

Letter to James G. Bennett, February 1872

David Livingstone

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[0001]

[8-6-9] South Eastern Central Africa Feby [MS 8/15]

(1)

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

by 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 recom-

-mended another for the task, but on his declining

to go without a handsome salary and somethin

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 in land 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

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[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 Africa
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 is 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

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[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] 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 - pugnathous
 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

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[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
 and 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 Nor[Sou]th
 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 Ninevah marbles as Nimroad
 and others - and he shewed himself

to be one of ourselves by habitually
indulging in copious potations of
beer called pombre 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 Aristo-
-crat 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 0 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
"women's 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 & 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

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[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 eldes 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 uncontaminated 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 ensue~~ 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 & matching 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 Arab 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 [...] r General - they were traded
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 pluteman'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 fredum"
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 Manyuenma 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 the - 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 cannibae[l] 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
Bogie phobia 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 innum-
 -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 60 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 Chambes[z]e
 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 is 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)] friend the Watershed between
10° - 20° 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 brings 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
Southerly 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 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 draws 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 ought
 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 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 another 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 recieved ~~sum~~ [except]
[^] [half] a supply ~~was-recieved~~ which I despatched
from Zanzibar in 1866 has been from
M^r Stanley your travelling correspondent
and cetain 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 one 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 Manyuema 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 even before
entered Manyuema 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 know 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
Manyuema wives what pretty children
we should get" - Manyuema 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 Manyema 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
philosophies would look woefully scrappy -
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 imag-
-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 sotch 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
soyhum - Pennisetum - Cassava

[0036]

[0037]
sweet potatoes (19th) yams furnish in no
stinted measure the farinaceous ingredients
of diet - The [...]] palm oil - The ground nuts and
a forest tree [^] [afford] the fatty materials of food - The
bananas & plaintains in great profusion
and the sugar cane the saccharine - the
Palm toddy - beer of bananas - Tobacco

and Bange cannabis sativa [^] [soon] 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 (Moabe)
and they were connected 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 as[are] 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 fowls, [^] [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 enjoy-
-ment 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 at
was [^] [not] own 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
[Will]for 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 his - 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 [...] put[...] ion and uprightn[...]
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 insurmoun[...]-table
barrier would find an open door.

david Livingstone