

## Field Diary V, 5 September - 23 October 1866

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Published by Livingstone Online ([livingstoneonline.org](http://livingstoneonline.org)), 2020

[0001]

[0002]

[0003]

Nº V

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

[0004]

1 h - 45 m from North base of  
Ngombo promontory to South side  
shore E. 50<sup>m</sup> + 1 - 15 shore E.  
= 3 = 50 + 30 + 1 == 5  
+ 1 = 6 - 20 to Palilole  
Note.  
Saw a kite for the first  
time this season on the  
2<sup>d</sup> Sept 1866 on  
returning to Misinje

confluence - two seemed  
tired with journey  
& were resting on a  
Baobab tree

[Calculations.]

[0005]

Nº V. Nº V.

Ngombo  
5<sup>th</sup> Sept 1866 [Geographical calculations.]

Northern edge of Ngombo

[0006]

6<sup>th</sup> Sept<sup>r</sup> 1866 start from  
North side of Ngombo  
promontory which juts  
into sea towards Senga  
(Rifu mt) about four miles  
- is rather more at base -  
Low & sandy - covered with  
trees & a belt of Papyrus round  
North - West & part of South  
edge - Rest or S E side has  
high sandy dunes with trees  
on it -these are evidently  
blown up by south winds  
such as were blowing  
hard all day and made  
our long march along  
shore very tiresome  
We were 6 hours & 20  
minutes in reaching  
village Panthunda where  
food was to be had

[0007]

6 Sept  
1866 [Geographical calcuations for the "Lat of Palilole or Panthunda"]  
Passed Rt Lebesa about  
1' W of it.

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7<sup>th</sup> Sept<sup>r</sup> 1866. - 1<sup>H</sup> - 15 -  
pass over Lilole R<sup>t</sup> at village  
+ 50<sup>m</sup> + 1<sup>h</sup> = 3 hours in all  
to Chirumba's village on the  
South side of a Lagoon -  
which Lake forms along  
parallel with shore - all  
mountain range covered with trees

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

[0008]

Pansongwa 7 Sep<sup>t</sup> 1866 [Geographical calculations.]

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[Geographical calculations.]

[0009]

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

[0010]

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

9<sup>th</sup> Sept<sup>r</sup> 1866  
Sunday at Kandango's  
Lat. 13° 57' 49" S  
Muddy bottom here  
and all along shore  
a good many shells  
on shore while North  
of Ngombo there  
are none

[0011]

[Patterned drawing.]

Pattern on old Nyassa  
pots - the large ones have  
bare spaces as

[Patterned drawing.]

smaller ones shew  
interleaving - (Herringbone)

[Patterned drawing.]

Others imitation baskets  
for holding fluids

[Patterned drawing.]

[0012]

March towards hills  
then on reaching first  
then turn southwards  
and meet Lake - Pass  
two mountain torrents  
which when swollen  
bring down large trees  
from the mountains  
At present they are  
only ankle deep with  
sandy bottoms and

from 60 to 80 yards broad  
2<sup>hours</sup> - + 1<sup>h</sup> + 1 - 15 = 4 - 15  
to Chéfu or Nchefu's  
An immense population  
swept off but I am  
weary of the story  
skulls = broken  
pots = grindstones  
and the trees that  
surrounded & gave shade  
to the villages - the mounds

[0013]

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

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From Chéfu's village

[0014]

Namezimo [Drawing of a mountain range.]  
Mbwa in first  
range Namezimo in  
second - East of Nyassa  
& near South end -  
11<sup>th</sup> Sept<sup>r</sup> 1866  
Leave Chéfu's vil &  
after 1<sup>h</sup> - 15 rest at a

[0015]

mountain torrent called  
Lotende - It brings down  
very large trees in rainy  
time and they are all  
bruized as if knocked  
against rocks in their  
descent from the mountain  
defiles where they grow

Only a few patches of  
green appear on the  
higher range but the nearer  
& lower is covered with  
scraggy trees - 1 h - 10 m to  
another torrent bed  
+ 1 = 3 h - 20 m + 10 = 3 h 30 m  
to village Pamawawa  
Headman poor but  
presented a roll of salt  
Fig tree in village thrown  
out buttresses -

