**FINAL SCRIPT**

**Slavery Routes**

**476 – 1375**

**Beyond the Desert**

1375 – 1620

For All the Gold in the World

1620 – 1789

From Sugar to Rebellion

1789 – 1888

Slavery’s New Frontiers

**Gris : narration**

Noir : interviews / subtitles

**Orange : captions**

**Rouge : voice over**

**10 00 02 00**

**This is the story of a world whose terroritories were drawn by the slave trade.**

**A world where violence, subjugation and profit imposed their routes.**

**Slavery did not begin in the cotton fields. It is a much more ancient tragedy, that has been going on since the dawn of humanity.**

**From the VIIth century on, and for over 1,000 years, Africa was the epicenter of a global form of human trafficking.**

10:00:29:11 - Subtitles My parents were abused by those with a fair complexion.

**10 00 37 00**

**Nubian, Fulani, Mandinka, Songhai, Susu, Akan, Yoruba, Igbo, Kongo, Yao, Somali… Over 20 million Africans were deported, sold and reduced to slavery.**

**10 00 53 00**

**This criminal system shaped our world and our history. So expansive was its reach, that for a long time, it has been impossible to fully explain its mechanics.**

**Today, for the first time, we will journey back up the routes of the slave trade.**

10 01 11 03 - Credits

**Slavery Routes**

**476 – 1375**

**Beyond the Desert**

**10 01 50 00**

**Edward Alpers**

**UCLA**

**USA**

**10 01 49 00**

**EDWARD ALPERS**

The thing about the slave trade, the key thing about the slave trade, and I always would have to explain this to American students, who immediately would want to put it into a kind of… an ethical human rights kind of a context. You would have to look at it in economic terms and so if you have a… if you're talking about the slave trade, you have to ask : « where's the demand, where is there a demand for labour and what is the nature of that demand for labour ? ».

**10 02 16 00**

**Up until the end of Antiquity, demand mostly came from the Roman Empire.**

**In 476, Rome collapsed under the pressure of barbarian invasions.**

**10 02 27 00**

**476**

**10 02 30 00**

**On scattered territories, several peoples fought over the Empire’s remains.**

**Visigoths and Ostrogoths in the West… Slavs in the North… Berbers in the South… The Byzantine Empire, the Kingdom of Nubia and Arab tribes in the East…**

**Just like Rome before them, these societies practiced slavery.**

**10 03 01 00**

**Paul Lovejoy**

**York University**

**Canada**

**10 02 54 00**

**PAUL E. LOVEJOY**

In every society, we see slavery.

And it doesn't matter where they come from. They come from everywhere : from the steps in Central Asia to Russia to all of Eastern Europe all through the Slavic countries, which is where the word for slave in most of the European languages comes from, it comes from the word Slav. Those were people, in some conceptions, who were enslavable.

**10 03 25 00**

**Catherine Coquery-Vidrovitch**

**University of Paris Diderot**

**France**

**10 03 24 00**

**CATHERINE COQUERY-VIDROVITCH**

Les esclaves étaient surtout des esclaves blancs. Le fait que les esclaves deviennent surtout noirs est relativement récent dans l’histoire.

Subtitles: Most slaves were white. The fact that slavery became a predominantly black phenomenon is rather recent in history.

**10 03 34 00**

**So how did we shift from a widespread practice to an enormous slave trade, which progressively concentrated solely on the African continent?**

**10 03 44 20**

**CAIRO**

**10 03 48 21**

**One of the starting points of this story is Cairo, on the Nile Delta. A 23 million strong megalopolis, born from the union of the Middle East and Africa… Today, it is the continent’s most important crossroads of people and goods.**

**10 04 08 00**

**FUSTAT**

**10 04 09 00**

**Away from the city center, the ruins of Fustat, the first Arab city in Egypt, are today neglected. These remains have become an open-air dump.**

**And yet, this is where the destinies of Africa, the Middle East and the Mediterranean converged some 1,400 years ago.**

**10 04 31 00**

**641**

**10 04 32 00**

**In 641, a game-changing event would occur.**

**Their vast conquest movement underway, the Arab armies established a junction between Africa and the Middle East.**

**This eruption of Arabs on Egyptian soil would disrupt the continent’s entire economy, and intensify the demand for slaves…**

**10 05 00 00**

**Chouki El Hamel**

**Arizona State University**

**USA**

**10 04 59 00**

**CHOUKI EL HAMEL**

Slavery was crucial to the conquest itself, and it was crucial to the sustenance of the Islamic empire and its expansion. From the conquest itself, captives were turned into slaves and those slaves were recruited in the army that conquered basically... the world at that time.

**10 05 29 00**

**Salah Trabelsi**

**University of Lyon**

**France**

**10 05 25 00**

**SALAH TRABELSI**

C’est avant tout justement un commerce et des enjeux économiques et politiques. C’est-à-dire que les esclaves étaient l’énergie essentielle à cette époque-là, il n’y avait pas de pétrole. Donc, c’était en effet, la force motrice de ces empires qui se mettaient en place.

Subtitles : It’s first and foremost a trade, with economic and political stakes.

Slaves were the essential source of energy. Back then, there was no oil. They were thus the motive force of these emerging empires.

