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SLAVE TRADE. No. 7 (1874).

FURTHER REPORTS

ON

EAST AFRICAN SLAVE TRADE.

(In continuation of Slave Trade No. 5, 1874).

Presented to both Houses of Parliament by Command of Her Majesty.
1874.

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Further Reports on East African Slave Trade.

(In continuation of Slave Trade No. 5, 1874.)

No. 1.

Captain Prideaux to Earl Granville.—(Received May 16.)

My Lord,

Zanzibar, March 18, 1874.

I HAVE the honour to forward, in continuation of my letter of the 7th ultimo, further reports which I have received from Captain Elton, and in which that officer details his proceedings in the Samanga and Mungao districts, and at Kilwa.

At the date of Captain Elton's last despatch, 1,326 slaves had been liberated, and had been given the option of remaining with their former masters or of gaining an independent livelihood by their own exertions. That this result should have been attained with so little difficulty is, in my opinion, chiefly attributable to the great tact and resolution displayed by Captain Elton while carrying out the mission entrusted to him by Dr. Kirk, and I venture to hope that your Lordship will concur with me in the expression of approval which I have addressed to him with reference to his proceedings.

Under the instructions laid down by Dr. Kirk, Kilwa formed the terminal point of Captain Elton's mission. Shortly after his arrival at that port, however, I received a note from him, in which he requested permission to complete his work by visiting the ports lying between Dar-es-Salam and Wagseen, and I willingly assented, as it was of the highest importance that a thorough inspection of all the Indian Colonies should be made before the commencement of the rainy season. Captain Elton's proceedings at these more northerly ports will form the subject of a future report.

Captain Elton appears on the whole to have met with civility and attention from the native officials at the various places visited by him. He especially draws attention to the assistance rendered him by the Sultan's Akhidah at Dar-es-Salam, Rizk-Allah, and I would respectfully express a hope that some slight token of the approbation of Government may be awarded to this officer.

Captain Elton was accompanied as far as Kilwa by Navigating Sub-Lieutenant Pullen, of Her Majesty's ship "Shearwater," to whom he states he was much indebted for his efficient and willing assistance in taking observations and notes during the journey. He also records his obligations to Captain Foot, of Her Majesty's ship "Daphne," and to Mr. Hampden Whally, who volunteered their services in registering the slaves freed at Mangoa and Kilwa, and the latter of whom returned with the party to Bagamoyo.

I have, &c.

(Signed) W. F. PRIDEAUX.

Inclosure 1 in No. 1.

Vice-Consul Elton to Captain Prideaux.

Sir,

Kilwa Kivinja, February 10, 1874.

I HAVE the honour to forward my report on the Samanga district, which has been unavoidably delayed for some time in consequence of the state of extreme weakness to which I have been reduced by repeated attacks of fever.

On the 14th of January, as soon as the morning tide served, I left Cholé for Samanga, and light fair winds brought us off the entrance to the creek about sun-down, where the pilot clumsily ran on the bar, and the only course was to spend a night of the greatest

discomfort on board, or trust to one small leaky boat belonging to the dhow. However, in this latter craft I embarked with Lieutenant Pullen, two of my men, and the owner, a Battiah, who assured us a good reception. About half-an-hour stuck in sand and mud, with the sea breaking into the boat; another half-an-hour, in dead darkness, on men's shoulders, and we reached the land, where a guide with a lantern was found, who, after an hour's walk through the mangrove creek, brought us to Samanga, wet through and tired out, and here we found a comfortable hut prepared, but the night journey earned another relapse of fever that clung to me persistently for three days.

Here I found 133 slaves, of whom 81 left their masters and 51 elected to remain. 123 were held by 15 Banians (Battiahs), and 10 by 2 Khojas, who represented the Indian population of the Samanga group of villages.

Concealment of slaves was most deliberately attempted by two Banians here, both of whom I detected and punished in consequence of a dispute which arose over a slave boy I had freed, which ended in a village row, and, in the total absence of anybody in authority, led to my seizing the promoters, when, in the investigation which followed, it appeared that one of them was appointed to hold and keep out of the way certain slaves belonging to Indians as long as I remained in the neighbourhood, and on careful search twenty-six additional slaves were discovered. These were, of course, registered in the free list, all leaving their masters' service.

Previous to my arrival I learnt that an attempt on the part of the Banians to send their slaves inland to avoid the loss entailed by freedom, was successfully defeated by a combination on the part of the latter, who threatened to leave *en masse* if interfered with before my arrival.

Samanga-Fungu (on the sea-beach), Samanga, Kuajo, Murenga, and Furu form the Samanga group of villages, the four latter holding Indian subjects, and being all built near mangrove creeks, by which produce can be shipped at high tides in vessels drawing a light draught of water. They are well built, populous, and, for a wonder, clean; a large trade is daily carried on in barter for copal, a little ivory, wax, woods, and grain. There is, however, no authority exercised by Seyed Burghash, and the only control is, that established by common consent in each place for local convenience.

Difficulties in consequence constantly arise from disputes with the local Chiefs, who assume some show of strength as the Rufigi is approached, and the Indians brought several bitter complaints before me, but in almost all cases I found either side equally to blame; thus, at Murdengu the best wells were closed, and water sold by the principal native "jumbe," or local head man, whilst, at the same time, daily extortions were levied on the Banians for supplies of cloth and beads, did they not immediately cause rain to fall. But it was clearly proved that some years previously, the arrival of the complainants was accompanied by such opportune rains that crops were extraordinary. This good harvest they claimed the credit of having occasioned, and received presents of ivory and copal from these very natives. Thus, through their own "lache" of presenting themselves, first, upon the scene as "rain makers," and actually using an unusually fine season as a means of robbing the villagers, their present grievance was, of course, totally indefensible.

Beyond Murdengu towards the Mohoro river (the Pemba Utagiti of the Admiralty charts, but not a branch of the Rufigi river), and beyond, towards the Rufigi itself, the fertility of the soil is astonishing; but rice and Indian corn were past by the same day, just sprouting from the ground, half-grown, and ripe, and three crops a year are not considered to be an astonishing yield. Nearly all this grain is bought up by the Indians (there are three at Mohoro, eight miles from the Rufigi), for the purposes of speculation, and finds its way to Kilwa, Zanzibar, and, for the moment, to Mungao, where disturbances with the Maviti have almost led to a famine.

The slave caravans pass nearly daily within sight of the village, but do not often halt for the night in it. I cannot think that they receive assistance here from Indians, their arrangements being necessarily completed at outset from Kilwa, and I feel sure that any recent case would have been reported to me on my second visit here on return from the Rufigi, which I struck at Mpenbene far above the Delta, and at the ferries used by the slave drivers, and hope to fully report on in a separate paper.

In closing this letter on the Samanga villages, I must allow that nearly all the Indians, in fact all the older inhabitants, have been actively concerned in Slave Trade in former years, but to rake up the past too far, and to punish in this district or in Kilwa every one guilty of trading in slaves, would be to make a sweep of a community, and to create an adverse feeling to the Government, where, I am persuaded, the contrary feeling now exists. Slave-holding, and mortgages of and dealing in slaves, are now so completely upset and pronounced to be illegal, and so severely do such transactions expose the Indian to direct pecuniary loss through repudiation on the part of whoever he may be

transacting business with, that it is my belief a total abandonment of all commerce connected with the traffic must result if the present vigilance is maintained; for in such case the one tie between the Arab and Swahili and the Indians being severed, the latter, in sheer defence, is compelled to look for protection and justice to us.

I have, &c.
(Signed) F. ELTON.

Inclosure 2 in No. 1.

Vice-Consul Elton to Captain Prideaux.

Sir, *Kilwa Kivinja, February 17, 1874.*

IN continuation of my last letter of 10th February, I have the honour to report that on 23rd January I reached this town in safety after a tiring journey from the Samanga villages. Besides swimming three rivers, several hours were spent wading through the mangrove swamps in the heat of the day, with nothing on but a shirt and a hat, and the donkeys had long been worse than useless, the hardest work being driving them on and preventing them from giving up altogether in the deep mud.

Before leaving Samanga, I was pleased to receive a favourable report of the aspect of affairs at Kilwa, and was assured by my informant, upon whom I could depend, that I should find the Indian community ready to submit to whatever measures I had to propose, the best effect having been produced by the slow detailed way in which all the villagers had been successfully cleared out on the Kisiju road, and by the fact that no order had been issued which had not been thoroughly carried to an issue.

On passing the Nijingera River I was met by about thirty of the Banians and Khojahs, who, joined by others of their sects, accompanied me on the road into Kilwa, where, although the townspeople flocked out of their houses to see our arrival, there was no expression of feeling—indeed, but few Arabs were to be observed in the crowd.

On the following morning I called all Banians, Khojahs, &c., together, and registered their names and the numbers of slaves they owned to, with the following results:—

	Slaves,
25 Battiahs	217
3 Memons (Seindis)	27
59 Khojahs	327
Total	561

(some few of the poorer Indians being unavoidably absent and unable to leave their daily work), and I then proceeded to write and free in due course.

Captain Foot, of Her Majesty's ship "Daphne," hearing I was ill, had already written to me by his boats from Cholé to Samanga, and on the 27th the vessel arrived in Kilwa harbour. On showing my instructions to Captain Foot, he at once offered to take me to the various ports of Mungao, the district south of Kilwa, and stretching towards Cape Delgado, and to reland me again at Kilwa. This offer I gladly accepted, as the ground had now been felt in the town, (I had already registered 77 slaves, 36 of whom elected to leave, and 41 to remain), neither did I foresee any future opportunity, and, as a further reason, I was again suffering severely from a third relapse of fever brought on by the Samanga journey, and this I trusted a few days' change and the sea air might remove.

Accordingly, on the 28th I sailed, and on the 29th visited Kiswarra and released the slaves there; on the 30th I did the same at Mchinga, a small village where only 2 were found; but on the 31st January, at Lindy, and on the 2nd February, at Mkindani, was too utterly prostrate to even move from my cot, without assistance. At these places I therefore sent ashore my men to collect all Indians and arrange the slaves and papers, a work which they carried out satisfactorily; and then Captain Foot, assisted by Mr. H. Whalley and Lieutenant Nankivill (who has passed in, and talks, the Swahili dialect), wrote out and registered the free papers, Captain Foot signing in my name. This work was most carefully executed without any hitch, and in the only intricate case which arose the parties were brought on board and the question settled there.

The other villages of Mungao and the settlement on the Rovuma, being deserted by Indian settlers in consequence of serious disturbances with the surrounding tribes, were not visited; the district was thus completed, thanks to Captain Foot's most kind and very laborious assistance and co-operation, with the following result, viz.:—

	Battiahs.	Khojahs.	Slaves.
Kiswarra	2	1	26
Mchinga.	2	0	2
Lindy	11	5	107
Mkindani	11	11	127
Total Slaves released	262

of whom 201 elected to remain with their former masters, and 61 quitted their service.

For many months this district has been subjected to constant attacks from the inland and neighbouring tribes, who have burnt the houses on the outlying plantations, destroyed the crop, and lifted the cattle. The other ports are in consequence, as well as the rising settlement on the Rovuma, abandoned; and it is proposed to desert the Mkindani and make a stand at Lindy. Trade is at a standstill, copal digging is entirely stopped, the diggers being sold as slaves when seized on their way to the coast, and the insecurity outside the towns no doubt led to the large proportion of the slaves, who remained with their masters, preferring their present service to the almost certain future of again going through the operations of re-capture, re-transport, and re-sale.

I was now so seriously pulled down that Captain Foot and Dr. Burnell, Surgeon of Her Majesty's ship "Daphne," both endeavoured to persuade me to accompany them on their cruize to Mozambique and return from that town by mail-steamer to Zanzibar, but I conceived the interest of the important work at Kilwa to be quite paramount to any consideration of health. I therefore assured both Captain Foot and Dr. Burnett that I was sure the interest I had in my mission would carry me through, and at the same time gladly accepted the kind services of Mr. H. Whalley, who accompanied me ashore as a volunteer, and who already had assisted in writing free papers in Mungao and taken a great interest in the objects of the mission.

Thanks to his assistance, I have up to this date now written 624 slaves, of which 214 leave and 410 remain with former masters, thus bringing the total of work accomplished up to date to 1,285 slaves held by Indians under British control set free, and at perfect liberty under local rule and law to elect their own manner of earning their bread.

The question of the actual situation of affairs at Kilwa, and the state of the Slave Trade, I will defer until my next letter, in which I trust also to report the conclusion of my work in the town.

Trusting the steps taken may meet with approval, I have, &c.

(Signed)

F. ELTON.

Inclosure 3 in No. 1.