[0016]

12 Sept<sup>r</sup> 1 h - 30 to stream[-]  
-let Nguena = 1 h to a  
fine R<sup>t</sup> by a village  
= 2 h - 30 to vill. of a  
headman with sore  
eyes who persuaded me to  
stop to give him medicine  
It is on the streamlet  
Pantoza Pangone  
13<sup>th</sup> Sept<sup>r</sup> 1866 - 1 h - 50 m  
to strong brook Nkoru +  
1 - 20 to edge of water at  
Mount Gome which  
touches it = 3 - 10 We  
are now some three  
miles from the end of  
the Lake and see it all  
plainly - many hopes  
disappointed here

[0017]

but all will come right  
some day though I may  
not live to see even the  
commencement of better  
times - Weary of counting  
the human remains  
passed six in a group  
yesterday - An Arab  
party fled on hearing  
that we were coming  
They have their complement  
of slaves from S W of Lake

& had plenty of goats - We  
get plenty of meal maize  
& cassava - dried fish  
too - & salt of which we could  
get none till lately  
[Calculations.]  
to Pamchocholo  
Rivulet and the  
village of Cherekalongwa  
who recieved us very  
jovially with beer

[0018]

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

Two carriers promised  
to come to Massangano  
on effluence of Lake &  
Shire for 5 cubits of  
calico - but led us out  
of our way & made two  
very short crooked  
marches then demanded  
payment of the whole  
distance agreed on - took  
two others and gave them  
the payment agreed on  
for the others though they  
came but one day -  
As they will inform the  
original pair no bad  
effect will follow

[0019]

my insisting on the  
fulfillment of the bargain  
14<sup>th</sup> at Cherekalongwa,  
Plenty of food for all  
remained & wrote Journal  
cooked a senze for  
us this morning  
15<sup>th</sup> Sept- 1866  
marched three hours

South & Eastwards  
then up the hills to  
Mukate's who has a  
large population about  
him chiefly Waiyau  
as he himself is - Had  
a long visit from him  
the first day in a  
good substantial house

[0020]

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

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

[0021]

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



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

[0022]

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

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

[0023]

18<sup>th</sup> Sept<sup>r</sup> 1866 - We  
embarked all in eight  
canoes for which we  
paid nine fathoms &  
they took us up ^ in 2 hours to the  
head of Pamalombe  
and then crossed over.  
A fishing party took flight  
at our appearance  
leaving some of their

fish behind them -  
Walked on to their village  
from which we can see  
Zomba - Chikala Vale  
the mountains about  
clearly - the open gap of  
Chirwa and the  
mountains on the E  
of lower part of Lake

[0024]

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

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

[0025]

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

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

[0026]

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

---

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

[0027]

Another Arab party hearing  
yesterday of our approach  
fled precipitately - no  
chance of getting a letter  
sent to Zanzibar -  
This is a large village or  
town - Mponda is a  
blustering sort of fellow  
but my object in  
visiting him is to  
enter a protest against the  
slaving system which he  
Mukate & Kabinga carry  
on - The village is on  
a fertile plain with  
many large trees on it -

He has cattle and a  
great many people -  
Machinga is their deivision

[0028]

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

[0029]

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

---

20 Sept 1866  
Mponda having a child  
ill begged me to remain  
over today & give medicine  
He wishes to have a well  
in his court yard and  
believes that we can  
make one - He is very

liberal with his food  
and pombe - - One pot  
presented was 18  
inches in diameter  
& 26 high

[0030]

Ntimangokwe Rt [Geographical calculations.]

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Mpondas [Geographical calculations.]

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[Geographical calculations.]

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[0031]

21<sup>st</sup> Sept<sup>r</sup> 1866 March  
1<sup>h</sup> & cross Ntemangokwe  
again + 2<sup>h</sup> - 10 + 1<sup>h</sup> = 4 hr 10  
to a brook ^ Likoche where we  
spend the night - Two  
carriers came on a  
short distance and  
then wishing to turn  
opened the bundles  
& paid themselves - the  
Havildar sitting there  
and looking on -

---

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

[0032]

+ 1 h - 10 m + 1 - 35 = 6 - 35

+ 25 = 7 hours  $\theta$  W & NW  
to village on mountain  
torrent running now  
Usangazi; and near  
mountain Namasi

---

24 Sept 1866  
1 - 25 to Marenga

[Geographical calculations.]

