

Journey from Mozambique to Lakes Shirwa and Amaramba.

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PART I.—FROM MOZAMBIQUE THROUGH THE MAKUA AND LOMWE COUNTRIES
TO LAKE SHIRWA, JUNE TO SEPTEMBER 1883.*

(Read at the Evening Meeting, April 28th, 1884.)

As stated in his letter to the Society, published in the 'Proceedings,' 1883, p. 482, Mr. O'Neill made his final start from the coast (the village of Ngambo, near Mozambique) on the 11th of June, 1883. He travelled by a path leading to Mbadu, which he found, on the 14th, joined the road from Bwibwi to the same place. He spent several days (15th to the 20th of June) at Mbadu, and on leaving it, after five days' march, reached the Tugwi Hill; his diary then continues as follows:—

June 25th.—I notice a great increase in the population here and in the Nagulue district. It is due to the fact that this trade route is attracting to it people from the neighbouring country. A few years back the traveller marched for five and six days, from Bwibwi and Mbadu to Shalawe, through an unpopulated district. Now he may break his journey at Kutugula and Tugwi, food for his men being procurable at these points. Nearer the coast, the path from Ngambo to Mbadu has been disused for the past twelve months, in consequence of the raids of the Makua chief Namaralo, and is now so overgrown as to be impenetrable. The depredations of this lawless chief, who resides some little distance W.S.W. of Moza Mountain, have been the curse of the country in the neighbourhood of Mozambique for the past eight years. In 1875 or 1876 he waged war upon the tribes west of Fernão Veloso Bay, devastating the whole country up to its northern branch Nehegehe, and driving the inhabitants across that inlet to the peninsula of Mwambakoma. These raids have inspired so great a terror that the whole coast-line west of Nakata still remains depopulated and desolate, the people fearing to return to their former homes. Less than a couple of years ago he had the audacity to swoop down upon Ampapa, on the Bay of Mozambique, almost within cannon-shot of the capital of the province, causing a general flight to the island; although he was driven back by the Portuguese troops, no attempt was made to follow him up and inflict such a punishment as would put a stop to any further raids.

The stagnation in agriculture and in the general development of the country immediately west of Mozambique is in great part due to the feeling of insecurity caused by his still being at large. The blighting influence exercised by his outrages I now find extends so far south as to ruin the most direct route from Ngambo westward. I am very glad

* Mr. O'Neill's map will be published with Parts II. and III. of his paper in the December number.

to be able to say that a strong effort is about to be made by the present Governor-General to break once and for all the power of this chief, and to place in his stead another more lawfully disposed and owning allegiance to the Portuguese Government.

27th.—Crossed the Ngambo river flowing north-easterly, 10 miles (approx.) west of Tugwi. Three hours' further march brought us to the same river flowing south-easterly from its sources in the neighbouring hills Kugue, Erewe, and Ndimwe. Camped on left bank in lat. $15^{\circ} 2' 9''$ S., long. $39^{\circ} 8' 41''$ E. (approx.), the river at this point being 926 feet above sea-level.

29th.—Arrived at Shalawe, having passed the previous night at a stream within five miles distance. Was very cordially received by my old acquaintance Gavala, the chief.

June 30th—July 8th.—Laid up with sharp fever, the consequence of the muddy tramp and heavy rains experienced in crossing the coast belt. Unable to leave my tent for three days. This was most vexatious, as it prevented me fixing the longitude of Shalawe by an independent series of lunars. Was only able to obtain five, all of bodies east of moon, which gave mean long. $38^{\circ} 51' 4''$ E.; longitude by half chronometer watch being $38^{\circ} 50' 32''$ E., lat. $14^{\circ} 55' 48''$ S. Altitude of Shalawe by aneroid and boiling-point thermometer 1497 feet above sea-level.

Shalawe will, I believe, take a prominent place in the future development of this country. Not from any special fertility of its soil or richness of the adjacent country, for it seems to me to be rather ill-favoured than otherwise in these respects, and the eastern portion of the plain is poorly watered. But the peaceable and industrious habits of its people; its central position in the Makua country, and the number of trade routes diverging from it; its comparative proximity to the capital of the province, and the mild and just rule of its chief—affording perfect security to traders—all point to its taking an important position in the future.

The poverty of the soil about Shalawe is partly proved by the fact that its people go between six and eight miles to grow their rice. The precipitous sides of Shalawe and Poozo Hills form a partial dam to the drainage from the northward, and at their feet is a considerable tract of swampy ground. It is here that the Shalawe folk raise that luxury of African diet—rice. Little seems to be cultivated about Shalawe but cassava, Kaffir corn, and a pulse called *chiroko*. Tobacco bought by me for my men came from the Ligonya district. No indiarubber is collected here, traders seeking this product also further westward.

The chief trade routes that diverge from Shalawe are:—Northwards through Nabawa, at the foot of Mwima Hill, to the Lurio, and through Nbadua in the Ewibwi valley to the more northern portion of the same district at Muli-mwago, upon the river Nalawa, close to its confluence with the Luli. Westwards, to Mohemela on the Malema river, a district

much frequented by traders; also across the Inagu Hills to the Malema valley, or around the north or south extremities of these hills, via Namkuna and Msolomoa respectively,—these three routes all leading to the Upper Lomwe and Mihavani countries. South-westwards, through Namūrola, to the Lomwe country about the upper waters of the Ligonya and Likugu; and to the south, to the Makua country upon the Mluli, through Terala at the foot of the Mubwi Hills.

Although by far the greater part of the trade of this coast is carried on by Battias, Banians, and Hindoos, Shalawe is the only place in the interior of Makuani to which I could hear of one of these Indians venturing. The first, a Banian, went up about six years ago, but was so terribly robbed by his guide, an Arab half-caste, that he soon beat a retreat to the coast. Two others, Hindoos, left the coast almost with me in 1881, and I find that one of them has fairly fixed himself at Shalawe. But the experience of these two has not been encouraging to others. The second, more enterprising than the first, penetrated further westward, and was murdered last year at Najiwe. The result of my inquiries, however, leads me to think that his murder was due to the intrigues of some half-caste slave-dealers, who are strongly opposed to the entrance into Makuani of such successful traders as these Indians are. The companion to the murdered man would have fled to the coast, but was reassured by the powerful protection Gavala was able to give him.

9th.—Left Shalawe, and passing south of Pooso and Shalawe Hills, camped upon left bank of Mluli river. This river will be found marked, but unnamed, in the map that illustrates my former journey in this country. I was then told it was the Mluli river, which has its outlet at Angoche, 90 miles south of Mozambique. But seeing it so small a stream, about 10 or 12 yards broad in the dry season, I hesitated to name it, thinking it might only be an affluent of the main river. Close inquiry, however, upon this journey leads me to conclude that it is the main river very near its source.

To the eye, the Chiga range of hills appears to terminate at the point laid down by me in my first map. In reality they continue in the same direction—north-easterly, but at a much lower altitude. The ridge that forms this continuation divides at this point the Mluli and Mkubure river systems. It does not rise to a height of more than 2000 feet above sea-level. The two rivers were crossed at altitudes of 1531 feet and 1610 feet respectively, and four hours' walk brings you, over an easy incline, from one to the other. This does not destroy what I have before said with respect to the Mluli river, viz. that it is fed by the streams that drain the south-eastern slopes of the Chiga range.

