

Field Diary V, 5 September - 23 October 1866

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[0001]

[0002]

[0003]

Nº V

[...] one
There is no very close
correspondence between
these notes and the "Last
Journey". Dates even, at
time, differ. There
is a great deal more
in the book than in
the notes, & visa
versa to a less degree,
but nothing of importance
at the "back end"
are some quotations
apparently from
Dear Stanley.

[0004]

1 h - 45 m from North base of
Ngombo promontory to South side
shore E. 50^m + 1 - 15 shore E.
= 3 = 50 + 30 + 1 == 5
+ 1 = 6 - 20 to Palilole

Note.

Saw a kite for the first
time this season on the
2^d Sept 1866 on
returning to Misinje
confluence - two seemed
tired with journey
& were resting on a
Baobab tree

[Calculations.]

[0005]

N° V. N° V.

Ngombo

5th Sept 1866

[Geographical calculations.]

Northern edge of Ngombo

[0006]

6th Sept^r 1866 start from

North side of Ngombo

promontory which juts

into sea towards Senga

(Rifu mt) about four miles

- is rather more at base -

Low & sandy - covered with

trees & a belt of Papyrus round

North - West & part of South

edge - Rest or S E side has

high sandy dunes with trees

on it -these are evidently

blown up by south winds

such as were blowing

hard all day and made

our long march along

shore very tiresome

We were 6 hours & 20

minutes in reaching

village Panthunda where

food was to be had

[0007]

6 Sept

1866

[Geographical calcuations for the "Lat of Palilole or Panthunda"]

Passed Rt Lebesa about

1' W of it.

7th Sept^r 1866. - 1^h - 15 -

pass over Lilole R^t at village

+ 50^m + 1^h = 3 hours in all

to Chirumba's village on the

South side of a Lagoon -

which Lake forms along

parallel with shore - all

mountain range covered with trees
Lelango seen from S.W
at Chirumba's - Lake Nyassa
[Drawing of a mountain range.]

[0008]

Pansongwa 7 Sep^t 1866
[Geographical calculations.]

[Geographical calculations.]

[0009]

[Calculations.]
8th Sept^r 1866 march
from Pansongwa along
shore southwards 1 h - 25
+ 1 h + 1 - 35 = 4 m + 30
4 h - 30 to Kandango's
Passed a great many
old sites of villages
surrounded with the
favourite Euphorbias
& other trees - and
many skills lying
about - said to be
was by the Masininga
an Ajawa tribe -
chief Mponda &

[0010]

Njelenje whom we
passed in our way
down - on Misinje
For slave trade - the
men being killed
This depopulated a
very broad tract of
rich aluvial soil
between the Lake &
mountains

9th Sept^r 1866
Sunday at Kandango's
Lat. 13° 57' 49" S
Muddy bottom here
and all along shore

a good many shells
on shore while North
of Ngombo there
are none

[0011]

[Patterned drawing.]

Pattern on old Nyassa
pots - the large ones have
bare spaces as
[Patterned drawing.]
smaller ones shew
interleaving - (Herringbone)
[Patterned drawing.]
Others imitation baskets
for holding fluids [Patterned drawing.]

[0012]

March towards hills
then on reaching first
then turn southwards
and meet Lake - Pass
two mountain torrents
which when swollen
bring down large trees
from the mountains
At present they are
only ankle deep with
sandy bottoms and
from 60 to 80 yards broad
 $2 \text{ hours} - + 1^{\text{h}} + 1 - 15 = 4 - 15$
to Chéfu or Nchefu's
An immense population
swept off but I am
weary of the story
skulls = broken
pots = grindstones
and the trees that
surrounded & gave shade
to the villages - the mounds

[0013]

& ridges for their grain -
Profuse vegetation now
covers all - It is getting
hot now 89° about midday
Cotton spinning again
seen among Manganja in distance Ndela mountain
[Drawing of a mountain range.]

From Chefu's village

[0014]

Namezimo

[Drawing of a mountain range.]

Mbwa in first
range Namezimo in
second - East of Nyassa
& near South end -
11th Sept^r 1866
Leave Chefu's vil &
after 1 h - 15 rest at a

[0015]

mountain torrent called
Lotende - It brings down
very large trees in rainy
time and they are all
bruized as if knocked
against rocks in their
descent from the mountain
defiles where they grow
Only a few patches of
green appear on the
higher range but the nearer
& lower is covered with
scraggy trees - 1 h - 10 m to
another torrent bed
+ 1 = 3 h - 20 m + 10 = 3 h 30 m
to village Pamawawa
Headman poor but
presented a roll of salt
Fig tree in village thrown
out buttresses -

[0016]

12 Sept^r 1 h - 30 to stream
-let Nguena = 1 h to a
fine R^t by a village
= 2 h - 30 to vill. of a
headman with sore
eyes who persuaded me to
stop to give him medicine
It is on the streamlet
Pantoza Pangone
13th Sept^r 1866 - 1 h - 50 m

to strong brook Nkoru +
1 - 20 to edge of water at
Mount Gome which
touches it = 3 - 10 We
are now some three
miles from the end of
the Lake and see it all
plainly - many hopes
disappointed here

[0017]

but all will come right
some day though I may
not live to see even the
commencement of better
times - Weary of counting
the human remains
passed six in a group
yesterday - An Arab
party fled on hearing
that we were coming
They have their complement
of slaves from S W of Lake
& had plenty of goats - We
get plenty of meal maize
& cassava - dried fish
too - & salt of which we could
get none till lately [Calculations.]
to Pamchocholo
Rivulet and the
village of Cherekalongwa
who recieved us very
jovially with beer

