior Mission notwithstanding. Materials for this work were obtained from books, journal articles and newspaper publications.</p>	<p style="text-align: center;">Review Paper</p>
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INTRODUCTION

Salvation is most commonly associated with the Christian religion. It means being set free from bondage. It also refers to being saved from encumbrances. The person concerned may have attracted punishment for a wrongful act. Salvation means to be lifted from damnation. The savior here is God. Salvation as depicted in the Bible is deeper than the ultimate journey to hell. According to Leake, “[W]hen thinking about salvation, it’s helpful to think about what we are being saved from.” Without being saved, the person concerned will lose immensely. The deviation from God’s injunctions marked the beginning of our predicament and necessitated salvation. Man defaulted in paradise, a place of privilege. It means that man succumbed to sin. As a result, he needed redemption. Ultimately, this sin cannot be erased. God abhors sin. He deplores sin but wants to cleanse man of his infirmity. In effect, man must not be deprived of his companionship. Man needs to prevail in

his efforts to shed himself of sin. It is by God’s grace that man emerges from that which he had fallen into. The weight of sin is so heavy that our strength is not sufficient to set us free. In Romans, in the Bible, it is said that “all have sinned, and fallen short of the glory of God” (Leake). The Bible also proclaims that “the wages of sin is death” (Leake). Jesus Christ is sacrificed by his coming as God’s representative to take away our sins.

God provided man with a living space with all the attendant glories, yet man rebelled against God, and fell out of favor with Him. This was how “sin and death” were introduced into the world. A man who forsakes sin and embraces the teachings of Christ will attain salvation. Jesus emphasizes this fact in the book of John in the words “I am the way, the truth and the life. No one comes to the father except through me” (Leake). Similarly, it is stated in 1 Timothy that “God our savior [...] wants all men to be saved and to come to a

knowledge of the truth” (Leake). In this wise, judgment awaits every sinner on the day of judgment in heaven. There, everyone will be rewarded according to his or her deeds while on earth. Those who lived in Christ-like ways will be pronounced innocent. They will be granted heavenly grace and will be counted among God’s people. Salvation occurs at the personal and the collective levels. The freedom that the individual is entitled to is extended to the entirety of humanity, because of the singular act by Jesus Christ by his death.

Richard Haklyut the Younger

Richard Haklyut the Younger wrote about the Americas, but the farthest he traveled away from his native England was France. He influenced the passage of some of his fellow citizens to the Americas, and was obsessed with letting his people know that the Americas were available for occupying. It was not easy to ignore him. To Richard Haklyut’s honor is a society, the Haklyut Society that was established to his memory. What he did for English colonialism is priceless, making him to be so much admired. His message was infectious. At the outset, he was upset by the record of the Spanish and the Portuguese in the New World as well as English reluctance to see the need for expansion overseas. He wanted England and the English people to have a foothold in America. The Haklyut Society tracks all the adventures that occurred after Haklyut’s passing. Haklyut was thousands of kilometers away from where he was writing about and which he never beheld with his eyes or felt its grounds under his feet. (Bezzi 30-35).

Haklyut may impress a lot of people, but Mancall recalls that the voyage to the Americas was “one of the greatest tragedies in modern history – the demographic, economic and social catastrophes that rocked Indian country” (). It is not clear why Mancall omits Africans, and even the Irish, in his observations of the acts of the Europeans. Mancall recounts as follows: “When Europeans arrived in the Americas, the immediate and long term effects were horrendous. Many Americans succumbed to Old World infectious diseases; Europeans enslaved others and forced many to pay tribute; still others witnessed the expansion of European colonists across lands earlier dominated by indigenous peoples” (Mancall). The traditional institutions of the natives were under assault. Citing the work of David Beers Quinn who wrote more than anyone else on English colonial campaigns in the sixteenth century Quinn’s work on Haklyut, Mancall concludes that the Europeans did not plan to wipe out the Native Americans. He feels the English only sought physical and institutional reforms of America. According to him, the Europeans planned to ship home abundant furs and minerals extracted from the American interior. They heard reports of American’s religious ideas and presumed that those [...] would quickly give way to superior Christian beliefs. They argued that Americans would become eager consumers of English manufactured

goods. They looked at maps and believed that laying claim to North America would bring glory to Queen Elizabeth and monarchs who succeeded her.

