

## Field Diary III, 14 May - 1 July 1866

*David Livingstone*

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[0001]

III

[0002]

[0003]

Nº III

14 May to 1<sup>st</sup> July  
1866  
David Livingstone

[0004]

14<sup>th</sup> May 1866. III

we came only  
an hour & three  
quarters - men soon  
tire with empty  
stomachs - had  
to remain at vil  
close by a conical hill  
on south bank  
old doctor & doctor[-]  
-ess had never  
married any other  
had four children  
Presented some  
beans boiled for  
himself - I invited  
him to eat but  
he said He was  
[...]at home while

[0005]

I was a stranger - He  
would get something  
Mazite are at So-  
-lango going towards  
Nyassa - several  
Kirwa traders have  
passed inwards  
more time required  
than I anticipated  
a child could not  
go behind house to  
make water unless  
her grandmother stood  
near her and watched  
so that she was not  
stolen!

Hasane is name  
of old man with  
whom we spent  
night of 14<sup>th</sup>

[0006]

15[...]<sup>[th]</sup> [Hasane's place]  
P Mhonama big bale  
P Mkumba Powder box & tool  
P Nanpanda P box & bag  
P Nkolombata big bale  
P Lungata big bale  
P Ngalangahe big bale  
P Kitungebarne bale & bag  
P Bakari bale & bag  
P Niyedi Powder box & car bag  
P Mandisa 1 ½ bale

---

15<sup>th</sup> May 1866 -  
came along river nine  
miles carriers  
stopped from hunger  
and had to be  
sent for - gave  
[16<sup>th</sup>] cloth this morning  
to go & buy food

an ill conditioned  
one named Chikungu

[0007]

set them off to the North  
where there is nothing to  
be bought instead of  
across the River to  
the Matshambwe country  
where the people have  
not suffered loss -  
they returned with  
nothing - His object  
was to get paid for  
three days without  
going on to Ngomano  
This morning the  
17<sup>th</sup> May 1866 He  
brought us to a sand  
bank and proposed  
to cross us over - As  
he would have got  
all to leave us as  
soon as we landed  
and moreover

[0008]

th[...][ou]gh we cross here  
we have the Loendi  
also, I declined to  
embark in little shaky  
canoes for his benefit  
sent Ali & Musa  
over to South side  
to buy food if  
possible - These are  
the little troubles of  
travelling & scarcely  
worth mentioning

[Drawing of a mountain, outlined in gray and shaded in with blue.]

Chihoka a gigantic  
looking peak appearing in  
the distance WSW from  
rivers bed 15° off

[0009]

18<sup>th</sup> May 1866 could  
get no food except a  
little green Sorghum  
so people must return  
I therefore got bigger  
canoes and went to  
south bank - The country  
is very dry, and has  
put on much of its  
wintry appearance  
grass yellow & crisp  
& short - leaves of trees  
changing colour -  
From Chisulwe on[-]  
wards we have  
masses of dolomite  
lying flat then the  
syenite occasionally  
& as if the the dolomite  
were changed by

[0010]

[...]ous action  
of the syenite we  
saw portions of the  
original tufa - At  
our crossing place  
rocks of chocolate  
coloured metamorphic  
rocks are lying on  
their edges and much  
of the syenite has the  
same appearance  
We have no provisions  
and are waiting for  
men to come in to  
carry up to Machumora  
we shall try & get  
his people to go &  
purchase food of the  
Matambwe southwards

[0011]

P Komota bale & bag  
P Nimperna = coffee & [...]  
P Manerno sugar

P Nkukona bale & mat  
P Songaro - cooking thing  
P Molera by P. box  
P Likole - bale & sail  
P Kizinga Powder box L  
P Alakola P box s-  
P Marinde 8 B Pepper  
P Nchinama flour box  
P Likako 4 cubits

---

19<sup>th</sup> May 1866. We  
found ourselves on the  
Loenda having passed  
the confluence about  
a mile but Machumora  
was on the other side  
of this stream making  
a new garden and

[0012]

when Ali went over  
the chief said that if  
I came over he would  
do all he could for the  
furtherance of our  
wishes - He himself  
would visit us in  
the morning early -  
He came as he said -  
a tall well made  
man with a little  
of the Assyrian face  
gave information  
frankly - asked if the  
people through whom  
we have come would  
observe the peace I  
inculcated - If those  
in front offered to  
fight us he would  
come and fight for  
us - Had never seen

[0013]

a European before to

his knowledge - D<sup>r</sup> Roscher  
travelled as an Arab -  
Loenda is the principal  
stream - shallow, rapid,  
and sandy, with rocks  
in it, like Louma -  
Machumora says both  
come out of Nyassa  
but have so many  
big cataracts no canoe  
could go up into the Lake  
It is strange if all should  
prove a myth - The  
Rovuma can be forded  
above Ngomano &  
Machumora will search  
for a place for camels to  
cross. Detached granite  
rocks crop out some  
300 or 400 feet high

[0014]

Country at present  
dry - grass yellow &  
shriveled by drought  
but aqueous loving  
plants shew that at  
some periods it is  
sloppy - The African  
Lignum vitae and  
Ebony are the chief  
trees - The country is  
covered with patches  
of Sorghum pretty  
regularly - All the  
wet spots have been  
covered with maize  
beans & sweet potatoes  
since the Mazite left  
These Mazite had their  
wives - children - oxen  
& goats with them - Had  
they gone further no

[0015]

ox would have lived  
Granite hill shot on

N of Ngomano  
Nkanye one night  
from this has coal  
Nkanye - Lelumbe  
on right of Loende  
S.W. Ngomano  
To left of this conical  
hill I can see the dim  
outline of distant  
highlands say 30 miles  
off & in S.W. direction  
crossed Loendi - The  
chief taking care to be in  
same canoe and other[-]  
wise shewing kindness

[0016]

semsem hung to dry in bundles  
Bon Ale or  
Bin aleī - the  
Arab guide from  
Kindany to Ngomano  
paid him 20 dollars  
and gave him a  
musket & 2½ dollars  
more for his great  
services - I desire  
him to write his  
name at top of  
opposite page

[0017]  
20<sup>th</sup> May 1866 sent  
2 of Matumora's & 4  
Johanna men off to  
the Matuambwe South  
of this to buy pro-  
-visions with six  
fathoms of cloth - &  
by Ali a piece of  
cloth to Havildar  
to buy what he can  
and come on - We  
are here without food  
but will get it soon -

---

[Arabic text.]