[0018]

and plenty of other food -
He says that Matak ukata
Kabinga and Mponde are
the only chiefs who now
let forays go against
the Manganja =

Two carriers promised
to come to Massangano
on effluence of Lake &
Shire for 5 cubits of
calico - but led us out
of our way & made two
very short crooked
marches then demanded

payment of the whole
distance agreed on - took
two others and gave them
the payment agreed on
for the others though they
came but one day -
As they will inform the
original pair no bad
effect will follow

[0019]

my insisting on the
fulfillment of the bargain
14th at Cherekalongwa,
Plenty of food for all
remained & wrote Journal
cooked a senze for
us this morning
15th Sept- 1866
marched three hours
South & Eastwards
then up the hills to
Mukate's who has a
large population about
him chiefly Waiyau
as he himself is - Had
a long visit from him
the first day in a
good substantial house

[0020]

about 50 feet by 18 or 20
square & strongly roofed
never saw European
before & everything is
an immense curiosity
to him & his people - the
coursts of his women
cover a large space and
all the hills as far as
we can see are crowned
with villages

16 Sept 1866 at Mukates
An Earthquake happened
here last year = It shook
all the houses & everything
but they observed no
other effects - no hot
springs known -

Long discussion on
the slave trade - the

[0021]

Arabs have told him
that our object in
capturing slaves was to
make them our own
slaves and of our own
religion - This discussion
which Mukate often
tried to turn off with a
laugh is at least a
protest against the whole
sale murders to which
the trade leads lodged
on his & many hearts -

17 Sept^r 1866 - The
Earthquake happened twice
once near sunset - the
next time at night - It
was accompanied by
noise and all the
fowls cackled = the
Manganja of Pamalombe

[0022]

felt it - They have a
tradition that they came
from the West or N.W -
their forefathers taught
them to make nets &
canoes -

We marched 3 hours & 30
minutes taking a
long roundabout
from Mukate's near
Mañgoche mountain
to avoid a marsh and
get to North end of Lakelet
Pamalombe where we
are to cross tomorrow -
might have gone to
Mosauka's but Mukate
said he had no people
there - those of his

people who possessed
canoes lived here &
he sent us here

[0023]

18th Sept^r 1866 - We
embarked all in eight
canoes for which we
paid nine fathoms &
they took us up ^ in 2 hours to the
head of Pamalombe
and then crossed over.
A fishing party took flight
at our appearance
leaving some of their
fish behind them -
Walked on to their village
from which we can see
Zomba - Chikala Vale
the mountains about
clearly - the open gap of
Chirwa and the
mountains on the E
of lower part of Lake

[0024]

People of Pima's village
suspicious of us desired
us to go on to Mponde's
We asked a hut to put
our things in but they
practically refused by
saying the headman
was absent - We soon put
up a shed of cloth & wood
sufficient to stow all
our things & allow me
ample room to sleep
on the bales -

Yesterday evening
we sent for the chief
men and asked various
questions by way of
introducing a short
statement about the
Revelation we possess
they agreed that they

[0025]

came from the West or
West NorWest but say
their fathers told them
nothing about God or the
future state - They only
heard them saying of such
a one who died "Mulungu
took him" It is probable
that they & the Tanganyika
& Zambesi people are one
& followed the course of
great waters going South
wards - Hence the repetition
of names of rivers - Hills
& mountains -

no carvings on the rocks
or writings known to the
Manganja - never heard
of the Lake being higher
than it rises during the
rains annually - never

[0026]

heard of a book till we
came - What I said to
Mukatse though he tried
to turn it with a laugh was
repeated to all the villages
in our way by guide

19th When we started
this morning we came to
a large body of people
making salt - They belong
chiefly to Mponda a
Machinga chief to whose
village we are going
Hold along a plain
about W.N.W. to
Mponda's - 1^h 40^m
+ 30 = 2^h-10^m to vil
of Mponda

[0027]

Another Arab party hearing
yesterday of our approach
fled precipitately - no
chance of getting a letter

sent to Zanzibar -
This is a large village or
town - Mponda is a
blustering sort of fellow
but my object in
visiting him is to
enter a protest against the
slaving system which he
Mukate & Kabinga carry
on - The village is on
a fertile plain with
many large trees on it -
He has cattle and a
great many people -
Machinga is their de ivision

[0028]

of the Waiyau - says
he knows me having
seen me in the boat
They are a strongly
built race and
seem to cultivate
largely - Agriculture
is not the work of
slaves but of all
from chief to lowest
subject - This chief
was out at his garden
when we arrived -
no one is ashamed
to say that he works
in the field - found
some Arab looking
fellows here - they
had not heard of our
approach I saluted

[0029]

them with "Salaam"
It is very hot now -
the ground burns like
fire After 12 oclock so
we have to make short
marches as the men
cannot hold out
in long ones -

20 Sept 1866

Mponda having a child
ill begged me to remain
over today & give medicine
He wishes to have a well
in his court yard and
believes that we can
make one - He is very
liberal with his food
and Pombe - - One pot
presented was 18
inches in diameter
& 26 high

[0030]

Ntimangokwe Rt

[Geographical calculations.]

Mpondas

[Geographical calculations.]

[Geographical calculations.]