**10 05 46 00**

**NUBIA**

**10 05 50 00**

**The Arab troops pressed ahead as far as the South of Egypt. All along the Nile stretched the Christian lands of Nubia.**

**There, Arabs found provisions and most of all slaves, whom they would enlist in their armies to pursue their expansion.**

**In 769, they signed a pact with the Nubians stipulating that hostilities would cease in exchange for 360 slaves per year.**

**10 06 20 00 - *BAQT 641./ Al Maqrizi***

*“People of Nubia, you shall be safe under the protection of God. We commit not to attack you, nor to set off any war against you, nor to raid your country, as long as you respect the conditions we established. Each year, you shall deliver 360 slaves of both sexes, picked among the best of your country. You shall give them to the governor of Aswan.”*

**10 07 04 00**

**PAUL E. LOVEJOY**

In war, enslavement was considered a natural, a logical thing to do with prisoners. And without doubt, warfare was the major cause of enslavement.

Almost everybody who was enslaved was enslaved through an act of violence that was related either to war or to kidnapping or to very conscious slave raiding, which was an extension of war, in fact.

**10 07 29 00**

**SALAH TRABELSI**

Au départ, on ne pouvait pas parler de traite. C’était des butins de guerre.

 Subtitles : In the beginning, it wasn’t a trade. It was spoils of war.

**10 07 38 00**

**The Conquest was swift and massive. In less than a century, the Arabs had occupied the Mediterranean’s southern shore. A border was taking shape, separating the Muslim world from the land of the infidels.**

**In Kawar, Niger, Makuria, Lybia, and the Fezzan desert region, all over they imposed the same agreement they had made in Nubia.**

**With these contracts, the Arabs organized the first deportations from Africa to the Middle East.**

**Whole convoys of captives converged towards the world’s new center; Baghdad.**

**10 08 17 00**

**The illustrations of the Maqamat, short tales taken from Arabic literature, show how these first African slaves intermingled with the rest of Muslim society.**

**10 08 27 00**

**In the IXth century, the empire reached its zenith. Baghdad was the capital of wealth, knowledge, and pleasure.**

**A city that gathered together slaves coming from the Caucasus, the Balkans, and Africa.**

**It was where one could meet the other, the stranger, the pagan whose culture was so different form the Arabs’. In the caliph’s court, the poet Nusayb ibn Rabah, the son of a black female captive, bore witness to the contempt with which slaves were treated…**

**10 09 13 00 - Nussayb Ibn Rabah**

***Blackness does not diminish me,***

***As long as I have this tongue and this stout heart.***

***Some are raised up by means of their lineage;***

***The verses of my poem are my lineage.***

***How much better a keen-minded, clear-spoken black***

***Than a mute white!***

***If I am jet-black, musk too is very dark,***

***And there is no medicine for the blackness of my skin.***

***I have a nobility that towers over their depravity***

***Like the sky over the earth.***

**10 10 00 00**

**After two centuries of military conquest, the demand for slaves evolved…**

**In the IXth century, the Abbasid dynasty launched into a monumental project: to transform the swamps around Basra into luxuriant orchards. Baghdad no longer needed soldiers, but workers to cultivate the Iraqi soil.**

**To do so, the Empire brought in thousands of slaves…**

**10 10 25 00**

**SALAH TRABELSI**

Il y avait sur certains chantiers entre 500 et 5.000 ouvriers.

Et il fallait un roulement important parce que dans ces conditions-là, les esclaves donc ne pouvaient avoir d’espérance de vie au-delà donc de 10, 15 ans de travail.

Subtitles : On certain sites, there were between 500 and 5,000 workers.

And you needed considerable turnover because in such conditions, their life expectancy hardly went beyond 10 to 15 working years.

**10 10 43 00**

**Abdul Sheriff**

**University of Dar es Salaam**

**Tanzanie**

**10 10 42 00**

**ABDUL SHERIFF**

It required a lot of hard labor to remove the salt in order to get to the soil, as well as then to irrigate. For this one they needed large scale labor and they began to import slaves from all over.

**10 11 01 00**

**CATHERINE COQUERY VIDROVITCH**

Où les Arabo-musulmans vont-ils chercher les esclaves ? Par principe, ils vont chercher les esclaves non musulmans. Donc, d’une autre culture. Donc, au-delà de l’empire. L’esclave n’était pas différencié par sa couleur, ça, ça ne comptait pas, l’esclave était différencié par sa culture, il n’avait pas la culture du dominant.

Subtitles : Where do the Arab Muslims go get slaves?

Out of principle, they pick non-Muslim slaves, so from another culture, so from beyond the empire. Color wasn’t the basis for slavery, culture was: slaves weren’t part of the dominant culture.

**10 11 23 11**

**850**

**10 11 26 00**

**In the IXth century, Arabs extended their trade networks further and further… from the entire Mediterranean to the Caucasus, Turkey, the Balkans, Russia…**

**From the Horn of Africa, entire boatloads of Ethiopian and Nubian captives were sailed up the Nile.**

**Even further out, from the high plateaus of Somalia and Tanzania, waves of slaves called Zanj poured into Mesopotamia via the Indian Ocean.**

**10 11 54 00**

**ABDUL SHERIFF**

Zenj appears to be a Persian word, ‘Zeng’ and it meant ‘black’.

And when slaves began to be brought in large numbers to what is now Iraq, there were proportionately so many who are from this part of the coast, that Zenj began to be used as a name to mean slaves in general.

