

Death in Msimulizi 1888-1896¹

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Abstract

In Msimulizi, the reports from various locations in East Africa contain information on various events in the area, including illness and death. Tropical diseases, especially malaria, were a constant threat for missionaries, who had no resistance against tropical diseases. Therefore, it is no wonder that there are several reports of deaths of missionaries. Also, political tensions caused a potential danger, although missionaries were not direct counterparts in conflicts. It is not known whether all deaths of missionaries were reported in Msimulizi. However, considering the fact that even some less important events were reported, it is likely that deaths of missionaries were not left unmentioned. However, most death reports are on local people. It is interesting that the local people and missionaries were treated in the same way in reporting, while reporters were local people. Yet one has to note that special obituaries were written on the death of some notorious missionaries. They were considered messengers, who brought the Christian message to Africa, and therefore deserved special reverence.

This study was made using accurate search method described elsewhere in this series of technical reports. This method makes it possible to use accurate search keys.

Key Words: *information retrieval, language analysis, death.*

1 Introduction

Finding a precise and covering information package on a certain topic from such a database as Msimulizi is challenging. An advanced approach to information retrieval² is a big step forward in precision and coverage. The method makes it possible to search information using the combination of word stem and POS tag as a search key. Therefore, we can retrieve precisely all occurrences of a certain word.

This is the method, which we are using here for finding information on death. The method is, however, not perfect, because it is not simple to figure out, what the correct search keys should be. Certainly such keys as *fa* (to die) and its extended forms, *fariki* (to

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² <http://www.njas.helsinki.fi/salama/intelligent-search-engines.pdf>

die), *lala* (to sleep), *ua* (to kill), and others will lead us to the sections where the subject matter is discussed. Yet we cannot be sure that all that we need will be found using those keys.

We can proceed in steps. The text found using the search keys contains other such key candidates that may lead us to better coverage of the subject. This is the method which we use here.

2 Basic search keys for finding information on death

The key concept for finding reports on death is the monosyllabic verb *fa*. Using conventional search keys, it is hardly possible to get correct results, because the only constant element is the consonant *f*. The search becomes possible, when we use the advanced search system, where we first convert the target text into rich text format, where each word has also its base form plus part-of-speech code. This method is here used for finding the correct occurrences of words.

The verb *fa* has also extended forms, such as *fia*, *fisha*, and *fiwa*.

2.1 The basic verb form *fa* as a search key

The verb *fa* means 'to die' in a very wide sense. It is used of humans and animals alike. It can also be used when an effort is not successful but ends in failure. Msimulizi does not use the verb in the latter meaning.

In all, the non-extended form of the verb *fa* occurs 173 times in Msimulizi.

Table 1. Occurrences of the verb *fa*.

People's deaths	Others	Number of times
hunger		4
martyrdom		5
headache		1
accident		1
poison		2
fever		2
witchcraft		3
fighting		24
	leopard	4
hanging		3
	elephant	2
thief		1
	lion	4
	snake	1
tiredness		1
chest ache		1
	dog	1
	hyena	1
	hare	1
drowning		1
potential		44
no reason		62

2.2 The extended verb form *fia* as a search key

The form *fia* is an applicative form, and it is used to refer to the place of dying. This extended applicative form is used when there is reference to the place of dying. It can be a named place or even a locative pronoun, such as *hapa* (here), *huko* (there), *kule* (there), *kwao* (in their place). Even a relative prefix of a verb can serve as a trigger for this verb form (1).

(1)
Sijui alikofia. I do not know where he died.

More examples of the use of the form *fia* in Msimulizi are in (2).

(2)
 SHA-89- *Tazameni Mwenyiezi Muungu hakupenda afie [fia_V] inchi za makafiri*. (Look, the Almighty God did not want to die in the country of pagans.)

MBW-89- *Huyu ndiye Mzungu wa kwanza kufia [fia_V] hapa Mbweni na kwa kuzikwa pia, Juma a mosi alasiri akazikwa.* (This was the first European to die here in Mweni and also to be buried, on Saturday afternoon he/she was buried.)

LIK-90- *Tena pana habari za huzuni kidogo ndio mwezi huo wa July mwivi mmoja amekufa [fa_V], lakini hakufia hapa mjini petu, illa alipigwa mkuki tu akafia kwake.* (Again, there are a bit sad news that this month of July one thief died, but he did not die here in our town, but he was speared and he died in his place.)

LIK-92- *Waswahili 2, waliotoka kwa Jumbe, walifia [fia_V] pwani.* (Two Swahili people, who came from Jumbe, died on the coast.)

LIK-95- *Alifia [fia_V] Mtengula mahali alipokuwa akifundisha.* (He died in Mtengula, in the place, where he was teaching.)

2.3 The extended verb form *fisha* as a search key

The form *fisha* is a causative form, and it refers to causing death. There are only two occurrences of this form in Msimulizi (3).

(3)

KOR-92- *... lakini yapasa kujaribu kufisha [fisha_V] desturi hizi na kuziacha kabisa ...* (...but it is advisable to try to eradicate these habits and leave them totally...)

MAS-96- *Bassi akajifisha [fisha_V] binafsi yake kwa bunduki.* (Then he killed himself personally with a gun.)

2.4 The extended verb form *fiwa* as a search key

The form *fiwa* is a passive form, and it is used in situations when one has been deprived some close person by death. It is usually in such contexts as *fiwa na*. Examples are in (4). As we can see below, it is often almost impossible to translate these structures into fluent English.

