

was therefore better for forming a settlement. The great place for the protection of Australia was Torres Strait. An enemy's ship could pass through to the northward of Warrior Reef without being observed by the settlement at the Government station on Thursday Island. Indeed, if a fort were built on Friday Island or Goode Island, which was supposed to command the Prince of Wales' Channel, it would not prevent the enemy's ship slipping round by Warrior Reef, and running down to the coast of Australia, and demanding a heavy indemnity from some of the towns on the eastern coast of Queensland, such as Cookstown. The enemy could threaten to shell the town if they did not pay one million pounds of money, an amount which was often deposited in the bank from the goldfields. At present there was no telegraph from Thursday Island to the southern parts; but if forts were built in New Guinea, Goode Island, and Mulgrave Island, then it would be impossible for any ship to creep through, because they could not pass at night-time. There was no occasion for laying torpedoes; all that was required was to have good earthworks and heavy guns. It would be very awkward for Queensland if an enemy were in possession of the southern coast of New Guinea. Queensland, probably, had not more men to put into the field than would form one regiment, and therefore could not protect herself, and it was very questionable whether she would be able to have the assistance of any ships belonging to the British fleet. She would have to telegraph to Sydney for them, and they would take some time to go a distance of 1600 miles along the coast. The indemnity would probably be paid before any such vessel arrived.

The PRESIDENT, in proposing a vote of thanks to Mr. Powell, said he had no doubt that, from this day forward, exploration would be more frequent than in the past along the coasts of New Guinea. It was clearly Mr. Powell's opinion that, in order to guarantee the safety of Queensland, the island of New Guinea should be occupied. The Geographical Society had nothing to do with these political questions, but all Englishmen must feel that if the colonists had set their minds upon getting possession of the island, they would do it. The colonists in sparsely populated countries were apt to have rather rough hands, and the most enterprising were not always the most humane or civilised representatives of our country. Therefore, if there was a probability of New Guinea being seized, he echoed the wish that it should be taken possession of in such a way as to insure the rights of a people who appeared to be singularly friendly. He wished that he could say that the English mode of dealing with the inhabitants of uncivilised countries was always superior to that of other nations, for there were many dark passages in English history with respect to our dealings with native races. He hoped that if New Guinea was to be taken possession of by England, it would be carried out in such a way that we should have no cause to blush for it.

*A Visit to the Masai People living beyond the Borders of the
Nguru Country.* By J. T. LAST.

(Read at the Evening Meeting, June 25th, 1883.)

Map, p. 568.

ON November 2nd I made up at our station, Mamboia, a small caravan, consisting in all of about twenty men, and started on a visit to the Masai, who live just beyond the borders of the Nguru country. My intention was first to form a good acquaintance with their neighbours the Wa-nguru, and through them to obtain access to the Masai living at

Nduba and Bokwa. I thought it would be easier to reach the Masai by the help of the Wa-nguru, many of whom are little better than slaves to them, than if I trusted simply to my own resources.

From Mamboia we went on to Madidi, passed the villages, and thence on to Bwagamayo. Here we left the road we had traversed last year when we went into the Nguru country, and took another path bearing more towards the east. This took us to Berega. Here we arrived at a large village, where several of my porters lived. We met with a very ready welcome, the people supplying us with fire, water, and good sleeping room. The people themselves are very quiet and friendly, but live in continual fear of raids by the Wa-humba. They are a mixture of Wa-megi, with a few Wa-nguru. Their villages consist of a number of round huts in the middle of a large tembe or fence. The huts are generally very dirty, and abounding with vermin of various descriptions, including rats, which are innumerable and most audacious. The people themselves are not remarkable for cleanliness, and wear but little clothing—a piece of skin or dirty oily cloth behind and before. The want of cloth seems to be a small matter with them, as they make up for this deficiency by well smearing their bodies with a compound of oil or fat and red clay (castor-oil or bullock's fat is generally preferred).

The women are here, as elsewhere, very fond of ornaments: these consist of beads of various kinds and colours worn round the loins and neck; sometimes these accumulate to a weight of 18 or 20 lbs. They are also very fond of wearing iron, brass, and copper bracelets, wristlets, anklets, and collars. These vary in size, according to the means of the wearer, or of her husband or father. Most of the people have a few goats and fowls; the goats they are very loath to part with, but fowls they sell at the rate of a yard of cloth each.

We were up and off again at 5.30, on the way to Mwandu. Previous to leaving I gave the people of the house where I slept, two yards of cloth for their kindness to us. We passed over undulating ground, rough and stony, as if of quartz broken up into very little pieces. This was very trying to the men's feet. Now and then, on ridges of red clay (*udongo*), there were a number of "table-topped mimosa" and large calabash trees. After a time we came to a river some 20 yards wide flowing with a stream of brackish water some 18 inches deep. The whole bed was thickly overspread with coarse grass and reeds rising some 15 feet high. On the opposite bank were some fine Mpalamusu and other trees. Just before entering Berega we passed through a thicket of trees bearing very long and sharp thorns; these are called by the natives *nukongoi*. At Berega the water is very brackish.

Nearly all the distance between Berega and Mwandu Kwa Madila the country is clothed with belts of thick scrubby bush, varied with flat, open places having a stunted tree-growth. The soil is chiefly red earth, varied with large rocky surfaces and rough stony ground. We reached

Mwandi about 7.15, and after a stay of about fifteen minutes continued our march to Mahedu Kwa Kifaru, accompanied by some of the natives who had some business at that village. The country was similar to that travelled over the previous day. About two-thirds of the way between Mwandi and Mahedu we came to a remarkable rock. It was about 15 feet high, and had in its centre a large cavity some 25 feet wide and 130 feet long. This had a good amount of drinkable water, 3 feet deep except at one end. There was a mark which showed that the water was some 3 feet higher at the last wet season. This water-pool forms the chief drinking place of all the forest beasts round about. It looked very beautiful, being covered with white water-lilies all in full flower. We rested here for fifteen minutes, and then went on to Mahedu. Here we came to a village of large size for this country, having a population of about 300. A case connected with witchcraft was being tried by two groups of men assembled in a valley near the village, and I was able, by dint of remonstrances and advice, to stop the proceedings, and thus prevent the brutal sacrifice of a life, which seemed to be imminent.

The contending parties joined and said that my words were good and that they would let the matter drop. They bid each other farewell, and separated. I went with the Chief Kifaru and his men to his village. The chief was apparently very grateful for what I said in the matter, and avowed that he did not himself believe in witchcraft. He pointed out a good place for my tent in his village, and after a short time brought me a good sheep and some Indian cornflour. We passed a pleasant evening with the natives. There are here a number of men who are always ready to go on short journeys to the Masai and other districts. Many came and offered themselves to me, and when they found I did not need them they begged that I would send for them should I want men at any time.

At 6 the next morning we were on the road again. I made the chief a present in return for the sheep. The road was very rough for about an hour and a half, afterwards becoming more level. We passed the hill and villages of Kiziwa about an hour to the west of us. Thence we went on to the little stream Nkulukumba. The water was so bad that we could only just wash our mouths with it. After fifteen minutes' rest we went on to Chaguwari Kwa Majuni. Here there is a good river of drinkable water. The people came out to see and salute us. From Chaguwari we went on to Maguo, which place we reached at 12.45. Here there are four good-sized villages. In every village we have yet camped in I find people who know me. At Maguo there were some natives who had lately been working at Mamboia, and had spoken of me in such a manner on their return that the village people gave us a very good welcome. The people are very superstitious. In the village there are a number of long poles and bamboos, at the top end of which small calabashes are hung containing various charms against sickness, war,

wild beasts, and others in favour of women bearing many children and the gardens producing plenteously. Outside the village there is on every path a number of small clay images of men and women. These are the appointed guardians of the road, supposed to preserve the village from both man and beast. In the village there is a M-humba with two wives and four children living, who all have much better features than the natives of the district. The man was very friendly disposed, and as he knew Ki-nguru we were able to talk together for some time. There is here a fine long valley planted with bananas, but as they are seldom hoed they do not bear much. The water is very good. Food is either scarce or the people wish to make a good profit out of us. A few men here offered themselves for caravan work to the Masai country should I need them.

We rested here all Sunday. During the day we had the ordinary Church service in Swahili, at which many of the natives attended. On Monday we started again at 6 A.M., and marched over undulating ground for two hours, at the end of which we reached the deserted villages of Mlenga. Only a few months ago, when the men of the villages were out one day pombe drinking, a party of Wa-humba came up, and seeing there were no men present, attacked the women, killing some, taking the others captive, and carrying off all their cattle and goats. The Wa-humba find a ready market for their captives amongst the Nguru people, who again dispose of them as slaves to the Swahilis and coast people (Wa-rima). All the gardens of this district are now running to waste forest again. There are at Mlenga two remarkable rocks or boulders standing on the crest of a hill. They are called Mawega Mlenga; standing out so prominently they form good landmarks from a considerable distance. The largest is a rectangular mass some 50 feet high and 20 feet on each side. The smaller one is nearly as high, but rises to a point.

