

## Slavery in Msimulizi in 1888-1896<sup>1</sup>

Arvi Hurskainen  
Department of World Cultures, Box 59  
FIN-00014 University of Helsinki, Finland  
[arvi.hurskainen@helsinki.fi](mailto:arvi.hurskainen@helsinki.fi)

### Abstract

A major motivation for starting mission work in Eastern Africa was the abolition of slavery. The network of mission stations of the Universities' Mission to Central Africa was established keeping in mind the eradication of slavery. Many converts were slaves, who had fled from their masters or were bought free from the traders. Msimulizi is a collection of brief reports from a number of mission stations over the years 1888-1896. The texts do not include any comprehensive reports of slave trade. The subject is dealt with as part of general reporting. Yet we can get interesting information of slavery using an intelligent search system.

**Key Words:** *slave trade, East Africa.*

### 1 Introduction

The Msimulizi corpus<sup>2</sup> contains almost 1000 pages of texts from the years 1888-1896. Slave trade is not treated as a special subject in any of the issues. Yet the subject can be sensed in various reports from different locations. A large part of students in mission schools were ex-slaves. It is reported in some places that the earlier slave owners tried to rob the children back to slavery. Missionaries used various ways to get the children back to school. Money was sometimes used as compensation.

I will approach the subject by searching with such key words, which are likely to be connected to slavery. Such words include *mtumwa* (slave), *utumwa* (slavery), *kununua* (to buy), *kuuza* (to sell), and *kupigana* (to fight).

I will also study, in which areas and in which years the subject was treated in Msimulizi. After a statistical study I give a glimpse of the slave problem by including three extracts for Msimulizi, including also the translation.

It is important to keep in mind that the key words, except for *mtumwa*, have also other uses, which do not refer to slave trade. Therefore, each context was checked, and only those cases, which concern slave trade, were counted.

---

<sup>1</sup> The report is issued under licence CC BY-NC

<sup>2</sup> Msimulizi corpus contains the part of Msimulizi issues that were made available on the SOAS web page.

## 2 Statistical study of key words on slavery

Below are two tables, which show the use of key words on slavery. The first table shows how various key words were used over time in years 1888-1896. In the second table I show how slavery issue was handled in three geographical areas.

### 2.1 Occurrence of key words on slavery in various years

The occurrence of key words on slavery are displayed in Table 1.

**Table 1. Occurrence of key words on slavery**

| Year         | mtumwa    | utumwa    | kununua   | kuuza     | kupigana | Total      |
|--------------|-----------|-----------|-----------|-----------|----------|------------|
| 1888         | 1         | 1         | 0         | 0         | 0        | 2          |
| 1889         | 11        | 5         | 5         | 11        | 1        | 33         |
| 1890         | 5         | 6         | 2         | 4         | 0        | 17         |
| 1891         | 13        | 3         | 0         | 1         | 1        | 18         |
| 1892         | 4         | 3         | 2         | 3         | 0        | 12         |
| 1893         | 11        | 1         | 0         | 1         | 0        | 13         |
| 1894         | 5         | 0         | 0         | 3         | 0        | 8          |
| 1895         | 7         | 3         | 1         | 1         | 0        | 12         |
| 1896         | 4         | 0         | 0         | 1         | 0        | 5          |
| <b>Total</b> | <b>61</b> | <b>22</b> | <b>10</b> | <b>23</b> | <b>2</b> | <b>118</b> |

We see in Table 1 that the most common term for referring to slavery was *mtumwa* (slave). The term *utumwa* (slavery) and *kuuza* (to sell) were the also quite common. In contrast, the term *kununua* (to buy) was less common. Note that the verbs *kuuza* and *kununua* were most often used for meaning the normal trade. In this report, those uses were excluded, and only the cases where the verbs were used to mean slave trade were accepted.

We can also see that reports on slavery were common in years 1889 to 1893, but also in other years reports were given, although less frequently.

### 2.2 Geographical distribution of reports on slavery

It is interesting to see the areas, from which the reports on slavery came. In Table (2) I show the statistics. The reporting places are arranged into three groups. The first group consists of the northern area. The second group includes locations in Zanzibar. And the third group consists of locations in the south.

