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Native Routes in East Africa from Pangani to the Masai Country and the Victoria Nyanza

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privation and exposure. At Bhamo we were received with the greatest kindness by Mr. Stevenson, of the China Inland Mission, who shared with us his food, his clothing, and every halfpenny which he had in his purse. We had then only to get on board one of the river steamers and go on to Rangoon, where we found ourselves amongst old friends, and were accorded a reception such as Englishmen all over the world know so well how to give.

Our journey was one so full of interest that not one tithe can be told within the limits of time allowed me this evening. The story will have to be told in my book to be entitled 'Across Chrysê,' which I hope will be published in January next. We were most fortunate in being able to photograph and also to carry with us through heavy rains and other difficulties, the collection, the whole way from Canton to Burma. I believe that the collection—the first ever made, roughly speaking, between the China littoral and India, a wide margin—will be found to be very interesting. It embraces almost every variety of subject—mandarins, their residences and *yamens*, or courts; the city people and the aborigines, street scenes and temples, river and hill scenery, have all been secured by the aid of the camera and brought away by us. In addition to these there are many sketches by my late companion and some by myself.

In conclusion, my only regret is that my late companion, after undergoing all the difficulties and bearing up against most cruel sickness with admirable patience and courage, is not here to-night to share with me the kindly reception given me.

[The discussion on the above paper is given in report of the Evening Meetings in the present Number.]

*Native Routes in East Africa from Pangani to the Masai Country
and the Victoria Nyanza.*

By the Ven. J. P. FARLER, Archdeacon of Magila in Usambara.

Map, p. 776.

WITHIN the last three years Pangani has regained its position as the headquarters of the Swahili trade with the Masai country, and Kavirondo on the eastern shores of Victoria Nyanza. I have therefore been enabled to collect information from Swahili traders, who have recently been to the Masai country, about the people and routes to the lake; and I have ventured to sketch a map of this unknown land from the information and descriptions I have received.

A large, heavily-laden caravan of more than a thousand persons necessarily moves very slowly, especially as, from the narrowness of the paths, it is obliged to proceed in single file. I have come to the conclusion that a mile and three-quarters per hour, varying according to

the nature of the ground, is about the rate of progression of a trading caravan; and, except to reach water, it does not make more than eight or nine miles a day, although from the peculiarly winding nature of an African path, it has actually gone over more ground. European travellers, however, might frequently make two marches in one day, as a Swahili caravan usually marches only in the morning from 6 A.M. or 7 A.M. till noon, and then encamps for the night.

All my informants spoke of the Masai as being treacherous and unprincipled, so that it is necessary as soon as the Masai country proper is reached to construct a *boma* or fence round the camp every night, and always to keep watch against a surprise. The Masai are afraid of guns, and will not, therefore, attack a well-armed party on their guard. The Wakwafi, who seem to be an agricultural branch of the Masai people, are found scattered over four degrees. Their language is apparently only a dialectical variety of the Masai language, for any one speaking Masai can make himself understood by the Wakwafi. The Wakwafi, however, have reached a much higher stage of civilisation than their Masai brothers, for they cultivate large plantations, and at Kisongo a regular dynasty and a settled government have been established; they are also peaceable, and not treacherous.

The Pangani route seems to have the great advantage of following an easy line of country up the valley of the Luvu, with food plentiful and water everywhere.

It is well to remember that the great difficulty in getting African travellers to write the names of the places they visit in the same way is caused by an affectation of Arabic in the Zanzibar pagazi, who always change the mainland *l* into the Arabic *r*, and the mainland *v* into the Arabic *f*. Thus the native words Ushambala, Magila, Luvu, Vuga, Uzegula, Lukindo, become in the Zanzibar pronunciation:—Usambara or Usambaa, Magira, Ruvu, Fuga, Uzegura or Uzegua, Rukindo.

