

Letter to James G. Bennett, February 1872

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[0001]

5-6-9 South Eastern Central Africa Feby 1872

(1) MS 8/15

James Gordon Bennet Esq -

My Dear Sir

I wish to say a little about the slave trade in Eastern Africa - It is not a very inviting subject and to some I may appear as supposing your readers to be very much akin to the old lady who relished her Paper for neither births deaths nor marriages but for good racy bloody murders - I am however far from fond of the horrible - often wish I could forget the scenes I have seen and certainly never try to inflict on others the sorrow which being a witness of man's inhumanity to man has often entailed on myself - Some of your readers know that about five years ago I undertook at the instigation of my very dear old friend Sir Roderick Murchison Bart - the task of examining the Watershed of South Central Africa - The work had a charm for my mind because the dividing line between North & South was unknown and a fit object for exploration Having ~~another~~ work in hand I at first recommended another for the task, but on his declining to go without a handsome salary and somethin[g] to fall back on afterwards I agreed to go ^ myself and I was encouraged by Sir Roderick saying in his warm jovial manner "you will be the real discoverer of the sources of the Nile -" I thought that two years would be sufficient to go from the coast inland across the head of Lake Nyassa to the Watershed wherever that might be and after examination try to begin a benevolent mission with some Tribe on the slope back to the coast - Had I known all the time toil hunger hardship and worry involved in that precious water[-] -parting I might have preferred having

my head shaved and a blister put on it; to

[0002]

[0003]

grappling with my (2) good old Friend's task - 2
But having taken up the burden I could not
bear to be beaten by it - I shall tell you a little about
the progress made by & bye - At present let me
give you a glimpse of the slave trade to which
the search and discovery of most of the
Nile fountains has brought me face to face
the whole traffic whether on land or ocean
is a gross outrage of the common law of
mankind - It is carried on from age to
age and in addition to the untold evils it
inflicts, it presents almost insurmountable
obstacles to intercourse between the different
portions of the human family - This
open sore in the world is partly owing
to human cupidity, and partly to
ignorance of the more civilized of
mankind of the blight which lights
chiefly on the more degraded - Piracy
on the high seas was once as common
as slave trading is now - But as it
became thoroughly known the whole
civilized world rose against it - In now
trying to make the Eastern African
slave trade better known to Americans
I indulge the hope that I am aiding on,
though in a small degree, the good
time coming yet when slaving as well
as Piracy shall be chased from this
world

Many have but a faint idea of the
evils that trading in slaves inflicts
on the victims and on the authors
of the atrocities - Most people imagine
that negroes after being brutalized by
a long course of servitude with but
few of the ameliorating influences

[0004]

[0005]

that elevate more (3) ~~(4)~~ favoured races are fair average 3
specimens of the African man - Our ideas are
derived from the slaves of the West Coast who
have for ages been subjected to domestic bondage
and all the depressing agencies of a most
unhealthy climate - These have told most
injuriously on their physical frames
while fraud and trade Rum have ruined
their moral natures - Not to discriminate the difference it is monstrous in-
justice to the main body of the population
living free in the Interior under their own
chiefs and laws - cultivating their own
farms - catching the fish of their own rivers
or fighting bravely with the grand old
denizens of the forests which in more
recent continents can only be reached in
rocky strata or under perennial ice -
Winwoode Reade hit the truth when he said
the Ancient Egyptian with his large round
black eyes - full luscious lips and some-
=what depressed nose is far nearer the
typical Negro than the West Coast African
who had been debased by the unhealthy
land he lives in - slaves generally
and especially those on the West Coast -
= at Zanzibar & elsewhere are extremely
ugly - I have no prejudice against their
colour - Indeed any one who lives long
among them forgets that they are black
and feels that they are just fellow men -
But the low retreating foreheads - pug-nathous
jaws - Lark heels and other physical
peculiarities common among slaves
and West Coast negroes always
awaken the same feelings as aversion
as those with which we view specimens
of the "Bill Sykes" and "Bruiser" class
in England - I would not utter a