After resting for a quarter of an hour we started again for Kiseru. The country was more or less rough all the way to the river Bóroma, and abounds with game; buffaloes, rhinoceros, and elephants. There must have been at least half-a-dozen elephants just before us this morning, judging from the foot-prints we passed. A sportsman might find plenty of work here, for the natives never hunt in the district, being afraid of the Wa-humba, who would, I believe, do no harm to a European hunter. At the Bóroma we got some excellent water. Just before reaching the river we passed by a deserted village, abandoned for fear of the Masai. From what I learnt, I cannot help thinking that the natives brought the evil upon themselves. One day two Masai came to the village, and a native came out and insulted them by asking, "What kind of Masai are you? You are not Masai, but Wa-humba." This was a great insult to the Masai, as they have the bitterest hatred to all Wa-humba, and cannot bear to have the name of Humba mentioned

before them. The Masai did not say much, but went home and reported how they had been insulted. The men at once took up arms and went to the village to demand an explanation. The man who committed the offence came out again bravely enough, but was at once speared, as was also another man who came to help. The natives then ran away, and the Masai returned home, considering they had sufficiently avenged the insult.

On reaching the Bóroma we followed its banks until it took a turn to the north. At this bend it received the Lusuru, along the edge of which we travelled for about three-quarters of an hour, till we reached the first villages of Kiseru. The people about here were very poor, having scarcely any food, they themselves being obliged to go to Kibanti to buy what they wanted. The chief of the village gave me a fowl as a mark of respect, saying that being poor he had nothing better to give. It was very wet during the latter part of our journey to-day, and kept on raining all day and night. I was able here to purchase one of the native hoes, made of ebony. Iron is very scarce, and what they have they use for making spears and arrow-heads.

The next day was wet, but as we were anxious to move on, we started about 6.30 A.M., and went on to the hill Sagasa. We passed round the south side of this, and then went on up the Luvumo valley. There is here an abundance of sugar-cane, and formerly much land was cultivated, but agriculture is now neglected because of the Masai and Wa-humba. We rested a short time, then crossed over the little river, and ascended the hills to the north. In about an hour and a half we came to the village of Dangi, who is said to be the chief of all the Nguru people around for several miles. The rain fell in heavy showers all the way, so that when we reached Dangi's village we were in anything but a comfortable state. The chief was absent, but the people gave us a good welcome and house room, and I quickly changed my wet clothes for dry ones. After I had been here about an hour the chief came home. He also was drenched to the skin. After he had rested a little he came, with about twenty others, to see me. I told him of the object of my visit, and that I wanted by his help to form the acquaintance and friendship of the Masai. Upon the second of these points I talked for some time with Dangi and his people. I did not say much about his going with me to the Masai, as I knew he would wish to know me better before he would consent. After this he and his people went away, and I did not see him again till near the evening. During this time he had called my guide, a M-nguru, by name Muhina, and learnt all he could about me. I also, knowing that the man would not help me much unless I gave him a present, had put by two or three cloths, so when he came I called Muhina, who gave him the present and explained to him fully in Ki-nguru what I wanted. Dangi at once agreed to do all he could to help me. Not knowing the customs of the Masai, I was for starting the

next morning for their villages, but Dangi said this would be a most unwise thing to do, for coming upon them so suddenly they would be sure to think we had some evil design. His advice was that we should first form the acquaintance of Limba and Saja, and under their escort visit their villages. As he knew best how to act I followed his advice.

In the evening there was a great pombe-symposium, in honour of a child having cut its first teeth. A pot of pombe containing about ten gallons was set in the middle of a square for the men, and a similar one in another place for the women. When all was ready, some six or eight men rushed out of their houses and fired off their guns. Then an old woman came, and with a ladle sprinkled about half a pint of the pombe on the ground, at the same time crying out "Chambiko, Chambiko." After this sort of libation she rushed up and down the square followed by some twenty others, young and old, crying out "Chambiko, Chambiko." This continued for about half an hour; then drum-beating commenced, and the pombe-drinking set in and lasted all night. The pombe spilt on the ground was said to be a kind of thank-offering to God, because of the health of the child; they also prayed that the child might be preserved and grow up in health and strength.

The whole of this part of the country is very hilly, and watered by many streams, the chief of which, the Lusugalu, flows just below Dangi's village, and has excellent water. On the sides of the hills the Masai feed many of their numerous herds of cattle. The natives of the soil are nearly all Wa-nguru. But they can hardly be said to be possessors of the land, for being subjugated by the Masai, they are in a state little better than slavery. No M-nguru living near the Masai would dare to refuse any request they might make. These Wa-nguru are very superstitious, as may be noticed by the number of charms they use, and also by their conversation. They have some slight acquaintance with the coast people, especially at Pangani, by which they are not in the least improved in either manners or character. Having been cheated shamefully by the Wa-rima and Swahili, they have learnt the evil habit, and are ready to cheat wherever they see the chance, only laughing when found out.

On Wednesday morning we sent two men, each with a kitambi as a present to the chiefs Limba and Saja. I sent a present that they might know that the messengers came from a friend; had they gone empty-handed the chiefs might have been doubtful.

Whilst the messengers were gone, a number of the natives came to see me, amongst them an aged Masai, who took his seat close by me. He looked at me and did not speak; he looked again, and I saluted him in Ki-gogo, to which he replied. I then saluted him in the Masai language, which pleased him much, and there was a general laugh all round. I was busy writing at the time when he came in, so after a

little talk with him by the help of a native, I resumed my work. He wondered what I was doing, and asked one of the natives what it was. The native, thinking probably that I should not understand, told him "Endabira endasimi,"—he is making witchcraft medicine. On hearing this the Masai wanted to leave at once, for though the Masai are much feared by all surrounding natives, yet they in their turn are very fearful of witchcraft. Before the Masai could rise I made the native recall his words, and told him, by the help of others, what writing was and its use. When it was thus explained to him he sat down again, and remained for some time. I also took the opportunity to tell both the Masai and the natives that Europeans had no acquaintance with witchcraft—they neither knew it, used it, nor feared it.

On Thursday morning Dangi, the Nguru chief, came, with some of his people, to see me. I here explained to them that I was not travelling about to seek ivory or cattle, but simply to get to know people, that I might teach them the way of God. There is far less respect paid to dealers in ivory and cattle than to travellers, for the Swahili dealers being great rogues, all other traders are judged by the natives to be of the same character. I spent all the morning talking with Dangi and his people. At about 2 P.M. five Masai came to me from the village of Eleiduruba. They had heard of my arrival, and had come to see me. Of these, three were about medium height, the other two about 6 feet. The features of the former three were very little better than those of the ordinary negro (probably they were of mixed origin, as I hear the Masai have many Nyamwezi and Gogo slaves whom they keep as wives); the two tall men had features more closely resembling the European type, long noses, and thin lips. Their hair was short and woolly, very similar to that of the common natives.

When these five Masai arrived they would not come into the village, but sat outside under a large tree. I went out to see them. I saluted them all in turn. They shake hands after the common European fashion. This is their native custom. The salutation is as follows:—One man goes up to another, and seizing his hand exclaims, "Shore" (friend), to which the other one replies "Shore; Ngassa," resp. "Ngassa"; "Subbai," resp. "Subbai"; "Ebai," resp. "Ebai"; then to all "Endai Subbai," resp. "Subbai." They then sat down to hear what I had to say. I told them, through Dangi, why I was come, and of my desire to form a friendship with them and their people. This involved a great number of speeches backwards and forwards. At last when all had said what they wanted to say, they consented that my words were good. After this they wanted to make a closer personal examination of myself. My hair and beard was an object of great wonder to them, so my cap had to come off a good number of times to gratify their curiosity. The old man of the party was as superstitious as he was curious. He ventured to touch my beard, and then looking down on the ground he

spat some two or three times, exclaiming "Engai, Engai" (God, God). Thinking they meant that they thought I was a god, I at once told them I was only a man like to themselves, and they must not name me as Engai. I afterwards found that spitting and exclaiming "Engai, Engai," was only a way of expressing very great astonishment. From my head they went to my feet. They thought that my boots were really part of my feet. Wondering at the sight, they inquired amongst themselves, "Where can his toes be?" At this I had to take off my boots, then my socks, so that they could see my bare feet. They were much astonished at the sight, and when they ventured to touch my feet, they touched as lightly as if they were afraid they would break them. They seemed very much surprised at what they had seen. I put my socks and shoes on again at the first opportunity, and after talking we had a little business to attend to. The five men wanted to know what I had to give them, seeing I had come as their friend; they would not be sure that I was their friend if I said so simply by word of mouth, and gave them no other proof. As I wished to gain their confidence I gave them each two yards of cloth. This they received, and then there was much more speech-making; this ended in their saying that two yards of cloth was not a very good present and that they would be better satisfied if I gave each an additional two yards. This, after a little talk with Dangi, I did. Then more speech-making. At the end I was told that they could not take me at once to their village as the women and children would be all frightened and run away, and so would cause much bother. I was obliged to consent. About 4 p.m. they said farewell, and took their departure.