[0031]

21st Sept^r 1866 March

1^h & cross Ntemangokwe
again + 2^h - 10 + 1^h = 4 hr 10
to a brook ^ Likoche where we
spend the night - Two
carriers came on a
short distance and
then wishing to turn
opened the bundles
& paid themselves - the
Havildar sitting there
and looking on -

Pas 22nd Sept 1866 - Pass
another brook & then on
the hills 700 feet above
the Lake rest after 1^h 25 m
at Matimbwa a strong
one + 1 - 25 + 1^h = 3 - 50
to another torrent ===

[0032]

+ 1 h - 10 m + 1 - 35 = 6 - 35
+ 25 = 7 hours θ W & NW
to village on mountain
torrent running now
Usangazi; and near
mountain Namasi

24 Sept 1866
1 - 25 to Marenga
[Geographical calculations.]

[0033]
25th Sept. 1866
One hour to ^ East side hill of
Nyassa to chief
Marenga who has a
loathesome skin
disease and begged
hard for relief -
His town is very large
The people collected
in great numbers &
I took occasion to tell
the chief's brother some
little about the Bible
& the future state - they
said that their fathers
never told them aught
about the Soul but they
thought that all the
man rotted & came to
nothing - What I said

[0034]

was nicely given by a
man who seemed to
have a gift that way
& all listened attentively
when told that God
loved all & heard prayer
addressed to him =
On reaching Marenga
who is living at the
sea side he came out
with about ten fine
women who spread
a mat then a cloth
on that - He clothed

in a figured red silk
shawl walked painfully
ask me to stop a day
and he would send
my goods over the
heel westwards in
canoes - He then
went to his house

[0035]

and I went in to examine
the case - He leaned on
the breast of one of the
fine women six of
whom were now in
attendance - a loathesome
skin disease probably
syphilitic - Asked if
any of his wives had
caught - Five had!!
but they were most
assiduous - Is it con-
-jugal affection or
position as queens -
We must not enquire too
closely into motives in
any case of others but
pray that our own
may be purified - He
was very loathesome
and they helped him

[0036]

to count the infection
not thinking that their
own fine smooth
light brown skins
might soon be as
ugly as this nasty
black fellows who
was scratching him
self all over - It
is clearly contagious
He says that it was
known in the country
before Arabs came into
it - They gave them
the small pox only -

[0037]

26 Sept 1866
An Arab passed yesterday, his slaves going by another way, and he told Musa that all the country of Kasungu was full of Mazitu who had killed forty-four Arabs & their people - all the Johanna men said that they would go no further - Musa says - "No good country that" I want to go back to Johanna to see my father & mother & child" I took him to Marenga who said that the disturbance in Kasung[...]- u had been

[0038]

caused by the Manganja resenting Jumbe's incroachments - He brought the other Arabs & guns & they (the Manganja) suffered I explained to Musa that we should not go near Mazitu & if we heard of them we should avoid them Marenga said that there were no Mazitu near It was Manganja against Arabs - but when we started all the Johanna men walked off leaving their goods lying on the ground - put them into canoes & started to go round the heel

[0039]

of Nyassa = the Mountains of Kirk's range look

very high on the other side
from that which we
coast along -

27th Sept^r 1866 - went
right round the heel of
Nyassa or rather the
bottom of it to Kremasusa
or Katosas as the Makololo
called him. got things
pretty wet on Western
side among breakers -
slept about 3 miles
from landing place
& then went to 'M-
sangwa to dry them
before going up to
Kremasusa's - a
man taken off by a
crocodile last night

[0040]

had been drinking beer
& went in at night to
cool himself - lay
down & the beast seized
him - The loud wail
of the women sounds
dolefully -

I have heard Dean
Stanleys three sermons
on God spake in sundry
places & divers manners
&c with great delight
some parts as that
which relates to the
Future are very in-
spiriting

[0041]

28 Sept - 1866 = March
2 hours W - to the Kremasusa's
village on the stream
where last I met
him - very sultry -
Molundini Mt. at
Kremasusa's

[A drawing of a mountain peak and the surrounding range.]

[0042]

29th Sept^r - 1866 - We
found Kremasusa's
absent but he was
sent for and will
come tomorrow - His
town much increased
but the Alola are selling
each other - another
Arab passed home-
wards saying that all
his slaves had been
taken from him -
Musa's eyes stood
out with fear and
as for the Johanna
men whom he led
away they were all
thieves - They could
not be entrusted with
flints in their guns
They stole & sold

[0043]

them - and they regularly
plundered their loads
When they remained behind
it was for one object
only - plunder - and
Musa knew it all
for they shared the
dainties bought with
him - He was rather
disgusted at being at
last obliged to bring
up his men & not
allow them to stay &
steal in the way - He
always said - "I every
day tell Johanna men
not steal D^{rs} things" -
When he saw them
buying & eating dainties
he knew that they
were stolen fruits &
could have stopped it
had he chosen -

[0044]

1st Oct^r 1866 - We
spent Sunday at Kre-
-masusa's village, H he
being absent - I am
unwilling to leave without
seeing him & getting his
good word to the chief of
the Maravi - He was
sent for but wished
me to come - get a
guzzle of beer & then
return here in his
company - This I did
not relish at all & there
fore sent to say if he
did not come we should
move off - A great
deal of food is brought
to us & we have to refuse
to recieve it as we
cannot carry it -

[0045]