[0006]

[0007]

a Nis syllable ~~(3)~~ (4) calculated to press down either
class more deeply in the mire in which

they are already sunk - But I wish to point out that these are not typical Africans ^ any more than typical Englishmen - and that the natives of nearly all the high lands of the Interior of the Continent are as a rule fair average specimens of humanity - I happened to be present when all the head men of the great chief Insama who lives West of the North end of Tanganyika, had come together to make peace with certain Arabs who had burned their chief town, and I am certain one could not see more finely formed intellectual heads in any assembly in London or Paris - and the faces and forms corresponded with the finely shaped heads - Insama himself had been a sort of Napoleon for fighting and conquering in his younger days, was exactly like the ancient Assyrians sculptured on the Nineveh marbles as Nimrod and others - and he shewed himself to be one of ourselves by habitually indulging in copious potations of beer called pombe and had become what Nathaniel Hawthorne called "bulbous" below the ribs - I don't know where the phrase "bloated Aristocracy" arose - It must be American, for I have had glimpses of a good many English noblemen, and Insama was the only specimen of a bloated Aristocrat on whom I ever set my eyes

[0008]

[0009]

Many of the (5) women were very pretty and like all ladies would have been much ~ prettier if they had only let themselves alone - fortunately the Dears could not change their charming black eyes - beautiful fore[-] heads - nicely rounded limbs - well shaped forms and small hands and feet - But they must adorn themselves - and this they do (Oh! the Hussies) by filing their splendid

teeth to points like cats teeth - It was dis-
-tressing, for it made their smile which has
so much power over us great he donkeys
like that of the crocodile - ornaments are
scarce - What would our ladies do if they
had none, but pout and lecture us on
"womens rights" - but these specimens of
the fair sex make shift by adorning their
fine warm brown skins - Tattooing various
pretty devices without colours that besides
purposes of beauty serve the Heraldic
uses of our Highland Tartans - They are
not black but of a light warm brown
colour and so very sisterish, if I may
use the new coinage, it feels an injury
done to oneself to see a bit of grass stuck
through the cartilage of the nose so as to
bulge out the - alaz nasi - wings of the
nose of anatomists - Cazembe's queen
Moari a ngombe by name would be esteemed
a real beauty either in London Paris
or New York and yet she had a small
hole through the cartilage near the tip of her
her fine slightly aquiline nose - But
she had only filed one side of the two
front of her superb snow white teeth
and then what a laugh she had

[0010]

[0011]

Let those [...] who wish (6) to know go & see her
carried ^ in her pony phaeton to her farm
which is a sort of throne fastened on two
very long poles, and carried by twelve
stalwart citizens "If they take Punch's
motton for Cazembe." Niggers dont require
"to be shot here" as their own they may shew
themselves to be men - but whether they
do or not Cazembe will shew himself
a man of sterling good sense

Now, these people so like ourselves ex-
-ternally have genuine human souls.

Rua a very large section of country North
^ & West of Cazembe's but still in the same
inland region - is peopled by men
very like those of Insama & Cazembe

An Arab - Syde bin Habib went to trade
in Rua two years ago, and as the Arabs
usually do where the natives have no
guns Syde bin Habib's elder brother
carried matters with a high hand.
the Rua men observed that the
elder brother slept in a white tent
and pitching their spears into it by
night killed him - As Moslems
never forgive bloodshed the younger
brother forthwith ran amuck
on all indiscriminately in a
large district - Let it not be supposed
that any of these people are like
the American Indians - insatiable
bloodthirsty savages who will

[0012]