There is also the fourth group MSI, which contains reports without any specific place name. Those are probably written by the editor in Zanzibar, and they are here located to the second group.

**Table 2. Reports on slavery from different areas.<sup>3</sup>**

| Place                | mtumwa    | utumwa    | kununua  | kuuza     | kupigana | Total      |
|----------------------|-----------|-----------|----------|-----------|----------|------------|
| <b>Northern area</b> |           |           |          |           |          |            |
| KOR                  | 3         | 1         | 1        | 3         | 0        | 8          |
| MIS                  | 1         | 1         | 1        | 5         | 1        | 9          |
| MAG                  | 1         | 1         | 0        | 0         | 0        | 2          |
| PWA                  | 1         | 0         | 0        | 0         | 0        | 1          |
| VIT                  | 3         | 2         | 0        | 0         | 0        | 5          |
| Total                | 9         | 5         | 2        | 8         | 1        | 25         |
| <b>Zanzibar area</b> |           |           |          |           |          |            |
| CHI                  | 4         | 1         | 0        | 1         | 0        | 6          |
| KIL                  | 4         | 3         | 0        | 0         | 0        | 7          |
| KIU                  | 6         | 1         | 2        | 3         | 0        | 12         |
| MBW                  | 3         | 1         | 0        | 1         | 0        | 5          |
| SHA                  | 16        | 2         | 3        | 4         | 0        | 25         |
| MKU                  | 8         | 0         | 0        | 0         | 0        | 8          |
| MSA                  | 1         | 0         | 0        | 0         | 1        | 2          |
| MSI                  | 24        | 7         | 0        | 3         | 0        | 34         |
| Total                | 66        | 15        | 5        | 12        | 1        | 99         |
| <b>Southern area</b> |           |           |          |           |          |            |
| MWI                  | 1         | 0         | 0        | 0         | 0        | 1          |
| NYA                  | 1         | 0         | 0        | 0         | 0        | 1          |
| MAS                  | 7         | 1         | 0        | 1         | 0        | 9          |
| NEW                  | 1         | 0         | 0        | 2         | 0        | 3          |
| LIK                  | 8         | 0         | 0        | 1         | 0        | 9          |
| Total                | 18        | 1         | 0        | 4         | 0        | 23         |
| <b>Grand total</b>   | <b>93</b> | <b>21</b> | <b>7</b> | <b>24</b> | <b>2</b> | <b>147</b> |

We can see in Table 2 that most reports on slavery came from Zanzibar area (99). The other two areas, the northern and southern area, had only a quarter each of that number of reports on slavery (25 and 23). The result could be expected, because Zanzibar was the centre of slave trade and a place where slave caravans from the interior came for selling the catch to the traders, who then shipped them to the Arab countries. Part of slaves were used also locally for various duties.

---

<sup>3</sup> The map of the locations is in Appendix 1. Key to abbreviations of place names are in Appendix 2.

### 3. Extracts on slavery from Msimulizi

Below are three extracts from Msimulizi on slavery. These are just examples of how the slave problem was handled in reports. The lines in each extract are numbered, so that it is easier to follow the translation, which is after each extract. Note that the lines are not strictly sentence-long, although this was basically the aim. The original text has a peculiar way to punctuate the text. In source text, the punctuation is followed, but in translation punctuation is sometimes changed to make the text more readable.

#### 3.1 Report from Shamba la Mbweni in 1889

In 1889 there was a report from Shamba la Mbweni in Zanzibar about an incident of catching slaves. The reporting style does not conform to writing norms. Punctuation marks are used in the way that is not acceptable in current writing. Especially the sentence break mark, full stop, is often replaced with a comma. This makes the automatic splitting of text into sentence-long lines difficult. As a result, the translation of the following passages reflects the reporting style in the original text. The reader should forgive less correct sections in translation. I have tried to maintain the reporting style while at the same time trying to make the translation understandable.