Bon alirie o boana salale  
Somalie-

[0018]

About 2° S of Ngomano  
on Loendi R [Geographical coordinates.]

[0019]

20<sup>th</sup> Abraham came  
up from sepoys to  
say that they would  
not come - They  
had refused to obey  
Havildars orders  
to get up in mornings  
-lay in paths by day -  
and are of no value -  
blade buffalo died - one  
camel do mule likely  
to die & left - This is  
all sheer bad usage  
sent for Havildar  
to give evidence &  
send them back to  
wast - they excelled  
in eating & vomiting  
only

[0020]

[...]Leopard came in the  
evening and took off  
Wikatani's dog from  
beside the men -  
It took away a man  
a few days ago -  
22 men returned with  
very little food  
in return for  
much cloth - & no  
fowls - Matumora  
very friendly but  
has nothing to give



[Calculations.]

[0021]

23<sup>d</sup> May 1866

Weather feels quite  
cold - strong winds from  
South blow daily &  
and sometimes strongly  
through night - Rains  
cease before middle of  
this month - with a  
few heavy showers  
at night  
24<sup>th</sup> took lunars  
last night - Pollux  
Antares - & Saturn  
for time

---

25<sup>th</sup> Matumora is  
not Ndonde He is  
a chief SW of this

[0022]

[...][2]6<sup>th</sup> sent Musa  
off Westwards to buy  
food -

27<sup>th</sup> Havildar and  
Abraham come up from  
other sepoys, when the  
letter was read they  
began to bewail their  
lot - Havildar said it  
was all true I said &  
though all were sent  
away no one was to  
blame but themselves  
He had brought them  
on to Hassane's &  
they begged me to keep  
them &c -

Musa came in the  
evening - a slave dealer

[0023]

was in the path a day off  
& had bought up all the  
food - tried to find a  
crossing place for the  
only camel left in the  
Rovuma above Ngomano  
but bottom is too muddy  
saw two men leading  
two women past in chain  
at 11 PM - one carried  
fire & the other walked  
behind with a musket  
28<sup>th</sup> a touch of fever -  
Havildar & Abraham rest  
sent of 2 Shupanga men  
3 Johanna men & Wikatani  
to buy food in South  
men failed to bring the  
animals across -

[0024]

[...][29]<sup>th</sup> Went to Rovuma  
above Ngomano &  
crossed the animals  
by holding a line accross  
the deep part of about  
60 or 70 yards and then  
hauling two canoes  
tired together with an  
animal fast to their  
sterns - one camel  
alone remains - He has  
large boils not from  
Tsetse - one buffalo  
ill - with a spear or  
bayonet stab - the calf  
all right - mule & donkey  
D° D° -

---

30<sup>th</sup> Havildar &  
Abraham went

[0025]

off to the sepoys at [...]H]as[-]  
sane's to say that for  
their mutinous con-  
-duct I order them  
each to carry his own  
things - I have some[-]  
what more to say to  
the corporal when he  
comes - He was a  
serious defaulter at  
Zanzibar but I  
refrained from punish[-]  
ment in hopes of  
his good conduct  
wiping off the bad

[0026]

As many women are  
seen in the family way  
and some have children  
at the breast and another  
about 3 years old at  
the knee the stupid way  
of women retiring for  
3 years from the husband  
cannot be in vogue  
among Makonde &  
Metambwe

---

1<sup>st</sup> June 1866 - The  
men came back from  
the Metambwe with a  
quantity of sorghum &  
rice & beans but  
grain is not abundant  
sepoys not come  
yet - It is regular

[0027]

mutiny on pretence of  
being unable to march  
Put our cloth into smaller  
bales for carriage - and  
removed outer cases from  
powder

---

2<sup>d</sup> June 1866 - Ngomano  
[Geographical calculations.]

[0028]

3<sup>d</sup> June 1866 - the cow  
buffalo died yesterday  
evening - fell down &  
foaming at the mouth  
expired - øThe wound on  
the shoulder had broken  
the bone - scapula ridge -  
meat looks nice & fat  
a little glairiness & injection  
of cellular tissue on affected  
leg - I sometimes think it  
maybe tsetse & sometimes  
not = perplexed - Meat is  
relished by Shupanga &  
Johanna men & it roasts  
nicely -

I have thought of going  
back disarming the sepoys  
and sending the ringleader  
away but this will be  
called persecution &

[0029]

may be disapproved of  
by the military authorities  
in India = On the other  
hand they may use their  
arms on the Makonde  
in a way that may  
bring disgrace on the English  
name - but if they do  
not come the sixteen miles  
at which they have stood  
for a week, then I shall  
leave them & go forward  
upon the whole they  
have been a nuisance  
& have done little else than  
eat - if I had known  
their language it might  
have been different but

ready translators were  
ever present in the  
Nassick boys

[0030]

Asked Matumora if  
the Matambwe prayed to  
God - He replied that they  
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  
think that I wished them  
to be killed - told him we  
loved to talk about him  
He had given us his own  
son and he loved us &  
loved to know that  
we talked about him -  
He said that when they  
prayed to God they offered  
a little grain ^ or meat & then prayed  
but did not know  
much about him - They  
have great reverence  
for his name & the  
deliberate way in which  
they say we dont know

[0031]

him is to prevent any  
irreverent speaking about  
him - (Mulungu) it may  
injure the country -  
4 June 1866 Leave Ngomano  
and march 1  $\frac{1}{4}$  to rest  
nineteen carriers have  
the luggage donke & mule  
go empty - Nassick boys  
carry + 1  $\frac{1}{4}$  = 2  $\frac{1}{2}$  hours Andrew bale  
James Rutton bale  
Baraka bale  
Reuben bale  
Simon  
Mabruki  
Gardener bale  
To retrieve wages from

this time forward of ten  
Rupees per month from  
4<sup>th</sup> June 1866

[0032]

Matambwe  
tatoo [Drawing of a tribesman with tattoos on both his face and his chest.]

[0033]

This on  
forehead probably  
represents agri[-]  
culture -  
wavy lines  
water  
men [Drawing of seven different Matambwe tattoo designs.]