Mancall claims they were preoccupied with reaching East Asia spice islands through the Americas. Several texts written by people who participated in the colonial enterprise fault this position. John Winthrop’s sermon “A Modell of Christian Charity delivered on the Arabella sets high the vision of the trip. There were no concerns of the consequences of the encounters with the Native Americans (Winthrop 170-172). For instance, in the address entitled “God’s Promise to His Plantation,” John Cotton makes reference to the Bible, in which he introduces the experience of the children of Israel under King Saul against the king of the Amalekites. The passage explains how Samuel felt betrayed by good oxen, sheep and other livestock. For, Saul, who spared the king of the Amalekites and some as Samuel came up to Saul’s camp, he heard the bleat of sheep and the ... of ... Samuel sought to know the source of the sounds; whereupon, Saul revealed what he (Cotton) Did. The king of the Amalekites ran out at that moment as he misjudged the situation and said, “Surely, the bitterness of war is past.” But Samuel decided to repay the guest with death as the man had done with the children of Israel by obtaining a sword and cutting the man to pieces. The message that surrounds the gruesome image lies outside any attempt to make light of Cotton’s directive. He gives them instructions on what to do, for he says, they should go into the lands of the native people with this attitude. It is very obvious the type of fate that awaited the local people whether there would be resistance or not (Winthrop 171-170). Winthrop and Richard Haklyut read beforehand that, as the colonial quest led to Spanish and Portuguese into indigenous territories, one feature was physical suppression of the people, or hostile encounters. There were documented stories of wars among Europeans over the quest for lands. It was something the Roman and Norman occupations of parts of England have in common.

European writers like Heinrich Bunting and Theodore de Bry, even when they discovered the truth, were reluctant to depict the native people in those people’s true humanity. Following the perception of the people as alien creatures, the indigenous people appeared with four hands, two heads and three legs. The commentators and readers would need a long time to adjust to the reality, in terms of physical endowments and cultural ways. That perception interfered with their relationship with the locals. It made it difficult for the natives to enjoy favorable views in the minds of the Europeans (Connett, Payne). Edward Hayes, quoting Sir Humphrey Gilbert’s write up in “A Report of the Voyage and Success Thereof (1583) opines that, “if the French, “as they can pretend less title unto these Notherne parts then the Spanyard, [...] did but review that [land] before discovered by the English nation, usurping upon our

right, and imposing names upon countryes, rivers, bayes, capes, or headlands, as if they had beene the first finders of those coasts [...a].”

Efforts were made to keep away rival Europeans from spaces belonging to the local people. Hayes argues therefore why the French should discontinue with the exercise of naming. As he recounts, then seeing the English nation onely hath right unto these countryes of America from the cape of Florida Nortward by the privilege of first discovery, unto which Cabot was authorized by regall authority, & set forth by the expense of our late famous king Henry the seventh. Which right also seemeth strongly defended on our behalf, by the powerfull hand of almighty God, withstanding the enterprises of other nations. It may greatly incourage us, upon so iust sacred an intent being meet foundations for the same.

It was suicidal to be absent at what was happening. They believed that England would manage their affairs better than other nations. But they all had to proclaim why their mission would deviate from the Spanish approach. Hayes states that anyone opposing their designs is also making God his adversary. When you are opposing their plan to claim the lands, you find yourself contending with God. Thomas Harriot, in “A Briefe and True Report of the New Found Land of Virginia,” makes colonial possession attractive by revealing the potential economic gains in such a possibility. He writes, although all which I have before spoken of have bin discovered & experimented not far from the sea coast where was our abode & most of our travailling: yet sometimes ... we found the soyle to bee fatter, the tree greater and to grow thinner, the ground more firme and deeper mould, more and larger champions; finer grasse and as good as ever we saw any in England ... more plenty of their frutes; more abundance of beastes; [...].

He claims there is still more than they are yet to see in this expansive land of Virginia, a place no European prince has asserted authority (. Even the weather is delectable. As he says,

Whereby also the excellent temperature of the ayre there at all seasons, much warmer then in England, and never so violently hot, as sometimes is under and between the Tropikes, or nere them; cannot bee unknwone unto you without farther relation (Harriot).