1. Mtapenda sana kusikia habari za watoto wawili wa hapa waliopotea, lakini sasa wameonekana, majina yao Hamisi, na Kalumpa.
2. July 8, Jioni walienda pwani na kule pwani kuua wachuuzi samaki, wakawaita wawasayidie kupaa samaki, kiisha wale watu wakafanya shauri la kuwaiba, bassi mmoja akamwambia mwenzake, mimi nitaenda kule, nawe uwatwae uwaambie twendeni kokoni mkatwae samaki.
3. Bassi wakafanya kama walivyosema, wale watoto kufika tu kokoni walikamatwa watiwe utumwani, naswi jioni tukawatafuta hatukuwaona, tukaenda Kiinua Miguu wala hawako, July 9 tukawatazamia wasije.
4. Kumbe watoto usiku ule wakachukuliwa kuuzwa mbali kupita Mwera, kunakwitwa Pango Nguruwe.
5. Mtu aliyewanunua kule anao watumwa wengi, na wale watoto wakakaa siku nne kule kwa bwana yule.
6. Wale watoto wawili walitoroshwa na mtoto mmoja naye mtoto yule aliibwa pia zamani kidogo katika Mission ya Wafransa, July 12 hatta 13 wakafika Mwera kwa mtu mmoja jina lake Buheri wadi Ambali akawauliza mmetokapi ? Wakamwambia, tumeibiwa Mbweni na sasa tunatoroka, yule mtu akawapa chakula, kiisha akawaleta hapa Mbweni July 14, na mtu aliyewanunua aitwa Sayidi.
7. Bassi wazee wa wale watoto Wakafurahiwa sana kuwaona watoto wao, nao wamekuja na yule mtoto aliyewatorosha.
8. Majina yao waliowauza wale watoto, Wadi Juma, na Heri, nao wamekamatwa wamefungwa kifungoni, na yule mtoto amerudishwa kwao Mission ya Wafransa.

*1. You wish very much to hear news of two children from here who got lost, but now they have been seen, their names are Hamisi, and Kalumpa.*

2. On July 8, in the evening they went to the coast and there on the coast to kill fish sellers. They called them to help in clearing fish. Then those people made a plan to rob them. One told the other, I will go there, and you take them and tell them, let us go to kokoni and you will take fish.
3. They did as they said. When the children arrived to kokoni, immediately they were taken as captives so that they would be enslaved. And we in the evening looked for them but did not see them. We went to Kiinua Miguu, but they were not there. On July 9, we looked for them, but they did not come.
4. Lo, the children that night were taken to be sold far away past Mwera, to the place called Pango Nguruwe.
5. The person who bought them there has many slaves, and those children were four days there with that man.
6. Those two children were helped to flee by one child, and that child was also stolen a bit earlier from the French mission. On July 12 and 13 they arrived at Mwera to one man with the name Buheri wadi Ambali. He asked them, Where do you come from? They told him, We have been stolen in Mbweni and now we flee. That man gave them food, and then he brought them here on July 14. And the person who bought them is Sayidi.
7. The parents of those children were very glad by seeing their children. And they came with that child who helped them to flee.
8. The names of those who sold those children are Wadi Juma and Heri, and they were caught and put in prison, and that child was returned to the French mission.

### **3.2 Hiding slaves from mission agencies**

There is an interesting report by Nicholas Faraji about hiding slaves from mission agencies. The report is from Shamba la Mbweni, close to Mbweni itself.

1. February 2, alikufa Nuhu Matengenea siku ya Juma a mosi Feb. 7, nalikwenda Ndijani karibu na Dunga, hatta alasiri nikawa mtu wa kurudi hatta saa ya pili usiku nikawasili Mazizini.
2. Zungusho la Watumwa - Kufika tu Mazizini nikaambiwa kama watumwa wapo nyumba moja, nikauliza mwanzo na mwisho, watu wakaniambia sisi tunataka ukamwambie Bwana kwani haifai watumwa hawa waende zao utumwani kwani tumemwambia Diver hatujui shauri lake, kwani hatta mimi nilimkuta asiniambie neno liwalo lote.
3. Bassi nikampa Diver punda aende naye Mbweni akamchukua.
4. Nami nikaokota karatasi nikaenda kuwachokoza wenyi watumwa, nikaingia nikauliza, Mkadamu yuko wapi? wasinijibu, kwani wakawachukia watu wa Mbweni kusudi wasiseme kwa Bwana Key habari za watumwa.
5. Nikawaambia, Barua hii nimepewa na Bwana wa Mbweni, mnipe watumwa.
6. Marra wenyi watumwa nao wakasimama kwa ushujaa na panga na bunduki zao, wagombane nami watetee watumwa wao.
7. Nami nisiwasikie, wala sikuwa na kitu chochote mkononi.
8. Nikajibu nikawaambia, Kama hamnipi, angalieni, barua hii naipeleka kwa Bwana Barozi, niliposhindana nao sana hatimaye wakaniambia watumwa wamekwisha kwenda kwa Bwana Seyidi pamoja na watu wa Mbweni, ukitaka na wewe fuata.

