

Unyanyembe Journal, 28 January 1866 - 5 March 1872

David Livingstone

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Livingstone's Journal

Instructions to Printer -

- = Omit pages 1 - ~~12 as far as marked~~ 11 and
12 as far as marked through with pencil -

- = Omit pages 131 - 143 -

- = Omit page 171 from pencil mark to ~~pene~~
pencil mark page 172

- = Omit page 201 from pencil mark to pencil
mark 2[p]age 202.

- = Pages 374-389 are t go in as appendix
- 397 - 421- ditto - ditto -

- = Omit pages 493 to 505 -
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as marked in pencil -

- = Omit pages 621 - 644
- - 737 to End -

- = Dates in Side notes t be in text - remarks
in side notes t be as foot - notes -

- = Notes on various subjects t be in the text unless
put in the appendix - see above -

MChale
16/7/74

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This Journal sent home
from Unyanyembe by
Henry M. Stanley
14th March 1872
David Livingstone

[0008]

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The Right Honourable
Earl Russell

[0012]

[6]

[0013]

[7]

David Livingstone 1866

For Contents see twelve months at the end
of the volume, each month having two
pages allotted to it - The days as printed in
the body of the work are noted in the Contents
but a leaf left without paging between each
two numbered days is also left blank -
The Rainfall is copied beginning July I. and
onwards - Altitudes above the level of the
sea at principal stations by Barometers
and boiling points begin July 12.
Private Memoranda being November I.

[0014]

[8]

[0015]

[9]

I

Bombay 28 Nov^r 1865

[...] 1

The Right Honourable
Earl Russell

My Lord

I have the honour to
inform your Lordship that having arrived
here on the 11th Sept, I spent some time in
organizing my expedition for the Interior of
Africa and was ready to start six weeks
ago

On again visiting my little steamer
I came to the conclusion that she was much
too small to recross the two thousand &
seven hundred miles between this & the River
Rovuma, and that it would be unwise
to aim to incur the risk of that navigation
for the sake of using her on the hundred
and fifty miles of that river which is
navigable -

I therefore waited in the hope of hearing
of a passage in a man of war in accordance
with a request made by the Foreign Office
to the Admiral but recieved no information
till the arrival of Commodore Montresor
a week ago when it appeared that the first
ship proceeding to the East Coast would
not be here for another month - His
Excellency Sir Bartle Frere, however
having given me the option of a passage
in a small steamer named "Thule"
which is to be sent in a few days as a
present from this Government to
the Sultan of Zanzibar I shall gladly
avail myself of this conveyance -

[0016]

[10]

II

By the favour of his Excellency the
Governor I have twelve Sepoy volunteers

and a native officer from the Marine Battalion who having served as Marines in the old East Indian Navy in the Persian Gulph and on the coast of Africa are prepared to undergo hardship and it has been kindly arranged that this work will count as service.

In addition to these, eight liberated Africans who have recieved some education and been taught carpenter and smith's work have also volunteered to serve

The most serious drawback to travelling in Africa is the want of carriage & beasts of burden - The insect called the "Tsetse" by destroying domestic animals confines cattle to very limited areas of country - as wild buffaloes are not injured by the bite of this pest it occurred to me to try whether the tame buffalo of India might not enjoy the same immunity, and by the very friendly assistance of His Highness the Sultan of Zanzibar, who wrote an order with his own hand to the Captain of one of his ships to convey what I might send on board, I despatched fourteen of these animals to be used as beasts of burden, and as an experiment to see if they can withstand the insect poison The tame buffalo of India resembles the wild one of Africa so closely that
[0017]
[11.]
III

they must be more than half brothers and should we succeed in introducing a beast of burden it will be a boon to the country, and by rendering strangers almost independent of native carriers a blessing to travellers - The experiment at any rate is worth the expense

His Excellency Sir Bartle Frere has done everything in his power to aid my progress, and shewn more kindness than I can express - Through his influence

the Sultan of Zanzibar furnished a
Firman to all his people whom we
may meet - This will at least prevent
hostility and may do much more -
It is a gratifying proof of His Highness'
Friendship

Some of the gentlemen of Bombay
of their own accord entered into a
subscription in aid of my expedition
and handed (£645) six hundred and
forty five Pounds to me - I have
deposited this sum with a mercantile
firm to be used as soon as I can point
out a comparatively healthy locality
in an effort to establish lawful
commerce, and begin that system
which has been so eminently success
ful on the West Coast - It is probable
that a mercantile house will manage
an affair of this kind to greater
advantage - and spend the money
to better purpose than I could, because
I am deficient in the trading instinct
[0018]

[12]

IV

The explorations pointed out in
your Lordships Instructions and in
those of the Royal Geographical
Society will claim my earliest
and earnest attention
from your lordships
most obedient servant

David Livingstone

Zanzibar 28 January 1866

After a passage of 23 days from Bombay
we arrived at this island in the Thule
which was one of Captain Sherard Osborne's
late Chinese fleet and now a present from

the Bombay Government to the Sultan
of Zanzibar - I was honoured with
the Commission to make the formal pre-
-sentation and this was intended by H- E.
the Governor in Council to shew in
how much estimation I was held and
thereby induce the Sultan to forward
my enterprise - The letter to his highness
was a commendatory epistle in my
favour - for which consideration
on the part of Sir Bartle Frere I feel
deeply grateful.

When we arrived D^r Seward was
absent at the Seyschelles on account
of serious failure of health - M^r Schultz
was acting for him but he too was
at the time absent and on reflecting
a short time I thought it better not
to put myself in the hands of a foreigner
[0019]
[13]
V

D^e Seward was expected back daily, and he did
arrive on the 31st I requested a private
interview with the Sultan and on the following
day (29th) called and told him the nature of my
commission to His Highness - He was very
gracious and seemed pleased with the
gift as well he might for the Thule is
fitted up in the most gorgeous manner
We asked a few days to put her in perfect
order and this being the Ramadân or fasting
month he was all the more willing to defer
a visit to the vessel -

After D^e Seward came he arranged
to have an audience with the Sultan to
present me in the formal manner he
was directed to do and Captain Bradshaw
of the Wasp with Captain Leatham of the
Vigilant and bishop Tozer were to accom-
-pany us in full dress but the Sultan had a
toothache & gum boil and could not recieve
us - He however placed one of his
houses at my disposal and appointed
a man T[w]ho speaks English to furnish
board for my men & me as also for
Captain Brebner of the Thule & his men -

7[6]th February 1866 The Sultan
being still unable to come partly on
account of toothache and partly on account
of Ramadan he sent his Commadore
Captain Abdullah to recieve the Thule -
When the English flag was hauled down
in the Thule it went up to the main mast
of the Secunder Shah and was saluted by
21 guns - Then the Wasp saluted the
Turkish flag with an equal number
which honour being duly acknowledged
by a second Royal salute from Secunder Shah
[0020]
[14]
VI

Captain Abdullah's frigate the ceremony
ended - Next day the 7th we were recieved
by the Sultan and having his interpreter
I told him that his friend the Governor
of Bombay had lately visited the South
Mahratta Princes and had pressed on
them the necessity of education - The world
was moving on and those who neglected
to acquire knowledge would soon find
that power slipped through their fingers -
The Bombay Government in presenting
H. H. with a portion of steam power
shewed its desire to impart one of the greatest
improvements of modern times - They
evidently did not desire to monopolize
power but to lift up others with themselves
and I wished him to live a hundred years
and enjoy all happiness - The idea was
borrowed partly from Sir Bartle Frere's
addresses because I thought it would
have more weight if he heard a little
from that source than if it emanated
from myself - He was very anxious
that Captⁿ Brebner and his men should
take a passage from him in the Nadir
Shah one of his men of war - and though
he had already - taken his things aboard
the "Vigilant" to proceed to Seyschelles thence
to Bombay we persuaded Captⁿ Brebner
to accept H H's hospitality - He had
evidently set his heart on sending them
back with suitable honours and an
hour after consent was given to go by
Nadir Shah he signed an order for the

money to fit her out -

[0021]

[15]

VII

11th February 1866 -

One of the first subjects that naturally occupied my mind here was the sad loss of the Baron van der Decken on the River Juba or Aljib - The first intimation of the unfortunate termination of his explorations was the appearance of Lieut^t von Schich or Schiff at this place - He had left without knowing whether his leader were dead or alive but an attack had been made in the encampment which had been plan[...]-[ted] after the steamer struck the rocks & filled, and two of the Europeans were killed - The attacking party came from the direction in which the Baron, and D^r Link went and three men of note in it were slain - Von Schiff went back [] [from Zanzibar] to Brava to ascertain the fate of the Baron, and meanwhile several native sailors from Zanzibar had been allowed to escape from the scene of confusion to Brava from their account as written down in Arabic we glean the following points

Maya Mabrook & Hamada said -

When we reached Aljib (or Juba) the people forbade us to pass into the river without a letter from the people of Brava - The Baron wrote a letter & sent it to Brava, but for 10 days no answer came to him so he went into the Juba without it - The small steam launch in crossing the bar struck on water so shoal that the men walked on the sand. One white sailor seems to have stumbled into a hole & was drowned - this is mentioned by another witness.

They were a long time in the ascent from anchoring at night & cutting wood -

[0022]

VIII

[16]

[written Feb^y 1866 from depositions of survivors of Baron's party]

Once the Baron [] [& others] went ashore to hunt & lost his way - wandering about for 5 days - Abdiyo - Kurow & Baraka were sent to look for the Baron and his companions and after some days they returned & [were rewarded with ten dollars] they at last reached the country and town of Bardereh [] [about 20 September 1865] on which the Baron with the Doctor & three men went to the town and bought a couple of oxen- The Baron wanted to go to Jananeh (some place further up the country) Hajee Ali the chief of the country said that the ship will not pass further up the river on account of the rocks, but you must go on camels by the road - and I will send on some people to accompany you to Jananeh, and they will come back with you; The Baron answered "you Mahometans[dans] tell lies, we do not believe you" Hajee Ali said, "send some one who will bring you word, and it will be known whether our words are true or not." He did not consent. After six days we sailed without going to the chief. At midday we anchored, and the next day about midday the ship struck on a rock and began to fill with water - (Suleiman said "We saw a stone before us - the ship struck by its front & came back again - then struck twice - then began to fill") (Must have been trying to force [a passage]) We landed all the property, and next day the Baron went to Bardereh with the Doctor, Abdiyo, Kirow & Baraka -

The next day after that there came a great number of people [29th Sept^r] calling to us - The Captain (Von Schiff[ckt]) sent the boat to enquire about the Baron - When the boat reached them there were a great many Somalies there - The boat came back - The Somalies at once came near [0023]

[17]

IX

[lent me by M^r Theodor Schultz - Zanzibar - [(footnote)]] the property - then we asked for a musket from the Captain - He said "Our muskets was[ere] enough -" the Somalies had each two spears - We fought - – three chief men of the Somalies were killed - The Captain could not stand against them - he went to get the boat. - some of the Somalies were in it, he fought with them and drove them away - then he went in it with some

five men , and I with three other men went to Bardereh to tell the Baron of what had happened. After two days, we arrived. When we reached it we were taken by the people of Bardereh & kept in a house belonging to Hajee Ali's brother Afterwards Mobarak came to us with the three men -

Mabrook (slave of Hamad bin Said bin Ghabish)
He says when the ship struck on a rock in the country of the Somalies & Gallas the Baron went down stream to Bardereh in a boat they reached the town the same day and two houses were given to the party - Hajee Ali had that day arrived from another village and came at once to the Baron who said that he wanted 10 oxen Hajee Ali said that they never kept oxen in the town but he would send for them to some out station - they only kept cows in the town for the sake of their milk - next day only 2 fowls & nine eggs were brought - Then on third day 2 bulls - The Baron told the chief that he wanted ten sent to his people and if he knew the price it would be paid on arrival of the animals at the camp He said that he wanted also camels to go on to Jananeh - Hajee Ali said - very well, all shall come at once. Hajee Ali [0024]

X

[18]

went to his house - [] [2^d Oct^r] After he left - Baraka came and called four men belonging to the Baron who sitting at his door, who answered we cannot leave the door he said never mind no danger, then they went with him to the house where Kamees was, when they saw them they asked [] [Kamees] what had happened, he told them that the property had all been taken and that the Captain had gone away in the boat, and we could not overtake them, but we came by land to tell the Baron of what had happened - When we got there they kept us in this house afterwards

Mabrook Speak said
that the Baron said ~~to him~~ when the

people said to him his ship could not go to
Guananeh because the water was little - the
Baron said "never mind if she is damaged
I ~~will~~[shall] build another - After reaching
Bardereh we left the boat with Mobarek
alone in it - Abdiyo said, "here we fight -
it is better to leave the boat without any
one in it" - On the second day Abdiyo said
that the boat was taken away - When the
Baron heard this he said to me go & look for
the boat, and he ordered me if I found it
not to bring it in the day time but at night.
On looking for it I did not find it, but
on my way back I met a woman from
the Somalies who put her hand on her
throat telling me like killing - When I
reached the Baron I told him of this - he
said that "I tell lies" - Then Abdiyo came
and said there is fight - The Baron said
to him "you tell lies," "and want to make a
riot" Then the Baron ordered Abdiyo to
[0025]
[19]
XI

to go to the ship ~~and~~ to tell them about the fight -
Abdiyo made leizure - made himself heavy -
When the Baron saw that he did not wish
to go he ordered us to be ready - When we were
all ready to [] [go to] the ship with him, and the Doctor,
[elsewhere
said
to have
wander-
ed] we went till sunset & slept there - (in the way) In
the morning the Baron said to the Doctor
"I am tired and I cannot go to the place
where the ship is, but you and Sulieman go

"go and tell them of what has happened,
and we shall return to Bardereh" When
we were going the Baron said to us, "you
do not say [] [to] any that we did not reach the
ship -" And when we gone towards the place
where the ship was, we left in the house
at Bardereh Abdiyo, Baraka & Kiro -
When we returned to Bardereh Abdiyo
asked us "did you reach the ship -"
We said "Yes & slept there" - In the
morning we purchased eight oxen -
[0026]

and the Baron ordered Kiro to take
 them to the ship - Then we [] [(pounded)] were struck(?)
 corn & eat it, and when the guns were
 were taken I was not there, but at
 midday five men Jomeh - Kamass -
 Mageh - and Mabrook Shalleh came &
 said there is a fight at the ship - Then
 the Baron said to Abdiyo's brother -
 "Bring me my guns" - he answered I will
 bring them soon - Then the Baron ordered
 me to go and bring them - Abdiyo's brother
 said I shall bring them - The Baron
 sent Maya to bring them - and they were
 not brought - Afterwards the Somalies
 came, some with guns & some ~~not~~ - now
 they brought the guns for the Baron -

He offered
 them money."
 In vain.
 Abdiyo
 said he
 "was killed
 & thrown
 into the
 river"

When they were near him (and he stoop
 down to lift up his own gun) they
 seized and bound his hands [with ropes -] before him
 the Baron said " Abdiyo! Abdiyo!"
 twice - they then took him - When was
 going he saw (looked?) back about us
 Afterward one Somalie pass in his
 hand pantallon (pantaloons?) in it blood
 Then the Somalies send to us that you
 are Mahomedans, not kill you - You

about
 20 Oct^r

will go to Brava - Abdiyo was have
 (had?) money of the Baron and

this money was in a little earthen
vessel & one book, and the property
that remained was divided among
them

[0027]

[21]

XIII

Suleimans evidence shews
that after the Baron went back to the
town of Bardereh he & the Doctor as ordered
went forward to the ship to ascertain whether
an attack had been made or not - "When we
went there we reached about 4 oclock, we saw
good number of people at[] [near] the ship, and we
saw there no body from (or of) our com-
panions - When the Somalies saw us, we
have flee into the river swimming - the doctor
went up, but I followed the water till I got the
ship, and I remained a little, then I bound two
woods (pieces of ?) and embark (on) them till the
morning - I hid myself in the wildness - (Wilder-
ness)?) I was going then all day & in the
night I ascend a tree - at the morning I came
down and reached Bardereh at Midday-"
When I was seen by the people they bound my
hands behind me & put me in a house - At
four oclock, I have heard that the Doctor Luick
reached Bardereh [] [called out for the Baron] and he was killed by its
people - but I and some of our companions
and the people of this place, said that they
wanted to kill us (too) - After several days a
chief arrived from another place & released
them all -

Other evidence mentions that the
Baron was enticed away from his
house by Abdiyo to see a friends house &
both went without arms - then the Barons
arms were taken away - the Somalies
came afterwards each with two spears as
if mischief were meant -

The Brava people wished him to take
some gentlemen from them to introduce
him ~~from~~ to the Somalie people but
this was not done somehow - "If

[0028]

[22]

XIV copied 12 Feby 1866 [(footnote)]

"you come here you will be in safety
because we will take (hostages?) first
to[from] them and come men from them
who will be with you always but
please that you would come to Brava,
and first as you like, but if happened
against you any bad state we and
His Highness are not responsible" so
said the Sheikh of Brava 16 Nov^r

Mohamad bin Shamlan Hadamande
makes it plain that the Baron
examined the rocks from the shore -
then next morning took Von Schiff
and examined them again, and
came to the conclusion that she could
ascend - The pilot of Bardereh said
that she could not - When ~~in the~~
~~boat~~ going back to Bardereh he
said to those with him in the boat,
"do not tell the people of what has
happened to the ship"
Mobarek says that they measured
the water where it came by force (fall?)
He was told that the Gallahs wished to
fight him there, and Von Schiff[ckh] seems
to have sounded it too - so no blame need
be attached to this part of the affair if
it is true that after she struck once
he sounded & then went at it again,
Mopaty puts it this last way - He
says three Somalies came & proposed
to remove the property to the other side
for fear of the Gallas - Von Schiff[ckh]
refused and "all at once the Somalies
in numbers attacked them - Mopaty
Abdullah & Ali Mekwa were taken but
[0029]
[23]
copied 12 Feby 1866 [(footnote)] XV

one European M^r Bremer [Bremur the hunter] fired at those
who took us - they fell dead - so they left us
and we ran a little and far off we saw the
Captain (Von Schiff[ckh]) & four Europeans in a
boat [she?] We (cortined illegible) carried?) 12 Europeans
the Captain & five Europeans & eight men &
eight of our men and went to the ship - The
Captain put on board the boat whatever he

wanted to discharge? [(save?)] money, muskets - two kegs
of powder and one of biscuit - then we went
on rowing till we reached Bardereh at 10 oclock
in the night where the Captain looked for the
boat of the Baron - When he saw nothing, he
ordered to go further on - We were pulling four
days - nights & days - till we reached Jombo -
The Captain landed all the money & told us
to carry it with the muskets - We left the
boat and everything, and he said we had to go
by land till we got a new vessel - then we
went on till we reached a village called
Kisinago - We there got a dhow for \$50 - We
went on in the same dhow to Myama where
the Captain ordered us to say nothing about
our case to Awess and to nobody else either
If we should be asked, we should say we
were sent by the Baron for the vessel which
was sent from Zanzibar with provisions
and other things - When we saw Awess
we told him the same and Awess went
with us to Lamoo - The Captain ordered
us to tell the same story - then we
met the Badeen from Zanzibar with
20 men sent by M^r Schultz with a letter
which was read by the Captain who
ordered us to return to Zanzibar

[0030]

XVI

[24]

Portions of the evidence as afore quoted
leave not the smallest doubt as to the fatal
issue of the enterprise - The river is said
to be very winding - they went up 300 miles
which may mean 100 in a straight line
the Baron was very haughty in dealing with
the natives and never lost an opportunity
of shewing his contempt for them - He
was moreover somewhat stingy in small
matters - the Doctor & Artist were very amiable
[Schickh] Von Schiiff[ckh] was very imperious shouting
and roaring and cuffing the
native sailors all day long as if he had a lot
of Austrians under him. He got into a
rage with the natives when giving evidence
and by his vociferations confused them
The Baron's letters were filled with praise
of the Juba & country and abuse of the natives
He had quarreled with every one here. When
asked to go to church he replied that he would

not go because the bishop prayed for Sultan Majid and he as a knight was bound to extirpate all Turks and infidels - This was told me by the bishop's chaplain - He seems to have carried things with a high hand - After some altercation with the chief Hajee Ali the chief held out his hand in token of reconciliation and friendship - The Baron thrust it away - contemptuously and by this act probably sealed his own fate - We shall probably never hear the other side of the question from the evidence of these sailors as quoted above it seems that lying was practised by both the Baron & Von Schiff - Ten to one the chief Hajee Ali & people knew perfectly all that took place at the ship - the lies would to him seem evidence of cowardice or fear

[0031]

[25]

XVII

In M^r Schulz account he says "the Baron has bullied Seyed Majid a good deal as long as he was alive - the Baron went to the Juba river against Seyed Majid's most earnest remonstrances as the baron was killed about 300 or 350 miles in the Juba Seyed Majid cannot be made responsible for his death - Seyed Majid promised to do everything in order to save the Baron's journal & other papers which he carried along with himself and also to catch the rascal Abdiu (or Abdiyo) who most likely sold the Baron & betrayed him" - "The only thing in favour of Abdiu is that he warned the Baron from going back to Berdera as he would be killed"

i Baron van Der Decken's letter to D Seward

Juba River 30 Juli 1865

My Dear Sir -

My first letter addressed to you from Thula was left by the damned Arab who would forward it at Thula - M^r Schultz will tell you all the adventures and the good fortune, I had from that time - I am in such a state of mind that you will excuse me not to write it

again -

My position here is really a very bad one - The people not taking care at all of Seyed Majid's, & I myself being not strong enough to impose them, half of my Europeans & crew being sick, besides that having lost some of my best men, and the other ones all in very low spirits -

I wrote to M^r Schultz all the things I wished I wanted but I would request from your kindness to lend him your assistance and influence to get a conveyance & twenty good men - I am sure you will take the troubles and do everything to get us out of this

[0032]

XVIII

[26]

very disagreeable position so soon as possible and I hope will twenty good men I will be able to stand against the people and go up in the Interior, at least I will try to get on in boats, or walking so far as possible - the Expedition had from her beginning to a bad chance to succeed - but I will try my best till I break down, if also myself in low spirits I can stand, for my fears are a good deal more - I cannot say au revoir there is not much chance but believe me to be

Yours Truly

W Bror Decken

[A true copy DL.]

ii Second Letter

My Dear Sir

Tomorrow "inshallah" I leave Thula trying to get in the Juba - I had a

good deal of trouble with the people here, not
that they tried openly to resist my requests
but by their common way of lying &
shuffling - I lost there by four days - every
day the chiefs promised to send a kind of
pilote or interpreter on board and always
refusing it the next day under different
pretexts - and at last in asking openly for
a large present - Every chief or man has
been recompensed ~~handsomely~~ for the smallest
service they rendered in a very generous way -
therefore my patience had gone to-day - and
as they told me that tomorrow a man should
be ready and that I had to wait for him - that
they could not let me go alone after the
letter I had brought from Seyed Majid
I gave them time till tomorrow morning
and if I see nobody coming, I go on
shore and take a man "nolens volens"
Both Rivers the Thula & Shamba
marked on the map are no rivers at all
[0033]
[27]
XIX

only narrow inlets from the sea - extending for
20 - 30 miles inland - I wished that M^r Witt
had not exaggerated so much, and I would not
have lost a whole month here, but would be
safe over the bar of the Juba, with the assistance
of the Lyra which I miss very much.

I will run close inland till Kismago, go after
wards myself overland to the mouth of the Juba
to take some bearing of the bar, afterwards return
to Kismago and bring the steamer in.

We had a good deal of sickness I myself being
not at all well two of my black fellows died -
by cholera, at noon sick - the evening dead,
which made all my people a little afraid,
every body thinking he will be the next, I think
the danger is over because the ~~two~~[2] men who died on
board, and then one on shore were just the men
I had with me on a hunting party for four days
when we get very bad water which I presume
was the cause of the sickness

iii [Third letter]

Juba River 14 August [1865]

My Dear Sir

I am asked by Chigo bin Osman of the Somalie tribe Jafferasi one of the chiefs in Prava who passed from Lamo Yuicou, and has arranged all things with the Juba people who would at first not recognize the letter of ~~Sultan~~[eyed] Majid, and tell him that he did all in his power to help me - He did so really in giving me his brother as interpreter, and guide to go up with me till Berd[b]era & Guanana, and I would ask you to be so kind and tell occasionally to Seyed Majid my best salams, and tell him that Chigo bin Osman had been of great use to the expedition - In six weeks I will be back here - I wrote to M^r Schultz all the news of the Expedition - Believe me to be My Dear Sir

Yours faithfully

W Bror Decken

[0034]
[28]

[Copy]

to His Highness Seyed Majid of Zanzibar.
Your Highness

I trust that this will find you in the enjoyment of health and happiness -

I have requested my friend D^r David Livingstone who is already personally well and favourably known to Your Highness to convey to you the assurance of the continued friendship and goodwill of Her Majesty's Government in India.

Your Highness is already aware of the benevolent objects

of D^r Livingstone's life and labours, and I feel assured that Your Highness will continue to him the favour & protection which you have already shewn to him on former occasions, and that Your Highness will direct every aid to be given to him within Your Highness dominions which may tend to further the philanthropic designs to which he has devoted himself [] [and which [] [as] your Highness is aware are viewed with the warmest interest by Her Majesty's Government both in India and England
I trust your Highness will favour me with continued accounts of your good health & welfare -]

[I remain your Highness' sincere friend - (signed) H. B. E. Frere - Bombay castle 2
January 1866 -]

18th February 1866 - All the Europeans went to pay visits of congratulation to His Highness the Sultan upon the conclusion of the Ramadân when sweetmeats were placed before us - He desired me to thank the Governor of Bombay for his magnificent gift and that though he would like to have me always with him yet he would shew me the same favour in Africa which he had done here - and the "Thule" was at my service to take me to the Rovuma whenever I wished to leave - I replied that nothing had been wanting on his part - He had done more than I expected and I was sure that His Excellency the Governor would be delighted to hear that the vessel promoted his health and prosperity - nothing would delight him more than this. He said that he meant to go out in her on Wednesday next (20th) The bishop Tozer - Captain Fraeser - D^r Steere and all the English were present
[0035]
[29]

The Sepoys came in and did obeisance - and I pointed out the Nassick lads as those who had been rescued from slavery educated and sent back to their own country by the Governor - surely he must see that some people in the world act from other than selfish motives

In the afternoon Sheikh Sulieman his secretary came with a letter for the Governor to be conveyed by Lieutenant

Brebner I. N. in the Nadir Shah
which is to sail tomorrow - He offered
money if the Lieutenant would have
taken it but this could not be heard
of for a moment -

The Translation of the letter brought as
as follows and is an answer to that
which I brought a copy of which appears
at the top of the preceding page

To His Excellency the Governor of Bombay

After compliments

The end of my desire is
to know ever that your Excellency's health
is good; As for me - your friend - I am
very well -

Your honoured letter borne by D^r
Livingstone duly reached me, and all
that you said about him I understood.

I will shew him respect, give him
honour and help him in all his affairs
and that I have already done this I trust
he will tell you

I hope you will let me rest in
your heart, and that you will send
me many letters

[0036]

[30]

If you need anything I shall be glad
and will give it

[a true
copy
DL.]

Your sincere friend

Majid bin Said

-

Dated 2nd Shaul 1282

18 February 1866

2^d March 1866 A Southern dhow came in with slaves and when it was reported to the Sultan he ordered it to be burned and we saw this done from the window of the consulate - but he has very little power over Northern Arabs - He has shewn a little vigour of late - He wished to raise a revenue by a charge of ten per cent on all articles brought into town for sale but this is clearly contrary to treatie[y] which provides that no monopoly shall be permitted and no dues save that of 5 per cent import duty - The French consul bullies him - Their system of dealing with the natives is well expressed by that word - no wonder they cannot gain influence among them - The greatest power they exercise is by lending their flag to slave dhows so that it covers that nefarious traffic -

The stench arising from a mile & a half or two square miles of exposed sea beach which is the general depository of the filth of the town is quite a caution At night it is so gross or crass one might cut out a slice and manure a garden with it - It might be called Stinkibar rather than Zanzibar - No one can long enjoy good health here
[0037]
[31]

On visiting the slave market I found about 300 slaves exposed for sale - The greater part of them come from Lake Nyassa & the Shire - I am so familiar with the peculiar faces and markings or tatooings that I expect them to recognize me - One woman said that she had heard of our passing up Lake Nyassa in a boat but she did not see me - Others came from Chipeta S W of the Lake - all who have grown up seem

ashamed at being hawked about for sale
the teeth are examined - the cloth lifted up to
examine the lower limbs & a stick is thrown
for the slave to bring & thus exhibit his
paces - some are dragged through the crowd
by the hand & the price called out incessantly

Most of the purchasers were Northern
Arabs and Persians - This is the period
when the Sultans people many[y] not carry
slaves coast wise but they simply cannot
for the wind is against them - Many of the
dhows leave for Madagascar & thence come
back to complete their cargoes -

The Arabs are said to treat their slaves
kindly and this also may be said of
native masters - the reason is Master & Slave
partake of the general indolence. But the
lot of the slave does not improve with
the general progress in civilization -
While no great disparity of rank exists
his energies are little tasked But when
society advances - wants multiply -
and to supply these the slave's lot grows
harder - The distance between master & man
increases as the lust of gain is developed
Hence we can hope for no improvement
in the slaves condition unless the master
returns to or remains in Barbarism -
[0038]

[32]

6th March 1866 - Rains have begun now
that the sun is overhead - We expect Penguin
daily to come from Johanna and take
us to the Rovuma - Six of my men had
fever here - It is an unhealthy place -
Few retain health long and considering
the lowness of the island and the absence
of sanitary regulations in the town
it is not to be wondered at - The
Sultan has little power, being only the
successor to the captain of the horde
of Arabs who came down & over-
ran the island & maritime coasts of
the adjacent continent - He is called
only Said or Syed by them - never
Sultan & they can boast of choosing
a new one if he does not suit

them - Some coins were found in digging here which have cufic inscriptions and are some 900 years old - The island is low - the highest parts may not be more than 150 feet above the sea - It is of a coral formation with sandstone conglomerate in which lime is an important ingredient - Most of the plants are African - clove trees - Mangoes & cocoa nut groves give a luxuriant South Sea island look to the whole scenery

We visited an old man today - the richest in Zanzibar He is to give me letters to his friends at Tanganyika and I am trying to get a depot of goods [for] provisions farmed there - So that when I reach it I may not be destitute
[0039]
[33]

18 March 1866 - Have arranged with Koorje a Banian who farms the custom House Revenue here to send a supply of beads, cloth - flour, Tea - coffee & sugar to Ujiji on Lake Tanganyika - The Arab there with whom one of Koorje's people will remain in charge of the goods is called Thani bin Suelim and after delivery to me he will return to Unyembe -

Yesterday we went to take leave of the Sultan and to thank him for all his kindness to me and my men which has indeed been very great - He offered me men to go with me [...] [and] another letter if I wished it - He looks very ill -

I have received very great kindness during my stay from D^r & M^{rs} Seward they have done everything for me in their power - May God Almighty return it all abundantly into their bosoms in the way that he best can - His views of the policy pursued here are the opposite of Pelly's and I have no doubt they are the right ones in fact the only

ones which can be looked back to
with satisfaction or that have probability
of success among a race of Pariah
Arabs

The Penguin came a few days ago
and Lieutenant Garforth in command
agrees to take me down to Rovuma
and land me there - I hire a dhow to
take my animals - seven[ix] camels
three buffaloes - & a calf - 2 mules
and four donkeys - I have 13
sepoys - 10 Johanna men - 9 Nassick
boys - 2 Shupanga men - & 2 Waiyao
[0040]
[34]

19th March 1866 We start this morning
at 10 AM. I trust that the most High
may prosper me in this work granting
me influence in the eyes of the heathen
and helping me to make my intercourse
beneficial to them -

22 March 1866 Reached Rovuma Bay
and anchored about 2 miles from
the mouth of the River in 5 fathoms
I went up the left bank to see if the
gullies which formerly ran into the
bay had altered so as to allow the
camels to cross them - They seemed to
have become shallower - no wind for
the dhow and the man of war towing
her was out of the question - On the
23 - cutter tried to tow the dhow but
without success as a strong tide runs
consistently out of the river at this
season - a squall came up from the
S.E. which would have taken dhow
in but master was on board Penguin
and said he had no large sail - I got
him off to his vessel but wind died
away before we got into the river

24 I went to dhow & there being no
wind I left orders to the captain to go
up right bank should a breeze arise -
Went with M^r Fane - midshipman
up left bank above part already
examined to see if we could lead

the camels along in the water - Near the
point where the river first makes
a little bend to the North we landed
and found three formidable gullies
and jungle so thick with bush - date
palms - twig[ing] bambo and hooked
[0041]
[35]

thorns that men could scarcely get along -
Further inland it was sticky mud thickly
planted over with mangrove roots - gullies
in whose soft banks one sank over
the ankles -No camels could have moved -
and men with extreme difficulty might
struggle through - but we never could have
made an available road - came to a she
Hippopotamus lying in a ditch which did
not cover her - M^r Fane fired into
her head and she was so upset that
she nearly fell backwards in plunging
up the opposite bank - Her calf was
killed and was like sucking pig though
in appearance as large as a full grown
sow -

We then saw that the dhow had a
good breeze and came up along the
right bank and grounded at least a
mile from the spot where the Mangroves
ceased - The hills about 200 feet high
begin about two or three miles above
that, and they looked invitingly green &
cool - Went ~~in~~ from the dhow inland
to see if the mangroves gave way to a
more walkable country - The swamp
covered over thickly [] [with Mangroves] became worse
the farther we receded from the river -
The whole is flooded at high tides and
had we landed all the men would
have been laid off fever ere we
could have attained the higher lands
which on the ~~left~~[right] bank bounds the
line of vision and the first part of which
lies so near - Thought I had better [...] land
on the sand built on the left of Rovuma
Bay and then explore and get
[0042]
[36]

information from the natives none

of whom had as yet come near us.

24th
March
1866

ordered the dhow to come down to the spot next day 24th and went on board the Penguin - Lieutenant Garforth was excessively kind and though this is his best time for cruising in the South most patiently agreed to wait and help me to land -

24th March 1866 - During the night it occurred to me that we should be in a mess of after exploration & information from the natives we could find no path - and when I mentioned this Let^t Garforth suggested that we should proceed to Kilwa - At 5 A M I went up to dhow with M^r Fane and told the Captain that we were going to Kilwa - He was loud in his protestations against this and strongly recommended the port of Mikindany - as quite near to Rovuma - Nyassa, and the country I wished to visit - A Good landing place and the finest port on the Coast - Thither we went and on the same evening landed all our animals - It is only 25 miles N of Rovuma the Penguin then left -

The Rovuma is quite altered from what we first observed of it - It is probable that the freshets form a bank inside the mouth and then they are washed out into the deep bay - and this periodical formation probably has prevented the Arabs from using the Rovuma as a port of shipment - It is not likely that M^r May would have made a mistake of the middle were as shoal as now & make it out 3 fathoms or more
[0043]
[37]

25th March 1866 - Hired a house for 4 dollars

a month and landed all our goods for the dhow - The Bay gives off a narrow channel about 500 yards wide and 200 yards long the middle is deep but the sides are coral reefs and shoal - The deep part seems about one hundred yards wide - Outside in the Bay Mikindany there is no anchorage except on the edge of the reef where Penguin got 7 fathoms but further in it was only two fathoms - the inner bay is called Pemba not Pimba as erroneously printed in the charts of Owen - It is deep and quite sheltered - another of a similar round form lies somewhat to the South - This may be two miles square - The cattle are all very much the worse of being knocked about in the dhow - We began to prepare saddles of a very strong tree called Ntibwe which is also used for making the hooked spear with which hippopotami are killed - The hook is very strong & tough - applied also for twenty carriers and a Bamian engaged to get them as soon as possible - People have no cattle here - are half caste Arabs mostly and quite civil to us -

26 March 1866 - a few of the Nassick boys have the slave spirit pretty strongly - It goes deep est in those who have the darkest skins - Two Gallah men are the most intelligent & hardworking among them - Others skulk or look on work with indifference when others are the actors -

Now that I am on the point of starting on another trip into Africa I feel quite exhilarated When one travels with the specific object in view of ameliorating the condition of the natives every act becomes enobled -

[0044]

[38]

26 -
March
1866

Whether exchanging the customary civilities on arriving at a village - accepting a nights lodging - purchasing food for the party - Asking for

information - or answering polite African enquiries as to our objects in travelling - We begin to spread a knowledge of that people by whose agency their land will yet become enlightened and freed from the slave trade ~~in slaves~~.

The mere animal pleasure of travelling in a wild unexplored country is very great - When on lands of a couple of thousand feet elevation - brisk exercise imparts elasticity to the muscles - Fresh and healthy blood circulates through the brain - [the mind works well -] The eye is clear - the step is firm - and a days exertion always makes the evening's repose thoroughly enjoyable -

We have usually the stimulus of remote chances of danger either from beasts or men - Our sympathies are readily[often] drawn out towards our humble hardy companions by a community of interests - and it may [] [be] of perils which make us all friends - Nothing but the most pitiable puerility would lead any manly heart to make their inferiority a theme for self exultation - However that is often done as if With the vague idea that we can, by magnifying their deficiencies, demonstrate our immaculate perfections.

The effect of travel on a man whose heart is in the right place is that the mind is made more self reliant - It becomes more confident of its own resources - there is greater presence of mind - The body becomes well knit - the muscles of the limbs become as hard as a board and seem to have no fat - The countenance is bronzed, and there is no dyspepsia - Africa is a most wonderful country for appetite
[0045]
[39]

It is only when one gloats over marrow bones or Elephants feet that indigestion is possible - No doubt, much toil is involved, and fatigue of which travellers in the more temperate climes can form but a faint conception, but the sweat of one's brow is no longer a curse when one works for God - It proves a tonic to the system and is actually a blessing - No one can truly appreciate the charm of repose unless he has undergone severe exertion -

27 March-
1866

The point of land which on the North side of the entrance to the harbour narrows it ~~the~~ entrance to about 300 yards is alone called Pemba - The other parts have different names looking Northwards from the point the first hundred yards has ninety house of wattle & daub and square - a ruin [] [a mosque] has been built of lime & coral - The whole point is coral, and the soil is red & covered over with dense Tropical vegetation in which the Baobab is conspicuous - Dhows at present come in with ease by the Easterly wind which blows in the evening and leave next morning the land wind taking them out.

While the camels & other animals are getting over their fatigues and bad bruises we are making camels saddles, and repairing those of the mules & buffaloes - Oysters abound on all the rocks, and on the trees over which the tide flows - They are small but much relished by the people

The Arabs here are a wretched lot physically - thin, washed out creatures - many with bleared eyes probably from the venereal - D^r Ord of H. M. Wasp told me that from the numbers who consulted him for syphilitic affections at Johanna he did not believe that there was a man free of it in the town - & D^r Seward told me that he found respectable men at Zanzibar so often caught it that he refused to treat them - It was disgusting to find married men such whore followers
[0046]
[40]

27
March
1866

In reading the remarks of those gentlemen who assume to themselves the credit of being

guided by the rules and light of the "higher criticism" it always strikes me as remarkable that they should so unrelentingly decide on cutting out versess - chapters - & even books from the sacred record - Because the Divine Being has employed men as the vehicles or channels of His truth and some of the personalities of the agents have of necessity clung to his word - that surely is no reason why the portions in which their human element gives a tinge should be expunged - for nothing can be produced by unaided man in the remotest degree equal even to those suspected portions If the higher criticism could only give us some chapters - if not an entire book equal to Genesis we might bear with their idea - [If] ~~and~~ what has been produced by [] [mere] man of old could be reproduced in our day & it would give plausibility to their theories but not a page has even been produced with the ring of the genuine metal - How "wersh" the apocraphyphal books read after the noble productions of Moses and Samuel - David & Isaiah-

The circumstance that Moses said to the Israelites, the land shall spue you out as it spued out the nations that were before you is considered conclusive evidence that the passage was written after the Jews entered the promised land - though I try to be as fair and liberal towards the critics as possible, I cannot see it as they do - this probably is because I cannot view the words as those of unaided man - They were virtually spued out as soon he decreed it with whom one day is as a thousand years, and a thousand years as one day
[0047]
[41]

29-30
March
1866

This harbour has somewhat the shape of a bent bow [] [or spade on a playing card.] the shaft of the arrow being the entrance in - The passage in is very deep but

[Drawing of a bow and arrow.] not more than 100 yards wide - It goes in nearly S - W. in direction and inside it is deep and quite secure and protected from all winds - the lands Westward rise at once to about 200 feet and John a hill is the land mark by which it is best known in coming along the coast - so say the Arabs - The people have no cattle but say there are no Tsetse - They say that they have not been long here i- e- under the present system - but a ruin on the Northern Peninsula or Jaro of the entrance built of stone and line arab fashion [and others on the North West] shews that the place has been known & used of old - The adjacent country has large game at different water pools, and as the whole country is somewhat elevated it probably is healthy - There is very little mangrove but another enclosed piece of water to the South of this probably has more - The language of the people here is Swaheli - The people trade a little in gum copal & orchilla weed- An agent of the Zanzibar custom house presides over the customs which are very small - A sirkar acknowledging the Sultan is the chief authority - but they people are little superior to the natives whom they have displaced - the Sirkar has been very civil to me - and gives me two guides to go on to Ndonde - but no carriers can be hired - Water is found in wells in the coral rock which underlies the whole place -
[0048]
[42]

4 April 1866 When about to start from Pemba at the entrance to the other side of the bay our buffalo gored a donkey so badly he had to be shot - cut off tips of offenders horns on the principle of "locking the stable door when the steed is stolen" and marched - came on level spots destitute of vegetation and hard on surface but a deposit of water below allowed camels to sink up to their bodies through the crust - Hauled them out and got along to Sirkar's House which is built of coral & lime - Hamesh was profuse in his professions of desire to serve but

gave a shabby hut which let in rain and
wind - I slept one night in it and it was un-
bearable so I asked Sirkar to allow me to
sleep in his court room where many
of the sepoy were - consented & when I went
refused - they being an excitable nervous
Arab took fright - got all his men amounting
to about fifteen with matchlocks mustered -
ran off saying he was going to kill a lion
came back shook hands nervously with
me - saying it was a man who would
not obey him - "It was not you" - Our goods
were all out in the street bound on the
pack saddles so at night we took the ordinary
precaution of setting a gaurd - This excited
our Sirkar and at night all his men were
again mustered with matches lighted - took
no notice of him and after he had spent a
great deal of talk which we could hear he
called Musa and asked what I meant -
the explanations of Musa had the effect of
sending him to bed and in the morning
when I learned how much I had most
unintentionally disturbed him I told him

[0049]

[43]

5th April

1866

that I was sorry but it did not occur to me to
tell him about an ordinary precaution
against thieves - He thought he had given me a
crushing reply when he said with vehemence
"But there are no thieves here" - I did not know
till afterwards that he and others had doing[ne] me an
ill turn in saying that no carriers could be
hired from the independent tribes adjacent
they are low coast Arabs three quarters African
and as usual possessing the bad without the
good qualities of both parents - Many of them
came and begged brandy and laughed when they
remarked that they could drink it in secret but
not openly - They have not however introduced it
as an article of trade as we christians have done
on the West Coast -

6th

We made a short march round to the South West side of the lake - and spent the night at a village in that direction - there are six villages dotted round the inner harbour, and the population may amount to 250 or 300 souls = Coast Arabs - and their slaves two Banians had come for trade - The Southern portion of the harbour is deep - from 10 to 14 fathoms but the North Western part is shoal & rocky - very little is done in the way of trade - some sorghum - sem sem seed - gum copal & orchilla weed constitute the commerce of the part -

7th

Went about South from Kindany with a Somalie guide named Ben Ali or Bon Ali a good looking obliging man who was to get 20 dollars to take us up to Ngomano - our path lay in a valley with well wooded heights on each side - the grass towered over our heads and gave the sensation of smothering - the sun beat down on our heads very hot & there was not a breath of air stirring - not understanding camels I had to trust to
[0050]
[44]

7 April
1866

Sepoys who overloaded them and before we had accomplished our march of about seven miles they were knocked up -

8th

We spent this Sunday at a village called Nyañgedi Here on the evening seventh April our buffaloes and camels were first bitten by the

Tsetse - We had passed through some pieces of dense jungle which through no obstruction to foot passengers but rather an agreeable shade had to be cut for the tall camels - We found the Makonde of this village glad to engage themselves by the day either as wood cutters or carriers - We had left many things with the Sirkar from an idea that no carriers could be procured - I now lightened the camels, and had a party of wood cutters to heighten and widen the path in the dense jungle into which we now penetrated - Every now and then we emerged on open spaces where the Makonde have cleared gardens for sorghum - maize and cassava - The people very much more taken up with the camels & buffaloes than with me - They are all independent of each other and no paramount chief exists - Their foreheads may be called compact - narrow & rather low - the alae nasi expanded latterally lips full not excessively thick - limbs & body well formed - hands & feet small - colour dark and light brown - height middle size & bearing independent -

10th

We reached a village called Nuri Lat - 10° 23' 14"S
Many of the men had touches of fever - gave medicine to eleven of them and next morning all were better - food is abundant & cheap
Our course is nearly South and in "Wadys" from which following the trade road we often ascend the heights and then from the villages which all on the higher land
[0051]
[45]

we descend to another on the same Wady - no running water seen - people depend on wells for a supply

1866
11th April

At Tandahara we were still ascending as we went South - soil very fertile with a good admixture of sand in it but no rocks visible very heavy crops of maize & sorghum are raised - Cassava bushes seven feet in height the bamboos are cleared off - spread over the space to be cultivated and burned to serve as manure - Iron very scarce for many of the men appear with wooden spears - they find none here but in some spots where an ooze issued from the soil iron rust appeared At each of the villages where we spent a night we presented a fathom of calico and the headman always gave a fowl or two and a basket of rice or maize - The Makonde dialect is quite different from Swaheli but from their intercourse with the coast Arabs many of the people here have acquired a knowledge of Swaheli -

12th

On starting we found the jungle so dense that the people thought that "there was no cutting it" & continued upwards of [---][three] miles - the trees not large but so closely planted together that a great deal of labour was required to widen & heighten the path - Where bamboos prevail they have starved out the woody trees - the reason why the trees are not large is because all the spaces we passed over were formerly garden ground when the Makonde had not been thinned by the slave trade - as soon as a garden is deserted a thick crop of trees of the same sorts as those formerly cut down springs up - and here the process of woody trees starving out their fellows and occupying the land without dense scrub below has not had time to work itself out. Many are mere poles - and
[0052]
[46]

so intertwined with climbers as to present the appearance of a ship's ropes & cables shaken in among them - many have woody stems as thick as an eleven inch howser - One species may be likened to the scabbard of a dragoon's sword but along the middle of the flat side runs a ridge from which springs up ever few inches a bunch of inch long straight

sharp thorns - It hangs straight For a couple
of yards but as if it could not give its thorns
a fair chance of mischief it suddenly bends on
itself and all its cruel points are now at right
angles to what they were before - Darwin's observations
shew a great deal of what looks like instinct
in these climbers - this species [Drawing of a creeper with thorns.] seems to be
eager on mischief its tangled
limbs hang out ready to inflict injury on
all passers by - another climber is
so tough it is not to be broken by the fingers
another appears at its root as a young
tree but it has the straggling habits of its
class as may be seen by its cords stretched
some fifty or sixty feet off - It is often 2
inches in diameter - you cut it through at
one part and find it reappear 40 yards off
as if another plant

Another climber is like the leaf of an aloe
but convoluted as strangely as shavings from
the plane of a carpenter - It is dark green in
colour and when its bark is taken off it is
beautifully str[...]-[ia]ted beneath lighter & darker
green like the rings of growth on wood
still another is a thin string with a succession
of [...]-[large] knobs - & another has its bark finished
up all round at intervals so as to present
a great many cutting edges - the common
one need scarcely be mentioned in which
[0053]
[47]

all along its length are strong bent hooks all
placed in the way that will hold one if it can
but grapple with him for that is common
and not like those mentioned which seem to
be stragglers from the carboniferous period
of geologists when Pachydermata wriggled among
tangled masses worse than these unscathed - We
employed about 10 jolly young Makonde to
deal with these prehistoric plants in their
own way - They are accustomed to clearing
spaces for gardens and went at the work with
a will using tomahawks well adapted for
the work [Drawing of a tomahawk.] They whittled away right
manfully using an axe [Drawing of an axe.] when any trees
had to be cut - their pay arranged before
hand was to be one yard of calico per day -
This is not much seeing we are still so
near the sea coast - Climbers & young trees

melted before them like a cloud before the Sun
Many more would have worked than we
employed but we used the precaution of
taking the names of those engaged - The tall men
became exhausted soonest while the shorter
men worked vigorously still - but a couple
of days hard work seem to tell on the best of
them - It is doubtful if any but meat eating
people can stand long continued labour
without exhaustion - the Chinese may be
an exception - Here the Makonde have
rarely the chance of a good feed of meat
It is only when one of them is fortunate
enough to spear a wild hog or an antelope
When a fowl is eaten they get but a taste of
it with their porridge - When French Navvies
were first employed they could not do a
tithe of the work of our English ones - but when
the French were fed in the same style as the English
[0054]
[48]

13th
April
1866

they performed equally well

We now began to descend the Northern
slope down to the Rovuma and a glimpse
could occasionally be obtained of the
country - It seemed covered with great
masses of dark green forest but the
undulations occasionally looked like
hills and here and there a sterculia had
put on yellow foliage in anticipation of
the coming winter - More frequently [...] [our]
vision was circumscribed to a few
yards till our merry wood cutters made
for us the pleasant scene of a long
vista fit for camels to pass - As a whole
the jungle would have made the authors of the
natty little hints to travellers smile at their
own productions - good enough perhaps
where one has an open country with trees
hills &c of which to take bearings - estimate
distances - see that one point is on the same
latitude another on the same longitude with
such another and all to be laid down fair

and square with protractor - compass - but
so long as we remained within the vegetation
that is fed by the moisture from the Indian
ocean - the steamy - smothering air, and dank rank
luxuriant vegetation made me feel like it
struggling for existence, and no more
capable of taking bearings than if I had been
in a hogshead & observing through the bunghole -

An old head [] [Monijiñko] man presented a goat - Asked
if Sepoys wished to cut its throat - The Johannese
being of a different sect of Mahometans wanted
to cut it in some other way than their Indian
coreligionists - then ensued a fierce dispute
as to who was of the right sort of Moslem
It was interesting to see that not christians
[0055]
[49]

13th April
1866

alone but other nations feel keenly on religious
subjects Saw rocks of grey sandstone like
that which overlies coal and the Rovuma in the
distance - Didi name of a village whose headman
Chombokea [~~with but one foot~~] is said to be a doctor - All the head
men pretend or are really doctors - One Fundindouba [came after me for medicine for himself
however -]

14th

We succeeded in reaching the Rovuma
when some very red cliffs appear on the
opposite heights - and close by where it is
marked on the map that the Pioneer turned

15th

in 1861 - Here we rested on Sunday 15th

Our course now lay westwards along
the side of that ragged outline of table land which

we had formerly seen from the river as
flanking both sides - There it appeared
a range of hills shutting in Rovuma - Here
we had spurs putting out towards the River
and valleys retiring from a mile to three
miles inland - Sometimes we would round
them sometimes rose over and descended
their western sides and a great deal of
wood cutting was required - the path is not
straight but from one village to another
however out of the straight W- S. W of the
true course it may be - We came per-
petually on gardens - and remarked
that rice was sown among the other grain
There must be a good deal of moisture
at other times to admit of this succeeding
At present, the crops were suffering for
want of rain - We could purchase plenty of rice
for the Sepoys and well it was so for the supply
which was to last till we arrived at Ngomano
was finished on the 13th An old doctor with our

17

food awaiting presented me with two large bags
of rice unhusked & his wife husked it for us -
[0056]
[50]

17th

April

1866

Not being acquainted with camels and my
other men being equally ignorant of their
management I had to leave them in the hands
of the Sepoys - I ordered them to bring as little
luggage is possible and the Havildar assured
me that two buffaloes were amply sufficient
to carry all ~~can~~[they] would bring - I now
find that they have more that full loads
for two buffaloes - two mules and two
donkeys but when these animals fall
down under the loads they assure me with
so much positiveness that they are not over

loaded that I have to be silent or only as I
have several times done express the opinion
that they would kill these animals - This
observation on my part leads them to
hide their things in the packs of the camels
which too are overburdened - I fear that
my experiment with the Tsetse will be
vitiated but no symptoms yet occur
in any of those bitten except weariness,
The Sun is very sharp - it scorches - nearly
all sepoys had fever but it is easily cured -
they never required to stop marching and
we cannot make over four or five
miles a day which movement aids in
the cure - In all cases of fever removal
from the spot of attack should be made -
After the fever by the Sepoys the Nassick
boys took their turn along with the Johannese

18th

Bon Ali misled us away up to the
North in spite of my protest when we
turned in that direction - He declared that was
the proper path - We had much wood
cutting and found that our course that
day & next were to visit & return from
one of his wives - a comely Makonde
[0057]
[51]

woman - He brought her to call on me and I had
to be polite to the lady though we lost a day by the
zigzag - This is one way by which the Arabs
gain influence - a great many very light coloured
people are strewn among the Makonde but only one
of these had the Arab hair - On asking Ali whether
any attempts had been made by Arabs to convert
those with whom the Arabs enter into such intimate
relationships he replied that the Makonde had no
idea of a Deity - No one could teach them though
Makonde slaves when taken to the coast & elsewhere
were made Mahometans - Since the slave trade was
introduced the Makonde have much diminished
in numbers and one village makes war upon
another and kidnaps, but no religious teaching
has been attempted - the Arabs come down to the
native ways and make no attempts to raise the
natives to theirs - It is better that it is so for the
coast Arab's manners and morals would be

no improvement on the pagan African -

19th April
1865

We were led up over a talus again and on to the level of the plateau where the evaporation is greater than in the valley - tasted water for the first time this journey of an agreeable coldness People especially women very nude and men very eager to be employed as wood cutters - Very merry at it every now & then one raises a cheerful shout in which all join - I suppose they are urged on by a desire to please their wives with a little clothing The higher up the Rovuma we ascend the people are more and more tattooed on the face & and on all parts of the body - The teeth filed to points and huge lip rings in the women some few Mabiha men from the South side of the river have lip rings too -

20th

A Johanna man allowed camels to trespass on destroy a man's tobacco patch - The owner would not allow us
[0058]
[52]

20th
April
1866

After this to pass through his rice field in which the route lay - I examined the damage and made the Johanna man pay a yard of calico for it which set matters all right -

Tsetse biting buffaloes again - Elephants Hippopotami and pigs are the only game here but we see none - The Tsetse feed on them In the low meadow land from one to three

miles broad which lies along both banks we
have brackish pools - one a large one which
we passed is called Nrongwe had much fish
and salt are got from it -

21st

After a great deal of cutting we reached the
valley of Mehambwe to spend Sunday all
glad that it has come round again - Here
some men came to our camp from
Ndonde who report that an invasion of
Mazitu had three months ago swept away
all the food out of the country and they
are now obliged to send in all directions
for [...] [pro]visions - When saluting they catch
each other's hands and say Ai! Ai! But
the general mode introduced probably by the
Arabs is to take hold of the right hand and say
Marhaba (welcome)

A wall eyed ill looking fellow who helped to
urge on the attack in our first visit
and the man to whom I gave cloth to
prevent collision came about us dis-
guised in a jacket - I knew him well
but said nothing to him -

23^d

When we marched this morning we
passed the spot where an animal had
been burned in the [...] [fire] - on enquiry
I found that it is the custom when a
leopard is killed to take off the skin and
consume the carcass thus because the
Makonde do not eat it - the reason
[0059]
[53]

23 April
1866

they gave for not eating flesh which is freely eaten by other tribes is "that the leopard eats men" this shews the opposite of an inclination to cannibalism

All the rocks we had seen shewed that the plateau consists of grey sandstone capped by a ferruginous sandy conglomerate We now came to blocks of silicified wood lying on the surface - These are so like recent wood that no one who has not handled it would conceive it to be stone & not wood - The outer surface preserves the grain or woody fibre the inner is generally silica

Buffaloes bitten by Tsetse again - shew no bad effects from it - One mule is dull and out of health - thought that this might be the effect of the bite till I found that his back was so strained that he could not stoop to drink and could eat only the tops of the grasses - An ox would have been ill in two days after the biting on the 7th

A carrier stole a shirt and went off unsuspected - When the loss was ascertained the man's companions went off with Ben Ali by night - got him in his hut collected the headmen of the village who fined him about four times the value of what had been stolen - They came back in the morning without seeming to think that they had done aught to be commended this was the only case of theft we had noticed and it [] [the treatment] shews a natural sense of justice

[...]