Vice-Consul Elton to Captain Prideaux.

Sir,

Kilwa, February 23, 1874.

I HAVE the honour to acknowledge the receipt of your letter, dated 3rd February, and to thank you most sincerely for the flattering terms in which you are pleased to express your approbation of the manner in which my work has been conducted, and I trust that this approval may further be extended to the conclusion of the northern ports.

Within five days I hope to leave for Konduchi, &c., working up by sea in a dhow which I shall charter for the purpose, and, I need hardly add, shall use my best endeavours to justify the confidence placed in me.

Could an introductory letter be procured from the Sultan to his chief men at Tanga and Pangani (similar to one given me to the Akhidahs, south of Dar-es-Salam), and sent to the care of the French Mission at Bagamoyo, I should find it there on finishing at Konduchi and Burni, and such a document would certainly be useful.

There is no news of importance here. About a dozen Arabs have arrived by sea from Lamo, and are reported to have brought extensive slave orders. As slaves are already largely collected in the vicinity of Lamo, this shows plainly the determination to run dhows to the northward as soon as the monsoon changes, and on the success or non-success of these ventures will mainly depend the supply of capital for working the traffic the ensuing season.

From all sources of information, slaves have been marched up in caravans by the Kisiju road in undiminished numbers during the past month; that is, over 4,000 have crossed the Rufigi since the 21st of January. The supply left in Kilwa at present is

small, and said not to exceed 500. It is, however, daily increased by arrivals in small numbers, and I have actually caught and convicted both a Khojah and a Banyan of direct slave dealing, carried on almost under my eyes, and punished them, with a salutary effect, as examples.

Still, on leaving Kilwa I shall be able to report a marked improvement in the bearing of the Indian community, who do not, I feel sure, now bear us hostility as heretofore.

I have, &c.
(Signed) F. ELTON.

Inclosure 4 in No. 1.

Vice-Consul Elton to Captain Prideaux.

(Extract.)

On board Dhow, off Rufiji Delta, March 2, 1874.

IN continuation of my despatch of the 17th February, I have now the honour to conclude my report on Kilwa, from whence I sailed yesterday morning, on my way north to Konduchi.

Twenty-two more slaves have been freed by me since the 17th instant, and must be added to the list previously furnished, making a corrected total of 646 slaves freed at Kilwa, of whom 234 left their former masters and 412 remained in their service.

On my first arrival I contented myself with registering the inhabitants under British jurisdiction and freeing the slaves declared, and at the same time collected information, through daily intercourse with the people, which proved useful in guiding future measures.

From the outset it was plain that every Indian in Kilwa could be implicated in the trade. Many men fully allowed cases could be proved against them of advances to slave-dealers, were past years raked up, whilst the stagnation of business in the town showed the dead-lock under which the operations of the late Treaty and the recent policy had brought the community.

As formerly carried on, the Indian connection with the slave traffic was mainly represented by three classes of traders:—

The first, The Custom-house officials, who received the duties on slaves, and were often willing partners in large ventures.

The second, The well-to-do merchants, who advanced guns, cloth, beads, and money to Arabs and Waswahili, and also to

The third class, The smaller Khojah and Battiah speculators, who traded slaves in the immediate neighbourhood, and supplied goods to Mrima kidnappers and other riffraff of the coast at an enormous rate of interest.

Of these classes, the first is out of work. No duty is paid on slaves either to the Custom-house, the Sultan, or the local authorities, and the wealthier Battiahs are now too fearful of detection to engage in such dangerous work as supporting the dealers. The second has suspended operations of late; but the third, tempted by high and immediate profits, continues operations on a reduced scale, as will be seen further on.

Advances made by the second class were frequently worked through the hands of some influential Arab, who passed them over, either directly or through a second pair of hands, to the slave-trader, for per-centage and consideration duly received; the idea being that the Indian, if called on to produce his books, would be exempted from further inquiry in consequence of the entry of sale being made to a man of known position, who was not bound by law to account for his disposal of articles purchased. On the road down I passed a large caravan (over 1,000 slaves were counted), which, report says, was fitted out only three years ago by a Banian, and I believe that in this case the goods were passed from hand to hand for the express purpose of concealing the illegal transaction.

As a specimen of the trade carried on by the third class, a Battiah, during my temporary absence in Her Majesty's ship "Daphne," had four slaves brought into Kilwa by a party of his own men (freed by me only a few days previously), and deliberately sold the whole four to a caravan leaving for Pangani. His defence was, that he gave his men cloth to trade for ivory only, and that, instead of obeying orders, they bought slaves, whom they sold to repay him for the loss of his goods. This defence was simply ridiculous. Ivory is not to be so readily purchased just beyond the town, and, moreover, the Battiah accompanied his men to the house of the public auctioneer, quarrelled over the price offered there, and subsequently sold directly to the leader of the gang leaving the next morning for a higher sum. Unfortunately, it was too late to recover the slaves, but I inflicted a

fine of 400 dollars, trying the case with assessors, one of whom was a prominent man of the offender's own religious sect.

In a second case a Scindi (Memon) had, in almost a similar manner, traded six slaves and sold them, I being in the town at the time. This man pleaded guilty, and the same fine was imposed, whilst in a third case a Khojah, being unable, or, as I believe, only unwilling to pay the same fine, for the same description of offence, I proceeded to levy the amount by public sale of his goods, a decisive measure, which strengthened my hands at once.

The Arab population I found passive. I was neither opposed, assisted, or thwarted by the Government authority, represented by the Kathie (Masood); but that the Kilwa population, as represented by Arabs, Waswahili, and the free Merima people, purpose to maintain the present inland trade, and carry on the traffic by the Kisiju road is thoroughly understood, and the Wali, Salim bin Said, is universally referred to as the supporter of public opinion in the matter.

Salim bin Said was Governor of Kilwa when Sir B. Frere visited it last year, and has always been under suspicion of actively promoting slaving interests. Possessed of considerable property, the island of Songo Songo, and land at Mafia and on the Mrima, he is considered by the Kilwa people to be independent of the Sultan, and not only ready, but able, to disobey his orders. When summoned to Zanzibar on the death of the late Sheikh Suleiman, he retired to his estates at Terenia, on Mafia, where he still remains, and, so report says, informed Seyed Burghash "he might do what he pleased about Kilwa, but he could not hurry." It is of little moment, however, to notice reports, as it is positive he favours the slave trade, is engaged in it himself, and has raised a very bad feeling against the Sultan within his district.

Complaints were urged by the Indians about the insecurity of property in the town, a scanty force of ragged mercenaries loiter about in the day; there is no police, and justice, it is said, follows the longest purse. There appeared a fair case for remonstrance, on the whole; but I told the complainants it was first their duty to show some intention of obeying the orders of the Government with regard to the slave traffic; when that was done it would be a more fitting time to claim protection and interference than at the present moment.

The majority of slaves declared being registered, I thought the time had arrived to make a direct attack on the system of supplying the slave dealers with advances, and I accordingly affixed on the Custom-house walls a notice, written in Arabic and Guzerathi, calling on Arabs and others who had mortgaged slaves to Indians to declare the transactions, and further warning the public that all advances made by Indians for the purpose of slave dealing, or slave caravan use, exposed the Indian to the loss of his money, and could be repudiated by the borrower, dealings whether in advances, mortgages, or otherwise connected with slave traffic being illegal whenever any one under British jurisdiction was concerned.

This step led to several meetings in the town, attended both by Arabs and Indians, and resulted in a deputation of the principal Battiahs and Khojahs, 38 in number, waiting on me. The spokesman, Pira Jaitani, a Khojah, commenced by stating that, although all had declared the slaves in their possession, yet many held mortgages, some of them renewals of ventures on which they had advanced years ago, these they were ready to cancel and write off as bad debts, and for the future would only advance on ivory, and carefully insert a stringent clause in every trade agreement made against slaves being purchased with their goods, such agreements to be witnessed by the Kathi. They all now understood the position, and begged I would take steps to inform the Government that they would do their best by an example of refusing credit to suspicious parties to put down the Slave Trade amongst their sects.

In reply, I told Pira that his promises in the names of those present would certainly be reported to the Government, but that results and not words were required, and I pointed out, in reference to the cases of slave dealing lately detected, that it was their first duty to prevent the re-occurrence of similar offences; had Government, I added, acted in a hard spirit, every one in the room could have been proved guilty of connection with the trade, but, as it was, every excuse had been made in their favour, and no one had been interfered with but those who had deliberately concealed or sold slaves, or been recently engaged in the traffic.

I was then asked to appoint two of the body to report on cases of slave-dealing, local disputes, &c.; but this, after two days' consideration, I refused to do. I concluded by assuring all present that Kilwa would not be left unvisited for long, and warned them that the register of liberated slaves would be again compared, so that the future depended on their own good faith with regard to the promises they volunteered.

The practical result the Kathi at once made known in the town that no mortgages on slaves could be enforced if in the hands of British subjects, and that any and every future mortgage was illegal, subjecting the Indian to punishment on complaint being made, and it had been previously published that advances for slave purposes could not now be recovered by law in Zanzibar territory.

Slaves have risen enormously in price, and there is but little doubt that, independently of the direct money loss entailed on Kilwa by the release of 646 slaves, representing, at current rates, between 4,000*l.* and 5,000*l.* in value; very heavy amounts were outstanding to most traders in Kilwa, owed by men engaged in the slave-trade. These debts, secured, as they invariably were, by slave mortgages, being now irrecoverable, represent a heavy blow to the commerce of the town, which is but very indifferently covered by the arrival of 1,500 tusks of ivory from the interior, including those reported by Dr. Kirk in August last, when, I think, from 800 to 1,000 were in the Custom-house, during the past ten months. Copal is hardly a staple produce of the neighbourhood, all received passing through other trading stations for the Custom-house, and sesamum is brought in but sparingly, whilst grain, vegetables, and sheep are imported from Kisiju, Chole, and Samanga. But little agriculture is carried on, and it is almost incredible the extent to which the surrounding country is debauched by years of slave-trade. The one fixed business and idea is slave-dealing. You free a slave and find his ambition is to join a slave caravan! You ask a free-born man of the Mrima "Why he does not cultivate his land?" His answer, with a laugh, is, "Why should I take the trouble, I can buy slaves when I want money." Kilwa, in short, simply remains the head-quarters of ruffianly adventurers from Lamo, Sheher, Zanzibar, &c., guided by keen Shylocks, who manage the finances, and are bred up to the underhand roguery by which the machinery of this great oppression produces rapid returns, and affords an almost unlimited field for speculation. One is often tempted to agree with a sweeping Arab remark, "That as long as Kilwa stands so long will slave-trade flourish!"

There are daily arrivals of slaves from the interior, who are often met yoked with sticks or in chains, but they come in in small parties and represent the ventures of petty expeditions which remain out a week or ten days and barter cloth, beads, &c., with the adjacent tribes. In advancing goods to the traders of these wretches, who are sold at once to the caravans leaving for the north, the Indian holders of small shops are certainly to blame, and require strict detective discipline and punishment to thoroughly deter them. In the grain trade and ivory trade these men cannot compete with their richer countrymen, and the temptation of large profits and quick returns, with only a remote chance of detection, is too great a temptation for their innate thirst after money-making.

The almost daily departure of caravans north during the past two months and more, has, I have already reported, drained the stock of slaves in Kilwa to about 400, but fresh supplies are reported as near, and fresh expeditions are being organized, the presence of agents from Lamo and Pemba showing that the demand even at the present advanced prices continues steady. 30 to 40 dollars a head were paid for the large gangs which I first met on the Kisiju Road; since then the prices in Kilwa have risen to 30 and 35 dollars, and this without, as before, any stipulation of delivery at a port further north. As one of the Indians I convicted had traded slaves at 12 dollars, it is evident the profits are immense.

All "collected" slaves destined for one purchaser or caravan are kept away from the town on the outlying plantations until all is ready for the march, but the rains not having yet set in, no alteration whatever has taken place in departures, the Rufiji still being at its usual level.

In conclusion, I can safely say that, although unable to report the Indian community of Kilwa as thoroughly cleared of complicity in slave dealing, yet the trade, as formerly practised, is now so undermined, and the danger rendered so apparent to all, that with vigilance and occasional inspection it may reasonably be expected that the small traders must be forced to stop, and more particularly if any action is taken by those who have previously been in the habit of supplying them with goods. Already the better class of Battiahs and Khojahs show increased civility and a marked improvement in their bearing towards us, and, I am glad to say, that Captain Brook, of Her Majesty's ship "Vulture," intends reporting on this favourable change which he and his officers noticed on the occasion of their recent visit, on his return to Zanzibar.