**10 12 23 00**

**869**

**10 12 24 00**

**Little by little, the number of slaves became so high that rebellions broke out along the banks of the Euphrates and the Tigris.**

**In 869, the Zanj took up arms and raised an army of tens of thousands of men.**

**Heading these slave battalions was Ali Muhammad, a former high dignitary of the Abbasid Caliphate…**

**10 12 55 00**

**Edward Alpers**

**UCLA**

**USA**

**10 12 49 00**

**EDWARD ALPERS**

What we know about that revolt is that many of the participants, perhaps most of them, were not actually African or weren’t Zenj, there were some Nubians. The most important leader of the revolt was someone who is an Arab whose mother had been an Indian concubine. So it gives you a sense of how complicated the demography was.

**10 13 23 00**

**Abdul Sheriff**

**University of Dar es Salaam**

**Tanzanie**

**10 13 14 00**

**ABDUL SHERIFF**

Ali ibn Muhammad was quite a learned man but he began to be dissatisfied with the Abbasid regime. When he went to Basra, he found that there were a lot of slaves there working on these farms. He began to actually do investigation and found that the life conditions of the slaves were very very bad, that there was so much dissatisfaction among them, that he found that they are the most rebellious group, the ones that can be mobilized for a revolution.

**10 13 51 00 - Al Tabari**

***Ali Muhammad stood up and promised the slaves that he would lead them and give them land. He vowed never to betray them.***

***He then summoned their masters and said: ‘I wanted to behead you all to punish you for treating these slaves this way, with arrogance and coercion.’***

***He took advantage of the big gathering to block all the streets, roads and aisles, so that no one would escape. And with his customary trickery, he ordered his troops to kill everyone, and, with a few rare exceptions, all were indeed exterminated.”***

**10 14 48 00**

**ABDUL SHERIFF**

This slave rebellion nearly succeeded and it ruled a large part of the kingdom for 14 years and nearly overthrew the dynasty. It frightened the regime that such concentration of slave labour was dangerous politically for the state and even for the society because it was not only the state that was being overthrown, the whole society was being turned upside down.

**10 15 17 00**

**EDWARD ALPERS**

There's kind of a shutdown, because it was that slave revolt, which lasted for about over a decade, was so disruptive, it seems to have been one of the contributing factors to a kind of a shrinking of trading in the Western Indian Ocean.

**10 15 35 00**

**The regime’s armies deployed all their strength to repress the rebellion. Between 500,000 and 1 million slaves were massacred in the Mesopotamian plains. The Zanj revolt ended in a bloodbath.**

**Despite its failure, this uprising precipitated the decline of Baghdad, in favor of another city: Cairo, the empire’s new capital.**

**10 15 51 00**

**CAIRO**

**10 16 07 20**

**In the Xth century, Cairo housed the Mediterranean’s greatest market, far ahead of Venice, Genoa and Constantinople.**

**The Empire’s center of gravity shifted towards Africa.**

**This new geopolitical situation had powerful consequences.**

**From then on, the slavery routes redeployed towards inland Africa. Customs changed. Even the slave’s position in society was transformed.**

**10 16 25 00**

**ABDUL SHERIF**

Cairo was a very big city, one of the biggest cities at the time and therefore, there was a very large population and a large demand for domestic labor.

Because domestic slaves are…they are few in every house. They don’t get to unite, to interact with each other and form a big rebellion. So they cannot rebel as much.

**10 16 51 00**

**Craig Perry**

**University of Cincinnati**

**USA**

**10 16 50 00**

**CRAIG PERRY**

Slaves in Egypt reflected the wealth of Cairo. And, so we find slaves in all levels of society. We find slaves as concubines to the caliphs, as elite courtesans, as entertainers, but probably the largest number of slaves were in the domestic sphere. So these were household slaves. And people would purchase slaves, of course to perform labour, but also because those slaves had a symbolic value, those slaves reflected an owner’s social status and increased their own prestige in their various communities.

**10 17 38 10**

**For a long time, historians had no information on the slaves that disembarked in Cairo. But the discovery of exceptional documents, that had been hidden for 1,000 years in the city’s oldest synagogue, has enabled them to know more about the captives’ identity and country of origin.**

**10 17 58 00**

**CRAIG PERRY**

For almost a millennium, the Jews of this synagogue deposited documents, manuscripts into a large chamber, ostensibly with the ultimate intention to bury these documents in a ritual way, because those documents might have the name of God written on them, and so they weren’t to be disposed of casually. But the community never buried these documents. And amongst these documents were hundreds of documents that relate to slavery. There are dozens and dozens of bills of sale for slaves.

**10 18 40 00 – Actes de vente les voix d’hommes et de femmes se superposent**

**FEMALE VOICE-OVER: 1190: act of sale of Wafa, two-year-old African slave.**

**MALE VOICE-OVER: 1164: act of sale of Musc, sold for 18 dinars.**

**FEMALE VOICE-OVER: 1094: act of sale of Hidq, Nubian slave, sold with her daughter.**

**MALE VOICE-OVER: 1107: … Na’im, Nubian slave, inherited by the widow Sit al Muna.**

**10 19 16 00**

**Kept at the University of Cambridge, the Geniza documents reveal how moving the Empire’s capital to Cairo upset trade channels.**

**The slave from Antiquity, the Slav, the Caucasian, was replaced by the African.**

**10 19 37 00**

**CRAIG PERRY**

I found that roughly 52% of slaves, especially domestic slaves in Egypt were from Black Africa between the late 10th and the 13th century.