Ngalañanza name
of country having gold
NW of Babisa
10 A. M. Kremasusa
came just now from
his beer drinking
bout - He was anxious
that I should see another
village which he now
has from following
my advice not to
sell his people - He
presented a fat ram
& much Pombe -
was with me most of
the day - speaks sensibly
but I fear the slave
traders temptations
are very strong

[0046]

2^d Oct^r 1866
a basket ^ of beer 18 in high
and 15 in. in diameter
was brought by

Msusa for us to
drink it all - It
had great effect on
himself for he
talked incessantly
afterwards = no
business was done -
though he took us to
a shady tree in the
forest behind the village
under which on a
smoothed spot his
serious business is
done

[0047]

3^d Oct^r 1866 -
Msusa came early & sober
says he wishes the pay of
his people beforehand
as they will bring nothing
back to him - When they
send to buy ivory they
give the price to the Arabs
and they purchase for
them -This, if true, shews
a state of distrust very
remarkable -

A woman turned up
here who says that she is
Chuma's father's sister
Chuma is eager to give
her a present - It shews
a most forgiving dis-
-position to reward those
who were art & part in
selling them - When
taken very young they
knew nothing of the
evils they have escaped

[0048]

Msusa has sent for
Babisa who acknow-
ledge his authority to
go with us to Unambru
He thinks that his
own people would
run away & leave

us in the road -
Meanwhile he over
stocks us with food
& pombe
4th The Mobisa man
sent for came and
was so ignorant of
the country that I
declined his services
and asked Msusa to
give me men to
go on to the first
Maravi village

[0049]

This delay is vexatious
though Msusa does
all he can to make it
pleasant for us = some
of the men wear their
hair [Drawing of an African individual.] in great
masses one is
in shape like a cocked
hat - The pounding of
corn by the women
is very hard work
yet it is going on
incessantly -

5th Oct^r 1866 -
The chief came as usual
with an immense basket
of beer for us - We
had made preparations
for marching and
he did not like this

[0050]

but I explained that
the people whom he
trusted to did not acknow-
-ledge his authority &
would not go - They
set very light by his
orders - Simon heard
two words Mazitu &
"lipololo" and conjured
up all manner of
evils thereupon - They
would catch him - &

kill him - Khambiri
was a very bad chief
in front!! all shewing
the most egregious
cowardice and chicken
-heartedness = He
magnifies every diffi-
culty & his power
of inventing excuses
is extraordinary

[0051]

The headman tried to get
men but they are afraid
of some retaliation for
old quarrels & refused
He says he will go
tomorrow himself
with his wives if his
men wont - I am his
friend and he will not
see me at a stand
still - He says that
there is no danger for
men carrying loads -
Khambuiri's people
went I suspect as a
marauding party
and were beaten off
this gave cause of fear
to some of my people

[0052]

5 Oct^r

[Geographical calculations labeled "Katosu on the Naepulu
R^t."]

6th Oct^r - 1866 -

March 3 h - 10 m North
to a village on a R^t
called Godedze where
we sleep - it being
very hot through the
day - Kremasusa
behaves like a

[0053]

king - His strapping

wives came to carry &
shame his people (which
they did), but men
enough ^ soon came to carry
both the extra loads &
all the rest - One wife
carried beer another
meal and as soon as
we arrived cooking
commenced - Porridge
& roasted goats flesh
made a decent meal
Hooping cough heard in
village - the chief
delights to shew me as
his friend and he
has been most liberal
with food & drink
The native beer or

[0054]

Pombe requires a
strong digestion but
many chiefs live on
it entirely - a little
meat only varies
the diet - It is very
fattening & the queens
use it to make
themselves stout

7th Oct^r - 1866 - at
a disagreeable village -
The Waiyau who
are spread about
come in an impudent
way as they are
accustomed to do
with slave traders -
enter the hut & handle
things if not ejected

[0055]

or, shut out - The Manganja
being in their power
are more civil - though
few in number the
Waiyau are the dominant
race - and possess
guns = The Manganja

trust to their old bows
and arrows - the
Waiyau all ask for
gun medicine - I suppose
the Arabs drive a trade
in this deception -
A man from Tapem -
- beje who formerly
treated us kindly in
giving fish when we
visited - the whole haul
of his net - came with
four fowls as a present

[0056]

30 m base hill $28\ 33 = 27.65 =$
noon + 30^m + up hill 1^h
26.5 at 2 fell 80° Tapiri
pass + 15^m to first water
2 H - 15 = 3 P.M. $26.65 = 80^\circ$
at village on top 5 PM
 $25.7 = 74^\circ = 3\ \text{hrs}\ 15^{\text{m}} =$
came up Kirk's
range making ^ altitude 2200 feet
in the ascent - The
pass is well chosen
& is called Tapiri
The men employed as
carriers did well &
then sang & clapped
their hands till one
AM when I advised
them to go to sleep
Hills sparsely covered
with trees but soil

[0057]

fertile and people raise
great crops of sorghum -
The Nyassa side of Range
depopulated by Waiyau
Met two men & a boy
out hunting with a
dog & trap [Drawing of the trap referenced in the text.]
This is laid in the run
of some small animal
& when chased by the dog
it runs into it - It is
of split bamboo and
has prongs of the same

pointing inwards to
prevent it coming out
again - they were very
much alarmed on
seeing us but we assured
them of our peaceable
intentions & they took
us on to their village
where an old man was

[0058]

spinning Buaze to
make cloth of it - I
found that the Waiyau
& Maravi were mutually
a friend of each other
Kremasusa came to
the bottom of range &
his people persuaded
him without much
difficulty to go no further
He shewed all along
abundant hospitality
the last act being an
offer of a pot of beer
in parting - I paid his
wives for their work
and came on with
Manganja carriers as
mentioned

[0059]

7th

[Geographical calculations.] Morning of 8th Oct 1866
[Geographical calculations.]