[0060]

[54]

24th

April

1866

We had showers occasionally but at night all the men were under cover of screens - the fevers were speedily cured - no day was

lost by sickness but we could not march
more than a few miles owing to the slowness
of the Sepoys - They are a heavy drag on us &
of no possible use except acting as sentries
at night

When in the way between Kindany and
Rovuma I observed a plant here called
Mandare the root of which is in taste &
appearance like a waxy potato - I saw it
once before at the falls of below
the Barotse valley in the middle of the Continent
It had been brought there by an emigrant
who led out the water irrigation and
it still maintained its place in the soil
Would this not prove valuable in the soil
of India? I find that it is not cultivated
further up the country of the Makonde
but I shall get Ali to secure some for
Bombay -

25th

A serpent bit Jack our dog above the eye
Chuma saw it and set up a loud laugh at
the terror shewn by the dog - The upper eyelid
swelled very much but no other symptoms
appeared - next day all swelling was gone
The serpent was either harmless or the quantity
of poison injected very small - The pace
of the camels is distressingly slow and
it suits the Sepoys to make it still slower
than natural by sitting down to smoke &
eat - Grass very high and ground under it
damp and steamy

26th

On the 25th we reached Narri and resolved
to wait next and buy food as it is not
so plentiful in front - people eager traders

[0061]

[55]

26th

April

1866

in meal fowls eggs & honey - women very rude

Yesterday I caught a Sepoy Pando belabouring a camel with a big stick as thick as any part of his arm - the path being narrow it could not get out of his way - shouted to him to desist. He did not know I was in sight - Today the effect of the bad usage was seen in the animal being quite unable to move its leg - Inflammation had set up in the hip joint. I am afraid that several bruises which have festered on the camels and were to me unaccountable have been wilfully bestowed this same Pando & another left Zanzibar drunk - He then stole a pair of socks from me and has otherwise been perfectly useless - a pimple on his leg was an excuse for doing nothing for many days - We had to leave this camel at Narri under charge of the headman

The hills on the North now retired out of our sight. A gap in the Southern plateau gives passage to a small river which arises in a lakelet of some size eight or ten miles inland - The river and Lakelet are called Nañgadi - The Lakelet is so broad that men cannot be distinguished even by the keen eyes of the natives on the other side - It is very deep and abounds in large fish - The people are Mabiha - a few miles above this gap the southern highland falls away and there are lakelets on marshes also abounding in fish - An uninhabited space next succeeds and then we have the Matambwe country which extends up to Ngomano - the Matambwe seem to be a branch of the Makonde and a very large one - The country extends a long way south - and is well stocked with elephants and gum copal trees

[0062]

[56]

Their language is slightly different from that of the Makonde but they understand each other The Matambwe women are according to Ali very dark but very comely. Though they do wear the lip ring. They carry their ivory gum copal and slaves to Ibo or Wibo

29th April
1866

We spend Sunday 29th on banks of the
Rovuma at a village called Nachuchu
nearly opposite Konayumba the first of the Matambwe
whose chief is called Kimbembe - Alidraws a
very dark picture of the Makonde - He says they
know nothing of a Duty - They pray to their mothers
when in distress or dying - know nothing of a future
state nor have they any religion except a belief in
medicine and every headman is a doctor - No
Arab has ever tried to convert them but occasionally
a slave taken to the coast has been circumcised in
order to be clean and some of them pray - says
they know not the ordeal or muavi - The
Nassick boys failed me when I tried to com
municate some knowledge through them [they] say
that they do not understand Makonde language
though some told me that they came from
Ndonde's which is the head quarters of the Makonde
Ali says that the Makonde blame witches for
disease and death - And one of a village dies
the whole population departs saying that is a
bad spot - They are said to have been notorious
for fines but an awe has come over them
and no complaints have been made though
our animals in passing the gardens have broken
a good deal of corn - Ali says they fear the English -
[An] answer to my prayer for influence on the minds
of the heathen - I regret that I cannot speak to them
that good of his name which I ought

I went with the Makonde to see a specimen
of the gum copal tree in the vicinity of this
[0063]
[57]

29th
April
1866

village - The leaves are in pairs like the
glossy green with the veins a little raised on both face

and back - The smaller branches diverge from same point - The fruit of which we saw the shells seems [Drawing of the nut.] to be a nut a little larger than this - some animal had in eating cut them through thus- the bark of the tree is light ashy in colour - the gum was oozing from the bark at wounded places - and it drops on the ground from the branches - in this process the insects are probably imbedded - the people dig in the vicinity of Modern trees in the belief that the more ancient trees which dropped their gum before it became an article of commerce must have stood there - "In digging none may be found on one day but God (Mungu) may give it to us on the next" - to this all the Makonde present assented, and shewed me though the Arab idea was that they had no knowledge of a supreme being No consciousness of his existence was present in their minds - the Makonde get the gum in large quantities - This attracts the coast Arabs who remain a long time in the country purchasing it - *Hernia humoralis* abounds it is ascribed to beer drinking

Many ulcers burst forth on camels - some seem old dhow bruises - They come back from feeding bleeding in a way that no rubbing against a tree would account for - I am sorry to suspect foul play - the buffaloes and mules are badly used - but I cannot be always near to prevent it -

Bang is not smoked but tobacco is - people have no sheep or goats - only fowls, pigeons, and muscovy ducks are seen - Honey very cheap - a good large pot of about a gallon with four fowls was given for 2 yards of calico - buffaloes again bitten by Tsetse
[0064]
[58]

30th
April
1866

and by another fly exactly like the house fly but having a straight hard proboscis instead of a soft one - other large flies make the blood run - the tsetse does not disturb the buffaloes but these other and smaller

flies do - the Tsetse seems to like the camel
best - these they are gorged with blood - they
dont seem to care for the mules
and donkeys

1st May
1866

We now came along through a country
comparatively free of wood - We could
move on without perpetual cutting &
clearing - It is beautiful to get a good
glimpse out on the surrounding scenery -
though it still seems nearly all covered
with great masses of umbrageous foliage
mostly of a dark green colour - Most
of the individual trees posses dark glossy
leaves like laurel. We passed a gigantic
specimen of the Kumbe or gum copal
tree - Kumba means to dig -. Changkumb
or things dug is the name of the gum
the Arabs call it Sandarusē - Did the people
give the name Kumbe to the tree after
the value of the gum became known
to them - The Malole from the fine
grained wood of which all the bows
are made had shed its fruit on the
ground, the fruit looks inviting to the
eye - an oblong peach looking thing
with a number of seeds inside but
it is eaten by maggots only -

When we came to Ntande village we
found it enclosed in a strong stockade
from a fear of attack by Mabiha who
come across the river and steal their
women when going to draw water - this is
[0065]
[59]

for the Iboe market - they offered to pull
down their stockade and let us in if we
would remain overnight but we declined
Before reaching Ntande we passed the
ruins of two villages - the owners were the
attacking party when we ascended the Rovuma
in 1862 - I have still the old sail with four
bullet holes through it which they fired after
we had given cloth and got assurances of

friendship - the father and son of this village
were the two men seen by the 2^d boat after
preparing to shoot - the fire of the 2^d boat
struck the father on the chin and the son on
the head - It may have been for the best
that the English are known as people who
can hit hard when unjustly attacked as
as we on this occasion were. Never
was murderous assault more unjustly made
or unprovoked - They had left their villages
and gone up over the highlands away
from the river their women came to look at us -

May
66

Mountains again approach us and we
pass one which was noticed in our first
ascent as like a table mountain - It is 600 or 800
feet high[Drawing of the table mountain.] and called Liparu - It is the plateau
now become mountainous - A perennial stream
comes down from its western base and forms a lagoon in the meadow land which flanks the
Rovuma - the trees which love these perpetual
streams spread their roots all over the surface
of the boggy banks & form a firm surface
but at spots one may sink a yard deep
We had to fill up these deep ditches with branches
and leaves - unload the animals & lead them
across - spent night on the banks of the
Liparu and then proceeded on our way -
[0066]
[60]

3 May
1866

We rested in a Makoa village the head
of which was an old woman - the
Makoa or Makoane are known by
a half moon figure on their foreheads
or elsewhere - our poodle dog Chitani
chased the dogs of this village with
unrelenting fury - His fierce looks
inspired terror among the wretched

pariah dogs of a yellow & white colour
and those looks were entirely owing
to it being difficult to distinguish at
which end his head or tail lay - He
enjoyed the chase of the yelping curs
immensely - and if one of them had
turned he would have bolted the other
way

A motherly looking woman came for
ward and offered me some meal -
this was when we were in the act of
departing - others had given food to the
men and no return had been made
I told her to send it on by her husband
and I would purchase it - It would have
been better to have accepted it. some
give merely out of kindly feeling & with
no prospect of a return

Many of the Makoa men have their
faces thickly tattooed in double raised
lines of about half an inch in length
[Drawing of the lined tattoos.] after the incisions are made
charcoal is rubbed in and the flesh
pressed out so that all the cuts are raised
above the level of the surface - It gives
them rather a hideous look and a good
deal of that fierceness which our
Kings and other [...] of old put on
when having their portraits taken
[0067]
[61]

4th
May
1866

The stream embowered in perpetual shade
and over spread with the roots of of water loving
broad leaved trees we found to be called Nkonya
the spot of our encampment was an island
formed by a branch of it parting & reentering
it again - The owner had used it for rice

Buffaloes bitten again by the Tsetse on 2^d and
also today From the bites of other flies which
look much more formidable than tsetse blood

of arterial colour flows down - This symptom
I never saw before but when we slaughtered
an ox which had been tsetse bitten we obser-
-ved that the blood had the arterial hue - The
cow has inflammation of one eye and a
swelling on the right lumbar portion of the pelvis
The grey buffalo has been sick but this
I attributed to unmerciful loading - His back is
hurt -The camels do not seem to feel the
fly though they get weaker from the horrid
running sores upon them & hard work -
No symptoms of Tsetse in Mules r donkey
but one mule has had his shoulder sprained
and he cannot stoop to eat or drink

We saw the last of the flanking range
on the North - the country in front is plain
with a few detached granitic peaks shot
up - The Makoa in large numbers live
at the end of the range in a place called
Nyuchi -At Nyamba a village where
we spent the night of the 5th was a doctor

5th

and rain maker - she presented a large
basket of Soroko or as they called it in
India "Mung" and a fowl she is tall &
well made with fine limbs and feet
she was profusely tatooed all over - Even
hips and buttocks had their elaborate
markings - no shame is felt in exposing these parts.
[0068]
[62]

5th May
1866

a good deal of salt is made by lixiviation
of the soil and evaporating by fire
One head woman had a tame Khanga
tore or tufted guinea fowl with bluish
instead of white spots

In passing along westwards after

leaving the end of the range we came first
of all on sandstone hardened by fire
Then granitic masses as if that had been
contained the igneous agency of partial
metamorphosis - It had also lifted up the
sandstone so as to cause a dip to the East
then the syenite or granite seemed as
if it had been melted for it was all in
striae which striae as they do elsewhere run
East and West - With the change in
Geological structure we have a different
vegetation - Instead of the laurel leaved
trees of various kinds we have African
ebonies - acacias & mimosae - the grass
is shorter and more sparse and we
can move along without wood cutting
We were now opposite a hill on the
South called Simba a lion from its
supposed resemblance to that animal
A large Mabiha population live there
and make raids occasionally over
to this side for slaves

Tsetse again: animals look drowsy -
cows eye dimmed - when punctured
skin emits a stream of scarlet blood

6th

People seem intelligent and respectful
At service a man began to talk but
when I said "Kusoma mungu" to pray
to God he desisted - It [would] be interesting to
know what the ideas of these men are
and ascertain what they have gained
[0069]
[63]

in their communings with nature during the
ages past. They do not give the idea of that
boisterous wickedness & disregard of life which
we read of in our own dark ages, but I have no
one to translate - I can understand much of what
is said on common topics chiefly from knowing
other dialects

th

May

866

A camel died during night and the grey buffalo in convulsions this morning - The cruelty of these sepoys vitiates my experiment and I quite expect many camels - one buffalo and one mule to die yet - they sit down and smoke and eat leaving the animals loaded in the sun - If I am not with them it is a constant dawdling - They are evidently unwilling to exert themselves - They cannot carry their belts and bags and their powers of eating and vomiting are a caution - The Makonde villages are remarkably clean but no sooner do we pass a night in one than the fellows soil all about it - The climate does give a sharp appetite but these Sepoys indulge it till relieved by vomiting & purging - They breakfast then an hour afterwards they are sitting eating the pocketfuls of corn [^] [maize] the have [^] [stolen &] brought for the purpose - I have to go ahead, otherwise we may be misled into a zigzag course to see Ali's friends, and if I remain behind to keep the Sepoys on the move, it deprives me of all the pleasure of travelling - We have not averaged 4 miles a day in a straight line yet the animals have often been kept in the sun for eight hours at a stretch - When we get up at 4 AM - we cannot get underweight before eight - Sepoys are a mistake

[0070]

[64]

7th May

1866

-We are now opposite a mountain called Nabungala which resembles from the North East an Elephant lying down Another camel a very good one died in the way - shiverings & convulsions are not at all like what we observed

in horses and oxen killed by Tsetse but
such may be the cause however
The only symptom pointing to the
Tsetse is the arterial looking blood
but we never saw it ooze from
the skin after the bite of the gad fly as
now

8th May

We arrived at a village called [^] [or Liponde] Iponde
which lies opposite a granite hill on the
other side of the river where we spent a
night on our boat trip - It is called
Nakapuri. rather oddly for the words are
not Makonde but Sichuana - goat's horn
from the masses jutting out from the rest
of the mass - I left the Havildar Sepoys
and Nassick boys here in order to make
a forced march forward where
no food is to be had and send either to the South
or westwards for supplies so that after
they have rested the animals & themselves
five days they may come - one mule
very ill - one buffalo drowsy & exhausted
one camel a mere skeleton from bad
sores - another with an enormous hole
at the point of the pelvis which sticks out
at the side - I suspect that this was made
maliciously for he came from the field bleeding profusely - no tree would
have perforated in a round hole in
this way. I take all the goods and
leave only the Sepoys' luggage which
is enough for all the animals now -
[0071]
[65]

th May
1866

I went on with the Johanna men and 24
carriers. It was a pleasure to get away from the
sepoys and Nassick boys - The two combined to
overload the animals - I told them repeatedly

that they would kill them, but no sooner had I adjusted the burdens, and turned my back than they put on all their things - sneaking deception is so dear to these Nassick boys I suspect they have been sold out of their own countries for crimes - It was so unpleasant for me to be scolding them, and then find them with their inveterate low cunning depositing their things slyly under the goods, that I gave up speaking not only did they not carry their own beds or blanket but they accumulated food & loaded the beasts with that - one boy had a bag of maize stowed on the mule and it fell down under this addition - He was foolish enough to let out what the others probably thought for he refused point blank to do the small modicum of work I could get out of them namely to lead a mule or a buffalo - This implied nothing but walking before it for they never drew the beast aside on coming to a stump or tree but let its burden shove it aside and of course strain his muscles. As he shouted out his determination to do nothing and growled out in addition something about the crime I had been guilty of in bringing them into this wild country I applied a stick vigorously to a part of his body where no bones are likely to be broken till he came to his senses - on the first gentle application he said "You may take your gun and shoot me I'll do nothing" - This shewed me that a gentle chastisement would not do and I gave at him in earnest till he was satisfied he had made a mistake in ringleading

[0072]
[66]

It was however such continual vexation to contend with the sneaking slave spirit that I gave up annoying myself by seeing matters, though I felt certain that the animals would all be killed - We

10th
May
1866 -

did at least eight miles pleasantly well and slept at Moeda a village - Rocks still syenite - passed a valley with

the large athorny acacias of which canoes
are often made - and a Euphorbaceous
tree with seed vessels as large as Mandarin
oranges with three seeds inside - We
were now in a country which in
addition to the Mazite invasion was
suffering from one of those inexplicable
droughts to which limited and sometimes
large portions of this country are subject
It had not been nearly so severe a[on] the
opposite or south side and hither too
the Mazite had not penetrated - Rust,
which plagued us nearer the coast is
now not observed - the grass is all
crisp & yellow - many of the plants
dead and many leaves fallen off the
trees as if winter had begun - Many
leaves are also discoloured - the ground
is covered with open forest with
here and there thick jungle on the
banks of streams - All the rivulets
we have passed are mere mounttain
torrents filled with sand in which the people dig for water -

We passed the spot where an Arab
called Birkal was asked payment
for leave to pass - After two and a
half days parley he fought killed two
Makonde & mortally wounded a headman
[0073]
[67]

which settled the matter - no fresh demand has
been made - Ali's brother also resisted the
same sort of demand - fought several times
or until three Makonde and two of his people
were killed - They then made peace and no
other exactions have been made

11th May
1866

We now found a difficulty in getting our
carriers on account of exhaustion
from want of food. In going up a sand
stream called Nyelle we saw that all moist
spots had been planted with maize & beans
so the loss caused by the Mazite who swept
the land like a cloud of locusts will not

be attended by much actual starvation - We met a runaway woman - she was seized by Ali and it was plain that he expected a reward for his pains - He thought she was a slave but a quarter of a mile off was the village she had left and it being doubtful if she were a runaway at all the would be fugitive slave capture turned out a failure

12th

About 4' EW.E of Matawatawa or Nyamatolole our former turning point.

13th

We halted at a village at Matawatawa a pleasant looking lady with her[...] face profusely tatooed came forward with a bunch of sweet reed or Sorghum saccharatum and laid it at my feet saying - "I met you here before" pointing to the spot at[on] the river where we turned - I remember her coming then and asking the boat to wait while she went to bring us a basket of food - I think it was given to Chiko and no return made - It is sheer kindness that prompts them sometimes - Though occasionally people do make presents with a view of getting a larger one in return it is pleasant to find it not always so -
[0074]
[68]

13th

May
1866

She had a quiet dignified manner both in talking and walking - I now gave her a small looking glass - and she went and brought me her only fowl and a

basket of cucumber seeds from which
oil is made - from the amount of oily
matter they contain they are nutritious
when roasted and eaten as nuts - if[~~she~~]
made an apology saying ~~it was~~[they were] hungry
times at present - I gave her a cloth
and so parted with Kanañgone or
as her name may be spelled Kanañone
Carriers very useless from hunger
and we could buy anything for them
country all dried up & covered sparsely
with mimosas & thorny acacias

14th

Could not get the carriers on more
than an hour and three quarters - men
tire very soon on empty stomachs
We had reached the village of Hassane
opposite to a conical hill named Chisulwe
It is on the south side of the river and
evidently of igneous origin - It is tree
covered while the granite always shews
lumps of naked rock - All about great
patches of beautiful dolomite lie -
It may have been formed by baking
of the tufa which in this country
seems always to have been poured
out with water after volcanic
action - Hassane's daughter was just
lifting a pot of French beans boiled
in their pods off the fire when we
entered the village - He presented them
to me and when I invited him to partake
but he replied that he was at home
and would get something while I was
[0075]
[69]

14th
May
866

a stranger on a journey - He like all the other
head men is a reputed doctor and his wife

a stout old lady a doctress - He had never married any wife but this one and he had four children all of whom lived with their parents - We employed one of his sons to go to the south side and purchase food. sending at the same time some carriers to buy for themselves - The siroko and rice bought by Hassane's son we deposited with him for the party behind when they should arrive The amount of terror the Mazite inspire cannot be realized by us - observed that a child would not go a few yards for necessary purpose unless grandmother stood in sight They shake their shields and the people fly like stricken deer - Matumore or as the Arabs call the chief at Ngomano gave them a warm reception and killed several of them This probably induced them to retire -

15th

Miserably short marches from hunger - I sympathize with the poor fellows - sent them

16th

to buy food for themselves on the south bank but misled by a talkative fellow named Chikungu they went off North where we knew nothing can be had - His object was to get paid for three days while they only loitered here - I suppose hunger has taken the spirit out of them - but I told them that a day in which no work was done did not count - They admitted this - We pay about 2 feet of calico per day and a fathom or six feet for three days carriage -

17th

With very empty stomachs they came on a few miles and proposed to cross to south side - as this involved crossing

the Loendi too I at first objected but
[0076]
[70]

17th
May
1866

in hopes that we might get food for
them we consented and were taken over
in two very small canoes - sent Ali
and Musa meanwhile to the South
to try and get some food - got a little
given Sorghum for them and paid them
off- These are the little troubles of travelling
and scarce worth mentioning - a
granitic peak now appears about 15'
off to the West N[S] West [Drawing of the peak.] It is called
Chihoka

18th

At our crossing place metamorphic
rocks of a chocolate colour stood
on edge - and in the country round
we have patches of dolomite sometimes
as white as marble - country all dry
grass & leaves crisp & yellow - though
so dry now yet the great abundance
of the dried stalks of a water loving
plant - a sort of herbaceous acacia
with green pea shaped flowers - shews
that at other times it is damp enough
the marks of peoples footing floundering
in slush but no dry shews that the
country can be sloppy

The headman of the village where we
spent night of 17th is a martyr to
Rheumatism - He asked medicine &
when I gave him some he asked me to
give it to him out of my own hand
He gave me a basket of siroko and
of green Sorghum as a fee which
I was very glad for my own party

were suffering and I had to share
the little portion of flour I had reserved
to myself -

[0077]

[71]

May

66

Coming on with what carriers we could
find at the crossing place we reached the
confluence without seeing it and Matumora
being about two miles up the Loendi we
sent over to him for aid - He was over this
morning early a tall well made man
with a somewhat severe expression of
countenance from a number of wrinkles
on his forehead - He took us over the Loendi
which is decidedly the parent stream of the
Rovuma though that as it come from the
West still retains the name - Loendi from the
South West here and is from 150 to 200 yards
wide while Rovuma above Matawatawa is
from 200 to 250 - full of islands rocks &
sandbanks - Loendi has the same character
We can see the confluence from where we cross
about 2' to the North - They are both rapid shoal
and sandy - small canoes are used on them
and the people pride themselves on their skilful
management - In this the women seem in no
ways inferior to the men -In looking up
the Loendi we see a large granitic peak
called Nkanje some 20' off and beyond it
the dim outline of distant highlands in which
see[a]ms of coal are exposed - Pieces of the
mineral are found in Loendi's sands - -
Matumora has a good character in the country
and many flee to him from oppression
He was very polite - sitting on the right
bank till all the goods were crossed over
then coming in the same canoe with me
himself - opened a fish bask in a weir
and gave me the contents - then a little
green Sorghum - He literally has lost all
his corn for he was obliged to flee with
all his people to Marumba a rocky island
in Rovuma about 6' above Matawatawa
[0078]

19th
May
1866.

Matumora says that both Loendi and Rovuma come out of Lake Nyassa - a boat could not ascend however because many waterfalls are in their course - It is strange if all is a myth Matumora asked if the people through whom I had come would preserve the peace I wished - He has been assalted on all sides by slave hunters - He alone has never hunted for captives - If the people in front should attack me he would come and fight them Had never seen a European before D^r Roscher travelled as an Arab - nor could I learn where Likumbu at Ngomano lives - It was with him that Roscher is said to have left his goods

The Mazite had women children oxen & goats with them - the whole tribe lives on plundering the other natives by means of the terror their shields inspire - Had they gone further down Rovuma no ox would have survived the Tsetse

20th

Paid Ali to his entire satisfaction and sent off a despatch "N^o 2 Geographical" and then sent off four men South to buy food - Here we are among Matambwe - Two of Matumora's men act as guides. We are about 2' South & by West of the confluence Ngomano - Lat. 11° 26' 23". Long. 37° 49' 52' E

Abraham came up and said he had been sent by the Sepoys who declared they would come no further - It was with the utmost difficulty they had come so far

or that the Havildar had forced them on
they would not obey him - Would not
get up in the mornings to march - Lay
in the paths and gave their pouches muskets
[0079]
[73]

to the natives to carry - they make themselves utterly
useless - black buffalo dead - one camel D^o and one
mule left behind ill - It is difficult to dissassociate
the bad treatment and Tsetse bites - the experiment is
vitiating - were I not aware of the existence of the Tsetse
I should say they died from sheer bad treatment &
hard work -

Sent a note to be read to Sepoys - it stated
that I had seen their disobedience - unwillingness
and skulking and as soon as I recieved the
Havildar's formal evidence I would send them
back - I regretted parting with the Havildar only -
they excelled only in eating and vomiting - the
climate gives a keen appetite and unrestrained
indulgence then results in emesis

Leopard came a little after dark while moon
was shining and took away a little dog from among
us - It is said to have taken off a person a few
days ago - I

22^d

Men returned with but little food in return
for much cloth - Matumora very friendly but he
has nothing to give save a little green sorghum &
[-] that he brings daily

A South wind blows strongly every afternoon
the rains ceased about the middle of May &
the temperature is lowered - A few heavy night
showers closed the rainy season

23^d - 24

Lunars &c

25th

Matumora is not Ndonde - that is a chief
to the South West of this - Matumora belongs to the
Matumbwe tribe

26th

Sent Musa Westwards to buy food and he
returned on evening of 27th without success
found an Arab slave dealer waiting in
the path and he had bought up all the food
about 11 P M - saw two men pass our door
with two women in a chain - one man
[0080]
[74]

carried fire in front - one behind a musket
Matumora admits that his people sell each
other

27th

May

1866

The Havildar and Abraham came up
Havildar says all I said in my note
was true and when it was read to the Sepoys
they bewailed their folly the Havildar says
though they were all sent away disgraced
no one would be to blame but themselves
He had brought them to Hassane's but
they were useless though they begged to be
kept on - May give them another trial
but at present they are a sad incumbrance
South West of this Manganja begin but if
one went by them there is a space beyond
in South West without people

The country due West of this is described
by all to be so mountainous and beset
by Mazite that there is no possibility
of passing that way - I must therefore

make my way to middle of Lake - cross
over and then take up my line of 1863 -

2 June

The men sent to the Matambwe South East of this
returned with a good supply of grain - The
Sepoys wont come - say they cannot a
mere excuse because they tried to prevail
on Nassick boys to go slowly like them;
and wear my patience out - They killed
one camel beating it till it died - They used
the but ends of their muskets - I thought
of going down disarming them all and
taking five or six of the willing ones but
it is more trouble than profit so I propose
to start Westwards on Monday 4th or Tuesday
5th Sepoys offered Ali eight Rupees to
take them to the coast so it has been a
regularly organized conspiracy
[0081]
[75]

2 June
1866

From the appearance of the cow buffalo I
fear the tsetse is its chief enemy but it has what
looks like a bayonet wound on its shoulder
and many of the wounds or bruises on the
camels were so probed that I suspect the sepoys
This suspicion is supported by my lighting on one
of them belabouring a camel with a thick stick
and next day the beast was unable to move from
inflammation on the hip joint from blows on the
Trochanter Major - This, had I not seen & shouted to the
fellow I should have set down to natural causes

Many things African are possessed of as great
vitality in their line as the African people - The white
ant was imported accidentally into St Helena
from the coast of Guinea and have committed
such ravages in the town of St James that many

people have been ruined & the Governor calls out
for aid against them - In other so called new
countries a wave of English weeds follows the tide of
English Emigration - and so with insects - the
European house fly chases away the blue bottle fly
in New Zealand - settlers have carried the house fly
in bottles & boxes for their new locations but what
European insect will follow us & extirpate
the tsetse - the Arabs have given the Makonde bugs
but we have no house fly wherever we go and
in addition blue bottle flies - another fly like the
house fly but with a sharp proboscis - and
several enormous gad flies - Here there is so
much room for everything - In New Zealand
the Norwegian rat is driven off by even the
European mouse - not to mention the Hanoverian
rat of Waterton which is lord of the land - the Maori
say that as the white man's rat has driven
away the native rat - so the European fly drives
away our own - and the clover kills our fern
so will the Maori disappear before the white
man himself" - the hog placed ashore by
[0082]
[76]

2 June
1866

by Captain Cook has now overran one side
of the island and is such a nuisance that
a large farmer [^] [of 100 000 acres] has given sixpence per head
for the destruction of some 20 000 & without
any sensible diminution - this would be
no benefit here for the wild hogs abound
and do much damage besides affording
food for the Tsetse - They brutes follow
the ewes with young and devour the poor
lambs as soon as they make their appearance

3^d June

The cow buffalo fell down foaming
at the mouth and expired - She had what
seemed to be a bayonet wound on the
shoulder [^] [in] which [^] [the weapon] had broken the ridge

of the scapula - The meat looks fat &
nice - and is relished by the people - a
little glairiness seemed to be present on
the foreleg and sometimes think that
notwithstanding the dissimilarity of
of the symptoms observed in the
camels & buffaloes now and those
we saw in oxen & horses the evil may
be the Tsetse after all - But they have
been badly used without a doubt -
the calf has a cut half an inch deep -
the camels have had large ulcers -
and at last a peculiar smell which
portended death - I feel perplexed &
not at all certain as to the real causes
of death -

The Sepoys are a nuisance - I have
sometimes thought of going back dis-
arming half and sending them back so
this might be disapproved by the military
authorities in India - on the other
hand in going back armed they

[0083]

[77]

may use these arms among the Makonde
and bring disgrace on the English name

If I had known their language it might
have been different but here they have stood
and hindered my progress some twelve days
I had however ready translators ever at
hand in the Nassick boys - I must go forward
for I have to send some forty mules for food
and am wearing out my other men while
the Sepoys sit and talk - It seems certain that
they gave Ali eight Rupees to take them back
to the coast without ever asking leave to go -

Asked Matumora if the Matambwe
believed in God - He replied that he did not
know him and I was not to ask the people
among whom I was going if they prayed to
Him because they would imagine that
I wished them to be killed - Told him that we
loved to speak about Him - &c He said when
they prayed they offered a little meal and
then prayed but did not know much about
him - They have all great reverence for the
Deity and the deliberate way in which they

say we dont know him is to prevent speaking irreverently and that may injure the country - The name is Mulungu - Makodiera afterwards said that "He was not good because he killed so many people

4 June

Left Ngomano - I was obliged to tell the Nassick boys that they must either work or return - It was absurd to have them eating up our goods and not even carrying their own things and I would submit to it no more - Five of them carry bales & two the luggage of the rest Abraham & Richard are behind - I gave them bales to carry & promised them ten Rupees per month to begin on this date - Abraham has worked hard all along
[0084]
[78]

5th
June
1866

and his pay may be due from seventh April the day we started from Kindany

We slept at a village called Lamba on the banks of Rovuma here a brawling torrent [^] [50 150 yards or 200 perhaps] with many islands & rocks in it country covered with open scraggy forest with patches of cultivation everywhere but all dried up at present and withered partly from drought & partly from the cold of winter -We passed a village with good ripe sorghum cut down and the heads or ears all laid neatly in a row - This is to get it dried in the sun and not shaken out by the wind by waving to & fro - It is also more easily watched from being plundered by birds - The sorghum occasionally does not yield seed - It is then the Sorghum saccharatum

for the stalk contains abundance of sugar
and is much relished & planted by the
natives - Now that so much has failed
to yield seed - much of indeed being just in
flower the stalks are chewed as if sugar
cane and the people are fat thereon
but the hungry time is in store when these
stalks are all done - they make the best
provision in their power against this
by planting beans & maize in moist
spots - The common native pumpkin
forms a bastard sort in the same way
but that is considered very inferior
to the common pumpkin

6th

Great hills of granite are occasionally
got a glimpse in the North but the trees
though scraggy close in the view -
We left a village called Mekosi and soon
came to a slaving party by a sandstream
[0085]
[79]

they said that they had bought two slaves but
they had run away from them - They asked us
to remain with them - more civil than inviting -
So we came on to Makodiera the principal head
man in this quarter and found him a merry
laughing mortal without any good looks to
recommend his genial smile - low forehead
covered with deep wrinkles - flat nose somewhat
of the Assyrian shape - a big mouth & scraggy
person - complained of the Maclinga a Waiyan
tribe north of him & Rovuma stealing his people
Lat. of vil 11°22'49" South - The river being about
2' north still shews that it makes a trend to
the North after we pass Ngomano - He has been
an elephant hunter - few acknowledge as a
reason for slaving that sowing & spinning cotton
for clothing was painful - Waited some days
for Nassick boys who are behind though we
could not buy any food except at enormous
prices and long distances off

7th June

The Havildar and two sepoys came up with Abraham but Richard a Nassick boy still behind from weakness - sent three off to help him with the only cordials we could muster the sepoys sometimes profess inability to come on but it is unwillingness to encounter hardship - I must move on whether they come or not for we cannot obtain food here I sent Sepoys some cloth and on the 8th proposed to start but every particle of food had been devoured the night before so we sent off two parts to scour the country round & give any price rather than want -

I could not prevail on Makodiera to give me a specimen of poetry - He was afraid - neither he nor his forefathers had ever seen an Englishman - He thought that God was not good because he killed so many people D^r Roscher must have travelled as an Arab if he came this way for he was not known

[0086]

[80]

9th
June
1866

We now left and marched through the same sort of scraggy forest gradually ascending in altitude as we went West Then we came to huge masses of granite or syenite with flakes peeling off - They are covered with a plant with grassy looking leaves and rough stalk which peels off into portions similar to what are put round candles as ornaments It makes these hills look light grey with patches of black rock at the more perpendicular parts - The same at about ten miles off look dark blue - The ground is often hard and stoney but all covered over with grass and plants - Looking down at it the grass is in tufts and like that on the

Kalahari desert - Trees shew uplands
that of which bark cloth is made a
Pterocarpus is abundant - Timber trees
seen here and there but scragginess &
a height of some 20 or 30 feet predominates
We spent the night by a hill of the usual
rounded form & called Njeñgo - the
Rovuma comes close by but leaves us
again to wind among similar great masses
Lat 11° 20' 05 S -

10th June

a very heavy march through same
kind of country no human habitation
appearing - passed a dead body recently
it was said starved to death - the
large tract between Makocherás and
our next station at Ngozo hill is without
any perennial stream - water is
found often by digging in the same
streams which we several times
crossed - sometimes it was a trickling
rill but suspect that at some
[0087]
[81]

June
1866

other seasons all is dry - and people are
made dependent on the Rovuma alone -
The first evidence of our being near the
pleasant haunts of man was a [n]ice little
woman drawing water at a well - I had become
separated from the rest - on giving me
water she knelt down and as country
manners require held it up to me with both
hands - I had been misled by one of the carriers
who got confused though the rounded mass
of Ngozo was plainly visible from the
heights we crossed East of it -

An Arab party bolted on hearing of our
approach - they dont trust the English &

this conduct increases our importance
among the natives Lat 11° 18' 10" South -

1th

Carriers refuse to go further because
they say that they fear being captured here
on their return - This is one of the
troubles of travelling - and not worth
mentioning

12th

Paid off carriers and wait for a set
from this - visited by a respectable man
called Makoloya or Impande - He wished to
ask some questions as to where I was going
how long I should be away - Had heard from
a man who came from Iboe or Wibo
about the bible - a large book which was
consulted -

13

He brought his wife and a little corn -
says that his father told him that there is a God
but nothing more = the marks on their
foreheads and bodies meant only to give
beauty in the dance - they seem a sort
of heraldic ornament for they can at
once tell by his tattoo to what tribe or
portion of tribe he belongs - the
[0088]
[82]

13th June 1866

tattoo or tembo of the Matambwe and
upper Makonde very much resembles

the drawing of the old Egyptians - wavy
 lines such as the ancients made to signify
 water - Trees and gardens enclosed in
 squares seem to have been meant of
 old for the inhabitants who lived on the
 Rovuma and cultivated also - The son
 takes the tattoo of his father and thus
 it has been perpetuated through the meaning
 seems now lost - The Makoa have the
 half or nearly full moon but
 it is they say all for ornament
 [Diagram of the setting/tattoos for different tribes.]
 some blue stuff is rubbed in to the cuts
 they say charcoal and the ornament
 shews brightly in persons of light
 complexion who are common
 the Makonde & Matambwe file their
 front teeth to points - the Machunga
 a Wayau tribe leave two points on
 the sides of the front teeth [Drawing of two teeth.] and
 knock out one of the middle incisors
 above and below - Their marking is
 [Drawings of the tattoos.] and sometimes [Drawings of more tattoos.]
 [...]
 [0089]
 [83]

th
 ne
 66

As much dependant on barriers as if I had
 never bought a beast of burden but this is poor
 stuff to fill a journal with - Went off to Mataba
 to see if chief there would lend some men
 the head man Kitwanga went a long way to convoy
 us there turned saying he was going to get men
 for Musa next day - We passed near the base of
 the rounded masses Ngozo & Mekanga and think
 from a near inspection that they are over
 2000 feet above the plain - possibly 3000 feet &
 nearly bare with only the peculiar grassy plant
 on some parts not very perpendicular - people
 are said to have stores of grain on them - and
 on one the chief said there is water - Knows of no
 stone buildings of the olden time in the country -
 Passed many masses of ferruginous conglomerate
 and most of the grass dips Westwards - the

striae seem as if the rock had been partially
molten and at times the strike is N. & S. at others
East & West - When we come to what may have
been its surface it is as if the striae had been
stirred with a rod while soft -

Slept at a point of the Rovuma above a cataract
where a reach of comparatively still water [^] [from 150 to 200 yards wide] allows
a school of Hippopotami to live - When the
river becomes fordable in many places
as it is said to do in August & September they
must find it difficult to live

15th

Another three hours march brought us from
the sleeping place on Rovuma to Mataba the
chief of which Kinazombe is an elderly man
with a cunning & severe cast of countenance
nose Assyrian in type - Has built a large
reception house in which a number of
half caste Arabs had taken up their abode
A great many of the people have guns - and it
is astonishing to see the number of taming sticks
[0090]
[84]

15th

June

1866

[Drawing of taming stick.] abandoned along the road as
the poor wretches gave in and professed to
have lost all hope of escape - many huts
have been built by the Arabs to screen them
selves from the rain as they travelled - At
Kinazombe, the second crop of maize is
ready so the hunger will not be very
much felt -

16th

Heard very sombre accounts of the country
in front - four or five days to Mtarika
and then ten days through jungle to Mataka
Little food at Mtarika's but plenty at
Mataka who is near the Lake - The Rovuma
trends Southerly after we leave Ngozo
and Masusa on that River is pointed
out as S.W from Metaba so at Ngozo
the river may be said to have it furthest
Northing - Masasa is said to be five days
or at least fifty miles from Metaba
the route now becomes S. W.

The cattle of Africa are like the Indian
buffalo only partially tamed - They never
give their milk without the presence
of the calf or its stuffed skin - The "Tulchan"
The women adjacent to Mosambique partake
a little of the wild animals nature for
like the most members of the inferior
races of animals they [^] [women] refuse all inter-
course with their husbands after pregnancy
is established - and they continue to avoid
the male for about three years afterward
or until the child is weaned - which
usually happens about the third year -
I was told on most respectable authority
that many fine young native men
marry one wife and live happily
with her till she becomes pregnant
[0091]
[85]

6th
ne
1866

Nothing will induce her to continue to cohabit with
him and as the separation is to continue for three
years the man is almost compelled to take up
with another wife - This was mentioned to me
as one of the great evils of society - The same
absurdity prevails on the West Coast and
there it is said that the men acquiesce from
ideas of cleanness and uncleanness -

It is curious that trade Rum should form so
important an article of import on the West Coast
while it is almost unknown on the East

Coast - The same people began the commerce in both instances - If we look North of Cape Delgado we might imagine that the religious convictions of the Arabs had something to do with the matter but the Portuguese south of Cape Delgado have scruples in the matter and would sell their grandfathers with the rum if they could make money by the transaction - They have even erected distilleries to furnish a vile spirit from the fruit of the cashew and other fruits & grain but the trade does not succeed - they give their slaves also rewards of spirit or "mata bicho" "kill the creature" or craving within, and you may meet a man who having had much intercourse with Portuguese may beg spirits but the trade does not pay - the natives will drink it if furnished gratis - The indispensable dash of Rum - Its presence in every political transaction with independent chiefs is however quite unknown - The Moslems would certainly not abstain from trading in spirits were they profitable - They often asked for brandy from me in a sly way - as medicine - and when reminded that their religion forbade it would say "Oh but we can drink it in secret" -
[0092]
[86]

16th
June
1866

It is something in the nature of the people quite inexplicable - Throughout the Makonde country Hernia Humoralis prevails to a frightful extent - It is believed by the natives to be the result of beer drinking so they cannot be considered as abstemious

Here again we have children in the arms and others at the knee - or a woman with a child two years old or so and pregnancy far advanced - This too among Makoa who are the same people with those on the mainland of Mosambique

18th
June
1866

Finding that Musa did not come up with the goods I left in his charge and fearing that all was not right we set off with all our hands who could carry after service yesterday morning and after six hours hard tramp arrived here just in time for a tribe of Wanindi or Manindi who are either Gawas (Wayau) or pretended Mazitu had tried to cross Rovuma from North bank - They come as plunderers and Musa having recieved no assistance was now ready to defend the goods A shot or two from the people of Kitwanga made the Wanindi desist after they had entered the water -

Six Sepoys had come up this length - and Simon - Reuben & Mabruki reported Richard to be dead - This poor boy was left with the others at Liponde and I never saw him again - I observed him associating too much with the sepoy - felt inclined to reprove him as their conversation is usually very bad but I could not of my own knowledge say so - He came on with the others as far as Hassane or Pachassane [0093]
[87]

8th June
866

There he was too weak to come further and as the Sepoys were notoriously skulkers I feared that poor Richard was led away by them - I knew that they had made many attempts to draw away the other Nassick boys from their duty - When however Abraham came up, and reported Richard left behind by the Sepoys I became alarmed and sent off three boys to [...] cordials to help him on - Two days

after Abraham left he seems to have died
and I feel very sorry that I was not there
to do what I could - I am told now that he
never consented to the Sepoy temptation
said to Abraham that he wished he were dead
He was so much trouble - People where he died
not very civil to Simon -

The Sepoys had now made themselves such
an utter nuisance that I felt that I must take
the upper hand with them - so I called them this
morning and asked if they knew the punishment
they had incurred by disobedience of orders &
attempting to tamper with the Nassick boys to
turn back - they not only remained in the
way when ordered to march but offered eight
Rupees to Ali to take them back - the excuse
of sickness was of naught for they had eaten
heartily three meals a day while pretending
sickness - They had no excuse to offer so

18th
June

I disrated the Naik or corporal and sentenced
the others to carry loads - If they behave then
they will get fatigue pa[...] for doing fatigue
duty if ill nothing but their pay - Their
limbs are becoming contracted from sheer
idleness - While all the other men are well &
getting stronger they alone are disreputably
slovenly & useless looking - their filthy habits
soiling all about the huts instead of going [afield]
[0094]
[88]

18th
June
1866

are to be reformed, and if found at
their habit of sitting down and sleeping
for hours on the march or without
their muskets and pouches they are to be
flogged - Sent two of them back to bring
up two comrades left behind yesterday

and another to strengthen himself by carrying a small load on his head for an hour - All are comparatively strong who have done work - I promised them fatigue duty pay if they behaved better from this time forward - but none if they conducted themselves ill -

19th June

Gave Sepoys light loads in order to inure them to exercise and strengthen them - they carried willingly so long as the fright was on them but when the fear of immediate punishment wore off they began their skulking again - One, Perim reduced his load of about 20 lbs of tea by throwing away the lead in which it was rolled and then about 15 lbs of the tea thereby diminishing our stock to 5 lbs -

(19[8]

(. Lighted on a telegram today ."your mother died at noon on the 18th June" (1865) which affected me not a little -)

Passed a woman tied by the neck to a tree and dead - The people of the country explained that she had been unable to keep up with the other slaves of a gang, and her master had determined that after rest she should not become the property of anyone else - I may mention here that we saw others tied up in a similar manner and one lying in the path shot or stabbed as she was in a pool of blood - the explanation we got invariably was that the Arab who owned these victims was enraged at losing his money by the slaves becoming unable to march and vented his spleen

[0095]

[89]

by murdering them but I have nothing more than common report in support of attributing this enormity to the Arabs -

20th
June
1866

Having returned to Metaba we were told by Kinazombe the chief that no one had grain to sell but himself He had plenty of powder and common cloth from the Arabs and our only chance with him was parting with our finer cloths and other things that took his fancy - He magnified the scarcity in front in order to induce us to buy all we could from him - but he gave me an ample meal of porridge & guinea fowl before starting

21st

We had difficulties about carriers but on reaching an island in Rovuma called chimiki we found the people Makoa and more civil & willing to work than the Waiyan and sent men back to bring up the Havildar to a very civil head man called Chirikaloma

22^d

A poor boy with prolapsus Ani was carried yesterday by his mother many a weary mile lying over her right shoulder the only position he could find ease in - An infant at the breast occupied the left arm and on her head were carried two baskets - The mothers love was seen in binding up the part when we halted, and the coarseness of low civilization in the laugh with which some black brutes looked at the protruding part -

23^d

the country is covered with forest much more open than further East - We are now some 800 feet above the sea - People all cultivate maize near the

Rovuma and on islands where moisture helps
them - Nearly all possess guns & plenty of
powder and fine beads - Red ones strung on the hair
and fine blue ones in rolls on the neck fitted
tightly like soldiers stocks - Lip ring universal -
Teeth filed to points

[0096]

[90]

24th

June

1866

. Immense quantities of wood are cut down
collected in heaps and burned to manure the land
but this does not prevent the country having an
appearance of forest - Divine service at 8-30 AM
great numbers looking on - They have a clear idea
of the Supreme being but do not pray to him - Cold
South winds prevail - Temp . 55° - Mule very ill - was
left with Havildar when we went back to Ngozo and
was probably left uncovered at night for as soon as
we saw its illness was plainly visible - Whenever
an animal has been in their power the Sepoys
have abused it - It is difficult to feel charitably
to fellows whose scheme seems to have been
to detach the Nassick boys from me after the
animals were all killed - and then the Johannamen
and then they could rule me as they like or
go back and leave me to perish - but
I shall try to feel as charitably as I can in spite
of it all - the mind has a strong tendency to
brood over the ills of travel - I told the Havildar
when I came up to him at Metaba what I had
done and that I was very much displeased
with the sepoys for compassing my failure
if not death - an unkind word had never
passed my lips to them - to this he could bear
testimony - He thought that they would only be
a plague & trouble to me but he "would go on
and die with me" -

Stone boiling is unknown in these countries
but ovens are made in anthills & the ground
for baking the heads of large game as the zebra-
-feet of Elephants - Humps of Rhinoceros &
the production of fire by drilling between the
palms of the hands is universal - It is quite

common to see the sticks so used attached
to the clothing or bundles in travelling - they
wet the blunt end of the [] [upright] stick with the tongue
[0097]
[91]

and dip it in the sand to make some particles
of silica adhere before inserting it in the horizontal
piece - The wood of a certain wild fig tree is
esteemed as yielding fire readily -

But in wet weather they prefer to carry
fire in the dried balls of elephant da[u]ng which
are met with - the male's being about eight
inches in diameter and about a foot long -
They also employ the stalk of a certain plant
which grows on rocky places for the same
purpose

We bought a senze or Aulacaudatus Swinderianus
It had been dried over a slow fire - This custom
of drying fish flesh & fruits on stages over
slow fires is practised very generally - The use
of salt for preservation is unknown -

Besides stages for drying the Makonde use
them about six feet high for sleeping on
these stages keep them off the damp ground -
A fire beneath helps to keep off the mosquitoes
and they are used by day as convenient
resting places & for observation

Pottery seems to have been known to the
Africans from the remotest times for
fragments are found everywhere, and even
among the oldest fossil bones in the country -
Their pots for cooking - holding water & beer
are made by the women and the form pre-
-served by the eye alone - no sort of [Ma]chine
is ever used - A foundation or bottom is laid
and a piece of bone or bamboo is used to
scrape it or smooth over pieces added to
increase the roundness - This is left a night
a piece added to the rim - as the air is dry
several rounds may be added and all
carefully smoothed off, and then it is thorough[ly]
sun dried - a light fire of dried new dung -
[0098]
[92]

24th
June
1866

or corn stalks - or straw, and grass with twigs is made in a hole in the ground for their final baking - ornaments are made on them of black lead - or before being hardened by the sun they are ornamented for a couple or three inches near the rim - all ornaments being in imitation of plaited basket work

Chirikaloma says that the surname of the Makoa to whom he belongs is Mirazi - others have the surname Melola or Malola-chimposola All had the half moon mark when in the South East but now they leave it off a good deal and adopt the [W]aiyau [Drawing of tribal marks.] marks because living in their country - They shew no indications of being named after beasts & birds - Mirazi was an ancestor and they eat all clean animals but refuse the Hyaena - Leopard or any beast that eats dead men

25th

.on leaving Chirikaloma we came on to Namalo whose village that morning had been deserted the people moving off in a body towards the Matambwe country where food is more abundant - a poor little girl left in one of the huts from being too weak to walk and probably an orphan - the Arab slave traders flee from the path as soon as they hear of our approach - Rovuma from 50 to 80 yards wide here - No food to be had for either love or money -

Near many of the villages we observe a wand bent and both ends inserted into the ground [Drawing of bent wands.] a lot of medicine usually the bark of trees is buried beneath it - When sickness is in a village - the men proceed to the spot- wash themselves with the medicine & water - creep through beneath the bow then

bury the medicine and the evil influence
[0099]
[93]

5th June
866

together - This is also used to keep off evil spirits
wild beasts & enemies -

Chirikaloma told us of a child born deformed
in his tribe - He had an abortive toe where his knee
should have been - some said to his mother "kill
him" but she replied "how can I [k]ill my son?"
and he grew up and had many fine sons &
daughters but none deformed like himself -
This was told in connection with an answer
to my question about the treatment of Albinos -
He said they never killed them but they never
came to anything but die before they come to
manhood - On enquiring if he had ever heard
of Cannibals or people with tails he replied "Yes
but we have always understood that these -
and other [mo]nstrosities were met with only
among us Sea going people - the other monstrosities
he referred to were those who are said to have eyes
behind the head as well as in front - I have
heard of them before but then I was near
Angola in the West -

The rains are expected here when the Pleides
appear in the East soon after sunset - they
go by the same name here as further South -
Lemila or the "hoeings" -

In the route along the Rovuma we pass among
people who are so well supplied with white
calico by the slave trade from Kilwa that it is
quite a drug in the market - We cannot get
food for it - If we held on West wards we
should cross several rivers flowing into
the Rovuma from the Southward as the
Zandulo, the Sanjenze - the Lochiringo and
then in going round the North end of Nyassa
go among the Nindi who now inhabit
the parts vacated by the Mazite and
imitate them in having shields and in
[0100]
[94]

25
June
1866

marauding - An Arab party went in and got out again only by paying a whole bale of calico - It would not therefore be wise in me to venture there at present by if we return this way we may their venture Meanwhile we shall push on to Mataka's who is only a few days off from the middle of the Lake and has abundance of provisions

26th
June

Last mule died - In coming along in the morning we were loudly accosted by a well dressed woman who had just had a very heavy slave taming stick put on her neck she called in such an authoritative tone to us to witness the flagrant injustice of which she was the victim that all the men stood still and went to hear the case - she was a near relative of Chirikaloma, and was going up the river to her husband when the old man at whose house she was now a prisoner caught her - took her servant away from her - and now kept her in the degraded state we saw - the withs with which she was bound were green & sappy - the old man said in justification that she was running away from Chirikaloma, and he would be offended with him (the old man) if he did not secure her - I asked the officious old gentleman in a friendly tone what he expected to receive from Chirikaloma - He said "Nothing" several slaver looking fellows came about and I felt sure that the woman had been seized in order to sell her to them - so I gave the old man a cloth to pay to Chirikaloma if he were offended, and to say that - I feeling ashamed to see one of his relatives

in a slave stick had released her - and would
[0101]
[95]

take her on to her husband - she is evidently a lady among them, having many fine beads & some strung on elephants hair - and she had a good deal of spirit for on being liberated she went into the old mans house, and took her basket & calabash - a virago of a wife shut the door & tried to prevent her as well as cut off the beads from her person, but she resisted like a good one and my men thrust the door open & let her go but minus the slave she had - The other wife for old officious had two, joined her sister in a furio[us] tirade of abuse - the elder holding her sides in regular fishwife fashion [^] [till I burst into a laugh in which the younger wife joined] - I explained to the different headmen in front of this what I had done and sent messages to Chirikaloma explanatory of my friendly deed to his relative so that no misconstruction should be put on my act -

Passed a slave woman shot or stabbed through the body and lying on the path - a group of men stood about a hundred yards off on one side and another ~~on the~~ of women on the other side looking - They said An Arab who passed early that morning had done [it] in anger at losing the price he had given

27th Passed a man dead from starvation as he was very thin - one of our men wandered & came upon a number of slaves with slave sticks on, abandoned by their master from want of food, they were too weak to be able to speak & say where they had come from - some were quite young - crossed Tulesi a stream coming from South about 20 yards wide

At Chenjewala's The people are usually much startled when I explain that the numbers of slave we see dead on the road have been killed partly by those who sold them - If they sell they are like the man who holds the victim while the Arab performs the murder -
[0102]
[96]

Chenjewala blamed Machemba a chief above him on the Rovuma for encouraging the slave trade - told him I had travelled so much among

them that I knew all the excuses they could make - Each head man blamed some one else & It would be better if they kept their people and cultivated more largely - "Oh Machemba sends his men and robs our gardens after we have cultivated - One man said the Arabs who come and tempt them with fine clothes were the cause of their selling - This was childish" So I told them they would very soon have none to sell - Their country was becoming jungle - and all their people who did not die in the road would be making gardens for Arabs at Kilwa & elsewhere -

28th
June
1866

When we got about an hour from Chenjewala's we came to a party in the act of marauding - The owners of the gardens made for the other side of the river and waved to us to go against the people of Machemba - but we stood on a knoll with all our goods on the ground and waited to see how matters would turn up - Two of the Marauders came to us and said he had captured five people - I suppose he took us for Arabs as he addressed Musa - They then took some green maize and so did some of my people believing that as all was going they who were really starving might as well have a share - I went on a little way with the two marauders and by the foot prints thought the whole might be four or five with guns Gardens & huts all deserted - one poor woman was sitting cooking green maize and one of the men ordered her to follow him - I said to him "let her alone she is dying"

[0103]

[97]

"Yes" said he, "of hunger" & went on without her Passed village after village & gardens all deserted We were now between two contending parties We slept at one garden & as we were told by Chenjewala's people to take what we liked and my men having no food we gleaned what congo beans we could - bean leaves & Sorghum stalks -

Poor fare enough but all we could get -

29 June

1866

Came on to Machemba's brother [^] [Chimseia] who gave us food at once - The country is now covered with deeper soil and many large acacia trees grow in the deep loam - The holmes too are large and many islands afford convenient maize grounds - One of the Nassick lads came up & reported his bundle containing 240 yards of calico had been stolen - He went aside leaving it on the path - (probably fell asleep) and it was gone when he came back I cannot impress either them or the Sepoys that it is wrong to sleep on the march

Akosakone the lady we had liberated had now arrived at the residence of her husband who was another brother of Machemba - she behaved like a lady all through sleeping at a fire apart from the men - was condoled with by the ladies of the different villages we passed and to [...] whom she related the indignity that had been done to her - bought food for us for having a good address we saw that she could get double for the cloth what any of our men could purchase - [^] [spoke up for us when any injustice was attempted and when we were in want of carriers volunteered to carry a bag of beads on her head] and when we came to Machemba's [^] [brother] Chimseia she introduced me to him, and got him to be liberal to us in food on account of the service we had rendered to her - She took leave of us all with many expressions of thankfulness, and we were glad that we had not mistaken her position or lavished kindness on the undeserving.