I will first describe the principal route, viz. that to the Victoria Nyanza, passing up the valley of the Luvu and south of Kilimanjaro; and then the shorter and less important routes. The direction of the run of the various rivers crossed on the journey is in several instances doubtful, for I found that my informants had the vaguest ideas of north, south, east, and west, and that they frequently contradicted each other as to which point of the compass they were making for, and which way a river was running. I have, therefore, marked them according to the weight of evidence, and it is possible they may be wrong.

The first halting-place from Pangani is Mawia viâ Ngambo. Mawia is an open village on the Luvu, where a great market is held every nine days for the produce of the Bondei country and Usambara. There are frequently between two and three thousand people present, and the day before the market numbers of Wabondeis are seen crossing the Nyika,*

* *Nyika* means a large tract of uninhabited country.

carrying rice, maize, sorghum, tobacco, semsem seeds, and honey, with goats, sheep, and fowls. Mawia is six hours from Pangani.

The next day's stage is to Maliko, a Wazegura village on a spur of Mount Tongwe, and takes six hours.

The next halting-place is Fungo, a large Bondei town under chief Fungo. It is four hours from Mawia, across a hilly country.

The fourth march is to Maliwazi, passing a mountain called Kimweri on the right; it takes four hours.

The next halting-place is Mgumi, a large town on the Luvu, six hours from Maliwazi, chief Mgumi. Cattle and sheep plentiful and cheap.

The next day's stage of five hours is to Mauri, a large village on the Luvu, under chief Baka.

The following day Tarawanda is reached, five hours from Mauri. The southern spurs of the Ukilindi hills are on the right.

The next march of six hours is to Mombo, an Usambara town under chief Lwakuru. Country wet and marshy.

The next halting-place is Mazindi, a Wakilindi town on the lower spurs of the "Vuga plateau," the residence of Semboja, son of Kimweri, the chief of all the eastern part of Usambara, five hours from Mombo. Semboja's son, Kimweri, lives at Vuga; but he prefers the lowland town of Mazindi, because it is on the caravan route, and he is able to levy a tribute on all passing caravans. He usually demands powder, the number of barrels being according to the size and importance of the caravan. Lately he has commenced to levy tribute on returning caravans; this has enraged the traders, and is contrary to custom. Many caravans now go through the centre of the Bondei country, passing near Magila, and crossing the hills north of Vuga into the Luvu valley, and so escaping his exactions.

The tenth march of six hours is to Mkomazi, a Masai settlement on the river Mkomazi, rising in the Usambara hills, and running into the Luvu. These Masai do not cultivate, but they breed cattle, sheep, and goats, which they sell to passing caravans, and also exchange with the Wakilindi for grain. They live at peace with their neighbours, and seem a quiet and inoffensive people. I hope shortly to pay them a visit.

The eleventh march of five hours is to Mikochene, a stopping-place near the Pare mountains, on a river called the Mto Pare. There is no town here, but guns are fired, and the Wapare come down to barter. The Wapare are great cattle-breeders, and are consequently frequently attacked by the Masai; but, living in strong hill-forts, the Masai rarely break in upon them, and are often driven back with loss. The Masai do not like hills; they prefer the open plains.

The twelfth march of six hours is to Masimani; no town, but a well dug by the Masai for watering their cattle. Near this place there is a high, isolated hill, called Panga la Mafisi, or Cave of Hyenas, but whether

east or west I could not get information satisfactory enough to decide. This route, however, goes through a wide valley, and there are hills both on the right and left.

The next stage brings the caravan to Upua-wa-nji, or outer Upua, a small Masai camp on the river Upua-wa-nji. It takes four hours.

The following day's stage of two hours is to Upua-wa-ndani, or inner Upua, a Masai camp on a stream, an affluent of the Luvu, of the same name. It is usual for the caravan to rest here, after this very short stage, for the remainder of the day, as the next five stages are across the wilderness, uncultivated and uninhabited except for wandering Masai and their cattle.

The following day's stage brings one to Mikwajuni, a Masai camp close to the Luvu, but it is frequently deserted.*

The next day's march of six hours brings one to Nyumba-ya-mawe, or the Stone House, because there is a great square block of stone similar in shape to the flat-roofed Zanzibar stone houses; it is merely a camping-place on the Luvu.