Some good work has, at any rate, been done; the Indians feel that they can be both reached and punished, all mortgage transactions are at an end, the system of advances on a large scale for slave purposes rendered too dangerous to be meddled with by trading settlers, who view every transaction from a pecuniary point of view only, and in conse-

quence a considerable number of men have put themselves prominently forward as on our side.

The broad sands and mudflats of Kilwa, its enervating climate, bad water, and severe fevers, the native huts and the few stone houses surrounded with slave inclosures, the Custom-house, and so-called fort, and the scattered cocoanut trees fringing the fetid beach, the grass-flats stretching away in the background to a wooded and prominent range of sandstone hills in the distance, have been too often described of late to require any further mention.

"Places of Skulls" mark the various roads upon which the traffic continues to flourish, and skeletons lie thickly scattered on the beach. Although the days of sea transport are at an end, there is a busy scene, morning and evening, daily before the Custom-house, where a motley crowd assemble both to do business and to idle; however, evidences of legitimate commerce are few and far between, and it does not require much observation to see that Slave Trade is still the main-stay of Kilwa. Without that support I believe the place would be speedily abandoned by the traffickers, and that in time, as confidence was established, a sound and lawful business would arise with the interior.

No. 2.

Captain Prideaux to Earl Granville.—(Received May 16.)

My Lord,

Zanzibar, March 25, 1874.

I HAVE the honour to forward a copy of a letter dated the 9th instant, from Captain Elton to my address, covering two reports, the first on the copal diggings passed through by him while proceeding southward from Dar-es-Salam, and the second on the Rufiji (or Lufji) River.

The second of these papers is a valuable contribution to our scanty stock of knowledge of East African geography. It should be read in connection with the report of Dr. Kirk upon the Lufji Delta, which accompanied his letter dated 27th August, 1873, and which has since been published in the proceedings of the Royal Geographical Society for January, 1874.

I have, &c,
(Signed) W. F. PRIDEAUX.

Inclosure 1 in No. 2.

Vice-Consul Elton to Captain Prideaux.

Sir,

Bagamoyo, East Coast of Africa, March 9, 1874.

I HAVE the honour to inclose two Reports, one on the Copal diggings passed through from Dar-es-Salam to the south, and the other on the Rufiji River, which, I hope, may prove useful.

In forwarding the first of these, I think it proper to allude to the hindrances and evils which arise from the mixtures of the Slave Trade with the copal commerce.

The merchants commenced by giving Washenzi copal diggers advances of cloth, beads, &c., to buy slaves with in small numbers, little by little such a combination of trade became common and popular, until matters rose to such a pitch that at Samanga one Battiah alone found himself the holder of 400 slaves, brought down by threes and fours by the natives who supplied him with copal. The transaction, however, was a profitable one, and, after selling off his stock, he retired to Kutch.

No such large cases have occurred of late, and the Kwale settlers have, I think, quite abandoned such speculations, but in Kilwa they continue on a small scale, and it is my belief that they have been carried on up to a very recent date in the Mungao District, the slaves being shipped to the Comoros and Madagascar. For the present, trade there is at a dead-lock, owing to troubles with the neighbouring tribes, but the settlers at Lindy and at Mkindani are so far removed from any inspection that I should fully expect them to resume operations as soon as the country is re-opened, and take their chance of detection.

I have, &c.
(Signed) F. ELTON.

Inclosure 2 in No. 2.

Report on the Copal Districts south of Dar-es-Salam, East African Coast.

THE "Msandarusi," or Copal tree, is largely scattered over the extensive tract of country stretching from the Marui Hills and the Uzeramo, through the rich district of Kwale, away to the Matumhui range of mountains on the south-east of the Rufiji River, and lies within the limits which are bounded to the east by the sea-coast line of cultivation and settlement, and to the west by the highlands which form an irregular barrier to the Mrima at a distance of from 30 to 35 miles inland. Throughout these limits, immense quantities of the semi-fossil "Animi" are dug by the natives, and this produce constitutes the most lucrative commerce of the Indian settlers at the small trading ports.

Farther south, beyond the Samanga villages, there is a break in the supply, probably occasioned by the surrounding slave traffic, which rapidly drives legitimate business and all confidence out of its path, but also affected to some degree by the increased difficulties of communication caused by the marshy swamps which here fringe the coast more deeply than above the Rufiji. However, beyond Kilwa, copal again re-appears, and is largely bought up, in tranquil times, at the numerous trading-stations which dot the sea-board down to the Rovuma River.

The tree I have already described in my former report (December 18, Dar-es-Salam), and I have also explained (December 26) the rough system adopted by the natives in digging for the fossil gum.

The "old workings," close to the villages of Massonga on the Kisiju road, from which many ships' cargoes of "Animi" have been extracted, appear to be now almost exhausted, for, although small parties re-work the ground occasionally, it is neglected by the men, who habitually supply the Indians, for a tract of land bordering on the same road a little further to the south, and situated in the district of Mangatani. In this country a forest, called the "Kiregesi," contains many "Insandarusi," and between the belts of these trees and in the broad transverse glades which always intersect African woodlands, some of the finest fossil gum is dug. This never reaches the trader, however, without a large admixture of copal from the neighbouring trees, and the contents of the digger's basket are made up with wet sand and small stones in order to gain a little extra weight, it being war to the knife over the barter of "Animi" between the Indian and the Washenzi, a contest in which both sides are equally unscrupulous.

Dar-es-Salam is only sparingly supplied with the gum, the trade being diverted to Ingogoni Juliani, &c., but the immediate vicinity furnishes this part of the coast with ease, and at Mangatani the agents of the Banians buy for Kisiju, Bosa, &c.

The extent of the produce is not fully realized until the Kwale district is entered. Here are found the following stations where the trade is carried on systematically: Kitmangao, Zerare, Nusseebgani, Kunderani, Demuni, Makrora, Kivinja, Sandazi, Mji Mema, Pemba, and Kikunia, all of which are almost solely occupied in this one commerce. In the early morning, strings of natives are seen on the paths, each party led by a few men armed with old muskets and bows and arrows, and consisting of women and lads carrying copal baskets, and except during the very dry season, these arrivals take place daily. Yet even here there is no organized system of working "prospects," and shafts are seen almost everywhere, but a regular supply cannot be insured; no pressure can induce an increase when enough gum has been bartered to satisfy the present demands of the petty Chiefs. Neither do the Indians venture to send out parties of their own, each village and each working is represented by a head man, or "Jumbé," and the natives are only too ready to unite against the slightest encroachment on their monopoly, the "Trade Union" system being here represented in its strongest form.

However, during the rains there is not much slackness, the ground being soft and easier to work with the rough hoes and pointed sticks used to clear out the holes. Below 4 feet no fossil gum is found worth taking, and, indeed, very few diggers appear to go beyond 3 feet in search of it; but all is grist that comes to the mill—copal from the tree, the copal dug beneath the branches, fossil copal, and the decayed gum—and the difficulty of arriving at any fair valuation of a quantity must, in consequence, be great.

My opportunities of visiting both diggings and trees in this district were frequent, and it is from here that the specimens forwarded were collected, as also the fruit, which the natives state to be fit for planting, and I find no reason to induce me to alter any points in my former report on the "Msandarusi."

Sandazi boasts of a giant copal tree, which overshadows the main street of the village and is superior in size to any others I met with, but even this really noble specimen is often excelled, I was assured by the natives, by trees found nearer the hills. At Kikunia a

brisk trade flourishes in the gum with the Rufiji tribes and the Intoti. Past the Mpenbeno ferries on the Rufiji, and skirting the plains which stretch to the Matumbwi mountains, Mohoro is reached (a village on the river of that name, which enters the sea as Pemba-Utagiti, but does not belong to the Rufiji Delta), and both here and at Furu, Murdeno, Kuajo, and Samanga, and at an inland station called Chabwani, the principal business is copal.

Beyond the Samanga group of villages the road towards Kilwa Kivinja passes through difficult mangrove swamps, and the country is thinly populated and very unhealthy. Kilwa reached, Slave Trade and ivory monopolise all attention, and what little copal trade there is has dwindled down to small quantities brought in by the slaving expeditions which venture a few days' journey from the town.

The district of Mungao is now in such a disturbed state that all trade is closed, except at Lindy and Inzinga, several natives having been killed whilst on their road to the settlements laden with the gum, but in peaceful years large quantities arrive from this part of the country at Zanzibar. Kwale and Delgado exported 40,000 dollars' worth so long ago as 1867-68, since which date I believe no correct returns of the Southern trade have been kept.

The Indian trader on the Mrima has many extortions to fight against and heavy duties to pay, neither can his life be a very pleasant one, spent as it is in one continual succession of haggling and quarrelling with the natives, competition with his neighbours, and a monotonous round of coast fever. The local "Jumbe" extracts a ground-rent from him, and he is fortunate if only one claimant to territorial dues appears on the scene! The "Jumbe" is followed by the Jemadar, who levies an arbitrary percentage on his supposed profits, and besides estimates the amount himself in order to save discussion. The custom-house then abstracts 20 frasilahs from every 100 frasilahs of copal shipped as the Government duty, and in addition, charge him on expenses, storage, and delay; add to all this freight and interest on money, and a considerable addition is made to cost price.

Three, to as high as $5\frac{1}{4}$, dollars are the Kwale estimated costs of the barter per frasilah of copal from the Washenzi, prices varying according to the season of the year and the numbers of the men of the various tribes at work, demand, &c.; and at Zanzibar the merchants buy at from 7 dollars to 8 dollars, according to their written agreements with the coast agent.

Against all difficulties the trade undoubtedly prospers, and affords large gains to all concerned, whilst it is clear the apparently inexhaustible supply of copal under a settled rule, and with systematic working, would furnish the means of supporting a far larger community than that now sparsely scattered along the coast.

The tree would appear to have lined the shores in old days, but the extent of the ancient forests can now only be estimated by the area of the present workings and by the position of the existing "Msandarusi," which are found away to the foot of the low hills bordering the Mjima and on all the terrace and lands sloping down from the present sea-beach. It seems also impossible to estimate the time required to effect the change of the tree gum into the so-called "fossil" Animi, although all local evidence confirms the identity of the origin of these two articles of commerce, the difference in the value of which is so great.

(Signed) F. ELTON,

First Assistant to Political Agent, and Vice-Consul, Zanzibar.

Inclosure 3 in No. 2.

Report on Rufiji River.

WHEN approaching the Rufiji river, my instructions from Dr. Kirk were "to pass inland from the village of Kikunia, so as to cross the river, if possible, about 30 miles from the Coast, in order to report on its navigability and branches." I was, however, unable to follow the route indicated, in consequence of my party being attacked with fever immediately on its arrival in Kikunia.

We had passed several days in visiting the Indian trading stations in the Kwale district, situated on the malarious creeks which indent the shore, and often only to be reached by wading in black mud through the narrow paths which intersect the surrounding mangrove thickets, the birth places of the coast fever. On the road from Kitmangao to Sandazi, through the ignorance of a guide, we struggled for three hours in the mazes of a swamp—a veritable hippopotamus haunt, cut up in every direction by channels waist deep in mud and ooze, and covered with an almost impenetrable thicket, where the projecting

roots of the mangroves and the heavy entangled coils of monkey rope made progress heavy work. At Sandazi, which is carefully placed on a low ridge near stagnant marshes and mud flats on the banks of a tidal creek, the first man was taken ill, and by the evening of the next day, at Kikunia, nine of our party of twenty-one were prostrate under violent attacks, accompanied with vomiting and ague.

On the morrow, affairs were worse instead of better, so I resolved to sail in a dhow for the Islet of Cholé, near Mafia, to allow the party to recruit their health (only two men escaped attack in the end), and accordingly left on 2nd January.

It was, I think, as well this route was thus unavoidably followed, for, on discovering that the Kikunia creek ran to the eastward into the Simboranga mouth of the Rufiji, we understood the position and general lay of the country more clearly than if the Kisiju road had been travelled over.

After passing Kivinja, we had left the coast, and at Pemba, although on high ground, could not distinguish the shore line, a dead flat furrowed by winding creeks, and a waste of mangrove forest alone forming the horizon seawards. Then from Kikunia the distant Matumburi range beyond the Rufiji was visible; besides we had rapidly approached the line of hills which imprison the Mrima, all evidences that our course was bending inland instead of, as we had been led to expect, towards the sea.

After a miserable night aground on a mud bank in the Dhow, we entered the Simboranga mouth with a fair wind, and were enabled to mark the Pemba and Mji-Mema creeks, and at last understood the position of Kikunia, which had always been previously placed to the north-west of its true site and on the coast, whereas it lies at the head of a "khor" and well inland.