9. Kumbe ni hila tu kusudi wanidanganye.
10. Marra anatokea Nokoa Saadi, nikamweleza, naye akakana, nami nikamsuta tazama ukubali kwenda ao ukatae, akasema mimi sisemi illa twende kwa msimamizi Mwarabu.
11. Tukaenda, wakaungama wakisema kweli tumewaficha tulikudanganya tu.
12. Haswa wenzangu walisumbuka mno kwani walipokwenda wasinkute yule Diver nao walidanganywa wakaambiwa amekwenda pamoja na msimamizi kwa Seyidi, nao wakafuata hatta mjini kwani imekuwa magarihi wakakaa nyumbani pa mfalme wakathani Diver na watumwa wamo wanahukumwiwa, wakakaa hatta saa pili za usiku zikapiga, nao wakarudi.
13. Nami nikashindana nao wakaahidi kuwapeleka kwa Seyidi, nikawaambia msipowapeleka angalieni barua hii napeleka kwa Barozi, nikaagana nao.

1. February 2, Nuhu Matengenea died on Saturday Feb. 7, I went to Ndijani near Dunga, even in the afternoon I returned, at 8 p.m. I arrived at Mazizini.
2. Circulating the Slaves - Instantly after arriving at Mazizini I was told that the slaves are in one house, I asked thoroughly. The people said to me that we want that you say to the Master that it is not suitable that these slaves go to slavery for we have said to Diver that we do not know its issue, for even I found him he should not say to me anything.
3. Then I gave Diver a donkey and he should go with it to Mbweni, and he took it.
4. And I picked up the paper and I went to poke those who have slaves, I entered and asked, where is the Farm head? They would not answer me, for they hated the people of Mbweni so that they should not speak to Mister Key the news of the slaves.
5. I said to them, this letter I have received from the Master of Mbweni, you should give me the slaves.
6. Immediately those who had slaves also stood bravely with the machetes and their guns, they should compete with me and they should defend their slaves.
7. I also should not hear you, nor did I have anything in the hand.
8. I answered and said to them, if you do not give me, look, this letter I send to Mister Ambassador, when I competed with them very much, and finally they said to me that the slaves have already gone to Mister Seyidi together with the people of Mbweni, if you want, you follow.
9. Lo! It is only trickery so that they should deceive me.
10. Immediately appears the Guard of a cultivation Saadi, I explained him, and he also denied, I also confronted him publicly for spreading lies, look, agree to go or refuse, he said I do not say except let us go to the supervisor the Arab.
11. And we went, they confessed saying, really, we have hidden them we deceived you only.
12. Especially my companions were extremely bothered because when they went, they would not find that Diver, they also were deceived, they were told that he has gone together with the supervisor to Seyidi, and they followed even to the town, for it has been evening, and they stayed at the home of the king, and they thought that Diver and the slaves are being judged, and they stayed even until eight p.m., and they returned.
13. And I competed with them, and they promised to send them to Seyidi, I said to them, if you do not send them, see, I send this letter to the Ambassador, I said goodbye to them.

### 3.3 Report on African problems

In April 1890 Msimulizi had a report with the title *Taabu za Afrika zitakwisha lini?*. It tells about various incidents of individual slaves and their fates in various situations. One can sense in these reports that a child slave, who has lost the master, needs protection somewhere and seeks it from government or mission agencies.

Taabu za Afrika zitakwisha lini?