**10 19 49 00**

**The trap began to close on Africa.**

**Nubians, Ethiopians and Sudanese from then on made up the majority of slave contingents sold in Cairo.**

**Here, at the El Moez Street market, most were women… Black women who were exhibited as trophies.**

**Destined to satisfy all of the masters’ desires, their prices varied in function of their age and beauty…**

**10 20 15 00**

**CRAIG PERRY**

Slave women have a variety of names, and they translate into English in things like Success, Prosperity, Prodigality, so these are all names which reflect the way that slavery functions as a kind of form of consumption. And then, we also have slaves with names like Gazelle, Wild rose, Musk, names that reflect luxury items.

**10 20 43 00**

**Abdul Sheriff**

**University of Dar es Salaam**

**Tanzania**

**10 20 42 00**

**ABDUL SHERIFF**

Very often when you have domestic slaves, a personal relationship begins to develop between the slave owners and the slaves. And it can become quite intimate. For example, when a child is born, a girl, she will be given a slave servant of her age, who would grow up with her, but almost like a friend, although their status is quite different.

**10 21 14 00**

**Slaves left the fields and were from then on confined to the masters’ houses.**

**In a manual published in the IXth century, the Iraqi doctor Ibn Butlan gave advice on how to choose these luxury items.**

**10 21 38 00 - Ibn Butlan (1049 - 1054)**

***The buyer must engage in a meticulous examination before the purchase and not make any decision at first glance (…).***

***Refrain from buying slaves at festivals or fairs, because those are the occasions in which slave merchants are most subtly deceitful. How many times was a scrawny young girl sold as plump, a dirty dark-haired one as a golden blonde, an aged man as a young one in perfect shape, a putrid mouth as a perfumed breath?***

***Advice on what one should do before employing it: your slave’s character will be determined by the way you treat it when it enters your household. If you embolden it, it will become daring; if you tame it, it will be obedient; if it associates with bad slaves or other bad people, it will be bad.***

**10 22 59 00**

**Salah Trabelsi**

**University of Lyon**

**France**

**10 22 53 00**

**SALAH TRABELSI**

Souvent, on nous dit qu’en Islam, l’esclavage était marqué par beaucoup de paternalisme, par une proximité très étroite entre l’esclave et son maitre, et que l’esclave était toujours assuré donc à la fin de sa vie d’être affranchi et intégré à la famille du maître. Là, je crois qu’on est dans un faux débat quand on aborde la question à partir de ce biais-là, celui de la douceur de l’esclavage.

Subtitles : We are often told that in Islam, slavery was very paternalistic, with a tight relationship between the slave and his master, and that the slave was always sure he would eventually be freed and integrated to the master’s family. I believe it is misleading to consider slavery this way, as something gentle.

**10 23 20 00**

**Catherine Coquery-Vidrovitch**

**University of Paris Diderot**

**France**

**10 23 19 00**

**CATHERINE COQUERY VIDROVITCH**

On ne peut pas comprendre l’esclavage si on ne le lie pas intrinsèquement à la violence. C’est pour ça que l’esclavage doux, l’esclavage domestique, etc.… Non, c’est pas sérieux, je veux dire. L’esclavage, c’est la négation de l’être et c’est la violence pour faire des esclaves.

Subtitles : You can’t understand slavery if you don’t relate it to its fundamental violence. So “soft slavery” or “domestic slavery”… No, that’s nonsense. Slavery is the negation of being through the use of violence.

**10 23 44 00**

**As the empire expanded, more and more slaves adopted their masters’ religion.**

**Since Islam forbade slavery between Muslims, the newly converted thought they could thus escape the violence of these domineering relations.**

**With these conversions, the Arabs faced a contradiction. On one hand, they had to enfranchise these new Muslims. On the other hand, they could not give up their slaves.**

**10 24 20 00**

**Chouki El Hamel**

**Arizona State University**

**USA**

**10 24 11 00**

**CHOUKI EL HAMEL**

Thinking from the Islamic perspective, it's only through unbelief that you get slaves. That's the legal, you know, principle. Basically, you know, the frontiers of Islam, is considering the people, they are, they are unbelievers, that's the legitimate area where slaves can be produced.

**10 24 34 00**

**As the number of converts grew, so did the Arabs’ need for new supply areas. Conversion created demand. Having become Muslims, certain groups, such as the Berbers, sided with the Arabs and helped them find captives beyond the Empire’s boundaries.**

**10 24 52 00**

**CHOUKI EL HAMEL**

The Berbers themselves were enslaved by the Arabs. Although they converted to Islam, they were treated as inferior and vassals. The role of the Berbers in the Transsaharan trade, it’s fundamental. The first knowledge we have, it's from Arabic sources. They talk about Berbers having established the Saharan network with Sub-Saharan Africans. What we know is that the use of the camels, helped basically increase the trade. And that knowledge was transmitted to the Arabs.