From Cholé, which has been described, we sailed on 14th January for Samanga, south of the Delta, and from there I worked back to the upper Rufiji, in order to carry out my instructions.

During these two coasting trips, and a third in February, the embouchures of the river were clearly observed, the various mouths being the Simboranga, Saninga, Twana, Gumba (called Mzinga on Captain Wharton's chart?), Kiazi, Mbwerra-barra-Jaja, and Mbombwe (?); Pemba-Utagiti, or Mohoro, not being an outlet, but a river apart from the Rufiji.

Of the above, Simboranga, Bumba, and Jaja appear main streams, of which the Simboranga is the broadest, and, the natives say, the most used. The Saninga is the direct water path to Kikunia, and the Jaja broken up into islands, Mbwerra-barra and Mbombwe forming its delta. Throughout, this low mangrove clothed country has, however, many villages, and is thickly populated by a race who, during the inundations, must live half their time in the water.

The Banyans of Samanga tried to dissuade me from my journey, by asserting that the natives on the river were badly disposed and suspicious, and had, moreover, been worked up by Arab reports against my visit, and, although I did not pay any attention at the time, I found in the end there was some truth in the matter. Leaving Samanga I proceeded north on the caravan road, and passed through the villages of Kuajo, Murengo, and Furu, which communicate with the sea by creeks, and carry on a considerable trade with the interior. At Murengo, two slave caravans were met, one of 200 and the other of 100 slaves, but nothing unpleasant occurred, the headmen of the villages coming out, as well as the Indians, to salute us on all occasions.

From Furu the path strikes through a forest country, and is choked up with coarse high grass and undergrowth. Here, for a considerable distance, no signs of cultivation were seen, water being scarce, indeed, missing the road in the thick brushwood, it was not until near sun-down, that we found a muddy pool and made our first meal for the day. A few villages and patches of cultivation then appear, the Matumburi range to the westward assuming larger proportions until a wide plain is entered, spreading from the low hills towards the distant Delta country. Covered with brushwood and bounded by the blue mountain ranges, now rising to a height of about 6,000 feet, the change of scene is abrupt and pleasant, although the narrow path is difficult, and obstructed by ravines and mud to such an extent as to make our journey across it occupy two hours, the distance being about three miles; Mahoro is then reached, a village on the river of the same name (Pemba Utagiti) surrounded by rich fields of maize and millet, banana and fruit trees. Three Indian traders carry on a lucrative trade in copal, grain and simsim; the fertility of the district lying between the two rivers being extraordinary. Maize, rice, millet, ground-nuts, &c., are largely cultivated, and, although during a portion of the year the lands are subject to inundation, failure is not remembered, and heavy crops confidently relied upon. Sheep, cattle, and goats thrive and are bought for export via Samanga.

Through this land of plenty, three hours' march brought us to the banks of the

Rufiji, the high wading Indian corn hiding the river from view. As we emerged on a belt of coarse thick grass and rushes, we first saw it and were greeted by shouts and screams from the slaves of a caravan which was preparing to cross the ferry. The Arabs took fright at our arrival, and some made for the canoes, driving off the gangs, whilst the others prepared to cover the retreat; however, after a little talking, the leader moved every one away, and within half an hour, had shipped the whole party (sixty-five in number) into the crazy ferry craft, which charges a dollar for every four slaves taken across.

I then chose a large tree near the bank for our camp, and we were cooking breakfast, when crowds of natives trooped down from the adjacent villages. In less than ten minutes we were surrounded by about 800 men, more than half of whom were armed with guns, the rest carrying spears and bows, and headed by a man who approached and sat down near the tree. He commenced operations by making a long speech on the merits of the Rufiji tribes (an exceedingly ill-favored and dirty race, even amongst East Africans!) lauding them as a fierce and dangerous people. "Did not the Arabs fear them? Had not the white men in the steam-boat turned back to the sea from Fugulia? (Dr. Kirk and Captain Wharton.) The Arabs had told them about us. We had feared and went away from Kikunia, and now we had come back. Why had we come? To fight with a caravan and interfere with the slaves, and close the road, when the country would be ruined? To take away the trade and the boats? They wanted to know what I could say, they heard there was to be a fight, and they would join the fight."

Finding the man was only a messenger, I told him when the Chiefs come to see me I would speak, but that I wanted to eat, I could not afford time to talk to him. In the end the three head men of the country arrived, and in about three hours after the armed men had been sent away a complete peace was made and ratified by exchange of presents, blue and white calico and turban cloths on the one side, and rice and vegetables on the other. The old man of the three, up to our leaving, muttered to himself about the evil days that we should bring on the Rufiji!

We struck the river at Mpenbeno, on the only caravan route, a group of villages above the Delta and some ten miles higher than Fugulia, reached from the sea, viâ the Simboranga, by Dr. Kirk and Captain Wharton. The river here is about 260 to 300 yards in width, with a current running about two knots, and, from soundings taken by Lieutenant Pullen, R.N., averages three and a-half and runs to four and five and a-half feet in depth at this the driest season of the year.

The scene was very African, the broad flats covered with rich crops glittered in the sun, dotted over with baobabs and fig trees, here and there a shady grove marking a group of villages, to the north-west rose the lower hills, from which the white smoke of large grass fires stood out against the purple ranges of the Matumburi mountains in the background to the north and north-east; the highlands of the Intote and the coast ridge behind Kikunia, were visible, whilst through the midst of the enclosed plain rolled the Rufiji in rapid bends and with one long reach past Mpenbeno. An island with steep banks and covered with brushwood is a prominent feature, and a few sand banks fringed with long rushes, infested, the natives say, with crocodiles, are not promising signs of depth. There are no rocks or rapids to be found for twenty days' journey, where, from the descriptions given me by a man who came from the upper country, the Matumburi hills are probably passed through gorges. Hippopotami are rare, and game scanty, owing to the many villages which line the banks far into the interior.

The country is healthy, but suffers from the inundation of the river, when fevers are prevalent. Copal is collected in the neighbourhood, and large quantities of wax, ivory comes down but irregularly, cereals being the produce of the alluvial lands and the mainstay of trade. Large tracts of land exist where the sugar cane might be grown advantageously and transport by water could be made available; the Arabs, however, have no hold on the country, the native tribes being in undisputed possession.

From here to Kikunia is called seven hours' journey, and a bearing of the hills distinctly visible on the horizon, gave the direction of the road which crosses the unimportant rivers, the Nkora and the Rolie. The village of Fugulia is three hours distant in a canoe, six by land, according to the natives, and in this case the river must wind considerably, which apparently is the case. Canoes, however, are used only for the ferries, in consequence of the strength of the current. "How we get them up again," said the chief, "when they get down, and we walk when we travel." Coal is reported to exist five days' journey inland, the seam being visible on the banks of the river. The Indians all believe this to be a true report and show specimens of the coal, some of which reached Zanzibar, and, I think, even Bombay.

Unless coal was discovered worth the working, I do not think that it would be worth while to expend money on the Rufiji. During the dry season, like most African rivers, it

is a snare and a delusion, sand banks and shoals, and an average depth of from four to five feet, do not look well even in the driest season; yet, if after a visit to these coal localities the future looked promising, it would become a question whether steam launches could stem the strong current, and at what seasons, and how far they could ascend.

No attempt should ever be made to stop the slave caravan route on this river, great exposure and loss of life would be certain, and success, owing to the intricacies of the Delta and the opposition of the natives, doubtful.

A complete map of the route travelled will be forwarded with my concluding letter. In the construction of this, I am greatly indebted to the assistance of Sub-Lieutenant Pullen, who accompanied the party as a volunteer, and who, notwithstanding severe illness, was most indefatigable in taking observations and notes, and a willing assistant whenever work was to be done in any shape.

(Signed) F. ELTON,
First Assistant to Political Agent, and Vice-Consul, Zanzibar.

No. 3.

Captain Prideaux to Earl Granville.—(Received May 16.)

My Lord,

Zanzibar, March 26, 1874.

WITH reference to paragraph 3 of my letter dated the 18th instant, I have the honour to forward a Report, of the same date, which Captain Elton has furnished of his proceedings after leaving Kilwa.

Captain Elton was unfortunately prevented from visiting Tanga, a port from which a large smuggling trade is carried on with the island of Pemba; but I am in hopes that an opportunity will shortly present itself for completing the work of inspection, both at that place and at Chak Chak, the capital of the island.

I beg particularly to invite the attention of your Lordship to the valuable suggestions made by Captain Elton, on the subject of the land traffic in slaves.

Whether an organized system of transporting slaves by land will be permanently established, will depend, I think, in a great measure upon the success which may have attended the efforts lately made for the enforcement of Article IV of the Treaty of the 5th June last. If the Indian traders are once convinced that we are thoroughly in earnest, and that our vigilance will not hereafter be relaxed, they will cease to make advances upon these ventures, and the trade must necessarily languish, and finally perish for want of sustenance. I am not, therefore, inclined to look upon the present flourishing state of the caravan trade, as an indication of what it may become in future years, but should rather judge the current season to be an exceptional one, in which every one has been anxious to make the most of the money which he has already invested in the trade, under the apprehension that a fresh supply may not be forthcoming. Should, however, my anticipations not be fulfilled, the plan proposed by Captain Elton for the stoppage of the trade, will have to be taken into serious consideration, although the difficulties attendant upon carrying it out effectually seem to me to be of no light nature.

I have, &c.
(Signed) W. F. PRIDEAUX.

Inclosure in No. 3.

Vice-Consul Elton to Captain Prideaux.

Sir,

Zanzibar, March 18, 1874.

EARLY in February I received your favourable reply to my proposal to visit Konduchi, Bagamoyo, Pangani, and Tanga, for the purpose of registering and freeing slaves held by Indians under British jurisdiction, so soon as the work I was then occupied upon in the southern districts was completed.

I have now the honour to report that in accordance with your instructions, on the conclusion of business in Kilwa, I chartered a dhow, and sailed from that port on the 1st March, for the north.

Konduchi was reached, after a tedious voyage, with light baffling winds, on the 5th, where I discovered twenty slaves, held by two Bhattiahs and two Khojahs, nineteen of whom remained with their masters, only one electing to leave.

Konduchi is the name given to a group of villages, scattered in cocoa-nut tree groves, on the shores of a shallow bay, about twelve miles north of Dar-es-Salam, and on the

direct road following the coast. The inhabitants are hard-working fishermen and cultivators; the locality tolerably healthy. Cattle thrive, and are exported to Zanzibar. Maize and millet grow well, and amicable relations being kept up with the Washenzi, copal is brought in in large quantities from the interior. The slave caravans pass through the centre of the principal village, and unanimous evidence proved the immense number of slaves now travelling up from Kilwa.

From Konduchi, Burni was touched at, but without result, as no slaves were found, and the few Indians in the place, many being absent at Zanzibar and at Bagamoyo, denied (and, I believe, in this case they spoke the truth) owning any. A system, however, exists here, as well as at Konduchi, which accounts for the small number of slaves freed. Instead of running the risk of purchasing, the Indian hires from the Waswahili, at the rate of 1 dollar or 2 dollars per month; the master receives the wages, the slave, in most cases, getting not only no remuneration for his work, but neither clothing nor food, and being left entirely dependent on the labour of his own hands during the two clear days a week upon which he is allowed, in order to keep alive, to labour for his personal benefit. This arrangement is one almost impossible to check, and, although in force all along the coast, and at Zanzibar, flourishes as an institution more especially on the Mrima, between Dar-es-Salam and Tanga.

Bagamoyo presents a more active and stirring scene than Kilwa. The ivory trade is carried on briskly, and a large caravan had arrived a few days previously, which had brought over a great many speculators from Zanzibar. Here, on the 8th March, I registered seventy-four slaves, held by eighteen Khojahs, two Memons, and nineteen Bhattiahs, of whom forty-nine remained with their masters, and twenty-five preferred leaving them.

Although I was well received by the Indian community, there was a great reluctance to produce the slaves; however, only one case of actual concealment occurred, and that a trifling one.

On the 13th, after a narrow escape of being wrecked on the bar of the river, from the tiller of the dhow breaking, Pangani was made. I was careful here to send ashore to the acting Wali, to inform him of my arrival, and explain the object of the visit, and was very civilly treated by him, as, indeed, by all the Arabs, of whom I found large numbers about the town, a sure evidence that slaves were in the neighbourhood, waiting for shipment to Pemba.

