

**TRAVELS,
RESEARCHES, AND MISSIONARY LABOURS,**

DURING AN

EIGHTEEN YEARS' RESIDENCE IN EASTERN AFRICA.

TOGETHER WITH

**JOURNEYS TO JAGGA, USAMBARA, UKAMBANI, SHOA, ABESSINIA,
AND KHARTUM; AND A COASTING VOYAGE FROM
MOMBAZ TO CAPE DELGADO.**

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With an Appendix

**RESPECTING THE SNOW-CAPPED MOUNTAINS OF EASTERN AFRICA; THE SOURCES
OF THE NILE; THE LANGUAGES AND LITERATURE OF ABESSINIA
AND EASTERN AFRICA, ETC. ETC.**

AND

**A CONCISE ACCOUNT OF GEOGRAPHICAL RESEARCHES IN EASTERN AFRICA UP TO THE
DISCOVERY OF THE UYENYESI BY DR. LIVINGSTONE IN SEPTEMBER LAST,**

BY E. G. RAVENSTEIN, F.R.G.S.

WITH PORTRAIT, MAPS, AND ILLUSTRATIONS OF SCENERY AND COSTUME.

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On the 24th of December I visited Barava, an important town on the Suahili coast, and which was long in the possession of the Portuguese. The population amounts to something like 3000, among whom are many slaves brought from the interior and the Suahili coast. The people of Barava go northwards as far as Adari or Harrar, and make trading journeys also to the Galla tribes, Wardai, Korei, Rendille, Boren and Liban. On the other side of the territory of the Boren-Gallas is said to be a country named Gonsi, inhabited by Amhara, that is, by Christians. Whether this be Kambat or Wolamo, or whether it be some other Christian country of which I had heard nothing in Shoa, is uncertain. Ten days' journey to the north-west of Barawa lies the town of Bardera on the Jub, whence caravans proceed along the river to the important trading town of Ganana or Ganali. The district round Barava is composed of red sand and clay, turned to account in the manufacture of pottery; and journeys from here into the interior are made upon camels or asses. The people of this place grow cotton, Durra, pumpkins, &c., and provisions are cheap, a cow costing from three to five dollars, and a score of fowls a dollar; twenty raw hides are sold for thirteen dollars.

Respecting the river Jub, as it is called by the Arabs—the Somalis call it Govin, and the Suahilis Wumbu—I heard from the Barava chief Dera, that it is a branch of a great inland river from which the Osi and the Pangani take their rise. The Arabs believe that this great inland river is an arm of the

Nile, as I often heard them repeat along the Suahili coast. On the 25th of December we sailed past the mouth of the Jub, which colours the sea for the distance of a league with its reddish water; and the river is there but a few feet deep, so that it is only at high tide that boats of any size can run into it; but further up it is said to be deeper; whilst from the number of trees and bushes, the breadth of the mouth can scarcely be calculated. In the afternoon we anchored in the harbour of the island of Kiama, which lies a few hundred paces from the main-land, and is some eight leagues distant from the Jub. The people of Kiama are Suahilis and trade with the Gallas, who bring rhinoceros-horns, tusks of elephants, hippopotamus-hides, and cattle, receiving in Kiama clothes, copper-wire, beads, &c.; and here I saw and spoke to some Gallas. The thought that exactly on Christmas-day we had arrived at the Galla coast upheld and strengthened us, and we prayed fervently to the Lord that He would open up to us a way to convert these heathen whom we had journeyed to this distant shore to bring into His fold.

On the 28th of December we landed at Takaungu, as our captain had to return home with the ship in which we had come, and we were to proceed in a smaller one to Zanzibar. Accordingly we remained at Takaungu until the 3rd of January, 1844. The inhabitants were most hospitable to my wife and myself, giving us the only stone house in the village to lodge in. Takaungu is fruitful, and being beau-

On the 10th of May we left the Gnaro at day-break and proceeded through a pathless wilderness, as my guide had quarrelled with the king of Dufeta, and was afraid to cross his country, although it is the ordinary route from Teita to Jagga. This circumstance made the journey more painful, as the kind of grass over which we went was full of pointed leaves and burs that wounded my feet severely, as I did not wear boots, but only shoes. After we had travelled some leagues, we came to a place where the Teita had prepared a number of pits in which to catch elephants, buffaloes, and all sorts of wild animals. The wilderness between Teita and Jagga appears to be richer in elephants, than that to the east of Teita, whence these animals have mostly disappeared and withdrawn into the interior. In the course of the day we saw many herds of giraffes and zebras, and in the evening a rhinoceros. There is great uniformity in the characteristic grandeur of this country; always repeating itself—great plains, then suddenly, again, high monotonous mountain-masses.