**10 25 41 00**

**The Berbers’ support was precious. They mastered dessert survival techniques, beginning with camels, the only mounts capable of dispensing with water for weeks.**

**Thanks to this means of transportation, the Arabs were able to cross the Saharan barrier.**

**10 26 08 00 CARAVANES.**

***Huge deserts used to be crossed. That’s where the route from Egypt to Ghana passed. But perpetual winds fell down on caravans and isolated groups. More than one caravan perished there, more than one isolated group died there.***

***So the route was abandoned for another one, where people from Iraq, merchants from Basra and Kufa as well as Baghdadis settled. With their sons, they dedicated themselves to constant trade, with continuous streams of caravans.***

**10 26 56 00**

**Paul Lovejoy**

**York University**

**Canada**

**10 26 47 00**

**PAUL E. LOVEJOY**

Sahara, in some ways, is a barrier, but so are the oceans, in some ways. You have to develop a technology and an ability to cross it. It was only a barrier in the sense that political issues affected movement of people.

**10 27 04 00**

**1235**

**10 27 08 00**

**Trade routes formed between the North and the South of the Sahara. To connect both ends of the desert, merchants had to follow the caravan route, ride along Berber territory, and pass through the Siwa Oasis, Ghadames, Reggane, Sijilmasa… Before arriving in Timbuktu, the desert’s last stop and the gateway to the Mali Empire.**

**10 27 34 00**

**TIMBUKTU**

**10 27 41 00**

**Heading this immense empire was Sundiata Keita, the “king of kings”, its founding father.**

**By winning the great battle of Kirina in 1235, he succeeded in federating all of the region’s peoples and in forming a massive commercial network along the Niger’s banks.**

10:28:03:15 – Subtitles

*The Kirina war is over.*

*The Kirina war is really over*

*The chief did a lot*

*The world is within his grasp*

*He succeeds in everything.*

*Sundiata, all the griots speak of you as a chief.*

*He said at that very moment: And while I believe that gold*

*Those who want to farm, let them farm,*

*Mali is prosperous.*

**10 28 43 00**

**Arabs and Berbers established a trading post in Timbuktu. There, they maintained trade relations with this centralized empire. Bartering salt, fabric, jewelry and Mediterranean dates for ivory, copper, slaves and, most of all, gold.**

**10 29 03 00**

**Doulaye Konaté**

**University of Bamako**

**Mali**

**10 29 03 00**

**DOULAYE KONATE**

Soundiata a réorganisé ce commerce, a tenté de réorganiser ce commerce interrégional, justement en sauvegardant les intérêts de son empire.

Et donc je pense que l’organisation du commerce régional et interrégional a été l’un des actes forts que Soundiata Keïta a accomplis, et je crois qu’il est même au fondement de l’empire du Mali.

Subtitles: Sundiata reorganized this trade… tried to recognize this interregional trade, precisely while protecting his empire’s interests. So organizing the regional and interregional trade was one of his powerful accomplishments, and may even have been the basis of the Mali Empire.

**10 29 38 00**

**Timbuktu’s importance stemmed from its geographical location. On the banks of the Niger river, its harbor was where luggage and goods from the North were transferred.**

**This natural crossroads occupied a strategic position in trans-Saharan trade.**

**10 30 06 00**

**The Mali Empire, with whom the Berbers traded, abounded with wealth. Thanks to the Bambuk and Bouré mines, it possessed the world’s largest gold reserve. More than half of the yellow metal circulating in the Mediterranean originated from these deposits.**

**10 30 24 00**

**CHOUKI EL HAMEL**

Throughout the history of the trade between North and South through the Sahara, slaves were always there. And gold was always, you know, sought after. One feeds the other.

**10 30 44 00**

**Elikia M’Bokolo**

**EHESS**

**France**

**10 30 43 00**

**ELIKIA M’BOKOLO**

Le travail de l’or dans les sociétés africaines est un travail très largement entre les mains des captifs. Donc ça va ensemble. Et je crois que si l’un, l’or, a précédé l’autre, les esclaves, la chronologie n’est pas clairement établie. On pense que les deux sont entrés dans le réseau d’échanges pratiquement au même moment. L’or ayant pour effet de dissimuler l’autre pratique.

Subtitles : Goldsmithery in African societies was mainly the work of captives. Both phenomena function together. And while I believe that gold may have predated slavery - the chronology still isn’t clear - people usually consider that both entered the trade at the same moment. Gold in fact dissimulated slavery.

**10 31 10 00**

**DOULAYE KONATE**

Certains généraux de Soundiata Keïta n’ont jamais renoncé à ce trafic lucratif. Mais le fait est que Soundiata a posé un certain nombre d’actes par rapport à cette question-là, interpellant ses compatriotes sur le danger que présentait ce commerce-là, pour la survie même du pays Malinké.

Comparaison n’est pas raison, je me rappelle que Charlemagne lui-même, le grand Charlemagne, avait proclamé la prohibition de la traite, l’esclavage, mais ça n’a pas arrêté. Vous savez, les hommes sont les hommes.

Subtitles : Some of Sundiata Keïta’s generals never gave up this lucrative traffic.

But the fact is Soundiata did engage in a number of actions regarding slavery, reminding his fellow countrymen of the threat of its threat to the survival of the Malinké country. Comparisons are odious: I remember that the great Charlemagne himself prohibited slavery, but that didn’t stop it. You know, man will be man.