(4)

KIU-88- *Nov. 8 Tulifiwa [fiwa_V] na ndugu yetu mmoja Luke Idi.* (On November 8, died (from us) our friend Luke Idi.)

MBW-89- *Mtu mmoja jina lake John Gilbert Mabruki amefiwa [fiwa_V] na mwanawe.* (One man with the name John Gilbert Mabruki 'lost to death' his child.)

SHA-91- *Mwezi huu wa May, tumefiwa [fiwa_V] na ndugu yetu Andrew Mawali.* (This month, May, we have 'lost to death' our friend Andrew Mawali.)

SHA-91- *Tena huku kwetu tumefiwa [fiwa_V] na ndugu yetu Persis Akaunguwa.* (Again here in our place, we have 'lost to death' our friend Persis Akaunguwa.)

SHA-92- *May 21 Tumefiwa [fiwa_V] na mwanafunzi mmoja.* (On May 21, we have 'lost to death' one student.)

2.5 The verb *ua* as a search key

The verb *ua* occurs 76 times in Msimulizi.

Table 2. Occurrences of the verb *ua* (to kill).

People	Others	Number of times
fighting		20
	dog	1
	guineafowl	1
	ndogolo	1
accident	1	
	goat	1
	lion	1
	warthog	1
	gazelle	2
	snake	4
	hen	1
	hyena	2
	animal	2
	rhinoceros	1
potential		36

The verb *ua* refers to an active act, and its use presupposes the subject that causes the death. We see that people were mostly killed in fighting. Even more frequent were such cases, where the verb *ua* was used as a potential act, not as a realised event.

The verb was also used, when an animal was killed.

2.6 The verb *fariki* as a search key

There is an alternative verb *fariki* for the more common verb *fa*. It is a loan word from Arabic, and it is only used of humans.

The verb *fariki* occurs 98 times in Msimulizi.

When we compare the contexts of the verbs *fa* and *fariki*, we see that there is some difference. For example, if there is talk about potential death, and not of the death as a realised event, the verb *fariki* is never used. Also, when one dies in war or fighting, the verb *fariki* is not used. We can observe further that if there are more than one or two who

die, the verb *fariki* is avoided. The verb *fariki* has a sense of respect, and it is use of individual people's realised deaths.

There are three cases, where the verb *fa* and *fariki* have been used in the same context (5).

(5)

CHI-93- *Habari zetu ni chache na thaifu, maana mkewe Mikael Hamisi alizaa mtoto, na yule mtoto amekufa [fa_V], tena baada_ya siku tatu Mama naye akafariki [fariki_V]; naye ni mwanafunzi.*

NEW-91- *Bwana Porter amekwenda Masasi kumsayidia Bwana Smith, kwani Bwana Taylor amefariki [fariki_V] kwa ugonjwa wa siku tatu, tangu Alhamisi hatta Juma a pili akafa [fa_V].*

KIU-92- *Jan. 28th Alifariki [fariki_V] tena mtoto mmoja wa hapa, naye ni mtoto wa Nyasa DANIELE CHISOMBE, alikuwa mgonjwa kwa siku tano, akafa [fa_V] Alhamisi, panapo saa a tissa.*

Assuming that the verbs *fa* and *fariki* are not full synonyms, we look at their use more closely.

We see that the verb *fariki* is used 22 times in reporting on the death of Europeans, and 55 times in reporting on the death of local people.

On the other hand, the verb *fa* is used only six times for reporting on the death of Europeans. In some of these cases, also the verb *fariki* is used.

The names of the Europeans, who almost all are missionaries, are these: Mr. Knowles, Mr. Sparks, Mr. Mackay, Rev. E. Viner, Padre Taylor, Miss M.C. Townshend, Captain Sheriff, Miss Campbell, Miss Shaw, Balozzi Portal, Miss M. Gay, Mr. Chambers, Bishop Maples, Mr. Williams, Bishop Charles Alan Smythies, Sister Agnes, Doctor Lay.

The death of these was reported using the verb *fariki*.

The verb *fa* was used on the death of the following people: Mr. Geldart, Mr. Taylor, Ellis Viner. Miss J.E. Campbell, Herr Krenzler, and Bishop Maples.

There are also four cases, where the multiword expression *fariki dunia* (depart from world) is used (6).

(6)

MKU-93- *Panapo Feb. 21, ndio tumepata huzuni, kwani mke wa Charles J. Masegwe ame[fariki_dunia], ugonjwa wa siku chache tu; R.I.P. (On February 21, we have got grief, for the wife of Charles J. Masegwe has died, The illness of just a few days; R.I.P.)*

MKU-94- *Panapo May 10, Ah, assubuhi kama saa tatu tulipata simu ya mji Aden, ya kutuarifu kana Askofu wetu Charles Alan Smythies ame[fariki_dunia], Ah, huzuni gani hiyo jamaa, mtaa ukatulia_kitambo uliposikia kengele ya_huzuni ikilia. (On May 10, Oh, In the morning at nine we got a telephone call from Aden to inform us that our Bishop Charles Allan Smythies has died. Oh, what a grief to this society, the locality was silent for a while when it heard the bells of grief clinging.)*

MBW-95- *Mhunge ni mtoto wa pande zile zile wazee wake wame[fariki_dunia] wala hakupata mtu wa kumtunza.* (Mhunge is a child of that side, and his/her elders have died, and he/she did not get a person to take care of him/her.)