[Geographical calculations.]

[0060]

8th Oct^r 1866 - Head
man very hospitable -
Felt a shock of an earth
-quake this last month -
no hot fountains
known - wishes
medicine against war
A village close by was
hounded by some Waiyau
and went & stole the
wife & children of the

man we first met -
Mpalapala
[Geographical calculations.]

[0061]

9th carriers came in
good time but we had
to wait till they had
taken breakfast &
it is but Justice to say
that they gave us a
good one too

March 45^m to the top of
a hill on which Gombwa's
village is situated - Here
Barometer showed 25.28
the chief came and said
that I ought to sleep
here because he had
sent for all his people
to see me and hear the
words of peace from
myself - I explained
that I had remained
long below & now wished

[0062]

to get on - Had carriers
who expected to be paid
He replied that they
would return tomorrow
maravi. chipeta
[Drawings of carriers.]

Kanthunda
Nthunda to
climb

Kaputi
M^{ts} 3 days to
N of Phunzi

[0063]

[Drawings of carriers (?).]

1 h - 5 N & then SW. to a
sepulchral Grove one
tree called Bokonto seen
no where else [Drawing of trees.]
+ 1 h to Levis a fine
mountain torrent flowing
to Lake N of where we
ascended + 1 h = 3 hours
+ 30 + 30 == 4 hours
Fine country lying in
long slopes with run
ning streams at the
junction of two slopes

[0064]

Some parts destitute of
trees or clumps only on
ridges - or around villages
the cultivated spots so
large & regular they
look like fields in
Scotland - They hoe
deep - Heap up soil
or grass & burn it - the
slow fire leaves most
of the products of
combustion in the
covering soil - The
trees shooting forth
bush leaves - crimson
prevails & it is very
beautiful especially
with transmitted light
some are orange
red - some blood
red - some a dirty

[0065]

yellow - ^ some silvery crimson is
the prevailing colour
the Manganja are in
their primitive state
they are great agricultur
-ists - raise large crops
and are liberal with
their food - We give
a cloth to the head
man of the village where
we sleep - get a good

hut - a supper enough
for all our party
and breakfast before
starting - a bag of
flour we brought
cannot be got rid of
by our own men
eating it - Men are
clothed chiefly with

[0066]

goat skins - the women
with buaze sacking
or cotton. Men are
seen everywhere spinning
or weaving these articles
The hair of the young
men is often cultivated
on one side of the head
and comes down on
the shoulders in thin
ringlets - The air is
very fine & agreeable
here where we are
upwards of 4000 ft
above the sea - The
mountains rise like
the peaks from the
comparatively level
space around some
2000 feet and are

[0067]

very jagged - Mulundini
from different points
shews as if a man's
head were lying on its
back face up - The
population very large
many are said to have
fled from the East side
of Nyassa - advised
union - & feeling as one
family but they care
not for each other -
some Waiyau picked a
quarrel with a village
close to Mpakapala &
the villages crossed the

valley & took the wife
& child of the first man
we met and gave them
to appease the Waiyau
but no one interfered

[0068]

his neighbours felt
that they were not
hurt - selfishness
will lead to their des-
-truction - when Gombwa
drove of Khambuiri's
people the villagers
West of him fled &
did not come to
help him.

We had a long talk
with Gombwa - he
sent for his people
& asked me to repeat
what I said in the
morning - told him
of the relationship of
all to the one Father
the sin of selling his
children - of the

[0069]

Bible - of Future state
where all will be judged
advised Union to
expel enemies who
came first as slave
traders - that was the
beginning of war which
made the country a
wilderness

Kawa was with us
early this morning
and he & his men
came on to Chitimba
village and did us
good by his account
of us - But Kangkomba
schemed with Kulu
to keep us a day -
some cannot help
being mean as some

are prone to generosity

[0070]

11th Oct^r 1866

a very cold morning
an East wind 59°
& a heavy bank of
clouds - mere - the
huts are made very
close - not a chink of
the roof admits light
the lower part of it is
even plastered inside
and air can come
in only by the door
This shews too how
scarce fire wood is
low bushes prevail
more than trees - &
Masuka oa is the most
common

[0071]

a seat seen in house
of [Drawing of the seat referenced in the text.] Kulu
a Maravi
or Manganja
cut out of a single
block of wood - 2 ½
feet long & 1 ½ high -
a bow of bamboo
was measured &
found to be 6 ft 4 in
along the bow string
The seat was made
by the Mkweza S- of
this -

12 Oct ^r 1866 March

1^h - 5 Westerly by South

+ 30 + 1 - 10 = 2 - 45 + 40

+ 40 = 3 - 25 + 50 = 4 ^ + 60 ± 55

[0072]

[Drawing of hill or mountain, apparently Wazopa Morungo, that continues to the next page.]
Wazopa Morungo a
hill on which provisions
are stored - & a cow
which is supposed to
intimate when war
is coming - sides nearly
perpendicular but
there is a path up
known to these Kanthang
or climbers - the Maravi
are below at [...]