**10 31 51 00**

**Oral tradition credits Sundiata Keita as the founder of Malian identity and the symbol of the country’s prosperity.**

**For a century, the Mali Empire reigned over all of Western Africa, leaving behind the desert’s greatest library.**

**10 32 14 00**

**In Timbuktu, history inhabits the homes where over 360,000 medieval manuscripts are preserved.**

**These treasures are owned by wealthy local families. They pass them down from generation to generation, hiding them from view in places that were often held secret.**

**10 32 40 00**

**Threatened with destruction, tens of thousands of manuscripts are now being restored.**

**This XIth century Koran reveals how Islam spread throughout Western Africa.**

**10 33 01 00**

**Thanks to merchant contacts between Arab-Berbers and African elites, Muslim culture gradually spread among inhabitants of the Sahel zone. To the point where Sundiata Keita imposed Islam as the official religion of the Mali Empire.**

**10 33 33 00**

**CHOUKI EL HAMEL**

So they're now part of the Islamic *Ummah*, the Islamic nation. And they can benefit from the Islamic empire, which is access to that big market that was controlled by the Islamic empire. And so this connection benefited both the Malians as well as the people in the Islamic community.

**10 34 08 00**

**The conversion of Sahel populations pushed merchants and warriors to seize slaves even further away…**

**The slave trade expanded south of the Mali Empire to animist populations, whom the Arab geographer Al-Dimashqi relegated to the fringes of humanity.**

**10 34 32 00 Lamlam**

***“The Lamlams’ rangeland is South of the Ghana river; the Ramdam are farther South, towards the equator and beyond. To the West, there are mostly savage people, without any religion: they barely know how to express themselves. These people are closer to animals.”***

**10 35 12 00**

**DOULAYE KONATE**

Tous les auteurs arabes à peu près depuis al-Bakri, al Idrissi et les autres, parlent de LamLam, alors c’est souvent DamDam, MiamMiam même quelques fois. Ils les décrivent d’abord comme des...  J’hésite à dire, des hommes, parce que tel qu’ils les décrivent, ils sont à la limite de l’humanité. C’est des anthropophages, ils sont absolument en dehors du monde civilisé.

Alors les LamLam seraient à la limite les derniers des Noirs, et à la limite, est-ce qu’ils sont même des hommes ? Ça va très loin, hein, la description des LamLam, c’est vraiment des gens qui ne fonctionnent pas comme… voilà. Donc par conséquent, les réduire en esclavage posait moins de problèmes du point de vue de la théologie, du point de vue moral.

Subtitles : Almost all Arab authors since Al-Bakri, al Idrissi and the others,

speak of LamLam – it’s often “DamDam”, sometimes “MiamMiam”.

They don’t see them as “men”. They consider them as at the limit of humanity. They are anthropophagi, outside of the civilized world. So the LamLam are the last Black men,and ultimately, are they even human?In these descriptions, they don’t function as others...So to reduce them to slavery was less of a problem from a theological, moral point of view.

**10 35 53 00**

**Ibrahima Thioub**

**Cheikh Anta Diop University**

**Senegal**

**10 35 52 00**

**IBRAHIMA THIOUB**

Pour mettre en esclavage un individu, un des phénomènes importants c’est de le construire comme autre, de construire une altérité. Et sous ce rapport, les sociétés humaines disposent d’un registre assez large. On peut utiliser la différence de couleur de peau, la différence de religion. Et dans la traite transsaharienne, on va combiner les deux.

Subtitles : To reduce an individual to slavery, an important element is to construct him as an other, to construct an otherness. From this perspective, human societies have a broad range of criteria to do so. You can use the difference of skin complexion, the difference of religion. In the trans-Saharan trade, both were combined.

**10 36 31 00**

**The history of Timbuktu and of slavery are intertwined.**

**According to legend, the city took its name from an old female slave who would watch over the well where the herds drank. Timbuktu supposedly comes from the word “Tim”, which means “well” in Tuareg, and this woman’s first name, Buktu.**

**10 36 53 00**

**Today, Northern Mali remains a caste-based society. In Timbuktu, ancestry determines rank: whether one is “free” or “captive” depends on one’s name and lineage.**

**At the top of the social ladder are the “light-skinned” Tuaregs, former warriors who have always owned land and weapons…**

**At the very bottom are the Bellas, descendants of slaves who have nothing apart from physical strength to rely on for survival.**

**Many still cultivate their former masters’ fields. All of them know the family relationships that connect them to their slave origins.**

10:37:31:06 (Sous-titres)My name is Alhad Ag Aljoumatte.

I belong to the Imededaghen tribe.

My parents were abused by those with a fair complexion

10:37:44:16 (Sous-titres)

My father worked for them. Today, he no longer does. He was a shepherd for them.But those with a fair complexion abused him.

**10 38 13 00**

**IBRAHIMA THIOUB**

L’intérêt des maîtres, c’est de faire croire à l’individu qu’il est esclave non pas parce qu’un jour on lui a opposé un rapport de force qui est réversible mais parce que, par sa nature, il est destiné à être un esclave.

C’est une idéologie extrêmement forte.

Si votre sang est considéré comme un sang servile et que cette nature vous la transmettez à votre descendance, il devient impossible de sortir du phénomène esclavagiste.

Subtitles : The masters’ interest was for the individual to believe he is a slave not because one day, he submitted to a balance of power that can be turned round, but because, by nature, he is meant to be a slave. It is a very powerful ideology. If your blood is considered as servile, you pass this nature onto your descendants, it becomes impossible to escape slavery.

