

“A Short Description of the Masai and Wakwafi tribes in southeast Africa”

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This article originally appeared in German as “Kurze Beschreibung der Masai- und Wakuafi-Stämme im südöstlichen Afrika” in *Das Ausland (Abroad)* (30), pp. 437-442, 461-466. The following are left with their original spelling in the German original:

- Placenames: Barawa, Doinio Grok, Dschagga, Endurkenia, Habesch, Kamrita, Kikum-buliu, Kirenia, Kisongo, Lagnadakiri, Lusidschi (river), Mageioni, Malambo, Marka, Masimani, Mderserreani, Mtemmi, Ndasekera, Ngoroini, Okonono, Ormania, Pangani (river), Uniamesi, Ukambari, Ukerewe, Ungudscha, Usambara
- Tribes: Dschagga, Elburgineschi, Kalkures, Kamrita, Kipia, Kiroto, Koppekoppe, Lodek, Logosowa, Manuthiä, Masai, Modoni, Ndoizo, Schangalla, Sodeki, Sukku, Tigeri, Walumbua
- Concepts/objects/people: Elkidscharo, Elkimirischo, Endschemasi, Gescho, Karneol, Kauri, Koma, Mbúju (tree), Mésera (tree), Mkoma (tree), Oldschobolischo (tree), Olkábate, Olkátate, Olkischeremboa (tree), Olkischoiei (tree), Ossikrieschi, Usuáhel, Waschinsi

The following are modern English spellings or orthographies used:

- Kikuyu (from Krapf’s Kikuju), Kilimanjaro (from Kilimandscharo), Laikipia (from Lekipia), Levasha (from Lewascha), Mbuyu (from Mbuju), Nairobi (from Nierobi), Naivasha (from Neiwascha), Nyasa (from Niassa or Nyassa), Serengeti (from Serengeddi), Wakwafi (from Wakuafi)

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The East coast of Africa, from the Equator to the tenth degree South of the same, has been referred to for the most part as the “Coast of Zanzibar,” an expression that the Europeans learned from the Arabs. In their language, “Zang” or “Zanj” means “slave,” and “bar” means “land.” It follows that Zanzibar or Zanjibar means “the land of slaves.”¹ One should retain the true name, however, used by the natives of that coast. It is “Usuáhel,” *in abstracto*: the Swahili coast; and *in concreto*: “Mswahili,” a native of the Swahili coast, or a Swahili man— in plural, “Waswahili,” the Swahili, the Swahili people. p. 438, col 1

The Arabs, who do not use the older appellation (Zanjibar), call the coast in brief Swahel, i.e., the coast land, the low land of the seashore. This land usually extends several miles into the interior, where the land rises 1000 to 2000 feet above sea level.²

The name Zanjibar or Zanzibar (in English spelling: Zanzebar) is now usually used to refer to the large and beautiful island of Zanzibar, which spans between the 6th and 7th degree South, and which for 20 years has been the seat of the Imam of Muscat and the center of the American and European trade in East Africa. The natives, who are almost all Swahili, call the island “Ungudscha.” It is fairly certain that [this name] reflects the island Manuthiä described by the geographers of old, and which in old times was probably an intermediary station between Arabia and Madagascar, as is nowadays still the case.

If one sails from the northern tip of the island of Zanzibar in a northwesterly direction, with a good wind one can reach the mouth of the Pangani River in 6 hours,³ which originates from the water of the snow mountain Kilimanjaro in the land of the Dschagga, and flows into the Indian Ocean at the village of Pangani.

If one goes from this village in a westerly direction for about 80 to 100 hours, one arrives at the extended lands of the wild Masai and Wakwafi tribes, which I will describe presently. The writer of these lines saw for himself the [eastern] edge of these tremendous lands, when he saw the same in the year 1852 from the heights of the mountainous kingdom of Usambara.

The Masai and Wakwafi tribes stretch northwards up to the Equator and spread towards the West, almost until the great inland lake in Uniamesi.⁴ Thus they claim in middle-southern Africa an extended range, which has a great future ahead of it if it is confirmed that the actual sources of the Nile are to be found at the foot of the snow mountain Kenya (which is also called Kirenia or Endurkenia or Orldoinio Eibor, the white mountain). p. 438, col. 2

The names “Masai” and “Wakwafi” or “Waquafi” were given to these people by the inhabitants of the coast. They themselves call themselves *Iloigob* (or *Eloikob*; singular

¹On the banks of the Lusidschi River there is today a tribe called the Zenj, whose territory appears to have been the center of slavery and the slave trade, such that Zenj was synonymous with slave.

²Etymologically-minded Arabs explain the expression “Zanzibar” through the Arabic evocation of *sen* (beautiful), *had* (this), *el-bar* (land), beautiful is this land, or the beautiful land. Similarly, the Swahili explain through *sawa* (he makes) and *hila* (cunning, or he makes or uses cunning, or he is cunning), which indeed describes the underlying character of the Swahili. They always know how to reward themselves through cunning.

³In the interior, the Pangani is called Rufu or Lufu, as in general the rivers of East Africa have been given various names by its various peoples.

⁴This great inland lake is called in part Nyasa, in part Tanganika, in part Ukerewe. I believe it is a very important lake, but not an inland sea. Since I know how native eyewitnesses exaggerate their accounts, I cannot be certain of the term “inland sea.” To me it is also questionable whether the Nyasa and Ukerewe form a single body of water. This must first be investigated by a European.

orloigob), which either stems from a term meaning indigenous people, *Loie la engob* (sons of the land; shortened as *Gob*); or from the proper name “Neiterkob,” whose meaning we shall discuss presently.

The writer of these lines received a great part of the information shared herein from a young Mkuafi, who was spirited away from his land and was sold on the Swahili coast to a Mohammedan, who detailed him to me for a time to teach me the Wakwafi language. The father of the young man was from the tribe Enganglima. He had married a woman, who lived in the area of *Orldoinio Eibor* ([meaning] White Mountain, Mont Blanc, or Lebanon) where the Wakwafi often made pilgrimages, to request rain and other temporal goods from the *Engai* (God or heaven). While the father lived in the interior with his wife, his tribe Enganglima, which roamed nomadically in the area of Usambara, was almost entirely destroyed by the wild Masai. Though they are related in language and custom to the Wakwafi, they have the greatest hatred for them and seek to destroy them by any means. The father of the young Mkuafi was therefore compelled to join another tribe (named Barrabuyu), which also lived in the area of Usambara, following his return from the interior. One day it came to pass that while the carefree youngster was playing with friends in the field, he was attacked by a band of human traffickers and was taken capture, together with his playmates. The hapless mother was nearby and heard the cries of the abductees, and ran after the bandits for her son. To her misfortune she was also taken, brought to the Pangani coast, and sold from there to the island of Pemba, while her son was taken to the island of Mombasa and was thenceforth bartered to a Mohammedan, in whose house I became acquainted with the poor slave.

