

Field Diary III, 14 May - 1 July 1866

David Livingstone

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[0001]

III

[0002]

[0003]

N^o III

14 May to 1st July
1866
David Livingstone

[0004]

14th 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 14th

[0006]

15[...]^[th] [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

15th May 1866 -
came along river nine
miles carriers
stopped from hunger
and had to be
sent for - gave
[16th] 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 Matumbwe 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
17th 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 shaly
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]

18th 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

19th 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^r 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]

20th 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 ahirie o boana salale
Somalie-

[0018]

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

[0019]

20th Abraham came
up from sepoy 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^d 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
24th took lunars
last night - Pollux
Antares - & Saturn
for time

25th Matumora is
not Ndonde He is
a chief SW of this

[0022]

[...][2]6th sent Musa
off Westwards to buy
food -

27th 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
28th 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]th 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° -

30th Havildar &
Abraham went

[0025]

off to the sepoy's 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

1st June 1866 - The
men came back from
the Metambwe with a
quantity of sorghum &
rice & beans but
grain is not abundant
sepoy's 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^d June 1866 - Ngomano
[Geographical calculations.]

[0028]

3^d 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 ¼ to rest
nineteen carriers have
the luggage donke & mule
go empty - Nassick boys
carry + 1 ¼ = 2 ½ 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
4th June 1866

[0032]

Matambwe
tattoo [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 -
[4th 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

5th 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 + ¼ 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.

6th June 1866. We left vil
called Møekosi & 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 Ingualis in
order to be able to go &
fight the Machinga.

[0041]

7th 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
7th Strong South winds
with driving clouds
for two days after a
slight shower on the

5th colder too -

8th 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^r Roscher
if he came here was not
different in appearance
from an Arab trader

[0045]

9th 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

9th 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 exc ept 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]

10th 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
instanter

[0052]

Ngozwe m^t 10 June

[0053]

Lat of
Hill Ngozo by Crucis
on evening of 10th 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° Chekapotwe - sleep once
has food =
4 Mataka = Moyar Melolo = desolated
about ten days journey
[Calculation.]

[0054]

11th 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~~t~~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.]

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
12th 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]

14th 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 15th 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 a^up 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
15th 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]

16th June 1866 at
Metaba or Kinazombe's.
These 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^r 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^o 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

18th 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 18th
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 18th June "65
which affected me not
a little - This day twelve
months she entered into

rest -
19th 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]

20th 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
24^{0st} 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
21st 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^d 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]
24th 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 inserted 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]

25th 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^o - Lochingo D^o

[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]

26th 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]
27th 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.]

28th 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
29th came on two hours
to Machelamba'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[...]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 - sepoy
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 -

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 [^] 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 - 20th
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
Kwanamvlola
Kusanyessi
Kwamakochera
Konantusi
Kuenambamba
Kuonamalu
Kuanakagomba
Kambamba

Makochera - Metawa 2 days

Kitwanga Komasusa 6
K̄̄ ^ Namalo
~~K̄̄~~asimberi dead
Kaṅgomba an island in Rovuma
K̄̄ Mintende
K̄̄amataka
Nyassa
29 = 5

[0109]

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

[0110]

1st 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]
strewed 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]