10th.—The district of Nachere has been repopulated under a chief called Mtapata, and a new village is springing up, further to the west and upon one of the outlying shambas of the old. Traders are opening up a new route from Shalawe to the country about Mohemela on the

Malema river, and these people have selected this situation by reason of the profits they gain from the sale of food to passing caravans, and the stay of traders. Beyond being more direct, the new route has the advantage of avoiding the more populated districts passed over by me, where tribute must be paid to the chiefs Matuga, Mudia, Mazua, Namürola, and Nambewe. This question of tribute mainly affects the present traders in the Makua and Lomwe countries, as is natural, their stock-in-trade being generally small. From this point to Mohemela is said to be five to six days' march.

11th-12th.—Remained encamped upon the right bank of the Mkubure river. The river—which empties itself at Mwendazi in Mwemba Bay—at this point (in lat. $14^{\circ} 56' 48''$ S., long. $38^{\circ} 37' 1''$ E.) (mean of chronometer and lunars), is 30 to 40 yards broad and flows swiftly north-eastward over a shallow rocky bed at an altitude of 1610 feet above sea-level.

The Mkubure was left on the 13th, and, crossing the path leading to Mohemela, I rejoined my old route about 10 miles east of Mudia. In consequence of the trouble and extortion experienced by me before at the village of this chief, we made here a long detour to the southward, and passing through the village of Nakanyawa, a petty chief and dependant of Namürola, I arrived at the residence of the latter on the afternoon of the 15th.

15th-27th.—Native rule in this country, in some respects, is curiously like that of the most advanced of civilised states. It may be described as a number of confederations of petty chieftains. Powerful chiefs such as Gavala and Namürola draw around them a number of weaker chiefs; but these preserve the most perfect independence within their own districts, and with regard to their own internal affairs. It appears to be only in regard to external matters affecting the general weal, such as difficulties with neighbouring tribes, or war, that the smaller chiefs are subject to the decision of their leader. And representation is not wanting in the settlement of external matters; for no such important question as that of war would be settled without a great "milando" or "general council," in which every petty chief would personally take part or send his representative.

I have often had proof of the perfect independence of each Makua chief within his own district. It was again shown me here by the action of my guide. My friend Namürola is rather an extortionist, and traders do not love him in consequence. In order to escape his usual heavy demands my guide fixed his camp at the village of Nagulue, within one hour's walk of this. To that petty chief he paid a reasonable tribute, and although the district of Nagulue forms a part of the country named to the traveller as that subject to Namürola, no portion of the tribute was paid to, or was expected by him, the smaller chief pocketing the whole.

Another sharp attack of fever confined me to my tent for four days. But I purposely lengthened my stay here as this was the point furthest west reached by me in 1881, and I was anxious to fix its longitude and also to rate my watch. Observations for the latter gave me the same rate, to within four hundredths of a second per day, as that obtained before leaving the coast, so I hope the longitudes by watch obtained up to this point may be considered fairly reliable. The mean of thirteen lunars, seven of bodies east and six west, gives the longitude of Namūrola $38^{\circ} 0' 44''$ E.; the longitude by watch being $38^{\circ} 0' 44''$ E., lat. $15^{\circ} 9' 14''$ S.

27th-29th.—On the 28th I rejoined my guide at Nagulue and we left the next morning for Najiwe. Passing south of Mkorakora Hill, four hours' walking brought us to the deep bed of a river called Mkurabino, an affluent of the Mtiwa, which was crossed about 12 miles W.N.W. (by compass) of Nagulue. Both these were flowing southward, the first being an affluent of the latter. The Mtiwa connects with the Najiwe river, which, again, enters the Ligonya.

The general drainage of the country passed over between the line of hills laid down by me in 1881, immediately to the west of Namūrola (fresh bearings of which have been taken on this journey) and the Yabala ridge in the neighbourhood of Napūsa, is to the south and south-south-west. West of Yabala we again come upon the Luli or Lurio river system.

Much confusion arises from the Makua habit of calling a district, at times by the name of its chief, at times by the name of a river or some conspicuous hill in its vicinity. Najiwe was formerly named to me as Nameta, who was one of the two chiefs that governed it. It is now ruled over by a chief called Nambewe, the former having migrated last year northwards and taken up a position on the new route described by me from Nachere to Mohemela, and upon the Mtiwa river.

The Najiwe river drains a fertile and pleasant valley, the general direction of which is N.W. by W. and S.E. by E. It has its source in the Riani Hills, which bear W.N.W., and are distant about 15 miles. I noticed here that, in addition to the usual articles of food, tobacco was cultivated upon the river banks.

Although the valley is now thickly populated, it is not improbable that those who follow in my footsteps will find it deserted by its present occupants, as I was informed that a general emigration was contemplated to the Mtiwa district, already partly taken up by the people of the chief Nameta, with whom these people seem to have an old alliance.

August 6th-7th.—Left Najiwe on the morning of the 6th. Our path this day led us close round the Riani Hills, and at night we camped on the left bank of the stream Kurakulu, an affluent of the Mtakuss, which unites with the Ligonya. An hour's walk the next morning brought us to a second stream called the Sisiri, which also flows

south and enters the Mtakuss. Passing through a gorge leading between two hills, the Nakoli and Muhaha, north and south respectively, we crossed the Yabala ridge and descended into the bed of a small stream, the Nimereseen, an affluent of the Mutai, which connects with the Natalea, of the Luli river system. Thus the Yabala Hills divide at this point the Luli and Ligonya river systems, which drain to the northward and southward respectively. (Aneroid reading in crossing the Yabala ridge 27·3 inches.) At noon of the 7th we entered the village of Napūsa, in the valley of the Nisheshe river. The Inagu Hills bear from this point due west, distant between four and five miles.

8th-11th.—The small river Nisheshe, as it flows W.S.W. to enter the Mutai, drains here a pleasant, thickly populated valley, from one to three miles in breadth and six to eight in length. It is bounded on the north * by the hills Nyepe and Yabala and on the south † by the hills Mrugula, Tigili, and Mlema. The latter, lying at its eastern extremity, is a remarkable hill, and forms the most distinctive feature of this valley. The Mutai river, flowing south-westward, crosses the valley at its base, and after taking up the waters of the Nisheshe, unites with the Mtakuss, an affluent of the Natalea. This Mtakuss must not be confounded with the Mtakuss of the Ligonya.

The traveller in this country must be prepared to meet with a constant repetition of names. On this route I have passed the Nagulue of Mbadu, Nagulue Hill, and the Nagulue of Namūrola. We have also had the Shalawe of Gavala and Shalawe of Namūrola. The superabundance of names in this country is also perplexing. It is impossible to get a single name for a range of hills; but any Makua will readily tell you the name of each peak and each individual hill. The accurate knowledge the ordinary Makua has of the geography of his country is often astonishing, and I have rarely found it fail me. If I have been deceived in one or two instances, it has been by the coast trader and not by the Makua.

Whilst at Napūsa I received a visit from the Lomwe chief Namkuna, who occupies a position on the Natalea river, near to its junction with the Malema.

12th-13th.—Crossed the Inagu Hills and descended into the Malema valley.

The Inagu Hills form a double ridge, the inner slopes of which are drained by the Natalea river. These two ridges bound a very fine valley six to eight miles in breadth, and the central dip of which, at the point crossed by me, is 1150 feet. Down this valley the river rushes, forming in its course a series of very fine cascades, until it finds its outlet at the N.N.E. extremity, whence, preserving the same direction, it flows on till it joins the Malema river. Lying E.S.E. and

* East and south, according to the author's map.—[Ed.]

† North on the map.—[Ed.]