KUF-95- *April 5, Alianza kuugua, hatta keshoye akaenda Hospital kule Akakaa na ugonjwa, hatta April 10 aka[fariki_dunia].* (On April 5, he/she began to feel ill, and the next day he/she went to hospital, and stayed there with the illness, on April 10 he/she died.)

2.7 The verb *lala* as a search key

Also the verb *lala* (to sleep) is sometimes used as an euphemism for dying. These cases are in (6). We can note that some of the occurrences refer to the actual dying, and others to the condition after death.

(6)

MSI-92- *Mr. Albert Beetham, ugonjwa wa juma nzima tu, hatta panapo Juma-a-tano alasiri akalala [lala_V], akazikwa Alhamisi.- R. I. P.* (Mr. Albert Beetham, the illness of one week only, on Wednesday afternoon he died, and was buried on Thursday. – R.I.P.)

MBW-93- *May 16 Assubuhi mapema juma nne akalala [lala_V] katika Bwana.* (On May 16 early in the morning on Tuesday, he died in the Lord.)

MIS-93- *Twamhuzunia sana ndugu yetu, Martin Furahani, afanyaye kazi yake Misozwe, imempendeza Muungu kumletea msiba mkuu kwani amefiwa na mkewe, amelala [lala_V] kwa amani. R.I.P.* (We are very sorry for our friend, Martin Furahani, who works in Misozwe, it has pleased God to bring to him big bereavement, for his wife has died, he has died in peace. R.I.P.)

KUF-94- *Illa amependa kumtenda mbali naswi, Si kwa shangwi si kwa Nyimbo illa kimya kalala [lala_V] kaburini.* (But he has wanted to take him away from us, not with praise not with songs, but he quietly slept in the grave.)

LIK-95- *Alifa Mtengula mahali alipokuwa akifundisha, mwili wake ukachukuliwa mpaka Msumba, ndipo mahali ulipolala [lala_V] mwili wake..T.M.* (He died in Mtengula, in the place, where he was teaching.)

MBW-95- *Na wawili wamelala [lala_V] katika Bwana ni E. M. Bennett na Mildridt Furahani.* (And two have died in Lord, they are E.M. Bennett and Mildridt Furahani.)

KUF-95- *Sasa yupo analala [lala_V] pamoja na ndugu zetu waliotangulia.* (Now he sleeps together with our friends, who went ahead.)

3 Some reports on death in Msimulizi

Below are such reports on death, which the local reporters considered worth reporting in more detail. Most death reports are just one sentence long, and usually the precise date of death is mentioned. Here I have selected longer reports, so that we can see, how the deaths were handled in Msimulizi. Translation into English follows each report.

The identification code in the beginning of each line gives information on the place and time of reporting.

3.1 The death of Reverend Herbert Geldart

KUFA KWAKE REV. HERBERT GELDART.

KUF-89- Juzi juzi tulistushwa hapa na habari za huzuni kubwa sana, kwani barua zikafika katika Mkuzi kusema kama amekufa Mr. Geldart baada ya homa kali ya siku sita.

KUF-89- Alianza kuugua Juma a pili ya pili baada ya Pasaka, akafa Juma a mosi iliyofuata.

KUF-89- Alikuwa akianza kazi kubwa kule Mkuzi pamoja na Mr. Mercer na Rev. John Swedi, na Umba na Msaraka kumekuwa chini yake kwani Askofu haweki tena Mzungu kukaa Umba illa kwenda kule Juma a pili, na Granville anakwenda kukaa Msaraka kufundisha kule na kufanya chuo.

KUF-89- Bassi tumefiwa naye ghafula, naye ameitwa aingie katika raha yake.

KUF-89- Ametimiza miaka kumi tangu alikuja kwanza Afrika.

KUF-89- Sasa Mr Sparks, aliye Kasisi ametoka Magila kwenda Mkuzi kumtwalia kazi yake.

The death of Rev. Herbert Geldart.

KUF-89- Recently we were startled here by the very big sad news, for the letters arrived to Mkuzi saying that Mr. Geldart has died after high fever of six days.

KUF-89- He began to be ill on the second Sunday after Easter, and he died on the next Saturday.

KUF-89- He was beginning the big work there in Mkuzi together with Mr. Mercer and Rev. John Swedi, and Umba and Msaraka were under him, for the Bishop does not place any more a European to stay in Umba, but to go there on Sunday, and Granville goes to stay in Msaraka to teach there and make a higher school.

KUF-89- *Then we have been bereaved him suddenly, and he has been called to go in his peace.*

KUF-89- *He has completed ten years since he came first to Africa.*

KUF-89- *Now Mr. Sparks, who is a priest, has left Magila to go to Mkuzi to take his work.*

3.2 Report on searching and finding the body of Bishop Maples in Lake Nyassa

KOTAKOTA.

KOT-95- Kweli baba dunia ni hadaa, tazama mwezi Nov. 94, Bwana Maples alipita huko kwenda Ulaya hatta juzi July ao Aug. mliongea naye hapo Unguja, lakini leo je hayuko yuko wapi? Ati alishika safari yee na Mr Jos. Willams kuja zao hapa Nyasa, hatta kufika pale pa Mponda Fort Johnston wakakuta mashua ileile walioingia wewe mwaka jana, "Sherrifi," wakaingia.