According to my informant [the slave], under the custom of the Wakwafi,⁵ the young are taught at their age for a certain period of time by the oldest of the tribe, through stories and tales. After the completion of the quasi-academic course, the pupil must provide their teacher with an ox as a learning fee. My own informant also had to proceed through this school in his youth, of which he remembered the following particularly well, after many other tales were forgotten.

In ancient times there lived on Orldoinio Eibor (White Mountain, Snow Mountain) a man, who was exalted above all humans, and whom Engai (heaven, God) had placed on the mountain. This remarkable personage, whose origins and end is wrapped in mystery, and in whose full appearance the Wakwafi behold a demigod, with the name Neiterkob or Neiterukob, which could be derived from “shine” or “gift of the land.” The tidings from this remarkable person on Orldoinio Eibor reached a man by the name of Endschemasi Euauner, who with his wife Sambu lived on the mountain Sambu, which is southwest of Orldoinio. It is not capped with snow, though it is of considerable height. Endschemasi Euauner made his way to the Orldoinio, where his wife, at the intercession of Neiterkob, became pregnant and bore several children.

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Neiterkob also taught the Endschemasi how to tame the wild cows which he saw in the forests. That is how the ancestors of the Wakwafi became accustomed to a pastoral life. After Neiterkob suddenly vanished from the mountain, Endschemasi Enauer went back to the Sambu. From that time to the present day, the Wakwafi behold the white mountain as their original homeland and the ancestral seat of their tribe, because Endschemasi had met there together with Neiterkob, and the latter procured for him children and livestock

⁵As already mentioned, the Wakwafi call themselves “Iloigob” (or “Eloikob”), while the Masai give their Wakwafi brothers the ridiculous name “Imbarawuio.” They call themselves Ilmasai to distinguish themselves from the Wakwafi, whom they despise, because they quarrel by night like the talkative tiger— i.e., like the hyena.

through his intercession of Engai .

The Masai are currently in possession of the mountain Sambi, and their tribes stretch up to the area of the great central-south african land of Uniamesi in the West, while the Wakwafi have concentrated their power in the land Kaputei at the foot of the white mountain, from where they stretch in all directions over the grassy flatlands (where they find rivers, seas, and water sources).

My informant explicitly distinguished Orldoinio Eibor from the other snow mountain called Kilimanjaro, which lies in Dschaggaland, about 120 hours from the coast at Mombasa, while Orldoinio Eibor is close to 200 hours distant from the seashore. The Wakwafi make pilgrimages to this mountain when they want to procure rain, livestock, health, etc. through Neiterkob's intercession of Engai.

The Wakwafi are large and strong people of black-brown color, whose Semitic origin is hard to miss. Due to their beauty, the Wakwafi slaves, particularly the girls, are much sought after by the Swahilis and the Arabs. The Wakwafi have, in terms of size and face color, much resemblance with the Somalis, who live North of the Equator on the African coast and are known to be bigoted Mohammedans. My informant was one time in Barawa and Marka (two important cities of trade of the Somalis) where he was perceived to be a native Somali, until his Kikuafi ancestry was betrayed by the fact that he could not speak the language of the Somalis, which is very different from that of the Wakwafi.

The Masai and Wakwafi lead the lifestyles of nomadic shepherds. They have such a distaste of agriculture that even the Wakwafi slaves (i.e. the Wakwafi which either were abducted by the coastal inhabitants, or were sold by Wakwafi as prisoners of war to the coast) on the Swahili coast cannot be bothered to take a spade in hand and till the field. My informant assured me that, when his master wanted to send him into the field at the beginning, he (the slave) resolutely told him that he would die before working on the plantation with the hoe. And indeed, the master had to relent and assign his slave household tasks, or send him to neighboring tribes for the purposes of trade. The Wakwafi slaves are affectionate and loyal to their masters, who however must not expect any work which the Wakwafi have not been accustomed to since their youth; otherwise their angry and proud temperament, despised by all other nations, will emerge in a terrible manner. What drudgery, they say, the Swahili and other agricultural nations (that are known to them) have in cultivating the land and in the trade in ivory— which one cannot eat, while we (the Iloikob) always have our sustenance nearby. Our cows give us milk and fat, and our oxen, sheep, and goats bless us with food in excess, while we let them graze with little effort, and make use of the time left over to chat, eat, hunt, and undertake warlike endeavors.

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Only in proximity to agricultural tribes, with which the Wakwafi maintain peaceful relations (such as, for example, in Usambara and Kikuyu), are they familiar with rice, millet, bananas etc. But even there these fruits of the field are only enjoyed by women and children, while the warriors avoid these foodstuffs entirely, under the pretext that their stomachs cannot handle these edibles, and that their bodies are weakened by such miserable fare. They are very disinclined to the enjoyment of chickens and fish, as is also the case among the Galla, Wakamba, and other East African tribes. The Galla view fish to be a sort of snake, and the chickens as vultures. The Wakwafi also do not consume the flesh of elephants, buffalo, rhinos, etc., as they have meat from domesticated animals in excess. If they have a shortage of livestock, they undertake a raid against the Masai or against the Galla and other tribes who possess much livestock, under the justification that other nations should actually not possess livestock— as Neiterkob only gave them to the Wakwafi, who

must now repossess them with force.⁶

Given that the Masai and Wakwafi live on wide open lands, and that they are compelled to claim and defend the pasturelands which are the basis of their sustenance against all other nations, they must necessarily be on continual alert to defend and to attack. Within their nation they therefore maintain a warrior spirit which instills fear and awe in the neighboring tribes. In line with this, they live in large townships—*orlmaniára*, if one wishes to use that term; or in large communities (*emboida*) and settlements where every family has its own hamlet with a bit of land for pasture. The strength of the various sections and settlements of the Masai and Wakwafi lies in the unity of these communities. When one party defeats the other, the Masai kill the male captives, and spare the women and children; but when the Wakwafi achieve victory, they usually sell the captured men and women to the coast as slaves. Indeed, the Wakwafi have known the profits of the slave trade for some time. It appears, however, that neither the Masai nor the Wakwafi have the hideous custom of castration, which is so common among the Galla and Abyssinians that one can see 50 to 60 male genitals hanging in a Galla or Abyssinian house — a horror which is supposed to indicate the bravery of the resident. Indeed, a Galla in the South cannot marry until he has shown a number of these trophies of slain men to his bride, who is convinced of her suitor's bravery based on these emblems of victory. And as the Galla cannot always win such trophies in war, they stalk travelers in the woods and on the paths, and slay those they find. Some go so far as to buy slaves with ivory or livestock, then castrate them, so as to be able to present the requisite number of tokens of their success. To their shame, some have even mutilated donkeys.