[0013]

not be reclaimed (7) or enter [...] into terms of
lasting friendship with fair dealing strangers
Had the actual murderers been demanded
and a little time been granted I feel morally
certain from many other instances among
tribes who like the BaRua have not been
spoiled by Arab traders they would all
have been given up - the chief of the country
would first of all have specified the
crime of which the elder brother was guilty
and who had been led to avenge it - It is
very likely that they would stipulate that no
other should be punished but the actual per-
petrator - Domestic slaves acting under his orders
would be considered free from blame - I know
of nothing that distinguishes the uncon-
taminated Africans from other degraded
peoples more than their entire reasonable[-]
-ness and good sense - It is different
after they have had wives children & relatives
kidnapped, but that is more than human
nature civilized or savage can bear -
In the case in question indiscriminate
slaughter capture and plunder took place -
A very large number of very fine young men
were captured and secured in chains and
wooden yokes - I came near the party of Syde

-bin Habib close ^ to the point where a huge rent in the mountains of Rua allows the escape of the great river Lualaba to issue out of Lake Moero - and here I had for the first time an opportunity of observing the difference between slaves - and freemen made captives - When fairly across Lualaba Syde thought his captives safe and got rid of the trouble of attending to & watching the chained gangs by taking off both chains and yokes

[0014]

[0015]

all declared their (8th) joy & perfect willingness to follow Syde to the end of the world or elsewhere but next morning twenty two made clear off to the mountains - Many more on seeing the broad Lualaba roll between them and the homes of their infancy lost all heart and in three days eight of them died - they had no complaint but pain in the heart & they pointed out its seat correctly though many believe that the heart is situated underneath the top of the sternum or breast bone - This to me was the most startling death I ever saw. They evidently died of broken heartedness, and the Arabs wondered, "seeing they had plenty to eat"- I saw others perish particularly a very fine boy of ten or twelve years of age - When asked where he felt ill he put his heart and correctly & exactly over the heart - He was kindly carried and as he breathed out his soul was laid gently on the side of the path - The captors were not unusually cruel - They were callous - slaving had hardened their hearts - When Syde who was an old friend of mine crossed the Lualaba he heard that I was in a village where a company of slave traders had been furiously assaulted ^ by justly incensed Babemba for three days - I would not fight nor allow my people to fire if I saw them, because the Babemba had been especially kind to me - Syde sent a party of his own people to invite me to leave the village by night and come to him - He shewed himself the opposite

of h[...] hard hearted but slaving hardens
all within and petrifies the feelings
It is bad for the victims & ill for victimizers.

[0016]

[0017]

I once saw a (9) party ^ of twelve Clunire who had been slaves
in their own country Lunda or Lõnda of
which Cazembe is chief [...] [o]r General - they were loaded
with large heavy wooden yokes which are forked
trees about three inches in diameter and seven
or eight feet long - the neck is inserted in the
fork and an iron bar driven in across from
one end of the fork to the other and rivetted - The
other end is tied at night to a tree or to the ceiling
of a hut, and the neck being firm in the fork
the slave is held off from unloosing it
[Drawing of fork referenced in text.]
It is excessively troublesome to the wearer and
when marching two yokes are tied together by their
free ends and loads put on the slaves heads besides.
Women having in addition to the yoke & load a
child on the back have said to me on passing
"They are killing me - if they would take off the yoke I
could manage the load & child but I shall die with
three loads." One who spoke thus did die and the poor
little girl her child perished of starvation - I inter-
-ceded for some but when unyoked off they bounded
into the long grass and I was gently blamed for not
caring to preserve the owners property! After
a day's march under a broiling vertical sun
with yokes and heavy loads the strongest are
exhausted - the party of twelve above mentioned
were sitting singing and laughing "Hallo"
said I "these fellows take to it kindly" This must
be the class for whom philosophers say slavery
is the natural state, and I went and asked the cause
of their mirth - I had to ask the aid of their owner
as to the meaning of the word "rukha" which usually
means to fly or to leap - they were using it to
express the idea of haunting as a ghost and inflicting
disease and death, and the song was "yes we
are going away to Mañga (abroad or Whiteman's land
with yokes on our necks but we shall have
no yokes in death and we shall return
and haunt and kill you" - the chorus

then struck in was the name of the man
who had sold each of them and then

[0018]