Soon after this I was informed that a Masai followed by some six Wa-nguru had arrived. This was Saja, the son of Elangetei, the chief of all the south-eastern portion of the Masai country. He is a young man about twenty-five years of age, over 6 feet in height, of very dark colour, fine features, approaching the European type, with long straight nose, thin lips, and high forehead. He is held in great fear by all who know him because of his great strength, but he is more loved than feared because of his many friendly deeds. He came to see me soon after his arrival, and saluted. He said, "I am Saja; all people know me, and will tell you of me." We talked together for a short time, and then he went to one of Dangi's houses. Fortunately this Saja knows Ki-nguru well, and understands Swahili when he hears it, though he is not able to speak much. He came with Dangi and others in the evening to see me, and we spent the evening in talking about our respective customs and manners, looking at my things, &c. They all left about 10 p.m., and I went to bed.

Saja came alone the next morning, and I told him in Swahili and Ki-nguru why I was travelling and what I wanted to do. He told me that what I said was very good, but I should find the Masai not a very

easy lot of people to deal with, their "Shore, shore" (friend, friend) was only for what they could get. I told him that this would not hinder the white man from going amongst them. About noon two of the men who came yesterday and the under-chief Eleiguruba came to take me to their village. I should have gone at once, but as Saja is the son of the greatest chief, and wants me to go to his father's village, I was obliged to decline. Whilst talking with Eleiguruba (who seemed a very nice fellow) there arrived three Masai—two men and a woman from Elangetéi, bringing as a present a good goat, saying that the chief was away on ivory business at Sumátia, but if I could wait for four days he would come and see me. As this delay would keep me longer than I had intended to stay, and my cloth was getting short (I only took just what I thought would be necessary, thinking that the less I took the less there would be to steal, should the Masai use force with me), I was obliged to decline, and resolved to go the next day to Eleiguruba's village, on the north-east side of the Masugula hills. So I send my salaams to Elangetéi, with the message that want of time hindered me from waiting for him now, but I had hopes of seeing him at some future time. Had I been sure that Elangetéi would have come in four days, I might have waited, but Africans set so little value on time that he might have kept me waiting a week or two, or more. In the evening Saja and a Masai friend came in to see me, and we had about three hours of pleasant conversation together.

I proposed to start early on Saturday morning for Eleiguruba's village, but some native affair turned up in which Dangi was concerned, which kept him engaged for three or four hours. During this time Saja and his friend were with me talking. Saja was apparently thoughtful, and weighed in his mind what he heard before he believed it. The other was too light-hearted to take much heed of what we talked about. A little after noon Dangi was ready, so he and his brother, five of my men, and myself started. On the road we saw large herds of cattle browsing on the hill-sides, or else going down to the river to drink before going home. On the way we passed some six villages of Wa-nguru who are subject to the Masai. We reached the Masai village a little before 4 P.M. About a quarter of a mile from the *bomba* (village) we met Eleiguruba and some five or six other Masai. We had a few words with these, and then Eleiguruba took us to the village. Here we were stopped and a few questions asked.

A man and woman then came out, and took us to the house where we were to sleep. We placed our things outside the house, and sat down, a number of the people coming to look at us. After we had sat about ten minutes, we were called out again. There was some talking between Dangi and a Masai called Oleiboni, for ten minutes or so, and then he led us back to our house. We were quickly surrounded by the men first, who, when they were satisfied, made place for the women. My head,

hands, and feet had to undergo a general inspection by them all. They were much surprised at my appearance, and many were the exclamations of "Engai, Engai" (God, God). After this inspection was over, and the people were apparently satisfied as to the peaceful intentions of their visitor, they went off about their usual work—the men to drive the cattle to their respective standing places, and the women to go round and milk. While this was going on, one of the Masai chiefs fetched out a fine cow, which they killed after their own fashion. This is done by inserting a long, sharp, narrow knife into the back of the neck, about half-way between the head and shoulders. The animal drops at once. The skin round the wound is then raised all round, so as to form a bag. The blood enters this, and while it is yet warm the men drink it; first one takes his fill, and then resigns his place to another. When the blood is all drunk, the animal is skinned, cut up, and roasted. This is all done outside the village. The Masai killed the cow for us, and after drinking its blood, left it for the men to cut up and roast. After the cow had been killed I returned to the village, to see what was going on there. I found that the cattle, oxen, donkeys, sheep, and goats had all been put in their places, and the women were going round with their low calabashes milking the cows. As there was rather a scarcity of grass, the cows gave but little milk. At no time do they give more than half the quantity of a good English cow. When all the work was over, then the chiefs of the village collected together outside, and called Dangi (who is really their slave), to inquire what presents I had brought them, seeing I had come to them as a friend. Dangi knew what I had, and told them; but as nothing can be done in East Africa without a deal of speech-making, the item of presents kept them employed till nearly 10 o'clock. During this time Eleiguruba, his father, and two others, were sitting with me outside the house together. They wanted to know all about the white man's country, and whether they had cattle and other things. Dangi and I and the Masai sat talking for about half an hour; then all went to sleep, Dangi outside the village, I and three men inside the hut set for our use. It was rather a hard bed, and the house close and smoky, but as I was tired I slept well till about 4.30 A.M., at which time I awoke, got up, and went out. The morning was fine and fresh, so I sat and enjoyed a smoke at the hut door. The dawn was just breaking. I could just discern the men and women walking about among the cattle. This they do all night long. At 5 A.M. the women go out to milk. This work lasts till about 6, at which time each herd of cattle is turned out and taken to its own grazing place. The cattle are all out and cleared off the place by 7 A.M. The boys generally herd the cattle, but when there are not sufficient boys the women turn out and attend to the business, the cattle being out grazing from 6 A.M. till 5 P.M. If the boys or women are hungry during that time, they simply catch a bullock and kill it. The women kill their own, and roast it themselves, when out in the grazing places. When at

home they do not kill, but have to take what the young men please to send them. Generally they get the head, viscera, and all the rough odd pieces, the young men being careful to keep all the best parts to themselves. The women and children who were not engaged milking cows were busy collecting the fresh cow-dung which had fallen during the night; with this they were plastering the outside of their houses, against the coming rains. During the night the camp is always well watched. None of the young men sleep in the village, but in all weathers they go out in parties of three and four, and surround the village with a circle of camps at about half a mile distant. Here they watch and sleep by turns, so that it would be very difficult for any enemies to reach the village without their knowledge. There is, in fact, in every community of Masai, always some one on the alert. These same young men, when not engaged in fighting, are out in the forest all day, at a short distance from the herds of cattle, so that should any enemy appear they are there ready to help. Around each village there may be seen a great number of carrion birds—the kite, the vulture, and another very large grey bird about 2 feet 6 inches high, having a large beak some 8 inches long. These latter birds are very tame, and easily caught by the natives. They, however, never kill them, recognising their value for clearing off all carrion and offensive matter.

I had hoped to be able to go on to more villages further inland, but the delay at Dangi's and the covetousness of the Masai had so diminished my cloth that I was obliged to retrace my steps at once. The Masai were very kind in their manner to me wherever I met them, but I could see that under all their kind manner they were eager to get what they could from me, thus making good the words of Saja that their "Shore, shore," was for what they could get. After all the cattle were out, the chiefs of the village came together, and we had talk till nearly 9 A.M., in which I told them my object in travelling about. At the end of the speech-making one old man stood up, club in hand, and declared that the Olozungu's words were good. "He was going away at once; they would be glad if he would stay longer with them. If he must go now, let him return quickly to us; let him bring cloth and beads for our wives and children, and let him stay with us as long as he pleases. All the country is his; he may build his house where he pleases." After the old man's speech was over and translated to me, I thanked him and all for their kind words, and told them that if I did not come myself, in due time some other European would come and see them, and probably live with them. At this they professed themselves well pleased.

At about 10 o'clock we started to return to Dangi's village, in company with six Masai, who were going with us to get a small present which they considered to be their right. There was some dispute between my guide and the Masai about the presents. I need not enter into particulars, but will only remark that much care is needed in dealing with these people,

and that it is very necessary to understand their language, for both the Swahili and the other natives are to be little trusted, even in the smallest matters.

Early on Monday morning, after a few farewell words with Dangi and Saja, I set out on my return home to Mamboia. Saja's last words were "Neimorra Engai," implying, "I shall pray for you till your return." We travelled by a more southerly road, and entered the Luvumo valley; then passing by the south side of Sagasa Hill, and over the Luhiga, we followed the course of the Luseru as far as Kiseru. We stayed to rest at the village we had slept in when we were on our way to the Masai. Here we killed a goat Saja had given us, and had some food. After a good rest we started again, and following the course of the Luseru and Bóroma, reached Kibanti Kwa Kigolo at 3.15.

This is, in my opinion, the most suitable place for a mission station north of and within an easy distance of the Saadani road. There is a river of good water always running, good sites of land, plenty of people living in large villages, and apparently the chief and his people would be glad to have a European living with them. From observations of north and south stars, I found the latitude to be $5^{\circ} 54' 26''$.