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The entrances to a Masai and Wakwafi settlement are barred with a hanging of thorns, and some ditches which are dug to defend against wild animals and [other] enemies. Around every outlying hamlet is a free area (*aulo*), which is always spotlessly maintained, and which serves for milking and the capture of cow urine at night and in the morning. These are used to clean all the milk vessels — a custom which reminds me of the many Abyssinians and of the nomadic Hoho in eastern Abyssinia, who use cow dung to coat the insides of their milk vessels which are made of braided grasses or reeds, so that the liquid cannot pour through.

In general the Masai and Wakwafi have a patriarchal system of government, according to which the father of a family—or the head of a hamlet consisting of 8 to 10 families—rules over his surrounding area, arbitrates disputes, etc. Meanwhile the various parties have learned through experience to choose a community leader, whom they call Orkiboroni or also Orleibon. This highest regent or king must distinguish himself through his understanding, eloquence, bravery, wealth, and especially through fortune telling. As Orkiboroni he directs the conduct of war and the circumstances of peace; in short, the politics of the Masai or Wakwafi republic. But as Orleibon he is the highest priest and sorcerer, who with his magical power seeks to make rain and to fight off and vanquish the enemies of war. His status is not hereditary, but depends only on his merit. If he is defeated in war three times in a row, he is declared unfit, is killed, and another Orkiboroni or Orleibon is installed.

The core strength of the republic lies in the Ilmuran (singular *orlmur ani*), or the [male] youth of 18 to 25 years who constitute a sort of standing army. A set of these youth protect the women, children, and the old people who stay at home. Another set protects the livestock on the pasture. A third set roams the land to hunt or serve as scouts, or to make incursions in other areas. The Ilmuran are led by the elders, under the supervision of

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⁶The oxen and cows of the Wakwafi are usually of the humped varieties, though the horned type is not excluded. They have a variety of oxen and sheep with long horns. The Galla usually have sheep with short tails (Ossikirieschi). For this reason the Wakwafi call the despised Galla Ossikirieschi.

the Orkibroni. In the Wakwafi language, these elders are called Elkidscharo or Elkimirischo. For weapons they carry only sticks, while the warriors (the Ilmuran) despise the stick and bow, and carry only spears, shields and clubs, which they throw at the enemy with great accuracy and at considerable distance. The shield (*orlongo*) is fashioned from the skin of the rhinoceros. It is 4 feet long 1 1/2 feet wide and usually painted red and white.

The Wakwafi hide behind their long shield, until they have approached the enemy closely enough to attack them with the spear (*embére*). Other peoples who do not use it greatly fear this long shield, because the Wakwafi are protected behind it from the poisoned arrows of their enemies. The arrows used by most East African peoples (except for the Galla, who do not know arrows) are painted with a poison made from tree bark, which is so strong that it precipitates death in 5 to 6 minutes—as soon as it has entered the bloodstream. However, the meat of animals which are killed with this poison is harmless to the person who eats it.

The Masai and Wakwafi, protected with their shields, have no great fear of the shots of flintlocks. When the Swahili musketeers attack the Masai, they [the Masai] throw themselves to the ground and cover themselves with their shields, until the musketeers have depleted their powder and lead, at which point the Masai rise and march to the attack with their clubs and spears. The Masai do not yield until the battle is definitively won or lost. They fight several days without regard to food and drink. That is why others, namely the agricultural peoples, rarely encounter them in open field and in open battle. Neither those who die in battle nor those who die at home are buried in the ground in battle or at home, excepting the small children whom the Masai usually bury in the hut in which the family resides. The adults, however, are usually lain under the trees, and covered with grass and a pile of rocks. The higher the rock pile, the higher the dignity the person covered with it. The dead are buried without cries or music. Other East African peoples bury their dead with a terrible howling and pounding of drums, with feasting and with drinking. Such is the case among the Wanika.

Like most tribes of East Africa, the Masai and Wakwafi have the custom of circumcision. The sons are circumcised in their third year, the daughters shortly before their marriage. An uncircumcised person cannot enter into society. A son cannot inherit the property of his father. A daughter cannot prepare any meal—and her child, should she have one, is not allowed to live. Other peoples, for example the Abyssinians, are not so strict, though they also do obscene things—for example, the custom of sewing together the genitals of unmarried daughters so that they cannot lie with men before marriage. It would be too awful to name all the shameful practices among African peoples pertaining to the genitals, let alone describe them. For example, the Wahian on Lake Nyasa purposely stretch the female clitoris to the length of a finger. And the Schangalla in Gurague stretch the male member a span, so that the mother of the daughter who will marry the man will find the appropriate length and may give her permission for the marriage. No wonder that the enemy of God often devours entire tribes, when one considers the appalling sins of the flesh and other monstrosities of the Africans!

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The names of the age-sets under the Masai and Wakwafi are: 1) children (*ingera* sing. *engerai*); boys of 6 - 8 years (*Leiok*); 3) boys of 8 - 14 years (*barnódi*). The latter leave the company of women and enter the society of young men (*ilmurán*), whom they must serve as cooks, water porters, etc. 4) young men (*ilmuran*) of 17 to 25 years. This is the actual warrior class. 5) The adult men (*elkieko*), who have married and obtained their own livestock. Yet older men (about 40-60 years) are 6) the Esabuki, and 7) the oldest or grey ones, who are called Elkidscharo or Elkimirischo.

The names of the deceased are changed immediately after their death by the living, out

of the superstitious belief that a deceased person will reappear and haunt them if his name were still spoken on Earth. Thus the name is changed such that the deceased does not know the new appellation, and he can therefore rest in peace. It is a great offense, which the Masai do not leave unavenged, when someone in their presence speaks the name of a deceased friend of theirs. In such a way, for example, a father who is still alive is called Babá or Ménie, but if he is dead, he is called *orl-óiu*, from which is likely derived the tribal name Orloigob, father of the land (*orloiu ingob*), great ancestor of the Masai and Eakuafi. A mother who is still alive is called Engnódon, if she is dead, one calls her Enáiu.