[0019]

followed the general (10) laugh in which at first
I saw no bitterness- Perembe an old man
of at least 104 years had been one of the
sellers - In accordance with African belief
they had no doubt of being soon able by
ghost power to kill even him - Their
refrain as if "Oh Oh Oh" Bird of freedom"
Oh - You sold me Oh Oh Oh I shall haunt
you Oh Oh Oh" the laughter told not of mirth
but of the tears of such as were oppressed
and they had no comforter - "He that is
higher than the highest regardeth" -

About North East of Rua we have
a very large country called Manyuema but
by the Arabs it is shortened into Manyema -
It is but recently known - the reputation
which the Manyuema enjoyed of being
cannibals prevented the half caste Arab traders
from venturing among them - the circumstantial
details of the practices of the men eaters given
by neighbouring tribes were confirmed by two
Arabs who two years ago went as far as
Bambarre and secured the protection & friendship
of Moenekuss (lord of the light grey parrot with
scarlet tail) who was a very superior man -
the minute details of cannibael orgies given
by the Arab's attendants erred by the sheer excess
of the shocking - Had I believed a tenth part of
what I was told I might never have ventured into
Manyuema, but fortunately my mother never
frightened me in infancy with "Bogie" and stuff
of that sort and I am not liable to fits of
Bogiephobia in which disease the poor patient
believes every thing awful if only it is attributed
to the owner of a black skin - I have heard that
the complaint was epidemic lately in Jamaica
and the planters mothers have much to answer for

[0020]

[0021]

D.G. I hope that the (21) disease may never spread in the United States - the people there are believed to be inoculated with common sense -

But why go among the cannibals at all was it not like joining the Alpine Club in order to be landed if you dont break your neck where your neck ought to be broken? This makes me turn back to the Watershed as I promised - It is a broad belt of tree covered upland some seven hundred miles in length from West to East - the general altitude is between 4000 and 5000 feet above the sea - and mountains stand on it at various points which are between 6000 & 7000 feet above the ocean level - on this watershed springs arise which are well nigh innumer[-] -able - That is, it would take half a man's lifetime to count them - these springs join each other and form brooks which again converge and become rivers or say streams of 20, 40 or 80 yards that never dry - All flow towards the centre of an immense valley which I believe to be the valley of the Nile - In this trough we have at first three large rivers - Then all unite into one enormous lacustrine river the central line of drainage which I name Webb's Lualaba - In this great valley there are five great lakes - one near the upper end is called Lake Bemba or more properly Bañgweolo but it is not a source of the Nile for no large river begins in a Lake.

[0022]

[0023]

It is supplied by a (12) river called Chambesze and several others which may be considered sources - and out of it flows the large river Luapula (Luapula) which enters Lake Moero and comes out as the great lake

river Lualaba to form Lake Kamolondo.
West of Kamolondo but still in the great
valley lies Lake Lincoln which
I named as my little tribute of love to
the great and good man America enjoyed
for some time and lost - One of the three
great rivers I mentioned = Bartle Frere's
or Lufira falls into Kamolondo-
and Lake Lincoln becomes a Lacustrine
river and it too joins the central
line of drainage ^ but lower down and all three united
form the fifth Lake from which
the slaves sent to me instead of men
forced me to my great grief to
leave as the "unknown Lake" - By
my reckoning - the chronometers
being all dead - it is five degrees of
Longitude West of Spekes position
of Ujiji This makes it probable
that the great Lacustrine river in
the valley is the Western branch
or Pethericks Nile = the Bahar Ghaz[-]
-alo and not the Eastern branch
which Speke Grant and Baker
believed to be the river of Egypt -
If correct this would make it the
Nile only after all the Bahar Ghazal
enters the Eastern Arm -

[0024]

[0025]