He mentions Sir Walter Raleigh’s generosity with land in Virginia. Raleigh was English. In this regard, Harriot reports: “The least hee hath granted had beene five acres to a man onely, for the adventure of his person” (). The reports had to be balanced, to make the case for occupation even more appealing. This is where the idea of salvation plays a role. It accounts for why Edward Hayes, who speaks profoundly about land

acquisition in the essay “A Briefe and True Report of the New Found Land of Virginia now jointly puts together with Christopher Carleil a piece with a religious tone. The article is titled “A Discourse Concerning a Voyage Intended for the Planting of Chrystyan Religion and People in the North West Regions of America (1592)”

Hayes and Carleil regret that their attachment and profession of their Christian religion does not count in their favor. For instance, they are disturbed that their foes advance the argument that they are poor in winning natives to their Protestant religion when compared to the Catholics. Therefore, like Haklyut the Younger, the Catholic church is limited, because of its unworthy doctrine. It is a challenge that the Catholic church boasts it has taken roots in the East and West Indies. Hayes and Carleil are hopeful, stating thus, it shall be therefo[re] a great honor & advancement unto our churches. Lyke as the same hath done in the first & primitive state: so now agayn in thys latter are to travail in sowing the seed of pure religion in those exceeding large & populous Nation lying to the North west of America and to sett them free from the Captive of the dyvell (Edward Hayes & Christopher Carleil.). Even now, without the Louisiana territory, Hawaii, Alaska, Texas, Nevada, Oregon, New Mexico, Arizona, Utah and California, Europe pales physically in comparison with the new territory. They claim they were now in the same position to convert the local people as those who converted the Europeans found themselves ().

Similarly, Richard Haklyut speaks of going in search of the pagan, indigenous people and wining them for Christ. He says of the Christian work, “Then it is necessary for the salvation of those people which have sitten so long in darkness and in the shadowe of death that preachers shoulde be sente unto them Performing tasks like this one is partly the reason why they had monarchs. It was ordained of the monarchs to make it a reality. He claims the instruction should come from the highest ranks; being the kings and queens. He says posterity has given the role of appointing preachers to the English kings and queens. They cannot leave the conversion of the primitive people to the Spanish, who are motivated by the resources flowing in those places. In contrast, the English will shun all that. It offends him to think that is what the Spanish are doing. English campaigns will be different from Spanish acts by commitment to Christian missionary work. He remarks thus.

Now yf they [the Spaniards] in their planting in those partes have done so great things in so short space, what may wee hope for in our true and sincere Religion, proposing unto our selves in this action not filthie lucre nor vaine ostentation as they in deede did He also adopts the maps and claims of English cartographers and writers that England and America lie side by side. According to Haklyut, “God by the frustrating of our

actions seemeth to forbid us to follow those courses, and the people of America crye out unto us their next neighbours to comme and helpe them, and bringe unto them the glad tidings of the gospel. [...]"

Haklyut's piece is a mixture of falsehood and moral claims. England and America are separated by the Atlantic Ocean, and with a distance of 6,843 kilometers. There is no position to be filled by the English in the lives of the indigenous people of America. The Spanish had brought ruination and misery to the locals they encountered in America. It had become well known that the natives have had their prayers answered, with the realization that there are people somewhere to support them; referring to the English. Haklyut the Younger recounts as follows: [W]ithin the space of 40 years by these said tyrannies and devilshe doings of the Spaniardes don to deathe uniuistly and tyrannously more then xii millions of soules men, women and children. [...]

Putting forward religion is simply making their designs acceptable. Even Haklyut cannot really conceal their true intentions, when he warns that spedie plantinge in divers fit places is most necessarie upon these laste luckye westerne discoveries for feare of the dangers of beinge prevented by other nations which have the like intention: with the order thereof and other reasons therewith all alleaged He continues, Contrarywise without this plantinge in due tyme wee shall never be able to have full knowledge of the language manners and customes of the people of those Regions, neither shall wee be able thoroughly to knowe the riches and commodities of the Islandes.

Literature of Salvation and Richard Haklyut's the Younger's Interests

Richard Haklyut the Younger obtained his materials from his frequent visits to sea ports and bays. He interacted with sailors and had explained to him how the big ships got their provisions for voyages and how they were outfitted. His deep interest in sailing and discoveries compelled him to sit down in libraries to understudy French, Spanish and Portuguese colonial expeditions. He had accompanied Mr. George Stafford, who was posted as ambassador to France. Stafford was Christopher Carleil's uncle. They were working on a course, as Carleil was scheduled to leave for the Americas. Haklyut intended to return with helpful information for Carleil, but Carleil had proceeded without obtaining the information from Haklyut the Younger (Bezzi, Manchall).