The daughters are normally married in their 20th year, not in the 10th or 12th, as is the case in other East African tribes such as the Wanika—who already marry as small children and live together like siblings until they are fertile, at which point the actual marriage celebration takes place. The Wanika justify this early common life between a boy and a girl with the imperative that the future spouses be preserved, and not engage in excesses with others.

The Masai and Wakwafi [men] who desire marriage turn to the parents and relatives of the daughter whom [the man] wants to marry. The number of cows is determined, which the parents of the groom are expected to bestow. Before the engaged couple come together, the daughter is circumcised (beforehand she is called *dido*, uncircumcised girl). She is painted with white and red dots, and she waits for her groom in her parental home. A pair of cows is slaughtered, the breast and the right back leg are sent to the chieftain, and then both sets of parents and family members of the Eibardáni (the bride and groom) celebrate the marriage with food and drink. The woman is the sole property of him who has purchased her. The Masai [men] usually marry two wives, as is the custom in most East African peoples, because they say a man must still have a woman when the other is pregnant or has a child to nurse.

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The Masai and Wakwafi women cover their breasts (which is not the case among many East African tribes, above all the Wakamba, who almost entirely naked) and generally cover their body with a leather skirt which reaches to below the knee. The Galla women also have this dress. Every Masai or Wakwafi woman has a certain number of her own livestock which she (or her children) take care of, and from which she must live. However, she must give the best part of a slaughtered cow to the men, while she receives the feet, the neck and the head of the animal. The kidneys and the liver are only given to old men and women. For this reason they are also called liver- and kidney-eaters.

The livestock of a given family are marked with certain symbols and figures, which distinguish them from the herd of another tribesman. These figures are often quite curious. Had the Wakwafi gone one step further, and had they invented an alphabet and the ability to read, then one would not need to reprimand them for their cow script. But it appears that the persistent eating of cows did not lead them beyond cow script. Nevertheless, future missionaries will at least find an expression for writing [in the word] *ésir*, “he who makes symbols,” which carries some significance among such a raw people.

The houses, or rather the huts, of the Masai and Wakwafi are constructed out of wood and the roofs are covered with ox skins where sticks or rods are laid flat and horizontal on top. The skins are placed on these horizontal rods, and a mass of manure is laid on them. This only happens before the beginning of the rainy season.

After four or five months, the Masai leave their so-called town and wander to the North where they find grass and water. They take their household goods with them on their large and numerous donkeys, which they do not use for riding, but rather for carrying their possessions, wood, ivory, etc. The Wakwafi consider it shameful to carry loads on their

backs or heads. Only women and poor people carry loads, and for this reason the Wakwafi have contempt for the Swahili and other tribes whose men do carry loads. The Wakwafi place loads of equipment on a sort of bed (*senda*) made out of rods, and attach it to the back of a donkey. The children are also transported in this way. Of course the smallest ones are bound onto the mothers' backs, as is common everywhere in Africa.

Masai who are poor wander the land and make money by sewing skins together for clothing and for the ceilings of huts. These tailors, if one wants to call them that, are called Ilairiban in their language. Their needles are called Didu and are manufactured by the blacksmiths of the Masai. The European and Indian needles which the Swahili traders bring into Masailand are preferred, however.

Regarding the religious concepts of the Masai and Wakwafi, it appears that they have a hazy concept of a highest Being, which they call Engai. Under all pagan peoples that I became acquainted with in East Africa, there is a word which means heaven, firmament, and God at the same time, and it can be concluded that the meaning of "heaven" is most familiar to a pagan worldview. According to the original sin, in every human there lies the dark awareness of [his] dependency on a highest Being, and the hidden desire to be touched by, or come into contact with, this Being. But when this human, who does not have the revelation of the Bible, wants to rise up to this Being, he will remain stuck with his thoughts and feelings at the firmament or the clouds of the sky, and will not fully break through to this Being which is exalted above all heavens. From this it follows that the pagan searching for the unknown God always remains looking only at the creature, albeit only that which is created in the heights above, even if he considers the idea of going up above the heavens. In a flight to God he reaches only tufts of cloud, which, according to the biblical view, God comes down upon [from above]—or to the chair, in which He figuratively sits. Only the positive revelation leads the yearning human into Heaven and beyond, by showing him the God whom humans seek as living and being enthroned in and above him, and by showing him God as Father in Christ, through whom the human can have community of the heart with God. Since no pagan without the biblical revelation can be guided to this vision, he will necessarily confuse the Creator with the created, and God with heaven. Thus in the Galla language the word "Waka" means both heaven and God (the unknown God, whom the man seeks high above). In the language of most southern African peoples "Mungu" or "Mulungu," in the Masai and Wakwafi language *engai*, apparently also means "rain" among these peoples. Thus they call Mount Kilimanjaro Doinio Engai (i.e., mountain of God, or mountain of rain, whence comes rain). The intermediary between humans and the *engai* is the mysterious demigod Neiterkob mentioned above, through whom the Wakwafi pray to *engai* thus: "Heaven (God), I pray may you blanket the land with grass." These words are rhythmically sung and expressed, with dancing and jumping.

When the Wakwafi and Masai conduct a rain prayer or rain dance—which usually happens in the dry season when they find little grass for their large herds of livestock—they slaughter a sheep in the middle of the settlement and allow anyone to eat from it. (During a slaughter the Masai and Wakwafi do not cut the lower part of the neck, but rather the upper.) The skin is cut up into so many small pieces, that all inhabitants, women and men, young and old, obtain as much as is necessary to wrap around the middle finger. This piece, which is called Orlgerédi, is left on the finger until it rains. As soon as the rain falls, everyone, small and large, exits the settlement to sing, to jump and to dance. They either believe that Engai is right there among the rain, or that the rain is Engai himself. They do not consider it to be respectful when someone stays in their hut or below a tree during the rain. Even among the Wanika on the coast, I have seen some people who came out of their huts

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as it thundered and rained. They sang and jumped and shot arrows into the air. Just as the Wakwafi turn to Engai through the intermediary Neiterkob, the Wanika communicate with Mulungu, the heaven or highest Being, through the Kóma, i.e., the shadows of the dead. He [Mulungu] must give what the Kóma requests. Thus the Wanika have even more respect for a Kóma (the ghost or shadow of a deceased person) than for Mulungu himself.

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The difference between the Wanika and the Wakwafi appears to be only that the former recognize one intermediary (Neiterkob), while the Wanika believe in a multiplicity of intermediaries.