1. Ikawa siku ile ile ya harusi ya C. Singano na Emily Beza na A. Yakuti na M. Shantu, mmoja wa watu wa Mbweni, jina lake Nicholas Neiluwa alikilima katika kikonde chake, alipoinuka aona mtoto kama wa umri wa miaka labda 6 ao 8, naye hajui Kiswahili akamwuliza, habari zake, mtoto akajibu, Mimi ni mtumwa, nalikuwa katika chombo tukienda Pemba tukafika karibu ya pwani upande wa Kusini Zanzibar ndio Chukwani, ikawa usiku mimi nikaruka majini nikaogelea hatta pwani, Chombo kikaenda joshi, na sasa natafuta ulindo.
2. Mtu akamtwa mtoto akaja naye kwake nyumbani, hatimaye akamleta kwangu nisiweze maneno nikaamru aende kwa Mr. G. Dale, naye akampeleka kwa Lieut. Smith, naye hatujui alivyoona, akamrejeza akampa Bwana G. Dale, akaamru akakae naye yule mtu; na jina la mtoto Mambo, kabila Mbemba, siku hizi anajifunza kusoma pamoja na watoto wa shamba.
3. Ilikuwa siku ya 11 ya March, nalienda tembea nionane na watu wa Mpakani, mimi na Nicholas Faraji, tukirejea tukapewa habari ya kuwa kama mtu mwanamke kaja kwa Bwana G. Dale, tukifika kwangu tukamwona, tukamwuliza habari, akasema, Mimi ni mtumwa nimetoka pwani, bwana wangu na bibi yangu amekufa, nami sina ulindo sasa, natafuta kwa Mzungu huenda nikapata.
4. Bwana akaamru alale, hatta assubui atakwenda kwa Lieut. Smith.
5. Kukicha akapelekwa kwa Lieut. Smith huko akapelekwa kwa barozi mkubwa hatujui lililompata tena.
6. Ikawa siku ya 20 ya March, nikasikia ya kwamba kumekuja mtu mwanamke kwa Bwana Rev. Gr. Dale, yuko nyumba ya serkali, nikaenda nikamwona, nikamwuliza habari.
7. Akasema, Mimi nalikuwa na bwana wangu jina lake Sulemani tukikaa Bagamoyo, bwana akafunga safari kwenda Nyenyembe huko akafa, tukakaa tusirithiwe.
8. Hatta wakati wa vita ya Wadachi ilipoingia, akaja mtu tu Mswahili akasema, Mimi nitawakimbiza vita hii kwenda Unguja, wakakubali, nao ni watu tissa.
9. Akawaleta Unguja hatta maweni, alipowaleta akakaa nao siku chache akaanza kuwauza, wakasalia wanne, nao wakasema, Loh! habari gani hii ? tuende zetu tutafute ulindo.
10. Wakashika njia ya mjini, mmoja wao akaulizauliza akaambiwa ulindo mwema ni kwa Mzungu akashika njia hatta Mbweni.
11. Siku ya pili yake Ijumaa March 21, Mr. Dale akampeleka kwa Lieut. Smith, huyu akasema, Vema, nitakwenda nawe hatta kwa barozi mkubwa.
12. Hatta siku ya March 22 tukampeleka, alifuatana nasi kwenda kwa barozi mkubwa Con. E. Smith.
13. Hatujui tena la huko.