[...] But though I (13) found the Watershed between
10° - 12° South, that is, a long way further up
the valley than any one had dreamed - and
saw the streams of some 600 miles of it con-
verging into the centre of the great valley, no one
knew where it went after that departure out of
Lake Moero - some conjectured that it went
into Tanganyika but I saw that to do so it
must run uphill - others imagined that it
might flow into the Atlantic - It was to find
out where it actually did go that took me
into Manyema - I could get no inform-
[-]ation from traders outside, and no light
could be obtained from the Manyema
within - They never travel and it was so

of old - They consist of petty headmanships
and each hugs his grievance from some
old feud, and is worse than our old Highland
ancestors - Every headman of a hamlet
would like to see every other ruling blockhead
slain - But all were kind to strangers
and though terrible fellows among them[-]
selves with their large spears and huge
wooden shields they were never known
to injure foreigners till slaves tried the
effects of gunshot upon them and captured
their women and children - As I could get
no geographical information from them
I had to feel my way and grope in the
interminable forests and prairies and
three times took the wrong direction - going
Northerly not knowing that the great
river makes immense sweeps to the
West and South West - It felt as if I
were running my head against
a stone Wall - It might after all turn

[0026]

[0027]

out to be the Congo (14) and who D would risk being
eaten and converted into black man for it - I
had serious doubts but stuck to it like a Briton
and at last found that the mighty river left its
Westing and flowed right away to the North
the two great Western drains the Lufira
and Lomame running North East before
joining the central line or main = Webb's
Lualaba - told that the Western side of the
Great Valley was high like the Eastern
and as this main is reported to go into
large reedy Lakes it can scarcely be aught
else but the Western arm of the Nile -
But besides all this in which it is
quite possible I may be mistaken, we have
two fountains on probably the seventh
hundred miles of the Watershed and giving
rise to two rivers - the Liambai or Upper
Zambesi - and the Kafue which flow
into Inner Ethiopia - and two fountains
are reported to rise in the same quarter
and forming Lufira and Lomame

flow as we have seen to the North -
These four full grown gushing fountains
rising so near each other, and giving
origin to four large rivers answer in
a certain degree to the description given of
the unfathomable fountains of the Nile
by the Secretary of Minerva in the
city of Sais in Egypt to the Father of
all travellers Herodotus - But I have to
confess that it is a little presumptuous
in me to put this forward in Central
Africa and without a single book of
reference on the dim recollection of

[0028]

[0029]

of reading the ancient (15) historian in boyhood - the
waters were said to well up from an unfathom-
-able depth and then part, half North to Egypt
and half South to Inner Ethiopia - Now
I have heard of the fountains aforementioned
so often I cannot doubt their existence and
I wish to clear up the point in my con-
-cluding trip - I am not to be considered as
speaking without hesitation but prepared
if I see reason to confess myself wrong -
No one would like to be considered a disciple
of the Testy old would be geographer who wrote
"Inner Africa laid open" and swore to his fancies
till he became blue in the face - the work
would all have been finished long ago had the
matter of supplies of men and goods not been
entrusted by mistake to Banians and their slaves
whose efforts were all faithfully directed towards
securing my failure - these Banians are
protected English subjects and by their money
their muskets their ammunition the East
Africa Moslem Slave Trade is mainly carried
on - The cunning East Indians secure
most of the profits of the slave trade and
adroitly let the odium rest on their Arab
agents - The Banians will not harm a flea
or a mosquito but my progress in geography
has led me to the discovery that they are by
far the worst cannibals in all Africa -
They compass by means of Arab agents the

destruction of more human lives for gain
in one year than the Manyema do for
their flesh pots in ten - the matter of supplies
and men was unwittingly committed to these
our Indian fellow subjects who hate to see me
in their slave market and dread my
disclosures on the infamous part they play -
the slaves were all enslaved with the idea
that they were not to follow but force me

[0030]