[0073]

[Drawing of hill or mountain, apparently Wazopa Morungo, that continues from the previous page.]

[Drawings of hills or mountains, to which Livingstone adds the note: "The group of which Ulazo is the third from the left."] [Drawing of a hill or mountain.]

[0074]

12 Oct^r 1866 march
4^{hr} - 55 m to a village on
the Western base of
Mount Phunze
country full of people
who live in peace &
plenty & never travel
They have fine straight
limbs rather feminine
81° at 3 PM
71 at sunset Phunze Mt 1200 [...] from
West -
[Drawing of a mountain.]
Plains at 9 AM
25.7 = 78°

[0075]

13th March 1 h - 25 &
cross Leuenga flow
Southwards into Lake
+ 35^m + 45^m + 35 - 3 20
to Kauma's village

villages scarcely ½ mile
distant from each other
in all directions with
clumps of trees around
each the rest of the
country nearly bare of
trees but covered with

grass where not cultivated
all engaged in hoeing
In marshy places on
shopes mounds 3 feet
high are made - the man
takes up his hoe ful &
then passes it with left
[...] to mound

[0076]

trees left [...]
places of sepulture -
and those round villages
are partly for shade &
partly for privacy from
motives of decency -
We seem to have left
the mountains behind
at Phunze - [...]
it is plain - with [...]
lines of gentle [...]
& low hills which [...]
comparison [...]
left are men [...]
the rivulets fall into
each other & then into
the Lake

[0077]

Kauma a tall thin man
with a bald head told us
that some of his people
had lately returned from
the Bahisa country
[...] weary & would give
[...] information about the
[...] in front - no Arabs
[...] come here - they
[...] unite against the
[...] - ?

Kauma says that his
people are partly Ka-
unda & partly Chipeta -
[...] means the
[...] such as we are
[...] upon - He has
[...] but never milks
[...] very many
people all around

[0078]

Kauma's vil 13 Oct /66

[Geographical calculations.]

14th Oct^r 1866 - We
spend Sunday at
Kauma's large
village - He hospitable
gave a goat & plenty
of porridge

[0079]

Mapne people on n North
of Kauma & from
Zomba 2 days to
Undi - then Mishu
chiriza N. Chindondo
- has gold - & there
the Portuguese formerly
went - They called it
Machinga which
means hills only -

15th Oct^r March
 $1 \text{ h} - 10 + 1 \text{ h} - 15 + 1 - 5 =$
 $3 \text{ h} - 2 \text{ 30} + 30 = 4 \text{ hours}$
We rested at a village
Pacho ^ ma and the headman
offered a goat & beer
but I declined as my
men allowed a fine

[0080]

goat given by Kauma
to run away back -
Kauma's men wish
to return from the
village where we sleep
because a woman
died this morning as
we started - they say if
she had expired before
we came away not
a man would have

left the village -

The villages are very
numerous - many are
less than half a mile
apart and few more
than one mile from
some other

[0081]

Molomba is village where
we sleep on night of 15th
Oct^r Headman poor
but very liberal giving
a goat & supper & break-
-fast - cross Chiky uyo
near his village - goes
N & into Lake - another
headman named
Chikala brought beer
& a fowl in morning
asked him to go with
us to Mironga as it
is important to get
the good report such
even for their own
credit give & it is not
expensive - See Mt
Ngalla in North

[0082]

march one hour & 10 m
& take bearings of M^{ts}
1^h 10^m + 15 to Mironga
+ 30 + 15 = 2 - 10 + 30 =
2 - 40 to Chipanga

We passed Mironga
because the march
was so short & went
on to Chipanga - Here
the headman is a
miserable looking fellow
Hemp effects in his
face & leprosy in his
feet - fled with most
of his people when we
came - Then kept us
a long time waiting &
gave a miserable
hut which we refuse

[0083]

and got a better one -
Chikala protesting vigorously & going through the village asking everyone for a larger hut - gave him 3 cubits for his services & parted good friends -

Clouds now gathering for next months rains
We hope to reach the town of Zomba tomorrow which is in a low range of low hills due West of us - The Portuguese were still further West in going to Kazembe -
We see Mt Ngalla in the North now 20°
Mag - E -

[0084]

16 Oct
1866
Chipanga
[Geographical calculations.]

17 Oct^r 1866 - March
1 - 15 to smithy + 30 m
+ 40 to ridge overlooking valley E of Range + 25
2 - 50 in all - It is very difficult to travel - the soil dry & hard but water occurs often enough

[0085]

Many foundries at work - they are usually planted on a little knoll and have a very high hut over them - one we looked at the man

was drawing off
slag from the metal
the ore was in sand
& seemed the n black
oxide - but in
fine grains - We
passed five yester
day & today - the
last headman did
better than we
expected

[0086]

Theresa's village is
planted on the edge of
the slope which leads
down to the valley of
the Adiampwe Rr
beyond which lies the
range Dzala nyama
here it is fine white
mica schist dipping
Eastwards - People
very poor looking but
well fed - clothing scarce
they plant little or no
cotton & trust to Buaze
& goatskins instead
We are shaded by fine
specimens of the Ficus
Indica - Headman
much pleased with
a few things given

[0087]

17 Oct

[Geographical calculations linked to Theresa's village is mentioned at the end of the calculation.]