KOT-95- Lazima yao ndio wapite "West side of the lake."

KOT-95- Na siku hiyo upepo ginsi ulivyokuwa mkubwa ajabu, kusi mkubwa alivuma.

KOT-95- Kwangu Nyumba yangu iliungua moto lakini nalidiriki kuuzima.

KOT-95- Hatta panapo Sept. 3, kasha la bati likaokotwa pande za Chia likaletwa bomani tukaangalia tukajua ni vitu vya Mission, lakini hatukuwa na hakika kama ndio mashua yetu imezama.

KOT-95- Hatta panapo Ijumaa Sept. 13, ndipo alifika Ibrahimu Kalambilajinja yule yule wa Msumba pamoja na baharia akafika bomani, marra tukapata habari kama bwana mkubwa Maples na Mr. Williams wamefariki kwa maji.

KOT-95- Ah, mambo makubwa hayo.

KOT-95- Nao baharia ukiwaangalia wamekonda hatta wamekuwa hali ingine kwa maji ya siku moja tu.

KOT-95- Bassi nikapewa ruksa na bwana A. F. Sim kuuliza habari hizi tangu mwanzo hatta mwisho, bassi hauliza hapata, zote hamwarifu bwana, marra pasipo kukawia akaniambia, kesho Sept. 14, nitoke kwenda kutafuta mili ya watu hao wawili.

KOT-95- Bassi nami pasipo jambo la kunikawilisha tulitoka tu siku ya Sept. 14, pamoja na Ibrahimu na William na Bilali, Usufu, na jumla yetu watu sitashara.

KOT-95- Na kazi yetu ndio kupita pwani kwa pwani hatta Kachuru, hatta ilipopinduka mashua ao hapo walipookokea, bassi tukatoka pwani kwa pwani, rasi kwa rasi, ncha kwa ncha, mchanga kwa mchanga, siku ya kwanza ya pili ya tatu, hatta panapo Sept. 18 tukafika Kachuru hatta panapo 19 tukatoka tukaenda wee pwani kwa pwani majini kwa majini hatta tukafika Mpika "Rock" hapo walipookokea, akina Ibrahimu.

KOT-95- Tukaendelea kidogo hatta rasi ingine, tukakuta mwili wa Bp. Maples kati ya mawe matatu, yee kati kati!

KOT-95- Ah, bwana wangu ilikuwa kitu kikubwa sana ajabu kuona mwili huu kati ya mawe.

KOT-95- Umeharibika kidogo tu, huko na huko mguu mmoja wa shoto umekatika kabisa toka goti hatta nyayo, lakini viungo vingine vizima vile vile. W. E. K.

Kotakota.

KOT-95- Really, father, the world is deceiving, look the month Nov. 94, Mister Maples passed there going to Europe even the day before yesterday July or August, you talked with him here in Zanzibar, but today he is not here, where is he? He started the journey he and Mr Jos. Willams to come to their home here in Nyassa, even on arriving there to Mponda Fort Johnston they found the same boat which you entered last year, "Sherrift", and they entered.

KOT-95- It was necessary for them to pass "the west side of the lake".

KOT-95- And this day the wind was very strong, the strong southern wind roared.

KOT-95- For me my house got fire, but I managed to extinguish it.

KOT-95- Even on Sept. 3, a metal box was picked up on the side of Chia and it was brought to the camp, we looked at it and we knew that they are the things of Mission, but we did not have certainty that our boat has sunk.

KOT-95- Even on Friday Sept. 13, then arrived Ibrahimu Kalambilajinja, that of Msumba, together with the sailor, and arrived at the fort, immediately we got the news that Mister Maples and Mr. Williams have died in water.

KOT-95- Ah, these big matters.

KOT-95- Also the sailors when you look at them, they have lost weight even they have been in another state for water of one day only.

KOT-95- Then I received the permission from Mister A. F. Sim to ask about these news, since the beginning to the end, then I ask and get, I got all the information without delay, tomorrow Sept. 14, I should leave to go to search the bodies of these two people.

KOT-95- Then I, without dilatory matter, left only the day of Sept. 14, together with Ibrahimu and William and Bilali, Usufu, and in total we were sixteen.

KOT-95- And our work is to pass along the coast even to Kachuru, even when the boat overturned or there where they were saved, then passed from coast to coast, from promontory to promontory, from tip to tip, from sand to sand, the first, second and third day, even on Sept. 18 we arrived to Kachuru even on 19 we left and went along the coast and in the water until we arrived to Mpika "Rock", the place where Ibrahimu and his people were rescued.

KOT-95- We continued a little until to another promontory, and we found the body of Bp. Maples among three stones, he in the middle!

KOT-95- Ah, my Lord, it was a very big thing to see this body among the stones.

KOT-95- The body had been damaged a little only, here and there, the left foot has been cut totally from the knee to the heel, but the other joints were whole. W. E. K.

3.3 The letter of the Archbishop of Canterbury

The sudden death of Bishop Maples gave also to the Archbishop of Canterbury to send a letter of condolences after hearing from Mr. Travers about the horrible accident on Lake Nyassa.

BARUA YA ASKOFU MKUU WA KANTEBURI.

MSI-95- Addington Park, Croydon, Oct. 6, 1895.