Haklyut was concerned how the voyages of the French, Spanish and Portuguese had grown while England was a spectator. He determined to make England a major player. He knew he had to learn a lot about how ships were outfitted and the types of provisions they required for journeys across the oceans.

It was clear why he named English monarchs in his writings. He asked them what a ship required to set out to sea. He made enquiries about in-coming and outgoing vessels. He divided his time between reading ship log books in the library and making trips to the harbor. Elizabeth knew about Haklyut's writing, but refrained from acknowledging him. England was comparatively handicapped (Bezzi, Manchall). A good organization known as the Plymouth Company expressed interest in 1607 of establishing a settlement in North America. King James I, who received the letter, gave his assent to the Plymouth Company and the Haklyut the Younger and some personalities seized the opportunity of the king's disposition to overseas settlements offered, signed and presented a letter to James I. A charter was given to William Bradford in 1630. They were to limit their activities to the area known as Virginia, which covered from [...] up to New York. There was clear instruction to keep a distance of 100 miles with the [...] company and vice versa. It meant that it was financed by wealthy individuals. They were confident gold and silver or other resources would be found with which to repay the debt. The state of affairs were contrary to their expectations sometimes, the settlers turned against one another or faced hostilities from the local people. Their objectives were met by subsequent attempts. They were not met by submissive natives (Connet).

Sir Walter Raleigh, whose nephew George Raleigh was also involved in attempts to found settlements in the New World was devoted to the tasks. Elizabeth only yielded to Walter Raleigh, who became her favorite. King James was later displeased by Walter Raleigh and had Raleigh executed for almost setting him on collision course with Spain, whose ships Raleigh raided for gold. A long-held view championed by Walter Raleigh of Eldorado, a city of gold, was found to be false. There was very much likelihood of people returning from the Americas with bars of gold; from the abundance from the imaginary Eldorado or city of gold.

It was unwelcome news that Walter Raleigh or his men intercepted and took gold from a Spanish ship, thereby violating the Treaty of Spain of 1604 with England. James I had cause to act, as Raleigh had been implicated once in an attempt to depose James I. To Elizabeth, venturing across the seas were high profile schemes. She therefore chose the modest colonization of Ireland. A nephew of Walter Raleigh, listed among the sailors to Maine, gave up the idea of settling on the island, which now was unappealing, as he had been named heir to an estate. With the development, saving souls in the Americas no longer applied to him. The involvement of the East Indian Company for the English, and the Dutch Royal Company for the Netherlands, is a definite statement that commerce was the motivating factor. The execution of Walter Raleigh was not done because Raleigh did not attend to the flock religiously, but because the king felt let down in matters of

commercial affairs. The king was also not performing a role as a custodian of religion, even when identified with the King James' Version of the translated holy Bible (Connet, Bezzi).

Haklyut, the man behind the navigations of in his time, was a Protestant preacher. He and the Puritans believed they belonged to the true church, unlike the Catholic Church, which was easy to notice, was ungodly. The Protestants got their separation. The adherents do not mention the intrigues behind the separation of the Church of England or the True Church from the Catholic Church. It was the religion they wanted to place ahead of the local religions overseas. An English king, Henry VIII defied the Pope's order to deny him the right to remarry (Bernard 202-205).

If they speak so glowingly about the church, then they approve the king's execution of the woman, Anne Boleyn, for whom he disconnected the English church from the Catholic Church. Did they also overlook the king's execution of another wife, Catherine Howard, the captivity and subsequent death of his first wife, Catherine of Aragon? (Ellis).

He was a man who had people marked down for execution on grounds of how they responded to interrogations, executing an estimated 57000 people, among them individuals he had personal contact with (Murphey). People were greatly troubled by the series of executions ordered by the English monarchs. Elizabeth I got rid of Mary Queen of the Scots in a most gruesome way to complete the torment of Mary, and to put to rest the rivalry between them. Yet such persons' authorizations were needed for God's work in the future colonies.

For some of those purposes, John Mandeville describes the practice of cannibalism among the American natives, recounting that "they have an yll custume they ete gladlyer man flesshe than other heder brynge marchauntes their children to sell and those that are fatte they ete theyme." Amerigo Verspuchi says the local women have an art of suffocating their unborn children to antagonize their husbands in the case of disputes. He writes that they "are so heartless and cruel that, if they become angry with their husbands, they immediately resort to a trick whereby they kill the child within the womb, and a miscarriage is brought about."