[0034]

Engaged at Ngomano -  
[4<sup>th</sup> June] P Mandikelala bale  
P chañkoma red beads  
P Ntambo bale  
P Kantota bale  
P Balalo bale  
P Gombegane coffee & beans  
P Makolonga powder big  
P Makolonga tea & beads  
P Injunje kerin beads & carp bag  
P chiringa bale  
P Mpelepele small powder  
P Ilenga provisions  
P Kantanoe big bale  
P Kirapuela Powder  
P Monda sugar & flour  
P Kapunda big Powder  
P Machinga bale  
P Kontumbre bale

[0035]

P Ngalale bale

---

5<sup>th</sup> June 1866 We  
slept at Lamba a vil-  
on banks of Rovuma  
here a brawling torrent  
some 200 yards wide  
with many islands  
and rocks in it.  
country open scraggy  
forest with patches  
of cultivation but at  
present all is dry &  
withered partly from  
drought & partly from  
winter's cold - The  
carriers dawdle &  
complain of hunger  
Sit an hour and then  
go on leaving main  
path we missed them - When  
they would not move

[0036]

[...]I [s]ent] our party forward  
to the next village but  
they went on to a garden  
and I [...]found them all  
crunching sorghum stalks  
like a lot of cattle - Went  
on 3 hours then wait  
for carriers at a Makoa  
village by a sand stream  
see first good ripe sorghum  
here but drought has pre-  
vailed also = 3 +  $\frac{1}{4}$  hours  
When the common dura  
fails to ripen seed then  
it becomes the so called  
sorghum saccharatum  
and so with the tame  
or native Pumpkin  
a bastard sort is the  
result & it is very  
inferior

[0037]

The markings on the  
faces & bodies constitute  
a sort of heraldry - Each  
tribe has its own distinctive  
markings and in the  
case of the Matambwe they  
resemble the old Egyptian  
figures for gardens and  
trees & water = The Makoa  
have the half moon on  
the forehead and other  
parts - at times it is made  
like a horse shoe ~~in middle~~  
of forehead or stomach

abdomen [Drawing of a few examples of Makoa tattoos.]  
Makoa Markings [Drawing of a few examples of Makoa tattoos.] or

[0038]  
[...][W]e can see great masses  
of mountains on our  
N.W. They are said to be  
inhabited by Makoa -  
The syenite was both  
yesterday & today tilted up  
towards the East and men  
I see detached blocks of  
basalt = six sided prisms &c  
and a gray substance  
flows from the syenite  
which shews no disposition  
to burn - 8 miles to Mekosi vil.

---

6<sup>th</sup> June 1866. We left vil  
called Mœkosi & marched  
quickly one hour to Sangesi  
a large sand stream - the  
country stoney but all the  
hollows are cultivated  
There are now many  
good timber trees among  
the otherwise scrappy ones -

[0039]  
We find 2 half caste [...]  
traders on banks of the



Sangesi - an hour &  
a ¼ of quick walking  
- The men in a sort  
of trot brought us to  
Makochera = 2 ¼ hrs  
at least = 7 miles  
found him a merry  
laughing mortal without  
anything like good looks  
to recommend his  
hearty laugh - a low  
forehead flat nose of the  
Assyrian type rather  
and a big mouth - ivory  
in person - complains  
of the Machinga a Waiyau  
tribe on North of Rovuma

[0040]

[...] stealing his people - told  
him all had the same com[-]  
-plaint and if we went to  
the other side we should  
hear the same complaint  
against him - advised  
him to keep his people  
He said they needed cloth  
Why not plant more cotton  
and spin it - that he  
honestly admitted was  
painful work as a  
reason for not doing  
and so you prefer the  
pains of slave trading  
operations in his country  
He wished to be cured of  
a hernia Inguinalis in  
order to be able to go &  
fight the Machinga.

[0041]

7<sup>th</sup> at Makochera[...]['s][...]  
we remain because we  
have two Nassick boys  
still behind us and we  
have to laay in a stock  
of food for the way  
to Metaba or Metawa - -

sent off the 2 Shupangu  
men to buy food  
We can get no fowls  
nor any animal food  
except what turtle doves &  
guinea fowls we can  
shoot.  
[Geographical calculations.]

[0042]

[Geographical calculations that appear to continue from the previous page.]  
Rovuma must be 2'  
North of this now -  
The Havildar - two sepoy  
& Abraham came up  
today - Report that the  
sepoy whether from  
illness or skulking come  
only to Matumora's  
and ask for orders -  
I replied that as they had  
in defiance of the orders  
given at Bombay made  
an offer to Ali to take  
them to the coast and  
I knew they had been  
skulking I had no more  
to say to them

[0043]

Richard ill at a [...]village]  
East of Ngomano - sent  
off Simon - Reuben & Mabruki  
with tea and sugar & a little  
spirits & quinine & a little  
bread part of flour & part  
of sorghum meal to him  
The last camel died at Ngoman[...]o]  
- could purchase no food  
here so we sent to another  
village - the same scarcity  
prevails & we must go  
forward tomorrow to  
Matawa or Mataba's  
7<sup>th</sup> Strong South winds  
with driving clouds  
for two days after a  
slight shower on the

5<sup>th</sup> colder too -

---

8<sup>th</sup> June 1866 - We  
were obliged to send away  
to buy food instead of

[0044]

[...]ing for Metaba -  
Musa got a bag of sesamum  
seeds which are eaten &  
being fatty preserve the  
strength - Suzi small bag Mapira

Makochera says that  
his fathers came from  
the the Makoa of the S.E  
He remarked that God  
was not good because  
he killed so many  
people - Was afraid  
to give me a specimen  
of song - none of his  
forefathers had seen  
the sight he now sees  
a white man - D<sup>r</sup> Roscher  
if he came here was not  
different in appearance  
from an Arab trader

[0045]

9<sup>th</sup> at Makochera  
P Arimome bale  
P Dogolo bale  
P Nampanyue  
P Ntangaria sesam and beads  
P Ntakosia bale  
P Ibelabig bale  
P Kabangola bale  
P Chiaola Red beads  
P Kapolo coffee & bag  
P Likianda bale  
P Mandumba bale  
P Malota carp bag  
P Mangozi bale  
Mohaka big Powder box