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

[0034]

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

women who spread  
a mat then a cloth  
on that - He clothed  
in a figured red silk  
shawl walked painfully  
ask me to stop a day  
and he would send  
my goods over the  
heel westwards in  
canoes - He then  
went to his house

[0035]

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

[0036]

to count the infection  
not thinking that their  
own fine smooth  
light brown skins  
might soon be as  
ugly as this nasty  
black fellows who  
was scratching him[-]  
self all over - It  
is clearly contagious  
He says that it was

known in the country  
before Arabs came into  
it - They gave them  
the small pox only -

[0037]

26 Sept 1866

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

[0038]

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



into canoes & started  
to go round the heel

[0039]

of Nyassa = the Mountains  
of Kirk's range look  
very high on the other side  
from that which we  
coast along -

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

[0040]

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

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

[0041]

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

Molundini Mt. at  
Kremasusa's [A drawing of a mountain peak and the surrounding range.]

[0042]

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

[0043]

them - and they regularly  
plundered their loads  
When they remained behind  
it was for one object  
only - plunder - and  
Musa knew it all  
for they shared the  
dainties bought with  
him - He was rather  
disgusted at being at  
last obliged to bring  
up his men & not

allow them to stay &  
steal in the way - He  
always said - "I every  
day tell Johanna men  
not steal D<sup>rs</sup> things" -  
When he saw them  
buying & eating dainties  
he knew that they  
were stolen fruits &  
could have stopped it  
had he chosen -

[0044]

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

[0045]

Ngalañanza name  
of country having gold  
NW of Babisa  
10 A. M. Kremasusa  
came just now from  
his beer drinking  
bout - He was anxious  
that I should see another  
village which he now  
has from following  
my advice not to

sell his people - He  
presented a fat ram  
& much pombe -  
was with me most of  
the day - speaks sensibly  
but I fear the slave  
traders temptations  
are very strong

[0046]

2<sup>d</sup> Oct<sup>r</sup> 1866  
a basket ^ of beer 18 in high  
and 15 in. in diameter  
was brought by  
Msusa for us to  
drink it all - It  
had great effect on  
himself for he  
talked incessantly  
afterwards = no  
business was done -  
though he took us to  
a shady tree in the  
forest behind the village  
under which on a  
smoothed spot his  
serious business is  
done

[0047]

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

A woman turned up  
here who says that she is  
Chuma's father's sister  
Chuma is eager to give  
her a present - It shews

a most forgiving dis-  
-position to reward those  
who were art & part in  
selling them - When  
taken very young they  
knew nothing of the  
evils they have escaped

[0048]

Msusa has sent for  
Babisa who acknow[-]  
ledge his authority to  
go with us to Unambru  
He thinks that his  
own people would  
run away & leave  
us in the road -  
Meanwhile he over[-]  
stocks us with food  
& pombe  
4<sup>th</sup> The Mobisa man  
sent for came and  
was so ignorant of  
the country that I  
declined his services  
and asked Msusa to  
give me men to  
go on to the first  
Maravi village

[0049]

This delay is vexatious  
though Msusa does  
all he can to make it  
pleasant for us = some  
of the men wear their  
hair  
[Drawing of an African individual.] in great  
masses one is  
in shape like a cocked  
hat - The pounding of  
corn by the women  
is very hard work  
yet it is going on  
incessantly -  
5<sup>th</sup> Oct<sup>r</sup> 1866 -  
The chief came as usual

with an immense basket  
of beer for us - We  
had made preparations  
for marching and  
he did not like this

[0050]

but I explained that  
the people whom he  
trusted to did not acknow[-]  
-ledge his authority &  
would not go - They  
set very light by his  
orders - Simon heard  
two words Mazitu &  
"lipololo" and conjured  
up all manner of  
evils thereupon - They  
would catch him - &  
kill him - Khambiri  
was a very bad chief  
in front!! all shewing  
the most egregious  
cowardice and chicken[-]  
-heartedness = He  
magnifies every diffi-  
culty & his power  
of inventing excuses  
is extraordinary