14. Pana mtu mshukhuri Mbweni jina lake Adamu, kwa taifa Mnyassa.
15. Kwao ni mtu wa ndugu wengi, akapotea kama tulivyo wa Afrika, kwa wema wake akafika serikali hii ya Ingreza, kupotea kwake na nduguze pia.
16. Wangine kaonana nao hapa Unguja, wangine huru, wangine siyo.
17. Na mmoja yupo hapa illa anaka Unguja Kuu, ndiko bwana wake akaako, na bwana huyu ana watumwa wengi na shamba kubwa sana.
18. Huyu akafika hapa Unguja siku moja akapata sikia jina la nduguye linatajwa, naye akafanya bidii kutafuta.
19. Hatimaye akatokea Mbweni akaonana na nduguye ndiye Adamu, naye akatafuta apateje kumwondoa utumwani, akamtwaa akampeleka kwa Bwana Askofu wetu, akampa habari zote zao.
20. Bwana akasema, Wema, wallakini twende kwa mkuu wa askari General Mathews atafute askari waende hatta kwa bwanawe tusikie atakavyonenewa.
21. Wakafika kwa mkuu wa askari, wakapatana vema, Nitapeleka kesho watu, wallakini leo nendeni naye kesho mlete hapa.
22. Akarejea naye, hatta keshoye akampeleka kwa mkuu wa askari naye siku hiyo anaondoka kwenda Momboi, akaamuru apelekwe kwa Mohemedi Ibun Seyid ndiye aliye wa pili. huyu asipeleke watu, la! akatafuta watokao kule awape khati asiwapate kwa siku mbili, hatimaye akamwambia Adamu, kakae naye hatta wajapo wa kwa bwanawe.
23. Akakaa naye hatta kurudi General Mathew Mombei.
24. Ilikuwa siku ya Alhamisi March 13, akaja mmoja wa wajoli wake ndiye nokoa wao, pamoja naye Adamu hapo yu nyumba kubwa Mission.
25. Yule akiwaona wajoli wake, akafuta kisu apigane, hatimaye akaenda mbio, wajoliwe hawakufanya neno wala hawakusema naye, la? vyote walimtazama tu.
26. Hatimaye akaja Adamu akapewa habari zao, Je? yule ndugu yangu wapo? wakamjibia kakimbia, wakamwonyesha njia alioiendea akafuata akamkamata akaja naye, yeye akasema, Mimi huko kwa bwana siendi na hawa sitaki kuwatazama hatta kidogo, Ndugu amjibia, Ukiwa hali hiyo, mambo yatakuwaje tena kama hivyo ? Wajoli wake walisema, Tupe mtu wetu, aliwajibia La ! twendeni kwa General Mathews, huko ilivyo mtapata vyo vyote.
27. Ikawa saa ya tatu ya mchana, wakashika njia ya pwani kwa pwani, hatta kwa nyumba ya Missioni ya Wafransa, yule aka watoroka, wakamtafuta , wasimwone, hatta kwa majira ya saa 7 wasimwone.
28. Aliyekimbia akaenda hatta nyumba iuzwayo tembo akanunua akanywa.
29. Kiisha akashika njia kurudi Mbweni, akawasili hatta kwa njia kuu palipo mwembe mkubwa penyi njia ya pande moja yatoka Kiungani kwenda wanda wa Football, kubwa yaenda kote ya tatu yaenda Jang'ombe.
30. Hapo alikutana nao wachukua zambarau, nao ni watu sita akawachokoza, wakampiga sana, hatimaye wakamwacha wakaenda zao.
31. Yeye akajikokota hatta palipo kisiti cha mzambarau akalala, nguvu hana.
32. Hatta saa 9 Adamu anarejea kutoka mjini saa hizo akafikia pale pale naye alithania labda kafa, akarudi kwa watu wa pale mwembe akawauliza, wakampa habari zao pia, naye akatwaa mtu akamleta kutwaa kitanda kwa yule athaniwa kafa kabisa kwani alipigwa sana.
33. Wakaleta kitanda wakamtwaa juu ya kitanda hatta saa ya kwanza usiku akafika Mbweni.



34. Akatiwa dawa na Bibi mganga, akashinda siku ya Ijumaa, hatta siku ya Juma a mosi ikaamriwa tumpeleke kwa mkuu wa askari, tukamtia garini mwa ng'ombe na yule nokoa wake yupo nasi pia.
35. Tukamchukua hatta Mkunazini tukamtoa garini akaenda kwa miguu illa kwa shidda sana, tukampeleka kwanza kwa mganga mkuu wa Kiingereza kuona kama sehemu ya viungo vimevunjika.
36. Hatimaye tukaenda kwa mkuu wa askari tukatoa khati, akapewa, akatumania tuende kwa Mohemedi bin Seyd.
37. Tukapewa askari kufuatana nasi, tukaenda, hatta kwa saa ya 8 akatokea barazani tukaingia kwa hukumu.
38. Ikahukumiwa arudi kwa bwana wake, maana kaharibu kutaka kupigana, tena kutoroka njiani, kulewa pia.
39. Akapewa nokoa wao, sisi tukarudi kwa duka la Hosseni, kwani ndipo tutiapo nanga yetu killa Juma a mosi.
40. Tukikaa kidogo twaona mtu wa jamaa ya Adamu, aleta habari ya kuwa yule mtu katoroka tena sasa ikaja kwangu.
41. Tukamwambia, Mmpeleke kwa Mohemedi bin Seyid.
42. Saa kumi tukatoka kuja kwetu tukawasili saa thenashara unussu, hatta asubui twamwona mtu yule yule ametoroka tena akaja kwa Adamu.
43. Tukamwambia haiyamkini tena kukaa maana umeharibu wewe mwenyewe.
44. Tukamfunga akapelekwa kwa Mohemedi bin Seyid.
45. Hatujui tena yamekuwaje.