W.N.W. (by compass) and at the southern end of the valley is the ridge which divides the Natalea and the affluents of the Ligonya at this point. The night of the 12th was passed on the banks of the first river, at an elevation of 3633 feet above sea-level.

Ascending the western ridge the next morning I obtained a very fine view of the adjacent country from an elevation of 4763 feet, and was able to gain a fair notion of its outlines and conspicuous features.

From east to west the eye travelled over a tract of country not less than 60 miles in width, losing its view to the eastward and northward amongst hills of every shape and form, the most marked of which were the Mripa, the Riani, and the Mlema. Looking westward, an almost bird's-eye view was obtained of the Malema valley, from 12 to 15 miles in width and apparently a dead level, though after descent into the plain some detached hills become visible. Across the level belt, bounded eastward and westward by the Inagu and Namuli Hills respectively, the Malema river takes an almost diagonal course, and its outlet from the Namuli Hills, where it has its source, may be distinctly seen near their south-eastern extremity. Flowing north-eastward it winds close round the Inagu Hills at their northern termination.

But the most remarkable feature westward was unmistakably Namuli Peak and its surrounding hills. Although not reaching the description that traders in this country generally give of them, they form a very fine block of hills, the highest point of which I estimate at 8500 or 9000 feet. Okikitika, the highest point of the Inagu Hills, was about 1200 feet above the elevation reached by me on the western ridge, and would be therefore about 6000 feet above sea-level.

Our descent occupied us about three hours, and, though in parts difficult for the carriers, was very interesting. The western face of Inagu is more broken than the eastern, and amongst the valleys and deep ravines formed upon it by the streams that rush down here to feed the Malema river, the eye is gratified by some very beautiful mountain scenery. On the night of the 13th we camped at Namlugu on the right bank of the Malema river.

This river is the largest crossed by me since leaving the coast; although it cannot be less than 300 miles from the outlet of the Luli river in Lurio Bay. It is between 40 and 50 yards in width; but unlike the broader and shallower streams of Ngambo and Mkulure, which flow over broken rocky beds, the Malema has its course between stiff clayey banks. In this the dry season it was fordable at Namlugu; but during and after the rains it is crossed by two suspension bridges, three miles apart, at the villages of Namlugu and Baridi. These bridges are between 20 and 25 feet above the present level of the stream, and are very ingeniously constructed with long supple sticks crossed by short stouter ones, the whole bound together with fibre cord and suspended from the branches of tall trees upon the banks. I crossed

one with a party of six men, and we tested its strength by crossing it together. It may have borne more than double that number. Such care had been taken to rail in these bridges that a child might have crossed alone without fear of falling into the water.

The streams that drain the western slopes of the Inagu and feed the Malema river are:—1. Revere; 2. Nakoli; 3. Mōlini; 4. Niobe; 5. Ukuruguru; named from north to south, the first four being north of Namlugu and the last south. Three of these were crossed by me, and the Melini is said to be the largest of all.

The Ukuruguru takes its source in the Mkasi Hills, which are a continuation of the Magu to the south-westward, but at a much lower altitude. They form at that point the water-parting of the affluents of the Malema and Ligonya. The village of Msolomoa is situated at the feet of the Mkasi Hills.

16th–19th.—*Egwoli*.—These three days were passed at the village of Egwoli, which, with that of Anabuna, is situated upon the south-eastern, eastern, and northern slopes of the hill Koje, which rises to an altitude of 1000 feet above the plain. The northern extremity of Inagu bears from this N. 57° E. (compass), and is distant only four to five miles.

Forty-two lunars taken at the eastern and western feet of the Inagu Hills and on the Malema river, will, I hope, help to fix the position of these two important points.

These people are, certainly, of the primitive the most primitive, and it would be difficult to conceive any more absolute go-nakeds than they. My guide purchased for me, for *one hand-palm's breadth* of the commonest calico, a mat of native make that must have cost many days' labour. That palm's breadth—40 inches in length—would certainly provide complete suits of clothing for at least half-a-dozen adult members of the family, no matter of which sex. I am glad, however, to be able to say that I saw here, for the first time since leaving the coast, some cloth, strong and well woven, of local manufacture. But it was very rare, as cotton is little grown. Westward this art of hand-weaving is more practised.

Upon the plain and on the banks of the Nakoli river, which runs off the north-west face of Inagu, I noticed the growth of sugar. It is, however, only cultivated in small quantities.

20th–21st.—Started from Egwoli to cross the Malema plain. Our path wound to the north-west and west around the feet of the hills Koje and Mūguru. The huts of the village of Egwoli are thickly scattered along the line of route north of these hills, and line both banks of the small river Namaga which flows eastward into the Malema. Passed close on our right, and to the north of Koje, a well-marked cone-shaped hill Kulutu, upon the northern side of which is the village of Shasha.

A sharp but short descent is made from Mūguru into the plain, and hence our path led us over almost a dead level, which in the rainy

season must form rather a bad swamp, judging from the spongy tracts in many parts passed over. Six hours' march from Egwoli, and we arrived on the banks of the Ludia river, which has its source in the Namuli Hills, and flowing northwards connects with the Nālume, another main tributary of the Luli.

If my observations be correct, the Malema plain (I call the level belt between the Inagu and Namuli Hills, for simplicity, the "Malema plain") sinks to the westward and on the banks of the Ludia more than 400 feet. On the night of the 20th we camped on the banks of this river.

An hour's walk the next morning brought us to the Losi river, flowing N.N.E., an affluent of the Ludia, and shortly after we entered a cultivated district, the work of the people of Mwedederi, one of the most powerful of Lomwe chiefs, whose village is fixed at the north-eastern extremity of the Namuli Hills, at an elevation of 3500 feet, and between the valleys of the Ludia and Nālume. Camped at the southern foot of Nikomani Hill.

Aug. 22nd—Sept. 7th. — Mwedederi.—At this point my guide commenced his trading operations, himself going on to Nihoma, one day's journey further west, and detaching his headmen into the surrounding districts. My stay here was therefore a long one, as I am compelled to conform to his movements. He has, however, promised me to send his party to the coast when his business is done, and to accompany me alone on my journey. This, he says, he will be able to do in fifteen or twenty days' time.

I have now walked over this country in every direction, and the more I see of it the better I am pleased with it. It is full of points of natural beauty, and I am convinced it will be found to be healthy and well adapted for the residence of Europeans. Shady and fertile valleys watered by the purest mountain streams, and like the valley of the Ludia, situated at an altitude of between 3000 and 5000 feet above sea-level, cannot be unhealthy, or fail to prove attractive to those who are devoting their lives to the civilisation of the natives of Eastern Africa, and who only seek suitable localities where they can preserve health to carry on their good work. No better position could be found than the Namuli Hills, for the establishment of a central mission and sanitarium, from whence branch stations could radiate into the surrounding country, and I hope very many years may not be allowed to pass before some earnest workers—whether they be English or Portuguese I think matters little—be found to occupy this spot.

It seems to me that even for the purpose of developing legitimate commerce, trading stations might be advantageously fixed at such a position as this, on the Nālume valley at Nihoma or Etutuli, or other points that a more careful examination may show to be suitable.

The greatest obstacle I fear, and one that must be seriously considered before any attempt to establish such stations be made, is the

certain and powerful opposition of those who hold the present monopoly, viz. the half-castes and other traders from the coast. They would at once see in such a proceeding an attempt to wrest from them their trade, and by working upon the superstitions of these people and deceiving their chiefs as to the true objects of the whites, might place the latter in a very precarious position. It will be absolutely necessary first by some means to establish confidence and to win over a few of the most powerful chiefs, who must be made to see that it is in their material interests that the slave trade should cease and legitimate trade be developed. Such a development will be slow and uncertain; but when it comes it will be a bright day for this country, which is at present, and has been for the past two centuries, completely at the mercy of the slave-dealers.