[0104]

[98]

one Johanna man caught stealing maize - then another after I had paid for the first - I sent a request to the chief not to make much of a row about it as I was very much ashamed at my men stealing He replied that he had liked me from the first and I was not to fear as whatever he could do he would most willingly do it to save me pain & trouble - A Sepoy then came up having given his musket to a man to carry, the man demanded payment As it had become a regular nuisance for the

sepoys to employ people to carry for them and
telling them that I would pay I demanded why
he had promised in my name "O it was but a
little way he carried the musket" Chimseia warned
us next morning 30th June

30th
June
1866

against allowing any one to straggle or steal
in front for stabbing and plundering were the rule
The same Sepoy who had employed a [m]an to carry
his musket now came forward with his eyes
fixed and shaking all over - This I was to under-
-stand meant extreme weakness but I had accidentally
noticed him walking quite smartly before this
exhibition - and now ordered him to keep close
to the donkey that carried the Havildar's luggage
and on no account to remain behind the
party - He told the Havildar that he would sit
down only for a little while - and I suppose
fell asleep for he came up to us in the
evening as naked as a Robin - saw another
person bound to a tree and dead - a sad sight
to see whoever was the perpetrator - so many
slave sticks lay along our path that I suspect
the people hereabout make a practice of
liberating what slaves they can find on the
march and selling them again

[0105]
[99]

0th
un[e]
866

a large quantity of maize cultivated at Chimsaka's
to whose place we this day arrived - We got a supply
but being among thieves we thought advisable to
move on to the next place (Mtarika's) When
starting we found that fork, kettle, pot & shot pouch -
had been taken - the thieves I observed, kept up a
succession of jokes to Chuma & Wikatani, and
when the latter was enjoying them gaping to the sky

they were busy putting the things of which he had charge
under their cloths - spoke to the chief and he got the
three first articles back for me - a great deal if not

st July
866

all the lawlessness of this quarter is the result of
the slave trade for the Arabs buy whoever is brought
to them and in a country covered with forest as
this is kidnapping can be prosecuted with the
greatest ease - Elsewhere the people are honest
and have a regard for justice

As we approached Mtarika's place the
country becomes more mountainous and
the land sloping for a mile down to the South
bank of the Rovuma supports a large population
some were making new gardens by cutting
down trees & piling the branches for burning -
others had stored up large quantities of grain
and were moving it to a new locality but
they were all so well supplied with calico
(Merikano) that they would not look at ours -
the market was glutted by slavers from
(Quiloa)' Kilwa - On asking why people were
seen tied to trees to die as we had seen them
they gave the usual answer that the Arabs
tie them thus, and leave them to die because
they are vexed when the slave can walk no
further that they have lost their money by
them - the path is almost strewn with slave
sticks and though the people denied it I
suspect that they make a practice

[0106]

[100]

1 July
1866

of following slave caravans and cutting off
the sticks from those who fall out in the march
and thus stealing them - By selling them again
they get the quantities of cloth we see - some
asked for gaudy prints of which we had none
because we knew that the general taste of

the Interior African is for strength rather than
shew in what they buy -

Rovuma here is about 100 yards broad &
still keeps up its character of a rapid stream
with sandy banks and islands - the latter
are generally occupied as being defensible
when the river is in flood

2 July
1866

We rested at Mtarika's old place - and
though we had to pay dearly with our best
table cloths for it we got as much as
made one meal a day - At the same dear
rate we could give occasionally only two
ears of corn to each and if the Sepoys got their
comrades corn in their hands they eat it without
shame - We had to bear a great amount
of staring - the people who are Waiyan
have a great deal of curiosity and are
occasionally rather rude - They have all
heard of our wish to stop the slave trade
and rather taken aback when told that by
selling they are art and part guilty of the
mortality of which we had been unwilling
spectators - Some were dumfounded
when shewn that in the eye of their maker
they are parties to the destruction of human
life which accompanies this traffic
both by sea & land -If they did not sell
the Arabs would not come to buy -
Chuma & Wikatani give what is said
very eloquently in Waiyan - Most of the
people being of their tribe with only a
sprinkling of slaves - Chimseia -
[0107]
[101]

July
66

- Chimsaka - Mtarika - Mtende - Makanjela -
- Mataka - and all the chiefs & people in our route

to the Lake are Waiyau - or Waiau -

On the Southern slope down to the river there are many oozing springs [] [& damp spots -] when rice has been sown and reaped - The adjacent land has yielded large crops of sorghum - congo beans & pumpkins - successive crowds of people came to gaze - My appearance and acts often cause a burst of laughter - sudden standing up produces a flight of women & children - To prevent peeping into the hut which I occupy and making the place quite dark I do my writing in the verandah - Chitane the poodle dog - the buffalo calf and only remaining donkey are greeted with the same amount of curiosity and laughter exciting comment as myself.

Every evening a series of loud musket reports are heard from the different villages along the River - These are imitation evening guns - All imitate the Arabs in dress & chewing tobacco with "nora" lime made from burnt river shells instead of betel nut & lime The women are stout well built persons with thick arms and legs - The heads incline to the bullet shape - The lip rings are small the tattoo a mixture of Makoa & Way[i]yau Fine blue & black beads are in fashion and so are arm coils of [] [thick] brass wire - Very nicely inlaid combs are worn in the hair - - the inlaying is accomplished by means of a gum got from the root of an orchis called Nangazu -
[...]
[0108]
[102]

3 July
1866

A short march brought us to Mtarika's new place - The chief made his appearance only after he has ascertained all he could about us - The population is immense - they are making new gardens, and the land is laid out by straight lines about a foot broad cut with the hoe - one goes miles without getting beyond the marked or surveyed fields -

Mtarika came at last - a big ugly man
with large mouth & receding forehead - asked to
see all our curiosities as the watch - Revolver
breech loading rifle - sextant - I gave him a
lecture on the evil of selling his people - Wished
me to tell all the other chiefs the same thing -
They dislike the idea of guilt being attached to
to them for having sold many who have lost
their lives in their way down to the Sea Coast -
We had a long visit from Mtarika next day
gave us meal, and meat of wild hog - and a
salad made of bean leaves - a wretched Swaheli
Arab ill with Rheumatism came for aid and
got a cloth - they all profess to me to be buying
ivory only -

5 July

We left for Mtende's who is the last before
we enter on a good eight days march to Mataka
We might have gone to Kandul's who is near
Rovuma & more to the North but all are so
well supplied with everything by slave traders
that we have difficulty in getting provisions
at all - Mataka has plenty of all kinds of food -
On the way we passed the burnt bones of a
person who was accused of having eaten
human flesh - poisoned or as they said
killed by poison (Muave? & then burned
His clothes were hung up on trees by the
wayside as a warning to others - the country
was covered with scraggy forest but so

[0109]

[103]

July

866

undulating that one could [often] se[e] all around
from the crest of the waves - Great mountain masses
appear in South and South West - It feels cold &

th

the sky is often overcast -

Lunars yesterday - after which Mtende invited us to eat at his house - He had provided a large mess of rice porridge and bean leaves as a relish - Many Arabs pass him and many of them die in their journeys - He knows no deaf or dumb person in the country - He says that he cuts the throats of all animals to be eaten & does not touch Lion or Hyaena -

July

Got men from Mtende to carry loads & shew the way - He asked a cloth to ensure his people going to the journeys end & behaving - This is the only case of anything like tribute being demanded in this journey - I gave him a cloth worth - Upland vegetation - Trees dotted here & there among bush five feet high so one can often see the horizon - fine blue and yellow flowers We pass over a succession of ridges & valleys as in Londa - Each valley has a running stream or trickling rill - Garden willows in full bloom & a species of sage with variegated leaves beneath the flowers - camp Lemile R^t

When the Sepoy Perim threw away the tea & the lead lining I only reproved him & promised him punishment if he committed any other wilful offence - He and another skulked behind and gave their loads to a stranger to carry with a promise to him that I would pay - We waited two hours for them and as the Havildar said that they would not obey him I gave Perim and the other some smart cuts with a cane but I felt that I was degrading myself and resolved not to do the punishment myself again -

[0110]

[104]

8 July
1866

Hard travelling through a depopulated country -
the trees about the size of hop poles - abundance
of tall grass - soil sometimes a little sandy - at
other times that reddish clayey soil that yields
native grain so well - the rock seen upper
most is often a ferruginous conglomerate &
that lies of[on] granite rocks - the gum copal
tree is here a mere bush and no digging takes
place for the gum - It is called here Mchenga
and yields gum when wounded as also
bark cloth and cordage when stripped - Mountain
masses all around us - sleep at Linata M^{tn}

9th

Many Masuko fruit trees about - It has the
same name here as in the Batoka country
also Rhododendrons of two species but the
flowers white - Sleep in a wild spot [] [near M^t Leziro] with
many lions roaring about us - one hoarse
fellow serenaded us a long time but did
nothing more - Game is said to be abundant
but we saw none save an occasional
Diver springing away from the path -
Some streams ran to the N. W. [] [to Lismyando & it fr] for Rovuma
others to the South East for Loendi -

10th & 11th

Nothing to interest but the same weary
trudge - Our food scarce - We could only
give a handful or ½ a lb of grain to each
person per day - Masuka fruit formed
but not ripe till rains begin - very few
birds seen or heard though there is both
food and water in the many grain bearing
grasses & running streams which at the
junction of every two ridges we cross -
A dead body in a hut by way side - the
poor thing had begun to make a garden
by the stream probably in hopes of living
long enough [] [2 months or so] on wild fruits to reap a
crop of maize
[0111]

2 July

866

a drizzling mist set in during the night & continued this morning - We set off in the dark however leaving our last food for the Havildar and s[ep]oys who had not yet come up - The streams are now of good size - An Arab brandy bottle was lying broken in one called Msapa - We hurried on as fast as we could to the Luatize our last stage before getting to Mataka - This stream is rapid - about 40 yards wide - waist deep - with many podostemons on the bottom - country getting more & more undulating & all covered with masses of green foliage chiefly Masuko trees which have large hard leaves - there are hippopotami further down on its way to the Loendi - a little rice which [h]ad been kept for me I divided but some did not taste -

3 July

A good many stragglers behind but we push on to get food and send it back to them - The soil all reddish clay - the roads baked hard by the sun & many weary feet are sore on ours - A weary march and long - It is perpetually up & down now. I counted fifteen running streams in one days march - They are at the bottom of the valley which separates the ridges - We got to the brow of a ridge about an hour from Mataka's first gardens and all were so tired that we remained to sleep - then invited volunteers to go & on & b̄y[uy] food, and bring it back early next morning - the volunteers had to be pressed to do this duty -

14th

As our volunteers did not come at 8 AM I set off to see the cause and after an hour

of perpetual up & down march as I descended
the steep slope which overlooks the first
gardens I saw my friends start up at the
apparition - They were comfortably cooking
porridge for themselves - I sent men of
Mataka back with food to the stragglers behind
[0112]
[106]

14 July
1866
Moembe
the
Town
of
Mataka

and came on to Mataka's - An Arab Seph
Rupa or Rubéa head of a large body of slaves
on his way to the coast most kindly came
forward and presented an ox, bag of flour
and some cooked meat - all which were extremely
welcome to half famished men - Or indeed under
any circumstances - He had heard of our want
of food and of a band of sepoys and what
could the English think of doing but putting
an end to the slave trade - Had he seen our
wretched escort all fear of them would
have vanished - He had a large safari or
caravan under him - This body is usually
divided into ten or twelve portions, and all
are bound to obey the leader to a certain extent -
This had eleven parties and the traders numbered
about 60 or 70 who were dark Coast Arabs -
Each underling had his men under him
and they were busy making the pens of branches
~~into~~[w]hich their slaves and they sleep - Seph
came on with me to Mataka's and introduced
me in due form with discharges of gun
powder - I asked him to come back next
morning & presented three cloths & a request that
he would assist the Havildar & Sepoys as
he met them with food - This he generously
did.

We found Mataka's town situated in an
elevated valley surrounded by mountains
the houses numbered at least one thousand
and there were many villages around - The

mountains were pleasantly green and had
many trees which the [peo]ple were incessantly
cutting down - they have but recently
come here having been attacked by Mazitu
at their former location [] [West of this -] and after fighting
four days they left unconquered.

[0113]

[107]

July

66

Moembe

town

Mataka

Mataka kept us waiting some time in the verandah
of his large square house and then made his
appearance smiling with his good natured face
He is about sixty years of age - dressed as an Arab
and if we may judge from the laughter with
which his remarks were always greet[ed] some
what humorous - He had never seen any
but Arabs before - Gave me a square house to
live in - and indeed the most of the houses here
are square and the Arabs are imitated in everything
They have introduced the English pea, and we
were pleased to see large patches of it in full
bearing and in many places ripe in moist
hollows which had been selected for it - The
numerous springs which come out in various
parts are all made use of - Generally by drainage
to dry the too wet parts and then leading the
water by real irrigation to beds & ridges regularly
laid out - We had afterwards occasion to
admire the very extensive draining which
has been effected among the hills - Pease &
tobacco were the chief products raised by
irrigation but batatas and maize were often
planted too - Wheat would succeed if introduced -
The altitude is about 2700 feet above the sea - the
air at this time cool and many people have coughs
Cassava is cultivated on ridges along all the
streets in the town which give it a somewhat
regular & neat appearance

Mataka soon sent a good mess of porridge &
cooked meat (beef) he has plenty of cattle - & sheep
next day he sent plenty of milk - We stand a

good deal of staring unmoved though it is
often accompanied by remarks by no means
complimentary They think that they are not
understood and probably I misunderstand
sometimes - the Waiyau jumble their words
[0114]
[108]

15th
July
1866
Town
of
Mataka
Moembe

as I think and Mataka thought that ~~we~~[I] did not
enunciate anything but kept my tongue still
when I spoke -

The safari under Seph set off this morning for
Kilwa - Seph says that about 100 of the Kilwa
people died this year - So, slaving is accom-
panied with loss of life [] [as well as philanthropy,] - We saw about
seven of their graves - the rest died on the
road up - there two roads from this to the
Lake one to Loséwa which is West of this
and opposite Kotakota - the other to Makate
is further South - the first, five days ~~but~~
through deserted country chiefly, the other,
seven but among people & plenty of
provisions all the way -

It struck me after Seph had numbered up
the losses that the Kilwa people sustained by
death in their endeavours to enslave people
similar losses on the part of those who go to
"proclaim liberty to the captives - the opening of
the prison to them that are bound" to save &
elevate, need not be made so very much of
as they sometimes are -

Soon after our arrival we heard that a number
of Mataka's Waiyau had without his knowledge
gone to Nyassa, and in a foray carried off cattle
and people - When they came home with the
spoil Mataka ordered all to be sent back
whence they came - When he came up to visit
me I told him that his decision was the best

piece of news I had heard in the country,
He was evidently pleased with my approbation
and turning to his people asked if they heard
what I said - He repeated my remark, and
said you silly fellows think me wrong
in returning the captives but all wise men
will approve of it & scolded them roundly -
[0115]
[109]

16th
ly
66
wn of
aka
embe

I was accidentally spectator of the party going back
for on going out of town I saw a meat market
opened and people buying with maize & meal -
on enquiring, I was told that the people & cattle there
were the Nyassa ones, and they had slaughtered an
ox in order by the exchange of meat for grain to
have provisions for the journey - the women
and children numbered 54 and about a dozen
boys were engaged in milking the cows - the
cattle were from 25 to 30 head -

th

The change from hard & scanty fare caused illness
in several of the party - I had tasted no animal
food except what turtle doves & guinea fowls
could [] [be] shot since we passed Matawatawa - a
fowl was given by Mtende - The last march
was remarkable for the fewness of birds,
so eight days were spent on porridge & rice - with-
-out relish

I gave Mataka a trinket to be kept in remembrance
of his having sent back the Nyassa people - He
replied that he would always act in a similar
manner - As it was a spontaneous act it was
all the more valuable -

The Sepoys have become quite intolerable,
and if I cannot get rid of them we shall all
starve before we accomplish what we wish -
They dawdle behind picking up wild fruits, and
in our last march which we accomplished
on the morning of the eighth day they took from
fourteen to twenty two days - Retaining their
brutal feelings to the last they killed the donkey
which I lent to the Havildar to carry his things by
striking it on the head when in boggy places
into which they had senselessly driven it
loaded - then the Havildar came on his men
pretending they could go no further from
weakness - as soon as his back was turned
[0116]
[110]

Mataka's
town
14-28
July
1866

they moved off the road slaughtered the
buffalo calf which was quite strong &
hearty and enjoyed themselves - They have
gone on employing people to carry their
things - one came up with a woman
carrying his musket & belts - He had promised
the woman three cubits in my name - I
paid it because she was a woman - The buffalo
eaters came up quite briskly & strong - they
said it had died, and tigers came & eat [] [it] they saw
them - Did you see the stripes of the tiger - all declared
that they saw the stripes distinctly - This, as there
no striped tiger in all Africa gave us an idea
of their truthfulness - A Nassick boy called
Mabruki came up with the Havildar, and his
load reduced to a very small bulk - He had either
stolen the cloths it contained 8 or 9 - & 1 fathom
of calico or allowed the sepoys to do it while
he remained out of sight - This was pratished
by another Nassick boy Reuben - He carried a
small ammunition case - When opened about
250 or more ball cartridges had been extracted,
When I was proceeding to open it - He said "I dont
know sir, perhaps when I went to cut wood
the Sepoys may have stolen from it" - He knew

perfectly well by the decreased weight but he was strongly suspected as a thief, he was described as selling a stolen cloth - The day after we left Mataka Reuben feeling that his character was gone resolved to return & stay with Mataka - gave a packet of cartridges to a man to carry his load back to a village & there sat till we sent for him -. A happy riddance - All who resolved on skulking or other bad behaviour invariably took up with the Sepoys - their talk seemed to suit evil doers - and the Sepoys were such

[0117]

[111]

taka

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a disreputable looking lot that I was quite ashamed of them - the Havildar had no authority, and all bore the sulky dogged look of people going where they were forced but hated to go - This hang dog expression of countenance was so conspicuous that I many a time have heard the country people remark "these are the slaves of the party" They have neither spirit nor pluck as compared to the Africans and if one saw a village he turned out of the way to beg in the most abject manner or lay down & slept the only excuse being "my legs were sore" - One stopped two days at a village in sight of this because he got some food and when asked why he did so uttered the usual complaint "his legs were sore" Having allowed some of them to sleep at the [fire] in my house they began a wholesale plunder of everything they could sell - as cartridges cloths, meat - so I had to eject them - One of them then threatened to shoot my interpreter Simon if he got him in a qui[et] place away from the English power - As this threat had been uttered three times, and I suspect that something of the kind had prevented the Havildar exerting his authority, I resolved to get rid of them by sending by the first trader back to the coast - It is likely that some sympathizers will take their part but I strove to make them

useful - they had but poor & scanty fare
in a part of the way but all suffered alike -
They made themselves thoroughly disliked by their
foul talk and abuse - and if any thing tended more
than another to shew me that theirs was a moral
unfitness for travel it was the briskness assumed
when they knew they were going back to the Coast -
I felt inclined to force them on but it would have
been acting from revenge, and to pay them out
so I forbore - I gave Mataka 48 yards of
[0118]
[112]

Town of
Mataka
14-28
July 1866
Moembe

of calico, and to the sepoy 18 yards, and
conveyed that he should give them food till
Suleiman a respectable trader should arrive -
He was expected every day and we passed him
near the town - If they chose to go & get their
luggage it was of course all safe for them
behind - The Havildar begged still to go on with me
and I consented though he is a drag on the party
but he will count in any difficulty -

Abraham recognized his uncle among
the crowds who came to see us - On making
himself known he found that his mother
and two sisters had been sold to the Arabs
after he had been - The uncle pressed him
to remain, and Mataka urged, and so did
another uncle, but in vain - I added my
voice and could have given him goods
to keep him afloat a good while, but
he invariably replied "How can I stop where
I have no mother and no sister"? The
affection seems to go to the maternal side,
I suggested that he might come after he
had married a wife, but I fear very
much that unless some European would
go none of these Nassick boys would come -
The Nassick system seems to convey to their minds
an extravagant idea of the value of their labour -
It would be decidedly better if they were taught
agriculture in the simplest form as the Indian -

Mataka would have liked to put his oxen to use
but, Abraham could not help him with that
He is a smith or rather a nothing for unless he
could smelt iron he would be entirely without
materials to work with - The only specimen Mataka
will have, Reuben, can teach nothing and
has always been a nuisance to us.

[0119]

[113]

mbe
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ataka
28
1866

In calling at Mataka's I found as usual a large crowd
of idlers who always respond with a laugh everything
he utters as wit - He asked if he went to Bombay
what he ought to take to secure some gold - I replied
"Ivory" He rejoined would slaves not be a good
speculation, I replied that "if he took slaves there for
sale they would put him in prison." the idea of the
great Mataka put in "chokee" made him wince &
the laugh turned for once against him - He said
that as all the people from the Coast crowd to him
they ought to give him something handsome for
being here to supply their wants - I replied if he
would fill the fine well watered country we had
passed over with people instead of sending them off
to Kilwa he would confer a benefit on visitors
but we had been starved in the way to him - told
him what the English would do in a road making
in a fine country like this - This led us to talk of
railways - ships - ploughing with oxen - this
last idea struck him most - I told him that I should
have liked some of the Nassick boys to remain &
teach this & other things - but they might be afraid to
venture lest they should be sold again - The men who
listened never heard such decided protests against selling
each other into slavery before - the idea of guilt probably
floated but vaguely in their minds, but the loss of life we
have witnessed, and in the guilt of which the sellers as
well as they buyers participate comes home very
forcibly to their minds - Mataka has been an active hand
in slave wars himself, though now he wishes to settle
down in quiet - The Waiyau or Waiaou generally
are still the most active agents the slave traders have -

The safari from Kilwa arrives at a Waiau village
shews the goods they have brought - are treated
liberally by the elders and told to wait & enjoy
themselves - They will procure slaves enough
to purchase all - Then a foray is made against
the Manganja who have few or no guns

[0120]

[114]

Moembe
Mataka's
town
14-18
July
1866

The Waiau who come against them are
abundantly supplied with both by their coast
guests - Several of the low Coast Arabs
who differ in nothing from the Waiau usually
accompany the foray and do business on
their own account - This is the usual
way in which a Safari is furnished with
slaves

Makanjela a Waiyau chief about a third
of the way from Mtende's to Mataka has
lost the friendship of all his neighbours by
kidnapping and selling their people - if any
of Mataka's people are found in the district
between Makanjela & Moembe they [are] considered
fair game & sold - Makanjela's people cannot
pass Mataka to go to the Manganja so do what
they can by kidnapping & plundering all
who fall into their hands - When I employed
two of Mataka's people to go back on the
14th with food to the Havildar & sepoy
they went a little way and relieved some
but would not venture as far as the
Luatize for fear of losing their liberty
by Makanjela's people - I could not
get the people of the country to go back -
- could not ask the Nassick boys who had
been threatened by the sepoy with assassination
and some had even sworn after being
abused by the sepoy tongue that they would
never help one of them in any circumstances
- nor could I ask the Johanna men to go

back for the stragglers, because though
Mahometans the Sepoys had called them
Caffirs &c and they all declared "we are
ready to do anything for you but we
will do nothing for these Hindis - I
sent back a sepoy giving him provisions
[0121]
[115]

mbe
14 - 28

he sat down in the first village, ate all the
food and returned - This difficulty resulted
from the slave trade -

An immense tract of country lies uninhabited -
to the North East of Moembe we have at least fifty
miles of as fine country as can be seen anywhere
still bearing all the marks of having once supported
a prodigious iron smelting, grain growing population
The clay pipes which are put on the nozzles of their
bellows and inserted into the furna[...] are met with
everywhere - they are often vitrified - Then the
ridges on which they planted maize - beans - cassava
and sorghum and which they find necessary to
drain off the too abundant moisture of the rains,
still remain unleveled to attest the industry of
the former inhabitants - the soil being clayey
resists for a long time the influence of the weather
They are very regular for in crossing the old
fields [as] the path often compels us to do one
foot treads regularly on the ridge and the other
in the hollow for a considerable distance
Pieces of broken pots with the rims orna-
mented with very good imitations of basket
work attest that the lady potters of old followed
the example given them by their still more
ancient mothers rude but better than we can
make without referring [Drawing of markings on the edges of the broken pottery pieces.]
to the original,
no want of water has here acted to drive the
people away as has been the case further
South - It is a perpetual sue[cc]ession of ridge
and valley with a running stream or oozing
bog where ridge is separated from ridge -
The ridges become steeper and narrower
as we approach Mataka's - I counted fifteen

running burns of from one to ten yards
wide in one days march of about six hours
[0122]
[116]

Being in a hilly ~~en~~[or] rather mountainous
region they flew rapidly and have plenty
of water power - In July any mere
torrent ceases to flow but these were brawling
burns even now - the water too cold for
us to bathe in (61°) whose pores were all
open by the sweaty regions nearer the
coast - The sound of gushing water
dashing over rocks so un African was
quite familiar to our ears - This district
which rises up West of Mataka's to 3400 feet
above the sea, catches a great deal of the moisture
brought up by the Easterly winds - Many of
the trees are covered with lichens - While here
we had cold southerly breezes, and a sky so
overcast [] [every day after 10 AM] that we could take no Astronomical
observations - Even the latitude was too poor
to be much depended on - $12^{\circ} 53'$ S may have
been a few miles from this -

The cattle rather, a small breed - black & white
in patches, and brown - with humps - give
milk which is duly prized both by the Waiyau - the
s[he]ep are the large tailed variety and generally
of a black colour - Fowls & pigeons are the
only other domestic animal we saw if we
except the wretched dog which our poodle
had immense delight in chasing.

The Waiyau are far from a handsome race
but they are not the prognathous beings one
sees on the West Coast either - their heads are
of a round shape - compact foreheads but
not particularly receding - The alae nasi are
flattened out - lips full and a small lip ring
just turns them up to give additional thickness
their style of beauty is exactly that which
was in fashion when the stone deities were
made in the caves of Elephanta & Kenora
[0123]
[117]

near B[B]ombay - a favourite mode of dressing
the hair into little knots which was in fashion
the[re] is more common in some tribes than

in this - The mouths of the women would not be
so hideous with a small lip ring if they did not
file the teeth to points [Drawing of four filed teeth.] but they seem strong
and able for the work which falls to their lots.
The men are large strong boned fellows &
capable of enduring great fatigue - They under-
go a rite which once distinguished the Jews
about the age of puberty, and take a new name
on the occasion - This was not introduced
by the Arabs the advent of whom is a recent
event, and they speak of the time before they
were inundated with European manufactures
in exchange for slaves as quite within their
memory -

Young Mataka gave me a dish of peas, and usually
brought something every time he made a visit - Seems
a nice boy and his father in speaking of learning to
read said he & his companions could learn but he
himself was too old: The soil seems very fertile for
the sweet potatoes become very large and we bought
two loads of them for three cubits and two needles -
they quite exceeded 1 cwt - the maize becomes very
large too - One cob had 1600 seeds - the abundance of
water - the richness of soil - the available labour for
building square houses (with which every son of
a somebody requires possession & the rains do not
readily wash them down) the coolness of the climate
make this nearly as desirable a residence as
Magomero, but alas instead of three weeks
easy sail up the Zambesi & Shire we have
spent four weary months in getting here - I
shall never cease bitterly to lament the abandon-
ment of the Magomero mission - Any other society
would have prized [...] the advantages there with delight
while this O.C.M. affair let them slip through sheer want
of pluck -
[0124]
[118]

Moembe
14 to 28
July 1866

Moaning seems a favourite way of
spending the time with some sick folk -
For the sake of the warmth I allowed a
Nassick boy to sleep in my house - He & I

had the same complaint dysentery, and
I was certainly worse than he but did not
moan - while he played at it as often as
he was awake - I told him that people
moaned only when too ill [] [to] be sensible of
what they were doing - the groaning ceased
though he became worse - Three sepoy
played at groaning very vigorously
outside my door - they had nothing
the matter with them except perhaps fatigue
which we all felt alike - As these fellows
prevented my sleeping, I told them quite
civilly that, if so ill that they required to
groan they had better move off a little way
as I could not sleep - They preferred the
verandah, and at once forbore groaning -
An English sailor of the Pioneer moaned
lustily when ill - and one morning after
he became quite well, on awaking
he forgot that he had recovered, and
commenced a sonorous groan which
ceased on being awaked fairly by the
laughter of the spectators in the same
boat with him -

The abundance of grain and other food is
accompanied by great numbers of rats or
large mice which play all manner of
pranks by night - and white ants have
always to be guarded against - anyone who
would find an antidote to drive them away
would confer a blessing - the natural check is
the driver ant which when it visits a house
is a great pest for a time but it clears the other [out -]
[0125]
[119]

We proposed to start today but Mataka said that
he was not ready yet - The flour was yet to grind
and he had given us no meat - He had sent plenty
of cooked food almost every day - He asked if
we would slaughter the ox he would give here or take
it on - We preferred to kill it at once - He came on
the 28th with a good lot of flour for us and men to
guide us to Nyassa - He said that this was Moembe
and his district extended all the way to the Lake -
He would not send us to Loséwa as that place

had lately been plundered and burned - In general the chiefs have shewn an anxiety to promote our safety - The country is a mass of mountains On leaving Mataka's we ascended considerably and about the end of the first days march near Magola's village the Barometer shewed our greatest altitude about 3400 feet above the sea - There were villages of these mountaineers everywhere - The springs were made the most use of that they knew - The damp spots drained and the water given a free channel to & made use of in irrigation further down - most of these springs shewed the presence of iron by the oxide oozing out - A great many patches of peas in full bearing & flower - Trees small and scraggy except in hollows - plenty of grass and flowers near streams and on the heights - the villages often consisted of from 100 to 150 houses many of them square The mountain tops may rise two or three thousand feet above their flanks along which we wind and go perpetually up & down the steep ridges of which the country is but a succession -

One fine straight tall tree in the hollows seemed a species of fig - Its fruit was just forming but it was too high & the tree ([From over 2 leaves]
[0126]
[120]

[()Parenthesis - Geological note - The plateaux on each side of the Rovuma are masses of grey sandstone capped with masses of ferruginous conglomerate apparently an aqueous deposit - When we ascend the Rovuma about sixty miles a great many pieces & blocks of solidified wood appears on the surface of the soil at the bottom of the slope up the plateaux - this in Africa is a sure indication of the presence of coal beneath but it was not observed cropping out - the plateaux being cut up in various directions by wadys well supplied with grass & trees on deep & somewhat sandy soil - but at the confluence of the Loendi highlands appear in the far distance which are probably continuations of the right bank plateau for in the sands of the Loendi pieces of coal are

quite common -

Before reaching the confluence or say about ninety miles from the sea the plateau is succeeded by a more level country having [] [detached] granitic masses shot up some 500 or 700 feet - The sandstone of the plateau has at first been hardened then quite metamorphosed into a chocolate coloured schist - then as at Chilole hill we have igneous rocks apparently Trap capped with masses of beautiful white dolomite We still ascend in altitude as we go Westwards and come upon long tracts of Gneiss with hornblende - The gneiss is often striated all the striae looking one way - Sometimes North & South & at other times East & West - these rocks look as if a stratified rock had been nearly melted and the strata fused together by the heat
[0127]
[121]

From these striated rocks have shot up great rounded masses of granite or syenite whose smooth sides & crowns contain scarcely any trees and are probably from 3000 to 4000 feet above the sea - The elevated plains among these mountain masses shew great patches of ferruginous conglomerate - which when broken look like yellow Haematite with madrepore holes in it - this had made the soil of a red colour - On the Watershed we have still the rounded granitic hills jutting above the plains if such they may be called which are all ups & downs and furrowed with innumerable running rills the sources of the Rovuma & Loendi - The highest rock observed with mica schist at an altitude of 3440 feet - The same uneven country prevails as we proceed from the watershed about forty miles down to the Lake and along its Eastern shore we have mica schist & gneiss foliated with a great deal of hornblende but the most remarkable feature of it is the rocks are all tilted on edge or slightly inclined to the Lake The active agent in effecting this is not visible - It looks as if a sudden rent had been made so as to form the Lake and tilt all these rocks nearly over - On the East side of the Lower part of the Lake we have two ranges of

mountains evidently granitic - the nearer one
covered with scraggy trees & lower than the other
the other jagged & bare or of the granitic forms
But in all this country no fossil yielding
rock was visible except the grey sandstone
referred to at the beginning of this note -
The rocks are chiefly the old crystalline forms)
end of note -

[0128]
[122]

28 July
1866

without branches for me to ascertain -
It is called Unguongo - The natives dont eat
the fruit but they eat the large grubs which
come out of the fruit - The leaves were 15
inches long by five broad -

29th

At Magola's village - As we are now rid of the
sepoys we cannot yet congratulate ourselves on
being rid of the lazy habits of lying down in the
path which they introduced - A strong scud
comes up from the South bring much moisture
with it Temp in mornings 55° It blows so
hard above this may be a storm on the coast -

30th July

a short march brought us to Pezimba's vil.
which consists of 200 houses & huts - It is placed
very nicely on a knoll between two burns
which as usual are made use of for irrigation
& peas in winter time - The headman said that
if we left now we had a good piece of jungle
before us and would sleep twice in it before

reaching Mbanga - We therefore remained
An Arab party hearing of our approach took
a circuitous route among the mountains
to avoid coming in contact with us - In
coming to Pezimba's we had commenced
our Western descent to the Lake for we were
now lower than Magola's by 300 feet - We
crossed many rivulets and the Lochesi a
good sized stream - the watershed parts some
streams for Loendi & some for Rovuma
There is now a decided scantiness of trees
Many of the hill tops are covered with grass
or another plant - there is pleasure now in
seeing them bare Ferns Rhododendrons - & a foliated tree [which looks in distance like silver
fir]
The Mandare root is here called Nyumbo
When cooked it has a slight degree of bitterness
with it which cultivation may remove
[0129]
[123]

Mica schist crowned some of the heights on the water
shed - then gneiss and now as we descend further
we have igneous rocks of more recent eruption
Porphyry & gneiss with hornblende rocks - a
good deal of ferruginous conglomerate with holes
in [] [it] covers many spots - When broken it looks
like yellow Haematite with black linings to the holes.
This is probably the ore used in former times
by the smiths of whose existence we now
find still more evidence than further East -

31st
July
1866

I had presented Pezimba with a cloth and
he cooked for us handsomely last night and
this morning desired us to wait a little as he
had not yet sufficient meal made to present -
We waited and got a generous present - It
was decidedly milder here than at Mataka's
and we had a clear sky In our morning's
march we passed the last of the population,
and went on through a fine well watered
fruitful country to sleep ~~by~~[near] a mountain
called Mtewire by a stream called Msapo -
A very large Arab slave party were close by

our encampment and I wished to speak to them but as soon as they knew of our being near they set off in a pathless course across country [and were six days in the wilderness, we heard this at Cazembes]

Aug
1866

We saw the encampment of another Arab party - It consisted of 10 pens each of which from the number of fires it contained may have held from eighty to a hundred slaves - The people of the country magnified the numbers saying that they would reach from this to Mataka's but from all I can learn I think that from 300 to 800 slaves is the commoner gang - this second party went across country very early this morning we saw the fire sticks which the slaves had borne with them - The fear they feel is altogether the effect of the English name
[0130]
[124]

for we have done nothing to cause their alarm.

2 Aug
1866

Something very cheering to me in the sight at our encampment of yellow grass & trees dotted over it as in the Bechuana country - The birds were singing merrily too inspired by the cold which was 47° & by the vicinity of some population - Gum copal trees & bushes here as well as all over the country but gum is never dug for probably because the trees were never large enough to yield the fossil gum - Marks of smiths very abundant - some furnaces still standing Much cultivation must formerly have been here where now all is jungle =

We arrived at Mbanga a village embowered in tree - chiefly of the Euphorbia so common in the Manganja country further South

Kandulo the headman had gone to drink
beer at another village but sent orders
to give a hut & to cook for us - We remained
next day look Lunars -

We had now passed through at the narrowest
part the hundred miles of depopulated country
of which about seventy are on the N - E - of
Mataka - the native accounts differ as to
the cause - Some say slave wars - and assert
that the Makoa from the vicinity of Mosambique
played an important part in them - others
say famine - others that the people have
moved to & beyond Nyassa - What is certain
is from the potsherds strewed over the country
and the still remaining ridges on which beans
sorghum - maize - cassava - were planted
is that the departed population was prodigious
the Waiau who are now in the country
came from the other side of the Rovuma &
they probably supplanted the Manganja
[0131]
[125]

an operation which we see going on at the present
day.

4 Aug
1866

An hour & a half brought us Miule a village on
same level with Mbanga and the chief pressing
us to stay on the plea of our sleeping two nights
in the jungle instead of one if we left early
next morning we consented - Asked him what
had become of the very large iron smelting popu
lation of this region - He said many had died of
famine - others had fled to the west of Nyassa
the famine is the usual effect of slave wars and
much death is thereby caused probably much
more than by the journey to the coast - We had
never heard any tradition of stone hatchets having
been used - nor of stone spear heads or arrow
heads of that material - He had never heard of
any being turned up by the women in hoeing
The Makonde as we saw use wooden spears
where iron is scarce - I saw wooden hoes used
for tilling the soil in the Bechuana & Batoka
countries but never stone ones - In 1841 I saw

a bushwoman in the Cape Colony with a round stone and a hole through it - [Drawing of a round stone.] on being asked she shewed me how it was used by inserting the top of a digging stick into it and digging a root [Drawing of a stone with a stick through the central hole, possibly being held by a person.] - It was to give the stick weight -

The stones still used as anvils and smiths when considered from their point of view shew sounder sense than if they were ~~to be~~ burdened with the great weights we use - They are unacquainted with the process of case hardening which applied to certain parts of our anvils gives them their usefulness - and an anvil of their soft iron would not do so well as a hard stone - It is true a small light one might be made but let any one see how the hammers [0132] [126]

of their iron bevel over and round in the faces with a little work and he will percieve that only a wild freak would induce and sensible smith to make a mass equal to a sledge hammer & burden himself with a weight for what can be better performed by a stone - If people are settled as on the coast then they gladly use any mass of cast iron they may find, but never if as in the Interior [] [where] they have no certainty of remaining any length of time in one spot

5th
Aug.
1866

We left Miule and commenced our march towards Lake Nyassa and slept at the last of the streams that flows to the Liendi In Mataka's vicinity N - E - there is a perfect brush of streams flowing to the river - One forms a Lake in its course - and the sources of the Rovuma lie in the same region - After leaving Mataka's we crossed a good sized one flowing to Liendi and the day after leaving Pezimba's another going to the Chiringa or Lochiringa which goes to the Rovuma - Passed

6th Aug

Passed two cairns this morning
at the beginning of the very sensible
descent to the Lake - they are very
common in all this Southern Africa in
the passes of the mountains and all
meant to mark divisions of countries
perhaps burial places but the Waiyau
who accompanied us thought that
they were merely heaps of stone collected
by someone making a garden - the
cairns were placed just about the spot
where the blue waters of Nyassa first
came fairly into view
We now came upon a stream the
[0133]
[127]

7th

Misinje flowing into the Lake - We crossed it
five times - It was about 20 yards wide & w[th]igh
deep - We made but short stages where we got on
the lower plateau for the people had great abundance
of food. and made great presents of it if we
rested - one man gave four fowls - three large
baskets of maize - pumpkins - Elands fat
a fine male as seen by his horns & pressed us
to stay that he might see our curiosities as
well as others - He said that at one days distance
south of him all sorts of animals as buffaloes
elands - Elephants - Hippopotami & antelopes
could be shot.

8th
Aug
1866

We came to the Lake at the confluence of the
Misinje and felt grateful to that hand which had

protected us thus far on our journey - It was
as if I had come back to an old home I never
expected again to see - Pleasant to bathe in the
delicious waters again - Hear the roar of the
sea or dash in the rollers - Temp. 71° at 8 AM
while the air was 65° - I feel quite exhilarated -

The head-man here [^] [Mokalaose] is a real Mangaiya & he
and all his people exhibit the greater darkness
of colour consequent on being in a warm
moist climate - He is very friendly - presented
millet porridge - cassava & Hippopotamus
meat boiled - asked if I like milk as he had
some of Mataka's cattle here - People bring
Sanjika - the best Lake fish for sale -they
are dried on stages over slow fires and
lost t[h]eir fine flavour by it but they are
much prized inland - I bought fifty for a
fathom of calico - When fresh they taste exactly like
the best herrings - i. e. as we think but vo[y]agers
and travellers appetites are often so whetted as to be
incapable of giving a true verdict in matter of
taste -

[0134]

[128]

10 Aug.
1866

I sent Seyed Majids letter up to Jumbe but
the messenger met some coast Arabs at the
Loangwa which may be f[if]te[n] miles from
this - and they came back with him - haggled
a deal about the fare and then went off
saying that they would bring the dhow here
for us - Finding that they did not come I
sent Musa who brought back word that they
had taken the dhow away over to Jumbe at
Kotakota or as they pronounce it Ngotagota -
very few of the coast Arabs can read - In
words they are very polite but truthfulness
seems very little regarded - I am resting myself
and people - working up journal, - Lunars
Alts- but will either move South or go to the
Arabs North soon

Mokalaose's fears of the Waiyau will make
him welcome Jumbe here and then the

Arab will some day have an opportunity
of scattered[ing] his people as he has done those
at Kotakota - He has made Losiwa too
hot for himself - When the people there
were carried off by Mataka's people Jumbe
seized their stores of grain & now has no
port to which he can go there - The Loangwa
Arabs give an awful account of Jumbe's
murders and sellings of people but one
cannot take it all in - At the mildest, it
must have been bad - This is all they
ever do - they cannot form a state
or independent kingdom - slavery & the
slave trade are insuperable obstacles to any
perman[ence] inland - slaves can escape
so easily - All therefore that the Arabs
do is to collect as much money
as they can by hook & by crook and then
leave the country.

[0135]

[129]

We notice a bird called Namtambwe which sings
very nicely with a strong voice after dark here at the
Misinje confluence

11th

August

1866

Two headmen came down country from villages
where we slept bringing us food and asking
how we are treated - They advise our going S.
to Mukate's where Lake is narrow.

12 - 14

Map making - but my energies were sorely taxed by
the lazy Sepoys - and I was usually quite tired out at
night - some men have come down from Mataka's
and report the arrival of an Englishman with cattle
for me - "has two eyes behind as well as two in front"
this is enough of news for a while.

Mokalaose has his little afflictions and he tells me of them - a wife ran away - asked how many he had - He has twenty in all - I thought he had nineteen t[oo] many - He answered with the usual reason "But who would cook for strangers if I had but one"? saw clouds of "Kungu" on the Lake - They are not eaten here - an ungenerous traveller coming here with my statement in his hand and fing[d]ing the people denying all knowledge of how to catch & cook them might say that I had been romancing in saying I had seen them made into cakes in the Northern part of the Lake - When asking here about them - a stranger said they know how to use them in the North, we do not -

Mokalaose thinks that the Arabs are afraid that I may take their dhows from them and go up to the North - He and the other headmen think that the best way will be to go to Mukate's in the South - All the Arabs flee from me - the English name being in their minds inseparably connected with recapturing slavers - They cannot concieve that I have any other object in view. They cannot read Seyed Majids letter

[0136]

[130]

21 Aug

1866

started for the Loangwa of the East side of the Lake - Hilly all the way about seven miles Loangwa may be 20 yards wide near its confluence - The Misinje is double that - Each has accumuluated a promontory of deposit and enters the Lake near its apex - We got a house from a Waiyau man on a bank about 40 feet above the level of Nyassa

21 Aug

could not sleep for the manoeuvres of a crowd of the minute ants which infested it They chirrup distinctly - they would not allow the men to sleep either though all were pretty

22^d

ti[r]ed by the rough road up - We removed to
the South side of the Loangwa where there are
none of these little pests -

23 Aug

Proposed to the Waiyau headman to send
a canoe over to call Jumbe as I did not
believe in the assertions of the half caste
Arab here that he had sent for his - All the
Waiyau had helped me and why not he
He was pleased with this but advised
waiting till a man sent to Losewa should
return

24th

A leopard took a dog out of a house next to ours
He had bitten a man before but not mortally

Engaged in writing the following Despatch
part of which was written down country
I am very anxious not to appear as if
reflecting on others as Col - Pelly and often
altered in order to make it mild but it is
his policy that has allowed the Zanzibar
slave trade to go on -

29th

News come that the two dhows have
come over to Losewa [Loséfa] - Mazitu chased
Jumbe up the Hills - Had they said on
to an island I might have believed
them
[0137]
[131]

Copy - [
Political
slave trade
N^o 1]

East Africa Lat. 11 ° 18' South
Long. 37 10' East - 11th June
1866
The Right Honourable
The Earl of Clarendon
My Lord

Having been specially instructed "to confine one series of Reports to Geographical subjects and matters connected with them; and to make distinct and separate reports to you upon political subjects and on the slave trade" I accordingly devoted part of the time of my detention at the Island of Zanzibar to a careful and earnest study of our political relations with the Sultan; and to a minute investigation of the causes which have prevented those parts of Eastern Africa subject to Arab influences from reaping the same advantages by the policy of H. M. Government against the slave trade which have been realized in large portions of Western Africa inhabited by less promising races of people.

The subject seemed of the more importance inasmuch as the Island of Zanzibar is now about the only place in the world where from one to three hundred slaves are daily exposed for sale in open market - This disgraceful scene I several times personally witnessed = And on the adjacent seas, the slave trade which everywhere else is declared to be a grievous offence against public law, is by treaty allowed to be a legal traffic -

But I could not bring my mind to a hasty condemnation of a policy which emanated from officers eminent for the zeal and ability with which they have long & earnestly laboured to promote the welfare of both oppressors [and oppressed]

[0138]

[132]

Despatch
11th June
& 20th
August
1866

and it was only after pondering deeply on the sad facts revealed at Zanzibar - and on the still more sorrowful scenes which now at the source of the slave trade meet the eye that I felt forced to express my overpowering conviction that, our policy on the East Coast requires reconsideration -

Whatever the motive for legalising the slave trade on the seas adjacent to Zanzibar may have been, the actual purchasers before my eyes were Northern Arabs & Persians whose dhows lay anchored in the harbour, or beached for repairs in the creek; and on the strength of the exception in our treaty, virtually made in their favour, these men were daily at their occupation - examining the teeth limbs and gait of the slaves that were to form their cargoes as openly as horse dealers engage in their business in England

These preparations were of peculiar significance because made during certain months in which by the Sultan's prohibition no slaves may be carried Coast wise - and this prohibition applies only, but precisely, to those months when the Northerly Monsoon blows so strongly that, as a rule, no dhows can proceed to the North. When however the Monsoon changes and Southerly winds blow, the preparations will all be completed - the prohibition will no longer be in force - and the late busy frequenters of the Zanzibar slave market may even obtain the Sultans legal pass, which will screen their slave cargoes as far North as Lamoo on their way homewards to the Red Sea and Persian Gulph

[0139]

[133]

Despatch

June

Aug.