The eighteenth march of five hours brings us to the ford across the Luvu, called "Daraja-ya-mto-mkubwa," or ford of the big river. After crossing the river, which takes some time, Arusarche or Arusha-arche is reached in two hours, north. It is a big Masai town under chief Mitaro, on an island formed by the junction of the river Maragoa-tembo from Kilimanjaro with the Luvu. The people grow beans, *mtama* or sorghum, *mubago* or cassava, and sell them to the caravans, which usually remain here a few days for trade. They are quiet and friendly. From Arusarche the route goes across a flat open country, and after a march of five hours a camp is formed on the bank of the Maragoa-tembo, at a sleeping place, where an elephant was drowned. This is the reason why the river has the word *tembo*, or elephant, attached to it. It also shows that there must be a good depth of water here.

The next day's stage of six hours brings one to Mikinduni, on the river Shambalani. This is a narrow, deep stream, only fordable in the dry season.

From Mikinduni to Darajani is a march of six hours. There is a bridge made by a felled tree across the Shambalani; hence the name of the place Darajani; "Daraja" meaning a bridge or ford, and "ni" the locative, "at the bridge." Near this bridge there is a Masai town of size, called Laiboni.

The next day's camp is reached after a march of six hours, crossing a small stream in the way. It is situated on the river Mnyfua, coming from Mount Meru visible in the north—a good-sized hill, but completely dwarfed by Kilimanjaro behind it. There are many elephants here.

* According to the map there is an intermediate station between Upua-wa-ndani and Mikavajuni.—Ed.

Kabero, the next camp, is reached after a march of six hours. There is a small village here on a streamlet from Arusha-ya-juu. It is called so because a Swahili named Kabero died here. On the distant Mount Meru the smoke can be seen rising from the hamlets of the natives, who are agriculturists of the same stock as the Chaga people. They have large plantations, and raise a good deal of grain, which they send to Chaga and sell to caravans.

The twenty-fifth march from Pangani brings one to Arusha-ya-juu, a big Wakwafi town situated at the foot of a good sized hill, four hours from Kabero. The headman is under king Mbatiani, or Mbaratiani, of Kisongo. There are large plantations here, and the inhabitants grow Indian-corn, cassava, sorghum, beans, sugar-cane, sweet potatoes, and yams. They have plenty of cattle, and sheep, and goats, but wonderful to relate, no fowls!—the first place in Africa that I have heard of without that useful, but, in Africa, tasteless bird. The people are very friendly, and the caravans usually stop a day to buy grain and food.

Four hours from Arusha-ya-juu, Mto-wa-kuchimba is reached, a big town under Mako, on a small river, dry in the hot season. The people obtain water by digging in its bed.

The next day's march of four hours and a half brings us to Kisongo, the capital of the country, and the residence of the king Mbatiani. It is a big town on the river Kumbaluni, from Mount Sebugu, in the north. There is no cultivation here, but the people have cattle, sheep, and goats, and get their grain from Arusha-ya-juu. The country is open and pastoral, with no trees. The people collect much wild honey, which they use as food. Mbatiani is the son of Suberti a'Mgogo, from Ugogo, in the south, on the road from Zanzibar to Ujiji. He arrived in the country many years ago, and acquired great influence by claiming magical powers; he married the local chief's daughter, and formed a strong government, which he bequeathed to his son Mbatiani. Mbatiani has now associated with himself in the government his son Senden, a young man of about twenty-five or thirty. Like his father, Mbatiani is supposed to possess great magical powers.

The next march is to Narko, two hours and a half west of Kisongo. The country is open and treeless, with good pasturage of short grass. The view from the town is extensive over a wide steppe to the distant horizon.

The next day's stage brings one to Nyanja, a big Masai town, six hours from Narko. Close to it is a swampy lake of shallow water, which covers a large area in the rainy season, but almost dries up in the hot season. From Nyanja there branches off an alternative route to the Kavirondo country, going north via Donyo Ngai.