We started from Kibanti at 5.45 A.M., and reached the Mlenga stones at 8 A.M. There we entered the road by which we had come. Thence we went on to Maguo, which we reached at 9.45. Here we rested a short time, had some talk with some of the natives, and then went on to Chaguwari. Here a new village has lately been built. The inhabitants are Wa-nguru and Wa-asi. These Wa-asi are a tribe closely allied to the Wa-humba, whose language they speak, but amongst themselves they speak Ki-asi. Dr. Krapf speaks of the same tribe in his book 'Travels in East Africa.' As he says, they get their living by hunting, and have but very few cattle of their own. Their manner of dress and general appearance is that of the Wa-humba; many people, indeed, call them Wa-humba. We rested in their village for about an hour. The people were very civil, and lent my men cooking pots, &c., as they wanted. They were good enough, however, to steal my cap, which I had laid aside for a moment and did not remember again till we were a good way on the road. We started from Chaguwari at 1.15, and reached Mahedu at 5.45.

The next morning we were up and started at 4 A.M., and reached Mwandu at 7.45. Here we rested fifteen minutes, and went on to Berega; rested half an hour, and then went on to Mamboia, which we reached at 12 o'clock.

NOTES ON THE MASAI PEOPLE, THEIR CUSTOMS, &c.

The Masai people are a race differing in several respects from the ordinary East African tribes. Probably the extent of country occupied by them is larger than that occupied by any other East Central African

tribe. Their most southern limit is about 5° 30' S., long. 37° 15' E. It is said that they extend northerly almost to Uganda, and that Suna, the father of Mtesa, the present king of Uganda, frequently sent his soldiers to fight them. Judging from what I saw of them, I think they may be a little above the average height of the ordinary negroes, but they are not such a fine tall race as I was led to expect. I saw some three or four men who were about 6 feet high. The majority were of average height, though there were several who would be considered very short. Taken collectively, there was but little difference between the height of the men and women. Some of the latter looked very fine, both for height and build.

The features of the Masai are of two kinds. First, the pure Masai. There is a striking contrast between these and the common negro. The forehead is high, nose long and straight, lips thin, and the head itself long and narrow when compared with the negro's round skull. Some few of the young men are of a lithe and supple build, and apparently could run with great swiftness; but most of the people are stouter, more fleshy than common natives. All the women may be taken as finer specimens of humanity than ordinary negro women. The second kind of features is a mixture of the pure Masai and the negro. This is caused probably by the intermarriages of the Masai with the women of the surrounding tribes, and also with the Nyamwezi and Gogo slave women whom they buy.

The colour of the Masai is generally very dark, almost black, though occasionally one may be found of a lighter complexion. Those of a light colour are probably the offspring of a Masai father and Nyamwezi mother, some of whom are much lighter in complexion than other tribes.

Their hair is crisp and curly. The women do not seem to dress their hair much. The men, however, are great dandies. Because they cannot get their hair to grow long enough, they take the inner bark of a small shrub, split it up finely and dry it in the sun, then cutting it in lengths about 18 inches long, they weave it into their own natural hair, so making it apparently nearly two feet long. The whole mass is then well saturated with a mixture of fat and clay, collected together and carefully bound into a kind of pigtail. Generally only one of these pigtails is worn behind, but sometimes they wear one behind and one before the head.

The clothing worn by the Masai men is very scanty. Ordinary cloth, which they call *engobito* (in the Humba language, *enanga*), is but little used by them, it being very scarce, there being so few traders who pass that way. The *engobito* is worn only by the chiefs, and the young men when on the war path. They do not wear it to cover themselves, but simply fasten one end round the neck and let it flow out behind them. The dress generally worn by the men ranging from fifteen to forty years of age is the *olmagiti*. This is a square, made of a large goatskin, but more often

from a young bullock's hide. The two upper corners are joined by a thong; it is then thrown over the head and shoulders, and when on, just covers one side and half the body. In addition to this they wear the *olding'ori*, a heart-shaped piece of skin which is fastened round the loins, and falls behind. This is used more as a seat than for a covering. The male children do not wear anything, perhaps in a few instances they may have a small *olmagiti*. Old men sometimes wear clothing similar to women. The women are very closely dressed and ornamented. Their dress consists of two large pieces or squares, formed by sewing pieces of skin together. These are called *olgira*. One of these reaches from above the waist to the feet; the other passes over the shoulders and reaches nearly to the feet. They are held together at the waist by a copper, brass, or iron zone, or by a leathern girdle. All the Masai women, and even all the female children, are well dressed, so that only their hands, feet, and faces are to be seen. The men are apparently very particular about the dress of their women, but have not the slightest regard to decency amongst themselves. When the Masai came to see me at Dangi's in a state of almost perfect nudity, I thought that perhaps it was their travelling custom, and that in their villages they were more particular; but when with them in their homes I found they were less particular; for males of all ages, from infants to old age, went perfectly naked. In that state they walked and talked with the women who were out milking, amongst whom there did not appear to be the least shame at the unseemly custom.

Ornaments are profusely worn by the women, but the men seldom adorn themselves beyond dressing their hair in the manner above described, and wearing a small bracelet made of iron wire and beads threaded together. But few men wear the bracelet. The women encase their legs in iron wire about a quarter of an inch thick, in coils from the ankles nearly to the knees, and their arms from the wrists to the elbows in the same metal. Sometimes copper and brass are used, but iron seems to be preferred. On the neck there is a large collar of metal wire; this is often four inches wide. Zones of brass or copper wire are worn, two from each ear, besides a number of other indescribable ornaments of beads and wire. From the neck, again, a crescent of wire or iron is worn, from which is suspended iron chains and beads. This completely covers the chest. When a woman is fully dressed and ornamented, she looks quite picturesque.

The chief work of the women is to assist in building and herding cattle, and to milk the cows night and morning. They also watch the cattle at night together with the men. The old men and women and very small children remain at home, the elder boys herd the cattle, and the young men and those to about forty years of age watch over the cattle by day and village by night, a few of them occasionally going on a raid to villages of the negro tribes.

The weapons used by the Masai are spears (*ombéri*), shields (*elong'o*), swords (*óllalem*), clubs (*ologuma*), bow and arrows (*oluiándai*, *orseiiet*, *ombaia*), knives (*ossirere*). The Masai cut their own wooden clubs, but they are dependent on the surrounding tribes for all their iron instruments and weapons. There is no iron in the country, nor do the Masai know how to work it. I have been told that formerly the Masai used wooden swords and spears made from hard wood, but when they came to U-gogo they laid aside their wooden arms and took those of the Wa-gogo. The Masai shield is made of ox-skin, of oval shape, about 4 feet 6 inches long and 2 feet wide in middle. The blade of the spear, which is always kept very bright, is generally 18 inches long and 5 or 6 inches at the widest part. The clubs are generally made from the roots of hard trees. The Masai are dependent on the surrounding natives not only for their weapons, but also for the working up of the metal ornaments of the women.

The domesticated animals of the Masai are oxen, sheep, goats and a few dogs; they have neither cats nor fowls. There are a few donkeys of a poor kind, yellowish grey in colour. Oxen constitute the chief riches of the Masai. These they have in great numbers. In the village where I stayed there were probably 2500 or nearly 3000. Other villages are said to have much larger herds. These all have humps like the coast cattle, though I heard of some further inland which are said to have very long horns and no hump. Some of these cattle have horns 2 feet long. They are generally finer and fatter than the coast cattle, but not so large as English oxen. The sheep and goats are of a common kind.

The kind of cloth in greatest demand by the Masai is good white "mericani." They are much pleased with squares containing four yards; that is, two pieces of two yards long sewn together and making a square. They are also fond of red cloths, which they like to wear in time of war; small blue, pink, and red beads are also much admired by them, but none so much as a large red bead with white centre.

There are various causes which lead the Masai to fight amongst themselves, as, for instance, the stealing of each other's cattle; or should a number of young men go out on the war path without the consent of the chief, when they return those remaining in the village will turn out and fight them. This law is followed so as to counteract the formation of parties or divisions in the settlement. When it is proposed to make war or a raid on any place, the medicine man is called, who goes to sleep in the medicine house. Should he awake in the morning with milk in his hands, the expedition will be successful and profitable, but should there be blood instead, then death and disaster is indicated.

The Masai have some notion of God—"Engai"—as the source of good, and "Essatan," the source of evil. Frequent sacrifices are made to Engai in time of sickness, war, and dearth. They say, "Embotisho olbējani nenguragi Engai"—"Call the chiefs that we may worship (or

entreat) God." They sacrifice on the hills, but the Masai themselves do not eat of the flesh so sacrificed, but hand it over to the Wandurobo (Olumuri), who are in servitude to the Masai.

At the time when a person has died, the Masai do not wash the body, but take and place it at the foot of a tree. They then cover it with grass, place a *buyu* of milk at the head and foot, and cover all with an ox-skin. Then an ox is killed and placed alongside the body. A prayer is offered—"Totona siddāi, etung'aigi tangerā"—"Sleep well, may the children you have left behind fare well."

When a person dies in the settlement, an act of purification has to be performed. An ox is killed; the dung in the large bowel is mixed in a large pot with water; then a bunch of grass is taken, and the house inside and out sprinkled with it. What is to spare is emptied outside the village. When the body has been laid, the bearers go and bathe in the river. Grown-up men and women are placed under trees, but little children are buried outside near the village. No purification is made for a child. An ox is always given to the bearers.