When will the problems of Africa end?

1. *It was the wedding day of C. Singano and Emily Beza and A. Yakuti and M. Shantu. One of Mbweni people, called Nicholas Neiluwa, was on his plantation. When he raised his head, he saw a child of the age about 6 or 8 years. He did not know Swahili. He asked about his news. The child replied, I am a slave. I was in a vessel when we went to Pemba and we arrived near the coast the southern side of Zanzibar, in Chukwani. It was night and I jumped into water and swam until the coast. The vessel went towards the wind, and now I search for security.*
2. *The man took the child and came with him to his home. Finally, he brought him to me. I was wordless and I asked him to go to Mr. G. Dale. He sent him to Lieut. Smith. We do not know how he saw the case. He returned the child to Mister G. Dale, he commanded him to stay with him; and the name of the child is Mambo, the tribe Mbemba. These days he studies together with the rural children.*
3. *It was 11th of March, I went to walk to see with the people of the Border, I and Nicholas Faraji, when we returned, we received the news that a woman came for Mister G. Dale. When we arrived at my place, we saw her, we asked her news. She said, I am a slave I have come from the coast, my Master and my Misis have died, I also do not have now security, I search for the European, perhaps I get.*
4. *Mister commanded that he should sleep, then in the morning he will go to Lieut. Smith.*
5. *In the morning he was sent to Lieut. Smith. There he was sent to the big ambassador. We do not know what happened to him then.*

6. *It was 20th of March, I heard that there has come a woman to Mister Rev. Gr. Dale, he is in the house of the government, and I went to see him. I asked the news.*
7. *He said, I had my Mister with the name Sulemani when we stayed in Bagamoyo. Mister started a journey going to Nyenyembe, and there he died.*
8. *Even the time of the war of the Germans when it started, a man came, a Swahili and said, I make this war to run to Zanzibar. They agreed, they are nine people.*
9. *He brought them to Zanzibar until the stones. When he brought them he stayed with them a few days. Then he began to sell them, they were left four, they also said, Loh! what are these news? We should go away we should search for security.*
10. *They headed towards the town, one of them kept asking, and he was told that the good security is at the European, and they followed the way until Mbweni.*
11. *The following day Friday March 21, Mr. Dale sent him to Lieut. Smith. This said, Well, I go with you until to the big ambassador.*
12. *Even the day of March 22 we sent him, he followed with us going to the big ambassador Con. E. Smith.*
13. *We do not know any more about things there.*
14. *There is a skilled man in Mbweni. His name is Adamu, of the Nyassa nation.*
15. *He has many brothers, he was lost as is usual for us Africans. Luckily, he arrived at this English government. He was lost as well as his cousins also.*
16. *Others saw them here in Zanzibar, others free, others not.*
17. *And one is here except that she stays at Great Zanzibar. There her Mister stays. And this Mister has many slaves and a very big farm.*
18. *This arrived here at Zanzibar one day, and he heard the name of his cousin is mentioned, he also did the effort to search.*
19. *Finally he appeared at Mbweni and he met his cousin Adamu, he also searched how he could remove him from slavery. He took him and he sent him to our Bishop and gave him all their news.*
20. *Mister said, Well, but let us go to the military headman General Mathews that he would search for soldiers they should go even to his Master, so that we would hear how he will be answered.*
21. *They arrived at the military headman, they agreed well, I send tomorrow people, but today go with him and tomorrow bring him here.*
22. *He returned with him, even next day he sent him to the military headman, and this day he leaves to go to Mombei, he commanded he should be sent to Mohemedi Ibun Seyid, he is the second. This should not send the people! He searched for those who come from there so that he would give them the document. Finally, he said to Adamu that he should stay with him even when the people of his Master come.*
23. *He stayed with him even until the return of General Mathew Mombei.*
24. *It was Thursday March 13, when came one of the descendants of a freed slave, he is their guard of cultivation, together with him Adamu here he is in the big Mission house.*
25. *When that saw his descendants of a freed slave, he pulled off the knife and they should fight, finally he went quickly, His descendant of a freed slave did not do anything nor did they speak with him, no. All looked at him only.*
26. *Finally Adamu came and received their news. Where is my friend? They answered to him, but he run away, they showed the way which he went, he followed him and caught him, and he came with him. He said, I do not go there to the Master and these I do not*