Since the Wakwafi could not have obtained the idea of one intermediary from Christians or Mohammedans, it must have originated in deepest antiquity. It appears to cast some light on the religious concepts of the old Kushites, with which I am inclined to infer a connection with the Masai and Wakwafi due to their language.

When the Wakwafi pray to Neiterkob for rain, livestock, health, etc., they promise that, if Engai grants their wishes, they will slaughter an ox and spread the meat among the people.

The Wakwafi take great offense at the Swahili merchants who come to their lands for ivory. Since the Mohammedans (the Swahili are all Mohammedans) kneel and touch the earth with their foreheads while praying, then they raise their rear, the Wakwafi say thus: "Laschumban edschulou," i.e., the Swahili show their rear ends to their God. Similarly, the Wakwafi become angry at the books of the Swahili, because they believe that they contain magic (*esétan*). They would just as soon burn the books, if the Swahili did not provide necessary information. Just the same, they hate the Swahili for the exaggerated dislike which Mohammedans show against dogs, which are favored animals among the Masai. Every child has a dog to accompany him, which keeps away anything of harm and thereby keeps the child quite clean. When the child's dog dies, the head of the little Masai is shaved in alternating stripes. This is the burial rite for a dog.

(Continuation follows)

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A short description of the Masai and Wakwafi tribes in southeast Africa

(Continued)

According to the account of my informant, the belief in evil spirits has no grip on the minds of the Wakwafi. However, this can hardly be the case, when one considers that divination and acts of magic like sacrificial offerings take place among the Wakwafi. This could not be the case in the absence of a belief in evil spirits, the fear of which drives people to sacrifice. Regardless, the fear of evil spirits is so inseparable from deceased persons, that it would be surprising if this belief [in evil spirits] did not exist in East Africa. I, at least, have not yet met a people where I did not notice a belief in evil spirits. Fear of one or many evil spirits is the steady dragoman of the bad conscience of a person who is far from God. It departs only when the person becomes aware of the reconciliation of the true, offended God, and when he loves his God and can consider himself His child by believing in Christ.

As to whether the Wakwafi enact a standstill of commerce, that is, a day of rest, I could not determine exactly. The agricultural tribes on the coast normally rest every four days from the work in the fields. They call this rest day the "great day" (*siku kú*) i.e., the holiday. Since the Wakwafi and the Masai are tribes of nomadic shepherds, they do not need to run substantial businesses, and one may infer that they do not feel the need for a particular day

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of rest like other named tribes, who rest every four days and make themselves comfortable with food and drink.

Young Wakwafi have great respect for their elders, and they stand in their presence. When an old man approaches a boy, the latter immediately says to him: "*totona papa*," i.e., sit down, father. The man sits down, and says to him: "*endoton endai*," seat yourself too. They are also kind towards beggars, travelers, blind people or otherwise suffering kinsmen, and they invite them in to share in their meals, which consist primarily of milk and meat. They do not have bread. What the agricultural tribes call bread is actually only a dough out of flour and water cooked together, so that one can eat the dough with the hands, as eating with wooden spoons is still almost entirely unknown. The blind people among the Wakwafi, who are without friends, are given sticks which they hold in their hand and are guided with. An escort goes ahead holding the stick, and the blind person holds at the back end and is pulled along. They [the Wakwafi] are very suspicious of, and prepared for battle against, people who are not from Wakwafi tribes, and who are foreigners and do not understand the Wakwafi language, until they know the purpose of their coming. Such an unknown foreigner is called a Orlmagnati (literally an enemy), especially if he is armed. The Wakwafi say: if he comes as a friend, he needs no weapons; but if he arrives armed, he must have evil intentions, and thus we will confront him. The Masai call their Wakwafi (their brothers) Ilmagnati or Ilmangad, against whom they have such lethal hatred, that about twenty years ago they nearly wiped out all the Wakwafi tribes which lived in the coastal area of Mombasa. [In doing so, they] made it possible for the traveler to voyage from Mombasa into the interior to Dschagga and Usambari. But for the past year the Masai appear to have taken possession of the areas where the Wakwafi formerly lived. For this reason, traveling into the interior will be unsafer than ever. In the year 1856 the Masai made an incursion in the land of the Wanika and Wakamba on the coast, slayed many of them, and stole all their livestock. These Ilmagnati are of course not yet Magnaten [sic], who seek to cultivate peace and culture. The Gospel must attract them first. The word "Magnati" is probably derived from the Hebraic "Magen" (Arabic *maganon* or *madschanon*)—that is, the shielded ones, people provided with shields, who have evil intentions.

A foreigner must therefore approach [the lands of] the Wakwafi with great caution. This also applies to Swahili caravans. As soon as they [the members of the caravan] come near a Wakwafi town, on the way they try to catch up to individual Wakwafi, women above all. They ask them (with the promise of a gift), to go to their chief elder and to inform him of the arrival of merchants, who seek permission to trade. After the elders have heard of the matter and if they are ready to grant permission, they go personally out of the town to greet the foreigners. After greeting them, the elders bring an oxen as a gift for the foreigners, who eagerly begin to trade, now that there is friendship between them and the Wakwafi (for whom of course a good counter-present must be made).⁷ The Wakwafi have no slaves among them. Neither buying nor selling of slaves takes place in their own land. Only prisoners taken in battle are, as mentioned above, sold off to the coast. Poor people, however, end up in a slave-like state under the Masai and Wakwafi. There are many tribal kin who have no livestock of their own, and also no relatives. Such people end up in a lower caste which requires them to carry loads and carry out tasks, which a free and independent Masai would never do.

In this lower caste among the Wakwafi are in particular the Wandurobo and Elkonono,

⁷When the elders do not grant permission to trade, this is equivalent to a declaration of hostilities, and the Ilmuran attack the caravan. Large caravans have often been completely destroyed [in this way]. No traveler should go alone among the Wakwafi and Masai. He must attach himself to a caravan.

who appear to be remnants of past tribes which were destroyed either by the Wakwafi or other powerful tribes. The Wakwafi call them in their (the Wakwafi) language "Eldorobo" (sing. Oldorobui), which based on the Arabic "*el madarúb*" should mean "a beaten one, a defeated one, a kowed one." The word thus means that which the Swahili mean with "Waschinsi," namely *homines victi*—the defeated. Thus, for example, the Wanika are the Waschinsi of Mombasa. The Wasegua tribes are the Waschinsi of the King of Usambara. Similarly, in the eyes of the Swahili the Indians are the Waschinsi (the kowed ones) of the Europeans in India. Out of Eldorobo the Wanika and Swahili made the word "Wandurobo," the Robo-people.