[0051]

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

and were beaten off  
this gave cause of fear  
to some of my people

[0052]

5 Oct<sup>r</sup> [Geographical calculations labeled "Katosā on the Naepulu  
R<sup>t</sup>."]

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6<sup>th</sup> Oct<sup>r</sup> - 1866 -  
March 3 h - 10 m North  
to a village on a R<sup>t</sup>  
called Godedze where  
we sleep - it being  
very hot through the  
day - Kremasusa  
behaves like a

[0053]

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

[0054]

pombe requires a  
strong digestion but  
many chiefs live on

it entirely - a little  
 meat only varies  
 the diet - It is very  
 fattening & the queens  
 use it to make  
 themselves stout  
 7<sup>th</sup> Oct<sup>r</sup> - 1866 - at  
 a disagreeable village -  
 The Waiyau who  
 are spread about  
 come in an impudent  
 way as they are  
 accustomed to do  
 with slave traders -  
 enter the hut & handle  
 things if not ejected

[0055]

or, shut out - The Manganja  
 being in their power  
 are more civil - though  
 few in number the  
 Waiyau are the dominant  
 race - and possess  
 guns = The Manganja  
 trust to their old bows  
 and arrows - the  
 Waiyau all ask for  
 gun medicine - I suppose  
 the Arabs drive a trade  
 in this deception -  
 A man from Tapem -  
 - beje who formerly  
 treated us kindly in  
 giving fish when we  
 visited - the whole haul  
 of his net - came with  
 four fowls as a present

[0056]

30 m base hill 28 33 = 27.65 =  
 noon + 30 m + up hill 1<sup>h</sup>  
 26.5 at 2 fell 80° Tapiri  
 pass + 15 m to first water  
 2 H - 15 = 3 P.M. 26.65 = 80°  
 at village on top 5 PM  
 25.7 = 74° = 3<sup>hrs</sup>15<sup>m</sup> =  
 came up Kirk's



range making ^ altitude 2200 feet  
in the ascent - The  
pass is well chosen  
& is called Tapiri  
The men employed as  
carriers did well &  
then sang & clapped  
their hands till one  
AM when I advised  
them to go to sleep  
Hills sparsely covered  
with trees but soil

[0057]

fertile and people raise  
great crops of sorghum -  
The Nyassa side of Range  
depopulated by Waiyau  
Met two men & a boy  
out hunting with a  
dog & trap  
[Drawing of the trap referenced in the text.]  
This is laid in the run  
of some small animal  
& when chased by the dog  
it runs into it - It is  
of split bamboo and  
has prongs of the same  
pointing inwards to  
prevent it coming out  
again - they were very  
much alarmed on  
seeing us but we assured  
them of our peaceable  
intentions & they took  
us on to their village  
where an old man was

[0058]

spinning Buaze to  
make cloth of it - I  
found that the Waiyau  
& Maravi were mutually  
a friend of each other  
Kremasusa came to  
the bottom of range &  
his people persuaded

him without much  
difficulty to go no further  
He shewed all along  
abundant hospitality  
the last act being an  
offer of a pot of beer  
in parting - I paid his  
wives for their work  
and came on with  
Manganja carriers as  
mentioned

[0059]

7<sup>th</sup> [Geographical calculations.]  
Morning of 8<sup>th</sup> Oct 166 [Geographical calculations.]

---

[Geographical calculations.]

[0060]  
8<sup>th</sup> Oct<sup>r</sup> 1866 - Head  
man very hospitable -  
Felt a shock of an earth[-]  
-quake this last month -  
no hot fountains  
known - wishes  
medicine against war  
A village close by was  
hectorated by some Waiyau  
and went & stole the  
wife & children of the  
man we first met -

Mpalapala [Geographical calculations.]