866

The reasons assigned for the continuance of this very unsatisfactory state of affairs derive their force and speciousness partly from political considerations, and partly from forebodings of the evils of change, though that change might be for the better - A bright hope too that, by the slow and steady influence of trade and imported civilization, the Arabs may be led to change their ways, gives the whole subject -

Among the political considerations are specified - that the Northern Arab slave traders are lawless pirates whom the Sultan, however willing, cannot coerce - His power on the island of Zanzibar is very limited - and on the Coast line of the adjacent [Con]tinent, he possesses but a mere shadow of power In fact to the Arabs he represents that leader only, who first guided them down the East Coast for conquest - They acknowledge him as their chief (Syed) but not their Sultan - and since the present occupant of the chieftainship has been separated from those possessions in Asia whence his father the old Imaum of Muscat drew all his military power, [S]yed Majid the son, can muster no force to controul either the Zanzibar or the Northern Arab slave traders - His utter powerlessness to withstand the slaving propensities of the ~~Northern~~ pirates & kidnappers who annually infest his island and seas, has been thus forcibly, though hypothetically expressed - Should the Sultan attempt the abolition of the slave trade in his dominions so intimately linked is that traffic with the whole system of slavery in which he is placed, the proclamation would ensure a revolution his own expulsion, or even death-

In judging of the weight due to these and similar ~~considerations~~ assertions, it must never be left out of view [^] [for a moment] Syed Majid is the creature of English power alone -

[0140]

[134]

Despatch
11 June
20 Aug
1866

When his elder brother, the present Imaum of Muscat was on the point of asserting his right of primogeniture, and by means of the military force he inherited in Arabia, taking possession of ~~his~~[all] the dominions of his deceased father, we interfered, and by our arms gave effect to a will which appoitioned Zanzibar to the younger brother, and confined the elder to Muscat - and it is by the continued influence of English power that Syed Majid retains his place - He resembles one of the Indian protected princes, but destitute of any organized force by land or sea, which his Political Resident might wield for his or his subjects benefit -

Our Treaty with the Sultan's father furnishes a more important consideration than anything else - This Treaty allowed the slave trade to be carried on within certain specified limits, and for the avowed object of permitting supplies of labour to be carried to the more Southerly territories of the late Imaum this concession of a limited slave trade, was no doubt made in the hope that at some no very distant date the way would be paved for the complete cessation of the trade in slaves - It certainly never was contemplated by either of the contracting parties that a special stipulation for a small & well defined permission of the traffic should be made, as now it is made, the means of erecting the island of Zanzibar into a great slave emporium - and extending the ocean slave trade to the Red Sea and Persian Gulph - an argument based on entirely unknown data - that if the islands of Zanzibar and Pemba were
[0141]
[135]

espatch
June
Aug
66

not supplied with a continuous stream of slaves from the mainland they would soon become depopulated seems to have been entirely an afterthought - The open sale and annual export from both these islands shew but small concern for the permanence of the population - still though our object in the treaty has been perverted and we have been practically overreached, treaty obligations ought to be respected till that alteration is made in the stipulations which the present aspect of the ocean slave trade throughout the world demands -

That His Highness the Sultan has not been pressed with greater emphasis to make an alteration in the Treaty of his late father which would render the trade in slaves by sea everywhere illegal, has been owing of late years, to a very curious anxiety not to interfere with what is called "the status of slavery in the island of Zanzibar." Recognising to the utmost extent that common sense will allow, the broad principle that however much we may detest slavery, we have no right to meddle with the internal policy and domestic institutions of other nations, it is yet quite clear that if we over strain this principle we must desist from all our noble efforts on the Coast of Africa lest we should interfere with the status of slavery in Cuba and elsewhere - Anxiety to preserve the status of slavery in the island of Zanzibar intact, at the expense even of rendering the efforts of our cruisers to suppress the traffic unavailing - and of leaving out of view the enormous inland slave trade, which is fast depopulating large districts of the adjacent continent is so remarkable in Englishmen who cannot be conceived as nursing a delicate sensibility to the rights of the wrongdoers
[0142]
[136]

Despatch
11 June
20 Aug
1866

and a total insensibility to the woes of their victims that it will be worth while to examine certain forebodings which have been made to serve as arguments for the continuance of the present system -

It has been alledged that if we should interfere [^] [with the Zanzibar slave trade] so as to stop the stream of slaves that annually flows to the island, but ultimately goes on to the Red Sea and Persian Gulph, we shall risk the expulsion of "a king - the utter depreciation of existing property - social confusion - the slaves themselves might become foodless - landless - hutless - No one can concieve the ruin that would ensue when the island is tramped by a hundred thousand discarded slaves" -

These sombre anticipations were the result of viewing the helplessness of the Sultan without police - without land or sea forces - and in the midst of large numbers of Northern Arabs infuriated by the capture of their vessels - but let us calmly view the subject of stopping the eternal slave trade in connection with what is universally admitted to be the normal condition of slavery among the Arabs - It is of the mildest possible form - The master lives with his slaves as the father of a family - He dislikes toil and is too indolent to force others to work for more than the mere necessities of life - This indolence is frankly avowed at Zanzibar - and as the Arabs there form no exception to the generality of Arabian slave holders, it does not appear very obvious why the mere cessation of large additions to the existing number of slaves should

[0143]
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Despatch

produce the frightful convulsions predicted - The abolition of the eternal slave trade would leave the relationship of master and slave exactly as it

is at present? with the exception that the slave would be of increased value, and therefore less likely to be discarded than before -

But there is a sort of charm in the prospect of gradual amelioration of the state of slavery by the steady advance of trade and civilization yet all experience proves the prospect to be delusive - It is in the Patriarchal state alone that slavery is endurable - So long as that state continues there is but little disparity between master and man - Each enjoys the general indolence - but let society advance - artificial wants increase - and luxuries become necessities - the distance between owner and slave becomes proportionably widened - In fact just as the love of gain is developed in the master, the lot of the slave becomes the harder, for as soon as labour becomes compulsory & for the sole profit of the master, the interests of owner and slave diverge: and this divergence increases with every advance in trade, civilization, and luxury - The frightful evils of American slavery arose, not because our cousins were[had] less humanity than Arabs, but because the divergence mentioned had become excessive - to anticipate therefore a gradual change to freedom by the influence of trade and civilization is to expect improvement though all experience shews that the lot of slaves does not improve with the advance of the masters - and to look for a gradual reformation of society where the tendency is to become congealed in oppression, is to hope for a gradual growth of fitness for freedom under a system
[0144]
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Despatch
11th June
& 20
Aug
1866

whose curse is to unfit for a better, and towards that point where change by violent convulsion becomes inevitable -

Another of those gloomy forebodings which

have formed a sort of setting round the argument for the continuance of the Zanzibar slave trade is, that the stoppage of the present system would have the evil result of locating a series of Arab colonies on the East Coast in which slavery would be as rife as ever - and where slaves would be more plentiful and cheaper than at Zanzibar where also they could carry on the slave trade more easily than they do at present and quite beyond any efficient controul - This theory, thought unquestionably advanced in all sincerity, is purely imaginary and founded on a misapprehension of what is essential to the existence of a slave trading colony on the Coast of Africa - An island or spot with a natural barrier that can be easily gaurded is quite indispensable for the safety of slave property - Neither Mosambique nor Zanzibar could ever have been Slave Emporia but for their insular situation - the very existence of many Portuguese settlements depended on the regular payment of native chiefs to catch their runaway slaves - Kilwa & Mombas might become slave trading colonies in the sense intended, but so such settlement could be formed in the Interior The ease with which slaves can escape in their own country forms an effectual barrier to the erection of any important slave state by Arabs or by any one else
[0145]
[139]

iv Continuation of Despatch

Lake Nyassa
20 August
1866
My Lord

I find it quite impossible to transmit any letters to the Sea Coast- I have nearly met seven slave traders on their way from this district to Kilwa but all, save one, took to their heels as soon as they heard that the English were coming, and scoured across the country in the pathless forests - The

man we met was just on the point of entering a tract of very fine well watered country, which took us eight days hard marching to cross - We were nearly famished - In the last two days I had made forced marches in order to buy food and send it back to the men, most of whom were unable to keep up with four who bore me company, and this Arab met & presented an ox & bag of flour - He could not wait till I had written - I guessed the number of slaves he had at eight hundred - the number of under traders seemed between forty & fifty - The other caravans did not give me a chance of estimating their numbers - The depopulated country was about one hundred miles broad and so broad there was no possibility of going round either end - It bore all the marks of having been densely peopled at some former period - The ridges on which the natives plant grain and beans were everywhere visible, and from the numbers of calcined clay pipes - used in furnaces - it is evident that they worked extensively in iron - The country was very beautiful - mountainous - well wooded and watered - I counted in one days march fifteen running burns though it was the dry season, and some were from four to ten yards broad - The sound of gushing water though not associated in our minds with Africa became quite familiar - It
[0146]
[140]

Despatch

was too cold to bathe in with pleasure
The elevation being between 2000 & 3000 feet
above the sea -

The process of depopulation to which I have adverted in the first part of this Despatch goes on annually - The Coast Arabs from Kilwa come with plenty of ammunition and calico to the tribe called Waiyau or Ajawa and say that they want slaves - Marauding parties immediately start off to the Manganja or Wa[n]yassa villages and having plenty of powder & guns overpower and bring back the chief portion of the inhabitants those who escape usually die of starvation - This process is identical with that of which we formerly saw so much in the hands of the

Portuguese in the Shire valley - I cannot write about it without a painful apprehension that to persons at a distance I must appear guilty of exaggeration - But I beg your Lordship to remember that whenever my statements have been tested on the spot they have been found within and not beyond the truth - Even the grand Victoria falls were put down at less than half their size - It was ignorance of this gigantic evil, while I was familiar only with the wild industrious tribes of the great Interior, that led me formerly to believe that much might be made of their labour - I still believe in their capabilities, but this useful system that flourishes chiefly within three hundred miles of the Coast must be first put down -

The perpetrators of the great annual mischief would themselves be shocked were the guilt not subdivided - the Kilwa and Zanzibar slave traders do not personally make forays - These are the

[0147]

[141]

Despatch work of the Waiyau or Waiau known in the Shire valley as Ajawa - Those who perish by starvation after a foray, are probably never seen by the marauders after their flight from their villages - Then those who die on their way to the Coast do so piecemeal - The only victims which might disturb the Arab conscience are those who are tied to trees and allowed to perish - We saw three adult bodies fastened by the neck to trees and their hands secured - It was declared by all the country people, that the Arabs when vexed at losing their money by a slave being able no longer to march vent their spleen in this inhuman way - but it is probably only the work of those vile half castes that swarm about every caravan -

I took occasion to explain to the different chiefs that those who sold their people participated in the guilt of the deaths, evidence of which we had seen strewed along the way to the Coast - It always caused evident alarm, and especially when it was asserted, that in selling their people they were as guilty before Him who saw the whole from the bargain to the ensuing death, as if they had held the victim while the Arab cut his throat -

Their uneasy excuses were somewhat those of children - "If so & so gives up selling so will we" "He is the greatest offender in the country" "It is the fault of the Arabs who tempt us with fine clothes powder and guns -" "I would fain keep all my people to cultivate more land, but my next neighbour allows his people to kidnap mine and I must have ammunition to defend them" &c &c

I would therefore earnestly recommend that His Highness the Sultan be pressed so as to alter the Treaty with his late Father as to cancel our permission of a limited
[0148]
[142]

Despatch

slave trade - It puts us in a false position - and unless all bona fide slavers are to be legal captures wherever found at sea, the evils touched on above will still go on unchecked -

The alteration will require to be pressed with emphasis - The Sultan will generally be found bland - compliant, and apparently devoid of energy, but let the status of Zanzibar as a slave Emporium be touched in the remotest degree, and he will at once shew decision and even obstinacy - He may talk in a maundering way about "cutting off his right hand" - or "taking half of his dominions, but the most indirect interference with the island being continued as a great slave mart at once evokes strenuous opposition from his counsellors and himself - Like all Orientals they give us no credit in our policy but that of pursuing our own self interests -

This alteration cannot fairly be called injurious to the status of slavery on the island of Zanzibar - It is a sheer absurdity to imagine that the reigning family imports three thousand slaves annually for domestic purposes - and that the inhabitants generally import twelve thousand for similar purposes - They are all intended for

exportation to the North - and the Coast towns - Kilwa - Mombas &c recieve far more slaves from the Interior than they ever make use of for cultivation -

To render the measure I have ventured to propose efficient, an English man of war should always be present in the harbour of Zanzibar during the visits of the Northern Arabs; and during the months
[0149]
[143]

Despatch

When the dhows are known to our slaves the force usually stationed on their route should have a depot in their vicinity, so that after a single capture the cruizer may not, as usually happens, be obliged to retire & land the slaves at the most important crisis for action -

The lack of information as to the benefits which have been the result of the repressive measures of H M G^t has often struck me in conversing with the officers of our cruizers - If an Epitome of the advantages which have accrued to lawful trade of the West Coast - the entire suppression of Piracy there [^] [the comparative smallness of the present export of slaves] establishment missions & schools at various points on the seaboard, and [t]he prevention of wars inland - say, such information as is contained in Lord Russell's Despatch to the French Government which led to the abolition of the Engagé system, and also in the Report of Colonel Ord, were put into the hands of officers about to proceed to either East or West Coast, we should not hear the ignorant doubts we have been pained to hear - Another suggestion as to the time which might be counted as service, would with increased information proposed greatly increase the Zeal of all the officers employed, and being the result of much thought and a great deal of intercourse, may, should it please your Lordship, be submitted to the Lords of Admiralty

I have the honour to be
My Lord
Your most obedient Servant

David Livingstone

H. M. Consul -
Inner Africa

[0150]
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[0151]
[145]

[0152]
[146]

[0153]
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v Continuation of Journal 30 August 1866

The fear which the English have inspired into the Arab slave traders is rather inconvenient - all flee from me as if I had the plague and I cannot in consequence, transmit letters to the coast or get across the Lake - they seem to think that if I get into a dhow I will be sure to burn it - As the two dhows on the Lake are used for nothing else but the slave trade their owners have no hope of my allowing them to escape - so after we have listened to various lies as excuses we resolve to go southwards and cross at the point of departure of the Shire from the Lake - I took Lunars several times on both sides of the moon and have written a despatch for Lord Clarendon - besides a number of private letters

3 Sept
1866

Went down to confluence of the Misinge
came to many of the eatable insect "Kungu"

they are caught by a quick motion of the hand holding
a basket - We got a cake of these same insects
further down - they made a buzz like a swarm
of bees and are probably the perfect state of some
Lake insect [Drawing of the insect.] this is about their size - two
wings and no proboscis like the Mosquito -

Observed two beaches of the Lake - one about
fifteen feet above the present high water mark
and the other about forty above that but
between the two the process of disintegration
by splitting of the boulders common by the
colds & heats of this country have gone on
so much that seldom is a well rounded
smoothed one seen - the lower one is
very well marked

The strike of a large mass of foliated
gneiss is parallel with the major axis
of the Lake and all are tilted on
edge - some are a little inclined to the Lake
[0154]
[148]

as if dipping to it Westwards but others are
as much inclined the opposite way or
twisted

Made very good blue ink from the
juice of a berry - the fruit of a creeper
which is the colour of port wine when
expressed - A little Ferri. carb. ammon.
add to this is all that is required -

4th
Sept
1866

The Sepoys introduced the practice of
remaining behind till sent for - This has
been followed by the Nassick boys when
they have been offended or sulked in any
way - one - Andrew sulked because he
got a blanket & bag only a few pounds
more to his load than he liked [^] [as it was a second offence] - gave him
twelve cuts with a ratan and told him that
he might leave us and go to his own people
as he had come to do but if he remained
he must do what he was told - He

preferred to go and I was glad to get rid
of him - Mataka's place has great attractions
for them as they got plenty to eat there &
had nothing to do - It is questionable if
slave boys however educated will ever
except in rare exceptions go to a tribe and
work as missionaries for the good of
that tribe - They cling for support to
their liberators - they might be useful
as assistants to a mission but only
if held with a tight rein - The Nassick
boys seem to have been nurtured with
the idea of the very great value of their
labour as sm[i]ths - carpenters - shoemakers
but none save the carpenters can be
of any use in this country - Of agriculture
they know nothing

[0155]

[149]

The Poodle dog chitane is rapidly changing the
colour of its hair - all the parts corresponding
to the ribs and neck are rapidly becoming red
the majority of country dogs are of this colour -

The Mangaiya or Wany-assa are an
aboriginal race - have great masses of hair
and but little if any of the prognathous in
the profile - bodies and limbs very well
made and countenance of men often very
pleasant - Women very plain & lumpy but
very industrious in their gardens from early
morning till about 11 AM then from 3 PM
till dark or pounding corn & grinding it
the men making twine or nets by day &
at their fisheries in the evenings and nights -
They build the huts the women plaster
them -

A black fish the Nsaka makes a hole
with raised edges - which with the depth
from which they are taken is from 15 to 18
inches and from 2 to 3 feet broad - It is
called by the natives their house - The pair
live in it for some time or until the
female becomes large for spawning - This
operation over the house is left.

Gave Mokalaose some pumpkin seed
and peas - He took me into his house

and gave a quantity of beer - I drank a
little and seeing me desist from taking
more he asked if I wished a servant
girl to "pata mimba" not knowing
what was meant I offend the girl
the calabash of beer & told her to drink
but this was not the intention - He asked
if I did not wish more - took the vessel
and as he drank the girl performed
the operation on himself - Placing herself
[0156]
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in front she put both hands round his
waist below the short ribs & pressing gradually
drew them round to his belly in front - He
took several prolonged draughts and at each
she repeated the operation as if to make
the liquor go eq[u]ally over the stomach
Our toppers dont seem to have discovered
the need for this -

5th
Sept
1866

March along the shore to Ngombo promontory
which approaches so near to Senga or
Tsenga opposite as to narrow the Lake
to some 16 to 18 miles - It is
a low sandy point - the edge fringed on
the North West & part of the South with
a belt of Papyrus & reeds - the central parts
wooded - Part of the south side has
high sandy dunes blown up by the
South wind which strikes it at right angles

6th

then - one was blowing as we marched
along the Southern side Eastwards and
was very tiresome - We reached Panthinda's
village by a bro[o]k called Lilole - Another
we crossed before coming to it named
Libesa - These brooks form the favourite
spawning grounds of the Sanjika &

Mpasa two of the best fishes of the
Lake - The Sanjika is very like our herring
in shape and taste & size; the Mpasa
larger every way - They live on green
herbage found at the bottom of the Lake &
rivers.

7th

Chiramba's village being on the South
side of a long lagoon we preferred sleeping
on the mainland though they offered their
cranky canoes to ferry us over - the
Lagoon is called Pansangwa
[0157]
[151]

8th
Sept
1866

In coming along the Southern side of Ngombo pro-
montory we look Eastwards but when we leave it
we turn Southwards having a double range of lofty
mountains on our left - These are granitic in
form the nearer range being generally the lowest
and covered with scraggy trees - The second or
more Easterly being some 6000 feet above the
sea - bare and rugged with jagged peaks shot high into
the air - This is probably the newest range - The
oldest people have felt no earthquake but some
say that they have heard of such from their elders

We passed very many sites of old villages
which are easily known by the tree Euphorbias
planted round - another tree an Umbelliferous one
and the sacred fig - one species here throws
out strong buttresses instead of roots from branches
in the manner of some mangroves - These
with millstones - stones for holding the pots in
cooking and upraised clay benches which have
been turned into brick by fire in the destruction
of the huts, shew what were once the "pleasant
haunts of men" The ridges & broken pots shew

where cultivation was carried on - but no stone implements ever appear - This is remarkable since the eyes must in walking be almost always directed to the ground to avoid stumbling on stones or stumps - In some parts of the world stone implements are so common they seem to have often been made and discarded as soon as formed possibly by getting better tools - if indeed - The manufacture is not as modern as that found by M^r Waller - Passing in the city some men digging for the foundation of a house he observed a very antique looking vase wet from the clay standing on the bank - He gave a sovereign for it and having
[0158]
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8th
Sept
1866

to pass that way next day saw another placed quite as invitingly & wet with clay on the same spot!

Here the destruction is quite recent & by some who entertained us very hospitably on the Misinje before we came to the confluence the woman chief Ulayelenge [or Njelenje] bore a part in it for the supply of Arab caravans - It was the work of the Masininga a Waiya tribe of which her people form a part - They nearly quite depopulated the broad fertile tract of some three or four miles between the mountain range & the Lake along which our course lay - It was wearisome to see the skulls and bones scattered about everywhere - one would fain not notice them but they are so striking as one trudges along the sultry path - eyes down - that it cannot be avoided -

9th
Sept
1866

We spent Sunday at Kandango's village
the men killed a Hippopotamus when
it was sleeping on the shore - a full
grown female ten feet nine inches from
snout to insertion of tail - and four feet
inches high at withers - The bottom
here and all along Southwards now is
muddy - Many of the glanis siluris
are caught equal in length to eleven or
twelve Pound Salmon - but a great
portion is head - slowly roasted on
a stick stuck in the ground before the
fire they seemed to me much more
savoury than I ever tasted them before
With the mud we have many shells-
North of Ngombo scarcely a shell
can be seen and there it is sandy
or rocky
[0159]
[153]

10th
Sept
1866

In marching Southwards we came close to the
range then found the Lake close to that but we
could not note the bays which it forms - crossed
two mountain torrents from 60 to 80 yards broad
and now only ankle deep - In flood they bring
down enormous trees which are much
battered and bruized among the rocks in their
course - They spread over the plain too and
would render travelling here in the rains
impracticable After spending the night at a
very civil headman's - chefu - we crossed the

11th

Lotende another of these torrents - - Each very
lofty mass in the range seemed to give rise to
a torrent - Nothing of interest occurred as
we trudged along - a very poor headman
Pamawawa present a roll of salt instead

of food - This was grateful to us as we
have been without that luxury some time -

12

Crossed the Rivulet Nguena and then
went on to another with a large village by it
It is called Pantoza Pangone. The headman
had been suffering from sore eyes for four
months and pressed me to stop and give
him medicine - Whi[c]h I did -

13th

crossed a strong brook called Nkore - My
object in mentioning the brooks which were
flowing as this which is near the end of the dry
season is to give an idea of the sources of
supply of evaporation - The men enumerate
the following North of the Misinje - those which
are less are mark - those which are greater +

1

1

Misinje 20 yards wide and thigh deep up country -
near Lake 40 yards and crossed by a canoe

2

2

- Loangwa

3 [3] - Leséfa

4 [4] - Lelula

5 [5] - Nchamanje

6 [6]

7

7

+ Musumba

8 [8] - Fubwe

9 [9] - Chia

10 [10] + [K]isanga

11 [11.]

12

12

- Bweka +

13 [13] Chifumoro (has canoes on it)

14 -

14

Loangwa -

15 [15] Mko

16 [16] Magwelo at N. end of [Lake]

[0160]

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13 Sept

1866

These twenty or twenty four perennial
brooks and torrents give a good supply of
water in the dry season - In the wet
season they are supplemented by a number
of burns which though flowing now have
their mouths blocked up with bars of

sand and give nothing except by percolation
the Lake rises at least four feet perpendicu-
larly in the ~~dry~~ [w]et season and has enough
during the year from these perennial
brooks to supply the Shire's continual flow.

13th

In the course of this days march we
were pushed close to the Lake by Mount Gome
and being now within three miles of the
end of the Lake could see the whole plainly
there we first saw the Shire emerge & there
we first gazed on the broad waters of
Nyassa - Many hopes have been
disappointed here - far down on the
right bank of the Zambesi lies the dust
of her whose death changed all my
future prospects, and here instead of
a check being given to the slave trade
by lawful commerce on the Lake,
slave dhows prosper - an Arab slave
party fled on hearing of us yesterday:
It is impossible not to regret the
loss of good bishop Mackenzie who
sleeps far down the Shire and with him
all hope of the gospel being, introduced
into central Africa - the silly abandon-
ment of all the advantages of the Shire
route by the bishops successor, I
shall ever bitterly deplore - no other
society would have acted so blindly
to obvious facilities, but all will
come right some day, though I may
[0161]
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not live to participate in the joy - or even
see the commencement of better times -

In the evening we reached the village of Chere-
-kalongwa on the brook Pamchololo, and was very
jovially recieved by the headman with beer -
He says that Mukate - Kabinga - & Mponde alone
supply the slave traders now [^] [by raid on Manganja] - but they go S.W.
to the Maravi who impoverished by a Mazitu
raid sell each other as well -

14th
Sept
1866

At Cherekalongwa's who has a skin disease believed by him to have been derived from eating fresh water turtles we were requested to remain one day in order that he might see us - he had heard much about us - had been down Shire and as far as Mosambique but never had an Englishman in his town before - as the heat is great now we were glad of the rest and beer with which he very freely supplied us

Saw skin of a "phenembe" a species of Lizard which devours chickens - here it is named "Sakata" It had been flayed by a cut up the back body 12 inches across the belly 10 inches -

After nearly giving up the search for D^r Roschers point of reaching the Lake because no one either Arab or native had the least idea of either "Nusseewa" or "Makawa" I discovered it in Leséfa. The accentuated é being sounded as our e in set - This word would puzzle a German philologist as being the origin of "Nussewa" But the Waiyau pronounce it Loséwa the Arabs Lusséwa - and Roschers servant transformed the L and é into N and ee - hence Nusseewa - In confirmation of this rivulet Leséfa which is opposite Kotakota or as the Arabs pronounce it Nkotakota the chief is Mangkaka(" Makawa") or as there is a confusion of names as to
[0162]
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14 Sept
1866

chief it may be Mataka whose town and district is called Moembe - the town Pamoembe = " Mamemba" - Kingomango I could not recognize but rest content with so far verify the place to which he arrived two months after we had discovered Lake Nyassa - He deserved all the credit due to finding the way thither, but he travelled as

an Arab and no one suspected him to be anything else - our visits have been known far and wide and great curiosity excited - but his merits the praise only of preserving his incognito at a distance from Kilwa & is perhaps the only case of successfully assuming a[the] Arab guise known - Burckhart is the exception - When M^r Palgrave came to Muscat or a town in Oman where our Political agent M^r Desborough was stationed he was introduced to that functionary by an interpreter as Hajee Ali &c - M^r Desborough replied "you are no Hajee Ali nor anything else but Clifford Palgrave with whom I was school fellow at the charter house" M^r Desborough said he knew him at once from a peculiar way of holding his head - and Palgrave begged him not to disclose his real character to his interpreter on whom and some others he had been imposing I was told this by M^r Dawes a Lieut^t in the Indian Navy who accompanied Colonel Pelly in his visit to the Nejed - Riad &c and took observations for him.

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14th

Sept.

1866

Taṅgare - the name of a rather handsome bean which possesses intoxicating qualities - to extract this it is boiled then peeled & new water supplied - after a second, and third boiling, it is pounded, and the meal taken to the river, and the water allowed to percolate through it several times - twice cooking leaves the intoxicating quality, but if eaten then it does not cause death - It is curious that the natives

do

not use it expressly to produce intoxication
When planted near a tree it grows all over it

and yields abundantly - the skin of the pod is
velvety like our broad beans.

Another bean with a pretty white mark on
it grows easily & is easily cooked & good
It is here called Gwiṅgwiza

5 Sept
1866

We were now a short distance south of the
Lake and might have gone West to Mosauka's
called by some Pasauka's to cross the Shire there, but
thought that my visit to Mukate's - a Waiyau
chief still further south might do good - He -
Mponda and Kabinga are the only three chiefs who
still carry on raids against the Manganja at the
instigation of the coast Arabs, and they are now
sending periodical marauding parties to the
Maravi (here named Malola) to supply the
Kilwa slave traders - We marched three hours South
wards then up the hills of the range which flanks
all the lower parts of the Lake. The altitude of the
town is almost 800 feet above the Lake - The
population by the chief is large and all the heights
as far as the eye can reach are crowned with
villages - The second range lies a few miles
off and is covered with trees as well as the
first - the nearest high mass is Maṅgoche
[...]
[0164]
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15th
Sept
1866

The people live in plenty - All the chiefs visited
by the Arabs have good substantial square houses
built for their accommodation - He (Makate)
never saw a European before - and everything
about us is an immense curiosity to him &
to his people - We had long visits from him
He tries to extract a laugh out of every remark -

He is darker than the generality of Waiyau -
has a full beard trained on [the] chin as all
the people hereabouts do - Arab fashion -
the courts of his women cover a large
space - our house being on one side of them
I tried to go out that way but wandered
the ladies sent a servant to conduct me
out in the direction I wished to go, and
we found egress by going through some
huts with two doors in them.

16th

At Mukaté's - The prayer book does
not give ignorant persons any idea of
an unseen Being addressed - It looks more
like reading or speaking to the book -
Kneeling and praying with eyes shut is
better than our usual way of holding
Divine Service -

We had a long discussion about the slave
trade - the Arabs have told him that our
object in capturing slavers is to get them
into our own possession, and make them
of our own religion - The evils which we
have seen the skulls - the ruined villages -
the numbers who perish on the way to the
coast and on the sea - the wholesale
murders committed by Waiyau to build
up Arab villages elsewhere - these Mukate
often tried to turn off with a laugh but
our remarks are safely lodged in many
heards -. next day as we went along
[0165]
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16
Sept
1866

our guide spontaneously delivered their substance
to the different villages along our route - Before
we reached him a headman in convoying me
a mile or two whispered to me "speak to Mukate

to give his forays up” It is but little we can do but we lodge a protest against a vile system in the heart, and time may ripen it - Their great argument is ”What could we do without Arab cloth?” The answer ”Do what you did before they came into the country” - At the present rate of destruction of population the whole country will soon be a desert”

An Earthquake happened here last year - that is about the end of last year or beginning of this - They count five months to a year the crater on the Grand Comoro island smoked for three months about that time - It shook all the houses and everything but they observed no other effects - no hot springs known here -

7th
Sept
1866

Marched down from Mukate’s and to about the middle of Lakelet Pamalombe - Mukate had no people with canoes nearer the usual crossing place and he sent a messenger to see that we were fairly served - Here we got the Manganja headman to confess that an Earthquake had happened - all the others we have enquired at have denied it - Why I cannot conceive - The old men said that they had felt Earthquakes twice - once near sunset and the next time at night - They shook everything and were accompanied with noise - and all the fowls cackled - no effect on the Lake observed - they profess ignorance of any tradition of the water having stood higher Their traditions say that they came originally from the West or
[0166]
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17th
Sept
1866

or West Nor West which they call " Maravi"
that their forefathers taught them to make
nets & kill fish. No trace of any teaching by a
higher instructor - have no carvings or
writings on the rocks - and never heard of
a book until we came among them - Their
forefathers never told them that after or at
death they went to God but they had heard
it said of such a one who died "God took
him" -

18th

We embarked the whole party in eight canoes
went up the Lake to the point of junction
between it & the prolongation of Nyassa
above it - called Massangano - meetings -
which took us two hours - A fishing party
there fled on seeing us though we shouted that
we were a travelling party (or Loendo) - Mukates
people here left us and I walked up to the
village of the fugitives with one attendant
only - The suspicious of the villagers w[e]re
so thoroughly aroused that they would do
nothing - The headman Pima was said to be
absent - They could not lend us a hut but
desired us to go on to Mponda's - We put up
a shed for ourselves, and next morning
though we pressed them for a guide no one
would come -

From Puma's village we had a fine view of
Pamalombe - The range of hills on its West
ern edge - the range which flanks the lower
parts of Nyassa on part of which Mukate lives
the gap of low land South of it behind which
Shirwa Lake lies - And Chikala & Zomba
nearly due South from us -. People say
hippopotami come from one Lake into
the other - A great deal of vegetation in
Pamalombe - gigantic rushes -

[0167]

[161]

Duckweed - and great quantities of aquatic plants
on bottom - one shiny translucent plant is
washed ashore in abundance - fish become
very fat on these plants - one called "Kadiakola"
I eat much has a good mass of flesh a[o]n it

It is probable that the people of Tanganyika
Nyassa - Shire and Zambesi are all of one stock
the dialects vary very little - Take observations on
this point. An Arab slave party hearing of us decamped.

19th
Sept
1866

When we proceeded a mile this morning
we came to three or four hundred people making
salt on a plain impregnated with it - They
livivate the soil and boil the water which
has filtered through a bunch of grass in a hole
on the bottom of a pot, till all is evaporated
and a mass of salt left - We held along the
plain till we came to Mponda's a large
village on [^] [the] plain with a stream running
past - The plain at the village is very fertile
and has many large trees on it - The cattle of
Mponda are like fatted Madagascar beasts
the hump seems as if it would weigh 100 lbs
the size of body is so enormous that their
legs as remarked by our men seemed very
small - Mel Mponda is a blustering sort
of person but immensely interested in
everything European - He says that he
would like to go with me - "would not care
though he were away ten years - He may
die on the journey - He will die here as
well as there but he will see all the wonderful
things of our country" He knew me having
come to the boat and [^] [had] taken a look incognito -

We found an Arab slave party here - and
went to look at the slaves - When going Mponda
was alarmed lest we should proceed to violence
in his town but I said to him that we want to
[0168]
[162]

19th Sept
1866

look only - Eighty five slaves were in a pen formed of Dura stalks - (Holcus sorghum) - the majority were boys of almost eight or ten years of age - others were grown men & women - nearly all were in the taming stick - A few younger ones were in thongs - the thong passing round the neck of each - Several pots were on the fires cooking dura & beans - A crowd went with us expecting a scene but I sat down and asked a few questions about the journey in front The slave party consisted of five or six half-caste coast Arabs - They said that they came from Zanzibar - The crowd made such noise that we could not hear ourselves speak - I asked if they had any objections to my looking at the slaves - The owners pointed out the different slaves, and said that after feeding them - and accounting for the losses in the way to the coast they made little by the trip - I suspect that the gain is made by those who ship them to the ports of Arabia for at Zanzibar most of the younger slaves we saw went at about seven dollars a head - I said to them it was a bad business altogether - they presented a fowls to me in the evening -

20th
Sept^r
1866

The chief begged so hard that I would stay another day and give medicine to a sick child that I consented - He promised plenty of food and as an earnest of his sincerity sent an immense pot of beer in the evening - The child had been benefitted by the medicine given yesterday - He offered more food than we chose to take -

The agricultural class does not seem to be a servile one - all cultivate and the work is esteemed - The chief was out at his garden when we arrived and no disgrace
[0169]
[163]

0
Sept^r
1866

is attached to the field labourer - The slaves very likely do the chief part of the work but all engage in it, and are proud of their skill - Here a great deal of grain is raised though nearly all the people are Waiyau or Machinga - This is remarkable as they have till lately been marauding & moving from place to place - The Manganja possessed the large breed of humped cattle which fell into the hands of the Waiyau and knew how to milk them - their present owners never milk them and they have dwindled into a few instead of the thousands of former times -

A lion killed a woman early yesterday, morning and ate most of her undisturbed -

It is getting very hot now - the ground to the feet of the men "burns like fire" after Noon - so we are now obliged to make short marches and early in the morning chiefly -

Wikatani - bishop Mackenzie's favourite boy - met a brother here, and he finds that he has an elder brother at Kabingas and a sister - The father who sold him into slavery is dead - He wishes to stop with his relatives, and it will be well if he does - Though he has not much to say what he does advance against the slave trade will have its weight - and it will all be in the way of preparation for better times and more light -

The elder brother was sent for, but had not arrived when it was necessary for us to leave Mponda's on the Rivulet Ntemangokwe - I therefore gave Wikatani some cloth - a flint gun instead of the percussion one he carried some flints - paper to write upon, and commanded him to Mponda's care till his relatives arrived - He has lately shown a good deal of levity, and
[0170]
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perhaps it is best that he have a touch of what the world is in reality - a blessing go with him -

21st
Sept
1866

Marched Westwards making across the base of Cape Maclear - Two men employed as guides & carriers went along grumbling that their dignity was so outraged by working - only fancy Waiyau carrying like slaves!! - They went but a short distance and I being in front laid down the loads on of which consisted of the Havildar's bed & cooking things - Here they opened the other bundle and paid themselves - the gallant Havildar sitting & looking on - He has never been of the smallest use and lately has pretended to mysterious pains in his feet - no swelling or other symptom accompanied this complaint - On coming to Pima's village he ate a whole fowl and some fish for supper - slept soundly till daybreak - then on awaking commenced a furious groaning "his feet were so bad" - I told him that people usually moaned when insensible, but he had kept his till he awaked - He sulked at this, and remained all day there though I sent a man to carry his kit for him - I sent another man, and when he came up he had changed the seat of his complaint from his feet to any part of his abdomen - He gave off his gun belt & pouch to the carrier - This was a blind to me for I examined & found that he had already been stealing & selling his ammunition - This is all preparatory to returning to the coast with some slave trader - nothing can exceed the ease & grace with which sepoy can glide from swagger into the most abject begging of food from the villagers - He has remained behind -

[0171]

[165]

2
pt
1866

The hills we crossed were about 700 feet above Nyassa - generally covered with trees no people seen - We slept by the brook Sikoche - Rocks of hardened sandstone rested on mica schist which had an efflorescence of alum on it. Above this was dolomite - the hills often capped with it and calc spar giving a snowy appearance We had a Waiyau party with us - six handsomely attired women carried huge pots of beer for their husbands who very liberally invited us to partake -

2^d

After seven hours hard travelling we came to the village where we spend Sunday on torrent Usangazi

3^d

and near a remarkable mountain Namasi. The chief a one eyed man was rather coy - coming incognito to visit us, and as I suspected that he was present, I asked if the chief were an old woman afraid to look at & welcome a stranger - all burst into a laugh and looked at him, when he felt forced to join in it & asked what sort of food we liked best - Chuma put this clear enough by saying "He eats everything eaten by the Waiyau - This tribe or rather the Machinga now supersede the Manganja - We passed one village of the latter near this - a sad tumble down affair, while the Waiyau villages are all very neat with handsome straw or reed fences all around their huts -

4th

We went only 2 ½ miles to the village of Marenga - a very large one situated at the Eastern edge of the bottom of the heel of the Lake - The chief is ill of what they in imitation of Arabs

and Portuguese call "Buboes" a secondary syphilitic affection of the skin which is very common - Raised patches of scab of circular form disfigure the face & neck as well as other parts - The chiefs brother
[0172]
[166]

24 Sept
1866

begged me to see him, and administer some remedy. He is at a village a little way off and though sent for was too ill to come or be carried - They have got this disease from the Arabs - The tribe is of Babisa origin - Many of these people had gone to the Coast as traders and returning with arms and ammunition joined the Waiyau in their forays on the Manganja and eventually set themselves up as an independent tribe - The women do not wear the lip ring though the Majority of them are Waiyau -. They cultivate largely and have plenty to eat - They have cattle but do not milk them -

The bogs [^] [or earthen sponges] of this country occupy a most important part in its physical geography and probably explain the annual inundation of most of the rivers - Wherever a plain sloping towards a narrow opening in hills or higher ground exists there we have the conditions requisite for the formation of an African bog [^] [or sponge] - The vegetation not being of a healthy or peat forming kind, falls down, rots and forms rich black loam - In many cases a mass of this loam two or three feet thick rests on a bed of pure river sand which is revealed by crabs and other aquatic animals bringing it to the surface - At present in the dry season - the black loam is cracked in all directions, and the cracks are often as much as three inches wide and very deep - The whole surface has now fallen [^] [down] in, & rests on the sand, but when the rains come the first supply is nearly all absorbed in

[0173]

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the sand - The black loam forms soft slush
& floats on the sand - The narrow opening
prevents it from moving off in a landslip,
but an oozing spring rises at that spot -
All the pools in the lower portion of this spring
course are filled by the first rains, which
happen south of the Equator when the sun goes
vertically over any spot - the second or greater
rains happen in his course North again -
when all the bogs & river courses being wet
the supply runs off and forms the inundation
This was certainly the case as observed on the
Zambesi & Shire and taking the different times
for the suns passage North of the Equator
explains the inundation of the Nile -
[see Note on the climate beginning on page D 8 August]

Marungu the country referred to below is very
mountainous and steeply undulating - Travelling is
perpetually up and down but a high brim of
volcanic rocks near to Tanganyika seems to
prevent the free offlow of the water - and the rivulets
flood their banks and make the passage through very dif-
ficult A partial inundation takes place between
Kabuire and Tanganyika which renders the
country impassable for about four months in
the year - There cannot be much slope there
otherwise channels capable of letting the water run
off quickly would have been worn in the historic
period - The Altitude as measured by Captain Speke
is probably erroneous - the Lualaba being very
winding in its course shews also a country not
greatly depressed and it is to the West of Tangan-
yika - The R. Lofunso flows from the East in
Kabuire and Lobemba away NW into the
Lualaba - entering it a few miles below the
village of Mpweto

[0174]

[168]

25th

Sept

1866

Marenga's town is very large and his people collected in great numbers to gaze at the stranger. The chief's brother asked a few questions & I took the occasion as good for telling some thing about the bible & the future state - they men said, that their fathers had never told them aught about the soul but they thought that the whole man rotted & came to nothing - What I said was very nicely put by a volunteer spokesman who seemed to have a gift that way for all listened most attentively & especially when told that our Father in Heaven loved all and heard prayers addressed to him.

On reaching Marenga who is living by the shore of Nyassa he came dressed in a red figured silk shawl, and attended by about ten court beauties - who spread a mat for him, then a cloth above ~~that~~, then sat down as if to support him - Asked me to examine his case inside a hut - Here he leaned on the bosom of one of his women - all of whom were nice clean skinned strongly built women - He exhibited his loathsome skin disease - and he being blacker than his wives the blotches with which he was covered made him appear very ugly - I asked if any of his wives had taken the complaint Five had!! - but all six now present were most assiduous in their attention to him - Was it conjugal affection that prompted it - We must not enquire too closely, but position has a great influence here as it has in more civilized countries - They helped him to count the number of the infected apparently not conscious that their own fine light brown skins may hence receive the seed of the contagion - The dirty black husband was
[0175]
[169]

scratching himself all over - He thought that the disease was in the country before Arabs came - The new disease acquired from them

Sept
26th
1866

was the small pox-

An Arab passed us yesterday - his slaves going by another route across the base of Cape Maclear - He told Musa that all the country in front was full of Mazitu - that forty four Arabs & their followers had been killed by them at Kasungu & he only escaped. Musa and all the Johanna men now said that they would go no further - Musa said "No good country that" "I want to go back to Johanna to see my father & mother and son" - I took him to Marenga and asked the chief about the Mazitu, He explained that the disturbance was the Manganja finding that Jumbe brought Arabs & ammunition into the country every year resented it & would not allow more to come because they were the sufferers - and their nation was getting destroyed - I explained to Musa that we should avoid the Mazitu - Marenga added there are no Mazitu near where you are going - but Musa's eyes stood out with terror and he said "I no can believe that man" - but I enquired how can you believe the Arab so easily - "I ask him to tell me true and he say true true" &c - When we started all the Johanna men walked off leaving the goods on the ground - They have been such inveterate thieves that I am not sorry at getting rid of them - though my party is now inconveniently small - I could not trust them with flints in their guns - nor allow them to remain behind for their object was invariably to plunder their loads -
[0176]
[170]

26 Sep^r
1866

With our goods in canoes we went round the bottom of the heel of Nyassa slept among reeds - and next morning

27th

landed at Msangwa which is nearly
opposite Kimasusa's or Katosa's
as the Makololo called him - A man
had been taken off by a crocodile last
night - He had been drinking beer and
went down to the water to cool himself,
lay down & the brute seized him - the
water very muddy stirred up by an East
wind which lashed the waves into our
canoes & wet our things - the loud wail
of the women is very painful to hear -
it sounds so dolefully -

28th

Reached Kimasusa's below Mount
Mulundini of Kirk's range - The chief
absent but he was sent for immediately
His town much increased since I saw
it last -

29th

Another Arab passed last night with
the tale that his slaves had all been taken
from him by the Mazitu - It is more
respectable to be robbed by them than
by the Manganja who are much despised
and counted nobodies - I propose to go
West of this among the Maravi until
quite away beyond the disturbances
whether of Mazitu or Manganja -

I ought to have mentioned in the
foregoing page that the stealing of the Johanna
men was not the effect of hunger - It
attained its height when we had plenty -
if one remained behind we knew his
object in delay was stealing - He gave
what he filched to the others, and Musa
shared the dainties they bought with it,

[0177]

[171]

When spoken to he would say "I every day tell Johanna men no steal D^r things" As he came away, and left them in the march I insisted on his bringing up all his men - This he did not relish - and the amount stolen was not small - one stole fifteen pounds of fine powder - another seven - another left six table cloths out of about twenty four - another called out to a man to bring a fish & he would buy it with beads - the beads being stolen - and Musa knew it all and connived at it - but it was terror that drove him away at last -

0th
pt
1866

We enjoy our Sunday here - We have abundance of food from Msusa's wife - The chief wished me to go alone and enjoy his drinking bout and then we could return to this place together - but this was not to my taste -

[[[It seems to have been a mistake to imagine that

Private

the Divine Majesty on High was too exalted to take any notice of our mean affairs - The great minds among men are remarkable for the attention they bestow on minutiae - An Astronomer cannot be great unless his mind can grasp an infinity of very small things each of which if unattended to would throw his work out - A great General attends to the smallest affairs of his Army - The Duke of Wellingtons letters shew his constant attention to minute details - and so with the Supreme Mind of the Universe - As he is revealed to us in His son. "the very hairs of your head are all numbered" - "A sparrow cannot fall to the ground without Your Father"

”

He who dwelleth in that light which no man can

”

approach unto, condescends to provide for the

”

minutest of our wants - directing, gaurding

”

and assisting us, each hour and moment,

”

with an infinitely more vigilant & exquisite care

”

than our own [^] [utmost] self love can ever attain to.”

[0178]

[172]

Private

With the ever watchful loving eye constantly
upon me I may surely follow my bent and
go among the heathen in front bearing the
message of peace & good will - All appreciate
the statement that it is offensive to our
Common Father to sell & kill his children -
I will therefore go and may the Almighty
help me to be faithful -

1st Oct^r
1866

KiMsusa or Mehusa came this morning and seemed very glad again to see his old friend - Sent off at once to bring an enormous ram which had either killed or seriously injured a man - He came tied to a pole to keep him off the man who held it while a lot more carried him - He was prodigiously fat - this is a true African way of shewing love give plenty of fat & beer - accordingly the chief brought a huge basket of "pombe" the native beer and another of "nsima" or porridge & a pot of cooked meat - to these were added a large basket of maize - so much food had been brought to us that we had at last to explain that we could not carry it -

KiMsusa says that they felt earthquakes at the place Mponda now occupies but none where he is now - He confirms the tradition that the Manganja came from the West or W-N-W- speaks more rationally about the Deity than some have done & adds that it was by following my advice and not selling his people that his village is now three times its former size - He has another village besides, and he was desirous that I should see that too - that was the reason he invited me to come - but the people would come & visit me -
[0179]
[173]

2 Oct
1866

KiMsusa made his appearance early with a huge basket of beer - 18 inches high & 15 inches in diameter - He served it out for a time taking deep draughts himself, and he then became extremely loquacious - took us to a fine shady tree in the dense thicket behind his town which has been left on purpose

to be cloacae if that term may be applied to a mass of tangled tropical vegetation among numbers of lofty trees many of which I have seen no where else - that under which we sat bears a fruit in clusters which is eatable & called "Mbedwa" a space had been cleared and we were taken to this shady spot as that in which business, of importance & secrecy, is transacted - Another enormous basket of beer was brought here by his wives & there was little need for it for Msusa talked incessantly and no business was done -

3 Oct

The chief came early and sober - I rallied him on his previous loquacity, and said one ought to find him in the morning, if business was to be done - He took it in good part - one of his wives joined in bantering him - she is the wife & the mother of the sons in whom he delights & who will succeed him - I proposed to him to send men with me to the Babisa country, and I would pay them there where they could buy ivory for him with the pay & bringing it back he would be able to purchase clothing without selling his people - He says that his people would not bring [the] pay or anything else back - When he sends to purchase ivory he gives the price to Arabs or Babisa and they buy for him & bring back, but his people, they Manganja, cannot be trusted, This shews a remarkable state of distrust and from previous information it is probably true -

[0180]

[174]

3 Oct^r

1866

A party of the Arab Khambui's people went up lately to the Maravi country above this, and immediately West of Kirk's range to purchase slaves - They were attacked by the

Maravi and dispersed with slaughter -
This makes Msusa's people afraid to
venture there - They had some quarrel with
the Maravi also of their own, and no
intercourse now took place - A path
further South was followed by Mponda
lately and great damage done so it would
not be wise to go on his footsteps - Msusa
said he would give me carriers to go up
to the Maravi but wished to be prepaid, to
this I agreed, but even there he could not
prevail on any one to go - He then sent
for an old Babisa man who has a
village under him, and acknowledges
Msusa's power - He says that he
fears that should he force his Manganja
to go they would leave us on the road or
run away on the first appearance of
danger but this Babisa man would be
going to his own country and would
stick by us - Meanwhile the chief over-
-stocks us with beer and other food -

4th

The Mobisa man sent for came but
was so ignorant of his own country
not knowing the names of the chief
Babisa town or any of the rivers, that
I declined his guidance - He would only
have been a clog on us and anything
about the places in front of us we
could ascertain by enquiry as well as
he at the villages where we touch -
[0181]
[175]

4th

Oct
866

A woman turned up here and persuaded
Chuma that she was his aunt - He wanted to
give her at once a fathom of calico & beads - He

wished me to cut his pay down for the purpose I persuaded him to be content with a few beads for her - He gave her his spoon & some other valuables fully persuaded that she is a relative though he was interrogated first as to his fathers name & tribe &c before she declared herself - It shews a [m]ost forgiving disposition to make presents to those who if genuine relations actually sold them - But those who have been caught young know nothing of the evils of slavery, and do not believe in its ills - Chuma for instance believes now that he was caught and sold by the Manganja & not by his own Waiyau - Though it was just in the opposite way that he became a slave - He asserted & believes that no Waiyau ever sold his own child - When reminded that Wikatani was sold by his own father - He denied it - Then that Chimwala another boy's father sold him his mother and sister - he replied "These are Machinga" This is another tribe of Waiyau, but this shewed that he was determined to justify his countrymen at any rate - This matter is mentioned because though the Oxf & Camb mission have an advantage in the instruction of boys taken quite young from slavers yet these same boys forget the evils to which they were exposed & rescued, and it is even likely that they will like Chuma deny that any benefit was conferred upon them by their deliverance - This was not stated broadly by Chuma but his tone led one to believe that he was quite ready to return to the former state.