The rules connected with marriage are very similar to those of other African tribes. A man having seen the woman of his choice, sends his sister or some other competent person to the father to talk over the price to be paid. This varies according to the status of the man and the woman who is sought in marriage. If the daughter of a chief is sought by a chief or son of a chief, then the intending bridegroom must pay forty oxen, forty goats, and twenty sheep; but if all the parties concerned are poor, then the man pays four oxen, five goats, and three sheep. When paid, the man takes the woman to his home. The father of the husband gives an ox to the wife for a feast, and the father of the wife gives an ox to the husband for the same purpose. Also the wife's father gives his daughter five cows with calves, as a present, and a stock from which to rear up a herd of cattle. These gifts vary according to the wealth of the parents of the parties contracting the marriage. No prayers or ceremonies are performed at the time of marriage; it is apparently simply a matter of buying and selling, though probably they would not adopt such terms to express the affair. When the woman has conceived, the man goes and seeks for a large pot of honey, which he brings home, and stirs up, mixing it with other things till it is quite thin; then he calls the chiefs. When they are come, the man and his wife sit down, the chiefs take a portion of the honey and spit it over them, offering a prayer for their prosperity and that of the child which is likely to be born. This done, all have their speech to make. Then the honey which remains is drunk, making a kind of feast very similar to the pombe-drinking of the negro tribes. If the woman turns out badly, even after she has borne three or four children, the husband sends her back to her father, keeps the children, and demands from her father what cattle he formerly paid for her. If the man does wrong and wishes

to put away his wife, he will send her back to her father and not demand the cattle he had paid for her if she has borne children, but if she has been barren he will demand the cattle he paid at marriage.

If a man very frequently beats his wife, she can return to her father and request him to return the cattle to her husband which he had received from him, which done, she leaves her husband, and is at liberty to marry again, only her former husband cannot take her.

A man is allowed to have as many wives as he can get. Generally a poor man has two. Limba, a chief who lives near Bokwa, has, it is said, 200; but I think this is not quite correct. Though polygamy is allowed, I could not hear of any instance of polyandry.

If a man kills his fellow in secret, when discovered he is killed by spear and sword. If by accident a man is killed, the person who causes his death has to pay the price of blood. If two men call out each other in open fight, the conqueror has to pay according to the status of his opponent whom he has killed. Children of chiefs play with swords, but the common people with sticks.

If a man is caught with another man's wife, he is killed. If the husband of the woman finds the adulterer outside his house he is made to pay. If a woman is enticed to another man's house and caught, both man and woman are killed.

The Masai chiefs have not absolute rule over their people, though probably their power is greater than that of the chiefs of the negro tribes. Chiefs are able to send their people to war, to build fences and houses, and to herd cattle, but they cannot sell them. The chiefs judge all cases and take a portion of the fines. If the plaintiff is poor the chief takes only a small part, but if he is rich he takes a larger share. A chief also has power to refuse his people to go here or there.

The manner of building used by the Masai is quite distinct from that of any of the other East African tribes. First, they select a spot, not on the tops of the mountains, but on the tops of the hills projecting from the sides of the mountains. They first enclose a very large square with a single row of houses (*ossuti*). The village when finished is called *engaji*. The houses are thus built. First, strong withes or sticks which will bend are cut; one end is inserted into the ground, the other end is then bent down till it reaches the ground, and forms an arch about 4 feet 6 inches high. Some dozen or more of these are fixed in the ground so as to cover a space 6 feet by 9. These are then interlaced together by other smaller twigs and covered with grass. Then all are covered with ox-hides, and these in their turn are covered with some three or four coatings of ox-dung till quite waterproof. A small door about 1 foot wide by 2 feet 6 inches high is generally left in the side of the house. Some of the houses are a circle of 6 feet in diameter and 4 feet 6 inches high. The largest will be the same height, but 20 feet

long and 6 feet wide. When this outside ring of houses is built, a few here and there are scattered in the square, and each man's division of the square is marked off. Then a strong fence of bushes and prickly thorns is set up all round, leaving here and there a gateway by which people and cattle enter, and which are closed at night.

The native negro tribes do much work for the Masai, who consider it a disgrace to labour; but the Masai can work when there is no one else to do it for them.

PHRASES AND WORDS IN THE MASAI LANGUAGE.*

Bring water	Autu engarre.
I want flesh	Reiyau engirre.
Bring hen's-eggs	Iyau olong'orushia el olmotónyi.
Bring a fowl	Iyau engugushégi, <i>or</i> olmotónyi.
Bring milk	Iyau kulle.
Bring an ox that I may kill and eat it ..	Iyau engitengi netáremu nenósa.
Bring a large sheep, with a large tail ..	Iyau ologerre kitok, nata kidong'or kitok.
Bring a large goat	Iyau ologinne kitok.
Bring a kid	Iyau ologúfo.
Bring fire	Iyau engimma.
Bring much firewood	Iyau ologuye gumu.
Bring much grass	Iyau ombenēju gumu.
Call the chief	Embotisho olbēijani.
Call that man, that he may come here ..	Embotisho oldung'ana olēijing'a wáú teni.
Call the two men to come here	Embotisho oldung'ana bogi warre wáú teni.
Call the woman	Embotisho etágitoki.
Call the child	Embotisho olēijoni.
Where is my man?	Agodi oldung'ana wa nanu?
Where is my man?	Agodi oldung'ana al'nuo?
Where are all my men?	Agodi oldung'ana el'ino bogi?
Where is my ox?	Agodi engiteng olalēi'?
Where is water, that I may drink?	Agodi engarre neogo?
Where is good water?	Agodi engarre siddai?
Where is the village?	Agodi engaji?
Where is the chief's house?	Agodi assuti el olbēijani?
Where is my friend's house?	Agodi essuti el esshore el'ino?
Where is my house?	Agodi essuti el'ino?
Where is my friend?	Agodi esshore el'ino?
Where are all my friends?	Agodi esshore el'ino bogi?
Fetch water that I may drink	Ntāigu engarre naogo?
Where have you come from?	Aito, ajea ng'wa?
Where are you going?	Aito, ajea homo?
When will the chief come?	Olbēijani ollutwānu?
Are the men coming?	Eúo oldung'ana?
What do you want?	Enyōi eyčú'?
I do not understand, say it again	Meta nwama, érimu mening'fshu.
I shall not buy it, it is too dear	Menyang'o, eígúru.
I have lost my road	Emina eng'ōito.
Show me the road to the chief's house ..	Neutagi eta eng'ōito, neibagi eta olbēijani.
Do not make so much noise	Igíra, tebala merodi.

* In writing these Masai words, I have followed as near as possible Bishop Steere's system of spelling.

Take this cloth to the chief	Njea engobito eisho olbējani.
Leave that alone	Ebari endogi.
When shall I come?	Nanu olutwanu?
Is the chief in good health?	Siddai el olbējani?
I want you to come with me	Uiteni nerubari.
Go and stop that noise	Kweta irodi olēijing'a, nēigira.
Go away, I do not know you	Erūnyo, loiyē meyollo.
Go and call the chief	Mabi, mbetisho olbējani.
The chief is here	Olbējani ei'ta.
The chief is away	Erimana embarāi olbējani.
How are all your people?	Fangera bogi siddai?
To-day I shall come and see your village ..	Nanu neilotu tangaji waiye dūo.
I want to sleep	Neiyōu neirura.
I want to eat	Neiyōu nenosa.
Let me see it	Teisho etadwa.
I cannot come to-day	Nanu meidimi neilotu dūo.
I will come to-morrow	Nanu neilotu nakēnyūa.
To-day I am unwell	Nanu eseja dūo.
To-morrow I shall see the chief	Nanu neitādūa el olbējani nakēnyūa.
Let the chief come now	Nje elotu el olbējani tata.
I will see the chief now	Kitikata etadua el olbējani.
Sit down	Totona taengopo.
Tell your people to come near	Erimu olēijing'a nago nelotu.
What is the name of that hill?	Nyo engārina nyona oldōnyūa?
What is the name of that man?	Nyo engārina nyona oldung'ana?
What is this?	Nyo enna?
Who is this man?	Ng'āi oldung'ana enna?
What does he say?	Ejo nyo?
What does he do?	Endabirā nyo?
I am not doing anything	Maendabira endogi.
I am here	Nanu eti tāini.
Is he there?	Neito eti?
The man is here	Oldung'ana eiti.
The fire is here	Engimma eiti.
Let me go	Nanu nallo.
That man went	Idia ashomo.
I am well	Nanu siddai.
Are you well?	Toiyē siddai?

1 .. mabo.	2 .. warre.	3 .. unguni.	4 .. otoni.
5 .. imiel.	6 .. elle.	7 .. nabeshana.	8 .. lēisie.
9 .. ilsal.	10 .. tomon.		