[0061]

9<sup>th</sup> carriers came in  
good time but we had  
to wait till they had  
taken breakfast &  
it is but Justice to say  
that they gave us a  
good one too  
March 45<sup>m</sup> to the top of  
a hill on which Gombwa's

village is situated - Here  
Barometer showed 25.28  
the chief came and said  
that I ought to sleep  
here because he had  
sent for all his people  
to see me and hear the  
words of peace from  
myself - I explained  
that I had remained  
long below & now wished

[0062]

to get on - Had carriers  
who expected to be paid  
He replied that they  
would return tomorrow

maravi. chipeta [Drawings of carriers.]

Kanthunda  
Nthunda to  
climb

Kaputi  
M<sup>ts</sup> 3 days to  
N of Phunzi

[0063]

[Drawings of carriers (?).]

---

10<sup>th</sup> Oct<sup>r</sup> 1866 - March  
1 h - 5 N & then SW. to a  
sepulchral Grove one  
tree called Bokonto seen  
no where else  
[Drawing of trees.]  
+ 1 h to Levis a fine  
mountain torrent flowing  
to Lake N of where we  
ascended + 1 h = 3 hours  
+ 30 + 30 == 4 hours

Fine country lying in  
long slopes with run[-]  
ning streams at the  
junction of two slopes

[0064]

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

[0065]

yellow - ^ some silvery crimson is  
the prevailing colour  
the Manganja are in  
their primitive state  
they are great agricultur[-]  
-ists - raise large crops  
and are liberal with  
their food - We give  
a cloth to the head  
man of the village where  
we sleep - get a good  
hut - a supper enough  
for all our party  
and breakfast before  
starting - a bag of  
flour we brought  
cannot be got rid of  
by our own men

eating it - Men are  
clothed chiefly with

[0066]

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

[0067]

very jagged - Mulundini  
from different points  
shews as if a man's  
head were lying on its  
back face up - The  
population very large  
many are said to have  
fled from the East side  
of Nyassa - advised  
union - & feeling as one  
family but they care  
not for each other -  
some Waiyau picked a  
quarrel with a village  
close to Mpakapala &  
the villages crossed the  
valley & took the wife  
& child of the first man  
we met and gave them  
to appease the Waiyau  
but no one interfered

[0068]

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

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

[0069]

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

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

[0070]

---

11<sup>th</sup> Oct<sup>r</sup> 1866

---

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

[0071]

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

---

12 Oct <sup>r</sup> 1866 March  
1<sup>h</sup> - 5 Westerly by South  
+ 30 + 1 - 10 = 2 - 45 + 40

$$+ 40 = 3 - 25 + 50 = 4 \hat{+} + 60 \pm 55$$

[0072]

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

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

[0073]

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

---

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

[Drawing of a hill or mountain.]

[0074]

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

[0075]



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

villages scarcely ½ mile  
distant from each other  
in all directions with  
clumps of trees around  
each the rest of the  
country nearly bare of  
trees but covered with  
grass where not cultivated  
all engaged in hoeing  
In marshy places on  
shopes mounds 3 feet  
high are made - the man  
takes up his hoe ful &  
then passes it with left  
[...] to mound

[0076]

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

[0077]

Kauma a tall thin man  
with a bald head told us  
that some of his people  
had lately returned from  
the Babisa country

[...] weary & would give  
[...] information about the  
[...] in front - no Arabs  
[...] come here - they  
[...] unite against the  
[...] - ?

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

[0078]

Kauma's vil 13 Oct /66 [Geographical calculations.]

---

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

[0079]

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

---

15<sup>th</sup> Oct<sup>r</sup> March  
1 h - 10 + 1<sup>h</sup> - 15 + 1 - 5 =  
3 h - 230 + 30 = 4 hours

We rested at a village  
Pacho ^ ma and the headman  
offered a goat & beer  
but I declined as my  
men allowed a fine

[0080]

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

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

[0081]

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

[0082]

march one hour & 10 m  
& take bearings of M<sup>ts</sup>  
1 h 10 m + 15 to Mironga  
+ 30 + 15 = 2 - 10 + 30 =  
2 - 40 to Chipanga

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

[0083]

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

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

[0084]

16 Oct

1866

Chipanga [Geographical calculations.]