[0182]

[176]

5th Oct
1866

The chief came early with as usual an immense basket of beer - We were ready to start - He did not relish this, but I told him it was clear that his people set very light by his authority - He declared that he would force them or go himself with his wives as carriers - This dawdling and guzzling had a bad effect on my

remaining people - Simon for instance
overheard two [wo]rds which he understood
these were "Mazitu" & "lipululu" or desert &
from these he conjured up a picture of
Mazitu rushing out upon us in the jungle
and killing all without giving us time to
say a word - To this he added scraps of
distorted information - Khambuiiri was
a very bad chief in front &c - all shewing
egregious cowardice - yet he came to give
me advice - On asking what he knew as
he could not speak the language - He replied
that he heard the above two words, and that
Chuma could not translate them, but he
had caught them & came to warn me -

The chief asked me to stay over today and
he would go with his wives tomorrow
I was his friend and he would not see me
in difficulties without doing his utmost -
He says that there is no danger for people
carrying loads - It is probable that Khambuiiri's
people went as marauder's, and were
beaten off in consequence -

6 Oct
1866

We marched about seven miles to the
North to a village opposite the pass Tapiri
and on a rivulet Godedza - It was very
hot - Kimasusa behaves like a king
his strapping wives came to carry loads
and shame his people many of the
[0183]
[177]

6th
Oct
1866

young men turned out & took the loads, but it
was evident that they feared retaliation if they
ventured up the pass - One wife carried beer
another meal - and as soon as we arrived

cooking commenced - Porridge and roasted goats
flesh made a decent meal - A preparation
of meal called "Toku" is very refreshing - It
brings out all the sugary matter in the grain -
He gave me some in the way & seeing I liked
it a calabash full was prepared for me in
the evening - Msusa delights in shewing me
to his people as his friend - If I could have
used his Pombe or beer it would have put
some fat on my bones, but it requires a
strong digestion - many of the chiefs & their
wives live on it almost entirely - a little flesh
is necessary to relieve the acidity it causes
and they keep all flesh very carefully no
matter how high it may become - Drying
it on a stage over a fire prevents entire
putridity -

7th
Oct^r
1866

Hooping cough heard in the village -
We found our visitors so disagreeable that
I was glad to march - They were Waiyau &
very impudent demanding gun or some
medicine to enable them to shoot well - They
came into the hut uninvited, and would
take no denial - It is probable that the
Arabs drive a trade in gun medicine - It
is inserted in cuts made above the thumb
and on the forearm - Their superciliousness
shews that they feel themselves to be the
dominant race - The Manganja trust
to their old bows and arrows - they are much more civil than Ajawa or
Waiyau
[0184]
[178]

7th Oct
1866

A Manganja man who formerly
presented us the whole haul of his net

came and presented four fowls -
 some really delight in shewing kindness
 When we came near the bottom of the
 Pass Tapiri Kimsusa's men became
 loud against his venturing further
 he listened then burst away from
 them - He listened again - then did the
 same and as he had now got men
 for us I thought better to let him go
 In three hours and a quarter we had
 made a clear ascent of 2200 feet above
 the Lake - The first persons we
 met were two men and a boy who
 were out hunting with a dog and
 basket trap [Drawing of basket trap.] This is laid down
 [Drawing of basket trap.] in the run of some small animal
 The dog chases it & it goes into the basket
 which is made of split bamboo,
 and has prongs looking inwards
 which prevent its egress - Mice
 traps are made in the same fashion
 I suspected that the younger of the
 men had other game in view and
 meant if fit opportunity offered
 to insert an arrow in a Waiyau who
 was taking away his wife as a slave
 He told me of this before we had gained
 the top of the ascent - some Waiyau
 had come to a village separated from
 his by a small valley - picked a
 quarrel with the inhabitants and
 they went & took the wife and child
 of a poorer countryman to pay these
 pretended offences -
 [0185]

[179
]

8th
 Oct^r
 1866

At the first village we found that the
 people up here and those down below were
 mutually afraid of each other - Kiemasusa came
 to the bottom of the range - his last act being the
 offer of a pot of beer and giving a calabash of
 Toku which [^] [latter] was accepted - I paid his wives -
 [Our carriers did well - and after we gained the

village where we slept sang & clapped their hands vigorously till one o'clock in the morning when I advised them to go to sleep -] and now found the men he at last provided very faithful and easily satisfied - Here we found the headman Kawa of Mpalapala quite as hospitable - In addition to providing a supper it is the custom here to give breakfast before starting - Resting on the 8th to make up for the loss of rest on Sunday we went on Tuesday,

9th

but were soon brought to a stand by Gombwa whose village Ta miala stands on another ridge Gombwa a laughing good natured man, said there he had sent for all his people to see me - and I ought to sleep to enable them to see one the like of whom had never come their way before - Intending to go on, I explained some of my objects in coming through the country - advising the people to refrain from selling each other as it ends in war & depopulation - He was cunning and said "Well you must sleep here and all my people will come & hear those words of peace" I explained that I had employed carriers who expected to be paid though I had gone but a small part of a day - He replied "but they will go home & come again tomorrow, and it will count but one day" I was thus constrained to remain -
[0186]

[180
]

9th Oct
1866

Both Barometer and Boiling point shewed an Altitude of upwards of 4000 ft above the sea - This is the hottest month but the air is delightfully clear & delicious The country is very fine lying in long slopes with ~~my~~[mo]untains rising all around to from two to three thousand feet above this upland - They are mostly jagged & rough - (not rounded like

those near to Mataka's) The long slopes
 are nearly denuded of trees and the
 patches of cultivation are so large &
 often squarish in form that but
 little imagination is requisite to trans-
 -form the whole into the cultivated fields
 of England - but no hedgerows exist
 The trees are in clumps on the tops of
 the ridges or at the villages or at the
 places of sepulture - Just now the
 young leaves are come out but not
 turned green - In some lights they look
 brown but in[with] transmitted light or
 when one is near them crimson
 prevails - A yellowish green is met
 sometimes in the young leaves & Brown
 Pink & orange red. - The soil is
 rich but the grass is excessively
 rank only in spots [^] [in general it is short.] - A kind of
 trenching of the ground is resorted
 to - they hoe deep, and draw it well
 to themselves - this exposes the other
 earth to the hoe [Drawing of greenery followed by a trench.] The soil
 is burned too - the grass & weeds
 are placed in [^] [flat] heaps & soil placed
 over them - the burning is slow
 & most of the products of combustion
 are retained to fatten the field -
 [0187]

[181
]

8[9]th
 Oct^r
 1866

The people raise large crops - ~~then~~[Men] & women
 and children engage in field labour but at
 present many of the men are engaged in
 spinning Buaze and cotton - The former
 is made into a coarse sacking looking stuff -
 immensely strong - It seems to be worn by the
 women alone - the men are clad in uncom-
 fortable goat skins - No wild animals seem to
 be in the country, and indeed the population
 is so large they would have very unsettled
 times of it - At every turning we meet people
 or see their villages - all armed with bows
 and arrows - The bows are unusually long

I measured one made of Bamboo & found
that along the bowstring it measured 6 ft 4 in.
Many carry large knives of fine iron - &
indeed the metal is abundant - Young men
and women wear the hair long - a mass
of small ringlets comes down & rests on the
shoulders giving them the appearance of the
ancient Egyptians - one side is often
cultivated and the mass hangs jauntily on
that side - some few have a solid cap of it
not many women wear the lip ring - the
example of the Waiyau has prevailed so far
but some of the young women have
raised lines crossing each other on the
arms which must have cost great pain
They [Drawings of the crossing lines on a woman's arm, the small ornamental cuts on the
shoulders, collar bone, and upper chest.] have also small cuts covering in
some cases the whole body - The
Maravi or Manganja here may
be said to be in their primitive
state - We find them very liberal
with their food - We give a cloth to the
headman of the village where we pass
the night, and he gives a goat or at
least cooked fowls & porridge at night &
morning.

[0188]

[182
]

9th
Oct^r
1866

We were invited by Gombwa in the
afternoon to speak the same words to
his people that we used to himself in
the morning - He nudged a boy to
respond which is considered polite
though he did it only with a rough
hem! at the end of each sentence - as
our general discourse we mention our
relationship to one Father - His love to
all his children - The guilt of selling
any of his children - The consequence
it begets war for they dont like to
sell their own & steal from other villagers
who retaliate - Arabs & Waiyau are invited
into the country by then selling foster

feuds and war & depopulation ensue
We mention the Bible - Future state
Prayer - advise union - that they
should unite as one family to expel
enemies who came first as slave
traders, and ended by leaving the
country a wilderness - In reference
to Union we shewed that they ought
to have seen justice done to the man
who lost his wife and child at their
very doors but this want of cohesion
is the bane of the Manganja - they
dont care if the evil does not affect
themselves who it injures - and
Gombwa confirmed this by saying
that when he routed Khambui's
people the villagers West of him fled
instead of coming to his aid -

We hear that many of the Manganja
up here were fugitives from Nyassa
[0189]

[183
]

9th
Oct^r
1866

Kawa & his people were with us early
this morning, and we started from Tamiala with them - The weather lovely -
The scenery though at present tinged with
yellow from the grass might be called
glorious - The bright sun & delicious air
~~made~~ were quite exhilarating - We passed
a fine flowing rivulet called Levize going
into the Lake & many smaller runnels
of delicious cold water - On resting by a dark
sepulchral grove a tree attracted the attention
as nowhere else seen - it is called Bokonto
and said to bear eatable fruit - Many fine
flowers were just bursting into full
blossom - After about four hours march
we put up at Chitimba the village of Kañgomba
and were introduced by Kawa who came all
the way for the purpose.

11th

Oct

a very cold morning with a great bank
of black clouds in the East whence the wind
came - therm - 59° in hut 69° The huts are
built very well - The roof [^] [with lower part plastered is] formed so as
not to admit a ray of light & the only
visible mode of ingress for it is by the
door - This care shews that winter is cold -
on proposing to start - breakfast was not
ready - Then a plan was formed to keep
me another day at a village close by
belonging to one Kulu a man of
Kauma to whom we go next - It was
effectual, and here we are [^] [detained] another day -
a curiously cut out stool is in my
hut made by the Mkwisa who are SW of
this - it is of one block but hollowed out
[Drawing of a stool.] and all the spaces indicated
are howllow too - It is
about 2 ½ feet long by 1 ½ high
[0190]

[184
]

12 Oct

1866

March Westerly with a good deal of Southing
Kulu gave us a goat & cooked liberally for us
all - set off with us as if to go to Kauma's
in our company, but after we had gone
a couple of miles he slipped behind and
ran away - Some are naturally mean
and some naturally noble - The mean cannot
help shewing their nature nor can the noble,
but the noble hearted must enjoy life most,
Kulu got a cloth and he gave us at least
its value but he thought he had got more than
he gave, and by running away he had
done us nicely without troubling himself
to go & introduce us to Kauma - I usually
request a headman of a village to go with us -
They give a good report of us, if for no
other reason, for their own credit, because
no one likes to be thought giving his countenance
to people other than respectable, and it costs

little -

We came close to the foot of several squarish mountains having perpendicular sides - one called "Ulazo pa Marungo" - is used by the people whose villages cluster round its base as a storehouse for grain - large granaries stand on its top - the food to be used in case of war - a large cow is kept up there - It is supposed capable of knowing & letting the owners know when war is coming - There is a path up but it was not visible to us - The people are all "Kanthunda" or climbers - not Maravi - Kiemasusa said that he was the only Maravi chief but this I took to be an ebullition of beer bragging - The natives up here however confirm this and assert that they are not Maravi who have markings down the side of the face [Drawing of the side view of a man's face, revealing four diagonal markings.] [0191]

[185
]

12 Oct
1866

We spent the night at a Kanthunda village on the Western side of a mountain called Phunze (the h being an aspirate only) Many villages are planted round its base but in front Westwards we have plains & there the villages are as numerous - Most are within half a mile of some other & few are a mile from other hamlets - Each village has a clump of trees around it - These are partly for shade and partly for privacy from motives of decency - The heat of the sun causes the effluvia to exhale quickly so they are seldom offensive - The rest of the country where not cultivated is covered with grass [^] [the seed stalks] about knee deep - It is gently undulating - lying in low waves stretching N - E and S.W. The space between each wave is usually occupied by a boggy spot or water course which in some cases is filled with pools with trickling rills between - All are engaged at present in making mounds six or eight feet square & from two to three feet high - The sods in places not before hoed, are separated from the soil beneath & collected

into flattened heaps - [^] [the grass undermost] When dried fire is applied and slow combustion goes on most of the products of the burning being retained in the ground - much of the soil is incinerated - The final preparation is effected by the man digging up the subsoil round the mound passing each hoeful into his left hand, which pulverizes, and carries it on to the heap It is this virgin soil on the top of the ashes and burned ground of the original heap - very clear of weeds - At present many mounds have beans & maize about four inches high - holes a foot in diameter & a few inches deep are made irregularly over the surface of the mound and about [0192]
[186
]

12th Oct
1866

eight or ten grains put into each - These are watered by hand & calabash - and kept growing till the rains set in when a very early crop is secured -

13th

After leaving Phunze we crossed the Levinge a rivulet which flows Northwards and then into the Lake Nyassa - the lines of gentle undulation tend in that direction - Some hills appear on the plains but after the mountains which we have left behind they appear mere mounds - We are over 3000 feet above the sea and the air is delicious, but we often pass spots covered with a plant which grows in marshy places and its heavy smell always puts me in mind that at other seasons this may not be so pleasant a residence - The fact of even maize being planted on mounds where the ground is naturally quite dry tells a tale of abundant humidity of climate -

Kauma, a fine tall man with a bald head and pleasant manners told us that some of his people had lately returned from the Chibisa or Bibisa country whither they had gone to buy ivory, and they would give me information about the path - He took a fancy to one of the boy's blankets offered a native cloth much larger in exchange & even offered a sheep to boot but the owner being unwilling to part with his covering, Kauma told me that he had not sent for his Bibisa travellers on account of my boy refusing to deal with him - a little childish this, but otherwise he was very hospitable - gave a fine goat which unfortunately my
[0193]
[187
]

13th
Oct^r
1866

people left behind - their carelessness may mean insult -

No Arabs ever came his way nor Portuguese native traders - When advising them to avoid the first attempts to begin the slave trade as it would inevitably lead to war & depopulation - Kauma said that the chiefs had resolved to unite against the Waiyau of Mponde should he come again on a foray up the highlands - but they are like a rope of sand - there is no cohesion among them and each village is nearly quite independent of every other - They mutually dis-trust each other -

14th

Spend Sunday here - Kauma says that his people are partly Kanthunda & partly Chipeta - The first are the mountaineers the second dwellers on the plains - The Chipeta have many lines of marking [Drawing of markings across the shoulders.]

They are all only divisions of the great
Manganja tribe - Their dialects differ
very slightly from that spoken by the same
people on the Shire - The population is very
great - very ceremonious - When we
meet anyone he turns aside & sits down
We clap the hand on the chest & say, "Re
peta - re peta" - or we pass or "let us pass"
This is responded to at once by clapping
of the hands together - When a person is called
at a distance he gives two loud claps of
assent - or if he rises from near a
superior he does the same thing which
is a sort of leavetaking.

We have to ask who are the principal
chiefs in the direction which we wish to
take and decide accordingly - Zomba was
pointed out as a chief on a range of
hills on our West - Beyond him lies
Undi in Senga - I had to take this
[0194]
[188
]

15th
Oct^r
1866

route as my people have a very vivid
idea of the danger of going Northwards
towards the Mazitu - We made more
southing than we wished - One day beyond
Zomba & West S - West is the part called
Chindando where the Portuguese formerly
went for gold - They dont seem to have
felt it worth while to come here, as neither
ivory nor gold could be obtained here,
The country is too full of people to allow
any wild animals elbow room -
Even the smaller animals are hunted down
by means of nets & dogs -

We rested at Pachoma - the head
man offered a goat & beer but I declined
and went on to Molomba - Here Kauna's
carriers turned because a woman had
died that morning as we left the village
They asserted that had she died before
we started not a man would have

left - This shews a reverence for death -
the woman was no relative of any of
them - The head man of Molomba was
very poor but very liberal - cooking for
us and presenting a goat - Another head
man from a neighboring village
a laughing good natured old man
named Chikala brought beer and a fowl

16th
Mironga

in the morning - Asked him to go on
with us to Mironga, it being important
as above mentioned to have the like in
our company - They feel bound even
for their own credit to make a favour-
-able report of the strangers & it is not
expensive - We saw Mount Ngala in
the distance like a large sugar loaf shot
up in the air - In our former route to
Kasungu we pass North of it -
[0195]

[189
]

16th
Oct^r
1866

Crossed rivulet Chikuyo going N - for the Lake
and Mironga being but 1 ½ hours off we
went on to Chipanga - this is the proper name
of what on the Zambesi is corrupted into Shu-
-panga - The headman a miserable hemp con-
-suming leper fled from us - offered a miserable
hut which we refused - Chikala meanwhile
went through the whole village seeking a better
which we ultimately found. It was not in
him to be generous though Chikala did what he
could in trying to indoctrinate him - When I gave
him a present, he immediately proposed to sell
a goat! We get on pretty well however -

Zomba is in a range of hills to our West called
Dzala nyama - The Portuguese in going to

Cazembe went still further west than this -

17th

Went on to a smithy, and found the founder at work drawing off slag from the bottom of his furnace. He broke through the hardened slag by striking it with an iron instrument inserted in the end of a pole - when the material flowed out of the small hole left for the purpose in the bottom of the furnace - the ore was like sand and was put in at the top of the furnace mixed with charcoal - only one bellows was at work - a goat skin - & the blast very poor - The ore seemed the black oxide - Many of these furnaces or their remains are met with [[^] [on knolls]] those at work have a peculiarly tall hut built over them

On the [^] [Eastern] edge of a valley lying North & South with the Diampwe stream flowing along it and the Dwala nyama range on the Western side are two villages screened by fine specimens of the Ficus Indica - one of these is owned by the headman Theresa & there we spent the night - We made very short
[0196]
[190
]

17 Oct.
1866

marches - the sun is very powerful & the soil is baked hard & is sore on the feet - No want of water however is felt for we come to supplies every mile or two - People look very poor having few or no beads - the ornaments being lines & cuttings on the skin - they trust more to Buaze than cotton - I noticed but two cotton patches - The women are decidedly plain, but monopolize all the Buaze cloth - The men wear goatskins Theresa was excessively liberal - and having informed us that Zomba lived

some distance up the range and was
not the prie[n]cipal man in these parts
We to avoid climbing the hills turned

18th
Oct^r

away to the North in the direction of
the paramount chief C[...]-[h]isumpi whom
we found to be only traditionally great -
In passing along we came to a village
embowered in fine trees - The headman
Kaveta - a really fine specimen of the
Kanthunda - tall - well made with a
fine forehead and Assyrian nose
He proposed to us to remain overnight
with him, and I unluckily declined -
convoying us out a mile we parted
with this gentleman and then came
to a smiths village - where the same
invitation was given & refused -
A sort of infatuation drove us on
and after a long hot march we
found the great C[...]-[h]isumpi the fac-
simile in black of Sir Colin Campbell;
his nose mouth & the numerous
wrinkles on his face were identical
with those of the great general, but
[0197]
[191
]

18th
Oct^r
1866

here all resemblance ceased - Two men had
preceded us to give information, and when
I followed I saw that his village was one of
squalid misery - the only fine things about
being the lofty trees in which it lay Chisumpi
begged me to sleep at a village about half a
mile behind - His son was brow beating him
on some domestic affair & the [^] [older man] implored me
to go - Next morning he came early to that
village and arranged for our departure
offering nothing, and apparently not wishing

to see us at all - I suspect that though the
paramount chief he is weak minded & has
lost thereby all his influence but in the
people's eyes he is still a great one.

19th

Several of my men exhibiting symptoms
of distress I inquired for a village in which
we could rest Saturday & Sunday and at a
distance from Chisumpi - a headman vol-
-unteered to lead us to one West of Kisumpi
In passing the sepulchral grove of Chisumpi
our guide remarked " Chisumpi's Fore fathers
sleep there" - This was the first time I have
heard the word "sleep" applied to death in these
parts - The trees in these groves, and around
many of the villages [^] [the trees] are very large and
shew what the country would become if
depopulated -

We crossed the Diampwe or Adampwe
from 5 to 15 yards wide & well supplied
with water even now - It rises near
Ndomo mountains and flows North
wards - into the Lintipe & Lake - We
found Chitokola's village [^] [called Paritala] a pleasant one
on the East side of the Adampwe valley
many elephants & other animals feed
in the valley & we saw the [^] [Bechuana] Hopo again
after many years -
[0198]

[192
]

20th
Oct^r
1866

Note the Ambarre otherwise Nyumbo plant
has a pea shaped or rather papilionaceous
flower with a fine scent - It seems to
grow quite wild - flowers yellow

Chaola is the poison used by the
Maravi for their arrows. It is said
to cause mortification

21st
Oct^r

one of the wonders usually told of us in this
upland region is that we sleep without fire -
The boys blankets suffice for warmth during
the night when the thermometer sinks to 64° - 60° -
but no one has covering sufficient except
them - some huts in process of building here
shew that a thick coating of plaster is put on outside
the roof before the grass thatch is applied - Not
a chink is left for the admission of air -

The lines [^] [of tattoo] of the different tribes serve for
ornaments - and are resorted to most by the
women - It is a sort of Heraldry closely resem-
-bling the Highland Tartans

[0199]

[193
]

20th
Oct^r
1866

Chitikola was absent [^] [from Paritala] when we arrived on some
milando or other - These milandos are the business
of their lives - They are like petty lawsuits - if one
trespasses on his neighbours rights in any way
it is a milando and the headmen of all the
villages about are called on to settle it - Women
are a fruitful source of milando - a few ears
of Indian corn had been taken by a person, and
Chitikola had been called a full days journey off to
settle this milando - He administered Muave &
the person vomited, therefore innocence
was clearly established! He came in the even

21st

ing of the 20[1]th footsore and tired = an elderly man with Assyrian nose & features - and at once gave us some beer - This perpetual reference to food & drink is natural insomuch as it is the most important point in our intercourse - While the chief was absent we got nothing - the queen even begged a little meat for her child who was recovering from an attack of small pox - There being no shops we had to set still without food I took observations for Longitude and whiled away the time by calculating the Lunars - Next day the chief gave us a goat cooked whole and plenty of porridge -

22^d

We started with Chitikola as our guide and he led us away Westwards across the Lilongwe R^r then turned North till we came to a village called Mashumba the headman of which was the only chief who begged anything except medicine - gave him less than we were in the habit of doing in consequence - We gave a cloth usually and clothing being very scarce this was considered munificent [0200]

[194
]

23^d
Oct^r
1866

We had the Zalanyama range on our left and our course was generally North, but we had to go in the direction of the villages which were on friendly terms with our guides - and sometimes we went but a short way as our guides & carriers studied to make the

days as short as possible - The headman
 of the last village Chitoku was with us &
 he took us to a village of smiths - four
 furnaces & one smit[h]y being at work -
 We crossed the Chiniambo a strong R^r coming
 from Zalanyama & flowing into the Mirongwe
 which again goes into Lintipe - in our way
 to the smiths whose chief was named Mpanda
 The country near the hills becomes covered
 with forest the trees are chiefly Masuko
 Mochenga (the gum copal tree) the bark
 cloth tree and Rhododendrons - the heath
 known at the Cape as "Rhinoster bosch"
 occurs frequently and occasionally
 we have thorny acacias - grass short -
 but plenty of it -

24th

Mpanda led us through the forest by
 what he meant to be a short cut to Pa -
 -chim[u]na's - Came on a herd of about 15
 elephants - many trees laid down by these
 animals - they seem to relish the roots of
 some kinds, and spend a good deal of time
 digging them up - they chew woody roots
 & branches as thick as the handle of a spade
 many buffaloes feed here and we came
 upon a herd of elands - they kept out of
 bow shot only. a herd of the baama or
 hartebeest stood at 200 paces and one was
 shot - While all were rejoicing over the
 meat we got news of the Mazitu out on
 [0201]
 [195
]

24th
 Oct^r
 1866

a foray by the inhabitants of a large village in
 full flight - While roasting & eating meat I
 went forward with Mpanda to get men from
 Pachimuna to carry the rest. but was soon
 recalled - another village passed close by the

hartebeest - the people were running straight to
 Zalanyama range regardless of their feet -
 making a path for themselves through the
 forest - they had escaped from the Mazitu that
 morning - they saw them - Mpanda's people
 wished to leave and go to look after their own
 village but we persuaded them on pain of a
milando to take us to the nearest village - that
 was at the bottom of Zalanyama proper, and we
 took the spoor of the fugitives - the hard grass
 with stalks nearly as thick as quills must have
 hurt their feet sorely, but what of that in compa-
 -rison with dear life - We meant to take our
 stand on the hill and defend our property in case
 of the Mazitu coming near - and we should
 in the event of being successful be a defence
 to the fugitives who crowed up its rocky sides -
 but next morning we heard that the enemy
 had gone to the South - Had we gone forward for
 the men to carry the meat we should have
 met the marauders for the men of the
 second party of villagers had remained
 behind guarding their village till the Mazitu
 arrived and they told us what a near escape
 I had had from walking into their power -

25th

came along Northwards to Pa[c]himuna's vil-
 lage a large one of Chipeta with many villages
 around - our path led through the forest and as
 we emerged into the open strath in which the villages
 lie we saw large anthills each the size of
 the end of a one storied cottage covered with
 men on guard watching for the Mazitu -
 [0202]

[196
]

25th
 Oct^r
 1866

A long line of villagers were just arriving
 from the South and we could see at some

low hills in that direction the smoke arising from the burning villages - None but men were present - the women and the chief were at the mountain called Pambe - all were fully armed with their long bows - some flat in the bow others round and it was common to have the quiver in the back | and a bunch of feathers stuck in the hair like [] [those in] our Lancers chakos - But they remained not to fight but to watch their homes & stores of grain from robbers of their own people in case no Mazitu came - They gave a good hut & sent off at once to let the chief [at Pambe] know of our arrival - We heard the cocks crowing up there as we passed in the morning - Pamalōa is the name of his village - Chimuna the man - He came in the evening and begged me to remain a day as he was the greatest chief the Chipeta had - I told him all wished the same thing & if I listened to each chief we should never get on & the rains were near - but we had to stay over

26th

with him. All the people returned today from Pambe - and crowded to see the strangers - they know very little beyond their own affairs - though these require a good deal of knowledge and we should be sorely put about if without their skill we had to maintain an existence here Their furnaces are rather bottle shaped [Drawing of bottle shaped furnace with three circles across bottom described in text.] and about seven feet high by three broad - one toothless Patriarch had heard of books & Umbrellas but had never seen either - The oldest [0203] [197]

26 Oct
1866

inhabitant had never travelled far from the spot in which he was born - Yet he has a

good knowledge of soils & agriculture -
hut building - basket making - pottery & the
manufacture of bark cloth & skins for clothing
as also making of nets - traps - cordage -

27th

Chimuna had a most ungainly countenance
yet did well enough - very thankful for a
blister on his loins to ease rheumatic pains
there - presented a huge basket of porridge
before starting [Drawing of rectangular basket of porridge.] with a fowl and asked
me to fire a gun that the Mazitu might here
and know that armed men were here
they all said that these marauders flee from
firearms, so I think that they are not Zulus
at all though adopting some of their ways
In going to Mapuio's we passed several
large villages each surrounded by the usual lb/>Euphorbia hedge & having large trees for
shade - We are on a level or rather gently
undulating country rather bare of trees -
At the junctions of these earthen waves we
have always an oozing bog - often this
occurs in the slope down the trough
of this terrestrial sea - bushes are common
& of the kind which were cut down as
trees - Yellow Haematite very abundant
but the other rocks scarcely appear
In the distance we have mountains
both on the East & West -

On arriving at Mapuio's village he
was as often happens invisible, but
he sent us a calabash of fresh made
beer which is very refreshing - gave
us a hut & promised to cook for us
in the evening - We have to employ
five or six carriers and they rule

[0204]

[198

]

27th

Oct

1866

the length of the days march - Those from
Chimuna's village growled at the cubit of
calico with which we paid them - A few
beads pleased them perfectly and we parted
good friends - It is not likely I shall ever
see them again but I always like to please
them because it is right to consider their
desires - Is that not what is meant in
”

Blessed is he that considereth the
poor

” - There is a great deal of good
in these poor people - In cases of milando
they rely on the nearest distant relations
and connections to plead their cause,
and seldom are they disappointed though
time at certain seasons, as for instance
at present, is felt by all to be precious,
The men all appear with hoe or axe
on shoulder, and they often only sit
down as we pass and gaze at us till
we are out of sight [or] often resuming
it when we are a couple of hundred yards
off -

Many of the men have large slits
in the lobe of the ear - they have their
distinctive tribal tattoo - the women
indulge in this painful luxury more
than the men probably because they
have very few ornaments - the two
central front teeth are hollowed at the
cutting edge [Drawing of front teeth with hollowing described in text.] - Many have quite the
Greciat[n] facial angle - Mapuio has
thin lips & a quite a European face -
Delicate features [] [& limbs] are common &
the spur heel as scarce as among
Europeans - Small feet & hands are
the rule -

Clapping the hands in various
[0205]
[199
]

Oct^r
1866

ways is the polite way of saying "allow me" - "I beg pardon" "Permit me to pass" - "Thanks" "Respectful introduction" and leave taking" "Hear Hear" When inferiors are called they respond by two brisk claps of the hands meaning "I am coming" - they are very punctilious among each other - A large ivory bracelet marks the headman of a village - there is nothing else to mark differences of rank.

28th

We spent Sunday at Mapuio's - Had a long talk with him - country in a poor state from the continual incursions of the Mazitu who are wholly unchecked -

29th

We marched Westwards to Makosa's vil- and ~~go~~[could] not go further as next stage is long and through an ill peopled country - the morning was lovely - the whole country bathed in bright sunlight - not a breath of air disturbed the smoke as it slowly curled up from the heaps of burning weeds which the native agriculturist wisely destroys - The people generally busy hoeing in the cool of the day - One old man in a village where we rested had trained the little hair he had left into a tail which well plastered with fat he had bent on itself & laid flat on his crown - another was carefully paring a stick for stirring the porridge - and others were enjoying the cool shade of the wild fig trees which are always planted at villages - It is a sacred tree all over Africa & India - the tender roots which drop down towards the ground are used as medicine - A Universal remedy - Can it be a tradition of its being like the tree of life which Archp Whately conjectures may have been used in Paradise

to render man immortal? One kind of fig tree
[0206]
[200
]

29th
Oct
1866

is often seen hacked all over to get the sap
which is used as bird lime - Bark cloth is
made of it too - I like to see the men weaving
or spinning or reclining under these glorious
canopies - as much as I love to see our more
civilized people lolling on their sofas or
ottomans -

The first rain - a thunder shower fell
in the afternoon - Air in shade before it
92° Wet bulb 74° - At Noon the soil
in the Sun was 140° - perhaps more but I
was afraid of bursting the instrument as
it was graduated only a few degrees above that
This first rain happened at the same time
that the Sun was directly overhead in his way
South. The rain was but a quarter of an
inch but its effect was to deprive us
of all chance of getting the five carriers we
need - All were off to their gardens to commit
the precious seed to the soil - We got three
but no one else would come so we have

30th

to remain here over today 30th Oct^r

The black traders come from Tette to this,
to buy slaves - and here we come to bugs again
which we left when we passed the Arab
slave traders beat - The route taken by former
Portuguese in going to Cazembe seems to have
been much to the West of this - a good deal
further indeed than map mā[a] imagine
they do not appear to have asked for the
names of places so much as for those
of persons - The different "Mfumos" or head
men only are indicated and as they frequently

change it is difficult to identify their
dwelling places - Each spot has its own
name as well as that of its chief - Mashinga
and Muxinga mean mountains only -
[0207]

[201
]

30th
Oct^r
1866

It is remarkable that no mention is made of
the chief Undi the paramount chief of Senga
which district extends far to the North - His
father was their greatest & most powerful
enemy - the absence of his name shews that
as I have said their route was much nearer
the greater Loangwa that enters the Zambesi at
Zumbo than is usually supposed -

Paragraph left out of vol. printed

” It is well known to Physicians that if a child
sleeps with an elderly person, a transference of
vitality sometimes takes place; the younger
loses, and the elder gains in vital force, and
the child becoming sickly and old looking can
only be restored to a blooming condition by being
allowed to sleep in a[alone] in its own crib - The like
happens when old men marry young wives,
as was well known to the harsh physicians
who tried to prolong the life of King David; and
this physiological fact led us to observe that
in cases where Portuguese officers had black
wives, a transference of colour as well as of
vitality takes place - they became decidedly
darker than any of us - this was particularly
marked in one whom we had an opportunity
of observing for eight years - the Arabs in
similar circumstances acquire the peculiar
which want of cleanliness develops in some
Africans and many months of bathing
” are said to be needed to get rid of it -”

In speaking to Professor Owen about
this passage he thought that there is another

and deeper reason for man & wife be-
-coming assimilated in features - For
several months at least in each preg-
-nancy the woman or rather wife
[0208]
[202
]
has the blood of a being only half her own
circulating through every part of her system
and no wonder a similarity ensues
directly between her & the child & remotely with
the father -

In connection with this subject I
observed that my Zambesians who were
taken to India with the African odour
strongly developed - lost it entirely in the
course of a year and acquired the peculiar
mousy smell of some East Indians

31th
Oct^r
1866

Proceed westwards & a little South through
a country covered with forest - Trees thickly
planted but small - generally of "Bark
cloth - & Gum copal trees - Masuko's -
Rhododendrons & a few acacias - Saw
ten wild hogs in a group but no other
animal though marks of elephants, buffaloes
& other animals having been there in the wet
season were very abundant - The first
few miles were rather more scant of water
than usual but we came to the Leile a
fine little stream with plenty of water - It is
said by the people to flow away Westwards
into the Loangwa - It was from 25 to 30 yds
wide -

In the evening we made the Chigumokire
a nice rivulet where we slept and next

1 Nov^r
1866

morning we proceeded to Kangene's
whose village is situated on a mass of
mountains & to reach which we made
more Southing than we wished - Our
appearance on the ascent of the hill caused
alarm and we were desired to wait till
our spokesman had explained the
unusual phenomenon of a white man
[0209]

[203
]

1st Nov
1866

This kept us waiting in the hot sun among
heated rocks, and the chief being a great ugly
public house keeper looking person excused his
incivility by saying that his brother had been
killed by the Mazitu, and he was afraid that we
were of the same tribe - On asking if Mazitu wore
clothes like us, he told some untruths - and what
has been an unusual thing began to beg powder
and other things - I told him how other chiefs had
treated us which made him ashamed - He
represented the country in front to the N - W - to be
quite impassable from want of food - the
Mazitu have stripped it of all provisions &
the people are living on what wild fruits
they can pick up.

2 Nov

Kangene is very disagreeable naturally, and as
we have to employ five men as carriers we are
in his power - We can scarcely enter into
the feelings of those who are harried by marauders
Like Scotland in the twelvth & thirteenth centuries
harassed by Highland Celts on one side, and
by English marchmen on the other, and thus
kept in the rearward of civilisation, this people
have rest neither for many days nor for few.
When they fill their garners they can seldom
reckon on eating the grain for the Mazitu
come when the harvest is over - catch as

many able bodied young persons as they
can to carry away the corn - Thus it was
in Scotland so far as security for life &
property were concerned - but the Scotch
were apt pupils of more fortunate nations.
To change of country they were as indifferent
as the Romans of the olden times - they
were always welcome in f[F]rance either as
pilgrims, scholars, or merchants or soldiers
but the African is different - If let alone
[0210]
[204
]

2 Nov^r
1866

[] [The African's] ~~his~~ mode of life is rather enjoyable - they love
agriculture, and land is to be had anywhere -
They know nothing of other ~~lands~~[countries] [But] they
have imbibed the idea of property in man.
Thus Kangene told me that he would like to give
me a slave to look after my goats, I believe
that he would rather give a slave than a goat.

3^d, 4th - 5

Detained by the illness ~~on~~[of] Simon - When he recovered
we proposed to the headman to start with
five of his men, and he agreed to let us have
them - but having called them together a
demand was made for prepayment &
the wages so enormous that on the 7th Nov^r

7th

we took seven loads forward through a level
uninhabited country generally covered with
small trees - slept there, and on the morning

8th

of the [] [8th] after leaving two men at our depot
 came back, and took the remaining five
 loads - Kangene was disagreeable to the last
 He asked where we had gone & having described
 the turning point as near the hill Chimbimbe
 he complimented us on going so far - and
 then sent an offer of three men, but I
 preferred that unless he could give five &
 take on all the loads not to have those who
 would have been spies - He said that he
 would find the number, and after detaining
 us some hours brought two one of whom
 primed with beer babbled out that he was
 afraid of being killed by us in front -
 I asked whom we had killed behind and
 moved off - The headman is very childish -
 [- does womans work - cooking & pounding -] and in all cases of that kind the people
 take after their head - The chiefs have scarcely
 any power unless they are men of energy -
 they have to court the people rather than
 be courted - We came much further back
 [0211]
 [205
]

8 Nov^r
 1866

in our course from Mapuio's than we liked
 In fact our course is like that of a vessel baffled
 with foul winds - This is mainly owing to being
 obliged to avoid places stripped of p[r]ovisions or
 suffering this spoilation - The people too can
 give no information about others at a distance
 from their own abodes - Even the smiths who
 are a most plodding set of workers are as ignor-
 -ant as the others - They supply the surrounding
 villages with hoes & knives & combining agri-
 -culture with handi[cra]ft pass through life - An
 intelligent smith came as our guide from
 Chimbimbe hill on the 9th and did not know
 a range of mountains about twenty miles off
 "It was too far off for him to know the name"

9th

The country over which we actually travel
 is level and elevated, but thes[r]e are mountains
 all about which when put on the map
 make it appear to be a mountainous region -
 We are on the Watershed apparently between
 the Loangwa of Zumbo on the West & the Lake
 on the East - The Leué or Leuia is said by
 the people to flow into the Loangwa - the
 Chigumokire coming from the North in front
 [East^{ds}] of Irongwe the mountains on which Kangene
 skulks out of sight of Mazitu, flows into the
 Leué, and North of that we have the Mando
 a little stream flowing into the Bua - The
 rivulets on the West flow in deep defiles,
 and the elevation on which we travel
 makes it certain that no water can
 come from the lower lands on the West - It
 seems that the Portuguese in travelling to
 Cazembe did not enquire of the people
 where the streams they crossed went for
 they are often wrongly put and indicate
 the direction only in which they appeared at
 [0212]
 [206
]

9th
 Nov^r
 1866

their crossing places - the natives have a
 good idea generally of the rivers into which
 the streams flow though ~~generally~~ [] [very] deficient
 in information as to the condition of th
 people that live on their banks - Some
 of the Portuguese questions must have
 been asked through slaves who would shew
 no hesitation in answering; Maxinga
 or Machinga means "mountains" only -
 once or twice it is put down saxa de
 Maxinga or Machinga or Mcanga which
 translated from the native tongue means
 "rocks of mountains or mountains or
 rocks" the names of headmen are
 mostly given, as Mfumo so & so, and as
 changes are constantly taking place in
 chieftainships & more frequently in the
 localities they occupy, one cannot
 find out where their route lay - It must
 have been considerably to the West of

where the geographers have placed it -

written
1869
[footnote]

but they were dragged back Eastwards in order to cross the Chambeze where it is narrow and seem to have followed their guides blindly without asking any questions - they were led to this silence by the fact that these guides had come to Tette from Cazembe and of course knew their way back again - It would have appeared impertinent to dictate to such able guides but it does seem surprising that no information was given about Bangweolo from which the line of march deviated - Possibly the guides felt as their chief Cazembe did when told that I wished to see Bangweolo - "It is a piece of water like Mofwe or Luapula or any other water and what can he see in it - can he draw cloth out of it - the Portuguese did not draw any out of Mofwe -"

[0213]

[207
]

10th
Nov^r
1866-

We found the people on the Mando to be Chawa or Ajawa but not of the Waiyau race as that people is sometimes so named by the Manganja - They are Manganja and this is a village of smiths - We got five men readily to go back & bring up our loads - and the sound of the hammer is constant shewing a great deal of industry - They combine agriculture - hunting with nets with their handi-craft -

12th

A herd of buffaloes came near the village and
 I went & shot one thus, procuring a supply of
 meat for the whole party & villagers too - The
 hammer which we hear from dawn till
 sunset is a large stone bound with the strong
 inner bark of a tree and loops left which
 form handles [Drawing of natives using hammer described in text.] Thus pieces of
 bark form the tongs & a big stone
 sunk into the ground the anvil - They
 make several hoes in a day and the
 metal is very good, it is all from
 yellow haematite which abounds
 all over this part of
 the country the bellows
 two goat skins with sticks at
 the open ends which are opened & shut
 at every blast.

13th

a Lion came last night and gave
 a growl or two on finding he could
 not get our meat - a man had lent us
 a hunting net to protect it & us from
 intruders of the sort - The people kept
 up a shouting for hours afterwards
 in order to keep him away by the human
 voice

We might have gone on but I had a
 galled heel from new shoes - Wild figs
 are rather nice when quite ripe
 [0214]

[208
]

14th
 Nov^r
 1866

We marched Northwards round the end of
 Chisia hill and remained for the night at
 a blacksmiths or rather founder's village.
 The two occupations of founder & smith are

always united and boys taught to be smiths in Europe or India would find themselves useless if unable to smelt the ore - a good portion of the trees of the country have been cut down for charcoal - and those which now spring up are small - certain fruit trees alone are left - the long slopes on the undulating country clothed with fresh foliage look very beautiful - The young trees alternate with patches of yellow grass not yet burned - The hills are covered with a thick mantle of small green trees with as usual large ones at intervals. The people at Kalumbi on the Mando where we spent four days had once a stockade of wild fig (ficus Indica) and Euphorbia round their village which has a running rill on each side of it, but the trees which enabled them to withstand a seige by Mazitu fee[l] before elephants & buffaloes during a temporary absence of the villagers - the remains of the Stockade are all around it yet Lions somt[e]times enter huts by breaking through the roof - Elephants certainly do for we saw a roof destroyed by one - the only chance for the inmates is to use the spear in the belly of the beast while so engaged.

15th

A man came & reported the Mazituto be at Che[a]nyandula's village where we are going - the headman advised remaining at his village till we saw whether they came this way or went by another path [0215]

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]

15th
Nov^r
1866

The women were sent away but the men went on with their employments - two proceeded

with the building of a furnace on an ant hill
where they are almost always placed, and
they keep a look out while working - We have
the protection of an all embracing Providence
and trust that He whose care of his people
exceeds all that our utmost selfove can attain
will shield us and make our way prosperous -
An elephant came near enough last night to
scream at us but passed on warned perhaps
by the shouting of the villagers not to meddle
with man -

16th

No Mazitu having come we marched on & crossed
the Bua 8 yards wide & knee deep - It rises in the
North in hills a little beyond Kanyindula's village
winds round his mountains & away to the East.
The scenery among the mountains very lovely - They
are covered with a close mantle of green - with here
and there red and light coloured patches shewing where
grass has been burned off recently & the red clay soil
is exposed - the lighter portions are unburned grass
or rocks - Large trees are here more numerous
and give an agreable change of contour to the
valleys & ridges of the hills - the leaves of many
still retain a tinge of red from young leaves -
We came to the Bua again before reaching Kanyanje
as Kanyindula's place is called - The iron trade
must have been carried on for an immense time
in the country for one cannot go a quarter of
a mile without meeting pieces of slag & broken
pots - calcined pipes & fragments of the furnaces
which are converted by the fire into brick - It
is curious that the large stone sledge hammers
now in use are not called by the name
stone hammers but by a distinct word
"Kama" Nyundo is one made of iron
[0216]

[210
]

16th
Nov^r
1866

When we arrived at Kanyanje, Kanyindula was out collecting charcoal. He sent a party of men to ask if we should remain next day - an old unintellectual looking man was among the number sent - He had 27 rings of elephants skin on his arm - all killed by himself by the spear alone - Had given up fighting elephants since the Mazitu came - They had not come to this village lately as we heard. They passed away to the [S]outh East of it - They took all the crop of last year, and the chief alone has food - He gave us some which was very acceptable as we got none at the two villages south of this Kanyindula came himself in the evening an active-stern looking man but we got on very well with him -

17th

Kanyindulas people say that they were taught to smelt iron by Chisumpi which is the name of Mulungu (God) & that they came from Lake Nyassa originally - If so they are greatly inferior to the Manganja on the Lake in pottery for the fragments as well as modern whole vessels are very coarse The ornamentation ~~ommm~~[itt]ed or by dots [Drawing of ornamentations described in text.] they never heard of Eorohtes but know hail - the lightning strikes trees.

The tree Mfu or Mō having sweet scented leaves yields an edible plum in clusters Buabwa another edible fruit tree with palmated leaves.

Mbéu a climbing arboraceous plant yields a very pleasant fruit which tastes like gooseberries - seeds very minute -

18th

Rain fell heavily yesterday afternoon & was very threatening today - remain to sew a calico tent.

[0217]

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]

20th
Nov^r
866

Kanyindula came with three carriers this morning instead of five, and joined them in demanding prepayment - It was natural for him to side with them as they have more power than he has - In fact the chiefs in these parts all court their people, and he could feel more interest in them than in an entire stranger whom he might never see again. We came on without his people leaving two to guard the loads - About four miles up the valley we came to a village named Kanyenjere Mponda at the fountain eye of the Bua - & thence sent men back for the loads while we had the shelter of good huts during a heavy thunder shower which fell & made us willing to remain all night - The valley is lovely in the extreme the mountains on each side are gently rounded, and as usual covered over with tree foliage - except where the red soil is exposed by recent grass burnings - The valley itself has many large trees which give it quite an English park appearance Quartz rocks jut out, and much drift of the material [ha]s been carried down by the gullies into the bottom - These gullies being in compact clay - The water has but little power of erosion so they are worn deep but narrow - some fragments of titaniferous iron ore with Haematite changed by heat and magnetic, lay in the gully which had worn itself a channel of the North side of the village - The Bua like most African streams whose sources I have seen rises in an oozing boggy spot - Another stream the Tembure rises near the same spot & flows N. W. into the Loangwa - we saw Shuare palms in its bed -
[0218]

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]

21st
Nov^r
1866

Left Bua fountain [^] [Lat. 13° 40 South] and made a short march to Mokatoba a stockaded village where the people refused to admit us till the headman came - They have a little food here and sold us some - we have been on rather short commons for some time, and this made our detention agreeable We rose a little in Altitude after leaving this morning, then though in the same valley made a little descent towards the NNW High winds came driving over the Eastern range which is called Michinje, and bring [la]rge masses of clouds which are the rain givers - - They seem to come from the South East - Scenery of the valley lovely & such in the extreme - All the foliage is fresh washed & clean - young herbage is bursting through the ground - air deliciously cool - The bi[r]ds are singing joyfully - one called Mzie is a good songster with a loud melodious voice - Large game abundant but we do not meet with it. We are making our way slowly to the North where food is said to be abundant I divided about 50 lbs of powder among the people of my following to shoot with, and buy goats, or other food as we could - This reduces our extra loads to three - four just now Simon being sick again - He rubbed goats fat on a blistered surface this causes an eruption of pimples -

People assent by lifting up the head instead of nodding it down as we do - Deaf Mutes are said to do the same -

[0219]

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]

22^d
Nov^r
1866

leave Mokatoba village and proceed down the valley which on the North is shut up apparently by a mountain called Kokwe - We crossed the Kasamba about two miles from Mokatoba & yet found it though so near its source four yards wide & knee deep - Its source is about a mile above Mokatoba in the same valley with the Bua & Tembwe - We were told that Elephants were near & we saw where they had been an hour before but after looking about could not find them - An old man in the deep defile between Kokwe & Yasika mountains pointed to the latter & said "Elephants! why there they are - they are always there - Elephants or tusks walking on foot are never absent" but though eager for flesh we could not give him credit and went down the defile which gives rise to the Sandili R^r Where we crossed it in the defile it was a mere rill having large trees along its banks - Yet it is said to go to the Loangwa of Zumbo N. W or N.N.W. We were now in fact upon the slope which inclines to that river, and made a rapid descent in altitude - We reached Sihibe's vil on the base of a rocky detached hill - no food to be had - all taken by Mazitu & Sihibe gave me some Masuko fruit instead - They find that they can keep the Masitu off by going up a rocky eminence and hurling stones & arrows down on the invaders - They can defend themselves also by stockades & these are becoming very general.

23^d

On leaving Sihibe's vil. we went to a range of hills & after passing through found that we had a comparatively level country on the North - It would be called a well wooded country if we

[0220]

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23^d
Nov^r
1866

looked at it only from a distance - It is formed into long ridges all green & wooded but clumps of large trees where villages have been or are still situated shew that the sylvan foliage around & over the whole country is that of mere hop poles - The whole of this upland region might be called woody - If we bear in mind that where the population is dense, & has been long undisturbed the trees are kept down to the size of low bush - Large districts are kept to about the size of hop poles growing on pollards three or four feet from the ground by charcoal burners who in all instances are smiths too - Here the trees are somewhat largers but mere poles except round villages, and at sepulchral groves which shew what the country would become were it entirely uninhabited -

On reaching Zeore's village on the Lokuzhwa we found it stockaded & the stagnant pools round three sides of it the Mazitu had come - pillaged all the surrounding villages - looked at this & went away - so they had food to sell People here call themselves Echéwa & have a different marking from the Atumboka - The men have the hair dressed as if a number of the hairs of Elephants tails were stuck around the head - women wear a small lip ring and a straw or piece of stick in the lower lip which dangles down about level with the lower edge of the chin - their clothing in front very scanty - the men know nothing of distant places the Manganja being a very stay at home

[0221]

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]

people - the stockades are crowded with huts & the children have but small room to play in the narrow spaces between.

25th
Nov^r
1866

Sunday at Zeore's - men thought we
prayed for rain which was much needed
the cracks in the soil have not yet come
together by the swelling of soil produced
by moisture - I disabused their minds
about rain making prayers - The head
man is intelligent -

26th

I did not intend to notice the Lokuzhwa
It is such a contemptible little rill and
not at present running, but in going to
our next point Mpande's village we go
along its valley & cross it several times,
as it makes for the Loangwa in the
North - The valley is of rich dark red
loam - and so many lillies of the
Amaryllis kind have established them
selves [so] completely [^] [as] to mask the colour
of the soil - They form a cover[ing] of pure
white where the land has been cleared by the
hoe - as we go along this valley to the
Loangwa We descend in altitude - It is
said to rise at " Nombe rume" as we
formerly heard - country covered with
diminutive forest - Elephants had been
digging their food in the night but we
saw none -

Zeore's people would not carry without
prepayment, so we left our extra loads
& went on - sent men back for them,
they did not come - till 27th & then two
of my men got fever - I groan in
spirit and do not know how to make
out gear into nine loads only - It is the
knowledge that we shall be detained some two
to three months during the heavy rains that
makes me cleave to it as means of support.
[0222]

]

28th
Nov^r
1866

Two Men sick with fever - advantage has
been taken by the people of spots where
the Lokuzhwa goes round three parts
of a circle to r[e]rect their sotce[k]aded villages
this is the case here, and the water
being stagnant engenders disease - -

The country abounds in a fine [^] [light] olive
flowering [^] [perennial] pea which the people make
use of as a relish - at present the
blossoms only are collected - & boiled,
on enquiring the name - Chilobe -
the men asked me if we had none
in our country - On replying in the
negative, They looked with pity on us,
"What a wretched country not to have
Chilobe" - It is on the highlands alone;
We never saw it elsewhere - another species

chilobe[e]
Weza
its name

of pea [^] [with reddish flowers] is eaten in the same way but
it has [...] [spread] [...] [but little] - [^] [in comparison =] It is worth remarking
that Porridge of maize or sorghum is never
offered without some pulse - beans, or
bean leaves - or flowers - They seem to feel
the need of it or of pulse which is richer
in flesh farmers, than the porridge -

Last night a loud clapping of hands by
the men was followed by several half
suppressed screams by a woman - they
were quite eldrich, as if she could not get
them out - Then succeeded a lot of utterances
as if she were in extacy - to which a man
responded "Moio" "Moio" - the utterances so
far as I could catch were in five syllable
snatches - abrupt - laboured - I wonder
if this "bubbling or boiling over" has been

preserved as the form in which the true
prophets by old gave forth their "burdens"
one sentence frequently repeated towards
[0223]

[217

]

the dose of the effusion was "linyama uta"

"flesh of the bow" shewing that the Pythoness ~~loved~~

loved venison killed by the bow - The people

applauded, and attended, I suppose hoping that rain would follow her efforts - next

day she was duly honoured by drumming &

dancing -

The beliefs prevalent seem to have been

persistent in certain tribes - that strange

idea of property in man that may be sold to

another is [a]mong the Arabs - Manganja -

Makoa - Waiyau but not among Kaffers

or zulus - & Bechuanas. If we exclude the

Arabs two families of Africans alone are slavers

on the East side of the Continent.

29th

Nov

1866

March to Chilunda's on Embara's still on

the Lokuzhwa now a sand stream about 20

yards wide with pools in its bed - Its course

is pretty much North or N.N.W. We are now

near the Loangwa ~~and not far from its source~~

country covered with dense d[w]arf forest -

& the people collected in stockades - This v[i]llage

is on a tong[ue] of land (between Lokuzhwa & another

sluggish rivulet) chosen for its strength - It is

close to a hill named Chipemba, and there are

ranges of hills both East and West in the distance -

Emboro came to visit us soon after we

arrived, a tall man with a yankee face - Was

very much tickled when asked if he were a

Matumboka - After indulging in laughter at

the idea of being one of such a small tribe

of Manganja he said proudly "that he belonged

to the Echewa who inhabited all the country

to which I was going". They are generally smiths

a mass or iron had just been brought in to

him from some outlying furnaces - It is

made into hoes which are sold for native

cloths down the Loangwa.

[0224]

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]

3^d Dec
1866

March through a hilly country covered with dwarf forest - to Kande's village still on the Lokuzhwa - We made some Westing - The village was surrounded by a dense hedge of bamboo & a species of bushy fig that loves ed[ge]s of water bearing streams - It is not found where the moisture is not perennial - Kande is a fine tall smith - a volunteer joined us here asked Kande if he knew his antecedents - He had been bought by Babisa at Chipeta, and left at Chilunda's & therefore belong to no one Two Waiyau then volunteered and as they declared their masters were killed by the Mazitu and Kande seemed to confirm them we let them join - In general run away slaves are bad characters but these two seem good men, and we want them to fill up our complement - The first volunteer we employ as goat herd -

A continuous tapp tapping in the villages shews that bark cloth is being made - The bark on being removed from the tree is steeped in water or in a black muddy hole till the outer of the two inner barks can be separated - Then commences the tapping with a mallet to separate & soften the fibres - The head is often of ebony & the face cut into small furrows [Drawing of pattern described in text.] which [Drawing of mallet described in text.] without breaking separate & soften the fibres

4 Dec^r

Marched Westwards over a hilly dwarf [^] [forest] covered [...] [country] As we advanced trees increased in size but no people

at
Katette

inhabited it - spent a miserable night
wetted by heavy thunder shower which
lasted a good while - Morning Muggy

5

clouded all over & rolling thunder in distance
[0225]

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]

5th
Dec^r
1866

Went three hours with for a wonder no
water - made Westing chiefly & got on to the
Lokuzhwa again - All the people are collected
on it and this village had been selected for
the sake of its strong bamboo hedge -

6th

Too ill to march.