Arm	engūna
Armpit	etamata tangi hōgi
Back	engodiong'i
Beard	olnabitta
Bile	elleseja
Blood	essaruge
Body	osseseti
Boil	olmok
Bone	olloito
Brain	ellogung'o
Breast	elgina
Breath	olong'otoko
Buttock	orkōromō

Ear	éngiok
Eye	ong'ong
Face	eng'omomo
Fat	olata
Finger	olkimogino
Fist	elabunga
Flesh	engirri
Foot	engeju
Hand	engēina
Hand (palm)	endap
Head	ologunya
Heart	oldau
Knee	olong'ong'o

Left hand	engeina olg'rian	Child (boy)	olung'ara-gutu
Leg	olgeju	Dwarf	liard
Lip	engutuk	Father	menye
Liver	olmonyāa	Foreigner	olomoni
Loin	olong'ōiti	Friend	shore
Mouth	engutuk	Girl	endogi
Nails	ollelé	Glutton	ollúria
Navel	essurórūa	God	Engai
Neck	olmorútu	Grandchild	aguiya
Nose	óng'omé	Guide	lologonya engōito
Nostrils	ongutuk olong'omé	Heir	olugarushi
Rib	ollalásbha	Herdsmen	olléiyúni
Right hand	engina ollolewa	Huntsman	olongorori
Scar	olong'oronyo el olmoik	Husband	oléimég
Shoulder	oldap	Judge	ollewa
Spittle	engámūra	King	olbēijani
Sweat	engarre olong'oro	Liar	elebéleb
Tears	eshiri	Man	oldung'ana
Thigh	ormoro	Medicine man	olēiboni
Tongue	olgejembe	Mother	{ yēiyo, used by females elagitok, used by males
Toe	elkimogino	Slave	ossinga
Tooth	olata	Soldier	olmarana elding'ori
Ashes	ossorondo	Son	lāiyu
Bag	endutwa	Thief	ebúruru
Bedstead	ongoni	Trader	enyenisho
Chair	ololiga	Vagabond	osóngero
Cooking-pot	olmoti	Wife	elambiti
Door	olkishomi	Wizard	oldung'ana ata eldogéla.
Dust	ongurugu	Witchcraft	esafan
Fire	engimma	Woman	endangile
Firewood	eugúg	Virgin	eshángigi
Handle	ongujuko	Old woman	gogo
House	ossuti	Old man	olmórua
Iron	ossiáf'	Neighbour	olaláhi
Knife	ollalem	Porter (worker)	ossingái'
Needle	olsoni, oltitu	Rich man	olobenyi
Razor	olmorúnyu	Sister	ouganahi
Ring	ornorin	Antelope	eshangito
Roof	engeberi	Ants	olkimamani (siafu)
Rope	ongibitó	Ass	ossúriro
Sheath	ongeshur	Bee	oletoro
Spoon	ongira	Bird	olmotonyi
Stick (for walk- ing)	ossebwa	Buffalo	olsobwani
Stone	ossoit	Bug	ong'ong'o
Strap	ongene	Bull	olengiténg ollewa
Waterpot	olmoti	Bullock	engiténg
Well	olsirijú el engarre	Civet cat	olshangito
Baby	olung'ara butu	Cock	olmotonyi ollolewa
Batchelor	oling'diug'ōri	Cow	emong'o
Beggar	olsumbwi	Calf	olaha
Boy	olaju	Dog	ollúria
Brother	olalálái	Elephant	oldome
Brother-in-law	olabitani	Egg	{ olong'orúshia el olmo- tonyi

Fly	olusóí'	Pipe	elmoti
Fire-fly	owóité	Quiver	omóbia
Frog	olmoríyú el engarre	Sandals	enyamuga
Gazelle	eshangi	Sheath	ongashuru
Giraffe	olmóú'ti	Shield	elong'o
Wild goat	osscheeni	Spear	omberi
" rabbit	ossijinjuru	Sword	ollalém
" hare	olkitoju		
Hen	olmotonyi	Bananas	olmagundu
Hippo	omonya el engarre	Bark (for rope)	engobitu
Hide	olinjoni	Beer	olmaho
Honey	olneji	Caffre corn	ologugu
Horn	ossegegwa	Cassava	olmaríngu
Hump	ongório	Flour	ondabani
Hyena	olnyatónyi	Grass	ombéneju
Insect	olkimamani	Indian corn	olbāég
Ivory	ossegegwa el oldome	Porridge	endaba
Leopard	ologwaro	Pumpkins	olmongóí
Lion	olnyatonyi	Pepper	ossógonóí
Lizard	olong'oróso	Roots	olong'asasa
Milk	gulle <i>or</i> kulle	Sugar-cane	olmasonja
Millipede	oletu	Sweet potatoes	olmarungu
Monkey	olboroshi	Thorns	olokikwa
Mosquito	endorób	Tree	enjata
Ostrich	engobiro	Tobacco	olgumbáú
Oxen	engiteng		
Pig	olubitíri	Brook	olgeju kiti
Pofu	ossiríta	Cave	ongabuni
Rat	endero	Clay (red)	ongorogo
Rhinoceros	omonyi	Clouds	olúmbe
Scorpion	oleónyi	Cold	olkinjabi
Snake	oléirura	Country	ologwa
Sheep	olgerre	Darkness	ongiwaríri
Tail	ossabúri	Dew	ol engarre el engai
Tongue	olkijembe	Fog	olúmbe
Wax	olélliga eléitoni	Hail	ongai ol esóí't
Zebra	ossigíria	Heaven	engeberí eléiso
		Hell	olúbangi
Adze	ondoro	Island	abori
Anklets	osseng'engi el engeju	Lake	engabute
Arrow	ombaya	Light	egwara
Axe	ondoro	Lightning	olémore
Beads	ossirimí omsitani	Moon	olaba
" Black	oléitwe	Mud	ongurugu el engai
" Red	olologo	Pit	olkirengi
" White	oléibugenyá	Place	engweji
" Blue	omsitani	Rain	engai
Bow	omborogwaru	River	elugeju
Bracelet	onnorín	Rock	osóit kitók
Cloth	engobíto	Sand	ong'orogo
Club	ologuma	Shadow	olsesa
Drum	ossingódió	Star	olkeri
Gun	ondíoru	Stone	osóit
Gunpowder	omuséri	Sun	ong'orong
Hoe	enjerembe	Thunder	eshiriengai
Knife	ollalem		

Valley	olung'oseru	Rich man	{ oldung'anaata engiteng
Water	engarre		{ gumo
Wind	olkinjabi	Rotten	enana
Wilderness	olung'oseru	Shallow	kiti
		Sick	emwe
		Strange	olëimoni
All	hogi	Sweet	ossidai'
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Great	kitok	I awake	neinyutoto
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Long	eleádu	I break	neibugusa
Male	ollewa	I bring	neyäü
Many	gumo	I build	neandabira
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New	ele tata	I cheat	naitariga
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Red	elelogo	I receive	naisagi

In introducing the subject of the evening, the CHAIRMAN (General Rigby) said that the paper to be read was upon a part of Africa that had never before been visited or described by any European. The subject was of special interest to the Society because the expedition under Mr. Thomson would pass through a portion of the country inhabited by the same race, the Masai.

After the paper—

Dr. BAXTER said, having resided as a medical missionary for nearly six years in East Central Africa, and during that time had the pleasure of visiting his neighbours the Masai, he had been asked to supplement, as far as he could, the paper by Mr. Last. After spending a very happy Christmas (1882) with Mr. and Mrs. Cole at Kisokwe, he started on the following Wednesday with about eighteen porters to Sagala, a village about 12 miles off on the northern side of the Kiboriani Hills. Here he engaged two or three additional porters to convey grain for the caravan, and also a guide to conduct the party to Nzogi, a distance of about 30 miles. They reached there the next day and made friends with the chief, named Kihamba. This was accomplished by clearly explaining the object of his visit, and giving a present of a few cloths; he then sent for the headmen of some of the Masai families living near, to whom he explained why he (Dr. Baxter) had come among them. Being naturally suspicious of strangers, never having