The Elkonono are the great blacksmiths of the Wakwafi, for whom they must manufacture spears, swords, knives etc. The Wandurobo must hunt elephants and hand over the ivory to their Wakwafi masters. In similarly low caste are the Ariangulo and Dahalo relative to the Galla on the coast at Malindi, where the Dahalo must moreover communicate with the Swahili about relations with the Galla—who treat the Dahalo brutally. The Elkonono and Wandurobo are poor people, who primarily live on elephant meat. They cover their huts only with dry grass; not with skins as the Wakwafi habitually do, who boast accordingly of their superior housing. The Wandurobo speak the Wakwafi language, but it appears they have (like the Ariangulo and Dahalo[]) their own language which, should someone learn it, would further enrich African philology.

The Wandurobo kill lions, elephants, buffaloes, rhinos, leopards, giraffes, hyenas, jackals, zebras, monkeys, boars, crocodiles, hippos, various kinds of antelope, feral donkeys, guinea fowl and many other animals which exist in the land of the Wakwafi. There are also various types of poisonous snakes. For example, supposedly there is a type of snake called Durbuba, arm-thick, 5 feet long and very poisonous, and usually found in sandy regions. The Swahili, who enumerated for me about 20 types of snake, some of which I have killed, call this snake Báse.

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It appears to me a somewhat exaggerated claim that, during a hunt of elephants, buffaloes, and rhinos, one party of Wakwafi grabs these animals by the tail while another party spears it with lances. Similarly I doubt the veracity of the claim that it is custom for thirsty Wakwafi to lie under cow udders and aim their tits into their mouths, so as to refresh themselves with milk. Regarding these stories I repeat that which Herodotus, the father of history, had a habit of saying: "I convey merely that which the Africans share with me."

It is also appropriate to mention here the tale of my informant of having seen wild horses in his land, which were as large as Arabian horses he had seen in Zanzibar. As my informant explained, their hair was of reddish color, their face and the back of their neck black. The beasts whinnied like tame horses, and rolled around in the sand so as to clean themselves. The beasts gallop exceptionally fast and do not like thick forests; rather, they love to be in open places.

The Wakwafi love to drink hydromel [lit. honey water], which they ferment for 8 to 10 days, which gives it the power to intoxicate. They call it *ol marua*, a term that reminds me of the Amharic *mar*. The Abyssinians and the Galla, and generally very many East African peoples, love this drink. In Abyssinia it is especially intoxicating because they multiply its strength with bitter herbs (for example Gescho). The Wakwafi usually obtain their honey in burrows which the boars have dug into termite (white ant) mounds. When the termites and boars depart from the mounds, the bees come and live there, until the Wakwafi claim their sweet harvest of treasure, which they enjoy together with milk or meat, the latter of which they prepare in various ways. They usually use the butter, which they have in excess, for anointing their bodies and especially the skin. When they want to convert the butter

into lard, they place into it an herb (called *orlemorán*) which smells like peppermint, to make the lard smell good. This good-smelling herb is favored by almost all East Africans, especially the women, who attribute to it a power which facilitates delivery. The Masai and Wakwafi ascribe their bodily size and strength to the powerful sustenance of milk, meat, honey etc. And indeed, on these [physical] criteria they are at an advantage among most East Africans.

While it is custom among other African tribes to file their teeth so that they are very pointy, by contrast the prevailing custom among the Wakwafi is to knock out one of the lower incisors, so as to spit better. It is remarkable how many ways the African lineage seeks to mutilate the body, allegedly for reasons of beauty, and they spare no trouble or pain to satisfy them. What pain is suffered by people in the tattooing and puncturing of their bodies, especially in the drilling-through of the ears and nose! How painful is circumcision! How painful are injuries to the face at burials! The women, who are no less vain than [those] in Europe, usually outdo the men. What vanity they develop—for example, in dress, in ornaments etc., though the belles in the interior of Africa cannot satisfy their desires as easily as the women who live on the coast. The Wakwafi particularly love blue and white glass pearls, armbands of lead and copper, small shells, the so-called Kauris (*sigiria*), copper and brass wire, blue cloths (called Nile-things) etc. The Swahili use these things in the land of the Wakwafi to buy ivory, which brings them great returns on the coast, and in Zanzibar, the center of Afro-European trade.

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I have seen women in Usambara who had hung 6-pound blue glass pearls in the ears, which were completely mutilated; the pearls hung down to the armpits. Some East Africans hang these pearls on the arms and feet, and among the Wakamba I even saw naked men who had hung them from their genitals. How many a slave has been bartered for glass pearls and Kauris! How many a mother has handed their bitterly crying babies to the slave trader who offered her glass pearls! The vanity outweighed the love of the fruit of her body. Who can describe the abominations in Africa which vanity and sins of the flesh commit on one's own flesh and the flesh of humanity? How low must Man have sunk, when he can trade like the Mabiti on Lake Nyasa! These human monstrosities attacked the Wahian tribe in 1847. They commenced with killing as many people as they could, then sold 7000 children to the Swahili traders for glass pearls and clothing. After that, they took the babies who could not walk, hung them bundled up in trees, set fires beneath, and asphyxiated them with the smoke!!! When one hears or reads of such scenes, one will not persist in asking whether missionary work, the spreading of the Gospel in Africa, is necessary or not.

The Swahili ivory traders go in caravans of 500 to 700 men into the land of the Wakwafi. Almost all are armed with flintlocks and matchlocks, and usually carry loads weighing 45 to 60 pounds, in addition to having to carry their food and water. Since the East Africans in the interior do not know minted coins (except in Abyssinia, where the Austrian Maria Theresa thalers can be exchanged), the merchants must conduct their trade through barter. They require many porters, since wagons, camels, horses, and oxen are not used for transporting wares. Only donkeys are occasionally used, as are camels in a few places where the absence of forests and mountains permits it.

What amount of wool and cotton could be grown in the land of the Wakwafi, if better methods of transport were available! How many skins, elephant tusks, buffalo horns; how much livestock, lard etc. could be brought to the Swahili coast!