He finds their non-religious life strange, stating that "they are worse than heathen; because we did not see that they offered any sacrifice, nor yet did they have [any] house of prayer" (Verspucci). One explanation was that they had not developed any disciplined type of lifestyle.

Quincy Adam's and Lewis Cass' writings only follow a pattern set by earlier commentators like William Bradford. It helped those who were hesitant about

leaving England to makeup their minds. Here was empty land without human populations people could relocate to. According to Bradford, in their 'removal' from Netherlands, the place they had thoughts on was some of those vast and unpeopled countries of America which are fruitful and fit for habitation, being devoyd of all civill inhabitants, wher ther are only salvage and brutish men, which range up and downe, litle otherwise then the wild beasts of the same.

Thomas Shepard recounts how [T]he English being come to it awakened the fort with a peale of muskets directed into the midst of the[ir] wigwams & after this some faces of the enemy standing ready with the[ir] arrows ready bent to shoot who ever should adventure [...]. Their wigwams were set on fire which being [...] some burning some bleeding to death by the sword some resisting till they were cut off some flying were beat down by the men without until the Lord had utterly consumed the whole company except 4 or 5 girls they tooke prisoner or dealt with them at Seabrooke as they dealt with ours.

Like other commentators, Shepard uses the name of God to explain away the acts of the English. The people, first of all, have to forfeit any rights to the land or permit a joint stake by the English because the place is an appointed second plantation, the first being the one in the holy book. There were no passages in the Bible to attempt a similar settlement in the Netherlands. Interestingly, they have been placed in a similar position as the Spanish and their Catholic Church, which leads to war against the locals and the elimination of those people. John Cotton also looks at the prize, as the Bible becomes a great asset in their quest for space. He uses biblical passages to shift the blame for the conflicts to the local people. Genesis 1.28, which Cotton refers to, clearly instructs the children of Israel, status the settlers adopted, being Christians, to go into the world and propagate and occupy it. Cotton begins his sermon with a quotation from 2 Sam. 10 of the Bible, where it is stated, "Moreover I will appoint a place for my people Israel, and I will plant them, that they may dwell in a place of their owne, and move no more (Smolinski). He clarifies:as follows, "First, when God espies or discovers a land for a people, as in Ezek 20.6. he brought them into a land that he had espied for them: And that is either when he gives them to discover it themselves, or hear it discovered by others; and fitting them." (Smolinski).

This is a departure from how natural aliens can migrate to a new territory, but Cotton discards this course, for the people have an obligation to listen to the words of God. Guilt of any kind is removed once God is thought to be a participant. Cotton builds his argument further on three principles. He says, "First, when he casts out the enemies of a people before them by lawful warre with the inhabitants, which God calls them unto: as in Psal. 44.2. Thou didst drive out the Heathen before

them.” Another method used, according to Cotton, is “when hee gives a forreigne people favour in the eyes of any native people to come and sit downe with them either by way of purchase, as Abraham did obtaine the field of Machpelah” (Smolinski).”

Haklyut the Younger and the Sudan Interior Mission

England seemed to have recovered from the embarrassment in the American colonies, where they had been cut off from a fountain that would have sustained them, to shoot their way into West Africa. It followed the tone Haklyut had set, with the monarchy fully understanding the benefits to be derived from colonial possessions (BULUS). Traces of English presence could however not be removed. West Africa did not have all they would have gotten in America, but they counted in their possession India, Canada, New Zealand, Australia and many African colonies (Price). The same stories written about the natives of America were what the Europeans read about Africans prior to the colonization of Africa. The assignment appeared easier. This was because of proximity and the time spent understudying the Africans as a result of slavery. Reports received from David Livingstone and H.M. Stanley were favorable to European colonial interests. They had to exercise their self-imposed superiority status. The argument about salvation and turning the people away from their ungodly nature suited the English enterprise. They were too far gone in their perception of the Africans to make concessions about the supposed humanity of the Africans. The English were therefore obliged to civilize Africans. English civilization and ...had to be spread all around the world. They got the type of reactions the proponents of colonization of America got. Whoever might raise concerns about the treatment would have assurances transmitted through the usual method such concerns were addressed in the Americas. The Europeans were supposed to be going to such areas on humanitarian grounds. There were exceptions, notable among which was the Sudan Interior Mission (SIM), which was founded by Canadians Rowland Bingham, Walter Gowans and Thomas Kent from the USA (Bulus, Pwadadi and Habila).