P Lipandula prow & sail  
P Chipungwa powder box  
P Monyau flour & sugar

[0046]

P [...]paola beads  
P Ntumbati powder boxes  
P Mavnda bale  
P Masanyelo bale  
P chiomba tea box & bag

---

9<sup>th</sup> June 1866 We  
marched 3 hours  
through scraggy open  
forest with here &  
there a big tree - but  
the more scraggy were  
in general so close as to  
shut out this view  
of large masses of  
granitic hills on the  
North - only an occasional  
glimpse of them could  
be obtained - Trees shew

[0047]

some altitude - soil [...]and  
many parts stoney -  
grass & plants cover  
all but the grass is  
short & in tufts - as we  
came near water the  
birds began to sing  
At a spring called  
Lokolo we have large  
granitic masses shot  
up - 200 feet above path  
Tsetse biting the mule  
& buffalo calf =  $4 \frac{1}{2} + \frac{1}{2}$   
= 5 hours  
Passed a recently dead person  
on the road - said to be hunger.  
We passed through a  
defile between two hills

one on the East Ngandango  
that on the West Njengo  
both granitic & almost  
bare with flakes peeling off

[0048]

[Drawing of Njengo hill that continues onto the following page.]  
trees shutting out base  
outline of Njengo hill - covered with a light grey  
grassy looking plant except here & there some few trees  
about 700 feet above plain of the  
above  
Hill  
7500 yds  
South

[Geographical calculation.]

[0049]

[Drawing of Njengo hill that continues from the previous page.]

[Geographical calculation.]

[0050]

10<sup>th</sup> June 1866 We have  
had a very hard days  
march - not a human  
habitation appeared in  
the wide waste of open  
forest - Here and there  
a dry water course  
was crossed and we  
obtained water by digging  
but it is probable  
that at certain times  
these are all dry and  
the people dependant  
on the Rovuma alone  
the first symptoms  
of human habitations  
being near was a little  
good looking woman  
at a well - on

giving me water she  
knelt down and gave

[0051]

it as country good man[-]  
-ners always require  
with both hands - We  
were misled by one of  
the carriers and went  
a long way round through  
the rounded mountain  
mass at which this  
village abuts was quite  
visible - We had a tramp  
of five hours 4 ½ of  
which count as distance  
I came in very tired  
having eaten nothing  
since last night - When  
an Arab party which  
was here heard of our  
approach they decamped  
instantly

[0052]

Ngozwe m<sup>t</sup> 10 June

[0053]

Lat of  
Hill Ngozo by Crucis  
on evening of 10<sup>th</sup> June 1866  
Kitwanga [Geographical calculation.]

---

1 Mataba - 1 day - sleep & arrive  
next - chiefs name is  
Kinazombe = Kambuire = Kambuire ^ (Namalo) (Makval)  
an Arab finished food there  
2 Machinga Mtarika = Rice - 4 days off  
(Masusa North of Mtarika = food)  
3 D<sup>o</sup> Chekapotwe - sleep once  
has food =  
4 Mataka = Moyar Melolo = desolated  
about ten days journey  
[Calculation.]

[0054]

11<sup>th</sup> June 1866. carriers  
refuse to go on because  
say they "When we return  
we shall be seized here  
and sold as slaves" - No  
food can be bought. The  
chief difficulty at present  
arises from the famine.

Mekanga hill close by Ngozo - is like an Elephant  
lying down [Drawing of Mekanga Hill that continues onto the next page.]  
all the hills about are  
of the rounded granitic  
form with great scales  
peeling off & covered  
with light grey grassy  
plants Mabvin is near  
Ngozo

[0055]

An Arab slave trader ha[...][s]  
bought up a<sup>t</sup>ll the provisions  
at Metaba and here at  
Ngozo ~~hill~~ we cannot  
buy even with our  
best cloths.  
[Drawing of Mekanga Hill that continues from the previous page.]

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People all armed  
with guns as if the  
slave trade prospered  
here - women  
wear the finest  
beads  
We got a supply of  
sorghum at a very  
high price - carriers  
still maintain

[0056]

they only fear being  
plundered by the

inhabitants of this  
village on their return  
from Metaba & sold  
as slaves -

Engaged in writing  
a despatch on the  
slave trade of Zanzibar

12<sup>th</sup> June 1866 -

Paid off Makochera's  
people - according to  
all information there  
is no possibility of  
going round North end  
of Nyassa - a path  
named Ndila or Mdila  
has been shut up by  
Mazitu - told so by

[0057]

Mekanga from NE.

---

an intelligent man who ^ added  
that Rovuma rose from  
fountains among mountains  
near to Nyassa but  
not in the Lake itself

---

13 Makoloya = & or  
-impandola visit  
us to day - wishes to  
make friends and  
when we return he  
will have food to  
give us - asked some  
questions - Heard  
of the Bible

[0058]

14<sup>th</sup> I am as much  
dependant on carriers  
as if I had never  
bought a beast but



in time our goods  
will diminish so  
that we can p̄carry  
all ourselves - the  
carriers are not un-  
willing but they dawdle  
This is the best time  
for travelling being  
quite cool in morning  
and evenings –  
We set off with our  
own people at 10 AM  
leaving Musa to bring  
the goods if the chief  
furnished the men

[0059]

on 15<sup>th</sup> the chief came  
along way with us &  
promised to get the men  
[we] need as soon as he  
got back - The rounded  
masses are over 2000  
feet in altitude & some  
seemed 3000 and with  
nothing scarcely except  
that grassy looking  
plant - We passed over  
many masses of  
ferruginous conglomerate  
and the gneiss lies  
dipping to the Westward  
and the striae look as  
if the whole mass  
when tilted āup that  
way had been in a  
semi molten state or  
been reduced to that  
state afterwards

[0060]

We slept by Rovuma  
a short distance above a  
cataract - a still reach  
about 150 or 200 yards  
wide allowed a school  
of Hippopotomi to live  
but they were wild &

as the River is said to be  
fordable in many parts  
in August & September  
they must find it difficult  
to live - a great many of  
the people have guns  
This is the slave route  
and it is astonishing  
to see the numbers of taming  
sticks lying on the side  
of the path taken off -  
as the poor victim became  
hopeless of escape -

[0061]

