Slavery in Msimulizi in 1888-1896

Arvi Hurskainen
Department of World Cultures, Box 59
FIN-00014 University of Helsinki, Finland
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 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), kusasa (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.

1 The report is issued under licence CC BY-NC
2 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>
<thead>
<tr>
<th>Year</th>
<th>mtumwa</th>
<th>utumwa</th>
<th>kununua</th>
<th>kuuza</th>
<th>kupigana</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1888</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>1889</td>
<td>11</td>
<td>5</td>
<td>5</td>
<td>11</td>
<td>1</td>
<td>33</td>
</tr>
<tr>
<td>1890</td>
<td>5</td>
<td>6</td>
<td>2</td>
<td>4</td>
<td>0</td>
<td>17</td>
</tr>
<tr>
<td>1891</td>
<td>13</td>
<td>3</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>18</td>
</tr>
<tr>
<td>1892</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>3</td>
<td>0</td>
<td>12</td>
</tr>
<tr>
<td>1893</td>
<td>11</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>13</td>
</tr>
<tr>
<td>1894</td>
<td>5</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>0</td>
<td>8</td>
</tr>
<tr>
<td>1895</td>
<td>7</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>12</td>
</tr>
<tr>
<td>1896</td>
<td>4</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>61</strong></td>
<td><strong>22</strong></td>
<td><strong>10</strong></td>
<td><strong>23</strong></td>
<td><strong>2</strong></td>
<td><strong>118</strong></td>
</tr>
</tbody>
</table>

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.3

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

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.

3 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.
7. Bassi wazee wa wale watoto Wakahurahwa sana kuwaona watoto wao, nao wamekuja na yule mtoto aliyewatorosha.

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 Nguruve.

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
cought 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, nikaauliza mwanzo na mwisho, watu wakawiambia sisi tunataka
ukamwambie Bwana 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.


4. Nami nikaokota karatasi nikaenda kuwachokoza wenyi watumwa, nikaingia nikaauliza,
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 naipieleka kwa Bwana
Barozi, niliposhindana nao sana hatimaye wakawiambia watumwa wamekwisha kwenda
kwa Bwana Seyidi pamoja na watu wa Mbweni, ukitaka na wewe fuata.
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 tulikutdanganya tu.
12. Haswa wenzangu walisumbuka mno kwani waliipokwenda wasimkute yule Diver nao walidanganywa wakaambiwa amekwenda pamoja na msimamizi kwa Seyidi, nao wakafuata hatta mjini kwani imekuwa magaribi wakakaa nyumbani pa mfalme wakathani Diver na watumwa wamo wanahukumiwa, wakakaa hatta saa pili za usiku zikapiga, nao wakarudi.

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 kikonde chake, alipomuka aona mtoto kama wa umri wa miaka labda 6 ao 8, naye hajui Kisuahili akamwuliza, habari zake, mtoto akajibu, Mimi ni mtumwa, naliikuwa katika chombo tukienda Pemba tukafika karibu ya pwani upande wa Kusini Zanzibar ndio Chukwani, ikawa usiku mimi nikaruka majini nikaogelea hatta pwani, Chombo aina kwenda joshi, na watoto wa shamba.

2. Mtu akamtwaa mtoto akaja naye kwake nyumbani, hatimaye akamleta kwangu nasi kwa wektu kwa Mr. G. Dale, naye akampatikana kwa Lieut. Smith, naye hatujui alivyooana, akamweka kikonde kwa mwili wa kikonde la kikonde la Pemba, kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde la kikonde 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10. Wakashika njia ya mjini, mmoja wao aakaulizauliza akaambiwa ulindo mwema ni kwa Mzungu akashika njia ha Mbweni.

11. Siku ya pili yake Ijumaa March 21, Mr. Dale akampeleka kwa Lieut. Smith, huyu akasema, Vema, nita kwa watoto wao aka wachezajiwa hatta kwa barozi mkubwa.

12. Hatta siku ya March 22 tukamweka, alifatana nasi kwenda kwa barozi mkubwa Con. E. Smith.

13. Hatujui tena la huko.
15. Kwa ni mtu wa ndugu wengi, akapotea kama tulivyoo wa Afrika, kwa wema wake akafika serikali hii ya Ingreza, kupotea kwake na ndugue pia.
17. Na mmoja upo hapa illa anaka Unguja Kuu, ndiko bwana wake akaako, na bwana huyu ana watumwa wengi na shamba cubwa sana.
18. Huyu akafika hapa Unguja siku moja akapata sikia jina la ndugue linatajwa, naye akafanya bidii kutafuta.
22. 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.
34. Akatiwa dawa na Bibi mganga, akashinda siku ya Ijumaa, hatta siku ya Juma a mosi ikaamriwa tumeleke kwa mkuu wa askari, tukamtiia garini mwa ng'ombe na yule nokoa wake yupo nasi pia.
35. Tukamchukua hattha 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 tukamtia garini mwa ng'ombe na yule nokoa wake yupo nasi pia.
37. Tukamchukua hattha Mkuu wa askari tukamtoa garini akaenda kwa miguu illa kwa shidda sana, tukampeleka kwanza kwa mganga mkuu wa Kiingereza kuona kama sehemu ya viungo vimevunjika.
38. Ikaamriwa tumeleke kwa mkuu wa askari, tukamtoa garini mwa ng'ombe na yule nokoa wake yupo nasi 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 yule kutoroka njiani, kulewa pia.
41. Tukamfunga akapelekwa kwa Mohemedi bin Seyid.
42. Tukamfunga akapelekwa kwa Mohemedi bin Seyid.
43. Tukamfunga akapelekwa kwa Mohemedi bin Seyid.
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 mission. 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 ran 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 Seyid.

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