7th

Went on & passed Mesumbe's village -
also protected by Bamboo's & came to
the hill Mparawe with a village perched
on its Northern base & well up its sides
Lokuzhwa flows at the bottom - the
top of hill is rounded off as if of granite
below it is fine grained schist like that

of Lupata near Tette - - Mazitu have caused this congregation on hills & strongly fenced spots - The Babisa have begun to imitate them by attacking and plundering Manganja villages - Muasi's brother was so attacked & now is here & eager to attack in return - In various villages we have observed miniature huts about two feet high - very neatly thatched and plastered Here we noticed them in dozens - On enquiring we were told that when a child or relative dies one is made and when any pleasant food is cooked or beer brewed, a little is placed in the tiny hut for the departed soul which is believed to enjoy it.

The Lokuzhwas is here some fifty yards wide & running - Numerous large potholes in the fine grained schist in its bed shew that much water has flowed in it.

A good deal of beans called Chitetta is eaten here - Chiteta is an [ol]d acquaintance in the Bechuana country
[0226]
[220
]

8th
Dec^r
1866

where it is called Mositsane & is a mere plant, then it becomes a tree from 15 to 20 feet high - The root is used for tanning - The bean is pounded & then put into a sieve of bark cloth to extract by repeated mashings the excessively astringent matter it contains - Where the people have plenty of water, as here, it is used copiously in various processes - Among Bechuanas it is scarce and its many uses unknown - The pod becomes from 15 to 18 inches long - & an inch in diameter

9th

A poor child whose mother had died
was unprovided for - no one not a relation
will nurse another's child - It called out
piteously for its mother by name - and
the women like the servants in the case
of the poet Cowper when a child, said
"She is coming" I gave it a piece of bread -
but it was too far gone & is dead today

An alarm of Mazitu sent all the
villagers up the sides of Mparawe this
this morning - the affair was a chase
of a hyaena - but everything is Mazitu,
Babisa came here but were surrounded
and nearly all cut off - M[...]-[u]asi was
so eager to be off with a party to return
the attack on the Mazitu that when deputed
by th headman to give us a guide he
got the man to turn at the first village
We had to go on without guides & made
almost due North -

11th

detained in forest at a place called Chonde [^] [Forest]
by set in rains - It rains every day
& generally in the afternoon but the
country is not wetted till the "set in"
rains commence - the cracks in the
[0227]
[221
]

11th
Dec^r
1866

soil then fill up - Everything rushes
up with astonishing rapidity - the grass
is quite crisp & soft - After the fine
grained schist we came on granite with large
flakes of talc in it - Forest of good sized trees
many of them Mopane - the birds now
make much melody & noise - all intent

on breeding.

12th

Across an undulating forest country
N. got a man to shew us way if a
pathless forest can so be called - He
used a game path as long as it ran N - but
left it when it deviated - Rested under a
Baobab tree with a Marabou's nest -
a bundle of sticks - on a branch - young ones
uttered a hard Chuck chuck when the old
ones flew over them - a sun bird with
bright scarlet throat & breast had its nest
on another branch - it was formed like
the weaver's nest but without a tube
[Drawing of sun bird's nest.] Observed the dam picking out
insects from the bark & leaves of
the Baobab keeping on the wing
the while - It would thus appear to be
insectivorous as well as a honey biber
Much spoor of Elands - zebras - gnus
Kamas - Pallahs - buffaloes - Reedbucks
with tsetse their parasites

13th

Reached the Tokosusi which is
said to rise at Ñombe Rume - about
20 yards wide & knee deep - swollen
by the rains - had left a cake of black
tenacious mud on its banks - (Got
(a pallah & a very strange flower
called Katende - It was a whorl of

14th

72 flowers spring from a flat
round root - but it cant be described)
[0228]

[222

]

14[3]th
Dec^r
1866

Our guide would have crossed the Tokosusi which was running N W to join the Loangwa & then gone to that river but always when we have any difficulty the "lazies" exhibit themselves, We had no grain & three remained behind spending 4 hours at what we did in an hour & a quarter - our guide became tired & turned, not before securing another, but he would not go over the Loangwa - no one likes to go out of his own country - He would go Westwards to Maranda's & no where else - a "set in" rain came on after dark, and we

14th

went on through slush - the trees sending down heavier drops than the showers as we neared the Loangwa we forded several deep gullies all flowing N. or N W into it - the paths were running with water - and when we emerged from the large Mopane forest we came on the plain of excessively adhesive mud on which Maranda's strong hold stands - the village is on the left bank of Loangwa, here a good sized river - people all afraid of us - and we mortified to find that food is scarce - the Mazitu have been here three times, and the fear they have inspired, though they were successfully repelled, has prevented agricultural operations from being carried on -

15th

A flake of reed is often used in
surgical operations among the
natives as being sharper than their
knives -
[0229]

[223
]

16th
Dec^r
1866

We could get no food at any price on 15th
so crossed the Loangwa & judged it to be from
seventy to a hundred yards wide - Deep at
present and it must always be so for some
Atumboka submitted to the Mazitu, and ferried
them over & back again - The river is said to rise
in the North - has alluvial banks with large
forest trees along them and all the other water
courses - bottom sandy & great sand banks are
in it like the Zambesi - no guide would come
so we went on without - the "lazies" of the party
seized the opportunity of remaining behind
wandering as they said though all the cross
paths were marked - this evening we secured
the Latitude 12° 40' 48" S which would make our
crossing place about 12° 45' S - clouds prevented
observations as they usually do in the rainy
season -

17th

Went on through a bushy country without
paths and struck the Pamazi a river of 60
yards wide in steep banks & in flood - held
on as well as we could through a very difficult
country - the river holding us N.W. Heard
Hippopotami in it - game abundant but wild
shot two Poku's here called Tsebulas which
drew a hunter to us who consented for meat
and pay to shew us a ford - He said that
the Pamazi rises in a range of mountains
we can now see - In [...] general we could see
no high ground during our marches for

the last fortnight - We forded it thigh
deep on one side & breast deep on the
other - We made only about 3 miles of North
ing and found the people on the left
bank uncivil - Would not lend a hut
so we soon put up a tent with cloth
& branches - a piece of prepared
[0230]
[224
]

17th
Dec^r
1866

of D^r Stenhouse's process was invaluable
on this & many other occasions - It
is far superior to Mackintosh's

18th

As the men grumbled at their feet being
pierced by thorns in the trackless portions
we had passed, I was anxious to get a
guide but the only one we could secure
would go to Molenga's only, so I submitted
though this led us East instead of North -
When we arrived we were asked what
we wanted seeing we bought neither
slaves nor ivory - replied it was much
against our will we came, but the guide
had declared that this was the only way
to Cazembe's our next stage - to get
rid of us they gave a guide & we set
forward Northwards through Mopane
forest the trees of which were very
large - It is perfectly level & after rains
the water stands in pools - but during
most of the year it is without water
the trees here were very large & planted
some 20 or 30 yards apart - no branches
on their lower parts enables the game to
see very far - now the lower parts
where the rain had stood a few hours
wore a carpet of bright green short
grass instead of water - shot a gnu but

wandered in coming back to the party
and did not find them till it was
getting dark - many parts of the plain
are thrown up into heaps of about the
size of one's cap by crabs probably which
now being hard are difficult to walk
over - Under the trees it is perfectly smooth
the Mopane is the iron wood of the Portuguese
Pao Ferro
[0231]

[225
]

18th
Dec^r
1866

It is pretty to travel & in & look at in the bright
sunshine of early morning but the leaves hang
perpendicularly as the sun rises high & afford
little or no shade through the day - the land is
clayey & becomes hard baked thereby - We observed
that the people had placed corn granaries
at different parts of this forest & had been careful
to leave no track to them - a provision in case
of further visits of Mazitu - King-hunters
abound and make the air resound with their
stridulous notes which commence with a
a sharp shrill cheep & then follow a succession
of notes which resemble a pea in a whistle -
Another bird is particularly conspicuous at
present by its chattering activity - it is nest
consists of a bundle of fine seed stalks of grass
the free ends being left untrimmed - & no
attempt of concealment made - they hang
at the ends of branches - many other birds
are now active and so many new notes
are heard that it is probably this is a richer
ornithological region than the Zambesi -
Guinea fowl & francolins are in abundance
and so indeed are all the other kinds of game
as zebras - Pallahs - gnus -

19th

Got a fine male Kudu - We have no
grain and live on meat alone - I am better
off than the men in as much I get a
little goats milk besides - the kudu stood 5 ft
6 in high - horns 3 feet on the straight

20th

Cazembe's a miserable hamlet of a few
huts - people here very suspicious -
will do nothing but with a haggle for
prepayment - could get no grain nor
even native herbs though we rested a
day to try -
[0232]

[226
]

21st
Dec^r
1866

All the "heavy hung" Africans are slave dealers
or vendors - the more moderately developed
are neither - ?

After a short march we came to the
Nyamazi another considerable rivulet
coming from the North to fall into the
Loangwa - It has the same character
of steep alluvial banks as Pamazi &
about same width but much shallower
loin deep but somewhat swollen -
from 50 to 60 yards wide - We came to
some low hills of coarse sandstone,
and on crossing these we could see by
looking back that for many days we
had been travelling over a perfectly level
valley clothed with a mantle of forest,
The barometers had shown no difference of
level from about 1800 feet about the sea
We began our descent into this great
valley when we left the source of the Bua,
and now these low hills called Ngale or

Ngalao though only 100 or so above
 the level we left, shewed that we had
 come to the shore of an ancient Lake
 which probably was let off when the
 rent of Kebra basa on the Zambesi was
 made; for we found immense
 banks of well rounded shingle above
 They may be called mounds of shingle,
 all of hard silicious schist with a
 few pieces of fossil wood among them
 The gullies reveal a stratum of this
 well rounded shingle lying on a soft
 greenish sandstone which again lies
 on the coarse sandstone first observed
 This shingle formation is identical
 with that observed formerly below the
 [0233]
 [227
]

21st
 Dec
 1866

Victoria falls, and the Nyamazi which
 above the hills takes a NW - course (as we
 go up) or rather South East course runs
 in the shingle - We have the mountains
 still on our N & N.W. & the called mountains
 of Bisa or Babisa & from them the Nyamazi
 flows while Pamazi comes round the
 end or what appears to be the end of their

22^d

higher portion - shot a bush buck, and slept
 on the left bank of Nyamasi - all the
 people subsist on wild fruits & roots -
 the Motondo is the most palatable fruit -
 Kigelia seeds are a miserable fare - but the
 fruit a huge thing is roasted & then the seeds
 pounded - All complain of having had
 their all taken by Mazitu, and are living
 in expectation of a fresh visitation from
 these pests; hence no corn is sown but
 the old sorghum is left to sprout & give what
 it will -

Hunger sent us on; for a meat diet is far from satisfying - We all felt very weak on it, and soon tired on a march, but today we all hurried on to Kavimba's who successfully beat off the Mazitu - it is very hot, and between three & four hours is a good days march - On sitting down to rest before entering the village we had been observed & all the force of the village issued to kill us as Mazitu - but when we stood up the mistake was readily perceived & the arrows were placed again in their quivers In the hut I occupy four Mazitu shields shew that they did not get it all their own way - they are miserable imitations of Zulu shields made of Eland & ~~bush~~ water buck's hides & ill sown -
[0234]

[228
]

23^d
Dec^r
1866

A very small return present was made by Kavimba and nothing could be bought except at exorbitant prices - We

24th

remained all day on the 24 haggling and trying to get some grain - He took a fancy to a shirt and left it to his wife to bargain for it - she got the length of cursing and swearing - and we bore it but could get only a small price for it - We resolved to hold our christmas some other day and

in a better place - the women seem ill
regulated here - Kavimba's brother had
words with his spouse and at the end
of every burst of vociferation on both
sides called out "Bring the Muavi bring
the Muavi" or ordeal -

25th

no one being willing to guide us to
Moerwa's I hinted to Kavimba that
should we see a Rhinoceros I would
kill it - He came himself and led us on
where he expected to find these animals
but we saw only their footsteps -
We lost our four goats some where
stolen or strayed in the pathless forest
we do not know but the loss I felt
very keenly for whatever kind of food
we had a little milk made all right,
and I felt strong & well - but coarse
food hard of digestion without it
was very trying - We spent 26th in
searching for them but all in vain
Kavimba had a boy carrying two huge
elephant spears - with these he
attacks [...] at large animal single handed
We parted as I thought good friends
but a man who volunteered to
act as guide saw him in the forest
afterwards & was counselled to leave
[0235]
[229
]

6th
Dec^r
866

us as we would not pay him - This hovering
near us after we parted makes me
suspect Kavimba of taking the goats but
I am not certain - The loss affected me more
than I could have imagined - A little indigestible
porridge of scarcely any taste is now my fare
and it makes me dream of better -

Our guide asked his cloth to wear in the way as it was wet & raining & his bark cloth was a miserable covering - I consented & he bolted the first opportunity - the forest being so dense he was soon out of reach of pursuit He had been advised to this by Kavimba & nothing else need have been expected - We then followed the track of a travelling party by Babisa - the grass springs up over the paths and they are soon lost - the rain had fallen early in these parts & the grass was all in seed - In the afternoon we came to the hills in the North where Nyamazi rises - went up the bed of a rivulet for some time & then ascended out of the valley - At the bottom of the ascent & in the rivulet the shingle stratum was sometimes 50 feet thick - then as we ascended we met Mica schist tilted on edge - then grey gneiss & last an igneous trap among quartz rocks with a great deal of bright mica & talc in them - on resting near the top of the first ascent two honey hunters came to us - they were using the honey guide as an aid - the bird came to us as they arrived - waited quietly during the half hour they smoked & chatted and then went on with them -

The tsetse which were very numerous at the bottom came up the ascent with
 [0236]
 [230
]

27th
 Dec^r
 1866

us but as we increased our altitude by another thousand feet they gradually dropped off & left us - only one remained in the evening - and he seemed out of

spirits - near sunset we encamped
near water on the cool height & made
our shelters with boughs of leafy trees
Mine rendered perfect by Stenhouse's
invaluable patent cloth which is very
superior to Mackintosh - Indeed the
India Rubber cloth is not to be named
on the same day with it

28th

Three men going to hunt bees came to
us as we were starting and assured
us that Moerwa's was near - The
first party had told us the same thing
and so often have we gone long distance
as "pafupi" near, when in reality they
were "patari" [far] - We think pafupi means "I wish you to go there" & patari the
opposite - in this case near meant
an hour and three quarters from our
sleeping place to Moerwa's -

When we look back from the height to which
we have ascended we see a great plain
clothed with dark green forest except at
the line of yellowish grass where probably
the Loangwa flows - on the East & South
East this plain is bounded as the extreme
range of our vision by a wall of dim
blue mountains 40 or 50 miles off -
The Loangwa is said to rise in the Chibale
country due North of this - (Malambwe
in which district Moerwa's village is
situated) and to flow SE then round
to where we found it
[0237]

[231
]

8th
ec^r
866

Moerwa came to visit me in my hut - a
rather stupid man though he has a well shaped & well

developed forehead - tried the usual little arts of getting us to buy all we need here though the prices are exorbitant - "no people in front" - "great hunger there" - "We must buy food here & carry it to support us" On asking the names of the next headmen he would not tell, till I told him to try and speak like a man - He then told us that the first Lobemba chief was Motuna & the next Chafunga We have nothing as we saw no animals in our way hither and hunger is ill to bear - By giving Moerwa a good large cloth he was induced to cook a mess of Maére or Millet & elephants stomach, It was so good to get a full meal that I could have given him another cloth - and the more so as it was accompanied by a message that he would cook more next day & in larger quantity - on enquiring next evening he said "the man had told lies" he had cooked nothing more - He was prone to lie himself and was a rather bad specimen of a chief

the Babisa have round bullet heads - snub noses - often high cheek bones - upward slant of eyes - look as if they had a lot of bushman blood in them - a good many would pass for Bushmen or Hottentots - Both Babisa and Waiyau may have a mixture of the race giving them their roving habits - the women have the fashion of exposing the upper part of the buttocks by letting a very stiff cloth fall down behind - Teeth filed to [Drawing of fashion of women's skirt described in text.] points - no lip ring - the hair plaited so as to lie in a net at the back part of the head - the mode of salutation among the men is to lie down (nearly) on the back clapping the hands & making a rather inelegant half kissing sound with the lips - [0238]

[232
]

29th
Dec^r
1866

Remain a day at Malambwe but get nothing save a little Maere which grates in the teeth & in the stomach - to prevent the Mazitu starving them they cultivate small round patches placed at wide intervals in the forest with which

the country is covered - the spot some ten yards or a little more in diameter is manured with ashes & planted with this millet & pumpkin in order that should Mazitu come they may be unable to carry off the pumpkins and be unable to gather the millet the seed of which is very small - they have no more valour than the other Africans but more craft and are much given to falsehood - They will not answer common questions except by misstatements, but this may arise in our case from our being in disfavour because we will not sell all our goods to them for ivory -

30th

Marched for Chitembo's because it is said he has not fled from the Mazitu & therefore has food to spare - While resting in the way Moerwa with all his force of men women & dogs came up on his way to hunt elephants - the men furnished with big spears - the dogs to engage the animals attention while they spear it - The women to cook the meat, and make huts - and a smith to mend any spear that may be broken -

We pass over level plateaux on which the roads are wisely placed & do not feel that we are travelling in a mountainous region - it is all covered with dense forest which in many cases is poll[...] ed from being cut for bark cloth or for hunting purposes - Masuko
[0239]
[233]

30th
Dec^r
1866

abounds - From the Caesalpiscal & gum copal trees bark cloth is made - grass short seeding at 2 [^] [& 3] feet

We now come to large masses of Haematite
which is often ferruginous conglomerate
too - much[any] quartz pebbles being intermixed - It
seems as if when the Lakes existed in the
lower lands, the higher gave forth great
quantities of water from chalybeate fountains
which deposited this iron ore - Grey granite
or quartz with talc in it or gneiss lie under
the Haematite -

The forest resounds with singing birds
intent on nidification - Francolins abound
but are wild - "Whip poor wills" & another
which has a more a more laboured [^] [treble] note &
voice ["oh oh oh"] - gay flowers blush unseen - but the
people have a good idea of what is eatable
and what not - I looked at a womans basket
of leaves which she had collected for supper,
and it contained eight or ten kinds - [^] [with] mushrooms
& orchiderous flowers - We have a succession
of showers today from NE & ENE - We are
uncertain when we shall come to a village as
the Babisa will not tell us where they are
situated - In the evening we encamped beside
a little rill running Northwards, and made
our shelters but we had so little to eat that I
dreamed the night long of dinners I had eaten,
and might have been eating; but I shall make
this beautiful land better known - which is
an essential part of the process by which
it will become the "pleasant haunts of men"
it is impossible to describe its rich luxuriance
but most of it running to waste through
the slave trade & internal wars -
[0240]
[234]

31st
Dec^r
1866

When we started this morning after rain
all the trees & grass dripping, a lion reared
but we did not see him - A woman had
come a long way & built a neat miniature
hut in the burnt out ruins of her mother's
house - The food placed in it & the act of

filial piety no doubt comforted this poor
mourner's heart -

Arrived at Chitembo's village & found
it deserted - the Babisa dismantle their
huts and carry off the thatch to their gardens
where they live till harvest is over - this
fallowing of the framework destroys many
insects, but we observed that whereon
Babisa and Arab slavers go they leave the
breed of the domestic bug - ! It would be
well if that were all the ill they did -
Chitembo was working in his garden
when we arrived, but soon came and
gave us the choice of all the standing
huts - an old man much more frank
& truthful than our last headman -
says that Chitapanga is paramount chief
of all the Abemba

Three or four women whom we saw
performing a rain dance at Moerwas
were here doing the same - their faces
smeared with meal, and axes in their
hands, imitating as well as they could
the male voice - Got some Maére or
millet here and a fowl -

[() We now end 1866 - has not been so fruitful
or useful as I intended - Will try to do better
in 1866[7] and be better - more gentle & loving
and may the Almighty to whom I commit
my way bring my desires to pass, and
prosper me - Let all the sins of /66 be blotted
out for Jesus sake)

[0241]

[235]

st

anuary

867 -

May he who was full of grace & truth impress his
character on mine - grace = eagerness to shew favour
truth = truthfulness - sincerity - honour - for his
mercy's sake -

We remain today at Mbulukuta - Chitembos district

by the boy's desire & because it is Newyearsday &
because we can get some food - It is also set in
rain

2^d
3^d

Remain on account of a threatened set in rain &
cleared up - 3^d showery - & drizzly all day - Bought a
senze - aulocandatus sivenderuianus - a rat looking
animal but I was glad to get anything in the shape of
meat -

4th

a set in rain - Boiling point shews an altitude of
3565 feet above the sea - Barometer 3983 ft D^o - We get
a little Maere here I prefer it to getting drenched and our
goods spoiled - we have neither sugar nor salt so
have no soluble goods, but cloth & gunpowder get
damaged easily - It is hard fare & scanty - I feel always
hungry and am constantly dreaming of better food
when I should be sleeping - savoury viands of former
times come vividly up before the imagination,
even in my waking hours - this is rather odd as I
am not a dreamer; indeed scarcely ever dream but
when going to be ill or actually so -

We are on the Northern brim or North Western
rather of the great Loangwa vally we lately crossed,
and the rain coming from the East strikes it & is
deposited both above & below while much of the
valley itself was not yet well wetted - Here all the
grasses have run up to seed - yet are not more
then two feet [^] [or so] in the seed stalks - The pasturage
is very fine - The people employ these continuous
or set in rains for hunting the elephant - they
get bogged and sink in from fifteen to eighteen
inches in soft mud & even he, the strong one, feels
it difficult to escape

[0242]

[236]

5th

Jany

1866[7]

Still storm stayed - rains heavy - we shall
be off as soon as we get a fair day -

6th

After service two men came & said that
they were going to Lobemba & would guide us
to Motuna's village - another came a day
or two ago but he had such a villainous
look we all shrank from him - this man
face pleased us, but he did not turn

7th

out all we expected for he guided us
away Westwards without a path - It was
a drizzling rain and this made us averse to
sticking off in the forest without him - no
inhabitants now except at wide intervals -
and no animals either - In the afternoon
we came to a deep ravine full of gigantic
tinder trees & Bamboos - [^] [with the Mavoche R^r at bottom] the dampness had
caused the growth of lichens all over the
trees & the steep descent was so slippery that
two boys fell & he with the chronometers
twice - this was a misfortune as it altered
the rates as was seen by the first comparison
of them together in the evening - no food
at Motuna's village yet the headman tried to
extort two fathoms of calico on the ground
that he was owner of the country - Offered
to go out of his village and make our own
sheds on "God's land" - That is where it is
uncultivated rather than have any words
about it - He then begged us to stay - a
mountain called Chikokwe appeared
W - SW - from this village - It was very
high and the people there are called Matumb
this part here is named Lokumbi - but
whatever the name all the people are

Babisa or the dependants of the Babisa
reduced by their own slaving habits
to a miserable jungly state - They feed
[0243]
[237]

7th
January
1867

much on wild fruits - roots & leaves yet are
generally plump - they use a wooden hoe
for sowing their Maere - [Drawing of the v-shaped wooden hoe described in text.] It is a sort of
V shaped implement made from a branch
with another springing out of it is, about an
inch in diameter at the sharp point & with
it they claw the soil after scattering the seed
about a dozen young men were so employed
in the usual small patches as we passed

8th

in the morning -

The country now exhibits the extreme of leafiness
the undulations are masses of green leaves -
As far as the eye can reach with distinctness
it rests on a mantle of that hue, and beyond the
scene becomes dark blue - Near at hand many
gay flowers peep out - Here & there the scarlet Martagon
(Liluem Chalcedomeum) - bright blue or yellow gingers -
Red - orange - yellow & pure white orchids - pale
lobelias &c but they do not mar the general
greenness - as we ascended higher on the plateau
grasses which have pink & reddish brown
seed vessels imparted distinct shades of their
colours to the lawns & were grateful to the eye
We turned aside in our march early to avoid
being wetted by rains & took shelter in some
old Babisa sheds - these when the party is a
slaving one are built so as to form a circle
with but one opening - A ridge pole or rather a
succession of ridge poles form one long shed
all round with no partitions in the roof shaped
hut.

th

Ascended a hardened sandstone range - Two men
who accompanied our guide calling out
every now & then to attract the attention of
the honey guide, but none appeared - A
water buck had been killed & eaten at one spot
the ground shewing marks of a severe struggle
[0244]
[238]

9th
Jany
1867

but no game was to be seen - Buffaloes &
Elephants come here at certain seasons
at present they have migrated elsewhere
The valleys are very beautiful - The oozes
are covered with a species of short wiry
grass, which gives the valleys the appearance
of well kept gentlemen's parks, but they
are full of water to overflowing - Immense
sponges in fact, and one has to watch
carefully in crossing them to avoid plunging
into deep water hole made by [^] [the feet of] elephants or
buffaloes - in the ooze generally the water
comes half way up the shoe & we go plash,
plash, plash! in the lawn like glade - No
people here now in these lovely wild
valleys, but today we came to mounds
made of old for planting grain, and slag
from iron furnaces - The guide rather
offended because he did not get meat or
meal though he is accustomed to leaves
at home, and we had none to give except
by wanting ourselves - He found a
mess without much labour in the
forest - My stock of meal went done
today, but Simon gave me some of his -
It is not the unpleasantness of eating
unpalatable food that teases one, but
we are never satisfied - I could brace
myself to dispose of a very unsavoury
mess, and think no more about it -
but this "Maere" engenders a craving which

plagues day and night incessantly -

10th

Came near a herd of buffaloes
but heard them only - the under parts of the
trees are without branches & the animals
can see us long before we see them &
are off at full gallop - cross Muasi flowing
strongly to the East to Loangwa -
[0245]
[239]

10th
any
1867

In the afternoon an excessively heavy
thunderstorm wet us all to the skin before any
shelter could be made - Two wandered, and
other two remained behind - lost as our track
was washed out by the rains - The country is
a succession of enormous waves all
covered with jungle & no traces of paths -
We were in a hollow & our firing was not

11th

heard till this morning we ascended a
height and were answered - Thankful that
none was lost for a man might wander
a long time before reaching a village - Simon
gave me a little more of his meal this
morning, and went without himself - Took
my belt up three holes to relieve hunger - got
some wretched wild fruit like that called Jambos
in India, and at midday reached village of
Chafunga - Famine here too, but some men
had killed an elephant & came here to sell the
dried meat - it was high & so were their prices -
but we are obliged to give our best by this craving
hunger -

12th

Sitting down this morning near a tree my head was just one yard off a good sized cobra coiled up in the sprouts at its root - but it was benumbed with cold - a very pretty little puff-adder lay in the path, also benumbed, seldom is any harm done by these reptiles here - It is different in India - Houses here flatter in the roof than they are nearer the edge of the plateau, and a vegetable called "Lobanga" is planted in the gardens for the sake of its palmated leaves - We bought up all the food we could get, and it did not suffice for the marches we expect to make to get to the ~~Zambesi~~ or Chambesi where food is said to be abundant - We were therefore
[0246]
[240]

12th

Jany

1867

again obliged to travel on Sunday - We had prayers before starting, but I always feel that I am not doing right - It lessens the sense of obligation in the minds of my companions, but I have no choice - We went along a rivulet till it ended in a small lake
[Mapam-
pa or] " Chimbwe" about five miles long, and 1½ broad - It had Hippopotami; and the Poku fed on its banks -

15th

We had to cross the Chimbwe at its Eastern end where it is fully a mile wide -
The guide refused to shew another and

narrower ford up the stream which
emptied into it from the East, and I
being the first to cross, it I neglected
to give orders about the poor little dog
Chitane - The water was waist deep,
the bottom soft peaty stuff with deep
holes in it, and the Northern side was
infested by leeches - The boys were like
myself, all too much engaged with
perserving their balance to think of the
spirited little beast, and he must have
swam till he sank - He was so useful
in keeping all the country curs off
our huts - none dared to approach
steal, & he never stole himself - then in
the march he took charge of the whole
party - running to the front & again
to the rear to see that all was right -
He was becoming yellowish red in
colour, and poor thing, perished
in what the boys all call Chitane's
water - He shared the staring of the people
with his master -

[0247]

[241]

16th

Jany

1867

March through the mountains which are of
beautiful white & pink dolomite scantily covered
with upland trees & vegetation - rain as usual
made us halt early and wild fruits helped
to induce us to stay -

Lighted on a party of people living on Masuko
fruit & making mats of the Shuare Palm petioles
We have hard lines ourselves - nothing but
a little Maere porridge & dampers - we roast a
little grain & boil it, to make believe, it is coffee -
the guide - a maundering fellow - turned
because he was not fed better than at home,
& because he knew that but for his obstinancy
we should not have lost th dog - It is needless
to repeat that it is all forest on the Northern
slopes of the mountains - open glade & miles

of forest - ground at present all sloppy - oozes
full & overflowing [feet constantly wet] - Rivulets rushing strongly
with clear water though they are in flood -
We can guess which are perennial & which
mere torrents that dry up - they flow Northwards
and Westwards to the Z[Ch]ambezi[e] -

17th Detained in an [^] [old] Babisa slaving encampment by
by set in rains till noon then set off in the
midst of N came to hills of dolomite but all the
rocks were covered with white lichens (ash coloured)
the path took us thence along a ridge which separates
the " Lotiri" running Westwards and the " Lobo" going
Northwards - we came at length to the Lobo &
went along its banks till we reached the
village called " Lisunga" It was about five
yards broad & very deep - now in flood [with clear water]
[0248]
[242]

17th
January
1867

All the rivulets are now very deep and can
be crossed only by felling a tree on the bank
& letting it fall across - They do not abrade their
banks - vegetation protects them - Observed
that the Brown Ibis - a noisy bird - took
care to restrain his loud harsh noise when
driven from the tree in which his nest
was placed - and when about a quarter of
a mile off then commenced his loud
"Hā Hā Hā"

We came to Haematite - when in our descent
from the range behind "~~Mpini~~" [Chitane] we came to
Bar. 24.7 at 3 P.M. air 82° Probably the
springs which deposited this ore & formed the
conglomerate which it often is were not higher
than what this indicates -

18th

The headman of Lisunga - Chaokila - took our present
 & gave nothing in return - a deputy from
 Chitapangwa came afterwards & demanded a
 a larger present as he was the greater man,
 and if we gave him two fathoms of calico
 he would order all the people to bring plenty
 of food, not here only but all the way to
 the paramount chief of Lobemba, Chitapanga
 proposed that he should begin by ordering
 Chaokila to give us some in return for our
 present - This lad, as Chaokila told us, to the
 cloth being delivered to him - and we saw that
 all the starvelings south of the Z[Ch]ambezi[e] were
 poor dependants on the Babemba or
 rather their slaves who cultivate little, and in
 the rounded patches above mentioned, so as to
 prevent their conquerers from taking away
 more than a small share - the subjects are
 Babisa - a miserable lying lot of serfs -
 this tribe engaged in the slave trade & do still
 slave & the evil effects are seen in their
 [0249]
 [243]

9th
 anuary
 867

depopulated country & utter distrust of every
 one - Raining most of the day - Worked out
 the Longitude of the mountain station said to
 be Mpini but better to name them Chitane's
 as I could not get the name from our maunder
 -ing guide - He probably did not know it -

op of
 ountain
 ar -
 638 ft

[Two lines of geographical calculations.]

Famine and famine prices - people live on
 Mushrooms & leaves - of Mushrooms we observed
 that they choose five or six kinds & reject

ten sorts - One species becomes as large as the crown of a man's hat - It is pure white with a blush of brown in the middle of the crown - and is very good roasted - It is named "Mo-tente" [Drawing of a mushroom.] another Mofeta [Drawing of a mushroom.] 3^d Bosefwe [Drawing of a mushroom.] [brownish yellow] [Drawing of a mushroom.] 4th Nakabausa 5th Chisimbe [Drawing of a mushroom.] lobulated - green outside & pink & fleshy inside - as a relish to [others] and they reject about ten sorts - some experience must have been requisite to enable them to distinguish the good from the noxious -

We got some elephant meat from the people but high is no name for its condition - It was very bitter, but used as a relish to the Maere porridge none of the animal is wasted - skin & all is cut up and sold - not one of us would touch it with the hand if we had aught else - the gravy in which we dip our porridge is like an aqueous solution of aloes, but it prevents the heart-burn which Maere causes when taken alone - I take Mushrooms boiled instead, but the meat is never refused - when we can purchase it, as it seems to ease the feeling of fatigue which jungle fruit and fare engenders - The appetite in this country is always very keen and makes hunger worse to bear - the want of salt probably makes the gnawing sensation worse -
[0250]
[244]

20th
January
1867

A Guide refused so we marched without one - Two Waiyau who joined us at Kande's now deserted - they had been very faithful all the way and took our part in every case - Knowing the language well they were extremely useful & no one thought that they would desert for now they were free men - Their masters had been killed by the Mazitu, and this circumstance and their uniform food conduct made, us trust them ~~the~~ more than we should have done any others who had been slaves -

They now left us in the forest and heavy rain came on obliterating every vestige of their footsteps - To make the loss the more galling they took what we could least spare - the medicine box - and they would throw it away as soon as they came to examine their booty - One exchanged his load that morning with a boy called Baraka who had charge of the medicine box because he was so careful - this was done, because with it were associated five large cloths & all Barakas clothing & beads of which he was very careful - He offered to carry it a stage to help him while he gave us his own load in which there was no cloth in exchange - the forest was so dense & high there was no chance of getting a glimpse of them - They took all the dishes - a large box of powder - the flour we had purchased dearly to help us as far as the Chambeze - the tools - two guns - & a cartridge pouch - but the medicine chest [&] was the sorest loss of all - I felt as if I had now recieved the sentence of death like poor bishop Mackenzie - All the other goods I had divided in case of loss or desertion but never dreamed of losing the precious quinine & other remedies - other losses
[0251]
[245]

20th
January
1867

and annoyances I felt as just part[s] of that undercurrent of vexations which is not awanting in even the smoothest life - & certainly not worthy of being moaned over in the experience of an explorer anxious to benefit a country & people - but this loss I feel most keenly - Everything of this kind happens by the permission of One who watches over us with most tender care, and this may turn out for the best by taking away a source of suspicion among more superstitious charm-dreading people further North - I meant it as a source of benefit to my party & to the heathen -

We returned to Li[...]-[sun]ga - and got two men off to go back to Chafunga's village, and intercept the

fugitives if they went there, but it is likely that
having our supply of flour, they will give our
route a wide berth & escape altogether - It is
difficult to say from the heart - "thy will be
done" - but I shall try - These Waiyau had
few advantages - sold into slavery in early life -
they were in the worst possible school for
learning to be honest & honourable - they behaved
well for along time, but we having had hard
& scanty fare in Lobisa - wet & misery in
passing through dripping forests - hungry nights
& fatiguing days - their patience must have
worn out, & they had no sentiments of honour
or at least none so strong as we ought to have,
they gave way to the temptation which their
good conduct had led us to put in their way -
Some we have come across in this journey
seemed born essentially mean & base - a
great misfortune to them & all who have to
deal with them - they cannot be so blameable
as those who have no natural tendency to
meanness, & whose education has taught them
to abhor it - True, yet this loss of medicine box
gnaws at the heart terribly

[0252]

[246]

21st &
22^d
January
1867

Remained at Lisunga - raining nearly all
day - and we bought all the Maere the
chief would sell - We were now forced to
go on and made for the next village to
buy food - Want of food & rain are our
chief difficulties now - More rain falls
here on this Northern slope of the upland
than elsewhere - clouds come up from the
North & pour down their treasures in heavy
thunder shows which deluge the whole country
South of the edge of the plateau, the [^] [rain] clouds
came from the West chiefly -

23^d

A march of 5 $\frac{3}{4}$ hours brought us [^] [yesterday] to a village, [^] [Chibanda's] stockade where "no food" was the case as usual - We crossed a good sized [^] [the Mapampa] Rivulet 10 yds probably, dashing along to the East - All the rest of the way was in dark forest -

24th[3^d]

Sent off the boys to the village of Muasi to buy food - If successful tomorrow we march for the Chambeze on the other side of which all reports agree in the statement that there plenty of food is to be had - We all feel weak & easily tired & an incessant hunger teases us, so it is no wonder though so large a space of this paper is occupied by stomach affairs - It has not been merely want of nice dishes, but real biting hunger & faintness -

24th

Four hours through unbroken dark forest brought us to the Movushi which here is a sluggish stream winding through & filling a marshy valley a mile wide - It comes from S - E - & falls into the Chambeze as the Zambezi is here also called [^] [a mistake] about 2' North of our encampment - The village of Moaba is on the East side of the marshy valley of the Movushi & very difficult
[0253]
[247]

24th

anuary
1867

to be approached as the water is chin-deep in several spots - I decided to make sheds on the West side & send

over for food which - thanks to the Providence which watches over us, we found at last - A good supply of Maere & some ground nuts - but through all this upland region the trees yielding bark cloth or Nyanda are so abundant that the people are all well clothed with it, and care but little for our cloth - Red & pink beads are in fashion, and fortunately we have red-

25th

Remain and get our Maere ground into flour - Moaba has cattle, sheep & goats - The other side of the Chambeze has everything in still greater abundance - so we may recover our lost flesh - there are buffaloes in this quarter, but we have not got a glimpse of any - If game was to be had should I should have hunted but the Hopo way of hunting prevails, and we pass miles of hedges by which many animals must have perished - In passing through the forests it is surprising to see none but old foodsteps of the game; but the Hopo destruction accounts for its absence - When the hedges are burned then the manured space is planted with pumpkins & calabashes

observed at Chibanda's a few green mushrooms which on being peeled shewed a pink fleshy inside - they are called Chisimba & only one or two are put into the mortar in which the women pound the other kinds to give relish it was said to the mass - Could not ascertain what properties Chisimba had

enquire

when taken alone - but Mushroom diet in our experience is good only for producing dreams of [the] roast beef of bygone days - The saliva runs from the mouth in these dreams and the pillow is wet with it in the mornings -
[0254]
[248]

25th
January
1867

Nothing can exceed the distrust of these
Babisa - nothing is done without prepayment
and we found that giving a present to a
chief was only putting it in his power to
cheat us out of a supper - They give
nothing to each other for nothing - If this
is enlargement of mind produced by
commerce, commend me to the untrading
African -

Fish now appear in the Rivulets - higher altitudes
have only small things not worth catching

an owl called "~~Ty~~une" makes the woods
resound [by night & early morning] with his notes which consist
of a loud double initial note & then a succession
of lower descending notes - Another new
bird or at least new to me makes the
forests ring -

When the vultures see us making our sheds
they conclude that we have killed some
animal, but after watching a while, &
seeing no meat, depart - this is suggestive
of what other things prove that it is only
by sight they are guided -

The colouring matter "Nkoloa" which seems
to be camwood is placed as an ornament
on the head and some is put on the bark
cloth to give it a pleasant appearance
the tree when cut is buried to bring out the
strong colour & then when it is developed
the wood is powdered

The Gum copal trees now pour out
gum where wounded and I have seen
masses of it fallen on the ground which
no doubt is the way the so called fossil
gum was formed - This tree is very
plentiful all over the regions we have
traversed - yields strong cordage & cloth -

[0255]

[249]

26th
January
1867

Went Northwards along Movushi near to its confluence with Chambeze and then took lodging in a deserted temporary village - Went out in the evening and got a Poku or Tsebula - full grown male -

- It measured from snout to insertion of tail
- 5 ft 3
- tail - 1 foot .. height at withers
- 3 feet
- circumference of chest
- 5 feet
- Face to insertion of horns
- 9½ inches
- Horns measured on curve
- 16 inches

12 rings on horns & one had a ridge behind
½ inch broad - ¼ high & tapering up horn - Probably accidental

colour Reddish yellow - dark points in front of foot & on the Ears - Belly mainly white - The shell went through from behind shoulder to spleen and burst on the other side - yet he ran 100 yards I felt very thankful to the Giver of all good for this meat -

27th

Set in rain all morning but having meat we were comfortable in the old huts - In changing

dress this morning I was frightened at my own
emaciation

28th

Went 5 miles along Mavushi & Chambeze
to a crossing place said to avoid three rivers
on the other side which require canoes just now
and have none - Our Lat 10° 34' South - the
Chambeze was flooded with clear water but
the lines of bushy trees which shewed its real
banks were not more than 40 yards apart -
the Z[Ch]ambeze shewed its usual character of
abundant animal life in its waters and
on its banks as it winded its way Westwards
the canoe man was excessively suspicious
when prepayment was asceded to he asked
a price more then when promised that when
we were all safely over he would have it kept the
the East on the South side as a hostage for this but -
then ran away - they must cheat each other sadly -
[0256]
[250]

28th

January
1867

Went Northwards wading across two miles of
flooded flats on to which the Clarias Capiusis -
or s[...]-[pec]ies of Siluris comes to forage out of the
river - We had the Likindazi a sedgy stream
with hippopotami in on our right - slept in forest
without seeing anyone - Then next day we met
with a party who had come from their village to
look for us - We were now in Lobemba but
these villagers had nothing - but hopes of plenty
at Chitapangwa's - this village had half a mile
of ooze & sludgy marshy in front of it - a stockade
as usual - We observed that the people had great
fear of animals at night - shut the gates carefully
every night even of temporary villages - When at
Molembe Chitapangwa's village afterwards two men
were killed by a lion - and great fear of crocodiles

was expressed by our canoe man at Chambeze where
one washed in the margin of that river - there was
evidence of abundance of game Elephants & buffaloes
but we saw none -

29th

When near our next stage end we were shewn
where lightning had struck - It ran down a gum copal
tree without damaging it - then ten yards horizontally,
dividing these into two streams it went up an anthill
the withered grass shewed its course very plainly -
Next day [^] [(31st)] on the banks of the ~~Lopure~~[Mabula] we saw a dry
tree which had been struck - large splinters had
been riven off & thrown a distance of 60 yards in
one direction and thirty yards in another - only
a stump left and large patches of withered grass
where it had gone horizontally

30 -

Northwards through almost trackless dripping
forests & across oozing bogs -

31

Through forest but gardens of larger size
than in Lobisa now appear - A man offered
a thick bar of copper for sale - a foot by 8 inches
the huts all stockaded - The hard leafed acacia
[0257]
[251]

1st
nuary
67

in abundance & mohempi - the valleys with
the oozes have a species of grass having

pink seed stalks & yellow seeds - this is very pretty - At midday we came to the Lopiri the rivulet which waters Chitapanga's stockade and soon after found that his village has a triple stockade the inner being defended also by a deep broad ditch & hedge of a solanaceous thorny shrub - it is about 200 yards broad & five hundred long - the huts not planted very closely

The rivulets were all making for Chambeze they contain no fish except very small ones probably fry - On the other or Western side of the ridge near which "molemba" is situated fish abound worth catching -

Chitapangwa or Motoka as he is also called, sent to enquire if we wanted an audience - "We must take something in our hands the first time we came before so great a man" Being tired marching I replied "Not till the evening" sent notice at 5 PM of my coming - We passed through the inner stockade and then on to an enormous hut where sat Chitapangwa with three drummers and ten or more men with 2 rattles in their hands [Drawing of a rattle.] the drummers beat furiously & the rattlers kept time to the drums two of them advancing & receding in a stomping posture with rattles near the ground, as if doing the chief obeisance but still keeping time with the others - I declined to sit on the ground and an enormous tusk was brought for me - chief saluted courteously a fat jolly face - legs loaded with brass & copper leglets - I mentioned our losses by the desertion of the Waiyau but his power is merely nominal & he could
[0258]
[252]

31st
January
1867

do nothing - After talking a while he came along with us to a group of cows & pointed out one "that is yours" said he The tusk on which I sat was sent after me too as being mine because I had sat upon it,

He put on my cloth as token of acceptance
and sent two large baskets of sorghum to
the hut afterwards - then sent for one of th
boys to pump him after dark -

We found a small party of black Arab
slave traders here from Bagamoio on the coast

1st
Feby
1867

and as the chief had behaved handsomely as
I thought, I went this morning & gave him one
of our best cloths - but when we were
about to kill th cow a man interfered and
pointed out a smaller one - Asked if this
were the orders of the chief - the chief said
that the man had lied but I declined to take
any if he did not give it willingly - the
slavers - the headman of which was Magaru
Mafupi came & said that they were going

2^d

off on the 2^d but by payment I got
them to remain a day and was all day
employed in writing despatches -

3^d

Magaru Mafupi left this morning with
a packet of letters for which he is to get Rs 10
at Zanzibar - they came by a much shorter
route than we followed - in fact nearly
due West or West SouWest but not a
soul would tell us of this way of coming
into the country - Bagamoio is only 6
hours North of Kinday harbour - It is
possible that the people of Zanzibar did not
know of it themselves as this is the first
time they have come so far - the route
is full of villages [^] [and people] who have plenty of
goats and very cheap - they number 15

[0259]

[253]

d

by

67

stations or sultans as they call the chiefs
and will be at Bagamoio in two months

1 1st Chasa

2 2 Lombe

3 3 Uchere

4 4 Nyamiro

5 5 Zonda

6 6 Zambi

7 7 Lioti

8 8 Merere

9 9 Kiranga -
- bana

10 10 Nkongozi

11 11 Sombago

12 12 Sure

13 13 Lomolasenga

14 14 Kapass

15 15 Chanze

- They
are then in the country adjacent to Bagamoio -
Some of these places are two or three days apart
from each other

They came to three large rivers - **Rivers**

1 1 Wembo -

2 2 Luaba

3 3 Luvo

- but I had not time to make further enquiries
They had one of Spekes companions to Tanganyika
with them named Ianje or Ianja who could
imitate a trumpet by blowing into the palm of his
hand - I ordered another supply of cloth and beads
and I sent for a small quantity of coffee - sugar
candles - French Preserved meats - a cheese in tin
6 bottles port wine - quinine calomel & Resin of Jalap
to be sent to Ujiji

th

I proposed to go a little way East with their [^] [route]
to buy goats but Chitapangwa got very angry
saying I came only to shew my things & would
buy nothing - Then altered his tone & requested
me to take the cow first presented & eat it
As we were all much in need I took it - We were
to give only what we liked in addition - but this
was a snare and when I gave two more
cloths he sent them back and demanded a
blanket - The boys alone have blankets
told him they were not slaves & I could not
take from them what I had once given - Though
it is disagreeable to be this victimized - It is
the first time we have tasted fat for six
weeks & more -

6th

He came with his wife to see the instruments
I explained them as well as I could and the
books as well as the book of Books - to my
[0260]
[254]

6th
Feby
1867

statements he made intelligent remarks - Boys
sorely afraid of him - When Abraham does
not like to say what state he says to me I
"dont know the proper word" but when I speak
without him he soon finds them - He & Simon
though that talking in a cringing manner was
the way to win him over, so He & them try it
with a man he sends to communicate with
us - The result was this fellow wanted to open
their bundles - pulled them about, and kept them
awake most of the night. Abraham came at
night "Sir what shall I do" they wont let me
sleep" - you have had your own way and
must abide by it - He brought them over to me

7th

in the morning but soon dismissed both him
& them - Sent to the chief either to come to
me or say when I should come to him & talk;
said he would come when shaved but
afterwards sent a man to hear what I had to
advance - This I declined & when rain ceased
went myself -

Stated that I had given him four times
the value of his cow but if he thought
otherwise, let us take the four cloths to his
brother Moamba, and if he said that I had
not given enough I would buy a cow & send
it back - This he did not relish at all - "Oh
Great Englishman why should we refer
a dispute to an inferior - I am the great
chief of all this country" - "Ingleze mokolu"
You are sorry that you have to give so
much for the ox you have eaten - you
would not take a smaller & therefore, I
gratified your heart by giving the larger,
and why should not you gratify my
heart by giving cloth sufficient to cover
me & please me - " I said my cloths would
[0261]
[255]

th
by
67

cover him & his biggest wife all over - He laughed at this but still held out, and as we have meat & he sent maize & calabashes, I wait a day or two - He turns round & puts the blame of greediness on me - I cannot enter into his ideas, or see his point of view - cannot in fact enter into his ignorance his prejudices or delusions - hence cannot pronounce a true judgment - It is as one who has no humour cannot understand one who has -

Rain & clouds so constantly, I could not get our Latitude till last night 10° 14' 6" South - On 8th got Lunars Long 31° 46' 45" East - Alt. above sea 4700 feet by Boiling Point & Barometer -

8th

Chief demands one of my boxes & a blanket - Explained that one days rain would spoil their contents & the boys who have blankets not being slaves I could not take from them what I had given - says [] [or more probably his men say] he will take us back to the Loangwa - make war and involve us in it - deprive us of food - &c - Boys all terrified - He thinks that we have some self interest to secure in passing through the country, & therefore he has a right - to a share in the gain - When told it was for a public benefit - He pulled down the underlid of the right eye - He believes we shall profit by our journey though he knows not in what way - .

It is possible only a coincidence but no sooner do we meet with one who accompanied Speke & Burton to Tanganyika than the system of mulcting commenced - I have no doubt but Janje told how his former employers paid down whatever was demand-ed of them - Unfortunately my boys are cowardly in the extreme, otherwise I question

[0262]

[256]

9th
Feby
1867

if this Chitapangwa or Motoka would dare
to follow us - they come to me & Simon
the most chickenhearted, was spokesman,
send the danger from which the Johanna men
fled was imaginary, this was real, therefore
they could not move through I wished to go -
I afterwards remembered that of this imaginary
danger. The same Simon conjured up all
our deaths by hundreds of Mazitu and all the
ground he had to go upon was two words
namely "Mazitu & Lipululu"! Therefore I
would have a good thick stick ready and if
he sat still when I said "go" I would soon make
him jump and do as he was bidden, but
those who have been slaves generally cringe
till "the end of the chapter" -

10th

Had service in the open air many looking
on - Spoke afterwards to the chief but
he believes nothing save what Speke and
Burton's man has told him - He gave
us a present of corn and ground nuts -
says he did not order the people not to sell
grain to us - We must stop & eat green
maize - He came after evening service

10th

and I explained a little to him - & shewed
woodcuts in Bible Dictionary which he
readily understood

11th

Chief sent us a basket of Hippopotamus
flesh from Chambeze, and a large one
of green maize - He says the three cloths
I offered are still mine - all he wants is a
box & blanket - if not a blanket a box must
be given - a tin one. He keeps out of my
way by going to the gardens every morning.
He is good natured and our intercourse is
a laughing one - but the boys betray their terror
in their tone of voice & render my words power[-less]
[0263]
[257]

th
ruary
1867

The black and white, and the brownish
grey water wagtails are remarkably tame - they
come about the huts & even into them and
no one ever disturbs them - they build their
nests about the huts - In the Bechuana country
a fine is imposed on any man whose boys
kills one but why no one can tell me - the
boys with me aver that they are not killed
because the meat is not eaten! - or because
they are so tame!!

Gave one of the boxes he offering a heavy Arab
wooden one to preserve our things - declined to take
it - as parted with our own partly to lighten a load -

[...] th

Abraham unwittingly told me that he had not
given me the chief's statement in full when
he passed me to take his cow - It was take
and eat the one you like & give me a blanket -
Abraham said he has no blanket - Then he
said to me "Take it & eat it & give him any
pretty thing you like -" I was thus led to
mistake the chief - and he believing that
he had said explicitly he wanted a blanket

for it naturally held out - It is difficult
to get wretched cringing slavelings to say
what one wants uttered - They either with
enormous self conceit give other & as they
think better statements - suppress them
altogether or return false answers -
This is the great & crowning difficulty of
my intercourse -

I got ready to go but chief was very angry
came with all his force & said that I wanted
to go against his will & power though he
wished to adjust matters & send me away
nicely - does not believe that we have no
blankets - It is hard to be kept waiting here
[0264]
[258]

13th
Feby
1867

but all may be for the best - It has always
turned out so I trust in him on whom
I can cast all my cares - The Lord look on this
and help me - though I have these 9 boys they
are so thoroughly useless except for running
away I feel quite alone -

Gave chief some seeds - pease & beans -
He seemed thankful & returned little presents
of food & beer frequently - The beer of Maere
is stuffed full of the growing grain as it
begins to sprout - is as thick as porridge
very strong - bitter - & goes to the head - It requires
a strong digestion to overcome it -

14th

shewed chief one of the boys blankets which
he is willing to part with for two of our
cloths each of which is larger than it -
He declines to recieve it because we have
new ones - invited him since he dis-
believed my assertions to look in our

boxes and if he saw none to pay us a fine for the insult - He consented in a laughing way to give us an ox - All our personal intercourse has been of the good natured sort - It is the communications with the boys by three men who are our protectors or rather spies that is disagreeable I wont let them bring these fellows near me.