We were marching 3 hours  
15<sup>th</sup> Rovuma bends  
Southwards ~~out~~now - Its  
greatest Northing must  
have been at Ngozo  
People come in numbers  
to see the English - some  
give presents of corn  
or honey - another three  
hours march brought  
us to Kinazombe's or  
Metaba = He is an elderly  
man with Assyrian  
nose - country richer  
and maize is much  
grown - a second crop  
is now ready for  
being eaten green - We  
were presented with a  
basket of it & some  
sesamum seed which  
when toasted & pounded  
tastes much like Haggis

[0062]

16<sup>th</sup> June 1866 at  
Metaba or Kinazombe's.  
Thise cattle in Africa  
are but partially tamed  
and never give their  
milk without the  
presence of their calves  
or their ^ stuffed skins if they are

dead "Tulchans"-  
the women about  
Mosambique partake a  
little of the wild character  
for like the inferior  
animals they refuse  
their husbands all  
intercourse immediately  
on pregnancy taking  
place - and they  
continue this avoidance  
of the male for about

[0063]

three years afterwa[...][rds]  
or until the child is  
weaned = M<sup>r</sup> Soares  
told me that many  
fine young native  
men marry & live  
happily & properly with  
the one wife till she  
becomes pregnant -  
she then leaves him  
and as the separation  
is for at least three  
years he is almost  
obliged to take up with  
some other woman -  
the same absurdity pre[-]  
-vails on the West Coast  
and there the men are said  
to acquiesce in the  
separation from notions  
of cleanness & uncleanness

[0064]

It is curious that trade  
Rum forms one of the  
most important imports  
on the West Coast  
it is almost unknown  
on the East Coast  
to the North of Lat. 10° S.  
one might imagine  
that the Arab religious  
convictions had

something to do with  
it but the Portuguese  
began the trade on  
both coasts and they  
continue what trade  
exists South of the same  
latitude with certainly  
no scruple or conscience  
to interfere with what  
might bring large  
gains - they have

[0065]

also erected distilleries  
and many half castes  
of that nation distil  
a vile spirit from the  
cashew fruit = and  
from Pombe - they  
give their slaves potions  
of spirit too as rewards  
"Mata bicho" or kill the  
creature or longing in the  
stomach is the  
name they give to a  
drachm. Yet the Rum  
is not sought after by  
pure natives with any[-]  
thing like the eagerness  
with which it is demanded  
on the West - There  
it seems indispensable  
to every transaction -  
Here the people will take it  
if given for nothing only

[0066]

Nor would the Moslems  
abstain from trading  
with it if it were profitable  
they frequently asked me  
for brandy in a sly  
way - as medicine -  
although they could not  
have been told that we  
had a stock for we had  
only three bottles at

starting - It is something  
in the genius of the  
people quite inexplicable  
All through the part  
of the country we have  
come Hernia Humoralis  
prevails the people think  
from beer drinking  
then again we have  
children in arms and  
another at the knee or  
a child about two years

[0067]

old & pregnancy very  
frequently appears -  
Kinazombe gives a dismal  
account of the country in  
front but tinged with  
"buy all you need here."  
He and others say that  
it is impossible for us  
to get carriers because  
all are dying of want  
Away to the South the  
country is all desolated  
by the Makoa slave wars  
This is the case as far as  
they know the country -  
In their ideas all fled  
to Rovuma and left  
a country without an  
inhabitant - For ten  
days beyond Mtarika  
it is Jungle & no people

[0068]

Mataka is within 2 or 3  
days of the Lake & there  
plenty abounds - We  
must go back & bring our  
things from Kitwanga's  
come here and go again  
forward to Mtarika's  
4 days distant =  
Met three half caste  
Arabs who say that

they are looking for  
ivory & will go back  
from this point - They  
heard of Syed Majid's letter  
of which I am the bearer

18<sup>th</sup> June 1866 - We  
came back to Ngozo by a  
hard march of six hours  
yesterday - The Wanindi  
of the North bank of the  
Rovuma tried to cross  
over to eat the corn of

[0069]

the Ngozo people so we  
were just in time to  
inspire heart - Ngozo  
people fired two shots  
at the Wanindi while they  
were in the water and this  
made them change their  
intention but they will  
cross further down -  
They pretend to be Mazitu  
but are a Wayau tribe?  
Found that six sepoy  
had arrived - Their conduct  
has been utterly bad - &  
mutinous - I had them  
up this morning and  
it will not do any longer  
to be mild with them  
so I made preparations  
for flogging some of them  
The Corporal has been  
seriously defective in  
his duty so I addressed

[0070]

[...][him] Asking if he knew  
the punishment for mutinous  
conduct - and a number  
of other questions - He  
assumed or really felt  
tremor all over - Had  
nothing to urge in excuse  
except sickness which

to my certain knowledge  
was pretended - Asked how  
he reconciled the plea of  
sickness with eating heartily  
three times a day The  
others had something of the  
same way of speaking  
I disrated the Naik or  
corporal on this the 18<sup>th</sup>  
June - and sentenced  
them all to perform  
fatigue duty by carrying  
a bundle - This is more  
for their own health

[0071]

than anything else for  
their limbs become  
contracted by sleeping all  
day - one is left behind  
at Ngomano with  
thighs swollen the  
others say from want  
of use - They leave  
each other without  
any compunction -  
Have left two com[-]  
-panions near to this -  
they left Richard to  
die near to Ngomano  
I promised fatigue  
duty pay if they  
behaved well but  
none if they con[-]  
ducted themselves ill -  
and flogging if guilty  
of lying down to sleep  
in the march

[0072]

Richard Isenberg died  
at a village below Ngom[-]  
-ano = He took to the sepoy  
latterly very much - sitting  
& talking with them  
instead of with the  
other Nassick boys-

Then when I left the  
party I saw no more  
of him - I did not  
like to see him associated  
with sepoys whose talk  
is none of the best  
but refrained from  
reproof because not  
knowing the language  
I could not be certain  
When he came to Pa-  
-chassane's he was too  
weak to go further - I only  
knew of him being weak  
and as he was with the

[0073]

sepoys who were [...]all  
skulking on pretense of  
sickness felt no anxiety  
about him = Abraham  
found him at a village  
above Pachassane's &  
came on to tell me now  
at Makodiera's that  
Richard was alone &  
very weak - left by the  
sepoys - I at once  
sent back cordials &  
three Nassick boys to bring  
him up - but when  
they came to the spot  
they found that he  
had died two days after  
Abraham left = The  
people were not friendly  
and demanded 3 cubits of  
calico for their trouble  
with him - the other lads  
did not see his grave -