Sixteen Bhattiahs, three Khojahs, and two Bohras, form the population of the town. Amongst them I could, however, only find seven slaves, and the strongest protestations were made that none were concealed. I could hardly believe such to be the case, and carefully questioned each man, but with no result, although I warned them that, after this visit, any concealment of slaves would be tried with assessors, and the full fine of 1,000 dollars inflicted on conviction.

Here, the system of hiring from Waswahili is in full force, and would appear to have supplanted actual slave-holding amongst British subjects, the hired hack being, in my opinion, worse off than ever when away from his master, and working for a man who does not entertain a particle of consideration for his welfare. I have seen cases where natives had worked for years, half-starved all the time and even deprived of part of their two free days by Battiah masters, who paid a few shillings to lazy Waswahili for their monthly services, and, in some, have forced a release, where a suspicion of mortgage appeared raised; but, in the majority of instances, complaints made by slaves in such a position, and many complaints are made, have to be dismissed, and a discontented slave goes back to an angry master a great deal worse off than before.

Here, as at Konduchi, and as at Bagamoyo, my reports from Kilwa, as to the number of slaves brought up by the caravans, were fully confirmed. Several successful runs have been made from the river, the dhows ostensibly loading goods from the town during the day. The slaves, at the favourable moment, are shipped by night, their irons knocked off, and a fair wind lands the cargo at Pemba in a few hours, no one in Pangani being wiser than any body else until after the event.

Bueni, on the opposite bank of the river, a village built under a lofty escarped bluff, is the favourite resort of the caravan leaders, the coast road and ferry lying between it and the sea.

Should it ever be proposed to put a stop to this caravan route, I am convinced, from very careful inquiry and from my own observations, that any operations on the Rufiji, at Samanga, or even in the Kwale district, would fail. The climate is malarious, fevers attack both white and black men virulently, and the inhabitants, to whom the traffic represents only an easy means of livelihood, would be as one man against its suppression; but such would not be the case here, the Usumbarra have declared against Slave Trade, and would assist.

With 200 men, under an active and intelligent leader, distributed along the river at Maoya, Chogwé, and Tongwé, with head-quarters at Pangani, and constant communication by canoes between the posts, it would be impossible for any caravan to pass further north, unless with the permission of the Usambarra, and then almost impracticable jungle tracts would have to be traversed.

Were a similar number of men stationed at Dar-es-Salam, with boats and posts on that river, and an arrangement made with the Uzeramo, the same effect would be attained, but with more difficulty, the country presenting fewer obstacles and being better disposed towards the trade. A man like Rashkallah (the Akhidah of Dar-es-Salam), not given to half-measures or hesitation, and if furnished with clear and concise instructions, would, I feel sure, succeed at Pangani, and effectually close the road. Attempts would be made to run the gauntlet by sea, no doubt, which would of course be watched by the Navy.

A very large ivory trade is carried on from Pangani by the Banians to the Umasai, Nguru, and Chaga countries, the ivory from here being considered superior to any on the coast, and Slave Trade is not a heavy blot on these parts. Some of the plantations in the neighbourhood of the town are well cultivated, but not to any distance in the interior; commerce, and not agriculture, is the employment of the inhabitants.

On the 14th I sailed for Tanga, and, after crossing the bar, beat against a strong head wind for five hours without doing much good. The weather got heavier, and every wave broke over the bows, the water being over everything in the hold, and all the men employed in baling out. The dhow was old, leaky and crazy, and it was manifestly a certainty that we must be swamped if we continued to force her against the sea. Pangani could not be re-entered without danger; the bar broke heavily, and the captain, after his former experience, hesitated to venture at it again; so I, in consequence, gave the order to run down before the wind to Zanzibar; it was fortunate I did so, for the heavy seas rolling in, would have certainly been too much for the wretched craft, had I kept on, and we could never have reached Tanga.

I have, &c.
(Signed) F. ELTON.

No. 4.

Captain Prideaux to Earl Granville.—(Received May 16.)

My Lord,

Zanzibar, April 6, 1874.

I DO myself the honour to transmit, in a tin case addressed to your Lordship, a report, accompanied by a map, which Captain Elton has drawn up on the country traversed by him between Dar-es-Salam and Kilwa on his late tours. Should your Lordship think proper, Captain Elton would be glad if the paper were forwarded through Dr. Kirk to the Council of the Royal Geographical Society. I need scarcely say that Captain Elton has been careful to exclude any matter of a political nature, and has confined himself to describing a country of great natural capabilities, the development of which is chiefly retarded by the unnatural traffic which is concentrated upon the town of Kilwa and its vicinity.

I have, &c.
(Signed) W. F. PRIDEAUX.

Inclosure 1 in No. 4.

Report by Vice-Consul Elton on the Country traversed by him between Dar-es-Salam and Kilwa.

PREVIOUSLY to Dr. Kirk's departure from Zanzibar I received his orders to proceed to the Mrima to undertake the important mission of freeing all slaves held by Indians under British jurisdiction from Dar-es-Salam, south to the Rovuma, in pursuance of the policy enforced by our Government on the conclusion of the Treaty of June, 1873, with the Sultan.

These orders gave me great freedom of action, and whilst instructing me to visit and report on the copal fields, and to cross, if possible, the Rufigi River above its Delta, permitted me to alter the route as circumstances might require.

Dr. Kirk was anxious for all information regarding these hitherto closed southern districts, and gave me free access to his valuable notes on the coast, at the same time

pressing upon me the importance of drawing up a geographical paper on the new country passed through, and the present sketch is the result which, as it is for the most part confined to a description of fresh ground, hitherto untravelled by white men, will, I trust, be found deserving of some interest.

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I.—*Dar-es-Salam, Chungu-Buoni, and Kwalé Districts.*

The town of Dar-es-Salam, situated in latitude 6° 49' and longitude 39° 42' east, was the starting point of the expedition.

Dar-es-Salam is built on the north side of the river of the same name, which spreads into a large land-locked basin, where vessels of considerable draught can anchor with security. The harbour and approaches have been recently surveyed by Her Majesty's ship "Shearwater" on a 6-inch scale (this vessel drawing 15 feet, ascended the river for 4 miles), and is navigable for some distance to small craft. The Sultan's residence is at the inland extremity of the basin, on the extreme right of the town, and a line of stone houses forms a crescent facing the anchorage, fronted by a broad road from which flights of steps lead to the narrow strip of sandy beach fringing the shore. In the intervals between the stairs stone wells are sunk, the water being perfectly fresh. Time, neglect, and weather are, however, rapidly destroying both steps, wells, and houses. Only two of the latter are completely finished; the broad streets are overgrown with tall grass; shops locked up, and, except at one quarter of the town, where a few Indians and Waswahili congregate, trade is comparatively dead. House property is almost valueless and land a drug. The site of the town is charming, the surrounding country fertile, well wooded, and, for East Africa, tolerably healthy, but the desolation is despairing, and the scene suggests a fashionable watering-place which has been run up in a hurry by a Limited Liability Company suddenly compelled to stop work from scarcity of funds and an over plenitude of ideas.

The late Sultan Seyyid Majid was both projector and patron of the town. After his death all work was stopped, and the present ruler Seyyid Burgash is not likely to resume operations, hence its existence appears to be doomed. Bad management has had something to say to the decay, the copal trade being ruined owing to a dispute which arose between a slave of the Seyyid's and a native belonging to one of the neighbouring tribes. The native was killed, and his people demanded as a right the slave's life from the Sultan. This was refused, and orders came from Zanzibar to employ force if necessary. The distrust thus occasioned was intensified by the action of an over-zealous soldier, who cut down one of the Washenzi copal diggers in the streets of the town, and as a result, but few natives continued to trade, Mgogoni, Tuliani, &c., being resorted to by them in preference to Dar-es-Salam. The caravans, which at one time were diverted from Bagamoyo and other coast towns with a view of forcing the trade, have long resumed their old beats.

Seyyid Burgash has extensive plantations worked by about 300 slaves, cocoa-nut trees, rice, 'mhogo, and maize being cultivated; the oil-palm introduced by Dr. Kirk also appeared to thrive. Cattle do well, and do not suffer from the special coast murrain, the country being dry and open, and stretching away to the Marui hills in an undulating succession of woodlands and broad glades, inhabited by Washenzi, who claim to be divided into almost as many tribes as they number villages. A few Arabs and many Waswahili idle upon neglected estates; and in the villages of the district, some sixty Battiahs and Khojahs, scattered between Mgogoni, Tuliani, Sasani, and Dar-es-Salam, monopolizing the trade, principally in copal, grain, and sim-sim, with a little ivory and wax. India-rubber, extracted from a Uiana commonly found in the neighbourhood of the copal tree ('Msandarusi) is no longer exported, its collection being stopped by leopards, which killed several of the lads whilst at work in the woods. The Wazeramo do not meddle with the Washenzi traders, and may often be seen shining with red clay and grease, scantily clothed, and adorned with armllets of iron-wire, carrying spears or bows, and heading parties of women and boys laden with copal baskets, themselves intent on barter; the Arabs, however, fear them, and do not venture carelessly beyond the hills, or trust themselves in the power of their petty Chiefs.

On the 20th December arrangements were complete, and I moved south, the party consisting of eleven carriers, eight followers, Sub-Lieutenant Pullen, of Her Majesty's ship "Shearwater" (a valuable volunteer), and myself, in all twenty-one men, with provisions for a month, five guns, two tents, and two donkeys. After crossing the mouth of the harbour in canoes, and swimming the donkeys across, the path led past Mgogoni and Tuliani to Mbuamaji, all coast fishing villages of the usual type, built a little back from the sea, and screened by cocoa palms and mango trees, scattered groups of thatched and

wattled houses, with here and there more pretentious structures in coral rag belonging to Indians, a Dewan's house rejoicing in a "baraza," or raised stone bench before the door, and a dingy-looking mosque.

From here a second road follows the coast line past Ras Mdege, Kimbiji, &c., but is so cut up by mangrove swamps and creeks that it is practically useless, and the existence of a third, or upper inland route, which I had heard rumoured of, being disproved, the road we were upon, known as the Kisiju road, remains the main, and indeed the only land communication passing through Chungu-Bueni and Kwalé to Kilwa.

For about twenty miles south the path ran through an undulating grass country, with extensive belts of forest trees (amongst which the copal tree was common), sloping gradually towards the coast from the Uzeramo hills, broken rarely by outlying huts and their surrounding cultivation. The ground was thickly honeycombed with old copal workings, holes sunk to the depth of about three feet, making any rapid progress off the beaten track dangerous, and for many years these diggings have furnished the main supply of semi-fossil gum to the Zanzibar market; they are now, however, deserted for the richer fields to the southward. Kigonga, a small village buried in cocoa palms, was deserted, a slave caravan which was resting in it hiding away in the surrounding woods at our approach, and there was no change in the park-like scenery until the Bezé (a brawling stream which we crossed twice) was reached. Here we entered a cultivated country, the sub-district of Foonzé in Chungu-bueni. Broad fields of 'mhogo and maize thrive on the rich alluvial soil between the rivers, and stretch towards the coast, the only danger dreaded by the cultivators being the nocturnal raids made by the hippopotami from the mangrove creeks near the sea, to guard against which huts are built on raised platforms, where men are posted to frighten off the intruders with rusty old matchlocks and guns, and occasionally (so the natives assert) are turned over, hut, scaffolding, and all, by the blind rush of "behemoth."

In this, the Chungu-bueni district, which comprises Foonze and Mangatani (Dar-es-Salam may be considered to end near the huts at Massongae), Kimwere is the acknowledged chief of all tribes as far as the Coast Hill Range. He is a fine, stalwart specimen of a free African, an athlete, a good shot, and a hardworking hunter, and is reputed to be an admirable "Crichton" by the natives, who recount tales of his prowess over the camp fires. Placed over the people by Seyyid Majid, of whom he was a favourite, he still claims a royalty from settlers, and as the local village "Jumbe" (chief), has likewise to be subsidized, and the representatives of Seyyid Burgash claims a per-centage on trade profits, which he estimates himself, there does not appear to be much encouragement held out to traders arriving in the district, which only counts one permanent Indian merchant, a Battiah. He was wise enough to form an alliance with Kimwere, and now almost monopolizes the Foonze copal, as well as taking the lion's share of that brought in by the Washenzi in Mangatani. The "'msandarusi" is found extensively as far inland as the coast range, and Kiregesi, a forest west of the road in Mangatani, is celebrated both for the trees and for the rich semi-fossil diggings which are worked in its vicinity. An average tree measured by Lieutenant Pullen and myself was over 60 feet in height, girth at ground 4 feet 3 inches, and from the ground to the first branch 21 feet 6 inches. The trunk is covered with a moderately thick bark, resembling that of the birch, and grows perpendicularly in most trees to a height of from 20 to 25 feet. At this point the main limbs fork, and from the extremities of the branches the foliage spreads into that flat crowned appearance so common to many African trees. The fruit is of a brown colour and an irregular almond shape, studded with rough excrescences, the leaves glossy and of a vivid green. Wherever the tree is injured a resinous gum collects, which is also frequently seen on the lower sides of the branches and dug from the soil under their shadow. This, the tree gum, is of comparatively small value, the so-called "semi-fossil" animi commanding a far higher price; but all native testimony and my own observation confirm the theory that the latter must be the product of ancient forests of the same tree, although it is impossible to estimate the time required to produce the fossil appearance.