The next march, on the more westerly route which we are describing, is to Simangoli. It is a long one, and a halt for the night is frequently made half-way, four hours from Nyanja; the next day a march of four

hours bringing the caravan to Simangoli, where there is a spring of good water. Some high mountains are visible in the south.

The next day a march of six hours west brings one to Mgolo, on a river flowing from Mount Mgolo. The following day the caravan reaches Miviruni, six hours from Mgolo, over a hilly country, a Masai town on a river flowing from a forest in the north. There is a large population, and many Masai villages in the neighbourhood. There are numerous herds of elephants in this district. The next stage is to Ngari-ya-mwerera, four hours west across a wilderness of small trees and grass, and situated on a river flowing from the north. A great forest is on the right, requiring four days to pass it, full of big game, elephants, rhinoceros, buffaloes, and antelopes.

The next march is to Semjuka, a Masai town, three hours from Ngari-ya-mwerera. Semjuka is the name of the chief of the district. There is a lake near this town on the north, and the forest lies behind it.

On the following day the camp is made at a spring in the midst of the forest, four hours from Semjuka, called Mwituni (the name compounded of *mwitu* a forest, and the locative *ni*.) The next stage, six hours, is to Ngorongoro; a thickly-populated Masai district with many villages. The country is full of big game, harboured in the neighbouring forest. A strong boma is made here, and the caravan remains about twenty days to trade and hunt.

The next march is to Kiaya, of six hours, a Masai town on a high hill. There is a spring on the summit, and the chief of Kiaya has made a big reservoir to catch and hold the water for the cattle in the dry season. Another man said it was a natural reservoir, but that it had been improved by the chief.

The next night is spent at a camp called Njogoma, in the Nyika, six hours from Kiaya. There is no well here, and water has to be obtained by digging in a likely spot. If, however, the season is very dry, it is probable no water will be found, and travellers ought to carry it from the last halting-place. There is a nullah here, but it is always dry except during the rains. The next camp is at Nduwai, five and a half hours west, where there is a spring of good water at the foot of the hill. The country around is open, with single isolated peaks rising abruptly out of the steppe. The following day's stage of five hours is to Maramwai, a Masai town of some size. Maramwai, who is the chief of the district, has a "thousand spears," or small standing army. He is not a very trustworthy individual, and the traders will not enter the town, but make a strong boma outside. There is a deep enclosed well here, many villages, and a large population in the neighbourhood.

The next stage of six hours brings one to Serengeti, a Masai town under chief Aramantuka. There are several wells here, with good water and much cattle. The country is very open, with a good

pasturage of short sweet grass, and no trees. This appears to be the limit of the Masai country in the west, for they are not met with again between this and the lake. As a rule the Masai wear no clothes, but on the line of caravan route they are beginning to buy cloth from the traders. They live entirely upon flesh, milk, and wild honey. It has commonly been supposed that the Masai have no permanent towns, but this is an error which has arisen from the habits of the Masai in leaving their towns utterly deserted during very dry seasons, while they go with their cattle, their families, and all their belongings, in search of good pasturage and water. When the rainy season has commenced they return again to their own towns. It is therefore not an uncommon occurrence for a traveller on his second journey to find a desert where he remembers a populous village, and a town where he only remembered a desert.

From this point, through the Ndorobo country to Ngoroini, there appear to be two routes. The first was given me by a man in whose account I detected several errors, and it is therefore not so trustworthy as the second. Maramwai to Masimani, three hours, a well at the foot of a mountain. To Uvurini six hours. To Birikani nine hours (I believe my informant confused Kiaya here, for *birika* is the Swahili for reservoir). To Nata six hours. To Ali Marau ten hours. This is a big town off the usual line of march, under a Mnyamwezi named Ali Marau, in the Ngoroini country. Then three marches across the wilderness, sleeping two nights in the Nyika, and the third morning entering Ngoroini. The second route is—Serengete to Kilibasili six hours. This is a settlement of the Wandorobo, a tribe of elephant-hunters, who neither cultivate nor keep cattle, but live entirely upon the flesh of the animals they kill in hunting. They supply the caravans with a great deal of ivory. Their country is full of elephants and other big game. They do not mix at all with other tribes.