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Regarding the household wares of the Wakwafi, they are easy to count. Pots, baskets, leather bags and calabashes are their primary containers. The calabashes are the containers for liquids. They have calabashes ranging in size from that of a drinking glass to the size

and width of a bag into which little children crawl to lick the remaining milk. Every kind of calabash has its own name. For example, *engôdi* is the smallest one, then comes *orlordi*, then *orldulet*, then *embugúri*, then *orlbugúri*, then *emarla*, then finally the largest kind, *emboróngo*. For mortar they use an untanned, dried cowskin, which is sewn together like an open sack. In this special mortar they pound the tobacco leaves to produce snuff. They fashion their snuff boxes out of the drupe of the Mkoma tree, [after] carefully removing the core.

The skin which they wear to cover their bodies is colored red with a tree bark which is boiled in water. They procure a yellow pigment from the bark of another tree.

The Mésera tree (which is sometimes astoundingly large and thick, and is called Mbúju in Swahili), produces a fruit whose peel the Wakwafi and other East African tribes use to make milk and water containers. This fruit has in its peel a whitish pulp, which one can dissolve in water to prepare a pleasing sour drink. The merchants often resort to this fruit as a last resort, when their food supplies are exhausted en route through the vast and unpopulated wilderness. The wood of the tree is very soft and sponge-like, and consists of soft and loosely-bound fibers. The fishermen on the seashore use it to make their fishing lines, as it is resistant to seawater.

I was not able to ascertain exactly the nature of the fruiting trees Olkischeremboa, Olkischoiei and Oldschobolischo (which allegedly grow in the forests). I learned just as little about what stone type Embóroi belongs to. This is apparently a transparent material of a very red color; it is allegedly hard and heavy, and is found at the base of a mountain. I presume that it is the Karneol, which has been located in the proximity of Kilimanjaro. I do not know what to make of the Olkátate, which must be a mineral. The Wakwafi call Olkábate a very white, glistening, but heavy material which is allegedly found during the rainy season in the proximity of the mountain. They polish it by rubbing it against a stone, since the material is very hard and its rough protrusions or edges cannot be cut off with a knife. When this mineral is polished, the Wakwafi hang it on their necks and wear it as a favored jewelry. Toward evening, it supposedly entrains cold [temperatures], for which reason they then put it away; when the Sun shines it causes heat. It is allegedly as thick as a thaler.

Aside from Mount Kilimanjaro, Mount Kenya, and Mount Sambu, my informant also knew of the Orldoinio Erobi (that is, cold and wet mountain) in the land of the Wakwafi. It lies southwest of Dschagga. Some distance away from this mountain is supposedly an area where the Wakwafi do not tread without leather sandals because there is limestone (*esseret*), which wounds the feet. In the Masai language, *esseret* apparently means snow, which they know well, since they always see it on Kilimanjaro and Orldoinio Eibor. During the rainy season the limestone dissolves, and smoke in the region rises into the sky. The Wakwafi use the lime to paint white stripes on their shields. Further away, near Oldoinio Erobi, is the ochre (*olkária*), with which the Wakwafi draw red figures next to the white [markings] on their shields. Further East of the region of lime is supposedly a treeless, sandy expanse which stretches several hours [travel time] across, where there is a salt crust on the surface of the sand, and where the Wakwafi also put on their sandals. They collect salt there for their meals. The salt must be collected in the dry season, however, because in the rainy season the area is flooded and no salt is to be found. The salt replenishes itself quickly from the area where it has previously been collected. Buffaloes and other animals which lick salt are numerous on this expanse [of land]. In the area of Orldoinio Eibor there is magad, that is, a sort of red and brown earth, a deposit of the salt marshes. The inhabitants of the coast buy magad and mix it with their snuff to make it more pleasant, just as they mix in all

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sorts of [other] ingredients (for example, lard, lime, and so on).

Orldoinio Erobi probably has much frost in the morning, which is probably the reason that they call it the wet and cold mountain. I saw a similar mountain in the area of Kikumbuliu during my voyage to Ukambari.

If someone among the Wakwafi is accused of a crime, and the circumstances cannot be proven, an oath (*mumake*) is sworn. The Orleibon (a word that can mean chief, sorcerer, medicine man etc.) digs for certain roots, finds them and prepares a magic drink, or mixes the roots with meat, and puts the mixture into the mouth of the accused. According to the Wakwafi, if the man is guilty, the meat becomes stuck in the throat and it cannot move back nor forward, and the man dies. Similar kinds of ordeals exist among all African peoples.

Wakwafi children who are born with natural deformities are not killed as is the case on the coast among the Wanika, who strangle deformed children in the forest and bury them. The Wakwafi say: may these children live as long as Engai grants them life. If there is evil in them, may they perish; if there is none, may their lives be extended.

In closing I want to share one more report which a Swahili ivory merchant, who was twice in the land of the Wakwafi, reported to me during my travel from Zanzibar to the Pangani River in the year 1852.

He told the following: the ivory merchants usually proceed up from the mouth of the Pangani River in November, circle around the mountainous land of Usambara from the East to the North and Northwest; then they circle the mountainous lands of Pare, around Arusha to a place called Mageioni, where one part of the caravan strikes out for the Southwest, while another party goes North and Northwest. The first party goes from Mageioni over Kisongo, Nairobi, Malambo, Mtemmi, Ndasekera, Lagnadakiri, Masimani, Nderserreani to Ukonono, where the merchants halt and build a fortified encampment, where they stay until they have attained all their desired ivory through trade with the natives. Ukonono lies in the vicinity of the Wamau people, who live in tremendous forests, where there are innumerable elephants. The Wamau have, like the Wandurobo, the obligation to hunt elephants for the Masai and Wakwafi, who then sell the ivory to the Swahili merchants in Ukonono.

Many streams allegedly have their source in these swamp forests, and flow to the North. Since this land does not lie very far westwards of the snow mountain Kenya, I presume that some of the glacial runoff of Kenya and some of the water from the land of the Wamau constitute the true source of the Nile, about 2 1/2 or 3 degrees south of the Equator.

The party which heads northwards from Mageioni goes to Sigrari, Doinio Grok (black mountain), Matumbatu and Gelai, a mountain where there is a lake of the name Wasigniru, from which the Ngarreguiru River (red water) originates, which flows through the forested land of the Wamau to the North. From Lake Wasigniru, the merchants go to Mosiro Soloita, where they reach Lake Naivasha or Levasha, which is only three days' travel from Kikuyu, where the Masai buy their tobacco which they do not grow themselves. The merchants require two months to reach Naivasha from the coast. The lake has salt water, though there is also fresh water nearby. Northeastwards from the lake is a mountain range which stretches six days' travel time across. One day's travel entails 8 to 10 hours, but the travelers must spend one or two rest days every week or make shorter rest stops, so that they do not succumb to their exertions. From my experience, a caravan takes one month to travel a route 120 hours long, provided that there are no dangers to fear of [encountering] bandits or running out of water or food along the way. Should such dangers present themselves, a caravan will travel the same route in 12 to 15 days, as I myself experienced on two occasions with my native guides on my journey to Ukambari. We traveled without interruption (with the exception of one rest day, which we took to rest and buy food along the way) and reached

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Ukambari in 12 days, and on foot and in very hot weather. In those lands, a traveler must not only be courageous, but also healthy and a good walker.