MSI-95- Mpenzi wangu Mr. Travers, Sikupata barua yako mpaka jana, wakati nisipokuwapo nyumbani, bassi sikuweza kurudisha jibu.

MSI-95- Nalikuwa nikitazamia kusikia kwako kama habari ile ya kuogofya si kweli.

MSI-95- Imekuwa kama jambo lisilosadikika kama Askofu Maples ametwaliwa na Bwana wetu toka kazi yake nzuri na ya kutumainisha, naye amepelekwa kati ya ziwa kuliweka wakf kwa kufa kwake.

MSI-95- Lakini katika ile tharuba ya ghafula ilioshuka naona katika ziwa, kama ile ya zamani, sina mashaka kama Bwana wetu alikuwa akitembea juu ya maji akamwambia mwanafunzi wake, "Ndimi usiogope."

MSI-95- Misiba hii ya ghafula katika kazi yetu ni vigumu kwetu kufahamu, illa Mwenyezi Muungu peke yake, lakini tunayo hazina katika vyombo vya udongo bassi havina buddi kuvunjika marra kwa marra.

MSI-95- Askofu wa Hereford nalinjua sana na kumpenda nilipokuwa nikikaa Cambridge, tena alikuwa mkubwa wangu.

MSI-95- Alikuwa na furaha sana, na shukrani, alipoamriwa mwanawe George kwa kazi hii, hatta kufa kwa mtoto huyu, na kumfuata upesi babaye kwenda ulimwengu ujao, naona ni kama jambo lililo karibu nami.

MSI-95- Twaweza kusema, "Ole! kwa kazi yetu," Lakini haimkini kusema Ole I kwa kazi ya Masiya.

The letter of Archbishop of Canterbury

MSI-95- Addington Park, Croydon, Oct. 6, 1895.

MSI-95- my Dear Mr. Travers, I did not get your letter until yesterday, while I was at home, therefore I was not able to return the answer.

MSI-95- I was expecting to hear from you whether that frightening news is not true.

MSI-95- It has been an unbelievable matter that Bishop Maples has been taken by our Lord from his good and hope giving work, also he has been sent in the middle of the lake to place wakf by his dying.

MSI-95- But in that unexpected impact which came down, I see in the lake, as that old one, I have no doubt whether our Lord was walking on water, and he said to his disciple, "It is me, do not fear."

MSI-95- These unexpected bereavements in our work are difficult for us to understand, except the Almighty God alone, but we have the treasure in the earthen containers, therefore they must get broken every now and then.

MSI-95- I knew the Bishop of Hereford very well and I loved him when I was staying in Cambridge, also he was my elder brother.

MSI-95- He was very joyful, and grateful, when His son George was ordered to this work, even the death of this child, and to follow quickly his father to go to the following world, I see it is as the matter which is close to me.

MSI-95- We can say, "Woe! for our work," but it is not suitable to say Ole for the work of Messiah.

3.4 Quarrel about the treatment a wounded Maasai, beaten by gangsters

This is an interesting report about a case, where a Maasai man is very badly beaten using machetes, and finally the man dies. There was enmity between the Maasai and their Bantu neighbours, because the Maasai frequently raided the Bantu and stole their livestock. According to the Maasai tradition, all livestock was originally given to them, and they considered themselves the best herders. Therefore, when they raided to the Bantu areas and caught livestock there, they did not consider it as theft but rather as return of their property. This is the background of the following lively description of the episode.

The text was translated using Salama translator, and then it was post-edited. Some of the original way of expression is retained, including the sudden shift from past tense to present tense, and the unusual punctuation.

MIS-92- April 27. Nalikwenda mwituni mwa mlima Mlinga kukata miti, na pamoja nami watu 4, Ambrosio Umali, Lupati Jupa na Kipingu.

MIS-92- Hatta kwa saa ya nane tukasikia sauti kali mwituni mle, tukasemana sisi kwa sisi sharti tuende tuone ni nini? ni mtu, ni kitu, pia tuone: nasi wote hapana mwenyi selaha, tuna mashoka tu na miundu, tukafuata kule sauti itokako kwenyi mwitu, nako pote miiba mingi.

MIS-92- Baadaye kidogo mwendo wa nussu ya saa tukaona mbwa, tukajua kama ni wawinda: bassi yule mbwa tukamfukuza vikali, na wale wawinda wawili walipotusikia walithani labda nguruwe amekamatwa: kwani ni wawinda nguruwe, wakaambiana kama nyama amekama watoka kwa mbio wamejifunga selaha zao waenda angalia habari gani, wangine wakaja kuuliza kwetu, kama ni sisi tuliopiga bunduki, tukakana si sisi.

MIS-92- Kumbe watu waliokuwa upande mngine wa mji wanasikia mashime yakilia akikatwa mtu ndipo wakafuata upande ule, wakiendelea wamwona mtu amelala, yu nusra ya kufa tena.

MIS-92- Ilikuwa usiku wasijue nani waliompiga huyu, wakajaribu kutafuta huku na huku wasione mtu.

MIS-92- Na yule wakamwacha pale pale, wangine wakaja kwangu kuazima taa wakamwangelie vema, bin Adam huwa mmoja jamaa ao kabila yao; ikatukia sivyo, akaja mtu wa pwani mmoja akasema naye kadri ajuavyo, kwani wamezoea kwenda Umasaini kwa uchumi wao wa pembe, akawaeleza ginsi alikotoka, nao waliompiga na wakaapo pia.