---

17 Oct<sup>r</sup> 1866 - March

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

[0085]

Many foundries at  
work - they are  
usually planted on  
a little knoll and  
have a very high  
hut over them - one  
we looked at the man  
was drawing off  
slag from the metal  
the ore was in sand  
& seemed the black  
oxide - but in  
fine grains - We  
passed five yester[-]  
day & today - the  
last headman did  
better than we  
expected

[0086]

Theresa's village is  
planted on the edge of  
the slope which leads  
down to the valley of  
the Adiampwe Rr  
beyond which lies the  
range Dzala nyama  
here it is fine white  
mica schist dipping  
Eastwards - People  
very poor looking but

well fed - clothing scarce  
they plant little or no  
cotton & trust to Buaze  
& goatskins instead  
We are shaded by fine  
specimens of the Ficus  
Indica - Headman  
much pleased with  
a few things given

[0087]

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

---

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

[0088]

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

thus lost his influence

[0089]

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

[Drawings of female tattoos referenced in text.]  
(19) small pox been here  
at Chitokola's vil.

---

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

[0090]

Chitikola's place is  
called Paritala  
He came in the evening  
an elderly man with  
a Assyrian nose - gave  
us some beer - One  
of the wonders told  
of us in every village  
is that we sleep  
without fire - the  
men having blankets  
dont need it as all  
these people do - It  
being cold = 64° - 60°

---

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

[0091]

[2]2 Oct Temp	6 AM —	60°
	9 AM —	81°
	10 D° —	86.5°
	11 —	90°
	12 —	93°

[Calculation.]

cloaked out	1	85°
D°	2 —	90°
3 —	92[°]	
4 —	90[°]	
5	87[°]	
Mashumba - nyama		
6	80[°]	

---

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

---

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

---

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

[0092]

23 Oct<sup>r</sup> 1866 march 33  
& cross the Chiniambo coming  
from Zalanyama & flowing  
East to Mirongwe & thence  
into the Lintipe -

---

---

Hooping cough at Lake  
6<sup>th</sup> Oct<sup>r</sup> again at



Phunze 12 Oct - again  
10 miles W of Kauma  
15<sup>th</sup> Oct<sup>r</sup> 1866

---

small pox at Paritala  
on 20<sup>th</sup> Oct

---

Chipanga - chiko  
Mukamanga - Rongwe

---

Zobwe  
[Drawing of a small mound or hill.] 220  
[Geographical calculations.]  
miles 15 Tsamañombe 285° - 261°  
10 Zalanyama 195 - 20  
mosozi - Neola N

[0093]  
+ 40<sup>m</sup> + 40 = 2 - 15 + 30 to five  
furnaces - Mpandas vil.  
Forest near hills - Mochenga  
Masuka & bark cloth tree  
chiefly - Elephants & buffaloes  
very abundant - woody  
ridge & oozing valley as in  
Londa  
24<sup>th</sup> Oct meet village flying  
from Mazitu - See Elands Ele[-]  
-phants - wild hog & Hartebeests  
shoot one (of latter -  
[Drawing, apparently of a slope.]

---

---

From Levenga Rr back to  
Phunze Mt<sup>n</sup> 85° - 76° 3 mile[s]  
[Geographical calculations.]  
Dedza 20 miles 89° 95°  
Domwe 10 miles 130' 140°  
Mpondwe 12 miles 145 - 150°  
Changone 10 miles 44° - 37°

Birzinyongwe 5 miles - 5 - 113°  
Ulazo 7 miles 70

[0094]

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

---

hill at End of Zalanyama ~~hill~~ Range

23<sup>d</sup> Lilongwe R Chimambo [Map with rivers and hills that continues to next page.]  
175° from beyond Chikuta

[Geographical calculations.] Gap 205°

[0095]

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

---

chata ^ 298° W of chilimba mile[s] 8  
Jongune E - 320 - 6 miles

[Geographical calculations.] Debga 160 from Chitimbe mi[les] 6  
Mulundini 88° 8 miles  
Chincherere 211° 6 miles  
is close to  
Ulazo

---

22<sup>d</sup> Lilongwe [Geographical calculations.]  
[Map with rivers and hills that continues to next page.]