The coast road interrupted by tidal creeks, either to be crossed through mud and ooze at low tide, or in canoes at high water, after passing Sara, Kimbiji, and Suna, reaches the "Chungu" creek on which are the villages of Bujuni and Bosa, and then crossing the swamps of Yegea and Kuruti skirts a few hovels at Paracha and Dendeni before reaching Kisiju. These places are sparsely inhabited by fishermen who are reputed to couple wrecking with salt-fish trade, and are given a bad character by dhow owners and traders.

On the 22nd a large slave caravan was met while crossing the Pafuni. Several gangs marched past us quietly, heavily armed and guarded by Arabs; but our party arrived suddenly on the main body, halted in the long grass by the river bank, and a panic was the result. One of my followers, a boy who had put a large sun helmet on the top of his fez,

and headed the line of "Wapagazi" through the reeds a little above where I had crossed, appeared to the slave driver's fears the leader of a subtle flank movement, and with loud cries of "wazungo," "wazungo" (white men, white men), a *sauve qui peut* commenced. Arabs, throwing away their arms, disappeared into the bush, loose slaves and excited drivers ran in all direction, water jars, rice bags, papers, the strong-box, and all the baggage of the caravan lay strewn about upon the trampled reeds and long tiger grass. Here stood a gang of wretched children whose connecting chain was entangled in the thorn bushes, wailing piteously; there a gang of emaciated men doggedly waiting with bewildered eyes to see what new evil would befall them; whilst the screams, shouts, and general confusion were deafening. I estimated the number of slaves at 300, although it afterwards appeared there were 600, including those already across the river. Their condition was horrible, marched as they had been almost without a halt from the Miao country near the Nyassa Lake. But nothing could be done to help them; any conflict with the Arabs would have been fatal to further progress. Fortunately one Arab was secured, and, as he witnessed the punishment of one of my men who was caught meddling with the strong-box, and saw that none of the party interfered with the wreck of the caravan, I dispatched him forthwith to hunt up his fellow-ruffians, and pushed on beyond the Yegea River. When after a halt we subsequently toiled through the deep tenacious mud of the long Yegea swamp, where, fresh as the men were, we could hardly manage two miles in an hour, all realized what a terrible morning the weary, heavily-ironed slaves must have endured.

The truth of sundry warnings received at Zanzibar and Dar-es-Salam, was now evident; the road was thick with slaves on their way up from Kilwa, and great caution was requisite. Indeed, on the Mkoondi River, it was only by great good fortune that a serious collision was avoided. An Arab, guarding a caravan, keeping me covered with his matchlock for several minutes, and in the end only being prevented from firing, by the arrival of his leader, who had sense enough to see that force was his worst policy.

Past the Mkoondi the Kwalé district is entered. Miles of 'mhogo surround Kisiju. Rice is grown in large quantities; and maize yields abundantly. Both mango and cocoa-nut trees bear profusely. This fertility, the people say, is owing to the constant showers which favour the country round Kisiju; hardly a week passes without rain; and when the rest of the coast is parched and burnt up, "the garden of Kwalé" is green and flourishing. The Indian community here are chiefly engaged in grain speculation, and store large quantities, awaiting a rise in the Zanzibar market; they supply Kilwa, and export largely at present to the Mungao district, where the crops have been destroyed by the Washenzi.

The town of Kisiju is a straggling row of houses and plantations on the Magassi River, hidden from view by cocoa-nut groves, and sheltered by the opposite, the right bank of the river from the sea. A dangerous ford, breast-high at low water, crosses the Lagoon, the road from here following the sea-beach for some miles. This is a resting-place for the caravans; huts being built for the slaves, cooking trenches dug, stocks and extra irons kept in readiness, and an Arab overseer in charge of the arrangements for victualling. A new branch of industry has also been established; the inhabitants having discovered that buying up sick slaves from the gangs, feeding them into condition, and re-selling them, is a profitable and easy means of additional income.

In the town and the neighbourhood are ruins to which fabulous traditions are attached; but they are evidently Portuguese; and on the coast, about three miles to the south, a ruined fort is manifestly not Shirazi, but Portuguese handiwork. The masonry still holds together, as well as the inclosing wall, although built on an exposed bluff, facing both wind and wave.

The adjacent island of Kwalé is cultivated by a few Arabs and Waswahili, but the Indian traders have deserted it and formed numerous colonies on the sea-board of the district from Kisiju to the Rufigi, which previously to my journey were almost unknown, even by name, in Zanzibar; Zerare, Kitmangao, Kunderāni, Kivinja, Sandazi, Mji-Mema, and Pemba being considerable trading stations for Copal, in which the Khojah and Battiah element are predominant. All are similarly situated a few miles inland on the indenting "Khors" peculiar to the coast, where at spring-tides there is sufficient rise of water to admit small dhows to run up and load within an easy distance. The settlers do not venture into the interior, the tribes strictly stipulating that all copal must pass through their hands alone, and always being ready to combine against any incroachment on their territorial rights. In the season—after the first rains—brisk trade is carried on, and long strings of natives arrive with the gum, carefully escorted by an armed guard. Each village adopts the name of the headman as a tribal designation, hence an endless confusion and great difficulty in making arrangements for continual supplies. It is only near Kikunia that a respectable tribe appears, the Mtoti; and again the Rufigi people break up

into the village system, and a dozen men reign over a few miles of country, to the great hindrance of everything and everybody. An annual tribute is paid to the local "Jumbe," and a share of the profits levied by those high in authority, whenever they have power at hand to enforce payment, but the wholesale taxation, which drives settlers from Changa-bueni, does not exist in Kwalé.

Kaniki, satini, and amerikano are the cloths which, with beads, wire, gum, and powder (the latter is scarce and valuable now, owing to Seyyid Burgash's enforced monopoly) are used in the trade, the frahsilah of copal being usually bought at from 4 to 5½ dollars. On this, the Sultan's Custom-house levies 20 per cent. (*i.e.*, they take 20 frahsilahs away out of each 100, 24 out of each 120, &c.) on shipment; on grain 5 per cent.; add to this various petty extortions, fees, storage, freight, &c., and it will be readily seen what a flourishing trade could be carried on on the Coast under equitable rules.

Approaching the Kikunia villages, a ridge of rounded sandstone hills runs in a south-westerly direction, the lands bordering the road, and even on the hill slopes, being cultivated. The other trading stations are, for the most part, surrounded by woodlands, but here abundant crops are harvested and a large export trade in grain carried on, whilst in addition to copal, ivory and wax often find their way from the Upper Rufigi. The water here is scarce and bad, and the locality unhealthy.

Unfortunately, the hot sun (we were in December, the hottest time of year) and constant work amongst the malarious swamps here exacted tribute, and, within twenty-four hours, nine of the party, including Lieutenant Pullen and myself, were attacked with the severe fever and ague peculiar to the coast. Matters did not mend, only two out of twenty-one escaped scot free in the end; and, finding it impossible to continue the march, I procured a dhow and sailed across to the island of Cholé, south of Mafia, which is used as a sanatorium by the traders of the Kwalé District, and there gave everyone a fortnight to recruit in.

Kikunia we found situated at the head of a broad creek, communicating with the Simbarango mouth of the Rufigi Delta, down which and past the embouchure of the Rufigi branch we sailed on our coasting voyage, which afforded a good opportunity of working out and noting the various indenting "khors" with which the shores here are serrated.

Very little game was observed in the districts passed through, two or three small deer and one "sunder" of wild pigs with a few guinea fowl was all seen.

II.—*Rufigi, Samanga, and Kilwa.*

The small islet of Cholé is incorrectly laid down on Captain Owen's chart, it covers about one-fifth of the area given to it, and is confused with the adjoining island of Jirani or Jiwani, from which it is separated by a channel, indeed, it is under two hours' walk round the whole island. The vegetation is luxuriant, large mango and cocoa-nut trees, oranges, jack-fruit, and the baobab shade the paths, cattle and goats thrive, fish are plentiful, fruit and vegetables being brought across from Mafia daily. It is but scantily populated, not having recovered from severe losses by cholera which, a few years ago, almost swept the island, and deserted houses and neglected estates bear witness to the heavy mortality.

Mafia and Jirani are both considered unhealthy, landowners there preferring Cholé as a residence, with its fresh sea breezes and good water, and, as a consequence, small craft constantly ply to and fro between the islands. Every woman in the place appears to be engaged in plaiting the grass mats, which are largely exported. Cowries are collected and dried in considerable quantities, but the principal trade is in grain speculation carried on with the coast, the Indians here keeping agents in Kwalé and Samanga to buy for them.

On the 14th January Samanga was reached, and here a relapse of fever and ague caused a few days delay, during which the Banyans endeavoured to dissuade me from going to the Rufigi, declaring that both Arabs and natives were suspicious of my movements, and that the road was unsafe; however, on the 18th January, being a little stronger, I started with Lieutenant Pullen and fifteen men.

The Samanga villages are Samanga, Samanga Furu, Kuajo, Murengu, and Furu, all situated on creeks by which produce can be conveyed in dhows and are well-built clean villages, doing a thriving trade in copal, wax, ivory, woods, and grain. The recognized authority in each village is the local "Jumbe," or Chief who presides over a council of the head men; the Sultan being unrepresented save by the Custom-house at Samanga, guarded by a few ragged "askari" paid by the agent. The Indian settlers (who allow their profits are very considerable) complain of the oppression of the Chiefs, but in the majority of

cases the Kutchi gives as good as he gets. At Murengu, for instance, I found the wells guarded by natives, and the three head Battiahs compelled to purchase water at an exorbitant daily outlay of "amerikano" and beads, and this system would be continued, the "Jumbe" told them, until rain fell. However, on investigation, it appeared that the Battiahs, on their first arrival in the village some years ago, had claimed the credit of bringing with them such opportune showers that the harvest was an unqualified success, and in the character of "rain makers," received ivory and copal and tithes of grain from the credulous Washenzi. Now the day of retribution had arrived, Murengu called for rain and there was none, and the villagers, convinced of the incapacity of the foreign medicine men, invented this clever method of enforcing the restitution of their original outlay, and one may be sure with heavy interest. My verdict was, "Served them right."

Proceeding towards Kuajo, Murengu, and Furu, the road from Samanga crosses the heads of numerous creeks and mangrove swamps. At high tide the water in many places is breast high, and at ebb the fetid exhalations from mud and ooze are particularly oppressive and trying under the hot sun overhead. In Murengu two slave caravans were halted, one of 200 and the other of 100 slaves, but nothing unpleasant occurred, the leaders as well as the Indians and the Jumbe coming out to meet and salute my arrival.

From Furu the path strikes into a forest country, and is choked up with long, cutting grass and brushwood. For a considerable distance no signs of cultivation were seen, owing probably to the scarcity of water, for that day it was not until the sun was nearly down that we found a muddy pool and were able to eat our first meal. A few miles further a few scattered villages and clearings planted in 'mhogo and maize break the woodland, until a wide plain is seen extending from the lower hill ranges to the west, until lost in the fringe of cultivation, mangos and cocoa trees of the country towards the Delta. Following a beaten track through the low brushwood and stunted trees covering this plain where some difficult nullahs and mud holes obstruct the way, broad fields of maize and sesamum at last show the vicinity of Mohoro, on the river of the same name, which is marked on the charts, at the sea, as Pemba Utagiti, but does not belong to the Rufigi Delta. Here the Matumbior hills rise range beyond range, and the most distant were estimated by Lieutenant Pullen and myself to attain a height of not less than 6,000 feet above the level of the sea. The river, about 120 yards wide, is still affected by the tide, and runs in a deep channel between escarped and high banks of red alluvial soil. Two ferries ply and canoes are used generally, but dhows only ascend as far as the village at stated periods of the year to carry away the grain crop, the bar being dangerous and hippopotami nearer the sea, so the natives say, in large enough numbers to be an actual hindrance to small craft! The village itself consists of widely scattered huts, and three Indian settlers carry on a lucrative barter for copal, sim-sim, and grain, with the tribes on the Rufigi. The fertility of the lands lying between the Mohoro and Rufigi is extraordinary. Maize, rice, millet, ground nuts and peas are largely cultivated, and heavy crops are garnered every year, the periodical inundations bringing fresh life to the soil. Sheep, cattle, and goats are in sufficient numbers to be bought for export and shipped at either Murengu or Samanga. In fact, from the Mohoro to the Rufigi was a three hours' march through a land of plenty. High fields of waving Indian corn hide the Rufigi from view, and it was not until we had cleared them and passed through a belt of reeds and grass that our men found themselves suddenly brought up on the river bank. Shouts and screams from the reeds greeted the arrival of the party, which had fallen upon a caravan preparing to cross the ferry. The slaves were driven away towards the canoes, and their retreat covered by the Arabs, who did their best to show a bold front, but as soon as they were convinced I had no intention of interfering, gladly moved off at a quick double, and were not long before placing the river between us.