want to look at even a little, the Friend answered him. If you are in this state, how will the matters be then? His descendants of a freed slave said, give us our man. He answered them, No! Let us go to General Mathews, there you will get anything.

27. It was nine a'clock when they went the coastal road until the house of the French misson. He fled from them, but they looked for him but did not find him, until one P.M. they did not see him.

28. The one who run went even to the house where local beer is sold, he bought and drank.

29. Finally he followed the way to return to Mbweni, he went even to the big road to the place of the big mango-tree, to the place where the road comes from Kiungani and goes to the football ground, the third one goes to Jang'ombe.

30. Here he met with those who carry java palm, they are six people and he poked them, they hit him very much, finally they left him and went away.

31. He dragged himself even where is a log of a java palm and slept, power he does not have.

32. At three o'clock Adamu returns from the town, this time he arrived at just there with him and thought perhaps he died, he returned to the people of there the mango tree and asked them, they gave their news also, and he took the man he brought him to take the bed for that who is thought to have died totally for he was hit very much.

33. They brought a bed they put him on the bed even the first hour at night he arrived at Mbweni.

34. Mrs doctor gave him medicine. He stayed until Friday, even Saturday. We were told to take him to the military commander. We put him into the ox chart, and his guard of a cultivation is with us also.

35. We took him even to Mkunazini, we took him from the car and he went by foot except with very much hardship. We sent first to the great English medical person to see if the parts of joints have got broken.

36. Finally he went to the military headman and we gave the document, he received, he hoped that we would go to Mohemedi bin Seyd.

37. We received soldiers to accompany us, we went, even at two p.m. he appeared in the council and we entered for the judgement.

38. It was judged that he should return to his Mister, for he cased harm for his case by wanting to hit each other, again to escape in the way, and to be drunk also.

39. He received his guard of a cultivation, we returned to the shop of Hosseni, for there is where we put our anchor every Saturday.

40. When we stay a little, we see the man of the relative of Adamu, he brings the news that that man escaped again and now he came to me.

41. We said to him, you should be sent to Mohemedi bin Seyid.

42. At four o'clock p.m. we left to come to us we arrived at 6.30 o'clock p.m., even in the morning we see the same man has escaped again and he came to Adamu.

43. We said to him it is not possible again to stay for you have damaged yourself.

44. We tied him and he was sent to Mohemedi bin Seyid.

45. We do not know what happened then.

#### **4 Conclusion**

The survey shows that slavery was still a common issue that was discussed in the years when Msimulizi was written. It featured most frequently in reports from Zanzibar mission stations. These stations were located in the heart of slave trade. The slave question was reported on also in the northern area as well as far in the south, although less frequently than in Zanzibar. Mission stations had a central role in helping freed slaves, because often the freed child slaves had no parents or even relatives to rely on. A mission station and its school offered a safe place, where the children were taken care of and where they got education.

**Appendix 1.**

Location of part of the mission stations of UMCA in eastern Africa in 1888-1896.  
Source data: geonames.org and naturalearthdata.com.



Map produced by Pekka Hurskainen

**Appendix 2.**

KOR - Korogwe  
MIS - Misozwe  
MAG - Magila  
PWA - Pwani  
VIT - Vita  
CHI - Chitangali  
KIL - Kilimani  
KIU - Kiungani  
MBW - Mbweni  
SHA - Shamba la Mbweni  
MKU - Mkuzi  
MSA - Msaraka  
MSI - Msimulizi  
MWI - Mwiti  
NYA - Nyassa  
MAS - Masasi  
NEW - Newala  
LIK - Likoma