[0031]

me back PAV and after (16) rioting on my goods
for sixteen months in the way instead of
three the whole stock of good was sold off
for slaves and ivory - some of the slaves
who came to Manyema so baffled & worried
me that I had to return between 500 and 600
miles - the only help I have received ~~sum~~ except
^ half a supply ~~was received~~ which I despatched
from Zanzibar in 1866 has been from
M^r Stanley your travelling correspondent
and certain remains of stores which I
seized from the slaves sent from Zanzibar
seventeen months ago - and I had to come
back 300 miles to effect the seizure - I wait
here Unyanyembe only till M^r Stanley
can send me fifty free men from the
coast and then I proceed to finish up
the geographical part of my Mission -
I come back to the slaving question
and if I am permitted in any way to promote
its suppression I shall not grudge the toil
and time I have spent - It would be better
to lessen human woe than discover the
sources of the Nile -

When parties leave Ujiji to go Westwards
into Manyema the question asked is not
what goods they take but how many
guns and kegs of gunpowder - If they
have 200 or 300 muskets and ammunition
in proportion they think success is
certain - No traders having ever before
entered Manyema the value of ivory
was quite unknown - Indeed the tusks
were left in the forests with the other

bones where the animals had been slain - many were rotten others were gnawed by a Rodent animal to

[0032]

[0033]

to sharpen his teeth (17th) as London rats do on leaden pipes - If civilly treated the people went into the forest to spots where they knew elephants had been killed either by traps or spears and brought the tusks for a few copper bracelets I have seen parties return with so much ivory they carried it by three relays of hundreds of slaves - But even this did not satisfy human greed - the Manyuema were found to be terrified by the report of guns - some I know believed them to be supernatural for when the effects of a musket ball was shewn on a goat they looked up to the clouds and offered to bring ivory to buy the charm by which lightning was drawn down - When a village was assaulted the men fled in terror and women and children were captured - Many of the Manyuema women especially far down the Lualaba are very pretty light coloured and lovely - It was common to hear the Zanzibar slaves, whose faces resemble the features of London door knockers which some atrocious iron founder thought were like those of lions, say to each other "oh if we had Manyema wives what pretty children we should get" - Manyema men and women were all vastly superior to the slaves who evidently felt the inferiority they had acquired by wallowing in the mire of bondage - Many of the men were tall strapping fellows with but little of what we think distinctive of the negro about them - If one relied on the teachings of phrenology the Manyuema men would take a high place in the human family = They felt their superiority and often said truly - "were it not for ~~the~~your firearms not one of the strangers would ever leave our country" - If a comparison were instituted and Manyuema taken at

[0034]

[0035]

at random placed (18) opposite say the members of the Anthropological society of London clad like them in kilts of grass cloth I should like to take my place alongside the Manyema on the principle of preferring the companion of my betters - the philosophers would look woefully scraggy - But though the "inferior race" as we com-
-passionately call them have finely formed heads and often handsome features they are undoubtedly cannibals - It was more difficult to ascertain this than may be imagi[-]
-ned - some think that they can detect the gnawings of the canine teeth of our cannibal ancestry on fossil bones though the canine teeth of dogs are pretty much like the human for many a month all the evidence I could collect amounted only to what would lead a scotch jury to give a verdict of "not proven" This arose partly from the fellows being fond of a joke and they like to horrify any one who seemed credulous = they led one of my people who believed all they said to see the skull of a recent human victim and he invited me in Triumph - I found it to be the skull of a gorillah here called Soko and for the first time became aware of existence of the animal there - The country abounds in food of all kinds and the rich soil raises everything planted in great luxuriance - A friend of mine tried rice and in between three and four months one hundred & twenty fold - Three measures of seed yielded three hundred and sixty measures - Maize is so abundant that I have seen forty
-five loads each about 60 lbs given for a single goat - The maize = "dura" or hokus
sorghum - Pennisetum - cassava

[0036]