seen a white man before, they thought he might be the harbinger of evil by bringing war, pestilence, or famine among them. It was with some difficulty that he could persuade them that he was not an *engai* or god, but only a man like themselves; at the same time he tried to make them understand that he was God's servant or slave, "Essinga la Ngai," and he was glad to say that they now know him by this name. He gave them some presents of cloth, tobacco, and knives, with which they were greatly pleased; they then escorted him to their homes. To the heads of each family and their young warriors it was necessary to give presents, but fortunately they were not expensive ones. The elders received a piece of stout white sheeting, two yards square, together with a knife and some tobacco. No doubt they would have preferred good coloured cloths, which, however, would have been twice as costly. The young men and warriors were delighted with *malamba*, which consisted of a yard and a half of red cloth or bunting, with about six inches of white sheeting sewn on each side, and a strip of about one foot deep at one end. The article of diet which the Masai prefer to all others is curdled milk; when they can get plenty of this they will not touch any other. They are most careful to keep their milk calabashes clean by scouring them with live charcoal. They only eat meat when they cannot get enough milk, which is the case in the dry season. When the young men are on a raid they take with them a number of oxen as food for the journey both going and returning. They never cultivate the ground nor eat fruit, though he found that some of the old women who had lost their teeth, and who probably in their younger days had belonged to other tribes, were very glad of porridge, and mothers even begged some for their daughters who were sick. The Masai are fond of some barks which they either chew or boil with their meat, and he (Dr. Baxter) had little doubt that some of them will be found to possess valuable therapeutic properties. Having made friends with the Masai he found them most kind and hospitable, and very anxious that he should dwell among them and teach them. The elders seemed most interested in the message that he brought them, but the young men appeared more anxious to know where they could go and capture plenty of oxen, to replenish their herds which had been considerably reduced by disease and the butcher's knife. As regards the climate of this part of the country, he had no hesitation in saying that with suitable precautions against the sun, Europeans may enjoy as good health there as at home, since there is no malaria, for the country is 3000 feet above the sea, and there is half a gale of wind always blowing, and whilst for five months there are occasional showers, the remainder of the year is remarkably dry. The Masai bear deadly hatred towards their former friends and cousins the Wa-baragui (commonly called Wa-humba), as evinced by their anxiety to exterminate them. When questioned as to the cause of this animosity, they said the Wa-baragui when living with them used to steal their cattle until they could stand it no longer and so they drove them away.—The Masai are the only tribe he met with who use oxen as beasts of burden; when shifting their camp from one pasture to another they make their donkeys and oxen carry their belongings. Salt and saltpetre are used by them to mix with their snuff, but he is not aware that they ever use it as an article of food. After his return a party of the Masai on the war path met two of his men in charge of a donkey; they were about to kill the men and take the donkey, when learning to whom they belonged, they said "Essinga la Ngai! Sotwa sudai! Tawalla, tawalla!" which is "The slave of God! a dear friend! never mind, never mind!" and left the men and donkey to return to the mission station at Mpwapwa in safety. The Church Missionary Society have a good garden about six miles from Mpwapwa, in which every kind of European vegetables will grow all the year round, so that the country is not so bad as many suppose.—When in the Masai country he saw

lions, leopard, rhinoceros, giraffe, zebra, and many kinds of antelope. There were at that time few elephants in the part he visited, as the natives said the following month was the time for their migration from the west, and that then they might be seen in large herds roving leisurely over the plain. On his way to the Masai he crossed over a large surface of limestone rock, and a little beyond this the ground was thickly strewn with a variety of shells. Shortly after two lions, seeing the caravan, bounded away like racehorses across the plain and brushwood. On the return journey he shot some zebra and an antelope; and on reaching the Kiboriani Hills was told by the natives of Sagala that two lions had lately been visiting them every night, and had killed several of their oxen. Wishing to strengthen the friendship already existing, he said he would endeavour to rid them of their foe. Having pitched his tent under a tree, he ordered the meat of the animals shot the previous day to be placed inside, in order to attract the lions. Instead of the porters sleeping as usual around the tent, fearing a nocturnal visit from his majesty, they asked permission to spend the night in the native house. Hearing this, one little boy said he would not leave master alone. He (Dr. Baxter) arranged his bed on boxes placed in the centre of the tent, with the meat and open door to his right, the sleeping lad and closed door to his left. Placing his guns in readiness and commending himself to the keeping of his Heavenly Father, he was soon asleep between the blankets. About midnight he was awoken by a scratching noise outside the closed door. Seizing his shot-gun he passed through the open door and saw at a distance of ten or twelve feet an old lion looking sideways at him. He gave him at once a royal salute from one of the barrels, which was loaded with 21 buckshot. His majesty quickly disappeared in the darkness and he (Dr. Baxter) was again soon asleep between the blankets. The next morning the lion was found 50 yards distant, quite dead, the shot having entered just behind his left shoulder. Traces of the farewell visit of his consort were plainly visible in the soft earth. The chief gave him a fine goat as a present, and the people brought him flour and beans, because, as they said, he had killed their great enemy.

Archdeacon FARLER said he had not travelled in the Masai country, but he had lived on its borders in U-sambara, the country through which the Zanzibar caravans made their annual progress to the Masai country, and by means of traders he had obtained a good deal of information about that region. As was well known, Mr. Thomson had been commissioned to try and penetrate to the snowy mountains of Kilimanjaro and Kenia, and thence across to the Victoria Nyanza. It was very desirable to have that route opened up, because from Pangani to the Victoria Nyanza was only 60 marches of about five hours each, whereas the ordinary route of the traders of the present day occupied three or four months. The Masai were reputed to be very fierce and wild, their hand against every man, and every man's hand against them. The Swahili traders gave them a very bad repute, but these traders often cheat the natives, and therefore there was probably another side to the story. In his own intercourse with the Masai he had found them a very peaceful people. A few stages from his own station there was a large Masai town, called Mkomazi, where the people bred cattle, goats, and sheep, and supplied them to passing caravans, seeming to live in perfect peace. On the other hand, only last Christmas a raid was made on the U-sambara country, and the Masai were driven back with great loss. Some time ago while passing through the wilderness he came across their track, and found that they had plundered and killed many of the people who lived there, for they had a theory that all the cattle in the world belonged to them, and they robbed and plundered all the towns in the coast district where cattle were kept. He was told by his *pagazi* that their custom was to make a new pair of

shoes every day, and he discovered old sandals thrown about on all sides. Native traders had informed him that it was quite possible for Mr. Thomson to reach Kilimanjaro and cross to the Nyanza, but there were two ways of doing it. One was to join a Swahili caravan and travel very slowly. Such a caravan, consisting of about 2000 persons, would take about twenty days to do what an ordinary caravan under an Englishman would do in five days, because at every large station the traders remained three or four days. Still he would strongly advise that any future explorer should join himself to a Swahili caravan in order to cross the Masai country. The other way was for a small, well-armed party to push rapidly through the country. The great chief of that country appeared to be a man named Mbaratiani. He was not a Masai, but from the country of U-gogo. About thirty years ago his father came into the Masai country and married one of the daughters of a Masai chief, and by great pretensions to witchcraft so impressed the people that they elected him to be their chief, and now his son had the most influence over the Masai people, so much so, that Dr. Baxter had said, that down in the Mambaoia country his name was a power. Mbaratiani was not a cruel man, but open to reason. All the traders gave him the character of a very kind, sensible, good man, and if he received presents he was perfectly willing to give every possible assistance. It should be remembered that every petty chief required a present. The people over whom he immediately ruled were hardly Masai, but Wa-kwavi. They lived in a fertile country, and grew maize and sweet potatoes, with which they supplied passing caravans. Kisongo was practically the capital of the whole Masai country. If Mr. Thomson could only reach Mbaratiani and make friends with him he would not find very great difficulty in getting across the country, for there the Masai country narrowed, and eight or ten marches would take him to agricultural tribes who were perfectly peaceable and willing to receive traders. The routes already known were very varied and numerous, but the two he had the most knowledge of passed through a wide open tract of country perfectly level. One of his informants told him that from the entrance to the village of Narko they could look over an immense extent of country, as far as the eye could reach, with nothing but grass, and isolated hills 1000 feet high here and there. The air was cool and pleasant, the country perfectly wholesome and healthy, and the Masai bred enormous herds of cattle. In various parts there were wells dug by the Masai, and even in some parts reservoirs, made by the chiefs, where they collected the springs for watering the cattle. In the borders of the Masai country there was a tribe called Wandorobo, who seemed to live by the chase, and supplied enormous quantities of ivory to the traders. At Nata in Ngoroini, on the other side of the Masai country, the people were so urgent to trade that when the caravan left a town the women would rush after them with grain and vegetables, beseeching for purchasers, and would follow them for five or six hours' journey. The Swahili had told him that in that country there was no lack of food or water. From the Wa-kosobo tribes it was six or seven marches across the Kavirondo country to the Victoria Nyanza. If Mr. Thomson could succeed in passing through this country it would be a great honour to England, and he believed the Masai would be found to be very decent people.

Captain C. E. Foot, R.N., said Mr. Last had told him, when in 1879 he visited that gentleman at Mpwapwa, that he intended to encourage friendly relations with the Masai, and there could be no doubt that he had succeeded to a great extent. He was glad to hear that Dr. Baxter had been able to make a garden at Mpwapwa, and to grow fruits and vegetables, for when he (Captain Foot) was there, it seemed to be a very difficult thing to do. The Nguru Hills, about 80 miles from the coast, were just beyond the forest of Kidudwe, and the scenery there

was very grand. The French Mission Station at Mondo was situated about 1500 feet above the level of the sea, and cabbages and other vegetables as well as English fruits grew there. He also believed that coffee, and possibly cocoa, would flourish there, while in the valleys below, which were well watered, and where the soil was very rich, he saw the largest sugar-canes he had ever seen in any part of the world. In 1881 he had the pleasure and honour of a walk with Sir John Kirk from Dar-es-Salaam up Mr. Mackinnon's road, which is completed to a distance of about 73 or 75 miles. When they got to the end of the road they branched off and went towards the Mnagata Plains, and Sir John Kirk said most of the country traversed was the poorest part of Africa he had ever seen; and he (Captain Foot) believed that in time the Nguru Hills would become like the ghauts of India, the resort of Europeans and others from the lowlands. The Sultan of Zanzibar had done much towards opening up the route as far as Mumboia. In 1880 he sent General Mathews there with a portion of his army. A guard was formed at Mumboia which kept the marauding Wa-humba in check. He hoped that the Sultan would ultimately assist a railway company to push on to Lake Tanganyika. It was known that there was coal near that lake, and minerals on the road, and those were the things that would pay. Considerable progress in developing His Highness's possessions had been made of late, and all interested in Africa should be invited to aid such an enterprise.