18th Oct^r 1866 March
from Theresa's village
1^h - 15^m + 30 to Kaveta
vil. + 45^m to smiths
+ 1^h to Kisumpi = 3.25
found him the picture of
Sir Colin Campbell but
he desired us to go & sleep at
another village - He is para
mount but very poor

[0088]

19th March West 1 h - 5
+ 35 + 50 = 2 35
to Diampwe a fine
flowing stream of 5 yds
which goes into the
Lintipe- It rises at
Ndomo near Zobwe -
2 ½ hours took us to
Chitokola's village -
We passed the sepulchral
grave of Kissumpi
& a headman whom
we got to go with us said
"Kissumpi's forefathers
sleep there" the first
time I have heard "sleep"
applied by these people
to state of the dead - I
suspect that Kissumpi
is weak minded and has
thus lost his influence

[0089]

Women generally are
very plain - They have
very few beads - the
ornaments are lines
made in the skin - A
common form here
is two wavy lines on
the back & breast

[Drawings of female tattoos referenced in text.]

(19) small pox been here
at Chitokola's vil.

20th Oct^r 1866 - The
headman absent
on some milando
business - Take Ast
observations and
rest the men

[0090]

Chitokola's place is
called Paritala
He came in the evening
an elderly man with
a Assyrian nose - gave
us some beer - One

of the wonders told
of us in every village
is that we sleep
without fire - the
men having blankets
dont need it as all
these people do - It
being cold = 64° - 60°

22^d Oct 1866 March W N W
1^h cross Lilongwe R^t &
+ 1 - 10 + 1^h = 3^h - 10^m to
vil. Mashumba
Chikuta - the headman
only one who begged

[0091]

2 Oct Temp	6 AM —	60°
	9 AM —	81°
	10 D° —	86.5°
	11 —	90°
	12 —	93°
[Calculation.]		
cloaked out	1	85°
D°	2 —	90°
3 —	92	
4 —	90	
5	87	
Mashumba - nyama		
6	80	

Mapuio N-W- of
Zomba = Kalolo is
Kanthunda - 3 days or 2
(Makosa)

~~1. Mkanga ^ 2 Chifunga = 3 Mtumbwe other side~~
~~4 Lekune - 5 Mapuio~~
~~Kiss 2 Chokera - Nsiko = Chikouo~~

~~Pam~~Noma - Lekune
Chindundu is one
day W of Zomba's
there the gold is found

[0092]

23 Oct^r 1866 march 33

& cross the Chiniambo coming
from Zalanyame & flowing
East to Mirongwe & thence
into the Lintipe -

Hooping cough at Lake

6th Oct^r again at

Phunze 12 Oct - again

10 miles W of Kauma

15th Oct^r 1866

small pox at Paritala

on 20th Oct

Chipanga - chiko

Mukamanga - Rongwe

Zobwe [Drawing of a small mound or hill.] 220 [Geographical calculations.]

miles 15 Tsamañombe 285° - 261°

10 Zalanyama 195 - 20

mosozi - Neola N

[0093]

+ 40^m + 40 = 2 - 15 + 30 to five
furnaces - Mpandas vil.

Forest near hills - Mochenga

Masuka & bark cloth tree

chiefly - Elephants & buffaloes

very abundant - woody

ridge & oozing valley as in

Londa

24th Oct meet village flying

from Mazitu - See Elands Ele

-phants - wild hog & Hartebeests

shoot one (of latter - [Drawing, apparently of a slope.]

From Levenga Rr back to

Phunze Mtⁿ 85° - 76° 3 mile [Geographical calculations.]

Dedza 20 miles 89° 95°

Domwe 10 miles 130' 140°

Mpondwe 12 miles 145 - 150°
Changone 10 miles 44° - 37°
Birzinyongwe 5 miles - 5 - 113°
Ulazo 7 miles 70

[0094]

Ascent from Lake
Dip of rocks about 5° to
N or perpendicular
strike E & W -
at Levis Rr - melted
Gneiss Dip slightly West
strike Due N & E -
At Phunze fine
grained mica schist
caps the general
gneiss & syenite

hill at End of Zalanyama hill Range
23^d Lilongwe R Chimambo
[Map with rivers and hills that continues to next page.] 175° from beyond Chikuta
[Geographical calculations.] Gap 205°

[0095]

Kangomba = at Pa-
-chitimba one day
distant from Kawa
at Mpalapala the
first village we came
to -

chata ^ 298° W of chilimba mile 8
Jongune E - 320 - 6 miles
[Geographical calculations.] Debga 160 from Chitimbe mi 6
Mulundini 88° 8 miles
Chincherere 211° 6 miles
is close to
Ulazo

22^d Lilongwe

[Geographical calculations.] [Map with rivers and hills that continues to next page.]