MIS-92- Jambo la pili tutamfanyaje bassi na sisi hapa Kizungu Wazigua wakishamwacha vile? Haenda mjini Korogwe hakusanya watu na wazee wao pia kuwauliza mashauri, ya kumtenda yule mtu haifai kumwacha pale naye ni mzima bado, na tena ni karibu na njiani.

MIS-92- Ah! ni jambo kwao kabisa lilikuwa kumlipia mema aliye adui yetu zamani wakikamata ng'ombe zetu na kutwaa burre, sikuweza kupata neno la kanuni kwao.

MIS-92- Ah! ni kwema kujua huruma nini? Wote tu damu moja na tu mfano wa Muungu wetu.

MIS-92- Tena kujua kisasi ni chake Bwana yeye atalipa;

MIS-92- Nathani ikanipasa kuwatazamisha sana, na jumbe wao akakubali, illa hakuweza kuwafanyia nguvu watu wake, nikawaambia sharti tukamchukue yule mtu tumtafutie nyumba tumweke tutamtunza sisi wa Kizungu hapa kwa chakula, hatta afe mwenyewe tumzike, bassi.

MIS-92- Wangine wakaja tusayidia tukatwaa kitanda tukaenda kuchukua, hawezi kugeuka huku wala huku mikono yake imekatika imesalia ngozi kidogo tu ya kuzuia isikatike yote.

MIS-92- Tukiwa katika kumchukua pale mahali tulipotoka kumpeleka akakae mle mjini, akatokea mmoja mzee wa humo mjini, akasema mwalimu huyo mtu mwamchukua mtamweka wapi? ati, mle mjini mwetu; nikasema, Ndio; akasema Sitaki, atatunzwa na nani, mtu ni adui yetu ; naye amejeruhiwa hivyo hatutaki na mji wetu, tukajadiliana sana na watu wale watusayidiao pia wananisayidia kusema na mtu huyu, kwa mwisho naona mtu huyu moyo mbali mbali na tufanyavyo.

MIS-92- Hamwambia kama kwa ukali, ukitaka usitake tutampeleka, si nyumbani mwako ni nyumba isiyo na mtu, hutamtunza wewe ni sisi wenyewe, ukitaka wacha mji nenda zako kakae kwingine ukiona jambo hili la kuchukizisha.

MIS-92- Alipoona maneno yangu yana nguvu mno na ya hasira kwa ugumu wake asisimame marra akaenda zake.

MIS-92- Illa tukaona afathali tusimchukize mtu, tukaenda mtafutia Mmasai huyu karibu na mji, penyi msitu uliozunguka mji, tukamfanyizia ndani ya msitu mahali, tukakoka moto pale tukamweka.

MIS-92- Kwa bahati akatokea mzee mmoja jumbe wa mji mmoja mdogo wa mwaleni naye aitwa Selubwaza, alipotokea aona tuwafanyizia mahali mtu yule, akauliza kwani mkamweka hapo msituni, aliwe na nyama burre, tukasema wenyi mji wamekataa tufanyeje.

MIS-92- Akaamuru kuitwa yule aliyekataa asiingizwe mji mtu huyu aliyejeruhiwa.

MIS-92- Akasema naye sana kwa maneno yaonyayo kama ana nguvu juu yao, akamkaripia.

MIS-92- Mwisho asiwe na nguvu tena ya kukataa, ndipo hawaamuru watu tukamchukua hatta nyumba ya mtu mmoja aitwa Maiwe aliye chini ya jumbe Senjoya wa mji Korogwe, ndiye aliyekuwa upande wangu kabisa mtu huyu, na kunisayidia katika yote.

MIS-92- Ni Mmasai, na ule uadui walio nao kati yao, imezidi kuwafanya mioyo migumu juu yake; nami haenda waambia wenzangu usiku ule tukaangalie, tusiweze fanya neno tukarejea tukulala.

MIS-92- Hatta assubui tukaenda mwangalia tena, na watu wa killa mji waenda kumwalia.

MIS-92- Kumba vile yu mzima bado, illa hivyo alivyokatwa Ah! havitazamiki vyatisha mno, mikono yote miwili imekatwa katika vikonyo na mifupa imetokea, na upande mmoja wa uso hauonekani na jicho pia, amekawatwa na mguuni, wamemwacha kufa tu tena.

MIS-92- Tukitazama watu wa inchi hawana shauri lo lote, illa ah, wasema, watu hawa waliotuulia mtu katika inchi nani? Wakijulikana walipe ng'ombe kwa kusafisha damu katika inchi yetu.

MIS-92- Illa mashauri ya kusema kama jee mtu huyu tumfanyeje? Naye ni mzima bado akiachwa nje pale tena ataliwa na nyama.

MIS-92- Wao tu walipojua ni Mmasai walitaka, mmaliza wamtupe mtoni Luvu.

MIS-92- Bassi sasa sisi imesalia mashauri tufanyeje? Tukatawa nguo tukaenda kumfunika kwani hana illa kitambaa kidogo tu.

MIS-92- Kwanza watu wakija mwangalia amenyamaza kimya kama amekwisha kufa kwa hofu nathani akithani watammaliza akipumzika kikogo kidogo tu, alipoona amefunikwa nguo naona alijua Ah! si watu kuniua hawa baada amefanywa vile.