Anxious to get a bearing of Namuli Peak, I left camp at 4 A.M. on the 1st of September to cross the Losi valley and make the ascent of the Mwakwa Hills. This climb was a most pleasant one. The natural beauty of the surrounding scenery was enhanced by the golden light which the rising sun threw upon the hill-tops, and the fresh, almost cold, breeze made the exertion very enjoyable. From an elevation of 5423 feet, and near to the base of Mwakwa Peak, I looked across the Ludia valley and gained a very fine view of the hills lying between it and Namuli and to the eastward of the latter.

The Ludia and Losi valleys are almost parallel to one another, both winding round from their south to north course in the plain, to nearly east and west. The Baroni, judging from the ridges of its bounding hills Kwiani and Mregehi to the north and Mraja and Ebugu to the south, has its outlet to the plain in an E.S.E. direction; whilst the Malema flows out to the south-east, afterwards changing its course to the east and north-east.

Mwakwa Peak, bearing from my point of observation N. 66° E. (compass), distant half to three-quarters of a mile, rises up, in shape a sharp cone, between 1200 and 1500 feet above me. This peak may at once be recognised from its bearing upon its summit three sharp cylindrical boulders, up-ended, the diameter of the one smaller at the base than at the top. Its elevation will be about 6600 to 6900 feet.

Namuli is a double peak, the higher showing, upon this bearing, a square flat top. It cannot, I think, be less than 2000 feet above Mwakwa.

These Namuli Hills must surely, at the time of their upheaval, have formed a huge quadrilateral block. Out of the heart and faces of this the denudation of ages has worn out, to the north-east, east, and south-east, the valleys of the Losi, Ludia, Baroni, and Malema rivers; upon the southern face the valley of the Likugu; from the south-western the Yano, a main tributary of the Likugu, has its source, and from the north-western the Nalume finds an outlet. To the action that has

carved out these valleys and formed the adjoining plains, the granitic and hard metamorphic rocks have remained invulnerable, and now form the peaks and ridges that cut up and so beautify this range.

There is a very interesting and curious tradition amongst the Upper Lomwe with respect to Namuli Mountain. It is said by them that Namuli gave birth to the first of the human race, and that the first man and woman came "out of" that mountain. Asking if the first beast, bird, and fish, also descended from it, they replied "No, only the father and mother of us all; but," they said, pointing to the N.N.W., "there is a hill there six days' journey from this, from which all other living things came."

The feeling of veneration for the most conspicuous or remarkably shaped hill in their vicinity—in the case of Namuli almost reaching a mountain-worship—appears to extend throughout the Upper Lomwe.

When at Napūsa I heard of the sacred pigeons of Okikitika, birds that were never killed and often had food carried to them, for they rested and built their nests upon a peak that was held in veneration by those who dwelt in its neighbourhood. Great "milandos" or general councils, are usually held at the feet of these mountains.

Even amongst the Lomwe further eastward this feeling, though much weaker than amongst the inhabitants of the highlands, to a certain degree exists, and I found that both at Mātuga and Shalawe the people looked upon certain hills with peculiar regard.

This regard may perhaps be accounted for by, and may possibly have originated in, the fact that these hills form hills of refuge from their enemies. Throughout Makuani I found that the past raids of the dreaded Mangoni formed one of the chief landmarks of their simple history. Of two of these, in one of which the country was devastated as far east as Shalawe, there remain the clearest traditions. And upon this raid, Shalawe Hill, Okikitika, Nikomani, and Namuli, formed the hills of refuge for the people of Gavala, Napūsa, Mwedederi, and those who dwelt at the foot of Namuli, respectively.

The rivers to which these hills give birth—the Luli and Likugu, by far the largest between the Rovuma and Zambezi, show how important and central a position they occupy in the fluvial system of this country.

The mean of eighteen lunars taken at Mwedederi may, I hope, fairly fix the longitude of the eastern limit of the Namuli Hills.

Great excitement was caused throughout the village one morning, at early dawn, by the cry that a man had been taken by a leopard. Joining in the general rush, I arrived in a few minutes close to the house of the chief, where a fine large leopard lay dead upon the spot where it had been shot. It appears that in the night the brute had entered a hut and carried off a dog. Frightened by the noise made by the inmates of the hut, he had dropped his prey and fled. Feeling sure he would return for it, two or three men tied the wounded dog to a tree and lay in wait

near the spot. Just before dawn he had returned, and was shot in the act of seizing the bait. One of the men approached him too soon, and the brute severely mangled his arm.

7th-8th.—Since leaving the coast our course had been wonderfully direct to the westward, and we had never diverged from the latitude of our starting-point Ngambo more than six or seven miles. But on leaving Mwedederi we turned almost due south. Our path first led westward up the Losi valley and across the Yabala ridge that encloses it to the eastward, then down the bed of the Mayali stream and into the plain of the Nalume river. We now turned to the S.S.W., and for five hours marched in a course parallel to the Nalume river, crossing it in lat. and long. (by account) $15^{\circ} 15' S.$ and $36^{\circ} 38' E.$ The river was here between 20 and 30 yards broad, shallow and running over a stony bed, at an elevation of 2496 feet above sea-level.

Six feeders of the Nalume were crossed on our march up the valley and before we came to the main stream. Named from north to south these were:—1. Mayali; 2. Kulubi; 3. Murura; 4. Napigu; 5. Nampweni; 6. Pisin, all flowing off the north-western slopes of the Namuli Hills. During this day's march we kept fairly parallel to the north-western face of the Namuli Hills, sighting some fine peaks amongst them, the most conspicuous of which were those of Palawa, the higher of which cannot be less than 7000 feet.

Crossing the Nalume we struck off to the south-west and up a fine valley enclosed to the north-west by the hill of Echibwi. The south-western extremity of this connects with, perhaps more correctly may be said to form a part of, the Namuli Hills, and the connecting ridge forms here the water-parting of the Echibwi and Yano rivers, affluents of the Nalume and Likugu respectively.

Crossing this ridge we descended into the valley of the Yano, camping at noon of the 8th upon the opposite side of the valley, and on the right bank of the Wāлага, a small stream connecting with this river.

The increase of population west of the Malema valley is very noticeable. On the last two days' march, and between Mwedederi and my present encampment, I passed no less than seven villages, of which those of Nahepeliwa, Nihoma, Etutuli, and Nadodo were the chief. This is a favourite field for traders from the coast, and at all the villages I have named were half-caste Arabs and others from the neighbourhood of Mozambique.

9th-16th.—Feeling this to be an important point, not only because I am near the water-parting of two of the chief rivers of this coast, but also because it fixes the south-west limit of the Namuli Hills, I delayed here five days and got twenty lunars on the 10th and 12th. Latitude observations delayed me till the 16th, as the other nights were unfavourable.

19th-24th.—*Nangoma.*—Leaving the Yano valley, we ascended the

Mapé Hills that bound it to the westward, and in crossing them reached an elevation of 3400 feet (approx. by aneroid barometer). In crossing these hills, we skirted some fine valleys and deep gorges, our path leading high up on the hill-sides and over the intervening ridges. Three hours' walk from our camp at Yano brought us to a narrow valley, lying N.W. and S.E., bounded on the north by a fine hill called Lugwi, which rose up to a height of 1500 feet or 2000 feet above the plain. This soon widened out to a broad valley, or rather plain, of eight or ten miles in width, watered by the river Lukotokwa ("that flows through red soil": "Ekotokwa" meaning "red soil"), which has here a south-westerly course, and connects with the river Likugu. Upon the south side of this valley, and at the foot of the hill Mazizi, is the village of chief Namūrola, from whom I received a friendly visit during my stay.