May 11.—In the midst of a great wilderness, full of wild beasts, such as rhinoceroses, buffaloes, and elephants, we slept beneath thorn-bushes, quietly and securely under God's gracious protection! This morning we discerned the mountains of Jagga more distinctly than ever; and about ten o'clock, I fancied I saw the summit of one of them covered with a dazzlingly white cloud. My guide called the

white which I saw, merely "Beredi," cold; it was perfectly clear to me, however, that it could be nothing else but snow. Resting for a while soon afterwards under a tree, I read in the English Bible the sixth Psalm, to which I came in the order of my reading. The promise made a lasting impression upon me, in sight of the magnificent snow-mountain; for the sixth verse expresses so majestically and clearly that of which I had only noted down the presentiment in my journal on Saturday last.*

The whole country round between Teita and Jagga has a sublime character. To the west, was the lofty Mount Kilimanjaro with its perpetual snow; to the south-west was the massive and monotonous Ugano; to the north-west, the extended mountain-chain of Kikumbulia; and to the east, the chains of the Teita-mountains with their highest summit, called Veruga, which (with the exception of Kilimanjaro) rise 4000 to 6000 feet above the plain surrounding them. In the course of the day I had also a faint view towards Kaptei (or Kaftei), as the country proper of the Wakuafi is called, lying to the north of Jagga.

May 12.—We crossed the river Lumi or Lomi at seven in the morning. The nearer we approached the mountains of Jagga the richer was the vegetation; here and there we met with large and magnificent trees, such as I had not seen since I left

* "He hath shewed his people the power of his works, that he may give them the heritage of the heathen."

CHAPTER IV.

REBMAN'S THIRD JOURNEY TO JAGGA.

Journeying in the rainy season—Encounter with a rhinoceros—Masaki once more—Rain-making and rain-preventing—Extemporized hut—Obstinacy of the bearers—Necessity pulls down the hut—Agreeable disappointment—Arrival at Majame—Altered demeanour of King Mamkinga—Extortion and persecution—Missionary-tears misinterpreted—King Mamkinga's ivory—Heathen hypocrisy—Ceremonial of leave-taking—Mercenary farewell—Speedy departure—Masaki evaded—The native axe in the jungle—Extemporized bridges and their dangers—Entrance into the Wilderness—A feast of fledglings—Nearing home—Arrival at Rabbai—Concluding reflections.

KING MAMKINGA had as mentioned in the previous chapter shown himself friendly, and promised to aid me in prosecuting further journeys from his country. Accordingly, after my return from my second journey to Jagga, it was resolved, upon mature deliberation, that I should return again to Jagga and endeavour to penetrate to Uniamesi at least. We considered it to be our duty to make Christians at home acquainted with the unknown countries of the African interior, that they might be stimulated to promote the Gospel more energetically than hitherto in that part of the world. In any case, we wished to pave the way for evangelizing

Eastern Africa by making ourselves acquainted with its unexplored countries, their manners, modes of thought, languages, government, &c., by at least naming the name of Christ where it had never been named before, and by explaining to the natives the general character of our objects.

On the 6th of April 1849 I started once more, well provided with articles of various kinds for presents, and having hired thirty men, chiefly Wanika, as the meditated journey to Uniamesi was a long one. The rainy season had just commenced, which made my journey from Jagga to Kadiaro very difficult; for it often rained the livelong night, with myself and people lying in the open air, without any other shelter than that of my solitary umbrella. The rivers of Jagga, too, were swollen. On the 19th of April we crossed the Lumi, close to which, at a distance of from ten to fifteen paces, we came upon a rhinoceros which had been concealed by the bushes. Only one of my people was in advance of me; the rest, who were all behind me, threw down their loads and ran away, while the one in front retreated to my rear. As I was so near I wished now to see distinctly the animal, and therefore only retreated slowly a few paces. The mighty creature seemed to have the same wish; for it stood motionless for about a minute, staring at us; when all at once as if terror-stricken by the number of people, it sprang away at a quick trot. In their superstition my bearers believed that the Bible which I carried in my pocket had put the beast to

continuously eastward towards the coast of Wassin and Tanga, a route which was very circuitous.

The country which we traversed to-day was for the most part level, covered with grass, acacias, and other trees and shrubs. I soon felt myself at my ease in the wilderness, as there I always travel with pleasure, because I meet with no greedy and bickering begging kings or chiefs; because the air is so wholesome and strengthening; because the stillness and quiet of the night beside a blazing fire does one the greatest good; and because, no less perhaps, I can give myself up undisturbed to my reflections on religious and geographical subjects, and find a Bethel under every tree or bush. The constant experience of Divine protection against wild beasts and savages is also most encouraging. In short, in spite of all the sufferings of hunger and thirst; in spite of weariness and the relentless thorns, which destroyed my clothes; in spite of dangers from robbers from within and without, in the wilderness, I have always felt as happy as few kings and princes can feel in the midst of all their glory and splendour. The one disadvantage is that, except one's own attendants, there is no one in the wilderness with whom one can commune, no one to bring into the way of truth!