In the vicinity of Lake Naivasha are ditches or depressions with hot water. Meat cooks in it in a couple minutes, but cannot be eaten because of the bitter taste left by the aforementioned mineral magad or magaddi, which lies at the bottom of the depressions. Much smoke rises from these ditches, especially morning and night. It causes dizziness. In that region there are also stones that resemble glass bottle shards; there are also many flint rocks.

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Northeast of Naivasha live the Sukku, Sodeki, Walumbua, Ndoizo, and Laikipia tribes. From there one can reach Barawa on the Somali coast in 24 days. It should therefore be possible to advance much faster and more easily on the sources of the Nile from Barawa. That was indeed always my view, and I would wish that a traveler would attempt this route. Granted, it will be difficult in Barawa to obtain permission from the chiefs, as well as the necessary guides and assistants for the journey, for the Mohammedans there are quite fanatical and are suspicious of Europeans. In any case they will make great demands of the traveler, and they will squeeze as much money as is possible out of him, as they know that Europeans have a lot of money. Aside from that, the traveler must be favorably recommended by the ruler of Zanzibar and from the English Consul there; otherwise the entire undertaking will be in vain from the start. That traveler will have one advantage in that he can obtain camels, donkeys, and horses from Barawa, and that from there it might be possible for him to reach Abyssinia and reach the Christian remnants of the interior, scattered among the Galla, and perhaps discover some Ethiopian manuscripts which are as yet unknown to us. Generally speaking, in those regions there is much or everything to discover, for they are almost entirely unknown. The geography of Abyssinia is fairly well known, but not at all that of the lands which lie south of Habesch and Ormania (the lands of the Galla).

West of Lake Naivasha are the tribes Kamrita, Lodek, Logosowa, Kiroto, Kalkures in the vicinity of Uniamesi. These tribes are agricultural. The people of Logosowa wear the skins of snakes as ornamentation around their necks. The capital of the Masai is the land Serengeti, near Kamrita and Ngoroini, from where one goes to Uniamesi. In this entire, tremendous land the Masai and Wakwafi language is spoken. The Wakwafi tribes which live near Naivasha are: Modoni, Tigerei, Kipia, Koppekoppe, Elburgineschi. Around the lake, which is supposedly quite large, there is no pasture nor wood, but only sterile land. East of the lake is the Mosiro fire mountain, as the natives call a volcano. It is not very tall. Beyond lie the mountains Kikoka and Mnge, but they are not as tall as Orldoinio Eibor.

Here it is appropriate to add some observations about the Wakwafi language, which incontestably belongs to Semitic idiom, especially in a lexicographic sense. A considerable number of words clearly originate in Arabic, a very old Arabic, and I believe we have in the Wakwafi language remnants of that old Arabic which the Kushitic tribes brought during their wanderings from the East to Abyssinia. In any case it is remarkable that Semitic idiom expanded beyond the Equator and wedged itself in, as it were, between completely different language groups. We thus have four main language groups in Africa, 1) the Semitic-Arabic in North Africa; 2) the Kushitic- or Ethiopian-Arabic in Abyssinia and in the Equatorial regions; 3) the Negro-Kushitic or Negro-Hamitic in West Africa; 4) the Orphno-Kushitic or Orphno-Hamitic languages, which are spoken by the black-brown nations, from the sources of the white river and the southern borders of the Galla, down to the Cape of Good Hope. That which I formerly called the Nilo-Hamitic peoples and

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languages, I now call Orphno-Kushitic⁸ or Orphno-Hamitic to distinguish them from the Negro-Kushitic or Negro-Hamitic, completely black like in the lands of the Negro.

The status of the Wakwafi language as an Ethiopian-Semitic or Kushitic-Arabic [language] we can describe succinctly: the Wakwafi language depends on the one hand on Semitic Idiom, but on the other hand depends on the Orphno-Kushitic or Hamitic language idiom, and is indeed that which binds together the Semitic and Hamitic, the latter of which we find in the Negro-Kushitic or Negro-Hamitic languages of West Africa and in the Orphno-Kushitic or Orphno-Hamitic languages of eastern and southern Africa. Regarding the nouns, the Wakwafi language is close to the Semitic; but the verbs are closer to the great southern African language group which we call the Orphno-Hamitic. In a lexicographic sense the Wakwafi language is quite Semitic, but in a grammatical sense it is more Orphno-Hamitic.

It is easy to appreciate the influence these powerful peoples would exert on the peoples of central Africa, if they were brought under the influence of Christianity and Christian civilization. But to bring them under this influence is a very difficult undertaking, firstly because the Masai and Wakwafi hate all neighboring peoples and are hated in return; secondly because the [overland] routes to access them are so difficult; and thirdly because they lead a nomadic life and are constantly mindful of war and bandit caravans—lots of circumstances which are unfavorable for mission work. Therefore it will likely take a long time until a missionary settlement is established among the Wakwafi and Masai. But for God nothing is impossible, and He can awaken men who dedicate their lives to the fulfillment of missionary duty to even settle among the wild Wakwafi, and because He can also shape the political circumstances of the coast so that the missionary can proceed with reasonable security to the Masai and Wakwafi. The death last year of the Imam of Muscat, whose territory encompasses 12 degrees latitude of the East African coast, can entrain important consequences for the coast. His many children will quarrel for supremacy, and will require the Americans and Europeans to intervene in the interests of the increasingly important commerce in East Africa, and perhaps to secure European influence through the occupation of individual regions, which will have great ramifications for the spread of commerce, science, and in particular Christianity. The slave trade should disappear completely if the European authorities do not turn a blind eye to the natives, as is usually the case when a European Governor or Consul is not a personal adversary of the slave trade on moral grounds. In such situations slavery is never seriously affected, the government back home may issue orders as much as it wants. Their recommendations and directives, made with the best intentions, have no effect if the local authorities do not take them seriously. In a hundred instances I have seen how important it is when a European government has an honest and moral administrator in foreign lands. It is astounding how much good such a man can foster, but also can spoil, or at least obstruct.

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[END]

⁸black-brown