This is the district in which my guide has chosen to conduct all his trading operations, and I see that I am now being trotted round and lionised in furtherance of them. However, I cannot grumble much, for he leaves all here in charge of his headmen and accompanies me alone on the remainder of my journey.

After five days' delay I got him away, and we continued our journey, our path leading us again to the northward to take up the direct westerly route, from which I had deviated considerably in going to Nangoma to rejoin my guide. In this day's march we passed over a low ridge, between the hills Mahara and Lugwi, out of the valley of the Lukotokwa into that of the Lusi. Crossing first the Chukulu, which unites with the Lusi, we arrived at noon at the village of Turua, situated on the left bank of the river. The Lusi flows here north-easterly over a bed curiously formed entirely of massive water-worn boulders.

Bounding this valley to the westward are the hills of Matakawe and Mrieku, which lie north and south by compass. At 3 P.M. we rounded the southern extremity of the former, and shortly after camped at the village of a chief called Makanyera, on the Mtusi river, which flows north-westward and connects with the Luli.

25th-30th.—I have now arrived at the extreme western limits of a most interesting country, the home of a most interesting people, that of the Highland Lomwe. Instead of the "fierce, treacherous, and inhospitable" people they are generally painted, and whom I fully expected to meet, I find a tribe industrious and peacefully disposed—though unhappily not always at peace owing to the efforts of slave-traders—workers in cotton and in iron, and superior in most respects to any other section of the Makua people I have yet encountered. Specimens of their skill in weaving cloths and working iron I am collecting, to be sent home at the termination of my journey.

I speak of the Lomwe as a section of the Makua race, and by the few who have heard of their existence—I think Elton was the first to mention the name—they have always been spoken of as such. I have

myself done so. But I am beginning to doubt if they can rightly be called so. Their language is curiously different, and though it contains very many Makua words and others evidently of Makua origin, it has some very distinctive features of its own. This is only natural, for upon the eastern, northern, and southern outskirts of their country they have gradually amalgamated with the Makuas, until at some points, such as Shalawe, it is difficult to say if they are more distinctively Makua or Lomwe.

On the west they have mixed in like manner with the Maravi. Since crossing the Mapé Hills west of the Yano valley, I have been in a district called Mihavani. These people speak a language that is known amongst traders as Ki-Mihavani, and is, I am told, half Lomwe, half Maravi. The chiefs Namūrola, Nangoma, and Makanyera have all told me they belong to the Maravi race, and that their own country is that about the shores of Lake Kilwa. From that country they say they were driven by an invasion of the Mangoni "a long time ago." It is almost impossible to get a definite expression of time from a native. Flying eastwards, they came to the hilly country about the Namuli Hills. Some finding these districts securer and more productive than that they had left, settled upon them, and have become part and parcel of the Lomwe tribe. Others, after the Mangoni had passed away, returned to their own country about Lake Kilwa. This is the account given me by the Maravi themselves in the Lomwe country. Mwededeni, as well as those I have named as living in Mihavani, is a Maravi chief.

Perhaps I could give no better proof of the real courtesy and welcome given me by these Lomwe people, than that Mwededeni, one of their most influential chiefs, personally accompanied me to the shores of Lake Kilwa, to introduce me to his connections there, and smooth away any difficulties that might arise from a misconception of the real objects of my journey.

Sept. 30th—Oct. 2nd.—Both upon this journey and in that made by me west of Mozambique in 1881, I have crossed numerous affluents of the Luli or Lurio river. Since passing out of the valley of the Mkubure all the drainage to the northward has been into that river, and I think it may be said to be, without doubt, the most important river of the coast between the Rovuma and the Zambezi.

Three hours' walk in a W.N.W. direction from Makanyera now brought me upon the banks of the main stream of that river. It is said to have its source in the Mrubu Hills. These hills lie 12 or 15 miles south-west of the point at which the river was crossed by me, a point that by dead reckoning I place in lat. 15° 15' S., and long. 36° 9' E.

The general aspect of the country greatly changes as one travels westward from Mihavani. The plains grow wider; the hills are more detached and diminish in size and altitude, and the country altogether assumes a tamer look. You feel you have left the border hills behind you and have commenced your descent into the basin of the Central

African lakes. On the night of the 30th, after a hard day's going, we camped on the banks of the Luasi, the last affluent crossed of the Luli river, and at the eastern foot of a low range of hills, lying north-east and south-west, that separates here the Luli drainage system from that of Lake Kilwa.

Crossing these hills on the 1st of October and passing several hamlets of the Maravi tribe pleasantly situated amongst them, we arrived in the afternoon at the village of Chigwadu, on the banks of the river Mnoto, which flows into Lake Kilwa.

Four hours' easy walking on the 2nd over a dead level country, brought us to the village of Mkanyea within a mile of the eastern shore of Lake Kilwa. From this point the waters of the lake and the two islands Kisi and Kitongwe, as well as the hills on the opposite shore—Zomba, Chikala, and Chunguni—and those to the southward of Milanje, are all clearly visible.

Oct. 3rd.—I am now pushing to despatch a mail home via Blantyre and Quillimane, containing an account of my journey from Mozambique to this lake, and I must therefore defer all remarks upon this district until the concluding portion of my narrative.

The first half of my journey is accomplished, and I think I may now say I have succeeded in opening up a new route from the East African coast to the Central Lakes district.

In point of geographical interest, of security, and facility of travel, I believe this route will compare favourably with any overland route to the African lakes. When we look at the difficulties of the Zanzibar-Tanganyika route; the dreaded Makata swamp; the insecurity caused by the presence of such lawless chiefs as Mirambo; the extortionate *ushongo* or blackmail levied on that line by chiefs accustomed to the passing of rich unwieldy caravans, and the obstructive character of the Arabs and others who live in the interior districts and acknowledge the rule of the Sultan of Zanzibar only in name, as well as the uninteresting character of the country passed over, I feel that the two routes cannot be placed side by side.

The survivors of the unfortunate expedition of my predecessor Captain Elton, and the able leader of the Geographical Society's late expedition, Mr. Thomson, have shown us the difficulties of the route from North Nyassa to the Zanzibar coast. And to these must now be added the dangers inseparable from the proximity of that freebooting, murderous tribe the Magwangwara.

The old Kilwa-Nyassa road, opened up first by Dr. Livingstone, passes now in great part through a deserted and desolate country, owing to the ravages of that same tribe, who only last year destroyed the Universities Mission station at Masasi, which was situated almost upon it.

Traders from Kilwa, Lindy, and the adjacent districts now, I am told, ford the Rovuma at a point much lower down than formerly, and take up

the Tunghi-Nyassa road, upon which I journeyed as far as Lake Lidedi last year. They do not cross the Lujenda, but keep upon its right bank, travelling parallel to and up the valley of the river, until a point near Mtarika's is reached.

There remains one more route to the Nyassa, of which as yet we know nothing, and which it was my ambition to open up upon this journey, viz. that which passes through the Maua and Medo country and terminates on the coast at Kissanga near Ibo. I deeply regret that the prospect of my being able to do this is diminishing, as the termination of the period of my leave of absence is approaching and the rains are nearly upon us. I shall, however, strive to avoid returning by the same route as that by which I came.