[0096]

our own upmost of Above
can even attain to. A knot

The events of the christian
Dispensation were planted
on the very centre of human
hopes and fears -

the Bible has a hopeful
victorious triumphant
character - the power of
the future = No Golden
age lies like that of the
Jews, not in the past,
their greatest Hero their
founders latest descendant

chavla name of poison
of arrows used on the
Lake Nyassa by the
Manganja

[0097]

Grace & Truth = Grace that
is, love, sympathy, eager
-ness to shew favour -
forgiveness, mercy.
Truth - that is Truthfulness
sincerity, reality, justice.
In Christ was the most
gracious tenderness;
In Christ the most
fearless truth - D° D°
The sacred volume &
especially the four gospels
unfolds the Deity - It
shews us him who
dwelleth in light which
no man can approach
directing, gaurding &
assisting us, each hour
and moment, with
infinitely more vigilant
& exquisite care than

[0098]

expectation that preceded
him - Jesus of Nazareth
was on the most super
-ficial no less than on the
deepest view we take of
h His coming, the greatest
name, the most extra-
-ordinary power, that has
ever crossed the stage

of History - His greatness
consisted not in out-
ward power, but pre-
cisely in those qualities
in which from first to
last ^ the prophets had laid the utmost
stress – Justice & love,
goodness & truth.
D^r Stanley sermon

[0099]
”again & again the vista
is closed by h His person,
His character, His reign -
^ A conqueror but His weapons only those
recognized by the Prophets
- by justice - mercy -
truth & goodness, - by
suffering, endurance -
by identification of
Himself with the joys -
the sufferings of His
nation, by opening
a wider sympathy
to the whole human
race than had ever
been opened before xxx
there did arise out of
this nation ^ by universal consent a character
as unparalleled as the

[0100]
Kassumbu a chief of
Maravi at Dedza all
along that country west
wards Manganja live
in peace & plenty -
the chief Katosa was so
named by the Makololo
his real name being
Kiemasusa
Kuzuri = a fish that
comes down stream
in flood - (Glanis Siluris)

Toku a preparation
of grain which brings

out all its sweetness -
is very refreshing
in travelling

[0101]

Tangare = a bean which
requires to be boiled three
times or with three waters
then it is pounded fine
and the basket is taken
to the river & water allowed
to percolate through it
all - apparently to extract
poison - After first water
the skin is removed - If
eaten without this it
causes intoxication but
not death - twice cooking
leaves the intoxicating
property in it - It grows
all over a tree when planted
near it -
Gwingwe iza another
bean with white mark
on it - Easily Cooked

[0102]

Zomba from upper part
of Pamalombe 196
– Likala 178
Kisu or Njongone 206 °
Mangoche 80 °
chidanganya 100
Domondo 100 Numgha [Drawing with small dashes and a cross.]

[0103]

Full grown she Hippo-
-potamus - 10 feet 9 inches
from end of snout to tip
of tail = 4 ft 9 inches
high at withers [Route map with drawings of hills/mountains, including Nchila, Nkori R^t,
Pantoza, Njera M^t, namore, gome.]

[0104]

names - "King [...]
cannot find [...]
"Manemba" point to
Tamoembe - or Moembe
Mataka's town and

district - "Makawa" may
be Mataka

Saw the skin of a
Phenembe & head & tail
cut off - skinned by a cut
up the back & spread out
twelve inches of body
with a small portion of
neck & ten inches of
breadth at belly - name
at Nyassa Sakata

[16th
18
Sept^r
1866]
Mukate's village 28 7.5
Shores of Pamalombe 28.3
air 70 ° - & 80 -

[0105]
[...] nearly giving up
in despair of recognizing
the spot ^ at which D^r Roscher
first saw Lake Nyassa
I found it in Leséfa
the é with the accent over
it sounding like e in our
word, set. It is rather
difficult to extract
"Nusseewa" out of Leséfa
but the Waiyau pro-
-nounce it Loséwa -
the Arabs Lusséwa &
the servant of Roscher
mistook the L & the é
& hence "Nusseewa"-
In conformation of
Leséfa being the spot
Mangkaka is the
chief ("Makawa") &
then there seems a

confusion of chiefs

[0106]

Suzi 3 cubits - 8th [...] t^r 1866

James 2 cubits [...]—

Mabruke 2 ½ cubits

Musa 2 fathoms -

D^o - one piece 24 yds un-
accounted for -

D^o one piece of Moleskin
stolen & sold by Musa at
Mataka's = 4 fathoms

1 gun 5 dollars - one

Government sword -

[0107]

7[...] Sept^r 1866 - Panthumda

Ch[...] a 1 cubit going back for

Pistol = 1 cubit 23 Sept

14 2 fathoms to Musa

18 Sept, Sakombo begins again

Abraham 23 Sept^r 1 cubit

22^d Sept - Sakombo

remained behind & 2

had to pay 2 ½ cubits -

next day sat down

at once and ate - gave

off his load to a stranger

not to be allowed to

carry ..

All Johanna men

left on 26 Sept^r 1866

Paid up to 8th Oct^r for

Simons bed carrying

37 cubits - Gardner

J [...] 3 cubits

[0108]

Rivers or rather
rivulets flowing into
East side of Nyassa
- less than Misinje which
is 40 yds wide at confluence
+ larger than D°. North End - 15 - Magwelu at N End
14 - Mkolo
13 + Loangwa
12 + Chifumolo - canoe
11 - Bweka
10 + Kisanga
9 - Chia
8 - Fubwe
7 + Musumba
6 - Nchamnje
5 - Leluka
4 - Leséfa = Loséwa
coventry Longoya =
Mangkaka = chief
3 - Loangwa
2 = Misinje
South End 1. Lebejoi
Lilole

[0109]

Oct 23 1866 Specimen day
5-30 AM 68 °
6 - 70 °
7 - 72 °
8 - 75 °
9 - 81 °
10 - 82 °
11 - 85 °
12 - 90 °
2 chords from E 85 °
3 87 ° 2

29th Noon = surface
of ground in sun 140 °
air in shade of hut
102 - Wet bulb 74 °

[0110]

[0111]

[Annotated insert from the Stirling University Conservation Project from 1986.]

[0112]

[0113]