Brutish and wild creatures dislike transformation, but that would not deter the workers in planting the seeds of salvation. It was certain that those who answered the Christian call would ignore offering help to those who needed it. In the jungle of Africa, the case was stronger because the natives of Africa were assumed to be more primitive than those the Europeans encountered in the Americas. It was difficult to discard whatever beliefs they had about Africans even hundreds of years after their first encounters with Africans. The works of race scientists like Comte Buffon contributed to support that kind of thinking. Preachers were needed for Godly work in Africa. How lucrative owning colonies was can be observed in how Scotland was almost ruined by its investments in the Darien Scheme,

and how England was unimpressed by the exercise and sabotaged it (Novak).

Scotland, from the devil’s advocacy deserved to benefit from the expeditions of Scotts Mungo Park, Lander Brothers, Clapperton and Denham. A project of that nature would have drained the kingdom’s economy, even before the colonies would start bearing fruits. At that point of harvest, to enforce compliance to colonial rule, England recruited armed men who were unconnected with the local areas (Davidson).

Against Benin Empire, they came with Fulani, Hausa and Zimbabwean men they trained to use firearms. According to Familugba *et al.*, the Europeans were presented with three strategies of bringing a place under colonial administration in the West African area. One method was a European commercial enterprise securing a trading post and assuming to hold it in trust of its home country. Secondly, a consul would take up residence at a particular district where anti-slavery treaty had been signed, with commerce replacing the trade in humans. The third method would be to choose to use military action against a people.

In Yoruba land, the British were contented with restricting themselves to Lagos, which had become its colony. However, British colonial interests were threatened by the raging wars between Egba-Ijebu and Ibadan. According to Familugba *et al.*, These wars therefore, served as the cornerstone of the British penetration and control of the entire area of Yoruba hinterland through the signing of various treaties with the Yoruba kings. It was done to assert its control over Yoruba land, as it was uncomfortable with “French conquest and establishment of a protectorate over Dahomey in 1890” (Familugba *et al.*, 24). Falugba *et al.*, recount that the “British therefore embarked on the use of force in respect of signing of the peace treaties to mediate among the warring Yoruba states” (24-25). To strengthen its grip on the area, it advanced further north, dealing with the resistance of the Ijebu, who were subdued by a campaign led by Captain R. L. Bower, under the instruction of the governor of Lagos, Gilbert Carter. Ijebu was appended to Lagos. Egba humbly sought peace with the governor. Falugba *et al.*, recall that the banding of Ijesha, Ekiti, Akoko and Igbonuwa against Ibadan in war “was the only scenario that brought different towns in Ekiti together as a united front before the coming of the British colonialist” (24).

In the western Igbo area of Nigeria, the local people resented the unauthorized activities of the Royal Niger Company of Britain. The company had introduced alien policies that undermined the traditional institutions of the area. The company was exercising its authority, having derived powers as a result of decisions reached at the Berlin conference of 1884, conceding the area to Britain. It was perceived by the British as an act of

insubordination. Minor clashes eventually led to intense conflict with the local people. The locals exhibited rare resilience, but the bloodshed was disturbing. One out of ten local people lost their lives in the war fought against strangers (Igbafe. Obienusi. The geographical location of Arochukwu positioned the Aros in a vibrant slave route that made the Aros to move slaves from surrounding areas to the coast. It empowered an institution known as the Aro Confederacy in its involvement in slavery. It sought to protect its commercial interests. Above all, it strove to preserve its religion the Ibin Ukpabi from the schemes of the Christian missionaries. Following numerous failed negotiations, the British led a military invasion of Arochukwu, destroying the Ibin Ukpabi shrine. It was led by Ralph Moor. Casualty figures stood at about 800, with some leaders of the Aro Confederacy hanged. The British invaded on the grounds that, according to Moor, legitimate trade was preferred to slavery, the people could benefit from the civilization and Christianization the British offered the people.