EASTERN SHORE OF LAKE KILWA OR SHIRWA,
MKANYEA VILLAGE,
October 4th, 1883.

*Brief collection of Lomwe words made in passing through the Lomwe country,
July to October 1883.*

The following vocabulary is sent as it has been collected. No attempt has been made to classify the words or to examine their construction, for which indeed I have had no leisure. I beg that it be remembered the collection has been made by one travelling through a country and not residing in it. It was not intended to be sent home until the termination of my journey, by which time I hope to have it greatly enlarged and put into better shape. But a desire to give others more competent than myself an opportunity of assigning the right place to this Lomwe people has decided me to send at once the first-fruits of my collection.

Many errors have doubtless crept in, and at times a Makua word may have found a place amongst the Lomwe. I have, however, taken the utmost pains to avoid this by careful reference to the vocabularies of Ki-Makua in my possession. These are two in number—that of Dr. Peters and the more recent one of the Rev. Chauncy Maples.

The incompleteness of these collections and the great difference in the Makua spoken in the different parts of the vast area over which the tribe is spread, as well as the gradual amalgamation that has taken place in many parts of the country between the Lomwe and Makua, make a rigorous division between the two languages at times very difficult.

In Mr. Maples' handbook of the Makua language we have the most valuable collection of Makua words hitherto published; but it has been gathered upon the very outskirts of the Makua country, north of the Rovuma river, and I am constantly coming across words of the same signification, that can hardly be synonyms, which differ completely from those given in his collection.

Dr. Peters has given us the Ki-Makua of Mozambique and its neighbourhood, in which a horribly corrupt Portuguese has largely entered. Then there are other dialects of the Makua language, some of which are said to differ strongly from each other, of which no collections have yet been made; such as the Maua and Medo; the "Ki-Wibo" which appears to be more than half Swahili, and the "Ki-Angoche" which seems to be mixed up with Sakalava, Comoro, and the languages of others, with whom it was a favourite contraband station before its occupation by the Portuguese some twenty-five years ago.

Judging partly from a careful comparison of this Lomwe vocabulary with those that have been published of the Makua language, partly from the fact that a separate and distinct place seems to be given them by the adjoining Makua and Maravi tribes, and partly also from what I have seen and heard of them in travelling through this country, I am inclined to think we may have erred in speaking of the Lomwe people as a branch of the Makua tribe. It seems to me not impossible that future and more thorough research will assign to them as distinct a position amongst East African tribes as that occupied by the Yao, Anganja, and others.

Partly incorporated with the Makua they doubtless are upon the northern, eastern, and southern outskirts of their country, as in like manner upon the western, in the district of Mihavani, they are with the Maravi. This gradual process of amalgamation has gone on so long that in certain outlying districts such as Shalawe, it is difficult now to say whether they are more distinctly Makua or Lomwe.

But whatever the place assigned to the Lomwe tribe, it seems to me an acquisition of the means of gaining a knowledge of their language is of the first importance. It is unquestionable that they occupy the finest districts of the country hitherto marked on our maps as the "Makua country." To the northward the rich and fertile valleys of the Bwibwi, the Malema, and Nalume rivers, and the district about the upper waters of the Luli river itself is peopled by them; whilst the healthy and picturesque country around the Namuli Hills may be called their central home.

To the southward, I am told—and this only confirms what was written by my predecessor in his narrative of a sea journey made by him to the mouths of the Quizungu and Moma rivers—the country occupied by them is separated from the shore by only a narrow belt of Makua. The valleys of the Yano and Lukotokwa, as well as much of the country drained by the numerous affluents of the Mluli, Ligonya and Likugu, are certainly peopled by, and only by, the Lomwe.

To whomsoever business or pleasure shall call to this country in the future, whether he be trader, missionary, or hunter, an acquirement of this language will be a great gain. To the first two, I think, almost indispensable, in order that they may free themselves from the shackles of the not too trustworthy class of interpreters who now form our only medium of communication with this people.

With these feelings uppermost in my mind, I am striving to make such a collection of Lomwe words as shall at least serve as a basis for others more able, and who have more leisure than I, to enter upon a study of this language. The following few words will, I hope, prove to be only the nucleus of a larger and more valuable collection.

English.	Ki-Lomwe.	Ki-Makua.
A tree	Miri	Mitali
A star	Eteneri	Etotoa
A cloud	Mahurugu	Megu
The evening	Woshegua	Wohila
To bind, shut	Owala?	Utuga
To unbind, open	Ohula?	Utugula
A forest	Muhiru	Etakwa
A pipe of tobacco	Ekoli	Enugwa
A net for catching game	Mulaba	Etavi
The cloth of tree bark	Nimojo	Nimodo
A hoe	Mshesheri	Ehipa
An axe of native manufacture	Kashemo	Epasso
A wizard	Ukwiri	Oloa
A sweet potato	Bihiri	Karaga
Honey	Inui	Uravo
A grave	Mahiye	Mazihara

English.	Ki-Lomwe.	Ki-Mekua.
A cat	Malua	Kwatu
A bird	Balame	Mwanuni
Oil of amendoim	Musara	Namuhagwa
An earring	Etora	Amkurinya
An anklet	Esabu	Enyadu
The dress of women	Opotela	Mgonda
The flat stones used for grinding corn	Namahau	Nchilo
A dandy, coxcomb	Eruso	Orada
A species of rattle worn on the ankle } during the dance }	Makosheru	Mahea
A preparation of leaves mixed with } food to serve as a relish }	Esasa	Mataba
A very small grain eaten in the form } of porridge, and used to make an } intoxicating liquor much appreciated, } and stronger and sweeter than the } "pombe" of mtama or cassava }	Kwakwe	Marubi
The hair of the head	Mihi	Ekarari
The hide of an animal after it has been } prepared and dried }	Eshabala	Ekataka
A waterfall	Eparawe	Nikuli
A rat	Machili	Emede
A spear	Mkuluba	Nivaka
A sleeping mat	Muli	Mtato
An earthen vessel	Ikali	Mwabu
A flat earthenware plate	Mujeju	Mukogu
A small vessel used for putting their } food relish in }	Eworo	Mukakasi
The banana tree	Miwobo	Miniga
Tobacco, after it has been dried	Hora	Sona
Gunpowder	Kasheka	Oka
A gun	{ Nikua } Mtapiko } Mbila }	Kapuli
A buffalo	Pulubu	Enari
An elephant	Nakumali	Etebo
A hyena	Majapua	Kuzupa
A small rhinoceros	Shepembera	Mchojo
A crocodile	Makaku	Ekonya
A musquito	Echichima	Ebwilimiti
The common house fly	Ekulihi	Epebele
A dog	Samla	Mwalabwa
A guinea-fowl	Ekololo	Ekaga
A very broad-bladed spear	Kavi	Nivaka-nulubale
A barb-headed spear	Chokerere	Choka
A spear made completely of a very hard } wood }	Musonga	Mkobe
A newly made path, untraversed by } many people }	Nikarara	Mpito
A well-known and commonly traversed } path }	Nikata	Nikwala
A rabbit	Namarogolo	Ugula
A fish	Itobi	Ehoba
War	Namura	Ekoto
A thief	Nikogoni	Wiya
To cheat	Oturula	Umwaka
To hoe	Okwasa	Ulima