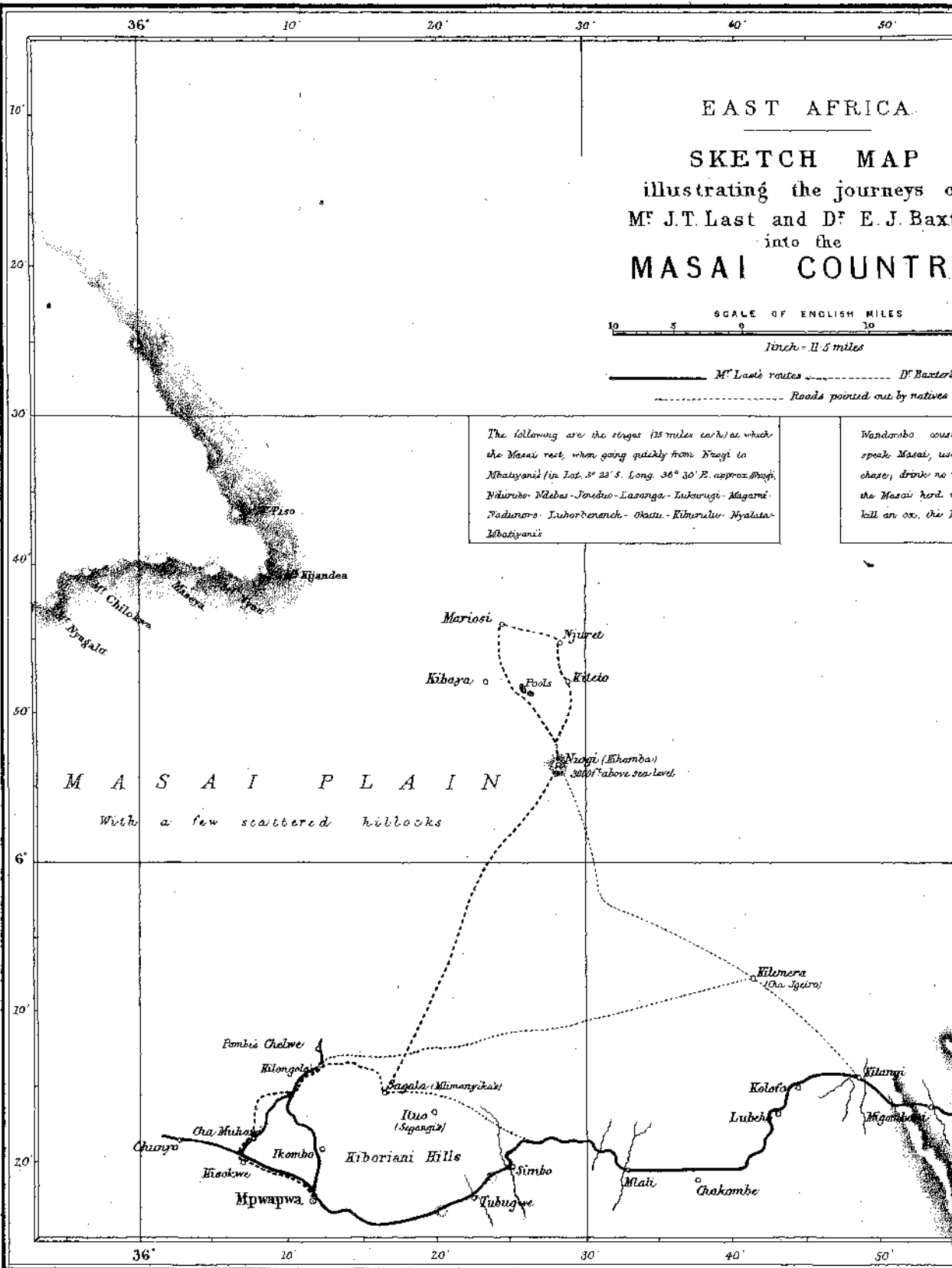
Colonel GRANT said that in his journey from Zanzibar to the Victoria Nyanza, and thence to Egypt, he heard that the Masai were a savage, barbarous race, but he believed they were not worse than other natives who had been driven into savagery by the traders from the coast who had gone there slave-hunting. Archdeacon Farler thought that the country could be passed through more easily by an English traveller if he joined a Swahili caravan or Arab traders, but he (Colonel Grant) would not recommend any such thing, for those traders were the men who destroyed the people and the country. An Englishman behaving like a gentleman, and showing kindness to the natives, would pass through much more safely if he did not join the rascally traders.

Mr. R. N. CURR said that Mr. Last was an excellent lay missionary who had been for several years at his station. At the present moment he was suffering under the heaviest domestic affliction. Two years ago he was married at Zanzibar by Bishop Steere, but at the beginning of this year his wife died from sunstroke. This was the last occasion for some time on which Sir John Kirk would be present at their meetings. All those connected with associations working in East Africa united in praise of the kindness shown to them by Sir John Kirk, who was a kind friend, an impartial public officer, and a judicious counsellor, and those interested in East Africa would be delighted to find him back in his old place again. All friends of humanity must be obliged to him for the noble resistance he had made to the slave trade. During the last ten years, since he was on the Zambesi with Livingstone, a great change had come over the country. There had been expeditions of every kind. From Mombasa to the Zambesi there were signs of progress. On the north, Mr. Thomson was fighting his way to the Victoria Nyanza. Then there were the stations of the Church Missionary Society and the Methodists, who would profit by the route Mr. Thomson was opening up. A little to the south there was Archdeacon Farler's residence at Shambala (U-sambara). Further south, Zanzibar was the headquarters of the Universities' Mission. Still further south there was another station, one of the members of which had forced his way to Lake Nyassa. The London Missionary Society had stations at U-rambo, at Ujiji, and on the other side of Tanganyika. Then there was the Belgian Association, started by that munificent patron of

exploration the King of the Belgians, working both on the east and the west coast to form a line of stations, purely secular, which might welcome the traveller right across Africa. Recently Lieutenant Wissmann, who started from Loanda, had walked across to Nyangwe, and thence to Zanzibar. There was also what was almost a Scotch colony on Lake Nyassa, Old Livingstonia and New Livingstonia. There was another station at Blantyre on the Shiré. The French Roman Catholics had stations at Bagamoyo and on Lake Tanganyika, but they had suddenly moved away from Victoria Nyanza. Still they intended to have a line of stations from the east to the west coast. It was much to be desired that they would give up their practice of purchasing slave boys and girls, with a view of founding orphanages, as it created a bad impression among the people and roused hostility on the part of the relations of the kidnapped children against Europeans in general.

Sir JOHN KIRK said it had always been a pleasure to him to assist in geographical work and to push on civilisation in East Africa, but the terms that had been used with regard to what he had done were far too high, especially in the presence of his predecessor, General Rigby. If General Rigby had not freed the Indian slaves it would have been impossible to accomplish what had since been done. The Chairman did the rough work, and he (Sir John Kirk) had filled in what was lacking. Without General Rigby's work Zanzibar would not have become a commercial centre dominated over by British interests and British trade.

The CHAIRMAN, in proposing a vote of thanks to the author of the paper and the gentlemen who had taken part in the discussion, said that everybody present must have been struck with the extraordinary way in which East Africa was being opened up by missionaries and others to trade and civilisation. When he first went to Zanzibar, twenty-six years ago, nothing was known of the interior; the vast lakes were undiscovered; the names of the countries now talked of in a familiar manner were unknown, and the map was a complete blank. During the four years he was at Zanzibar he was the only Englishman there, but now he believed there were more than 100 English residents. The trade had vastly increased, the children were being educated, and civilisation and Christianity were spreading rapidly over the interior of the continent. It was a remarkable thing that at one Evening Meeting of the Society they should have present Colonel Grant, Sir John Kirk, Archdeacon Farler, Dr. Baxter, and Captain Foot, all men who had done their part in forwarding the civilisation of the country. With respect to the Masai, an instance occurred while he was at Zanzibar of the respect they showed to Europeans. The Masai came down and ravaged the Wa-nika country, just north of the port of Mombasa. There was a Church Missionary Station there, and Mr. Rebmann, hearing of the approach of a vast army, shut up his house and went to Zanzibar, where he remained two years. On returning to his station he found the house and property untouched; not a single thing belonging to him had been destroyed. He had never heard of any instance in which the Masai had been hostile to white men, unless they were Arabs whom they regarded as stealers of their children. They deserved the name of a nation, for they extended far inland. They seemed from their habits to belong to the great Galla race.





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 J. Baxter
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...dombos cousins of Wakamba, and Masai,
 ... Masai, use poisoned arrows, live by the
 ... drink no milk, buy oxen with ivory which
 ... Masai herd for them, when they want beef they
 ... an ox, the Masai get the milk.



Johnston, Edinburgh