[0074]

Saw a telegram today  
"Your mother died at  
^ noon on the 18<sup>th</sup> June '65  
which affected me not  
a little - This day twelve  
months she entered into



rest -  
19<sup>th</sup> gave sepoy light  
burdens in order to inure  
them to weight This  
day their pay begins  
Passed the humiliating  
spectacle of a woman  
tied by neck to a tree  
and dead - Had been  
unable to keep up with  
the other slaves of a gang  
& master determined she  
should not after rest  
escape anywhere -

[0075]  
20<sup>th</sup> June 1866 - We  
came back to Metaba  
this morning & found  
headman Kinazombe  
very unwilling to do  
anything to aid us  
forward on our way  
He has hold of all the  
grain & we cannot  
deal with anyone  
but himself & he  
have ample supplies  
of powder cloth &  
beads from Arabs  
in exchange for slaves  
we have no chance

It is hard to feel  
charitably towards the  
sepoy whose game  
or aim seems to

[0076]

have been to detach  
first the Nassick  
boys then the Johanna  
men and of course  
leave me alone to perish  
They tried to prevail  
on the boys to desert  
and one "Kurrim"  
is actually behind at  
Ngomano with

swollen thighs the  
effect of inaction  
But I shall try to be  
as charitable as I can  
in spite of it all - Told  
the Havildar what I had  
done and that I was  
very angry as never  
an unkind word  
had crossed my lips

[0077]

to them though they  
had compassed my  
failure if not death  
240<sup>stth</sup> We were told by  
Kinazombe that our food  
could be had in front  
this was false but we  
purchased as much  
as we could & very  
dearly - This was his object  
in telling lies - got three  
of his men to carry  
and they lied like their  
master when we got  
to a village 3 hours off  
but I paid them in full  
rather than get a bad  
name - bought a senze  
dried ^ on a stage over the fire - A  
party met us & almost

[0078]

[...][put] Kinazombe's men to  
flight by their mere appear[-]  
ance - Then this morning  
21<sup>st</sup> June 1866 a great deal  
of firing took place - we waited  
to see if it meant anything  
but it did not, except that  
all were excited & none  
would carry - marched 3  
hours to a long island in  
Rovuma called Chmiki  
where the people Makoa  
were decidedly civil - The

Wai[...]-yau have all been  
greedy & not good mannered  
sent 5 men back thence  
to bring up Havildar & the  
goods left & came onto  
Chirikaloma's village  
whole march 3 hours

[0079]  
22<sup>d</sup> June 1866 - The [...][men]  
sent back arrived about  
noon but the Havildar  
told them to sleep there and  
they could not & returned  
He has gone on the plan  
of letting his men do as they  
pleased when I was out of  
sight - Hence his want of  
power among them = We  
have but little corn and the  
Havildar remained with it  
allowing his men to revel in  
it

A poor little boy having  
prolapsus ani was carried  
by his mother many a weary  
mile yesterday lying over  
her right shoulder for ease  
An infant at the breast  
occupied the left arm  
and on her head were placed  
two baskets - A mothers love  
was seen in binding up  
the part when we halted and

[0080]

[...][the] [co]arseness of low civilization  
in the laugh with which some  
gray brutes looked at the  
protruding part.

Spoke to Headman on several  
points when he came last  
night to see the candle burning  
Chuma proving a very  
voluble interpreter in Waiyau  
Here the people are Makoa  
and have left off the half  
moon mark which they

inherited from the Makoa  
of the South East - they now  
partake of the Waiyau marks  
more  
[Makoa marks] & part Makoa  
[Makoa marks.]

The country is covered  
with ^ forest more open  
than further East - We are  
now at least 800 feet  
above the sea - people  
grow maize chiefly &  
now eat the winter crop  
almost all possess guns

[0081]

and as this is the [...]  
route plenty of powder -  
and fine blue beads  
Red ones strung on the hair  
are fashionable - The  
fine ones made into rolls  
and fitted tightly round  
the neck like soldiers stocks  
Lip ring universal among  
women - Teeth filed to points

Chirikaloma's vil  
223 June  
1866 [Calculation.]

[0082]

24<sup>th</sup> June 1866 Divine service  
at 8-30 - numbers looking  
on - Cold southerly winds -  
Temp at 6 AM 55° Mule  
very ill = will soon die I fear  
Got a fowl from Chirikaloma  
The first I have obtained  
since we passed Matawataw  
We have got turtle doves &  
occasionally a guinea fowl  
instead & often dined on  
rice or porridge alone =  
meet a tree for first time  
now having light green bark  
fine brown wood & pods  
about a foot long and

leaves very like the Kigelia  
Immense quantities of wood  
are burned for the purpose  
of manuring the land for  
maize - The branches are cut  
down and collected in long  
heaps while the leaves are  
still green and dried by the  
winter drought are burned before

[0083]

the rains set in = [...] [...]  
"Stone boiling" is unknown  
but ovens are made in the  
ground or in anthills  
for baking the heads of  
large game - feet of Elephants  
and humps of Rhinoceroses  
The production of fire by  
drilling between the palms  
of the hands is universal  
It is quite common to see the  
sticks used for getting fire thus  
attached to the clothing or  
tied in the bundles of native  
travellers = They wet the  
blunt end of the upright stick  
with the tongue & dab it in  
the sand to make a little  
silica adhere before inserting  
it in the horizontal one -  
The wood of a fig tree is  
much esteemed for the  
upright piece -

[0084]

[...] are in the habit of  
preserving meat fish  
and fruit by drying them  
in stages over slow fires  
Preservation by salt seems  
unknown -  
The Makonde use stages  
about 6 feet high to sleep  
on - making a fire under[-]  
neath keeps off mosquitoes  
and it is also the means  
of keeping them off the

damp of the ground -  
They are used by day  
as convenient sitting  
places for observation

Pottery seems to have  
been known to the Africans  
from the very remotest  
times for fragments are  
met with everywhere  
even among the oldest  
fossil bones in the country

[0085]