The next stage of seven hours is to Ndoroboni, the centre of the country, where there are two towns of the Wandorobo. From the second town to Nata is four and a half hours. This is a big town on a wide fordable river from the north-east, running into the lake. The people are agriculturists, and have large plantations. Food and grain are very plentiful and cheap. The most influential man in the district is said to be Ali Marau, a Mnyamwezi immigrant.

The next march of three and a half hours is to Ngoroini, the chief town of the Wangoroini tribe, on a good sized river flowing out of a big forest in the north called Mao, and only fordable in the dry season.

The chief of the Ngoroini tribe is Nguko. These people have large plantations, and cultivate with energy. They are very friendly to the traders, and crowds will follow the caravan from Nata, trying to induce the travellers to buy their farm produce, quarrelling and struggling with each other in their eager endeavours to find a purchaser. The

country is mountainous, and the heights are well wooded, with big timber in the valleys.

The next stage of three hours is to Mtoni, a small village lower down the river, where there is a ford, "Mto-ni," "at the river." The next morning is spent in crossing, which is a work of some difficulty and danger, as there is from four to five feet of water at the ford.

The next stage of six hours brings one to Kwavini, a district inhabited by Wakwafi. The next three marches of three, four, and six hours respectively, are through a wilderness, of open grass country, good pasturage, and few trees, inhabited by wandering Wakwafi with their cattle. The last encampment is called Nyika. The next march is a long one of seven hours into the Ukosobo country. The Wakosobo are an agricultural people similar to the Wangoroini. They live in small villages without any chief for the whole country, but each little village has its own headman. The country is populous. We now reach the Kavirondo country after a short march of two or three hours. The border town is Kabondo, and it has for an African town a large population. It is the biggest town in the land of Kavirondo, and is situated on a river running from the north.

The next stage brings one to Nyawa, the residence of the Sultan of Kavirondo. It is four hours' distance from Kabondo in a north-westerly direction. The Wakavirondo are agriculturists, and have large plantations. They are sensible people, kept in good order by their chiefs, and very sharp in their bargains. They wear no clothes and extract the two lower front teeth.

The terminus of the caravan is now reached after a march of three hours. It is a big Kavirondo town called Sendege, under the chief Sendege, who rules the second district of the country. In the north a range of high mountains is visible called Nanda. These mountains are inhabited by a tribe called Wananda, never visited on account of their ferocity. They are armed with bows and arrows, and large knives. They are constantly at war with the Kavirondo people and attack all strangers who venture near them. They were described to me as wearing knives on their arms, at their waists, and on their thighs.

Pangani caravans after spending some time at Sendege trading, usually return to the coast. The whole journey, going and returning, takes about seven months. Between Sendege and the lake there are only four marches, and one of my informants had made the journey with a caravan, and was therefore able to describe it to me. The first stage is from Sendege to Kajudu, five and a half hours, a big Kavirondo town. The people of this town are covetous and quarrelsome, and are rather fond of making a disturbance with the traders. On the journey now described, Sendege had to be sent for to reduce them to order, and he gave them a sound rating for their bad conduct. The next day's march of five and a half hours brings one to Kamrele, a big Kavirondo town on

a river flowing *from* the Nyanza, quite unfordable, and crossed by a rope bridge. Although I pointed out the improbability of this river flowing *from* the Nyanza, my informant insisted that it was so, but where it went to he did not know. The country is level and well cultivated. The next stage is a journey of five and a half hours to Seme, a Kavirondo town on a small river. The last march is from Seme to the lake, taking six hours. The people inhabiting this part of the lake coast are all Wakavirondo. There are many towns and villages. The people have plenty of canoes, and *mitepe*, a small vessel of the dhow species with a square sail. The lake is full of fish.