I pitched the camp under a large fig tree, and was busy getting breakfast under weigh, when the natives trooped down from the neighbouring villages armed with muskets, spears, and bows and arrows, and several hundred men had squatted round us within a few minutes. On parleying with a man who appeared to be the leader, he commenced a long speech with a voluble eulogy on the great merits of the Rufigi tribes:—"Were not they known to be fierce?—were not the Arabs even afraid of them? Why had we come here to rob them of the money they made by the ferries, and interfere with the caravans? We had gone back from Kikunia as the white men went back from Fugulia (Dr. Kirk and Captain Wharton). Now, why had we returned by another road and fought with a caravan on our arrival? We must go back or fight with them. The Arabs had warned them against us. We came to rob them of trade and ruin their people. What had I to reply to this?"

Further conversation elicited the fact that this orator was only a messenger, so I refused to answer him, and sent a message to say that my mouth was shut until the Chief

arrived. This produced the three head-men of the district, who soon ordered off the armed natives, and, after about three hours, negotiation for peace was ratified by an interchange of presents. Blue and white cotton and chequered turbans on the one side, and rice, vegetables, and Indian corn in tall conical baskets on the other.

Five or six ferries ply near these villages (known as Mpenbeno), and make a good thing out of the caravans, as the ford is dangerous, and never used except as an emergency. Crocodiles, it is said, are legion, although none were seen. From Mpenbeno to Fugulia (reached from the sea via the Simbarango mouth by Dr. Kirk and Captain Wharton) is about ten miles, three hours' journey with the stream in a canoe, the river winding considerably. Here it is about 260 yards wide, with a current running about 2 knots an hour, and above tidal influence, and, from careful soundings taken by Lieutenant Pullen, averages $3\frac{1}{2}$, 4, and 5 feet in depth from bank to bank, this being at the driest season of the year.

The scene was thoroughly African; broad flats bright with crops, and dotted over with villages shaded by clumps of baobab, tamarind, and fig trees spread away to the north-west to the lower hills, beyond which the Matumbroi range forms a noble background. To the north and north-east the hills and high lands behind Kikunia bound the landscape, whilst through the centre of the wide alluvial plain winds the river, bending westward until lost in the distant mountains. A steep, green island overgrown with brushwood, arose in the nearest reach, and here and there a few sandbanks mostly overgrown with rank grass and reeds. To the eastward, fields of maize stretched to the flat-wooded distance bordering on the Delta.

The natives of the Rufiji tribes are intensely black, by no means good-looking, and rather below the average stature; a skin or piece of blue cloth round the waist and iron armlets are worn by the men; the women affecting the blue "kisuto" in a few instances, but being mostly clad with aprons of dressed hide. Their ornaments are few, fetish necklaces with pieces of horn and bone and shells attached were seen, and many of the guns were adorned with brass-headed nails driven into the stocks; the spears and bows and arrows neatly finished off with brass wire displayed some taste, but the wants of the people are few, and limited to "kaniki," firearms and powder. Near every village bark hives are fixed on cross branches about 6 feet from the ground, bees being very numerous, and the wax brought to Samanga for barter of good quality. The villages themselves are built on one long central street, and the wattled huts are constructed with a circular verandah porch over the doorways, which gives them a regular and rather finished appearance. The country must be quiet, for I only saw two small villages furnished with a protecting thorn fence. The broad-tailed, dew-lapped sheep attain a large size; poultry is abundant, and fish are plentiful, heavy ones being speared from the sand islands in the river. Men, women, and children work together in the fields, and the race is evidently of an agricultural bent; they, however, bear the character of being thieves, litigious and quarrelsome, and I should fancy are not to be trusted, but require careful handling. They sell but few slaves to the Arabs, who do not care to meddle with them, but the slave-hunters are reported to be working round the lower Matumbroi hills, where the country is in a dangerous state. Hippopotami are scarce, and game driven away.

From Mpenbeno to Kikunia is seven hours' journey, the road crossing two rivers of no importance, the Nkora and Rohé. Canoes (which are simply hollowed logs) are used only to ferry across the Rufiji, in consequence of the strength of the current. "If we want to travel we go on foot," one of the Chiefs said; "how can we get our canoes up against the stream?" A general report states coal to exist in surface seams visible on the banks, five or six days' journey up the river, and specimens said to have been brought from this country were, I believe, given by the Sultan to Dr. Kirk and forwarded to Bombay. Should the coal prove of value and the report as to locality correct (which I see no reason to doubt) the Rufiji would rise rapidly in importance, and it would be important to test whether steam-launches could ascend the stream at other time of the year. During the dry season it is, I fear, like most other African rivers, a snare and delusion; sand islands, rapid bends, and an average depth of from 4 to 5 feet only, are not promising signs; however, the natives agree that neither rocks or rapids exist for about twenty days' journey, where, probably, from the descriptions given, the Matumbroi range is passed through a succession of mountain gorges. The country is said to be healthy, although during the inundations fever is common about Kohoro and Kopenbeno, from both of which places, however, the Matumbroi hill would furnish a healthy change, even the distant sight of their clear blue peaks cheered one up after the dismal, sweltering mangrove creeks of the coast.

By a meridian altitude of Canopus, Lieutenant Pullen placed Mpenbeno in latitude $8^{\circ} 9'$; but the young moon not being visible, no lunar could be taken, and the longitude on the map is calculated by the line of march, distances from Kikunia, Samanga, and

Fugulia, and valuable cross bearings, which were obtained of the Mtoti Hills, and the more prominent points of the Matumbwi range.

The morning we left, the Chiefs sent a deputation, to beg us to bring them rain; "they had seen us talking with the stars; if we did that, we could open the clouds." As we were on the eve of departure, Baraka, my head man, told them "it was all right, they should have rain that day." The morning was bright and cloudless; but within an hour a heavy thunderstorm worked up from the hills, down came the rain; and our fame as "medicine men" travelled as far as Kilwa!

After our return march to Samanga, the subsequent journey overland to Kilwa, was terribly hard work. Three miles from Samanga the mangrove swamps are entered, cut up by black dismal-looking streams, often breast-high. The Sequani and the Kipelété we had to swim; and beyond the latter, a considerable tidal stream, the path lay for a couple of miles through variations of hot sand, and black, warm, oozing mud, no fresh water being found until we reached the scattered plantations and villages called Matombiani. From this the road follows the sea-shore, until the creeks of the Mzinjera are crossed; on the river itself there is a ferry, and beyond them the outlying "Shambas" of Kilwa are reached.

Kilwa has been described so often of late, that there is no need to dwell on an unpleasant subject. Broad sand and mud flats face the sea; bad water and severe fevers fall to every one's lot; and the town itself, with its scattered stone houses, winding streets, and thickly-peopled native huts, looks dry and feverish in the hot glare of a January sun; the green hills in the distance, and the broad, rippling sea, being the redeeming features of the scene. "Places of Skulls" mark the various roads on which the Slave Traffic is carried on; and skeletons are strewn on the beach. The country behind is a desert for a week's journey; and at every step some new experience of the desolation of the Slave Trade is apparent.

The transport of slaves by sea appears to be at an end, but has given place to the transport by land, over the route by which I travelled; and the trade is diverted into other channels.

From Kilwa my journey was continued by sea to the various ports southward; after which, Kilwa was re-visited, and subsequently the ports north of Dar-es-Salam to Pangani. As a practical result I registered as free 1,408 slaves, held by Indians, British subjects; and of these, 920 remained with their former masters, and 488 began life again, working for pay, or in many instances uniting in small bodies, and settling near the villages.

As far as my work took me over untravelled ground, I have given a brief description of the country passed over, and the inland route, which will be rendered intelligible by the accompanying map; and I must, in conclusion, record the assistance of Lieutenant Pullen, Her Majesty's ship "Shearwater," who, although suffering from continual attacks of fever, missed no opportunities of observing, and rendered me most valuable aid.

(Signed) F. ELTON.

April 2, 1874.



THE SLAVE CARAVAN ROUTE

From DAR ES SALAMI to KILWA.

F. FITTON & T. F. PULLEN.
Dec. 1873 & Jan. 1874.

N. end - Capt. Owens old chart.
S. end - Capt. Martens survey 1873.

UZERAMO COUNTRY.

MARUI HILLS.

Copal abundantly dug. Forest lands & open glades. Washenzi Tribes only. Copal workings very rich. Copal trees common. Game very scarce.

Very rich Copal workings. Forest and Glades. - SAMANGA Forest Land.

WASHENZI

MTOTI

WASHENZI

WASHENZI & WASHENZI

KWAILE

KWAILE

KWAILE

BUENI DISTRICT.

MAFIA ISLAND

DELTA OF RUFJI RIVER

Matumbwi Range

KILWA KIWINDA

DAR ES SALAMI

SINDU

RAS NDEGE

KIMBIJI HEAD

PANA PI

MEMBE MKUU

PEMBA MNAZI

BOSE

KIRUTI

PARACHA

DANDANI

CHANYORI I.

KWALE IS.

KAMA

SINBARUGO Mts

THANA Mts

SENINGA Mts

MIZINGE Mts

GUMBA Mts

BWAIJI IS.

PT. KIAMANI

TERENIA

CHOLE IS.

JIRANI IS.

KIBONDE IS.

OKOZA I.

KEERWA BANK

SONGA-SONGE IS.

FAYORI IS.

Small Villages

Mtompiani Plantations

Many oracles on the coast

Myingera R.

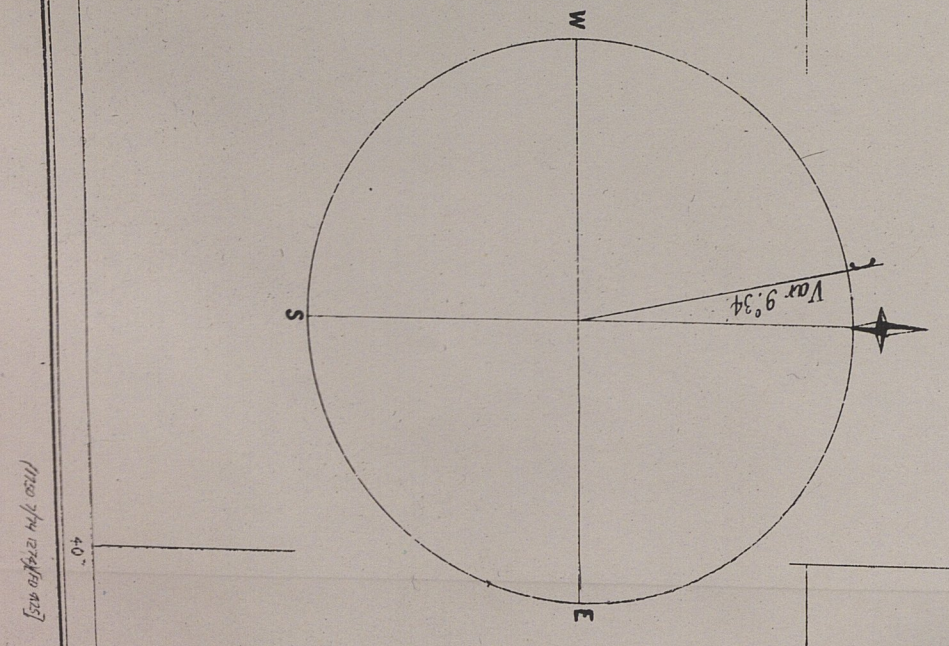


Table of Distance and Times. (On Foot.)	Hours occupied in March.	Estimated Distance in Miles.	Direct Geographical Miles, Point to Point.
	H. m.		
Dar-es-Salam to Mgogoni	1 30	4	
Tuliani	1 0	2½	
Mboamaji	2 0	5	
Massonga	4 0	12	
Bilali	4 0	10	
Cross Mkote	1 0	3	
" Pafuni	2 0	6	
" Yegea	1 0	2	
(Mangatani) " Mkoondi	1 30	3	
Kisiju	1 0	3	
Kitmangao.. .. .	4 0	11	
Kivinja	4 0	11	
Sandazi	1 0	2½	
Pemba	3 0	9	
Kikunia	1 30	4	
	32 30	88	45
Samanga to Kuajo.. .. .	2 0	5	
Murengu	1 0	2½	
Furu	1 0	1½	
Pool in forest	3 0	7	
Mohoro	2 0	5	
Rufigi	3 0	9	
	12 0	30	25
Samanga to Kilwa—			
Sequani	3 0	6	
Matapatassa River	1 30	3	
Kipelélé River	2 30	5	
Mjuijera	4 0	8	
Kilwa	3 0	6	
	2 0	5	
	16 0	30	15

NOTE.—With reference to longitude of the track, it has been presumed that the coast line is correct. The running survey was made by Captain Whartou, last August.