The pots are made [...]by  
women and the form  
wonderfully well preserved  
by the eye alone - A  
foundation is laid and  
a piece of wood - bamboo  
or bone used to scrape  
off or add to this - It is  
left a night a piece more  
added next day - when  
this is consolidated - another  
round goes on and all  
carefully scraped &  
smoothed outside &  
in then it is left till  
it is thoroughly ^ House & then sun  
dried = a light fire of dry  
cow dung or straw &  
grass with twigs is  
made in a hole in the  
ground but no machine  
is ever used

[0086]

A blunt wand

[Drawing of wire in a horse-shoe shape, partially filled in by squiggles, and other lines  
underneath it representing the ground.] is often  
seen ins[...]erted by both  
ends into the ground with  
alot of medicine - usually  
bark of trees buried beneath  
it - When sickness is in  
a village the men go out  
wash themselves with  
the medicine & water  
creep through beneath the

bow & then bury the  
medicine & the evil  
influence together - It is  
also used to keep off evil  
spirits - beasts & enemies

Chirikaloma says that  
the family name of nearly all  
the tribes in this region is  
Mirazi = some Makoa are  
Mæilola = Chimposola  
Lived kometo south

[0087]

25<sup>th</sup> June 1866 [...] [Came on]  
to Namalo's = village was  
deserted this morning  
no food to be had = 3 hours  
sleep at Ntabila on banks  
of Rovuma here from 50  
to 80 yards wide & only  
ankle deep - Arab slave  
dealers escaped out of our  
way as if afraid that we  
would catch them = a poor  
little girl left in one of the  
deserted huts = too lean to  
walk and probably without  
relatives.

Chirikaloma told us of a  
child born in his tribe  
who had an abortive toe  
at knee & no leg - some  
said to his mother kill it  
but she answered How  
can I kill my own son?  
and he grew up and had  
many sons and daughters

[0088]

very fine children but none  
deformed like himself  
This was told in connection  
with an answer to my  
enquiry about Albinos  
He says they never come  
to anything but die either  
in infancy or before  
they come to Manhood -

They do not kill them  
or the old and as for  
cannibalism & people  
with tails they have  
always heard that such  
monstrosities were to [be]  
met with only among  
ourselves - the seagoing  
people - who were said  
also to have eyes behind  
their heads -  
The rains are expected  
when the Pleiades are  
seen in the East in the

[0089]

evening & they have the  
same name here as  
further south - "Limila"  
the "hoeings" -  
The slave trade is so brisk  
along this route that white  
cloth is a drug = the slavers  
give large prices for  
everything - one old man  
lying on his side as we  
passed drawled out " slave"  
" Kapolo". We cannot get  
food & must push on  
to Mtarika's as fast as  
we can

    If we held away to the W.  
we would cross several  
rivers flowing into the  
Rovuma as the Zandulo  
coming from South - the  
Sanjeze D<sup>o</sup> - Lochingo D<sup>o</sup>

[0090]

and then come to Ngombo  
on Lake Nyassa - the  
then Mphuta on North End  
the Nindi now inhabit  
where the Mazitu left  
and have some of their  
ways - An Arab party  
got out of their hands



by paying a whole bale  
of cloth = In these cir-  
cumstances it would  
not be wise for me  
to venture there going  
but in returning with  
few goods we may  
try

[0091]

26<sup>th</sup> June 1866 = Mule  
very ill. In coming along  
we were loudly accosted  
by a well dress-ed woman  
who had just had a very  
heavy slave 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 at once & went back  
to her - I was told that  
she was a near relative  
of Chirikaloma & she  
was going to her husband  
when the old man at  
whose house she was  
now a prisoner caught  
her - took her servant  
away and now kept  
her in the degraded state  
we saw - I went to

[0092]

th[...][e] [...] [place] where she was  
bound = the withs being still  
green ^ & wet - asked the old man who  
had been so officious in  
a friendly tone what he  
expected from Chirikaloma  
for seizing her = "nothing" -  
why not let her go on her  
way - "Chirikaloma would  
be offended with him"  
Several Arab looking  
fellows now came about  
and I have no doubt but

that the old man meant  
to sell her to them - I then  
gave him a cloth and told  
him to give it to Chirikalom[a]  
if he found fault with  
him - tell him I was  
ashamed to see one of his  
relatives in a slave stick  
and had therefore released  
her - she is evidently a  
lady among them Her

[0093]

many fine beads [...]  
some on Elephants hair  
and she has some "spunk"  
for as soon as released  
she went into the man's  
house & took thence her  
basket and calabash  
A virago of a wife shut  
the door & tried to prevent  
her as well as cut her  
beads off but she resisted  
like a good one & my  
men thrust open the  
door and let her go with  
her goods minus her  
slave -

Passed a slave woman  
shot through the body by  
an Arab because she  
could not march =  
and met a great concourse  
of people going to the  
Loendi or Lojendi side

[0094]

[...][We] [...]ha]ve past Che-  
unde's by mistake &  
on to Singao's  
whole march 2 ½ hou[...][rs]  
27<sup>th</sup> June 1866 -  
passed a man lying dead  
of starvation in decent  
attitude - Reuben wandered  
and came upon fifteen =

say five slaves starving - we  
cut off the stick from  
one but none could  
speak or say whence  
they came - some were  
quite young. We  
went one hour & a half  
and then crossed the  
Tulesi a stream  
flowing from south  
20 yards wide & in June  
knee deep -

[0095]  
Another hour & a [...]half  
took us to Chengawallas  
place - mule died yesterday -  
left saddle at Singaōs Many slaves going East  
and many dying in the  
way - whole march 3 hours

---

Chenjewala & his people  
place the blame of the  
slave trade on the Machemba  
who come & plunder their  
gardens & kidnap the  
people. After a long discussion  
one man said if the  
Arabs did not come &  
tempt them with fine  
cloths then they would not  
sell = this was childish =  
tried to explain the conjoint  
guilt of those who sold as  
well as of those who buy  
one being as if he held the  
victim while the other committed  
the murder

[0096]

Lat of Chenjawala on Rovuma  
27 June  
1866 [Calculation.]