Thus the Victoria Nyanza is reached after sixty marches from Pangani, over an easy country, food and water plentiful, and no really great difficulties to contend with. A light well-armed European caravan might reach the lake in two months after setting out from Pangani. It would not be hampered with trading, and would frequently do two marches in one day, so that it would have a fair amount of rest on the road.

Northerly route to Kavirondo from Nyanja.—A second route through the Masai country to Kavirondo via Donyo Ngai is as follows. At Nyanja, described in the last route, the caravan leaves the westerly direction, and goes north a march of four hours to Nguru-wa-Komani, a sleeping place only, with water. The next day's stage is to Nguru-wa-Manyani, five hours north up-hill, a sleeping place with water. The Masai bring their cattle here to water. The next march is to Ngaruka, six hours north, an encampment on a river coming from the hills behind Langi, a Masai town near, under chief Kibayau. The next march is a long one of nine hours to a well called Masima-ya-nyoka. The country is open and waterless. Donyo Ngai is visible in the north. From this place to Donyo Ngai it is four and a half hours through an open pastoral country.

Donyo Ngai, or mountain of God, is very high; it is a volcano with a *minara* (tower or peak) on the top from which smoke is always ascending. Above the mountain there is a black cloud, always seen, even at midday in the finest weather and the sun shining brightly. Thunder and sounds like cannon firing are constantly heard. No fire runs down the sides, but at night a bright light is seen above the mountain. At the foot of the mountain are hot boiling wells, in which the pagazi cook their meat.

The next stage of six hours is to Ndalalani, a Masai town on the river Ndalalani, about 150 yards wide but shallow and fordable. Then to Nyumba-ya-mzinga, four hours, a camp near a big waterfall which sounds like cannon firing (Nyumba-ya-mzinga, i. e. house of the cannon). The next march of five hours is to Pinyinyi, a Masai town under chief Madogelani, on a large river from Songo, a district on the same high land as the last camp.

The next march is a long one of twelve hours to Ngurumani, a Masai district with plantations. The Masai here, besides their cattle, have goats, and also cultivate the land. On the left to the westward a mountain is visible.

The next stage of five hours is to Kitiangari. This district contains two towns only. The people cultivate their plantations. A mountainous range is visible on the left. The next day's march of four hours is Utini, an agricultural district and tribe. The people have large plantations but no cattle. A large river from the east runs through the country. The next halting-place is Mabokoni, three hours, a camp on a wide river from the north, shallow, but containing hippopotami. Then to Musiro, six hours, a camp on the same river. Then to Musiro-mkubwa, three hours and a half, a town on the same river Musiro, inhabited by a tribe called Wa-Laria, under a Masai chief named Sevi. These people cultivate and have cattle and goats.

The next halting-place is on the top of the hills behind Musiro-mkubwa, one hour. The next stage of three hours is to Migungani, a camping-place in a copse of thorny trees called *mgunga*. The next encampment is six hours to Lukuruto, on a wide river from Mao in the north. The next halting-place, four hours west, is Langata-magovi on a deep wide river from east running west. Then on to an encampment in Mao forest, where the caravan remains three days to rest. Fresh water and rivulets abound.

Mzituni to Lumbwa, a district inhabited by a tribe called Wa-Lumbwa. The rate of progress is slow according to the amount of trading done. Then a stage of six hours to a group of villages inhabited by an agricultural tribe called Virangwe. Then a stage of five hours to a ford over a river running from the north-east (?) crossed on stones. From Mtoni ("at the river") to Nyawa, six hours. Here the route joins the southern route, already described. Caravans usually come by the southern route to Kavirondo, and return by this northern route.

Short route to the Masai country, south of the Luvu.—The following is the route of a short trading caravan journey to the Masai country, starting south of the Luvu and passing through the north of Uzegura. This journey usually takes three months.

It first crosses the Luvu at Pangani to Mbweni, a village on the southern bank, and then a walk of five hours leads to Mseko, a Swahili village where the Wali of Pangani has a residence and a plantation. Then four hours to Mtaru, a Swahili town. Then five hours to Gugweni, a Wazegura town. The next stage of six hours is to Kiwanda, a big Wazegura town with wells under chief Mohammed.