15th

He came early in the morning & I shewed that I had no blanket - He took the old blanket & said that the affair was ended, A long misunderstanding would have been avoided had Abraham told me fully what the chief said -

16th

The chief offered me a cow for a piece of red serge - & after a deal of talk and Chitapangwa swearing that no demand
[0265]
[259]

6th
eby
1867

would be made after the bargain was concluded - I gave the serge - a cloth & a few beads for a good fat cow - the serge was two fathoms - & some that Miss Coutts gave me when leaving England in 1858

The chief is not so bad as the boys are so cowardly - They assume a chirping piping tone of voice in speaking to him, and dont say what at last has to be said because in their cringing souls they believe they know

what should be said better than I do - It does
not strike them in the least that I have grown
grey amongst these people, and it is immense
conceit in mere crawling slavelings to equal
themselves to me - The difficulty is greater
because when I do ask their opinions I
only recieve the reply - "It is as you please Sir"
Very likely some men of character may
arise & lead them but such as I have would
do little to civilize -

7th

Too ill with Rheumatic fever to have
service - This is the first attack of it I ever
had & no medicine! but I trust in the
Lord who healeth his people -

8th

This cow we divided at once - Last one
we cooked & divided a full hearty meal to
all every evening - boys as I knew did
not like this - now they shew their taste
by selling good fat beef for a few squashy
young calabashes & pumpkins which are
nearly all water - but to these they were
accustomed in early youth

The boom booming of water dashing
against or over rocks is heard at a
good distance from most of the burns
in this upland region - Hence it is
never quite still - The boys are very
[0266]
[260]

18th

Feby

1867

useless as assistants in observing
When I noticed it first in Lobisa - they

thought it was drums beating in the distance
the change in loudness &c when rain
fell told me a different tale which was
confirmed by the natives -

The rocks here are argillaceous schist
red & white - (Keel, Scottice)

19th

Chitapangwa begged me to stay another
day that one of the boys might mend his
blanket - It has been worn every night since
April - I being weak & giddy consented -
a glorious day of bright sunlight - after
a nights rain - We scarcely ever have
a 24 hours without rain and never
half that period without thunder -

The Camwood is here called Molombwa
and grows very abundantly - The
people take the bark - boil and, grind
it fine - It is then a splendid blood red -
and they use extensively as an ornament
sprinkling it on the bark cloth, or smearing
it on the head - It is in large balls, and
is now called Inkola - The tree has
pinnated alternate lanceolate leaves,
and attains a height of 40 or 50 ft
with a diameter of 15 or 18 inches
(finely [^] [& closely] veined above more widely beneath)
[Drawing of veined leaf described in text.]

[0267]

[261]

9th

ebruary

867

I am informed by Abraham that the Nyumbo
[Numbo or Mumbo] [^] is easily propagated by cuttings or by cuttings
of the roots - a bunch of the stalks is preserved
in the soil for planting next year & small
pieces are cut off & take root easily - & has a

pea shaped flower but he never saw the seed -
It is very much better here than I have seen
it elsewhere - and James says that in his
country it is quite white & better still - What
I have seen is of a greenish tinge after it is
boiled -

th

Told the chief before starting that my heart
was sore because he was not sending me
away so cordially as I liked - He at once ordered
men to start with us and gave me a brass
knife with ivory sheath which he had long
worn, as a memorial - Shewed that we ought
to go North as if we made Easting we should
ultimately be obliged to turn West and all our
cloth would be expended ere we reached the
Lake Tanganyika - Took a piece of clay off the
ground and rubbed it on his tongue as an
oath that what he said was true - came along
with us to see that all was right & so we parted -

We soon ascended the plateau which encloses
with its edge the village & stream of Molenaba
Wild pigs abundant - marks of former
cultivation - A short march brought us to an
ooze surrounded by hedges - game traps and
pitfalls where as we are stiff & weak
we spend the night - Rocks the same dolomite
kind as on the ridge further South between
Loangwa & Chambeze - covered like them with
lichens - orchids - Euphorbias - & upland
vegetation - hard leafed acacias - Rhododendrons
Masukos - The Gum copal tree when
[0268]
[262]

20th
Febry
1867

perforated by a grub exudes from branches
no thicker than one's arm masses of soft
glauy looking gum - brownish yellow - light

grey, as much as would fill a soup plate
this sinking into soil is no doubt the
origin of the fossil gum - It seems to yield
this gum only in the rainy season and
now all the trees are full of sap & gum -

21st

a night with loud and near thunder and much
heavy rain which came through the boys sheds
Roads all plashy or running with water
oozes full - & rivulets overflowing - rocks
of dolomite pitting out here & there - The
spikenard looking shrub six feet high &
a foot in diameter - The path led us West
against my will - found one going North
but boys pretended that they did not see
my mark & went West evidently afraid
of incurring Moamba's displeasure by
passing him - found them in an old
hut and made the best of it by saying
nothing - they said that they had wondered
that was had never left the West going path

22^d

March till we came to a perennial
Rivulet running North - The Merungu -
here we met Moamba's people but declined
going to his village as huts are disagreeable -
often have vermin - and one is exposed
to the gaze of a crowd through a very small
door way - The people in their curiosity
often make the place dark, and the impudent
ones make characteristic remarks - then
raise a laugh & run away - We encamped
on the Merungu right bank in forest
sending word to Moamba that we meant so
to do - He sent a deputation first of all
his young men to bring us - then of the
[0269]
[263]

2^d
eby
1867

old men & lastly came himself with about
sixty followers - I explained that I had become
sick by living in a little hut at Molemba -
that I was better in the open air - that huts
contained vermin , and that I did not mean to
remain any while here but go on our way
He pressed us to come to his village - gave a
goat & kid with a huge calabashful of beer
I promised to go over and visit him -
next day, and went accordingly -

3^d

Moamba's village was a mile off & on
the left bank of the Merenge a large stream
than the Merungu and having its banks &
oozes covered with fine tall straight ever
green trees - It is five or seven yards wide
& flowing North - The village is surrounded
with a stockade and a dry ditch some
15 or 20 feet wide & as much deep - Had a
long talk with Moamba - a big stout public
house looking person with a slight outward
case in his left eye - Is intelligent & hearty - I
presented him with a cloth and he gave
me as much Maere meal as a man
could carry with a large basket of ground
-nuts - Wished us to come to Merenge if not
into his village that he might see & talk
with me - Shewed him some pictures in
Smith's Bible dictionary which he readily
understood - spoke to him about the Bible
He asked me "to come next day and tell him
about prayer to God" - This is a natural
desire after being told that we prayed -

He was very anxious to know what we
were going to Tanganyika - for what we came
what we should buy there - if I had any
relatives there - shewed some fine large
tusks 8 ft 6 in length - What do you

[0270]

[264]

23^d
Feb
1867

wish to buy if not slaves or ivory
I replied "that the only I had seen
worth buying was a fine fat chief
like him as a specimen, with a
woman feeding him as he had, with beer"
He was tickled at this, and said that when
we reached our country I must put
fine clothes on him - This led us to speak
of our climate & the production of wool.

24th

Went over after service, but late as the
rain threatened to be heavy - a case was
in process of hearing, and one old man
spoke an hour on end - the chief listening
all the while with the gravity of a Judge -
He then delivered his decision in about
five minutes - the successful litigant
going off lullilooing - Each person before
addressing him turns his back to him
lies down on the ground clapping the
hands - This is the common mode of
salutation - Another here in Lobemba is
to rattle the arrows or an arrow on the
bow which all carry - We had a little
talk with the chief, but it was late
before the cause was heard through -
He asked us to come & find one night
near him on the Meronge & then go on -

25th

So we came over this morning to the
vicinity of his village - a great deal of
copper wire is here made - the wire drawers
using for one part of the process a

seven inch cable - They make very fine
wire, and it is used chiefly as leglets
and anklets - the chief's wives being
laden & obliged to walk in a stately style
from the weight - It comes from Katanga
[0271]
[265]

6th
by
67

The chief wishes to buy a cloth with two
goats but his men do not bring them up quickly
one of the boys ill of fever (S) this induced me to
remain though moving from one place to
another is the only remedy we have in our
power - S - being a sly half caste is an obstinate
as a mule - the chief is liberal with food
gave me a calabash of sweet beer - very agreeable
a large potful of the thick bitter kind - a basket
of meal and cooked a basketful of Numbo
or Mumbo as the native potato is here called -
It is very good when salt is added -

[...] th
—

With the chief's men we do not get on well
but with himself all is easy - His men demanded
prepayment for canoes to cross the R - Loombe
but in the way that he put it the request was
not unreasonable as he gives a man to
smooth our way & get canoes or whatever
else is needed all the way to Chibue's - I gave
a cloth when he put it, thus, and he presented
a goat - a spear ornamented with copper
wire - abundance of meal and beer and
Numbo - so we parted good friends as his
presents are worth the cloth -

[...] th
—

Moamba kept us till he had ground meal
and made some more Pombe which led us
to make our starting on the following day

[...] March
1867

when we crossed Merungu near its juncture
with the Lokopa a stream ten or twelve
yards wide having Hippopotami in it &
flowing Westwards, said to go into Chambeze
Thence we went on to a deserted village & waited for
one who was sick - Here we were detained four

5th

days -

We had a N.W. course – descended into a deep
valley with fine burns running into the
centre where the Chikosho flowed West
[0272]
[266]

5th
March
1867

Then Northwards to a streamlet called Likombe
The opposite side of this valley rose up to a high
ridge called Losauswa which runs a long way
Westward - It is probably a watershed between
streams going to the Chambeze & those that
go to the Northern rivers

[Map of rivers.Loombe, Lokopa and Nchelenge] We have the Lokopa - Loombe Nchelenge
then Lofubu or Lovu the last goes
North into Liembe but accounts are very
confused - The Chambeze rises in the
Mambwe country which is North East
of Moamba but near

The forest through which we passed yesterday

was dense but scrubby - trees unhealthy
no drainage except through oozes -
on Keel which forms a clay soil the
rain runs off and the trees attain a large
size - the roots are not soured by the slow
process of the ooze drainage - At present
all the slopes having loamy or sandy
soil are oozes & full now to overflowing
a long time is required for their discharge
their contents - The country generally may
be called one covered with forest - We

6th

came after a short march to a village
on the Molilanga flowing E into the
Loombe - Here We meet with bananas
for the first time - called as in Lunda
Nkonde - a few trophies from Mazitu
are hung up - Chitapanga had 24 skulls
hung up - the Babemba are decidedly
more warlike than any of the tribes South
of them - the villages are stockaded &
have deep dry ditches around them so it
is likely that Mochimbe will be effectually
checked & forced to turn his energies
elsewhere than to Marauding

[0273]

[267]

th

arch

67

Our man from Moamba here refused to
go further and we were put on the wrong
track by the headman - We waded through
three marshes each at least half a mile broad
People of first village we came to shut their
gates on us - then came running after us
but we declined to enter their village -
It is a way of shewing their intedependence -
We made our sheds on a height in spite of
their protests - They said that it was done by
the boys but where I pointed out the boy who

had done it - He said that he had been ordered to
it by the chief - If we had gone in now we
should have been looked on as having come
under considerable obligations -

8th

Went on to a village on the Loombe, where
the people shewed an opposite disposition
for not a soul was in it - all were out at
their farms - When the good wife of the place
came she gave us all huts which saved us
from a pelting shower - the boys herding
the goats did not stir as we passed down
the sides of the lovely valley - The Loombe looks
a sluggish stream from a distance - the headman
said we were welcome & he would shew the
crossing next [day] [^] - also cooked some food for us -

Guided by our host we went along the
Loombe Westwards till we reached the bridge
rather a rickety affair which when the
water is low may be used as a weir -
The Loombe main stream is sixty six feet
wide - six feet deep with at least 200 ft
of flood beyond it - The water was knee
deep on the bridge but clear - The flooded
part beyond was waist deep - the water
flowing fast on it across bends of the
main stream -
[0274]
[268]

9th
March
1867

All the people are now transplanting tobacco
from the spaces under the eaves of the huts
into the fields - it seems unable to bear the
greater heat of summer - They plant also
a kind of beans liranda proper for the
cold weather - We thought that we were con-
-ferring a boon in giving Pease but we

found them generally propagated all over
the country already, and in the cold time too
We went along the Diola R^r then across
its ooze & get well drenched - Went to an old
hut and made a fire - thence across country
to another Rr called Loendawe 6 feet wide & 9 ft

10th

deep - cross it & go to its source -

Ill of fever ever since we left Moamba's
Every step I take jars in the chest & I am
very weak - can scarcely keep up the
march though formerly I was always first
& had to hold in my pace not to leave them [^] [people]
altogether - Though it may favour Homeo-
-pathy - I have a constant ringing in the ears
and can scarcely hear the loud tick of the
chronometers - The appetite is good but
we have no proper food - chiefly Maere
meal or beans - or Mapemba or ground
nuts - rarely a fowl -

country full of "Hopo" hedges but the animals
are harassed & we never see them -

11th

Detained by a set in rain - marks on masses
of dolomite elicited the information that
a party of Londa smiths came once and &
smelting iron ground their work into
shape here - We saw an old iron furnace
and masses of Haematite which seems
to have been the ore universally used -

Kapombo - spotted & striped skin of small
antelope - ground colour dark brown -
[0275]
[269]

2th
arch
1867

Rain held us back for some [time] but we soon reached Chibue's stockaded village - Like them all it is situated by a stream with a dense clump of trees on the water side - these are of some species of Mangrove. They attain large size - have soft wood & succulent leaves - the roots intertwine in the mud - & one has to watch that he does not step where no roots exist otherwise he sinks up to the thigh - In a village the people feel that we are on their property & crowd upon us inconveniently but outside where we usually erect our sheds no such feeling exists - We are each on a level & they don't take liberties -

The Bulunga are marked by three or four little knobs on the temples - the lobes of the ears are distended by a piece of wood which is ornamented with beads bands of beads go across the forehead & hold up the hair -

Chibue's village is at the source of the Lokwen-a, and goes N & NE - a long range of low hills on our N.E. These are the Mambwe or part of them - the Chambeze rises in them but further south - are there the Lokwena round whose source we came on starting this morning to avoid wet feet, and all others North & West of this go to the Lofu or Lobu and it into Liemba Lake - Those from the hills on our right go East into the Loanzu & it into the Lake -

15

We now are making for Kasonso the chief of the Lake & a very large country all round it -

16th

Go along the Lochenjé 5 yds wide & knee deep
then to the charimba - all flow very
rapidly just now - all are flooded with
clean water
[0276]
[270]

18th
March
1867

Everyone carries an axe as if constantly
warring with the Forest - country all very
much alike - village & forest then Forest
& village again - My long continued fever
ill disposes me to enjoy it - We are evidently
on the ridge but people have not a clear
conception of where the rivers run -

19th

A part of young men came out of the
village near which we had encamped to force
us to pay something for not going into their
village - The son of a great chief ought to
be acknowledged &c - They had their bows &
arrows with their & all ready for action -
Told them we had remained near them
because they said we could not reach Kasongo
that day - Their headman had given us
nothing - after talking a while and threaten-
ing to do a deal tomorrow - they left and
through an Almighty Providence nothing was

19th

attempted - We moved on N-W- in Forest
with long green tree covered slopes on our
right - and came to a village of Kasongo
in a very lovely valley - Great green valleys
were now scooped out, and and many
running as the Kakanza run into Lovu

the country had changed by these great valleys
three or four miles wide to full of streamlets
all flowing to Liemba

20th

- the same features of country prevailed
Indeed it was impossible to count the streams
flowing N-W- We found Kasonso situated
at the confluence of two streams - "He shook
hands a long while - seems a frank sort of
man - a shower of rain set the Driver an
on the move, and about two hours after
we had turned in we were overwhelmed by them
they are called Kalandu or Nkalanda

[0277]

[271]

21

arch

867

To describe this attack is utterly impossible
I wakened covered with them - the hair full
one by one they cut into the flesh & the more
they are disturbed the more vicious are their
bites - they become quite insolent - I went
outside the hut but these they swarmed every
where - They covered the legs biting furiously
It is only when they are tired that they leave off

One good trait of the Bulungu up here
is that they retire when they see food brought to
anyone - Neither Babisa nor Makoa had
the sense or delicacy - The Babemba are equally
delicate -

We have descended considerably into the
broad valley of the Lake & it feels warmer
than on the heights - cloth more valuable in-
-as much as bark cloth is scarce - skins of
goats and wild animals are used, and the
kilt is very diminutive among the women -

cross Loela 30 feet wide & one deep - Tsetse
 though we have seen none since we left Cluta-
 -pangwa's - a grand reception from Kasonso -
 men present from Tanganyika - see cassava
 here but not in plenty - holes about three
 feet deep and the same in width are made to
 keep off the wild hogs from groundnuts

[...]8

"Set in rain" & chumas illness - cotton bushes
 of very large size here - South American kind
 of greater number of prominent upper teeth
 he then elsewhere - possible from filing only
 the sides of the teeth [Drawing of three filed teeth] children make
 a doll of two cobs of maize tied end to
 end & then on the back - After sleeping in
 various villages & crossing numerous
 streams we came to Mombo's village
 near the ridge overlooking the Lake -
 [0278]
 [272]

31st
 March
 & 1st
 April
 1867

Too ill to march through I offered to go
 on the 1st but Kasonso's son who was
 with us objected (2^d April left very ill
 with dysentery - This is private) - we went
 up a low ridge of hills at its lowest
 part, and soon after passing the summit,
 the blue water loomed through the trees.
 I was detained but soon heard the boys
 firing their muskets on reaching the edge
 of the ridge which allowed of an
 unobstructed view - This is the S. Eastern
 end of Liemba or as it is sometimes

called Tanganyika - We had to descend
 at least two thousand feet before we
 got to the level of the Lake - It seems about
 18 or 20 miles broad, and we could see
 about 30 miles up to the North - Four [4]
 considerable rivers flow into in the spare
 we see - The nearly perpendicular ridge of
 about 2000 feet extends with breaks all
 around & there embosomed in tree covered
 rocks it lies peacefully [^] [in the huge cup shaped cavity -] I never saw
 anything so still & peaceful as it lies
 all morning - About noon a gentle
 breeze springs up & causes the waves to
 assume a bluer tinge - Several rocky
 islands rise in the Eastern end which
 are inhabited by fishermen who capture
 abundance of fine large fish of which
 they enumerate about twenty four species -
 In the North it seems to narrow into a
 gateway but the people are miserably
 deficient in geographical knowledge &
 can tell us nothing about it - They support
 us, and we cannot get information,
 and little else even -, I feel deeply thankful
 [0279]
 [270]

[...]
 ril
 867

at having got so far - I am excessively
 weak - cannot walk without tottering, and
 have constant singing in the head but
 the Highest will lead me further -

Lat of the spot we touched at first
 2^d April 1867 Lat 8° 46' 54" South - Long -
 32° 08 - but I only worked out [^] [& my head is out of order] one set of Ob^{ns} -
 Height above level of the [^] [sea] over 2800 feet -
 by Boiling point & Barometers - People
 wont let me sound it -

After being a fortnight at this Lake it
 still appears one of surpassing loneliness -
 Its peacefulness is remarkable though at
 times it is said to be lashed up by storms -
 It lies in a deep basin with its sides nearly

perpendicular but covered well with trees -
the rocks which appear are bright red [^] [argillaceous schist] - [-] The
trees at present all green - down some of these
rock come beautiful cascades - and buffaloes
elephants & antelopes wander & graze on the
more level spots while lions roar by night -
The level place below is not 2 miles from
the perpendicular - The village [^] [Pambete] at which we
first touched the Lake is surrounded by
Palm oil trees - not the stunted ones of Lake
Nyassa, but the real West coast Palm oil tree
~~which~~ requiring two men to carry a bunch
of the ripe fruit - The Lake itself is still all
morning, but about noon a gentle
breeze ruffles its surface, and makes that
of darker blue - In the morning, & evenings
huge crocodiles may be observed quickly
making their way to their feeding ground -
Hippopotami snort by night & at
early morning
[0280]
[274]

[...] April
1867

The people have a fear of us they do
not understand our objects & keep
aloof - They promise everything and do
nothing - but for my excessive weakness
we should go on but we wait for a
recovery of strength -

After I had been a few days here I had
a fit of insensibility which shews the power
of fever without medicine - I found myself
floundering outside my hut & unable to
get in - tried to lift myself from my back
by laying hold of two posts at the entrance
but when I got nearly upright I let them go &
fell back heavily on my head on a box - The
boys had seen the wretched state I was in &
hung a blanket at the entrance of the hut
that no stranger might see my helplessness
some hours elapsed before I could recognize
where I was -

29th

April

1867

These Bulungu as the people are called are greatly reduced in numbers by the Mazitu who carried off very large numbers of the women boys girls & children - They train or like to see the young men arrayed as Mazitu but it would be more profitable if they kept them to agriculture - They are all excessively polite - The clapping of hands on meeting is something excessive and then the string of salutations that accompany it would please the most fastidious Frenchman - It implies real politeness for in marching with them they carefully remove branches out of the path & indicate stones or stumps in it carefully to a stranger yet we cannot prevail on their to lend canoes to examine the Lake or to sell goats
[0281]
[275]

[...] th

ril

67

of which however they have very few
& all on one island

The Lake discharges its water [] [North] Westward or rather [] [Nor] North Westwards - We observe the weeds going in that direction, and as the Lonzua the Kowe - the Kapata - [] [the Luaze] the Kalambwe flow in to it near the East End, & the Lovú or Lofubu [] [or Lofu] from the South West near the end it must find an exit for so much water - All these rivers rise in or near the Mambwe country in Latitude 10 South where too the Chambeze or Zambesi rises - Liemba is said to remain of about the same size as we go North West but this we shall see for ourselves -

Elephants come all about us - one was
breaking trees close by - I fired into his ear
without effect - boys fled instantly - S -
with characteristic timidity made for a
hill before we went near the beast -
I am too weak to hold the gun steady -

0th

We begin our return march from Liemba -
slept at a village on the Lake & went on next
day to Pambeta that at which we first touched
the Lake - the people pound tobacco leaves
in a mortar after it has undergone partial
fermentation by lying in the Sun - then put
the mass in the sun to dry for use -
The reason why no Palm oil trees grow
further East than Pambeta is said to be
the stoney soil there - this seems a valid
one for it loves rich loamy meadows

st
ay

We intended to go North West to see whether
this Lake narrows or not for all assert
that it maintains its breadth such as
we see it beyond Pemba as far as they
know it - but when about to start on
[0282]
[276]

2^d May
1867

the headman and his [] [wife] came & protested so
solemnly that we should by going N - W walk
into the hands of a party of Mazitu [] [these] that
we deferred our departure - It was not with
a full persuasion of the truth of the statement
that I consented, but we afterwards saw good
evidence that it was true, and that we were

saved from being plundered - they have changed
their tactics for they demand so many
people, and so many cloths, and then leave,
they made it known that their next scene
of mulching would be Mombo's village, and
there they took 12 people - four slaves and
many cloths - then went South to the hills
they inhabit - a strict watch was kept on
their movements by our headman & his men
They trust to fleeing into a thicket [on the] West of the village
should the marauders come -
I have been informed on good authority that
Kasongo was on his way to us when news
arrived that his young son had died - He
had sent on beer & provisions for us but

8th

the Mazitu having left we departed &
slept half way up the ridge - Had another
fit of insensibility last night - the muscles
of the back lose all power - Constant singing
in the ears - inability to do the simplest
sum - cross the Aeezé which makes
the water fall - 15 yds & knee deep - the streams
like this are almost innumerable -

9th

Mombo's vil - It is distressingly difficult
to elicit accurate information about the
Lake & rivers - this is because the people do
not think accurately - Mombo declared that
two Arabs came when we were below &
enquired for us but he denied our presence
[0283]
[277]

ay
1867

thinking thereby to save us trouble & harm -
the cotton cultivated is of the Pernambuco

species - bushes seven or eight feet high -
much cloth was made in these parts before
the Mazitu raids began - It was striped
black & white, and many shawls are seen in
the country yet - It is curious that this species
of cotton should be found only in the middle
of this country -

10th

In going Westwards [] [on the upland] the country is level
& covered with scraggy forest as usual, - long
lines of low hills or rather ridges of denudation
run N & S - on our East - crossed two strong
Rivulets & then slept by another flowing South
then West into the Lofu - this is called Moami -
country full of elephants but few are killed -
They do much damage - eating the sorghum
in the gardens unmolested -
the beer or Pombe is made of Maere &
very thick & bitter - Boiling water is poured in
and this takes up the finer portions - The rest
sinks to the bottom & is rejected, but a strong
stomach is requisite to bear it -

1th

a short march brought us to a village on the
same Moami & to avoid a Sunday in the
forest we remained - the Elephants had come
into the village and gone all about - To
prevent their opening the corn safes - the
people had bedaubed them with Elephants
droppings - When a cow would [] [not] give milk
save to its calf, a like device was used -
[Kolobeng] the cows droppings a[we]re smeared on the
teats, & the calf is too much disgusted to
suck - The cow then runs till it[she] is
distressed by the milk fever & is willing
to be relieved by the herdman.

[0284]

[278]

12th
May
1867

News that the Arabs had been fighting with
Nsama came but they made us rather
anxious to get Northward along Liemba

13th

and we made for Mokambola's village
near the edge of the precipice which overhangs
the Lake - Many Shuare palms grow
in the R^r which flows past it -

14th

As we began our descent we saw the Lofu
coming from the West & joining the Liemba
A branch of Liemba comes to meet it
and then the Liemba is said to go away
to the North or NorWest as far as my
informants knew - some pointed due
North - other NorWest so probably its
true course amounts to N-N-W- -We
came to a village about 2' W- of confluence
The headman affable & generous - village
has a meadow some four miles wide
on the land side in which buffaloes dis-
port themselves but they are very wild,
& hide in the gigantic grasses - sorghum
groundnuts & voandzeia grown luxuriantly
Lofu a quarter of a mile wide but higher
up three hundred yards - The valley is always
clouded over at night so I could [] [not] get an
observation [] [except] early in the morning ~~only~~
when the cold had dissipated the clouds

15th

We remained here because - two were lame
and all tired by the descent of upwards of two

thousand feet - & the headman sent for fish
for us - He dissuaded us strongly from
attempting to go down the Liemba as the
son of Nsama [] [(Kapoma)] was killing all who
came that way in revenge for what
the Arabs had done to his fathers people
and might take us for Arabs - A Suaheli
Arab came in the evening and partly
[0285]
[]279

[...] w
y
7

confirmed the statements of the headman of
Karambo - Resolve therefore to go back to
Chitimba's in the South where the chief portion
of the Arabs were assembled and hear from
them more certainly -

[...]

The last we heard of Liemba was that at
a great way NorWest it was dammed up
by rocks, and surmounting them made a
great Waterfall - It does not [] [it is said] diminish in
size so far [but by bearings protracted it is 2 ' wide] - Return to Mokambola's vil -
and leave for Chitimba's - Baraka stopped
behind at [] [the] village, and James ran away
to him leaving his bundle [] [containing 3 chronometers] in the path - Sent
back for them - James came up in the
evening - had no complaint & no excuse -
The two think it will be easy to return to their
own country [] [by begging] though they could not point it
out to me when we were much nearer to
where it is supposed to be -

th

Where we were brought to a stand still
was miserably cold - 55° - So we had

prayers & went on S & SW - to vil of chisaka,

th

Chitimba's vil was near in the same direction - Here we found a large party of Arabs - mostly black Suahelis - they occupied an important portion of the stockaded village, and when I came in politely shewed me to a shed where they are in the habit of meeting - After explaining whence I had come I shewed them the Sultan's letter - Hamees presented a goat - 2 fowls & a quantity of flour - It was difficult to get to the bottom of the Nsama affair - but that chief sent for [an invitation to] them, and when they arrived sent off for his people who came in crowds - as he said to view the strangers - I suspect that the Arabs
[0286]
[280]

21st
May
1867

became afraid of the crowds and began to fire - several were killed on both sides & Nsama fled leaving his visitors in possession of the [] [stockaded] village and all that it contained - Others say that there was a dispute about an elephant - & that Nsama's people were the aggressors - At any rate it is now all confusion those who remain at Nsama's village help themselves to food in the surrounding villages & burn them - While Chitimbas sent for the party here to come to him, an [] [hour] or two after we arrived a body of men came from Kasonso with the intention of proceeding into the country of Nsama & if possible catching - " Nsama [] [he] having broken public law by attacking people who brought merchandise into the country this party makes the Arabs resolve

to go & do what they can to injure their enemy - It will just be a
plundering foray - each catching what
he can whether animal or human
and returning when it is no longer safe
to plunder -

This throws the barrier of a broad
country between me and " Moero" but
I trust in Providence a way will
be opened - I think now of going
Southwards & then Westwards, thus
making a long detour round the disturbed
district

[0287]

[281]

(Fishes of Liemba

1 Monde

2 Mbiri

3 Kawangwe

4 Pamba becomes very large & is said to kill men -

5 Kopi

6 Phende

7 Poloko is a sucking fish & kills the others on [which it may fasten]

8 Baza

9 Kongola

10 Timba

11 Motongolo

12 Koto

13 Kalukamatangx

14 Sende

15 Mianga

16 Namoanze

17 Sokonto

18 Singa

19 Sinka

20 Makalemba

21 Tumbwe

22 (Mbalala

Very few of these have the same names with the fishes in Lake Moero - where they number 38 -

The name of the principal Arab is " HameesWodim Tagh"

The other is " Sai[y]de bin Alle - bin Mansure"

they are connected with one of the most

influential native mercantile houses in

Zanzibar - Hamees has been particularly

kind to me in presenting food [] [beads & cloth] & getting information.

Sthani bin Suaelim is the Arab to

whom my goods are directed at Ujiji

[0288]

[282]

24 May

1867

At Chitimba's waiting to see what events turn up to throw light on our Western route - Some of the Arabs and

Kasonso's men went off today - They will
bring information perhaps as to Nsama's
haunts and then we shall move South
& thence West - wrote to Sir Thomas Maclear
giving the position of Liemba to be kept
private for a while - Also to D^r Seward in
case other letters miscarried - The hot season
is beginning now - This corresponds to
[Hot
Season
begins] July further South, it became cold again -
three goats killed by a leopard close to the
village in open day

28th
May
1867

Information came that Nsama begged
pardon of the Arabs, and would pay all that
they had lost - He did not know of his people
stealing from them - We shall hear in a day
or two whether the matter is to be patched up
or not - While some believe his statements others
say " Nsama's words of peace ~~were~~[are] simply to
gain time to make another stockade - In the
mean time Kasongo's people will ravage
all his country on the Eastern side

30th

Hamees is very anxious that I should remain
a few days longer till Kasongo's son Kam-
-pamba comes with certain information
and then he will see to our passing safely
to Chiwere's village from Kasongo's
All have confidence in this last named
chief as an upright man -

1st
June
1867

Another party of marauders went off this morning to plunder Nsama's country to the West of the confluence of Lofu - this is punishment for breach of public law - the men employed are not very willing to go but when they taste the pleasure of plunder will relish more -
[0289]
[283]

24
ne
67

The watershed begins to have a Northern slope about Maomba's Lat 10° 10' but the streams are very tortuous and the people have very confused ideas as to where they run - The Lokhopa for instance was asserted by all the men at Maomba's to flow into Lokholu & then into a river going to Liemba, but a young wife of Moamba who seemed very intelligent maintained that Lokhopo & Lokholu went to the Chambezé - I therefore put it down thus - The streams [] [(feeders)] of the Z[Ch]ambezé & the Liemba, overlaps each other and it would be only by a more extensive survey than I could give [it] that they might be disentangled - North of Maomba on the Merenge the slope begins to Liemba - Lofu begins in Chibue's country & with its tributaries we have long ridges of denudation each some 500 or 600 feet high, and covered with green trees - the valleys of denudation enclosed by these, guide the streams towards Liemba or the four rivers which flow into it - The country gradually becomes lower warmer & Tsetse & mosquitoes appear - We reach at last the remarkable cupshaped cavity in which Liemba reposes - The Southern sides of this cavity are very precipitous, and nowhere all around is there a level space of three miles from the bottom of the cliffs to the water's edge - Several streams fall down the nearly perpendicular cliffs & form beautiful cascades - Buffaloes - Elephants & Antelopes abound - The lines of denudation are continued - one range rising behind another as far as the eye can reach to the North & East of Liemba - & probably the slope continues

away down to Tanganyika - the watershed
extends Westwards to beyond Cazembe & the
Luapida [] [Chambeze] rises in the same parallels of Latitude
~~there~~ as does Lofu & Lowyua - ~~here~~
[0290]
[284]

(28th)
May
1867

The Arabs inform me that between this
and the sea, about 200 miles distant lies the
country of the Wasango - called Usango - a
fair people like Portuguese and very friendly
to strangers - The Wasango possess plenty of
cattle - Their chief is called Merere - they
count this 25 days, while the distance thence
to the sea at Bagamoio is 1 month & 25 days
say 440 miles - Uchere is very far off North
wards but a man told me that he went to
a salt manufactory in that direction in
8 days from Kasonso's - Merere goes frequently
on marauding expeditions for cattle and is
instigated there to by his mother

(29th)

What we understand by Primeval Forest
is but seldom seen in the Interior here
though the country cannot be described
otherwise than as generally covered with
interminable forests = Insects kill or
dwarf some trees - men maim others for
the sake of the bark cloth - Elephants break
down others and it is only here & there
that gigantic specimens are seen - They
may be expected in shut in valleys among
mountains but on the whole the trees are
scraggy - and the varieties not great
the varieties of birds which sing among
the branches seem to me to exceed those of
the Zambesi region but I do not shoot
them - the number of new notes I hear

astonishes me

[0291]

[285]

[...] d

une

867

This is called by the Arabs [] [and natives] the Ulungu country that farther [] [North] West it is named Marungu - Hamees is on friendly terms with Mazitu [] [(Watuta) -] in the East who do not plunder - the chief sent a man to Kasongo lately & he having recieved a present went away highly pleased - Hamees is certainly very anxious to secure my safety some men came from the N-E- to enquire about the disturbance here they recommend that I should go with them & then up the East side of the Lake to Ujiji, but that would ruin my plan of discovering Moero & then following the watershed so as to be certain that this is either the watershed of the Congo or Nile - He was not well pleased when I preferred to go South & then Westwards as it looks like rejecting his counsel - but he said, if I waited till his people came then we should be able to speak with more certainty On enquiring if any large mountains existed in this country, I was told that Monfipa or Fipa opposite the lower end of the Lake is largest - one can see Tangan-yika from it - It probably gives rise to the Nkalambwe River & the Luaze -

there is nothing interesting in a heathen town - all are busy in preparing food or clothing - mats or baskets - the women cleaning or grinding their corn which involves much hard labour - They first dry it in the sun - then put it into a mortar - then with a flat basket clean off the husks & the dust - this is [] [a] very labourious task - Then grind it between tow stones - then bring wood & water to cook it - there is not much animation - The chief here was aroused the other day, and threatened to

[0292]

[286]

3^d
~~May~~[June]
1867

burn his own house, and all his property
because the people stole from it - but
he did not proceed so far - It was probably
a way of letting the Arab dependants
know that he was aroused -
Some of the people who went to fight
attacked a large village & killed several
men but in shooting in a bushy place
they killed one of their own party & wounded another -

On enquiring of an Arab who had
sailed on Tanganyika, which way the
water flowed, he replied to the South!
The wagtails build in the thatch of
huts - They are busy now and other
animals are active in the same way

14th
June

The cold seems to act as a stimulus in
much the same way that heat does
in England -
I am rather perplexed how to go
some Arabs seem determined to proceed
Westwards as soon as they can make
it up with Nsama - Others distrust
him - One man will send his people
to pick up what ivory they can but
he himself will retire to the Usango
country - Nsama is expected today
or tomorrow - It would be such a
saving of time & fatigue for us to go
due West, rather than South & then
West that I feel great hesitation as
to setting out to the circuitous route -
Several Arabs come from Liemba
side yesterday - One had sailed on
Tanganyika, and described the winds
there as very baffling but no one of

them has a clear idea of the Lake

[0293]

[287]

4th

ne

67

they described the lower part as a "sea"
& thought it different from Tanganyika

("Ajesenga" salutation of the Usanga)

close observation of the natives of Ulungu
makes me believe them to be extremely polite -
the mode of salutation among relatives is to
place the hands round each others chests
kneeling & then clapping the hands putting
them close to the ground - Some more
abject individuals kiss the soil before a
chief - the generality kneel only with the
forearms close to the ground & the head
bowed down to them saying "O Ajadla [] [chiusa]"
"Mari a bivino" - The clapping of hands
to superiors & even equals is in some
villages a perpetually recurring sound -
Aged persons are usually saluted - How
this extreme deference to each other could
have arisen, I could not conceive - It does
not seem to be fear of each other that elicits
it - Even the chiefs inspire no fear, and
those cruel old platitudes about governing
savages by fear seem unknown, yet
governed they certainly are and upon
the whole very well - The people were not
very willing to go to punish Nsama's breach
of public law yet on the decision of the
chiefs they went - they came back, one with
a wooden stool another with a mat
a third with a calabash of ground nuts
or some dried meat, a hoe or a bow,
poor poor pay for a fortnights hard
work hunting fugitives & burning
villages -

[0294]

[288]

16th
June
1867

News came today that an Arab party
in the South West [] [in Lunda] lost about forty people
by the small pox [] [”ndue”] and that the people there
having heard of the disturbance with Nsama
fled from the Arabs and would sell neither
ivory or food - This looks like another
obstacle to our progress there -

17th

Harnees went to meet the party from the
South West probably to avoid bringing the
disease here - They remain [] [at] about 2 hours

19th

distance - Hamees reports that though the
strangers had lost a great many people
by small pox, they had brought good news
of certain Arabs still further West - One Seide
bin [] [Umale] [or -] Salem lived at a village near [] [10 days distant] Casembe,
and another [] [Juma] Merikano [or Katata Katanga] at another village
further North - and Seide bin Habib was at
Phueto which is nearer Tanganyika =
This party makes up the whole force of
Hamees and he now declares that he will
go to Nsama and make the matter up
He thinks that Nsama is afraid to come here
and now he will make the first approach
to friendship -

20th

On pondering over the whole subject
I see that tiresome as it is to wait, it is better

to do so than go South & then West for if
I should go, I shall miss seeing Moero,
which is said to be three days from
Nsama's present abode - His people go
there for salt, and I could not come to
it from the South without being known
to them & perhaps considered to be an Arab
Hamees remarked that it was the Arab
way first to smooth the path before enter-
-ing upon it - Sending men & presents
first & thereby ascertaining the disposition
[0295]
[289]

[...] th
ne
67

of the inhabitants - He advises patience, and is
in hopes of making a peace with Nsama - that
his hopes are not unreasonable he mentioned
that when the disturbance began, Nsama sent
men with two tusks to the village where he had
first been expelled, offering thereby to make the
matter up, but the Arabs suspecting treachery,
fired upon them & killed the carriers - then ten
goats & one tusk were sent with the same object
& met with a repulse - Hamees thinks that had
he been there the whole matter would have
been settled amicably -

st
nd

All complain of cold here - the situation is
elevated, and we are behind a clump of trees on
the rivulet Chilola which keeps the sun off us in
the morning - This cold induces the people to
make big fires in their huts, and frequently their
dwellings are burned - Minimum temp - is as low
as 46° - sometimes 33°

4th

The Arabs are all busy reading their Korán
or Kurán and in praying for direction -
tomorrow they will call a meeting to deliberate
as to what steps they will take in the Nsama
affair - Hamees it seems is highly thought of by
that chief - who says "let him come" "and all will
be right" - Hamees proposes to go with but a
few people - these Zanzibar men are very
different from the slaves or the Waiyau
country -

5th

The people though called did not assemble but
they will come tomorrow -
Young wagtails nearly full fledged took wing -
leaving one in the nest - from not being
molested by the people they had lost pre-
caution - ran out of the nest on the approach
of the old ones & made a loud chirping
The old ones tried to make the last one come out
[0296]
[290]

1867
26th
June

too by flying to the nest & then making a
sally forth turning around immediately
to see if he followed - He took a few days
longer -

It was decided at the meeting that
Hamees with a few people only should
go to Nsama on the first day after the
appearance of the New moon - they
are very particular on this point - the
present month having been an unhappy
one they will try the next -

28th

A wedding took place among the Arabs
today - about a hundred blank cartridges
were fired off, and a procession of males dressed
in their best marched through the village,
they sang with all their might though with
but little music in the strain - Women
sprinkled grain on their heads as wishes
for plenty -

29th

Nsama is said to be waiting for the Arabs
in his new stockade - It is impossible to
ascertain exactly who is to blame in this
matter - I hear one side only - but the
fact of the chiefs on this side of the
country turning out so readily to punish
his breach of public law, and no
remonstrance coming from him, makes
me suspect that Nsama is the guilty
party - If he had been innocent he
certainly would have sent to ask the
Bulungu or Baulungu why they
had attacked his people without cause -

30th

The Wasongo seem much like Zulus - they
go naked - have prodigious numbers
of cattle which occupy the same huts
with their owners - oxen two Shukahs each
plenty of milk - Merere very liberal with his
[0297]
[291]

67
[...]th
ne

cattle - gave everyone an ox - no rice but maize
& maere - Hamees left people to cultivate rice -
Merere had plenty of ivory when the Arabs came
first but now have[s] none - they are very friendly
to strangers, and light coloured like Europeans -
so say the Arabs -

uly
1st

New moon today - They are very particular as to
the time of offering up prayers, and in making
charms - one tonight was at 10 PM exactly -
A number of cabbalistic figures were drawn by
Halfani and it is believed that by these his where-
abouts may be ascertained - they are probably
remains of a secret arts which prevailed
among Arabs before Mahomet appeared -
The Suaheli Arabs appear to have come down
the Coast before that prophet was born -
They seem in doubt about Nsama - Sky now
clouded over makes it warmer -

3^d

Kasonso's people are expected - all captives
taken to be returned, and a quantity of cloth
given to Nsama in addition - So far all seems
right - The new moon will appear tonight
the Arabs count from one appearance to the
next, not as we do from its conjunction
with the Sun to the next -

4th

Katawanya came from near Liemba to join
the peacemakers - He and his party came
to Liemba after we did, and sent his people
all around to seek ivory - they don't care for
anything but ivory and cannot understand
why I don't do the same -

5th

Kasonso is coming himself to go to Nsama
& help to make peace - this day was found
to be unlucky and the 7th is fixed upon for
the final starting of the peacemakers - I
can but wish them all success

[0298]

[292]

6th July

1867

An earthquake happened at 3 - 30 PM -
accompanied with a hollow rumbling
sound - It made me feel as if afloat, but
it lasted only a few seconds - The boys came
running to ask me what it was - nowhere
could it be safer - the huts would not fall
& there are no high rocks near - Bar - 25.0
Temp - 68 - 5 - Heavy cumuli hanging about
no rain Afterwards

7th

Hamees started this morning with about 300
followers dressed in all their finery - He
declares that his sole object is peace - Kasonso
Mombo - Chitimba send their people and
go themselves to lend all their influence in favour
of peace - Syed stops here - Before starting
Syde put some incense on hot coals - and
all the leaders of the party joined in a
short prayer - they seem earnest & sincere
in their incantations according to their knowledge
& belief - I wished to go too but Hamees
objected as not being quite sure whether
Nsama would be friendly, and he would
not like anything to befall me when with
him

8th

Kasonso found an excuse for not
going himself - Two men, Arabs, it was said
came to Chibue's & were there killed, and
Kasonso must go to see about it -
The people who go carry food with them
evidently not intending to live by plunder
this time -

10th

While the peacemakers are gone - I am
employing time in reading Smith's Bible
Dictionary - calculating different positions
which have stood over in travelling -
I don't succeed well in the Banlungu
dialect - my followers are the least
[0299]
[293]

867
[...] th July

intelligent I ever had - they know nothing - ask
nothing and pretend to ignorance in matters
which they can scarcely but know - One of them
on being told to go & buy some food at Karambo
where everything is cheap refused & then told me
lies to justify himself - I stopped his extra pay
& sent another who went ninety miles in four days
but he is a Galla half caste - they would have been
better had they not seen I was dependent on them alone -
The owners of huts lent to strangers have a
great deal of toil in consequence - they have to
clean them after the visitors have withdrawn,
then, in addition to this to clean themselves all
soiled by the dust left by the lodgers - all their
bodies & clothes have to be cleansed - they add food
too in all cases of acquaintanceship, and then
we have to remember the labour of preparing

that food - My remaining here enables me to observe that both men & women are in almost constant employment - the women in winnowing pounding in order to extract the grain - separating the husk & sand - grounding between two stones then going for wood & water to cook the meal after it is prepared - the men are making mats or weaving or spinning - no one could witness their assiduity in their little affairs & conclude that they were a lazy people - the only idle time I observe here is in the mornings about seven oclock when all come & sit to catch the first rays of the sun as he comes over our clump of trees but that is often taken as an opportunity for stringing beads -

[...] th

some of Nsama's people had crossed the at Karambo to plunder in retaliation for what they have suffered - the people there were afraid to fish lest they should be caught by them at a distance from their stockade
[0300]
[294]

1867

12 July

- The Baulungu men are in general tall & well formed - They use bows over 6 feet in length & but a little bent - The facial angle is as good in most cases as in Europeans and they have certainly as little of the "Lark heel" as whites - One or two of the under front teeth are generally knocked out in women and also in men

14th

Syde added to his other presents some more beads
all have been very kind which I attribute
in a great measure to Seyed Majid's letter -
Hamees crossed the Lovu today at a
fordable spot - the people on the other
side refused to go with a message to Nsama
so Hamees had to go & compel them by
destroying their stockade - a second village
acted in the same way though told that
it was only peace that was sought of
Nsama - this stockade suffered the same
fate, and then people went to Nsama &
he shewed no reluctance to have inter-
-course - He gave abundance of food
Pombe & bananas - The country being
extremely fertile - Nsama also came
and ratified the peace by drinking
blood with several of the underlings
of Hamees = He is said to be an enormously
bloated old man - cannot move unless
carried, and women are constantly in
attendance pouring pombe into him -
Nsama gave Hamees ten tusks & promised
him twenty more as also to endeavour
to make his people return what goods
they plundered from the Arabs - He
is to send his people over here to call us
[0301]
[295]

67
5th
ly

after the new moon appears.

It is tiresome beyond measure to wait
here, but I hope to see Moero for this exercise of
patience, and I could not have visited it had
Hamees not succeeded in making peace

7th

A lion roared very angrily at the village last
night - He was probably following the buffaloes

that sometimes come here to drink at night -
They are all very shy, and so is all the game
from fear of arrows.

8th

a curious disease has attacked my left eye
-lid & surrounding parts - a slight degree of
itchiness is followed by great swelling of the
part - It must be a sort of lichen - exposure
to the sun seems to cure it, and this led me to
take long walks therein.

d

This is about 30° 19' East Long - Lat 8° 57' 55' S

[...] th

A fire broke out at 4 AM & there being no
wind the straw roofs were cleared off in front
of it on our side of the village - The granaries
were easily unroofed as the roof is not attached
to the walls - The Arabs tried to clear a space
[Drawing of a house with a straw roof.] on their side but were unable & then moved
all their ivory & goods outside the stockade
Their side of the village was all burned -
three goats were burned -

5

Chitimba has left us from a fear of his
life he says - It is probable that he means
this flight to be used as an excuse to N-
-sama after we are gone - "And I too was
obliged to flee from my village to save my
life" - "what could I do"

6th

A good many slaves came from the two
villages that were destroyed - on enquiring I
was told that these would be returned when
Nsama gave the ivory promised
[0302]
[296]

1867
26th
July

When Nsama was told that an Englishman
wished to go past him to Moero - He replied
"bring him and I shall send men to take
him thither" -

27th

Hamees is building "atembe" or house
with a [^] [slat] roof & walls plastered over with mud
to keep his ivory from fire while he is
absent - We expect that Nsama will
send for us a few days after the 2nd
August when the new moon appears,
if they do not come soon Hamees will send
men to Nsama without waiting for his message

28th

Prayers with the Litany - Slavery is a great
evil wherever I have seen it - A poor old woman
and child are among the captives - the boy about
three years old seems a grandmother's pet -
His feet sore from walking in the sun - He was
offered for 2 fathoms & his mother or grandmother
for one fathom - He understood & cried bitterly
clinging to his mother - she had of course no power

to help him, they were separated at Karungu afterward

29th

Went 2 ½ hours west to village of Londa - where ahead Arab called by the natives Tipotijo lives - His name is, Hamid bin Muhamaed in Juma, Borajib - He presented a goat - a piece of white calico, and four big bunches of beads also a bag of Holucs Sorghum & apologized because it was so little - He had lost much by Nsama - recieved two arrow wounds there - They had only 20 guns at the time but some were in the stockade, and though the people of Nsama were very numerous they beat them off - and they fled carrying the bloated carcass of Nsama with them - Some reported that boxes were found in the village which belonged to parties who had perished [^] [before] but Syde assured me that this [0303] [297]

867

was a mistake - Moero is three days distant and as Nsama's people go thither to collect salt on its banks it would have been impossible for me to visit it from the south without being seen, and probably suffering loss -

[...]
ly

The people seem to have no family names a man takes the name of his mother - or should his father die he may assume that, but no family name exists - marriage is forbidden to the first second and third degrees - they call first & second cousins brothers and sisters -

1st

A woman after cupping her child's temples
for sore eyes threw the blood over the roof of
her hut as a charm -

August
1867

Hermes sends off men to trade at Chiwere's -
zikwe is the name for locust here - Nzige or
Zige & Pansi the Swaheli names - In calling the
Lake discovered by M^t Baker the "Luta Nsige"
Speke must have been misled by his interpreter
for both are foreign words -

A perforated stone had been placed on one of the
poles which form the gateway into this stockade
it is oblong - 7 or 8 inches long by a broad & bevelled off
on one side - the diameter of the hole in the middle
is about an inch and a half - It shews evidence
of the boring process in rings - it is of hard porphery
and of a pinkish hue - It resembles somewhat a
weight for a digging stick I saw in 1861 in the
hands of a bushwoman - I saw one at a gateway
near Kasonso's - the people know nothing
of its use except as a charm to keep away evil
from the village

[...]