**10 39 02 00**

**As the slave trade developed, certain peoples were forever reduced to slave status. They internalized their condition and ended up viewing their situation as inevitable.**

**10 39 14 00**

**By creating whole lineages of slaves, the trans-Saharan slave trade successfully produced slaves without resorting to physical violence.**

**10 39 24 00**

**Throughout the XIIIth century, more than a thousand slaves left the Mali Empire every year.**

**They were joined by contingents from Kanem-Bornu, Ethiopia and Nubia.**

**At each stop, the oases transformed into slave markets.**

**To reach Cairo, the journey lasted more than six months.**

**10 39 52 00**

**Paul Lovejoy**

**York University**

**Canada**

**10 39 51 00**

**PAUL E. LOVEJOY**

All of the routes in that period, really, are focusing on the Islamic world. So the routes come from the peripheries and they go into the centres. Very often, along these routes that brought slaves into the Islamic world, you see slaves going actually in both directions as well. They tend to go in greater numbers toward the centre of the Islamic world, but people are bought and sold everywhere along the way, so that slavery, itself, is everywhere.

**10 40 38 00**

**Salah Trabelsi**

**University of Lyon**

**France**

**10 40 30 00**

**SALAH TRABELSI**

On n’a pas de chiffres précis parce qu’il n’y a pas eu de statistiques, ni de travaux systématiques sur cette question-là. Mais il semblerait qu’il y ait beaucoup plus de morts et de pertes d'hommes pour la traversée du désert que pour la traversée de la mer. Certaines hypothèses avancent le chiffre de 30% donc du contingent d’esclaves transportés qui parfois n’arrivent pas au bout du chemin.

Subtitles : We don’t have figures for lack of statistics: there isn’t any systematic research on the question. But it seems that many more men died and disappeared during the crossing of the desert than of the sea. According to some hypotheses, 30% of the slaves transported never made it to the other side.

**10 41 09 00**

**The Athar al Nabi market in Cairo. It was at this fruit market, built along the Nile, that ships used to unload their goods.**

**Today, no one remembers that at this location, thousands of captives arrived in Egypt, after a 2800-mile walk through the desert.**

**10 41 38 00**

**SALAH TRABELSI**

Toute cette longue vie de l’esclavage et de la mémoire de l’esclavage pose problème aujourd’hui parce qu’elle n’a jamais été abordée par les historiens. Donc on est face à une méprise et à une ignorance de l’histoire de nos propres pays et on a l’impression que cette présence noire dérange. Par exemple, en Afrique du nord, on l’appelle l’Afrique du nord, mais on ne l’appelle pas l’Afrique. On est persuadé qu’il s’agit d’une Afrique blanche, totalement blanche. Et que les noirs tunisiens, algériens et marocains ne sont que des étrangers, même installés depuis plusieurs siècles dans ce pays. Et on a en Tunisie par exemple des proverbes terribles du genre : « Que Dieu ne noircisse pas nos matrices ! ».

Subtitles : This long life of slavery and of its memory remains an issue todaystill untouched by historians. So we face a misunderstanding and an ignoranceof our countries’ history, as if this black presence were disturbing. For example, our region is called “Northern Africa”, but not “Africa”. We're convinced it is a white Africa.Totally white. And that black Tunisians, Algerians and Moroccans are strangers, although they have been here for centuries. And in Tunisia, we have dreadful sayings like: “May God not blacken our wombs!”

**10 42 30 00**

**SALAH TRABELSI**

Moi personnellement, je l’ai appris au collège, ce poème terrible et odieux dans lequel il décrit les esclaves noirs comme étant en effet des êtres issus des races les plus abominables :

Subtitles : In junior high school I was taught this dreadfull and horrible poem in which black slaves are described as people born from the most appalling race:Never buy a Black without a stickNegros are a nameless infection.Who will teach respectto the Negro, to the eunuch?Is it an unworldly father,or a princely ancestor?

**10 43 02 00**

**SALAH TRABELSI**

Donc voilà, ça m’a marque toute ma vie.

This made a lifelong mark on me.

**10 43 07 00**

**1324**

**10 43 08 00**

**The year 1324. The new Malian emperor, Mansa Musa, Sundiata Keita’s grandnephew, undertook a pilgrimage to Mecca, through Egypt. He followed the caravan routes all the way up to Cairo.**

**This journey marked the completion of a long process: the establishment of a massive commercial exchange zone between Timbuktu and Cairo.**

**For the first time, the powerful from the South met the powerful from the North.**

**The Egyptian historian Ahmad al-Maqrizi narrated Mansa Musa’s thundering arrival in Cairo.**

**10 43 45 00 - MANSA MOUSSA - AL MAQRIZI (1342-1349)**

***On the night of Sunday 15 Jumada I, the moon rose completely eclipsed. Then came Mansa Musa, king of Takrur, to make the pilgrimage. He stayed for 3 days at the feet of the Pyramids, as a guest. He entered Cairo on Thursday 26 Rajab, ascended the citadel, but declined to kiss the ground, and wasn’t forced to do so. However, he was not allowed to sit in the presence of the Sultan. The sultan commanded that he be equipped for the pilgrimage. Mansa Musa was accommodated and spent so much gold for what he desired (slave girls, garments) that the rate of the dinar fell by 6 dirhams.***

**10 44 40 00**

**Chouki El Hamel**

**Arizona State University**

**USA**

**10 44 39 00**

**CHOUKI EL HAMEL**

Nobody has actually, before or after, done any trip like that on that scale, and with that kind of visibility and that amount of gold. We have documents that say that he took with him about 12 000 slaves just for his personal service and 80 loads of gold, and every load weighs like three quintars, which is basically a lot of gold.