The next march of six hours is to Mahomoro, a Wazegura town with wells. Chief Mwanabutu. The next day's stage is to Luvu Rasse, five hours, a town with good wells. The next halting-place is Manundo, four half-hours; a Wazegura town.

The route continues from Manundo to Mbwego, a very large town under chief Machako, on the following day; a march of six hours.

The next stage is to Makonako, an agricultural district under a female chief named Kuni. There are many villages in this district; and it is a great place for mtama or Caffre corn.

From Makonako to Mgera, a town on a big river, is six and a half hours' walk. The river rises in the mountains to the north, and runs through the Nguru district. A high mountain is visible on the left.

The next day's march is to Kwa Jiwarani, three and a half hours' north, a town on a hill. This is the border town of the Wazegura, and the caravan now enters the Masai country, leaving all cultivation behind it. The next camp is in the Nyika or wilderness, and there being neither rivers nor wells it is necessary to carry water for the day. The next stage from the Nyika is to Kijungu, a Masai town with good water. A high mountain visible in the north-east.

There are now four long marches across the Nyika, uncultivated, uninhabited, and with water only at long intervals. From Kijungu to Kisima is a march of seven hours. A camping-place in the Nyika, with a well used by the wandering Masai to water their cattle. The next day's stage is to Nyanyerera, five hours' west. A marshy lake where the Masai water their cattle. The next march, of three hours, is to Misewa, a camping-place in the Nyika, with a well. A high mountain visible in the north. The last march is to Swakeni, a big Masai town under chief Swakeni. There is no cultivation, but good pasturage, and great herds of cattle. Many elephants in the neighbourhood.

The caravan remains here some time for trading and buying ivory, and then returns to Pangani by the same route.

The Usambara route.—Lately caravans to the Masai country and the Victoria Nyanza have taken a new route via Magila, instead of following the valley of the Luvu. This has been done to escape the extortions of Semboja, chief of the Wakilindi, who resides at Mazindi, and levies tribute on the caravans both going and returning. It has always been the custom to pay Semboja a *kodi* or tribute by all the caravans going to the Masai country; but the black mail levied on the return is contrary to African custom and has excited great indignation.

This route is hilly and difficult, the ground therefore covered by the caravans in a day's march is less than on more favourable ground. From Pangani to Mkuzi a march of eight hours across the Nyika. Mkuzi is the chief town of the border district of Makumba, under chief Sebiza. There is a good well here, and it is a station of the Universities' Mission.

The next day's stage of three and a half hours is over a rolling hilly country to Magila, the chief station of the Universities' Mission in Usambara. The next day's stage of six hours is to Zimbili, across the southern spurs of the Magila mountains. Zimbili is a tiny hamlet on the river Zigi.

The next halting-place, five hours' north, is Mtamboni, a deserted Bondei town now overrun by the Wadigo. There is a good well here. The next camp is six hours' north on a river in the Nyika; the country is hilly and difficult. Mtoni to a camp in the Nyika with a good well. The next stage is to Ulima-ya-Bomba (Mount Bomba), four hours' north. Then the next day to Bomba town, two and a half hours' north; a Uzegula settlement on the river Umba.

The next march of five hours north-west is to Makaba, a Sambara town under chief Makaba. The halting-place on the following day is at Mbuyuni, six hours north. This place is so called because there is here a hollow *mbuyu* or baobab tree always full of good potable water.

The next day's stage of seven hours is to Magruno, a river dry from December to March, but water can always be obtained by digging in the bed. The route now for several days skirts the Sambara mountains.

The next halting-place is Chweli-chweli, three and a half hours' march. It is on a river with plenty of water from the Sambara hills. The camping-place on the following day is Mtoni, four hours' north, on the Mbaramu river; the country is an uninhabited wilderness here. The next day's stage is to Mbaramu, five and a half hours west. The route here passes round a spur of the mountains and turns sharply to the left. Mbaramu is a large Sambara town under chief Mahambo, one of the sons of Kimweri.