[0037]

sweet potatoes (19th) yams furnish in no stunted measure the farinaceous ingredients of diet - The [...] palm oil - The ground nuts and a forest tree ^ afford the fatty materials of food - The bananas & plantains in great profusion and the sugar cane the saccharine - the Palm toddy - beer of bananas - Tobacco and Bange *cannabis sativa* ^ form The luxuries of life - and the villages swarm with goats sheep dogs and pigs and fowls - while the elephants buffaloes zebras and sokos or gorillahs yield to the expert hunters plenty of the nitrogenous ingredients of human food - It was puzzling to see why they should be cannibals - New Zealanders we were told were cannibals because they had killed all their gigantic birds (Moa &c) and they were converted from the man eating persuasion by the introduction of pigs - But the Manyuema have plenty of pigs & other domestic animals and yet they are cannibals - Into the reasons for their cannibalism I do not enter - They say that human flesh is not equal to that of goats or pigs - It is saltish and makes them dream of the dead - Why fine looking men like them should be so low in the moral scale can only be attributed to the non introduction of that religion which makes those distinctions among men which phrenology & other ologies cannot explain = the religion of Christ is unquestionably the best for man I refer to it not as the Protestant the Catholic - the Greek or any other but to the comprehensive faith which has spread more widely over the

[0038]

[0039]

world than most)20/ people imagine, and whose votaries of whatever name are better men than any outside the pale - We have no doubt grievous faults but these areas in Paris are owing to the

want of religion - Christians generally are better than the Heathen but often dont know it and they are all immeasurably better than they believe each other to be -

The Manyuema women especially far down the Lualaba are very pretty and very industrious - The market is with them a great institution and they work hard and carry far in order to have something to sell - Markets are established about 10 or 15 miles apart there those who ^ raise cassava - maize - grain sweet potatoes exchange them for oil salt & pepper fish and other relishes - From fFowls, ^ also pigs goats grass cloth mats and other articles change hands - All are dressed in their best - gaudy coloured many folded kilts that reach from the waist to the knee - When 2000 or 3000 are together they enforce justice though chiefly women - and they are so eager traders they set off in companies by night and begin to run as soon as they come within the hum arising from hundreds of voices - to haggle and joke & laugh and cheat seem to be the dearest enjoyment of life - they confer great benefits on each other - They Bagenya women are expert divers for oysters and they sell them and fish for farinaceous food from the women on the East of the Lualaba who prefer cultivating the soil to fishery - the Manyuema have always told us that women going to market were never molested - When the men of two districts were engaged in actual hostilities

[0040]

[0041]

the women [...] passed (21) through from one market to another unharmed - To take her goods over in war was a thing not to be done But to these market women the half castes directed their guns - Two cares that came under my own observation were so sickening I cannot allow the mind to dwell upon or write about them - Many of both sexes were killed but the women and children chiefly were

made captives - No matter how much ivory they obtained these "Nigger Moslems" must have slaves, and they assaulted the markets and villages and made captives chiefly as it appeared to me because as the men ran off at the report of guns they could do it without danger - I had no idea before how bloodthirsty men can be when they can pour out the blood of fellowmen in safety - And all this carnage is going on in Manyuema at the very time I write - It is the Banians our protected Indian fellow subjects that indirectly do it all - We have conceded to the Sultan of Zanzibar the right, which it was not his to give, of a certain amount of slave trading and that amount has been from 12,000 to 20,000 a year [As we have seen these are not traded Willfor but murdered for - They are not slaves but free people made captive A Sultan with a sense of Justice would instead of taking headmoney, declare that all were free as soon as they reached his territory - But the Banians have the custom House and all the Sultan's

[0042]

[0043]

Revenue entirely in (22) their hands = He cannot trust His Muhamadan subjects even of the better class to farm his income - because as they themselves say he would get nothing in return but a crop of lies - the Banians naturally work the custom house so as to screen their own slaving agents and so long as they have the power to promote it their atrocious system of slaving will never cease = For the sake of lawful commerce it would be politic to insist that Sultan's Revenue by the Custom House should be placed in the hands of an English or American merchant of known [re]put[at]ion and uprightn[ess] By this arrangement the Sultan would be largely benefitted - Legal

commerce would be exalted to a position -
it has never held since Banians
and Moslems emigrated into Eastern
Africa - and Christianity to which
the slave trade is an insurmountable
barrier would find an open door.

David Livingstone