---

28<sup>th</sup> found the chief  
disinclined to aid us  
in any way - but some  
of his people were more  
reasonable - When we got  
one hour off we met the  
"war" going on between Ma-  
-chemba & Chenjewala -  
We saw but two persons  
one came up & spoke  
to us said he had capture[d]  
five persons

[0097]

The other party [...] [ma]de  
across the river and  
beckoned us to go  
against their enemies  
The two men after talking  
with us took some  
maize & so did some  
of my people believing  
that as it was all going  
they who were really  
starving might as  
well have a share - I  
went on with the two  
marauders & by the  
footsteps the whole  
party probably consisted  
of 4 or 5 men with  
guns - Gardens &  
villages all deserted  
one poor woman  
sitting cooking some

[0098]

green maize was ordered  
by one of the two men to  
follow him - I said -  
"Let her alone she is  
dying" - he said "Yes of  
hunger" and went on  
without her - slept  
among gardens the  
people all gone, my  
men having no other

food take what can be  
gleaned of peas - bean  
leaves & maize  
stalks - poor fare but  
all we have = 2 hours  
29<sup>th</sup> came on two hours  
to Machemba's brother  
who gave us food  
at once - a Nassick  
boy came up sayin[g]

[0099]

he had gone a[...]e and  
on returning found that  
his bale was stolen. I  
cannot impress them  
with an idea of wrong  
in lying down in the  
path and sleeping -  
We hear that there is  
more lawlessness in  
front = shooting & stealing  
any one who falls out  
of the ranks -  
Mtimbua & kera islands  
about ½ a mile below  
our sleeping place -  
Chikomo hills on the North  
Thimbi ^ Range beyond it -  
Kañgomba lived there  
but now all have  
fled = Wanindi are the  
Mazitu now

[0100]

A[...] [kos]akone the lady  
we liberated shewed  
herself a lady all through  
Having a good addressed  
she bought food for  
us more successfully  
than any of our men  
could do = spoke up for  
us when any injustice  
was attempted - carried  
Chuma's bag & on the  
last 2 days when we were

in difficulties for  
carriers bore a bag of  
beads on her head - &  
lastly when we reached  
Machemba's brother  
introduced me to him  
as the brother of her  
husband - & with ex-  
pressions of thankfulne[ss]

[0101]

for what we had [...] [don]e for  
her took her leave = she  
was treated all along by  
her country women  
with respect & commiser[-]  
ation at the indignity  
done her - so we have  
not lavished our kindness  
on an undeserving  
recipient -

One Johanna man  
caught stealing maize  
had to pay five cubits  
of cloth - Bale  
was 240 yards here  
worth as many  
Rupees - sepoys  
stealing maize -  
sent to Headman  
& told him I was very  
much ashamed &

[0102]

hope[...] [d] [...] [h]e would not  
make much of a row  
but let me pay & help  
me off to where food  
was to be had in plenty  
He replied that he had  
liked me from the  
first & I was not to  
fear as whatever he  
could do on this side  
he would willingly  
to do it to save me  
pain & trouble.

30 June Left our friend  
Chimseia = He warned  
us against allowing  
the men to scatter  
in march & we  
found his advice  
good for a sepo[y]

[0103]

fell behind & I [...][su]ppose  
when asleep was  
disarmed & then sent  
up to us as naked  
as a Robin. We  
reached Chimsaka's  
after a march of 3¼  
hours - saw a person  
dead but bound to  
a tree - hands bound  
other dead bodies  
sad sight to see -

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It is a most pernicious  
error of the Ethnographers  
that savages are influenced  
by fear alone - this may  
possibly be the case in  
Australia but is not  
true of Africans

[0104]  
Ngombo on Nyassa =  
= Mp <sup>^</sup> hutvi = (massaning) a (waiya)  
- Nindi name of people who  
now inhabit Mazitu  
country N of Nyassa

---

Only five days & plenty of  
food on way to Mataka  
from Mtarika = south  
Chirikaloma's chief =

---

Chewunde  
[stages from  
Chirekaloma  
to Mtarika]  
Anjawalæ  
Mtarika

[Drawing of a fly-whisk.]  
Panamande = Machemba

[0105]  
From Kinazombe's - 20<sup>th</sup>  
Cherekaloma June  
Namabo  
Chinjawala  
Kinamotusi  
Chimsaka  
Mtarika

---

Beyond Mtarika  
Mtende jungle  
Chimataka  
5 & then 6  
Mataka

---

---

Chirikaloma's account  
of North end of Lake journey  
Kandulo 22 June  
Zandulo R from S  
Zanjezi R Do  
Lochiringo R. Makanjela  
who are Waiyau = all  
on this side Rovuma

[0106]  
slave traders information  
Komasusa & no food in  
each front for 48 day & we reach  
Mataka on Nyassa -

---

I wish that I could see  
the inner life of these  
people - the lives of the  
saints and other legendary



lore have an indirect  
historical value, not as  
recording facts, but as  
illustrating the belief &  
feelings of the times and  
as throwing light on  
customs & manners -

[Drawing of two African individuals, showing head and shoulders only, with adornments.]

[0107]

Imkuya seed makes  
oil = semsem  
R. Kitangule & the more  
western stream called  
Mpezi Kagera are the only  
feeders of Nyanza - not  
Muingira & Jordans which  
are at its extreme southern  
creek -

---

Mayaiya Mountains  
Marombe N of Rovuma  
Chingwane  
Motimlowe

1 July  
Mtarika's [Geographical calculations.]

[0108]

Matumorus  
~~Kwanamvula~~  
Kusanyessi  
~~Kwamakochera~~  
Konantusi  
~~Kuenambamba~~  
Kuonamalu  
~~Kuanakagomba~~  
Kambamba

---

Makochera - Metawa 2 days

Kitwanga Komasusa 6  
K̥ə ^ Namalo  
K̥uasimberi dead  
Kaṅgomba an island in Rovuma  
K̥ə Mintende  
K̥əamataka  
Nyassa  
29 = 5

[0109]

[Map of route showing distances between various settlements including Ngomano, Chisule, Marumha, and Tawatanga.]

[0110]

1<sup>st</sup> July 1866 Had  
several things stolen  
at Chimsaka's -  
people along this  
part of route seem  
to practise catching  
travellers goods &  
chattels - slave stick[s]  
strewn almost  
in the way shew  
where slaves have  
been captured - got  
some maize bal[...][es]  
being among them  
go on to Mtarika['s]  
2 ½ hours

[0111]

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

[0112]

[0113]