The stage on the following day is a very long one on account of the scarcity of water in the Nyika through which the route passes. The camp is made at Ziwa-ni ("at the pond") a large marshy pond in the midst of an uninhabited wilderness.

The next day's march is to Gongo, four hours' north; a Sambara town under chief Kiangiro. There is a waterfall of some size close to the town. North of Gongo there is a range of hills running east and west which have to be crossed.

The next halting-place is Mashima, six hours' from Gongo, a camp at the foot of the Pare mountains. The hills are covered with villages and tiny hamlets of the Wapare, who come down to the camp to trade when they hear the guns of the traders announcing their arrival.

Mashima to Kisiwani, a five hours' walk. Kisiwani is a Pare village on the river Kisiwani. There are many Wapare villages on the hills around. The next stage, of seven hours, is to Kisingo, a district of many Pare hill towns.

The next halting-place is Mdimba, a four hours' walk; a camp at the foot of the hills. Villages of the Wapare on the hills around. There is no well here, and water has to be bought from the Wapare, who bring it down the mountains from the springs. Kilimanjaro is first sighted here.

The next day's march of six hours brings the caravan to the south end of Lake Jipe. The country here is uninhabited and uncultivated, Nyika only. Hippopotami and crocodiles are numerous in the lake. Jipe to

Minunyani, an encampment on the northern corner of the lake, six and a half hours.

The next day's stage is to Taveta, a large town of the Wakwafi, five hours from Minunyani. The town is on a good sized river running from Kilimanjaro into the lake. The chief is named Mavuni. Around the town there are large plantations and the people cultivate with energy. The Wa-swahili going into the Masai country leave their wives and female slaves here.

The next halting-place, Njoro, four hours north-west, is an encampment on a rivulet; country uninhabited. From Njoro to Mto-wa-bahari ("river of the sea") six hours. From Mto-wa-bahari to Mto-wa-Hima ("rapid river") five hours west; a camp only. The next camp is Mbuyuni ("under the baobab") four hours north-west on a river from Kilimanjaro.

All these rivers come from the mountain which has been on the right during the last four marches.

Mbuyuni to Chaga, five hours north-west; a large town of the Wa-chaga on a spur of Kilimanjaro. Chief Mandara.

[A few words are needed in explanation of the accompanying map. In his original sketch, Mr. Farler assumed Kavirondo to lie somewhere near the head of Speke Gulf. We know, however, that Kavirondo lies much further to the north, and hence it became necessary to replot the itineraries. Unfortunately, neither Mr. Farler nor any of his predecessors furnishes information sufficiently exact to enable us to lay down correctly Sendege's town, or any other place near the lake; and only after a European traveller shall have succeeded in traversing the Masai country, will it become possible to bring some order into the chaotic mass of native information collected by European residents on the coast. In the small inset map in the upper corner we have laid down Mr. Farler's and Mr. Wakefield's new native routes, so as to bring them into accord with the older itineraries. Mr. Wakefield's itineraries have already been utilised by Mr. Ravenstein in the compilation of the Society's large map of Eastern Equatorial Africa.]

*Native Routes through the Masai Country, from information
obtained by the Rev. T. Wakefield.*

THE information contained in the following pages was obtained by the Rev. T. Wakefield during his many years' residence at Ribé, near Mombasa. His principal informants were Mbwana and Hami, two caravan leaders. The routes have been laid down on the Royal Geographical Society's large map of Eastern Equatorial Africa, and some notion as to the regions they pass through may be formed by reference to the map accompanying Mr. Farler's paper in the present number of the 'Proceedings.'

NATIVE ROUTES to the **MASAI COUNTRY** and to the **VICTORIA NYANZA**

From information obtained by the
Venble J. P. FARLER.

Scale 1: 2,000,000.

0 10 20 30 40 50 60 Sta. Miles.

The figures along the Routes indicate the distance (in hours) from camp to camp.