Elsewhere, in Enugu, Nigeria, the British administration did not hesitate to murder coal miners protesting peacefully against their treatment by their employers. That willingness to kill the local people never abated. The colonial administration applied live ammunition as well to disperse unnamed women asking for the right to vote in Aba, in Igbo land, in 1929 (Akpala 336-350). They were not killing people on British soil, but away from the home country of Britain. Their care and interference were never solicited. It fits into the types of reports Haklyut the Younger and his contemporaries were making about Spanish acts in the Americas. A court ruling in Enugu took people's minds back to the Enugu encounter. Britain had never addressed any colonial era crime by its officials before the Enugu court ruling. This is because it never thought any crime was committed. The court sought a partial closure to the traumatic event by asking the British government to pay the families of each of the miners 21m pounds. If a list of British atrocities in the colonial era and afterwards, it would be an endless one.

It is difficult to understand how Britain has refused to stay away from the affairs of the former colonies. It is not easy to comprehend how Britain has not only refused to acknowledge its role in the bloodshed occasioned by the Biafra war and the state of the Nigerian today. Britain was pleased with the fanfare around the parliamentary talks leading to British partial handover to appointed local representatives in Nigeria. Britain and the world are not scandalized by what was a reprehensible record of breakings into people's properties being honored by what is referred to as independence. It is shocking that some scholars are examining new ideas of glorifying Richard Haklyut the Younger, a man whose pronouncements are causing untold damage in Nigeria (Akpala 336-351). Parallels can be drawn between slavery and the circumstances of

some people and ethnicities in British colonial Nigeria presented as a sovereign country.

The British authorities thought seriously about dissuading recalcitrance and dissent in the colonies. As events began to unfold, the local people began to understand the heavy price to pay for defying the authorities of the colonists. They knew how their neighbors who tested the British resolve suffered when they came under attack. Usually, the local people had cutlasses; knives and clubs while African troops under British commanders came with canons, long rifles and other firearms.

In Chinua Achebe's *Things Fall Apart*, Okonkwo and other elders from whom people took instructions were at a time ordered to discontinue their meeting, which was deemed now illegal. Their humiliation was coming in different forms, culminating in Okonkwo being reduced to a comical figure, with his head shaved during his detention. Where the order came from was baffling (Burcu 41-52) in another development, the natives are not prepared for the unmasking of a masquerade in the open by an ordinary human. It resulted in an inconvenient movement for the colonists and the local people. Roars are heard throughout the night, a church building is destroyed and the British have to act decisively and prevailed eventually (Burcu 41-52). The faulty foundation the English laid, by bringing together strangers to form Nigeria, has kept the indigenous people fighting against one another, while seeking each the support of Britain. This is what Richard Haklyut the Younger was determined to achieve.

CONCLUSION

Surprisingly, the British speak glowingly of their country's colonial adventures. There should be outrage over this attitude. There should be restraint. The absence of guilt feeling can be traced to Africans who have been inactive while the British seek further recognition for a fellow like Richard Haklyut the Younger, a man that symbolizes British colonial campaigns. Haklyut the Younger advocated, even though wrapped in religious ... , has left various places around the world in ruins. This work has revisited some of them out of numerous others. British Haklyut the Younger sympathizers cannot take pleasure in promoting now British acts while the victims, through their inaction and the celebration of the legacies of Britain give the British cause to even paint rosy pictures of colonialism, even using their involvement in the abolition of slavery to justify British presence in the West African area. Places that have colonial footprints should be seen as sites of dispossession. Naming places after Victoria, for instance, should be cause for concern. There is no doubt that colonialism made some humanitarian organizations like Sudan Interior Mission to embark on social welfare

acts rather than venture into commerce. Such efforts should attract the deserved praises.

During a 2018 visit to Nigeria by Prince Charles of England, five Nigerian traditional rulers were summoned to Abuja, the capital of Nigeria, for a meeting and photo shoot with the prince. The status of the traditional rulers in that episode suffered. With it was the standing of the ethnic groups the rulers represented; Igbo, Hausa/Fulani, Yoruba and Bini. The Nigerians sat with the English man in a compound a hierarchical formation. The prince was flanked by two rulers while the rest were moved a little backward. The distribution was as worrisome as the entire idea. Many people of the major ethnicities felt relegated by that photograph while some were happy their most revered traditional rulers made the list. It constituted grave insult to the people Haklyut's Britain has humiliated and exploited for centuries. This is the legacy of Richard Haklyut the Younger.

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