[0096]

our own upmost of Above  
can even attain to. A knot  
The events of the christian  
Dispensation were planted  
on the very centre of human  
hopes and fears -  
the Bible has a hopeful  
victorious triumphant  
character - the power of  
the future = No Golden  
age lies like that of the  
Jews, not in the past,  
their greatest Hero their  
founders latest descendant

---

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

[0097]

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

[0098]

expectation that preceded  
him - Jesus of Nazareth  
was on the most super[-]  
-ficial no less than on the  
deepest view we take of  
His coming, the greatest  
name, the most extra-  
-ordinary power, that has  
ever crossed the stage  
of History - His greatness  
consisted not in out-  
ward power, but pre[-]  
-cisely in those qualities  
in which from first to  
last ^ the prophets had laid the utmost  
stress – Justice & love,  
goodness & truth.

D<sup>r</sup> Stanley sermon

---

[0099]

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

[0100]

Kassumbu a chief of  
Maravi at Dedza all  
along that country west[-]  
wards Manganja live

in peace & plenty -  
the chief Katoso was so  
named by the Makololo  
his real name being  
Kiemasusa  
Kuzuri = a fish that  
comes down stream  
in flood - (Glanis Siluris)

---

Toku a preparation  
of grain which brings  
out all its sweetness -  
is very refreshing  
in travelling

[0101]

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

[0102]

Zomba from upper part  
of Pamalombe 196  
– Likala 178  
Kisu or Njongone 206 °  
Mangoche 80 °  
chidanganya 100

Domondo 100 Numgha  
[Drawing with small dashes and a cross.]

[0103]  
Full grown she Hippo-  
-potamus - 10 feet 9 inches  
from end of snout to tip  
of tail = 4 ft 9 inches  
high at withers  
[Route map with drawings of hills/mountains, including Nchila, Nkori R<sup>t</sup>, Pantoza, Njera M<sup>t</sup>,  
namore, gome.]

[0104]  
names - "King [...]  
cannot find [...]  
"Manemba" point to  
Tamoembe - or Moembe  
Mataka's town and  
district - "Makawa" may  
be Mataka

---

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

---

[16<sup>th</sup> 18 Sept<sup>r</sup> 1866] Mukate's village 287.5  
Shores of Pamalombe 28.3  
air 70 ° - & 80 -

---

[0105]  
[...] nearly giving up  
in despair of recognizing

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

[0106]  
 Suzi 3 cubits - 8 <sup>th</sup> [...] [Sep]t<sup>r</sup> 1866  
 James 2 cubits [...]

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Mabruke 2 ½ cubits

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Musa 2 fathoms -  
 D<sup>o</sup> - one piece 24 yds un-  
 accounted for -  
 D<sup>o</sup> one piece of Moleskin  
 stolen & sold by Musa at  
 Mataka's = 4 fathoms  
 1 gun 5 dollars - one  
 Government sword -

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[0107]  
 7[...] [th] Sept<sup>r</sup> 1866 - Panthumda  
 Ch[...]a 1 cubit going back for  
 Pistol = 1 cubit 23 Sept

14 2 fathoms to Musa

18 Sept, Sakombo begins again  
Abraham 23 Sept<sup>r</sup> 1 cubit  
22<sup>d</sup> Sept - Sakombo  
remained behind & 2  
had to pay 2 ½ cubits -  
next day sat down  
at once and ate - gave  
off his load to a stranger  
not to be allowed to  
carry ..

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All Johanna men  
left on 26 Sept<sup>r</sup> 1866

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Paid up to 8<sup>th</sup> Oct<sup>r</sup> for  
Simons bed carrying  
37 cubits - Gardner  
J [...] 3 cubits

[0108]

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



[0109]

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Oct 23 1866 Specimen day

5-30 AM 68 °

6 - 70 °

7 - 72 °

8 - 75 °

9 - 81 °

10 - 82 °

11 - 85 °

12 - 90 °

2 chords from E 85 °

3 87 ° 2

29<sup>th</sup> Noon = surface

of ground in sun 140 °

air in shade of hut

102 - Wet bulb 74 °

[0110]

[0111]

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

[0112]

[0113]