English.	Ki-Lomwe.	Ki-Makua.
To speak	Ologoha	Uhiria
To hear	Owiriana	Wiwa
A mad person	Amsiri	Aneba
Wooden trough used for thrashing corn	Erawe	Iriawe
The chaff of corn	Etogwa	Etelo
A needle	Esokore	Mtoto
To borrow	Opolea	Wolia
To accompany	Ochana	Utara
To tattoo marks upon the body	Ehuku	Upopa
The ear	Mawiwi	Maru
The eyebrow	Iapi	Makwigwi
The beard	Ebwetu	Ereru
Sand	Echaya	Mtaga
The finger	Miné	Makoko
A falsehood	Wota	Oreranawano
A large kind of pea	Echà	Mpagura
The cheek	Marama	Malagu
The nail of the finger or toe	Makaru	Ekata
A stranger	Mlejo	Mledo
Cold	Nakudu	Oriria
A small iron instrument used for tattooing	Namalopa	Ehoka
A razor of native manufacture	Nchemu	Nimedo
The shoulder	Nikata	Eturi
The neck	Nalokoloko	Milo
To be ashamed	Ohawa	{Uhuva Uliamuru
The body	Mwili	Eritu
A bag	Lihosha	{Mfuko (S.) Sacco (P.)
A fish-hook	Nimiso	Nanjolo
Bait for fish	Nyakwara	Ejambo
Latex-rubber	Korà	Mpira (S.)
A hat	Epirima	Mlema
A bedstead made of clay	Mushiro	Kitanda (S.)
A bow	Orà	Mura
Bitter	Onena	Owawa
A person blind of one eye	Oregana	Opweanito
A swelling or tumour	Eloja	Nipote
A bone	Nigokojoko	Nikuva
A boundary	Mikagano	Mwinano
Brother	Munamuno	Mubinaga
The Deity	Murimu	Mlugu
Thunder	Etari	Etari
Lightning	Overima	Oserima
Custom	Mukori	{Ekwieri Mwiko
Chalk	Ekobi	Etakao
The dress of a man	Namakata	Malaya
Small-pox	Echopa	Etuvi
Salt	Maba	Maka
A fowl	Èku	Mwalaku
A squirrel	Ejaga	Ekoba
Smoke	Etutu	Mwishi
To be unwell	Wisheliwa	Uwerei

English.	Ri-Lomwe.	Ki-Makua.
A salt pan	Nulu	Epwita
A ravine or large hole in the earth ..	Ekogwi	Niidi
The state of pregnancy	Abikalela	Arubana
A bullet	Ehoruma	Epolovolo
A small measure for gunpowder ..	Etapateru	Ekariga
A belt worn to carry these small measures, each containing a large charge	Kadoru	Nambwobar
A ramrod	Moshaviro	Ekapete
A cowrie. This shell is much prized as an ornament by the Lomwe ..	Ebarasuku	Ekori
The period of mourning that succeeds the death of a relative or friend ..	Milala	Namkweli
A cap or head-dress	Eshuli	Kofia (S.)
Blue calico	Karebareba	Ekua yoriba
White calico	Eshema	Ekua odela
A very small grain	Nashasha	Mahele
A water-rat	Napochogwe	Napolo
The woven cloth of the country ..	Kapacha	Nehira
A long, narrow cloth made in the country and worn by the men ..	Mukwagwali	Muzago
Sister	Abosie	Mrogoraga
Uncle	Namatata	Musulaga
Oil	Malesu	Makura
An evil spirit	Asaraji	Amashepa
A black ant	Nyipini	Mzozo
A white ant	Uweshi	Overa
A small sheath made of wood for a knife	Epenya	Nduo
A comb	Ehashulu	Epenti (P.)
A stone	{ Niboochwa Mtagaliwe }	Mlugu
The short rods around which the hair is bound with fibre cord	Musheka	Musheka
To pierce the ear or upper or lower lip for the reception of the discs of wood or shell or iron rod they place there	Ochemala	Otemula
Blood	Mulova	Ipome
A goat	Echehu	Eburi
A dove	Ekunja	Pomba (S.)
A native basket	Mulala	Mkuta
A gourd used as a drinking vessel ..	Echupa (?)	Namarika
Red pepper	Sabora	Poilpiri
A quarrelsome person	Msugulu	Mwanamwano
Spittle	Mara	Eshenya
To cut into shape or form, to adze ..	Osagula	Otogola
A bean, haricot bean	Nchabela	Ekute
Rice	Tili	Muga
To-morrow	Osheshelu	Melo
The day after to-morrow	Ohugule	Mroto
A hermit, or one who lives much alone	Ohaboliwa'	Winia
Strength	Mashiva	Iguru
The first rains which set in in October amongst the hills	Otula	Ochula
A pulse, much consumed as food in all the Makua and Lomwe country ..	{ Namurovo Namkolovio }	{ Holoko Chiriko (S.) }

English.	Ki-Lomwe.	Ki-Makua.
An eagle	Kalagachi	Namagwevi
A stick of sugar-cane	Murekeli	Muhali
A crow	Mureko	Nakugu
An iron bracelet of native make	Nakoje	Nibwe
A small iron rod inserted in the lower lip by the women	Kolovi	Mtala
A small black bead much used in ornamentation	Nikokopibi	Nybiri
The temporary huts used by passing strangers	Mikocho	Marabata
A stockade or enclosure	Vamakumanelo	Eriga
A door	Olago	Makora
To err	Obahula	Owonya
The face	Ekove	Wito
Small faggots	Etakwarikwa	Etatu
Hunger, famine	Namnekwe	Etala
A fire-place of three stones	Machua	Matua
A fire-fly	Ekayakaya	Epanipani
The fist	Ekutu	Ekwipi
A flea	Etotomu	Ovavani
A flower	Echuya	Eduva
A forked stick	Nikoroma	Epata
Fruit	Sawima	Wima (?)
Dizziness	Nagalikali	Naruru
A girdle or belt	Ekikwi	Ekulula
To rejoice	Omila	Otela
A glutton	Omira (?)	Malala
A grandchild	Apwia	Musulaga
A smithy or hut in which iron is worked	Chukucha	Chukucha
The bellows used in the furnace	Murupa	Murupa
The clay retort used at extremity of bellows	Enyopi	Enyopi
The hammer used	Ekopo	Enuto
The anvil	Mushumu	Ntngu
The rods used to seize the hot iron	Kelegeha	Etanazi
The particles of iron that fly off when the iron is struck	Masaka	Masaka
The morning	Oshishelo	Ohiliyu
The day	Nehigu	Elelu
Deep waters	Oirimela	Yowisha
On purpose, with forethought	Epoosa	Mwayini
A desert	Etoro	Otako
Dew	Okami	Okami
Dirt	Ekokola	Ekokola
A dissipated person	Orarua	Wamana
Drum used to call the people of a village to war	Namshoro	Ekomango
A dwarf	Anivisi	Okuveha
An egg	Nihalashusho	Noje
The yolk of an egg	Noshera	Noshera
The white of an egg	Notela	Marubo
A stool of native make, carved out of one piece	Nipiragwe	Ehije
An oil tree	Mkura (?)	Epopo
A cause, reason	Matoa	Mtogo
A cave	Etilo	Nikugu