Chronometer [Drawing of chronometer.] stopped today without any
apparent cause except the Earthquake

- It is probably malaria that causes constant
singing in the ears ever since the illness at Lake
Liemba

[0304]

[298]

1867

3^d

August

We expect a message from Nsama every day - the new moon having appeared on the first of this month and he was to send after its appearance

5th

They came on the fourth with the message that Hamees must wait a little yet, as Nsama had not yet got all the ivory, and the goods which were stolen - they remained over yesterday - the headman Katala says that Lunda is eight days from Nsama or Moero and in going we cross a large river called Movue which flows into Luapinda another river called Mokobwa comes from the South East into Moero - - Itabwa is the name of Nsamas country & people -

A days distant from Nsama's place there is a hot fountain called " Pakapezhia" & around it the earth shakes at times - It is possible that the Earthquake we felt here may be connected with this same centre of motion

6th

The weather is becoming milder - an increase of cold was caused by the wind coming from the South

We have good accounts of the Wasonga from all the Arabs - their houses built for cattle are flat roofed and enormously large - one they say is a quarter of a mile long Morere the chief has his dwelling house within it - milk, butter, cheese in enormous quantities - the tribe too is very large - I fear that they may be spoiled by the Arab under

lings Some of my people went down to
 Karambo and were detained by the chief
 who said I wont let you English go away
 and leave me in trouble with these
 Arabs - a slave had been given in
 in charge to a man here and escaped -
 the Arabs hereupon went to Karambo
 [0305]
 [299]

[...]
 ug.
 67

and demanded payment from the chief there,
 He offered clothing but they refused it, and would
 have a man - He then offered a man but
 this man having 2 children they demanded the
 three - they bully as much as they please by
 their firearms - after being spoken to by my
 people the Arabs came away - the chief begged
 that I would come and visit him once more
 for only one day! but it is impossible,
 for we expect to move directly - I sent the inform
 mation to Hamees who replied that they had
 got a clue to the man who was wiling away
 their slaves from them - my people saw
 others of the low squad which always accom-
 -panies the better informed Arabs - bullying
 the people of another village and taking
 foloh & food without payment - Slavery
 makes a bad neighbourhood -

Hamees is on friendly terms with a tribe
 of Mazitu who say that they have given up
 killing people - they lifted a great many cattle
 but have very few now - some of them came
 with him to shew the way to Kasouso's -

[...] th

Slaves are sold here in the same open way
 that the business is carried on in Zanzibar

slave market - a man goes about calling
out the price he wants for the slave who
walks behind him - if a woman she is
taken into a hut to be examined in a state
of nudity -

Some of the Arabs believe that meteoric stones
are thrown at Satan for his wickedness
they believe that cannon were taken up -
Kilimanjaro by the first Arab who came
into the country & there they lie - they deny
that Van Der Decken did more than go
round a portion of the base of the mountain
[0306]
[300]

1867
10,11th
August

He could not get on the mass of the mountain
all his donkeys & some of his men died by the
cold - Hamees seems to be Cooley's great geographical [people]

20th

The information one can cull from
the Arabs respecting the country on the
North West is very indefinite - they magnify
the difficulties in the way by tales of the
cannibal tribes where any one dying is
bought & no one ever buried - This does not
agree with the fact which also is asserted
that the cannibals have plenty of sheep &
goats - the Rua is about 10 days West of
Langanyika and five days beyond it
a lake or river 10 miles broad is reached
It is said to be called Logarawa, all the
water flows northwards but no reliance
can be placed on the statements - Kiombo

21st

is said to be chief of Rua country -

A man asserts that Tanganyika flows Northwards & forms a large water beyond Uganda but no dependance can be placed on the statements of these half Arabs - they pay no attention to anything but ivory and food -

25th

Insama requested the Arabs to give back his son who was captured - some difficulty was made about this by his captor but Hamees succeeded in getting him and about nine others and they are sent off today - we wait only for the people who are scattered about the country it is a wearisome delay but had not this peace been made I could not have ventured to go to Moero - Hamees presented cakes flour - a fowl shy of goat with a piece of eland meat - this animal goes by the same name here as at Kolobeng - "Lofu" - [Nimba]
[0307]
[301]

867
6th
ug

A fig tree here has large knobs on the bark like some species of acacia, and another looks like the Malolo of the Zambesi magnified a yellow wood gives an odour like incense when burned,

A large spider makes a nest inside the huts - It consists of a pile of pure white paper an inch & half broad stuck flat on the wall - under this some forty or fifty eggs are placed and then a quarter of an inch of thinner paper is put round it apparently to fasten the first firmly - When making the

paper the spider moves itself over the surface in wavy lines, and she then sits on it with her eight legs spread over all for three weeks continuously - catching & eating any insects, as cockroaches, that come near her nest - After three weeks she leaves it to hunt for food but always returns at night - The natives do not molest it.

a small ant masters the common fly by seizing a wing or leg & holding on till the fly is tired out - at first the fly can move about on the wing without inconvenience but it is at last obliged to succumb to an enemy very much smaller than itself -

A species of Touraco new to me has a broad yellow mask on the upper part of the bill and forehead - the topknot is purple the wings the same as in other species but the red is roseate - the yellow of the mask plates is conspicuous at a distance -

A large callosity forms on the shoulders of the regular Unyamwesi porters from the heavy weights laid on them - I have noticed
[0308]
[302]

30th
August
1867

them an inch and a half tuck along the top of the shoulders - an old man was pointed out to me who had once carried full rasilahs of ivory from his own country to the coast = 175 lbs

We marched today after 3 months & 10 days delay - on reaching Londa 2½ hours distant we found TipoTipo or Hamide bin Maham -ad gone on & followed - passed a fine stream flowing SW to the Lofu - TipoTipo gave me a fine fat goat.

31st

- pass along a fine undulating district with much country covered with forest, but many open glades, and fine large trees along the water courses - we were on the Northern slope of the watershed and could see far-crossed two fine rivulets - the oozes still full and flowing -

1st Sept
1867

We had to march in the afternoon on account of a dry patch existing in the direct way - we slept without water though by diverging a few miles to the North we should have crossed many streams but this is the best path for the whole year - two of the Nassick boys remained behind - they take advantage of our being with Arabs to skulk, and pretend to being overladen & say "the English are said to be good, but they are not so" - They carry about one third of a slave's load - one of them was offended because his very light load was increased by three pounds of beads -

Baraka went back to TipoTipo's village thus putting his intention of begging among the Arab slaves into operation - He has only one complaint & that is dislike to work He tried perseveringly to get others to run away with him - lost the medicine box, six table cloths
[0309]
[303]

Sept
1867

and all our tools by giving his load off to a country lad while he went to collect mushrooms He will probably return to Zanzibar & be a slave to the Arab slaves after being a perpetual

nuisance to us for upwards of a year -

When we reached the ford of the Lofu we found that we were at least a thousand feet below Chitimba's - the last six hours of our march were without water but when near to Chungu's village at the ford we came to fine flowing Rivulets some ten feet or so broad -
- Here we could see Westwards and Northwards the long lines of hills of denudation in Insama's country which till lately was densely peopled -
[Insama is of the Babemba family] Kasonso - Chitimba - Kiwe - Urongwe are equals & of one family - [^] [Urungu] - Chungu is a pleasant person & liberal according to his means - Large game very abundant through all this country -

The Lofu at the ford was 296 feet - the water flowing briskly over hardened sandstone flag and from thigh to waist deep - Elsewhere it is a little narrower but not passable except by canoes -

[...]

Went seven hours West of Lofu to a village called Hara, one of those burned by Hamees because the people would not take a peaceful message to Insama - this country is called Itawa and Hara is one of the districts - We waited at Hara to see if Insama wished us any nearer to himself - He is very much afraid of the Arabs, and well he may be for he was until lately supposed to be invincible - He fell before twenty muskets, and this has caused a panic throughout the country - The country is full of food though the people have nearly all fled - the ground nuts are growing again from want of reapers and 300 people living at free quarters make no impression on the food
[0310]
[304]

9th
Sept
67

Went three hours West of Hara & came to Insama's new stockade built close by the old

one burned by TipoTipo as Hamdi bin Mohama's
 was maimed by Insama - I sent a message
 to Insama & recieved an invitation to
 come & visit him but bring no guns - a
 large crowd of his people went with us
 and before we came to the inner stockade they
 felt my clothes to see that no firearms were
 concealed about my person - When we reached
 Insama we found a very old man with a
 good head & face and a large abdomen shewing
 that he was addi[...]-[ct]ed to Pombe - His people have
 to carry him - I gave him a cloth and asked for
 guides to Moero which he readily granted -
 and asked leave to feel my clothes and hair,
 I advised him to try & live at peace, but his
 people were all so much beyond the control
 of himself & headman that at last after scolding
 them he told me that he would send for me
 by night, and then we could converse, but this
 seems to have gone out of his head - He sent
 me a goat, flour & Pombe and next day
 we returned to Hara -

Insama's people have generally small well
 chiselled features, and many are really handsome
 and have nothing of the West Coast negro about
 them but they file their teeth to sharp points
 and greatly disfigure their mouths - the only
 difference between them & Europeans is the
 colour - many of the men have very finely
 formed heads and so have the women, and
 the fashion of wearing the hair sets off their fore
 heads to advantage - the forehead is shaved
 off to the crown the space narrowing as it goes
 up - then the back hair is arranged into knots
 of about ten rows

[0311]

[305]

[...] th
 pt
 867

Some people of Ujiji had come to Insama's to
 buy ivory with beads but finding that the Arabs
 had forestalled them in the market they intend to
 return in their dhow [^] [or rather canoe] which is manned by about
 fifty hands - My goods are reported safe, and the

meat of the buffaloes which died in the way
is there and sun dried - I sent a box containing
papers books & some clothes chiefly because the
Nassick boys who carried it always remained
behind, and made the box an excuse -

14th

I remained at Hara, because I was ill and
then Hamees had no confidence in Insama
because he promised his daughter to wife by
way of cementing the peace, but had not given
her - Insama also told Hamees to stay at
Hara and he would send him ivory for sale
but none came, Nor do people come here
to sell provisions as they do elsewhere - so Hamees
will return to Chitimba's to guard his people &
property there, and send on Syde Hamidi & his
servants to Lopere, KaBuire & Moero to buy ivory
He advised me to go with them as he has no
confidence in Insama - Hamidi thought that
this was the plan to be preferred, it would be
slower as they would purchase ivory in the
road but safer to pass his country altogether ~~than~~
than trust myself in his power - the entire
population of the country has recieved a
shock from the conquest of Insama - and
their views of the comparative values of
bows and arrows & guns have undergone
a great change - Insama was the Napoleon
of their countries - no one could stand before
him - Hence the defeat of the invincible Insama
has caused a great panic - the Arabs
say that they lost about fifty men in all
Insama must have lost at least an equal
[0312]
[306]

Sept
14th
1867

number - the people seem intelligent and
will no doubt act on the experience so
dearly bought -

In the midst of the doubts of Hamees a daughter of Insama came this afternoon to be a wife and cementer of the peace, she came riding "pic a back" on a man's shoulders a nice modest good looking young woman, her hair rubbed all over with "Nkola" a red pigment made from the camwood, and much used as an ornament, she was accompanied by about a dozen young and old female attendants each carrying a small basket with some provisions as cassava, ground nuts &c the Arabs all dressed in their finery - the slaves in fantastic dresses, flourished swords fired guns & yelled, When she was brought to Hamees' hut she descended & with her maids went into the hut - she & her attendants had all small neat features - I had been sitting with Hamees & now rose up & went away, as I passed him He spoke thus to himself " Hamees Wodin Tagh! see to what you have brought yourself" -

15th

A guide had come from Insama to take us to the countries beyond his territory, Hamees set off this morning with his new wife to his father in law, but was soon met by his messenger who said that he was not [^] [yet] to come, We now sent for all the people who were out to go West or North West without reference to Insama -

16th

17th

Hamidi went to Insama to try & get guides but Insama would not let him come into his stockade inless he came up to it without either gun or sword - Hamidi would
[0313]
[307]

7th
pt
67

not go in on these conditions but Insama
provided guides, and they came after a visit
by Hamees to Nsama which he paid without

8th

telling any of us - He is evidently ashamed of his
father in law -

9

Those Arabs who despair of ivory invest their
remaining beads & cloth in new slaves

0th

I had resolved to go to Nsama's and thence to
Moero today, but Hamees sent to say that
men had come and we were all to go with them
on the 22^d Insama was so vacillating that
I had no doubt but this was best -

1st

Hamees wife seeing the preparations that were
made for starting thought that her father
was to be attacked, so she her attendants and the
guides decamped by night - [...] Hamees went
again to Insama & got other guides to enable

22nd

us to go off at once -

We went North for a couple of hours then descended into the same [^] [valley] as that in which I found Insama - This valley is on the slope of the watershed & lies East and West - a ridge of dark red sandstone [^] [covered with trees] forms its side on the South - other ridges like this make the slope have the form of a stair with huge steps the descent is gradually lost as we insensibly climb up the next ridge - the first plain between the steps is at time swampy and the paths are covered with the impressions of human feet which being hardened by the sun making walking on their uneven surface very difficult - Mosquitos again - We had lost them during our long stay on the higher lands behind us

3

A fire had broken out the night after we left Hara, and the wind being strong it got the upper hand and swept away at once the whole of the temporary village of dry straw huts - Hamees lost all his beads & gun powder [0314] [308]

23^d
Sept^r
1867

& cloth except one bale - News came this morning and prayers were at once offered for him with incense, some goods will also be sent as a little incense was - the prayer book was held in the smoke of the incense while the responses were made - These Arabs seem to be very religious in their way - the prayers were chiefly to "Harasji" some relative of Mohamad -

24th

Roused at 3 AM to be told that next stage had no water and we should be oppressed with the midday heat if we went now, We were to go at 2 PM - Hamidi's wife being ill yesterday put a stop to our march in that afternoon - After the first hour we descended from the ridge to which we had ascended - we had then a wall of tree covered rocks on our left of a more than a thousand feet in altitude - After flanking it for a while we went up, and then along it Northwards till it vanished in forest, slept without a fresh supply of water - Two of my attendants stole my water, and then when it was expended came and begged some to put me off my gaurd as to who the culprits were - I saw them stealing it - Some are slaves in heart - and mind in spite of all that has been done for them at the government school, feeding clothing, educating, baptizing, conforming -

25th

Off at 5.30 AM through the same well grown forest we have passed, came to a village stockade, gates shut & men all outside in fear of the Arabs - then descended from the ridge on which it stood about 1000 feet into an immense plain with a large river in the distance some ten miles off - Another of my attendants lay down & pretended that he had too heavy a load - This was to excite the pity
[0315]
[309]

5th
Sept
1867

of the Arabs & said to them "They say that the English are good but they are not good" &c the Arabs laughed & advised me to get other carriers as soon as I could - They never carry half a slaves load yet always grumble and skulk - Another seeing the success of this - sat down and said that he had a sore eye but forgot it for when the

Arabs came up he held up his legs saying
that he could not walk - Syde gave his box to
a little boy who ran off with it on his head -

6th

Two & a half hours brought us to the large river
we saw yesterday - It is more than a mile wide
& full of Papyrus and other aquatic plants - It
was very difficult to ford as the Papyrus roots are
hard to the bare feet, and we often plunged into holes
up to the waist - a loose mass floated in the middle
of our path - one could sometimes get on along
this while it bent & heaved under the weight but
through it one would plunge & find great difficulty
to get out - the water under this was very cold from
evaporation - It took an hour and a half to cross
it - It is called Chisera and winds to the
West to fall into ~~Moferu~~ [Kalongosi and Moero] - many animals as
Elephants - Tahetsis - zebras - buffaloes graze on
the long sloping banks of about $\frac{1}{4}$ of a mile
down while the ranges of hills we crossed as
mere ridges now appear behind us in the
South - People numerous and friendly,

7th

one elephant was killed - It was so cloudy
that no observations could be taken to
determine our position - but Chisera
rises in Lopere - further West it is free
of papyrus and canoes are required to
cross it

8

Two hours North brought us to the Kamosenga
[0316]
[310]

[a river] eight yards wide of clear water ran strongly

29th

among aquatic plants - Hippopotami buffalo
& zebra abundant - This goes into the Chisera
Eastwards - country flat & covered with
dense tangled bush - Cassias & another
tree of the pea family are now in flower &
perfume the air - other two hours took us
round a large bend of this river -

30

Sept

1867

We crossed the Kamosenga or another but
a small stream near hills & reach Karunga's
Kamosenga divides Lopere from Kawa,
the latter being Insama's country - Lopere
is North West of it -

1st Oct

1867

Karungu was very much afraid of us
he kept everyone out of his stockade at first,
but during the time the Arabs sent forward
to try & conciliate other chiefs he gradually
became more friendly - He had little ivory
to sell, and of those who had Mtete [^] [or Mtema] seemed
inclined to treat the messengers roughly -
men were also sent to Insama asking him
to try and induce Mtema and Chtkongo to be
friendly & sell ivory and provisions, but
Insama replied that these chiefs were not
now under him, and if they thought themselves strong
enough to contend against guns he had nothing
to say to them - Other chiefs threatened to run
away as soon as they saw the Arabs approach
-ing - these were assured that we meant to pass
through the country alone - and if they gave no
guides to shew us how, we should avoid the
villages altogether & proceed to the countries where
ivory was to be bought - the panic was too great,
no one would agree to our overtures, and at
last when we did proceed one on the River Chome

fulfilled his threat & left us three empty villages
there were no people to see though the granaries
[0317]
[311]

Oct^r
4
1867

were crammed, and it was impossible to prevent the
slaves from stealing - When Chikongo heard TipoTipo's
message about buying ivory he said "and when
did TipoTipo place ivory in my country that he
comes seeking it" - yet he sent a tusk & said that
is all I have, and he is not to come here - Their hostile
actions are caused principally by fear - If Insama
could not stand before the Mallongwana or traders
how can we face them - I wished to go on to
Moero, but all declare that our ten guns would
put all the villages to flight - they are terror
struck - first rams of the season on the 5th -

10th

Had a long conversation with Syde - he thinks
that the sun rises and sets because the Koran
says so, and he sees it - He asserts that Jesus
foretold the coming of Mohamad - and that it
was not Jesus who suffered on the cross but
a substitute, it being unlikely that a true
prophet would be put to death so ignomini
ously - He does not understand how we can
be told that our saviour died for our sins -

12

an elephant killed by TipoTipo's men - It is
always clouded over & often not a breath of air
stirring -

16th

A great many of the women of this district & of Lopere have the swelled thyroid gland called Goitre or Derbyshire neck - men too appeared with it, and they in addition have Hydrocele of large size

An Arab who had been long ill at Chitimba's died yesterday and was buried in the evening - no women allowed to come near - A long silent prayer was uttered over the corpse when it was laid beside the grave, and then a cloth was held over the grave as men in it deposited the remains beneath sticks placed slanting on the side of the bottom of the grave - This keeps the earth from coming directly into contact with the body -
[0318]
[312]

1867

Oct^r

A feast was made by the friends of the departed and portions sent to all who had attended the funeral - I got a good share -

The last we heard of Insama was that he would not interfere with Chikongo - two wives beat drums & he dances to them - He is evidently in his dotage - We hear of many Arabs in the West of us -

20th

(very ill - am always so when I have no work sore bones - much headache - then lost power over the muscles of the back as at Liemba - Wine in dribbles - no appetite & much thirst - fever un-influenced by medicine)

21st

Syde sent his men to built[d] a new but in a better situation - I hope it may be a healthful

22

one for me - the final message from Chikongo was a discouraging one - no ivory - the Arabs however go West with me as far as Chisawe's He being accustomed to Arabs from Tangan yika will give me men to take me on to Moero - the Arabs will then return and we move on -

23^d

TipoTipo gave Karingu some cloth and this chief is "looking for something" to give him in return, thus detains us one day more -

24th

When a slave wishes to change his master he goes to one whom he likes better & breaks a spear or a bow in his presence - the transference is irrevocable - this curious custom prevails on the Zambesi, and also among the Wanyamwesi - if the old master wishes to recover his slave the new one may refuse [^] [to part with him] except when he gets his full price - A case of this kind happened here yesterday -

25th

Authority was found in the Koran for staying one day more here - This was very [0319]

5th
 ct^r
 1\867

trying - but the fact was our guide from Hara
 hitherhead enticed a young slave girl to run
 away & he had given her in charge to one of his
 countrymen, who turned round and tried to
 secure her for himself - and gave information
 about the other enticing her away - nothing can
 be more tedious than the Arab way of travelling

26

We went S.W. for five hours through an
 undulating well wooded & well peopled country
 the large game numerous - several trees give
 out when burned very fine scents others do it
 when cut - Euphorbias abundant - we slept
 by a torrent which had been filled with muddy
 water by late rains - It thunders every afternoon
 and rains somewhere as regularly as it thunders
 but these are but partial rains - they do not
 cool the earth nor fill the cracks in it of the
 dry season -

27

off early in a fine drizzling rain which con-
 tinued for two hours - came onto a plain about
 3 miles broad full of large game - These plains
 are swamps at times, and they are flanked by
 ridges of denundation some 200 or 300 feet above
 them & covered with trees [Drawing of hills.]
 These ridges are generally hardened sandstone
 marked with madrepores, and masses of
 brown Haematite - It is very hot, and we
 become very tired - There is no system in
 the Arab marches - the first day was five
 hours this 3 ¾ hours - Had it been reversed -

short marches during the first days &
longer afterwards inure the muscles to the
exertion - a long line of heights on our
South, point to the valley of Insama

28

Five hours brought us to the Choma river & the
villages of Chifupa but as already mentioned
chief & people had fled, and no persuasion
[0320]
[314]

28th
Oct^r
1867

could prevail on them to come & sell us
food - we shewed a few who ventured to
come among us what we were willing
to give for flour but they said, yes we
will call the women, & they will sell - none
came

29th

Rested all day on the banks of the Choma
which is a muddy stream coming from
the North & going to the South West to join
the Chisera - it has worn itself a deep bed in
the mud of its banks & is 20 yards wide
& in some spots waist deep at other parts
it is unfordable - It contains plenty of fish
and hippopotami & crocodiles abound,
I bought a few ground nuts at an exorbitant
price - the man evidently not seeing that
it would have been better to part with more
at a lower price than run off & have all
to be eaten by the slaves -

30th

Two ugly images were found in huts
built for them - they represent in a poor
way the people of the country, and are used
in rain making & curing the sick cere-
monies - this is the nearest approach to idol
worship I have seen in the country -

31st

- We marched over a long line of hills on our
West & in five & a half hours came to some
villages where the people sold us food willingly
and behaved altogether in a friendly way - We
were met by a herd of buffaloes but Syde
seized my gun from the boy who carried it
and when the animals came close past me
I was powerless, and not at all pleased
with the want [^] [of] good sense shewn by my
usually polite Arab friend

Note

- the Choma is said by Mohamad bin Saled
to go into ~~Tanganyika~~ ? ? It goes to Kalongosi
[0321]
[315]

st

Nov

867

Came along between ranges of hills consider-
ably higher than those we have passed in Itawa
or Insama's country, and thickly covered with
trees [^] [some] in full foliage, and some putting forth
fresh red leaves - the hills are about 700 or 800
feet above the valleys - This is not a district of
running rills - We crossed three sluggish streamlets

knee deep - Buffaloes very numerous - the
Ratel covers the buffalo droppings with earth in
order to secure the scavenger beetles which bury
themselves there in without rolling a portion away
as usual - built our sheds on a hill side - our
course was West & 6 ½ hours -

2^d

Still in the same direction, and in an open
valley remarkable for the numbers of a small
Euphorbia which we smashed at every step
crossed a small but strong rivulet the Lipande
going West to Moero - then an hour afterwards
crossed it again now 20 yards wide & knee deep
after descending from the tree covered lull which
divides Lipande from Luao we crossed the
latter to sleep on its Western bank - country very
richly wooded with trees of a large size,
the hills are granite now and a range on our
left from 700 to 1500 feet high goes on all the
way to Moero

These valleys along which we travel are
beautiful - green is the prevailing colour
but the clumps of trees assume a great variety
of forms, and often remind one of English
Park scenery - the long line of slaves & carriers
brought up by their Arab employers adds life
to the scene - They are in three bodies, and
number 450 in all Each party has a guide
with a flag, and when that is planted all
that company stops till it is lifted, and
a drum is beaten and a kudu's horn sounded
[0322]
[316]

2 Nov^r
1867

one party is headed by about a dozen leaders
dressed with fantastic head gear of feathers
and beads - red cloth on the bodies & skins cut
into strips & twisted - they take their places in
line - the drum beats - the horn sounds harshly

and all fall in - These sounds seem to awaken
a sort of Esprit de Corps in those who have
once been slaves - my attendants though lazy
to the last degree when called on [^] [by me] to get up and
be ready to march [^] [now] jumped up & would scarce
allow me time to dress when they heard the sound
of their childhood, and all day they were among
the foremost - one said to me "that his feet were
rotten with marching" and this though told that
they were not called on to race along like slaves
the Africans cannot stand sneers, When any
mishap happens in the march, as when a
branch tilts a load off a man's shoulder all
who see it set up as a yell of derision, if any
things is accidentally spilled, or if one is tired
and sits down the same yell greets him, and
all are excited there by to exit themselves, they
hasten on with their loads, and hurry into the
sheds they build - the masters only bringing
up the rear, and helping any one who may
be sick - The distances travelled were quite as
much as masters or we could bear - Had
frequent halts - as a half for a quarter of
an hour, at the end of every hour or two
been made but little distress would have
been felt, but five hours at a stretch is more
than men can bear in a hot climate -
the female slaves held on bravely - nearly
all carried loads on their heads - the head
or lady of the party who is also the wife of
the Arab was the only exception - she had
a fine white shawl - with ornaments of
[0323]
[317]

[...]
Nov^r
67

gold and silver on her head - These ladies had a
jaunty walk, and never gave in on the longest
march - many pounds weight of fine copper
leglets above the ankles seemed only to help
the swag of their walk - As soon as they arrive at
the sleeping place they begin to cook - and in this
art they shew a good deal of expertness making
savoury dishes for their masters out of wild fruits
and other not very likely materials.

[...] Nov^r

The ranges of hills retire as we advance - soil
very rich - At two villages the people did not
want in so we went on & encamped near
a third [Kabwakwa] [^] where a song of Mohamad bin Saleh
with a number of Wanyamwesi lives - the
chief of this part is Muabo, but we did not see
him - people brought plenty of food for us
to buy - the youths father is at Cazembe's
the country people were very much given to
falsehood - Every place enquired for was near
Ivory abundant provisions of all sorts cheap
and plenty - our headmen trusted to the state-
ments of this young man rather, and he led them
to desist going further - Rua country was a
month distant [^] [he said - it is but 3 days off] & but little ivory there - (We saw
it after three days) no ivory at Cazembe's or
here in Buire [or Kabuire] - He was right as to Cazembe
Letters however had come from Hamees
with news of a depressing nature. Chitimba
was dead, and so was Mambwe - Chitimbas
people are fighting for the chieftainship,
Great hunger prevails there now - the Arabs
having bought up all the food - Moriri
a chief dispossessed of his country by In-
sama wished Hamees to restore his
possessions, but Hamees said that he
had made peace and would not interfere.
[0324]
[318]

4th
Nov^r
1867

The unfavourable news from a part when
the chief results of their trading were deported
made Syde & Tipotipo decide to remain in
Buire only ten or twenty days, send out people
to buy what ivory they could find & then retire.

As Syde & Tipotipo were sending men to
Cazembe for ivory I resolved to go thither
first instead of shaping my course for
Ujiji

Very many cases of goitre in men and
women here - I see no reason for it. this is
only 3350 feet above the sea -

7th

Start for Moero, convoyed by all the Arabs
for some distance - They have been extremely
kind - We draw near to the mountain
range on our left called Kakoma, and
sleep at one of Kaputa's villages our course
now being nearly South -

8th

Villages are very thickly studded over the
valley formed by Kakoma range & another
at a greater distance on our right - 100 or 200
yards is a common distance between these
villages which like those in Londa or Lunda
are all shaded with trees of a species of
Ficus hidica - one of these villages belonged
to Puta, and this Puta the paramount chief
sent to say, that if we slept there & gave
him a cloth he would send men to conduct
us next day & ferry us across. I was willing
to remain but his people would not lend a
hut. so we came onto the Lake & no Ferry.
Probably he thought that we were going across
the Lualaba into Rua -

Lake Moero seemed of goodly size
and is flanked by ranges of mountains
on the East and West - Its banks are
[0325]
[319]

[...]
Nov
1867

of coarse sand and slope gradually down to the water - outside these banks stands a thick belt of tropical vegetation in which fishermen build their huts - The country called Rua lies on the West, and is seen as a lofty range of dark mountains - Another range of less height, but more broken, stands along the Eastern shore, and in it lies the path to Cazembe - We slept in a fisherman's hut on the North Shore - They brought a large fish called Monde for sale - It has a shiny skin and no scales - a large head with tentaculal like the siluridae and large eyes - The large gums in its mouth have a brush like surface like a whale's in miniature - It is said to eat small fish - A bony spine rises on its back I suppose for defence - It is 2 ½ inches long and as thick as a quill - they are very retentive of life.

The Northern shore has a fine sweeplike an imbent bow, and round the Western end flows the water that makes the river Lualaba, which before it enters Moero in the Luapula, and that again if the most intelligent reports speak true, is the Chambeze before it enters Lake Bemba or Bambeolo

[...]

We came along the North show till we reached the Eastern flanking range then ascended & turned South - people very suspicious shutting their gates as we drew near - We were alone and only nine persons in all but they must have had reason for fear. One headman refused us admission then sent after us saying that the man who had refused admission was not the chief He had come from a distance & had just arrived

[0326]

[320]

9th
Nov^r
1867

It being better to appear friendly than otherwise,
we went back, and were well entertained,
Provisions were given when we went away,
Flies abound & are very troublesome. They seem
to be attracted by the great numbers of fish caught
The people here are Babemba but beyond the
river Kalongosi they are all Balunda.

a trade in salt is carried on from different
salt springs & salt mud to Lunda & elsewhere
we meet parties of salt traders daily, and
they return our salutations very cordially
rubbing earth on the arms. We find
our path to lie between two ranges of mountains
one flanking the Eastern shore - the other about
3 miles more inland, and parallel to it.
They are covered thickly with trees and are of
loosely coherent granite - there many villages in
the space enclosed by these ranges but all insecure.

12th

We came to the Kalongosi or as the Arabs and
Portuguese pronounce it Karungwesi - about 60 yds
wide flowing fast over stones - It is deep enough
even now when the rainy season is not com-
-menced to require causes - It is said to rise in
Kumbi [^] [or afar] a country to the South East of our ford -
Fish in great numbers are caught when ascending
to spawn - They are secured by weirs, nets, hooks,
Large strong baskets are placed in the rapids, and
filled with stones - when the water rises these
baskets are standing places for the fisherman
to angle or throw their nets - Having crossed the Kalongosi we were now in Lunda or
Londa

13th

The Kalongosi went North till it met a large meadow on the shores of Moero, and turning Westwards it entered there - the fisherman gave in the names of 39 species of fish in the Lake - They said that they never cease ascending
[0327]
[321]

13th
Nov^r
1867

the Kalongosi though at times they are more abundant than as others.

- 1 Monde -
- 2 Mota -
- 3 Lasa -
- 4 Kasibe -
- 5 Molobe -
- 6 Lopembe
- 7 Motoya -
- 8 Clupansa -
- 9 Mpifu -
- 10 Manda -
- 11 Mpala -
- 12 Moombo -
- 13 Mfeu -
- 14 Mende -
- 15 sense -
- 16 Kadea nkololo
- 17 Etiaka -
- 18 Nkomo -

- 19 Lifisha -
- 20 Sambamkaka -
- 21 Ntondo

- 22 Sampa -
- 23 Bongwe -
- 24 Mabanga -
- 25 Kise -
- 26 Kuanya

- 27 Nkosu -
- 28 Pale -
- 29 Mosungu -
- 30 Litembwa -
- 31 Mechebere

- 32 Hominchia -
- 33 Sipa -
- 34 Lomembe -
- 35 Mokuga -

- 36 Mironge -
- 37 Nfindo -
- 38 Lende -

4th

Being doubtful as to whether we were in the right path sent to a village to enquire. Headman evidently one of the former Cazembe school came to us full of wrath - What right had we to come that way seeing the usual path was to our left - He mouthed some sentences in the pompous Lunda style, but would not shew us the path, so we left him & after going through a forest of large trees 4 ½ hours South, took advantage of some hut [on the Kifurwa R^r] [^] built by bark cloth cutters -

5th

Kifurwa

Heavy rains but we went on & found a village surrounded by Cassava fields & next day crossed the Muatoze 25 yards wide & running strongly towards Moero - knee deep - The the R^r Kibukwa 7 yards wide ~also knee deep going to swell the Muatize -

7th

cross a brook Chirongo 1 yard wide & 1 deep but our march was all through well grown forest chief Gum copal trees, and bark cloth trees - The Gum copal is spewed out in abundance after or during the rains from holes a quarter of an inch in diameter made by an insect. In falls and in time sinks into the soil a supply for future generations - The small well rounded features of Insama's country are common here as we observe in the salt traders & villages, Indeed this is the home of the negro, and the Features such as we see in pictures of ancient Egyptians as first pointed out by M^r Winwood Reade - sleep by the R^r Mandapala
[0328]
[322]

17th

Nov^r

1867

12 yards wide & knee deep

18th Rest by the Kabusi a sluggish narrow rivulet - It runs into the Chungu is broad but choked with trees & aquatic plants - Sapotas - Eschinomen Papyrus & the free stream is 18 yards wide and waist deep - We had to wade about 100 yards thigh and waist deep to get to the free stream

On this the Chungu D^r Sacerela died - It is joined by the Mandapala & ~~Lunde~~ and flows a united stream into Mo[...]-[ero]. The statements of the people are confused but

the foregoing is what I have gleaned from many - There were some Ujiji people with the Cazembe of the time - The Portuguese and Ujijians began to fight, but Cazembe said to them and the Portuguese you are all my guests why should you fight & kill each other - He then gave Lacerda two slaves and men to live with him & work, as in building huts bringing firewood water & He made similar presents to the Ujijians & quieted them - Lacerda was but ten days at Chungu when he died - The place of his death was about 9° 32' and not 80 43' as in M^r Arrowsmith's map. - The feud arose from one of Lacerda's people killing an Ujijian at the water - This would be a barrier to their movement

Palm oil trees are common West of the Chungu but more appeared East of it This is remarkable as the altitude above the sea is 3350 feet - It is eaten by the people as very nice & sweet.

Allah is a very common exclamation among all the people West of Insama -
[0329]
[323]

9th
Nov^r
1867

By advice of a guide we picked up at Kifurwa we sent four fathoms of calico to apprise Cazembe of our coming. the Arabs usually send ten fathoms - In our case a very superfluous notice for Cazembe is said to have telegraphed to by runners at every stage of our progress after crossing the Kalongosi. We remain by the Chungu till Cazembe sends one of his counsellors to guide us to his town. It has been so perpetually clouded over that we have been unable to make out our progress, and the dense forest prevented our seeing Moero as we wished - Rain & thunder perpetually - though the rain seldom fell where we were - saw pure white headed swallows [^] [Psolidoprocne Albiceps] skimming the

surface of the Chungu as we crossed it - the soil is very rich - Cazembe's groundnuts are the largest I have seen & so is the Cassava - I got over a pint of Palm oil for a cubit of calico.

0th

A fine young man whose father had been the Cazembe before this one came to see us. He is in the background now, otherwise he would have conducted us to the village - a son or heir

1st

does not succeed to the chieftainship here. The R^r Lunde was five miles from Chungu - it is 6 yards wide where we crossed it but larger further down - springs were oozing out of its bed. We then entered on a broad plain covered with bush the trees being all cleared off in building a village - When one Cazembe dies the man who succeeds him invariably removes and builds his Pembwe or court at another place When D^r Lacerda died the Cazembe moved to near the North end of the Mofwe - There have been seven Cazembe in all - the word means a general
[0330]
[324]

21st
Nov^r
1867

The plain extending from the Lunde to the town of Cazembe is level and studded pretty thickly with red anthills from 15 to 20 feet high - Cazembe has made a broad path from his town to the Lunde about a mile & half long and as broad as a carriage path - The chief's residence is enclosed in a ~~high~~ wall of reeds eight or

nine feet high, and 300 yards square.
 The gateway is ornamented with about
 sixty human skulls - a shed stands in the
 middle of the road before we come to the
 gate with a cannon dressed in gaudy
 cloths - a number of noisy fellows stopped
 our party & demanded tribute for the cannon
 I burst through them & the rest followed with-
 out giving anything - They were afraid of
 the English - The town is on the East bank
 of the Lakelet Mofwe and ~~two or three~~ [one] miles
 from its Northern end - Mohamad bin
 Saleh now met us, his men firing guns
 of welcome - He conducted us to his shed
 of reception, and then gave us a hut
 till we could build one of our own -
 Mohamad is a fine [-portly] [^] black Arab with a
 pleasant smile, and pure white beard -
 Mohamad had been more than ten years in
 these parts and lived with four Cazembes
 He has considerable influence here and also
 on Tanganyika -

An Arab trader [^] [Mohamad Bogarib] who arrived seven days
 before us with an immense number of
 slaves presented a meal of vermicelle- oil-
 and honey - Also Cassava meal cooked
 so as to resemble a sweet meat - I had not
 tasted [[...]-[honey] or] [^] sugar since we left Lake Nyassa in
 September 1866. They had coffee too.

[0331]

[325]

st

ov^r

67

Neither goats sheep nor cattle thrive here, so the people
 are shut up to fowls & fish. Cassava is very
 extensively cultivated - Indeed so generally is this
 plant grown that it is impossible [^] [to] know which
 is town & which is country - every hut has a
 plantation around it in which is grown
 Cassava - Holcus Soghum - maize. beans, nuts.

[...] th

Mohamad gives the same account of the river Luapula & Lake Bemba that Jumbe did, but he adds that the Chambezi where we crossed it is the Luapala before it enters Bemba - [^] [or Bandeolo] to a coming out of that Lake it ~~it goes South a little,~~ ~~then~~ turns round & comes away to the North, as Luapala & without touching the Mofwe, goes into Moero - On emerging thence at the North West and, it becomes Lualaba - goes into Rua - forms a Lake and then goes into another Lake beyond Tanganyika.

The Lakelet Mofwe fills during the rains & spreads [^] [Westward] much beyond its banks. Elephants wandering in the mud flats covered are annually killed in numbers. If it were connected with the Lake Moero the flood would run off.

Many of Cazembe's people appear with the ears cropped & hands lopped off - The present chief has been often guilty of this barbarity. One man has just come to us without ears or hands - He tries to incite our pity by making a chirruping noise by striking his cheeks with the stumps of his hands.

A dwarf also with backbone broken comes about us - He talks with an air of authority and is present at all public occurrences, The people seem to bear with him - He is a stranger from a tribe in the North and works in his garden very briskly. His height is 3 feet, 9 inches - His name Zofu
[0332]
[326]

24th
Nov^r
1867

We were called to be presented to Cazembe in a grand reception - A headman stood at the Eastern or principal gate with two large illmade umbrellahs over his head, and all his people behind him. He had to wait

for admittance, and so had we till Cazembe
had seen our present - This excited Mohamad's
anger, and he threatened to go home again,
but the gatekeepers who were smeared over
with mud entreated him to wait. We had
to wait only two or three minutes, and Cohen
admitted into the large square we saw Cazembe
seated in front of a gigantic hut with two
umbrellahs held over him - Behind him in the
doorway of the hut sat his principal wife
and a number of maids; On his right sat
about 30 men with guns & on his left about
50 squatted, still further off on some 50 yards
[from his right] sat seventy men, and about the [^] [same] distance off
on the left an equal numbers; Mohamad
and I with attendants were placed directly
in front of Cazembe but 40 yards off, While
behind us and on our right & left we had
bands of musicians - A large drum was
placed near to us which seemed to have a
bell inside, and an open drum beside it
were used to direct the ceremonies - Each
band of musicians with marimbas, drums
an instrument in a bag & a strange shaped
drum [Drawing of a drum.] when called on, walked slowly
up to the chief made obeisance to him
with their instruments and sat down on his
left - I counted the men present before the
musicians came up & found them to be
about 300 - A group of women came behind
the gaze at the spectacle - The whole company
might amount to 500 - It certainly did not
[0333]
[327]

4th
Nov^r
867

number 600 in all

Cazembe was clothed in a common blue & white
Manchester print edged with red serge, and arranged
in large folds so as to resemble crinoline - His arms
were incased up to the elbows in sleeves on which
different coloured beads were sewed in neat patterns,
- lozenge shaped prevailing - His legs were similarly
ornamented and the whole part of his [^] [head] covered
in like manner - From the crown arose a circle

of yellow feathers (of the Egret Paddy bird) When called on I saluted him in the English manner. An old counsellor then gave a long account of me which he had gathered from different sources - dwelling particularly on my have passed though Lunde before - That I was not a Portuguese, but an Englishman, and that there were but three sov'reigns in the world " Seyed Seyed - The Queen of England, the King of Rome -" their speech having recieved favourably the old man turned round to me & said that I was free in Cazembe's country to do whatever I liked - Cazembe then rose and went to an inner apartment whiter we followed with the present which had been in his charge all morning. Each article was produced and exhibited in detail - It consisted of eight yards of orange coloured serge - a large blue-white & red table cloth - another large cloth made at [at [^] Manchester] in imitation of West Coast native manufacture - This never fails to excite the admiration of natives and Arabs - lastly a large richly gilded comb of the size & shape worn by ladies 40 or 50 years ago, and an ornament for the neck - As it had been fully explained that my goods were nearly done on account of the length of our journey & were now going to Ujiji for more than was no disappointment - Indeed all the articles were highly

[0334]
[328]

24th
Nov^r
1867

appreciated - I knew what would suit the taste - The value might be £2-10 - He again expressed himself pleased with my visit & present & we came away.

The present Cazembe has a heavy uninteresting countenance without beard or whiskers and somewhat of the Chinese type - His eyes have an outward squint. He smiled but once during the day, and that was pleasant enough, though the cropped ears and cupped hands with human skulls at the gate made me indisposed to look on anything with favour His principal wife came with her attendants,

after he had departed to look at the Englishman
(Moengerese) she was a fine tall good featured lady
with two spears in her hand - The principal
men who had come around made way for her
and called on me to salute, I did so but she
being forty yards off I involuntarily beckoned
her to come nearer - this upset the gravity of
all her attendants - all burst into a laugh and
ran off -

Cazembe's smile was elicited by the dwarf
making some uncouth antics before him
His executioner also came forward to look,
He had a broad Lunda sword on his arm, and
a curious scizzor like instrument at his
neck for cropping ears - or saying to him
that his was a nasty work he smiled and
so did many who were not sure of their ears
a moment - Many men of respectability shew
that at some former time they have been
this punished - Cazembe send us another
large basket of fire dried fish in addition
to that send us at Chungu - 2 baskets of
flour - one of dried Cassava and a pot of
pombe or beer - Mohamad who was
[0335]
[329]

6
Nov^r
867

accustomed to much more liberal Cazembes
thinks this one very stingy having neither
generosity nor good sense - As we cannot
consume all he gives we do not complain.

7th

Cazembes chief wife passes frequently to
her plantation carried by six or more commonly
by twelve men in a sort of palanquin - She has
European features lent light brown complexion.
a number of men run before her brandishing

swords & battle axes and one beats a hollow instrument [Drawing of a pant-shaped instrument[?].] giving warning to passengers to clear the way - she has two enormous pipes ready filled for smoking - she is very attentive to her agriculture Cassava is the chief product - sweet potatoes maize - Sorghum - Pennisetum - millet, groundnuts. cotton. The people seem more savage than any I have yet seen - They strike each other barbarously from mere wantonness, but they are civil enough to me.

Mohamad bin Saleh proposes to go to Ujiji wet mouth - He waited when he heard of our coming in order that we might go together - He has a very low opinion of the present Cazembe. He has been here upwards of ten years & has seen four Cazembes - The area which has served for building the chief town at different times is about 10 miles in diameter. Chungu nearer to Mofwe than when we crossed [^] [it] seems to be that on which D^r Lacerda died - If he had fever it is quite excusable that he should make a mistake.

Mofwe is a shallow piece of water about 2 miles broad or less long full of sedgy islands. The abodes of waterfowl - some are solid enough to be cultivated - the bottom is mud though sandy at the East shore - In the rainy season it spreads over portions [^] [in the West] otherwise dry & elephants venture in and are killed - It has no
[0336]
[330]

28th
Nov^r
1867

communication with the Luapula; the Lunde Chungu & Mandapala are said to join & flow into Moero. The fish are in great abundance (Perch) on the West side there is a grove of Palm oil palms, and beyond [^] [West] rises along range of mountains of the Rua country fifteen or twenty miles off

1st Dec^r
1867

An old man named Perembe is the owner of the land on which Casembe has built. They always keep up the traditional ownership - Munongo is a brother of Perembe and he owns the country East of the Kalongosi - Many one wished to cultivate land he would apply to these aboriginal chiefs for it

2^d

3

4th

Asked a man from Casembe to guide me to South end of Moero. He advised me not to go as it was so marshy - the Lunde forms a marsh on one side and the Luapala lets water percolate through sand & mud and so does the Robukwe which makes the path often knee deep - He would send men to conduct me to Moero a little further down. He added besides that we had got very little to eat from him and he wanted to give more - Moero's South end is about 9° 30' South.

5th

Went to say good bye to Casembe or rather have some conversation - advised him not to sell his people but he broke off into along oration about his power and country which Mohamad mocked - He lifted up two spears which lay by his side several times and Mohamad took that as an insult. He wanted to impress me with the idea that he was a great warrior but he only drove away a son of the former Casembe who fled to his arms

[0337]

[331]

[...] th
Dec^r
1867

and is there still - He subsequently went West
to a people living West of him and killed the
owners of the skulls at his gate - He never was
checked - has a very uninteresting old China man's
face with outward squint of both eyes - a few
hairs only on his chin, and his body is long,
thing, and bent together with excesses.

[...]

Old Perembe is a sensible man - Mohamad
thinks him 150 years old. He is always on the
side of liberality and fairness - brought me a
present of pombe - says that the fort Casembe
was attracted to Mofwe by the abundance of fish
in it - He has the idea of all men being di-
-rived from a single pair.

[...]

It is very cloudy here - no observations can
be made as it clouds over every afternoon
and night - cleared off last night but intermittent
fever prevented my going out

[...]
[...]
[...]

set in rains - a number of fine young
girls who live in Casembe's compound came
and shook hands in their way - which is to
cross the right over to the [your] [^] left and clasp them
then give a few claps with both hands &
repeat the crossed clasp they want to tell it to their children

[...] th

announced to Casembe our intention of going
away - two traders got the same return present
as I did, namely one goat and some fish, meal
and Cassava - always ill when not working
- was writing letters to be ready when we came
to Ujiji. Have been here a month and cannot

[...] th

get more than two Lunars. I got alts of the
Meridian of stars North & South soon after
we came but not lunars - Cazembe sent
a big basket of firedried fish - two pots of
beer, and a basket of Cassava - He says we
may go when we choose
[0338]
[332]

19th Dec^r
1867

On going to say good bye to Cazembe he
tried to be gracious, said that we had
eaten but little of his food yet he allowed us
to go - He sent for a man to escort us and

22^d

on the 22^d we went to Lunde R.^r crossed
it and went on to sleep at Chungu closely
the place where Casembe's court stood when
D^e Lacerda came - The town was moved
further West as soon as the D^e died. There
are many Palm oil palms about but no
tradition exists of their introduction.

23^d

Crossed the Chungu - rain from above
and cold & wet [^] [to the waist] below, as I do not lift my shirt - The white skin makes all
stare -
saw black monkeys - Chungu is joined
by the Kabusi and Mandapala before it
enters Moero - Casembe said that Lunde
ran into Mofwe, others denied this, and said
that it formed a marsh with numbers
of pools in long grass - It may ooze into
Mofwe thus - Casembe sent three men to
guide me to Moero

24th

Drizzly rain and we are in a miserable spot
by the Kabusi in a bed of brakens four
feet high. The guides wont stir in this
weather - gave beads to buy what could

25th

be got for Christmas - Drizzly showers
every now and then - soil black mud.

26th

About ten men came as guides and
as a convoy of honour to Mohamad

27

In two hours crossed Mandapala now
waist deep - This part was well stocked
with people five years ago, but Casembe's
severity in cropping ears & other mutilation
selling the children, for sugar offences
made them all flee to neighbouring
tribes and now though he sent all over
the country he could not collect a thousand [...]
[0339]

[? 8.37. So.
? 28.30. E.] Town of Kasembe 10th Dec^r 1867.
Lat. 9°37'13" South Long. 28° East.

N 2
Geographical

*[footnote] []
This was not
sent because
I had no
paper to copy
it - another
was written
from near
Bangweolo in
July 1868*

The Right Honourable
The Earl of Clarendon
My Lord

The first
opportunity I had of sending a letter to the Coast
occurred in February last when I was at a E.
village called Molembe. C Lat. 10° 14' S. Long 31° 46'
in the country named Lobemba = Lobisa -
Lobemba and Ulungu [^] [and Jtawa - Lunda] are the names by
which [^] [the districts of] an elevated region between
the parallels 11° and 8° South [^] [are known] and [^] [Meridians] 28°-33° long- East
the altitude of this upland is from 4000 to 6000
feet above the level of the sea - It is generally
covered with Forest, well watered by the[by] numerous
rivulets - and comparatively cold. The soil is
very rich, and yields abundantly wherever cultiv-
-ated - This is the watershed between the Loangwa
a tributary of the Zambesi, and several rivers
which flew towards the North - of the latter
the most remarkable is the Chambeze, for
it assists in the formation of three Lakes, and
changes its name as often[three times] in [^] [the] five or six hundred
miles of its course.

On leaving Lobemba we entered Ulungu, and
as we proceeded Northwards perceived by the
barometers and the courses of numerous
rivulets that a decided slope lay in that direction.
A friendly old Ulungu chief named Kasonso
on hearing that I wished to visit Lake Liemba
which lies in his country, gave me his son
with a large escort to guide me thither, and
on the 2^d April last we reached the brim
of the deep cuplike cavity in which the Lake
[0340]

1 Despath

Nº 2

reposes - The descent is 2000 feet, and still the surface of the water is [^] [upwards of] 2500 feet above the level of the sea - The sides of the hollow are very steep, and sometimes the rocks runt he whole 2000 feet sheer down to the water. Nowhere is there three miles of level land from the foot of the cliffs to the shore But ~~both~~ top sides & bottom are covered with well grown wood and grass except where the bare rocks protrude. The scenery is extremely beautiful. The "Aeezy" a stream of 15 yards broad, and thigh deep came down alongside our precipitous path, and forward cascades by leaping 300 feet at a time, These with the bright red of the clay schist among the greenwood trees, made the dulllest of my attendants pause & remark with wonder Antelopes, buffaloes, and elephants abound on the steep slopes, and Hippopotami crockodiles and fish swarm in the waters Guns are here unknown, and these animals may live to old age if not beguiled into pit-falls. the elephants sometimes eat the crops of the natives and flap their [^] [big] ears just outside the village stockades. One got out of our way onto [^] [a] comparatively level spots and then stood and roared at us, Elsewhere they make clear off at sight of man. -

The first village we came to on the banks of the Lake had a grove of Palm oil and other trees around it - This Palm tree was not the dwarf species seen on Lake Nyassa - a cluster of the fruit passed the door of my hut which required two men to carry it - The fruit seemed quite as large as those on the West Coast most of the natives live on two islands

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where they cultivate the soil - near goats, and catch fish - The Lake is not large - from 15 to 20 miles broad and from 30 to 40 long - It is the receptacle of four considerable streams, and sends out an arm two miles broad to the N.N.W. it is said, to Tanganyika [^] [and it may be a branch of that Lake] - one of the streams, the Lonzua drives a smooth body of water into the Lake fifty yards broad and ten fathoms deep - bearing on its surface duckweed, and grassy islands - I could see the mouths of other streams - but got near enough to measure the Lofu only, and at a ford fifty miles from the confluence it was 100 yards wide, and waist deep in the dry season.

We remained six weeks on the shores of the Lake trying to pick up some flesh & strength; a party of Arabs came into Ulungu after us in search of ivory, and hearing that an Englishman had preceded them naturally enquired where I was. But our friends the Blaulungu suspecting that mischief was meant stoutly denied that they had ever seen anything of the sort - and then became very urgent that I should go to one of the inhabited islands for safety - I regret that I suspected them of intending to make me a prisoner there which they could easily have done by removing the canoes - but where the villagers who deceived the Arabs told me afterwards with an air of triumph how nicely they had managed, I saw that they had only been anxious for my safety - On three occasions the same friendly disposition was shewn, and when we went round the West side of the Lake in order to examine the arm or branch [^][above] referred to the headman at the confluence of the Lofu protested so strongly against my
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going - the Arabs had been fighting, and I might be mistaken for an Arab & killed that I felt half inclined to believe him - Two Arab slaves entered the village the same afternoon in search of ivory and confirmed all he had said - We now altered our course intending to go South about the district disturbed by the Arabs. When we had gone sixty miles we heard that the head quarters of the Arabs were twenty two miles further - They had found ivory very cheap, and pushed onto the West till attacked by a chief named Insama whom they beat in his own stockade - they were not at a loss which way to turn - on reaching Chitamba's village (Lat. 8° 57' 55 Long 30° 20' East) I found them about 600 in all, and on presenting a letter I had from the Sultan of Zanzibar was immediately supplied with provisions, beads & cloths They approved of my plan of passing to the South of Insama's country, but advised waiting till the effect of punishment which the Baulungu had resolved to inflict on Insama for breach of public law were known It had always been understood that whomever brought goods into the country was to be protected - and two hours after my arrival at Chitamba's the son of Kasouso our guide, marched in with his contingent. It was anticipated that Insama might flee - If to the North, he would leave me a free passage through his country - If to the South I might be saved from walking into his hands - But it turned out that Insama was anxious for peace - he had sent two men with elephants tusks to begin a negotiation, but treachery was suspected [...]

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they were shot down - another effort was made with ten goats & repulsed - this was much to the regret of the head Arabs - It was fortunate for me that the Arab goods were not all sold for Lake Moero lay in Insama's country, and without peace no ivory could

be bought, nor could I reach the Lake - The peace making was, however, a tedious process occupying three and a half months - drinking each other's blood - This, as I saw it West of this in 1854 not more is horrible than the thirtieth dilution of Deadly Nightshade or Strychnine is in Homeopathy - I thought that I could easily swallow that, but not the next means of cementing the peace - marrying a black wife. Insama's daughter was the bride, and she turned out very pretty - she came riding pig a back on a man's shoulders - This is the most dignified conveyance that chiefs and their families can command - She had ten maids with her, each carrying a basket of provisions, and all having the same beautiful features as herself - she was taken by the principal Arab, but soon shewed that she preferred her father to her husband, for seeing preparations made to send off to purchase ivory she suspected that her father was to be attacked and made her escape - I then visited Insama, and as he objected to many people coming near him took only three of my eight attendants - His people were very much afraid of fire arms, and felt all my clothing to see if I had any concealed on my person. Insama is an old man with head and face like those sculptured on the Assyrian monuments - He has been a great conqueror in his time