MIS-92- Bassi akaanza kusema tena "ngale ngale" ndio maana yake "maji maji" kwa Kimasai.

MIS-92- Wangine kwa huruma wakaenda twaa togwa la ugali wakamnyweshwa, akaendelea kupata moyo hatta asema tena, illa watu wasikia, wangine neno moja moja tu.

MIS-92- Bassi tukamlaza ndani watoto wetu wa hapa wakafanya kama walivyoweza kwa utoto wao kusayidia kutafuta kuni na kumkokea moto.

MIS-92- Bassi mimi nimeshangaa neno moja sana nilipokwisha yote haya;

MIS-92- Jee majeraha Ah! ni yasiyofungika, tena dawa ya vidonda hapana imekwisha yote.

MIS-92- Sikuwa na la kufanya illa kumpelekea chakula uji zayidi, na togwa watu waliokuwa na huruma kwa kadri yao humpelekea.

MIS-92- Tukalala juma ya atatu haandika barua Magila juu ya habari hii, na kumwita daktari kama aweza kuja kumtazama na labda kujaribu kufanya dawa kwa majeraha yake.

MIS-92- Ikatukia mtu akakaa mzima siku sita kwa ajabu akawa hali hiyo mtu huyu kwa ginsi alivyojeruhiwa na hivyo akakaa siku hizo ilikuwa ajabu sana, na daktari alikuwa ameshikwa na shughuli nyingine nyingine za wagonjwa asiweze kuja upesi huku, ilikuwa kuja na Padre Woodward pamoja kwa kututazama kwa wakati mchache.

MIS-92- July 5. Alhamisi athuuri, wakatokea Padre na Dr. Henriques watoto wakaenda kuwalaki kwa furaha sana.

MIS-92- Hatta jioni daktari akitaka kwenda mtazama alivyojeruhiwa, asiweze kwa kuchoka sana, bassi haenda mimi na mwenzangu kumpelekea chakula, tukifika kumtazama vile alivyolala ni vile vile tukamtikisa haamki, Oh, kumbe amekwisha kufa, amepumzika maskini katika maumivu yale machungu na makali mno.

MIS-92- Bassi tukarudi mjini na chakula chetu, tukawaeleza kama yule mtu amekufa.

MIS-92- Daktari aliona huzuni sana sababu alitaka kujaribu kumfanya kama alivyoweza, kwani akaja na vitu vyake tayari na dawa na vya kukatia na kumshonea na kumfunga majeraha yake.

MIS-92- Tukalala hatta assubuhi, tukitaka kwenda kumtazama aone hivyo alivyokatwa katwa tukafika hatta tangu Korogwe, tukaambiwa Oh, kaisha tupwa mtoni na wenyi nyumba.

MIS-92- Ikawa hatuna la kutenda tena, tukarudi mjini.

April 27 I went to the forest of mount Mlinga to cut trees, and together with me 4 people, Ambrosio Umali, Lupati Jupa and Kipingu.

MIS-92- At 2 P.M. we heard a sharp voice in the forest therein, we said to each other that we should go to see what it is. Is there a man, a thing, we should see. And no one of us had a weapon, we had axes only and sickles, we followed there the voice which comes from the forest, and everywhere there are many thorns.

MIS-92- A little afterwards in the distance of half an hour we saw a dog, we knew as they are hunters: Then that dog we chased away, and those two hunters when they heard us they thought perhaps a pig has been caught: For they are pig hunters, they told each other whether an animal has been trapped, they come quickly, they took their weapons and went to see what it was, others came to us asking, if it is we who shot, we denied it is not us.

MIS-92- Lo! The people who were on the other side of the town they hear the sound of swords when a man is cut, then they followed that side, when they continue, they see a man is lying down, he is almost dying.

MIS-92- It was night, and they could not know who hit him, they tried to search here and there and they would not see a man.

MIS-92- And they left him just there, others came to me to borrow a lamp in order to look at him well, bin Adam was one to see if he was their family or tribe; it turned out - no, then came one man from the coast and he said with him as far as he knew, for they have been used to go to the Maasai area for their trade of the tusks, he explained them how he left there, also who hit him and where they stay.

MIS-92- Secondly, what shall we do with him, if then the Zigua leave him so? Go to the town Korogwe collect the people and their elders also to ask their advise, it does not suit to leave him there, because he is still alive, and also he is near the road.

MIS-92- Ah, it was for them an unbelievable matter to pay good who is our enemy in ancient times when they caught our cows and to take them, I was not able to get the word of their rule.

MIS-92- Ah, it is good to know what the sympathy is? We all are just one blood and just the image of our God.

MIS-92- Again to know the revenge is his, the Lord, he pays;

MIS-92- I think it suited to me to investigate them very much, and their headman agreed, except he was not able to convince his people, I said to them, it is necessary that we should take that man, we should search for him a house, and we should place him there and care for him we the European-minded here with food, even he should die himself, and we should bury him, that's all.

MIS-92- Others came to help us, we took a bed, and we went to take, he is not able to turn here or there when his hands have been cut, a little skin has been left to prevent that they would not be cut totally.

MIS-92- When we were taking him to the place from where we had come to send him to stay therein in the town, one elder of here in the town turned out and said, Teacher, this man whom you take, where do you place him? Hey, therein in our town? I said, Yes; He said, I do not want, who will cared for him, the man is our enemy; also he has been injured so we do not want him in our town, we discussed very much with those people who help us who also help me to speak with this man, finally I saw this man has a different mind than what we do.

