

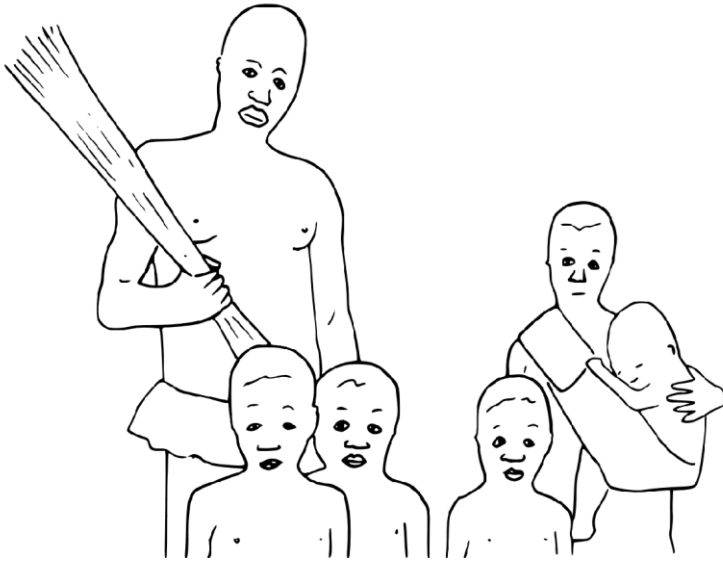


Fig.032 Illustration showing a black villager together with the native woman he has abducted from her people and all the children that she has conceived him. While she was taken as an auxiliary wife because she does not have the venereal diseases of a black woman, once she turns unattractive, she is likely to be sent back to the forest without her children.

Slavery Among the Natives of Higher Africa

A black person is "patron over one or more groups" of natives. He has "inherited from his father, and in turn he will pass them on to his son. Natives are entitled to receive from time to time "supplies of bananas, sugar-cane and other food" in return for which they are "obliged to supply him with game" and their "personal services". He regards the group of natives as his "personal property". Also, sadly natives never bring a dispute with a black before an official "knowing full well that the latter would be sure to back" the black man. And while native women carry "produce to the market" for their black patron and are kept by him for "child-bearing purposes" the latter "tries to bind" his group of native men closer to him. Yet natives are aware that "the big fellow is all the time out to rob" but find no protection against his "browbeating methods" (Schebesta 1933). And with colonial administrators forcing them to turn to agriculture, natives become ill from "direct sunlight". Also, the dirty village water gives them "severe stomach disorder" so used they are to "the fresh clean water" of the forest. In addition, "flies and mosquitoes carry germs" unknown to them. Ultimately having to give up their "nomadic forest life" brings the natives to a "complete moral as well as physical disintegration" (Turnbull 1961).