Latitude of Kisiju (Sun M. A.)	7° 27' 47'
" Samanga (Canopus M. A.)	8° 32'
" Mpenbeno (Canopus M. A.).. .. .	8° 9'

Inclosure 2 in No. 4.

Map illustrating preceding Report.

No. 5.

Captain Prideaux to Earl Granville.—(Received May 16.)

My Lord,

Zanzibar, April 8, 1874.

IN continuation of previous correspondence, I have the honour to forward copy of a final Report by my First Assistant, Captain Elton, giving the results of his mission to the southern territories of His Highness the Sultan, which was undertaken under the direction of Dr. Kirk in December last.

2. From this it appears that a total of 1,409 slaves held by British Indian subjects and protégés were manumitted, of whom 927 elected to remain with their masters, and 482 to quit their service.

3. It will be observed that Captain Elton does not entertain very sanguine views with respect to the cessation of the land traffic in slaves. So short a time, however, has elapsed since the conclusion of the Treaty, that I scarcely think we are yet in a position to form a decided opinion on the subject. A certain number have no doubt been smuggled across the channel from Pangani and Tanga to Pemba; but although two boats have constantly,

and six occasionally, watched the island for some months past, such is the secrecy and skill with which the operations of the slave runners are conducted, that only one prize has been made since last December. At Lamo the Governor, I think, may be depended on to prevent their export, but between that port and the Somali country there are many convenient spots for shipment. During the south-west monsoon boats can hardly venture beyond the mouth of the Jub, and the dhows would thence put out to sea with tolerable security, but to transport slaves by land so far north would involve a heavy outlay.

4. The success which may attend the operations of our cruisers this season will afford a test, though by no means a crucial one, of the extent and probable future of the traffic. If captures should be made, it is important that inquiries should be made and data collected relative to the slaves themselves, most of whom, if carried by land, would belong to the Nyassa, Zao, and Giudo countries.

5. The other matters touched upon by Captain Elton in his report have already been fully brought to the notice of your Lordship.

I have, &c.
(Signed) W. F. PRIDEAUX.

Inclosure 1 in No. 5.

Vice-Consul Elton to Captain Prideaux.

Sir,

Zanzibar, April 4, 1874.

IN conclusion of my former letters I have now the honour to report the successful termination of the work entrusted to me by Dr. Kirk in his letter of 21st November, 1873, in connection with the Treaty of June last, and slaveholding by Indians.

From Dar-es-Salam the caravan route was followed, viâ Kisiju and the Kwalé Settlements, to Kilwa Kivinja, and the copal fields, and the Rufigi river (struck at the Fords of Mpenbeno), reported on.

All the Mungao trading stations on the coast were next inspected in Her Majesty's ship "Daphne," as far south as Mkindani Bay, the Rovuma Settlement being deserted in consequence of local disturbances.

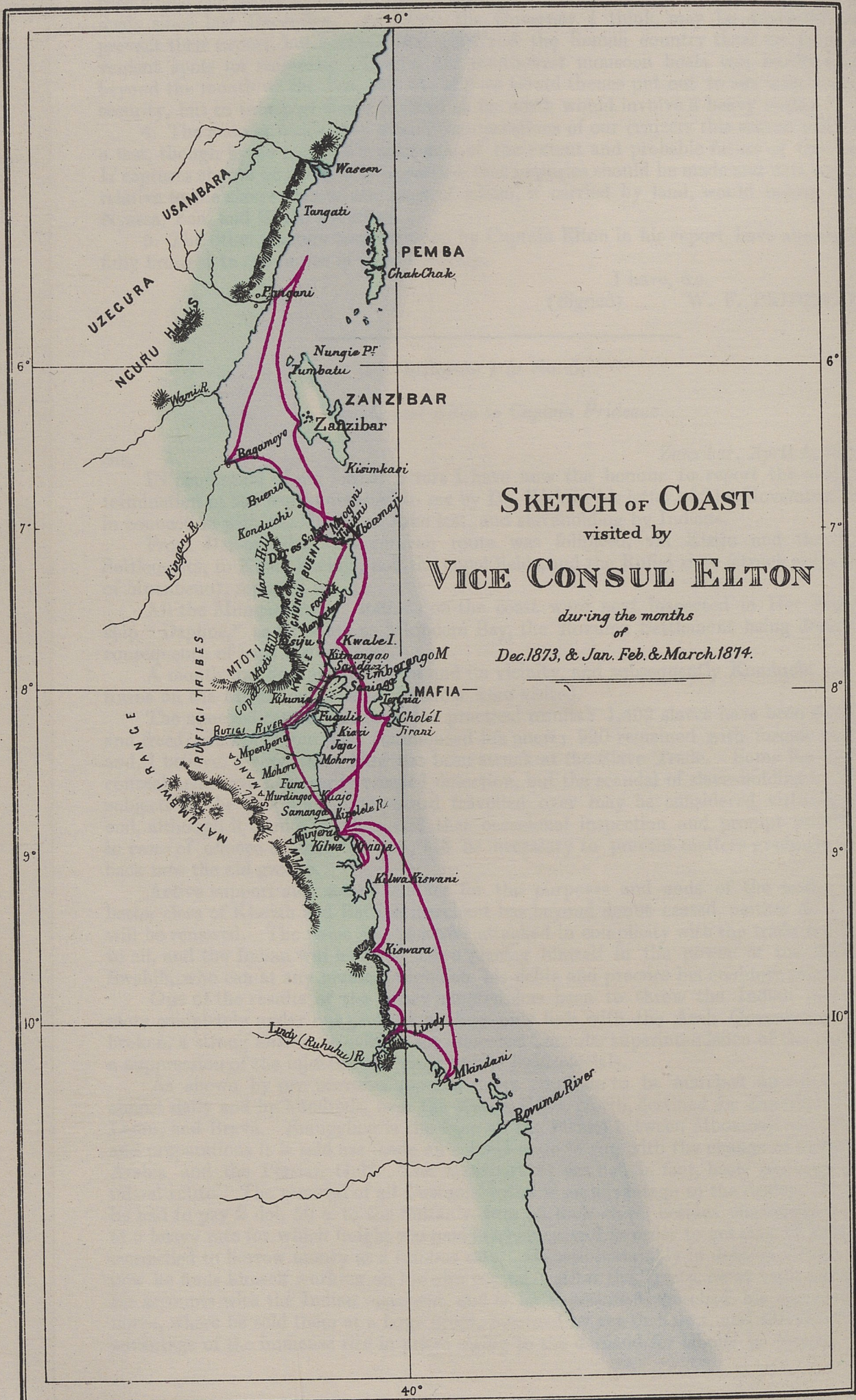
A month was occupied in Kilwa and its vicinity, and subsequently Konduchi and the towns on the Mrima opposite to Zanzibar were visited.

The annexed return will show the practical results: 1,409 slaves have been registered and freed; 499 of whom have commenced life anew; 920 remained with former masters, and, I believe, a very heavy blow has been struck at the Slave Trade. Some few cases of concealment have necessarily escaped detection, but the scandal of slave-holding by British subjects on the 300 miles of sea-board travelled over may be considered virtually at an end, although it cannot be disguised that occasional inspection and prompt punishment in cases of offence against the law, will be necessary to prevent matters gradually sliding back into the old groove.

Active support and money lending for the purposes and ends of the traffic by the better class of Khojah and Battiah merchant has beyond doubt ceased, neither do I think will be renewed. The pains and penalties attached to complicity with the trade are known to all, and the Indian will hesitate before placing himself in the power of the Arab and Swahili, who can at any moment repudiate his debts and procure his creditors punishment.

One of the results of the policy adopted has been to throw the Indian merchants more completely under our protection, their only link with the Arab Government being broken, a strong anxiety is evinced for increased Consular superintendence of the coast and a suppression of the injustice exercised by the local officials.

As shown by my previous reports, slaves continue to be marched up from Kilwa, almost daily and by hundreds, over the Kisuju Road, North, destined for Zanzibar, Pemba, Lamu, and Brava. Smuggling is rife from all the Mrima between Mboamaji and Waseen, and preparations it is said are made on a large scale to run with the change of monsoon to Arabia and the Persian Gulf. The transport by sea has, in fact, been replaced by the inland route. The removal of all Customs duties is an advantage to the dealer. Formerly he had to pay 2 dol. 50 c. to the Sultan's dues on each slave, besides chartering a vessel at a heavy rate for which freight was paid in advance, and in order to get clear of Kilwa was compelled to borrow money at a ruinous rate. He was invariably in debt in former days; now he finds himself working on his own capital. After the Treaty, he at once repudiated his accounts with the Indian merchant, and as an experiment marched his slaves to the north, where he sold them at a large profit, returned by sea to Kilwa, and was able to take advantage of the immense rise in prices owing to the demand for labour in Pemba. As a



SKETCH OF COAST
 visited by
VICE CONSUL ELTON
 during the months
 of
Dec. 1873, & Jan. Feb. & March 1874.

result, the slave-trader who a year ago was heavily in debt and trammelled in every way is now a capitalist, and able to pay cash for the goods required to equip his next large venture towards the Nyassa or the country at the back of the Upper Rufigi. He no longer asks for credit, and it is not the merchant's business to inquire whether his ready-money customer is engaged in the traffic.

At Brava and Lamo slaves are in large demand, and Pemba is still unsatisfied; neither will Arabia and the Persian Gulf be contented to forego their usual supplies. Hence it is positive every encouragement is given to reckless smuggling. Should ventures from these ports succeed, a large access of capital will be the result; but even if they fail, sufficient capital is in hand from the immense profits of the past year, to carry on the trade in 1874-75.

I trust that satisfaction may be felt at the manner in which my mission has been accomplished. At times it was uphill work, labouring against repeated attacks of coast-fever, and had it not been for the hearty co-operation of Captain Foot, Her Majesty's ship "Daphne," and Mr. H. Whalley, who volunteered to assist me, I hardly think I should have been able to carry out my instructions in their integrity. To Sub-Lieutenant Puller, R.N., who accompanied me on my land journey, great credit is due. Until completely prostrated by illness, he continued to observe and take notes for the map of the route, and rendered me every aid with the expedition.

I have, &c.
(Signed) F. ELTON.

Inclosure 2 in No. 5.

Sketch of Coast visited by Vice-Consul Elton during the Months of December 1873 and January, February, and March, 1874.

Inclosure 3 in No. 5.

RETURN of Slaves held by Indians, Registered and Freed, on the East African Coast, Pangani to Rovuma River, December 1873, and January, February and March, 1874.

Number of Indians found holding Slaves.	Name of District or Town.	Slaves who remain with their Masters.	Slaves who elected to leave their Masters.	Totals.	Note.
61	Dar-es-Salam District ..	31	57	88	Extracted from Register Book placed in Consulate.
48	Kwalé District ..	130	22	152	
6	Chole Island ..	24	3	27	
17	Samanga District ..	51	81	132	
43	Mungao District ..	201	61	262	
87	Kilwa.. ..	412	235	647	
4	Konduchi ..	19	1	20	
42	Bagamoyo ..	52	22	74	
5	Pangani ..	7	0	7	
313	Totals ..	927	482	1,409	

Total number of Slaves released, 1,409 souls.

(Signed) F. ELTON,
First Assistant Political Agent and Vice-Consul.

Zanzibar, April 4, 1874.

SLAVE TRADE. No. 7 (1874).

FURTHER REPORTS ON EAST AFRICAN SLAVE TRADE.
(In continuation of Slave Trade No. 5,
1874.)

*Presented to both Houses of Parliament by
Command of Her Majesty. 1874.*

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