MIS-92- I said to him with fury, whether you want or not we send him, not to your home but to the house which has no man, you will not care for him but we ourselves, if you want to leave the town and go away and stay in another place, if you see this matter to cause hatred.

MIS-92- When he saw that my words have strong power and anger because of his hardness and he would not stand strong, he went away.

MIS-92- But we saw that it is better that we should not cause hatred in the man, we went to look for this Masai near the town, in the forest which surrounded the town, we prepared in the forest a place, we made a fire there and we placed him there.

MIS-92- Luckily appeared one elder, the headman of one small town, he is called Selubwaza, when he appeared, he saw that we prepared a place for that man, he asked, why did you place him here in the forest, he would be eaten by animals for no reason, we said that the town people have refused, what should we do.

MIS-92- He commanded to be called the one who refused, so that he should not be allowed to enter the town, the man who was injured.

MIS-92- He discussed with him very much with the words that show that he has the power on them, he scolded him.

MIS-92- Finally he would not have power again to refuse, so they commanded the people, and we took him to the house of one man who is called Maiwe who is under the headman Senjoya of the town Korogwe, he is the one who was on my side totally this man, and to help me in all.

MIS-92- He is a Masai, and that enmity which they have among them, has exceeded to make the hearts hard on him; and I went to tell my companions that night we should look at, we were not able to do anything, and we came back, and we slept.

MIS-92- Then in the morning we went to look at him again, and the people of every town went to look at him.

MIS-92- Lo! So he is still all right, except that he was cut. Ah! his wounds cannot be looked at, they frighten a lot, both hands have been cut in the wrists and the bones were visible, and one side of the face cannot be seen, and the eye also, also a foot has been cut, they have left him to die only.

MIS-92- When we look at, the people of the country do not have any say in the matter, except ah, they say, these people who killed a man in our country, who they are? When they are known, they should pay a cow for cleaning the blood in our country.

MIS-92- Except the issues of saying as, what should we do to this man? And he is still alive, if he will be left outside there again, he will be eaten by animals.

MIS-92- Only when they knew that he is a Masai they wanted to finish him and throw in the river Luvu.

MIS-92- Now we have been left the issue of what to do. We took clothes and went to cover him, for he does not have even a small cloth.

MIS-92- First when the people came to look at him, he was quiet as if he had died of fear, I assume that he was thinking that they finish him after he rested a little, when he saw he has been covered with the cloth, I think, he knew, Ah, these people are not killing me after he has been treated in this way.

MIS-92- Then he began to say again "ngale ngale" (spelling actually: *enkare*) it means "maji maji" (Eng. water water) in Masai.

MIS-92- Others for the sympathy went to take sweet malt drink of stiff porridge and they gave him a drink, he continued to get encouraged even he speaks again, except the people understand, others a word here and another there.

MIS-92- Then we put him to bed inside, and our children did as they could, considering their young age to help to search firewood and to make a fire for him.

MIS-92- Then I wondered one thing very much after I finished all this;

MIS-92- The wounds Ah! they cannot be tied, also there is no medicine of wounds, all has finished.

MIS-92- I did not have anything to do except to send him more gruel, and sweet malt drink, which the people with sympathy sent to him.

MIS-92- We slept, and on Monday I wrote a letter to Magila on this news, and to call a Doctor if he can come to look at him and perhaps to try to prepare medicine for his wounds.

MIS-92- It happened that the man stayed alive for six days, it was a wonder considering how he was injured, it was very wonderful, and the Doctor was occupied with other activities with patients, and he was not able to come quickly here, the plan was to come with Rev. Woodward together for looking us for a short time.

MIS-92- July 5. Thursday noon, the priest and Dr. Henriques came, and the children went to welcome them with much joy.

MIS-92- Even in the evening when the Doctor wanted to go to see him how he was injured, he was not able because he was very tired, so I and my companion went to send food, when we arrived to look at him, He was lying and we shook him, but he did not

wake up. Oh! He had already died, the poor man had gone to rest in extremely strong pains.

MIS-92- Then we returned to the town with our food, and we explained them that the man has died.

MIS-92- The Doctor had very much grief, because he wanted to try to do to him what he was able to, for he came with his things ready and the medicine and things for cutting and sewing and tying his wounds.

MIS-92- We slept, and in the morning when we wanted to go to look at him so that he (the doctor) should see how he was cut, we arrived even from Korogwe, we were told, Oh, he has already been thrown to the river by the house owners.

MIS-92- It was that we had nothing more to do, and we returned to the town.

4 Discussion and Conclusion

In this report, I have approached the subject matter by using precise search keys for finding relevant information. The search keys were the verbs *fa* (and its extended forms), *fariki*, *ua*, and *lala*. Differences were found in the use of the verb *fa* and *fariki*, the former being a general term referring to death in general, and the latter referring to human beings only. The latter one was also restricted to such cases, where the death actually happened, not to cases, where death was only a possibility.

When one dies, it is expected that also the cause of death is mentioned. In Msimulizi, this happens only in occasional cases, such as the unusual cause of death. Most often the cause is not mentioned, not even in the case of missionaries, who did not die of old age. One reason might be that the local reporters with little education did not know much about diseases, or that the cause was not disclosed to them, or that they did not care much about it. In any case, the number of deaths of missionaries is astonishingly high.