**10 45 05 00**

**Mansa Musa’s voyage marked a turning point in history. Word of the mercantile power of the Mali Empire travelled back to the Europeans through the Mediterranean. This map, the Catalan Atlas, published in 1375, is the first representation of the world in its entirety.**

**It shows the seas, the rivers, and the deserts of Africa.**

**Here we see a camel mounted by a Berber, and another one whipped by a black man following him on foot.**

**In the East, adjoining the Nile and the Red Sea, is the sultan of Cairo.**

**At the bottom of the parchment, within the confines of known lands, Mansa Musa is seated in the place of honor, holding all of the gold in the world in his hands.**

**10 45 55 00**

**Antonio de Almeida Mendes**

**University of Nantes**

**France**

**10 45 51 00**

**ANTONIO DE ALMEIDA MENDES**

Cet atlas, il nous remet dans un contexte médiéval qui est celui des grands empires africains. On a tendance à oublier que l’espace de production de richesses, c’est l’Afrique à ce moment-là.

Et donc cette carte, l’atlas catalan, elle cartographie cette puissance marchande dont la richesse était parvenue aux oreilles des européens.

Subtitles : This medieval atlas brings us back to the great African empires. We tend to forget that back then Africa was the wealthiest production area. So the Catalan Atlas maps this commercial power, which had gotten to the ears of the Europeans.

**10 46 30 00**

**1375**

**10 46 33 00**

**Towards the end of the Middle Ages, six great slave trade routes cross the Sub-Saharan African desert all the way up to the Mediterranean. Each route was connected to a major port…**

**Algiers, Tunis, Tripoli, Cairo: all were departure points for the deportation of captives to the markets of Southern Europe, Venice, Genoa, Marseille, and Granada…**

**Some captives were even deported as far as China and Japan.**

**10 47 02 00**

**3 500 000**

**In all, 3,5 million African captives circulated on the slavery routes, between the 7th VIIth and the 14th XIVth centuries.**

**10 47 24 00**

**The impact of the trans-Saharan slave trade left deep marks.**

**Two million Bellas of slave descent live today in Mali, Mauritania, Niger and Lybia.**

**The war that rages in the Sahel enabled the “light-skinned” Tuaregs to reassert their authority over the Bellas. Many had to flee towards Bamako.**

**Among them, Intamat and his wife Aichatou have tried to free themselves from their slave condition. Today, they hide in the suburbs of the capital.**

**10 47 58 00 – sous-titres**

**INTAMAT :**

His father said his children had been abducted by a Doshack Tuareg named Saghdoudoun.

**10 48 07 19** **– sous-titres**

**AÏSHA :**

The terrible things I’ve lived and all the suffering pushed me to leave.

My younger brothers and a few relatives, they are still there. I lived there as a servant, that's what I was. I lived far from my loved ones. I did everything they asked.

**10 48 36 00** **– sous-titres**

**INTAMAT :**

And you got money or animals in return?

**10 48 43 00** **– sous-titres**

**AÏSHA :**  I didn’t get anything. Only suffering. Nothing but suffering.

**10 48 55 00**

**Their freedom remains fragile. Without the protection of their former masters, they often live in absolute poverty. Even living in anonymity in the large Southern cities, a mere surname can betray one’s ancestry. This difficulty to free oneself from one’s caste perpetuates a thousand-year-old social order.**

**10 49 19 00**

**ITV INTAMAT** (en français)

Même si tu devenais un député, même si tu es député, tu es captif. Même si tu es ministre d’un teint clair, tu es captif. On va t’appeler captif. Et tu n’as pas ta dignité chez eux. Tu n’as pas de dignité, tu n’en as pas.

Subtitles : Even if you’re a deputy, you’re captive.

Even if you’re a fair-skinned minister... That’s what you are.They strip away your dignity.You have no dignity.

**10 49 56 00**

**Time redrew the frontiers of states.**

**Yet thousands of Malians, Eritreans, Sudanese and Libyans continue to criss-cross the great trans-Saharan routes.**

**Every year, fleeing poverty or armed conflicts, nearly 200,000 Sub-Saharans stream towards the Mediterranean.**

**Stopped in Cairo, these men become easy prey for traffickers.**

**The war in Sahel has reawakened the slave trade’s legacy. And with it, practices thought to have been obsolete have reappeared.**

**10 50 31 00**

**2017**

**10 50 36 00 -** Subtitles

- Whose is this one?- 900!Those two, to work on the farm.Two peasants to work on the farm.- 400!- 400 here!700!800!

**10 51 02 00**

**The history of slavery is a tragedy that keeps on repeating itself.**

**Beginning in the 14th XIVth century, a new actor entered the stage: Europe.**

**Its thirst for conquest will plunge Africa into a new era. With the Europeans, the slave trade will evolve into yet another system, unmatched by anything that had preceded it.**

**10 51 20 00**

**END**