July 17th.—Our night-fire was fed with ebony, of which the wilderness is full. The country continued level during this day's march, excepting here and there where it was slightly undulating, being also sometimes covered with high grass and thick

wood, whilst at many places were pools, much frequented by wild elephants, and in places the soil was of red sand and pebbles. This is the general character of the wilderness through which we travelled; the tall grass and the thick wood increasing as we proceeded, and the soil becoming moister, and therefore more fitted for cultivation. I do not doubt that a botanist who might investigate the flora of the Wakuafi-wilderness, would be richly rewarded and discover much that is new.

In the afternoon, the way was so impeded by euphorbia, or spurge, and wild aloe, that I was unable to ride my ass. As before nightfall we could not emerge from the thicket, we hewed away the wood and made ready our encampment, kindling a great fire as protection against wild beasts, traces of whom, especially of the rhinoceros, we had observed in the thick jungle. The rhinoceros frequents places covered with euphorbia, aloe, and acacia, and thus rendered impassable; whilst the elephant prefers more marshy ground, where there is plenty of tall grass, and forest at hand into which he can retreat. The buffalo chooses more open ground, where he can have tender grass for provender, and thin acacia-bushes, behind which he can conceal himself. Thus, every beast has his own locality assigned to him; and I could always tell my people before hand, from the nature of the ground what kind of wild beasts we should probably meet with; and, *vice versá*, I could define the character of the country from the animals inhabiting it. Thus, the

wilderness is extremely instructive to the thoughtful traveller.

July 18.—To-day, in the midst of an alarm caused by the appearance of a rhinoceros, I lost my ass; for whilst I stood with gun presented should the enemy approach, Bana Kheri fired at random, and startled the poor beast, who set off saddled and bridled, and was lost in the wilderness. In the course of the day we emerged from the jungle and came upon meadow-land, where we saw giraffes (tia or tiga, in Suahili) in groups of from eight to ten. They allowed us to come within about three hundred paces of them, when they started off with the speed of the wind. As we had marched the whole day without interruption I felt quite wearied, and I would now have been gladly mounted on my ass; but I was to experience the hardships of the wilderness on foot, and not merely on the back of a beast.

July 19.—At noon we came to the river Leni, and on its bank we cooked our mid-day meal. I cut a great cross and the date of the year on a tree near the spot ere we crossed the river; we next came to a Wadigo hamlet, whence for a few beads a native conducted us to the chief of Gonja, a Wadigo village on the river Umba.

July 20.—Mua Mui, the chief of Gonja, in return for a gift of eight ells of American calico accompanied us to the large village of Nugniri, where a daughter of king Kmeri rules a portion of the Washinsi-land. The soil of Gonja is very fruitful,

quick, but a very profitable return. Wool and cotton are two articles which are in constant demand in England, and which, if cultivated to any extent, would ultimately contribute to bring these countries under European protection; and the eastern coast of Africa could almost produce cotton enough to satisfy the demands of the whole of England, and thus in promoting the growth of sheep and cotton a powerful blow would be dealt to the American slave-trade.

“As regards, in the second place, agriculture and planting, it is questionable whether this country could ever be a granary for other lands; however enough might be produced to meet the demands of the interior. Of the following productions a sale might be anticipated abroad:—

“1. Munga, Mlimau, Mdimu (oranges, limes, lemons, which, on account of their juice, are used in great quantities by the English navy).

“2. Ukuadshu (tamarindes, exported in casks, after hot syrup has been poured over them).

“3. Mua (sugar-cane).

“4. Grafu, Dellasini, Mandano.

“5. Bamba, cotton, and Sufu—(both of them cultivated and growing wild; the latter growing on high trees, and used as a substitute for cotton and feathers in stuffing beds).

“6. Uwanga (arrow-root, grows wild in large quantities).

“7. Kauma (calamus, or sweet-flag).

“8. Various kinds of oils:—

- a. Mbono (*Palma Christi*).
- b. Mafuta ya nasi (cocoanut-oil).
- c. Mafuta Tanga, which has lately come into use.
- d. Tondo and Kweme, only important as being oleaginous.
- e. Semsem.

“As regards the products of the interior, all long known, of most importance, are:—

- a. Ivory.
- b. Horns of the Kifaru (rhinoceros).
- c. Horns of the Niati (Buffalo).
- d. Tusks of the Mamba (Hippopotamus).
- e. Horns of different Antelopes.
- f. Ostrich-feathers.

“As these nations rise in the social scale, the mineral productions of the soil will also be made available. Amongst these coal and iron are the most important; the former, the use of which is still unknown to the natives, is met with in many parts, and the latter, more particularly in Ukambani and Jagga. Antimony is found in Daruma; cornelians and other precious stones in Wabilikimo; and the natives manufacture various articles, such as pretty mats, all of which might be made available as means of spreading the Gospel amongst a nation meted out and trodden down.

“As regards taxation, the condition of the people and of their property must be clearly kept in view; from which it is evident that a king would be unable to levy taxes in kind, as to do so would require