English.	Ki-Lomwe.	Ki-Makua.
Charcoal	Mashuhu	Nikala
A cock's crest	Enyenjera	Ejonjoro
A cold in the head	Nikohi	Mamila
To trust, confide in	Okabalala	Usunga
To cut	Oleba	Utikila
To return	Okoka	Uhogoloa
To wash clothes	Ovasa	Ukata
To twist or wring out clothes	Owama	Ukamia
To count	Wala	{ Wabaya Walakela
To cook	Ochokochia	Wabea
To dish up food	Ovavula	Opakula
To turn over an article	Othanusa	Orugunusa
A long, narrow cloth woven in the country and worn by the men .. .	Mukwagwali	Muzago
To behave well	Wisinanela	Witorata
To behave badly	Wisibatera	Wirazonanara
Dust	Opoosu	Ntupi
Cotton	Roboso	Ntoje
The elbow	Ewakwino	Ewakwino
To be unwell	Ohasa	Orapea
The north	Opararini	Opararini
The south	Omirimana	Omirimana
The east	Ohicho	Oti
The west	Ota	Ota
The border of ornamentation generally worked in a cloth of native make .. .	Waramela	
A sword-shaped rod used for beating the threads together in weaving .. .	Nipaga	
The cross rods dividing the sections of the threads	Mureli	
The uprights used to confine the cross rods	Makwe	
Long	Wachimpa	Oregama
Short	Auivisi	Okuveha
Broad	Nikulu	Orugu
Narrow	Inani	Oyevorugu
Great	Etokotoko	Yuiubale
Small	Inaju	Ekani
Dirty	Otapala	Onyala
To look at	Ovaria	Oweha
To jump	Ovalo	Otupa
To tread on the foot	Okipirimita	Okinyakela
Sterile ground	Kokochela	Olipa (?)
Damp ground fitted for the growth of rice	Muyisi	Vowoloa
The raised bed on which potatoes are grown	Ekudu	Ntutu
An idle, inapt person	Orushiwa (?)	Wobana
The heel	Enyukinyuki	Enao
The knee	Nikokoro	Nikuta
To be unfortunate, unlucky	Uchilu	Othakalia
Bone marrow	Nihiro	Okogo
Trade	Marota	Maronja
The jaw bone	Nanjere	Ntere
Mother	Maa	Mae

English.	Ki-Lomwe.	Ki-Makua.
Yes	Eyo, Eya	Zizo
No	Hoi	Hatta
A woman who has given birth to children	Myebele	Namwana
An old man	Oveŭa	Ulujala
A hippopotamus	Epwitu	Tomondo
Cassava	Ebana	{ Mandioca Muhogo (S.)
Kaffir corn	Tokoli	Mele
To marry	Otela	Woria
Wooden trough used for pounding and cleaning corn	Erawe	Iriawe
To sew	Oshoma	Otota
To take leave of	Oyeha	Uwaresha
To rot	Osugumana	Unda
To forget	Ojiwala	Uliala
To consider, think	Otananela	Ubuela
To be bound	Omagiwa (?)	Utugiwa
To be unbound	Otapuliwa	Utuguliwa
Fibre cord used for binding the hair	Ekopoti	Ekopoti
Sense	Mirugu	Akili (S.)
A mark	Ikori	Alama (S.)
An order	Naruruma	
The present carried to the graves of the dead when on the eve of a journey, &c.	Epepa	
Opium (?) or the extraction of a herb which when weakened with water is drunk with effects similar to opium	Malava	

The foregoing Part I. of Mr. O'Neill's paper was read in abridgment, followed by Part II., by Mr. W. H. WYLD, who prefaced the reading by a few remarks in which he said that it was in the early part of last year that Mr. O'Neill, having obtained six months' leave of absence from the Foreign Office, commenced preparations for his projected journey, which were completed by the beginning of the month of June. The limited time would not permit his reading the first part *in extenso*, though this journey from the coast to Lake Shirwa was one of very considerable interest, describing as it does a new route from the coast to the lake, and passing through a friendly country where no great difficulties were encountered and where the chiefs are less extortionate than on other routes followed by previous explorers.

After the paper,

The Rev. HORACE WALLER said it was his good fortune some years ago to see Lake Shirwa and the mountain to the north of it, and he well remembered how often the subject was discussed by Dr. Livingstone and Dr. Kirk. All who had listened to the paper must acknowledge that Mr. O'Neill's exploration was one of the most minute and painstaking pieces of work that had ever been laid before the Society. We were indebted for the paper to what might be called a new departure. It had been wisely seen that to keep a man tied down to his post at a place like Mozambique was simply death to him. Roving commissions were now given to the Consuls, and the result was that they maintained their health and sent home most valuable information. Dr. Laws, who had resided on the western side of Lake Nyassa for seven years, had arrived in London, and Mr. Johnson, who had been on the east side, was near at hand. He therefore hoped that the Society would soon have a thoroughly good paper read on Lake Nyassa, and then an opportunity would be given to do honour to Dr. Laws whom he regarded as one of the most valuable men who ever entered Central Africa.

Lake Shirwa certainly could not have an outlet. It was now tolerably well proved that it was a huge evaporating pan. At Nyassa there was a gradual desiccation of the country going on, and he had no doubt that Mr. O'Neill was perfectly right in saying that the lake Shirwa was gradually drying up. In Livingstone's time there might have been an outlet, and in wet seasons there probably was, but Mr. O'Neill's painstaking exploration had virtually cleared up an old difficult point in African exploration. In the paper the lake was called Kilwa, and that was no doubt what the natives on the east side would call it, but those on the west would use the word Chiroa or Shirwa. All those who looked forward to a better state of things in Africa must be thankful to Mr. O'Neill for stating that at an elevation of 3000 feet a healthy country was to be found. A great many lives were lost because men would content themselves with sticking about the swamps and on the rivers, whereas if they went up to higher levels they would enjoy tolerably good health. The ascent to the highlands was generally followed by an outbreak of fever, but that was caused by change of air, as was frequently the case with agues in this country. Fever poison might be latent in persons near the rivers, and be developed when they went into the hills, but the fever in such cases was of a modified form, and was soon over.

Mr. F. HOLMWOOD said that some one had referred to the necessity for great pedestrian powers in an African explorer. He could vouch for Mr. O'Neill's qualifications in that respect, having recently accompanied him on a long walk at Zanzibar, when, though only recovering from a severe attack of African fever, Mr. O'Neill had got over the ground at a pace few would care to keep up with.

The PRESIDENT, in proposing a vote of thanks to Mr. Wyld for his kindness in reading the extracts from the paper, said it was extremely difficult to follow the minute geographical details, but the account of the people Mr. O'Neill met with on his way to the lake aroused the desire to have a fuller account of them. They appeared to be somewhat vexed by the slave trade, but able to beat back the slavers. They also formed a kind of parliament of their own and had a sort of federal council which decided questions of peace and war, and they received strangers with kindness. They also manufactured iron and cotton, and in fact had a very considerable amount of civilisation under extremely adverse circumstances. The ease with which Mr. O'Neill had traversed the country would no doubt soon encourage other persons to go there, and thus the geographical knowledge of the district would be increased. It was also quite clear that there was no longer any mistake about the sources of the Lujenda, and that whatever it had been in the past Lake Shirwa was now nothing more than what in Scotland was called a tarn, a great pool like Lake Fucino in the middle of the Apennines, without an outlet. Lake Fucino had had an artificial outlet made for it, but Lake Shirwa had not. It would be interesting to the members to know that the Rev. Mr. Johnson had arrived in England, and had undertaken to read a paper before the Society. He had lived for twelve years near Nyassa, and had learned several native languages. He had brought home three lads, who were now being trained on the coast of Devonshire in the management of a steam launch. He was a man of great ability and candour, and no doubt when he read Mr. O'Neill's paper he would see that beyond all question the lake which he took to be the head of Lake Shirwa was really Amaramba.
